Ten Helpful Hints for Starting an Effective Quaker Youth Program

Friendly Bible Study

Clerking: A Semi-Serious Look
Among Friends

On Nurturing Our Future

When my husband, Adam, and I were co-directors of Powell House, the retreat and conference center of New York Yearly Meeting, it was common for us to be approached by grateful parents of our youth program attendees. They would tell us the youth program Powell House offered made the critical difference in their and their teenager’s ability to survive the sometimes very stressful changes that come along with adolescence. During our first years on the job, we had concrete evidence of the high regard in which the yearly meeting held the youth program. We encountered a funding crisis significant enough to raise questions about the mission of Powell House. Eventually every monthly meeting in the yearly meeting was asked to evaluate the numerous programs and services we offered. The only part of our work on which there was complete unity in the yearly meeting was the importance of the youth program.

Now, as the parent of Quaker teenagers, it’s time for me to step forward with my own testimony. When our daughter, Susanna, attended her first senior high youth program in Philadelphia Yearly Meeting, she selected a four-day event that included a 24-hour period of silence. When we arrived to retrieve her, Susanna was clearly elated. On the ride home she enthusiastically shared, “Mom, Dad, you won’t believe this, but we had meeting for worship several times in four days, and I loved it! And now I finally understand what we mean by ‘that of God in every person.’” Her father and I exchanged a look of amazement in the front seat. A youth conference had accomplished what years of First-day school, attendance at yearly meeting, living at Powell House, and listening to our efforts to share our faith and values had not quite been able to do. Many youth conferences later, Susanna emerged a more self-aware and self-confident young person, vigorously able to stand her own ground against the ferocious peer pressure in her high school. Our son, Matthew, has experienced similar affirmation of his uniqueness with similar results amongst his peers back home. An interesting side benefit has been that, although he was not inclined to do much writing independent of school assignments, since his involvement with Quaker youth programs, a steady stream of letters and e-mail to friends from youth gatherings issues forth from our home. Both of them have formed friendships with other Quaker teens that are very important to them and that have lasted a number of years. I know the issues that are discussed during youth programs have helped to open them up to their own humanity and that of others. The opportunity to make themselves vulnerable in a safe environment, and to witness other kids doing so as well, has transformed their worldview. It’s given them the opportunity to look beneath surface appearances and to directly experience how much we share with others.

Anthony Manousos’ very practical article on page 13 gives excellent guidelines to setting up a Quaker youth program with a service orientation. I don’t think the value of well-run youth programs can be overstated—this is one place where we are nurturing the Quakers of tomorrow. Adolescence is the point of departure from Quakerism for many young Friends. A well-run youth program can serve the needs of a great many small or isolated meetings whose own modest numbers provide little or no peer companionship for Quaker teens. In New York Yearly Meeting we observed youth program participants go on as young adults to clerk yearly meeting committees and even to become the new directors of the Powell House youth program!

Perhaps you have had similar experiences. I welcome hearing of them, along with your suggestions about how we can provide high quality peer experiences for our Quaker kids. I hope in the future to share more articles in these pages on this subject.

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Cover: Quaker Youth Program volunteers, sponsored by Southern California Quarterly Meeting and AFSC, gear up for a work project at a Los Angeles high school. Photo courtesy of Anthony Manousos
What might love do?

Yesterday at the opening of Honolulu meeting for worship in which business was conducted, the testimony on witness was read: Our witness is characterized by humility and a willingness to learn from others so differences can be transcended. . . . Do we reach out with love and respect to those with whom we disagree?

Have any Quakers met Saddam Hussein, we wondered? Is it Quakerly to accept the image of him and his personality and values presented to us by the media as we seem to be doing if we do not take the initiative to communicate directly?

Surely there are in the Religious Society of Friends in the United States persons with diplomatic and political science experience and peacemaking skills who could attempt to meet and communicate with that of God in the Iraqi leader. A small group of Friends did meet with Hitler and good came out of that meeting. (And I suspect that then, as now, there will be those who thought it impossible!) There are similar elements in today’s situation.

Where are the Quakers?

Mary A. “Kit” Glover
Nanakuli, Hawaii

Are men being degraded?

Does Ann Levinger (“Martha and Mary, the Holidays, and Me,” FJ Dec. 1998) really know what men will do or did offer in Jesus’ day? Ann Levinger says, when faced with 13 men suddenly in her house, Martha scrambles to cope, but, “The men certainly won’t offer” (to help, I assume). I wish to offer some points to consider:

1) The stories that Jesus is said to have told and the recounting of his short life portray a person (or should I say ‘man’) who was very loving and caring and had his finger on the heart of the matter.

2) Thirteen “men” then (or now) would be a considerable number, and Jesus implies this by noting that “Mary has chosen the good portion, which shall not be taken away from her.” In my studies I wish I had found the lost portion of Luke 10:38–44 which said: “And Jesus turned to Peter and Thomas and said, ‘Of course, Martha needs help too, so let’s form a committee . . . .”

3) Women are standing on their own, and will need to. Is there any call for “put downs” of either women or men, young or old, etc.?

David Bouman
Grass Valley, Calif.

Tool of inspiration

I would like to thank Illinois Yearly Meeting for a truly uplifting and inspiring epistle (FJ January). I read epistles out of a sense of duty, seldom moved by their content. Most are like those Christmas letters one receives that triumph children’s accomplishments and family travels, but say nothing of the heart and soul of living.

Thank you, Friends from Illinois.

Perhaps we can hold this as a model for future epistle writing. Perhaps epistle committees might use queries: Do we avoid generalizations, clichés, and flowery speech, which obscure rather than enlighten? Do we share reflections that may cause Friends to ponder applications in their own lives and communities? Do we share the movements of the Spirit among us with an eye to opening doors for others and affirming the workings of the Divine among us? Do we, likewise, openly reveal the workings of the Divine as we are directed through impediments?

The epistle can be a wonderful tool of inspiration, Friends; let us use it!

Susa Raven
Silver City, N.Mex.

What purpose for the Forum?

I am troubled and saddened by the frequency with which readers use the Forum feature to criticize or dispute the messages of articles and features or toelder or even rebuke the authors publicly.

After sitting with this concern over a period of time, I feel clear that I do not presume to instruct others, but I feel obliged to share this message: It seems to me that FRIENDS JOURNAL: Quaker Thought and Life Today possesses a peculiar and distinctive character more akin to meeting for worship than to intellectual debate and disputation.

With this in mind, articles and features in FRIENDS JOURNAL seem very like vocal ministry: messages from the Holy Spirit (by whatever name or term of reference) coming to us through the authors, rather than the products of the authors’ wit and intellect. Each of these messages has also passed through a kind of clarity in the form of submission, review, selection, and editing by the F/friends who make up the staff and Board of FRIENDS JOURNAL.

It seems right to me to receive these messages in the same manner in which we receive vocal ministry: with welcome and openness to the spiritual content at the core of such a message. On those occasions when a message seems not to speak to my condition, it may be meant for others, or I may not be ready to receive it. The message may later become clear for me, but this is not the measure of its worth.

In my experience of meeting for worship, it would be most unusual for a F/friend to dispute or debate vocal ministry offered by another, or to attempt toelder or rebuke another publicly during worship. To many F/friends, this would seem a breach of good order.

Philip W. Helm
Flint, Mich.

Great abolitionists

My reading about slavery led me to write a short play, “The Final Journey of Harriet Tubman.” Written especially for opening exercises at Friends meetings, the play tells the story of the friendship between two of our country’s greatest patriots and abolitionists: Harriet Tubman and Thomas Garrett, a Quaker.

Harriet Tubman was born a slave on a plantation on the Eastern Shore of Maryland. As is the case with most slaves, her birth date is not known. The plantation overseer severely beat Tubman and sold her sister, Sari, and father. Tubman escaped to freedom in the North. Despite the price on her head, she returned to the South many times to lead hundreds of other slaves to freedom as a conductor on the Underground Railroad. She also rescued her parents on one of her trips to the South. She was a devout Christian. Tubman once said, “I never ran my train off the track, and I never lost a passenger.” Tubman was honored with a state funeral when she died in 1913 in Auburn, N.Y. The city erected a plaque in her memory in the courthouse.

Thomas Garrett, a member of Wilmington (Del.) Meeting, was an abolitionist who was born in Pennsylvania. As the Eastern Shore stationmaster on the
In the years since I became a member of the Religious Society of Friends (1971), I have tried to live by the testimonies of equality, simplicity, peace, and plain-speaking. In light of the testimony of community I would now share some of the aspects of the abortion issue and how it impacts the other four.

**Peace:** We need to be at peace with ourselves and that includes sexuality. Does the Spirit lead us into temptation so we must kill the result of our sexuality? Does a Spirit-led life include or exclude some kinds of sexual behavior that may lead to conflict? Do we speak clearly to our partners, or do we indulge in whimpes?

**Equality:** Are we free of claiming special privileges, special needs, special relationships, or special points-of-view? Do we ask the Spirit to inform and guide all of our decisions, even the private ones? Do we encourage and allow others to do the same?

**Plain-speaking:** Are we frank and available, especially to young people, about our own sexuality? Do we admit to our spouse and children the mistakes we have made? Do we maintain an open dialog about the role of the Spirit in sexual behavior? (I wish I had done more of this!)

**Simplicity:** Do I fill my life with a business that will make me more (or less) attractive sexually? Can I distinguish between genuine love and my need to fill, improve, or control the lives of others? Do I refrain from excessive demonstrativeness in public, or from embarrassing those not included in my show of affection? Can I accept where I am?

My response to the much-debated issue of intentional abortions is motivated by a concern for responsible sexual behavior. The matter at the heart of the issue is Spirit-led, responsible behavior, including the spiritual elders of the Friends meeting when making a decision about taking the life of an unborn human being. The legal definition of having passed through the birth canal to be a full human being may or may not be truly enough for Friends. Our community should consider this further.

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**Abortion**

I have been thinking about and now finally respond to communications published this past year on the subject of intentional abortions.

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**FWCC reports**

Greetings and thanks for sharing thoughts of Birmingham, 1997, "Identity, Authority, and Community" (FJ January). The fact that Annis and Carole spoke in turn, from the "unprogrammed" and the evangelical views, delighted me. I could see the head-nodding of other Friends World Committee for Consultation members, and both voices from that northwest corner of the New World. Yes, geography does not spell out our Quakerhood's DNA; note my address from the northeast corner of that continent, as I explain my Friendly dog-collar would indicate: liberal, universal, figurative, agnostic, faithfully doubting, cheerfully Darwinian, and seeking. May I respond?

**Identity:** Our Quakerhood evolves. Long ago at Woodbrooke, John Punshon assured me that George Fox foresaw a changing and perfecting humanity. We are not stuck in a Calvinistic swamp of sin. G.F. (I think) had expectations of a **bettering change**, something open to a view of the peaceable kingdom. I accept that time turns just one way, that evolution likewise does not backtrack; yet I worry about a Divine Wisdom presiding over our choices for the Better. What is Truth? What is Better?

**Scripture:** Quakers are unfamiliar with the library we call the Bible? Have we no reading lamp on the night table? Can’t we order from Pendle Hill a few copies of modern translations and on our next visit sit awhile reading the parallel studies of the N.T.? Oh, and while there, let us recall Henry Cadbury’s typical assignment: "For tomorrow, read the Book of Acts!" Student: "All of it?" H.C.: "Yes!" And while we reach for the whole view, let’s add the collections from other faiths: rough going and sometimes they require help, but they remind us that religion, like science, comes in many "volumes."

Perhaps you might start “at the beginning,” and read the index of some Anthropology I for a vocabulary: check on "mana," "scapegoat," "fetish," etc.

**Authority:** I'm stuck here. Source (i.e., Scripture, all of them) and Community braid together. Experience melds into expectation. Sand makes granite. I look with you for another tomorrow.

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Helen Elizabeth Proechel
St. Paul, Minn.

