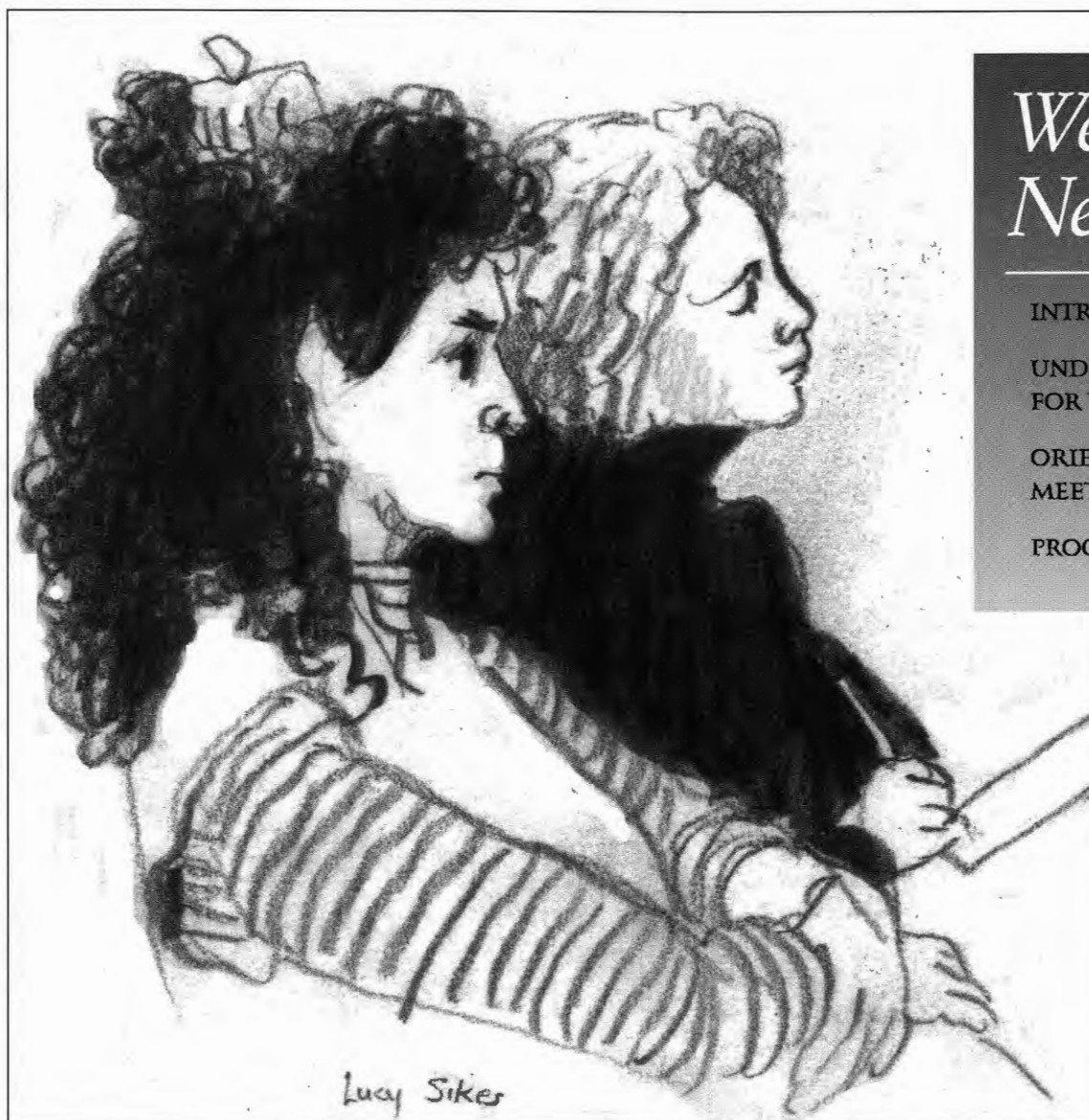


July 2003 • \$5

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Welcoming New Friends

INTRODUCING QUAKERISM

UNDERSTANDING MEETING
FOR WORSHIP

ORIENTATION IN THE LOCAL
MEETING COMMUNITY

PROGRAMS AND RESOURCES

**An
independent
magazine
serving the
Religious
Society of
Friends**



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FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955).

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Telephone (215) 563-8629. E-mail info@friendsjournal.org. Periodicals postage paid at Philadelphia, Pa., and additional mailing offices.

• Subscriptions: one year \$35, two years \$65. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$5 each.

• Advertising information and assistance is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

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Philadelphia, PA 19107-2835 • (215) 563-8629
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Among Friends

Welcome to Newcomers!

Although I grew up with Quaker neighbors next door who were close family friends (and relatives who'd joined Friends), and I'd attended lectures at Pendle Hill during college, when I first came among Friends in 1977 as a staff person for FRIENDS JOURNAL and an attender of a Friends meeting, there were practices, perspectives, and language that was foreign to me. Each new step into my chosen faith community was intriguing and exciting, and I was fortunate to be surrounded by seasoned mentors who helped me find my way as I deeply embraced Quakerism.

We've designed this issue to provide a bit of that assistance for those who are newer among us—seekers, attenders, brand-new members who still may have some ropes to learn. (It's been 26 years and I'm still learning!) It's our hope that this issue is one that can be handed to new folks along with a warm welcome—and that will provide resources that are valuable both to newcomers and for the meeting community. In the vernacular, we hope you'll regard this issue as a "keeper." Please take some time to look over the table of contents and be sure to let us know what you think of it.

It's been awhile since I've introduced newcomers in the group of outstanding volunteers who regularly help us with the work of the JOURNAL. I'm happy to report that we have added five new volunteers since my last mention. George Rubin, a former clerk of New York Yearly Meeting and active with Friends World Committee for Consultation, retired this past year to Medford Leas and has joined us as one of our regular news editors. George's wide familiarity with the Religious Society of Friends serves us well as he spots items of broad interest for us. Scott Shrake has taken up the task of searching the Internet for relevant news items as our Web news editor. Scott is a published writer, editor, and translator. A native of Detroit and attender at Birmingham (Mich.) Meeting, he spent most of his adult life in Germany and Philadelphia, where he did his graduate work. Ruthanna Hadley, a retiree at Foulkeways, is a regular helper during our congenial monthly mailing parties when renewals are prepared. The daughter of a Friends administrator, she was born and raised in her early years among Friends in Cuba, and grew up later in Richmond, Indiana, where her father was general administrative secretary of the American Friends Board of Missions. In recent years, she was invited by Cuban Friends to attend the 100th anniversary of the first arrival of Friends in Cuba. Teresa Jacob Engeman arrives weekly from Kendal at Longwood to help us with copyediting and correspondence. She was for 12 years the editor of the *Philadelphia Yearly Meeting News* and currently does freelance copyediting and writing. Jennifer Lenik, a member of Woodstown (N.J.) Meeting who has a strong interest in religious education (serving her meeting's and also Friends General Conference's RE Committees), is now assisting our circulation department weekly with data entry and other projects. An environmental health specialist by profession, she tells us that she's "been working with the public for over 20 years," a good qualification for the customer service skills needed in our circulation department!

I'd be remiss if I didn't say a public word of thanks for volunteers who've moved on. Cam McWhirter, a news editor for us since 1999, moved this year from Detroit to Atlanta, where he continues as a newspaper reporter. His new duties preclude work for us, and we miss him! Tom Hartmann came weekly to help with editorial tasks during the past two years. A new job teaching English as a second language to Japanese students takes him from us, and he too is missed! Finally, I can't end this column without a few words about Robert Sutton. Bob served us as a Board member and circulation volunteer. "Faithful" is the word that comes to mind for this modest, kind, and generous Friend who helped us for many years. Bob passed away this past February 17, and though he is missed, we rejoice in his years with us.

Susan Corson-Finnerty

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FRIENDS JOURNAL

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Volume 49, No. 7

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Lucy Sikes, whose artwork appears on the cover and throughout this issue, is a member of Brooklyn (N.Y.) Meeting. Her art teacher at Pratt Institute was Fritz Eichenberg. She recently did a mural for the children's corner of the Brooklyn Botanical Garden.

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Rentals and retreats

Perhaps FRIENDS JOURNAL staff might examine their thoughts about discontinuing the "Rentals and Retreats" section of the classified advertisements. The JOURNAL properly teems with articles concerning material excess, its role in global affairs, and our Quaker testimonies. Yet, affluent Friends use the JOURNAL rather than newspapers to find (and, let us be honest, screen) renters for their luxurious vacation properties. What message does "Rentals and Retreats" send? Personally, I would ask Friends to use their surplus funds to restore or preserve the environment, or to build housing for the poor, rather than purchase or keep second residences.

J.A. Kruger
Collingswood, N.J.

Toxic fragrances

I have read with interest the articles on fragrance toxicity (*FJ* Mar.). My meeting has recently begun to look at the issue of making our worship more accessible to a Friend with chemical sensitivity, so the topic was very timely.

My hunch is that this issue will become much larger. More and more people are affected by toxic chemicals (fragrances) in the air.

I'd like to encourage Alicia Adams to speak out more. When I went to Iowa Conservative Yearly Meeting last July, we were asked to refrain from fragranced products, and the bathrooms were all stocked with fragrance-free shampoo, conditioner, soap, and baking powder to use as deodorant (which worked, even in sweltering non-air-conditioned heat!). They also had a well-written message emphasizing that the sensitive ones are merely the "canaries in the mines" and that toxic gases affect all of us, even if we're unaware of it.

Mary Ann Crolley
Minneapolis, Minn.

Long-range partnerships?

The article by Arden Buck, "What Do We Do Now?" (*FJ* April) offers some much-needed encouragement. My fear has been that once the present crisis has subsided, we will turn our attention to other important matters, and put the question of peace aside until the next conflict develops. Two ideas are especially welcome: building bridges (coalitions), and thinking outside the box.

Does anyone know of any Quaker group, committee, or organization that is exploring ways to build coalitions that will work towards preventing future wars? Experience teaches us that once the dogs of war are baying, it's too late to prevent war, and many thousands may die before the war machine can be made to grind to a halt. If we are serious about actually ending war, we have to 1) join with others, and 2) find new paths.

There are organizations working internationally to build democracies, and some working on techniques of international crisis intervention. Still others are trying to keep our own democracy from failing. The present peace coalitions (American Friends Service Committee and Friends Committee on National Legislation with MoveOn and True Majority, for example) show that we can work effectively with organizations that may not have exactly the same overall philosophy, but share the same immediate goal. Can we also build long-range partnerships to protect the future?

Martha Maas
Columbus, Ohio

Opt-out from military recruitment

Friends and their communities should be aware of the provisions of the Federal No Child Left Behind Act, which requires school districts, or private schools getting certain Federal funds, to give to military recruiters the names, addresses, and telephone numbers of high school students. There is an exemption for private schools with verifiable religious objection to service in the armed forces. There is also a provision that students or their parents may opt out, requesting in writing withholding of the student's name and information.

Once a young person's name is given, parents have lost the right to deny recruiter contact with their child. So parents and children need to consider exercising their opt-out rights promptly.

The law requires that the educational authorities inform parents of the right to request withholding of the student's name. But school districts may handle this obligation in a variety of ways. Friends have the opportunity to encourage making it convenient for rights to be understood and exercised. Our Peace and Social Concerns Committee has contacted our local newspaper and school administration.

More information is available from the

Center on Conscience and War at <www.nisbco.org> (e-mail: <nisbco@nisbco.org>). The address is 1830 Connecticut Ave., NW, Washington, DC 20009; phone (202) 483-2220.

Clarkson Palmer
Swarthmore, Pa.

Collateral damage?

Cheers for Charlie Clements's excellent article "Iraq: The Faces of Collateral Damage" (*FJ* April). Let me tell you about the face I see when I think about collateral damage. It's the face of Noora Abbas, who lives in Baghdad. I met her when she visited Philadelphia Yearly Meeting in March 1993. She was three years old then.

She came with her grandmother and her interpreter, and I'll never forget that cheerful, playful little child. She had been brought here by Medicine for Peace, teamed up with Quakers and Arab Americans.

Noora was a baby in a stroller when a missile hit her home, killing her parents and scalding Noora with hot oil from their exploding oil burner. In the photo, you can see her scarred little face and her burn-deformed left hand. Scar tissue had fused her fingers together. But by the time I took the picture, a surgeon had operated on her hand and made it functional again.

I don't know what has happened to Noora in the new assault against Iraq this year. But when I last heard about her, she was going to school in Baghdad and doing very well.

Marjorie Schier
Levittown, Pa.



Courtesy of Marjorie Schier

Noora Abbas

We need to nurture a vital Quaker ministry

After reading Arden Buck's article, "What Do We Do Now?" (*FJ* April) I felt prompted to offer my own answer to the question, what do we do now? My answer is to pray (and worship), and to build up Quaker (witness) ministry.

I can testify that focusing on a personal devotional life grounded in corporate worship fulfills the promise of continuing revelation that is one of the distinctive hallmarks of Quaker spirituality. But if such "vision spirituality" is to answer the question of what to do, it needs support. If the traditions of Quaker ministry were alive and widespread among us, lots of us would have God's answer to what we do now.

"Ministry" lies along a continuum of religious experience, and it's really the whole continuum that will provide God-breathed answers to the question, what do we do now. The continuum runs from openings through leadings to ministry. Openings are little insights into the truth, expressed most familiarly as vocal ministry in meeting for worship. Leadings are specific tasks laid upon us by God, often growing organically out of an opening. Ministries involve the constellation of whole-life activities that sustain a leading when it gets bigger than a single task and becomes part of your life's work.

All three forms of continuing revelation thrive best when nurtured by personal devotional practice—prayer, meditation, study, etc.—and by corporate worship, discernment,

and support.

When you work from a leading or call to ministry—that is, when you are doing something you know God wants you to do—the Holy Spirit unburdens you in two important ways. It releases you (mostly, anyway) from the temptation to address every concern and the guilt that comes from not doing enough. It also releases you from attachment to success and the frustration of (apparent) failure. When you're following a leading, it pulls you back from over-commitment to primary commitment and it leaves the outcome of your service to the workings of the Spirit. These workings are mostly invisible, mysterious, and often more profound and far-reaching in effect than you could have personally planned.

God's leadings are meant to flourish in a culture of eldership that recognizes and encourages them, that supports and guides the minister and helps you get through the troubles that service to God sometimes entails. In my experience, though, many meetings lack a vital culture of eldership. Thus, the corporate answer to the question, "What do we do now?" should be: recover and adapt the faith and practice of Quaker ministry.

These traditions offer a religious philosophy and concrete techniques for inspiring, guiding, and nurturing right action. It gave us John Bellers, John Woolman, Lucretia Mort, Seeborn Rountree. When the culture of eldership is vital, then meetings have members that have followed leadings themselves, and know how to recognize when someone else is being led and how to help them answer the call and be faithful to it. They have experience helping Friends discern whether their leading is of God, with clearness committees for discernment. They know how to support leadings with minutes for service or travel and whatever else might be useful, especially with financial support. They know how to take a leading to quarterly meeting or even yearly meeting, if the leading requires forms of support that lie beyond the local resources. They know how to convene committees of support and/or oversight to help the minister remain faithful to the leading. And they know when to lay these committees down, recognizing that the minister's service is complete.

One phrase sums up these practices of spiritual nurture for witness ministry: gospel order. Gospel order is the willingness—the faith—to let God show us what to do now (rather than a committee brainstorming session), and it is the individual and corporate practices that channel God's continuing revelation into our hearts and minds, our hands and feet, our meetings and committees.

So the corporate answer to the question, "What do we do now?" is to build our committees and meetings into vehicles for gospel order, into bodies that look for and recognize, nurture, and support witness ministry. This involves all our committees, not just those for peace and social action.

Ministry and worship committees will be actively reviewing the needs of people who seem to be called to some service; holding clearness committees for discernment of leadings; convening committees for oversight and support when appropriate; writing draft minutes for travel or service to present to the meeting for business in worship when appropriate. Religious education committees will be providing programs on the faith and practice of Quaker ministry, on the history of this tradition among Friends, on Quaker ministers who can serve as models (John Woolman and his *Journal* are a great place to start). Finance committees will consider developing a fund that could be used to help release ministers from economic obstacles to service when it's needed.

Our belief in God's continuing revelation and in our direct relationship with the Inner Guide holds that God is already showing us what we should do now. Right now, God is knocking on the hearts of some of us (not necessarily all of us all of the time), hoping we will answer—holding out an answer that will lead some Friends into an opening, a leading, a ministry of witness to God's love, peace, and justice. What we should do now is listen, in prayer and worship. And if we hear a knock, open the door and invite the Answerer in.

Steven Davison
Yardley, Pa.

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



INTRODUCING QUAKERISM

Sit Thee Here

by Marty Grundy

At the meetinghouse door the visitor met an older Friend who made him welcome with a few well-chosen words. As this was his first time attending a meeting for worship, he felt shy and uncertain. She beckoned him to come into the meeting room with her. "Sit thee here," she said, pointing to the seat beside her. He was grateful to have someone to sit beside. But the older Friend did much more. As she settled into worship, slipping into that familiar deep openness to God's Spirit, she silently drew the visitor with her.

Many Friends have had the precious experience of sitting near a weighty Friend and being drawn by that Friend's experience into a deeper, more prayerful place.

Marty Grundy, a member of Cleveland (Ohio) Meeting, is a clerk of the Traveling Ministries Committee of Friends General Conference.
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The experience—not just a verbal description—of finding oneself in the presence of God, in communion with one's fellow worshipers, is what we have to offer to someone who comes to meeting for worship.

Lots can be written on how to make visitors feel welcome, or how to orient newcomers to Quaker faith and practice. But the most valuable thing we have to offer is a corporate experience of being in the Divine Presence.

Our meetings often serve as gateways for refugees from other churches where perhaps there has been a misuse of Biblical or religious authority. Refugees tend to bring their emotional and theological wounds and ideas with them. Our meetings provide a safe haven, where no demands are made. Folks can creep into the silence and in time begin (perhaps again) to pay attention to divine nudges and whispers. This is the function of the

meeting as gateway.

Newcomers will need more than this, as may even longtime attenders and members. The Religious Society of Friends has much more to offer than the absence of what refugees are fleeing. Early Friends left the other churches of their day not only because they were not receiving spiritual nourishment there, but because the Quaker message was so compelling. They summed up this message as "Christ is come to teach his people himself." It was not an intellectual construct. They experienced the Spirit of Christ gathering them together to be a faith community that could hear this voice and live these teachings in their daily lives.

What a radical concept: that God tells us how to live, that we can discern God's instructions, that we will be empowered to live a countercultural life that witnesses to the Life and Power we encounter in meeting for worship.

What is the best orientation for new folks? To share the depth of our own experience with the Quaker tradition as we humbly open ourselves to the Inward

The most valuable thing we have to offer is a corporate experience of being in the Divine Presence.

Teacher. When we have been seasoned by the Light, have come under divine teaching, have been transformed, our lives will witness to the Divine Life that motivates us. All that we do will be a living testimony. Then we have something wonderful to share with newcomers. □



The Unifying Vision of Quakers

by Thomas H. Jeavons

When people ask you what Quakers believe, what do you tell them? Many Friends respond in one of two unhelpful ways. The first is to “dissemble”—give a long, convoluted explanation of how different Friends believe different things; that no one can speak for all Friends; and so on. (This happens, I assume, because many of us are afraid of saying anything that might offend some other Friends.) The other response is to list all the things Quakers have discarded, deny, or disavow. (This response is usually—though not always—more concise and useful than the first type, but it presents a generally unappealing and at best incomplete picture of Quakerism.)

We may be proud of the fact we do not have preset prayers, fixed liturgies, priests, pastors, or creeds. But what we lack is not likely to be what draws seekers into membership. People who want to avoid those things do not need to become Quakers to do so; they can just not go to church. Rather, people who are looking for a spiritual path and a community of faith that will nurture and empower them to live whole and meaningful lives will need to know who we are in positive terms.

So how do we begin to frame a more engaging and appealing presentation of Quaker faith and practice? We need to take a fresh look at our religious heritage and our personal experiences of faith, and then consider what positive insights we have discovered regarding our relationship to the Divine and the life of the Spirit. The power of our Quaker faith to enrich and transform our human existence lies more in what it calls us to celebrate than in what it calls us to renounce. It is what we have learned about the empowerment that can occur in the life of the Spirit, and what commitments this requires, that we should be sharing with others. We may

renew the strength of our present Quaker communities if we refocus our personal reflections on these positive insights.

Here are some examples of affirmative statements, based on the kinds of interests and questions I see newcomers bringing to our meetings:

Ministry

Visitors and newcomers to our meetings often ask, “Well, who leads the service? Who gives the meeting direction? Who provides pastoral care?” Too often our only response is, “Friends don’t have clergy.” But in one sense, that is not true. Fox and the other founders of Quakerism did not see this as a movement where there were no ministers, but rather, as one with no laity. They took Martin Luther’s notion of the “priesthood of all believers” to its logical conclusion.

The response to an inquirer’s question about ministry can emphasize how Friends see everyone as having a shared responsibility for ministry. We can say that we hope to create a community of faith where all will be called upon to exercise their spiritual and practical gifts in ministry. Our community is intended to be one where all will be serving and caring for, upholding and guiding, teaching to and learning from, preaching to and praying for one another, as individuals’ gifts, leadings, and opportunities allow. This, I suggest, is a vision of a community of faith that would excite many present-day spiritual seekers.

Worship

Many non-Friends have never heard an explanation of why Quakers gather for worship in silence. We need to be able to articulate what we anticipate and experience in this manner of worship. For comparison’s sake, we can note that the purpose of liturgies and rituals in most religious traditions is to create an occasion where people are moved in emotional as well as spiritual ways so as to become more open to experiencing the presence of God. We can explain that the stillness we create

in our meetings for worship is intended to serve just this same purpose. Early Friends talked less about silence and more about an “expectant waiting” for the Divine Presence, which they believed would be made known “in spirit and in truth.”

