December 2000

# FRIENDS JOURNAL

Quaker Thought and Life Today

A Seasonal Meditation

Quakers and the New Activists

Friends
Initiatives
for Peace
in the
Great Lakes
Region of
Africa



# An independent magazine serving the Religious Society of Friends



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#### **Among Friends**

## A Gift of Love and Hope

At this time of year my thoughts turn to the birth of Jesus and the meaning we find today in that event so many years ago. Jesus came to us through a humble carpenter's family, under the most modest of circumstances, in a stable amidst the animals sheltered there. The situation in which he grew up was surely no accident and must have greatly influenced the message of love he brought to us. He taught us to turn the other cheek, that the meek will inherit the earth, that a camel has a greater chance of passing through the eye of a needle than a rich man of inheriting the kingdom of God. He broke bread with despised tax collectors and prostitutes and with simple working people, making clear that God's love is withheld from no one. He became angry with those who were full of pride but lacking in compassion. And he brought these messages in a time of revolutionary ferment, during a period of political, cultural, and economic oppression.

Political, cultural, and economic oppression are with us still. In this issue Stephen Collett writes about "Friends Initiatives for Peace in the Great Lakes Region of Africa" (p.12), detailing some of the moving efforts amongst African Friends to bridge cultural gaps and provide relief to the suffering in Central and East Africa. David McFadden and Sergei Nikitin share remembrances of survivors of a famine in

Russia during the 1920s who received Quaker aid (p.16).

But suffering is not confined only to the economically disadvantaged. In "Quakers and the New Activists" (p.7), George Lakey writes about a new generation of young activists, well educated and bright, who have chosen to define themselves by their ideals rather than their possessions, but who experience bitterness at "near toxic levels." These youth are "hungry for community," but seem to lack a vision of the inherent worth of every person, including those who wield power. Many of them have undoubtedly been brought up with a surfeit of possessions, but I wonder how many have led lives impoverished in other ways, without the blessing of a strong community to guide and support them, or a deep faith to uphold them in times of despair—a sadly common condition in the U.S. today.

Hope was born in that stable in Bethlehem—hope that the world can be a better place, that justice and mercy can prevail, and that we can live with each other in peace. God's gift to us was a message of love and hope. In this time of deadly bitter animosity even in the land of Jesus' birth, perhaps we might best reflect on Jesus' reminder to us that "in so far as you did this to one of the least of these brothers of mine, you did it to me" (Matt. 25:40), and seek out ways to ease others' suffering and find and share our joy.

In this season of celebration and Light, we at the JOURNAL wish you many blessings

now and throughout the coming year.

Season's greetings from Friends Journal staff (left to right): (rear row) Kenneth Sutton; (middle row) Marianne De Lange, Nicole Hackel, Pam Nelson, Barbara Benton, Alla Podolsky; (front row) Susan Corson-Finnerty, Nagendran Gulendran; (not pictured) Bob Dockhorn



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Cover photo by Margaret Reynolds

#### **Forum**

#### Let's spread the vision

I was moved by Elise Boulding's article "Peace Culture: The Vision and the Journey" (FJ Sept.). Working for peace is almost a hackneyed subject, but this message was fresh; it was gentle yet strong; and I think it has an appeal that reaches out to people not in touch with the traditional peace organizations.

Don Elton Smith Loveland, Colo.

## What are the long-term implications?

In re-reading the excellent "Where We Came From" by Deborah Haines (FJ May), I stumbled on a notation on the timeline for 1934, "Industrial Relations Committee calls for the abolition of private property." Such a recommendation reminds me of the 1981 Friends General Conference annual Gathering when a minute was adopted over objections that our elected officials abolish prisons. Such actions among Friends remind us that the crazies are with us still. One wonders where we would be today if either of these actions were implemented.

Peter Forrest Miami, Fla.

## Better understanding of economics needed

Primarily due to what I perceive as propaganda masquerading as truth among Friends, I have decided to "come out" as a trained economist who disagrees with many of the assumptions behind the protests in Seattle; Washington, D.C.; and most recently Prague.

What I appreciate and support of David Morse's article, "The Message of Seattle" (FJ March), is his focus on the overzealous police reaction, police and court treatment of the demonstrators, and reactionary press bias. Indeed, I see police overreaction at the local, state, and federal level as a major problem that is not being addressed in any meaningful way.

What I disagree with in most Quaker commentary on the protests are broad generalizations and assumptions about cotporations and the capitalist economic system. Impartial economic history and analysis does not support the unusually antagonistic current attitude of many Friends toward "global corporate capitalism." But if the charges were true, if

U.S.-owned multinational corporations were actually the source of many of the serious problems the world faces, would we not be required as Friends to recognize "that of God" in multinational corporations, just as we would be required to recognize "that of God" in both sides of an armed conflict?

The hostile anti-capitalist, anti-corporate name calling I hear among Friends is not justified and certainly is not in the peacemaking tradition of Quakers.

Those who live in poverty in the world desperately need our voices and our actions. To really help the situation, we Friends need to learn about economics and spread the word far and wide, not follow the uninformed and angry mob.

Janet Minshall Donglasville, Ga.

#### No news of the Friends World Committee Triennial?

I have been a reader of FRIENDS JOURNAL for many years and have found much of it richly interesting and thought provoking.

Having recently received the October issue and seen many pages on the Friends General Conference Gathering in July, I was again dismayed to find no article, no paragraph, no reference to the Friends World Committee for Consultation Triennial held in New Hampshire in July. I was one of the representatives of Swiss Yearly Meeting at the Triennial, and it was a golden opportunity to meet Friends from all over the world, ro worship together in our various ways, to share concerns about spiritnal seeking and world problems. The conference theme of "Friends: a people called to Listen, gathered to Seek, sent forth to Serve" was profoundly considered.

Americans, of which I am one, are often considered in Europe to be insular and ignorant of the rest of the world. Friends, I think, are called to counter this impression, to reach out and join hands with concerned people elsewhere, and many do just that.

How could the FRIENDS JOURNAL omit reporting, or even referring to such an important event taking place in our own country? I find this omission most disappointing.

Sonja Krummel Vaud, Switzerland

Due to space limitations in any given issue, FRIENDS JOURNAL cannot always print epistles and reports as soon as they are received. In this issue on page 37 readers can find the epistle issued during the Triennial, as well as another mention on page 14.—Eds.

## Democracies can do better with conscience than dictatorships

Reflecting on Spencer Coxe's Viewpoint article (FJ Dec. 1999) and Forum letter (FJ Oct.) on the subject of the Peace Tax Fund proposal and conscientious objection, he is still rigidly against "legal recognition of conscientious refusal of military service." Although I will always feel love for my Westtown roommate of more than 65 years ago, it is difficult to understand how a conscientious objector could suggest that, in our unique U.S. democracy, the government, as in a military dictatorship, might "offer no alternative to military service except prison."

But thank goodness in the U.S. we can all express our own views on such basic human rights, as Rufus Jones did in *Faith* and *Practice* when he described Quakerism and our meeting for worship as a "spiritual democracy."

> David W. Shoemaker Mt. Holly, N.J.

## No ritual can mandate a gathered meeting

While I enjoyed reading "Ritual in Unprogrammed Worship" (FJ Sept.) and recognized much in the hypothetical meeting for worship, I think there is an important distinction between religions rituals and the rituals of which Paul Buckley wrote. In my experience in a very old religious tradition, the services follow a rigid schedule throughout the year. Everything is programmed and nothing is spontaneous. Ritual in this religion, and I think in others, is the fabric of the religion, indistinguishable in many instances from the religious precepts themselves.

Is this the case in Quakerism? I think not. Are unprogrammed Quaker meetings the "same," with their own versions of Josh and Brenda, with sharing of joys and sorrows, shaking of hands, time for meeting, etc.? Yes, indeed, they are. But in a sense these are trivial, and yet at the same time essential, similarities. When I visit other meetings, I immediately feel at home and simultaneously part of a wider community because of these similarities and common customs. (Imagine the opposite.)

But are Quaker messages and Quaker silence all the same? The answer fundamentally is there is no answer (or at least there should be no answer). After attending the large meeting in Atlanta for 12

years, and visiting many other meetings, I have certainly heard the "same" message many times. But I have also heard messages that were truly from Spirit, from the heights of silence, and on some occasions I was part of a gathered meeting. We cannot anticipate when this will happen, and no ritual can mandate it. To me this is a central aspect of Quaker meeting and belief.

Joel M. Bowman Atlanta, Ga.

## Are there more Peace Poles?

The Forum (FJ Aug.) included a letter from Phyllis Jones of Redding, California, in which she mentioned that her meeting provided a "Peace Pole" to a garden created by a number of religious groups. This reminded me that I had just seen Peace Poles in Dayton, Ohio, (at the airport) and at Earlham School of Religion in Richmond, Indiana [pictured]. Are there more out there? Is this a movement Friends might promote?

John Andrew Gallery Philadelphia, Pa.

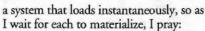
## The most eloquent statement on Quaker prayer

John Haynes's "Walking with God: As Close As We Want to Be" (FJ Sept.) is a message to be treasured. It may be the most elegant statement ever made about Quaker prayer. I hope that this article can be reprinted so that it can enlighten others in the years to come.

Roger Christeck Green Valley, Ariz.

#### Technology can lead us toward or away from the Testimony of Simplicity

Every morning when I check my e-mail messages, I spend a few moments in prayer ouline. I have bookmarked three sites from the vast array of ones you can just click to make a free contribution to the cause of your choice. I have not opted to upgrade to



TheHungerSite: that everyone in the world will have not only daily bread, but abundant, delicious food to eat, and clear, clean water to drink so that all will have personal appreciation of what a beautiful, plentiful planet this is and how beloved they are.

EndCancerNow: that all will enjoy radiant good health, feel fully alive and comfortable in their bodies, and will have the energy to express and receive love.

PeaceforAll: that all will have a home, a place to feel welcome where they can in turn be hospitable to others, a place free from fear and full of joy.

Thomas Kelly, who had a great many profound things to say about simplicity, spoke of keeping up an inner life of prayer while going about out daily tasks. Shall we continue this experiment in

cyberspace, Friends?

Sally Campbell New York, N.Y

## Let's not turn away sincere seekers

In the Forum (FJ Aug.), Friend John Kriehel writes that "secular humanism does not belong in the Society of Friends. When we admit a secular humanist, we are telling the world, 'You don't need to believe in God to become a Quaket.' It appears that Friends are about to destroy the very concept of a living God as a basis for our faith."

I have a different point of view. There are some seekers who are looking for a spiritual home who honestly don't know if there is a "God" or divine entity, but they want to belong to a fellowship that welcomes those who are seeking. What is important is not the name but the experience. Persons who are seeking may call themselves "secular humanist" and still have a deep and

unexplainable experience of the Divine. I hope we will not turn away those who are sincere in their search. I am familiar with one well-centered Quaker meeting that would not accept anyone into membership unless they believed in the Friends Peace Testimony and did not, directly or indirectly, participate in the war effort. Eventually such dogmatism didn't seem to fit, and it was approved that if prospective members are trying to understand and accept the Peace Testimony they can be accepted in the faith with the expectation that they will eventually be "led" in their minds and hearts. That experience can also apply to belief in God.

The key question is "Are we willing to go out of our way to fully understand and support the person who is seeking, waiting, and hoping to experience the Presence?" Welcome them into membership and then work together with them unceasingly. In this way, we all grow.

Kent R. Larrabee Medford, N.J.

## Can belief be understood as faith and trust?

What a fascinating contrast there is between the letters of Friends Paul Thompson and John Kriebel (*FJ* Aug.)! Allow me to comment.

"Belief," as in "I believe in one God . . . " ("Credo in unum Deum . . . "), is a notion that has plagued Christianity at least since A.D. 325 when the Nicene Creed was adopted. An examination of it and subsequent creeds of the Church will show that they consist largely of propositions about God, Jesus, the Holy Spirit, the Church, etc. In general they were promulgated to set forth orthodox positions on matters of belief and thus to delineate heterodoxy or heresy. Witness the split between the Western Church and the Eastern Church over one small letter-whether Christ is "of the same substance as the Father" (homoousion) or "of like substance with the Father" (homoiousion).

True religion, on the other hand, is about what one does, and about having the faith or trust to do what is required: "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8 RSV); or "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world." (James 1:27 RSV). There's no requirement of "belief" in these passages. Rather they suggest George Fox's admonition to "walk cheerfully over the world answering that of God in every one." To walk thus is to trust that "underneath are the everlasting arms," to trust the Life and Power out of which all things come and all things go. This is not a matter of assenting to a set of propositionsto a "belief." "God" cannot be described thus; knowledge of the "One" is beyond our rationality.

If "belief" can be understood as *faith* and *trust*, perhaps the views of these two letters can be reconciled.

Thomas A. Huff Honolulu, Hawaii

# A Seasonal Meditation

by Judith Brown

Twas in the moon of winter-time, when all the birds had fled

That mighty Gitchi-Manitou sent angel choirs instead.

Before their light the stars grew dim, and wond'ring hunters heard the hymn, Jesus your king is born, Jesus is born, in excelsis gloria.

oland Hayes sings these words, labeled "Canadian Indian Carol," on the old Vanguard recording we play fondly each holiday season. Each year hearing it reminds me of what I already know: Indians (who in this song call God "Gitchi Manitou"), Solstice and New Year celebrators, Jews with their Festival of Light, and Christians all celebrate in this season of the year.

As a Friend, always intrigued with Light, it is the line "Before their light the stars grew dim" that I hear loudest and most tunefully. It is exciting to think that the Light that shone in that stable, the Light that glowed around the angels singing was so bright as to dim the stars in the same sky with it. It came at the darkest time of the year, the time of winter solstice. A Light shone out to assure the shepherds, the wise men that something good, not something to be feared, was entering the world. The song assures that the dark of winter's season may be real, but it is limited and can be lived through. Because this child is born we can have the faith in the midst of night that a dawn is at hand, that the sun-which belong to all creatures, all faiths-rises, in spite of everything.

I have always been slightly shocked to hear references to the fact that Friends in the past have eschewed the celebration of Christmas. The idea doesn't sit well with me because I believe that a faith that affirms is powerful, and there is something amiss about a faith that denies. Friends in history who have held to the testimony against

Judith Brown, poetry editor of FRIENDS JOUR-NAL, is a member of Agate Passage Worship Group on Bainbridge Island, Wash. Her new book, A Glove on My Heart: Encounters with the Mentally Ill, was published in November.

times and seasons may not have intended to accentuate their differences from those in their culture who did celebrate Christmas. But in more modern times we seem to have affirmed something right about a faith that draws all living beings together, connects them, and something not right about a faith that separates us from each other by dwelling on our differences. This is one of the reasons I am a Friend. I believe within Friends testimonies there is scope to accentuate the affirmations of all the great faiths if only we will focus on them, enhance them with the clarity of the great Light that was born, is reborn every year in that stable. The coming of that Light is cause for great celebration. Why we might not celebrate in this season



seems indeed a mystery!

Twice now our family has celebrated Christmas in Australia where our son lives. I had only to experience a Christmas in that Southern Hemisphere when it took place in the hottest and brightest season to know why Christmas with its affirmation of Light is more meaningful when it takes place in the dark time of the year. All those who celebrate Christmas in the warm, bright time of the year may well gain other insights from their experience of an enduring Light at this season, but that same strong faith to celebrate Light in the dark season when there is much less of it is not required of them. We in the Northern Hemisphere light candles in this season and are grateful for their glow. To me, it seems less meaningful to light a candle in a season when evenings are long.

Things that are not right, wrong that overpowers, suffering exists in the world now just as it did when Jesus was born. Somehow the bad has more power over us when we experience it in the darkness of the winter season. Darkness happens. But just for that reason it means more to celebrate the Light that was born in the isolation, the rejection of that stable. To be without it makes us want it. We need the reassurance that the sun will rise in spite of everything. That assurance, that faith is what is given to us in this season of

new beginnings.

Who among us has not tried to fix an open fire? We put a dead stick to the hottest part of the fire expecting it to catch and burn. Patience is required, however, and faith. (We must trust that indeed the forces of fire will in due time set a wellplaced stick alight.) Probably no amount of jimmying on our part will quicken the coming of that light, but we can nonetheless by our effort place the stick, expect it to burn. Jesus' Light, the meaning he gave our lives, has been and still is slow in coming into the world. In this season we celebrate our faith's certainty that though it may be slow, the Light that is both in and around a dim the stars. and around us will be bright enough to

## **QUAKERS AND THE NEW ACTIVISTS**

by George Lakey

RIENDS JOURNAL readers probably run the gamut of reactions to the disruptive street protests this past year in Seattle; Washington, D.C.; Philadelphia; and Los Angeles. Here are some of the reactions I've heard: "violent and irrational," "rowdy young people who eventually will grow up," "they need to learn how to do nonviolent protest correctly," "rhey are showing the rebel spirit that this country needs more of," "how do we even know enough to make a judgement, since the media routinely misrepresent protests in our country?"

I write as a Quaker heavily involved as a trainer in the protests at the Republican National Convention this summer. I'm

Photos:

**Activists in** 

Philadelphia protest

**National Convention** 

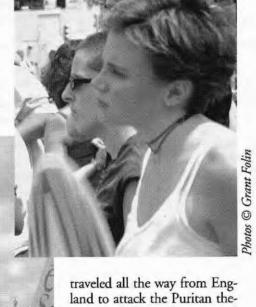
during the Republican

director of Training for Change, which had associate trainers leading nonviolence workshops in Seattle (World Trade Organization protests) and Washington, D.C. (World Bank protests), so my observations are influenced by those events as well. No question about it: there is a new activism among young people in the United States that is coinciding with worldwide unrest about redistribution of wealth and the plundering of the planet. How can Quakers relate constructively to this new activism? Do we want to? Here are my personal reflections.

I was in turn moved and exasperated by the new activists I encountered. Here were bright, well-schooled young people

ity, walking lightly on the earth, communalism, respect for animals, freeing themselves from forms of oppression like sexism and homophobia, making decisions by consensus, and building relations of equality. I also found anger and trustlessness at near-toxic levels, and the usual selfabsorption of young people sure that their discoveries of injustice had gone without notice by older people. I was annoyed by a self-righteous discounting of people who looked or behaved differently from the "in-crowd."

In some ways these young people reminded me of early Friends, and this perspective may be helpful to readers who at the moment are having difficulty "walking in the moccasins" of the new activists. The first generation of Quakers included plenty of self-righteousness, fanaticism, and disregard for civility. In fact, we celebrate the aggressiveness of early Friends like Mary Dyer, Ann Austin, Mary Fisher, Wenlock Christison, and others who



ocracy of Massachusetts and wouldn't stop disrupting even though hanged for it. Quakers were literally called "ravening wolves" by Puritans; think how modern mass media would por-

tray such an invasion!

Something troubling both for 17th-century critics of Quakers and for contemporary critics of the new activists is that the challenge is transformational. Early Friends and the new activists are both cultural revolutionaries. They are not content to try to change society one piece at a time; they advocate a system change. The dramatic early Quaker phrase was "the Lamb's War." William Penn's holy experiment was a shocking dis-

who, unlike their peers, have broken out of shopping malls and dreams of dot.coms to take a stand for their ideals. Instead of defining themselves with Gap clothes, they are creating a counterculture that values simplic-George Lakey, a member of Central Philadelphia (Pa.) Meeting, is the

founder of Training for Change.

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continuity with the way sensible people did business in those days. And today's sensible pundits in the newspapers shake their heads in wonderment that the new activists won'r just focus on a specific reform. It's OK to save the sea turtles, but what does that have to do with sweatshops in Sri Lanka or objecting to the increasing gap between the rich and the poor?

Of course there are also huge differences between early Friends and today's new activists. The most obvious is a coherent Quaker theological view that made sense of their experience of the Divine. Another is the strong community that was organized by George Fox and the others. What we trainers found in our workshops was that the young people were hungry

for community; even what was by our trainers' standards a small amount of the experience of community was remarked on and cherished by participants.

Another difference between early Friends and young activists today is in their attitudes toward state repression. Early Friends had ways of handling their fear so they could remember that each agent of the state was also a child of God. Massachusetts Puritans began to change their attitude toward Friends when they watched themselves being prayed for by Quakers imprisoned in the stocks or being beaten. The new activists do not have ways of handling their fear. As a result, the fear creates an activist culture of trustlessness. In my opinion, trustlessness decreases the effectiveness of their organizing. They face imposing obstacles: How can I build strong alliances with others who are not on the streets if I can't trust them? How can I build strong internal cohesion if I can't trust my comrades? How-at bottomcan I even trust myself?

Early Friends may also have lacked self-confidence, in the psychological sense, but they practiced spiritual surrender to One in whom they could have confidence. What a difference, when confronting police and judges! Contemporary Friends can take a fresh look at our own fears. Among today's Friends, does the challenge of fear show up in avoidance of conflict? When I first began to attend Friends meeting as a teenager, I was struck by Henry J. Cadbury's formulation of Quaker charac-



ter: he said (and often embodied, in my experience) that Quakers prefer directness. We now seem to me almost completely blended into standard American "middle classness" where politeness rules. The Peace Testimony has been reinterpreted as a testimony for harmony, which would be news to Lucretia Mott, John Woolman, and others of our heroes.

Ironically, many of the new activists, with similar backgrounds of privilege as many Quakers, are brought up with similar patterns of conflict aversion. This may be another point of similarity between many Friends and many of the new activists. However, the new activists swallow their fear as best they can and confront anyway. Perhaps Friends, who seem to share this particular fear, can appreciate the courage involved in confrontation and empathize with the unsteadiness and awkwardness of trying a behavior that one has been programmed against. Indeed, we may be inspired to be less controlled by our own fear and turn to our Teacher for guidance there, too.

How might Friends relate to the new activism as it unfolds? Some of my moments of exasperation have been when it appeared that the new activists were stuck in rigid patterns, like "It worked in Seattle, so let's do it everywhere!" My ministry of religious service takes me to a variety of social movements on several continents, and always I am asking, "Does this movement have the capacity to learn from its own mistakes and those of others, de-

velop fresh vision, and become more creative and expressive of God's will for the world?" I therefore ask the same question of this movement. At the moment, I see a mixed picture.

I was encouraged during the training for the Republican Convention by the excitement and thoughtfulness in the workshops on strategy and movementbuilding. Clearly there are young activists who are eager to increase their growth curve. I was discouraged by the wariness shown by young people toward old "veterans" like me. (I was also discouraged by the condescending tone and moralizing I sometimes found among some older Friends who forgot to leave their adultist patterns at the door.) I was encouraged by how open many activists were to rethinking some basic assumptions even while on the surface arguing for their old positions. I was discouraged by the fact that some of the "hard core" protesters avoided the training altogether (although others of the hard core did come). I was encouraged that so many were willing to take a substantial risk their first time in the streets for a cause. I was discouraged that there was so little singing, and yet I noticed that the puppetry and clowning are expressions of creativity with potential.

I do have a sense of the potential cost of not relating to the new activism. The city of Eugene, Oregon, hired me to spend a weekend working with officials and new activists there, where the polarization and violence have been very troubling. Through extra meetings organized by Friends and others I discovered that somehow, over time, the discontinuity between older Eugene activists and the new activists had itself become a negative polarization, with each side holding useless stereotypes of the other. It truly became a lose-

lose situation.

