A Wailing Wall
Finding the Divine Center
Answering the Love of God
After Sorrow

Just before the holidays I received a call from an old friend, Mike Boehm, who wanted to update me on various peace and reconciliation efforts he and Madison, Wisconsin, Friends are supporting. Readers may recall my column, "No Safe Dailying" (May 1994), in which I recounted the efforts of U.S. and Vietnamese veterans to build a Peace and Reconciliation Park in Bac Giang, 35 miles north of Hanoi. The park was officially dedicated November 11, 1995. High points of the day included planting trees and releasing white doves of peace. In the words of one participant, U.S. veteran Les Herring, "The day I stood on the knoll, planted my tree, and embraced my former enemy, I became whole." Madison Friend Betty Boardman joined with Ho Thi Hanh, president of the Women's Union of Quang Ngai Province, to plant flowers in the park.

Successful organizing efforts often have unexpected benefits and spin-offs. Following dedication of the peace park, the Madison-Bac Giang Vietnam Sister City Project evolved. Positive initiatives have included assisting Bac Giang grade schools with material supplies and scholarships, bringing a local cultural troupe from Bac Giang to Madison, and supplying much-needed medical supplies and skills to the local hospitals and clinics.

Besides support for Bac Giang projects, Madison Friends have been providing funds for the My Lai Loan Fund, the first direct economic aid given to the villagers of My Lai since the war, according to the Women's Union of Quang Ngai Province. A revolving loan fund has assisted village women in many practical ways: processing flour, making fish nets, raising cows and pigs, developing a hand-dug shrimp farm, planting and selling flowers. Plans are now underway for a My Lai Peace Park as "a place where people can meditate over the past with its suffering and losses and also to hope for a better future" (to quote from the planning memorandum). It is anticipated that the peace park will cover 3 hectares (about 7.5 acres) near the village War Memorial. Plans call for dedication of the peace park on March 16, an important date—the 30th anniversary of the My Lai massacre in which 504 Vietnamese were killed.

Mike and I spoke on the phone recently. He has made numerous trips to Vietnam over the past five years. I sense from talking to him that his involvement with the various peace and reconstruction projects has been a powerful influence on his life and on the lives of many others. "Although I have never experienced it, I have been told there is still a lot of hatred toward Americans throughout the My Lai area," Mike said. "I met for the first time survivors of the massacre the last time I was in Vietnam. They are emphatically in support of a Peace Park for My Lai. They see this as an opportunity to improve the lives of their children." A loan fund, Mike says, has now been started up for the village of Pho Khanh.

How may Friends assist? Madison (Wis.) Meeting is receiving contributions toward these various efforts—the My Lai Peace Park, Hospital, and Elementary School and the My Lai Revolving Loan Fund. Checks may be sent to Madison Friends Meeting, 1704 Roberts Court, Madison, WI 53711-2029 (please specify on your check "My Lai Projects"). Those who wish to contact Mike Boehm personally may do so at (608) 244-9505; e-mail vapp@igc.apc.org.

On one of the information sheets describing the Madison-Bac Giang Vietnam Sister City Project appear these words from a poem by Ho Chi Minh: "What could be more natural, after sorrow comes joy."
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Class bias

Bravo, Errol Hess! (“Class and Me,” FJ Nov. 1997) Tell it like it is! I loved that “wear your class as long as you’re comfortable with it.” From a middle-class Quaker with working-class sympathies.

Amy Gaffney
Chico, Calif.

I was glad to see the coverage of class bias and its effects in the latest issue. Readers interested in reading further on that topic may find the following books helpful:


Kenneth Ives
Chicago, Ill.

We commend the people who did the immense amount of preparatory work to make this past summer’s Friends General Conference Gathering go so well. We had not attended a Gathering for a very long time.

We came away from the Gathering, however, a bit concerned about the future of the Religious Society of Friends if the people who attend are a representative sample of the whole Society. We sensed the people there to be a sincere intellectual group searching for the truth and making a real effort to promote their spiritual growth. This much is great. But we felt somewhat out of place in that we come from a very rural background and are not particularly gifted in verbalizing what we feel. I think our Society needs more blue collar people: mechanics, plumbers, carpenters, farmers, machine operators, etc. I think God speaks to simple people as much as to anyone else. Early Friends were not all academics. I recognize and appreciate the abilities of those who have had an opportunity for lots of education. We need them, too. But we also need a balance.

Another observation about the Gathering is related to the food. I like good food and enjoyed the food very much. I also ate a lot more than I needed. The fact we were offered so great a variety of delicious dishes all the time was difficult for us to get used to. I wonder if the cost of the Gathering could be reduced a bit if we simplified the menu?

Maybe this is because we are almost 80 years old. I can remember the Great Depression when everyone was poor. Simplicity of lifestyle and good stewardship of time and money were not idealistic philosophical concepts. They were a matter of survival.

We do not plan to attend another FGC Gathering. It cost us about $600 over and above what we would have spent at home. (We opted for Simple Living and two meals a day.) We added to atmospheric degradation by the addition of CO2 from 28 gallons of gas to get there and back. We realize that some sort of annual gathering is important for the future of our Society and do not question the wisdom of others attending. But we feel we can further the Kingdom of God more by staying home and doing something for someone than going and talking about it. The $600 might better go to other agencies that are doing something. What we say reflects what we think; what we do reflects what we are.

Gertrude P. Marshall
Medford, N.J.

Most admired Friends

Thank you for the great article on Margaret Fell Fox! (FJ Oct. 1997). She has been one of my most admired women of all time. It was good to see her story told so well in your pages.

Zandra Moberg

I read with interest T. Noel Stern’s article (FJ Sept. 1997) reflecting on William Penn’s “fundamentalism” and “universalism.” Elizabeth Grey Vining’s Pendle Hill pamphlet (#167) entitled William Penn: Mystic As Reflected in His Writings contains the following quote in a letter Penn wrote to Dr. Hasbert, a physician in the city of Emden: “Oh how many profess God and Christ according to the historical knowledge of both but never come to the mystical and experimental knowledge of them.” William Penn held a
Speculation, Gambling, and Investments

On October 24, 1996, Interim Meeting of Philadelphia Yearly Meeting minuted opposition to riverboat gambling in terms that seemed to register on moral grounds disapproval of all forms of legalized gambling. The minute was consistent with the statement in the yearly meeting's new Faith and Practice as quoted below:

"Gambling, even in the form of sweepstakes and lotteries, poses dangers to the individual and community. It often becomes addictive, bringing ruin to the gambler's family. Gambling harms the community by fostering a get-rich-quick and something-for-nothing attitude that contributes to an unwelcome materialism. Habitual gambling makes undue demands on the gambler's time and attention leading to a life inconsistent with our testimonies on simplicity and integrity."

Assuming this statement properly applies to state lotteries, casinos, slot machines, and other recognized gambling practices, it is a pertinent question whether or not it applies to risk-taking in the business world. Businesses make a multitude of decisions involving some degree of risk as they produce and distribute goods and services used by everyone. These decisions, however, should not be classed as gambling unless there is evidence of a persistent gambling attitude and an apparent lack of effort to apply good reasoning and judgment.

The investment segment of the business world, however, needs special scrutiny. Daily trading of corporate stocks in this country typically exceeds a billion shares bought and sold by individual investors, investment committees, and professional managers.

Security exchanges were established primarily to provide a means of conveying needed capital to productive businesses in ways that would result in sharing by investors in the benefits of business productivity. They would provide market liquidity for those who wished to dispose of investments or make new ones.

Speculative or gambling aspects of investment are avoided if acquisitions are limited to those believed to have real present value in relation to their prices. Much current trading is at prices not justified by assets and earnings as investors are motivated by predictions of price advances.

Quaker investors and other concerned persons should be encouraged to include in their thinking a continuing awareness that their capital is needed and actually employed in the production of useful goods and services. If certain situations involve above average risks, it is appropriate that investments be held by investors who have the resources and the temperament that justify acceptance of such risks. Listed below are six queries, and the answers may indicate whether some aspects of excess speculation or of gambling motivation are present in investment activity.

1. Do you have a short-term perspective that leads to rapid trading and high annual turnover?
2. Do you habitually set target sale prices when securities are acquired rather than assume retention will be for an indefinite period unless new developments should justify change?
3. Do you repeatedly buy securities at prices above your best estimates of real value with expectation that they can be sold at prices still higher?
4. Are you guided primarily by "momentum" and other technical market factors rather than by efforts to determine real value?
5. Is your primary goal to "beat the averages," and do you realize that they include securities you would not want to buy because of excessive prices, high risk, or their involvement with products with which you would not wish to be associated?
6. Do you emphasize capital gains and market techniques to a point that prevents a continued awareness that your capital is used by many businesses to produce useful goods and services, widely distributed and needed in our economy?

In conclusion, it is likely that investors who emphasize basic values, reasonable prices, and the true purpose of investment will have, over the long run, better business results than those who approach the investment process with an excess of speculation or gambling motivation.

Heavy trading volume on the securities exchanges can lead to excessive rise in security prices, leading to dangerous levels from which a downward reversal can occur with harm to many individuals and to the economy.

Concerned individuals might well ponder the Philadelphia Yearly Meeting statement about gambling to determine how much is pertinent to certain procedures frequently followed by investors.

S. Francis Nicholson
Kennett Square, Pa.
James and Paul

In his helpful article (FJ Sept. 1997), Roland Warren lays out clearly the divergence that has confused so many people inside and outside the Religious Society of Friends. Yet the apparent paradox that has created this sharp dilemma between "faith" and "works" may be seen as a result of the way we habitually look at things. One of the clearest Scottish thinkers of this century, John Macmurray, warned repeatedly about the dangers of emotion, in our lives. For sometimes we try to "let our lives speak," not knowing quite why we did it; while at other times a passage in the Gospels or one of the Quaker Testimonies might have prodded us into action.

In his Swarthmore Lecture, 1965, John Macmurray explains why there is a problem: "It is the effect of this dualism upon Christianity that concerns us. It shifts the emphasis from action to thought, from practice to theory." "Dualist thought is in terms of contraries which are brought into opposition, and between which a choice has to be made. Matter and mind is one pair; others are body and spirit; spiritual life and material life; the spiritual world and the material world. But the fundamental contrast is between the theoretical and the practical... this long impact upon Christianity of Greek modes of thought... transferred the emphasis, within Christianity, from practice to theory. Faith, which originally meant trust and confidence, came to mean a set of beliefs; Christians came to be people who professed certain beliefs; Christianity, aiming at the philosophical ideal, sought to become an organized system of doctrine. The assimilation of Christianity to Greek philosophy not only created theology. It created heresy. Instead of saying, with Jesus, 'by their fruits ye shall know them,' we found ourselves thinking that Christians are to be known by their opinions."

I owe John Macmurray a great deal for freeing me from the false dichotomy and for showing simply why religion and science need not be at loggerheads. My wife and I remember him sitting (apparently asleep) at South Edinburgh Meeting towards the end of his life and then speaking in a way that made the scales fall from your eyes. Can I suggest that you discover or reread your John Macmurray, whose writings are being reprinted?

K. Alan Longman
Edinburgh, Scotland

True seekers

Douglas Gwyn (FJ Nov. 1997) asks of present-day Quaker seekers, "Do we groan in our captivity?"

It is when I groaned in my captivity that I was liberated. And I was liberated, with the same Good News that liberated George Fox. As a result of that liberation, Fox was "calling people to have an experience of a personal encounter with Christ who is alive and is teaching his people the righteousness of God and giving them the power to obey" (Lewis Benson, quoted by Virginia Schurman in the same FJ).

What George Fox found is still available to be found today. The living experience of Christ Jesus is just as powerful today as it ever was. The barrier to finding that Truth is not always the failure to groan, but sometimes the unwillingness to listen to the answer to that groaning that the Holy Spirit provides. Open your hearts, dear Friends, and let them be flooded with love and power that is only in Jesus Christ. The Good Book says, "Seek and ye shall find," not "Seek but never find." The true seeker genuinely yearns to find.

Bill Samuel
Landover Hills, Md.

Right use of technology

Vinton Deming's editorial (FJ July 1997) caused me to think again about communication and the right uses of the technology it engenders. As an employee of a communications technology company, I am more exposed than most to the world of voice-mail, e-mail, messaging, and caller ID. At times I have struggled to maintain simplicity in my life in the face of these many forms of technology. Like many, I often feel as though I am on "information overload," as the requests, tasks, and questions come in via telephone, fax machine, e-mail, and beeper faster than I can respond. Often the messages are sent more than one way, as if to ensure that I will respond more quickly.

As with most material things, I believe it is not the thing itself that causes harm, but the uses for which it is employed. Twenty-four-hour access to e-mail and voice-mail should not be an excuse for bad management or poor work habits. As we struggle to find ways to live more centered lives in the face of ever-increasing demands on our time, I am refreshed by the simple act of a polite refusal. Let the answering machine pick up a call once in a while; refuse to check e-mail while you are out of the office every now and then. Recently a friend related to me the story of what happened when she was working on a project with a coworker. My friend was planning to take a Friday off to attend a Quaker retreat, and she mentioned to her coworker several times that she would not be available. He kept saying "well, just listen to your voice-mail that day and let me know if you agree with what I'm doing," and she kept firmly but gently replying "I will not be checking my voice-mail. I am going out of town." Well, my friend held to her plan, and the world did not end, the project was not ruined, and life went on.