I think we also need to be honest with seekers—and ourselves—about the joys as well as the responsibilities inherent in this form of worship. It allows for the full participation of every sincere person who wants to experience the Divine Presence with others. However, it also requires genuine openness; it cannot be vicarious. An individual must be fully present to the moment to know the Presence and Love of the Holy Spirit.

Service as well as Worship

Quaker worship can inspire and prepare persons for service. Every meeting for worship is intended to be an occasion in which one can learn and relearn the most basic skill of discipleship: opening oneself to divine direction. The key to Quakerism’s storied effectiveness in putting faith into action lies in the way that our practice of worship can teach us how to listen and respond to God’s will in each new situation.

Sacraments

Many who come from other Christian traditions inquire about our view of the sacraments. How do we—or why don’t we—baptize people? How do we celebrate communion? Early Friends discarded the outward sacraments because they felt God could be encountered in more immediate ways. We feel we do not need rituals and fixed signs to experience the presence and love of God; indeed, we see a risk in using such techniques in that people may begin to think the Holy Spirit can only be experienced in those limited ways. Quakers can affirm, instead, that whenever we are fully attuned to the movement of the Holy Spirit in our lives and align ourselves with it, we can become visible signs of God’s grace ourselves by the way we live our lives.

Our meetings for worship are designed

Thomas H. Jeavons is a member of Swarthmore (Pa.) Meeting and serves as general secretary of Philadelphia Yearly Meeting.

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with the hope of always invoking the experience of communion. The cleansing and renewal of our spirits (baptism) happens at the Holy Spirit's initiative with our consent. Our service and ministry in the world is always intended to be "sacramental"—that is, a way of making God's love and truth visible.

Truth and Doctrine

So what do we have to say about "God's truth"? What may be most difficult for many non-Friends to accept is how Quakers constitute a single religious body when we do not have any doctrine or creed that we can all affirm. If we really want to reach out to those who are alienated from other expressions of faith, then it is most important for us to demonstrate a positive alternative. Although many of the people who seek us out are tired of dogmatic formulas and arbitrary claims about God's truth and who holds it, they want to hear more about what unifies us than phrases about tolerance.

Instead of talking about a creed, we need to speak in terms of a shared vision. The first generation of Friends did not need a creed to define the membership of their community because they were united in a vision of the right character of a Spirit-filled life. This was their source of inspiration and unity in the face of persecution. They were united and energized by a common vision of the possibility of actualizing "the kingdom of God"—God's reign of harmony, peace, and justice—in their own time. They spoke of themselves as "primitive Christianity revived." They saw the early chapters of the Book of Acts as a model for the kind of community of faith they wanted to become.

Their desire to see the emergence of God's reign pervade the larger society drew them into the world witnessing to and serving the needs of others. They also found in Jesus' life a sustaining model for how to love and care for all of God's creation, and a source of hope that a human being could become a perfect instrument for God's love. They were empowered by a vision of the joy and creativity that could be unleashed by a community of people committed to that possibility.

Can we say to inquirers that we are still united in our recognition of the need to build communities—indeed a world—where harmony, justice, and peace can be realized for all people? And are we united in our quest to be in regular, deep communion with the Divine Spirit, and become fuller instruments of God's love? This we know provides the only firm foundation and sure guidance for lives of wholeness and the building of such communities. This, we believe, answers the deepest aspirations of the religious spirit. □

Teaching Quakerism

by Deborah Haines

I suppose I've always been involved in Quaker outreach. I remember earnestly explaining Quaker pacifism to my Girl Scout troop when we were learning how to equip a bomb shelter back in the 1950s when shelters were part of what it took to be prepared. The troop leader was kind, if somewhat bemused. I don't think I made any converts, but the experience helped give me confidence in what I believed.

As a college student I began writing about Quakerism and talking about it to strangers, especially on airplanes (there were half-price student fares in those days), and with drivers willing to pick up a hitchhiker. In fact, one of my justifications for hitchhiking, which I did a lot in those days, was that it presented a marvelous opportunity for leisurely conversation about religion. (I gave up hitchhiking after being raped on the road, and no longer recommend it as an outreach opportunity.)

A few years ago, I had a long-running conversation with a Jehovah's Witness. She came to my door in hopes of converting me, but found the theological questions I raised puzzling enough that she had to take time to mull them over. She came back several weeks later with fresh ammunition. I posed deeper questions, trying to open to her the Quaker understanding of God. This went on for over six months. She finally brought her deacon to see me, who must have decided I was a lost cause, because she never came back. I should have been relieved, I suppose, but I missed her visits. I could see that she was a person of deep faith, and on some level I think we understood each other.

More recently I've had the opportunity to talk about Quakerism to

students at the small Quaker high school in northern Virginia where I work. At the moment, none of our students comes from a Quaker family. They are at Thornton because they were not thriving in public high schools, and that is about the only thing they have in common. Their parents are lawyers and military officers, teachers and social activists. Some come from very troubled backgrounds; others seem to have had all the advantages and don't know why they feel lost. What we try to do at Thornton is provide a safe space for them to get to know themselves and learn to support each other. We have meeting for worship twice a week, and we have worship-sharing circles where the students are encouraged to speak what they feel. We have strict rules against physical or verbal violence. We keep the school small (under 45 students) to make sure that a sense of real community can be preserved. And we teach about Quakerism. This is an enrichment course, not part of the regular curriculum. Each group of students will have five or six class periods on Quakerism during the course of the year. The topics range from Quaker history to Quaker beliefs and testimonies, to meditation techniques and what happens in meeting for worship.

A couple of years ago I was asked, as an historian and the parent of a Thornton student, to lead one of the sessions on Quaker history. Knowing that I would be speaking to students who were not Quaker, and not wanting to be too forward, I approached the topic academically. I laid out names and dates, and I described the historical conditions that gave rise to Quakerism. The students were polite enough, and none of them actually

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fell asleep (I think), but I knew I wasn't reaching them. I tried again the next year with another group. This time I was determined not to drown them in factual excess. I tried to focus on the bare minimum of historical data, but it still didn't feel like a success.

Then this fall, when the opportunity arose again, I threw caution to the winds and decided simply to speak about my faith, as if I were speaking to someone who would understand. No more explaining Quaker history from the outside. Instead, I would try to open the experience of early Friends to the students, both as it was, and as it resonates in my own life. It needs to be experienced. I talked about what George Fox felt, and what he said about it. I talked about how the seekers were gathered on Firbank Fell. I talked about hypocrisy, and integrity, and despair, and what it feels like to win through to a place where you know you are on solid ground. I described George Fox standing on Pendle Hill declaring the Day of the Lord. I told them how he challenged everyone, everywhere, to examine themselves in the Light, as a Child of Light. I described his vision of passing through the flaming sword that had guarded the Garden of Eden since the Fall,

they thought of the Quaker idea that you can only know truth through your own experience. I asked what they thought of "infant damnation" and what they believed about heaven and hell. I talked about how integrity sometimes requires hard choices, and asked what challenges they had faced in trying to be true to themselves. I asked them to think about how every moment offers a choice to be true, or not, to oneself. I talked about how Quakers believe that God is present in this life, in this moment; that heaven is here now. I told them that George Fox did not want people to follow him, but to find their own Inward Teacher, and listen.

It occurred to me after two or three of these classes that keeping it simple and focusing on real experience is probably the best way to introduce anyone to Quakerism. When I had the opportunity not long ago to talk to a group of Thornton parents I decided to use essentially the same outline I had used for the students, and found it just as effective. I think the trick is to stop worrying about explaining or convincing, and just talk about what we know experientially. I'm quite sure this is what I was doing in my younger prosely-

tizing days. I wanted to tell people about my experience; I wanted to hear about theirs. I was not trying to convert anyone—most of us are terrified of the whole idea of converting anyone—I just wanted to share with them something that was precious and important to me.

In recent years, I've been relying more and more on the words of early Friends to explain what it feels like to be a Quaker. I love the freshness of their language, the stumbling, yearning, vivid outpouring of words as they tried to describe something brand new and utterly amazing. I have come to think that sharing the words of early Friends is a way of giving people a vocabulary for exploring their own spiritual lives. "Have I ever felt like that?" "Is that what was happening to me?" "Yes, that's what I've been wanting!" The quotations don't need to be fitted into a logical argument or a credible explanation. They stand on their own as living testimony, stirring images, little bits of Truth laid bare.

We need to share with each other, as Friends, the words that touch us most deeply. We need as rich a vocabulary as possible to talk about our faith and our spiritual experience. We need to share with each other our own experience, not just what we think or even what we believe. The amazing thing is that it is possible to teach Quakerism to non-Quaker students in the same way. We can hold up words and images and experiences passed down to us from the early Friends. We can hold up and describe our own spiritual journeys. We can pose questions to challenge the students to explore their own lives and their own experience. Instead of trying to explain Quakerism, we can, as George Fox, counseled, simply take people to the Inward Guide, and leave them there. □

I threw caution to the winds and decided simply to speak about my faith, as if I were speaking to someone who would understand.

back to a place where there is no occasion for war, because all of creation is in God's hands. And this time, they listened.

Perhaps I was keeping it simple, because I knew they were beginners. I chose a few themes to focus on to get them talking. I asked what



The Journey to Answering That of God

by Priscilla Berggren-Thomas

I'm probably one of the few Friends who has an aversion to the term "that of God in every one." It may be because we talk about it a lot, but often fail to practice looking for it. Or that it is poorly defined and we may not fully agree on what we mean by it. But mostly, if I were totally honest with myself, my dislike stems from feeling inadequate and unable to actually see or answer that of God in everyone. In my work as a healthcare provider, I become very unsympathetic and have great difficulty seeing that of God in the very people I hope to help. After a while, every patient I see seems to come with a long list of ailments, each of which they would like to cure with a pill. They don't want any responsibility for helping themselves. Some days I just want to tell everyone to get a life. Part of my problem is that I fall into the pattern of acting as if I'm in charge; that I can just make up my mind to recognize that of God in another and then do it.

We think seeing that of God in everyone is the core of Quakerism, but really it's the core of the whole Christian message and task, to learn to love as God loves. Seeing or answering that of God in others isn't a mindset. I can't just decide that's what I'm going to do, and by sheer force of willpower begin to love as God loves. Only with God's help, grace, and guidance can I truly recognize that of God in another, to love not as a simple

intellectual exercise, but with my very heart and soul. It is, as theologian Roberta Bondi writes in her book *To Pray and to Love*, "a way of being, seeing, thinking, feeling, and acting." Answering that of God in others is the work of a Christian's lifetime, the very core of the Christian life. It is a lifelong journey with God, a task that starts with a life of prayer. I have to make the effort to see the image of God in my fellow human beings, but in the end I have to recognize that to see that of God in another is a *gift* of grace from God and not an act of my will.

In my work as a healthcare provider, I become very unsympathetic and have great difficulty seeing that of God in the very people I hope to help.

So given a lifetime to learn how, what does it actually mean to recognize that of God in another? The very phrase illuminates part of our problem, because that of God in everyone is not just about how we relate to others. At the heart of the expression is God and our relationship with God. It is about loving God, and recognizing and loving that of God in ourselves. Only then can we begin to learn to recognize and love that of God in others. As I journey toward recognizing that of God in everyone, I must start my journey with and toward God.

One morning last fall, I was taking a walk up the hill behind our house. As I started to slide down the deer trail underneath the hemlocks toward the creek, I heard someone splashing in the water below. I stepped off the trail and inched my way along, peeking through the trees to see who was at the watering hole. As I waited, a two-point buck appeared out of the trees about 15 yards from me. He stopped and stared, eyes wide, ears forward, every muscle tense, ready to run. So absorbed had he

been in his own routine, he'd never caught sight or scent of me until he looked up and there I was. I thought, "Is that what I look like, God? When I finally stop worrying and being absorbed in my own tasks, then I look up and discover you before me. And there you have been all along, and I was unaware." And I wonder how I think I can begin to see that of God in others, when I'm not even aware of the God who is with me every day, all day long.

The task of knowing God involves a life of prayer, of taking time to be with God in silence and solitude, of learning to listen to God, of learning to love God. In John 21:15, Jesus asks Simon Peter, "Do you love me more than these others?" In the same way, God asks us, do you love me? Jesus tells us the greatest commandment is this, "that you love the Lord your God with all your heart and mind and soul, and your neighbor as yourself." So the first step to recognizing God in others and to loving others, is to know God and to love God. To love God requires developing a long-term daily relationship with God. Friendships are built over time, and friendship with God is no different. Part of loving God also involves fully receiving and recognizing God's love for us. Intellectually, it's easy to say I'm loved by God, but truly feeling loved is a lot harder. To move beyond a simple intellectual understanding of being loved by God toward a truly heartfelt experiential understanding, takes building a relationship over time. But beginning to understand that God truly does love us, unconditionally, despite all our failings, is necessary for beginning to embrace that of God within ourselves and within others. 1 John 4:19 reads, "Let us love because God loved us first." Without knowing God's love personally and fully receiving the grace of God's love, we are hampered in the task of growing in God and in the love necessary for answering that of God in everyone.

We are all made in the image of God, and that is what causes us to yearn for rela-

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in Everyone

tionship with God and connection with each other, whether we recognize it or not. Roberta Bondi writes, "Although human life as we know it without God may appear hopelessly broken, God's image remains within us—partially erased or covered over but still there. This means that, however skewed our vision of God, others, and ourselves becomes, something in us still recognizes God. The image of God that is in us is the part of ourselves that never stops desiring to move toward love." That of God within, the image of God in which we are created, is our true self; that person God created us to be, that we are called to discover and uncover. Inherent in recognizing that of God in others is the requirement that we unearth and recognize that of God in *ourselves*.

To begin to reach out to others with honesty and compassion requires the unearthing of our true selves, the stripping away of the false self, all the masks we wear that help us function in the world. Those false selves, which lead us to need to compete with others, to succeed by worldly standards, and to be loved, accepted, and approved of by those around us, are a hindrance to loving others. Our false selves cloud our ability to accept ourselves as we are and others as they are. Religious author Robert Benson writes in *Between the Dreaming and the Coming True* that God whispered us into being. As God spoke the creation, so God spoke our names in calling us into creation. And we spend our lives searching for that word that was whispered into us, so we can more fully become who God created us to be: our true selves, that of God within us. Robert Benson writes, "I was then, and am still, the only person on Earth who has any clue at all as to what was whispered into me in the depths of my mother's womb. Everyone else is just guessing, and their guesses are a lot less well informed than mine. . . . If I cannot hear that word, no one can. If I do not hear that word, no one will. If I do hear it and fail to act upon it, no one will be the word . . . that God

spoke [into me]." If we fail to uncover our true selves—the image of God we are created in—then we fail to participate fully in the creation, in the world God loves. And we cannot fully travel on the lifelong task of answering that of God in everyone.

George Fox wrote, "Walk cheerfully over the world, answering that of God in every one." Part of beginning to recognize that of God in others may be found in the meaning of the word "answering." The 17th-century meaning of answering is quite different from our modern understanding of the word. Some of the meanings include: to be responsible for, to fulfill the expectations of, to echo, to correspond or give back in kind. (I'm indebted to Paul Buckley, Earlham School of Religion adjunct faculty member, for introducing me to this idea.) I love the idea that George Fox was calling us to echo that of God in others. If God whispered us into being, then to echo back to another the image of God that they were created in, is to let that whisper grow louder, carry farther, and sing out longer. When I truly learn to answer that of God in everyone, I will begin to help the song of God carry throughout the world.

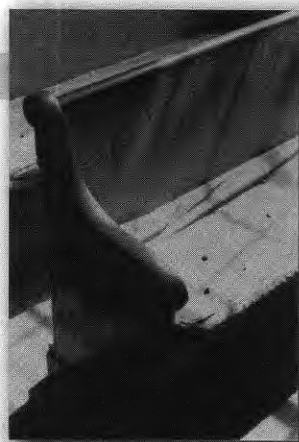
Answering that of God in everyone may also require us to develop a sense of responsibility to the spiritual lives of those we meet. Is God perhaps calling us to help others recognize that of God in themselves and the yearning of their souls for wholeness in God? Maybe we are able to do that through our actions of love and caring, but might it also require whispering the name of God to others? Evangelism among some Friends has been much maligned, but maybe we dislike it because we have allowed others

Answering that of God in others is the work of a Christian's lifetime, the very core of the Christian life.

to define it for us. To evangelize means to simply speak the good news, the news that we are created in the image of God, that God loves us. Thomas Kelly wrote, "But the value of Woolman and Fox and the Quakers of today for the world does not lie merely in their *outward* deeds of service to suffering men, it lies in that call of all men to the practice of orienting their entire being in *inward* adoration about the springs of immediacy and

ever fresh divine power within the secret silences of the soul." Might it be that to answer that of God in others, we may also need to speak the name of the One who created us in her image and longs to be in relation with us?

At the watering hole in the woods at my house, the creek has carved a deep pool out of the shale. As the creek comes down into the pool, there is a small waterfall at the head of the pool. The water drops about a foot and swirls around the rock until it continues down into the watering hole. That rock on which the water swirls has over eons been rubbed smooth as a bowl by the gentle rotating of the water before it heads on down the hill. Soft water over time has carved out a smooth circular basin into that hard rock. And that is how God's soft and gentle love needs a lifetime to soften my hard heart and teach me how to love. To answer that of God in everyone isn't something I can just do because I make up my mind to. To answer that of God in everyone is the very heart of a life with God, a life based on learning to love as God loves. It is a lifetime task, one I can only venture on and grow in through God's grace, help, and love. And the journey starts with God, recognizing that we are children of God, loved by God, and in love with God. □



Peter Stettenheim

On Vocal Ministry: Two Perspectives

by Diane Bonner and Carol Holmes

These words are offered as two Friends' understanding and experience. They are not perfect or final, nor are they meant to be. As you will read, they don't even agree. We hope that they speak to your condition and inward yearning.

Part I (by Diane Bonner)

I attended my first meeting for worship approximately 45 years ago. Ever since then, I have been living into the question: What exactly does it mean to worship in the manner of unprogrammed Friends? Here is a distillation of my experience of vocal ministry, a practice to which I admit I am not often called.

I enter the meeting room and sit with a Bible near at hand. I soon begin the process of worship by stilling my body. After some time of such mindfulness, my "running mind" settles down, and the remainder of the meeting is spent trying to stay open and to listen inwardly. When vocal ministry is offered by others, I listen unless it becomes clear that the ministry is not meant for me—in which case, I struggle not to listen, for the spoken words become intrusive to my reach for stillness.

On the few occasions when I feel the burden of vocal ministry, I engage in the following process:

First, words come to me from my mid-section. They do not begin because I think them with my brain; they emerge from my body. They are incarnat-

ed. The words are usually just a few—a phrase—and they are accompanied by a suddenly pounding heart.

The words deepen.

My hands at some point begin to shake. I test the words: are they for everyone? Are they simple, nonviolent, honest, and, most important, are these words worth breaking the Silence? These tests follow my understanding of our testimonies. I know that some words that are, to me, neutral in emotional energy can be very violent to others, and if I think the ministry is for everyone and I want it to be heard, I try to avoid such words. Authentic substitutes have always made themselves available.

Then I begin to pray earnestly: God, take this ministry away. Please. I don't want to stand up. I don't want to speak. I feel very vulnerable and afraid. Please. Take this ministry away.

But the weight of the words, along

with the feeling that if I don't stand my heart will burst from my chest, force me to my feet.

As I speak, my eyes are usually closed; my heart settles to its more normal rate. I listen inwardly for what I am to say next, as if I were a stranger to the speaker. Before I stand, I may have a beginning (the phrase that first emerged from my mid-section), a middle, and an end. However, there have been times when the ministry has taken a shift in a very different direction from where I thought it was going.

When I finish, when the words come to an end, I stand still for a very short time before I sit. At this point, I feel surrounded by a deep, soft, protective stillness, and I feel released and oddly faithful, even if I think that the words I've offered have missed the mark. Also, I feel very vulnerable, and if someone speaks too soon afterward, their words can cut through the stillness and hurt. After a while, this deep stillness lifts, and I open my eyes.

I understand ministry to be that which brings me closer to the Spirit, to the felt sense of Presence (see



EDITORIAL BORED

"The New York Times This Morning Reminds us How REALLY bad things are in..."



ALL QUIET ON THE SPIRITUAL FRONT

"Isn't silence wonderful? Silence IS wonderful. I come for the wonderful silence..."



IN CLOSING

"While each of our speakers had a point, they could all be summed up by the Verse..."

Diane Bonner is a chaplain at St. Vincent's Hospital in Manhattan. Carol Holmes travels under appointment of New York Yearly Meeting to nurture small meetings and worship groups, and she serves on the general board of Friends United Meeting. Both are members of Fifteenth Street Meeting in New York City and serve on its Committee on Worship and Ministry.

Excerpts from Signe Wilkinson's "Fieldguide to Quaker (Unprogrammed) Ministry," FRIENDS JOURNAL, April 1997.

Genesis 17:1 and Exodus 33:14). I have never experienced commentary on the Sunday *New York Times* to be ministry. For me, vocal ministry is not group therapy (a wonderful practice in itself, but usually secular). Vocal ministry is not a word from our sponsor, the ego; nor is it clever reflection on the season, the room, or our silence, as poetic as these can be. Vocal ministry is especially not political exhortation to action or admonition/correction of a previous speaker's message.

I ask: Have the words spoken by me or another Friend brought us closer to the Spirit? Will they help us remember that we are not alone, perhaps even that we're not in charge?

It takes practice, discipline, and study to learn how to sit and wait upon the Spirit—practice, discipline, and study to discern which words we are called to speak and which words we are to allow to dissolve unspoken.

And now, two messages from beloved George Fox:

Therefore, all wait patiently upon the Lord, whatsoever condition you be in; wait. . .

Dear Friends, dwell in the Light.

The stillness of our unprogrammed worship is not about the absence of sound; it is about a stillness that contains the potential for the Presence to emerge; and it will emerge—in its own time. Our practice, discipline, and study increase the opportunity both for the Presence to become felt and for us to hear and obey. Conversely, the absence of practice, discipline, and study decreases this opportunity.