**Thoreau Raymond**
Concord, N.H.

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**FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words. Viewpoint to 1,000 words. Addresses are omitted to maintain the authors’ privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors’ names are not to be used for personal or organizational solicitation.**

—Eds.
What does it mean to be a clerk?
How can we learn to do the work?
Are there techniques we can acquire,
Or is it all a Pow'r that's higher?

Maybe we'll never comprehend
How all the elements can blend—
Organization, time for prayer,
Having the faith an answer's there.

Weighty the task, we all agree.
May God be with both thee and me.

From 1975 to 1994 there were only two years when I was not involved in some kind of clerking responsibility at the sessions of Philadelphia Yearly Meeting. (A broken wrist accounted for one of the missing years; being out of the country, for the other.) A recording clerk for many years, an alternate clerk for one year, the presiding clerk for three years, and back to recording clerk, I have had the privilege of recording decisions and discussions, phrasing the sense of the meeting for important matters, and feeling part of a unique and wonderful process. I have also served as clerk of a monthly meeting, a quarterly meeting, and some committees. I readily acknowledge that I belong to the third group in the humorous classification of Friends as “birthright, convinced, and overconvinced.”

But what does it mean to be a clerk? The questions I posed in those lines of verse, written during a gathering of clerks of yearly meetings several years ago, are still with me. Although workshops on clerking can be helpful, much of their value probably lies in the sharing of concerns and advice by the participants. Certainly as I look over my notes from such gatherings, it is not a systematic framework but an occasional gem that has stayed with me: “Believe that everyone can have something worthwhile to say;” “The lifting of an eyebrow by the clerk can prejudice those in the meeting;” “We make more errors when we hurry than at any other time.”

At the World Conference of Friends held in the Netherlands in 1991, an interest group, whose participants came from New Zealand, London, Japan, the Netherlands, Belgium-Luxembourg, and the United States, gathered to discuss clerking. What began as an almost unplanned session developed into a sharing of ideas and questions that lasted for almost two hours. There were no prescriptions, but there were some guidelines that seemed to emerge.

While recognizing that clerks must use their own unique resources and personalities, I would include in my short list of requisites for clerkship preparation, objectivity, the ability to listen, and a sense of humor.

Preparation means more than setting up the agenda. The clerk should
be well informed about items to be considered. Becoming well informed may involve attending committee meetings where the item is receiving preliminary consideration.

Conferring in advance with the person making the presentation is almost certainly a requirement. Reading pertinent documents or minutes of past discussions may be necessary. Just as a class can sense the degree of preparation of a teacher, a meeting can recognize evidence of a clerk’s preparation and can feel reassured by it. The clerk should see to it that the meeting hears and approves the minute.

At this point, I can imagine the reaction of the clerk of a small monthly meeting, whose meetings for business usually involve only committee reports or other routine matters. Prepared? Prepared for what? Even the smallest meeting can have a session at which emotions run high, and the clerk’s ability then is of paramount importance. Perhaps being prepared for the unexpected is part of the preparation requirement.

Objectivity and the ability to listen are related but not identical. Objectivity is of great importance when a meeting is dealing with a controversial issue. If clerks are emotionally involved to the extent of wanting the meeting to reach a particular decision, they need to remind themselves that they are not to direct, but are to be open to the will of God as revealed to the meeting. Only with this openness will they be able to discern when the sense of the meeting has been attained.

Objectivity (or, if you prefer, detachment) makes possible accurate listening. As we know from other situations in our lives, really hearing what someone is saying is at best difficult; when we are hoping for a particular outcome in a discussion, the degree of difficulty intensifies. The most effective clerk is the one who can temporarily cease to have any opinion about the matter being considered. The ability to listen is a necessity in routine matters as well as critical ones. A monthly meeting clerk must sometimes “listen between the lines,” in order to realize what appears to be a simple question or comment may have another level of meaning. Answering the unasked question can sometimes prevent later discontent.

Why should a sense of humor be included as a requisite, and how does a clerk demonstrate the possession of this attribute? Certainly not by tossing off one-liners or by other obvious manifestations. I think of a long-ago magazine article whose title was “To Be Serious Is Not To Be Solemn.” Yes, it is serious business that we are undertaking as we gather, but we must not take ourselves too seriously while we are conducting it. No matter how well we have planned, we may experience distractions, delays, interruptions of various kinds. At the end of the meeting we may not have accomplished what we thought we would, but the world will not end because one meeting did not achieve several neatly phrased minutes. Perhaps at the next meeting the member who spoke at such length will not feel compelled to repeat the points already made. Perhaps the predictably long speech that follows the “I hesitate to speak again” will not occur. As G.K. Chesterton wrote, “Angels can fly because they take themselves lightly.” We might do well to emulate them.

Most of us probably agree that clerks have a responsibility to educate their meetings in the ways of Friends. That education may sometimes take the form of direct information or explanation, perhaps about budgetary matters or the relationship of the monthly meeting to the yearly meeting. At other times it can be done indirectly. The volume of mail that clerks receive can be used to advantage. Instead of feeling overwhelmed, the effective clerk, after analyzing the notices of conferences, workshops, and other matters, can pass them on to a committee clerk or to an individual who will be interested. After all, the mail is usually not meant for the clerk personally. She or he is the medium through which information or concerns pass to the meeting as a whole. Follow-up of attendance at conferences in the form of reports to the meeting can enrich the meeting as a whole and can nurture future leadership when the time comes to replace the current clerk.

One sobering final thought: If you are a clerk, never fall into the trap of self-importance. If you are asked to continue serving as clerk, it may be an indication of the meeting’s approval of your performance. On the other hand, it may mean that everyone else has said no to the nominating committee.
MEMBERSHIP

Joining a Sect or a Church?

by Diane Pasta

B— withdrew his letter applying for membership, and I was troubled. B— had served as newsletter editor and treasurer and had consistently attended worship, meeting for worship for business, and social events for nearly ten years. Ministry and Oversight was thrilled by his realization that it was time to apply for membership, stimulated by writing "Quaker" on a hospital entrance form. The clearness process started, fell in the latter category. The membership clearness committee probed the topic and assigned him some reading. A few weeks later he had withdrawn his membership application. As I deliberated the issues that had been raised and their result, I considered the differences between letting any seeker join and constantly guarding the boundaries with rigorous requirements for membership. The distinctions between religious groups that deal with the criteria for membership each way may be found in the comparative religion definitions separating sect and church. Quakers may have to choose between narrow membership requirements (found in sects) and nurturing an inequality among members (found in churches).

Ernst Trelch and Max Weber, scholars of sociology of religion, developed a way of defining the different characteristics and changes in religious groups by defining "sect" and "church." The original Quakers, like early Christians and the first members of most religions, were sectarian. Sects have an exclusive membership, based upon a specific religious experience, but membership in churches is more open. Sects emphasize the priesthood of all believers, rather than hierarchy, whereas churches have a trained and learned stratum of "officers" to perform certain rituals. Leadership in sects resides in charismatic individuals, rather than particular offices or roles. Unprogrammed Friends clearly empower all members as ministers and avoid hierarchy. Weighty Friends are the charismatic guides of our meetings. Friends give weight to the Light of each member, avoiding dogma and decisions by a hierarchy as to what is orthodoxy and what is heresy. Thus, we escape one of the pressures that produce church hierarchy in most sectarian communities. Therefore, Friends have retained many characteristics of the original sectarian Quaker movement. Whether we follow the traits of a sect or church on membership is less clear.

Membership in the early Friends meetings clearly falls within the category of sect. Sects require converts to voluntarily join the exclusive minority group, without expecting or wanting the nondevout to join. The individual must be ready to behave according to the sect's standards and face being disowned if they fail to do so. Membership in a sect is typically based upon a specific religious experience, rather than birth or geography, whereas a church welcomes everyone. Churches even have the expectation that membership is obligatory for the "right kind of people." To enter the church you may just recite the creed and interpret it as you will, or even, as in the case of children, not be able to understand the creed at all. Note that some fundamentalist churches are actually, according to this definition, a sect, if they require a public born-again experience or similar "test." In fact, among Quakers from 1880 to 1900, the revivalist movement divided an Iowa meeting on this issue, which is how the western, "Beanite" branch arose.

According to these definitions of sect and church with respect to membership, which is the Religious Society of Friends (unprogrammed meetings) today? Most members are convinced Friends, though birthright Friends have some status in certain meetings. We do not have a credal statement or specific requirements, we do not do much disowning these days, and Hicksite and Beanite Friends these days are certainly diverse. So, are we not more of a church in that way? Quakers retain some of the sect's characteristics, but have also developed some of the traits of a church. It is not surprising that we do not have clarity about defining members. When we gather to reach clearness on a new membership, the expectations and results vary. Do we expect the sect-like standard of an attender having had a specific religious experience (though not a particular credal interpretation of it)? Alternatively, can we accept philosophers and secular humanists, allowing a more open membership?

I adored B— and wanted to affirm his part in our meeting. He identified as Quaker, and I identified him as part of my community of faith. What is a Quaker? A noncreedal definition is hard to make clear. I know many of our members have not had mystical or other singular religious experiences. Michael J. Sheeran in Beyond Majority Rule identifies whether one has had such an experience in meeting for worship as the fundamental split in our faith community. Can I embrace my friend as a Friend, or does this undermine the survival strength of the Society?

The pressures on a sect over time become clear as we continue to consider
membership. The original high standards create a practically unsustainable ethic for people involved in the secular world daily. When the sect’s charismatic founders who originally attracted followers disappear, the community is bound to decline, especially if it disowns people and limits new members. These tensions between the secular world and the high standards of the sect cause most sects to either dissolve or transform themselves into churches. The church solution is to loosen the expectations and open the membership, separating designated leaders who devote themselves to sustaining the inspired idealism. Thus arise the paid ministry, devoted to the secular world and the high standards of the church, who are charged to keep our religion from sinking. In a church they are distinguished as clergy; who are they within our unprogrammed meetings? In the old days, these were the elders who were spiritual nurturers, encouraging Friends in their spiritual growth, making suggestions, providing guidance. These inspired Friends still arise naturally, but meetings must nurture such dedication. Meetings may release Friends to follow leadings, support them with eldering and clearness committees, or send them to workshops, conferences, or gatherings. Spiritual retreat centers (Penfield Hill, Earlham School of Religion, The School of the Spirit, ecumenical spiritual direction programs, etc.) provide contact with other prophets to infuse such individuals with energy to sustain their rigorous spiritual practices. The financially independent can take advantage of such resources, especially if they are close by, and meetings usually have some resources to support some small spiritual enrichment activities. Meetings that are not providing enough such opportunities face a danger. If they still admit to membership the mystical untested, the practices of

**Thomas**

They should have made a saint of Thomas because he cared enough to doubt. He had to touch to believe, to suffer dark nights sweating a question until it poured light from his skin. There are no temples in his name, nor reconstructed theologies; on the lips of priests, only scorn. If in the darkness of an empty tomb you still find someone searching, looking in the corner for the shroud, take his cold hand in yours, and warm it with faith.

—John Morgan

*John Morgan is a member of Lewisburg (Pa.) Meeting.*

**The Gathered Community**

In the space behind my eyes, In the space behind my breathing, I find an altar of hearts, Wrapped in a quilt of warm comfort That accepts all—battered and broken Triumphant and whole.

With the stirring of a breath Gnosis embraces us in grace.

—Luanné Atsina Baker

*Luanné Atsina Baker is a member of Portland (Maine) Meeting.*
visiting the small town of Roaring Spring, Pennsylvania, I made my daily trek for fitness around its streets, through old and new sections. Charming Victorian brick homes spoke of once flourishing prosperity in this pastoral village and industrial center surrounded by picturesque dairy farms.

Suddenly I entered an antiquated area, stepping onto concrete slabs, tilting precariously, threatening to slide into the street below. Just beyond I waded onto an overgrown corridor, a mosaic of jumbled bricks and blackened mats of decaying plants. Dislodging some matting, I uncovered more bricks, still fitted into the pattern designed by skilled workmen of yesteryear. How much original artwork still lay hidden there?