The technology seen by some as promoting alienation is the same technology that allowed word of the Tiananmen Square rallies to reach the rest of the world instantly. We must, however, continue to determine how right use of this technology can aid us in breaking down barriers, rather than creating them.

Mia T. Kissil Hewitt
Bernardsville, N.J.
pull up to the curb, checking the numbers on the house against the address I wrote down when I received the call. Another violent death, another prayer vigil.

I get out of my car and greet the others from our group who are free to come today. The neighbors take note as we assemble, and we tell them why we are here, inviting them to join us.

Sr. Rose is always present. She follows up on the ever briefer newspaper accounts of people who are killed within our city and learns from the medical examiner where the victim was found and who are the next of kin.

She contacts each family by phone (or leaves a note in their door if there is no phone), telling them when we are gathering to remember their loved one and inviting them to join us, which happens about one-third of the time.

Sr. Rose also makes the initial calls on the telephone tree that eventually reaches over 50 people (including two others from our meeting) who participate in the vigils as their schedules permit. We are an integrated, ecumenical group of mostly lay people. We offer prayers, songs, and scripture spontaneously, as we feel led. While there is no set format, we always pray for the victims and their families, the perpetrators and their families, and for ourselves—that we may find a way to end the plague of violence.

We end by joining hands, praying the Lord’s Prayer together, and sharing hugs of support with family members and with each other.

I have been attending these vigils since October 1993 when the pastors’ caucus of MICAH (Milwaukee Inner City Congregations Allied for Hope) decided that there needed to be a spiritual response to the drive-by shooting of a 12-year-old. It was at my second meeting as the Quaker representative to this group (as an unprogrammed Friend I do understand that we are all ministers), and I recognized the decision to hold a prayer vigil at the site of each violent death within our boundaries was, indeed, a graced moment. No committees were formed or studies conducted. Someone made the suggestion and the “YES” was immediate; it was a gathered meeting. Since then we have conducted more than 500 vigils.
Those are the facts, a brief description of what happens. I want to honor the spiritual dimension of the prayer vigils and to share some of the gifts I've received there.

The gift of disturbance

I had done my graduate school field placement in the inner city 15 years earlier, but I was shocked at how much things had deteriorated by 1993. So many boarded up, abandoned houses and stores. So many vacant lots where neighborhoods set him on fire. That is how he died.

The spiritual dimension of the prayer vigilsjured and could have lived if help had been given. Looking into the faces of kids who were so horrified at what had happened, seeing their need and their fear that if they went to the police, they might be killed by their friends, led to speak.

I can't get these images out of my mind when I return to the safety of my suburban home. I know this is God's work, having me witness firsthand the growing breach between rich and poor, between the races. There is a war going on within our city, and I am being given the gift of disturbance.

The gift of testimonies of faith

Let me tell you about two grandmothers I met in February of 1995. The first one told the horrific story of her grandson's death. He was shot by some of his friends after a falling out but wasn't fatally injured and could have lived if help had been called.

Instead, they dragged him into a garage and, after some hours of debate, poured gasoline on him and down his throat, then set him on fire. That is how he died.

Some of the kids who witnessed this were so horrified at what had happened that they came to the grandmother's house to tell her. She knew these kids, had given them rides, helped them out, and invited them into her home. Now she was hearing their confession.

As painful as it was, she recognized their need and their fear that if they went to the police, they might be killed by others. So she led us in prayer for these boys that they might be forgiven and could find the courage to do what was right.

Less than one week later, Mother Scott was at a vigil for her grandson. She runs a community center and has worked with young people for more than 20 years, but she was unable to protect her own.

I prayed for both of these grandmothers, lamenting that such unfairness could happen. Mother Scott looked me straight in the eye and said, "Don't worry. I've prayed, and my heart is clear. My work will continue."

Both grandmothers made sense of their tragedies by claiming that God had chosen to take their grandsons. While I might, intellectually, argue with some of their fundamentalist concepts of God, I feel utter awe and respect for their total trust and dependence on God's will. No middle-class illusions of control; just amazing testimonies of faith in the midst of such overwhelming pain.

The gift of community

We who gather to pray started out as strangers to each other. Our bumper stickers and some of our forms of prayer tell me that we wouldn't agree five seconds into any theological discussion. But over and over again, we have experienced the unity of the Spirit.

An elderly African American man, who is one of the most faithful attendees, always begins his prayer, "Thank you, Father God, for those who are assembled here today."

Another "regular" is an 80-year-old white woman who takes the bus if she doesn't get a ride. A few weeks ago she told us she started coming to the vigils to wash other people's feet but found it was her feet that were being washed.

Initially, my strong leading to attend the vigils was to pray for the perpetrators of the violence, fearing no one else would have this Quakerly perspective. But these Baptist, Catholic, Lutheran brothers and sisters share my deep commitment to peace and nonviolence, and I was humbled and heartened that "my Quakerly prayer" was often offered before I felt led to speak.

My heart lifts when I see these friends who have stood with me so many times in all kinds of weather. We are the faces of hope for each other.

The gift of God's presence

The rational mind can easily question the efficacy of prayer vigils. After all, we are so few and those who follow the path of violence are so many.

The families we meet experience tragedy, poverty, and fear to an extent that I can only begin to imagine. So often, I stand at the site where a violent death has occurred and all I can offer is my confusion, my despair, my emptiness. "God, where are you?" is my prayer, my cry.

The answer varies. Sometimes it's as simple as standing with the forces of life in the face of the forces of death, witnessing to the sacredness of each life and reclaiming this piece of sidewalk as holy ground. Other times, I feel God's presence in the hugs and thankfulness of the families who pray with us. Often Elizabeth Watson's words come back to me, "I seemed to feel the anguish of God at all the suffering in the world... God suffers with us."

The gift of praying the pain

When the vigils began I had been a Friend for six years. I loved meeting for worship, enjoyed the great, healing comfort of the silence, and had experienced the heart-pounding leading to offer vocal ministry. But prayer raised all kinds of confusion left unsorted from my "fallen-away-Protestant" past. At first I was uncomfortable praying out loud at all and only joined in the Lord's Prayer as a show of solidarity. But as I listened to others pray and give voice to what was in my heart, I began to appreciate prayer in a whole new way.

One of my fellow vigilers gave me a copy of an article by Walter Wink (Nov. 1990 issue of Sojourners), and it was a blessing to find words that described what I had been experiencing. Wink wrote that each one of us is affected by the suffering and fear, whether we want to be or not:

What we need is a portable form of the Walling Wall in Jerusalem, where we can unburden ourselves of this accumulated suffering. We need to experience it; it is a part of reality. Our task in praying is precisely that of giving speech to the Spirit's yearnings within us. But we must not try to bear the suffering of creation ourselves.

We are to articulate these agonizing longings and let them pass through us to God. Only the heart of the loving God can endure such a weight of suffering...

We learn to pray by stopping trying to pray and simply listening, trying to hear the prayer already being prayed in us.

We must try to bear the suffering of creation ourselves.

It has been a gift to pray the pain. It has given me a way to face the suffering and not be numbed with helpless despair.

The prayer vigils are a way for us to gather together so we can become a portable Wailing Wall. We give voice to the anguish and allow God to receive and transform suffering into hope and renewed commitment to work for justice.
Finding the Divine Center
by Anita Weber

Deep within us all there is an amazing inner sanctuary of the soul, a holy place, a Divine Center, a speaking Voice, to which we may continuously return. —Thomas Kelly, A Testament of Devotion

Fifteen minutes into my first adult-beginner ballet class, I glance into the mirror on the left—hard to miss since it covers the entire wall. I cringe. A tense, grim, fat woman is jerking her arm out in response to an unintelligible instruction in French. I resolve to keep my eyes fixed on the calm, smiling, well-proportioned, graceful woman at the head of the barre, try to do what she does, and somehow get through the hour.

Forty minutes into the class we put away the barres and move to the middle of the room. "Go into your splits," the instructor commands. I freeze. A playground long ago—my friend with the blond ponytail—she slides flat to the ground in a splits—her eyes shining up at me louder than words, "See what I can do!" I try to do it too. I don't even come close. I want to do it so badly.

Unfreezing, I still want to do it 35 years later. I glance over at the calm, smiling, well-proportioned, graceful woman. She is flat on the floor in a splits. Figures. I feel myself giving up again.

But this time is different. The instructor jumps off her stool. "Twenty years ago, when I was 50, I was in a car accident that broke my knee. After my knee healed, I practiced and practiced until I got back my splits. If I can do it, so can you." To illustrate, she goes into a perfect splits.

After that first class, our instructor reminded us every week for months that to improve our splits we must do them every day before I understood that she was talking to me too. I worked out a 15-minute routine with 12 minutes of balance and flexibility warm-up exercises ending with 3 minutes in the splits.

I've been doing this routine every day for four months. My splits have improved slightly, but I'm pretty sure I'll never reach the floor. Rather amazingly, I don't care. Because in doing the warm-up exercises, I have found my center.

Your center is that position where the right and left halves and the front and back halves of your body are perfectly balanced over the balls of your feet. When you have found your center, you can stand on tip toe indefinitely.

I had heard a lot about the center from my instructor, but since it wasn't something I ever wanted, I hadn't paid much attention. But now that I've found my center, my sense of it never completely goes away. I am centered as I hop on the commuter train, stride to work, and sit in front of my computer.

I've also found that I am an adult-beginner ballet dancer. When I look in the mirror, I see a calm, smiling, full-bodied, graceful woman. I no longer watch Margaret at the end of the barre; I can't take my eyes off me. Why? Because what I see in the mirror is what the audience sees. And a beautiful performance is what a ballet dancer strives for.

Guides for finding the Divine Center:
- Do you attend worship with men and women who have found the Divine Center?
- Do you have a spiritual director or friend who offers you guidance and encouragement in finding the Divine Center?
- Do you center for 15 minutes every day with prayer or meditation?

May you find the Divine Center.
May you increase in love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.

Therefore all wait patiently upon the Lord, whatsoever condition you be in; wait in the grace and truth that comes by Jesus; for if ye so do, there is a promise to you, and the Lord God will fulfill it in you. —George Fox, Journal

Friends Journal February 1998
ANSWERING THE LOVE OF GOD: Living Our Testimonies


Greetings! Mirembe! Saludos! In the Spirit of Christ, to Friends everywhere.

From nearly 300 Friends gathered for the 19th Triennial meeting of the Friends World Committee for Consultation at Westhill College, Birmingham, England, seventh month 23–31, 1997. We are from over 60 yearly meetings, 10 other groups of Friends, and 35 nations. We have humbly listened to each other and appreciated our diversity.

Our theme is “Answering the Love of God: Living Our Testimonies.” We are reminded that God loves us with a boundless, unconditioned, self-giving love, and we are called to express this love in specific ways to one another, to our families, to our neighbors, to the needy, and even to those who act as enemies.

We hope to share these things with our families, meetings, and communities at home and to be open to God working through us.

—Heather Moir, clerk

Patricia Thomas of Wilmington Yearly Meeting introduced four Friends who were asked to share their experience of answering the love of God: “It is my belief that it is very precious when we hear someone’s faith journey. We are getting an opportunity to know someone in an area that is very important and very tender to them. I believe it is our responsibility as listeners to hear through the words that are used into the experience itself. We are reminded as Friends that the apostles say this and Paul says that, but what can you say? And we are privileged to have four Friends answering what they can say.”

John Porter, North Carolina Yearly Meeting (FUM) superintendent, began with a word of spoken prayer:

Oh God, the father of us all, we come to you at this time with our heads bowed and our hearts humbly before you, asking that your blessing will be on this evening. We thank you for bringing each of us together. We thank you for this gathering and for the consultation of this triennial. We pray, Lord, that you will be with those who are sharing with us tonight, that you will guide their thoughts and their hearts and their mouths, that they will say those words of inspiration that you have laid upon them.

We pray that we might receive those in the same spirit. We ask, Lord, that as we go through this time that we will be faithful to you in seeking and in sharing and in learning. We pray, Lord, that we would be open to the needs that you have given to us and to the blessings you give to us as well, that we would be open to the physical needs, as well as emotional and spiritual needs, of those among us and around the world. And Lord, too, we pray for guidance, and we pray that you would guide us through this time, through the remainder of our fellowship together, that we might share this time in loving each other and in living the life that you have directed us to live and in learning that which your spirit gives to us. I pray these things in the name of Jesus.

Edgar Amilcar Madrid Morales, Guatemala Santidad Yearly Meeting

Being Touched by the Love of God

Friends, we are all very gifted here, although we hardly realize it. We have been given the opportunity to come here: that’s a gift! And we have faith, and that’s a gift too, just like health is a gift and life itself is a gift, but we hardly realize it until something happens that makes us aware of its limitations.

We take our health for granted, as long as we don’t have any problems. We even like to think about it as our own achievement. When we are conscious of what we eat, when we take extra vitamins, when we do our exercises, we start to believe that it’s all our own achievement. Of course, it is important to do these things, but it doesn’t make all the difference. It creates only a good condition for health, not health itself.

And we know that it’s no achievement; it’s a gift.