Part II (by Carol Holmes) *The Disciplines of Vocal Ministry*

We gather together in silent meeting for worship to listen to a God who speaks. Over the years, disciplines have evolved that help us hear "the still, small voice." When observed, these disciplines will open us and bring us more deeply into the silence, into a place and condition where we can hear God.

1. If you feel the urge to rise and speak in meeting, ask where the urge is coming from. Is it a personal need? an emotional

need? The silent meeting for worship is not a place for this kind of sharing.

2. Is the urge to speak accompanied by unfamiliar physical sensations? Are the palms of your hands warm? Not sweating, but warm. Is your heart beating in a very slow, insistent way? Not pounding or racing with anxiety, but distinctly slowed down and steady. It is possible to be called to minister without such physical changes in the body, but it is unusual. If some kind of physical sign is not present, see if you can resist the urge to speak.

3. Test yourself by asking, "Is this a message I am meant to contemplate myself or is this for the assembled meeting to hear?" If the answer is that it is for the assembled meeting, do not stand up. Wait a period of time, at least five minutes, and ask the same question. If the answer comes back that it is for the assembled meeting, do not stand up. If after another five minutes the urge to speak is still with you, pause again and then rise to offer the message.

4. If vocal ministry has been offered, the meeting will need time to absorb the message back into the silence and the message will need time to deepen the silence. Do not rise to speak immediately after someone else. Haste and urgency to speak often indicate an ego need or an intellectual idea—"a notion," as early Friends called it. Step aside and let the Holy Spirit breathe through the meeting.

5. If you hear a message, or some situation arises, that you think will be upsetting to others, and you want to comfort them, rest from that anxiety. You don't need to rescue, help, or fix the meeting for worship. Put that burden down. Trust.

6. Finally, as Friends have advised each other over the centuries, speak only if you can improve on the silence.

These words are offered with the support and approval of the Committee on Ministry and Worship, Fifteenth Street Meeting, February 2002. □

All-Faculty Opening Meeting for Worship

*Westtown School,
August 30, 2002*

Hold the silence
Hold it into the ground
A web of fine twine
I pull and pull from the air
Twisting it around my fingers, my body,
my tongue
And mind
Until tied in silence
My heart's mind slips free
(for it knows the way of silence)
And arches to the ceiling
Of this room and beyond
Arching out over each being
As each being arches out
Over me
A covered meeting we have?
Not yet
For it will be the Spirit
This force I less contain
Than am contained by
The Spirit
That proclaims with first words
"Let there be" and "It was good"
And then by the Word
We are gathered

—Janet Kathryn MacColl

Janet Kathryn MacColl is a member of Media (Pa.) Meeting.

Brief Reflections on Quaker Practice

by Esther Greenleaf Mürer

These short essays are part of a collection of columns first published in the newsletter of Central Philadelphia (Pa.) Meeting at the request of the Committee on Worship and Ministry and subsequently reissued as a pamphlet. They are taken from the third, expanded edition, Reflections on Quaker Worship (2002).

ON "STANDING IN THE WAY"

*"Attend to pure wisdom and be teachable."
—Advices of Philadelphia Yearly Meeting*

A common misconception about Quaker process in a meeting for business is that a decision can never go forward if one person decides to "stand in the way." Inactive members, new attenders, and non-Friends trying to imitate Quaker process often interpret our principle of unity to mean that each individual has veto power over any decision of the community. Nothing could be further from the truth.

"Standing in the way" is not a right that inheres in paper membership or attendance at meeting for business. It is

rather a privilege granted by the community because it believes that the dissent is grounded in spiritual integrity and not in ego or a power trip. We acknowledge that the Friend may have light that the rest of us don't yet see; we wait in love for the Friend to see our light. We are willing to remain teachable in the trust that the dissenting Friend is also teachable.

The word "teachable" stands for the Greek word *paos*, often translated in the New Testament as "meek." A more accurate rendering would be the nautical word "yare," referring to a ship that minds her rudder well. As Ralph Waldo Emerson put it, "The voyage of the best ship is a zigzag line of a hundred tacks. See the line from a sufficient distance, and it straightens itself to the average tendency." The Spirit leads us, not in a straight line, but step by step, by twists and turns, to incremental stages as we become ready. We are never required to do that which we cannot. Growth in the Spirit means attuning oneself to those step-by-step leadings, as well as having patience with those who are led by a different route.

Difficulty arises when some Friends show themselves to be unteachable, as for instance when they attach themselves to an external "party line" that precludes submission to the Spirit. The meeting may rightly decline to trust such persons. Trust is something that must be earned. Perhaps that is a central meaning of the term "weighty Friend": one whom the community trusts to "attend to pure wisdom and be teachable."

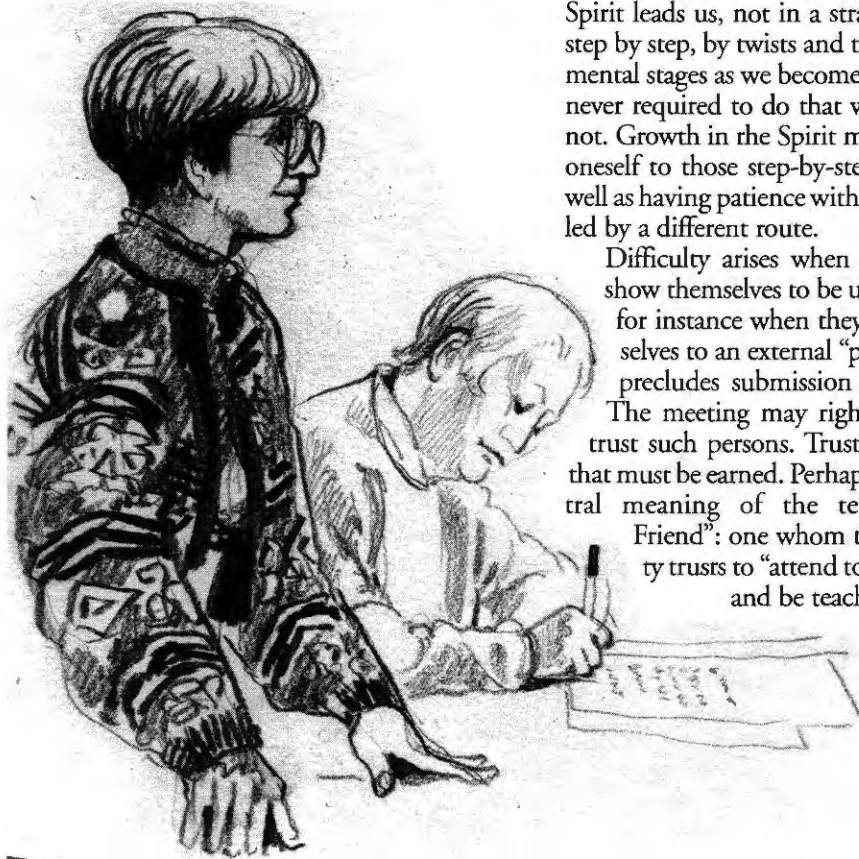
WHY COME TO MEETING ON TIME?

Our meetings for worship would be fragile indeed if they couldn't survive the distraction caused by latecomers. During a period when my meeting was plagued by many different kinds of disturbance, one Friend reminded us that if we were really centered in worship we ought not to be distracted by a herd of elephants.

There are classic ways of dealing with distractions. We can, for example, make an inward effort to befriend the people and things that disturb us and to incorporate them into our worship. I have found that welcoming people as they arrive—gathering them in with love—makes a great difference to my own experience of worship, and perhaps to the meeting itself.

That's fine as far as it goes. But distractions, I have come to see, are not the main issue. There is another, deeper reason why we ought to come to meeting on time, or even a few minutes early. That reason has to do with the corporate nature of our worship. Centering is not an individual matter. We are not here to practice meditation techniques that could just as well be done in solitude. Useful as these techniques may be, they are not what our worship is about.

Now let me suggest something that may seem totally outrageous: *unprogrammed Quaker worship has a liturgy.* It is inward, but it is there. Liturgy is, by definition, corporate. The word comes from the Greek *leitourgos*, "public, peo-



Esther Greenleaf Mürer is a member of Central Philadelphia (Pa.) Meeting. She has recently completed a seven-year stint as editor of Types & Shadows, the journal of the Fellowship of Quakers in the Arts. Currently, she is preparing a second edition of Quaker Bible Index, a comprehensive scripture index to early Quaker writings. © 2002 Central Philadelphia Monthly Meeting

ple." It has been the distinctive genius of Quakerism to translate outward forms of religion—sacraments, for example—into inner reality, and to do so on a corporate level.

In his 1952 Swarthmore lecture, "Preparation for Worship," the British Friend Thomas Green identified the basic elements in worship as *adoration, confession, dedication, intercession, and thanksgiving*. Since these are human universals, by no means the exclusive property of the Jewish and Christian traditions, let me try to describe them in broader language.

Adoration is a vision of the highest that puts our own petty concerns in a new, transcendent perspective. We sense, however fleetingly and dimly, that there *is* something greater than we are, there *is* meaning, there *is* Truth—even though it can never be captured in words. There *is* a force for good in the cosmos with which we can choose to align ourselves.

As we glimpse how the world might be if it were in tune with the divine purpose, we are reminded of ways in which we—as individuals, as a community, as a culture, and as members of creation—are out of tune. And we resolve anew to do our part to restore harmony. We know that such efforts will be costly, and that we must help each other to be faithful. We pray that our own and others' brokenness may be mended. At the same time we become aware of ways in which this goodness does manifest itself in our lives and in the world, and we feel gratitude, courage and hope.

Adoration, confession, intercession, dedication, and thanksgiving. I have found it helpful to try to identify these elements in our vocal ministry as well as in my own worship. Both the emphasis and the progression may vary from week to week, but there *is* an emphasis, there *is* a progression, and *they arise from the gathered meeting*. The liturgy is not tied to the vocal ministry, but can develop even when the meeting is totally silent.

This is why it is important to come to meeting on time,

to be present from the beginning. It is the progression, the development of the liturgical flow, which is damaged by tardiness. The process of centering is part of the liturgy. In a very real sense the latecomer isn't "with it." If we arrive, say, 15 minutes late, *even if there have not yet been any messages*, we have not entered into the gathering process. (It would seem that in such a case we should be doubly wary of yielding to an urge to speak.)

I suggest, then, that the first 15 or 20 minutes of meeting are crucial. This is when the action is. Not the action of people dribbling in, but the interior action that sets the liturgy in motion. I invite you to make the experiment: set yourself the goal of coming to meeting on time—or even a few minutes early—and see what happens. We might all be surprised at the result.

PROPHECY AS HEALING

If we follow John's Gospel, the Spirit performs two tasks. It consoles and it leads to truth. Both are intimately connected. We go astray if we separate consolation and truth and allow religion to console but forbid it to partake of truth. . . . Then the Sermon on the Mount is turned into a private affair not connected with politics, and the comfort of the Holy Spirit becomes a sentimental substitute for a wasted life. Such comfort cannot

fulfill what it promises. The Spirit will console only by illuminating truth, not by abandoning it.

—Dorothee Soelle

I copied the above into my journal in 1983. It has since come clear to me that Dorothee Soelle is talking about *prophecy*. Truth and consolation are inseparable elements of continuing revelation; both are necessary to the prophet's central function: Healing. Mending brokenness. Reconciliation. Restoring us to that state of community that can exist only by God's grace, among folk seeking to do God's will.

Dorothee Soelle, in the tradition of liberation theology, writes eloquently about the debilitating effect of consolation without truth. It is not "religion pure and undefiled," but this perversion of it, that is the "opiate of the people." Consolation, alone, is a narcotic; masking the symptoms rather than curing the disease, it becomes a weapon against the truth that should have been its ally.

But it must be added that truth without consolation likewise turns malignant. Any true addict (which I suspect means most of us) knows how "telling it like it is" can become wallowing exhibitionism, self-righteousness, fanaticism. Remember Jonah: after much resistance, he was forcibly transported to Nineveh to proclaim God's wrath. The people listened and repented, and God didn't destroy Nineveh after all. Jonah was furious; he felt that he had been made a fool of. He saw himself as a doomsayer, not as a healer.

It has been well said that truth used as a weapon ceases to be truth. Violent revolutions end up perpetrating the very evils they set out to correct. Or the person with insight into a community's failings falls into a liturgical trap: the litany becomes its own point, its repetition a priestly office; change is immaterial. Nor is the community guiltless: unwilling to change, it treats the prophet as an entertainer.

Truth and consolation are two facets of the same divine Grace. It takes both to heal us.

O God, make us aware of how we use each separately to fend off your love; open us to their terrible synergic power—not a deadly power, as we fear, but a door into abundant life. □



Meditation, Prayer, and Worship

by Susan Davies and Cynthia Maciel Knowles

It wasn't a burning bush or a lightning bolt from heaven—not common occurrences on subway trains where Cynthia was reading. But Diana Eck's words hit her hard: "On a Tuesday evening there is no church among the dozen in Harvard Square that is packed with seekers who want to deepen their life of prayer; no church even opens its door for such an offering. Those who are serious about spiritual practice go to the Buddhists." In *Encountering God: A Spiritual Journey from Bozeman to Banaras*, Diana Eck tells how 150 regulars attend sessions at the Cambridge Insight Meditation Center on a typical weeknight and wonders why it is that there are no Christian equivalents:

One certainly can point to Western disciplines of prayer, and many who explore the spirituality of the East eventually find their way to these traditions back home. . . . But at least on a Tuesday night in Cambridge, there are no introductory courses in these matters for all those seekers who do not know where to begin but who are yearning for a stillness of mind and heart before God—or, for those who have lost touch with God, simply a stillness of mind and heart.

As beginners in meditation this quote led us to want to share what we had found. We answered the challenge Diana Eck lays down by giving a workshop in our home meeting—Friends Meeting at Cambridge—based on our four-plus years of regular practice, our book learning, a meditation class, and a daylong course. Although in our workshop we shared specifics about types of meditation, it seems especially pertinent to Friends to focus on our explo-

ration of the interweavings of meditation, worship, and prayer. We came to these understandings, not as scholars in these rich practices or the religions from which they spring, but from our own experience.

Meditation and Meeting for Worship

Meditation, as we practice it, is individual. It can deepen our relationship with the Divine, just as prayer, Bible study, or devotional reading can, but it is a solitary practice. Quakerism, however, is rooted in community—a central part of which is corporate waiting on God. As Quakers, we should open ourselves to community worship as we sit in meeting rather than keep our focus on our meditation practice. In his essay "Waiting Worship," in *Essays on the Quaker Vision of Gospel Order*, Lloyd Lee Wilson puts it this way:

A commonly evoked metaphor for meeting for worship is that of many individual candles brought together to give a stronger light, but this overemphasizes what we bring to worship as individuals and slights the action of the Holy Spirit. The nature of "waiting worship" is not what we individually bring to the gathering as part of corporate worship, but that we learn to leave behind those things that prevent true worship from occurring. A more appropriate image is that each worshiper brings that amount of silence which (s)he has been able to nurture through daily practices and disciplines, and together the assembly creates a larger silence, in which the eternally present divine Word may be more clearly heard.

To help reach that open space empty of self/thought/agenda that prepares us to hear God in a larger silence, Friends might benefit from using meditation techniques to center before worship. Just as reading devotional literature might help us be ready for worship, either during the week or right before meeting, so too can individual meditation. But because the corporate element of meeting for worship is central, ideally we will set individual practice aside when the time comes for corporate worship. It is vital that we be open indi-

vidually to the movement of God within the group. Emptying ourselves of individual intention and thought is the discipline we need for corporate worship.

Meditation or Prayer?

There are so many types of prayer and so many ways to define the words used for experiences that defy definition. In a description from Henri Nouwen, "To pray is to descend with the mind into the heart and there to stand before the face of the Lord, ever-present, all-seeing, within you."

Henri Nouwen's prayer might seem like meditation from the outside—a silent sitting and detachment from the outward—but God is there. John O'Donohue, in his tapes *The Invisible World: On the Beauty of Prayer*, uses several phrases that describe prayer as the central language we speak: "Prayer is the art of presence and the sister of wonder"; "A candle flame in Tibet leans when I move"; "Prayer is the presence that keeps the harmony at the heart of the chaos"; "Prayer is not in time, but time is in prayer"; "Prayer makes the unknown interesting"; "The soul is not in the body but the body is in the soul." He also comments that those who do not pray live off the prayer of others.

From a personal perspective, this is what we have found. Prayer has become more real for us in several ways as a result of meditating, perhaps as a contrast to it and enriched by it. To us prayer is conversation with God. It can be formal or informal; it can be questioning or thanking, or angry. It is awareness of the center, "for in him we live, move, and have our being" (Acts 17:28). Prayer can be intercessory, intentional wishing and visioning well-being for a friend, for the community, for an irritating colleague at work, for Israel and Palestine. Prayer can also be throwing everything over to God; it can be recognizing, when we are consumed by trying to find solutions that escape us, that we need to turn our problems over to God literally by letting go, emptying, asking. As a

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result of meditation, the emptying part seems more possible now.

Meditation has helped us to be capable of that emptying. Where before we might have started out praying but soon were muddled with a string of thoughts, we can now focus more purposefully. "Lord, be with John in the hospital. Comfort him. I should do something nice for him—take him a meal when he gets home. I could do that Tuesday night. No, I ..." and I'm off and running. This still happens but we can recognize "monkey mind" more quickly now and go back to our interaction with God, just as we can more easily stay focused on a human conversation or any other immediate experience. We can empty ourselves of those other thoughts so that we can be receptive to God.

When we meditate, the emptiness is the goal. Larry Rosenberg, in his book *Breath by Breath*, says about the mindfulness for which we strive in meditation, "Mindfulness is unbiased. It is not for or against anything, just like a mirror, which does not judge what it reflects. Mindfulness has no goal other than the seeing of itself. It doesn't try to add to what's happening or subtract from it, to improve it in any way."

But prayer has a different goal. With prayer, the emptiness exists in relation to the faith that God will fill the space vacated by life's busyness. Meditation is an exercise—a meaningful and life-changing one—but not necessarily practiced with the intention of being in communication or relationship with God. That doesn't mean God isn't there. Perhaps this is the difference for us: our goal in prayer is to communicate with God. We seek the Lord's presence when we pray, but not when we meditate.

There is another way meditation feeds prayer. We forget how insecure life is, how we never know what might happen to us at the next moment. Meditation—and the recognition of the impermanence of our own bodies, our loved ones, our thoughts, our breath, and each moment—makes that insecurity more real. That awareness then opens us to prayer to help us deal with that uncertainty. Prayer allows us to live on the precipice of the unknown.

Meditation to Prayer and Back Again

Prayer includes both asking and listening for the answers. If we cannot listen well and cannot be still, how can we hear the answers that come? In her Pendle Hill pamphlet, *Prayer: Beginning Again*, Sheila Keane writes:

MEDITATION, AS WE PRACTICE IT, IS INDIVIDUAL. IT CAN DEEPEN OUR RELATIONSHIP WITH THE DIVINE, JUST AS PRAYER, BIBLE STUDY, OR DEVOTIONAL READING CAN, BUT IT IS A SOLITARY PRACTICE. QUAKERISM, HOWEVER, IS ROOTED IN COMMUNITY—A CENTRAL PART OF WHICH IS CORPORATE WAITING ON GOD.

Listening to God's answers to prayer requires an attitude of inner silence. This is a challenge when churning with the indecisions and anxieties of discernment situations. To help us listen, one essential discipline for discernment is radical self-care. When we attend to our selves, we become quiet inside, able to listen. Self-awareness, acceptance, and nurture, as well as gentle stripping away of the false self, are all important to the discernment process. We need to give ourselves the time to discern.

So, meditation helps us hear the answers to prayer by developing mindfulness and the ability to be still. The answers to prayer often lead us to action. Meditation helps us act with attention and compassion. The action usually results in more prayer and more meditation and so the cycle continues.

Meditation's Effect on Prayer and Worship

For most of us "our thoughts think us, our feelings feel us," as Eknath Easwaran writes in *Meditation*, so that "we do not have much say in the matter." Meditation is helping us learn how to live more intentionally—recognizing when we are choosing to think rather than obsessing; being present to the person with whom we are speaking; savoring the food we are eating; hearing the music to which we are listening; praying when we set out to pray; and being fully open to the Divine in worship. Meditation helps prepare us to be in relationship with God mindfully, whether we

are waiting at a red light, praying for a sick relative, or worshiping on a First Day morning. God is interwoven through every moment. Being fully alive right now allows us to glimpse some sliver of Light through each act—allows us to discern holiness in the earthy and the sublime if we are able to be still enough to watch for it.

P.S.: Did the Workshop Work?

We were asked to repeat the workshop, so it seems Diana Eck was right. We discovered that meditation has been both a source of spiritual nurture and a matter of curiosity in our meeting. Some attendees have meditated for years and longed for a Quaker context to their practice, a chance to share their experience and an opportunity to learn more. Others wanted to try meditation but didn't know where to start. Attendees found the chance for all of those things.