Further along, sidewalks, showing signs of recent rescue from disintegration, evolved from crumbling stones and sand into variegated ribbons of old darkened and gleaming new concrete squares. Just beyond I entered New Street, with modern homes bordered by manicured lawns and neatly ordered sidewalks.

How comfortable it is here, I mused, how tidy the streets. I felt safer now and doubted ever venturing onto the antiquated walkways again.

So it is with Bible reading. Many of its pages are broken bits of information, primitive and wild. Errors and biased pronunciations pose stumbling blocks, imminently dangerous to the unwary. Perhaps it’s best to avoid this book altogether.

Oh, we can uncover delightful sections: tender lyrical poems called Psalms, intriguing proverbs, transcendent ethical precepts, tender love stories, devotional essays of inestimable sublimity, even some valuable historical entries. However, could any discriminating person believe many of the fantastic miracles recorded there? Anyone of average intelligence rejects the unscientific explanations of natural phenomena, the simplistic tales of angels, disembodied voices, unconsumed burning bushes, heavenly visions, and capricious devils.

Arguments concerning the validity of some biblical stories and writings are well founded, requiring consideration of various definitions of truth and its perception. Lowell Witkowsky, a minister of the Church of the Brethren, states that it is easy to get first declared the news to be war propaganda. Webster defines truth as reality, verified fact. Saint Paul warned Timothy against accepting as true what others tell us simply because it pleases us or through blind acceptance of myths (I Timothy 1:3-4).

Joanne and Larry Spears, Quakers who developed “Friendly Bible Study,” have dealt with truth and the Bible in a unique and effective way. They suggest considering five questions in this method of study, one being, “Is this passage true to my experience?” Comparing the message of a Bible passage with our own experience prompts answers to the question proposed by George Fox, “What canst thou say?”

We are reminded that our personal and community experiences are sources of authority that we bring to our study of biblical texts.

The dichotomy resulting between Quakers and those of other religious traditions often hinges on the question of the truth in the Bible. In a pamphlet entitled Friends and Their Beliefs, Richmond Miller states, “Friends have believed that truth is found in the Bible, rather than holding that what has been written is true, because it is in the Bible.”

Presently we have translations of the Bible in dozens of languages, each limited by the fact that translations from one language to another can never be exact. Years of diligent study have gone into compilation of texts, however.

Friends believe that all versions contain truths available to us as we seek the “Light,” or the words of God, revealed to
each of us according to our needs. Indeed, those who were original authors, those who have researched, studied, translated, and copied the texts, have each been given a measure of Light as led by the Spirit.

Alas, we may be Friends who fail to seek the truths recorded for us in ancient writings of the Bible. We may walk on antiquated spiritual foundations fearfully and with distrust, or even disdain or hate. We may be so disenchanted by the outward appearance of overgrown pathways as to fail to discover the truths buried there, awaiting the illumination of our minds and hearts. We may stumble on the weeds of unknowing or the matted debris of erroneous beliefs.

We may prefer to depend solely on orderly modern scholarly dissertations of religion; they provide enlightenment and help us develop moral values. We may also be so engrossed with the practice of accepting the Light as it inspires us today in our meetings for worship that we fail to see the Light that shone on the ancients and stirred the prophets and saints to record their spiritual experiences. Should we choose to recognize the timelessness of spiritual revelation, we may open the Bible and study it to find God's words of "Light" for each of us.

Friends may receive valuable guidance in a study method developed and proved effective for searching and finding truths revealed to us in the Bible.

When our small meeting first learned of the Friendly Bible Study as outlined by Friends Joanne and Larry Spears, we accepted the challenge of a six-week trial. Following the procedure suggested by the study, four of us met for one hour weekly, over lunch, no preparation required or needed. We found the study a tool enabling us to "initiate and participate in a productive exploration of the Bible," as suggested in the study guide, and we were eager to continue.

We found the sessions helpful in examining our beliefs and practices and understanding one another, through sharing our revelations. With somewhat consistent regularity, our study has continued for over five years, having others joining us for shorter periods of time.

The study method suggests choosing a less complicated book, such as the Gospel of Mark or the books of Jonah or James, while considering several verses during each session. Participants then answer five questions in writing, to be shared without comment, followed by discussion as desired. The questions to be considered are as follows:

1. What is the author's main point?
2. What new light do I find in this particular passage?
3. Is this passage true to my experience?
4. What are the implications for my life?
5. What problems do I have with this passage?

In answering the proposed questions members found the Spirit revealing varying themes on the main point, new insights revealed to them, passages surprisingly true to their experiences, and various implications for real life. Problems varied from lack of understanding to questions of belief, interpretation, and personal applications.

It was, however, of special revelation that truths tested in our lives are often expressed in Bible readings and still applicable today. One example was a discovery in the book of Jonah by a young man being introduced to Friendly Bible Study. While an iconoclast might dismiss the story of Jonah as a primitive myth, the young man recognized the truth about himself in Jonah's hiding in the ship's hold to avoid the mission God required of him. He recalled hiding from the truth of his alcohol addiction and hearing the voice of the Spirit calling him to renewed life.

Perhaps many Friends have not noted the precedent Jesus set for seeking the Spirit of God in silence. Early in his ministry, as recorded in Mark 1:35-38, we read that Jesus prayed in the silence of early dawn before he preached in a new town. In considering this passage, I was able to confirm this as true to my many experiences of witnessing persons receiving messages to be shared during the silence of meeting for worship. To seek the leading of the Spirit in silence continues to be an effective way to be in touch with God, an implication for my life.

One example of the challenge to search for new light in a Bible verse became clear to me in considering the story of the calming of the sea in Mark 4:36-40.

The problem this passage had for some of our group was trying to rationalize the miracle of the calming of the sea. But Jesus' concern was that his disciples had no faith or trust in God. The realization of this trust takes on a deeper meaning of a true miracle: the calming of our souls.

In considering the implications of this Bible story for our lives, we realize that the integration of our faith and daily practice is central to Quaker tradition. Can religious faith not practiced in daily living be anything but false religion?

Of course, any study of the Bible and living the kind of life outlined therein creates problems as well as helping to solve them. Understanding the Bible reading can be difficult due to language barriers, lack of knowledge of the history and
life of biblical times, and the complexity of life. The problems, when acknowledged and shared, can lead to solutions and acceptance of our limitations.

Although members of our group sometimes found it difficult or impossible to attend sessions for a period of time, we have found our study to be extraordinary. It has deepened our understanding of each other, often renewing our lives. Hopefully, it has enabled us to live a life more fully guided by the Light.

In summary, this Bible study method provides opportunity for the Spirit to work in our silence and for us to consider each other's observations and understanding of a passage. It permits each person to focus on the message, to compare it to one's own experience, and to share experiences of others. It enables us to connect the truths we find there with those of everyday living. It may bring our attention to everyday practices that need attention for emphasis or change. Recognizing difficulties we have with language or in applying the text may lead to the realization that our understanding is limited but may be enhanced by sharing.

If we seek the Truth, guided by the Spirit, we shall each be granted sufficient Light for our present needs.

Friendly Bible Study is available from Friends General Conference Bookstore at (800) 966-4556 or bookstore@fgc.quaker.org.

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**Lifework**

The softening underfoot, a perceptible shift in the ground, birds louder in the bare trees, the light fluid as water. Winter is tired and winding down, can't keep the temperature falling toward zero. I will have to risk it, surf the crest of spring, take the dangerous waves into summer as a woman in labor learns to go with tides that open her body, as she breathes in a different rhythm. Breathing ahead of pain that rises when forsythia and heather tell me how alive people I loved were when they died, it's then I remember pain has a life of its own as Pollock said that a painting does on its way into the world. Lifework I care for, and let go. Pushed into warmth and light, the hidden crocus opens through dirt and duff, the dark leaves.

—Jeanne Lohmann

**Translation**

There is message
I believe
Within the chosen stance of trees

Osmosis,
I want to draw the earth's life
Through me
I wish to be gently
Taken in.

Within the heart of birds
This message passes.

—Margie Gaffron
TEN HELPFUL HINTS

for Starting an Effective
QUAKER YOUTH PROGRAM

by Anthony Manousos

Starting a new youth service program from scratch for American Friends Service Committee and Southern California Quarterly Meeting was a "learning experience" that taught me of the importance of common sense and divine intervention. Had God not nudged me along—at times kicking and screaming—I would never have undertaken this high-risk venture.

"Are you sure you know what you are doing?" my wife asked when I first told her that I had a leading to help start a Quaker youth project. This was a very good question. Nothing in my previous experience as a high school teacher and camp counselor had quite prepared me for this kind of endeavor, so I sought out the help of seasoned Friends, like Bob Vogel and Jeanette Norton, who had worked with Quaker youth before. Their advice and support proved essential.

I also had to deal with doubting Thomases who said, "Get AFSC and Friends to work together on a jointly funded project? Impossible!" Some adults even insisted, "Kids today aren't interested in service. They just want to get good grades and party."

Fortunately, I trusted in my Inner Guide, and in the youth, rather than in the skeptics. The response from youth to our service projects has been enthusiastic, our collaboration with AFSC has worked far better than expected, and God has always been there when needed. Over the past five years, we have completed 13 weekend projects, each involving 15 to 20 teens and adult helpers, and each selected by our youth. Among other things, we have painted homeless shelters in our local communities and in Mexico; we volunteered twice at a AIDS center in downtown L.A.; we cleaned up debris at a migrant camp in San Diego county; and we did environmental work at a shelter for abandoned wild animals. We also completed our first weeklong project in a colonia called Maclovio Rojas near Tijuana, Mexico. This community had no running water, paved roads, or electricity, but it had a powerful community spirit that really inspired our youth. During the course of a week we put up sheet rock at a Women's Center, assembled playground equipment, helped organize a library, and worked on a community center. Seventeen youth and thirteen adults participated in this project, and the responses were overwhelmingly positive:

"Spending a week doing this service project is what really makes an infinite..."
amount of difference. This experience has changed my perspective utterly and given new fire to old convictions. That these projects speak to the heart of Quakerism is beyond all doubt," responded Holly Summers, a Quaker youth from La Jolla.

"I learned more this week than in any other in my life," added Anna Morgan, a Quaker teen from Orange County.

Iris Graville, a parent from Oregon, added, "I've learned some more about the struggle of being a teenager, of being an adult who cares deeply about teenagers (especially this group of teens), and about being a parent. I'm once again awed by the way the Spirit lives and works within and among us."

Positive life-changing experiences like these are, in my view, the work of the Holy Spirit, but they also require careful planning and preparation. No project is ever perfect and problems inevitably occur, but if certain common sense steps are taken, disasters can usually be avoided. Here are some of the practical things that we have learned are needed for a successful, Spirit-led youth program:

**Supportive parents and adults**

We could not do our work on a shoestring budget (the only kind of budget most youth projects end up with) unless we had the committed and wholehearted support of parents and adult volunteers. These FAPs (Friendly Adult Presences) serve as chauffeurs, go-fers, and overnight chaperones. They also serve as role models for youth, showing them that voluntarism is not just "kid stuff." Seeing adults painting, digging trenches, and otherwise getting their hands dirty for a good cause can be a real inspiration to youth. No amount of lecturing on Quakerism has the impact of seeing gray-haired Friends working up a sweat, sleeping on hard floors, opening up their hearts to those in need, and letting their lives speak.

**A mix of male and female FAPs**

In these days of heightened sensitivity about sexual harassment, both perspectives are needed, particularly for overnight projects. Volunteers and staff should receive counseling about appropriate behavior. AFSC and Philadelphia Yearly Meeting have both prepared excellent guidelines for FAPs.

