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# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



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CARVED IN STONE  
VIGNETTES OF AN ANTIWAR VET  
KINDNESS OF THE NIGHT

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



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**Among Friends**

# Preparing for Hard Times

As I write, I've just returned from the Friends General Conference Gathering in Johnstown, Pa., where we collectively spent a week considering the theme "Coming to Peace." Friends at the Gathering, as in most other Quaker groups these days, were gravely concerned about the direction our nation is heading. Plenary speakers, musicians, workshop leaders, and afternoon interest groups addressed growing U.S. militarism and the many assaults on our constitutionally guaranteed freedoms. Individually and together we were challenged to become more familiar with the issues and to decide which of the many urgent concerns facing us today is calling for our own ongoing attention.

These are hard times that promise to get harder. How do we prepare and pace ourselves for difficult days ahead? In this issue, Patricia McBee speaks to that question in "Quaker Spiritual Disciplines for Hard Times" (p. 6) by suggesting that we adhere to the time-honored Quaker disciplines of retirement, prayer, living in the Cross, keeping low, and discernment. Our work in the world must be seasoned by our spiritual practices and our own inner work if it is to be lasting, and if we are to have strength for the task before us. In "Vignettes of an Antiwar Vet" (p. 10), Lyle Tatum shares stories from a difficult year of prison time stemming from his conscientious objection to war during World War II. Holding fast to the integrity of his convictions, he set an example that was honored by co-workers even during a period of patriotic fervor, and that same integrity later stymied a prison disciplinary board. We again are living in times of patriotic fervor—and these are times of preemptive war making, first strike capabilities, eroded civil liberties in the name of "homeland security," and an ominous USA Patriot Act II looming on the near horizon. There is much to consider, and discernment, integrity, and keeping low will be important tools for us.

Last month I introduced five volunteers to our readers, and thanked others who have moved on. This month I'm very pleased to introduce Herb Ettel, who has joined us as our new web manager, taking up the baton (computer mouse?) from Martin Kelley who has consolidated part-time jobs, leaving us in anticipation of the arrival of his first child this month. We will miss Martin and his cheerful disposition as he kept our website refreshed and helped us through some thorny technical difficulties. More than 72 individuals applied for Martin's position, and from this group of very able people, we are delighted that Herb has joined us. He was online projects director/webmaster at Co-op America from 1996 to 2001, and he has over 20 years of experience in communications promoting nonviolence, human rights, and environmental protection. A graduate of University of Virginia, Herb also earned master's degrees in Journalism and Political Science from Temple University. He and his wife are members of Friends Meeting of Washington and Takoma Village Cohousing community. For fun, he leads workshops for United for a Fair Economy and takes part in many progressive organizations and actions in our nation's capital. He develops and produces websites and publications for other nonprofits as well. Herb joins the growing cohort of folks who do their work for us at a distance, and we are delighted to have him join us in this good work!

*Susan Corson-Finnerty*

OOPS! We have an increased demand for some of our issues. Normally, we keep a shelf supply of back issues for this as well as our archival needs. Unfortunately, we are totally out of copies of the June 2003 issue. Should any readers find that they have no further use for that issue, we would be grateful to have copies of the June issue returned to us to help us respond to requests and retain archival copies. Thank thee, Friends!

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*Cover: Stone carved by Karin Sprague from a kanji character handbrushed by a Japanese calligrapher. The character translates as "love."  
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*Photo by O. John Hawkins*

## commitment to nonviolence?

I recently received the May edition of *FRIENDS JOURNAL* and read with interest Scott Simon's response to Friends who were concerned with his December 2001 article published in *FRIENDS JOURNAL*. I have worked as the Country Director for CARE in Afghanistan from October 1995 through June 1999 and again from October 2001 to the present. I believe that he has raised some clear dilemmas, but that he has also exaggerated some of the Taliban excesses. When those excesses are exaggerated, the range of options available for responding to them becomes more limited.

I have checked with long-serving Afghan colleagues to confirm my memory: there was not a single Friday when "12, 18, 20, or 25 people would be marched onto the field and executed by Taliban." The Taliban did use the stadium for public amputations and executions, but these were not every Friday and the average number of executions was only one or two per Friday when they did happen. This is not at all to excuse making a circus out of public executions, amputations, and floggings. But one could have an interesting discussion comparing the quality of Taliban justice with that of Texas. Probably the Taliban would come out on the short end of that comparison as well, but it would be an interesting discussion.

I think Scott Simon and I would agree on a lot of things. There are many, many Afghans who are relieved to have the oppression of the Taliban years over. I will concede that it is probable that the only way that this could have been achieved in a relatively short time frame was by the use of overwhelming military force. But I am not sure that it is the only way that it could have eventually happened, and I'm quite sure that the current state of affairs in Afghanistan is not anything approaching "victory" for the forces of peace and democracy. Two NGO vehicles were shot up on the main highway between Kabul and Qandahar this week: one driver killed and three persons injured. Last month two foreigners were killed. The UN has just suspended its operations in a half-dozen southern provinces because of violence and threats against aid workers. A large security vacuum persists in Afghanistan putting the whole reconstruction effort in jeopardy. Taliban are now returning as a guerilla force, possibly to become a greater threat to Afghanistan than they were as a government.

pose for us moral dilemmas. Pacifism at some levels seems inadequate for dealing with some of the more entrenched evils of the world. But perhaps it is not so much the inadequacy of nonviolent tools as the inadequacy of our commitment to them. We have seen a tenfold increase in humanitarian and reconstruction support to Afghanistan since the fall of the Taliban, and the cost of the military intervention is ten times again as expensive as the humanitarian and reconstruction effort. Could not a more intelligent and generous commitment of resources in the years preceding September 11, 2001, have led to a different outcome?

Paul Barker  
Country Director  
CARE International in Afghanistan

## Redemptive suffering

Scott Simon has done us the favor of demolishing a liberal Peace Testimony that rests on a political calculus of "the greater good." For instance, if we say that the Peace Testimony depends on our recognition of that of God in everyone and then the Taliban destroy more of "that of God" than a successful invasion by the United States, and that invasion liberates the people of Afghanistan to express their "that of God," then the liberal version of the Peace Testimony falls.

The Quakerism of George Fox, when he accepted added jail time for refusing a captaincy, or that of the quietist period, when Friends were read out of meeting for paying war taxes, was not liberal in this sense. Uncomfortable as it may seem, that Quakerism was illiberal in that it shared in common with the Taliban a profound commitment to revealed, indeed absolute, truth from God. That truth rested on a vision of God's intention for humanity (which became the basis of our testimonies), recognition of the depth of human evil within everyone, and faith in the power of Christ to work inwardly to free us all from the power of sin. Most profoundly—and here Quakers separate decisively from fundamentalists such as the Taliban or Pat Robertson—that truth rests on an understanding that God is willing to suffer on behalf of God's enemies. That this suffering is redemptive is the meaning of the Cross and Resurrection.

I hope Friends will continue to bear witness to Jesus' way of the Cross: it is the hope of the world for reconciliation. The

situations of social evil even knowing that there are no guarantees of political success. Such experiments may even lead to death, as they did for Jesus. The truth that formed Quakerism, however, reveals to us that there is a greater power at the heart of the universe that leads ultimately to resurrection and eternal life. That is why we can sing out with the early Quakers, "but the Lamb will have the victory!"

Ben Richmond  
Richmond, Ind.

## Faith with relevance

Commenting on Scott Simon's "To *FRIENDS JOURNAL* Readers: A Response" (*FJ* May), let me agree with some of his points: I personally accept the *New York Times* estimate of the number of civilians killed in Afghanistan by the U.S.-led military campaign (but let us not forget the unnumbered Afghan soldiers); injustices do not justify violent responses but they are sometimes the reasons for the responses; undoubtedly Afghanistan is a better, freer country because of Allied military intervention, just as Europe following World War II experienced freedoms not known under the Nazis. As a conscientious objector in that war, I hoped for an Allied victory. I knew the difference between the freedom of expression that I enjoyed and the dreadful plight of German Quakers and many others.

But is that all that needs to be said? No. Scott Simon has, to my mind, failed to appreciate fully what he describes as "the essential truth of the Peace Testimony." That testimony is not derived from the challenges of a particular set of historical circumstances. It comes from a deeply spiritual root, the measure of which for Friends is the transforming power of Love.

Scott Simon speaks about seeing the face of evil as he looked down into mass graves or uncovered mutilations in Afghanistan. He felt that same way when he visited Ground Zero in New York just after September 11, 2001. Who can challenge that sensibility? Yet some persons, even some who lost dear ones in the terror attacks, have found it in their hearts to forgive the terrorists and move beyond retaliation. Such forgiveness leads to a vast array of initiatives in confronting evil. "No future without forgiveness," says Archbishop Desmond Tutu.

In the next-to-last paragraph of Scott Simon's response, I think he does a



eread all of the letters commenting on his initial article, but among peace advocates that I know, there is no one who excuses the crimes of al-Qaida. Nor do I find anyone who urges peace at any price. I ask what his response is to the antiwar views of leading Christians who are not pacifists but see the George W. Bush administration's foreign policies as disastrous for the world and for us.