In the national perspective, as far as I can tell, Training for Change and other Quaker participation in the protests have made a difference, reducing the violence and increasing activists' ability to learn from their experience—sowing seeds for the mature economic justice movement that the United States so much needs. An anecdote from a workshop may give heart to any reader who is considering giving some ministry to this movement. After an older Friend led a nonviolence workshop one of the young participants was heard remarking to another: "He was amazing! He was just like us—except, not bitter!" □

# Have you ever considered the advantages of a gift annuity to FRIENDS JOURNAL?

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Torporate Quaker response to the Repub-lican National Convention being located in Philadelphia began long before the event. Philadelphia Yearly Meeting approved a minute titled "A Welcome to Philadelphia from Members of Philadelphia Yearly Meeting," setting out a Quaker perspective on the convention and on how many Friends view a number of political issues, e.g., urging the ratification of the ban on landmines, the comprehensive test ban treaty, and



persons and property, including the demonstrators. ... The delegates ... have the responsibility to acknowledge the rights of the protesters to assemble. . . . The protesters . . . have a duty to act responsibly."

Some months before the convention, the Quaker Information Center (QIC), staffed by Peggy Morscheck, suggested that Friends Center offer hospitality to any people who wanted to learn about Quakers or Friends Center, worship, or just have a cool, quiet place to be (es-

## FRIENDS CENTER HOSTEL DURING THE REPUBLICAN CONVENTION

by Lynne Shivers

an end to sanctions against Iraq. Other Quaker organizations also took initiatives. The national AFSC office hired staff, and AFSC also cosponsored a number of particular Philadelphia public marches and actions, especially the Silent March against Gun Violence, during which thousands of pairs of shoes were placed next to the Liberty Bell, symbolizing people killed by random violence.

Don Reeves, the interim AFSC general secretary, wrote an op-ed piece, parts of which the Philadelphia Inquirer published on August 2, laying out responsibilities of activists, police, delegates, and media. "[The] media [should] refrain from making negative assumptions about protest organizers . . . [and] to report accurately. . . . The police have a responsibility to protect

Lynne Shivers is a member of Central Philadelphia (Pa.) Meeting.

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pecially since we expected the weather to be uncomfortably hot and humid). The QIC printed a schedule of events, minutes from Philadelphia Yearly Meeting, an announcement of a walking tour, a flyer asking for volunteers and hospitality, and the "Quakers and the Political Process" display at Arch Street Meetinghouse, and mailed them to many people.

As the start of the convention got closer, many people began to realize that there might be a broader function for Friends Center to fill. Peter Rittenhouse, executive director of the center, called a meeting of representatives of the major tenants that are housed there: Friends Center Corporation, Philadelphia Yearly Meeting, Central Phila-delphia Monthly Meeting, and the national office of American Friends Service Committee. About 15 people met first on July 21, just over a week before

the convention was to begin.

The initial purpose of the meeting was to share information about what various organizations had started, so that we would not trip each other up. We soon agreed that the closeness of Friends Center to many street actions made it natural to consider hospitality to the broader population of people taking part in the demonstrations. We remembered with alarm how tear gas and other injurious elements used in Seattle and Washington recently might necessitate constructive action on our part. Thus, the decision was made to have Friends Center serve as a "place of physical and spiritual respite" open during day-

time office hours (and on weekends) for demonstrators to have a place to rest, talk about their experiences if they wanted to, have simple food available, worship, and even sleep. All the consulting organizations contributed money for expenses, especially food. Coordinators phoned people asking for volunteers. All told, about 75 different people served three-hour shifts over the two weeks.

I volunteered to draft an introduction to Friends Center to give to our protester guests. After many changes by advisors, the flyer set a special tone:

"Friends Centet welcomes you to a peaceful place. . . . Be gentle. . . . Maintain quiet. . . . Friendly greeters are on hand." We realized later that setting this initial tone provided an emotional oasis from the loud and jarring messages from many sides vocalized on the streets. Visitors seemed to appreciate the calm atmosphere and benefited from it.

A young Quaker activist who had taken part last spring in the Washington actions around world trade issues encouraged us to have phones available so that people could phone lawyers about jail matters. We set up a bank of four phones (local calls only) for their use.

A building on Race Street, around the corner from Friends Center, became a temporary first-aid clinic. We also invited the medical team to set up a decontamination center in the Friends Center loading dock for anyone contaminated with tear gas or pepper spray. (In the end, we were very relieved to learn that no gas or spray was used at all.)

We felt validated in making these prepa-

rations when a Friend was visiting a friend in New York City two days after our initial meeting. The New Yorker said, "Well, things may get bad in Philly, but at least we have Friends Center to go to." The assumption of available help was already in place in the minds of some!

Monday, July 31, saw a large march organized by the Kensington Welfare Rights Union mobilize at City Hall, two blocks away; its focus was on poverty, welfare rights, and class divisions. Its leaders had been unable to secure a permit to walk to the First Union Center in South Philadelphia, where the convention was held. After third parties (exactly who is



open to rumor) assisted in negotiations, police allowed the march to take place. About 70 people visited Friends Center that day.

On Tuesday, numerous small and chaotic demonstrations took place mostly in center city, designed to block traffic. Civil disobedience was the main strategy, and overall, over 400 people were arrested. Throughout the day and evening, people continued to use Friends Center as a resting place.

On Wednesday, most demonstrators chose to express solidarity with their friends in jail by being physically as close as possible to them. Many prisoners were kept at police headquarters, across the street from Franklin Square. Many people stayed there and slept overnight. Police supplied porta-johns. But on Thursday, August 3, police announced that anyone still in the park overnight would be arrested. The ACLU asked us whether, if they arranged safe passage, we would ler people stay overnight at Friends Center. Peter Rittenhouse conferred with AFSC, PYM,

and others coordinating hospitality, and they agreed. It was arranged to allow the 150 people to walk from the park to Friends Center, about a mile. Pat McBee of Central Philadelphia Meeting was there when demonstrators arrived, followed by many police people on bicycles, who left when protesters entered Friends Center.

It was expected that dinner would be peanut butter and jelly sandwiches, but the wife of an ACLU staff person delivered 20 pounds of pasta. Sam Chamberlain and Missy Whaley cooked it up and added sauce and zucchini squash. By 10:30, some people had earen and left. AFSC Material Aid staff people allowed

rowels, sheets, toothbrushes, etc., to be borrowed, and by midnight, about 60 people were asleep on the floor and benches of the meeting room. (Pat McBee said, "not a peep came from the meeting room!") A Friends Center staff person took used towels home each night, laundered them, and returned them the next day.

Demonstrators staying overnight went right to work, organizing a "jail support office" by learning and recording where all arrested people were being kept—some were at the police headquarters, some were in

trailers outside Holmsburg Prison, and some were elsewhere.

The decision whether or not to continue overnight hospitality was made on a day-to-day basis by coordinators, among whom were Peter Rittenhouse, Pat McBee, and Don Reeves. Protesters were terrifically respectful of the people working at the center, and there was no disruption at all. Friends Center continued to remain open overnight for eight nights. When the work week started, hospitality people asked people to leave the building during the daytime, but they were welcomed back at evening.

Prompt release from prison did not happen for many protesters. Most prisoners participated in jail solidarity by refusing to give their names. Thus, police held people longer than anyone expected, the last being released on August 16.

On Friday, August 4, a young couple were seen lugging two huge pots of rice and beans into Friends Center. Asked how they learned about the events, they said, "About a year ago, we read the Bible a lot,

and decided to sell our house, buy a camper, and travel to where the Lord wanted us to come. This morning we were led to prepare food and bring it here." The food was so welcomed that it was nearly inhaled by our guests!

Food arrived in "loaves and fishes" style: The Catholic Worker organization gathered food not eaten at the convention and dropped off raspberry mousse and veggie burgers; Everybody's Kitchen brought over an apple cobbler; someone else contributed a watermelon. Volunteer hosts often replenished the peanut butter and jelly. Later in the week, parents of some young people, still in jail, arrived at Friends Center, and some helped out with meals. In addition to the financial contributions made by Quaker organizations, a basket collected contributions as well.

Some of the overnight guests stayed for meeting for worship on August 6. Messages centered on how grateful people were for the simple gifts of food and a place to rest.

The media took advantage of Friends Center hospitality, too. National Public Radio produced some hour-long programs distributed to 175 radio stations nationwide. Protesters also used the space to hold news conferences.

Volunteers engaged in this experiment all have been moved by the experience, and we sense there are large lessons we can

learn from it and apply later. First of all, this may have been the first time during a large demonstration setting that supportive hospitality has been organized on this scale. (For example, the volunteer nurse said that during the D.C. demonstrations, medical support for teargassed people was spontaneous on the street.)

Second, the hospitality and the atmosphere took

Pages 9 and 10: Protesters gather, and rest, at Friends Center in Philadelphia during the Republican National Convention. Right: During a demonstration. protesters expecting to be arrested link arms and sit in the street near City Hall.

some of "the heat" out of the occasion. Having a place to rest and relax was exactly what many people needed.

Third, the demeanor and tone conveyed a message about Quakers that, we heard from some protesters, was a powerful experience.

Some hosts were initially silenced by the authoritative tone that some protesters adopted, for example, stating that they knew for certain how people being jailed would feel when they were released. One man said, "They're going to be really angry, ready to smash the state!" One Friend quietly replied, "Well, not necessarily. Remember that is not how Nelson Mandela responded when he was released from years of prison. You have a choice."

We learned as we walked our way though the planning stages and the hospitality experience itself that, collectively, we had a lot to give: we offered a quiet, peaceful place to rest, debrief, eat, sleep, or phone lawyers, friends, family; we offered medical help; we had sufficient space to be useful; we offered volunteers; we offered

tangible help.

For some, the experience raised questions. In providing human relief, do you differentiate between people who agree with nonviolence and those who don't? Some people would respond that you don't make any distinction, that beyond political views remains a human person. A few Friends heard snips of news about Friends Center and, not knowing the background, were concerned; but when they spoke with Philadelphia Yearly Meeting staff, concerns were relieved. Staff of the child care center notified parents the previous week about events planned, and fewer children came to the center. (This was based mainly on concern about traffic congestion in center city.)

A month after the demonstrations, Friends Center received an appreciation, parr of which is reproduced here:

Our Friends in the Quaker center in downtown deserve nothing less than an award equivalent to the Nobel Peace Prize. Supporters were allowed to use this as a space to sleep when otherwise we would have had nowhere to go. They served us food and drinks and gave us a place of sanctuary where we could feel safe from the harassment of cops that occurred the days after the protest, even though we were under 24-hour surveillance. We were provided with bathrooms, soap, blankets and many other necessities for free. I don't think I can express enough how helpful the Quaker center was to our cause.

The receivers of the hospitality, the providers, and others who observed from the sidelines all experienced a profound sense of gratitude that we were a part of the experience, that something right happened here, and we have been energized as a result.





# Friends Initiatives for Peace in the Great Lakes Region of Africa

by Stephen Collett

uring the second half of the 1990s, the Great Lakes region of Africa has become a rich laboratory for Quaker peace work and an instructive example of collaboration between capable and committed Friends churches in the countries of the Great Lakes and their partners in the international community of Friends service agencies. At present, British, German, Swiss, Swedish, Norwegian, Australian, Canadian, and U.S. Quaker service bodies are all contributing staff and/or financial resources to peace work in this region of Central/East Africa.

Friends churches (meetings is not a term much used here) in the Great Lakes region count close to 150,000 members. These Quakers are located in a broad arc from Western Tanzania through Kenya and Uganda around the northern shores of Lake Victoria, and then southwest across Rwanda, Burundi, and the eastern provinces of the Democratic Republic of Congo (formerly Zaire). The Great Lakes Friends are related in two clusters. The East Africa group, with their center of gravity in Western Province of Kenya, grew out of contacts with Friends United Meeting missionaries in the close of the 1800s and spread from there to Tanzania and Uganda. The second branch stems from the ministry and assistance that Evangeli-

cal Friends from the United States brought to Burundi in the early 1930s, growing from there to Rwanda and Congo. These western and eastern communities of Ouakers in Central Africa have traditionally had little contact, divided as they are across the water but more importantly by language and their different church traditions. Besides their numerous local languages, the western countries of the Lakes speak French (from their Belgian colonial period) and variations of the Bantu family of languages, while the eastern side uses Swahili and English. It is common among Africans I know to speak three or four quite distinct tongues. Also, to some degree, the gulf derives from the lack of communication between their different Quaker traditions, both in the home offices in the United Stares and in the field. One of the dividends of the awakening of Friends in this region to their common commitment to peace is the expanding interaction across these divides.

he Africa Section of Friends World Committee for Consultation has both benefited from and contributed to this bridging. Many of the peace initiatives now under way were first envisioned at FWCC's Mission and Service Conference held in Uganda in 1996. This was a critical moment following the upheavals that had torn through Rwanda and Burundi, the imminent war in Congo, and the continuing constitutional crisis in Kenya, and leaders from those countries

moved the wider family of Friends both with their stories of the crises and with the strength and commitment they had found through them. The message pointed to the potential and the need for more interactive Quaker peace work in the region. Both the previous executive secretary of the FWCC Africa Section, Malesi Kinero, and the current, Joseph Andugu, who came to the post in 1998 after a substantial career with the Kenya Council of Churches as an instructor and trainer in local peace matters, have closely identified with and supported the movement to unite Friends in peace work.

Other elements of the integration across the region include the temporary settlement of Quaker refugees from Congo, Rwanda, and Burundi in Nairobi, Kenya, beginning in 1994 and up to the present, and the hospitality that they have received in the community of Friends there. A number of these refugees live in housing close to the Friends churches and receive some financial support contributed by Quakers around the world and dealt out through committees of Kenyan Friends. On Sundays and at other times in some of the Nairobi Friends churches, there is a cadence of services following each other in the Rwandan/Burundian languages and in Swahili and English, just one of the many musical and music-like qualities of African worship. Divisions of language and religious practice have melted through association across these years, so that when these refugees now return, as they have

Stephen Collett works as the international programme coordinator for the Change Agent Peace Programme, a project of Quaker Service Norway in the Great Lakes region of Africa.

begun to do, they bring with them a new regional perspective and relationship.

The refugees were typically young adults, those who were being hunted and who had the energy and nerve to strike out beyond the choice of hiding in the woods. Many will return with advanced education, also a gift of support from Friends in Kenya and beyond. And many carry with them a new vision of and pre-

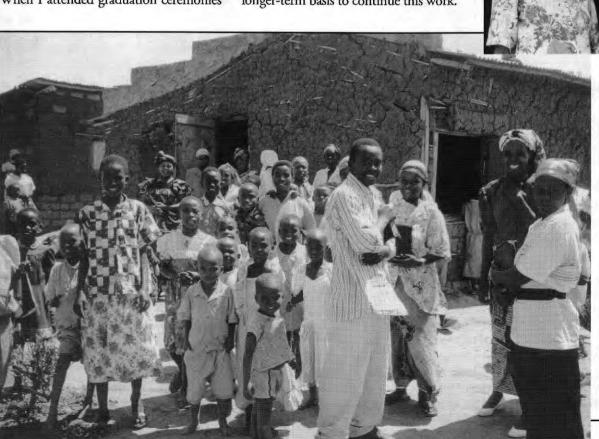
paredness for peace work.

Yet another element is the expanded engagement of Quaker international service agencies in support of peace building in the Great Lakes region. While there has been a continuing, though somewhat fluctuating, stream of development support from Friends to the region, and British Quaker Peace and Service has had a presence here over several decades supporting a variety of small peace initiatives, only in the latter half of the 1990s have others become seriously involved in peace efforts. Beginning in 1996, Swedish and Burundi Friends joined efforts in starting Magarama Peace School in Gitega, the old highlands Burundian capital. The school, with some 300 primary and 100 preschool students, has been such a success in this strife-torn community that Friends are being begged to follow on with a secondary level "peace" school. When I attended graduation ceremonies

there in March 1999, parents from across the ethnic and other divides of the town watched fascinated as their children instructed them through song, poetry, and drama in the choices and obligations of peace. The audience alternated between tears and cheers.

unds from Swiss and Norway Yearly Meetings have gone to support women's "Peace Workshops" (Ateliers pour la Paix) in Congo, run by Congolese Quaker women. The workshops serve as centers where women from communities displaced by the war, our Quaker sisters among them, can be gathered and given some gainful activity sewing children's clothes and other items for home use or sale, while they are taught and trained in topics such as the protection of women's and children's rights, conflict management across communities, and the basics of local cohesion and good governance. Friends Peace Teams Project, a program supported by many meetings in the United States and Canada, has developed a special Great Lakes Initiative from which teams offering training in conflict management, posttrauma counseling, and Alternatives to Violence have visited Kenya, Uganda, Rwanda, Burundi, and Congo in 1998 and 1999 and are preparing to place staff on a longer-term basis to continue this work.

In July 1999, American Friends Service Committee began an exploration of themes and partners for a new Central/ East African QIAR (Quaker International Affairs Representative). Ahmed Shariff, a Tanzanian strong in the languages and political knowledge of the region and a Muslim sympathetic to Friends, has been appointed to this post and will carry on the traditional QIAR work of circulating to understand and support those in fulcrum positions for lifting up peace. AFSC has sensed a new groundswell of interest and concern regarding Africa among its constituencies and staff and is drafting the outline of an organization-wide program they are calling the Africa Initiative. This would combine education and political action in the United States concerning peace and justice issues for Africa and extended support for related causes in Africa. AFSC has called upon the advice and



Page 12: During a workcamp, Friends from **Burundi Yearly** Meeting and the **African Great Lakes Initiative** rebuild a church guest house.

Above: A Burundian and a U.S. Friend at the workcamp.

**Left: Friends** gather after worship at the "rice church," built by Burundian **Quaker women** with proceeds from their common rice plots.

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Quaker women from Burundi and Congo plan a presentation to their workshop, "Strengthening the role of women in peace building."

participation of African Friends in both aspects of the initiative.

I work for Quaker Service Norway, or Kvekerhjelp, in the Change Agent Peace Programme, which gives support to community training in the peace-building skills of human rights, conflict management, good governance, and democracy through the Friends churches across the six countries of the region. Our initial funding came from the Norwegian Foreign Ministry. Thirty projects have taken root under this program since 1998, from crossethnic reconciliation teams working in zones of conflict in eastern Congo to workshops in good governance for local civic and governmental representatives in Burundi and Uganda.

The FWCC Triennial gathering held at Geneva Point, New Hampshire, in July 2000, was powerfully moved by the energy of this growing peace witness in Africa. With many of the African leaders in this work present, and representatives from Friends' agencies able to meet directly with them and each other, new bridges were built. The assembly gave extended discussion time and worshipful support to this mobilization of spirit and resources for peace.

he true heroines and heroes of this Quaker tale are those Friends living in these countries who face the challenges and disappointments of building peace each day. The numbers are too large and their contributions too diverse to capture in this short review, although we need to know more about them and their work and to find ways to reach out and support them. For example, I am thinking of Immaculée Mukunkaka, the leader of the women's program in Goma, North Kivu,

Congo. Uprooted from the interior region of Masisi in 1997, Immaculée and her husband Christoph hid in the woods with their four children for almost four months as they made their way east to Goma. There they have built themselves a small plank house on the black volcanic tuff of the city's outskirts. In this village of the displaced, Immaculée directs, on a voluntary basis, the Women's Peace Workshop, involving neighborhood sisters across ethnic lines. Her fifth baby, born in Goma, is called Mahoro Consulata, or "peace consolation."

I met another Quaker woman in Congo in October 1999 who called her baby Nobel. When I asked her why, she said that she thought it was rime that Congo got its own Nobel peace prize, her boy.

I have met such peace heroes and heroines from Tanzania to Congo. The critical political situation in Kenya, the emergence from decades of misrule in Uganda, the struggle against traditional prejudices and modern corruption in Tanzania, and the ethnic rifts in Rwanda and Burundi have all been identified by Friends in these countries as crucial issues they need to address to build their peace. In each case, this commitment takes a level of courage that few of us Northerners in our comfortable lives are called to muster.

We don't bring the idea of peace to these Friends in Africa. They know it intimately, hold it close, and live in its light. The growing capacity and focus of Quaker peace work in the Great Lakes region over the past five years is an example and an encouragement for all of us: a slow but steady amalgamation of strengths and concerns, a movement out of tragedy and despair towards the promise of peace and the city of light.

# A Christmas Dilemma

by Cathy Amanti

hristmas is a difficult time of year for me, as I'm sure it is for many. Usually by December 26, I'm frazzled, worn out, and depressed. The pace of my life increases as December 25 nears, then stops suddenly on December 26. Now what?

The problem is the jarring discontinuity between the end-of-year holiday season and the normal course of my daily life, and between a Quaker ap-

proach (or non-approach) to Christmas and that of the rest of society. At meeting we minimally acknowledge this time of year by gathering for our traditional potluck dinner and giving or receiving a few spoken messages in meeting for worship. But our consumer society will not let us forget that the Christmas season has arrived.

There is almost no mention of Christmas in Quaker writings. In a recent search I found only the

following passage from the Britain Yearly Meeting Faith and Practice.

...[a] testimony held by early Friends was that against the keeping of "times and seasons." We might understand this as part of the conviction that all of life is sacramental; that since all times are therefore holy, no time should be marked out as more holy; that what God has done for us should always be remembered and not only on the occasions named Christmas, Easter, and Pentecost.

-Janet Scott, 1994

I did not grow up Quaker, so sometimes I am unsure how to behave as one at this time of year. The Christmas of my childhood was filled with music, rich food, elaborate decorations, gifts, visiting, and churchgoing. I enjoyed and always looked Cathy Amanti is a member of Pima Meeting in Tucson, Arizona.

forward to Christmas as a child. But as an adult I seek a different experience because of a deepening spiritual connection to Quakerism that has opened my eyes to the emptiness of most Christmas activities. Besides, getting ready for Christmas is stressful. Finding the right gift for each family membet and friend, decorating the house, and preparing special foods can be overwhelming.

Over the years I have gradually let go of many of my childhood Christmas tradi-



tions. I gave up the big Christmas tree, the turkey dinner, the baking, and last year I even forwent sending Christmas cards. I also convinced my extended family to draw names so that each person would buy a gift for only one person rather than everyone. That meant I could focus on the person whose name I had drawn and find something especially meaningful to give to them. All of this is in keeping with the Testimony of Simplicity that prompts us to order our lives in such a way that we have time and energy to dedicate to what we value most.

One of the things I value is my family. I have tried to think of seasonal activities that will draw us together to replace the ones I have discarded. A new tradition we adopted is family journal writing. After we exchange gifts on Christmas morning, we each take out our journals. Someone suggests a writing topic. We spend quiet

time responding in our journals. Then those who are willing share what they wrote. We have written on topics such as "a memorable Christmas," "something significant that happened to me this year," and "ten things that bring me joy." The Christmas my oldest daughter came home from a semester of study in Ecuador, we were surprised and humbled to learn that high on the list of things that bring her joy are hot running water and electricity 24 hours a day—things she had done without for the past several months.