Now, regarding faith, we can say the same thing. Let’s think for a moment of the times when we lost faith, or before we came to faith.

What was missing in our life then? — a certain perspective, perhaps, hope, a sense of meaning, a sense of belonging, or a sense of being loved.

Name it any way you want, but we know that something was missing then; we may even be grateful for these dark times, because they facilitate our growth
occurs when we engage in religious education. We can talk about our faith, but we cannot give it to someone else. It doesn’t make sense, as long as she or he doesn’t experience anything. The other has to discover it for her- or himself. Perhaps even the word “discover” is not appropriate. She can open her mind and heart to the possibility; he can pray and ask God to reveal himself; but we cannot tell God what to do. Nothing will happen until she or he is touched by the love of God, and that is something beyond ourselves. That’s the gift of faith: being touched by the love of God.

That’s also how I can best describe my own conversion experience, my first experiences of the Light. These experiences came before I knew Friends. I thank God for leading me towards Friends, for the experience of the Light had brought me in great distress.

When I first came to know Friends, I was relieved to find people who talked in a natural way about the Inner Light, and that was exactly what I was experiencing. I can still remember my first meeting for worship. I experienced the Light right from the beginning. The experience of the Light is therefore essential for my Quaker faith.

It was disappointing, though, to discover after a while that not all meetings for worship are that powerful and not all Quakers share the same mystical experiences. I have come to realize, however, that people can have similar experiences, in more or less dramatic ways, and feel reached and changed just as I did.

I know Friends who speak about their encounter with Jesus and I believe these experiences are equally authentic and the impact on their lives is equally profound. There is no point in trying to compare these experiences. For everyone is different, and God speaks to everyone in a different way, in a way that fits him or her best. To some people God needs the attitude of expectant waiting.

Secondly, these experiences are never a purpose in themselves, never an end in themselves. They are not ends but beginnings. They have a message, they show a way, a way to see things, a way to walk by; they often mark the beginning of a long journey, like it was for Moses and Paul. They too were sent on a long journey: a journey that seemed to them very unlikely, which, I would say, is typical for a calling, for a concern. Other characteristics of a calling are: The call comes suddenly and inconveniently; it disturbs one’s own plans. You become aware of a task that seems far too big and too heavy, but of which you have to learn that you can do it with God’s help. The purpose may only become clear at the end of the journey.

I have told you a little bit about my experiences of the Light, which I regard as a gift. It’s my experience of the Light, I don’t claim the Light for myself. My experience is my gift, of which I try to share as part of my response to this gift, because I believe that what really matters is how one responds to such a gift: one’s personal answer to God.

How do we answer the love of God?

As Quakers we know that the purpose in life is not to escape from the world, but to engage in it. The purpose in life, as I see it, is life itself, of which we testify that it is a sacrament. The only way we can answer the gift of God’s love is with our lives, our whole lives, in all its aspects. All aspects of life can be a sign of God’s love and opportunities for communion and thanksgiving. Therefore I like to speak about life as “the meeting for life.”

In order to make life into a meeting for life, we need a loving and caring community, a community through which the Spirit can flow freely, a community in which God’s love can materialize. If we are not able to build that loving and caring community here and now, then all our words about the Love of God would remain empty. That’s something Friends have never believed in, that would be not in keeping with our Testimony of Truth! Then we might as well go home tomorrow. Fortunately, you have proved our words to have meaning.
A Child of Faith

My name is Charlie Lamb. I come from Northern Ireland. I'm a member of Ireland Yearly Meeting, and I attend Rich Hill Meeting.

Now faith is the substance of things hoped for, the evidence of things not seen.

—Hebrews 11:1

Friends, I stand here tonight as a gift of faith. You see, I was born a member of the Religious Society of Friends, because both my mum and dad were members. And so I have always belonged to the Religious Society of Friends. I was brought up in a Quaker home, I was educated in three Quaker schools, but when I got to the age of 18, with not sufficient brains to take me to university, I found myself going to work. And at 19, the world was my oyster.

I was going to paint the part of the country that I lived in red. I had got away from home restrictions, I had got away from boarding school restrictions, and Charlie was free. Maybe many of you have experienced this.

But I'll tell you, why I'm here as a child of faith is because I had believing parents. They were Quaker, but they were more than members of the Religious Society of Friends. They were believing Quakers. I'd come in often, in the morning at two, three, four o'clock, and I found my father on his knees beside the kitchen chair, praying. He didn't go to bed until after I walked up the stairs. He believed, as it says in this verse, the substance of things hoped for. He knew that his God was able, just the same as he had delivered Shadrach, Meshach, and Abednego from the burning, fiery furnace, and he knew that his God could deliver his son, Charlie. Tonight I stand here and thank God for the opportunity to witness to that living faith in a living God through Jesus Christ.

This may be strange language to some of you, but it's quite normal in our home in Rich Hill. I hope you will understand.

After having accepted Jesus Christ into my life (I use that word, Marianne used the word Light. I don't mind what word you use, as long as you take him), after this had happened, I then attended meeting and instead of meeting having taken a whole hour to go through, it went (snap) like that.

You see, I'm reminded of the passage where Jesus said to the woman, ye worship ye know not who. I had been like that, Friends. I had gone from a child to meeting, and I'd sat looking at the clock and all sorts of other activities that I'm sure you know all about. I remember twisting the tassels on the seat one Sunday morning until suddenly it released itself, and then I tried to push it back, but it's impossible.

But you see, when Jesus came into my life, I then went to worship somebody that I had met, and that was real to me. And that hour took no time. I went one year to yearly meeting, and there was a Friend there who spoke to us regarding Barclay's Apology. After he had introduced us to Barclay's Apology, I went up and I said to him, "Billy, That's good." He took a look at me, he says, "Charlie, I know where you stand, but I don't think you're really a Quaker." Friends, you know what that made me do?

I went away off and got George Fox's doctrinals. And thank God, praise God, I opened on the first chapter. Guess what the first chapter is. It says, "To all that would know the way to the Kingdom." And I found it "To all that would know the way to the Kingdom."

Friends, I began to say, right, I think maybe I am a Quaker. And then I started reading more. If you turn to the doctrinals of George Fox, you find in 1654:

"And all people, consider, You that have been long hearers and learners. [In other words, those that have been listen-
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<th>Age</th>
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Now Penington wrote this about 1670, and he wrote it while he was in prison. Half of his life as a Quaker was spent in prison because of his faithful witness, so he took the opportunity and wrote lots of things. And he wrote this work on faith. He tells us that faith has varied aspects and many of us are prepared to look on faith as something we can create ourselves. He says here,

Must we pray? And then he says, he will pray.

And must he hear? He will hear.

Must he read? He will read.

Must he meditate? He will meditate.

“Thus man, by a natural faith grows up and spreads into a great tree and is very confident and much pleased, not perceiving the defect in his root. And what all his growth here will come to. [And then he goes on, and this is the very end.]”

“In plain truth, ye must part with all your religion, which you have gathered in your own wisdom, and which only can make a fair show in the dark, but cannot endure the searching light of the day of the Lord. And ye must purchase the true religion, the true righteousness, the true innocency and purity of Christ. The old man must be done away, truly done away, and the new come in the place, so that flesh and self may be quite destroyed and nothing but Christ be found in you, and you found nowhere but in Christ.”

Kazuko Kagami, Japan Yearly Meeting

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What Has Nourished My Faith?

My name is Loida Fernandez, and I am a member of Ciudad Victoria Friends Church in northeast Mexico.

Only a few days ago, my city and the region I come from in the northeastern part of Mexico were hit by intense rains, causing the rivers to overflow their banks and producing widespread flooding, including my house and the office space where I do my work for FWCC. This occurred after two long years of drought for which this region had nearly been declared a disaster area. Sitting up at midnight one of those days, I was reading the Bible and I had to get up suddenly to shut all the windows to keep the rain from coming in, and the thunder rolled long and powerfully as the lightning flashed. The storm raged several hours, and I could follow its path perfectly by the din of the thunder until it faded into the distance and was gone.

The passage that I had been reading was from 1 Kings 19:118. It describes the flight of Elijah to Horeb and in verse 11 it says that he was left alone and they were hunting him down to kill him. And the story goes on and says that an angel commands him to come outside of a cave and then Elijah responds. There he enters the cave where he spent the night. The Word of the Lord came to him: "Why are you here, Elijah?" And then it goes on and says he was left alone and they were going to take his life. This is the answer that came. The Lord was passing by, and a great and strong wind came, rending the mountains and rocks before him, but the Lord was not in the wind. And after the wind there was an earthquake, but the Lord was not in the earthquake. And after the earthquake, fire, but the Lord was not in the fire. And after the fire, a faint murmuring sound. When Elijah heard it, he wrapped his face in his cloak and went out and stood at the entrance to the cave. There came a voice. "Why are you here, Elijah?" the Lord says to him. Later on the passage goes on and says "Go back by the way of the wilderness."

I tell you this passage that I have just read perhaps is a pictur of what was my spiritual life—looking for God in the extraordinary events, in powerful and mighty signs. But at the end of it all, as happened to Elijah, it was as an unexpected, small voice that God came to me, not announced with a great fanfare but in a gentle fashion, speaking to us, guiding us into God's presence. It was there that my faith has been nurtured.

Three things have been essential to the growth of my faith: First, realizing that this faith is from God. It is not my own. Although we call ourselves seekers, we are more foundlings of God. The process begins with God and my so-called search is really a response to God's call. Sometimes, like Elijah, I shut myself up in a cave, and God makes me return to my own wandering in the desert; just to discover that even where it appears to be only desolation, there is life.

Community with other Friends—in worship, in expectant silence, in song, in meditation, in Bible study, in sharing our lives in a community gathered in God's name—is to me undoubtedly the primal source of growth in sharing our testimonies. Here I want to repeat something I have said many a time. I have felt very privileged to have been part of the Mexico General Meeting of Friends, among whom we are one family; where we are, and feel we are, and in a hundred different ways, we are responsible for one another. I am also very deeply and personally grateful because this extended family of Mexican
Friends is part of this even larger world family of Friends.

Last but not least, prayer, whether personal or communal, is also a very special source of strength. I want to say two things about what I do at home. I work part-time for Friends World Committee for Consultation, but for a few hours I also work as an adviser to middle school children. Believe me, this work I do in the high school is like an emergency room in a hospital where, thousands of times, children come to me with very sad stories of broken families, and many a time I just don't know what to tell them. I don't have anything to say, and I am just there with them, listening very deeply, trying to grasp what it is that they really want to tell me. Doing particularly this work, apart from the work that I am doing for Friends,

every day I pray and ask God to give me the wisdom and the patience to help me to help them in any way I can. For the last few years I have lived with my eldest aunt, who is 91, and other old relatives. Sharing with them, listening to their stories, to their memories, and sharing with them in their daily life is also a great source of spiritual growth because in many a way their own testimonies of living a Christian life of faith is a guide to me. We meet with many of their same age friends and it's a very joyous time for me. They are my spiritual support group right there at home.

In my life, with all the possibilities and the limitations that seem to confront me many a time, in harmony and in conflict, in times of plenty and in times of need, prayer is the fundamental factor in everything I do. Far from feeling desperate when I feel that way, I turn to pray, asking God's direction in my life every day.

Helga Tempel, German Yearly Meeting

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A New Seed

Mirunde! My name is Josiah Embego. I come from East Africa Yearly Meeting of Friends—South.

I'm very glad to be here and to share with you on this very vital subject to us all, about “Answering the Love of God: Living My Personal Testimonies.” I'll begin by telling you about my name. It is “Embego,” a name that contributes very much to my faith in God in this way: When I was born in 1927, a new white maize corn seed was brought from America into western Kenya. The yellow maize that had been planted there at that time was ordered by the government to be uprooted, because a new type of maize had been brought into the country. And so this new white maize was ordered by the government for everyone in Kenya to plant, which now is our chief maize meal. If you came to Kenya, and especially in the western part of Kenya, you would be welcome to eat maize meal, which is known as ugali.

When I was born, my parents were thinking of what family name to call the young boy who was just born. They thought that because a new type of maize has been brought from America and the people have been asked to plant, and germinate, cultivate, grow, and harvest, they called me “Embego,” meaning a new seed. They said God had given them a new seed planted in human nature, and that it had germinated. Therefore this became a family name. One of my sons, traditionally, has called my grandson Embego, and therefore the name has begun to take root in our family.

It is in that same year that Friends in Kaimosi and Vihiga in western Kenya experienced a new type of the Holy Spirit, who came in full swing, and many Quakers began to talk in tongues, as most of us have witnessed here by the talking in our tongues and we are all together. So the Friends in that part of Kenya experienced God's new Spirit, that Jesus had promised, that “I am going and I leave you not alone, but I will go and ask my father to send you another comforter.” And so, all Quakers in Kenya believe that was an answer of their long prayers, that they received the spirit of God, promised by Jesus himself, and this was a fulfilment of John 14:15-17 and also this was a fulfillment of what the Apostles had experienced in Acts 2:1-4.

This love of God has taught me three kinds of love in my life, which I want to share with you.

The first kind of love is Need-Love, which can be found in Psalm 73:25: "Whom have I in heaven but thee? And besides thee, I desire nothing on earth." You are my strength, I need thee every hour of my life, and I ask you, oh God, to keep this love of need.

