A Seasonal Meditation

Quakers and the New Activists

Friends Initiatives for Peace in the Great Lakes Region of Africa
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 McPadden and Sergei Nikiitun 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
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 at which 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 corporations and the capitalist economic system. Inadequate 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, to worship together in our various ways, to share concerns about spiritual 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.

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 at 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

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 online. 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 a system that loads instantaneously, so as I wait for each to materialize, I pray:

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 our 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 Kriebel 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 Quaker.’ 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” (homonousia) or “of like substance with the Father” (homonousia).

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 propositions—to 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. Huffy
Honolulu, Hawaii

FRIENDS JOURNAL December 2000
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
wandering hunters heard the hymn,
Jesus your king is born, Jesus is born, in
excelsis gloria.

Roland Hayes sings these words,
labeled "Canadian Indian Carol," on the old Vanguard recording.

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 JOURNAL,
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 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 cel-
brate 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 well-
placed 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 us will be bright enough to
dim the stars.

December 2000 FRIENDS JOURNAL
QUAKERS AND THE NEW ACTIVISTS

by George Lakey

Friends 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," "they 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 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 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 simplicity, 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 self-absorption 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 traveled all the way from England to attack the Puritan theocracy 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 portray 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-
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't 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 bottom—can 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 character: 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, develop 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 movement-building. 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 adultism 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!"
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Corporate Quaker response to the Republican 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 (especially 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 Philadelphia Monthly Meeting, and the national office of American Friends Service Committee. About 15 people met first on July 21, just over a week before

FRIENDS CENTER HOSTEL DURING THE REPUBLICAN CONVENTION

by Lynne Shivers

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

FRIENDS JOURNAL December 2000
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 daytime 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 protesters guests. After many changes by advisors, the flyer set a special tone:

“Friends Center 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 preparations 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 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 eaten and left. AFSC Material Aid staff people allowed towels, 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 Holmesburg 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 territorially 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 hugging 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...”
The Catholic Worker organization 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! We were led to prepare food and bring it here.

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 tear-gassed people was spontaneous on the street.)

Second, the hospitality and the atmosphere took 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, part 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.
During 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 Evangelical 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 Quakers 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 States 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.

The 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...
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 preparedness 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.

Funds 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, post-trauma 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.
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 cross-ethnic 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.

The 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 Mukunukaka, 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 time 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 mistrule 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

Christmas 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 approach (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 church-going. I enjoyed and always looked 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 member 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 traditions. 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 gathered 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.
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.*

They were so kind,” said one old woman in the newly restored Russian Orthodox Church in the town of Buzuluk, today a city 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 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 Pavlovna 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 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
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 Quakers, 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 marketplace 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
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...
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 <jhm@glasnet.ru>.
Jones married Kathy

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A Quaker Testimony on Naming?

We will all do our own naming.

—from the song “Sarah’s Circle”

S 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’ve 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 Helpmeet was married under the care of Eau Claire Menomonie (Wis.) Meeting in 1994, tours with the Friendly Folk Dancers, and is looking for an alternative to his profession as a computer programmer/consultant.
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 Marysdaugeth. 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 about 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
Among Friends
A Consultation with Friends about the Condition of Quakers in the U.S. Today

with input drawn from focus groups, interviews, and letters across a broad spectrum of more than 250 Friends

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For most of the world my/our name change was not a big deal. We signed the marriage certificate with our premarrige 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 "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. I 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 instead of just my name.

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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 side.
A gift of the Spirit, help's meet and heart's comfort,
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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The heart of Quaker ethics is summed up in the word "simplicity." Simplicity is forgetfulness 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 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)

George 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 hardest thing for me to give up because I was a real belt addict. Whenever 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
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 search understanding why the 12 people there, sitting in silent waiting worship in this 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 experience 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 illuminate 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 these 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

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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
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 . . . ny . . . 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 motorcycle, 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.
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 earthware 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 hundred 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 outbreaks 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 turbulence. Nearly everything below the three-foot line was deemed ruined. Book or check donations may be sent to Eau Claire Friends Meeting, Diane Rhein, clerk, 604 Newton St., Eau Claire, WI 54701.