Last year, for the first time, I organized a family poetry reading. I asked family members who would be with me on December 24 to bring a special poem they liked or had written. We gatheted at 5:30 that evening.

As each person read a poem (or poems), she (or he) also spoke about what in the poem had spoken to her (him). I looked forward to this event with

more anticipation than the gift exchange the following morning—and I was not disappointed. Both my mother and youngest daughter chose poems written by Maya Angelou—a serendipitous testimony to the ability of this poet to connect multiple generations of women. Poetry reading will become an annual family holiday tradition.

Each year I think about what more I can do to avoid eating, drinking, and buying too much during the Christmas season. I think about what I can do to remain faithful to the testimony of early Friends against the keeping of "times and seasons." I realize the more I am able to bring the holiday season into harmony with the rest of my life, the better able I will be to survive the outward frenzy that marks this time of year. And therein lies the solution to my Christmas dilemma.



## "WE REMEMBER"

## Russian **Famine Survivors** Tell of Quaker Aid

#### by David McFadden and Sergei Nikitin

David McFadden and Sergei Nikitin spent two weeks in the Russian famine area of the 1920s during the spring of 1998, conducting research and interviewing eyewitnesses for their forthcoming book The Spirit and Politics of Relief: Quakers in Russia, 1916 to 1931.

hey were so kind," said one old woman in the newly restored Russian Orthodox Church in the town of Buzuluk, today a ciry of 80,000 and the main center of Quaker relief efforts during the famine of the 1920s. This woman, Irina Pavlovna, was five years old when famine broke out in 1921. She lived in a village not far from Buzuluk with her grandmother. Her mother had brought two sacks of flour from Tashkent, but took the rest of the

David McFadden is Associate Professor of History at Fairfield University and former AFSC staff (1969–1979). Sergei Nikitin is a Russian Quaker, teacher, and freelance writer from St.

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family to Siberia to try to escape the famine. U.S. Quakers came to the village, brought food, fed people, especially children, and helped them to survive. Irina Paylovna said she still remembers the famine clearly, and even today she can't eat bread without tears coming to her eyes and remembering the kind women who

saved her life. "God bless the people who sent us food," she said. "I will never

forget them."

U.S. and British Quakers conducted famine relief efforts all across the Buzuluk District, one of the hardest hit areas in the Volga Valley in the great famine of 1921-23. Quakers concentrated their efforts in the area largely because they knew it well from work there with war refugees from 1916 to 1918. Quakers from both

Britain and the United States returned in 1921 and were essentially put in charge of most foreign relief there by the local Russian relief administration (Pomgol) and its U.S. counterpart, the American Relief Administration (ARA). At the height of the famine, Quakers fed 87 percent of the people needing relief in an area the size of



**Photos: Quaker** work in Russia in the 1920s

Top: Quakers confer with a village committee Right: a home for refugee children Far right: staff in front of the Quaker office in Sorochinskoe



the state of Michigan, up to 400,000 food rations per day at 900 feeding points.

During a two-week sojourn in Buzuluk, Sorochinskoe, Totskoe, and Mogotovo, we met with 15 survivors of the great Russian famine in village marketplaces, churches, homes, and other locations, sometimes spontaneously, sometimes on

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the introduction of acquaintances and friends. Almost without exception, these old people not only had vivid memories of the famine and those who brought relief, but they also remembered "Anglo Americans" and often *Kwakeree*, or Quakers, with thankfulness. Their frequent inability to distinguish between British and U.S. Quakers who helped them is a testimony to the truism that good deeds have no nationality. And those who knew Quakers knew them exclusively by their deeds.

In the village of Totskoe, now a country town of 5,000 people, the very first person we met on the street pointed out to us the old hospital, which he knew had been built by the U.S. Quaker worker Nancy Babb, who spent nearly ten years here in the 1920s, coordinating famine and medical relief, developing cottage industry, public works, and agricultural and medical reconstruction. The hospital she built in 1926, the first hospital in Totskoe, served as the medical center for the village until the 1970s.

Ivan Leontivich, a retired 86-year-old school teacher, lived (and still lives) across the street from this hospital, now a children's center. His memories are vivid. As a child he remembers running around the newly poured basement, and he described for us the day the hospital opened. It had been raining for days, he said, and all the roads turned to mud. On the day of the opening the sun came out and all the beds, tile floors, and equipment gleamed. He will never forget the muddy boots on the new clean floors, but also the wonderful happiness on the faces of the people as they saw their new hospital. Ivan Leontivich also remembers ten years later when "Miss Babb," as everyone called her, came back to Totskoe on the tenth anniversary of the dedication of the hospital and was greeted warmly by all the residents of the village and the doctors and nurses at the hospital.

In Sorochinskoe, the headquarters for the U.S. Quaker unit in the 1920s, we had several conversations in the market-place with older women who remembered being helped by the Quakers. All of them noted that it was not Soviet power that saved them, but U.S. food and personal help. We also were led to the garden plot of Alexei Trofimovich, the director of the small local museum, who had his own remarkable story to tell us. Although Alexei himself was too young to have been personally helped by Quakers in the '20s, he

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www.kirkridge.org or call (610) 588-1793 has spent his whole life in "Sorochy" and knew the story of U.S. aid to his village. After World War II, when as a soldier he personally experienced U.S. Lend Lease assistance, Alexei became the head of the local radio station. In 1970 he participated in Sorochinskoe's reception of another returning U.S. Quaker relief worker, Jessica Smith.

In the 1920s Jessica Smith, a young, idealistic, and by all accounts, energetic and striking relief worker, had as her particular job the gathering and writing of stories of the famine to be sent back to the United States to assist in publicity and fundraising for the relief effort. In this role she traveled widely to village outposts and was cherished by children and adults everywhere. American Friends Service Committee archives are full of vivid personal stories of the famine that she wrote.

Alexei Trofimovich was happy to meet us as yet another return of U.S. citizens to Sorochinskoe, and he wanted to show us the small museum and tell us of his desire to develop a display in it about the United States and U.S. assistance to Sorochinskoe. We promised to send him photographs and stories of Jessica Smith and other Quaker relief workers in Sorochinskoe in the 1920s.

In Buzuluk, a provincial center, we had many interesting encounters with history. The local archive, right across the street from the former Quaker headquarters, yielded reports from local Russian officials showing the quality of cooperation and essential elements of Quaker relief. The director of the archives was so interested that she invited us to write a series of articles on our findings, which were subsequently published in the local newspaper, *The Russian Province*. The local records

office was another great source of information, containing the sad stories of the deaths of thousands of children and adults, but also the exciting record of the marriage of Quaker relief workers John Rickman and Lydia Lewis in apparently the first marriage recorded by the new Soviet officials in Buzuluk in 1918.

Quaker headquarters in Buzuluk had been in one of the most striking buildings in town, an art nouveau structure dating from 1906. This building has been well maintained and restored and now serves as a light, clean, and airy children's polyclinic, alive with the sounds and voices of families and children.

We met with the head doctor of the clinic and asked if she knew what had been done there previously. She replied, "Of course I know." She was happy to show us the current uses of the building as well as the laboratories on the first floor that comprised the main Quaker malaria clinic during the great epidemic of 1924. She readily accepted our suggestion to display several photographs of the building in use during the 1920s, with brief descriptions of Quaker work. Sergei Nikitin has since personally delivered these photographs and accompanying captions to Buzuluk and they are now prominently displayed in the clinic.

Buzuluk is home to another children's medical institution: the Rheumatology

Treatment Center and Sanatorium, in which 100 children are treated for long-term heart problems and participate in education, therapy, and art programs. We found evidence in the archives that this building



Top: British and U.S. staff at the main feeding station in Buzuluk, 1923 Left: a baby welfare station near Moscow, 1920

was one of the children's homes for which Quakers provided food in the 1920s. The building, which looks exactly the same today as then, is lovingly maintained by a dedicated staff despite a severe lack of funds.

In discussions with the head doctor, the director of education, and the art teacher, we found that the center is suffering from a lack of art supplies, equipment, and other things badly needed for art therapy activities. We were greatly impressed with the quality of the work they were able to do with very limited materials. On the basis of that need, Friends House Moscow, with the assistance of Quakers and other contributors from Indiana and Connecticut, has purchased art supplies and equipment to support this program and maintain it as a living link between Quakers in Russia today and the work in Buzuluk in the 1920s.

Before we left the Buzuluk area, we had the opportunity to visit the remote village of Mogotovo, often cut off from the railroad and the other villages by heavy snows. In 1917 this was one of the first Quaker relief sites for work with war refugees. Here in the village school we talked with 80 older children about Quaker relief and the mutual interests of Russian and U.S. teenagers. The history teacher, Irina Alexandrovna, is dedicated to helping her children appreciate the history of their own village, and she welcomed the opportunity to bring alive a story from Mogotovo's past.

We will never forget the looks on the faces of these children as they asked us—their unusual visitors—why we came and who were the Quakers. We hope that this trip, the resulting pictures and stories, and our forthcoming book will keep alive the connections between the Quakers of the 1920s and the Russians of the Buzuluk area of today. The new project of support for the Buzuluk Sanatorium will serve as a living connection among U.S., British, and Russian Quakers with a commitment both to the legacy of the past and to the important work of the present and future.

Any reader who has friends or relatives with stories of Quakers in Russia in the 1920s for inclusion in their upcoming book, please contact David McFadden, 80 Davis Road, Fairfield, CT 06432, (203) 372-8750, fax (203) 254-4119, e-mail <dmcfadden@fair1.fairfield.edu>, or Sergei Nikitin, e-mail <fhm@glasnet.ru>.

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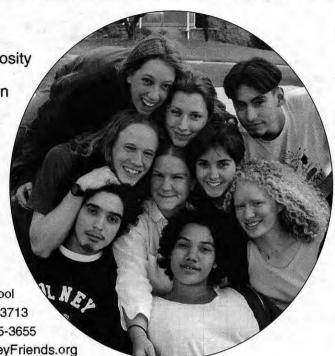
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—Excerpt from student's semester portfolio Friends World Program, East Africa Center

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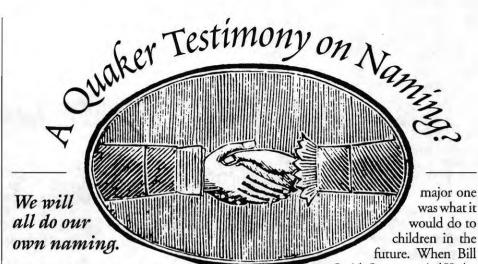
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—From the song "Sarah's Circle"

hortly after the service at a wedding I attended, I asked the bride what her last name was to be. She told me her hyphenated name. Her father, who happened to be walking behind us at the moment, stepped forward and passionately, almost angrily, announced that she was no longer to bear his name, that she was now of her husband's family and would bear her husband's name! I was shocked at this intense reaction, especially on the part of her own father. It strengthened my sense that a woman's loss of family name is a powerful step calculated to remove her identity, to transfer title and deed to a new owner. It was simply not something I wanted to be a part of.

When I considered getting married in my meeting, I was very disturbed by the thought that my wife would lose her name, having it replaced by mine. I felt uneasy, wondering if I would be "unnaming" my wife if I agreed to that. Thus I wondered if there might be a way to extend the Quaker testimony on equality to include the way we name ourselves in marriage. Given that my wife-to-be shared similar concerns, we set out to find an alternative. The thoughts that follow can reflect only my own, male, perspective.

The best alternative I'd seen, up till then, was to hyphenate names. Still, it seemed that such a solution had its share of problems. There were the minor inconveniences involved with having a name of cumbersome length, but that seemed a trivial price to pay for equal treatment. A

Mark Judkins Helpsmeet was married under the care of Eau Claire-Menomonie (Wis.) Meeting in 1994, tours with the Friendly FolkDancers, and is looking for an alternative to his profession as a computer programmer/consultant.

Smith-Jones married Kathy Roberts-Anderson, their new son might be burdened by a name like Michael Smith-Jones-Roberts-Anderson. At some point the children would need to choose which name to dump. Clearly, the hyphenation path simply left the following generation to seek a different solution. I wanted to find a solution that would work for me and my spouse now, and for our descendants later.

I knew couples who simply kept their pre-marriage names. I wanted to share a name with my wife, for I view marriage as a primary union, one that needs all the help it can get. While I didn't want either of us to abandon our identities, neither did I want us to hold back from investing in the kind of shared identity that could help sustain us through the trials that marriages encounter. Furthermore, when children were involved, I saw no solutions that fulfilled my vision of marriage and family. Either the children ended up with the name of one parent or the other, or they became hyphenated children, implying that they would have to find a better solution when they took a partner.

The traditional woman-takes-theman's-name practice supported a stable marriage only at the cost of the woman's identity and power—the man and marriage win, while the woman loses. Keeping separate names represented for me the loss of the marriage unity in order to protect the individual's identity-he and she win, while the marriage loses. Hyphenation clearly was motivated by a desire to unify in marriage without ignoring either partner. While the desire was good and noble, it occurred to me that this was a compromise. The ways the people I knew had chosen names either were winlose situations, or they were compromises,

#### by Mark Judkins Helpsmeet

where no one wins. I wanted to start my marriage with a win for each of us and a win for our marriage foundation.

I knew that a name alone wouldn't make a marriage succeed. In fact it didn't, for I am now in my second (and, God willing, final) marriage. But it was not in the naming that my first marriage was

lacking. My first wife and I spent a goodly time considering the options. One option was to make a new name by joining both our surnames. This was not a viable option for us, given that she was Fisher, I, Judkins, and that I would never burden my child with a name like Fishkins. We quite naturally moved on to find a name that represented us both, which would speak of our unity. We came up with quite a few possibilities, some humorous, some serious. In the end we decided that we were Friends. We found a number of families in the phone book with this name already, it was easy to spell and a pleasant word as well. On our wedding day we took our surnames as new middle names, preserving a bit of genealogy. Mark Allen Judkins became Mark Judkins Friend. My former wife did the same with her birth name.

The idea of inventing a family name is not a new or radical concept, especially when considered in historical context. I believe that family names are, as a common practice, less than 1,000 years old in the Western world.

When people finally started inventing family names, almost all of them came from men, their jobs and their identity, names like Larson, Carlson, Carpenter, and Smith. Notice that few carry surnames like Marysdaughter. When a name is passed on these days, the name is not only passed through the man, it can almost always be traced to something abour a man, originally. Why even my birth name, Judkins, means the relatives of the man named Jud! By choosing a family name, I would be altering the process only in that the name would be our name

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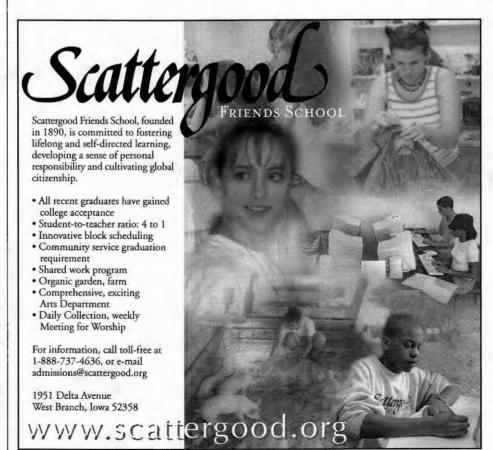
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instead of just my name.

For most of the world my/our name change was not a big deal. We signed the marriage certificate with our premarriage and post-marriage names (two spaces provided for both men and women, at least in Wisconsin). I filed with Social Security, just as most married women do. They gave me papers with my new name, my driver's license was changed with no hassle, and the other forms of identification were changed with barely a question asked. The only resistance I encountered was in renewing my passport, and that merely required an additional affidavit to prove that I wasn't doing something underhanded.

But I did encounter some resistance from my family. I know that my father was very hurt and disappointed because, even though he never spoke directly of it to me, my siblings passed on a few comments they heard. Sometimes my folks would send us mail addressed to "Mr. and Mrs. Mark Judkins"—and there was no mistaking the intent. I had violated the family honor in refusing to carry on the family name.

I think this might be the biggest stumbling block to widespread acceptance of such a practice. Many men would feel this kind of pressure and disappointment from their parents. (And surely women experience their own pressures to conform.) It's not just an issue of "holding on to the family name"—changing the practice would risk displeasure from our fathers and mothers, putting many of us outside our emotional comfort zones.

Yet that is how Quakers seem to have been born. Quakers refused the most common of customs. They refused to do "hat honor," ignored all the dictates of fashion in clothing, wouldn't take the same oaths that everyone else took, and changed their usage of language to treat people as equals, regardless of their station in life. They faced harsh penalties for such violations of custom including ridicule, beatings, fines, and imprisonment. William Penn certainly faced displeasure from his father, even the possibility of disownment, when he took on Quaker ways, as did many others. 1 faced only the weakest echo of such consequences by changing the way I took my marriage name. Still, I felt very solidly rooted in the continuing elaboration of Quaker testimonies.

My son was born about two years after my marriage and was given our family name. All seemed right and easy about it, though my parents still wanted to call him Chris Judkins instead of Chris Friend.

My divorce undid my conception of "how it should be done." My ex-wife no longer wanted to carry our married name. She wanted to return to her birth name, and she wanted our son to carry her family name in his. I accepted, though it hurt to do so, and, against all of my original hopes, my son became a hyphenated Judkins-Fisher. Divorce, remarriage, and all the troubling permutations they entail complicate the picture tremendously. The trouble comes, however, from the lack of unity, not from our striving toward it.

God gave me a second chance to try to find unity within marriage. When Sandra and I became clear to marry, we very thoughtfully and prayerfully searched for unity in our name. As a veteran of the process I felt more ready than ever to be led by the Spirit. We thought of names like Dancer and Light and were very intrigued by Lumiere-Tanzen (Light-Dance in French and German), a name that spoke of our dance with the Spirit in two languages in which we respectively have strong roots. Each of these possibilities had its attractions, and we both liked them all, but they did not express that mysterious experience called Unity.

In the process I was led back to the truest and most powerful touch of the Spirit I have ever received. About a year before we married, we were troubled in our relationship. We were muddled and confused about what direction to take and what was right for us. In the only vision I have ever experienced, God gave me to know that I was putting Sandra in that sacred center of my being where only God belongs. In the vision I experienced a miraculous change. I went from torment and tension to radiant peace. The Light ler me know that, as long as I kept her by my side instead of in my sacred center, it was okay for me to have her as my helpsmeet. The word was clearly not "wife." The only time I had encountered the word was some years earlier in the writings of George Fox. In one of his letters, he wrote:

.. man and woman were helpsmeer in Paradise: after Moses received the law, men and women . . . were helpsmeet again to each other in the work and service of the holy things.

As I said, this vision and experience were mine, not ours, so it was not obvious

that what the Light had told me was for us. Still, I mentioned it as one of the possibilities as we thought about our name. I think the moment that Sandra saw the name as given to her was when I mentioned a town in the upper peninsula of Michigan by the name of Watersmeet. The town where the rivers come together, sharing their water, is Watersmeet, and the marriage in which two people come together, sharing their help, is Helpsmeet.

A song was given to us as part of our clearness, and we sang it together at our wedding. In the chorus we sang:

I can't really take thee, I only can meet thee And journey together, hand in hand, side by

A gift of the Spirit, help's meet and heart's

A sky deep and welcoming, a door open wide.

There's more I could say about why this name was our name, but that is not necessary here. What is important is that we found a Spirit-led unity. We tested the unity with our marriage clearness committee as well. Our committee really traveled with us in our search for "who we are together," and how we would name our union. It gave us, at a certain point in the clearness process, a way to talk concretely about why we were seeking to be married under the care of meeting. Though many such committees surely delve helpfully into the questions surrounding a couple's clearness for union, some are probably hesitant or unclear about how to focus the process. Perhaps the search for a marriage name, should it be undertaken by a Quaker couple, could be a valuable practice to help the couple and the committee reach unity and clearness. Perhaps it would serve to turn the couple and the group toward the deep seeking that is the mark of Quaker process at its best.

For centuries Quaker couples have married themselves without clergy, a radical and meaningful departure from the mainstream tradition. Sandra and I have been tremendously rewarded by our experience of finding unity in our name, and I suspect that a similar approach might be one further step Friends could take to live out this searching and innovative faith called Quakerism. There are so many ways in which Quakers do things contrary to the cultural norm and which have led us ever closer to the Light. Would the practice of choosing our family names in unity be one more step with the Divine?

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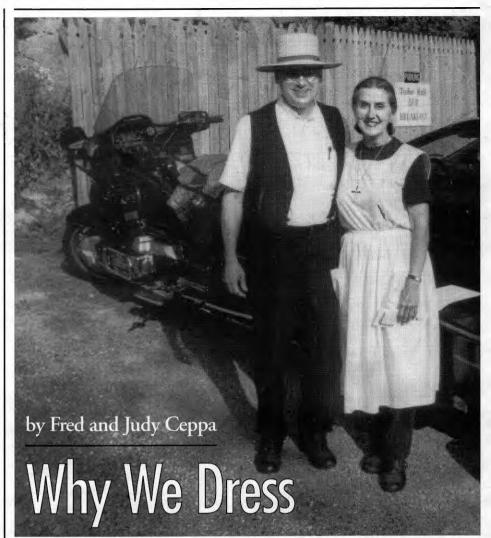
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# This Way

The heart of Quaker ethics is summed up in the word "simplicity." Simplicity is forget-fulness of self and remembrance of our humble status as waiting servants of God. Outwardly, simplicity is shunning superfluities of dress, speech, behavior, and possessions, which tend to obscure our vision of reality. Inwardly, simplicity is spiritual detachment from the things of this world as part of the effort to fulfill the first commandment: to love God with all of the heart and mind and strength.

The testimony of outward simplicity began as a protest against the extravagance and snobbery which marked English society in the 1600s. In whatever forms this protest is maintained today, it must still be seen as a testimony against involvement with things which tend to dilute our energies and scatter

Fred and Judy Ceppa are members of Alexandria (Va.) Meeting.

our thoughts, reducing us to lives of triviality and mediocrity.

Simplicity does not mean drabness or narrowness but is essentially positive, being the capacity for selectivity in one who holds attention on the goal. Thus simplicity is an appreciation of all that is helpful towards living as children of the living God.

—Faith and Practice of North Carolina Yearly Meeting (Conservative)

eorge Fox said Christ has come to teach us himself. It was in the silent waiting worship, both individually and in the corporate meeting for worship, that early Friends were taught, guided, and given the strength to carry out their testimonies of plainness and to accept with joy the consequences. It is this experience of God's guiding presence that is central

to our coming to plain dress as part of our spiritual journey as Friends.

Fred was the first to adopt plain dress, so he will begin.

### My Plain Journey

In order to explain why I dress this way, I must first tell you a bit about my spiritual journey. It began on July 4, 1993, my first Quaker meeting. When I experienced how close God's presence can be, I realized that I was a Quaker all my life but didn't know it until that day.

Ever since, I have been furthering that relationship with God by reading books, participating in the Spiritual Formation Program, attending silent retreats and Quaker gatherings, visiting other Quaker meetings, and visiting with God every chance I get. Over time I have recognized that if I am willing to listen, God has already decided what I should do. It is a matter of being able to hear these "messages from God," which is what we try to do in meeting for worship.