I want to share with you the second type of love that I have experienced in life. The second type is Gift-Love. The only gift-love that God gave was Jesus Christ and nothing else. He came to save all the human race, regardless of color, creed, and nationality. It is this Jesus that came to help us eradicate the original sin so that I pose a question: What shall we do with the sins we commit in life? That word, sin, to many people is not very relevant, but Paul puts it right by saying, turn from the wrong way to the right way. That is the correct word, perhaps, to be used.

It is evident that we must be thinking in terms of giving rather than receiving as confirms the words of Jesus himself in Acts 20:35. He says, "It is more blessed to
give than to receive.” Yes, Friends, the Dead Sea receives good, clean, pure water from the mountains of Lebanon through the Sea of Galilee flowing down through the River Jordan to the Dead Sea. The Dead Sea has a name that is an easy name. It is dead because it does not give the water received. This dead sea has its right name, dead, because it does not pass the water it receives to the service of God’s children.

Friends, I want to share with you the last type of love that I think is needed to every one of us here. This is Appreciative Love. When God created human beings, he did create man in his own image (Genesis 2:7). He breathed the breath of life into his nostrils for life-giving. Without an appreciation, the man took it for granted. We need to cultivate the sense of returning gratitude to God Almighty, to God the creator of man in his own image. We need to return this gratitude sincerely, faithfully, with hope. We need to return our appreciation to God for all that he does to each one of us in life. And our failure is true, that we don’t appreciate what God gives us in the way of spirituality and in the way of materialism.

So we need all these three kinds of love.

Almost ending up, I want to share with you the temptations I have encountered in life. Although I encountered some tests and temptations in life, there is one that was very serious.

In 1964 while I was headmaster of a primary school in western Kenya, I encountered a very serious disease. This was my legs and my feet aching so severely that it was very difficult for me to walk short and long distances. I tried many hospitals for treatment, but blood tests were always negative. So, many of my
friends and family members thought that I was bewitched by witch-doctors. Hence, I needed to be treated by one of them. I stopped them from inviting witch-doctors into my home. I told them that this was either a test from God or a temptation from Satan. If it is a temptation, God will come on my side, and if it is a test, it will go swiftly. Some witch-doctors came to my home without invitation that this was either a temptation or a test.

I came to Woodbrooke College in 1965–66 with my wife. We were looking for Quakerism, which we received. I trained at St. Paul's United Theological College, Limuru, Kenya, in 1970–71 and studied at St. George's College in Jerusalem in 1978. All in all, I was looking for a book. When I found it, I used it in serving God Almighty. The longest place I have used it, for 27 years, is at Friends Theological College, Kaimosi, Kenya, as principal. Although there were so many tests and temptations, no one will find it easy to wreck my life, so long as I have that inspired book, and so long as I have, beside me and within me, the One of whom the book tells, a living testimony for God in life.

Priscilla Makhuza from Elgon-East Yearly Meeting closed with a word of prayer:

Oh God, our loving heavenly Father, we thank you, Lord, for being with us. We thank you for teaching us about faith through your servants. We thank you, Lord, when we look at Friends from different parts of the world who give honor and glory to your holy name, oh Father. Thank you, Lord, for your word, that as many as believed in Jesus Christ, you give them power to become children of God. My prayer this evening, Lord, is return our hearts to you, we pray dear Father. Return our hearts to Jesus Christ who is the way, the truth, and the life. I pray, oh God, that you cause your holy wind from all parts of the world to sweep in our hearts, oh Father, and renew us. Thank you, Lord, for laying a concern on my heart concerning the sick. I have always thought and prayed that Friends come together sick and go away sick. Thank you Lord Jesus for dying on the cross and even refusing the painkiller of the day, that you may suffer every pain for us dear Father. I want to uplift every sick Friend here to your hands. My price for my healing power, dear Father, that each Friend that is sick be healed tonight. I pray for your power, oh God, to heal our minds, heal our spirit, and heal our bodies, that we may leave this place ready to go and answer your love, just like your son Jesus Christ answered your love by dying on the cross for us. I marvel every time I think of if each Friend from here goes to answer God's love, then the love of God will fill this world in a short time. Empower each one of us, enlighten us, oh Father, that each one of us goes to live our testimony. In Jesus' name I pray.
More Preparation
by Connie McPeak

MARCH 1997

The preparation for my sojourn continues. I feel as though I am being carried along by an unseen current. As I am moved, events happen to me, through me, and in me that are part of being made ready.

I have labored with a major resentment for a long time. About five years ago, I felt I was betrayed by someone at my workplace. This betrayal had a major effect on my life, and I felt justifiably angry. I have learned over time that unresolved anger, justified or not, is poison to my soul and blocks me from the gifts of the Spirit. For three years after this event I stewed about the wrong done to me. As time went on this was not something that had a daily impact on my life, so I could ignore it most of the time. But any time I saw or thought of this person I was once again consumed with anger. When I found myself in this state I was able to pray that God give her all that she needs to be whole. She was hurt, mad, and most of all, afraid. I knew that the next step in finding freedom from this past hurt was to make amends to my co-worker. I had no idea about how to do this. I knew I couldn’t simply say to her that I was sorry that I had expected too much of her. I prayed that God would show me the way. I continued to pray for her, and I made a conscious effort to say kind things about her to others and not to gossip. This was a real departure from my past behavior.

This winter I found that I had a clear impulse to share with her some of my writings about my sojourn to Alaska. This was a very surprising nudge. It seemed right, and it was accompanied by an inner calmness, so I did as I was led. I discovered that it opened a dialogue for us. We were able to talk about the past, with me admitting that I was in over my head. I discovered that in allowing myself to be vulnerable to her we were reconciled. I was filled with gratitude. The wound is healed, the circle is closed. Another dark corner has been cleaned out.

Recently I found that I needed to have $1,000 of dental work done. When I was told, I found that I didn’t slip into fear. I felt calm and knew that it would be all right. I noticed at the time and said a prayer of gratitude. That same evening a Friend who knew nothing of this called me that she wanted to support my sojourn. She said she had $1,000 extra cash and would I please accept it? My initial reaction came from pride. I started sputtering about my budget, being self-sufficient, blah, blah, blah! I was able to hear myself. I laughed, said thank you, and asked for a few hours to pray about this and make sure I could accept the gift. How can I doubt that I am being cared for?

In January my earliest childhood friend called me. We hadn’t seen or spoken to each other for 40 years. After reminiscing about our lives, our conversation ended with her talking about God and her search for a spiritual home. Sometimes I can see clearly how God works through me.

I have, in response to an idea that came in the quiet, invited an old friend to come for a weekend visit, to play together. I owe her some time. She has loved me truly for a long time, and I have neglected our friendship recently.

These are all just parts of living, day-to-day events, but I feel guided by the Holy Spirit, constantly challenged, refined, and transformed in Love.

Opening

The doors blow open and we all turn to face the space opening. This voice will not be shouted down, will not be argued away.

Push the chairs back, add another to our circle. The doors have blown open; something holy has entered the room and nothing will be the same.

Edward A. Dougherty

Edward A. Dougherty and his spouse, Beth Bentley, attend Elmira (N.Y.) Meeting.
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Simplicity Isn’t Simple when You Have Kids

by Jamie Mitchell Molitoris

Many of you who are parents may remember the McDonald’s Teenie Beanies craze. If your children are older, perhaps you remember the Cabbage Patch dolls or Power Ranger phenomenon. It was in the midst of the recent Teenie Beanies blitz that I realized just how much of a challenge it is to live simply in the age of advertising.

I’m told that the Teenie Beanies craze was significantly magnified in the Washington, D.C., area. This should not be surprising in an area that boasts the highest per capita number of cars driving around with a bumper sticker proclaiming, “HE WHO DIES WITH THE MOST TOYS WINS.” It never occurred to me that people took that slogan seriously until I saw what happened with the Teenie Beanies.

I had stopped by a McDonald’s with my two-year-old after a morning running errands during “week two” of the Teenie Beanies campaign. We were close enough to the cash register for me to hear patron conversations with the clerk.

The first conversation I overheard was a woman negotiating with the manager for a different Teenie Beanies Baby than the one she received in the Happy Meal bag emblazoned with the words “COLLECT THEM ALL.” The customer became increasingly agitated as she explained to the clerk that her toddler daughter had almost the whole collection and needed Seymour or Liz (Teenie Beanies Babies) that specific restaurant offered to complete it. Eventually the manager opened a new case of the toys and the woman, clutching her prizes, gleefully left. The next woman bought two Happy Meals and then bought eight additional Teenie Beanies—the limit allowed and explained that she was going to throw away the food; she only needed the toys. Almost every patron had a similar story. You may wonder what this has to do with Quaker simplicity. I, after all, only entered this McDonald’s because it was convenient, purchased only two Happy Meals, had planned to eat all of the food, and had no intention of buying additional Teenie Beanies. What struck me about the whole experience, though, was how close I got to the edge of my seat as these conversations progressed. I suddenly felt as though my children were lacking because they would not have the complete set of Teenie Beanies Babies. Somehow I was not providing for my children because I was not out actively seeking Pladdy the Platypus (apparently a scarce treasure). I was swept up in a frenzy that held no interest for me and that I did not condone, yet the tide was threatening to carry me right along.

If I didn’t have kids, I can assure you that I wouldn’t have even been in a McDonald’s that day and would not have questioned my sanity as I willed myself to stay in my seat and not join in the frantic quest for Teenie Beanies Babies. I do, however, have two small kids; they have a different idea about life and the need for social interaction than I do, so we do the best we can and try to live as simply as possible, despite all the marketing attempts to pull us in another direction.

Where do children, or adults for that matter, learn that there are certain “must have” items? We don’t have cable at our house though we do have “bunny ears” that allow us to receive a very snowy version of the major

Jamie Mitchell Molitoris, a member of Alexandria (Va.) Meeting, is an adjunct professor of English with Averett College and a freelance editor and writer.
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networks and PBS. We rarely enter that den of temptation, Toys R Us, and I try to teach my children that material things are fleeting and of little importance. Unfortunately we don't live on a mountain, and as I learned at McDonald's that day, my kids have to filter through a lot of other temptations that beckon them to buy, buy, buy. For example, despite my steadfast rule that there would be no Power Rangers in our home, after two weeks of preschool my daughter knew the names of all the Power Rangers as well as their trademark expression, "Time to morph," complemented by the accompanying flying karate leap.

As parents interested in teaching our children the beauty of simplicity, the best approach is consistent application of a form of tough love. When it might be easier to just give in and buy every Teenie Beanie Baby or Power Ranger in sight, it might be better to stand back and think about what is best in the long run for our children. In his latest book, *A Better World for Our Small Children*, pediatric guru Dr. Benjamin Spock states: "The fabric of society is unraveling. We are afflicted by ills ranging from excessive competitiveness and materialism to a widening gap between the rich and the poor. In short, we have abandoned our standards and our children are suffering." He suggests that we "inject a large dose of spirituality into our lives" to get back on the right track.

So, how do we even begin to try competing with an advertising age that teaches children that acquisition is the key to success? Simplicity must begin in the home. Where do we start? I would like to offer a few suggestions that have provided a good foundation in our family.

Birthdays are a simple event at our house—lots of fanfare and love for the celebrated, but one gift and a small gathering of friends. We've never done anything different, so my earlier daughter is happy with this arrangement, provided she can invite her best friends; a small gathering of about 50 kids. She has a friend at meeting, Sara, who was thrilled to receive one dollar and a piece of bubble gum (a forbidden fruit otherwise) for her birthday. How beautiful to see Sara's excited face at the simplest of gifts. And how wonderful for my daughter to understand that this seemingly insignificant gift had made Sara so happy.

When my children give a gift, rather than giving them money to go out and buy it, we pull out the art supplies and make something. Surprisingly, we have yet to receive a disparaging remark from any of the recipients. In fact, I've had parents ask me, "what is your secret?"

The only time I run into questions about our approach to birthdays is when my six-year-old has attended a party where the parents have hired everything from the clown to
the person who cuts the cake. Generally, a rather lengthy discussion of how much fun we had on her last birthday without all of the hoopla is necessary to bring her around. It's at these times that I'm again reminded of how difficult it can be to live simply when there are so many outside influences with which to contend.

Christmas is a time to remember how truly special it is to live simply. The soft flickering candle-lit peace of the meetinghouse on Christmas Eve creates a feeling beyond compare. On the other hand, overcoming the "mile-long wish list" and convincing children that giving truly is better than receiving suggests a new challenge in strategic negotiating.

One thing that makes my task easier around Christmas time is the reduced influence of TV. Since my children don't watch Nickelodeon or any of the other stations marketing directly to children, they aren't bombarded with advertisements for the perfect toy around the holidays. Since we live on a cul-de-sac rather than a mountain, we do, however, receive all of the toy catalogs provide plenty of stimulation for a long, long wish list. Again, despite parental internal battles that suggest that one Christmas of extravagance might be fun and not do any real harm to my children, I stick with one or two gifts and lots of love and fellowship.