In an attempt to discern a difference in meditation, prayer, and worship, we facilitated the following exercise, which others might want to try. Sit in a stable, upright position—on a cushion cross-legged or in a straight-back chair with feet flat on the floor. For 15 minutes try moving through the continuum of meditation, prayer, and worship. (Since worship is a group experience, you will need at least one other person.) Start with one form of meditation with which you are familiar, move from it to some form of prayer as you know it, then open to the group and the dynamic/center as you would in meeting for worship. It doesn't matter how much time you spend in each, just try to include all three. Then discuss with your group how each of the practices felt. What were the differences or similarities among them? What did you discover? □

The Life of George Fox as a Model for Meeting for Worship

by John Pitts Corry

Every Friends meeting for worship bears the imprint of the life of Quakerism's founder, George Fox. The meeting begins as a separation from the struggles and concerns of everyday life. Just as George Fox was drawn in his turbulent late adolescence past his personal concerns into the stillness of deep inner searching, so the meeting itself settles into a time of stillness and searching, a time of waiting on the motions of love to stir among them. As with George Fox this seeking for truth—not the whole truth, but the truth that is given to the particular meeting at a particular time—culminates in a message for the gathered

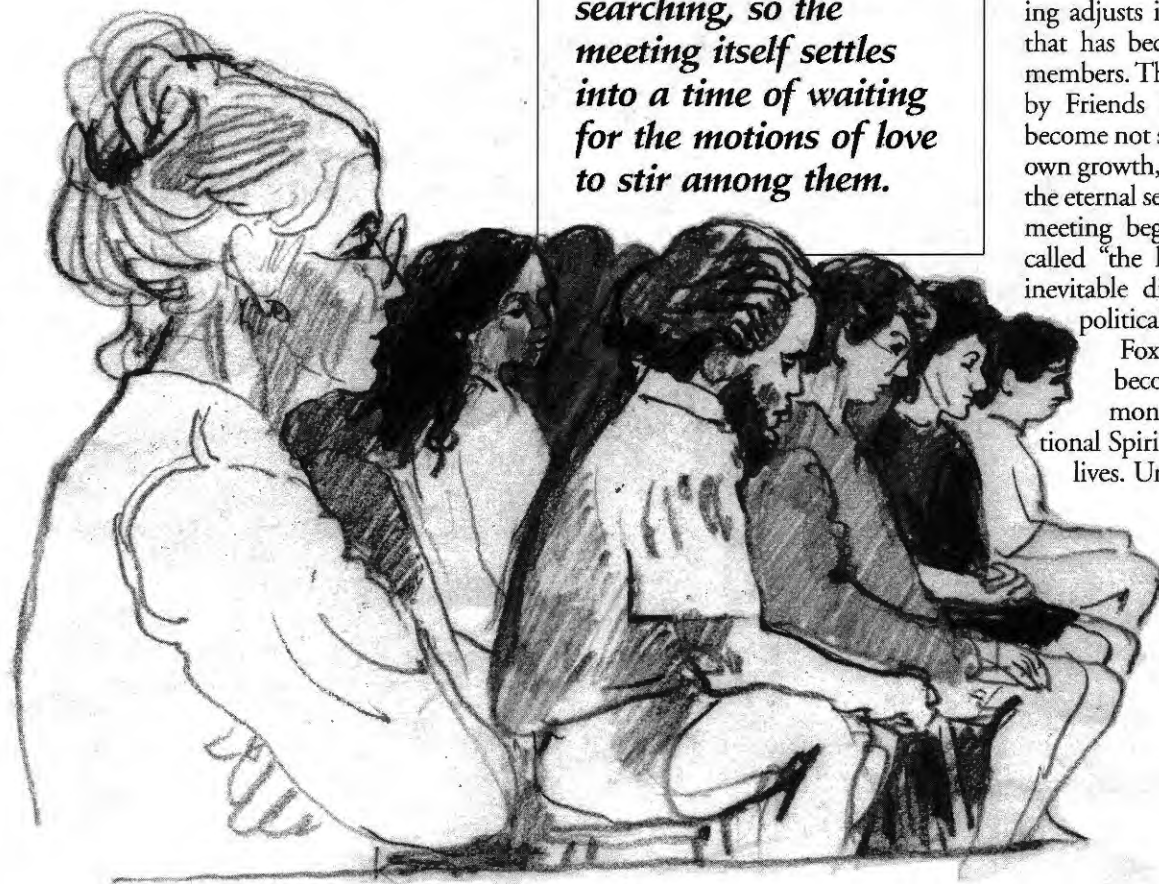
community. Just as George Fox received his message from the Spirit of God that there was one who might speak to his condition, so this same Spirit has visited the gathered meetings of Friends ever since—waiting to speak to our condition, to impart in spoken ministry the message suited to each meeting. But God's Spirit is not limited to speaking only to what may be perceived as the meeting's needs, its goals, or its assumed mission. The Spirit, as George Fox knew from a long and varied ministry, is an operational Spirit—a Spirit

not only believed in but one that intruded on, interrupted, and eventually directed his life. It is the Spirit he encountered in a visceral way that he knew experimentally. The Spirit has its own agenda, needs, mission, and goals. "God was over all," he would say at the end of many contentious public meetings; that is, despite the lack of complete unity, of full agreement, he sensed God's invigorating presence.

Once the message has been delivered from the stillness of the searching meeting—once there is a sense that God is over all—the meeting reflects individually and at times corporately on the new attitudes or actions required of the meeting by the Spirit. The message is sought, received, and acted upon. As time passes, if this has become the rhythm of worship the meeting adjusts itself to the life of the Spirit that has become operational among its members. The seed of eternal life honored by Friends begins to emerge. And we become not seed ourselves, cherishing our own growth, but we become good soil for the eternal seed to flourish among us. The meeting begins to live what T.S. Eliot called "the life of significant soil." The inevitable differences in religious and political opinions— notions, George Fox called them—will over time become integrated into the common weekly search for the operational Spirit that centers and directs our lives. Universalist, feminist, mystical,

Just as George Fox was drawn into the stillness of deep inner searching, so the meeting itself settles into a time of waiting for the motions of love to stir among them.

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environmentalist, gay, and Christ-minded Friends under the discipline of the weekly corporate search for truth, will find they are given over into the loving Spirit of God, which lies at the heart of each of our limited worldviews. Divisive differences over time begin to enhance rather than hinder the life of God's presence, which is growing week by week among us.

It's not a matter of repeating George Fox's experience or imitating the life of early Friends; it's a matter of entering into a rhythm of worship that allows the Spirit to operate more and more freely. This is a rhythm that was clearly manifest in the general pattern of his own life. The meeting expects that God will do for people with whom we meet each Sunday what God has done for early Friends—and early Buddhists, Franciscans, and others. We expect, we yearn for, and we yield our wills to the compassionate Spirit that eludes creedal definition, but nonetheless speaks clearly to a waiting and expectant people. If we ask, God will not remain silent. If we seek God's will for ourselves and our troubled world, we will become part of God's work in the world. We will join George Fox and Margaret Fell; Mohandas Gandhi and Dorothy Day; Rufus Jones, Thomas Kelly, and Dorothy and Douglas Steere—whose lives were transformed by the operative Spirit of God.

It is not the four individual elements of the rhythm of worship (separation, searching, receiving, assimilating) that are important but the whole process itself. In the first stage we are, for a time, separated from the daily life around us. We move from historian of religions Mircea Eliade's secular space to a sacred space, a space of stillness and searching for God's presence, for God's will. In the stillness we expect God to speak to us, through images, intuitions if need be, and also in articulate verbal ministry—not in every message, but as the meeting learns to wait on authentic ministry the quality of worship intensifies. Members hesitate to voice the unconsidered message; they no longer care who speaks, or whether the messenger is insightful and confident, but only if the message rings true as an authentic reflection of the Spirit's presence. Does the message bring new life; does it challenge and interrupt our accustomed manner of thought? Is it consistent with earlier mes-

sages delivered by respected Friends and other religious figures? Does the message carry its own authority? Does it have a trace of the power of God, who speaks through fallible human beings? Do we listen past the familiar human voices and personalities we've come to know so well for the voice of God speaking to us each week in meeting? And finally, once the message has been received it must become part of our lives. It must be assimilated, integrated, and acted upon.

It is the whole process that is vital. If we emphasize only one or two of the four stages we may remain stuck in a stage that emphasizes searching over finding, and drift from one mode of seeking to another without ever encountering the living God, the authoritative inner guide. If we concentrate on the message, the word we have received from God, we may ignore the need for continuing humility and openness to God's presence. We may come to feel we own or possess the truth and close ourselves off from new leadings. If we remain in the first stage we are mired in our own concerns and struggles—we miss the invitation God extends in every period of prayer. And if we jump immediately to the final stage—the implementation of God's will—we may become action-only oriented and lose touch with the power on whose behalf we would act.

The problems of the world—poverty, injustice, and war—are not only our problems. They are also God's problems. They are problems to which the Spirit has in the 20th century already responded through the work of Bishop Desmond Tutu, the Dalai Lama, and others in the great non-violent and emancipatory movements of our time. There is no danger in listening for God's will that we will be isolated from the world. The sacred space of the weekly meeting is designed to return us enlivened and confident to take up the common struggle for peace and justice, trusting that God cares about the human family far more than we ever could. In the meeting for worship we find the guidance and energizing love from God to undertake the boldest venture, the humblest task.

By entering into the whole process—separation, stillness and searching, the responding divine word and power, and finally obedience and application—we welcome the Spirit as our cosmic com-

panion. In traditional terms this Spirit is our good shepherd, or with George Fox as the inner teacher, Christ. In contemporary terms, we see the Spirit perhaps as a benevolent doubles partner who may be relied on to play the critical and difficult points. By accepting the various stages in the Spirit's companioning presence the meeting avoids a one-sided emphasis on any one stage and allows the Spirit to nurture and guide the gathered community.

These reflections come from my experiences at a particular meeting—Middletown Meeting in Lima, Pennsylvania. Over 30 some years Betty and I have seen the meeting life change. There have been

Members hesitate to voice the unconsidered message; they no longer care who speaks, or whether the message is insightful and confident, but only if the message rings true as an authentic reflection of the Spirit's presence.

periods of membership expansion, of a thriving First-day school, and periods when a smaller number of us have gathered about the sacred flames of love each Sunday, but adhering to each stage of the rhythm of worship has remained constant. Today for many of us the fire burns more intensely than ever. We have learned to live with the operative Spirit of God, which has over time united diverse individuals with diverse political and religious beliefs into an expectant and still searching, worshipping body. Looking back I marvel that members whose views I once found distracting, even objectionable, I now find touched with an authentic hunger for God. It's all in the hunger. If we yearn, if we ask, if we are obedient to the little leadings, God will do the rest. God is still over all, still restlessly seeking the gathered community that seeks the Spirit's will and presence. I pray that we in our individual meetings may respond to this great invitation. □



New Seekers and the Welcoming Community

by Suzanne Siverling and Maurine Pyle

Seekers" is what Quakers have always been. We have a rich history of seeking God (the Divine, the Light); seeking Truth, both our own and universal; and seeking each other for nurture, support, and community.

When newcomers visit our meetings we might consider reframing them as modern-day seekers, who, in many ways, emulate the original founders of our Religious Society. We may choose to welcome each one as if he were George Fox or she were Margaret Fell, and invite each one to mingle with us and join us in our faith journey.

What do seekers seek? There are those who are first seeking community, for friendship or social action; those who are primarily seeking enlightenment; and then there are those who are equally seeking a sacred path and people to travel it with them. Interestingly, the journey to community and the journey to faith have a common seed. The faith-seekers begin with a desire for deeper faith. The community-seekers begin with a desire for companionship with like-minded people. No matter what their goal may be, the journey begins with a desire that needs to be fulfilled.

The welcoming meeting offers newcomers the opportunity to clarify their needs as soon as possible. We have found that providing a newcomers' class on a regular basis opens the door and connects newcomers with elders who may be able to answer their questions. There is a definite process involved in preparing to join a community. To facilitate this process, it

is essential that the meeting provide a safe place for asking questions. Otherwise, the new attender may feel like an outsider in the group for a very long time.

The first thing newcomers must do is unpack baggage from the past. Most newcomers have participated in other religious groups and have left them behind for a reason. Therefore, one of the elements of the safe environment we need to create is nonjudgmental listening. We offer the opportunity to unpack as an unannounced ongoing part of the class. When lovingly offered by elders, listening with acceptance to the hurts of past experiences can be healing. This cleansing and healing process often prevents misunderstanding that may arise from unintentionally pricking a wound.

For example, someone who feels he/she has been harmed by a strict Christian upbringing can become tense when hearing the words "Jesus" or "God." In our newcomers' group we have the opportunity to explain the Quaker tradition of forbearance and tolerance (respect) of different spiritual practices in our meeting, which includes people of Jewish, Christian, Universalist, and Buddhist backgrounds and beliefs. With a few tender statements at the beginning of class, we are able to affirm that during our time together we will be using the words of the Quaker spiritual experience. We usually suggest that newcomers translate them in their minds in a way that is easy on their hearts. This solution allows us to speak truth in love to the newcomer, respect his/her needs, and maintain our Quaker quotations regarding our experiences and the roots of our faith. (Two examples of

Quaker quotations using God and Jesus, from George Fox's *Journal*, are: "... answering that of God in every one," and "There is one, even Christ Jesus, that can speak to thy condition.")

The welcoming meeting offers newcomers the opportunity to clarify their needs as soon as possible.

The introductory classes that we offer are based on the curriculum *Silent Worship—Quaker Values* by Marsha Holliday, which is currently being revised. Rather than relying on a strictly historical presentation of the founding of the Religious Society of Friends, it focuses on the underlying values that guide our practice as well as the structure of Quakerism. We use this curriculum as a

guide and foundation for our Spirit-led team teaching model. This model uses discussion and experiential learning, which allows seekers to explore their own beliefs and ask experienced Friends clarifying questions. We do this with open-ended questions, worship sharing, and lots of discussion and listening.

We have found that classes conducted with Quaker values and methods bathe the newcomer in the experience of Quakerism. Students do not merely learn by being told who and what we are. Their experiences of spiritual exploration; of worship sharing in response to deep, faith-based questions; of listening to the others in the class; and of the interplay of the teaching team collectively provide a powerful learning experience of Quakerism.

In Marsha Holliday's curriculum, in the session called "Friends Value Faith in Action," she says, "The essence of Quakerism is in how Friends relate to that of God in themselves and in others." By teacher modeling of this essential quality of Quakerism in the classroom, newcomers not only learn intellectually who we are

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and what we believe, they absorb Quakerism experientially. The experience of Quakerism is foundational to our Religious Society. George Fox said, "and this I knew experimentally." We view our class as a return to our Quaker roots itself: a small group meeting to unite, seek God, and explore faith.

Essential to this experiential, exploratory classroom approach is the safety of each person. We clearly state at the beginning of class and at various other times during the course (such as before worship sharing around deep faith questions like "discuss your experience of God" or after someone

has been moved to share something personal or heartfelt) that all exchanges are to be kept confidential within the class.

In addition to the spoken discussions we have, the newcomers bring unspoken questions to the table. These questions are similar to those everyone has when joining any new group. "Will I fit in socially with this group?" "Are my beliefs congruent with the Quaker faith?" "Who will be my mentors?" "Will I be accepted for who I am?" By offering newcomers a private and safe way to raise these concerns, we can

allay their fears and help them to feel at home more quickly. We have found that strict didactic training, with its focus on facts and the left brain, does not afford an opportunity to address the emotional concerns hidden beneath the surface in newcomer groups.

It is important to remember that the community also has a need for the newcomer.

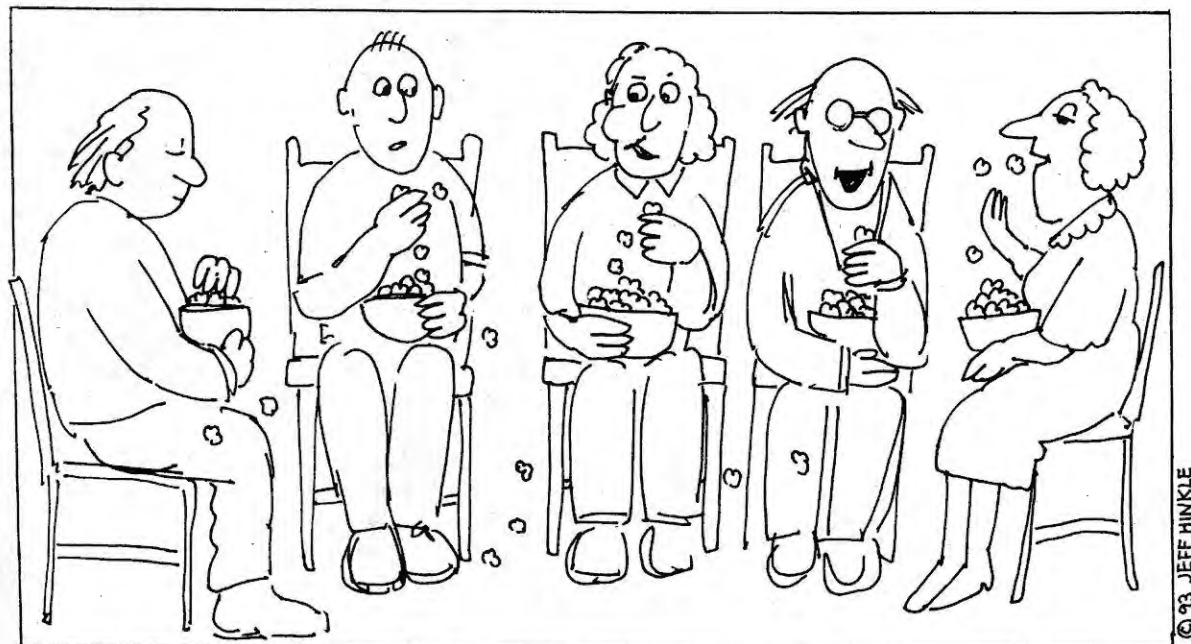
In a recent class, we were discussing the concept of "spiritual leadings," which opened the way for a member to share the story of an important life-changing event. We took this opportunity to discuss the clearness committee process with the class, even though this is a topic that is introduced in the material much later. As a result, the new-

comer requested a clearness committee to help clarify the leading. Several elders gathered with the newcomer for this purpose a few weeks later. Our new friend was touched by our willingness to offer this intimate form of support even though we were very newly acquainted.

Until now, we have focused predominantly on the needs of the newcomer for community. It is important to remember that the community also has a need for the newcomer. The spirit-led Quaker community is more than the sum of its parts,

and newcomers (new seekers) are a welcome addition to the healthy Quaker community. The nurturing we extend to them in the beginning is returned to the community many times over. Through our introductory class, newcomers become more visible to elders. As we are teaching, we become more familiar with the personality and gifts of each newcomer and can suggest areas of service where each one will feel most comfortable. Our newcomer seekers are individuals who will contribute their gifts and insights to our meeting while, in return, the meeting nurtures and supports them. This is a faith-based reciprocity.

One of the higher purposes of our Religious Society is nurturing each other while journeying together in faith. By providing a consistent, safe entry for our newcomers, we have the opportunity to both nurture those who wish to unite with us and to expose them to our spiritual practices. We will ultimately have newcomers who feel more comfortable in our midst; who will be better prepared to become active, nurturing community members; and who will infuse us with their spiritual gifts. In this way everyone is enriched, and from this foundation all of our lives can speak together, enabling us all to "walk cheerfully over the world, answering that of God in every one." □



JEFF COULD NOT UNDERSTOOD WHY SOME FRIENDS DID NOT LIKE POPCORN MEETINGS.

Helping Young People Feel Welcome

by Dana B. Standish

At University Friends Meeting in Seattle, Washington, we have several systems in place to make sure children new to the meeting feel welcome in our midst. The meeting is near a large university, which means we have a sometimes transient population, as children visit for a few weeks or months while their parents are here on sabbatical or to attend a conference. "We have the special problems of a large meeting," says Kathy Hubenet, clerk of our education committee. "Kids can come to visit and become anonymous. Everyone has a hard time breaking into the meeting unless they are colorful, outspoken, or, in the case of children, particularly badly behaved." At UFM, we try to increase the kids' chances of becoming known for being colorful or outspoken.

In an effort to include all children in the life of the meeting, the education committee has instituted what we call the concierge system. "Concierge" comes from the French, meaning a doorkeeper, and that is basically what we do. At every education committee meeting, committee members sign up to be the concierge for one of the Sundays in the coming month. The concierge will keep an eye out as people arrive and look for families who are new to the meeting. We direct any new children to the appropriate age group for First-day school or junior Friends, and we introduce them to the teachers or advisors. We explain a little about how the meeting works—for instance, that at our meeting

the children spend ten minutes in the worship room at the beginning of meeting and then proceed to First-day school. Many newcomers are visiting from other meetings, and their children generally scamper in and start playing with the other kids. Others, new in town and exploring different religious communities, may be completely unfamiliar with Quakerism. We try to notice which fami-

orient children to the meeting is that we increase community-building among adults. "We are such a large meeting that we do not all know each other's names," says Kathy Hubenet. "When people volunteer to be the second adult in the preschool room, they then have a relationship with the children and parents of the meeting."

Kathy Knowlton, one of our First-day



lies are new and to make sure they find their way around the building. "The concierge is somebody who can tell the new kids from the regulars. Sometimes it's not clear what you are supposed to do when you first come to meeting," says Kathy Hubenet. The concierge will also fill in if there are extra kids in the preschool room, or if any of the teachers needs another adult on hand.

In addition to the concierge program, we have a list of regular assistants for First-day school. These people act as a second adult in the preschool room. "This is a whole set of people who do not have children in First-day school," Kathy Hubenet says. All volunteers go through a background check with Washington State Patrol. A happy byproduct of our efforts to

school teachers for school-age children, integrates new children into the life of the meeting by using a tried-and-true method: singing a song. She opens her lesson every time with a simple tune on her lap harp, a good instrument for children. "Kids can play it even if they've never seen it before," she says. "Everybody gets to contribute to the community by playing a song." She combines song, teaching about Quakerism, and art projects in her lessons. On a recent Sunday, she and the children pretended they had an imaginary friend who had never been to meeting. They talked about how they would explain to this newcomer what it means to be a Quaker. The kids, several of whom were newcomers themselves, came up with the following list: being a Quaker means vol-

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unteering, silence, helping others, peace, and simplicity.

"I orient kids by whatever I'm doing," says Kathy Knowlton. "There's not a specific orientation that we do every time. I think that kids learn from atmosphere as well as from the specific content of the lesson. For instance, playing the harp lets kids see the example of the golden rule—you listen to other kids play because you want to be listened to when you play."