When I first saw Friends in plain dress, it didn't make any impression on me until I realized the implications it had for simplicity. From there I began withdrawing from my fancy clothes. I began wearing black pants and solid color shirts and then on to white shirts without collars. Then came the suspenders, not giving up my belt until one day at a gathering, while having lunch with other Friends, Georgia Fuller said to me out loud, "Fred, it must be a very insecure person who wears a belt and suspenders at the same time to hold up his pants." With that remark, Judy reached over and removed my belt, and I've never worn one since. That was the hatdest thing for me to give up because I was a real belt addict. Wherever we went, I always looked for new belts and especially belt buckles. I had a whole drawer full of belt buckles that I have finally given away.

About this time people started noticing the changes and making comments about my going plain. Even plain Friends started taking notice and making comments like, "Where is your hat?" When I realized where this was all going, I thought I might as well get a black hat and go all the way. That was when a plain Friend said he needed to talk to Judy and me. He explained some of the ramifications of all of this and that my life would change. He

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asked, "Are you ready for that?" After a few weeks of contemplation, I made the decision that I was ready to put on the black hat, and yes, my life did change and it is still changing. I'm not sure where it will go next.

First, plain dress simplified my wardrobe; it has taken me out of the fashion contest and given me additional time. This has allowed me to spend more time in silence with God, which I call "visiting." Not praying, not asking, not demanding, just being present with an open heart, open mind, and open desires with

no agenda.

In addition, I never was one to go around professing my faith to other people unless they asked, but they never asked. Now that I am plain they ask, but not of my faith so much as to tell me about their faith. It has opened up a whole new aspect of witnessing to others that never existed before being plain. And it seems a necessary service by the conversations I get into. Some of these people just seem to need someone to talk with about their faith journey, and they usually go away spiritually enriched.

Another significant thing that plain dress has done for me is to make me conscious of my own actions. It is as if someone is always watching me—God is. This reminds me to be constantly aware of who I am, where I am, and what kind of a witness I am, not only to other people but also to God.

Why do I dress this way? Because I'm a Quaker.

#### A Woman's Journey to Plain Dress

As with Fred, my journey to plain dress began in our first meeting, with Alexandria/Woodlawn Friends, where I experienced a profound sense of God's Presence, something I had never experienced in 60 years of being active in the religious life of churches. This led me to a search to understand why the 12 people there, sitting in silent waiting worship in this simple little unadorned building, had allowed this powerful sense of God's Presence. This search led me to become involved in many Friends gatherings and activities, to reading extensively about Friends and their principles, and to continue attending the meeting for worship at Alexandria.

This search led us to commit to the Spiritual Formation Program during the first two years that we were among Friends. During the first year of my participation, I felt like God had uncapped a well of joy that was overflowing in my life. In the second year, I chose the discipline of prayer, or more accurately, it was given to me. For among Friends, I was being introduced to new concepts of prayer that were unfamiliar-centering prayer; contemplative prayer; lectio divina-and I wanted to devote time to praying in this manner.

It was at this formative moment that we were eldered about Fred's choosing to wear "the hat" and the impact that it might have on our lives. The eldering had no real impact upon me—I had no problem being with a "plain" husband. I had no experience or language at that time to understand or explain what was about to occur in my life. I have only gradually been able to convey what this whole expe-

rience has meant.

After our eldering session, however, the first time, and every time that I prayed, I only heard "plain dress!" It was not an audible voice, but it was a definite being told! To grasp what that meant, you must understand what clothes meant to me. I loved beautiful clothes and earrings, and they were so integral a part of my identity that there was no way I could even conceive of parting with them without the willingness to change who I was.

What I can articulate now is that I was being given a leading. What is a leading as Quakers understand it? Lloyd Lee Wilson, in Quaker Vision of Gospel Order, writes: "Leadings may appear at any time and affect any aspect of our life. Leadings are evidence of God's interest in the most mundane details of each person's life. He cares what we do and what choices we make day by day and is willing to guide us in those choices." Patricia Loring, in Listening Spirituality, writes: "Movement . . . of any kind traditionally has not been a matter of personal desire . . . but the result of a concern laid upon the heart. It is not momentary. It won't go away until it has been satisfied."

I wrote in my journal: "It was like Jesus inviting me to the waters-to a new way of life." I did not welcome the invitation!

But God persisted. My prayers became outright defiance: "God, you have got the wrong person this time! Not me!" And again: "Go away! I do not want to talk to You!" I felt that I could not pray, because each time I did all I heard was "plain dress." I did not understand. Why was God asking this of me—the ONE THING that I really did not want to part with? Of course, that was the whole point.

I was, however, being taught through the words of spiritual guides whose works I was led to read:

Joan Chittister says: "True prayer is transformation."

William Penn, in No Cross, No Crown, writes: "God often touches our best comforts and calls for that which we most love and are least willing to part with to prove the soul's integrity."

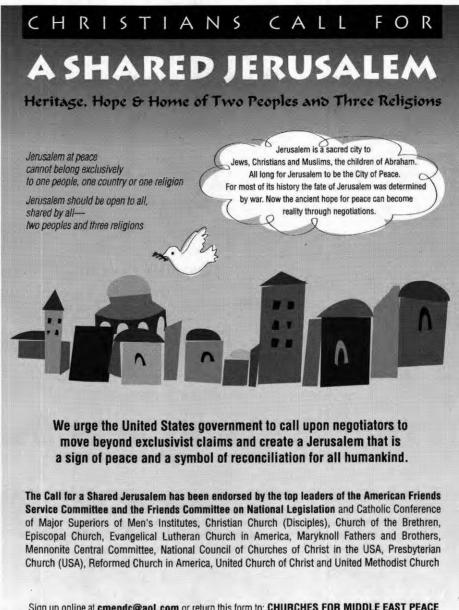
Thomas Merton writes in *New Seeds* of Contemplation: "God asks that we surrender not all the things on the periphery, but THE ONE THING that is so important that we want to keep it and serve God too."

I know now that God was telling me that I could not serve two masters—my beautiful clothes and earrings and God.

Then began the period that I call "Into the Darkness." In October of that year, a month after all of this began, we attended a centering prayer retreat led by Patricia Loring. I cried all day. I did not want to do what God was asking. Pat put her arm around me and offered this wisdom: "The only thing that burns in Hell is the self, the self-will. When we finally let go of that control, it feels so light." By the end of the day I could say, "All God is asking is that I say 'Yes!" The rest will come." I was finally willing to say "Yes," but I did not feel light.

I had committed myself at that point, but it was to the unknown. What was plain dress? The plain life? I didn't know. But isn't this what discipleship always does? Call us to the unknown? As I wrote in my journal many months later: "God had taken me by the hand and would lead me gently, step by step, until I can accept plainness as God's gift and feel radiant in it."

I read about the early Quakers and how they sacrificed everything, including property, freedom, and their lives, and I couldn't give up my clothes? I was appalled at my lack of willingness to follow the path I was being led to. At that crucial point, Mary Penington's words were given to me as a light to illumine the darkness. Her message made me realize that I was not so foolish, not so un-Quakerly, that I was not alone; Quakers before me had struggled mightily with the same thing. I



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quote her, but the words felt like they came from the depths of my soul:

I must do what I knew to be the Lord's will. What was contrary to it . . . was to be removed.... I must come into a state of entire obedience. . . . Terrible was the Lord against the vain . . . inclinations in me, which made me, night and day, to cry out. . . . How often did this run through my mind: "Ye will not come to me, that ye may have life." It is true, I am undone if I come not to Thee, but I cannot come, unless I leave that which cleaves close unto me, and I cannot part with it.

I saw the Lord would be just in casting me off, and not giving me life; for I would not come from my beloved lusts, to . . . God for life. Oh, the pain I felt. . . . I never had peace or quiet from a sore exercise for many months, till I was . . . brought off from all those things, which I found the light made manifest to be deceit, bondage, and vanity. . . . The contemplation of those things cost me many tears, doleful nights and days; I was . . . exercised against taking up the cross to the language, fashions, customs, titles, honor, and esteem in the world.... But as ... I happily gave up ... I received strength. . . . I longed to be one of them (Friends) and minded not the cost or pain. . . . Thus, by taking up the cross, I received strength against many things which I had thought impossible to deny.

I read these words over and over and clung to them, hoping that my experience would ultimately issue in strength and joy to follow my leading.

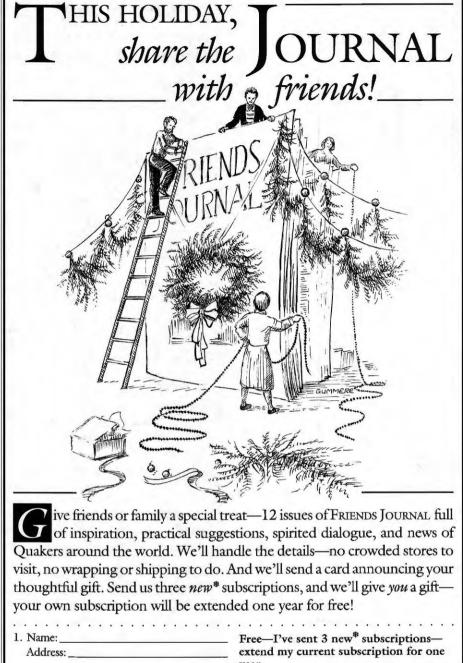
Gradually over the year it all came together. The way was not easy! The "Tempter" was always there seeking to divert me from the path I was asked to follow. I struggled with the feeling of being repelled at me dressed in "plain" as others wear it. I cannot even stand the feel of polyester. Longtime friends simply could not believe that I was considering such a thing-"your clothes are so gorgeous!" Tears flowed bountifully at the thought of giving up my beautiful clothes. And of course there was the tempting "excuse" that it would be a wasteful expense-how could I justify a new wardrobe? Then there was the agony of shopping and seeing clothes that I loved and wanted.

The process, nevertheless, began. First, I decided I would just go to all black and white. The first day that I wore this to school-I had on army boots and a plain black dress-my students were elated: "Wow, Ms. Ceppa! You look funky!" I groaned inwardly and decided that this was not it. Then too, after several months of black and white, I began to lust for color. This was a very difficult period for me. It was my last year of teaching. My mother became increasingly in need of attention in Portsmouth, four hours from our home. And God was asking me to deal with this major lifestyle change. Without the loving support of my wonderful husband, my spiritual formation group (especially my small group), our Friends meeting, and my wider circle of Friends, I wonder how I would have survived.

The turning point finally came in mid-April. On my spring break from school, I had arranged to go for a private retreat at Pendle Hill in the Spring House hermitage. During the week there, I found Sue Bender's book Plain and Simple, which I had been longing to read. Bender said that when she walked into a New York department store and saw an antique Amish nine-patch quilt hanging on display, she felt it was "calling her to the water." Her words spoke to my heart that week: "When I started this journey, I didn't know my soul was starving. A tremendous need for something led my spirit, guiding me in ways I didn't understand. To find the courage to trust and honor the search, to follow the voice that tells us what we need to do, even when it doesn't seem to make sense, is a worthy pursuit. Miracles come after a lot of hard work."

At the end of the week—Holy Week—I looked up at the windows of the Spring House and realized that they formed the nine patch, the form of the ancient cross, the sign of a crossroads. The realization dawned that this was a crossroads for me. God was giving me what I had asked for—the experience of prayer. He was offering the opportunity to be transformed, to receive new Life. Anthony Bloom, in Learning to Pray, spoke to this moment in my life: "There is a moment when you must take up your own cross. If we do not do this, we are wasting our time praying."

Then came the miracle! I returned from the Spring House. On First-day morning, I was dressing for meeting and God spoke—again not an audible voice, but a definite telling: "You don't have to do it their way. Choose a way and a style that seems right." I found a book in Lancaster, Pennsylvania, entitled Why Do They Dress That Way? In reading this, I found that there is great variety in plain dress, some of which does not seem very plain at all. The significance of plain dress is twofold: it is to be a symbol of one's relationship to



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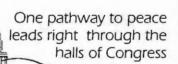
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Coeducational Academic Excellence Quaker Values Age Three - Grade 6 851 Buck Lane Haverford, PA 19041 610-642-2334 www.friendshaverford.org God; and it is an identification with a particular faith community. Thus I began to look for pictures of early Friends and what they wore. Then I found a pattern similar to what they wore and with which I would be comfortable and which would be symbolic of my Quaker faith. As I later wrote in my journal: "It is obvious that God had chosen the one area that most marked my identity—my clothes. With a new spiritual commitment, I needed new 'spiritual clothes.'" I came to realize that a true leading has no time frame. God works with us and way will open if it is the right thing to do.

Then the joy! I began giving away my beautiful clothes and earrings with an ease that I would never have dreamed possible a year before. It was great fun to give them to teacher friends, other friends, my children and grandchildren who had so admired my wardrobe. I have since enjoyed seeing these beautiful things worn by

people I dearly love.

Finally, the first day wearing plain dress came. It was August 14, 1995, months after I had the first leading. But I was scared. My insides resonated with the feelings of which John Woolman wrote in his Journal: "... the apprehension of being looked upon as one affecting singularity felt uneasy to me." Johanna was the first to greet me and comment: "So, you finally did it! How do you feel? Scared? Why? Where is your hat (bonnet)? Still wearing lipstick? Earrings?" She has been an honest inquirer ever since and has forced me continually to examine my leading.

My journal entry on that day reads: "Thomas Merton has helped me understand that God's work in each person is unique. All He asks is for us to listen, be willing to surrender joyfully to His Will, follow His guidance as clearly as we can and leave the rest to Him." In Merton's words: "That will allow us . . . to let the 'real inner self' come alive, forget ourselves on purpose, cast our awful solemnity to the winds, and join in the dance . . . " of the Kingdom. Those words speak the joy that has come from this leading and my following it then and even more now. I understand now, that was just a beginning-the BIG hurdle. I had entered the process of "dying to self," a process that will continue for the rest of my life. At least now I am able to recognize when God is challenging me and asking me to surrender whatever is standing between me and my relationship with God, whether it be my attitudes, my agenda, my prejudices, my . . . , my . . . , my . . . . And tiny inch by tiny inch, God is working God's Will in me to bring me to new life.

Thomas Kelly speaks so beautifully of this process in *Testament of Devotion*:

The life with God is the center of life and all else is remodeled and integrated by it. Don't grit your teeth and clench your fists and say "I will! I will!" Relax. Take hands off. Submit yourself to God and let life be willed through you. For "I will" is not obedience. If I make myself the active member rather than letting God bring obedience in me, the obedience is not a Grace, but an accomplishment.

My life has changed radically as a result of obedience to this leading to adopt plain dress. As Thomas Kelly's words affirm, however, I am very aware that this obedience and any resulting changes in my life have been given to me as grace by a loving God and are not an accomplishment of

my own doing.

The greatest change has been the grounding of my daily life in the Quaker practice of silent waiting worship, listening for God's guidance, knowing that it will be given in small things and in large. My early morning time alone with God has become sacred practice in my life wherever we happen to be. This is not a time of cozy conversation with God, but a time in which, as with the call to plain dress, each aspect of my life has come under scrutiny and has been subjected to and continues to go through the same stripping away process that I experienced with the leading to plain dress. But "God's promise is not vain," and God's presence is there to give me the strength to make whatever change is necessary with peace and joy.

The result of this has been a great simplification of my life in terms of material possessions. My beautiful clothes have been given away, the furnishings in our home are much simpler, the seductive power of shopping has been broken, and I am more willing to share my resources

with those in need.

My interests have also changed. My Bible has come off the shelf after decades of neglect to become a major source of continuing revelation. I am drawn to reading spiritually enriching books, spending time in quiet retreats and among the beauty of nature, cultivating spiritual friendships, and writing of the lessons I am being taught by the Divine about the things that

enrich and bring about abundant life. The changes that take me by surprise are more subtle: more gentleness of spirit; more ability to accept changes in my plans; more willingness to relinquish my desire to have it my own way; and being able to understand and accept with grace the stares and questions that accompany any public outing. As I have lived into this calling to plain dress, I have found that this Quaker testimony of simplicity has been the opening that is helping me let that of God within me come alive. The biblical wisdom, "when the eye is single, the whole body is filled with Light," is becoming, tiny bit by tiny bit, a reality in my life.

#### Our Plain Journey Together

Reflecting upon what it has been like to be plain for these five years has helped us articulate what we have come to discern through these years as the purpose for God's calling us to be plain. As we travel a great deal, often by mororcycle, our plain dress is usually quite distinctive in the places where we find ourselves. We have found, however, that whether we are at home or traveling, the plain dress becomes an invitation for people to approach us and ask questions. Sometimes the questions rise from simple curiosity, but sometimes they reveal a deep desire to share spiritual longings or the person's own spiritual journey.

An example of this was at Judy's 50th high school reunion this year where our plain dress was received by her childhood friends with a warmth that surprised us both. They seemed drawn to us in a way that we had not experienced before. We talked and shared on a level of openness and realness that we truly never expected, one couple even seeking us out to talk about their spiritual journey.

It was for us an affirmation of what we have come to believe—that God has called us to plain dress as ministry. It seems to provide a witness to our faith in a gentle way and to offer an invitation to those who seek to ask about our faith journey and to share their own experience of God's loving care. This has been a joy we never anticipated. We look forward to whatever blessings this will bring in the future.



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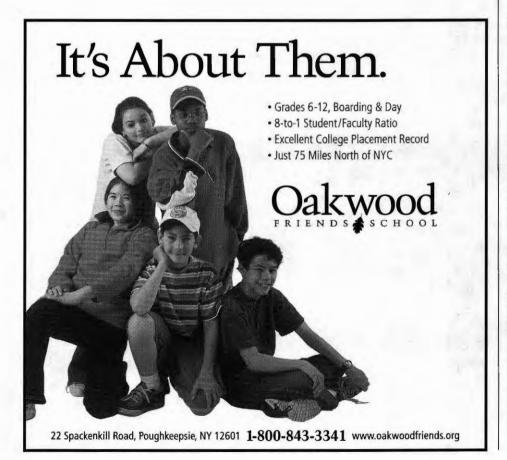
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#### Life in the Meeting

## Millennium Messages

In the weeks leading up to New Year's Eve, 1999, we—the Worship and Ministry Committee of Birmingham (Pa.) Meeting—sought to find a way to welcome in the new millennium removed from all the commercial hoopla and Y2K frenzy prevalent at the time. We wanted to focus on our aspirations and, with God's help, discern how we might bring them to reality in the years ahead.

What took place were two activities with one intention, that each member compose a "Millennium Message," a personal prayer or hope for oneself, our community, and our world. The messages could either be written down (an old, lidded crock stood ready to receive them on a table in the social room) or shared out of the sacred silence at a special New Year's Eve meeting for worship.

We met that night for a simple potluck supper. Dishes done, the scene was set when a recording of Big Ben striking twelve was played at 7 P.M. (midnight London time), and we quietly filed into our beloved, 300-year-old meetinghouse, fragrant Christmas evergreens still in place. The lights were dimmed, leaving just a single candle burning on a table set

before the facing benches.

By prior invitation, each Friend, young and old, brought a candle, and in this simple setting a deep silence unfolded, during which many came forward to light their candles from the original flame. Some were moved to speak their messages of hope or love or thanksgiving. It was an unforgettable hour of deep sharing and faith reaffirmed, a time of looking back in gratitude and forward in hope. The many candles of varying shapes and sizes twinkled in the stillness, adding to the serenity and simple beauty of our worship.

In the weeks that followed, those who could not be with us that night took the opportunity to add their messages to the earthenware crock. Some of our younger Friends compiled theirs as a First-day school activity, and another class folded origami cranes symbolizing peace and good fortune. Later still, a member of Worship and Ministry drew all the messages together into a small, printed booklet, now available to every member.

We were conscious of the historic significance of what we attempted as the New Year began. Perhaps a bundred years from now, future members of the Birmingham family will examine our carefully preserved Millennium Messages and see "the way we were" at



this moment in time. They will glimpse what it was we sought to accomplish in the messages we share with you now.

—Worship and Ministry Committee of Birmingham (Pa.) Meeting

No more violence in the world. No more wars in countries. More peace talks.

I pray that all humans will come to know the love of God through each other and cease harming one another.

My wish is to have a drug-free America.

I hope for world peace, stopping any violence, giving homeless people or animals homes, and making everyone equal.

I hope I will never lose any friends.

I would like to see a more optimistic world.

I hope to see our world become less of a material place and people spend more money on other people less fortunate than themselves.

I hope that our school does not blow up. In order to achieve this, I will not disrespect anyone.

I hope that I can learn to be more patient with people by learning to control my temper when people make me angry.

My hope is that we have the courage to do what gives us joy.

My hope for mankind is that one day people won't judge other people before they get to know them.

My wish for the future is that everybody will have horses instead of cars, because car exhaust pollutes the earth.

My hope for the new millennium is that people would be more kind to each other and so many wouldn't kill/hurt each other. The new millennium is a new year and a chance to start over.

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#### News

On October 2, 2000, AFSC Executive Secretary Mary Ellen McNish sent a letter to the governments of Israel, Palestine, and the United States urging restraint in the growing Middle East conflict. McNish condemned the visit by Israeli Likud Party leader Ariel Sharon to the Haram al Sharif or Temple Mount in Jerusalem as a provocative act. "This is not the first time that Ariel Sharon has shown indifference to the fatal consequences of his actions when those fatalities are directed against Arabs," McNish said. "The government of Israel also bears significant responsibility by not stopping Mr. Sharon before the fact, by not rebuking his action after the fact, and then by reacting to the Palestinian outbursts with an unmeasured and disproportionate show of force. . . . At the same time, AFSC does not condone the violence shown by Palestinian civilians and police against Israelis. We urge the Palestinian government to call an immediate cease-fire and to take steps to avoid further armed confrontations with the Israeli forces. We call on the government of Israel to re-enter into negotiations with the Palestinian authority as soon as possible with the intent of reaching an agreement with regard to Jerusalem that respects the national rights and interests of Israelis and Palestinians. We urge both Palestinians and Israelis to show restraint and not abandon the course of peace. We call upon the United States government to take the lead in bringing the parties together and to deepen its commitment to promoting and facilitating just and lasting peace for Palestinians and Israelis. It is not too late. On this, the anniversary of Mahatma Gandhi's birth, we reaffirm our belief in the power of active nonviolence to end injustice and our commitment to the peoples of Israel and Palestine to accompany them in their journey to a just peace and reconciliation between the two peoples."

Eau Claire (Wis.) Meeting lost "99.99 percent" of its books, shelves, and furniture when nearly eight inches of rain poured down in a very short time. Storm sewers backed up, the window into the meeting space was shattered, and over three feet of water devastated the entire lower level. Bookcases tumbled over in the rurbulence. Nearly everthing below the three-foot line was deemed mined. Book or check donations may be sent to Eau Claire Friends Meeting, Dianne Rhein, clerk, 604 Newton St., Eau Claire, WI 54701.