Given the extent to which the world is awash with military hardware including nuclear weapons, I see little hope in the approach that Scott Simon advocates—that the ends justify the means. Note how some nations are threatening the development or use of nuclear weapons, just as the United States has consistently done behind the scenes. And now Indonesia has copied the U.S. in a “shock and awe” attack in dealing with separatists in the province of Aceh.

The Quaker Peace Testimony is basically an individual matter of faith, yet it has relevance to the wider problems of human society. I applaud Friends Committee on National Legislation and American Friends Service Committee for seeing that relevance and acting upon it, seeing what love can do.

Larry Miller  
New Britain, Pa.

## The strongest option

Scott Simon did a credible job of presenting his views. His points may be raised by others, so they need to be studied and answered if possible.

Scott Simon describes World War II as a good war that got rid of Hitler. He concentrates on the violence that Hitler and the Taliban committed, and I acknowledge this violence. Yet by the end of World War II the U.S. had strengthened Josef Stalin. Didn't we trade one world-conquering, murdering oligarchy for another? We now know how close we came to World War III in December 1962, during the Cuban missile crisis.

Scott Simon speaks of bringing freedom to people. In 1946 the United States responded to the Soviet threat by rebuilding our enemies, Germany and Japan. Other countries bordering the Soviet bloc—Finland, Greece, South Korea—were equally encouraged to prosper. We gave their people good jobs and freedom without military invasions. The Soviet bloc eventually collapsed in nonviolent revolts. The Cold War is long gone, and this time no new tyrant has arisen in Europe to

war—the endless deadly stalemate of World War I and how the terms of peace led to World War II, a little diplomatic miscalculation during the Korean War, the little Vietnamese boy at the end of the movie “The Green Berets” to whom we would give freedom. Giving others freedom is an idealistic sentiment. How well did violence work long-term?

Scott Simon seems to say that violence is better than apathy. Mohandas K. Gandhi said, “Violence is better than apathy, but nonviolent methods are best.”

I'm sorry that our nation is now apathetic to the idea of preventing wars with good jobs and freedom. The U.S. is apathetic to the horrible hunger and occasional slavery that put goods on our nation's store shelves. Scott Simon is right if all we have in our national toolbox besides apathy is violence, but he didn't address our strongest option.

Paul Klinkman  
Providence, R.I.

## That place within

Scott Simon writes well and persuasively of how ends can justify violent means. His writing skill and experience in the world are impressive. I would expect to find such material in the general press, but wonder how it is relevant in *FRIENDS JOURNAL*. He does not purport that his conclusions are based on interaction with the Divine. He does not speak in any way of how the still, small voice convinced him to support war making. In fact, he states quite clearly, it “is the result of working around the world as a journalist.”

I have chosen to the best of my ability to try to live in that life and power that takes away the occasion for war. To do that, I must humbly approach that place within where I can find the living Christ. I will testify that my life has been influenced by the Spirit within, and that at times I have been given work to do to witness to the world that there is a better way than war. I will not engage Scott Simon in a debate at the level of “what works.” I don't think it appropriate in *FRIENDS JOURNAL*. I urge him, and all Friends, to look within for the Truth. If we do so, we will find that the way for us is the way of peace and love. If the madness of the world starts to shake our faith, we need to listen all the more carefully.

David Boynton  
Manassas, Va.

Scott Simon, you are a personal friend, you come to my home every Saturday and we have such wonderful conversations. The highlight of the morning is when you and Daniel Schorr shed the Light of Truth on the latest goings on. I remember clearly your talk at the annual gathering of the Friends Committee on National Legislation when you spoke so eloquently about your own journey in search of a just war, and how you had failed to find one. And now you speak so convincingly of our need to use violence to make a better world. It sounds a lot like the Buddhist story of pirates taking over a ship, in which the death of a few pirates weighed against the death of the hundreds on the ship is justified. You make a logical and convincing argument for killing the bad guys.

But my world is not a logical world. It is a world where God's power is Love. I believe that we can change the world with love. We can make our enemies our friends with love. And I dare not let go of that because without that, there is no God, only chaos.

How comforting it would be to see the Taliban as evil. How comforting it would be to think that if only we killed off all the evil people we would have a world of peace. But the only way for me to go about killing those evil people is to let go of my God, and I cannot do that.

And if we do kill off all the evil people, what of their families? Won't we have to kill them also? Won't they want to seek revenge on us for our killing? So let's kill off their families, as well. But wait, what of their friends? Won't they want to kill us as a way to keep from being killed by us? Where does the killing stop? Should I tell my five-year-old granddaughter that it's okay to kill evil people? And how do I tell her how to discern who is good and who is evil?

No, Scott, much as I love you, I cannot agree with you. Your arguments have the reasonable sound of Donald Rumsfeld but they are not convincing. I am not willing to give up my belief in the ability of Love's power to create a new world. For me this is God's Kingdom, I am called to love all of it, my family, my garden, my friends, George W. Bush, and the Taliban alike. It is hard, but it is the only way for me.

Nils Pearson  
Ogema, Wis.

by Patricia McBee

Can the spiritual disciplines of early Friends help us through hard times in the 21st century? The very question of spiritual discipline is complex for contemporary Friends. For the most part, we do not hold up an expectation that Friends should have any spiritual practice except for attendance at meeting for worship. One rarely hears the term "spiritual discipline." Some of us bristle at the term "discipline," thinking of it as something administered by a teacher or parent rather than simply as a practice that develops proficiency. And among Friends "spiritual" can have a wide, and sometimes troubling, range of meanings.

We don't talk with one another about spiritual discipline because of our general hesitation about telling one another what spirituality is and how to develop it. As a consequence we are often left to find our way alone, without support, guidance, or milestones. Many of us get stuck or lost, or find ourselves going around in spiritual circles.

Here in the early 21st century we are living in hard times that look as though they are going to get harder. Our country was attacked; we have been told to expect long-term war; the natural environment is compromised; the economy is unstable; jobs are at risk; retirement savings are shrinking; many people live without the basic necessities. If we are to face the crises of the early 21st century we can't be going around in circles—we are going to have to help one another find a robust spirituality.

Our Quaker testimonies are demanding. What do Integrity, Equality, Simplicity, and Peace require of us? How can we build the spiritual strength and stamina to live up to these testimonies when we are challenged?

*Patricia McBee is a member of Central Philadelphia (Pa.) Meeting. She is editor of Pastoral Care Newsletter and has recently edited a book, Grounded in God: Care and Nurture in Friends Meetings. ©2003 Patricia McBee*

We know how physical strength and stamina are developed: exercise, practice, repetition, discipline. The same is true of spiritual strength. Many Friends, sensing this need to build up spiritual strength, seek disciplines outside Quaker practice. We may take up Buddhist meditation, or yoga, or chanting, believing Quakerism not to have equivalent practice that will hold us and carry us through hard times. However, I am discovering that our tradition does offer us calisthenics that can help us develop the strength and stamina we need to be a healing presence in a troubled world.

It may be that when we first encounter the spiritual disciplines of early Friends, we will have to get inside their language and translate it into terms that have meaning for us today. Some of early Quaker language is unfamiliar to us. Sometimes the words are familiar, but the meanings are different. Nonetheless, my sense is that the disciplines of early Friends are accessible to contemporary Friends. Not only can we understand them, I think we will find that they do not cramp Friends into narrow, sectarian beliefs; instead, they can strengthen each of us on our personal spiritual path.

This brief article lifts up five early Quaker spiritual disciplines for our times: retirement, prayer, living in the Cross, keeping low, and discernment. This is not an exhaustive list of the practices of earlier Friends, but a suggestive group that can be a starting place for building strong spiritual lives in supportive spiritual communities.

## Retirement

Retirement may be the practice most accessible to contemporary Friends. Our meetings for worship are times of retirement. Walks in the woods or sitting by the ocean can be times of retirement, as can retreats extended over several days. Thomas Kelly wrote that we can be in

contact with "an amazing sanctuary of the soul, a holy place, a divine center." Times of retirement are the times when we pull back from the chatter and busyness of our outward lives, enter that amazing sanctuary, and allow our inner wisdom, the Inward Teacher, to rise up in us.

For early Friends retirement was a prerequisite for a life of faithfulness. Retirement was a daily discipline, sometimes many times in a day. We may think that at the pace of 21st-century life, there isn't time for daily retirement, yet retirement is a basic building block for all other spiritual disciplines. We have to pause, let the static quiet, so that we can hear. Thomas Kelly reassures us that if we establish mental habits of inward orientation, the processes of inward prayer do not grow more complex, but more simple.

A couple of years ago I developed a two-page guide for members of my meeting on personal spiritual practices, "Thoughts on Spiritual Retirement for Busy People" (see sidebar). It suggests beginning with times of retirement that take no time out of your day. Sitting in traffic, waiting for an appointment, or waiting for your computer to boot up are wonderful times for briefly turning inward. From those small moments one can develop a habit of retirement that may effortlessly grow into more extended periods.

## Prayer

Prayer is a tough word for a lot of Friends; if you need to do so, translate it into a more comfortable word as you read along. Many contemporary Friends want no part of a practice in which one dials up God to make demands. Some Friends don't believe in a personal God who is there to hear and respond. Others think that making demands is a poor way to enter into relationship with a personal God. They would get support from Teresa of Avila who wrote, "If we want the Lord to do our will and lead us just as our fancy



dictates, how can this building possibly have a firm foundation?"