**A paid coordinator**

The task of coordinating a youth service program is too time-consuming to be done by a volunteer, and it would be prohibitively expensive for the participants to pay the coordinator's salary along with all the other costs. We charge around $25 for a weekend project and around $200 for a weeklong project, which covers only transportation, food, and lodging. The coordinator's and youth assistant's salaries and expenses are paid through matching funds from the quarterly meeting and AFSC. The quarterly meeting provides volunteer helpers, and AFSC professional expertise. Both organizations benefit greatly from this arrangement.

**Youth assistants or counselors**

Having young adults as counselors makes a huge difference. Young adults serve as an important link between the teenage and middle-age world view. We always pay our youth assistants a modest stipend, and they are worth every penny.

**Insurance**

Our quarterly meeting provides basic insurance coverage, but we also purchase additional insurance through American Friends Service Committee when we do a special project, like the one in Mexico. No youth project should be undertaken without adequate insurance.

**Properly worded permission slips**

Samples can be obtained through Thoai Nguyen at AFSC, 1501 Cherry St., Philadelphia, PA 19102. We have also found it helpful to make multiple copies of the permission slips if youth are traveling in more than one vehicle, so that each vehicle has a complete set.

**Clear policies about appropriate behavior for youth**

It is usually a good idea for the youth to come up with their own behavioral guidelines. When the rules come from the youth themselves, they are more likely to be taken seriously. Before participating in a project, youth should sign a statement agreeing to abide by the guidelines. We have never had to send a youth home for breaking the rules, but it is a good idea to make provisions in case such action should prove necessary.

**Sufficient time for planning and reflection**

We always have an orientation period prior to a project and a time of reflection after a project. This has usually proven sufficient for a weekend. But we discovered that more time for reflection and...
planning is needed when you do a weeklong project. Issues and tensions arise on a day-by-day basis that need to be addressed before they get out of hand. It is therefore advisable for all the adults, and all the youth, to meet at least once a day to reflect on the day’s events and plan for the following day. Adult and youth leaders also need to meet separately to process issues that have come up.

**Worship sharing**

One crucial lesson from youth work is that prayer is not optional, it is absolutely necessary. “Too busy not to pray” is the title of a book that speaks to my condition as a youth worker. In the midst of a hectic schedule, it is important to find time to center down, hold one’s problems in the Light, and listen for the quiet wisdom of one’s Higher Power.

**Perseverance**

Starting a youth program requires a long-term commitment, a willingness to go through the “honeymoon phase” (the first year), the “testing period” (second and third year), the “tradition period” (third or fourth year, when people get into a groove and feel a sense of continuity and community), and the “renewal period” (whenever a program gets into too much of a groove and needs shaking up). When I began my work, I was inspired by the example of “Cookie” Caldwell, who has coordinated Philadelphia Yearly Meeting’s youth program for 17-plus years. While I was not prepared to make that long a commitment, I was willing to commit at least three to five years to start a youth program. No youth program should be started unless its founders are willing to make this kind of time commitment. When an anonymous donor recently gave a $35,000 grant to the local AFSC office in Pasadena for a youth intern program, I was pleased to learn that he (or she) wisely stipulated that the money should be spent over a five-year period to get the program up and running. This donor obviously knew that a youth program isn’t built in a day, or even a year.

These are a few of the lessons we have learned that have helped our projects run as smoothly as can be expected. No youth program or service learning project will be without problems, but if there is careful planning, appropriate procedures, and trust in the Divine, problems can be opportunities for learning and growth.

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5-day programs with Nancy Bieber

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- writing Marjory Zoet Bankson
- movement Mickey McGrath
- day Helen David Brancato
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- printmaking Judy Funderburk
- pastels Lynn Nelson
- and more, integrated with George Kokis
- prayer, myth & spirit. Marcia Shibata

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We invite you to contact us.
Living Our Quaker Values at Work

by Janet Hemphill Minshall

In the early 1960s I participated in community groups organized around issues of racism, poverty, and violence. I often wrote fliers expressing statements of purpose and describing what the groups wished to achieve. Eventually I was asked to write proposals for needed health programs to be provided and run by members of the community. Funding came through for several of the proposals I wrote. My job was then to implement a workable program structure, to hire and train community people to do the work, then to select and train my replacement to keep the programs going long-term. The community groups I worked with also served as my support system. They knew and trusted me, and they formed a constituency to which I was responsible and responsive. I continued doing that kind of work into the mid-'70s.

But after completing a graduate degree, I was offered a job in upper-level management of the Massachusetts State Health Department making a lot more money than I'd ever made before. My specific responsibilities were for maternal and child health programs and handicapped children's programs in one region of the state. For the first 18 months after I took the job, I was busy learning about the programs and the region where I worked. During that time, I also began attending Beacon Hill Meeting in Boston and periodically met with the meeting's clerk, Howard Seegar, to discuss Friends' faith, practice, and membership.

At work, I began to discover evidence of two serious problems affecting the client populations I served. The first was a problem at the state hospital, where most of the children in the handicapped children's program were treated, which significantly diminished the quality of care they received. The second was a problem in my region with illegal toxic waste disposal that polluted the water supply and undoubtedly contributed to the kinds of congenital defects we treated in the handicapped children's program.

After lengthy investigation using all the resources I could garner, I found that for political reasons both problems were being covered up by the very state health department I worked for. So I found myself in what could be described as a classic Quaker "crisis of conscience" about how my work related to my beliefs and how my beliefs were to be carried out in my work.

After a lot of prayer and worry, I wrote an outline documenting what I'd found and sharing my concerns. I then passed the outline on to my superiors in the health department bureaucracy. Almost immediately I experienced a distancing, a kind of shunning, from the people I worked with. Even those I'd thought of as friends suddenly didn't speak to me.

With this experience on my mind and heart, I went to Howard Seegar. I knew that he worked for the state mental health department, so I thought he might know something about how the state agencies functioned that would help me understand what was happening and what to expect. He sat down with me and listened and listened and listened. And then he reached out his hand in love and support. It was like a miracle, like God had reached out to me through Howard to answer my prayers and end my confusion. He was such a blessing! He explained to me that many people before me had found a line they could not cross in good conscience while working for the state system. He described a process of "disinformation," using rumors and gossip, which the state employed to isolate and discredit individuals who threatened to expose their secrets. Then he began to tell me stories of other people's crises of conscience, and he offered to introduce me to some of those people. I realized as he spoke how naive I'd been—I recognized racism and the consequences of poverty and violence a lot better than I understood this ugly system used for damage control and to protect those in power.

Howard Seegar and that small group of people who shared my experiences became my support group. They helped me negotiate the terms of my resignation from the state health department and the dissemination to the media of the information I'd uncovered.

So what does this have to do with us, you may ask. The practice of using rumor and gossip to punish people for telling unpleasant truths exists way beyond government bureaucracies. When I first told this story in a "spiritual journeys" discus-
It is doubly important for us as Friends to hold carefully to our longstanding practice of maintaining one standard of truth. Don't participate or cooperate in efforts to "help" individuals or their situations through conversations, judgments, or solutions reached behind their backs. Such efforts only reinforce their isolation and feelings of being discounted. They need to be fully included and respected in any efforts truly intended to help them cope with and learn from their situations.

I was so very fortunate to have a Friend and spiritual supporter like Howard Seeger. He was a blessing to me. Bill Kreidler, also a member of Beacon Hill Meeting when I first began attending, remembers that Howard mentioned to him that I was undergoing a spiritual transformation. Howard told Bill he saw my experience as "the power of the Lord reaching out and grabbing her." I have tried ever since to notice and be available to people who are in pain from similar attacks. Sometimes I've done that well and sometimes not so well.

Out of that experience I encourage Friends to think of rumor, gossip, and innuendo not only as untruth, but also as verbal violence that must be opposed on the basis of our testimonies and our traditional practice. I also encourage individual Friends to reach out to those who suffer such violence.

In talking about "The Listening Project," Harry and Rebecca Rogers have spoken of feeling at times that they didn't quite live up to what they were trying to teach, and of then going back and trying to see if they could do it better. If, with all their opportunities to practice, even they sometimes don't get it quite right and have to go back and try again, don't be too hard on yourself. There may be room for improvement the first time you reach out to someone to listen and share their pain, but do it anyway. You may be the blessing, the very gift from God, that person has been praying for.

It may take a lot of listening to get to core issues and concerns. But see if you can find the place in your heart to reach out in love and support.

You may find yourself wanting to reach out to others around you, too. If you notice at work that someone is suddenly being isolated and discredited by gossip, go to that person and ask what's going on. Again, it may take a lot of listening to get to core issues and concerns. But see if you can find the place in your heart to reach out in love and support. When someone has experienced a personal attack involving rumor and gossip, it leaves them angry, distrustful, and full of pain. Reaching out and just listening begins to break down the wall of pain and anger that rumor and gossip have produced and helps that person begin to trust again.

Someone you know—an acquaintance, a friend, or even a son or daughter—may some day have such an experience. How will you deal with it in a Quakerly manner? The most important thing is to listen, and listen, and listen some more, until the person under attack has let out all their pain and confusion. As you listen, try to find aspects of the situation you can identify with. The target of the attack may be struggling with an issue of truth as I was at the health department, with a concern for equality, or with trying to find the means to resolve a conflict more peacefully. You don't have to agree with everything said or done, just listen for and support what you really can support. Recognize that often when a person is in pain they cannot express themselves as clearly or as briefly as you'd like. This may mean you need to listen even harder and longer to reach a place where they feel heard. Then, if you can, reach out your hand to them in love and support. You might also then make an effort to help them locate others with similar experiences so that you won't remain their only source of support.

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Finding Stillness in the Crowd
by K. R. Maddock

There is no pleasure in commuting by public transport during rush hour. Though it may be less frustrating than being caught in a traffic jam on the expressway, the jostling of anxious bodies for space and freedom of movement strains every nerve.

Making space by pushing outward with my elbows, I managed to establish a small territory for myself near one of the exits on the subway car. It was late afternoon, so most of the passengers were on their way home from work. They were tired and edgy. I was just as glad to be standing rather than sitting, though. Those with seats would have to struggle harder to get through the crush when their stations came up. After securing a position, my eyes scanned the other occupants of the car. A couple of teenagers were slouched in the doorway, braced to obstruct other passengers from getting on or off. A couple of suits with briefcases were standing in mid-aisle, engrossed in shop talk. Students were wearing those bulging knapsacks that take enough space for two bodies each.

While grumbling quietly to myself, I noticed a woman sitting at the end of a seat directly under my nose. She was slight of build, with thin, greyish-yellow hair. Though she was probably only in her late 40s or early 50s, she seemed very frail and vulnerable in that setting. But what struck me most about her was the silent laughter radiating from her face and vibrating subtly throughout her small frame as she read a book. Although I couldn’t see the title of the book, I could see that it delighted her and transported her out of the cramped subway car into another, happier space. At that moment, my own position became less disagreeable, and I was grateful to share vicariously in her pleasure.

The discomfort of public transport is related to constraints on our normal activity and thought patterns. We place ourselves in suspension. Yet even in this condition there may be openings. Why should we need to occupy more space or waste energy trying to defend a small area within our temporary control?

"Sit quietly," wrote the author of the medieval classic The Cloud of Unknowing. The hour of our arrival, whether anticipated or unknown, is beyond our control and beyond our need to control at these moments. The more enriching journey is into depths of imagination and joy. In the words of an ancient Buddhist sage, "Sitting quietly, doing nothing, spring comes and the grass grows by itself."

I doubt that the woman in the subway car was deliberately practicing stillness, though her mind and body seemed totally engaged in the experience of reading and responding to the written word. When the train stopped, I watched how she gently closed the book, taking care to insert a marker where she left off. As she rose from her seat, I imagined her as a butterfly fluttering over the maelstrom of the crowd to alight on some distant flower she knew as home.

I am no butterfly, and I have not had a familiar flower to call home for many years. Like so many contemporary intellectuals, I live in a state of perpetual transit. I navigate through crowds and through a continual stream of thought using all the physical and mental skills with which I am endowed. In restless anticipation, stillness is often little more than a dream.