Right Sharing of World Resources has released its first annual report as an independent organization. The group's income was \$229,537.12. More than 77 percent of that amount came from individual contributions. During the same period, the group spent \$141,915.57. For 2000, funding was approved for 23 projects, most of which were in India; other projects are in Costa Rica and Burundi. For more information, contact Right Sharing of World Resources, 3960 Winding Way, Cincinnati, OH 45229-1950, or call (513) 281-4441. The organization's website is <a href="https://www.home.earthlink.net/~rswr">www.home.earthlink.net/~rswr</a>, e-mail <a href="mailto:rswr@earthlink.net">rswr</a>, e-mail

Wellesley (Mass.) Meeting, responding to a concern expressed by Young Friends of the meeting, approved a minute recognizing same-sex marriages in meeting. "We welcome all seekers," the minute states. "We believe that marriage within the meeting is a spiritual and communal commitment. Any couple affiliated with our meeting, regardless of gender, may request a clearness committee for marriage. If found clear, they may be married under the care of our meeting." The minute was considered and approved during a called meeting for business. —Wellesley Meeting Newsletter

Radnor (Pa.) Meeting approved a minute of support for the Religious Freedom Peace Tax Fund Bill. "Friends are uneasy in conscience that a substantial portion of their tax dollars goes for military purposes, and many Friends feel that paying these military taxes is not consistent with our Peace Testimony," the minute affirms. "We continue to seek legislative, administrative, and judicial avenues for recognition of conscientious objection for those who cannot in good conscience allow their taxes to go toward military purposes." Radnor Meeting "expresses its commitment to our historic Peace Testimony by affirming our support of the Religious Freedom Peace Tax Fund Bill and by becoming a corporate member of the National Campaign for a Peace Tax Fund." -Radnor Meeting Monthly Bulletin

Friends Meeting of Washington, D.C., sent a letter to Attorney General Janet Reno objecting to the prosecution of three cases in the District of Columbia as capital crimes. Submitted by the meeting's social concerns committee, the letter expressed "that killing in the name of the state is abhorrent to Quakers" and that the request for the death penalty in the three cases "is a direct affront to the District of Columbia, in view of the community's opposition to the death penalty in local referenda." —Washington Friends Newsletter

#### **Bulletin Board**

#### **Upcoming Events**

- •December 15—Deadline for nominations for the 2001 Martin Luther King Jr. Award of Fellowship of Reconciliation. Since its establishment in 1979, the award has lifted up persons and organizations working for social justice in the nonviolent tradition of Dr. King. The prize consists of a commemorative scroll and a monetary award of \$2,500. Nominees are reviewed by a national panel of judges representing a variety of perspectives and backgrounds. Those wishing to nominate an individual or organization should obtain a nomination form by contacting FOR's Awards Coordinator at (914) 358 4601, or e-mail <a href="mailto:logo.com/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specifical/specific
- •January 1–3—Pemba (Tanzania) Yearly Meeting
- •January 5-13—Australia Yearly Meeting
- •January 12–14—A Seminar in Quaker Theology, State College, Pa., facilitated by Chuck Fager and Ann Riggs. The second in a series called QUEST (Quaker Ecumenical Seminars in Theology) under the care of the Advancement and Outreach Committee of State College Meeting. See <www.quaker.org/quest>, e-mail <quest@quaker.org>, or write to QUEST, P.O. Box 82, Bellefonte, PA 16823.
- •January 14—Bhopal (India) Yearly Meering
- •March 15–18—FWCC Section of the Americas annual meeting, Greensboro, N.C. Keynote address by Eden Grace, who represents Friends in the World Council of Churches. All interested Friends are welcome to attend; preregistration is necessary. Contact the FWCC Section office at (215) 241-7251 or e-mail <a href="mailto:rewcommons.com">americas@fwcc.quaker.org>.</a>.

(The annual *Calendar of Yearly Meetings* is available from FWCC, 1506 Race St., Philadelphia, PA 19102.)

#### **Opportunities**

• Friendly Woman, a journal for exchange of ideas, feelings, hopes, and experiences by and among Quaker women, invites essays, short fiction, poems, and art on the theme "Ecofeminism" for its Fall 2001 issue. The deadline is February 15, 2001. For instructions to authors and artists and queries to inspire potential contributors, see the website at <a href="http://user.icx.net/-richmond/FW/fw\_home.html">http://user.icx.net/-richmond/FW/fw\_home.html</a> or contact Friendly Woman, 1106 Caldwell Lane, Nashville, TN 37204, or e-mail <a href="mailto:cpennywright@earthlink.net">cpennywright@earthlink.net</a>. —Judy Lumb, Editor



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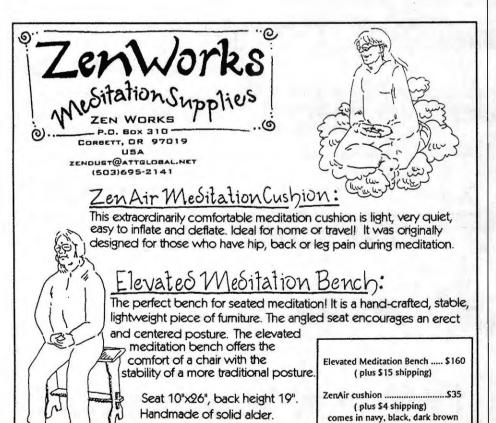


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## **Reports and Epistles**

#### Aotearoa/New Zealand

Over an extended Easter weekend approximately 100 Friends gathered at Friends Settlement, Wanganui. We held all sessions in the very recently completed Quiet Room, a beautiful room, octagonal in shape, light and bright with macracarpa wood paneling. Representatives from Australia, Britain, and the United States were present. Messages of greeting came from FWCC World Office, FWCC Asia Pacific Section, and Britain Yearly Meeting, as well as from individual Friends. All of these quickly helped to establish a feeling of warmth and intimacy among us all, and the exhortation to love each other that came in early ministry seemed so right. Each day began with meeting for worship and ended with a short epilogue. The program was diverse and in some places very challenging, well exercising the Quaker decision-making processes.

We were reminded of our New Zealand Quaker history and heritage, both in meeting for worship and in a presentation by Jim Brodie of two newly published books, "Quakers in New Zealand in the 19th Century" and

"Remembrance of Friends Past."

In revisiting the Netherlands Yearly Meeting Concern on Sustainable Development, a lengthy, deep, and passionate session developed. We felt strongly challenged at all levels and believed the time has come for us to speak out in the form of a statement, affirming the urgency of the need for sustainable development and how each one of us can make

a difference.

Our Public Questions Committee has joined the Joint Public Questions Committee that includes the Methodist and Preshyterian Churches and the Associated Churches of Christ. We look forward to the more effective results this pooling of resources should provide. The Waitangi Treaty Issues Group felt the time had come to lay down its work in monitoring and fostering awareness of Treaty and Maori issues. In doing so they urge Friends to take on individual responsibility for this work. The yearly meeting clerk will keep the issues before us by a regular reminder in the form of a quety. Many Friends continue to take an active role in the Alternatives to Violence Program. It was good to have Dan Cook, the new national coordinator, present, telling us of their work and progress.

Sarah Davies, the Australian Yearly Meeting representative, elicited enthusiasm from us with her report on the increased involvement of Young Friends in Australian Yearly Meeting activities. While our yearly meeting was in progress, New Zealand Young Friends were holding a gathering in Wellington. Thanks to modern technology

we were able to enjoy a daily exchange of news by e-mail.

In one of the evening sessions we heard, with great interest, from two Scottish Friends, Helen Steven and Ellen Moxley. They told us with humour of their journey in their work for peace and disarmament and, in particular, Ellen Moxley's "malicious damage at the Trident submarines Faslane nuclear base" and her subsequent trial and acquittal as one of "the Trident three." We will be watching for further developments in this case and reaction to the World Court's Declaration of the Illegality of Nuclear Weapons. On the second evening we were pleased to have Jan Cormack, general secretary of the Conference of Churches, tell us of their work in New Zealand. Some other topics and concerns discussed were: same-sex couples and the law; global corporate responsibility; ethical investments.

The epistle, read at the closing meeting for worship, ended with the quotation from the minute on environmental sustainability: "Now is the time to act together, trusting that the Inner Light will open our eyes to the Light within the whole of creation and will lead us to our right place."

-Ngaire Newby

## Friends World Committee for Consultation

To Friends Everywhere:

We send you our warmest greetings from the 20th Triennial Gathering of Friends World Committee for Consultation (FWCC) held at Geneva Point, New Hampshire, from July 22 to 30, 2000. Meeting in beautiful surroundings beside Lake Winnipesaukee, the Lake of the Great Spirit, we have worshipped, sung, and labored together within our theme: "Friends: a people called to listen, gathered to seek, sent forth to serve." From 40 countries we have come together, 260 Friends, from widely differing traditions. In our worship and sharing together we have learned that uniformity is not a blessing and have been enriched by differences in language, culture, and custom. Our differences can be sources of strength rather than conflict. We have sought new ways to listen to one another with tender concern and to cherish our diversity. We are, all of us, God's beloved children, created in God's image.

We are a people called to listen: called to listen to each other with open hearts; called to listen for the source beyond words; called to rest in the quiet place at the very heart of our beings where we experience the inward, living Christ, where we find the still, small voice. We find a hunger among us, a thirst for spiritual nourishment. How can we deepen our relationship with God? Do we have the courage to shed our burdens and prejudices and stand naked before the Almighty, ready

and open to hear?

In listening we have heard the pain in our world: the pain of indigenous people, of prisoners, of children forced to fight the wars of adults, of people living with HIV/AIDS, and of all those caught up by violence. Yet we know this to be true: the light shines on in the darkness, and the darkness has never overcome it. Our [regional] sections and others have reported how Friends are working energetically to address our concerns. We treasure and uphold Friends wherever they work for God's Truth. Yet we remember that our authority comes not from our committee work, not from our Nobel Peace Prize, not from our heritage-it comes from the reality that the Living God dwells in our very midst. God is at work in each one of us.

We are a people gathered to seek: We are an adventurous people. We seek justice in an unjust world; we seek healing for all who hurt and for God's creation; we seek God's light and love and pray for the strength to make it shine forth, a beacon for all. Gathered together we have uncovered our common concerns and found new ways of working together. Yet our lives seem full of cares and distractions. When we are able to place these in God's hands, they can be transformed in unimaginable ways. Cleaving to God, the immovable center of the circle that is the family of Friends, we are empowered to live lives "Centered on the Edge," at the limits of what the world judges possible or rational.

We are a people sent forth to serve: called to a ministry of service, setting our own wills aside. It is the flow of spirit into our lives that pushes us outward into service. Our lives speak our message for the world. We serve with delight and joy. The spirit that helps us in our weakness calls ns each by name and transforms us into the hands and feet of God. Sent forth into the length and breadth of the world, our journeys may not be to a place of safety or control, but God asks us to go forth and return—and go forth again and again to labor in the vineyard of love. We go out with joy and will be led forth in peace.

As we leave this tranquil place, we return to our homes with these visions for Friends everywhere: that they proclaim the Year of Jubilee, that they share the Good News, that they remember that the earth and all therein is God's and not ours, and most importantly that we all abide in God's love.

-David Purnell, Clerk

## New York Yearly Meeting

To Friends Everywhere, Greetings!

Jubilee! Jubilee! This was the call to our yearly meeting, and before we arrived (Seventh Month 30-Eighth Month 5, 2000), we knew about certain shifts to our normal schedule. These changes provoked reactions as different as the personalities from which they came. Friends experienced some loss of opportunity for deliberating matters of business and also realized a number of unexpected gifts. Joy, spontaneity, celebration of old and new friendships, music, laughter, deep conversations, reflection, and bathing in the Spirit were all part of the character of our gathering. There were puzzled looks of disorientation on the faces of many Friends when they realized that there were hardly any business or committee meetings to attend. Unexpected blocks of time were theirs to enjoy in the spirit of Sabbath rest.

Additional worship and opportunities to focus on listening to God were abundant. Like a treasnred song reclaimed, we examined our testimonies of traditional Quaker values in vocal ministry and heard many messages of strong leadings:

Seeking forgiveness, reconciliation, and healing;

Attending to our responsibility to the poor and imprisoned;

Preserving the environment;

Challenging the powers of materialism;

Preceding business meetings with longer periods of worship;

Taking a stronger stand against the death penalty in the United States;

Mentoring our young Friends.

These were some of the divinely given advices received with great emotion.

Friends, our summer sessions at Silver Bay were blessed in many ways. We proceed in respect for each individual's spiritual journey. Our prayers for you go forth with this epistle. In loving friendship,

-Victoria Baker Cooley, Clerk

### Illinois Yearly Meeting

Friends opened the 126th Illinois Yearly Meeting on 26 Seventh Month, 2000. While keeping watch on an overcast sky, Friends pitched tents and pitched in to gather in the Spirit.

Marty Grundy, clerk of Cleveland (Ohio) Meeting and clerk of the Oversight Committee of the FGC Traveling Ministries Program gave the evening address about our theme, "Wherever two or more are gathered: hearing and giving voice to the Spirit in Friends meeting." Sharing her personal spiritual journey in a simple, candid, and loving way, she spoke about the variety of Quaker spirituality, both extraordinary mysticism and ordinary downto-earth ministry. She stressed the nature, risks, and rewards of trusting and following one's leadings.

Each

Each morning adults participated in meeting for worship with a concern for business, while the children attended their own developmentally appropriate programs. Our business meetings moved along with rhythmic variations from *staccato* to *legato*. Frequently we challenged ourselves to reflect whether our work for the yearly meeting is consistently grounded in the Spirit. We were asked to reflect what we ar Illinois Yearly Meeting are uniquely qualified to do for our monthly meet-

ings and for Quakerism.

We enthusiastically received the report of the Trustees concerning the purchase jointly with Clear Creek Meeting of one acre of land west of the meetinghouse. We worked through, with the help of an ad hoc committee, the seeds of a new, paid staff position called administrative coordinator. We struggled to understand the budget. We celebrated the gifts we have received in the last five years from our field secretary, Barry Zalph, and regretfully accepted his decision to resign. During Thursday's session we were accompanied by the squeals and laughter of the children when the clouds opened suddenly and the rain came teeming down. The children embraced the elements, accepting that all puddles should be thoroughly splashed in.

An appeal was presented to endorse the joint Fellowship of Reconciliation and AFSC Campaign of Conscience, which was formed to challenge the economic sanctions that have been imposed on Iraq for the past ten years. Several gave voice to concerns or support of the campaign. We were unable to reach a

sense of the meeting.

Our traditional discussion of wider Quaker organizations this year took the form of a Spirit-led worship sharing session. We were inspired by the witness of Friends in their work with such organizations as Friends Peace Teams and workcamps, and how these activities have enriched their lives and their monthly

meetings.

With sunny warm weather for most of the weekend, worship sharing, workshops, and committees met under the trees. We enjoyed gentle breezes and bird songs along with our discussions. Worship sharing each day gave us a safe, loving home to give voice to our different spiritual experiences with the help of queries. Many workshops explored spirituality in a more structured format. Workshops included "Giving Voice to the Spirit in Scripture,"

"Diving Deep in the Waters of the Spirit," and "Familiar Parables Revisited."

The lovely harmonies of Friends' voices and guitars along with numerous simultaneous Frisbee games dissipated any grumbling of hungry tummies as we waited for the dinner bell. The thunderstorms cleared in rime for our annual dance, augmented this year by not only a great oldtimey band and caller, but also a hurdy-gurdy player.

Our hearts were moved by a large number of memorials, testifying to people who let their measure of the Divine Spirit illuminate their path and those of others around them.

As of Sixth-day morning, when this report is being written, we joyfully anticipate this evening's address by Kenneth Sutton, senior editor of FRIENDS JOURNAL. Kenneth's cheerful presence, along with that of Marty Grundy, have accompanied and enriched many of our activities. As more Friends join Illinois Yearly Meeting this weekend we anticipate the sacred and unifying presence of the Holy Spirit tomorrow at the Plummer lecture (to be given by Katherine Trezevant of Oak Park Meeting) and at our final meeting for worship.

We came to strengthen our leadings and our spirituality. We enjoy being with others who speak our unique Friendly language. We rejoice in the silence of our worship. We praise God for our blessings and trust in the

guidance of the Holy Spirit.

-Judy Erickson and Pam Kuhn

#### Fellowship of Friends of African Descent

Thirteenth Day, Eighth Month, 2000 To Friends Everywhere,

Jamaica 2000 is the hope that was realized as thirty-one adults and five children ages five to eighteen met as the Fellowship of Friends of African Descent for its sixth biennial gathering at Dragon Bay on the scenic shores of Port Antonio, Jamaica, West Indies. Monthly and yearly meetings from Arizona, California, Jamaica, Kenya, Minnesota, New Jersey, New York, Ohio, and Pennsylvania were repre-

sented among the participants.

The gathering program included workshops: "From Civil Rights to Economic Equality," "The Alternative to Violence Program," "The Listening Group for the United Nations Conference on Racism"; visits to Friends' Children's Homes—the Lindale Girls' Home and the Swift-Purscell Boys' Home—in Highgate; a children's program addressing the history of Jamaica, narure study (with an emphasis on flora and fauna), and visits to the Blue Lagoon and the Reach Falls; as well as worship sessions. Friends experienced both

unprogrammed worship at Dragon Bay and programmed worship at Seaside Meeting where Florence Pasley, a leader in Jamaica Yearly Meeting and a source of spiritual guidance to Friends, delivered the sermon on the theme of "Living for Christ," Colossians 3:13-17. Fellowship among the participants creared a climate for spontaneous worship during our travel by bus as Friends drew upon our heritage of song.

Our visits to the children's homes was a powerful experience; being physically present with these young people moved Friends not only to become their advocates but to do something tangible to help them. This was also the opportunity for conversations among young Friends about the vast economic disparity within the population they observed from the windows of the bus; one young man observed that the differences between the modest roadside dwellings and opulent build-

ings was "crazy."

From our plenary session forward a sense of oneness made it easy to share with each other whether this was the first or the sixth gathering for Friends. During meeting for worship for the purpose of business, Ftiends reviewed the minutes of the 1998 gathering, considered the question of active membership with respect to dues, created an ad hoc committee for outreach, agreed to include a column in the newsletter addressing concerns for youth including biracial children, and considered the suggested name change from the "Fellowship of Friends of African Descent" to the "Fellowship of Friends of Color." This was a Spirit-led and gathered session in which Friends, without rancor, freely and passionately testified to the deep significance naming ourselves Friends of African Descent held. After a lengthy deliberation there was a sense of the meeting that we would retain the name the Fellowship of Friends of African Descent even as we hope that the fellowship will serve as a model for other Friends of color in their particular struggles.

Although many of us did not know each other as individuals, we were conscious of our collective ancestry and our contemporary reality as people of African descent. As we sat in silent worship each one became more aware of the common bond that allowed us to speak to each other from inner emotion. We affirm and nurture that which bonds and sustains us. As we met under the theme of "Having come this far by faith—we therefore go forth speaking to that of God in everyone," we now recommend to all Friends this challenge, trusting that the Holy Spirit will grant us wisdom to let our lives speak.

For and on behalf of the Fellowship of Friends of African Descent,

-Vanessa Julye, clerk

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#### **Books**

#### Armed with Patience: Daily Life in Post Soviet Russia.

By Margaret Winchell. Hermitage Publishers, 1998. 257 pages. \$14/softcover.

Armed with Patience is a U.S. woman's view of everyday life in St. Petersburg during 1996; the author's knowledge of Russian history and Slavic languages and literatures makes this book far more compelling than any travelogue. The generalizations ring with authenticity because the author's personal encounters are framed in Russian history and culture. Readers who have traveled in the former Soviet Union and stayed in Russian homes in the past ten years will find the account resonates with their own experiences.

Armed with Patience will appeal to those who long to know how ordinary Russians cope in a period of "wrenching change." Americans are fortunate not to have lived through a period of hyperinflation. For Russians, Winchell tells us, "hyperinflation was not an abstract economic term but a frightening monster that stalked them relentlessly, devouring their meager supply of ruhles with unbelievable speed." The poignant story of an old woman trying to buy milk but returning it to the shelf when she found its cost brings that monster vividly to life.

Winchell divides the book into chapters describing different aspects of life, such as health care, commuting, arts, and shopping. Allowing only survival of the fittest, the sport of shopping would make even the most devoted U.S. shopper think twice before plung-

ing into such a marathon.

The delicate weaving together of past and present is beautifully accomplished in the chapter "Daily Bread." Historical notes depict the attitude of Russians to food from the perspective of their history. The profound influence of the Russian Orthodox Church on dietary habits is also described. The chapter "Spirituality" describes the resurgence of the Orthodox Church and its historical practice of Christianity. Winchell convincingly describes the spirituality of many Russians as fed by their historical consciousness, tradition, and mysticism.

A significant message of this book is the plea that Russia has much to teach us if we only are willing to learn. The text flows easily and is often amusing. People with courage, ingenuity, patience, and determination to survive are brought before us, although the anecdotes do not gloss over prejudices that are still alive in the society. Armed with Patience gives the reader an in-depth view of life for the ordinary individual and leaves one feeling humbled but connected.

—Jenny Hollingshead

Jenny Hollingshead is a member of Unami Meeting in Pennsburg, Pa.

#### Milestones

## Births/Adoptions

Henderson-Julia Noelle Henderson, on March 24, 2000, to Laura Smith Henderson and Peter Henderson. Her mother is a member of Bethesda (Md.) Meeting, and brothers Geoffrey and Christopher are junior members.

#### Deaths

diversity

· Workplace

stewardship

Environmental

Bahret-Alfred (Al) E. Bahret, on November 11, 1999, of a heart attack while walking at the Vanderbilt Estate in Hyde Park, New York. He was born on April 7, 1926, in Poughkeepsie, New York, and he used to help his father in the family greenhouse there. He graduated in 1943 from Roosevelt High School and subsequently from the Juilliard School of Music. He became a music teacher in elementary schools and directed the John Buchholz Memorial Handbell Ringers. At Poughkeepsie Meeting he organized "Music Sundays." He designed and planted "minigardens" in the meeting's community garden, adding an opportunity for fellowship after meeting for worship on sunny Sundays, with the harvest going to the Lunch Box, a soup kitchen serving the homeless and mental health patients. A student of the New Testament, Al wrote about the teaching of Jesus as revealed in the Gospel of Thomas. In the mid-'90s he became involved in prison ministry at Green Haven Correctional Facility, and when state and federal funding of college programs for prisoners ended, Al formed a charitable organization that raised money through gifts and grants to fund

them at Green Haven. He worked with administrators at Dutchess Community College to keep the program going, and he shared his experience with other Quakers through his work with New York Yearly Meeting's Prison Committee. In his last year, he was a facilitator for the Alternatives to Violence Program. He will be missed for his sense of humor, tireless efforts on behalf of the prisoners he respected so much, and willingness to reveal himself on his spiritual journey. He brought laughter, music, and love to Poughkeepsie Meeting. He is survived by his former wife, Abla (Antar) Bahret, and three grown children, Adam, Abigail, and Ariana Bahret.