Marja Brandon, another teacher of school-age children, agrees with her. While there may not be a planned orientation for new children, "we look at what it means to be a Quaker each week, using whatever window we're looking through—holidays, special projects, etc." Marja Brandon has a special understanding of the challenges of orienting children. In addition to teaching children who are new to First-day school, she and her four children are themselves newcomers to University Friends Meeting. "Kathy took me around and explained what junior Friends was," says DJ Drevitch, Marja Brandon's 13-year-old son. "The first time I went, the junior Friends introduced themselves and were really open." Ten-year-old Jazz says the first time she visited, "the teacher played the name game, where you go around in the circle and say your name, then the person next to you has to say her name *and* your name." Sometimes the children like to play this game so much that they will play it even if they all know each other, adding personal snippets about

The teacher and the children pretended they had an imaginary friend who had never been to meeting. They talked about how they would explain to this newcomer what it means to be a Quaker.

each other as they go around the circle.

"University Friends Meeting has a large academic population," Marja Brandon says. "People tend to come and go. The structure of First-day school helps to get kids to come. When there's a project they're working on, the kids pressure the parents to come back." Earlier this year,

she taught the kids five tenets of Quakerism by planting seeds in the garden. The children planted squash (for simplicity), pansies (for peace), impatiens (for integrity), carrots (for community), and eggplant (for equality). Then the school-age children challenged the junior Friends to name the five tenets. "This was a way for them to get to know the teenagers," says Brandon.

Orienting teenagers has its own set of challenges. "Teens are already encountering enough problems being a teen, so when there's a new situation, establishing a personal connection is really important," says Nichole Byrne Lau, a junior Friends advisor. "When I get to know them as an individual, it helps them to want to come back." She adds that "Quakerism itself is conducive to the way teens think. It is an individual-based religion rather than a dogma-based religion. The attention to individuality is what teens really yearn for." When she has new junior Friends, Nichole Byrne Lau tries to make sure they know that they can talk and that their opinions are valued. "We try to make each feel that they belong here regardless of their age or social skills."

Adults sometimes do not realize how little it takes to make a child or a teenager feel connected. Dorsey Green, a member of our meeting, tells of the results of her efforts to regularly say hello to the children and teenagers whom she knows by name. "Most of the time they just grunt at me," she says. "But one time at yearly meeting there was a teenager who was in trouble and his parents asked if there was an adult whom he wanted to be present to discuss his problems, and he said, 'Dorsey.'" Merely saying hello to the boy regularly had made him feel that he could trust her.

The University Friends Meeting education committee programs for orienting children to the meeting are just part of the meeting's efforts to make newcomers welcome. In addition to the newcomers' table and our twice-monthly light lunch, we have a sometimes-yearly community-building retreat, and, of course, quarterly meeting, which has an extensive program for children and teenagers. All activities are designed to deepen people's relationship with the meeting and to give newcomers a sense of what our community is all about. □



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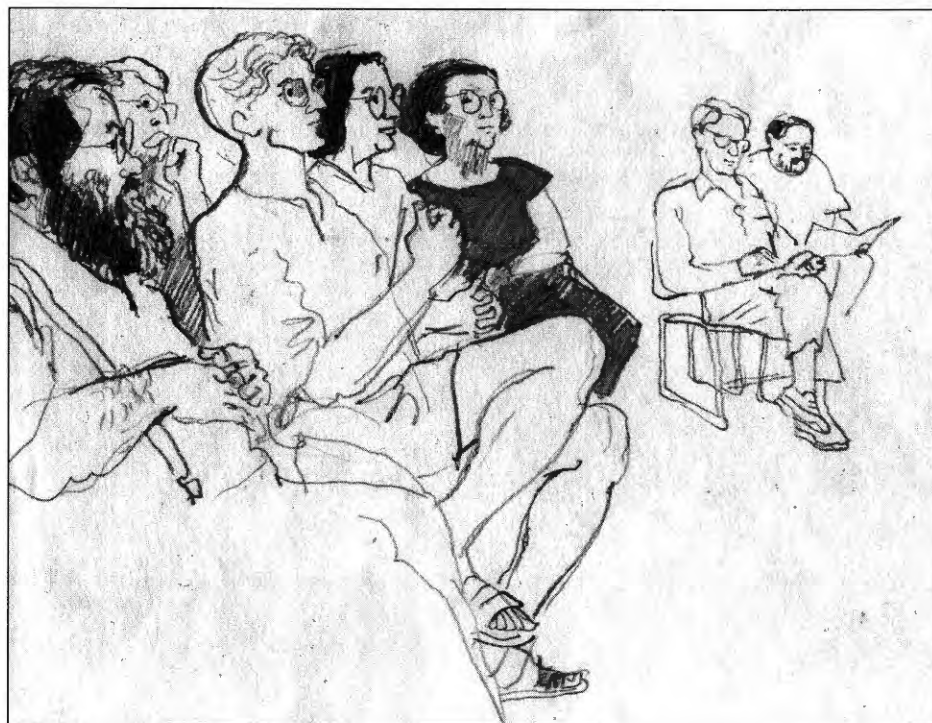
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Newness to Quakerism

by David and Virginia Wood



Is it only the newcomer among us who needs the welcoming and orientation within our meetings? Doesn't any Quaker experience new responsibilities, new situations, and the need for welcoming by groups new to them throughout his or her life? We would like to share some of our own experiences. In some we were incredibly blessed; in some there was frustration or awkwardness; but in all there was the opportunity to learn.

There was the first time David spoke in a meeting for worship. This was two or three years after his first experience of having a message, but not the courage to deliver it. Finally David responded and shared a simple message. After worship another Friend corrected him on a detail in the message. Might she have been so blunt if she had known him better, perhaps realizing this was a first? This was quite in contrast to Virginia's experience where her first message was followed by a

David and Virginia Wood are members of Dayton (Ohio) Meeting. They carry a traveling minute from Ohio Valley Yearly Meeting.

© 2003 David and Virginia Wood

"Thank you for speaking today" and a statement of hope that others new to the meeting would speak. Virginia was certainly not sure she would ever speak again, and David, although embarrassed, knew someone had heard his message. By being responded to we were also challenged to learn more about vocal ministry. Fortunately, our meeting has provided numerous opportunities through "second-hour" discussions, retreats, and spiritual formation groups to explore vocal ministry and the role of both the minister and other participants in this ministry.

In the first several years after we were married and moved to Ohio, we greatly enjoyed driving through the countryside, with no destination or even direction. One day we happened to see a wonderful old meetinghouse in Waynesville. Virginia jotted down the time of worship, and the following First Day we attended our first unprogrammed meeting for worship in Ohio. After worship we were approached by two of the members, a husband and wife, who invited us to lunch in their home. As the wife worked miracles in the

kitchen, the husband told us about the meeting and its ministries. Although we attended the meeting for only a year or two, the door of these people's home was always open to us and our children, and the conversation within dwelt on hearing God and witnessing through one's life. We've always admired the depth of their hospitality and strive to do the same within our home.

David's first assignment to a yearly meeting committee was to Ohio Valley Yearly Meeting's Executive Committee, which at that time chose yearly meeting sites and brought forth nominations for yearly meeting committees. David had not yet attended a yearly meeting session and knew almost nobody in the yearly meeting. He felt he was a poor choice for this committee and contributed little. Our monthly meeting now strives to name individuals by recognizing their gifts and experience. Ours is a small meeting, however, and we frequently face appointments for which we feel inadequate. Within our monthly meeting and yearly meeting we are seeking ways to provide advice and support for those serving us. This is difficult to do, with issues of time, distance, and the availability of people to provide the care.

Virginia is grateful for an experience that she once had: at one of her first yearly meeting sessions she was asked to take time to sit in worship with two other Friends. The nature and purpose of the worship was not explained to her; she was just invited to be a part of it. The sense of spiritual attentiveness felt at that time has lingered, and through reading and practice Virginia has come to value greatly what among Friends are called "opportunities." There remains a strong feeling of the power of waiting worship that calls one to search deeply and share their needs and joys during the course of their day-to-day life or work for the meeting.

We are grateful for the many invitations extended to us over the years. Our life keeps throwing new situations at us, and in response we call upon those many lessons shared with us by others. A few of these are: let others know that they were heard; be available to offer hospitality and to share your witness; recognize gifts; be a part of the care; and invite all to go deeper. □

July 2003 FRIENDS JOURNAL

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Quaker Religious Education for Adults

by Gene Hillman

Adult Quaker religious education can be problematic. For such a well-educated group it is odd that we would disdain organized classes, but we seem to.

Part of this is inherent in our tradition. George Fox was looking for someone who could answer his questions until, after exhausting the resources seemingly available and in despair, he "heard a voice which said, 'there is one, even Christ Jesus that can speak to thy condition.'" He went on to preach to others that the Lord has come to teach his people himself. Today we expect to be taught directly, forgetting all the preparation that came before his opening.

This great opening had immediately followed another: that a college education did not qualify one to be a minister. "As I was walking in a field on a First-day morning, the Lord opened unto me that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ; and I wondered at it, because it was the common belief of people."

We expect new Friends to just get it, but get what? What is it to be a Quaker? We don't have a creed but we do have a system of beliefs and behaviors that characterize us and make us a peculiar people. When seekers come to us in hopes of becoming one of us, how do we enable this process? And how do we continue the seasoning process after that? What is to be the content of Quaker religious education?

Theology has been defined as "faith

reflected upon." For Friends, theology (or what takes the place of theology) is *experience* reflected upon. We begin with our own experience, but as members of the Religious Society of Friends we are engaged in a corporate endeavor. Ours is not a do-it-yourself religion but a do-together religion. The individualism that dominates our secular life has also undermined our sense of communal seeking, but if we do not seek together we may not realize what we are missing. In our search we must be edified by the more seasoned members of our meetings—not just our monthly meeting (particularly if it is small and young), but also by our yearly meeting and the entire Religious Society.

We should start with the book of discipline (*Faith and Practice*) of our yearly meeting. This is the corporate statement of what it is to be a Quaker in each yearly meeting. We should ask everyone applying for membership to read it. Where other denominations are concerned with orthodoxy (right belief), Quakers are said to be concerned with orthopraxis (right practice, often seen as the testimonies). *Faith and Practice* includes queries where we examine our own faith (experience) and practice, and that of our meeting. These queries are a distinctly Quaker approach to self-examination and, in the meeting, to seeking and examining unity.

A God's-eye view of our Religious Society would include Friends past and future. We can't know what the future will bring but do have access to the past. It is found in our journals and our history. The journals are to Friends what books of theology are to other denominations. The journals of George Fox and John Woolman are classics, but also of great value are those of Levi Coffin, David Ferris, and the volume *Wilt Thou Go on My Errand? Three 18th-Century Journals of Quaker Women*. While journals are accounts of individual Friends, histories

describe the development of the movement, they describe God working in the world through the Religious Society of Friends (or, Friends' efforts to bring the world into conformity with the divine plan, rightly ordered).

Philadelphia Yearly Meeting supports four traveling courses. The first is "Quakerism 101," or basic Quakerism. In six weekly two-hour classes it covers early Quaker history, Quaker beliefs, worship and vocal ministry, community and meeting for business, testimonies, and structure. A second course, sometimes called Quakerism 201, is Faith and Witness, which focuses on the testimonies. Bible and Prayer round out the course offerings.

The Bible must be a part of our religious education. It has always been an inspiration to Friends and for this reason alone it is important. It is also the starting point for our continuing revelation—I should say "starting points," as it contains a progressive understanding of God's will and work in history. It is hard to read the writings of early Friends without an understanding of the Scriptures. Without that understanding one misses so much of what is being said without even realizing it. Continuing revelation supposes a continuity, and we must come to terms with that book which has been so important to Friends for the past 350 years. The FGC bookstore carries Bible curricula, and Susan Jeffers of Lake Erie Yearly Meeting has a very useful website at <www.read-the-bible.org>.

Ultimately our religious education should deepen our spiritual lives. At one level Quakerism may be a way of life or subculture shaped by our testimonies, but if our testimonies are cut off from that deeper level to which they testify, our direct experience of God's presence, they lose their power and authority. The challenge to Quaker religious education, particularly for adults, is to deepen this experience.

Gene Hillman, a member of Nottingham (Pa.) Meeting and a sojourning member of Middletown Meeting in Lima, Pa., is coordinator of adult religious education for Philadelphia Yearly Meeting. He can be contacted at <geneh@pym.org>.

rience—in the manner of Friends.

There are also prayer groups; my meeting has a men's prayer group that meets twice a month. Another approach is the Spiritual Formation Program, a ten-month program involving reading, discus-

sion, and spiritual friendships in which spiritual disciplines are developed. Yet another approach is Spiritual Friendships, in which two people will meet regularly to support each other's prayer lives and devotional practices. □

Some Quaker Study Programs and Centers

Beacon Hill Friends House, 6 Chestnut Street, Boston, MA 02108. (617) 227-9118.
<www.bhfh.org>

Educational programs; cooperative residence.

Ben Lomond Quaker Center, P.O. Box 686, Ben Lomond, CA 95005. (831) 336-8333. <www.quakercenter.org>

Study programs; workshops; personal retreats; residential internships.

Center for Christian Studies, Reedwood Friends Church, 2901 SE Steele St., Portland, OR 97202; (503) 234-5017. <www.reedwood.org/CCS.htm>
Courses and seminars.

Charney Manor, Charney Bassett, Wantage, Oxon OX12 0EJ, United Kingdom.
<www.charneymanor.demon.co.uk>

Short courses; retreats; gatherings for enquirers.

Friends Center, 61357 Sandy Ridge Road, Barnesville, OH 42713. (740) 425-1248.
<www.ohioyearlymeeting.org/friends_center.htm>

Retreat and conference center; accommodations.

Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086.
(610) 566-4507, (800) 742-3150. <www.pendlehill.org>

Workshops; short courses; residential study center.

Powell House, 524 Pitt Hall Road, Old Chatham, NY 12136. (518) 794-8811.
<www.powellhouse.org>

Conference and retreat center; youth program.

School of the Spirit, c/o Michael Green, 1306 Hillsborough Rd., Chapel Hill, NC 27516. (919) 929-2339. <www.quakerinfo.com/sos.shtml>

Spiritual nurturer program; silent retreats.

Spiritual Formation Program, Baltimore Yearly Meeting.
<www.bym-rsf.org/s-f-program.html>

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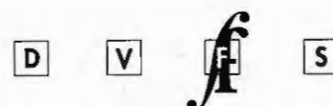
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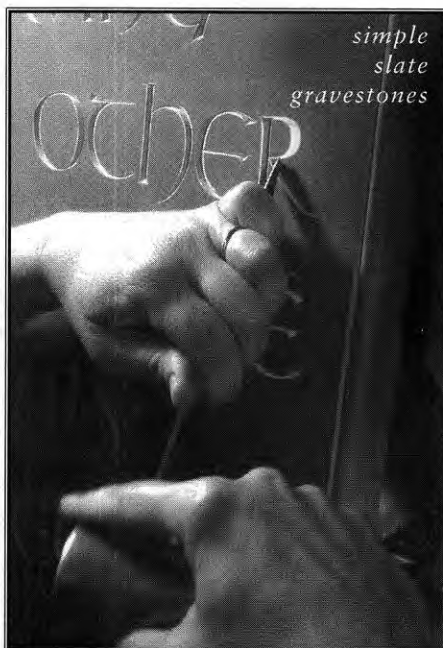


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PROGRAMS AND RESOURCES

FGC Services for Orienting New Friends

by Lucy Duncan

Friends General Conference offers many programs and services helpful for meetings in welcoming and orienting new Friends. Here are a few of the most pertinent:

FGC's Advancement and Outreach (A&O) Committee:

This committee produces an *Inreach/Outreach Packet* designed to help meetings explore how to become more welcoming and how to integrate newcomers into the life of the meeting. It includes guidelines and handouts for a workshop focused on knitting together and deepening the meeting community, while reaching out to visitors and newcomers. Most of the materials in the packet are available on the A&O Committee Web page at www.fgcquaker.org/ao. Meetings may also order one free copy of the packet from the FGC office, 1216 Arch Street, Suite 2B, Philadelphia, PA 19107, Attn: Deborah Fisch.

A&O also produces *Outreach Notes*, a new e-newsletter that provides quick tips and updates on reaching out to newcomers and helping meetings grow. To subscribe, contact Deborah Fisch at deborahf@fgcquaker.org.

The Traveling Ministries Program (TMP):

The Traveling Ministries Program seeks to strengthen the spiritual health of meetings so that Friends will be better prepared to welcome seekers by offering a clear understanding of who Friends are as a faith community. The TMP coordinator helps arrange opportunities for seasoned

Friends who have spiritual gifts to visit meetings that request visits to address a specific concern of the meeting, or simply to share worship and fellowship.

QuakerBooks of FGC:

FGC's bookstore offers many books, tracts, and religious education materials useful for orienting new Friends. Among them are *Listening to the Light* by Jim Pym, an excellent introductory text; *Silence and Speech: For Those New to Meeting for Worship*, practical tips for newcomers to meeting for worship; *A Living Silence*, an audio introduction to Friends and worship originally produced for National Public Radio; *A Quaker Path: A Spiritual Journey from Visitor to Attender to Member*, an explication of the membership process with queries for both the prospective member and the meeting; and the *Inquirer's Packet*, a selection of tracts orienting visitors to the history and practices of Friends. This material is available online at www.QuakerBooks.org or by calling (800) 966-4556.

Quaker Press of FGC:

FGC's press publishes books and other resources that nurture Friends and Friends meetings. *The Quaker Way*, *One Explorer's Glossary of Quaker Terms* and the *Friends and... tract series* are especially relevant to new Friends and attenders. *FGConnections*, a quarterly newsletter, keeps Friends informed about FGC programs and services as well as issues and concerns among the Quaker community. For all the latest information check out our websites: www.fgcquaker.org, www.QuakerBooks.org, and www.QuakerFinder.org.

Lucy Duncan, a member of Omaha (Nebr.) Meeting and a sojourning member of Central Philadelphia (Pa.) Meeting, is co-manager of QuakerBooks of FGC (formerly FGC Bookstore).

Inquirers' Weekend at Pendle Hill

by Shirley Dodson

A Friends meeting community has so much to offer: rich silence in an era of noise, deep worship growing from expectant listening, spiritual insight for one's life, a Peace Testimony rooted in personal and corporate spiritual integrity, a method of business that respects each individual's access to divine guidance, a gathering of seekers and finders, and more. When people new to Quakerism come through our doors, many taste enough of this goodness that they want to return.

Quakerism is strongly dependent on religious experience. It has been said that Quakerism needs to be learned through osmosis, through the experience of worshipping with a meeting community over time, and there is much truth to this. At the same time, in our noisy, fast-paced, peripatetic era, many people new to Quakerism need help more quickly. One successful approach to orienting attenders and new members is through the Inquirers' Weekends on Basic Quakerism that are jointly sponsored by Pendle Hill and Philadelphia Yearly Meeting.

The Inquirers' Weekends, currently held twice a year at Pendle Hill in Wallingford, Pa., provide an opportunity for people who are attending different meetings to come together with others to learn, ask questions, and talk about their experiences. There are always at least two leaders who, in reflection of Quaker diversity, are usually different from each other in some significant ways including gender, age, race, yearly meeting membership, theology, and Quaker experience. The majority of leaders are unprogrammed

Shirley Dodson is a member of Middletown Meeting in Lima, Pa. She served for four and a half years as director of conferences and retreats for Pendle Hill, and recently became director of marketing. For ten years she coordinated adult religious education for Philadelphia Yearly Meeting. She lives with her husband, Rich Ailes, and daughter, Katie, in Swarthmore, Pa. For information on Inquirers' Weekends at Pendle Hill, call ext. 142, (800) 742-3150 or (610) 566-4507, or visit <www.pendlehill.org>.



Friends, although many have experience with programmed Friends and sometimes with Quakerism internationally.

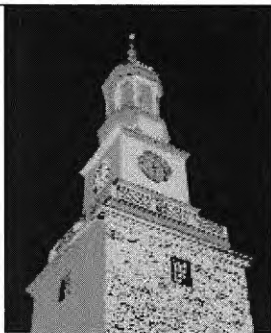
The first Inquirers' Weekend took place at Pendle Hill in 1989 as a variation on the "Enquirers' Weekends" sponsored by British Friends, and they have been held ever since. The British Enquirers' Weekends were designed for people who knew very little about Quakerism and who may never have taken part in a meeting for worship. Here the emphasis has been on helping Friends meetings to educate and integrate attenders and new members into the local meeting community and into Quakerism in general.

The Inquirers' Weekend (to paraphrase an early publicity piece) is for anyone desiring an introduction to Quakerism. The leaders and participants together explore the basics of Friends worship, beliefs, practices (including Quaker decision-making and Friends expression of faith in daily life), terminology, and the organizational structure of Quakerism. In a relaxed atmosphere there are also opportunities for worship, informal sharing, celebration, and free time.

An important aspect of every Inquirers'

Weekend is time spent responding to the specific questions that participants bring. These can include questions like: What do Friends believe about abortion? What can I do if I get distracted during meeting for worship? Are Quakers Christian? How do I join? Sometimes several large easel pads are filled with questions that the leaders and participants can then address.

Many meetings hold their own basic Quakerism courses, which can be ideal in helping attenders not only learn about Quakerism but also get to know other Friends in their own meeting. Where a meeting is small or believes it lacks the resources for such a course, an Inquirers' Weekend can help. In addition, an Inquirers' Weekend can supplement a meeting's course. People may feel free to ask questions at an Inquirers' Weekend that they might be too embarrassed to ask at their own meeting. Friendships are made across meetings. Many participants also value time spent sharing personal spiritual journeys and discovering what drew each other into a Friends meeting. □



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Quaker Profile

Barbara Mays

by Kara Newell

Barbara Mays, a musician, writer/editor and mother, describes herself first as a Hoosier. She returned to Richmond, Indiana, in the mid-'90s after working at Pendle Hill, and she's glad to be back home. She had decided early that she was going to be a journalist, and she's "still making a living with words" as editor of Friends United Press, a publishing project of Friends United Meeting (FUM).