In a crowded subway car, spontaneity and freedom are elusive. The skill of ordering thoughts and creating something beautiful out of the present environment is thwarted by awareness of others pressing in around. Although I have tried losing myself in a good book while travelling, my concentration is usually disturbed by the vibrations of movement.

When such vibrations are internalized, what then? It may seem to be a great leap from a subway to a prison environment, and yet, as a volunteer visitor at the local jail, I have listened to men describe their experience of imprisonment in much the...
same way. One of them explained how his thoughts seemed to spin in cycles, repeating the details of an endless story with no beginning and no end. They were devouring him. The only suggestion I could think of at the time was to concentrate on his breathing whenever he became conscious of frantic mental activity.

I never knew if he tried my suggestion. Being in a setting of continuous noise, and restless men awaiting judgement, is hardly conducive to sitting quietly. Yet personal health and survival seem to depend on the cultivation of some ability to transcend environment, wherever it may be. There are exceptional people, in and out of jail, who manage to read and write while in a state of suspension. I have known a few who, having learned to seize moments of stillness, accept their condition as an opportunity for sudden and unexpected blessings to enrich the dryness of their lives. "I'm pretty messed up," said one inmate, "but I have moments of grace." A spark of joy flashed across his eyes when he said this—a sudden insight given to one who has learned to still his impatience for results.

George Fox, the founder of the Quaker movement, advised his fellow seekers in the mid-17th century to "stand still in that which is pure, after ye see yourselves." The practice of stillness follows upon self-discovery, realizing our own vulnerability and limitation in tense circumstances. His practical advice for stilling a turbulent mind resonates well with contemporary psychological and spiritual insights. He continued, "After thou seest thy thoughts, and the temptations, do not think, but submit; and then power comes."

Be still. These words express the deepest wisdom, though they often seem as elusive as the tracks of a butterfly. The instant I became aware of the woman in the subway car, the inner joy that radiated from her seemed to transform the oppressive atmosphere into an experience of inner peace. Without words, she invited me to be still in her aura: as George Fox advised, "Stand still in the Light, and submit to it, and the other will be hush'd and gone; and then content comes."
What Are We Called to Do?

I think Quakers hold that one should serve the meeting as they are called by the Spirit to do so. The Quaker process does indeed open us up to the possibility of a community united by the Spirit of the Lord moving forward while individual, finite people step back; but we should remember that not everything that goes through a committee is a calling from the Lord.

There are a lot of jobs that need to be done in our meeting, and we seem to be taking on more jobs all the time. Some of us are frustrated that more people do not step forward for the projects for which we feel most strongly called. Some of us are overburdened with commitments to both the service to which we were called and the tasks that have fallen into our hands. Some of us wish we were more involved in the meeting. Some of us wish to avoid this involvement, and some of us feel entangled in a meeting that likes to find people who will say YES. And some of us are just right.

Before the day I was accepted as a member of Pima (Ariz.) Meeting, my growth was primarily in "abstract" spirituality, not strongly connected to service to others or to a community. But my experience of the Inner Light was true, nonetheless. On the day I was embraced by the meeting, I suddenly recognized that I had been wed to a new family and that I had responsibilities to this family. (I do not imply that this is the path that others take or should take; it's what happened to me.) Almost immediately, these responsibilities called me in unexpected and often wholly remarkable ways. Sometimes I played the role that I felt God was calling me to play, and sometimes it seemed the role that I could sense was beyond me.

And then came the meeting, with its concrete needs: a worker here, a clerk there. I think it is absolutely true that spiritual growth comes out of the giving of ourselves. But I ask: May the meeting sometimes prevent people from the service or spiritual growth to which they really are called, by substituting the call of a vacant position on this or that committee?

Some of the most important work goes on outside of the formal structure of the meeting. To push the point further, Jesus ministered against the dead structure of the Sadducees and Pharisees. After Jesus' time on earth, there were several decades of primarily Spirit-led activity in the spiritual communities, but these communities gradually ossified into the institution called "the church." It was against this "church," set in the ways of humankind and not God, that George Fox ministered. We are always in this tension between the Spirit, which sets us free and gives us the light of God, and our desire to insist that this Spirit be concentrated in one place, to be always correct and always on track. No, our faith must be renewed by God each day. To be fair to Quakerism, the structures and procedures in place allow for the Spirit to speak to us and lead us. But we will not hear the call if we are not listening.

—Mark Holdaway
The United Nations: A Concept that Resonates with the Philosophy of Friends

by DK Holland

Rufus Jones observed, "It seems to me to be a major issue for the Society of Friends... whether on the whole the emphasis is to be for a type of open, expectant religion, or whether it is to seek for comfortable formulations that seem to ensure safety and that will be hostages against new and dangerous enterprises in the realm of truth." In fact by encouraging diversity in our meeting we ensure that we will always be presented with varying points of view, avoiding stagnation and pat answers. This quality of the meeting, while perhaps requiring spiritual and mental discipline, promotes an openness, tolerance, and civility among members.

DK Holland (sometimes referred to as Debbie) is a member of Brooklyn (N.Y.) Meeting and a partner in Pushpin, a design firm in Manhattan. She writes books and articles, mostly on subjects of concern to the profession of graphic design. © 1999 DK Holland

In the same vein, William Penn stated that "The humble, meek, merciful, just, pious, and devout souls are everywhere of one religion; and when death has taken off the mask they will know one another though the divers livories they wear here makes them strangers." William Penn took this thinking to a governmental level and developed an ambitious vision of a unified Europe in which cooperation would replace conflict.

Quakers have historically been activists while tolerant and respectful of many different points of view. So when the United Nations was conceived in 1945, indeed, when the League of Nations, the UN's predecessor, was formed in Geneva in 1920, Quakers were drawn to the concept and became active participants in the formation of each. While the UN is dedicated to ridding the world of the scourge of war and cultivating a high standard of human rights on all continents, Friends have continued to provide an important catalyst for achieving that goal.

Today Friends run one of the largest nongovernmental offices at the UN, with offices in both New York and Geneva, and are actively involved in many of the UN's issues.

The Quaker UN Office (QUNO) in New York is at 777 UN Plaza and is administered and financed by American Friends Service Committee. David Jackman, a Canadian Friend who attends Brooklyn Meeting, is an associate representative at QUNO and says, "All nongovernmental representatives in the UN community share the opinions and expertise of their home organizations, but Friends uniquely have taken on an additional and more fundamental and self-effacing task. We have given ourselves the mandate to support the UN organization in its fundamental role as peacemaker and war preventer."

Jackman and his five colleagues review all relevant initiatives that are circulated by the UN in order first to identify and then to follow...
areas of concern to Friends. Jackman says, "We're activists; we find an issue that we feel is important, and then we get involved by offering our help to the UN delegates involved in the situation." Such issues currently include women's rights, the situation of children during war, conventional disarmament, post-war peace building, protection of forests and fresh water, and reform of the United Nations.

QUNO is sometimes called to testify on the issues that it has followed closely and to develop a representative Quaker response. For instance, when Friends were asked to speak on disarmament at the UN's First Special Session of the General Assembly in 1978, QUNO asked each yearly meeting in the world to send a statement. The stirring, powerful speech that resulted was delivered in a deep, strong voice by Salome Nolega David, a Friend of great presence from Kenya. Wearing brilliantly colored traditional African dress, she gave the Assembly the Quaker message with such great dignity that a swarm of delegates surrounded her and the Nigerian ambassador embraced her. It's important to understand that Nolega David was the only African to speak that day from a global organization and the only woman to speak who did not represent a woman's organization: a strong testimony in itself, to the equality of all people under God.

QUNO also makes suggestions to improve the atmosphere for successful negotiation. In fact when the UN was first built Friends suggested that the UN set aside a small room in the General Assembly building, in which delegates could pray and meditate.

QUNO organizes off-site conferences and other events to facilitate dialog among UN member states. Quaker House, a four-story residence near the UN (owned by AFSC and managed by QUNO), provides a friendly, neutral environment ideal for bringing negotiators together to hold off-the-record meetings. Delegates find themselves talking at Quaker House in a more informal way than they would otherwise, often stimulating new thinking and leading to ways to resolve differences.

One Austrian minister, a counselor to the UN, said it in this way: "I cannot emphasize enough how valuable an experience it was for me to have had an opportunity to exchange views with colleagues in the informal setting provided by your hospitality."

Although the core expenses of this work are covered by AFSC, funding is also sought from other sources including monthly meetings, individuals, foundations, and occasionally governments.

Jackman says, regarding the UN's own funding crisis, that Friends would help if they wrote their representatives in Congress to urge U.S. Ambassador Richard Holbrook to be a good global citizen and pay the United States' enormous debt to the UN.

On the political side, it pays to understand where the United States stands on global issues as a superpower at the UN. The U.S. is one of the only developed nations to condone capital punishment. Even South Africa has eliminated the death penalty. The U.S., which is loath to give up its autonomy, often refuses to sign treaties that would advance the goal of creating a lasting peace. And, of course, when the U.S. won't sign then other countries refuse as well.

The U.S. is one of the only holdouts in a UN initiative to raise to 18 the age at which young people can enter the military. While most other countries either already have the age limit set at 18 or have agreed to change their laws, the U.S., which allows 17-year-old boys and girls to sign up, has refused. Again, writing to your representatives in Congress about this issue would help this effort.

One of the functions of QUNO is to promote UN activities and accomplishments that are harmonious with Friends' values and ideals. To this end, Jackman and other QUNO staff visit monthly and yearly meetings to bring the message in person. At our meeting, however, you may see David Jackman engaged in conversation with another Brooklyn Friend or helping in the kitchen during social hour. Ask him how it's going at the UN. He would be happy to share some of the seemingly infinite examples of how Quakers are quietly (and effectively) expressing William Penn's concept of Brotherly Love to this international assembly. He may relate to you as well how QUNO is "charged with the hope and faith and vision" of which Rufus Jones spoke so passionately.
sharing on the theme of sense of togetherness. Some experienced their solidarity with the Life Foundation gathering early morning walking meditation aided our five people gathered July 24-26, 1998, from Kaunas (Lithuania), Tbilisi (Georgia), Minsk (Belarus), Pereyaslav Khmelinskyy and Donetsk Region (Ukraine), Grozny (Chechniya), Kazan (Tatarstan); Elektrostal, Volgodonsk, Novgorod, Gatchina, and Moscow, and also from Japan, U.S., and UK. God brought us together in a pleasant place near the river Moscow where swimming and early morning walking meditation aided our sense of togetherness. Some experienced their first meeting for worship in the manner of Friends, others have been Friends for decades.

A game of acquaintance led us into worship sharing on the theme of “My Spiritual Journey.” During the open-air session on Quaker worship that followed, Advices & Queries and other selected Quaker writings were prayerfully read. At 8:00 a.m. Moscow time (5:00 p.m. in Wales) we lit candles for peace in solidarity with the Life Foundation gathering in Wales.

A gentle tune on the recorder called us to breakfast each morning, and during the epilogues that concluded each day we experienced our understanding of the Quaker faith through drawing, singing, and dancing. The circle dancing was an extension of the morning’s session on creation spirituality in which Patricia Cockrell led us in a lively discussion on the theme of Sarah’s circle and Jacob’s ladder—a exploration of the source of our testimonies.

We heard reports of Friends recent service witness in Russia by Chris Hunter, Patricia Cockrell, and Anatoly Emmaneau, who spoke of a Friends House project, and from Sergei Nikitin who has researched Friends’ work in Russia during the 1920s. From one of its members, we also became acquainted with a native Russian peace church known as Peace-makers, which has roots in the 14th century.

We experimented with Friendly Bible Study by Joanne and Larry Spears, and some were inspired to continue with Bible reading. A mini AVP (Alternatives to Violence) session gave us a glimpse of the Quaker peace testimony in action. May way open to corporate witness relative to peace matters!

A deeply gathered open-air meeting for worship was held on Sunday and during the closing circle hope was expressed that God would bring us together again.