Bear-Frances Comly Bear, on June 19, 2000, at Homestead Village, Pennsylvania. She was born in Leola, Pa., in 1908, the daughter of the Reverend Robert and Jennie Trout Comly. Frances was a Phi Beta Kappa graduate of Dickinson College, after which she taught English at West (later called Reynolds) Junior High School in Lancaster, Pa., for 30 years. She and her husband, Elwood (Woody), moved to a stone farmhouse in the 1950s, and through her many activities in the Mt. Nebo community and the hospitality she extended, Frances developed friendships with five generations of her neighbors. She led Girl Scout troops, performed volunteer tutoring at the local elementary school, and influenced many to cherish and preserve the rural nature of southern Lancaster County. Frances was instrumental in the designation of the Tucquan and Clark's Run as part of the Wild and Scenic Rivers System. She encouraged the Lancaster County Nature Conservancy to purchase Tucquan Glen around Seven Streams and spent hours meeting with local boards of supervisors, state officials, citizens, focus groups, and all who could help achieve the protection of her beloved natural areas. She served on the Martic Township Planning Commission. She insisted that Martic township planners walk the land before discussing its use. In 1980, Frances's farm became the first in Lancaster County to be preserved. With the help of attorney Jean Kohr she formulated the deed restrictions that would become a template for farm preservation. Frances often took visitors on hikes with her dogs. Most of all she loved to walk down to the Tucquan Stream at the bottom of her land amid hills and old woods, sit on a large, smooth boulder, remove her sandals, and step into the cool water. In 1955 Frances joined Lancaster Meeting and began a life of extraordinary service to the meeting and its members. She shared produce from her garden, brought armloads of holly to decorate the tables for the Christmas candlelight supper, contributed potted plants to peace fairs, and hosted the annual Lancaster Meeting picnic. She showed loving concern to members and attenders who were experiencing trouble. A First-day school teacher, she enriched a generation of meeting children with memories of overnights on her farm and her remembrance of their birthdays and personal achievements long after they had left her class, including correspondence with those who had moved away. Frances served on the committee that established the Waldorf School at the meetinghouse and was an active supporter of the school programs. Almost to the end of her life she served on the worship and ministry committee. Her memory of precedents at meetings for

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business was phenomenal. In 1995 Frances moved to Homestead Village, a retirement community. No one who knew her will forget the breathless, bubbling chuckle that animated her speech. She is survived by several nieces and nephews.

Jensen-Elizabeth Ann Jensen, 43, on May 17, 2000, at home in West Palm Beach, Florida. The elder daughter of Gordon and Gwendolyn Jensen, Liz was born February 5, 1957, in Bethlehem, Pennsylvania. She grew up in Glastonbury and Hartford, Connecticut, and graduated from Hartford Public High School in 1975 and Barnard College in 1979. She received an M.B.A. from University of New Haven in 1984 and was senior compliance officer at Mutual Services Corporation. She joined Friends in 1997 and served Palm Beach (Fla.) Meeting in many capacities: newsletter editor, finance committee, yearly meeting treasurer, hymn singer, and cookie maker. Her memorial testified to the many lives she had touched through her varied interests, including Gilbert and Sullivan, junk food, gardening, children, movies, board games, travel, German, and reading. She faced her illness with an heroic lack of self-pity, several ready puns, and a supply of dry wit. She is survived by her parents, Gordon and Gwendolyn Jensen; a brother, Donald Jensen; a sister, Alicia Jensen; two nephews; her dog Lucy; and many loving friends.

Skott-Hilda Skott, 81, on April 26, 2000, in Lakewood, Washington. Born in South Dakota on April 4, 1919, Hilda spent her childhood on a farm in Iowa. She attended universities in Iowa, Wisconsin, and Washington, D.C., graduating with a Master's degree in Sociology. She worked for the Army Service Corps in Europe, the Girl Scouts, the Washington State Department of Welfare, and in vocational rehabilitation at Western State Hospital in Steilacoom, Wash. Hilda later obtained her teaching credentials and taught for some years at Pierce College in Tacoma, training substance abuse counselors. She was a member of the Unitarian Universalist Church since the 1950s, and until her death she maintained membership in the Tacoma Unitarian Universalist Church. For the past nine years, with her companion Julius Jahn, she was a regular attender at Tacoma Meeting. She was active on the meeting's Peace and Social Concerns Committee and the Meeting for Learning Planning Committee. She was also an active member in the Tacoma Fellowship of Reconciliation. She had an enthusiasm for and love of nature, and after retirement she devoted time to writing and to helping children experience the wonders of nature. She also wrote a monograph for the Fort Steilacoom Historical Association on the history of Western State Hospital. A collection of her poetry, Which Way the Swallow, was published the year before her death. An article on the pioneer days of Lakewood is to be published posthumously by the Washington State Historical Society in its magazine Columbia. Many schoolchildren will remember Hilda for the eye-opening nature walks she led through Farrell's Marsh in Steilacoom. She is survived by a sister, Signe Cooper.

Von Laue—Theodore H. Von Laue, 83, on January 22, 2000, in Worcester, Mass. He was born on June 22, 1916, in Frankfurt, Germany, and grew up in a suburb of Berlin. As a boy, he artended Nazi youth meetings, served in the German navy,

and attended Freiburg University. Since his father, Max Von Laue, a Nobel laureate in physics, did not want his son to grow up in "a country run by gangsters," he sent Theo to Princeton University, beginning with the junior year. Although adjustment to the new culture and language was difficult, he graduated magna cum laude and Phi Beta Kappa from Princeton, and studied German history on scholarship as a graduate student, eventually receiving a Ph.D. in 1944. After attending a Penncraft workcamp in 1938 sponsored by American Friends Service Committee, Theo joined Princeton Meeting and remained an active Quaker for his entire life. Because of a report filed by his landlord, Theo was arrested as an enemy alien in 1942 while sailing off the New Jersey coast and spent four months in prison until letters from faculty-including a letter from Albert Einstein, who was a friend of his father's—gained his release. In 1943 he married Hildegarde Hunt. After registering as a pacifist and a conscientious objector and serving in the United States Army Medical Corps in 1945-46, he resumed his academic career, teaching at colleges and universities in the Philadelphia area for several years. His first book, Leopold von Ranke: The Formative Years, was published in 1950. Meanwhile, he began a study of the Russian language and history at Columbia University and then accepted an appointment at the new campus of the University of California in Riverside. He published Sergei Witte and the Industrialization of Russia (1963) and Why Lenin? Why Stalin? (1964). In 1966 he accepted a professorship at Washington University in St. Louis. The previous year, he and his daughter Madeleine had participated in the Selma to Montgomery march, and later he participated in efforts to end the war in Southeast Asia. His son Christopher died in 1968. In 1970, Theo was appointed Jacob Hiatt Professor of European History at Clark University. In 1976, Theo and Hildegarde divorced. After a Guggenheimsponsored year in London studying African history and anthropology and traveling in West Africa, Theo's interests turned to world history, and he became an early member of the World History Association and hegan a series of textbooks with Marvin Perry. In 1976 he married Angela Turner. In 1983 he retired from full-time teaching, and in 1987 The World Revolution of Westernization was published. Theo lectured widely on Russian history and culture and worked with secondary school teachers in developing curricula on world history. For many years Theo represented Worcester-Pleasant Street (Mass.) Meeting as a member of the Worcester County Ecumenical Council, working on various initiatives for peace and disarmament, and in this capacity helped to establish a sister-city relationship with the Russian city of Pushkin. "As a teenager," he wrote, "I had experienced a mystical seizure during a solitary hike in the Alps, unrelated to religion but remembered as the most powerful sensation of an overwhelming harmony uniting me with the universe. In Quaker worship, I began to use that memory as my guide, trying somehow to recreate its bliss as access to 'that of God' transcending all rational comprehension. He is survived by his wife, Angela; his former wife, Hildegarde; two daughters, Madeleine Von Laue and Esther Bernard; a sister, Hilde Lemcke; and two grandchildren.

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Western Quaker Reader, Writing by and about Independent Quakers in the Western United States, 1929-1999. Anthony Manousos, ed. "Excellent job of weaving the threads of the western experience together. . . . Readers will want this book for reference as well as for sampling the essays for years to come."—Margaret Bacon. 352 pp., paperback. Send check for \$23 made out to Friends Bulletin, \$238 Andalucia Court, Whittier, Ca 90601, Intro. subscription to FB, magazine of Western Quakers, only \$15. <www .quaker.org/fb>. <Friendsbul@aol.com>.

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January 19-21: Religion, Justice and Health Care: The Many Connections, with Charlene Galarneau and Suzanne Seger
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A Ph.D. is preferred for both positions. Active participa-tion within the larger Religious Society of Friends is expected. Review of applications will begin December 1. Both positions are available July 1, 2001.

Nominations or vitas and references should be sent to: Phil Baisley, Earlham School of Religion, 228 College Avenue, Richmond, IN 47374. <a href="mailto:kishmond.com/bridge-arlham.edu">kishmond.com/bridge-arlham.edu</a>, 800-432-1377 ext. 1715. Earlham School of Religion is an Affirmative Action/Equal

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Friends School of Minnesota is seeking several faculty and staff for the 2001/02 school year. FSM is a fully accredited, 160-student K–8 school. FSM offers a positive model of progressive education through rigorous academics, its conflict resolution program, and a commitment to diversity. Salary range \$28-37,000 plus full benefits. Possible openings include: Middle School Teacher, Lower School Teacher, Spanish Teacher, Librarian (part-time).

Please send cover letter, résurné, statement of educational philosophy, and three references to: Personnel Committee, Friends School of Minnesota, 1365 Englewood Avenue, St. Paul. MN 55104.

New England Yearly Meeting is looking for an enthusiastic Young Adult Friend to fill the position of Administrative Assistant/Young Adult Friends Coordinator. Salary: \$24,000 plus benefits. Interviews December 9. Start date February 2001. Applications to: New England Yearly Meeting, 901 Pleasant Street, Worcester, MA 01602, or call (508) 754First-day School Teacher needed. Buckingham Friends Meeting K-6th Grade. \$50 per 45-minute class session. Teaching and Ouaker background preferred. Send résumé c/o Karen Kay, 5316 Mountain Top Road, New Hope, PA 18938. (215) 794-5543.

Quaker United Nations Office, New York—Opportunity for two interns at the Quaker UN Office from September 2001 through August 2002. Interns follow disarmament, human rights, economic justice, development, environment, women and children, indigenous people, refugees, and regional issues at the UN; research/write articles and briefing papers; arrange/attend UN and other meetings; assist with office administration. Candidates must be college graduates or have equivalent experience, demonstrate interest in international affairs and a commitment to Friends' principles, and possess good writing/computer skills. Stipend and medical coverage offered.

For information and application form write: Quaker UN Office, 777 UN Plaza, New York, NY 10017, or by email: <qunony@pipeline.com> or check our website at <www.

quno.org>.

Deadline for submission of application and references: February 9, 2001.

Allen's Neck Friends Meeting in Dartmouth, Mass., is seeking a part-time pastor starting in the Fall of 2000. Duties will be: leading worship, pastoral care, community outreach and involvement in all meeting activities. A parsonage is provided. Please send resume to: Sharon Wypych, <SLWyp619@aol.com>. Or: Sharon Wypych, 175 Division Road, Westport, MA 02790-1347.

Monteverde Friends School needs K-12 teachers, a special ed. teacher, and volunteers. School year begins in August. MFS is an English-dominant, billingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included for teachers. Teachers please apply by January 31, volunteers any month, to Jenny Rowe, Monteverde Friends School, Monteverde 5655, Puntarenas, Costa Rica. Tel/fax: (506) 645-5302. E-mail: <mfschool@racsa.co.cr>with copy to <vandusen@racsa.co.cr>

Arthur Morgan School. A small junior high boarding school seeks houseparents and teachers for 2001–2002 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives, music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send résumé with cover letter to: Nicole Delcogliano or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Interns, 9–12 month commitment beginning January, June, or September. Assist with seminars and hospitality at William Penn House, five blocks from U.S. Capitol. Room, board, and small stipend. WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Resident. Redwood Forest Friends Meeting, Santa Rosa, Calif. Residents performing hospitality and caretaking duties are sought for a dynamic Friends meeting north of San Francisco. Post inquiries to Resident Committee, RFFM Box 1831, Santa Rosa, CA 95402.

Quaker House of Fayetteville, North Carolina, seeks a director to counsel military personnel who want a discharge, information about their rights, or who are AWOL. Serving the Southeastern U.S., the director works with a nationwide organization of counselors as part of the GI Rights Network. The director must have a commitment to Quaker faith and practice. The work involves frequent phone contact with service members, sometimes in crisis. An ideal candidate will have good organizational skills, a sense of hurnor, speak and write well, deal comfortably with a diverse range of Friends, be comfortable on a computer, and be able to live and work in a predominantly military area. Applicants need not be experienced military counselors, but will need to learn rapidly. The director is responsible for daily operation of the office, written communication (including newsletter), representing Quaker House to the public, training and supervising volunteers, and supporting the life of Fayetteville Friends Meeting. The director may also pursue projects that support nonviolence and justice in ways compatible with personal leadings and Quaker testimonies.

leadings and duaker testimonies. House provided (which is also the office and meetinghouse), use of a car. utilities. insurance, and small salary.

use of a car, utilities, insurance, and small salary. Fayetteville is adjacent to Fort Bragg Army Post (one of the largest in the world) and Pope Air Force Base. Since 1969 Quaker House has been a presence for peace in Fayetteville, supported by Friends Meetings and individual donations. Send letter of intent, résumé, name, address, and phone of three references (one of which is to address the applicant's involvement in his/her meeting and Friends activities) to Search Committee, Quaker House, 223 Hillside Avenue, Fayetteville, NC 28301 or <br/>
- Vettigue 1988 of the control of the c

Caretaker(s) wanted: live on Vermont farm in exchange for property and rental management. Summer 2001. Stipend. <a href="mailto:sww.forestecho.net">sww.forestecho.net</a>, <a href="mailto:scare">sackhunt@sover.net</a>, (802) 457-9171.



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Sidwell Friends School, a coed, pre-K-12 Quaker day school located in Washington, D.C., invites qualified applicants for staff and faculty positions that may be applied for at any time. Members of the Society of Friends

are particularly encouraged to apply. Sidwell Friends, students, and alumni represent many cultural, racial, religious, and economic backgrounds. The school's vigorous academic curriculum is supplemented by numerous offerings in the arts and athletics. A Chinese language and history program is shared with other area schools on a consortium basis. The curriculum includes community service requirements and opportunities for internships in Washington, D.C., and a student year abroad. Educational and extracurricular activities are enriched by the school's presence in the nation's capital. Send cover letter and résumés to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, NW, Washington, DC 20016.

#### **Rentals & Retreats**

Nantucket, four bedrooms, two baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. Available June, July, and August, two weeks minimum. Nonsmokers. (978) 462-9449 evenings.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

Cape May, N.J., Beach House—weekly rentals; weekend rentals in off-season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wraparound porch. Call: (718) 398-3561.

A Friendly Maui vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

Quiet Wisconsin Country Home. Private room. Share house, 35 acres hills/trees with owner. \$250/month or work in lieu of cash. Utilities included. (608) 525-8948.

#### Retirement Living

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenties such as library, auditorium, wood shop, computer lab. CCAC Accredited. Reasonable fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-659. For more information, call Lenna Gill at (800) 253-4951. <www.foxdalevillage.org>.



Friends Homes, Inc., founded by North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service, continuing care retirement communities offer-

continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952, or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.



Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual

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Kendal at Longwood; Crosslands • Kennett Square, Pa. Kendal at Hanover • Hanover, N.H. Kendal at Oberlin • Oberlin, Ohio Kendal at Ithaca • Ithaca. N.Y.

Kendal at Lexington • Lexington, Va. Communities under development:

Kendal on Hudson • Sleepy Hollow, N.Y. Kendal at Granville • Granville, Ohio Kendal at Furman• Greenville, S.C. Independent living with residential services:

Independent living with residential services: Coniston and Cartmel • Kennett Square, Pa. Nursing care, residential and assisted living: Barclay Friends • West Chester. Pa.

Advocacy/education programs:
Untie the Elderly • Pa. Restraint Reduction Initiative
Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. E-mail: <info@kcorp.kendal.org>.

#### Schools

Friends Meeting School. Serving 90 students on 50+acres in southern Frederick County between I-270 and I-70. Coed, pre-K to grade 8. Strong academics, Quaker values, small classes, warm caring environment, peace skills, Spanish, extended day program, optional piano lessons. 3232 Green Valley Road, Ijamsville, MD 21754, (301) 798-0288 <a href="friendsmeetingschool.org">friendsmeetingschool.org</a>.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

John Woolman School. Rural California, grades 9–12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (530) 273-3183.

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

Westtown School. Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (pre-K-10) and boarding (9-12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 399-7900.



Orchard Friends School. A school for children, ages 4–12, with language-based learning differences. 16 East Main Street, Moorestown, NJ 08057. Phone: (856) 802-2777. Fax: (856) 802-0122. E-mail: <OrchardLD@aol.com>.

Frankford Friends School: coed, K–6; serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. Arthur Morgan School, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Westbury Friends School-Academic excellence in a nurturing Ouaker environment for 170 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly quali-fied teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation/holiday, summer programs. Half- and full-day nursery, pre-K. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

Sandy Spring Friends School. Five- or seven-day board-ing option for grades 9–12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team ath-letic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. <a href="https://www.ssfs.org">www.ssfs.org</a>.

The Quaker School at Horsham, a value-centered elementary and middle school for students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia, Bucks, and Montgomery Counties. 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

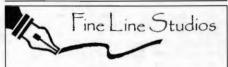
Come visit Olney Friends School on your cross-country Come visit **Oiney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio ARTA (2001) 465 655 43713. (740) 425-3655.

United Friends School: coed; preschool-8; emphasizing

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#### Summer Camps

Friends Music Camp—exciting, challenging Quaker-sponsored program for ages 10–18—invites your inquiries. Why is FMC's return rate so high? Music, musical theatre, friendships, canoe trip, soccer, Quaker community. Brochure, video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311, (937) 767-1818. <a href="mailto:rmusicfmc@aol.com">rmusicfmc@aol.com</a>>.



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ngmooselodge.com>.

> h person is challenged to explore and develop itents and skills. Woodbrooke is a small, noncomilents and skills. Woodbrooke is a small, noncom-ology-oriented camp located on 220 wooded / Meeting. Woodworking, pottery, canoeing, back-great place to have fun and make lasting friend-i) 647-8703; <www.campwoodbrooke.com>.

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LE-Unprogrammed meeting 10 a.m. Sundays nomes. Call (205) 837-6327 or write P.O. Box tsville, AL 35810.

lount County)-Worship group. (205) 429-3088.

AGE-Call for time and directions. (907) 566-

KS-Unprogrammed, First Day, 10 a.m. Hidden 3 Center, 2682 Gold Hill Rd. Phone: 479-3796. Unprogrammed, 10 a.m. Sunday. 750 St. Anns as, Alaska 99824. Phone: (907) 586-4409. Inprogrammed. Call for time and directions.

school 10 a.m. 402 S. Beaver, 86001. McNEAL-Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (520) 642-9274 or (520) 642-9900.

PHOENIX-Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5831 or 955-1878.

PRESCOTT-Worship group (602) 778-5971 or 445-7619. TEMPE-Unprogrammed worship and First-day school 10 a.m. 318 East 15th Street, 85281. Phone: 968-3966. TUCSON-Pima Friends Meeting (unprogrammed). First-day school and worship 8:30 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520)

323-2208.

#### Arkansas

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-

HOPE-Unprogrammed. Call: (870) 777-5382. LITTLE ROCK-Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at 3415 West Markham. Phone: (501) 664-7223.

MENA-Unprogrammed. Call: (501) 394-6135.

#### California

ARCATA-11 a.m. 1920 Zehndner. (707) 677-0461. BERKELEY-Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

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#### CANADA

HALIFAX, NOVA SCOTIA-(902) 461-0702 or 477-3690. OTTAWA-Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.

PRINCE EDWARD IS.-Worship group (902) 566-1427. TORONTO, ONTARIO-Worship and First-day school 11 a.m. 60 Lowther Ave. (north from cor. Bloor and Bedford).

#### **COSTA RICA**

MONTEVERDE-Phone 645-5207 or 645-5036. SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday. Phone: 224-4376 or 233-6168.

CAIRO-First, third, and fifth Sundays at 7 p.m. Call Alan Swanson, 337-1201, or Ray Langsten, 357-6969 (days).

#### **EL SALVADOR**

SAN SALVADOR-Unprogrammed meeting. Call Carmen Broz 284-4538.

#### FRANCE

PARIS-Unprogrammed meeting for worship 11 a.m. Sundays at Centre Quaker International, 114 Rue de Vaugirard, 75006 Paris. Entrance at 114 bis. Phone: 01-45-48-74-23. The Center has no sleeping accommodation. NEW DELHI-Unprogrammed worship, 10 a.m. Sundays at National YWCA Off,ice, 10 Parliament St., Tel.: 91-11-6963925.

#### MEXICO

CIUDAD VICTORIA, TAMAULIPAS-Iglesia de los Amigos, Sunday 10 a.m.; Thursday 8 p.m. Matamoros 737 2-29-73.

MEXICO CITY-Unprogrammed meeting Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-0521.

#### **NICARAGUA**

MANAGUA-Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: 813-821-2428 or 011-505-266-0984.

### **UNITED STATES**

#### Alabama

**AUBURN-**Unprogrammed meeting, Sundays 9 a.m. Room 205, 132 N. Gay St. Phone: (334) 887-9688 or 826-6645. BIRMINGHAM-Unprogrammed meeting. 10 a.m. Sundays. 4413 5th Ave. S., Birmingham, AL 35222. (205) 592-0570. FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (334) 928-0982.

BERKELEY-Strawberry Creek, P.O. Box 5065, (510) 524-9186. Unprogrammed worship and First-day school 10 a.m. At Crowden School, 1475 Rose St. (at Sacramento),

CHICO-9:45–10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th Ave. (530) 897-3638.

CLAREMONT-Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont. DAVIS-Meeting for worship First Days 9:45 a.m. 345 L St. Visitors call 753-5924.

SHOS LOS. VISIONS Call 793-9924.

FRESNO-Unprogrammed meeting. Sunday 10 a.m. 2219
San Joaquin Ave., Fresno, CA 93721. (209) 237-4102.

GRASS VALLEY-Meeting for worship 9:45 a.m.,
discussion/sharing 11 a.m. John Woolman School
campus, 13075 Woolman Ln. Phone: (530) 265-3164.

**HEMET-**Meeting for worship 9:30 a.m., 26665 Chestnut Dr. Visitors call (714) 925-2818 or 927-7678.

LA JOLLA-Meeting 10 a.m. 7380 Eads Ave. Visitors call

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

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

MARIN COUNTY-10 a.m. 177 East Blithedale Ave., Mill Valley, Calif. Phone: (415) 435-5755.

MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10 a.m. Call (408) 649-8615.

OJAI-Unprogrammed worship. First Day 10 a.m. For meeting place, call Quaker Dial-a-Thought (805) 646-0939, or may be read and heard on <a href="http://">http://</a>
Nome.earthlink.net/~vals/OjaiFriends/OjaiFriends.html>.

ORANGE COUNTY-Meeting for worship 10 a.m. 117 W. 4th St., Ste. 200, Santa Ana, CA 92701-4610. (714) 836-255

PALO ALTO-Meeting for worship and First-day classes for children 10:30 a.m. 957 Colorado. (650) 856-0744. children 10:30 a.m. 957 Colorado. (650) 856-0744.