The Bible Association of Friends in America since 1829 has offered Bibles, New Testaments, and Portions free of cost to Friends institutions, individuals, and others worldwide. Write to: P.O. Box 3, Riverston, NJ 08077

$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 <www.home.earthlink.net/~rswr>, e-mail <rswr@earthlink.net>.

Wellesley (Mass.) Meeting approved a minute recognizing same-sex marriages in meetings. 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 the War Tax 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 War Tax 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 <cbsp@forusa.org>.

- 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 Riggins. 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 Meeting

- 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 <americas@fwcc.quaker.org>.

(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 "Ecoterraniam" 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 <http://user.ics.net/~richmond/FW/fw_home.html> or contact Friendly Woman, 1106 Caldwell Lane, Nashville, TN 37204, or e-mail <pennywright@earthlink.net>.—Judy Lamb, Editor
Young Adult Leadership Development Program
A Service-Learning and Spiritual Enrichment Opportunity
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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 macracarp 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 “Rememberance 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 Presbyterian 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 query. 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 Mosley. They told us with humour of their journey in their work for peace and disarmament and, in particular, Ellen Mosley'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."

—Nigeria 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 us 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 treasured 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..."
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 down-to-earth ministry. She stressed the nature, risks, and rewards of trusting and following one’s leadings.

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 at Illinois Yearly Meeting are uniquely qualified to do for our monthly meetings 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 gratefully 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 workshops, 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 time 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 Mary 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 Trenzvant 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 represented 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-Pursell Boys’ Home—in Highgate; a children’s program addressing the history of Jamaica, nature 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 created 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 buildings 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, Friends 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 affirrn and nurture that which bonds and sustains us.

As we met under the theme of “Giving 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

December 2000 FRIENDS JOURNAL
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Armed with Patience: Daily Life in Post Soviet Russia.


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 rubles 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 plunging 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.

December 2000 FRIENDS JOURNAL
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

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 early Quakers through his work 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, Abha (Anita) 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 1918, 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 settlement house 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 River 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 Mantic Township Planning Commission. She insisted that Mantic 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 1999, of a heart attack while walking at 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 1999, of a heart attack while walking at 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 1999, of a heart attack while walking at 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.

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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 older daughter of Gordon and Gwendolyne 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 a 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 testifies to the many lives she had touched through her varied interests, including Gilbert and Sullivan, junk food, gardening, children’s games, travel, German, and reading. She faced her illness with an heroic lack of self-pity, several ready recipes, travel, German, and reading. She faced her illness with an heroic lack of self-pity, several ready recipes, and a supply of dry wit. She is survived by her parents, Gordon and Gwendolyne Jensen; a brother, Donald Jensen; a sister, Alicia Jensen; two nephews; her dog Lucy; and many loving friends.

Jahn—Scott-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 Civilian Conservation Corps, 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 attendant at Tacoma Meeting. She was active on the meeting’s Peace and Social Concerns Committee and the Meeting for Learning Plan 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, Sige Cooper.

Laue—Theodore H. Von Laue, 83, on January 22, 2000, in Worcester, Mass. He was born on June 21, 1916, in Germany. He and his family immigrated to America in 1934 and grew up in a suburb of Berlin. As a boy, he attended 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 Peace Conference 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 alien enemy 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—gained his release. In 1943 he married Hildegard Hunter. 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 Hirt Professor of European History at Clark University. In 1976, Theo and Hildegard divorced. After a Guggenheim-sponsored year in London, studying Russian 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 began 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 mystic 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 begin to use that memory as my guide, trying somehow to increase its bliss as access to 'that of God' transcending all rational comprehension. He is survived by his wife, Angela; his former wife, Hildegard; two daughters, Madeleine Von Laue and Esther Bernard; a sister, Hilde Lemcke; and two grandchildren.
Quaker Life (successing American Friend and Quaker Action) - informing and equipping Friend groups and individuals with the best teaching materials. Free sample available upon request. Join our family of Friends for one year (10 issues) at $24. For more information contact: Quaker Life, 101 Quaker Hill Drive, Richmond, IN 47374 or call (765) 962-7573, e-mail: <QuakerLife@lrum.org>, or check out our website: <www.ql.org>. www.FRIENDS JOURNAL  www.abebooks.com/home/HAINES >.