It's important to remind our children that joy and appreciation are found within. If we look only at the material value of a gift, we will always be "disappointed." I've started encouraging my older daughter to look into the eyes of the one giving a gift; there lies the true meaning and joy of simple giving. My younger daughter is two and is now beginning to discover the true joy of giving. Yesterday, on a walk outdoors, she picked the top of a dandelion and lovingly presented it to her six-year-old sister. I could see my older daughter pause for a second, ready to throw it on the ground, but then she looked into her younger sister's eyes and leaned over and gave her a heartfelt hug. In my eyes, there were tears of joy.

Recently, when I asked my older daughter what she would like to have for her birthday, she said, "I don't know Mom, how about a hug and a pizza." It's moments like these that remind me that I'm not depriving my children when I opt not to go to every McDonald's in a five-mile radius in search of the last Teenie Beenie Baby to complete their children's collection. They will not, in fact, go on Oprah as adults claiming child abuse because I didn't hire clowns for their birthday parties. What they will do, I hope, is go on to become loving people who look deep into themselves and the eyes of others. Then they will be grateful for the simple gifts and love of family.

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**Resources**

*The Unintended Consequences of Incarceration* is the series of papers published by the Vera Institute of Justice. These papers include individual accounts of prison experiences, social factors linked to crime, the impact on children of the incarcerated, and the economic effect of incarceration on inner-city neighborhoods. The publication is available from the Vera Institute of Justice, 377 Broadway, New York, NY 10013, (212)334-1300, or via e-mail: publications@vera.org.

*Stages of Conscientious Objection to Military Taxes* is an information sheet outlining five steps to ending one's own contribution to the war machine. This brochure was assembled by National Campaign for a Peace Tax Fund, New Call to Peacemaking, Church of the Brethren, Mennonite Central Committee, and the War Tax Concerns Support Committee of Philadelphia Yearly Meeting. Copies are available from Friends General Conference Bookstore at (800) 966-4556.

*Hunger in a Global Economy: Hunger 1998 is Bread for the World Institute's eighth annual report on the state of world hunger. The report proposes ten ways to make our global economy work for the hungry and includes the latest hunger-related statistics. The 136-page book is available for $18.00 plus $3.00 shipping and handling. To order a copy contact Bread for the World Institute, Box J, 1100 Wayne Ave., Suite 1000, Silver Spring, MD 20910; phone (301) 608-2400; fax (301) 608-2401; e-mail Institute@bread.org; website: http://www.bread.org.

**Opportunities**

*The Bob Bacon Memorial Fund* is "to provide encouragement and financial assistance to an individual or group associated with the Religious Society of Friends seeking to act on leadings or convictions toward the purpose of making themselves, the community, or the planet a more peaceful, loving, and harmonious place." Those interested in requesting support for 1998 are invited to contact the Bob Bacon Memorial Fund, Old Chatham Monthly Meeting, 524 Pitt Hall Road, Old Chatham, NY 12136 by March 15.

*Restock the Shelves* is an effort by What Works for Women to replace library books that were damaged in the war in Slavonski Brod, in eastern Croatia. While the town has found funds to rebuild the library, it is unable to purchase books. For information about how you can help, contact What Works for Women at (617) 244-9490 or (508) 653-4839.
Floods are destroying Somalia, washing away livestock, stored grain, and topsoil. Nearly 1,000 Somalis have drowned and more than one million others are hungry and homeless. Malaria and cholera have been reported. The American Friends Service Committee has stretched its resources to the limit in its attempt to bring food, clothing, and medical supplies to the people of the region and to begin the rebuilding process. The AFSC is also working with Bread for the World and the Mennonite Central Committee to see how the organizations might collaborate their efforts. For more information and to give financial support, contact Mustafa Malik, director of media relations, AFSC, (215) 241-7060, e-mail: mmalik@afsc.org, or visit the AFSC website at http://www.afsc.org.

"Religion and Ethics News Weekly" airs on PBS stations. Produced by WNET in New York, each half-hour edition begins with a summary of the week's developments in religion and ethics. The program continues with more detailed news segments and round-table discussions. The show features representatives of various faiths for in-depth discussion of pertinent issues. Friends are encouraged to tune in. Call your local PBS station for programming information.

AFSC Mid-Atlantic Region's Peaceable Conflicts Program is awarded the 1997 Bob Bacon Memorial Fund. The Peaceable Conflicts Program, begun as a conflict resolution workshop for parents and teachers, has expanded work with children in after-school programs, summer camps, and the Baltimore City public school system. For more information about the program contact AFSC-MAR, 4806 York Rd., Baltimore, MD 21212, (410) 323-7200.

Friends Home at Woodstown is celebrating its 100th anniversary. The Quaker retirement home, located in Woodstown, N.J., was founded in 1897 as a boarding home by Salem Quarterly Meeting. The home originally accommodated six people, and an infirmary was constructed nearby to serve the chronically ill. Some of the centenary events included an open house during Salem Quarterly Meeting, a pig roast, and a "Century of Elegance" fashion show in which Woodstown residents modeled vintage clothes that dated back to the 1800s.

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Books

Unarmed Bodyguards: International Accompaniment for the Protection of Human Rights


Citizen-based, international nonviolent presence is a recently developed tool used to safeguard social change activists who are targets of political violence. *Unarmed Bodyguards* tells the story of Peace Brigades International (PBI), which has provided volunteer unarmed bodyguards to human rights workers worldwide since 1983. Given the perspective afforded by PBI's presence in Guatemala, El Salvador, Sri Lanka, Haiti, and Colombia, the authors set forth several key questions: "Could we prove that human rights accompaniment deters violence? Does it really encourage activists to organize and take risks they would not otherwise have taken? When does it succeed or fail?" What results is a superb analysis that validates unarmed accompaniment while vividly portraying the reality and difficulties of such service, making it indispensable reading for both academics and activists.

Much of the book focuses on PBI's work in Guatemala, which began with a three-person team in 1983 whose presence helped to facilitate the formation of GAM, a key support group for families of the "disappeared." These chapters demonstrate two of the book's strongest points. First is the range of voices heard throughout the book, bringing credibility to the breadth and depth of the analyses. The authors researched the book largely through personal interviews, and their efforts to speak with actors from all sides of a conflict are evident. For example, an entire chapter is based on discussions with General Mejia Victores, who was President of Guatemala when the GAM was founded. What follows is a military perspective on the events in Guatemala in the 1980s as well as an assessment of the effectiveness of PBI from an individual who may have been responsible for much of the political violence. It is compelling reading.

Second, given the authors' experiences as PBI volunteers, there is the potential for uncritical congratulatory advocacy in favor of unarmed accompaniment. Instead, they explore many hard questions associated with this work: What do you do when the people you are ostensibly protecting initiate a violent action? Not knowing the extent to which those you accompany collaborate with guerrilla movements, does nonviolent accompaniment indirectly facilitate a violent military strategy?
The book also contains some striking stories about individual volunteers, such as Karen Ridd, who insisted on returning to an El Salvadoran jail to rejoin her partner, still detained. Most volunteers, however, spent endless hours in mundane and often uncomfortable settings merely being "present." What is true for all the volunteers is the difficulty of assessing the broader context of the stories of which they are a part. For such volunteers, and for anyone else connected personally or professionally to international service, this book clarifies that broader context, and illustrates the historical and growing importance of accompaniment as an effective tool for nonviolent social change.

—Mac F. Given

Mac Given is a member of Providence (Pa.) Meeting and an associate professor of biology at Neumann College, Aston, Pa.

Quaker Testimony


Surely many meetings have gained attenders and members from the two previous books in Allen's series featuring a Quaker clerk, an arthritic woman in her 60s who treks about Cambridge, Mass., solving murder mysteries. These books enhance attractions of simple and responsible living. This book, like the first, ornaments each chapter with a significant quote from Quaker writings. Those chosen this time explain withholding tax payment as a peace testimony. The victim of the murder is a young woman being evicted from her home for nonpayment of taxes. The killer's motivation is probably one of the most puzzling, and surprising, in the history of mysteries.

Elizabeth Elliott, having gone to the victim's home to witness the eviction as clerk of her meeting, finds the body and is suspected of the murder; she is jailed and throughout the novel struggles with that onus. Her sleuthing efforts are abetted, to an extent, by Neil Stevenson, a prosperous member of her meeting, and their relationship deepens. Their difference in commitment to simplicity looms as probable cause for some romantic agonizing in Allen's next book.

Though Allen's books can be seen as nothing but the type of mystery classified among buffs as "cozy," they are much more. They argue that one can very satisfyingly live in the world without being totally of the world. The author is a Quaker, writing under a pen name, we're told, and a geologist who lives in Washington and is working on a fourth Quaker mystery.

—Joan Gilbert

Joan Gilbert, a freelance writer from Missouri, is an inactive member of the Columbia (Mo.) Meeting

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by Adelbert Mason

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YDA SZYAE BC Z NLRU SDBRD ACZONAP YDA PDBF
YL XL LWY QLE BYP GLWEC AH YL Z DBXDAE NAIAN.

—Answer on page 29
Milestones

Births/Adoptions

Alexander—Lauren Ashley Alexander, on July 15, 1997, to Beth Bruce Alexander and Trevor Alexander. Beth is a member of Lancaster (Pa.) Meeting.


Schneider—Benjamin Abraham Whitson Schneider, on June 3, 1997, to Rebecca and Tom Schneider of Germantown (Pa.) Meeting.


Marriages/Unions

Balser-Shimanuki—Hachiro Shimanuki and Susan Balser, on May 31, 1997, under the care of Sony Run (Md.) Meeting, of which Susan is a member.

Clark-Kingsley—Peter Kingsley and Barbara Jo Clark, on May 10, 1997, Barbara is a member of Westbury (N.Y.) Meeting.

Jones-Wells—Alexandra Wells and Daniel P. Jones, on May 31, 1997, under the care of Germantown (Pa.) Meeting, of which Daniel is a member and Alexandra is an attender.

Polley-Shaffer—Scott Shaffer and Christy Polley, on July 12, 1997, under the care of Leesburg (Ohio) Meeting.

Deaths

Dyer—Richard C. Dyer, 48, on Aug. 19, 1997, in Greensboro, N.C. Born in Greenfield, Mass., Dick was a 1968 graduate of Waterville High School in Maine. In 1972 he earned a BA in religion and Quakerism from Earlham College. Three years later he received an MA in religion with an emphasis in counselling from Yale University Divinity School. Dick was a pastor at Winthrop Center (Maine) Meeting from 1975 to 1979. He was active in New England Yearly Meeting, Young Friends conferences, and midwinter retreats. He also was a member of the Religious Education Committee of Friends General Conference. At the time of his death, Dick had been a member of the Guilford College Board of Visitors Outstanding Service Award. "Dick was without a doubt one of the most remarkable people at Guilford, filled with passion for young people and for the college," said Guilford College President Don McMahan. "We remember his smile, his zest for tackling every challenge, his love of Guilford, and most of all his passion for helping each student." Dick is survived by his wife, Susan Belman Dyer; his step-daughter, Stephanie M. Helmick; a brother, Clinton Baxter Dyer; a sister, Margaret Ellen Dyer; and a nephew, Nathaniel Dyer Weiss.

Hedeman—Oliver Saxon Hedeman, 96, on May 13, 1997. Oliver was born in Lebanon Valley College. He took further courses at Columbia University and the University of Pennsylvania and received an MA in history. He taught political science and history at Lake Forest College in Illinois and Earlham College in Indiana. For 20 years Oliver was superintendent of Neshaminy District Schools in Langhorne, Pa., teaching during the summers at Kutztown, State College, Pennsylvania State University, and Lehigh University. In 1927, Oliver married Eva Cooper in the Little Church Around the Corner in New York City. The Quaker influence at Earlham College brought Oliver into a relationship with the Quaker meeting. He and his family transferred their church memberships to West Richmond (Ind.) Meeting. Oliver served there as a Sunday School teacher. After moving back to Pennsylvania, Oliver served as clerk of Harrisburg Meeting and later as clerk of Ministry and Worship at Middletown (Pa.) Meeting in Langhorne. He was particularly active in the celebration of the 275th anniversary of the founding of Pennsylvania. In 1970, after moving to Arizona, Oliver transferred his membership to Phoenix Meeting, where he served on the Finance Committee and with Ministry and Oversight. He was the author of magazine articles and pamphlets on historical subjects. Oliver also spoke to audiences on Quaker topics. He took his work seriously, often shouldering assignments regardless of the challenges they provoked. Some of his responsibilities included speaking at Lake Forest College on Membership decisions and coaching the football team at Swarthmore High School, never having played that sport himself. Oliver had a close relationship with his family. He shared his passion for flowers and plants and his sense of humor with his friends. Oliver was preceded in death by his wife, Eva. He is survived by a son, Richard C. Hedeman; three grandchildren; and several nieces and nephews.

Lippincott—Joseph T. Lippincott, 86, on April 29, 1997, in Mt. Laurel, N.J. Born in West Philadelphia, Joe worked in Maine and North Carolina before moving to Mt. Laurel in 1945. He graduated from Westtown Friends School in 1930 and from Tufts University in 1938 with a degree in sacred theology. Joe taught at Moorestown Friends School for 22 years and Burlington Township Schools for 14 years. He was an avid stamp collector for 77 years. Active in the Religious Society of Friends for the majority of his life, he was dedicated to furthering the cause of peace and saving the planet. Joe affected the lives of many through his temperance lectures, vegetarian lifestyle, organic gardening, and Quaker ministries. He was a supporter of Mt. Laurel Meeting and was involved with Worship and Ministry and served as a Temperature Minister. Joe is survived by his wife, Eleanor; their children, Proctor, Joanna Gregory, Jeannie, and James, a brother, Ted; a sister, Dorothy; and six grandchildren.