Prayer at its fullest is something more than importuning God. I have discovered that many Friends have practices that I regard as prayer in this fuller sense, though they may not consider them to be prayer.

For me, prayer is entering into relationship with the Other. If retirement is a time of going inward and contacting the Inward Teacher, prayer is entering

the only prayer you say in your life is 'thanks' it would suffice." Dag Hammarskjöld expressed this in his *Markings*: "For all that has been, thanks; for all that will be, yes."

Prayer may be lived out in our longings. Patricia McKernon, who has shared her music at Friends General Conference Gatherings, writes in one of her songs, "Your longing is your surest love of me." Bill Taber, a teacher from Ohio Yearly Meeting, says that yearning (what

Inward Teacher, perhaps from the wisdom of the universe.

Prayer expresses our hope and intention to enter into an awe-filled relationship with the Divine. An individual who becomes practiced in prayer can have the experience of sinking down into the Divine in which no words are needed.

Just the sincere act of trying to enter into a relationship with God can be transformative for the person praying. Through a discipline of prayer one can

*"We can't be going around in circles—we are going to have to help one another find a robust spirituality."*



"The Journey Inward," by Lucy McIver

into relationship with that which is beyond and outside. Even if we do not experience a personal God, many Friends find themselves in awe of the larger whole and of our interconnections with one another and the mystery of the universe. Prayer can be as simple as acknowledging that awe when we see a sunset or a newborn baby or a flower growing in an unlikely place.

Prayer can take the form of gratitude. Meister Eckhart is said to have written, "If

we today might call longing for wholeness) was the underpinning of early Quaker seeking.

Contemporary Friends talk of "holding in the Light." By this we may mean holding someone in loving thoughts while they go through a hard time—or perhaps we mean holding a vexing matter quietly in the back of our consciousness and allowing new possibilities to emerge. And we speak of seeking guidance or being open to guidance, perhaps from the

create within oneself an environment that is more receptive to God, more sensitive and more open to God's presence in the world, and more receptive to and aware of guidance.

Whether or not we call it prayer, it is important to our spiritual discipline to recognize our place in the wider scheme of things. We are not the center. We can recognize that there is wisdom without as well as within, and we can salute the sacredness of other people and of the

entire universe. Acknowledging this place provides a foundation for the disciplines that follow.

## Living in the Cross

This term will sound entirely foreign to many contemporary unprogrammed Friends, and too Christocentric for some, yet the practice it represents is often found among us, even among those whose spirituality is not based in the Christian concept of the Cross.

"Living in the Cross" is to put our own will aside, and to submit to the guidance discovered through retirement and prayer. It means not to turn away from

*"Do you have the  
patience to wait  
till your mud settles  
and your water is  
clear? Can you  
remain unmoving  
until right action  
arises by itself?"*

the suffering world, but to face even the suffering that we are powerless to alleviate. It means to allow the Light to shine into our dark spots and show us the way—and to follow that way even when we are tempted to take an easier path.

John Woolman continually looked to his way of living to discover the seeds of war and injustice. Living in the Cross requires that we discover the equivalent for us today of releasing our slaves or of giving up dyed clothing. Living in the Cross requires that we uproot those seeds from our lives and step outside the oppression and injustice of the dominant culture. In a recent retreat on "Being Quakers in Difficult Times," Laura Magnani of Pacific

## Thoughts on Spiritual Retirement for Busy People

The great spiritual traditions suggest that the relationship with God is cultivated like other relationships: as we turn our attention toward God we open the possibility of a fuller relationship. Entering into this relationship does not so much require a change in our behavior as a shift of attention. The suggestions below are offered as ways of supporting that shift of attention.

The object is to open yourself more and more fully to awareness of the ocean of light and love as you go about the necessary activities of your daily life. Be gentle with yourself. Start in ways that are easy and attractive for you. After all, a shift of attention toward the ocean of light and love includes a loving compassion for yourself.

The ideas below are meant to be suggestive. Maybe none of them will speak to your condition, but they might point toward a practice that would be right for you. And it is an experimental process if you try something that is not fruitful or is not workable, gently turn back and consider what would support your desire for deeper relationship with the Divine. You don't need to push. When you find an approach to spiritual retirement that is refreshing to you, time will open.

### SHIFTING YOUR ATTENTION IN THE MIDST OF THE DAY'S ACTIVITIES

Some shifts of attention don't require any special time at all:

- Walk more slowly (it has an amazingly calming effect).
- Say thank you more often—to your children, to sales clerks, to co-workers, to people cleaning the street.
- When you feel yourself getting tense, take a breath. Recite a line that reminds you of your spiritual retirement, e.g., "Guide me," or "This moment is sacred."
- When someone is annoying you, say a version of the Buddhist loving kindness meditation: "May s/he be free from suffering, may s/he be filled with loving kindness, may s/he be at peace."
- When you see something of beauty (a flower, a sunset, an act of kindness) say a silent "thank you."
- Smile more often.

### IN THE SPACES OF YOUR DAY

There are many spaces in the day where one can practice shifts of attention. Choose one or two and experiment.

#### *Spaces you might find:*

- as you awaken and before you begin to move about;
- when you are brushing your teeth or in the shower;

- before eating;
- while waiting at a stoplight;
- while waiting for your computer to download or boot up;
- in an elevator;
- while waiting for an appointment;
- when you wash your hands or climb the stairs;
- as your head hits the pillow at night.

#### *Things to do in those spaces:*

- Make a mental list of three things for which you are grateful.
- Envision yourself floating on an ocean of light and love (or another image that brings you back to awareness of the presence of God).
- Take three deep breaths; with each inbreath feel love and safety entering you; with each outbreath feel tension leave you.
- Say the Jesus Prayer or the Prayer of St. Francis, or the Loving Kindness Meditation (see below).
- Invite God's presence with words such as "Help me open to you," or "Be with me now," or "Show me the beauty in this situation."
- Inwardly sing a line from a hymn or song that helps bring you back to center; e.g., "To turn, turn will be my delight, till by turning, turning I come round right"; or "Melt me, mold me, fill me, use me."

*Continued on page 34*



Yearly Meeting taught, "If we have experienced a God-centered reality we can't continue to participate in the empire-centered, First-World culture."

This discipline is spiritual heavy lifting. It is not a discipline that leads to a cozy, comfortable spirituality, but to a strong, robust spirituality that faces suffering with courage and strength.

## Keeping Low

Here is another term that is foreign to our vocabularies, but we know the discipline and sometimes practice it.

To keep low is not to put ourselves above others but to know our own need to be reformed each day. To keep low is to be teachable and open to the workings of the Spirit—both in times of retirement, and in the lessons that come in our outward lives. To keep low is to be taught by everyone we meet: children, bus drivers, the folks who disagree with us in meeting for business, government officials.

We know this practice. It is at the core of Quaker business process. Keeping low says that we look for ways to learn together, to integrate our piece of truth with others' pieces of truth. It is more exacting than compromise. It is the practice that can lead to miraculous moments when the Light of disparate bits of truth combines to illuminate a previously unseen path.

Even though we know this practice, we have trouble doing it. We can forget this discipline right in the midst of meeting for business, and we can really have trouble with it out in the world.

To keep low is not to be too sure we're right but to seek the divine spark in those with whom we have strong disagreements, whomever they may be—including George W. Bush and Osama bin Laden. To keep low is not to proclaim our superior understanding of diplomacy, economics, or justice. To keep low means not letting our egos freeze us in an arrogant position, acknowledging that our position is flawed and that we are striving for a fuller truth.

The miracle of keeping low, repeated so often in Quaker lore, is its power of disarming our opponents with our compassion and willingness to learn. It is a critical and exacting discipline for those who would be peacemakers.

*Continued on page 34*

## Common Prayers: On Not Doing Good

... where the smallest degree of (oppression) is cherished it grows stronger and more extensive. To labor for a perfect redemption from this spirit of oppression is the great business of the whole family of Christ Jesus in this world.

—John Woolman, *A Plea for the Poor*

My thoughts would not be crumpled on my mind,  
wrinkled beyond smoothing or ironing—  
thoughts of the pulley opening the meetinghouse curtains,  
of men late after clipping their mustaches,  
and the poetry of those not come to good  
if I were the litmus of a Quaker.

My body awaits my call, but for the wrong purpose.  
There is no *mirabile dictu* of an Inner Light in the air.  
The chilled water of meditation courses as a sheet  
between the bottom layer of the dermis and the muscles,  
for secular words and not "In the beginning was the . . ."

I feel the stubble of poetry  
unshaven on my legs.

This is not what I intended to think:  
the personal vanity of shaving,  
trimmed into lines better for another place.  
I intended to invoke Equality and Justice  
and to keep the nettled dog down the street  
from asphyxiating on his chain.

If I cannot think the most just thoughts,  
all I desire is this:  
to kneel before silence with my words,  
words from any source and poems blazing all over my face and mouth  
(for a life without poems  
is a face without lips)  
and not to ask my great-grandparents' confession  
for the undone things we ought to have done.