PASADENA-Orange Grove Monthly Meeting, 520 E.
Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (626) 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting. Unprogrammed. Call (909) 882-4250 or (909) 682-5364.

SACRAMENTO-Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 386-

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 3850 Westgate Place. (858) 672-3610. SAN FRANCISCO-Meeting for worship and First-day school, 11 a.m., Sundays. 65 9th Street. (415) 431-7440. SAN JOSE-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 246-0524. SAN LUIS OBISPO-Two worship groups in area: (805) 239-9163, 528-1249, or 528-6487.

SANTA BARBARA-Antioch Univ., 801 Garden St., 10 a.m. children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-4012. Phone: (805) 965-0906. SANTA CRUZ-Meeting 10:30 a.m., at Georgiana Bruce Kirby School, 117 Union St., Santa Cruz.

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

SANTA ROSA-Redwood Forest Meeting. Worship 10 a.m. 1647 Guerneville Rd. Phone: (707) 578-3327.

SEBASTOPOL-Apple Seed Friends. Unprogrammed worship 10 a.m. Garzot/Duffield Building, Libby Park (corner of Valentine and Pleasant Hill Rd.). Contact Ron Higgins (707) 887-1160.

STOCKTON-Delta Meeting, Unprogrammed, 10:30 a.m. 2nd, 3rd, 4th First Days, AFSC Center, 445 West Weber. For information, call (209) 478-8423.

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (559) 734-8275.

WHITTIER-Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

#### Colorado

BOULDER-Meeting for worship 8:30 a.m. and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, Colo. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-

DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 77-3799 or 235-0731.

DURANGO-Unprogrammed worship, First-day school, and adult discussion. 803 County Rd. 233. (970) 247-0538 or (970) 247-5597. Please call for times.

FORT COLLINS-Meeting for worship and First-day school 10 a.m., 2222 W. Vine. (303) 491-9717.

NORTH METRO DENVER-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 469-0855, e-mail: <coloradopiedmontfm@yahoo.com>.

#### Connecticut

HARTFORD-Meeting and First-day school 10 a.m., discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 232-3631.

MIDDLETOWN-Worship and First-day school 10 a.m. 267
William Street (2nd floor), Phone: (860) 663-3022.

NEW HAVEN-Meeting and First-day school, Sundays,
10:30 a.m. 225 East Grand Ave., New Haven, CT 06513. (203) 468-2398

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. (860) 889-1924 or 442-7947.

NEW MILFORD-Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 354-1346.

STAMFORD-GREENWICH-Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.

STORRS-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459. WILTON-Worship and First-day school 10 a.m.
317 New Canaan Rd., Rte. 106. (203) 762-5669.
WOODBURY-Litchfield Hills Meeting (formerly
Watertown). Woodbury Community House, Mountain Rd.
at Main St. Worship and First-day school 10 a.m. Phone:

#### **Delaware**

CAMDEN-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 697-6910. CENTRE-Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd. HOCKESSIN-Worship 10:45 a.m. First-day school 10 a.m. Sept.—May. Childcare provided year round, N.W. from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

NEWARK-Worship and First-day school 10:30 a.m. Preparation for worship 9:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398. ODESSA-Worship, first Sundays, 11 a.m., W. Main Street. WILMINGTON-Worship and First-day school 10:30 a.m. 4th & West Sts. Phone: 652-4491.

#### District of Columbia

WASHINGTON-Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310, <a href="https://www.quaker.org/fmw">www.quaker.org/fmw</a>. Unprogrammed meetings for worship are regularly held at:

MEETINGHOUSE-2111 Florida Ave. Worship at 9 a.m., 11 a.m., and 6 p.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.

QUAKER HOUSE-2121 Decatur Pl., adjacent to meetinghouse. Worship at 10 a.m. with special welcome for Lesbians and Gays.

MONTHLY MEETING DAY SCHEDULE-(second First Days Sept.—June; third First Day in July) meetings for worship held at 8:30 a.m. in the meetinghouse and 10 a.m. in both buildings (First-day school at 10:20). FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 a.m. First Days. CAPITOL HILL WORSHIP GROUP-at William Penn House, 515 E. Capitol St. SE, at 10:30 a.m. First Days.

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 854-2242. DAYTONA BEACH-Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 734-3115 for information. DELAND-Worship and First-day school 4 p.m. Unitarian Church, 820 N. Frankfort. Info: (904) 734-8914. FT. LAUDERDALE-Meeting 11 a.m. Information line (954)

FT. MYERS-Meeting at Calusa Nature Center, First Days at 10:30 a.m. Telephone: (941) 274-3313.

GAINESVILLE-Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

JACKSONVILLE-Meeting for worship, First Days. For location and time phone (904) 768-3648 or 733-3573. KEY WEST-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787 or Robert Campbell (305) 294-0689.

LAKE WALES-Worship group, (863) 676-2199. LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 585-8060.

MIAMI-CORAL GABLES-Meeting 10:30 a.m. 1185
Sunset Dr., 661-7374. Clerk: Gerry O'Sullivan, (786) 268-

OCALA-11 a.m.; ad hoc First-day School. 1010 N.E. 44th Ave., 34470. George Newkirk, contact. (352) 236-2839. ORLANDO-Meeting and First-day school 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

ST. PETERSBURG-Meeting, First-day school, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

SARASOTA-Worship 10 a.m., discussion 11 a.m., Sudakoff Hall, New College. For directions, call (941) 358-5759, or Fern Mayo, clerk, (941) 955-1974.

TALLAHASSEE-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; weekly Bible study; midweek worship. (850) 878-3620 or 421-6111.

TAMPA-Meeting and First-day school 10 a.m. Life Center, 6811 N. Central Ave. Phone contacts: (813) 854-2242 and 977-4022.

WINTER PARK-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

#### Georgia

ANNEEWAKEE CREEK-Worship Group—30 miles West of Atlanta. Unprogrammed Worship 11 a.m. Discussion following, 5525 Dorsett Shoals Lane, Douglasville, GA 30135. Call for directions Janet or Free: (770) 949-8079. ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11–12 a.m. On Poplar St. in the parsonage of Oconee St. Methodist Church. (706) 353-2856.

#### Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates.
Call (808) 322-3116, 775-0972.
HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m.

worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714. MAUI-Friends Worship Group. Contact: George R. Harker, (808) 879-4160, P.O. Box 1137, Kihei, HI 96753; or (808) 572-9205 (Vitarellis).

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 345-2049.

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323.

SANDPOINT-Unprogrammed worship group at 1025 Alder St., 10 a.m. Sundays. Call for summer schedule. Call Elizabeth Willey, 263-4788.

#### Illinois

**BLOOMINGTON-NORMAL-**Unprogrammed worship and First-day school 10:30 a.m. in members' homes. (309) 454-5463 or (309) 862-1908.

CHICAGO-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: 288-3066.

288-3066.

CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.

CHICAGO-Northside (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 10:30 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (312) 409-0862.

DECATUR-Worship and First-day school, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 872-6415.

DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

EVANSTON-Worship 10 a.m. 1010 Greenleaf, 864-8511. GALESBURG-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-7097 for location.

homes. (309) 343-7097 for location.

LAKE FOREST-Worship 10:30 a.m. at meetinghouse.
West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest,
60045. Phone: (847) 234-8410.

McHENRY COUNTY-Worship 5 p.m. (815) 385-8512.

McNABB-Clear Creek Meeting. Unprogrammed worship
11 a.m., First-day school 10 a.m. Meetinghouse 2 miles
south, 1 mile east of McNabb. Phone: (815) 882-2214.

OAK PARK-Worship 10 a.m. (First-day school, childcare),
Oak Park Art League, 720 Chicago Ave., P.O. Box 3245,
Oak Park, CO 60303-3245. (708) 386-6172—Katherine.

PARK FOREST-Worship 10 a.m. (708) 748-2266.

PARK FOREST-Worship 10 a.m. (708) 748-2266. ROCKFORD-Unprogrammed worship, First Days, 11 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241. URBANA-CHAMPAIGN-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 344-6510.

**BLOOMINGTON-**Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.

EVANSVILLE-Unprogrammed worship. Call (812)

FORT WAYNE-Open worship 10 a.m., First-day School and adult discussion 10:45 a.m. 6557 North Clinton. (219)

HOPEWELL-Unprogrammed worship 10 a.m., discussion 11 a.m. 20 mi. W. of Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. (317) 478-4218.

INDIANAPOLIS-North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, worship 10 a.m. Children welcome, 926-7657

INDIANAPOLIS-Valley Mills Friends Meeting, 6739 West Thompson Road. Charles Bunner, pastor. Call (317) 856-4368 for meeting times. Web page: <a href="http://">http://</a> vmfriends.home.mindspring.com>

MUNCIE-Friends Memorial Meeting, unprogrammed worship 8:30 a.m., First-day school 9:30 a.m., programmed worship 11 a.m. 418 W. Adams St. (765) 288-5680.

RICHMOND-(HA) Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 966-3752.

SOUTH BEND-Unprogrammed worship, First-day school 9:45 a.m. (219) 277-7684, 232-5729.

VALPARAISO-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 Lincolnway. (219) 462-9997.

WEST LAFAYETTE-Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

AMES-Worship 10 a.m. Sun.; call (515) 232-2763 for

DES MOINES-Meeting for worship 10 a.m., discussion 11:30 a.m. Meetinghouse, 4211 Grand Ave. 274-4717. DUBUOUE-Worship 10:15 a.m., Sun., unprogrammed; Summer schedule varies. Call (319) 556-3685 or (319) 583-8653.

IOWA CITY-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234.

WEST BRANCH-(HA) Unprogrammed worship at 10 a.m., 2nd Sunday worship includes business; other weeks, discussion follows. 317 N. 6th St. Call: (319) 643-5639.

#### Kansas

LAWRENCE-(HA) Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship at 10 a.m. Child care awailable. (785) 843-3277.

MANHATTAN-Unprogrammed meeting. For time and location please telephone (785) 539-3733, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Conrows, 2371 Grandview Terrace, Manhattan, KS 66502.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 232-6263.

WICHITA-Heartland Meeting, unprogrammed worship 11 a.m. First Days. 14700 West Highway 54. (316) 729-4483. Carry-in lunch and business following worship on last First Day of month.

#### Kentucky

BEREA-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (606) 623-7973 or (606)

**BOWLING GREEN**-Unprogrammed Worship Group. Meets second and fourth First Days. Call (502) 782-7588. LEXINGTON-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Telephone: (606) 254-3319.

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: 452-6812.

BATON ROUGE-Unprogrammed worship 11 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (504)

NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave., New Orleans, LA 70118. (504) 865-1675. Visit us at <a href="https://www.tulane.edu/~quakers"></a>.

RUSTON-Unprogrammed. Call: (318) 251-2669. SHREVEPORT-Unprogrammed. Call: (318) 797-0578.

#### Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941

BELFAST AREA-Unprogrammed meeting for worship, 9:30–10:30 a.m. Telephone: (207) 338-4476.

BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-8216.

CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 627-4437. EAST VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. Jan Munroe, clerk, (207) 923-3141. LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, U.S. 202). No meeting July-August. Telephone: (207) 786-4325.

MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 866-4382.

PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.

WATERBORO-Unprogrammed worship, First-day school 9 a.m. For details call (207) 636-4149, 490-7113. WHITING-Cobscook Friends Meeting. Meeting for worship First Days 10 a.m. Jane Cook, clerk. (207) 726-5032.

#### 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. 1st/3rd/5th Sun. Nursery, 2303 Metzerott, near U. of Md. (301) 445-1114.

ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.

BALTIMORE-Stony Run (HA): worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles except 8:30 and 10 a.m. July and August, 5116 N. Charles St. 435-3773. Hornewood; worship and First-day school 11 a.m. Sept.—May (except 3rd Sunday—10 a.m.), 10 a.m. June—August. 3107 N. Charles St. (410) 235-4438. Fax (410) 235-4451. E-mail: sparkle@clark.net. BALTIMORE/SPARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 472-4583.

BETHESDA-Classes and worship 11 a.m. (year round)
Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

CHESTERTOWN-Chester River Meeting, 124
Philosophers Terrace. Worship 11 a.m. Clerk: Yasuo
Takahashi, P.Q. Box 1005, Chestertown, MD 21620. (410)

DARLINGTON-Deer Creek Meeting. Worship 10:30 a.m. Clerk, Anne Gregory, (410) 457-9188.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (410) 820-8347, 820-7952. FALLSTON-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Dale Varner, clerk, (410) 877-3015.

FREDERICK-Meeting for worship 10 a.m. First-day school 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.

PATAPSCO-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 997-2535

SALISBURY-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 543-4343 or 957-3451.

SANDY SPRING-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m. and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

SENECA VALLEY-Worship Group 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-

SOUTHERN MARYLAND-Patuxent Meeting. Worship 10 a.m. Call Peter Rabenold (410) 394-3124.

TAKOMA PARK-Preparative Meeting. Unprogrammed worship 4:30 p.m. Sunday, 301 Tulip Ave. (at Maple). P.O. Box 11365, Takoma Park, MD 20913. (301) 891-8887.

UNION BRIDGE-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

#### Massachusetts

ACTON-Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts. West Concord (during summer in homes). Clerk: Sarah Jeffries, 371-1619.

AMESBURY-Worship 10 a.m. 120 Friend St. Call (508) 463-3259 or (508) 388-3293.

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188, or clerk (413) 772-2826.

ANDOVER-Worship and First-day school, 10 a.m., 65 Phillips St., SHED kindergarten, (978) 470-0350.

BOSTON-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108.

CAMBRIDGE-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.), Phone: (617) 876-6883.

CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road.

DEERFIELD-GREENFIELD-Worship group Thursday

5:30 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are

FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmands Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.

GREAT BARRINGTON-(HA) South Berkshire Meeting Unprogrammed: 10:30 a.m. First Day, 280 Main Rd. (Rt. 23), Phone: (413) 528-1230.

MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834. MATTAPOISETT-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.

(Hte. 6). All are welcome. (508) 78-3379.

NANTUCKET-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (509) 228-0136.

NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring Street. Phone 990-0710. All welcome. NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-

NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. Smith College, Bass Hall, Room 210. (413) 584-2788.

SANDWICH-East Sandwich Meetinghouse, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-4181.

SOUTH SHORE-Worship and First-day school 10 a.m.
New England Friends Home, 86 Turkey Hill La., Hingham.
(617) 749-3556 or Clerk, Henry Stokes (617) 749-4383. WELLESLEY-Meeting for worship and Sunday school

10 a.m. at 26 Benvenue St. Phone: (781) 237-0268. WEST FALMOUTH-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773. WESTPORT-Meeting Sundays 10 a.m. Central Village.

WORCESTER-Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. YARMOUTH-Friends Meeting at 58 North Main Street in

South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

ALMA-MIDLAND-MT. PLEASANT-Unprogrammed meeting 10 a.m. Discussion 11 a.m. Clerk: Nancy Nagler, (517) 772-2421.

ANN ARBOR-Discussion, singing 10 a.m. Unprogrammed meeting for worship 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Co-clerks Peggy Daub and Jeff Cooper, (734) 668-8063.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. (248) 377-8811. Clerk: Marvin Barnes: (248) 528-1321

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

EAST LANSING-(HA) Red Cedar Friends Meeting, unprogrammed worship and First-day school, 12:30 p.m. All Saints Episcopal Church lounge, 800 Abbott Road. Worship only, 9:30 a.m. except first week of month, Sparrow Wellness Center, 1200 East Michigan Ave., Lansing. Both accessible. Call (517) 371-1047 or 371-1754.

FLINT-Crossroads Worship Group (Conservative): unprogrammed worship on 2nd and 4th Sundays, 3 p.m. Contact: (810) 743-1195 for location.

**GRAND RAPIDS-**Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-7701.

HOUGHTON-Hancock Keweenaw Friends Meeting: worship and First-day school first and third Sundays. (906) 296-0560 or 482-6827.

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

#### Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays. Call: (218) 829-6917.

DULUTH-SUPERIOR-Unprogrammed worship and First-day school, 10 a.m. 1802 E. 1st Street, Duluth.

Michael Koppy, clerk: (218) 729-7643.

MINNEAPOLIS-Minneapolis Friends Meeting,
4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159

MINNEAPOLIS-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (612) 321-9787 for more information.

NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street, Northfield. For information: Corinne Matney, 8657 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.

ROCHESTER-Unprogrammed meeting. Call: (507) 282-4565 or 282-3310.

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 9 a.m. and 10:30 a.m., Wednesday at 6:30 p.m.; adult education Sunday at 9 a.m.; First-day school Sunday at 10:30 a.m.; meeting for business first Sunday of month following 10:30 a.m. worship. (612) 699-6995. STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone: (651) 777-1698, 777-5651.

#### Missouri

COLUMBIA-Discussion 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-

KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.

1U a.m. Call: (816) 931-5256.

ST. LOUIS-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.

SPRINGFIELD-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

#### Montana

BILLINGS-Call: (406) 252-5065 or (406) 656-2163. GREAT FALLS-(406) 453-2714 or (406) 452-3998. HELENA-Call (406) 442-3058.

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

#### Nebraska

**LINCOLN-**Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 391-4765.

#### Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 615-3673.

RENO-Unprogrammed worship. For information, call: 329-

#### **New Hampshire**

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Sara Hubner, (207) 384-0991, or write: 392 Main St., S. Berwick, ME 03908. GONIC-Worship 2nd and 4th First Day, March through December, at 10 a.m. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Hugh MacArthur, (802) 785-4948. KEENE-Worship group-unprogrammed 10:30 a.m. Children's program and child care. 98 S. Lincoln St., Keene, N.H. Call (603) 352-5295.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.

PETERBOROUGH-Monadnock Meeting at Peterborough/ Jaffrey town line on rte. 202. Worship 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

WEST EPPING-Unprogrammed. 10 a.m. on 1st and 3rd First Days. Friend St., directly off rte. 27. Clerk: Fritz Bell, (603) 895-2437.

#### **New Jersey**

ARNEY'S MT.-Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609)

ATLANTIC CITY AREA-Worship 11 a.m., 437A S. Pitney

Rd., near Absecon. (609) 652-2637. **BARNEGAT**-Worship 10 a.m., 614 East Bay Ave. Visitors welcome. (609) 698-2058.

CAPE MAY-Beach meeting mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165. CINNAMINSON-Westfield Friends Meeting, rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

CROPWELL-Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

CROSSWICKS-Meeting and First-day school 9:30 a.m. (609) 298-4362

DOVER-RANDOLPH- Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-3987.

GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye Greate St., Greenwich. (609) 451-8217. HADDONFIELD-Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

MANASQUAN-First-day school 10 a.m., meeting 11:15 a.m. Rte. 35 at Manasquan Circle.

11:15 a.m. Rte. 35 at Manasquan Circle.

MARLTON-See CROPWELL.

MEDFORD-Worship 10 a.m. First-day school 10:30 a.m.
Union St. Meetinghouse. Call (609) 953-8914 for info.

MICKLETON-Worship 10 a.m., First-day school 11 a.m.
(609) 848-7449 or 423-5618.

MONTCLAIR-Meeting and First-day school 11 a.m., except July and Aug. 10 a.m. Park St. and Gordonhurst
Ave. Phone: (908) 931-1518. Visitors welcome.

MOORESTOWN-118 F. Main St. For meeting information

MOORESTOWN-118 E. Main St. For meeting information call (856) 235-1561.

MOUNT HOLLY-Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575. MULLICA HILL-Main St. Sept.-May First-day school 9:45 a.m., meeting for worship 11 a.m. Meeting only, June, July, and Aug., 10 a.m.

NEW BRUNSWICK-Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. at Hale St. (732) 846-8969.

NEWTON-Meeting for worship 10 a.m. 1st and 3rd Sundays. Haddon Ave. and Cooper St., Camden. (856)

PLAINFIELD-Meeting for worship and First-day school 10 a.m. 225 Watchung Ave. at E. Third St. (908) 757-

PRINCETON-Worship 9 and 11 a.m. First-day school 11 a.m. Oct-May. 470 Quaker Rd. near Mercer St. (609) 737-7142.

QUAKERTOWN-Worship and First-day school 10:30 a.m. Box 502, Quakertown 08868. (201) 782-0953. RANCOCAS-First-day school 10 a.m., meeting for

worship 11 a.m.

RIDGEWOOD-Meeting for worship and First-day school
10:30 a.m. 224 Highwood Ave. (201) 445-8450.

SALEM-Meeting for worship 11 a.m., First-day school
9:45 a.m. July and Aug. worship 10 a.m. East Broadway.

SEAVILLE-Meeting for worship 11 a.m. (July/Aug. 10
a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

SHREWSBURY-Meeting for worship and First-day school
10:30 a.m. Rte. 35 and Sycamore. Phone: (732) 741-4138

4138.

SOMERSET/MORRIS COUNTIES-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship held 10:30 a.m. Sept.—May. (908) 876-4491.

SUMMIT-Meeting for worship and First-day school 11 a.m. (July, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

TRENTON-Meeting for worship and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and caref for.

welcomed and cared for.

TUCKERTON-Little Egg Harbor Meeting. Left side of Rte, 9 traveling north. Worship 10:30 a.m. WOODBURY-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (609) 845-5080, if no answer call 845-9516. WOODSTOWN-First-day school 9:30 a.m. Meeting for worship 10:30 a.m. N. Main Street. (609) 358-3528.

#### **New Mexico**

**ALBUQUERQUE-Meeting and First-day school 10:30** a.m. 1600 5th St., N.W., (505) 843-6450. **GALLUP-W**orship group meets Sundays 10:30 a.m. Call 863-8911 or 863-4697.

LAS CRUCES-622 N.Mesquite. Contact: David Richman (505) 525-8322, Patricia Morrison (505) 525-2412, Jean MacDonald (505) 647-1943.

SANTA FE-Meeting for worship, Sundays 9 and 11 a.m.
Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.
CHAMISA FRIENDS PREPARATIVE MEETING-4 p.m.
worship/children's prog. at Westminster Presb. Church on
Manhattan at St. Francis. Info.: (505) 466-6209. SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: 388-9053, 538-3596, 536-9565, or 535-2330 for location. SOCORRO-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0277.

TAOS-Clearlight Worship Group meeting for worship first and third Sundays 10:30 a.m. Taos Mental Health Building, cr. Salazar and Sipapu. Call (505) 751-1778.

#### **New York**

ALBANY-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 436-8812.

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

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 669-8549. BROOKLYN-Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.–Frl., 9–5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO-Worship 10:30 a.m. 72 N. Parade near Science Museum. (716) 892-8645 for further information.

BULLS HEAD RD.-Worship and First-day school 10:30 a.m. N. Dutchess Co., 1/4 mile E. Taconic Pky. (914) 266-

CANTON-St. Lawrence Valley Friends Meeting. (315) 386-4648.

CATSKILL-10 a.m. worship. Rt. 55, Grahamsville November-April in members' homes. (914) 985-7409 or (914) 434-3494.

CENTRAL FINGER LAKES-Geneva, Sundays: meeting and First-day school. Call for time and place: (716) 394-

CHAPPAQUA-Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 238-3170.

CLINTON-Mohawk Valley Monthly Meeting. New Swarthmoor Meeting House, Austin Rd., Clinton, NY 13323. (315) 853-3035.