She's not demonstrably gregarious, but she's definitely a people person. She lives in a courtyard apartment in a compact neighborhood that includes many different cultures, age groups, and family mixes. She likes "being able to just walk across the street to good food and friends, entertainment, and a great place to meet."

Her parents attended Friends Memorial in Muncie, Indiana. She chose Quakerism for herself in the early '60s. While studying journalism at University of Indiana in Bloomington, she was active in a local meeting. Now, once again, she's a member of Friends Memorial, where she raised her kids.

Barbara manages to stay in touch with her three young adult children by phone and e-mail. She's been reading Thomas More's *Care of the Soul*; one of her "care of the soul" decisions was to commit more time and money to be with her kids.

A former FRIENDS JOURNAL Board member, she's learned that she needs to be "connected to the big picture," the variety of Quaker worship and cross-cultural experiences. "It's quite a blessing. Last year, attending the FUM Triennial sessions and worshipping with the large body of Kenyan Friends was really wonderful." One of her prayers for Friends is that more people can have those broadening opportunities.

Barbara finds that people generally are curious about Quakers, and wishes we could find a way to "be who we are and still feel more comfortable reaching out, without an agenda, in hospitality."

She returned to her current work as FUPress Editor in 1998. She held the same position from 1981 to 1988. "It's much the same but the technology has really changed." While she loves her work generally, she especially likes working with the authors. "How fortunate I am to be able to read nourishing material all the time and call it work!"

Kara Newell, a member of Reedwood Friends Church in Portland, Oregon, lives in Lansdowne, Pennsylvania.

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One of her challenges is determining what to publish—what the Religious Society of Friends and even the wider market needs, wants, and will find useful. The press publishes about two books a year.

Currently she's working on the complete Margaret Fell letters with annotations. The primary editor, Elsa Glines from Berkeley (Calif.) Meeting, has worked on it for about ten years. It's a little over 500 pages long, and she admits she probably would never have read all of those letters on her own, but she finds the project exciting. She was doing her first reading at about the same time the Iraq war resolution was being debated in Congress. She says, "If I wrote President Bush in the same style and was as free with my language as Margaret was, they would haul me away! She was so courageous."

Barbara has had varied work experiences—five years as administrator and fundraiser for the Richmond United Way, two years at Pendle Hill as a housekeeper, two years doing fundraising and marketing for the Richmond Symphony Orchestra. She especially enjoyed her connection to the arts community.

She nurtures her spirit in several ways, including journaling and reading. She's teaching a writing course at Earlham School of Religion. A dance workshop at the FGC Gathering renewed her interest in ballroom dancing.

Barbara was a part of the committee that spent ten years putting together a new Friends hymnal. For her it was a profoundly positive experience. She remembers a time when the committee was meeting at Pendle Hill, singing through some of the material they had collected. Someone walked by and said, "Oh, there are those people that sing all the time and call themselves a committee!"

Barbara still sees herself primarily as a writer. Earlier, she wrote a number of songs, and spent a year as religion editor of a local newspaper. Recently, she ghostwrote a short book. She has hopes that some day soon she will be able to return to writing. "But," she says, "I really trust God's timing in that." □

Transforming War, One Peace Activist at a Time

by Elizabeth Claggett-Borne

When I found myself on 59th Street in New York City on February 15, hundreds of protesters on Third Avenue were pressing angrily against the barricades. About 12 police were holding back the crowd. It was a testy group being thwarted from the stage on First Avenue, where Holly Near was singing, "I'm not afraid of your Yahweh, Allah, or God."

I had shaken myself out of bed at 5 A.M. and joined a bus with women Friends. We were going to the "largest ever mobilization against war." The temperatures were in the low 20s(F), but this did not deter us. Half a million people in New York City (probably more) were determined to speak for peace, to let our cry for no killings be heard in the smallest hamlet in Iraq. I came to pray and to mourn and to rage, not just for the current war the government is waging against Iraq, but for all the killings and maulings we humans do to each other. I have gone to many demonstrations to speak out against violence. But my message is no longer stop the war: I go to practice peace. I come to mourn the loss and destruction of wars, and I come to rage against the intentional killing. Moreover, I come to see how much this mass of activists is ready to do the hard work of transformation from a culture of domination to one of cooperation. Above all, I come to pray with others, for a new way of being with each other.

Here, before me, were thousands of peace activists like a river swollen by a barrier, blocking them from moving directly to First Avenue. Two young men with virgin beards were yelling across the street to the crowd on Third Avenue.

"Push on through. It's your first amendment right."

An organizer from the rally replied, "No! That's not what we're here for." The police clenched their jaws and stood akimbo. Words were flying around them.

One man with a beard said some flaming words back. "Just do it: break on through."

I looked this man in the eye and said, "If the crowd pushes through there will be a scuffle with the police. Maybe even a stam-

pede. Aren't you afraid someone might get hurt?"

"Yeah," he said noncommittally. "Don't give up your rights." But maybe not. "The f... police can't keep us from doing this."

The organizer responded, looking past the young man, "Today is about peace. The rally's not perfect, but we're not here to fight for first amendment rights."

The man wasn't buying it. He continued egging on the protesters, "Push down the barricades. Do it. Do it. Do it!" The police near us looked nervous.

So I said, "I saw some young kids in the crowd. If people shoved through, they might get hurt. Do you know any families at this rally?"

"No," he spoke curtly. I asked his name, observed that he looked like he was freezing, like me. He answered my inquiries in short sentences. His words came at me like a tail of a horse, trying to flick off buzzing flies. I figured I wasn't about to change his mind. At least I'd redirected his anger for a while. The police looked calmer and were chatting about the weather.

"Well, I have to go," I said to exit. "But, hey, thanks so much for showing up today. I'm glad you're here, because we're all about stopping deaths, in Iraq and everywhere." For the first time, the guy stopped looking at the police barricades. He faced me when I said thanks, with a genuine look of surprise. I had put myself on his side. I imagine up until now, he had just seen me as antagonist. He almost smiled, at least his beard widened. That thank-you did more than all the ten minutes of confronting him.

Yes, God manifests in sharing between Friends, and we need to see God working in conflict as well. God's way of interrupting violence may come in unexpected ways. I keep looking for the unexpected, but I can be too self-absorbed to notice God's innumerable ways of acting in our lives. This is how transformation starts. We are acting in the name of peace, now we must start living it. □

Elizabeth Claggett-Borne is a member of Friends Meeting at Cambridge (Mass.) and a nonviolence trainer.



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Life in the Meeting

Some Thoughts on Membership

by Teddy Milne

Membership issues are one of those items that Ministry and Counsel keeps putting off discussing. There are many issues surrounding membership, but I'd like to discuss just two of them: junior membership and "Friends-between-the-cracks."

Many Friends feel strongly that membership should come from sincere conviction, which means to them that children cannot really be members, since they don't have an adult idea of what it means to be a Quaker.

On the other hand, it's important to many of us that children should be made to feel a part of our Friends community: since junior membership helps to establish this, what's wrong with having junior membership?

My monthly meeting has not discussed this situation. My yearly meeting, New England, in its *Faith and Practice* provides for monthly meetings to record minor children as junior members upon request of parents or under other appropriate circumstances. However, in practice, a number of monthly meetings discourage junior membership.

I think we already have a mechanism for establishing a perhaps different kind of junior membership. In too many cases, our First-day schools are too small to be very workable. But the appropriate age group on the yearly meeting level, with its high activity, high participation, and quick bonding, are often the places where our children begin to feel like and identify themselves as Quakers.

Why not let the young people's yearly meetings (there are five age levels in New England Yearly Meeting) be the places where young people who wish to apply for membership, do so? They could either write a letter or speak in meeting, telling about the Quakerism in their lives (whether it is at a home meeting or at yearly meeting), say what they like about it, and ask to become junior members. This would be a more meaningful rite of passage than a parental request to an adult group. There probably should be appropriate adult consultation and support, since membership issues notori-

Teddy Milne, a member of Northampton (Mass.) Meeting, is the author of several books including Thumbs Up, Peace Porridge Three, and Kids Who Have Made a Difference.

ously can become quite difficult.

Granting of junior membership by such a group should give automatic junior membership at one's home monthly or preparative meeting.

This role of handling membership would give the younger yearly meetings more practice and more responsibility. They, too, would be learning about clearness committees and welcoming committees, and would have the opportunity to learn about membership through defining it for themselves.

Young people's activities between yearly meetings should probably be stepped up, with perhaps e-mail or hard-copy newsletters to keep membership meaningful. This they could do for themselves, with perhaps a little help from yearly meeting or their oversight group. There should also be some structure for ending junior membership at a certain age, with the understanding that at that point young Friends should consider adult membership.

This brings us to the second issue, Friends-between-the-cracks. Young people emerging into adulthood are often not quite ready to consider adult membership. They might be away at college, where there may or may not be a Friends meeting, or time between studies to become active in it. There is often hesitation about where one would apply for membership: at the parents' meeting, the college meeting, or where they settle down later on.

There are other Friends who fall into this category, too. Friends who have moved to a location where there is not a meeting nearby; Friends who plan to be away for a year or two; Friends—particularly young adults—who may find they need to move on just as they are ready to apply. Friends who for other reasons may not find it easy to attend meeting, but who still consider themselves Friends.

The traditional attitude has been that if you aren't active in a particular meeting, you can't be a Quaker. I remember London Friends talking about "cheerfully cutting the dead-wood" from their meeting rolls, and most meetings spend much time and effort trying to locate misplaced Friends and determine what their wishes are.

I also remember that my son Tim was ready to join Beacon Hill Meeting but was about to start working at Friends Home in Hingham, so he waited. He was about ready to join there, but was about to move to Maine, so he waited. When he got to Acadia, I suggested he join, and never mind about waiting. He did.

On the whole, it seems we could help people like Tim by encouraging them to join where they are known, with the understanding that they will soon be transferring, and to encourage our monthly meetings to accept this as a fact of modern life. There have been



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occasions when a meeting has refused membership to someone about to leave the area—surely an unnecessary blow!

What can we do to make it easier, in this vastly more peripatetic world of today, for Friends to remain attached and involved?

There are several possibilities within our already existing structures. One is to have a database at the yearly meeting level, of people who are members and wish to be considered Quakers but are not currently attached to a particular meeting. These unattached Friends, or peripatetic Friends, or whatever we may end up calling them, could be randomly assigned to groups of about eight for mutual support (with perhaps a volunteer from Yearly Meeting Ministry and Counsel in each group as a contact point). Each group could set up its own committee structure for possibly an e-mail newsletter, maintaining a database, establishing activities such as peace and social concerns letter writing, Claremont dialogues (nondiscussion sharings of our own experiences), or discussions or study sessions via e-mail or chat room. We have a tradition of running our own meetings, and we should let these small groups manage their own structure. There may be a minimal amount of money involved in getting started, but it shouldn't be a drain on the yearly meeting.

There could even be more than one category: active Friends who are willing to participate in the group, and inactive Friends, who for whatever reason aren't able to at the moment, but whose spiritual life is deeply felt to be Quaker.

Membership of this sort—individual, rather than through a meeting—may raise other questions, such as who decides who's a member? One way would be a simple transfer of membership from a meeting to the new group. Another would be to ask for references from Friends in good standing. If necessary, there could even be a clearness committee that travels to meet with the prospective member. The yearly meeting could establish an oversight committee to answer such questions, or suggest that Ministry and Counsel try out that task.

It was a good idea, in England in 1652, to emphasize the local meeting. Friends were suffering oppression and needed the hands-on support of a visible, present community. But a lot of our claim to openness and inclusivity is lost in letting good Friends drop between the cracks the way we do now. Isn't it time we opened up our practice to encourage membership, rather than discourage it? □

Clerking

by Andrew Esser-Haines

Having a good process is the way that organizations I've been part of have been able to function. Having realized that and started noticing the lack of good process in many places, I decided I wanted to learn to be a meeting facilitator—in Quaker language, a clerk.

The worst example of clerking I've seen was at a Philadelphia Young Friends gathering at Camp Onas. During that meeting it was clear to everybody but the clerks that there was unity on the topic. We went on for an additional hour because the clerk was focusing on the fact that people still wanted to talk, and was not gathering the sense of the meeting. The meeting had made a decision, but the clerk didn't recognize it.

Another cause of a bad meeting for business is a lack of clearness about how to use the process. An example is a group that sits back and lets a decision be made, then complains about it later. A clerk would have a hard time solving this problem without the help of the group.

Another problem is a clerk who continually voices his or her own opinion. People aren't being heard, because the clerk is talking over the voices from the group. Clerks who want to voice their own opinions need to step out of the role of clerk; if they have a vested interest and cannot put it aside, good process suffers. People often don't feel comfortable if the clerk is arguing with them.

Experienced adult groups may overcome a problem like this, but in a young Friends meeting, where there's not as much knowledge of the process, it would probably be a disaster. Adults have more practice and can act as a kind of secondary clerk. More people are thinking about the process; one person isn't trying to guide it alone. With young people, bad clerking skills almost assure a bad meeting.

I brought a sense of how things should be to my early experience with the Friends General Conference High School Gathering, and became clear that our clerks were our best shot at making the process work for the 100-plus young people spending the week together. At the second Gathering I attended, at the first business meeting it seemed to me that the clerks were sitting in the front of the room unsure of themselves, not getting the pulse of the meeting or calmly letting things go where they needed to go. They were trying to deal with the agenda as quickly as possible. They were joined in this by most of the high school

Andrew Esser-Haines is a member of Central Philadelphia (Pa.) Meeting.

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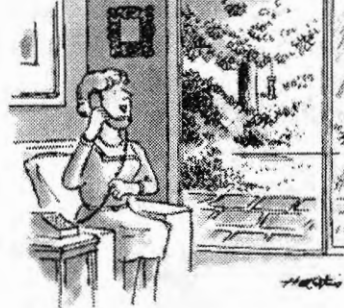
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participants, who seemed to think it would be better to be quick than thorough.

At this meeting, we went through four different topics in an hour and a half. We came up with decisions that nobody objected to and left it with that. Then, come our next meeting, two out of those four issues were raised again. People had not understood what they were agreeing to. We spent long hours deliberating how to deal with those issues, much of which could have been avoided if we had not waited for them to fester. After six hours we decided to leave one issue, since it would only be pertinent for two more days even if we did make a new policy. For the second issue we came up with a policy that was very similar to our previous one, but now everybody really understood and agreed to it. The meeting was a much better example of Quaker process, and the clerks were able to trust that this process would actually work. They decided to go through it to the fullest instead of being happy with a quick decision. Some of the items might have been drawn out a little longer than necessary, but this wasn't a major problem.

During the second meeting, the idea crossed my mind that the clerks could benefit from knowing that somebody had faith in them and the process they were guiding, so I decided to try to show my support. Remembering the first meeting's seating arrangements, with the clerks elevated at one point on a very large circle, they decided to change things so people could hear better and be closer together. Now we were seated in a lecture hall format, everyone facing the clerking table. One drawback of this arrangement was that it left about ten feet between the clerking table and where anybody else was sitting, creating the impression that the clerks had a higher status than others. I decided to seat myself in the very front, close enough to the clerks that they could notice my presence. Throughout the meeting I showed them that I was paying attention to the process and happy with them in their role. After the meeting, a few of the several clerks commented to me that it was useful having me show that I cared about them and the process.

At midnight we had to move out of that room into one of the lounges in our dorm, and I decided to sit with some friends farther back. In our new space, we had no way to have everybody see the clerks or each other. Attempting to hold a meeting for worship with a concern for business in that space made me appreciate the configuration of our meetinghouses.

Over the past few years, Friends General Conference has sent six high schoolers to a clerking workshop every year in order to learn the basics. I think this is a great step for thinking about young and new leadership in

Quaker communities. I had the opportunity to participate in this workshop in November 2001. It was a good experience both to learn from someone who has spent a long time as a clerk, as well as to think together about being new clerks in the Quaker community. It was also useful to spend time with the other clerks of the High School Program for the next year, for us to get to know each other and think about our process.

At the 2002 FGC Gathering I was one of two presiding clerks for the High School business meeting. It wasn't perfect. I've never known a meeting without some unfinished business, something to be thought about for next time, or one where everybody in the group feels that it was a truly good process and that all concerns were addressed well. Given that, I think we did a pretty darn good job. My co-clerk and I had been at the clerking workshop together and in contact since, so we started with a good relationship, and that relationship grew over the week. Also both of us had been in the program long enough that we had a good sense of the community.

One of the most productive parts of our meeting was our discussion about smoking. After five brief comments, it sounded as if we were in agreement with the current policy and ready to move on. My co-clerk noticed that this was happening, reminded the meeting of how it had ended the year before, and asked people to speak their minds if they had any concerns. This resulted in some good clarification of what the minute actually was saying. Though there was no new decision, it was a chance to build community. It was a lesson on the history of smoking in our community and a chance for people to think about how this related to our group this year.

Although there weren't specific moments when I remembered a specific learning from the clerking workshop that I had attended, I sense that a good amount of the knowledge that I used came from what I had learned that weekend. The workshop gave me not only new information, but also a clear opportunity to think with other experienced and new Friends about how to run a meeting well. With that, the rest of my experience, and the talents of my co-clerk, I think that we worked well together to run good meetings.

I see the importance of helping young people learn this process thoroughly before sending them off to clerk young Friends' business meetings. Throughout my clerking experience, there have been a few important adult presences who had been clerks in the past and are now working with young people. I feel that the FGC community has done a very good job teaching and mentoring young people clerking, and I hope they continue to do this important work. □

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Any visitor running his or her hand along the spines of books crowded onto the bookshelves that line my dining room walls is likely to encounter contemporary works on women's lives, Quaker history, faith and practice, nature, gardening, art, publishing, and writing.

But down below the windowsill, on the lowest shelf, next to my great-grandmother Emily's silver teapot, is a modest collection of brightly colored dust jackets and paperback covers that seem slightly out of place. In a traditional sense, that may be. But that's where Philip Gulley, Daisy Newman, Irene Allen, Barbara Wright, and a small number of other Quaker fiction writers live in my house. And every once in a while, feeling as guilty as sin and twice as bad, I sneak away from my upstairs office, make my way into the dining room, slip into my mother's old rocker and spend a lazy summer afternoon with one of these Friends.

This summer, I hope you'll take an afternoon or two to meet these Friends, as well. As Brent Bill suggests in the following reviews, sometimes we can more clearly see how faith is nurtured when we look at it through our imagination.

—Ellen Michaud, book review editor

Plain Language: A Novel

By Barbara Wright. Touchstone, 2003. 341 pages. \$15.95/paperback.

While Quakers and the wild west aren't themes usually linked in literature (except indirectly through formulaic films like "High Noon"), perhaps they should be. *Plain Language* makes a good case for that pairing.

Barbara Wright's novel tells the tale of Virginia Mendenhall, a 33-year-old Quaker from North Carolina, who travels west to eastern Colorado to marry a man she's only met twice. Like any good Western, it is a story of overcoming hardship and adversity. Unlike in "High Noon," the "baddies" aren't gun-toting outlaws and cowardly townsfolk, but wind, snow, dust, drought, and secrets from the characters' pasts. The time frame is the 1930s, not the 1880s. And it's not formulaic. It's good.

Virginia moves west to marry rancher Alfred Bowen, who is ten years older than she is and not a Quaker. "If he had a religion," the author writes, "it was grass." In fact, Alfred knows very little about Friends, or Virginia, for that matter. What he does know comes from two brief encounters (one on a train) and the letters they've exchanged. But she knows little about him ("She was marrying a man and she didn't even know the color of his eyes") or eastern Colorado ranch life, either.

July 2003 FRIENDS JOURNAL



Together, however, Virginia and Albert grow and change, along with their ranch. Secrets are slowly exposed with the possibility of destroying—or redeeming—their marriage.

I was glad to see that Virginia's Quakerism is more than a literary curiosity to make her interesting. Her Friendly faith is central to the plot—and her past. Barbara Wright does a wonderful job of capturing Quakerism—from its testimonies to its seeking God in all people. Her Quaker places (Haverford), organizations (AFSC), service work (feeding children in Appalachian mining districts), names (Cadbury), and terms (meeting) are right on the mark. On the other hand, Virginia's Quakerism isn't something that will limit the audience for this book. It's a strong work of fiction and I hope it finds wide readership. Being published by a division of Simon and Schuster should help.

I loved Barbara Wright's story. The characters are compelling and the end is satisfying—not neat, but satisfying. The inclusion of a reading group guide also makes it a natural for discussion—either in a book group or as an adult education class. I wouldn't mind reading more about Virginia and Alfred—and I hope way opens for that to happen.

—Brent Bill

Just Shy of Harmony

By Philip Gulley. Harper San Francisco, 2002. 242 pages. \$15.95/hardcover.

Sam Garduer, Fern Hadley, Jessie Peacock have all grown. Indeed, all the small-town Quaker characters in this tale, save Dale Hinshaw, have grown. This is a good thing, because Friends author Phil Gulley needed these folks to be more well-rounded and a bit



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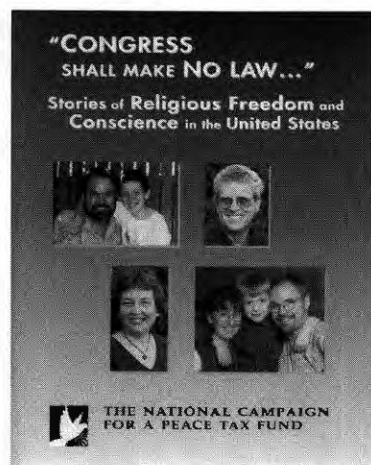
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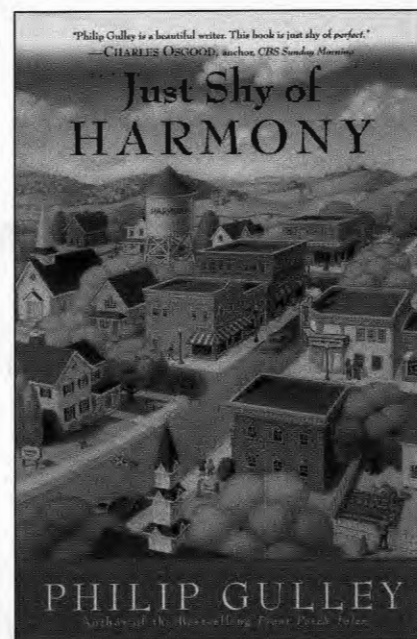
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less caricaturish than they were when they debuted in *Home to Harmony*. If you don't know them, these good people are inhabitants of Harmony, Indiana, the fictional setting of *Just Shy of Harmony* and its predecessor. In *Home* they were just a little bit too good (or too bad, in Dale's case).