—Kristin Lord

*Kristin Lord, a member of Middlebury (Vt.) Meeting, attends Kitchener Area (Ont.) Meeting and Guelph (Ont.) Worship Group.*

# Vignettes of an Antiwar Vet

by Lyle Tatum

## Introduction

I have written these vignettes for Susan, the little girl I had to leave behind when I went to prison during World War II. Now that she is a grandmother, it is probably time for me to tell her something about where I went.

I have never written about this experience or said much about it because of the heavy emotional involvement I have with the incidents that meant the most to me. More than 50 years after the event, I still could not read aloud to a group the vignette "Farm Machinery."



*Lyle Tatum, a member of Haddonfield (N.J.) Meeting, held a variety of posts with American Friends Service Committee between 1956 and 1983, including: executive secretary of the Middle Atlantic Region, 1956-60; International Affairs Representative in Southern Rhodesia (Zimbabwe), 1960-64; secretary for the Peace Education Division, 1972-75; AFSC special representative to the Constitutional Conference on Rhodesia in London, 1979; and executive secretary of the Dayton, Ohio, Regional Office, 1981-83.*

Support from unexpected sources when holding an unpopular position is difficult to handle. The guard in "Tensions" would understand.

I know Susan will be glad to share this story with siblings, aunts, uncles, cousins, nieces, nephews, and others who may be interested. The new generations have a right to know more about their father/grandpa/uncle/friend who sometimes walked the road less traveled.

There may be friends who are not clear about some relationships described here. Elizabeth Lindsay Tatum, always called Bickie by me, is the wife and mother in this story. We had been married for 22 years when she died in an automobile accident in Tanzania. Florence Littell Giffin also lost her spouse in a much too early death. Flo and I have been married for 31 years.

Although in roughly chronological order, the vignettes do not make a continuous story. Each one may be read alone as a separate unit. This is just a collection of a few things I remember.

—December 1996

## Farm Machinery

I was serving as superintendent of Quakerdale Farm, New Providence, Iowa, a home operated by Iowa Yearly Meeting of Friends for neglected boys. My time of availability was uncertain and limited, as I expected to go to jail for refusing to go into the army. With my approval, a new superintendent was hired, and we (Bickie, infant Susan, and I) moved to Fort Dodge, Iowa, where my parents were living. We rented an apartment, and I got a job as a painter working for the Coats Manufacturing Company.

I was one of about 20 blue-collar workers making manure loaders that fit on tractors. The loader was the invention of Mr. Coats. He was a self-made man, competent and very conservative on some issues. He was strongly antiunion, and workers signed on with that understanding.

However, he would often call the men together and discuss shop matters with us.

After about three months, the date came when I thought I would be sentenced. I had a guilty feeling about never telling the men why I was leaving. On my last day there I told them my story without getting much reaction. I discovered the next day that the date of my sentencing had been postponed. I had just given up a badly needed job. I telephoned Mr. Coats and asked if I could go back to work. He said I was a good worker, and he would be glad to have me but the men would never work with a draft dodger. I then asked him to raise the question with the men and leave it up to them. He agreed.

That night I called Mr. Coats for the result. He said, "Lyle, every man in the place voted for you to return to work. Be there in the morning." My job was saved by men none of whom had more than a high school education and none of whom previously had ever heard of Quakers or conscientious objectors.

Mr. Coats did not let the matter drop at that point. He asked me if I would be willing to become a welder and continue to work there if the draft board would allow it. I told him, "Yes, I was willing to continue making farm machinery." He wrote my draft board asking them to give me an essential worker classification and told them he was training me as a welder. The draft board turned him down.

## Iowa State

A grad student friend of mine, a conscientious objector, was a Methodist who later joined the Mennonites. A couple of years after I graduated he wrote to the Iowa State alumni office to ask why their news bulletin hadn't carried a story about my struggle with Selective Service. He pointed out that since I was a member of Cardinal Guild (the student governing body), was elected president of the student body, had earned my "I" as a member of the debate team, had graduated with a 3-plus scholastic average (4 was straight A) while working my way through



college, and was appointed head of a children's home only two years after graduation, that I was newsworthy for Iowa Slaters.

He received a curt reply from the director of alumni affairs that they only printed stories that reflected honor to Iowa State.

## The Sentencing

I was president of the student body at Iowa State, the first man to win that election who was not a member of a fraternity. I was a lifelong member of the Reli-

After my sentencing, a federal marshal took me into an office in the building where a number of women were working, and there was a holding cell for prisoners waiting to be taken to the regular jail facilities. There was one man already in the small cell, and he was obviously very angry, which gave me a bit of uneasiness as I was locked in with him. It turned out that the women workers had been laughing about my publicity doing me no good, as I still got a four-year sentence. The prisoner poured it out to me how crass it was for anyone to laugh about a man going to jail for four years. "Crass" is not the actual adjective he used for the women, the laughter, and the sentence. I received great comfort from the feelings of my newfound friend and felt reinforced to live with whatever was ahead.

Later in the day after being sentenced, my friend and I were taken

had no mattresses, nor blankets, nor pillows. It was impossible to stretch out and try to sleep for an hour or two without getting up and walking around the room to ease aching muscles.

I became a short-term celebrity as my companion from the cell in the office told my story. My fellow inmates wanted to be helpful and, unlike officialdom and the laughing office women, were sympathetic about my wife and daughter. They asked around to see if anyone had served time in Sandstone, Minnesota, where I was headed, but nobody had, so they couldn't help my orientation there. Nobody had served a sentence as long as four years, so they couldn't help me understand how that would be either. They were stunned to learn that a man could be sent to prison for refusing to kill.

## Jail Transitions

I was moved from the bullpen to a county jail where I stayed for three weeks or so. It was good to get to a place where there was a mattress and blankets on my bunk. I was being held until transportation was arranged to take me to Sandstone. The jail was crowded, the inmates friendly, and the stay uneventful.

I had no idea what to expect for the trip to Sandstone, a distance of about 250 miles. I was used to seeing men coming and going from jail in handcuffs. On the day of the trip, a U.S. marshal in civilian clothes came for me. He just asked me to go with him. We went to the office for him to check me out. We then went out to his car where he introduced me to his wife who was going along for the ride. At no time with them was I treated as other than a family friend, except that night.

I had told the marshal that I would appreciate mailing a letter to my wife if there was an opportunity. He stopped about a quarter of a block from a mailbox. I just sat there not knowing what to do. He told me to go ahead and mail my letter, which I did while they waited for me.

That night they planned to stay in a hotel in St. Paul, 80 miles south of Sand-



*Left: Elizabeth "Bickie" and Lyle Tatum with Susan, age 4 months, at a friend's wedding, 1943*

*Below: Bickie and Lyle (second and fourth from left, back row) with 3-year-old Susan and others at Quakerdale Farm, 1946*



gious Society of Friends but denied classification as a conscientious objector by the Burlington, Iowa, draft board. The Iowa Civil Liberties Union (ICLU) took on my defense. All of this generated newspaper publicity.

The judge who had my case in U.S. District Court in Des Moines had a set pattern of sentences. If the CO pleaded not guilty, he would be found guilty and sentenced to four years in prison and fined \$500. If the CO pleaded guilty, he would just be sentenced to four years in prison. The ICLU had done all they could for me without success, so I pleaded guilty to save \$500 I didn't have. My crime was failure to report for induction into the army.

to the Des Moines City bullpen, a large room meant to hold prisoners for a day or two before they were taken elsewhere. I was there for a week. The room was filled with steel double bunk beds. I forget exactly how many men were there; maybe 25. The sleeping area on the bunks was a crisscross of narrow steel straps with 3" gaps between the straps. The bunks

Photos courtesy of Susan Taylor

stone. When the time came to stop for the night, the marshal was very apologetic but said they'd have to leave me at the local jail for the night. The night was uneventful, and they took me the rest of the way in the morning.

## Sandstone

The federal prisons have a grading system of institutions ranging from camps to maximum security. The "camps" are not like what Boy Scouts know. They have buildings, but not with walls surrounding them. They are relatively open. These are the "country clubs" we hear about. Sandstone, a Federal Correctional Institution (FCI), is the next notch up the line. It is walled, although a number of inmates work outside of the walls during the day. The primary physical difference between FCIs and other federal prisons is that most inmates are in dormitories rather than cells. To be lucky enough to have a private cell you must have a night assignment such as working in the hospital. Danbury, Connecticut, where East Coast Selective Service violators were usually sent, is a duplicate of Sandstone.

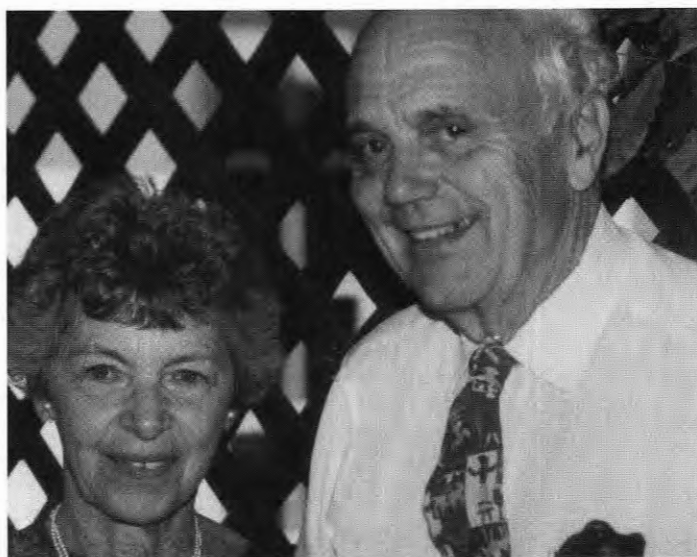
FCI inmates tend to be younger men, first offenders, or men who committed relatively passive crimes. There are a few older men ending long sentences whom the Bureau of Prisons is trying to prepare for reentry into the other world.