Price—Russ E. Price, 85, on July 19, 1997. Rose was born in Wycombe, Pa., where she lived until moving to Frederick Mennonite Community. A member of Wrightstown (Pa.) Meeting, she was a precision driller for Dicki Electronic Co., of Furong, Pa., and a longtime volunteer at Washington Crossing State Park, Pa. Rose is survived by three nieces.

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Shaffer—Alice C. Shaffer, 91, on July 19, 1997, in Mansville, Ind. Alice was born in Chicago. She graduated from Vermillion Academy High School in 1924 and from Earlham College in 1928. She received her master's degree in social administration from the University of Chicago in 1935. Alice was a member of the National Association of Social Workers and the International Conference of Social Work. She devoted her life to serving children. She worked with underprivileged children during her high school and college years and held numerous social service positions. Alice was a child welfare consultant for the United States Children's Bureau in Paraguay, Costa Rica, and Cuba. Her Quaker background and beliefs led her to serve as a volunteer for the American Friends Service Committee from 1939-40, aiding in refugee service for children in Berlin. Following the war, she returned to Germany to work as a volunteer in assessing recovery needs and assisting in the relocation of returning refugees. Alice served as Chief of the Social Branch, Division of International Labor, Social and Health Affairs, U.S. Department of State in Washington, D.C., from 1944-47. She spent the last 21 years of her career as UNICEF representative in Central America, the Caribbean, and Brazil, and as a UNICEF consultant in many countries throughout the world. Alice was awarded an honorary Doctor of Humanities degree from Earlham College in 1961 for international work on behalf of children. She also received the Alumni Medal from the University of Chicago Graduate School of Social Service Administration in 1972 and an Outstanding Alumni award from the Earlham College Alumni Council in 1994. Alice was an active member of West Richmond (Ind.) Meeting for more than 20 years. She was preceded in death by three brothers, Irving, Earl, and Leslie; and a sister, Ethel.

Van Horn—Helen B. Van Horn, 81, on Dec. 17, 1996. After graduating from high school, Helen worked as a medical technician until 1937, when she married Robert Van Horn. They moved to New Jersey in 1950, where they joined Montclair (N.J.) Meeting. Helen was active in first-day school, particularly while her children Carol and Bobby attended. Always interested in music, she belonged to the New Jersey Oratorio Society. When the family moved to Columbus, Ohio, in 1966, Helen joined the Brookside Sonata. She also enjoyed the study of bonsai, rocks, and minerals. For the last several years of her life, Helen and Robert lived in the Friendship Village of Columbus. She is survived by her husband, Robert.

Answer to Quilotoquote
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Books and Publications

Two recent Quaker financial scandals cost victims over $40 million! Get an exclusive, in-depth report by Chuck Fager on these shocking, unprecedented frauds, in a special encore issue of A Friendly Letter, his legendary international newsletter, $7.95 plus S&H ($2.75 for orders to Canada: 1-800-742-3150, or write: Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

Read Without Apology by Chuck Fager. Assertive, upbeat liberal Quaker theology for today. "Historian Larry Ingle calls it "an important addition to any Quaker library, I know of nothing else quite like it."

Mediator’s Newsletter—A monthly spirit-centered publication featuring articles, poetry, exercises, stories. $10/year. Sacred Orchard, P.O. Box 236, Harman, NY 10926.
<screres@warwick.net>

Douglas Gwyn’s new book, Words In Time, speaks prophetically and eloquently to current Quaker possibilities and tensions. A renowned scholar and writer, Douglas Gwyn has travelled and ministered widely among pastoral and unprogrammed Friends. $7.95 plus S&H ($2.75 shipped to Canada: 1-800-742-3150, or write: Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

Read Without Apology by Chuck Fager. Assertive, upbeat liberal Quaker theology for today. "Historian Larry Ingle calls it "an important addition to any Quaker library, I know of nothing else quite like it."


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

Quaker Writers/Artists—is your work among The Best of Friends?! This anthology, sponsored by the Fellowship of Quakers in the Arts, will be published in Spring 1998.

Categories: fiction, nonfiction, poetry, cartoons, literary drawings; awards in each category. Deadline: January 31, 1998. To enter, first read the complete Guidelines. Send a SASE to Kimo Press, P.O. Box 82, Bellefonte, PA 16823. Or e-mail: fq4@quaker.org.

Worship In Song: A Friends Hymnal, 358 songs, historical notes, indexes, durable hardcover, $20.00 plus shipping/handling. Softcover spiral copies $14.95. Send a SASE with your order. Order FOC Bookstore, 1216 Arch Street, E5, Philadelphia, PA 19107-2835. Call (215) 583-8629, M-F 9 a.m.-6 p.m. EST, (800) 965-4556, e-mail: bookorder@gfc.qlink.org.
For Sale

Quaker Gift Items for personal enjoyment, or leadership recognition, banquet decoration, favors, fund raisers, notes, special events. Write for brochure. Quaker Heritage Showcases, 10711 N. Kittatinny, Tucson, AZ 85737 or (800) 327-2464.

Opportunities

Announcement

February 9, Harvey Gillman will speak at Pendle Hill on Spirituality and Hospitality at 7:30 in the Barn. Contact person: Joel Huffman, 9011 N. Killamity, Tucson, AZ 85737 or (408) 566-4507.

Castle & Cathedral Tours

Guided tours of Britain's historical heritage—Pre-history, English Quaker offers guided historical tours. Maximum of 6 on each tour ensures high degree of individual attention. Itineraries responsive to your own interests. Travel byways as well as highways. To explore antique shops and stop for tea. Price per person per week of $319 includes bus accommodation in a characterful hotel, all travel in the UK, expert guided tour of all cathedrals. For information: 42 Nursery Gardens, Tring, HP25 5HZ. England. Tel: fax 01 44 414282444, e-mail: binnie@compuserve.com.

Consider investing in a retirement property in the Southern Arizona high desert. Nearby Friends Meeting at McNeal. Write or telephone: Kayron Huffman, 501 E Belvedere Avenue, Baltimore, MD 21212. Telephone: (410) 539-1974.

Mexico City Volunteer Opportunities—one week service-learning trip. Fulfill a leadership internship, positions managing Quaker center, Casa de los Angeles, Ignacio Mariscal 132, Mexico, DF 06030; (52-5) 705-3521; abdomina@xat.net @LPG.or.mx; amigos@ical.net


Summer at Pendle Hill: Spiritual Life Enrichment

Hungering for a deeper experience of the sacred? Lightly structured program includes individual spiritual directions, solitude; small group workshops in prayer, journaling, etc.; community life and daily corporate worship; access to craft studio. For information, write: Pendle Hill, 19072; Telephone: (610) 209-2471; fax: (610) 209-2470; e-mail: pendlehill@well.net.

Summer Youth Programs at Pendle Hill

Community Services for Development Interns, Ages 18-24: Work at Pendle Hill and at volunteer placement sites; worship and reflect together, participate in workshops and creative field trips. One to three month visits in May or July. For information, write or call: Friends Summer Program, 338 Plush Mill Road, Wallingford, PA 19086-6091; (408) 566-4507 or (800) 742-3150 x 142.

Monteverde Studies of the Arts, Monteverde, Costa Rica: "Where Culture and Craft Meet." Participate in weekend classes in a community that has been operating since 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketwork, woodcut, photography, leatherwork, storytelling, cooking; also personally study work in studio and home. You are free to follow your own inspiration. May 18-20. To register, write Friends Summer Program, 338 Plush Mill Road, Wallingford, PA 19086-6091; (408) 566-4507 or (800) 742-3150 x 142.

Personal

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, racism, gender equality, environment. Nationwide. All ages. Send four copies of your address and phone number or e-mail: box 444-F, Lienoz, Mill Hall, PA 17754-2573. E-mail: concernedsingles@frontiernet.net

Single Book-lovers, a national group, has been getting unstuck booklovers together since 1970. Please write to Box 117, Gladwyne, PA 19038, or call (610) 588-5048.

Positions Sought

California Quaker seeks position as Adult or New Mother Aide. Drive, cook, light housekeeping, etc. Around San Jose area. Call Jane Weck (408) 371-7012, gfj@worldnet.att.net.

Upcoming Conferences at Pendle Hill

Winter:

Winter Crafting, Katharine Smith, Feb. 20-22.
Nurturing New, Small, or Isolated Meetings, Betty Polder and Linda Childs, Feb. 27-March 1.

Spring:

Creating and Binding Books of Inspiration, Jill Powers, March 27-29.

Mysticism Among Friends Today, Martelle Martin, Pat McIeee, Mike Reisman, Bob Schmitt April 4-26.

Quaker Worship and Spirituality, Liz Kohnhausen, May 8-10.

Summer:

Quaker-jewish Dialogue, Marcia Prager and Rebecca Meiers, July 24-28.

Inspirer's Weekend, leaders TBA. July 10-12.

Quaker Family Week, theme TBA, Harriet Heath and Lynn Singletary, July 10-16.

Painting as Meditation, Helen David Brancato, July 24-28.

Art of Clowing, Elizabeth McClung, July 24-28.

Clay, Color, and Word, M. C. Richards, July 29-Aug. 2.
Moving Into Stillness: Tai Chi and Yoga Retreat, Betsy Chapman and Tori Ouellet, July 29-Aug. 2.

City of David, George Koko, Aug. 7-11.


AVP Training, Level I and Level III (leader training), Aug. 12-16, Leaders TBA.

Ministry of Writing for Publication, Tom Mullin, Aug. 12-16.


Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6091; (408) 566-4507 or (800) 742-3150 x 142.

Positions Vacant

Earthian School of Religion seeks candidates for Assistant/Associate Professor of Pastoral Studies and Director of Field Education, beginning September 1998. This position involves teaching in the area of pastoral ministry (e.g. preaching, worship and liturgy, education, administration, etc.), and in the field of pastoral leadership in two-thirds in the administration of Field Education and teaching its year-long seminar. The appointee will need to have some sensitivity to the pastorate and the nature and an understanding of the issues and needs of pastoral Friends, as well as be prepared in the academic discipline of Congregational Studies and in the use of case studies and verbal seminars in setting cases. Candidates must have an M.Div., recent pastoral experience, and significant experience, shown from both organized and independent traditions. Ph.D. in some branch of Applied or Pastoral Theology preferred, but may be waived. Candidate must be available to begin no later than February 1998. Send nominations or a curriculum vita and names of three references to Bill Raffert, Clerk of the Search Committee, 108 College Avenue, Richmond, IN 47374. Review of applications will begin February 1998. Positions will continue until an appointment is made. Earthian School of Religion is an affirmative action, equal opportunity employer.

Job Openings at Friends General Conference: Religious Education Coordinator requires experience with First-day School curricula and program work projects; counseling, teacher training. Publications Coordinator requires skills in editing and publishing and an understanding of the responsibilities and traditions of Friends. Transportation coordinator will manage a new program to help volunteers visit meetings to provide instruction, training, and general support; this will involve substantial travel by car or plane. Coordinator will require considerable experience with Friends and working with Quaker counterparts. One or more of these positions may be part-time, and/or two may be combined in one position. Traveling Ministries Coordinator may be able to work from a Philadelphia job description, call (215) 561-1700 or e-mail: friends@fgc.org. To apply, send letter and resume to General Secretary, Friends General Conference, PO Box 16, Arch Street, Philadelphia, PA 19107 by 5/27/98.

Need Counselors, Cook, and Counselor/Literature (18+): Quaker-led farm camp near the Poconos. Help children ages 7-13 learn the Quaker Spiritual Life, nature awareness, arts & crafts, woodworking, pottery, etc. Teach skills you have to offer. Homegrown foods, woods, streams, fields, family, cooking and crafts. For information, write or call: Joan Cross, 505 Hillcrest, Gradyville, PA 19086-6099; (610) 358-5049.

First Friends Meeting, Richmond, Ind., seeks a creative, energetic person to serve as Director of Family Ministries to build a program that will attract young families and children of all ages. Responsible for development and implementation of religious education, youth education, community building, and adult education. Applicants should have training and experience in early childhood education or Christian Education. The Director will serve as the liaison to the Day Care Center to be established in the new meetinghouse now being built. This is a three-quarter time position. For more information contact: 300, 230 8th Street, Richmond, IN 47374. Contact person: Alan Kold, pastor, (765) 962-7660.

Pastoral leadership sought for vibrant urban meeting. Pensions and competitive salary. Resumes, inquiries to Search Committee, c/o Hodge, 4250 Cornelius, Indianapolis, IN 46202.

Summer Work Opportunities At Pendle Hill

Summer Youth Program Co-Coordination: Implement Community Service and Leadership Development Internships (ages 18-24, six weeks) and supervise leaders of Youth Camp (ages 13-18, one week). Foster sense of community; lead discipleship, field trips, community projects; coordinate, manage, and provide for incoming resource people. June 3-August 9 (some flexibility in dates). Room, board, salary, health insurance, and travel compensation. Contact person: 226 Plush Mill Road, Wallingford, PA 19086-6099; (408) 566-4507 or (800) 742-3150 x 142.