Read "QUAKER THEOLOGY" - Issue #2 now out. Subscription: $20/yr. And join us for a weekend seminar, "A Quaker introduction to Theology", January 18-19, 2001, in State College, Pa. Details from: QUEST (Quaker Ecumenical Seminars in Theology), P.O. Box 82, Bellefonte PA 16823. E-mail: <quest@quaker.org>. Web: <www.ql.org>.

Consider www.arizonafriends.com community of Friends who exchange friendship, resources, and information. Please send cover letter, resume, and salary requirements to: James Stuckey, Box 444-FJ, Lynx Dale, MA 01245, or (413) 445-6309 or <http://www.concernedsingles.com>.

Worship in Song: A Friends Hymnal 335 songs, fully indexed. Hard cover and spiral bound, $20 plus shipping. Add $4.95 shipping per order and sales tax for delivery. Satisfaction or refund. Marketing Tangibles, Inc., P.O. Box 147, Cuba, NY 13626. For free catalog or call (508) 336-1677 ext. 1715. Earthen School of Religion Faculty Searches Earthen School of Religion is seeking applications and nominations for two faculty positions. A senior appointment will fill the leadership Chair of Quaker Studies. This person should be a widely known Quaker with solid academic credentials; an excellent teacher with knowledgeable of subjects appropriate for the area Quaker studies such as Quaker history, Quaker beliefs, and Quaker spirituality; be engaged constructively with the wider Religious Society of Friends; and willing to do some travel and speaking among Friends. A junior appointment will fill a vacancy on the seminary faculty. Work with Quakers and non-Quakers, both online and in person. A Ph.D. is preferred for both positions. Application 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 references should be sent to: Paul Yeatley, Earthen School of Religion, 222 College Avenue, Richmond, IN 47374, <paulyeatley@earthen.edu>, (800) 432-1377 ext. 1715. Earthen School of Religion is an Affirmative Action/Equal Opportunity employer.

For Sale


Peace Fleece yarns and batting in 35 colors, £tie, buttons, needles, sample card $3.00. Send order to: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107.

Opportunities

For more information contact: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107. (215) 437-2830, e-mail: <fgcb@apple.com>.
**First-day School Teacher** needed. Buckingham Friends Meeting K-8th Grade. $50 per 45-minute class session. Teaching and Quaker background preferred. Send resume to Karen Knapp, 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 to January 2002. For information and application form write: Quaker UN Office, 1801 Broadway, New York, NY 10019, or by e-mail: <quony@pipeline.com> or check our website at www.quony.org.

Deadlines: Submission of application and references: February 1, 2001.

Allen’s Neck Friends Meeting. In Dartmouth, Mass., is seeking a part-time pastor starting in the Fall of 2000. Duties will include leading worship, pastoral care, community outreach and involvement in all meeting activities. A pension is provided. Please send resume to: Sharon Wyprych, 1519 Wiltshire Ave, Oak Park, CA 90214.

Monteverde Friends School needs: K-12 teachers, a social worker, paraprofessionals, nurses, and custodians. School year begins in August. The school is an English-speaking, bilingual school with multi-aged classes in Costa Rica’s rural mountains. While salaries vary, experience is rich with housing included for teachers. Teachers please apply by January 31, 2002, to Jenny Rowe, Monteverde Friends School, PO Box 480, Fundamentalidad 5475, FundaMonteverde, Costa Rica. Tel/Fax: (506) 645-5302. E-mail: school@racco.co.cr, with copy to <vandusen@racsa.co.cr>.