May the Divine Seed grow within all of us under the rain of God’s blessings as we travel towards the Light!

—Sasha Gorbenko and Nadezhda Spasenko
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News

Japanese Ambassador Otsuka and Elizabeth Gray Vining

Elizabeth Gray Vining celebrated her 96th birthday by entertaining Japanese Ambassador Otsuka and Consul General Yamamoto. The two diplomats brought a personal message and birthday greetings from Emperor Akihito to Vining on Oct. 6, 1998. The ambassador read the emperor's handwritten letter, filled with personal news of the imperial family's life. Recent family snapshots also were presented. Elizabeth Gray Vining served as tutor to the then crown prince of Japan during the 1940s. Family and friends say that her name has become a "household word" in Japan and is revered by many for her work with the crown prince.

(From Kendal-Crosslands Newsletter, Connections, Winter 1999)

Concord (Pa.) Meeting approved the following minute on gambling on Dec. 13, 1998:

Gambling in all its forms is pervasive throughout U.S. society, extending to all classes and ages. It permeates finance and commerce as well as sports and recreation. The [Religious] Society of Friends has long recognized that gambling has negative spiritual consequences both for individuals and society. Gambling causes people to believe that wealth and property can properly be obtained by chance and encourages a belief that acquiring a disproportionate share of goods for oneself is a worthy goal. We believe that state governments should not promote nor benefit from behavior that is socially dysfunctional. The lottery and other state-sponsored gambling ventures are inappropriate ways for the government to raise revenue. There is a danger in allowing the state's future to become more and more dependent on gambling. There are increased costs for law enforcement, regulatory supports, and social problems that inevitably accompany gambling activity. States need to look for more equitable ways to maintain a healthy state economy without relying on gambling revenues. (From Concord Monthly Meeting Newsletter)
Bulletin Board

Upcoming Events

• May 2—Friends Historical Association Spring Meeting will take place at Darby (Pa.) Meeting and Bartram’s Garden in Philadelphia. Louise Mescher Tritton, forest ecologist, will speak on “Quakers and Nature: Then and Now—Perspectives on Nature from John Bartram to Friends Committee on Unity with Nature.” Meeting for worship at 11 a.m. will be followed by a BYO lunch and the program at Bartram’s Garden. For more information call (610) 896-1161 or e-mail <fha@haverford.edu>.

• May 13–16—Sweden Yearly Meeting
• May 21–23—Finland Yearly Meeting
• May 21–24—Switzerland Yearly Meeting
• May 28–30—Netherlands Yearly Meeting
• May 28–31—Friends Conference on Religion and Psychology will hold its annual conference during Memorial Day weekend at Lebanon Valley College in Annville, Pa. The presenter will be Michael Conforti, who will speak on the topic “Patterns in Mind, Nature, and Psyche.” FCRP is a small conference that has met annually since 1943. The conference combines Quaker experience with the insights of depth psychology, particularly the works of C.G. Jung. For information about the conference contact FCRP Registrar, 3901 Connecticut Ave., NW, Apt. 109, Washington, D.C. 20008 or e-mail your name and address to <fcrp@quaker.org>. You may visit their website at <www.quaker.org/fcrp>.

(The Annual Calendar of Yearly Meetings, which includes locations and contact information for yearly meetings and other gatherings, is available from FWCC, 1506 Race St., Philadelphia, PA 19102.)

Resources

• Two new resources are available to compliment Parker Palmer’s book, The Courage to Teach (see Books Dec. 1998). The Courage to Teach: A Guide to Reflection and Renewal ($8.00), and Teaching from the Heart ($49.95), a video documentary that follows 100 K–12 teachers as they take part in the two-year “Courage to Teach” program, are available from Jossey-Bass Publishers at (800) 956-7739.

Opportunities

• The Fourth World Movement, an international organization working with and on behalf of those who live in extreme poverty, holds three-month internships for those interested in learning more about the organization and exploring the possibility of a longer term commitment. Contact internship coordinator Jill Cunningham, Fourth World Movement, 7600 Willow Hill Dr., Landover, MD 20785–4658.
Dublin's Merchant-Quaker: Anthony Sharp and the Community of Friends, 1643–1707


The first generation of Quakers in England and Ireland—George Fox and his contemporaries—were mainly from rural backgrounds, and they swept the movement into existence with the fire of their eloquence. A second generation, exemplified by William Penn, more worldly and more organization-minded, helped Quakers withstand persecution and to prosper in the New World. Anthony Sharp, Dublin wool merchant, was such a second generation leader. He used his position as a man of wealth and guild leader in the city of Dublin to influence the treatment of Friends. Though he himself did not emigrate, he invested in land in both East and West Jersey in which Friends settled.

Sharp was sometimes a public Friend, traveling to Holland, Germany, and Scotland as a minister. But his major effort was to build the Religious Society of Friends, strengthening the structure of local, provincial, and national meetings, seeing to the publication of Quaker writings, and helping to develop a uniform discipline. Traveling Friends often stayed at the home of Anthony Sharp and his second wife, Anne, making it a center for the nurture of Quakerism in Ireland.

His brother-in-law, John Crabbe, gathered up Sharp’s voluminous writings after his death, intending to write a biography. But the project came to naught, and the papers were largely lost. Richard L. Greaves, a scholar of the religious movements of the period, has undertaken the task of reconstructing Sharp’s life from the evidence to be found in meeting records, guild records, and similar sources. While the research is admirable, it is not easy for the lay reader to see Anthony Sharp against this mass of detail. Instead, one gets a picture of the early Quaker movement in Ireland with Sharp as a focus. While he emerges as an outstanding leader, his personality and evident ability to inspire his contemporaries is lost to us in the process.

The author has studied Friends extensively, but is apparently not a Friend, and there are errors as a result. He suggests that Friends would have approved the Dublin official’s effort to enforce the Sabbath. In fact, Friends did not themselves observe the Sabbath. And he tells us that as a Quaker wife, Anne Sharp was expected to stay at home and needed the permission of the men’s meeting to travel, evidently not understanding that Anne herself occasionally traveled as a public Friend.

These are, however, minor errors. For scholars of Quakerism, and for those particularly interested in Quakerism in Ireland, the book will be a valuable addition to any library.

—Margaret Hope Bacon

Margaret Hope Bacon, a member of Central Philadelphia (Pa.) Meeting, has written 11 books on Quaker history/biography, and worked for AFSC for 22 years. She is currently writing about African American Quakers.

And the Risen Bread: Selected Poems, 1957–1997


Here, edited by fellow author, priest, and activist, FOR director John Dear, is a bright red book shouting down any attempt to dichotomize faith and action. Daniel Berrigan, Jesuit, peace seeker, and poet, offers us 40 years of his rich, religious art inseparable from protest, imprisonment, and the poor. Under 26 headings and gathered from his 14 previous books and other writing, Berrigan’s poems speak with economy and a flair that makes apparent his love affair with language. Though brilliance and scholarship are evident, this is down-to-earth writing, not, as he says in “Ode to the Shroud of High Truth”: high in the theological hills beyond Mount Huff and Puff...

Poet Marianne Moore, on whose recommendation Berrigan’s first and prizewinning book, Time Without Number, was published, called those poems “revealed.” Scholar Ross Labrie concludes in his helpful, 12-page introduction to this volume that Daniel Berrigan “has shown the power of art to transform the ordeal of social protest into the sorts of precise articulations in which the mind can find solace.”

Influenced from childhood by the Catholic Worker movement and later by a friendship and dialogue with Thomas Merton, Berrigan addresses issues and subjects vital and familiar to Quaker readers. Poems from the time of the U.S. war in Vietnam will interest those of us who remember or want illumination of this history.

Family members, including Philip and others of the six brothers (four of them were in military service) people the pages, as do teachers, judges, prison mates, folk from the Bible, from the headlines, or, as in “A Pittsburgh Beggar Reminds Me of the Dead of Hiroshima,” from the streets. While centered in faithful action and active faith, these poems...
also visit awe, skepticism, gratitude, the need to care for the physical world, the experience of being a poet, and that of aging. Parts of Scripture, including 12 psalms, are retranslated. One poem of great tenderness holds his mother's recall of going away by train on her honeymoon as:

Block Island roses
fog the noontday
like a windfall
of butterflies—

Another favorite of mine, "O Catholic Church," begins:

I could love you more if
you mothered me less, . . .

and pours out mixed feelings for that institution.

Here are anger, disappointment, sorrow; but recognition of our humanity comforts, criticism always stops short of cynicism, and hope undergirds. Even "A Prayer to the Blessed Trinity" moves us resolutely from the three-person earthly idols: General Motors, General Foods, General Electric, toward a God who is "reasonably resolved to make good."

This is a book nourishing enough for bedside, substantial enough for group study and discussion. I recommend it to those who love words and the exercise of walking with them through a life long on faith and action.

-Janeal Turnbull Ramdald

Janeal Turnbull Ramdald is a Quaker who works in Media, Pa., and lives and writes poems at Pendle Hill.

When True Simplicity Is Gained: Finding Spiritual Clarity in a Complex World


Those who find Shakers haunting, and for whom the Quaker testimony of simplicity lies at the heart of the good life, will find it impossible not to pick up this shining, sturdy paperback. This is the fourth of a series in which father and son have produced daily guides in the "gente of aesthetic spirituality." Micah’s photographs invite us to look at useful Shaker things in everyday settings—and then to look again.

Wherein does simple elegance lie? Can simplicity and function meet? And what happens when everyday light falls on ordinary possessions? Transformation! The cover picture (a hat, a chair, a broom) urged me gently into a consideration of the nature of life itself. The photos alone are worth the price of the book.

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The layout of the daily readings is as pleasing to the eye as the photographic: a title/theme, then a prayer, followed by a consideration of the theme, and verses of Scripture conclude. Though designed for the 57 days between Ash Wednesday and Easter, they work year-round. Some themes are old friends like Hope, Grace, Justice. Others are refreshingly new: Bithleness, Dazzlement, Lodging, Privacy. But no Silence, no Solitude. The stunning prayers, culled from five anthologies are those with good track records; of the 57, eight are by women. Friends enjoy the distinction of having a George Fox prayer appear first: "Let not our minds rest upon goods, things, houses, lands, inventions of vanities, or foolish fashions."

As any Friend who has discussed simplicity in an adult class will tell you, there is nothing simple about simplicity. Martin Marty (who logged 35 years at the University of Chicago's Divinity School) has had no less a challenge than we: how do we think, feel, talk, write about a testimony that seems to play hide-and-seek with us? Marty has identified 57 gifts of simplicity, and each reading begins: "The gift of simplicity calls ... aspires ... enables ... provides ... charters ... etc."

But for the gift of simplicity, he might as well have used, for example, the gift of compassion, or grace, or generosity, or humor.

Gandhi, visiting Woodbrooke in 1931, asked for simple accommodation: a floor mat in an unchaffered room. It took hours for a small staff to unclutter and recloset a large Victorian bedroom. Miriah Marty's photographs result from high-tech processes that demand perfection and produce, as a byproduct, much waste. Simplicity costs. The heart of simplicity indeed beats in complexity, as Martin Marty's subtitle suggests.

Perhaps, as Fox suggests, the hub of the search has to do with the place where "our minds rest," where our souls hunker down. It must have been about the same time that Fox also said, to a boat-load headed for the New World, "Keep ye plantations in your hearts." Might that be simplicity itself, keeping our inner gardens tended? If so, Marty gives us a hoe. A true gardener would have told us more stories.

—Janet Shepherd

Janet Shepherd has served Friends in several capacities in London, England, at Pendle Hill, and as a member of Arch Street (Pa.) Meeting and associate member of Kendal (Pa.) Meeting.

Book Extract

Dear Friends and Sisters


Tace Sowle Rayton 1665–1749

Tace Sowle was born in around 1665, the daughter of Andrew [1628–1695] and Jane Sowle [d 1711], both printers of London.