But that's changed in *Shy*—and for the better. *Just Shy of Harmony* is the compelling tale of this small town, especially as seen through the life of Quaker pastor Sam Gardner and the folks at Harmony Friends Church. The characters are fully formed, the plot and subplots work, and the denouement is satisfying while not being predictable.

The Friends and other townspeople have to deal with an unfaithful spouse, new love, the lottery, congregational disputes, and a minister who may have lost his faith. Sam Gardner's crisis of belief forms the main plot. A year of doubt and confusion begins for Sam on Easter Sunday while leading worship. "He had been preaching about the power of God to overcome death, but as he preached he realized he no longer believed it." Sam's story drives the book—omnipresent, even when it seems to take back seat to other small town goings-on.

Phil Gulley has always been a charming storyteller, and his previous books (*Front Porch Tales*, *Hometown Tales*, *For Everything a Season*) have sold strongly in a wide range of bookstores. I had always thought he had a tendency to telegraph his point, but not anymore. The stories in *Just Shy of Harmony* are so well and believably told that I couldn't guess what was coming next—and he trusted me as a reader to get the point. In addition, the story is beyond charming—it has weight,

as we Friends like to say. Sam Gardner's spiritual wrestling has real consequences, both for him and the people of Harmony.

The Harmony series has been compared to Jan Karon's Canaan series—both feature a good-hearted minister, a small town, and quirky characters. In *Just Shy* Phil Gulley has surpassed Jan Karon in depth of characterization, seriousness of plot, and the role of faith in life. Friends will especially appreciate his bringing Quaker testimonies to light for an audience that may still think that we dress and drive like the Amish they often confuse us with. In fact, Phil Gulley could be one of the great apologists for modern Quaker faith as he shows the dynamism driving our testimonies—how they live and grow with the times and the social climate. You'll have to read *Just Shy of Harmony* to find out what happens. If Phil's not going to give it away, neither am I.

—Brent Bill

Brent Bill is associate director of the Indianapolis Center for Congregations and attends First Friends Church in Indianapolis. He is also assistant book review editor for FRIENDS JOURNAL.

In Brief

Gift of Days: Report on an Illness

By Mary C. Morrison. *Pendle Hill Pamphlet #364, 2003. 30 pages. \$4.* Hidden within this straightforward account of illness and recovery are some profound existential questions and insights.

Mary Morrison, in her early 90s, became critically ill to the point where her life and her sense of self seemed almost unrecognizable. She felt ready for death and even seemed to be dying, but, "I talked with God about it all the time and always got the same answer: 'No, there's more.'" And there was. When she was finally able to return to her own familiar life, it was with a changed perspective, and a deepened appreciation of small things. She writes, "Now I'm trying to learn, really learn with all of me, not just my head, what it means to live in the present. So I'm collecting hints on how to do it as life brings them up." The result is this small pamphlet, the something "more" she had to do before she could die.

Mary Morrison has expressed some almost inexpressible truths in this pamphlet by approaching them obliquely, showing how the truths came to her rather than trying to grasp them and explain what can't be explained. It's a lovely work.

—Kirsten Backstrom

Writer Kirsten Backstrom is a member of Multnomah Meeting in Portland, Oreg.

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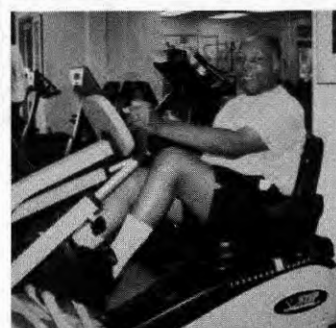
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News

The Fellowship of Reconciliation responded to Tax Day with a call to demilitarize our national budget priorities and redirect our resources to the building of human community. In a statement released on April 15, FOR wrote, "Instead of a day that marks the fulfillment of an important civic duty, this year Tax Day marks the shameful and unconscionable feeding of a seemingly unstoppable war machine that is more aggressive and a danger to true global security and economic justice than ever. The enormous \$400 billion budget of the Pentagon, with an additional \$80 billion requested as a 'down payment' on the military invasion and occupation of Iraq, forces American citizens and taxpayers to pay for destruction and warfare, while the peaceful needs of our communities are ignored by U.S. policymakers. While our cities decay, our family farms go out of business, and millions of citizens struggle with poverty, hunger, homelessness, and a declining standard of living, the majority of our tax dollars are being used to invade sovereign nations, build and maintain an arsenal of weapons of mass destruction, and expand the global dominance of the U.S. empire. We object that less than one percent of our tax dollars are spent on diplomacy or peaceful alternatives to conflict, while more than 50 percent of our discretionary federal tax dollars pay for war or expenditures related to the war system. We are told that our taxes pay for national security and collective defense. Yet, the U.S. grows increasingly less secure, more feared, and resented by the nations of the world who suffer from the expansion of U.S. unilateral domination. We abhor the death and mutilation caused by U.S. weapons to the civilians of Iraq. FOR is the oldest interfaith peacemaking organization in the world. We believe that the use of our taxes is not only an economic and policy issue, but a moral issue as well. While we agree that the payment of taxes is a civic obligation, we even more strongly believe that this obligation must be grounded in truth, compassion, and humane national priorities. We reject the chronic ethos of violence, coercion, and domination that our hyper-militarized nation inflicts upon the world. Therefore, we call upon all citizens and taxpayers to fully consider the prophetic words of Martin Luther King Jr. and to work in the spirit of nonviolent discourse and direct action to demilitarize our national budget priorities and redirect our resources to the building of human community and the enhancement of life in this nation and throughout the world. . . . Only when our 'war taxes' are used to fight homelessness, hunger, and human suffering will April 15 become a day of moral significance, not one that marks the feeding of the machinery of militarism and



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war.” —*Patricia Clark, Rev. Patricia Ackerman, Ibrahim Ramey, Fellowship of Reconciliation, <disarm@forusa.org>*

Harrisburg (Pa.) Meeting holds worship with a special concern for the Middle East one evening each week. The meeting hosts monthly gatherings of a Middle East group on justice and peace, and has cosponsored an Israeli-Palestinian dialogue in Harrisburg. One meeting member is traveling, with the support of the meeting, to speak with various audiences about the Palestinian experience. On February 23, the meeting adopted a statement on the Israeli-Palestinian conflict: “We fervently believe that there is that of God in all of the people of Palestine and Israel, including those who are fighting and engaging in violent acts. As Quakers we prayerfully hold them in the Light. In particular, we support the Friends Meeting and School of Ramallah in their seeking and in their work. At the same time, we search for ways to support all those individuals and groups, in our own communities and around the world, who are striving to find peaceful solutions to the violence. We are engaging in dialogue with our Jewish, Islamic, and Christian friends, relatives, and neighbors in efforts to forge bonds of understanding. In addition, we urge our own government, and other parties whose influence can make a difference, to address the root causes of the continuing violence and—with compassion and respect for all—to work with renewed strength toward creating the conditions for true peace in that historic land.” —*George R. Beyer, corresponding clerk*

In February, AFSC-Texas, Arkansas, Oklahoma Area Program worked with a coalition in Austin to pass a City Council resolution against a war on Iraq, cosponsored a student walkout in which nearly 3,000 participated, and cosponsored the February 15 rally at the Capitol that drew 10,000 people. In March, AFSC sponsored a “weapons inspection” at Computer Sciences Corporation on the day of its proposed merger with Dyncorps, a military contractor heavily involved in supporting the Bush administration’s war on Iraq. On International Women’s Day, an empowering vigil at Woolridge Square celebrated women’s voices; there was singing, drumming, dancing, poetry, and silence while each individual held a white candle in the evening darkness. Another rally at the Capitol on March 15 drew 7,000 people and was followed by candlelight vigils in three different locations in Austin on March 16. For further details visit <www.afsc.org/austin>. —*Missy Bolbecker, Iraq Campaign Coordinator, in the AFSC-TAO newsletter*

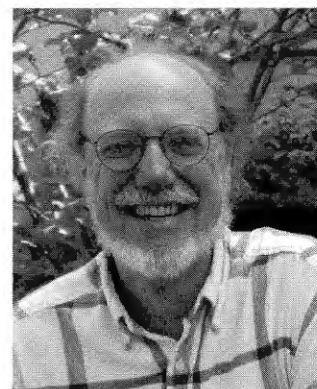
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—Bill Metz, Resident Program student, 2002–2003

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Bulletin Board

Upcoming Events

- June 28–July 5—Friends General Conference Gathering, Johnstown, Pa.
- July 9–13—North Carolina Yearly Meeting (Conservative)
- July 10—Application deadline for the 2003 Quaker Women's Conference on Faith and Spirituality, "As Ye Sow, So Shall Ye Reap: Growing Peace Inside and Out," to be held November 13 to 16 near Oklahoma City, Okla. Limited to 60 participants. Contact Janis Swanson <CJswan@aol.com>.
- July 11–14—Aotearoa/New Zealand Yearly Meeting
- July 17–20—Wilmington Yearly Meeting
- July 19–22—Evangelical Friends Church—Eastern Region
- July 19–25—Northwest Yearly Meeting
- July 20–26—New York Yearly Meeting
- July 23–27—North Carolina Yearly Meeting (FUM)
- July 24–27—Alaska Friends Conference
- July 24–27—North Pacific Yearly Meeting
- July 26–29—Indiana Yearly Meeting
- July 26–August 2—Britain Yearly Meeting's Summer Gathering. See <www.summergathering.org.uk>.
- July 29–August 3—Baltimore Yearly Meeting
- July 30–August 3—Illinois Yearly Meeting
- July 30–August 3—Ohio Valley Yearly Meeting

Opportunities/Resources

- Project Lakota, under the care of Columbia and St. Louis (Mo.) meetings, works to raise awareness about the Lakota people, to raise money for building supplies for housing on the Pine Ridge Reservation, and provide financial aid for volunteers to participate in a workcamp on the reservation. The project receives guidance from Illinois Yearly Meeting's Quaker Volunteer Service, Training, and Witness Committee. Last year, Project Lakota and the AFSC-IMYM Joint Service Project helped to build a log home for a family, tore down old structures to clear new home sites, provided support for coming-of-age ceremonies, repaired and painted homes, and helped Running Strong for American Indian Youth with a timber framing project. Project Lakota needs to raise money for building supplies



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and financial assistance for volunteers for this summer's projects, and hopes to provide some financial assistance for a group of native youth from northern New Mexico Pueblos to come to the Lakota workcamp. All donations are used for building supplies or financial assistance for labor; project administration is voluntary. Contact Greg Woods <rwoods@sockets.net>, or write Project Lakota, c/o Columbia Friends Meeting, 6408 Locust Grove Rd. East, Columbia, MO 65202. — <iym.quaker.org/projectlakota>

• Friends Peace Teams is sending a peace-building team to Colombia for six weeks in July and August, at the invitation of Justa Paz, the Christian Center for Justice, Peace, and Nonviolent Action, an agency of the Mennonite Church of Colombia. Participants will work and worship with a number of peace churches. Friends Peace Teams will offer Alternatives to Violence Project (AVP) workshops, help develop local AVP organizations, and explore other projects in the region. For more information contact Val Liveoak, <fpt@quaker.org>, or visit <www.quaker.org/fpt>. — *Peace Team News, Spring 2003*

• ProNica, under the care of Southeastern Yearly Meeting, works to assist in the creation of programs by and for the Nicaraguan people, emphasizing economic development, nonviolence training, health, education, agriculture, and women's empowerment issues. Volunteer opportunities are available. A minimum six-month commitment and proficiency in Spanish is expected. Contact <info@ProNica.org>.

• The Fellowship of Reconciliation is sending people for two weeks in Lebanon, Jordan, and Israel/Palestine as part of its Interfaith Peacebuilders delegation. Delegates meet with peace and human rights activists and organizations, humanitarian assistance workers, community and religious leaders, refugees, settlers, educators, and government representatives from across the political spectrum. The purpose of their visit is to gain deeper insight into the issues surrounding the Palestinian-Israeli conflict, to examine the effects of U.S. foreign policy in the region, and express support for Israelis, Palestinians, and others who are working for a nonviolent, just, and sustainable peace. The next FOR Interfaith Peacebuilders delegation is scheduled for August 1–16, 2003. Further information and an application for that delegation is available on the FOR website: <www.forusa.org>. To receive updates on the work of FOR's Interfaith Peacebuilders Program or arrange a visit from a participant, email <middleeast@forusa.org> or phone (202) 244-0821. — *Joe Groves and Gretchen Merryman, FOR*



For Adults

Plain Language

by Barbara Wright

A novel set on the plains of 1930s eastern Colorado. It is about how identity is challenged by marriage, injury, secrets, and misconceptions of the past. A thirty-three year old Quaker woman from North Carolina gives up everything and travels to Colorado to marry a cattleman who is struggling to make his ranch succeed during the Dust Bowl. A powerful portrait of a man and woman fighting for their land and their love against tremendous odds.

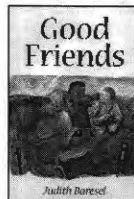
Simon & Schuster, 2003, 352 pp., paperback \$13.00

Quaker Aesthetics: Reflections on a Quaker Ethic in American Design and Consumption, 1720–1920

edited by Emma Jones Lapsansky and Anne A. Verplanck

The notion of a uniquely Quaker style in architecture, dress and domestic interiors is a subject with which scholars have long grappled, since Quakers have traditionally held both an appreciation for high quality workmanship and a distrust of ostentation.

Univ. of Pennsylvania Press, 2002, 400 pp., hardcover \$35.00



For Young People

Good Friends

by Judith Baresel, illustrated by Ken Hutchinson

A wonderful illustrated collection of stories of historical Quaker figures told in the context of a present day children's meeting or First Day school. Quakers profiled include George Fox and Margaret Fell, Mary Hughes, John Woolman, James Nayler, Friends who helped with the Underground Railroad and quite a few more. For children of all ages, but especially suitable for

Britain Yearly Meeting, 2002, 128 pp., paperback \$16.00

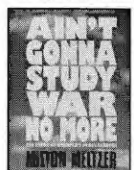
Let There Be Light: Poems and Prayers for Repairing the World

by Jane Breskin Zalben

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Booklist, Ages 5–adult.

Penguin, 2002, 32 pp., hardcover \$15.99



Ain't Gonna Study War No More: The Story of America's

Peace Seekers

by Milton Meltzer

Presents a history of pacifism and those who have protested against war, concentrating on war resistance in the United States from colonial days to the present and concerns about nuclear arms and terrorism.

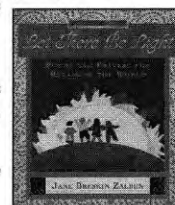
Random House, 2002, 304 pp., paperback \$8.99

Big Momma Makes the World

by Phyllis Root, illustrated by Helen Oxenbury

"In this sassy creation myth that tweaks the first chapter of Genesis, Big Momma 'roll[s] up her sleeves' and gets down to business. 'Light,' said Big Momma. And you better believe there was light.' A pleased Big Momma views her handiwork and pronounces a refrain that echoes the King James Bible 'That's good. That's real good.' Root infuses her tale with a joyful spirit, and her lyrical vernacular trips off the tongue." — *Publishers Weekly*, Ages 4–8.

Candlewick, 2002, 48 pp., hardcover \$16.99



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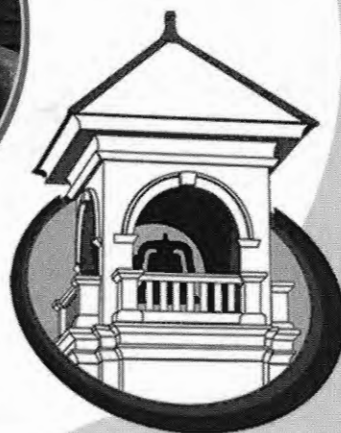
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Deaths

Anthony—Robert L. Anthony, 93, on January 14, 2003, in Newtown Square, Pa. He was born in Providence, R.I., on July 2, 1909, and raised in Touisset, Mass. He received a BA in 1931 from Yale University, where he led the sailing crew to victory; and, in 1951, an MFA from Pennsylvania Academy of Art. Robert was a prolific artist who did quick thumbnail character sketches his whole life, experimenting with techniques and mediums, and painting watercolors; he stored much of his work in the basement until his grandsons decided that it needed to be exhibited. He began drawing as a young man, sketching World War I heroes, believing it was to be the war to end all wars. He became a Quaker in 1939. A conscientious objector during World War II, he worked in a social service program in Philadelphia. He was an art therapist whose students included patients at Eugenia Hospital in Whitmarsh Township, emotionally disturbed children in the Devereux Schools, and art enthusiasts at the Wallingford Art Center. On family vacations, such as visiting a favorite farm in Martha's Vineyard, he could be seen constantly sketching, keeping rich visual narratives of their travels and careful records of the doings of his children and grandchildren. Robert also loved to sing, was a lifelong organic gardener and was known for standing on his head well into his 80s. In 1989, having previously filed a lawsuit against the construction of a highway that would harm the environment, he chained himself to a tree to block the project. Although the roadway (Interstate 476) was opened in 1991, Robert's actions and the efforts of other protestors delayed it for years and caused it to be reduced in size. To compensate for the destruction of wetlands, Robert helped negotiate with the Pennsylvania Department of Transportation the assignment of 17 additional acres of wetlands to the John Heinz National Wildlife Refuge. Still, on principle, he avoided using I-476—just as he had refused to pay income taxes to protest military spending, had been arrested at an anti-Vietnam War protest in the '70s, and had fought construction of the Limerick Nuclear Power Plant in the '80s. He was a member of Media (Pa.) Meeting. Robert is survived by his wife of 67 years, Elizabeth Sturges Anthony; children Hope Brogunier, Caroline Anthony, and Steve Anthony; brother, William Anthony; eight grandchildren; eight great-grandchildren; and one great-great grandchild.

Bishop—John Keith Bishop, 56, on September 13, 2002, in Albany, N.Y. John was born on September 16, 1946, in Northampton, Mass. He was a member of Saratoga Meeting, where he served as clerk and on numerous committees. He gave his time freely to the yearly meeting, serving on financial services, Powell House, epistle, and sharing fund committees. He shared his wisdom, humor and grace with others. An employee of the State of New York since 1969, he was an avid Red Sox fan. John lived a deliberate life, choosing simplicity and working for peace and justice. He was devoted to his family. John is survived by his wife, Laurie Anderson Bishop; sons, Justin Bishop and Noah Merrill; and sister, Susan Bishop Caruso.

Brill—Helen Weare Ely Brill, 88, on April 14, 2003, in Bloomfield, Conn. She was born on September 24, 1914, in Cedar Rapids, Iowa, to Jessie

Laurel Sullivan and John M. Ely. She attended Scripps College in Claremont, Calif., and earned her MA from Claremont Graduate School. While in college she became interested in the Religious Society of Friends through participation in AFSC summer projects in Mexico, Philadelphia, and a migrant camp in California. She joined Orange Grove Meeting in Pasadena, Calif., in 1942. During World War II she taught at Manzanar Relocation Center for Japanese Americans. She often described this period as the most meaningful of her life. She met Robert (Bob) Maurice Brill, a member of Purchase (N.Y.) Meeting, when he visited Manzanar while serving as a conscientious objector. They married in 1944. In 1951 they transferred to Buffalo Meeting. After moving to Pennsylvania in 1959, they joined Willistown Meeting, and finally they transferred to Hartford (Conn.) Meeting in 1964. There Helen served as clerk from 1975 to 1977, worked on several committees, and was a driving force on the gay and lesbian concerns committee from its inception. At New England Yearly Meeting, she served on worship and ministry, correspondence, and other committees. She served on FCNL from 1965 to 1968, represented New England Yearly Meeting at Friends General Conference during much of the '60s, and attended FGC Gatherings throughout her life. Helen taught history and social studies, including 11 years at Enfield High School. She worked for civil rights in Washington and her local area. She and Bob founded the Connecticut chapter of Parents and Friends of Lesbians and Gays. They also hosted many visitors from around the world. Helen played piano. She earned her solo pilot's license in her 20s. She enjoyed traveling and visiting museums and historic sites. She was predeceased by her husband of almost 50 years, her sister Elizabeth Ely Murray, and brother Frederick deForest Ely. Survivors include daughters Louise Langston Brill and her partner Mary Donnelly, and Laurel Brill Swan and her husband Michael Swan; grandchildren Robert Swan and Laurel M. Swan; brother John M. Ely Jr.; and nine nieces and nephews and their families.