Selective Service was overloading the FCIs. There were three huge dormitories at Sandstone filled with Selective Service violators. The dorms were gymnasium-size and -style, with locked doors. At one side of the room was a long wall lined with double bunk beds just far enough apart to get around and pull out the drawer under your bunk where you kept your clothes, old letters, etc. I can't remember how many men were in a dorm, but I would guess more than 50.

One of the Selective Service dorms was filled with black Muslims, mostly from Chicago. They did not register for the draft, and most of them had refused to register for Social Security. Another dorm was filled with Jehovah's Witnesses. Most of them were not COs but had unsuccessfully claimed ministerial status for exemption from the draft. I was in the third

dorm with COs and Selective Service violators of other types.

I give the Bureau of Prisons credit for having the good sense to segregate the Selective Service inmates into relatively congenial groups. The segregation did not carry over to the recreation area, dining room, or elsewhere. COs got along well with the non-Selective Service inmates. We played softball with them. Their team was called "The Thieves," ours "The Dodgers."



*Flo and Lyle Tatum, 1990*

## Parole I

Soon after I entered Sandstone, the Bureau of Prisons offered me a parole to Civilian Public Service, the CO program for which I had first applied but was denied the proper classification. I turned down the parole. I told the Bureau of Prisons that I had learned my mistake and would never again cooperate in any way with a military conscription system.

## Psychologists

Among the staff members at Sandstone, the psychologists ranked at the bottom of the list for all inmates. Early in their stay each inmate had an interview with a psychologist. There were many stories among inmates about what they told the psychologist. None of us felt any need to be truthful in this interview, which had references to the personal sex life of the inmate. Even more than the COs, the "regular" inmates would regale each other with lurid sex experiences they had dreamed up for the psychologist.

The psychologists were the butt of many

jokes. Arlo, my brother, was in and out of Sandstone before I got there. A number of inmates told me about a skit Arlo had been in. In the skit, Arlo visited a psychologist. Arlo had a serious tic and was continually opening and closing an eye as he screwed up his face. At the end of the skit, Arlo walked out OK, and the psychologist was sitting at his desk with a serious tic, continually opening and closing an eye as he screwed up his face.

The disrespect for the local psychologists was not totally unearned. Before going to Sandstone, I had been the superintendent of Quakerdale Farm, a home for dependent and neglected boys. This Quaker-run home had been in operation for decades, first in southeast Iowa as White's Institute and later in New Providence, Iowa, as Quakerdale Farm. When I answered the psychologist's question about my employment, I told him I had been the head of a boys' home. His immediate response was, "Boys! Only boys? Why boys?"

## Mail

I was allowed a limited amount of correspondence with a very few family members only. I could write one or two letters a week, a single sheet (lined grade school paper provided) with writing permitted on both sides. I could receive a similar amount. Prison officers read all mail—outgoing and incoming.

## Visits

We were allowed limited visits, but visits were emotional hazards. You sat in a room with other inmates and their visitors, supervised by a prison guard. You were allowed no physical contact, not even a welcoming or farewell kiss. Bickie made a few visits. We had a cousin living in the Twin Cities with whom she would stay. At my request, Susan never came along. I did not feel that I could take the emotional impact of such a visit from my little girl.

## Work

All of the inmates had work assignments. Often the work was in teams that



would be accompanied by a guard or two. There was no pay for work, unless you count room and board. Most of the work was productive for the institution. I was assigned to a garden crew, which brought in large quantities of vegetables. If we caught up on the garden work for a day or two we would be given some other manual labor job outside. I was pleased to have that assignment, both for the work and for getting outside of the walls for much of the day.

As the fall weather started to cool, I was eager to get an inside job. As I suspected, and found out later to be true, outside crews in the winter were often working in subzero weather. There were two men from Frank Lloyd Wright's group in my dorm. One of them worked at making drawings in the powerhouse. He told me the institution had lost its chemist, it seemed impossible to hire one, and they wondered if anyone in our dorm could do the job. The engineer in charge of the powerhouse had no chemical training. I got the job on the basis of starting my college work in chemical technology. It was actually a low-tech job doing routine things like testing boiler water, drinking water, and sewage processing plus writing a manual for the inmate who might get the job when I left and have even fewer qualifications than mine. I spent the rest of my time in Sandstone as the institution's chemist.

## Doing Time

Doing time is the universal synonym for being in jail. It is an apt description of what happens. The worst thing about doing time is doing time. The prisoner has a single objective—move through time to release. Although a day may bring a good dinner, great news from home, or the defeat at chess of the man who usually defeats you, it's all irrelevant. The good thing is that another day has passed. As an inmate's release date nears, time becomes all the more overwhelming. Time begins to take on new ways of expression, such as yards of spaghetti to be eaten and the number of times to line up for count before you leave. If you are a prisoner, time is a totally different concept than it is on the other side of the wall. Time is the oppressor.

*Continued on page 36*

## No More Trenches

I

I pray for Peace

That there be  
no more trenches  
for the living,  
nor for the dead.

No more tracer fire,  
veiling the stars  
like bright, beaded curtains.

No more lungs gassed, collapsed,  
burned to black.

Not another rising, lightning tangled,  
smoking plume  
to mediate  
the Earth's yellow Sun.

II

Poppies and unknowns and walls . . .

There never was a war to end all  
wars.

War does not keep its promise.

Fields

have been ploughed and sewn  
with silent graves

arranged in  
neat even  
parallel lines,

But still

the dead cannot yield Peace  
to the living.

III

Peace is in the Light.  
Candled in the heart, it is borne  
on the unswept flame  
and in God's silent keeping.  
It is an untangled Love,  
separated from the hand.

It is the gift of trust and  
unselfishness  
that leads the living,  
the knowing,  
To hold  
the Light  
over no man's land,

So that we may  
dig no more trenches,  
for the living, nor for the dead.

—Ken Thompson

*Ken Thompson lives in  
Ocean View, N.J.*

# Walking the Walk:

## Ian Fritz

by Breeze E.  
Luetke-Stahlman

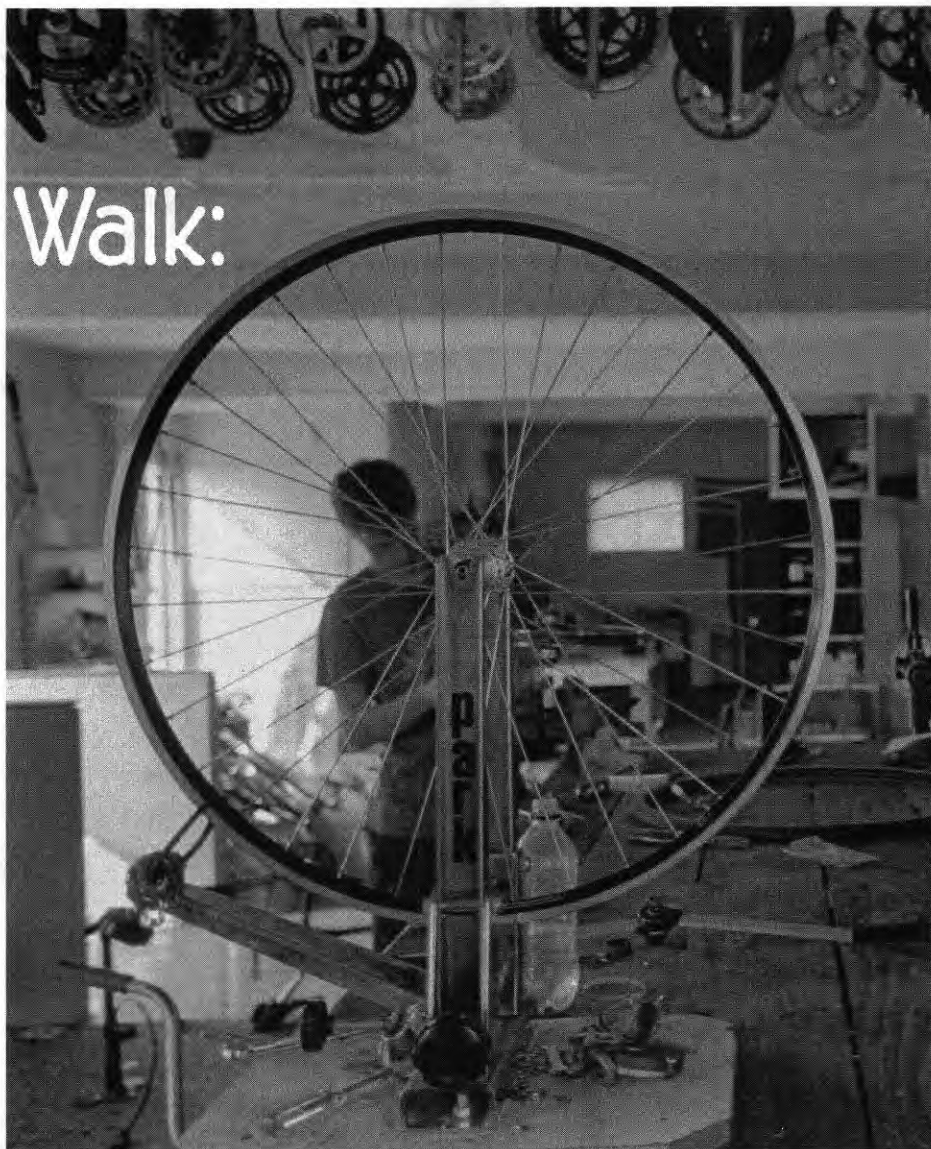
### PROTEST IN SKOKIE

In 2000, Ian Fritz, a member of Milwaukee (Wis.) Meeting, experienced a life-changing event. On December 16, he had traveled with friends to Skokie, Illinois, near Chicago, for a rally. It had been called for by a coalition of groups, including the Jewish Defense League and Anti-Racist Action, to confront members of the Ku Klux Klan who were meeting at the Skokie courthouse.