Although businesses such as printing were officially carried on only by men, in practice women took a full share in the work, particularly if they were widows of printers or came from a printing family. Tace's father, Andrew, had himself been apprenticed for seven years from 1646 to a woman, Ruth Raworth. Tace was more than just a bookseller, but, as a fellow printer said of her, "understood her trade very well, being a good compositor herself." She carried on her father's business when she began to lose his sight and probably had full control of it from 1691.

In 1706 Tace married Thomas Rayton [1671–1723], who, although then registered as a hosier, soon became a printer too. There is no record of any children of the marriage. From this time until Thomas died of asthma in 1723 Tace and Thomas traded under the name of Tace's mother as "Assigns of J. Sowle."

Tace considerably increased the number of Quaker books published by the firm and...
**Milestones**

**Births**

Fussell—Hannah Lauffer Fussell, on December 24, 1998, to Susan Kapler Fussell and James Taylor Fussell, members of Langley Hill (Va.) Meeting.

Garrett—Dillon Murphy Garrett, on July 20, 1998, to Mary Beth and Dan Garrett Jr., of Abington (Pa.) Meeting.

**Deaths**

Brinton—Elizabeth Brinton, 98, on September 6, 1998, at Stapeley in Philadelphia. She lived in Frankford, Philadelphia, all her life until moving to Stapeley in 1985. Elizabeth Brinton attended Frankford Friends Elementary School and Friends Select School in Philadelphia and graduated in 1918 from Westtown School in Westtown, Pa. She was a lifelong member of Frankford Meeting. She was active for many years on the school committees of both Frankford Friends and Westtown Schools, and also on the boards of the Frankford and Philadelphia YWCA's. She took great pleasure in her family's cottage at Pocono Manor, Pa., where she summered for more than 60 years. She was an active golfer at Pocono Manor and a founding member of the Hit or Miss Golf Club in Philadelphia. She is survived by nieces Barbara Whittal Hill and Margaret Whittal Rhoods; a nephew, Walter Brinton Whittal; eight great-nieces and nephews; and five great-great-nieces and nephews.

Haskins—Sidney G. Haskins, 104, on July 28, 1998, at Kendal at Longwood in Pa. Born in Bristol, England, Sidney studied law and entered the British Civil Service. He also was an instructor in the trade schools for poor children on London's East Side. During WWI, Sidney was engaged in relief work in France, and it was there that he met his first wife, Dorothy North. During WWII he was elected a councilor and appointed a magistrate in Essex and was occupied with evacuating the children of that area when Britain was under attack. At this time the Haskins were spending half the year in Britain and the other half at their estate outside of Lake Forest, Ill. After the death of his wife in the 1960s, Sidney married Sylvia Shaw Judson, a well-known sculptor. At this time Sidney became very active in Lake Forest Meeting, giving the land on which the meeting was built, helping with the design and construction of the building, and personally crafting the wooden benches for the meetingroom. In the mid-1970s Sidney and Sylvia became two of the founding residents of the Quaker retirement community, Kendal at Longwood. Sylvia died there and Sidney later married Barbara Jones. Sidney served on the boards of many schools, colleges, and hospitals and aided many numerous worthy causes through the Shaw-North Foundation and the Ragdale Foundation. He is survived by his wife, Barbara; and a stepdaughter, Alice Ryerson Hayes.

Herbst—Hildegard Herbst, 90, on September 6, 1998, in Miami, Fla., after several months of declining health. Hildegard was born in Hornell, N.Y., the daughter of a Lutheran minister. She attended art schools in both Philadelphia and Germany in the 1930s. She lived at Pendle Hill with her young daughter, Erika, during WWII while her husband, Ernest Herbst, performed alternative service as a conscientious objector. She spent more than 20 years of her adult life in Europe, where she was active in cultural exchanges and world peace organizations while her husband worked for the overseas programs of the University of Maryland. Hildegard's paintings, primarily oils and pastels, were her unique expressions of the Quaker testimonies of peace, justice, and equality for all people. Hildegard was a beloved member of Miami Meeting. She was also an active member of the United Nations Association's Miami chapter for many years. She was a valued mentor in the public school system, teaching art one-on-one to "at risk" children. Her art was used to illustrate many flyers, magazine covers, and periodicals devoted to peace and justice causes, as well as spiritual literature. She participated in many local art exhibits as part of her personal peace testimony. She taught senior citizens' classes and children in First-day school, sharing her faith through art. Hildegard moved to Miami in 1974 and dedicated herself to nurturing the ideals of peace and equality in the Miami community. Her devotion to Miami Meeting was expressed in countless ways. She cheerfully performed many of the detailed tasks that made the meetinghouse a welcoming place. She dedicated her artwork to the good of the meeting by making notecards that she sold to raise money for the building fund. Hildegard was a giver. People were very important to her, and she let them know it in gentle ways. She called to check up on people and let them know they were on her prayer list. She made a point to reach out to newcomers, to people in need, and to the local staff of American Friends Service Committee. She invited newcomers and others to her apartment for tea or lunch. She had a gift for giving gifts, small tokens that showed how much she thought about others—a card with words of praise, congratulations, condolences, or encouragement; timely clippings from newspapers, newsletters, and magazines; a gift subscription to FRIENDS JOURNAL. Inspirational quotes and biblical passages arrived at appropriate moments in Hildegard's small, neat handwriting. But more than all those things, Hildegard brought her loving presence to Friends each week, despite her frailty in recent years. Though troubled by debilitating health problems, she valiantly strove to "walk..."
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cheerfully on the earth.” Even in her final months, she continued to bear witness to her faith, touching others with her love. She was an inspiration, a mentor, a role model, and a grandmotherly presence who had a divine gift for making people feel special. Her tenacity, her generosity, her love of God, and her love for that of God in each of us, taught many in her meeting what it means to be a Quaker. Her memory binds those in her meeting together.

Sharpless—George Roberts Sharpless, 91, on October 5, 1998, George was a much loved and valued member of his family, community, and the Quaker community. George’s family resided on a farm in London Grove, Pa., an area inhabited by numerous Quaker families. At the age of seven, George was enrolled in a private Friends school in London Grove. He completed eight years of schooling in just six years, skipping the eighth grade and enrolling in Avondale Vocational School at the age of 13. For his last two years of high school, George transferred to Westtown School, following the tradition of the Sharpless family, graduating in the spring of 1924. Later that year, George enrolled in the Pennsylvania State College in State College, Pa. He not only completed a bachelor’s degree in agricultural biochemistry, but he accrued credits for a master’s degree during his final semester at Penn State, completing his master’s degree in 1929.

It was during his years at Penn State that he met his future wife, Eleanor Lorraine Way. They were married in 1931 at State College Meeting, for which they had helped raise construction money. Between 1929 and 1931 George continued his studies at the Johns Hopkins University Medical School in Baltimore, Md., and the University of Michigan at Ann Arbor. He graduated with a Doctorate of Science from Johns Hopkins School of Hygiene. In 1931 George began his professional career with the Philadelphia Dairy Products Company. He left this job after seven months and was offered a position as a researcher at the Henry Ford Hospital in Detroit, Mich., where he researched soybean milk. In 1946, George accepted a job at Lederle Laboratories. Within this setting, George continued the research of viruses, diseases, and vaccines. The acceptance of the new job required moving from the suburbs of Detroit to Pearl River, New York. George retired from Lederle in 1972 at the mandatory retirement age of 65. Lorraine and George were the parents of four children: Nancy, Mary, George, and John. While the Sharpless family was a successful, high-achieving family, they were not without adversity and sorrow. George nurtured his Quaker heritage from London Grove Meeting to Westtown School, to State College Meeting and the Friends Union, to Rockland (N.Y.) Meeting, which he and his wife helped establish, to Gunpowder Friends Meeting after he moved to the Broadmead Friends Retirement Community in Cockeysville, Maryland. George Roberts Sharpless was a man of significant accomplishments, most of which are not known or understood by those who came to know him in his later life. He was a modest man who never forgot his humble beginnings on a farm in London Grove. George was predeceased by his wife and three of their children. He is survived by one son, John; four grandchildren, Dan Simon, Martha Simon Pindale, and Kristen and Laura Sharpless; and one great-grandson, Nicholas Pindale.
Smith—Marion Collins Smith, 90, on September 7, 1998, in Bedford, Mass. Marion was born at Sleepy Hollow Farm in Merchantsville, N.J. After graduating from Moor. town (N.J.) Friends School, she went on to receive an AB from Swarthmore College in 1929 and an MA in English literature from Columbia University in 1931. During a boat trip to Europe in 1929, Marion met Bradford Smith, a fellow graduate student at Columbia University. She and Brad were married in July 1931. Immediately after their marriage, the Smiths left for Japan, where Brad taught at the Imperial University and Rikkyo University in Tokyo. In 1932 their son, Alan, was born. The Smiths made one visit to the U.S. in 1934 and made the final return trip around the world in 1936. Brad taught at Columbia University from 1936-1940. After Columbia, the Smiths moved to Bennington, Vermont, where Brad taught at Bennington College. When WWII began, they moved to Alexandria, Va. In 1944, they moved to Honolulu where Marion worked in the Office of Censorship. When the war ended, they moved back to Vermont and bought an old farmhouse on seven acres in Shaftsbury. In 1951, Brad became the director of the International Summer School program at Bennington College. Marion was a very active participant in the activities of the school. In the summer of 1955, Brad and Marion were asked by the State Department to take charge of a shipboard orientation program for Japanese foreign students in route to the United States. Marion took an active part in the research and indexing of Brad’s books. In 1956, Brad and Marion were accepted as a team for a five-month stay at the Huntington Hartford Foundation in California. From 1959-1961, Brad and Marion served as joint directors of the Quaker International Center in Delhi, India. Shortly after their return from India to Vermont, Brad was diagnosed with cancer, and he died in 1964. Marion continued to live in Shaftsbury another 20 years and to pursue a very active community life. She continued foreign travel with friends, including trips to Mexico, Luxembourg, Switzerland, Japan, and China, and two trips to China. During her 40 years in Shaftsbury Marion took an active role in many community activities. She was clerk of Bennington Meeting for three terms. She served as president of the North Bennington PTA, AAUW, Family Service Center Board, and Shaftsbury Community Club. She also served on committees of American Friends Service Committee and on the board of directors of the Bennington Library, Civil Liberties Union of Vermont, League of Women Voters, Friends of Retarded Children, Shaftsbury Historic Society, Elizabeth Lund home, and Bennington Historical Society. She also served on committees of American Friends Service Committee and on the board of directors of the Bennington Library, Civil Liberties Union of Vermont, League of Women Voters, Friends of Retarded Children, Shaftsbury Historic Society, Elizabeth Lund home, and Bennington Historical Society.

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Looking for a creative living alternative in New York City? Pennington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to community in a Quaker-based home. For information call (212) 673-1790. We also have overnight accommodations.

Audio-Visual
Elizabeth Cady Stanton and Simple Gifts are two songs on Claire Wettstein's cassette "Come On Sing (Songs for the Seasons of Life)" $12, postpaid (or SASE for description) to Claire Wettstein, 339 Hillsum Hill Road, Jordannville, NY 13361. (315) 869-2833.

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Spring Events at Pendle Hill
Facilitated Witness for Quakers and Mononites. Rebecca Kraatz and an unprogrammed friend, Friday, April 9–11.
Reading Scripture with Early Friends. Michael Birkel, April 9–11.

For more information, call: Pendle Hill (610) 566-4507 or (800) 746-3190 ext. 137.

The Mary Jane's Loan Fund and the Anne Townsend Grant Fund for members of Philadelphia Yearly Meeting are now taking applications for special aid for post-secondary education for the 1999-2000 school year. With interest income and repayments of earlier loans being our only funding source, and increasing need being expressed by applicants, we have been able to help with students' needs and grants averaging about $500. May 15, 1999, is the deadline for the submission of applications.

For more information, please contact: Philadelphia Yearly Meeting of the Religious Society of Friends, Education Programs, 1515 Cherry Street, Philadelphia, PA 19102. Telephone: (215) 241-7223.