Enjoy rent-free living! The Caretaker Gazette publishes an annual calendar of 32 weekly live-in positions, ranging in length from 3 weeks to 9 months, for Summer and Winter. The weekly program is designed to meet the needs of the meetinghouse in sharing labor, and to provide live-in experience for eleventh grade students or for adults; in addition to this, the beginning the academic year the meetinghouse will again provide several positions for the more experienced and responsible student; lastly to provide some financial compensation for the live-in experience. Enquiries from young men and women under 24 are invited. Application deadline June 1. Contact: Friends General Conference, 230 8th St, Richmond, IN 47374. Converse person: Alan Kold, pastor, 765-962-7660.

Pendle Hill: Where Culture and Craft Meet. Join our 42nd annual field trip to Monteverde. For information contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6091; (408) 566-4507 or (800) 742-3150 x 142.
Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from fourth-floor, two-bedroom, first-floor finished house with wrap-around deck, two elec-
tric golf carts, 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing, 13,000 acres of maritime forest, and 3 miles of sandy beach on the sound. Peaceful, friendly. Rental by day or week. (252) 590-6198.

A Friendly Maui vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, wall-in close-up view of Maui mountains, full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and dinner: $70 per day. Weekly and monthly rates available. Write: Room Rental, 318 W. Vine, Pittsboro, NC 27312. Kawelu Road, Haiku, HI 96707. Telephone: (808) 572-9205. Fax: 572-6948.

Retirement Living

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women who seek to live fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community areas include library, auditorium, woodshop, computer lab. Entry fees $43,000-$81,400; monthly fees $1,372-$2,522, free medical care. 520 East Marylyn Avenue, Department F, State College, PA 16801-6226. Telephone: (800) 283-4951.

KENDALL COMMUNITIES and SERVICES FOR OLDER PEOPLE

All Kendall communities and services reflect our sound Quaker management, adherence to friendly values, and respect for each individual. Full-service continuing care retirement communities: Kendall at Longwood, Crosslands - Kendall Square, Pa. Kendall at Hanover, N.H. Kendall at Oberlin - Oberlin, Ohio Kendall at Ithaca - Ithaca, N.Y. Independent living, personal services and access to community services. Contact Kendall at Longwood, 7 Kendall Square, Ithaca, N.Y. 14850. (607) 272-2875.

Friends Homes, Inc., founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options in Mecklenburg and Guilford Counties. It is one of the oldest retirement communities in the state. Located in Greensboro, the facilities are designed for active living. There are no continuing care retirement communities in Guilford and Friends House West are continu- ing care retirement communities of Guilford. For more information please contact: Betsy Brosnan. 307 Post Avenue, Westbury, NY 11590. (516) 922-9592.

Rentals & Retreats

Office Space Rental

Approximately 800 sq. ft. of office space available in our Center City Philadelphia office building. Close to public trans- portation, facing Philadelphia Convention Center. Hardwood floors, secure entrance. $100 sq. ft. per month. Contact: Matt Journeycs (215) 503-9293, fax (215) 508-1377.


Beautiful Vacation House. Maryland Eastern Shore. Air-
 conditioned, 2 bedrooms, 1.5 baths, loft, deck. Near beach.
golf course; peaceful, wooded. $550/week. (410) 453-0655.

Michigan Friends Center (MFC-A Conference and Ret- ret facility on 100 wooded acres) is looking for a Management/Coordinator. Ideal for retired. 15 miles from Ann Arbor. M.S. in psychology. University of Michigan. M.C. Box 218, Chelsea, MI 48118. Telephone: (313) 475-1892. E-mail: smoeho799@aol.com.

Legislative Interns: The Friends Committee on National Legislation (FCNL) is looking for an intern to work with a Quaker lobbying organization that works to bring Quaker values to bear on national policy, seeks applications for its legislative internship program. The internship program runs 11-month, full-time positions that run from September 1 through July 31. Interns participate in advocacy, research, writing, and other work to support FCNL’s efforts on a wide range of peace and social justice issues. Interns attend seminars related to FCNL work, Congressional committee hearings, and meetings of related organizations. Interns receive a subsistence-level stipend plus benefits (health coverage, vacation, and sick leave). Internships are open to individuals with a college degree or equivalent experience. For application information, contact Portia Wenzel-Darley at FCNL, 245 Second Street, NE, Washington, DC 20002, phone (202) 547-6000; fax (202) 547-6001; e-mail washington@fcnl.org. Application deadline is March 1. For additional information about FCNL, contact Portia Wenzel-Darley or visit our web site at www.fcnl.org. Yellow buttons with a purple feather تأكد من أن محتوى الرسالة صادق. Services offered: Grant writer. Published researcher and poet, MA English. 20 years nonprofit management. (800) 988-9143. mmcm@java.net, MC Miller, POB 11782, Honolulu, HI 96828. Meritage Certificates. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Ali Fama, 4737 N 11th St, Philadelphia, PA 19141. Birthday, bar mitzvah, family reunions. Call or write Carol Simon Saxton, Clear Creek Avenue, Waldorf, MD 20601. Continuing education, training, and summer school. Information: Stratford Friends School, 1300 Stratford Road, Brandywine, PA 19005. (215) 538-1733.

Rental Retirement: Friends Friends Panel, Grange Hall, Lanesboro, NC 28741. (704) 675-4292.

The Quaker School at Horsham, a value-centered element­ ary and middle school for students with learning differences. Small, remedial classes. Qualified staff, serving Philadelphia, Pa., Md., and, in recent history, N.J. Meetings House Road, Horsham, PA 19044. (215) 674-2875.

Services Offered

Grant writer. Published researcher and poet, MA English. 20 years nonprofit management. (800) 988-9143. mmcm@java.net, MC Miller, POB 11782, Honolulu, HI 96828. Meritage Certificates. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Ali Fama, 4737 N 11th St, Philadelphia, PA 19141. Birthday, bar mitzvah, family reunions. Call or write Carol Simon Saxton, Clear Creek Avenue, Waldorf, MD 20601. Continuing education, training, and summer school. Information: Stratford Friends School, 1300 Stratford Road, Brandywine, PA 19005. (215) 538-1733.

Colo Valley Books: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery in two to four weeks. 2450 Slavin Mile Ridge Road, Burnsville, MN 55314.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 3800 Pineview Dr., Greensboro, NC 27410. (336) 204-2096.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the principles of our faith. Write to NRM, 1001 Hanover named. We meet, publish, correspond. Inquiries welcome! Write Quaker Universalist Fellowship, 121 Watson Mill Road, Landenberg, PA 19350-2934.

Jeremy Friends Financial Services. We help you prepare for retirement or work out an estate plan. Social responsibility is our specialty. Call Jouco Moore, LUTCF, Joyce Muffler. Financial Services at (317) 332-3205 or e-mail JMoMo@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minnesota 55501.

Forum Quaker-owned and -managed travel agency. Friendly, experienced service domestic and international; overnight de- liveries. Call (510) 415-4890.

Worship group.
Join the Fellowship of Quakers in the Arts. FOA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership, $15/year. FOA, P.O. Box 4077, Philadelphia, PA 19105. E-mail: fpqa@quaker.org. Our Web Page: http://www.quaker.org/fora

Summer Camps
Make friends, make music—Friends Music Camp, ages 10–18. July 5–August 2, FMC, P.O. Box 427, Yellow Springs, OH 45387. (970) 767-1031.

UNITED STATES

Alabama
BIRMINGHAM—Unprogrammed meeting. 10 a.m. Sundays. PATH, 409 21st North. (205) 582-0670.
FAIRHOPE—Unprogrammed meeting. 10 a.m. Sundays at Friends Meetinghouse, 9251 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (334) 928-0822.
HUNTSVILLE—Unprogrammed meeting. 10 a.m. Sundays in various homes. Call (205) 697-6327 or write P.O. Box 3550, Huntsville, AL 35810.
ROYAL (Blount County)—Worship group. (205) 429-5088.

Alaska
ANCHORAGE—Call for time and directions. (907) 666-0700.

ARIZONA
McNEAL—Coehse Friends Meeting at Friends Southwest Centre, 71/2 miles south of Elfrida. Worship 11 a.m. Phone: (520) 522-3894 or (520) 524-6247.
PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85220. 943-5851 or 955-1878.
PRESCOTT—Worship group (602) 778-9471 or 475-7101.
TEMPE—Unprogrammed worship and First-day school 10 a.m. 3/8 East 15th Street, 85281. Phone: 964-9066.
TUCSON-Pima Friends Meeting (unprogrammed), First-day school and worship 8:30 and 10 a.m. and Wednesday at 11 a.m. 931 N. 9th Ave., 85705-7723. Information: (520) 325-2059.

Arkansas
FAYETTEVILLE—Unprogrammed. (501) 521-8657 or 267-5802.

CONNECTICUT

HARTFORD—Unprogrammed meeting. 11 a.m. Sundays at Centre Quaker International, 114 Rue de Vaugirard, 75006 Paris. Entrance at 11 a.m. Phone: (203) 644-1875.

ENGLAND (U.K.)
LONDON—Friends’ House Meeting, from April 1997 to April 1998, at the Free Church Federal Council, 27 Tavistock Square (3 minutes from F). 12:00 a.m. at 23rd and 6th Sundays. Call Carmen Brox 264-4536.

FRANCE
PARIS—Unprogrammed meeting for worship 11 a.m. Sundays at Centre Quaker International, 114 Rue de Vaugirard, 75006 Paris. Entrance at 11:45 a.m. Phone: (01) 45-48-74-73. The Centre has no sleeping accommodation.

GERMANY
HAMBURG—Unprogrammed meeting 10 a.m., second and fourth Sundays. Winterhuder Weg 58, Phone 040/60211.
HEIDELBERG—Unprogrammed meeting. First and third Sundays. Call Brian Tracy 702307-1388.

GUADELOUPE

MEXICO
CUIDAD VICTORIA, TAMALPAIS—Sisla de los Amigos, Sunday 10 a.m.; Thursday 8:30 a.m. Palmares 117-22-73.
MEXICO CITY—Unprogrammed meeting Sundays 12:30 a.m. Casa de los Amigos, Ignacio Matiscal 132, 06030, Mexico 1, D.F. 706-0231.

NIGERIA
MANAQA—Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDQ 2391, Managua, Nicaragua. Info: 813-821-2482 or 01-506-256-0984.

Summer Rentals

Camp Woodbrooke, Wisconsin. A caring camp to make friends, have fun, develop skills, and learn about the environment. Quaker leadership, 30 boys and girls; ages 7–12; two- or three-week sessions. Jenny Lang, 756 Beverly Place, Lake Forest, IL 60045. (847) 267-5492 or e-mail: aiga@net.com or www.campwoobrookc.com.
ALFRED-Meeting for worship 10:30 a.m. each First Day in
The Parish House, West University St.
AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 299.
(516) 668-5687.
AUBURN-Unprogrammed meeting 11 a.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Barbara D. Neisser, Auburn, NY 13021. Phone: (515) 292-3530.
BROOKLYN-Worship and First-day school 11 a.m. (charges for books.) For information call (718) 777-8866 (Mon.-Fri., 9-5). Mail: Box 730, Brooklyn, NY 11201.
BUFFALO-Worship 10:30 a.m. 2 N. Parade near Science Museum for further information.
BULLS HEAD RD-Worship and First-day school 10:30 a.m. 6 N. Dutchess Co., 1/4 mile E. Taconic Pkwy. (914) 694-3203.
CANTON-St. Lawrence Valley Friends Meeting, (315) 366-4046.
CASKILL-10 a.m. worship. Rte. 55, Grahamsville. November-April in members homes. (914) 686-7408 or worship 11 a.m. (914) 343-1944.
CHAPPAQUA-Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 129 Quaker Rd. (914) 238-2877.
CLINTON-Meeting, Sundays, 10 a.m. Kirkland Art Center, On-The-Park. Phone: 853-3035.
CORNWALL-Worship and childcare and First-day school, 10:30 a.m. 587 Back Hill Rd. Phone: 534-7474.
EASTON-Unprogrammed worship and First-day school 11 a.m. Rte. 41. (914) 664-5657 or 577-3903.
ELMIRA-10:30 a.m. Sundays. 155 West 5th St. Phone: (607) 742-8984.
FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 742-4427 or (716) 742-6451.
HAMILTON-Meeting for worship 10 a.m. Upperville Meeting House, Rte. 19 just west of Smyrna. Phone: Mary Jo Clark. (716) 742-8941.
Hudson-Taghkanic-Hudson Friends Meeting. Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 557-5611 or (518) 557-5617 (voice mail); e-mail: brickworks@dephi.com.
ITHACA-Worship, 11 a.m. Anna Taylor Hall, Oct.-May, 10:30 a.m. 30 Oct., 11 a.m. Friends Meeting House, Ferry City Rd., June-Sept, Phone: 273-5421.
LONG ISLAND (QUEENS, NASSAU, SUFFOLK Counties) Unprogrammed meetings for worship, 11 a.m. First Days, unless otherwise noted.
PECOCIN BAY-Southampton, Administrative Building, Southampton College. (516) 383-7453 or 383-7591; (914) 668-5686; (516) 725-2551; Southfield, phone (914) 725-1133.
FARMINGDALE-BETHPAGE-second and fourth First Day, 10:30 a.m. 1155 Platts Blvd. Phone: (516) 557-5611.
FLEMISHING-Discussion 10: a.m. First-day school 11 a.m. 137-16 North Blvd. (718) 356-4556.
JERICHO-Old Jericho Tpk., off Rte. 52, just east of interection with Rtes. 107 and 106.
LOCH VALLEY-MATINEECK-10 a.m. all year, FDS Sept.-June. Duck Pond and Pinckney Rocks Rd.
MANHATTAN-Adult class 10 a.m. FDS 11 a.m. Winter, (Worship 10 a.m. June-August) (516) 396-5142.
ST. JAMES-CONSCIENCE BAY-Friends Way, off Morses Rd. Adult discussion, first-school, and singing. (516) 851-3900.
SHEPHERD ISLAND EXECUTIVE MEETING-10 a.m. Summers: Circle at Quaker Martyr’s Monument, Sylvester Manor. (516) 742-2505. Winter, (516) 324-5457.
WESTBURY-650 Post Ave., just south of Jericho Tpk. Exit 32-N, Northern State Pkwy. First-day school and childcare. Phone: (516) 293-6749.
MT. KISCO-Croton Valley Meeting, Meadowbrook Rd., opposite Staran. Worship 11 a.m. Sunday (914) 240-0510.
NEW PALTZ-Worship, first-school, and childcare 10:30 a.m. N. Main. (914) 245-5676.
NEW YORK-City-AT 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First Day at 9:30 a.m. and 11 a.m. Annual unprogrammed worship on the first First Day of every month. Earl Hall, Columbia University: unprogrammed worship every First Day at 11 a.m. At 110 Schenckham St., Brooklyn.
Worship 11 am. Discussion FARGD-Unprogrammed meeting, CINCINNAll-Eastem Hills 3960 Wilmington-Unprogrammed Meeting for worship 10:15 a.m. Phone: 252-2622. BRIDGE CITY WORSHIP GROUP-10 am at Historic Neighborhood House, 3000 S. W. 2nd Ave., Portland. First-day school, 10:15 a.m. Contact Chris Crader (503) 287-6601. FANNO CREEK WORSHIP GROUP-10:30 a.m. at Dant House, Catlin Gable School, 9265 S.W. Barnes Road, Portland. First-day school, 10:15 a.m. Phone: 252-2622.