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

EASTON-Unprogrammed worship and First-day school 11 a.m. Rte. 40. (518) 664-6567 or 677-3693. ELMIRA-10:30 a.m. Sundays. 155 West 6th St. Phone:

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 or (716) 532-6022. Summer season Chautauqua Inst. 9:30 a.m.

HAMILTON-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles west of Smyrna. Phone: Marjory Clark, (607) 764-8341.

HUDSON-Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@juno.com. ITHACA-Worship 11 a.m., Anabel Taylor Hall, Oct.-May, worship 10:30 a.m., Hector Meeting House, Perry City Rd., June-Sept. Phone: 273-5421.

LONG ISLAND QUARTERLY MEETING-meetings normally at 11 a.m.

BETHPAGE P.M.-second and fourth First Days CONSCIENCE BAY M.M.-St. James

FLUSHING M.M. JERICHO M.M.

MANHASSET M.M.-10 a.m. June to August MATINECOCK M.M.-10 a.m.

PECONIC BAY M.M.-Southampton College and

SHELTER ISLAND E. M .- 10:30 a.m. May to October

Contact us at <www.nyym.org/liqm> or toll-free 877-222-FRIENDS or <longislandquaker@netscape.net>. NEW PALTZ-Worship, First-day school, and childcare 10:30 a.m. 8 N. Manheim. (845) 255-5791.

10:30 a.m. 8 N. Manheim. (845) 255-5791.

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. Earl Hall, Columbia
University: unprogrammed worship every First Day at
11 a.m. At 110 Schermerhorn St., Brooklyn:
unprogrammed worship at 11 a.m. every First Day. Phone
(212) 777-8866 (Mon.-Fri., 9–5) about First-day schools,
monthly business meetings, and other information.
OLD CHATHAM-Meeting for worship 11 a.m. Powell
House, Rte. 13. Phone 794-8811.

ONEONTA-Butternuts Monthly Meeting. Worship

ONEONTA-Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433

ORCHARD PARK-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-5749. POPLAR RIDGE-Worship 10 a.m. (315) 364-5563.

POPLAR RIDGE-Worship 10 a.m. (315) 364-5563.

POUGHKEEPSIE-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

PURCHASE-Meeting for worship and First-day school 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 946-0206 (answering machine).

QUAKER STREET-Worship 10 a.m. Easter to Thanksgiving. Rte. 7, Quaker Street, New York 12141. For winter schedule call (518) 234-7217.

ROCHESTER-(HA/hearing loop) 84 Scio St. (one block

winter schedule call (518) 234-7217.

ROCHESTER-(HA/hearing loop) 84 Scio St. (one block north of East Avenue across from East End Garage downtown). Meeting for worship weekly at 10:30 a.m. (ASL-interpreted). Religious education for children and adults 9:15 a.m. Call ahead for summer schedule. (716) 325-760 325-7260.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 735-4214. RYE-Unprogrammed meeting for worship, 624 Milton Road. Phone (914) 967-0539.

SARANAC LAKE-Meeting for worship and First-day school; (518) 523-3548 or (518) 891-4490.
SARATOGA SPRINGS-Worship and First-day school

10 a.m. Phone: (518) 399-5013.

SCARSDALE-Meeting for worship, 11 a.m. year round; First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Road, (914) 472-1807. John Randall, clerk, (914) 968-5312.

SCHENECTADY-Meeting for worship and First-day school, 10 a.m. 930 Albany Street. (518) 374-2166. STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 720-0643. SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave.

#### **North Carolina**

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 227 Edgewood Rd. (828) 258-0974.

BEAUFORT CITY-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Bob (252) 726-2035; Tom (252)

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 669-9198. BOONE-Unprogrammed meeting for worship 10 a.m. First Days. Sharon Kellam's house, 505 Green St., Boone, N.C. Dick Elzay and Michael Harless, clerks, (910) 667BREVARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (828) 884-7000.

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (828) 675-4456.

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 Raleigh Rd. Clerk: Matthias Drake, (919) 968-0044. Meetinghouse, (919) 929-5377.

CHARLOTTE-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. 599-4999.

DAVIOSON-10 a.m. Carolina Inn. (704) 892-3996. DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 732-9630.

FAYETTEVILLE-Unprogrammed worship, 11 a.m. 223 Hillside Ave. (910) 323-3912.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (336) 294-2095 or 854-5155.

GREENSBORO-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-5487.

GREENVILLE-Unprogrammed worship and First-day school. 355-7230 or 758-6789.

HICKORY-Unprogrammed worship, First-day school 10:15 a.m., forum 11:30 a.m. 328 N. Center St., (704) 328-3334.

RALEIGH-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, N.C. (919) 821-4414. WENTWORTH/REIDSVILLE-Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.

10:30 a.m. Call: (336) 349-5727 or (336) 427-3188. WILMINGTON-Unprogrammed worship 11 a.m. Discussion 10 a.m., 350 Peiffer Ave. 792-1811.

WOODLAND-Cedar Grove Meeting. First Day discussion 10 a.m., meeting tor worship 11 a.m. Call (252) 587-2571 or (252) 587-3911.

#### **North Dakota**

BISMARCK-Faith and Practice, 8 a.m., and meeting for worship, 9:15 a.m. Sundays, UUA Bldg, 818 E. Divide Ave, Contact Therm Kaldahl, clerk, at (701) 258-0898. FARGO-Unprogrammed meeting, 10:30 a.m. Sundays, UCM Building, 1239 12th St. N. (218) 233-5325.

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AKRON-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-0521.

ATHENS-10 a.m., 22 Birge, Chauncey (740) 797-4636. BOWLING GREEN-Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON-Sally Weaver Sommer, clerk, (419) 358-5411.

FINDLAY-Joe Davis, (419) 422-7668.

SIDNEY-(937) 497-7326, 492-4336. TOLEDO-Rilma Buckman, (419) 867-7709.

CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Ouaker-house phone: (513) 861-4353. Frank Huss, clerk.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331 or (614) 487-8422. DAYTON-Friends meeting FGC. Unprogrammed worship

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1516 Salem Ave., Rm. 236. Phone: (937) 643-9161.

**DELAWARE**-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.

**GRANVILLE-**Unprogrammed meeting at 10 a.m. For information, call (614) 587-1070.

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell. Phone: (330) 670-0053.

MANSFIELD-Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First Days at 10:30 a.m., Betsey Mills' parlor, 4th and Putnam Sts. Phone: (740) 373-5248.

OBERLIN-Unprogrammed worship Sundays, 10:30 a.m., 68 S. Professor. Midweek meeting Thursday, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (440) 774-5005. OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.

WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-8959.

WILMINGTON-Campus Meeting (FUM/FGC), Kelly Center. Unprogrammed worship 10:15 a.m. (937) 382-0067.

WOOSTER-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 345-9343 or (330) 345-8664.

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Richard Eastman, (937) 767-1511.

#### Oklahoma

OKLAHOMA CITY-Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10 a.m., Ouaker study group, midweek. (405) 632-7574, 631-4174. STILLWATER-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839. TULSA-Green Country Friends Meeting. Unprogrammed worship 5:15 p.m. Forum 4 p.m. For information, call (918) 743-6827.

#### Oregon

ASHLAND-Rogue Valley Friends Meeting.
Unprogrammed worship and children's program meet First Day mornings. In transition—call (541) 482-0814 anytime for time and place. Or call (541) 482-4335 till 9 p.m. PST.
CORVALLIS-(HA) Meeting for worship 11 a.m.

3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

FLÒRENCE-Unprogrammed worship (503) 997-4237 or 964-5691.

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10:15 a.m. Phone: (503) 232-2822.

BRIDGE CITY PREPARATIVE MEETING-Worship at 10 a.m. at Historic Neighborhood House, 3030 S.W. 2nd Ave., First-day school at 10:15 a.m. Contact Janet Jump, (503) 528-0213.

FANNO CREEK WORSHIP GROUP-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 8825 S.W. Barnes Road. Contact Margle Simmons, (503) 644-0501.

HOOD RIVER AND THE DALLES-MOUNTAIN VIEW WORSHIP GROUP-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Oreg. Contact Lark Lennox, (541) 296-3949.

SALEM-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone 399-1908 for information.

#### Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) (215) 884-2865.

BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

**BUCKINGHAM**-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Routes 202-263), Lahaska. (215) 794-7299.

CARLISLE-First-day school, Meeting for worship 10 a.m.; 252 A Street, (717) 249-8899.

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Lindia Drive, telephone (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

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

CONCORD-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block south of Rte. 1. DARBY-Meeting for worship and First-day school 11 a.m. Main at 10th St.

DOLINGTON-MAKEFIELD-Worship 11–11:30 a.m. First-day school 11:30–12:30. East of Dolington on Mt. Eyre Rd. DOWNINGTOWN-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2899. DOYLESTOWN-Meeting for worship and First-day school 10 a.m. East Oakland Ave.

DUNNINGS CREEK-First-day school/meeting for worship begins 10 a.m. N.W. Bedford at Fishertown, 623-5350. ERIE-Unprogrammed worship. Call: (814) 866-0682.

EXETER MEETING-191 Meetinghouse Rd., 1.3 miles north of Daniel Boone Hornestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Winfield Keck (610) 689-5509.

FALLSINGTON (Bucks County)-Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsbury, reconstructed manor home of William Penn.

GAP-Sadsbury Meeting, Unprogrammed worship 10:15 a.m. First-day school. Simmontown Rd., off Rt. 41, Gap, Pa. Call (610) 593-7004.

GLENSIDE-Unprogrammed, Christ-centered worship. First Day 10:30 a.m., Fourth Day 7:30 p.m. 16 Huber St., Glenside (near Railroad Station). Telephone (215) 576-1450.

GOSHEN-Worship 10:45 a.m., First-day school 11 a.m., SE comer Rte. 352 and Paoli Pike, West Chester. (610) 692-4281

GWYNEDD-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumneytown Pike and Rte. 202. HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

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

HAVERTOWN-Old Haverford Meeting (HA). East Eagle Rd. at Saint Dennis Lane, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

HORSHAM-First-day school (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127. INDIANA-Unprogrammed meeting for worship 10:30 a.m., first and third Sundays. (724) 349-3338.

KENDAL-Worship 10:30 a.m. Kendal Center, Library, U.S. Rte. 1, 31/2 mi. S of Chadds Ford, 11/4 mi. N of Longwood Gardens. Kitty Eckfeldt, clerk.

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

LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. 392-2762.

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

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

LEWISBURG-Worship 10: 30 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

LONDON GROVE-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and rte. 926., 5 miles W of Kennett Square. (610) 268-8466.

MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 692-4215. MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint Firstday school 9:30 a.m. at Media, Sept.—Jan., and at Providence, Feb.—June, 125 W. Third St.

MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.—June and at Media, Sept.—Jan. MERION-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30–11:30 a.m. Adult education 10:30–11 a.m. Delaware County, Rte. 352 N. of Lima. Clerk, Christina Stanton (610) 690-0945.

MIDDLETOWN-First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and Eighth Months, worship 10–11 a.m. At Langhorne, 453 W. Maple Ave.

MILLVILLE-Worship 10 a.m., First-day school 11 a.m. Main St. Dean Girton, (717) 458-6431.

NEWTOWN (Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. west of I-95, exit 30. (215) 968-3801.

**NEWTOWN SQUARE (Del. Co.)**-Forurn 10 a.m. Worship 11 a.m. Rte. 252 N. of Rte. 3. (610) 356-4778.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19404.

OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., P.O. Box 168, Oxford, PA 19363. (610) 932-8572. Clerk: Harriet Magoon, (610) 932-5190.

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Jennifer Hollingshead, clerk: (610) 369-1636.

PHILADELPHIA-Meetings 10:30 a.m. unless specified; phone 241-7221 for information about First-day schools.

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

CENTRAL PHILADELPHIA-Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry Sts. CHELTENHAM-Jeanes Hospital grounds, Fox Chase

CHELTENHAM-Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m., (215) 342-4544. CHESTNUT HILL-100 E. Mermaid Lane.

FOURTH AND ARCH STS.-10:30 a.m. on Sundays and 7 p.m. on Wednesdays.

FRANKFORD-Penn and Orthodox Sts., 10:30 a.m. FRANKFORD-Unity and Waln Sts., Friday eve. 7:30 p.m.

GERMANTOWN MEETING-Coulter St. and Germantown Ave

GREEN STREET MEETING-45 W. School House Lane. PHOENIXVILLE-Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15 a.m.

PITTSBURGH-Meeting for worship and First-day school 10:30 a.m.; 4836 Ellsworth Ave., (412) 683-2669.

PLYMOUTH MEETING-Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.

POCONOS-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (570) 689-2353 or 689-7552.

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m. RADNOR-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (610) 293-1153.

READING-First-day school 10:15 a.m., meeting 10:30 a.m. 108 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sugan Rd., 2 miles N.W. of New Hope. (215) 297-5054. SOUTHAMPTON (Bucks Co.)-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425. STATE COLLEGE-Worship and children's programs 11 a.m. Also, on most Sundays, early worship at 8:45 a.m. and adult discussion at 10 a.m. 611 E. Prospect Ave... State College, PA 16801, phone (814) 237-7051.

SWARTHMORE-Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. At Barclay Friends School, off Rt. 6, North Towanda. Phone: (570) 265-9620.

Iowanda. Phone: (570) 265-9620.

UPPER DUBLIN-Worship & First-day school 11 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

VALLEY-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-3564

WEST CHESTER-First-day school 10:30 a.m., worship 10:30. 425 N. High St. Caroline Helmuth, (610) 696-0491. WEST GROVE-Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7.

WESTTOWN-Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.
WILKES-BARRE-North Branch Monthly Meeting.
Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (570) 824-5130.

WILLISTOWN-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.

WRIGHTSTOWN-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

YARDLEY-Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

#### Puerto Rico

**SAN JUAN-**Quaker Worship Group, Call Faith (787) 754-5937, msg/fax (787) 767-3299.

#### Rhode Island

PROVIDENCE-Meeting for worship 11 a.m. each First Day. 99 Morris Ave., corner of Olney St. SAYLESVILLE-Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd. WESTERLY-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 348-7078.

WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Worship each First Day at 10:30 a.m. (401) 762-5726.

#### South Carolina

CHARLESTON-Meeting for worship Sundays. Stern Student Center (4th floor student community room), College of Charleston. Call or write for the time: (803) 723-5820, P.O. Box 1665, Charleston, SC 29402.

COLUMBIA-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome. GREENVILLE-(unprogrammed) meets each First Day at the First Christian Church or in homes, at 4 p.m. EST, i.e., 4 p.m. EST or 5 p.m. EDT, when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

#### South Dakota

RAPID CITY-(605) 721-4433.

#### Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (615) 629-5914.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: 484-6920.

JOHNSON CITY-Tri-Cities Friends (unprogrammed). Edie Patrick, (423) 283-4392 or ewpatrick@aol.com. MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper,

(901) 762-8130.

NASHVILLE-Adult sharing (child care offered) 9:15 a.m. Singing for all 10:15 a.m. Meeting for worship/First-day school 10:30 a.m. 2804 Acklen Ave., (615) 269-0225. Pam Reziat clerk

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (423) 694-0036.

#### Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (915) 837-2930 for information.

AMARILLO-Call (806) 538-6241 or (806) 426-3526. AUSTIN-Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. 452-1841.

DALLAS-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.

FORT WORTH-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 626-8181.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. Andrew McPhaul, Clerk, (409) 744-4214. HILL COUNTRY-Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Kerrville, Tex. Byron Sandford (830) 864-5535.

HOUSTON-Live Oak Meeting. Unprogrammed worship 10 a.m. Sept.–May: adult discussion 9:30 a.m.; supervised activities and First-day school for children 9:30–noon. At SSQQ, 4803 Bissonnet. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning 10 a.m. Lutheran Student Center, 2615 19th St. Please use back door. (806) 799-3307 or 791-4890.

RIO GRANDE VALLEY-Unprogrammed worship 10 a.m. Sundays. For location call Carol J. Brown (210) 686-4855. SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver, Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456. TYLER-Unprogrammed. Call: (903) 725-6283.

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 750-6510.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Ladies Literary Club, 850 E. South Temple. Telephone: (801) 359-1506 or 582-0719.

#### Vermont

BARTON-Glover Friends Meeting 9:30 a.m. Sundays. Barton Library basement. 525-6961 or 525-6990. BENNINGTON-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rt. 7 and Main St. (Rt. 9). (802) 442-6010. BURLINGTON-Worship 10:30 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

MIDDLEBURY-(HA) Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684. **PLAINFIELD-**Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480, or Gilson, (802) 684-2261.

(002) 223-0400, 07 Gilson, (802) 684-2261.

PUTNEY-Worship, Sunday, 8:30 and 10:30 a.m. Adult discussion, 9:30 a.m. Singing, 10:15 a.m. Children's program, 10:45 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

SOUTH STARKSBORO-Unprogrammed worship and First-day school Sundays 9:30 a.m. Singing 9 a.m. Call Robert Turner (802) 453-4927.

WILDERNESS-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Carl and Ann Buffum, (802) 446-2877.

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 781-9185 or 455-0194.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-Quaker Lake Meeting, discussion 10 a.m., worship 11 a.m. (804) 223-4160 or 392-5540.

FLOYD-Unprogrammed meeting and First-day school 10:30 a.m. Call for directions. (540) 745-2365 or 745-6193. HARRISONBURG-Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

HARRISONBURG-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5871. **HERNDON-**Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

LEXINGTON-Maury River Meeting. Worship at 10 a.m. (unprogrammed), First-day school 11:15 a.m. Phone (540) 464-3511. Interstate 64 West, Exit: 50, Rt. 850.

LINCOLN-Goose Creek United Meeting for worship 9:45 a.m. each First Day, First-day school 10 a.m. LYNCHBURG-Worship 10:30 a.m. 2nd and 4th First Days; Info: Owens, (804) 846-5331, or Koring, (804) 847-

MCLEAN-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. (703) 442-8394

NORFOLK-Worship and First-day school at 10 a.m. Phone (804) 624-1272 for information.

**RICHMOND-**Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185. RICHMOND-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 598-1676.

ROANOKE-Worship 10:30 a.m. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

(757) 481-5711.

WILLIAMSBURG-Unprogrammed meeting for worship
10 a.m. Sundays, child care and First-day school, 104 W.
Kingswood Dr., (757) 253-7752.

WINCHESTER-Hopewell Centre Meeting. 7 miles North

WINCHESTER-Hopewell Centre Meeting. 7 miles North from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Wed. evening meetings of mediation and music, 6:30 p.m. Centre Meeting, 203 North Washington St. Clerk (540) 667-9174. E-mail: <mosholdera@msn.com>.

#### Washington

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 747-4722 or (206)

547-5449.

BELLINGHAM-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk: Susan Richardson, (360) 733-5477.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Turmwater,

WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: 943-3818 or 357-3855.

PORT TOWNSEND-10 a.m. Sunday (360) 385-7070. PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 282-3322.

SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. 547-6449. Accommodations: 632-9839.

SULTAN-Sky Valley Worship Group. (360) 793-0240. SPOKANE-Friends Worship Group. Meets monthly at 11 a.m. Call (509) 326-4496 or (509) 535-2464.

TACOMA-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

TRI-CITIES-Unprogrammed worship. Phone: (509) 946-4082

WALLA WALLA-10 a.m. Sundays. 522-0399.

#### **West Virginia**

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Mininger (304) 756-3033.

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261. PARKERSBURG-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

#### Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858. EAU CLAIRE-Worship at 10:30 at 3131 Stein Blvd. preceded by singing. Call (715) 833-1138 or 874-6646. GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MENOMONIE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 235-2886.

MILWAUKEE-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

## PENDLE HILL

A Campaign for a New Century



Main House, 1930

## Giving Thanks at Year End

The end of the year is traditionally when people review their financial transactions for the past year and assess their fiscal health. Did we meet our budgetary goals? Did we reduce our debt? How did our investments do?

It is also the time when people pay off their pledges or consider a "bonus" gift to their Meeting and to other Friends organizations they support. Giving securities, especially long-term appreciated stock, makes a lot of sense! Why? Because the donor receives a DOUBLE tax benefit! First, you receive a current income tax deduction for the full fair-market value of the stock. Then, you pay NO capital gains tax on the "paper profit."

For example, Betty Smith has stock she purchased in 1985 for \$250 and is now worth \$1,000. If Betty gives the stock to Pendle Hill instead of cash, we receive a gift of \$1,000 - the fair market value of the stock - and she can claim a \$1,000 charitable deduction on her next income tax return. In a 28% tax bracket, that is a tax savings of \$280. Plus, she avoids \$150 in capital gains taxes that would have been due if she had sold the stock.

Transferring stock to Pendle Hill is not as difficult as it may seem. If your stock is held by your broker or your trust department, it can usually be transferred electronically to our account. If you hold the certificates personally, they can be mailed by certified mail.

#### INVEST IN THE FUTURE OF PENDLE HILL

If you want more information on how to make a charitable transfer of stock and other securities, please contact: Richard Barnes
Director of Development
Pendle Hill
338 Plush Mill Road
Wallingford, PA 19086-6099
800.742.3150, ext. 132
E-mail contributions@pendlehill.org
www.pendlehill.org



A QUAKER CENTER FOR WORSHIP, STUDY, WORK AND SERVICE

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FEMALE WRESTLING TEAM



GS TREE INSPIRES NEW LOGO



STUDENTS SOCIALIZE AFTER PAINTING A QUAKER CHURCH IN HOLGUIN, CUBA

{ 2000 }

## EACH YEAR, ORDINARY AND AMAZING THINGS HAPPEN AT GEORGE SCHOOL.

PART OF THE REASON FOR OUR SUCCESS IS THE NUMBER OF QUAKER STUDENTS (87 IN 2000) AND QUAKER TEACHERS (ALMOST 50% OF THE FACULTY). THIS YEAR 208 OF 541 STUDENTS RECEIVE SOME KIND OF FINANCIAL AID, 59 OF THEM ARE QUAKER.



HIGHLIGHT

#### 1999

1. First all-female wrestling team formed on campus. Over a dozen girks sign up. A few of them are Quaker. 2. The community focuses its attention on the difficult issue of affirmative action, with the help of three distinguished outside speakers: writer Juan William, professor

Derrick Bell and columnist Linda Chavez. 3. The school returns to the tradition of community dinner. Students sit in assigned seats for a Monday evening sit-down meal with faculty hosts. 4. Students leave for work camp in both Israeli and Palestinian communities.

#### 2000

1. At the urging of the Marketing Committee-which polled students, alumni and faculty- the George School Committee agrees to update the 1970s logo by grafting leaves to the tree and pruning the calligraphy. 2. Twenty-six students earn the International Baccalaureate diploma after spending two years in the George School IB program. Many colleges-even the most selective-grant these students up to a full year's college credit for successful IB scores. 3. In midfune, the long-awaited student workcamp to Cuba takes place. The new head of school, Nancy Starmer, is one of the adult leaders. Four students receive aid from GS workcamp funds. Twelve students paint a Quaker church in Holguin, Cuba. 4. Thanks to a recent successful \$28.0 million capital campaign and a sound diversified investment program, the endowment now stands at \$63.9 million.