Consider investing in affordable retirement property in the Southern Arizona desert. Nearby Friends Meeting at McNeal. Write or telephone: Karolyn Huffman, 901 E. Belldere Avenue, Baltimore, MD 21212. Telephone: (410) 323-1749.

Monteverde Studies of the Arts, Monteverde, Costa Rica: "Where Craft and Culture Meet." Participate in week-long classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in study of your teachers and share in the same inspirational luxuriant surroundings of the rainforest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless contingency. (Brochure: 300 tunnels,333, www.mtvstudies.com. P.O. Box 786-F, Natoma, 90062.)

Travel to Tuscany and Provence: Taste of Tuscany and Friends in France trip programs offer each fall and spring. Learn about art, culture, and cuisine of small and large towns. 10–15 persons with excellent accommodations, food, and guide expertise. Guest stays at historic villas in the country near Lucca and Avignon. Information contact: Brian and Karen Haskell, Friends and Food International, 1707 Taylor Street, NW, Washington, DC 20001, USA. Telex/Fax: (202) 762-4616, e-mail: M Haskell@AOL.COM.

Walk Cheerfully Across The World: Explore Britain's history with an experienced Quaker guide. Castles, cathedrals, stately homes, prehistoric and Roman Britain. Quaker sites. Travel byways as well as highways. Unhurried itineraries allow time to explore antique shops and stop for tea. Maximum of six on each tour ensures a high degree of individual attention. Price per person per week of $1,250 includes B&B accommodation in historic hotels, all travel within the UK, expert guided tours, and all entry fees. Special exclusive package available for couples. Full details from Brian's Castle and Cathedral Tours, Box 9293, SHZ, England. Tel/fax: 011-44 1442 628444, e-mail: bctours@nursery-garden.demon.co.uk or see http://www.castle-cathedral.com.

Quaker House intentional community seeks residents. Shaker House, a small tapestry of people with excellent accommodations, food, and guide expertise. Guest stays at historic villas in the country near Lucca and Avignon. Information contact: Brian and Karen Haskell, Friends and Food International, 1707 Taylor Street, NW, Washington, DC 20001, USA. Telex/Fax: (202) 762-4616, e-mail: M Haskell@AOL.COM.


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April 1999 FRIENDS JOURNAL
Louisiana
BATON ROUGE-Ungprogrammed worship 11 a.m. Sunday, 33 E. Chimes St. Clerk: Pam D. Arnold (504) 685-3582.
NEW ORLEANS-Ungprogrammed meeting for worship Sunday 10 a.m. 7102 Furst Rd. (504) 605-1675.
RUSTON-Ungprogrammed. Call: (318) 251-2669.
SHREVEPORT-Ungprogrammed. Call: (318) 797-0578.
Maine
BELDEN AREA-Ungprogrammed meeting for worship, 9:30-10:30 a.m. Telephone: (207) 338-4775.
BROOKSIDGE-Worship 10 a.m. 333 Main St. 683-5616 or 725-6216.
CAMDEN-Owen Cove Meeting. Ungprogrammed worship 10:30 a.m. summer only, 1814 meetinghouse always open to visitors, no. of RL 11 next to Hall's Funeral Home. (207) 323-6327 or 627-4437.
EAST VASSALBORO-Ungprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. Joyce Sutherland, clerk, (207) 629-9141.
LEWISTON-Ungprogrammed worship and first-day school 10 a.m., 29 Frye Street (off Main St., US 202). No meeting July-August. Telephone: 933-2933.
MIDCOAST-Ungprogrammed meeting for worship, first-day school, 10 a.m., First Friends Meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from Fort Popham Rd. turn left onto Damariscotta Rd. if coming from the north, (207) 563-2846 or 354-8714.
ORONO-Ungprogrammed meeting for worship 10 a.m. Orono Community Center. (207) 866-3992.
PORTLAND-Ungprogrammed worship, first-day school, 8 a.m. and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call (207) 797-4720.
WATERPORT-Ungprogrammed worship, first-day school 9 a.m. For details call (207) 625-8034, 324-3143.
WHITING-Coebrook Friends Meeting, Meeting for worship First Days 10 a.m. Jane Cook, clerk. (207) 726-5025.
Maryland
ADELPHI-Worship 10 a.m. Sunday, Sunday school 10:20 a.m. (10 a.m. fourth Sun.), Adult 2nd hour 11:30 a.m. Phyllis Alexander, Sleepy Hollow, 2503 Main Street, near U of MD at US 44. (301) 445-1114.
ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 739-0764.
Baltimore-Sooey Run worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. (410) 337-4737. Homework: worship and first-day school 11 a.m. and 10 a.m. Saturdays at 10 a.m. 10 a.m. June-August. 3107 N. Charles St. (410) 235-4438. Fax (410) 235-4461. E-mail: smalr@clark.net.
BALTIMORE-PARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions.
Phone: (410) 771-4583.
BETHESDA-Classes and worship 11 a.m. (year round) Sidwell Friends School, Edgemoor Lane and Beverley Road. 996-8681.
CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace, Worship 11 a.m. Clerk: Yasuo Tokahashi, P.O. Box 1005, Chestertown, MD 21620. (410) 776-1977.
DARLINGTON-Deer Creek Meeting, Worship 10:30 a.m. Clerk, Anne Gregory, (410) 457-6166.
FALLS-Flax Falls Meeting, OLD Fallston Rd. Worship 10:30 a.m. Clerk, Dale Varner, (410) 877-3015.
FREDERICK-Meeting for worship 10 a.m. First-day school 10 a.m. 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 813-3313.
SALISBURY-Ungprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 543-3434 or 957-3541.
SANDY SPRING-Worship and Meetinghouse 10:30 a.m. 1420 Hill St, guest room reservations. (301) 761-7245. Co-clerks Peggy Daub and Jeff Cooper, (734) 688-8063.
DETROIT-First Meeting for worship 10:30 a.m. Call 313-9404 or write 41400 Warren Rd. (810) 424-1732. For information, worship 10:30 a.m. 12:30 p.m. All Saints Episcopal Church, 800 Abbott Road. Accessible. Call 313-1754 or 313-654-0948.
GRAND RAPIDS-Meeting 10 a.m. worship and first-day school 10:30 a.m. 1403 Girtz Rd. (616) 492-7413 or 454-7701.
HOUGHTON-Hancock Keweenaw Friends Meeting: worship and First Day school first and third Sundays. (906) 298-0656 or (906) 298-0647.
KALAMAZOO-Meeting for worship and First Day school 10 a.m. discussion and childcare 11 a.m. Friends Meetinghouse, 508 DeVore. Phone: 549-1794.
MINNESOTA
BRainerd-Ungprogrammed meeting and discussion, Sundays. Call: (218) 829-6917.
CAPE PACE, one follows, except summer. Babysitting provided during both.

FRIENDS Avenue and Lake MANASQUAN- First-day school.

Phone: (973) 538-3596, 536-9565, or (973) 757-5736.

SOCORRO- Worship (Anne-Marie & Stanwood.)

NEW PALTZ- Worship, First-day school 10:30 a.m. Quaker Rd. 662-5080, or (607) 695-2052.

BRUNSWICK- Meeting for worship, First-day school 10:30 a.m., meeting for worship 11 a.m. N. Main St., Rte. 9, off Rt. 25 and 25A.

MONTCLAIR- Meeting for worship and First-day school, 9:30 a.m., meeting for worship 11 a.m. (914) 667-7252.

NEW ROYCE- Meeting for worship, 9:30 a.m. in leader’s home. (516) 333-3178.

HAYES-HRD Meeting for worship and First-day school 10:30 a.m. 6 N. Dutchess Co., 1/4 mile E. Taconic Pk. (914) 265-3223.

CANTON- St. Lawrence Valley Friends Meeting.

MEDFORD- Worship, First-day school 9:30 a.m., meeting for worship 11 a.m. on First Day.

NEW YORK CITY- At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First Day at 9:30 a.m. and 11 a.m., programmed worship at 10 a.m. on the first First Day of every month. Earle Garland, University: unprogrammed worship every First Day at 11 a.m. S. Cherokee St., New Orleans, La. unprogrammed worship at 11 a.m. of every First Day. Phone (212) 777-8686 (Mon.—Fri., 9 to 5) about First-day schools, monthly business meetings, and other information.

OLD CHATHAM- Meeting for worship 11 a.m. Powell Rd., Rte. 13, Phone 749-8811.

ONEonta-Butternuts Monthly Meeting, Worship 10:30 a.m. First Sunday (516) 777-2295. Other Sunday 10:30 a.m. Meeting House Rd. 645-5470, Coopersport, 829-6720, Norwich 343-9433.

ORCHARD PARK- Meeting for First-day school 11 a.m. East Quaker Rd. 662-5749.

POPLAR RIDGE- Worship 10 a.m. (516) 354-5563.

POUKEEPEEKE- Meeting for worship and Sunday school 10 a.m. 224 Highwood Ave. (914) 477-7327.

PURCHASE- Meeting for worship and First-day school 10:30 a.m. Purchase Rd. First Monday School. Rte. 120 at Lake St. Meeting House Rd. 681-6929.

QUAKER STREET- Worship 10 a.m. Rte. 7 Quaker St. New York City 12:14. Phone (518) 865-8169.

ROCHESTER- Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Bauer. (716) 735-4214.

RIDGEWOOD- Meeting for worship, First-day school 10 a.m. First Day, Phone: 916-735-8887.

SARONAK- Lake Meeting for First-day school (518) 533-3548 or (518) 891-4490.

SARATOGA SPRINGS- Worship and First-day school 10 a.m. Phone (518) 569-3002.

SCHENECTADY- Meeting for worship and First-day school, 8:30 a.m. 930 Albany Street, (518) 574-2714.

STATE ISLAND- Meeting for worship Sundays at 11 a.m. (716) 729-0643.

SYRACUSE- Worship 10 a.m. 821 Euclid Ave.

North Carolina

ASHVILLE- Unprogrammed meeting for worship and First-day school 9:30 a.m. 316 S. King Street. Melissa Meyer, clerk, (919) 667-4350.

BOONE- Meeting for worship and First-day school 9 a.m. 381 E. King Street. Melissa Meyer, clerk, (919) 667-4350.

BRASHER- Meeting for worship and First-day school, 11 a.m. Oakdale and Duckworth Ave. (704) 884-7000.

CELO- Meeting for worship 10:45 a.m., near Burnsville, off Rt. 80 S. 455 Hammil Rd. 733-8785.

CHAPEL HILL- Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 E. Rhod Road, Chapel Hill, (919) 969-3024. Meetinghouse, (919) 929-5377.

CHARLOTTE- Unprogrammed meeting for worship and First-day school 10 a.m. off. 11 a.m. 370 W. Rocky River Rd. 699-4999.

DAVIDSON-10 a.m. Carolina Inn. (704) 892-3996.

DURHAM- Unprogrammed meeting for worship and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 792-9630.

FAYETTEVILLE- Unprogrammed worship, 10 a.m. 11th Ave. (919) 323-5912.

GREENSBORO- Meeting for worship, 1103 New Garden Rd. Worship 10:30 a.m. Call: (336) 394-2066 or 804-4266.


GREENVILLE- Meeting for worship and First-day school 9:30 a.m. and 11 a.m. Phone (704) 774-2743.

HICKORY- Unprogrammed worship, First-day school 10:15 a.m. 11 a.m. 328 N. Center St., (704) 328-3334.

MOREHEAD CITY- Unprogrammed. First and third Sundays, 2:30 p.m., Webb Building, 9th and Evans Street. Director’s fellowship, Bob (910) 729-2053, Tom (910) 728-7083.

RALEIGH- Unprogrammed, Meeting for worship Sunday at 10 a.m. First Sunday for worship and First-day school 11 a.m. Discussions at 11 a.m. 625 Tower Street, Raleigh, N.C. 918-821-4414.
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