While many things about that day remain unclear, there are facts everyone agrees upon: the Klan held a short rally under the protection of four different area police forces; there were about 500 people counter-demonstrating; those protesters did not immediately disperse after the Klan rally had concluded; and the police decided to forcibly move people out of the area. Amidst the chaos, Ian was tackled from behind by police officers and arrested, along with approximately 25 others, for allegedly damaging a police car and participating in mob action. Ian and another were selected from these 25 and charged with two Class D felonies, punishable by up to three years in jail for each charge.

Many people in the wider Quaker community rallied to Ian's support. Several monthly meetings provided financial assistance for his legal expenses as he

*Breeze E. Luetke-Stahlman, a member of Penn Valley Meeting in Kansas City, Mo., attends 57th Street Meeting in Chicago, Ill., where she is a graduate student in Public Policy at University of Chicago. This is second in a series of articles by her on the lives of adult young Friends.*



Photos © 2003 Peter DiAntonio

fought the charges against him. Unlike intentional actions of civil disobedience, where participants knowingly violate law, Ian had not participated in a planned act of civil disobedience, but rather was charged with a criminal violation of which he was innocent. He was required to appear in Skokie every three to six weeks and was overwhelmed by the unpredictable behavior of the court, which he says at times blatantly ignored his rights.

He writes: "The subsequent legal proceedings, which lasted 19 months, were eye-opening experiences for me and those who supported me, regarding the nature of the 'justice' system: I continually demanded a jury trial, only to be called an 'obstructionist' by the prosecution. The State had overwhelming weight with the court, and took full advantage of the bureaucratic nature of their organization.

My trial took almost two years, during which time I had to pay for legal services and repeated travel to Illinois for court dates. More than once, after traveling to a hearing, the State would be unprepared and call for more time. Being in the courtroom brought me face-to-face with so many issues that I had only peripherally grasped until then: the inherent anti-poor nature of the bail system, the racism of the proceedings, the total lack of accountability by the State, which lost 'evidence' and made conflicting and inaccurate statements, including the arresting officer incorrectly identifying me at my preliminary hearing. It was a complicated, frustrating experience which one can only truly understand if he or she has fallen victim to it. This experience was the largest and longest struggle for my freedom that I have yet experienced."

In the end, Ian accepted a plea bargain



and pleaded guilty to a misdemeanor criminal damage charge. The terms of his plea involved restitution and community service. Accepting responsibility for a crime he did not commit was a difficult decision. However, being unable to travel and living with the shadow of his bail looming made for a stressful, unhappy two years. After careful discernment, Ian decided that he needed to move on with his life and it would be best if he accepted the State's offer.

## NONCONFORMITY AND COMMUNITY

Ian Fritz's lifestyle is nontraditional: gaining an education through the world around him instead of attending school; working full-time as a volunteer activist instead of pursuing a career; and organizing his life around travel and adventure instead of settling down in any one city. Through choices like these Ian is modeling his commitment to live by example the Testimonies of Simplicity, Equality, Nonviolence, Community, and Integrity, with which he was raised. Fueled by an overwhelming drive to contribute to the movement for social change within his lifetime, Ian has sought alternatives to apathy and commonly accepted societal norms in his daily activities and life decisions.

Raised in Milwaukee, Ian confidently moves around the country finding "home" wherever he is. In the past three years, he has also lived in Tucson, Arizona,

and on the road. Today he is living in Portland, Oregon, building a bicycle-pedal-powered washing machine, preparing for work on an ocean-bound freight vessel to China, and studying the international squatters movement. "Squatters," he explains, are people who live communally in abandoned buildings with the intention of positively using the space for the needs of the community (lending libraries, co-ops, organizational space, or facilitating other creative endeavors). Through the exploration of alternatives such as these Ian feels he is denying others the authority to make choices for him, and instead, taking each day to live intentionally.

Despite achieving straight As, Ian left public school after 10th grade to pursue an education he felt was more in line with what he wanted to learn and what he felt he would benefit from learning. "I had to start living my life right then and there, not doing all this work for an abstract goal in the future." Inspired and guided by Grace Llewellyn's *The Teenage Liberation Handbook*, Ian set out to challenge himself and his wider community to redefine what a good education was all about. He independently studied molecular chemistry, apprenticed with a local carpenter, worked at the public radio station, and explored things he decided were important. With the help and guidance of his parents and other adults in his community, Ian sees education not as a life event to be checked off a list, but as a lifelong

process that is exciting, beneficial, and engaging.

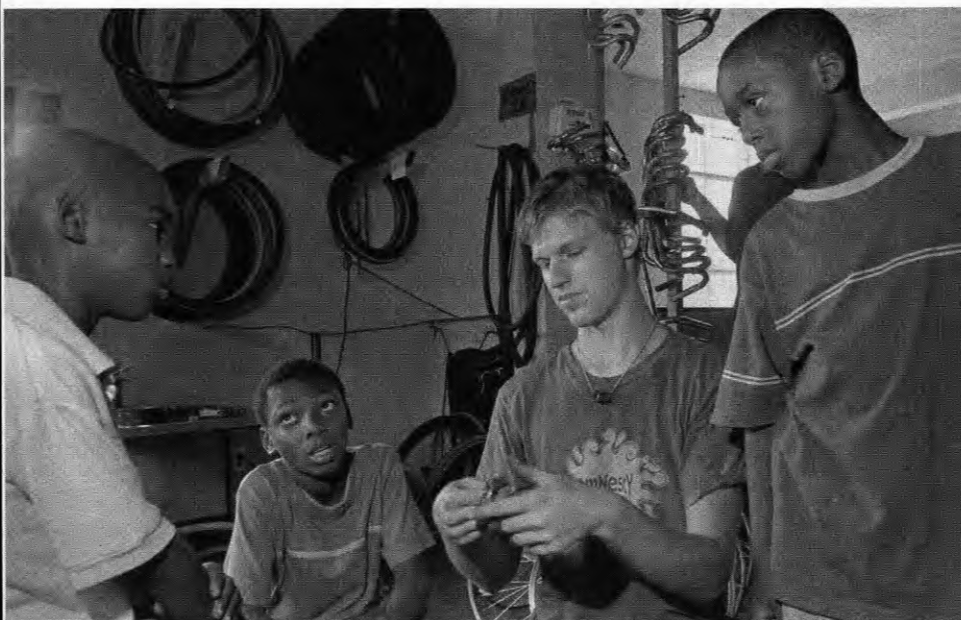
Ian writes, "Age 15 saw the beginning of my disillusionment with modern American culture. It was then that the fermenting feeling that something is horribly wrong with the world—which I believe we all experience in our teenage years, and some carry into our adult lives—began to take hold in me. The first political struggle I became involved in was the case of U.S. political prisoner Mumia Abu Jamal, and my involvement with political struggles during my 15th and 16th years continued pretty much by the book: I attended demonstrations, organized video screenings, and talked with everyone I knew."

In November 1999, when he was 17, Ian traveled with friends to Seattle to take part in the national protest against the third ministerial meeting of the World Trade Organization. The events that surrounded the meeting served as a turning point for many of those present, says Ian, and affected many who weren't present, as well. "It was especially youth who seemed to be politically galvanized by the atmosphere of revolution that overpowered the stench of teargas on the streets of downtown Seattle. I was one of those youths."

Today this protest is included in textbooks as a high point of opposition to disparities in the international economic market and the processes by which decisions governing international trade were (and are) being made. The 1999 WTO protests resulted in a commitment by two groups that had previously had competing agendas, the environmental movement and labor, to work together, and in the proud acceptance by the U.S. activist community of involvement and leadership of young people in this new struggle.