Frazier—*Marion Brown Pettit Frazier*, 77, on February 24, 2003, in Woodstown, N.J. Marion was born on April 26, 1925, in Salem County, N.J., daughter of Frances Coles and Frank C. Pettit. In 1942 she graduated from Woodstown High School, and in 1946, from the New Jersey College for Women at Rutgers University. She became a home economics teacher in North Jersey, and served for 36 years as a high school teacher and counselor in New Jersey schools. Dedicated to her students, she followed the careers of many of them. She was an active member of the Women's Club of Woodstown, served on the board of the Salem County Red Cross, and was active in several professional organizations. A lifelong member of Woodstown Meeting, she served as clerk for major committees there and for Salem Quarterly and Philadelphia Yearly Meetings. The Friends Home of Woodstown was a particular love of hers; she devoted many hours to helping bring it to its present size and service to the community. Her service and ministry, including her wonderful Friends meeting public dinners, are greatly missed. She felt blessed to have her family nearby to share holiday dinners. Marion was predeceased by her husband, Irving Frazier. She is survived by her two children, Diane Frazier Brooks

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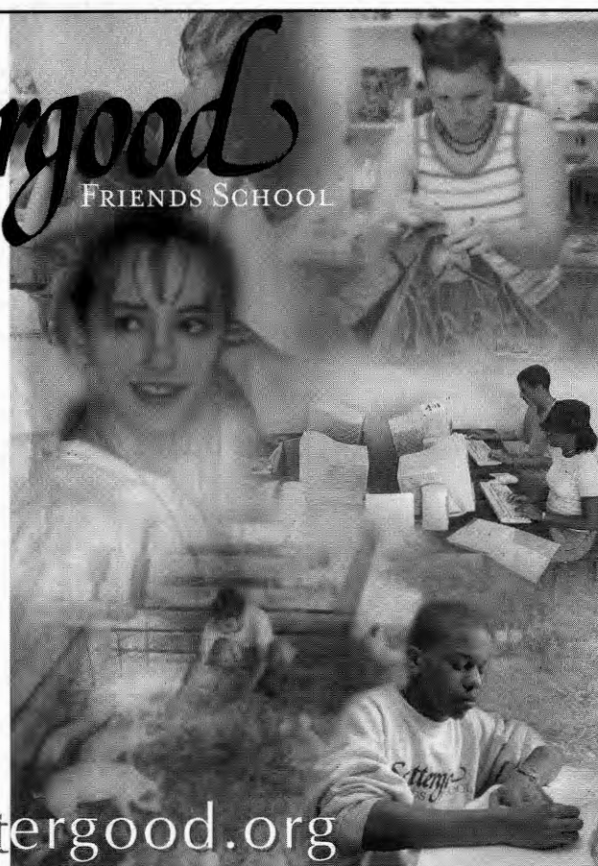
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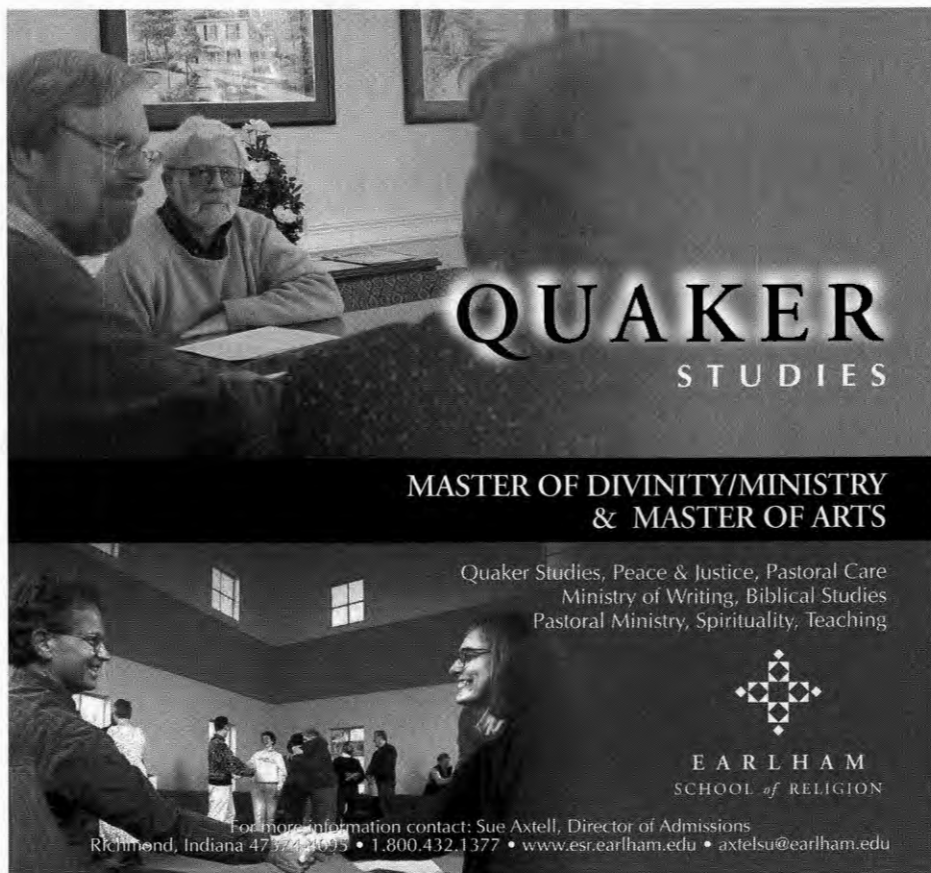
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and husband William, and Frank Frazier and his wife Debby Reynolds Frazier; two sisters, Elizabeth Pettit Darlington, and Ruth Pettit Johnson and her husband Ralph; brother, Elmer Smith Pettit and his wife Vera Madara Pettit; six grandchildren; and two great-grandchildren.

Jenkins—*Betty Karge Jenkins*, 84, on January 31, 2002, in Effort, Pa. Born in Philadelphia on July 6, 1917, and educated there, Betty taught school for several years in Springfield, Pa. In 1938 she moved to Buck Hill, Pa., where she was a counselor at Camp Club. In 1943 she married Edward (Ted) Jenkins, whose family had founded Buck Hill, and the couple made their home there. In 1955 they became managers of Skyline Inn in Mount Pocono, then moved to New York. In the '70s they began wintering at Jekyll Island, Ga., and spending their summers in Buck Hill. Betty was a talented artist and craftswoman and a regular participant in the summer painting classes at Buck Hill, and her work received many prizes on Jekyll Island. A member of Swarthmore Meeting, Betty was active at Buck Hill, taking care that the Friends tradition in meeting was maintained. An enthusiastic equestrian, Betty is remembered by many longtime Buck Hill residents for playing the part of Paul Revere, galloping through the cottage colony on the Fourth of July, ringing a bell to awaken residents to the holiday festivities. In their later years, Betty and Ted observed the Fourth by playing Martha and George Washington; even after Ted's death, Betty continued the presentation. She was a fan of lawn bowling. In her later years she helped create a Buck Hill archive in the township library, contributing stories and personal memories, as well as pictures, postcards, and other memorabilia. Betty is survived by three daughters, Nancy Wessell, Charmarie Blaisdell, and Susan Komenko; seven grandchildren; and four great-grandchildren.

Parker—*John William Parker*, 91, on February 15, 2003, in Fullerton, Calif. John was born on November 5, 1911, in Carthage, Ind. A graduate of Earlham College, he earned a master's degree in Educational Administration from University of Pennsylvania. At Earlham he met Elizabeth Coale Parker, with whom he would share 60 years of marriage. From 1937 to 1951, John was a popular teacher of mathematics at Westtown School. For several years between 1939 and 1951, he and his wife operated summer camps for children in Maine; Camp Onas, a Quaker camp in Bucks County, Pa.; and Camp Dark Waters, a Quaker camp in Medford, N.J. In 1951, he and his family moved to Arcadia, Calif., where he was the manager of the Arcadia Medical Clinic until he retired in 1988. A member of the Arcadia Rotary Club for over 40 years, he became a Paul Harris Fellow for his support of the Rotary. He was a lifelong member of the Religious Society of Friends and a member of Westtown (Pa.) Meeting. In addition to teaching and medical administration, John was an active investor in several businesses in the fields of retailing, insurance, and banking and the founder and board member of two independent banks, in California and Arizona. After Elizabeth's death in 1996, he was married to Velda Langford Johnson, also an Earlham classmate, until her death in 2001. John is survived by two sons, George G. C. Parker and John W. Parker Jr.; his brother, Clarence Murray Parker; four grandsons; and six great-grandsons.

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Sutton—*Robert (Bob) F. Sutton*, 82, on February 17, 2003, in Philadelphia, Pa. He was born on March 25, 1921, in Washington, D. C., the eldest of three children of Don F. and Harriet Roberts Sutton. Bob graduated from Western High School in Washington and during World War II served as a conscientious objector in Civilian Public Service camps in Powellsville, Md., Coshoccon, Ohio, and Byberry State Hospital in Philadelphia. In 1945 he completed his BS at Wilson Teachers College in Washington, D.C., and the following year, under the care of Byberry Meeting, he married Clarice Collier. He continued his education, earning an MA in Slavic and Baltic Philology from University of Pennsylvania in 1951 and an MLS from Rutgers University in 1960. During his career as a professional librarian he was curator of University of Pennsylvania's Edgar Fahs Smith Memorial Collection in the History of Chemistry, librarian for Ursinus College, and, until his retirement in 1989, associate librarian for Monmouth University. During his work at Monmouth, he commuted weekly to Plymouth (Pa.) Meeting. A lifelong Friend, he initially belonged to Alexandria (Va.) Meeting, attending the preparatory Meeting on I Street in Washington. He was a founding member of Friends Meeting of Washington, D. C. and maintained dual membership in both meetings until 1955, when he joined Plymouth Meeting. Throughout his life he was active in many Friends organizations and committees at all levels, beginning with Young Friends and serving most recently on the Central Committee and Publications Committee of Friends General Conference and the Board of Managers of FRIENDS JOURNAL. A committed world federalist and supporter of the freedoms to speak and read, he involved himself in a variety of educational, pacifist, and progressive social organizations. By the end of his life he was making annual contributions to over 120 charities, and characteristically, he chose to donate his body to science after death. In December 2002, Bob was honored on his retirement from 47 years on the board of directors of the William Jeanes Memorial Library in Lafayette Hill, which he had served as Secretary since 1963, helping to see it through a controversy during the McCarthy era. Plymouth Meeting had backed librarian Mary Knowles, who had come under political attack, and Bob was involved in the later phases of the altercation. He subsequently played a

role in the library's transition to full public support by Whitemarsh Township, and its relocation to a new facility. He loved classical music, especially opera, and enjoyed the opportunity to travel widely in the United States and abroad. He had recently moved into assisted living at Stapeley in Germantown. Bob's marriage to Clarice ended in divorce. He is survived by their two sons, Robert Sutton Jr. and his wife Susan, and Haldon Sutton and his wife Rhonda; two grandsons, Peter Sutton and Matthew Sutton; three step-grandchildren; a sister, Jean Winder Ward, and her children and grandchildren.

Walton—*Harold Walton*, 89, on June 17, 2002, in Boulder, Colo. He was born on August 25, 1912 in Cornwall, England, to James Walton and Martha Harris. He received his PhD in Chemistry from Exeter College in Oxford, England, and completed his postdoctoral work at Princeton University. In 1938, under the care of Ithaca (N.Y.) Meeting, Harold married Sadie Goodman, whom he had met in England where she was on a vacation pilgrimage. The couple moved to Mount Holly, N.J., where Harold said they lived "in the spiritual presence of John Woolman." After working briefly in research, Harold became a professor at Northwestern University, and the Waltons attended Evanston (Ill.) Meeting. In 1947 Harold became a Chemistry professor at University of Colorado, where he taught until his retirement, chairing the department from 1962 to 1966. He often spoke of his love for chemistry, for teaching, and for doing research. Fluent in Spanish, German, and French, he used his sabbaticals to teach in Peru, Venezuela, Sudan, and France, and wrote several widely used textbooks. An active professor emeritus, when he was awarded the University of Colorado Medal at age 83, Harold was described as "one of the 20th century's preeminent analytical chemists in the field of ion exchange and liquid chromatography." A member of the American Chemical Society, the American Association for the Advancement of Science, the Royal Society of Chemistry, the Chemical Society of Peru, and the Faraday Society, he also served on the Denver Water Board Advisory Committee on Water Reuse, Analytical, and Health Effects. Harold and Sadie were founding members of Boulder Meeting, which started in their living room. Sadie was clerk of the meeting until her death in 1987. Harold's ministry in meeting for worship will be deeply missed: he was able to recite the Psalms and the poems of John Milton from memory. An avid cyclist and climber, he was a member of several outdoor adventure clubs and a founding member of Rocky Mountain Rescue. His passion for climbing led him in the 1950s to the Peruvian Andes, and during subsequent trips he made many friends there. Later in life, when his eyesight was failing, he accompanied one of his grandsons to hike in Peru once again. Harold loved classical music, especially opera, and during an event for opera enthusiasts he met Catherine Jackson, who became his beloved companion for 12 years. Harold was predeceased by his wife, Sadie Goodman Walton, and a daughter, Elizabeth Caile. He is survived by two sons, James and Daniel Walton; a sister, Mary Michinski; three grandchildren, William Caile, Benjamin Blaugrund, and Daniel Blaugrund; two great-grandchildren; and his companion, Catherine Jackson.

Young—*Dorothy Hood Young*, 92, on December 17, 2002, in Terre Haute, Ind. She was born on November 11, 1911, in Philadelphia, Pa., to Lida Moyer Hood and Frank Gill Hood. She graduated from Goucher College in 1934 and married Cyrus Clifton Young Jr. in 1938. Raised a Methodist, Dorothy became a convinced Friend in 1952, joining Princeton (N.J.) Meeting. As she and her husband moved around the country, she participated in several different monthly meetings. A member of Oklahoma City Meeting, she was active in Church Women United beginning in the late 1930s, and was named a Valiant Woman by the Oklahoma City CWU in 1982 and by the State of Oklahoma CWU in 1989. She and other members of CWU established a chapter of Mother-to-Mother in Oklahoma City. She served as the representative of the Oklahoma City Meeting to the Agency for Christian Cooperative Ministry of Oklahoma City. Named Ecumenist of the Year in 1998 by the Oklahoma Conference of Churches, she served on the board of the Oklahoma Conference of Churches, and was the only non-ordained person ever to serve as its president. Dorothy sang with the Cecilians in Hinsdale, Ill., with the Canterbury Choral Society in Oklahoma City, and in 1984 was made a Lifetime Singing Member of the Canterbury Choral Society. Dorothy was predeceased by her husband, Cyrus C. Young Jr., and a son, Clifton Young. She is survived by three children, Frank and James Young, and Janice Domanik.

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Concerned Singles links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Straight/Gay. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; (413) 445-6309; <http://www.concernedsingles.com>.

Positions Vacant

Interns: 9–12 month commitment. Assist with hospitality and seminar planning at William Penn House. Room and board with small stipend. Applications from gays, lesbians, and people of color are welcome. 5 blocks from the Capitol, Supreme Court, and near the Smithsonian Museums. 515 East Capitol Street, SE, Washington, DC 20003, (202) 543-5560, fax: (202) 543-3814, <director@wmpennhouse.org>, <www.Quaker.org/penn-house>.

Scattergood Friends School is seeking a livestock manager/biology teacher for 2003–2004. Please see <www.scattergood.org> or call (319) 643-7637 for more information and send résumé to Heather Godley, 1951 Delta Avenue, West Branch, IA 52358.

Real Estate

Property Wanted: A Friendly PYM family looking to relocate and buy a home in West Chester, Pennsylvania borough. We have excellent references and are looking for the following: 3 bedrooms, 1 bath, living room, dining room, kitchen, garage—anything larger is a bonus. Able to move immediately. Please contact Nancy Diaz-Svalgard (717) 284-9933 or <diazsval@redrose.net>.

Rentals & Retreats

California-Sonoma County. Room, breakfast, optional dinner. Ideal tourist center. Hot tub, beautiful views, and Quaker welcome. <jackietresh@yahoo.com>. (707) 523-3838

Cuernavaca, Mexico: Families, friends, study groups enjoy this beautiful Mexican house. Mexican family staff provide excellent food and care. Six twin bedrooms, with bath and own entrance. Large living and dining room, long terrace with dining area and mountain and volcano views. Large garden and heated pool. Close to historic center and transportation. Call Edith Nicholson (011) 522-777-3180383, or Joe Nicholson, (502) 894-9720.

Seeking quiet? Healing? Deeper prayer? Study time? Individual retreat facilities. \$30/day room, board, and guidance if desired. Beautiful mountain views, hiking trails. Faith based and interfaith. **East Mountain Retreat Center, Lois Rose—Director** (UCC minister and Ignatian spiritual director). 8 Lake Buel Road, Great Barrington, MA 01230-1450. P/F—(413) 528-6617. Website: <www.eastretreat.org>.

A Friendly Maui Vacation on a Quaker organic farm close to local beaches. New model stone honeymoon cottage. Panoramic view of Pacific—large veranda sun deck. Fireplace. Pizza oven. Also, newly-built 2-bedroom and sleeping porch. 1000' el. panoramic ocean view. Tile bath with jacuzzi—modern kitchen. Suitable for family of 6 or club. Vacation or lease.

Call (808) 572-9205, fax: (808) 572-9205. *Prefer* write, Henrietta and Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708.

Blueberry Cottage on organic lavender, blueberry and dairy goat farm in the mountains of N. Carolina. Pond, mountain views, protected river. Sleeps 8+. Family farm visit or romantic getaway. Near Celo Friends Meeting. By week or day. <mountainfarm@aol.com> or (828) 675-4856.

Chincoteague Island, Va. Off-Season (before 6/15 or after 9/3): Two adjacent, fully equipped vacation homes; sleep 8 or 10. Walk to town, bike to Assateague Island National Seashore, birdwatch anywhere. Polite pets permitted. Weekly rates \$420, \$490 respectively; weekend costs half. (703) 448-8678 or <markvanraden@yahoo.com>.

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

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Jonathan Snipes: (215) 880-1231.

Retirement Living

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:

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

Kendal at Lexington • Lexington, Va.

Communities under development:

Kendal on Hudson • Sleepy Hollow, N.Y.

Kendal at Granville • Granville, Ohio

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative

Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, Pa. 19348.

(610) 388-5581. E-mail: <info@kcorp.kendal.org>.



Friends Homes, Inc., founded by North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service, continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952, or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.

Friends House, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home, a skilled nursing facility, and adult day care services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152. <www.friendshouse.org>.

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, wood shop, computer lab. CCAC Accredited. Reasonable fees include medical care. 500 East Marilyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. <www.foxdalevillage.org>.

Walton Retirement Home, a nonprofit ministry of Ohio Yearly Meeting since 1944, offers an ideal place for retirement. Both assisted living and independent living facilities are available. For further information, please call Nirmal or Diana Kaul at (740) 425-2344, or write to Walton Retirement Home, 1254 East Main Street, Barnesville, OH 43713.

Schools

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

Frankford Friends School: coed, Pre-K to grade 8; serving center city, Northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

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

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

Lansdowne Friends School—a small Friends school for boys and girls three years of age through sixth grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

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

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

United Friends School: coed; preschool–8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

Services Offered

Writing, Editing, Research. Informational and promotional materials for individuals, companies, nonprofit organizations. Brochures, newsletters, reports, grant proposals. Quaker freelance writer with special experience in human services. Rebecca McBride, (518) 392-9718; <Rmcbride@taconic.net>; <www.rebeccamcbride.net>.



- Marriage Certificates
- Calligraphy
- Graphic Design
- Note Cards
- Illustration

Ahimsa Graphics, 24 Cavanaugh Ct., Saundertown, RI 02874. (401) 294-7769 or (888) 475-6219.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.

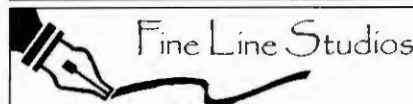
Custom Marriage Certificates, and other traditional or decorated documents. Various calligraphic styles and watercolor designs available. Over ten years' experience. Pam Bennett, P. O. Box 136, Uwchlan, PA 19480. (610) 458-4255. <prb@stonehedgefunding.com>.



www.QuakerWedding.com

Visit the Quaker Wedding Website Recently updated! Photos of illustrated and calligraphed Wedding Certificates realistically hand-drawn in colored inks.

Ketubahs, gay celebrations of commitment and non-Quaker examples. Ideas, and easy online form for fast estimates. E-mail Jennifer Snow Wolff, a birthright Friend, for sample vows. <snowwolf@att.net>. We don't spam. Allow one month for Finished Artwork.



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Consulting services for educational institutions and nonprofit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Pendle Hill, FGC, and many other Friends organizations.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

Celo Valley Books: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 160 Ohle Road, Burnsville, NC 28714.

Summer Camps

Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop.

Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7–12 years. Welcome all races. Apply early. Carl and Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

Summer Rentals

Provence, France. Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 5–6), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. Separate second house sleeps 4. Both available year-round \$1,200–2,900/mo. <www.rent-in-provence.com>. Marc Simon, rue Oume, 30290 Saint Victor, France, <msimon@wanadoo.fr>; or J. Simon, 124 Bondcroft, Buffalo, NY 14226, (716) 836-8698.

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JOURNAL**

We are pleased to announce the new



ANNA & HOWARD BRINTON ENDOWMENT FUND AT PENDLE HILL

Encouraged by a generous gift from K. C. and Thankama Chacko, Pendle Hill students 1947-49, Pendle Hill has established the **Anna and Howard Brinton Endowment Fund**. This new fund will be used to provide financial assistance to participants in Pendle Hill's programs. Although preference may be given to applicants from abroad, use of the fund is not restricted to international applicants.

After meeting Anna Brinton in Calcutta in 1946 when she was visiting an AFSC unit, K. C. and Thankama Chacko came to Pendle Hill to study, K.C. as a Haverford-Pendle Hill Scholar. K.C. completed a master's program at Haverford and then, with Anna's encouragement, continued his studies at the University of Pennsylvania and NYU.

The Chackos now live in Aurora, Colorado. In starting this fund, the Chacko family wishes to honor and acknowledge the important contributions of Anna and Howard Brinton, particularly their work to promote Pendle Hill as a Quaker Center and their support of international students.



Anna and Howard Brinton arrived at Pendle Hill in 1936 to serve as Directors, Anna as administrator, Howard in charge of studies. They served actively at Pendle Hill until the early 50's and continued to live on the Pendle Hill campus as Directors *Emeriti* until they died, Anna in 1969 and Howard in 1973.

The Chackos and others who have already made gifts to the Anna and Howard Brinton Endowment Fund hope that additional donations will be made to the fund from people interested in honoring the contributions of the Brintons.

*To learn more about making a donation,
please contact:*

Barbara Parsons

Director of Development

610-566-4507, ext. 132

email: contributions@pendlehill.org

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