Arthur Morgan School—A small junior high boarding school serving the San Francisco area where Quakers, Jews, and Christian friends teach and live. Located in the Presidio area of San Francisco. Post inquiries to Residential Committee, RFFN Box 1631, Santa Rosa, CA 95402.

Quaker House of Fayetteville, North Carolina, seeks a director who is a person of integrity and high ethical standards. Information about their work, or who are AVOW, Selling the Sudbury, or do anything else that the director will direct them to. We are a nationwide organization of counselors as part of the Rights Group. 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 humor, and the ability to enjoy a diverse range of friends, be comfortable on a computer, and be able to live and work in a predominantly military area. Applications need not be restricted to the Quakers, as long as they are committed to the values of the Sudbury School. We are a hands-on, hands-off, hands-on, hands-off, hands-on school, and the director must have the ability to balance these responsibilities.

Rentals & Retreats


Retirement Living

Forkdale Village, for Quaker-retired 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 amenities such as library, potteries, wood shop, computer center, CCAC Accredited. Reasonable fees include medical care, 500 East Maple Avenue, Hanover Township, State College, PA 16801-6269. For more information, call Alice Gill at (814) 253-4591. <foxvillage.org>.

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

**Continuing care retirement communities:**
Kendal at Longwood, Colts Neck—Kendall Square, PA. Kendal at Hanover • Hanover, N.H. Kendal at Oselin • Oselin, Ohio Kendal at Pembroke • Pembroke, N.Y. Kendal at Lexington • Lexington, Va. Communities under development:
Kendal at Granville • Granville, Ohio Kendal at Furnace Greeneville, S.C.

Independent living with religious affiliation:
Corinth and Camelot • Kendall Square, Pa.

Nursing care, residential and assisted living:
Brookdale, Kendal • Kendal

Advocacy/education programs:
Unite the Elders • Pa. Restraint Reduction Initiative

Kendal Corporation, Good سنة 1901.

For information, call or write: Doris Lambert, The Kendal Corporation, 2 Lurndillo Road, Haverton, PA 19083. (610) 446-3144.

John Woolman School. Rural Delaware, grades 6–12. Preparation for college and college. 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 school for boys and girls grades K–12. About 140 students. Boarding is available. The school offers a varied program for students of all ages and abilities.

Schools

Friends Meeting School, Serving 90 students on 50-acre campus, 8 miles from Wilmington, Delaware. Boarding is required in 11th and 12th grades. Financial aid is available. Antioch Friends School, 1500 Orchard Blvd, Philadelphia, PA 19153. (215) 353-6367.

Orchard Friends School. A school for children, ages 4–12, with learning disabilities, 15 Main Street, Moorestown, NJ 08057. Phone: (609) 322-0277. Fax: (609) 802-0122. E-mail: <Orchard@L4@aol.com>.

Frankford Friends School. Coed, K–8; serving center city, non-religious, English-speaking students. We provide children with an affordable yet challenging academic program in a small, caring environment. Frankford Friends School, 1500 Orchard Street, Philadelphia, PA 19153. (215) 533-5366.

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, computer lab, music, arts. Summer programs in all areas of study. Send resume to: Friends School, 1901 Hanover Branch Road, Buenos Aires, Argentina. (548) 872-9726.

December 2000 FRIENDS JOURNAL
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Contact visit Olney Friends School on your cross-country travels. six miles south of 170 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around a caring Christian community. Inquire now. 6130 Sandy Ridge Road, Barnesville, Ohio 43713. (701) 833-9656.