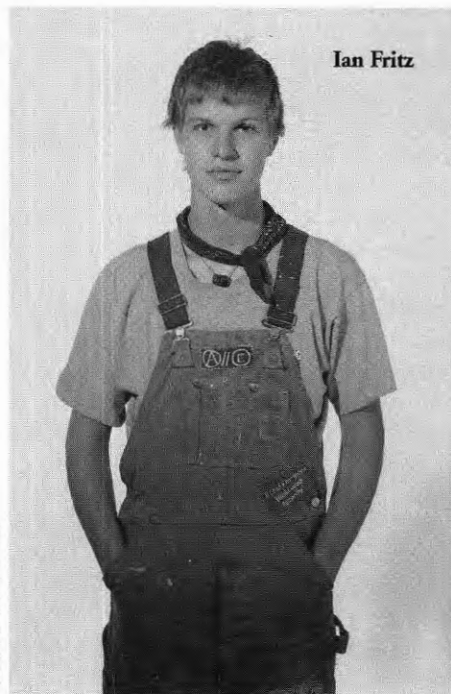
Ian left Seattle with an understanding that people possess power, individually and collectively, and that power lies in the determination of each to act, and to continue to act, even if it means jail, intimidation, threats, beatings, or any other means of repression used by those whose power is in question.

After the protest in Seattle, Ian helped to form a youth activist group in Milwaukee that organized transportation to large-scale demonstrations in other parts of the country, organized local actions involving street theater, and gave Milwaukee youth an opportunity to get involved and discuss issues. Having an



At the Milwaukee Bicycle Collective: Ian Fritz repairs a bicycle (facing page); Ian instructs youth from the community in basic bicycle repair (above).

opportunity to participate in protests and actions helped motivate Ian and his peers to learn both about the concerns surrounding capitalism and economic globalization, and about the communities actively working for social change in many different arenas that shared concerns about economic globalization. Ian found he had a voice and a right to use it, and through speaking up he found there were people who were apathetic to his concerns as well as people who shared them.



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During this time, Ian developed a consciousness of the community around him. He writes: "I had found the people I was looking for. We questioned everything we had been taught. We exercised our power to create and our power to destroy, adamant that there were other ways to live than off the exploitation of others. We made our homes in abandoned buildings, and some of us lived in trees and on sacred lands that were scheduled to be destroyed in the name of progress. Some of us called ourselves anarchists, while some of us declined to call ourselves anything, instead letting our ideology flow from our actions and our desires."

When discussing his commitment to Quakerism, Ian avoids this same tendency to label himself, believing that labels oversimplify the diversity of those who are part of that community. Ian has always identified with many of the convictions and leadings commonly held by Friends, but he struggles with simply labeling him-

self "a Quaker." Instead, he is challenging himself constantly to redefine what Quakerism means to him, as he believes he was raised to do. He recognizes Quakerism not as an answer, but as a process to which he is drawn.

Ian feels the Quaker community he experienced as a teen, including the annual Friends General Conference Gathering, taught him the value of strong community—and that true community can occur when bound not by geographical convenience but rather by shared values. Through this lesson, Ian gained a perspective on the idea of an international activist community. "To be involved with any one of these groups, working for change, is in a way to be involved with any one of the hundreds of others, both with and without names. The people who do this work so passionately usually don't get paid, but do it because it's liberating, empowering, and because in doing so we surround ourselves with like-minded individuals—discovering a true sense of community."

## THE BICYCLE PROJECTS

**B**efore returning to Milwaukee (where he was living when he attended the Skokie rally), Ian had been working in Tucson with the Bicycle Inter-Community Art and Salvage (BICAS), a community center/bicycle repair center. BICAS continues to be an inspiration for him. He writes: "Anyone who has an appreciation for people who do passionate, selfless work out of beauty and a love for the relationships that are created out of that shared passion, will be awe-inspired by visiting BICAS. It is full of art and ingenuity, accessible to the public, open to people of all ages, and rife with smiling, passionate people. Seeing it for the first time back in 2000, it was my feeling that every city needs a place like this." Partly because of its work with bicycles, but more because of the values it visibly puts into action, BICAS serves as a model for the kinds of relationships we could be having in our communities.

When Ian became tied down to the Milwaukee/Chicago area due to his court proceedings, he opened a community space there for bicycle repair/construction and community-building in an unoccupied area above his father's photography studio. It quickly turned into "The Milwaukee Bicycle Collective" (MBC), run by a small contingent of volunteer

shop staff. Serving the wider Milwaukee community, and in particular the economically disadvantaged youth who reside in the neighborhood, MBC aims to teach basic bicycle construction and repair while fostering the positive values of community, cooperation, and self-education.

Creating the bike collective was a strike back at the disillusionment Ian faced in the courtroom. It is "a place where discarded bicycles and parts could be refurbished and turned into rideable bicycles. A place where people of different races, classes, and creeds could come together in a shared mechanical fascination or desire for self-reliance; a place to share skills and ideas. MBC is a place that stands not for the accumulation of wealth or profit but for the betterment of all people."

A Milwaukee community newspaper, *Riverwest Currents*, reported that between 75 and 100 bikes were distributed at no cost to the recipients in the collective's first year, and that neighborhood kids are often lined up and waiting for the doors to open. In the article, Ian proudly reported that the youngsters were learning how to build and maintain their bikes, and beginning to work together to help each other with building. MBC is applying for nonprofit tax status, writing a funding grant, and looking for new volunteers.

When Ian talks of the future, one senses that he is at the beginning of a long journey. Much like Friends of the 17th century, he is not satisfied to live his life only for himself, but rather is called to take his ways out into the world. As he continues to pursue the cause of justice, he relies in part on the values he learned and continues to be taught from the Quaker community that surrounds him.

Ian wears only used clothes, often eats what others discard, and travels by bicycle or rides from friendly faces. He passionately advocates equality and nonviolence, often challenging himself and those around him to discuss the issues surrounding both. Through his trust in community he is empowered and inspired. He holds most sacred his commitment to both his own integrity and the integrity of all the people of the world.

Through the life of Ian Fritz, I sense how another generation is redefining the relevance of Quakerism and its beliefs as generations before have done. Through the leadings of our generation we contribute each in our own way to changing the world for the better. □



# KINDNESS OF THE NIGHT

I do a 3 to 5 A.M. shift once a month at a homeless shelter that is run by a coalition of local churches. I'm the freelance Quaker, filling in a hole on a Catholic night. The wee-hours duty is neither as tough nor as selfless as it might sound. I get a lot out of this giving.

I think of it as taking place in "the kindness of the night." According to this Jewish mystical concept, the night in the hours immediately following midnight is said to be kind. This is the time when a crack between worlds opens, a time of fluid boundaries, a mystical space of time. It is conducive to study and clarity. It is rich with possibility.

The light of the night as I drive to the shelter is indeed kind, differently so in different seasons. In summer the shadows of trees are deep, soft, large. In winter, if it has snowed, the light reflects off virgin snow back up into the sky, making it flannel-gray instead of midnight black. In all seasons, no one is about. Car headlamps are so rare as to be exclamations of light in the quiet dark. And so I don't mind waking up sleepy once a month to do this.

The shelter never really closes, even though it has an official season when the homeless may sleep inside its doors rather than in tents out back, a place that has come to be known as "Tent City." The season runs the nine months that are not summer. But too many are in too much need for the shelter to ever really shut down.

Although the shelter never closes, it stops, mostly, at night. Like the human body, it has a 24-hour cycle. When its lights are out and guests asleep on their pallets, a certain level of activity is maintained even during the kindness of the night shift. Like the body it keeps up certain vital functions, like nutrition. Lunch,

*Marcia Z. Nelson, a member of McHenry County (Ill.) Meeting, is the author of The God of Second Chances and Come and Sit: A Week Inside Meditation Centers.*

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by Marcia Z. Nelson

for example, gets made at night. Breakfast preparation starts at 4 A.M. for a 5 A.M. wake-up schedule. Some guests—a fair number—need to be out the door early to get to work. And it takes a while to prepare to feed anywhere from 75 to 150 people, some of whom are very young children staying with mom or dad.

My job is blessedly simple and entirely manual. I am one of four people on the early breakfast shift. We break eggs, cook them, fry up sausages that sizzle and throw off breakfast perfume. I have always wanted to cook in an industrial-strength kitchen, on a hulking stove that accommodates cauldron-sized pots and pans so heavy I have trouble lifting them to tip out scrambled eggs. It takes a long time for two dozen beaten eggs to metamorphose from a pool of yellow liquid into fluffy, slightly damp solid. I enjoy watching the eggs change character as I stir them up and on. With enough heat, time, and stirring, the eggs cook, almost imperceptibly solidifying at first, in much the same subtle way as dawn light begins to gather in the morning, impossible to detect but still slowly tuning up until it reaches some critical mass in the sky outside the shelter. The scrambled eggs at their peak set up fluffy as a cloud. The secret? Blender-mixing. Just as it will be morning outside, it will be breakfast inside, slowly and eventually.

There are other nighttime jobs. Someone has to watch over the sleepers, men and women in separate rooms. All must go uneventfully and safely for a roomful of strangers thrown together in accidental intimacy as they lay their homeless bodies down. There is always a small risk of disruptive behavior, because people cope differently with the stresses of homelessness and its hidden causes.

Even in shared space, however, the veil of sleep provides a tent of refuge. It is hard to bring myself to wake a sleeper who has asked for a wake-up call. I'm reluctant to give someone a shake and announce

that it's another morning in a homeless shelter. So I much prefer kitchen duty. Best of all is serving on the breakfast line. It's hard for me to hear under the hood of the steam table serving area, but I usually hear well enough to catch the thank-yous and I check the faces and compare the responses to "What'll you have?" I love it when people say that biscuits and gravy are their favorite, or when someone finds joy in a white heap of grits.