Mountaint View Worship Group-10 a.m. on first and third Sundays at 3951 Union Street, The Dalles, Oregon, serving The Dalles, Hood River, and surrounding areas. Contact Larry Lennox (541) 596-3494 or Jeff Hunter (541) 565-5770. MOUNTAIN VIEW WORSHIP GROUP-10 am on second and fourth Sundays at Fire Mountain School near Cannon Beach on the Oregon coast. Contact Jan (503) 456-0143. For other Meets For small group worship, call Muthornah Meeting at 232-2682. SALEM-Meeting for worship 10 a.m., Forum 11 am. YWCA, 768 State St., 399-1900. Call for summer information.

Pennsylvania
ABINGDON-First-day school (summer-outdoor meeting) 9:45 a.m.; worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E of York Rd., N. of Philadelphia.) For worship and First-day school 10:30 a.m., meeting for worship 11 a.m., 11:30 a.m. Second and fourth Sundays at Myrtle School, 1435 E. Main Street. David William, clerk. (215) 869-5603. ALLENTOWN-First-day school 10:15 a.m., worship 11 a.m. Minotaur Meeting at 232-2682. CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Lindo Drive, telephone (717) 261-7836. CHESTERMEETINGHOUSE-Meeting for worship and First-day school 11 a.m. At Concordville, on Concord Rd. one block south of Rte. 1. DARBY-Meeting for worship and First-day school 11 a.m. Main at 10th St. DOLINGON-MAYFAIR-Worship 11-1:30 a.m., First-day school 10:30 a.m. and 1:30 p.m. of east of Dillingham on Mt. Erie Rd. DOWNTOWN-FIRST-day school (except summer months) worship 10:30 a.m. E. Lancaster Ave. (south side Rte. 30, 3/4 mile east of town), 269-2699. DOYLESTOWN-Meeting for worship and First-day school 10 a.m. East Clay St., Doylestown. DUNNINGS CREEK-FIRST-day school/Meeting for worship begins 10 a.m. N. W. Bedford at Fishtown, 523-3530. ERIE-Unprogrammed worship. Call: (814) 243-0062. FALLSTON-Meeting, Main St. First-day school, meeting for worship 11 a.m. Five miles from Fairmont, reconstructed manor house of William Penn. GLENSIDE-Uno programmed, Christ-centered worship. First-day school, 10:30 a.m., 2:30 p.m., 300 Church Rd., Box 168, Oxford, PA 19363. GOSHEN-First-day school, 10:45 a.m. Goshenville, intersection of Rtes. 352 and Paoli Pike. GWYNEDD-First-day school 9:45 a.m., except summer. Worship 10:30 a.m. Rte. 20, Box 75, Elkins Park, PA 19027. HARSAW-BISHOP-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sidh and Herr Sts. phone: (717) 352-7286 or 352-1303. HAVERTOWN-FIRST-day school 10:30 a.m., meeting for worship 10:30 a.m., fifth meeting for worship 10 a.m. at the College, Commons Room, Buck Lane, between Lancaster Pike and School Property. HAVENTOWN-Old Haverford East Meeting East Eagle Rd. at Saint Dennis Lane, Haverford; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m. HORNWOOD-Meeting, 10 a.m. Rte. 611. HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 461-7139. INDIANA-Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. (412) 456-3383. KENDALL-Worship and 9:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens. KENNETT SQUARE-First-day school 10 a.m., worship 11:15 a.m. Union and Sickles. Robert B. McKinstry, clerk, (610) 932-5106. LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. 392-2762. LANSOWNS-First day, and activities 10 a.m. Meeting for worship 10 a.m. Lancaster and starch. Aves.

Lehigh Valley-Bethlehem-Worship and First-day school 10 a.m., Progress 10:15 a.m. On Rte. 512, 1/2 mile north of Rte. 22. LEWISBURG-Worship 11 a.m. Sundays. Vaughn Lt., Bldg. Library, Bucknell University. Telephone: (717) 597-4297. LONDON GROVE-Friends meeting Sunday 9:30 a.m. Childcare/First-day school 10 a.m. Shrewsbury Rd. and Rte. 926. MARSHALLTON-Bradford Meets for worship: 10 a.m., First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-June, 125 W. 3rd St. MEDIA-Providance Meeting, 105 N. Providence Rd. (610) 556-1008. Worship 11 a.m. First-day school 9:30 a.m. at Providence, Feb.-June and at Media, Sept.-Jan.

MERION-Meeting for worship 11 a.m., First-day school 10-15 except summer months. Baby-sitting provided. Meetinghouse Lane at Montgomery.

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10-11:30 a.m. Adult education 10-30 a.m. Delaware County, Rte. 352 N. of Lima. Clerk, Christina Stanton (610) 690-0945. MIDDLETOWN-First day, school 9:30 a.m. meeting for worship 11 a.m. Seventh and months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave. MILLVILLE-Worship 10 a.m. First-day school 11 a.m. MICHAEL-Dean Gibson, 77-202-263).

NEWTOWN (Bucks Co.) Worship 11 a.m. First-day school for adults and children, 9-45 a.m. except summer months. 219 Court St. (off State St.), 3 mi. west of I-95, exit 30. (215) 958-3397. NEWTOWN SQUARE (Del. Co.) Forum 10 a.m. Worship 11 a.m. Rte. 252 N. of Rte. 3, (610) 350-4778. NORRISTOWN-Meeting for worship and First-day school 10 a.m. First day of school 10 a.m. Seven A.M. at White Horse Friends Meeting 10-11 a.m. At Langhorne, 453 W. Maple Ave. NORTH (near Railroad Station) 576-2635. Mail: P.O. Box 823, Norristown, PA 19401.

OXFORD-First day, school 10 a.m., worship 11 a.m. 200 S. 3rd St., P.O. Box 169, Oxford, PA 19063. (610) 932-2872. Clerk: Harriet Magison, (610) 932-5180. PENNSBURG-Upper Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Geoffrey Kaiser, clerk. (215) 234-6242.

PHILADELPHIA-Meetings 10 a.m. unless specified; phone 243-7221 for information about First-day schools.

BYBERRY-one mile east of Roosevelt Boulevard at Southhampton Rd., 11 a.m.

CENTRAL PHILADELPHIA-Meeting for worship 11 a.m. (July) and August. 15th and Cherry Sts. Phone: (215) 234-4545. CHESTERMEN-Philips Hopkins grounds, Fox Chase, 11:30 a.m. and July and Aug. 10 a.m. Phone: (215) 342-4545.

CROSS-HILL-100 E. Mermaid Lane.

FOURTH AND ARCH STS.-10 a.m. on Thursdays.

FRANKFORD-Penn and Orthodox Sts., 10:30 a.m.

FRANKFORD Uni-unity and Walls St., Friday eve. 7:30 p.m.

GERMANTOWN MEETING-Couler St. and Germantown Ave.

GREEN STREET MEETING-45 W. School House Lane.

PHOENIXVILLE-Schuykill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m. on first Sundays.

PITTSBURGH-Meeting for worship and First-day school 10 a.m.; 4836 Ellsworth Ave., (412) 693-2669.

PLYMOUTH MEETING-Worship, First-day school 11 a.m., Germantown Pike and Butler Pike.

POCONOS-Stirling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting.

RIDGE MEETING-45 W. School House Lane.

RIVERVIEW-Reading AREA-Exeter Meeting. Meetinghouse Rd. off 582, 1 and 6/10 miles W. of 602 and intersection and Yellow House. Worship 10:30 a.m.

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St. First-day school and meeting for worship 10 a.m.

RADIANT-Radnor Meeting for worship and First-day school 10 a.m. Consho and Spruyl Roads, Llanh., Pa. (610) 392-0295.

READING-First day school 10 a.m., meeting 10:30 a.m. 108 North sixth St. (610) 372-6345.
“Sure, Friends run great programs for seniors . . .

but I can’t afford any of them! Even if I could, their waiting lists are so long I doubt I could get in.”

With these assumptions, some Friends don’t even consider the wide range of Quaker facilities and other programs in the Mid-Atlantic region that attract people from around the country. They should!

Let’s look at some facts:

- Many Quaker programs have options with surprisingly affordable entry fees and monthly charges. Some have no entry fees at all!
- A number have taken extraordinary measures to remain accessible to people of limited resources. Some even provide subsidized housing.
- Some Friends programs use endowments and other resources to provide financial assistance on a case-by-case basis. They place a high priority on attracting Friends.
- A number of the Quaker nursing homes are certified for reimbursement through Medicaid and Medicare. Inpatient and outpatient services in Quaker hospitals also are covered by Medicare and Medicaid—as well as most managed care programs.
- While some residential programs have long waiting lists, the longest tend to be for the largest living units. Smaller units are often readily available. And there is rarely a wait for home-based services.
- Residents in all of our programs come from different economic, professional, religious, and racial backgrounds.

So don’t disqualify yourself or a loved one from the residential and home-based programs that have earned Friends such a fine reputation for quality services.

Write or call Friends Services for the Aging for our free copy of Guide to Quaker Services for the Aging. Or try out our new web site at www.libertynet.org/~fsainfo.

FRIENDS SERVICES FOR THE AGING

1777 Sentry Parkway West
Dublin Hall, Suite 400
Blue Bell, PA 19422
(215) 619-7949; fax (215) 619-7950; e-mail fsair@msn.com
Medford Leas is pleased to announce its development of Lumberton Leas —
a new direction in residential living
designed for the changing lifestyles of mature, active adults.

THE SETTING – Set on a beautiful 89-acre site just 5 miles from Medford, New Jersey, approximately 40 acres of the site will be preserved as a natural setting and arboretum along the main branch of Rancocas Creek with extensive walking trails throughout its impressive woodlands and wetlands.

THE HOMES – To be built by Gary Gardner, one of South Jersey’s most respected builders of quality homes, Lumberton Leas will offer 110 clustered townhouses in one, two, and three-bedroom designs with full basements and attached garages.

THE COMMUNITY – Residents and their guests will enjoy a sizable community center featuring a fitness center and facilities designed for meetings as well as social and catered events. An outdoor swimming pool and tennis courts will also be offered.

THE INNOVATIVE CHOICE – Lumberton Leas will offer an innovation in its financial and health care options. Fifty-five homes will offer those 65 and older Medford Leas’ traditional continuing care contract with all our superior health care services. The other fifty-five homes will be open to those 55 or older on a “membership basis” with the option of later converting to a continuing care contract while remaining in their original Lumberton Leas home! “Memberships” in Lumberton Leas will be able to be resold to Medford Leas.

Initial occupancy is projected for late summer 1998.

For additional information please call:
(609) 654-3030

(Marketing and information office located at Medford Leas, Route 70, Medford, NJ 08055)