United Friends School: coed; preschool-8; emphasizing thinking, inward thinking, integrated learning, and Quaker-owned and -managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

Summer Camps

Friends Music Camp—existing, challenging Quaker-sponsored program for ages 10–18—invites your inquiries. Why is FMCA exclusive? Retain return rate to the lavish theatre, friendships, canoe trips, soccer, Quaker community. Brochure, video tape (P.O. Box 407, Yellow Springs, OH 45387. (937) 767-1014. e-mail: info@fmcaonline.org.

Flying Moose Lodge: East Orland, Maine. "The Woods Camp for Boys" is one of the few remaining camps solely focused on the hiking camping experience. Each week 45 campers and 14 counselors go on four-day, three-night canoeing, backpacking, fishing, biking, or mountain-climbing trips in small groups (6-8 people). Camping skills taught and practiced. Quaker owned for 60 summers. No electricity. 7 or 8 1/2 week sessions. Christopher & Shelly Price, Directors. P.O. Box 889, Mt. Desert, ME 04660. (207) 288-3088, e-mail: picres@flyingsmooselodge.com.

Journey’s End Farm Camp—devoted to children for sessions of two or three summer. Farm animals, gardening, nature, shop, Nonviolence, simplicity, reverence for nature emphasized in our program centered in the life of the farm family. For 32 boys and girls, 7–12. Welcome all races. Apply early! Carl & Kolina 1 Box 136, Newtown, PA 18940. Tel: (215) 869-3911. Financial aid available.

LE-Unprogrammed meeting 10 a.m. Sundays, homes. Call (205) 837-8327 or write P.O. Box 35810, AL 35810.

Mount County—Worship group. (205) 429-3088.

AGE—Call for time and directions. (505) 566-7248.

KS-Unprogrammed, First Day, 10 a.m. Hidden Springs Center, 2622 Golf Hill Rd. Phone: (402) 479-6796.

TUCSON—Unprogrammed, First Day, 10 a.m. Pima Indian Baptist Church, 701 South 5th Avenue. Call: (520) 642-9274 or 521-8657 or 267-9555. (520) 642-9900.

Camps, a small, non-commodity-oriented camp located on a wooded meeting and First-day school. Inquirers welcome!

Awards and Recognition

NEW DELHI-Unprogrammed worship, 10 a.m. Sundays at National Quaker Office, 10 Parliament St., Tel: 91-11-6593920.

MEXICO

CIUDAD VICTORIA, TAMALIPAS-Iglesia de los Amigos, Sunday 10 a.m.; Thursday 8 p.m. Matamoros 737 2249.

AMÉRICA CITY-Unprogrammed meeting Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-9251.

NICARAGUA

MANAGUA-Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, AFD 5381, Managua, Nicaragua. Info: 819-621-2428 or 011-505-268-0984.

UNITED STATES

Alabama

AUBURN—Unprogrammed meeting, Sundays 9 a.m. Room 205, 132 N. Gay St. Phone: (334) 877-9968 or (334) 826-6645.

BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays. 4413 5th Ave. S., Birmingham, AL 35222. (205) 992-0570.

FAIRHOPE—Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9219 Fairhope Ave. Write: P.O. Box 179, Fairhope, AL 36533. (205) 986-5082.

Moving to North Carolina? Maybe David Brown, a Quaker real estate agent, can help. Contact him at 1208 Firewood Dr., Greensboro, NC 27410. (336) 294-2085.
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 Park Mill Road
Wallingford, PA 19086-6099
800.742.3150, ext. 132
E-mail contributions@pendlehill.org
www.pendlehill.org

Main House, 1930

A QUAKER CENTER FOR WORSHIP, STUDY, WORK AND SERVICE
1. First all-female wrestling team formed on campus. Over a dozen girls sign up. A few of them are Quaker. The community focuses its attention on the difficult issue of affirmative action, with the help of three distinguished outside speakers: writer Juan Williams, professor Derrick Bell and columnist Linda Chavez. 2. 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 diplomas 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 mid-June, the long-anticipated student work camp to Cuba takes place. The new head of school, Nancy Sturmer, is one of the adult leaders. 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.