The food gets served, lunches handed out, lights on in the place, and it's time for everybody to get going. The shelter asks everyone to be out at 7 A.M. But a daytime program will start at 9. So everyone has a place to go, even if not a home: a job, the shelter, the library, the street.

Me, I have a home to return to. At the end of the shift, as I drive back, the light has changed. It is firming up for the day to come; the shadows are different, and the kindest hours are past. At my back door, the buzzer is lit and its outline jumps out at me. I can enter with a key and not disturb anyone.

Everyone is asleep except our 17-year-old cat, waiting expectantly near the door for me, aroused by the alarm clock of his stomach. I hand out yet another breakfast, thanking him for being awake to greet me. The house is so still I can listen to him at his food bowl, quietly and methodically crunching, crunching. □

Photo by Margaret Reynolds

# TRAVELING IN TURKEY

O. John Hawkins

by Caroline Balderston Parry

## I. Turkish Countryside, December 2000

Minarets point past  
Greek, Roman, Christian ruins,  
across dry landscapes.

Sun-leathered farmers  
till small fields, tend sheep:  
ancient agriculture endures.

Olive harvest:  
above spread canvas sheets  
women shake grey gnarled limbs.

Glowing, ordered orchards:  
bare, red-branched apricot trees,  
green citrus rows.

Dusty crossroads,  
moustached men flag the dolmus  
to other villages.

Different views, words, food,  
customs; yet curious kids  
still stare, grin, chatter.

## II. Ramadan/Ramazhan:

Turkey: Ramadan.  
Great drum beats reverberate  
through sleeping houses.

Ramazhan drummers  
chant along night streets for coins,  
lamplight circles throb.

BOOM! Pre-dawn drums  
shatter holy sleep. Prayers  
uttered, dark breakfast time.

Day's empty food stalls,  
quiet markets; queues wait for  
evening's fresh baked loaves.

Turkey: Ramadan.  
Bright crescent moon shines over  
urgent cooking fires.

*Caroline Balderston Parry is a  
member of Ottawa (Ont.)  
Meeting but spends most of her  
Sundays at the First Unitarian  
congregation where she is  
currently their director of religious  
education.*

## III. Priene Daytrip:

High mountainside pines,  
great fallen pillars:  
Athena's temple ruins.

Tall fluted stone shafts,  
sunwashed ancient marble slabs:  
artist sits sketching.

Ferns, moss-covered walls  
shine green, water oozing down:  
hidden dripping sounds.

Sunset, waiting for  
local dolmus minibus:  
cold seat on dry stones.



Unfinished temple,  
huge pillars for Apollo,  
old well, oracle.

Gigantic pieces,  
chunks of dressed granite, carved trim:  
monumental steps.

Unassembled stones,  
massive fallen marble blocks:  
spread, splayed, across fields.

Huge circular cross-sections  
dropped like dominoes in  
some immense match!

Flat ancient terrace, smooth  
surface scratched, marked by lines of  
an unknown board game.

Two giant columns stand:  
blackbirds swirl, settle, sleep  
like silent Apollo.

## V. Trudging Round Troy:

Brown grassy site,  
occasional tourists stroll  
over dirt silent dig.

Layers upon levels,  
forgotten shards, broken stones,  
once cities: Troy.

Rings of earth, roads, ramps,  
every pebble history:  
quiet archeology.

Weathered war walls, hinting  
huge epics . . . how many  
thousand years exposed?

Homer's time of ships:  
coastal plains now filled  
with alluvial soils.

Amphitheatre speaks:  
broken seats, unremembered  
dramas, empty space.

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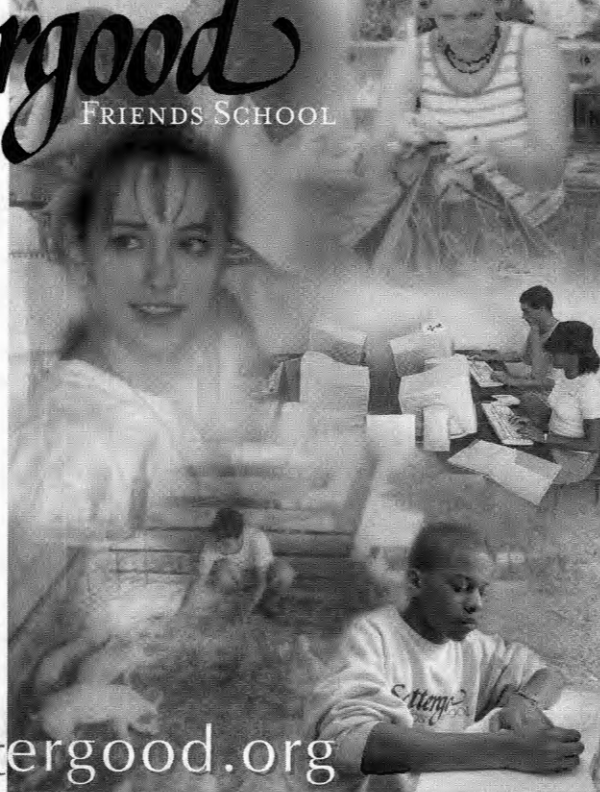
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# CONTINUING REVELATION?

by Judith Reynolds Brown

Since the dawn of history, religious traditions have been giving birth to poets and mystics. Quakerism also has had its men and women of mystical tendency. Therefore, the writings of such varied persons as the poet John Keats, the mystic St. John of the Cross, and the Sufi (Muslim mystic) poets Jalal al-Din Rumi and Shams-ud-din Muhammad Hafiz, have struck me with what each of them offers as models for our Quaker action and thought. We Quakers speak of continuing revelation. I would suggest that each of these persons from their artistic and religiously varied traditions can expand our Quaker idea of divine truth, since they can give us a more universal idea of truth.

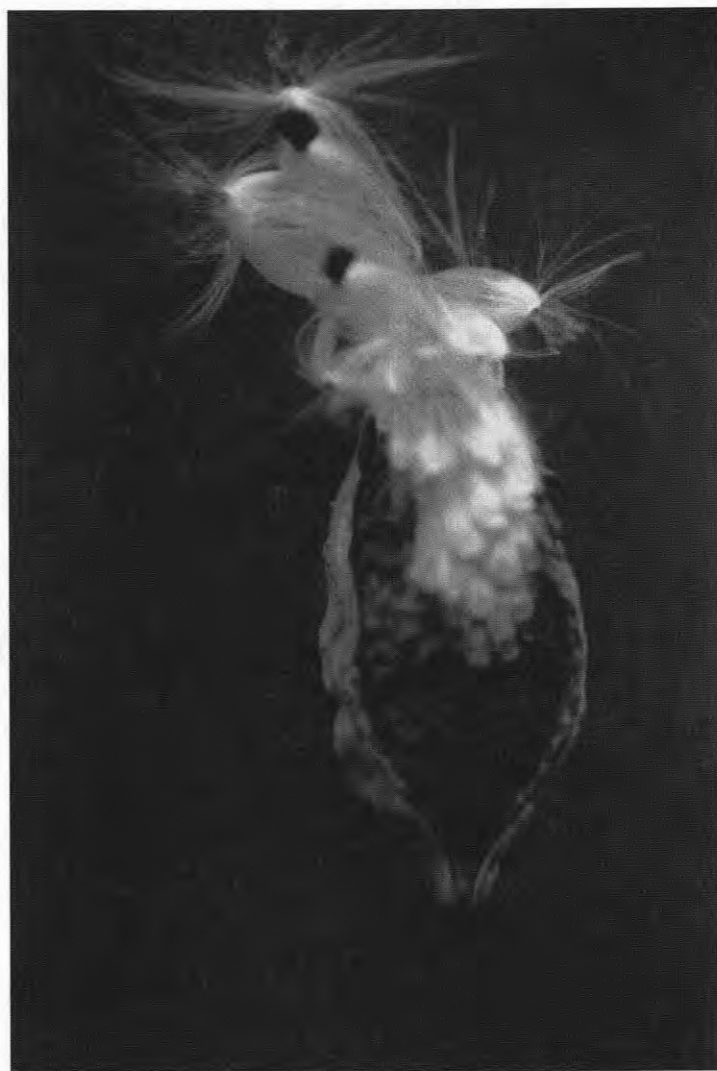
Let's look first at John Keats who, in his short life from 1795 to 1821, gave us some of the most profound poetry in the English language. In his letters, also, he left us remarkable insights, including his concept of *negative capability*, that is, "when a man is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason." Most of us cling to certain and provable concepts. We have more difficulty basing our thinking and actions on imprecise ideas and mysteries that cannot be seen and felt as certain. Most mystics, on the other hand, seem to me to be not nearly so bothered by the contradictions and paradoxes that confront them in their lives and thinking. They seem to have acquired a maturity in which they simply know what is fundamental. Their

experience enables them to make statements like, "I don't believe in God. I *know* God." They have no need to insist on factual proof of their concepts and base of operations. It is this kind of negatively capable thinking I would suggest we need when examining and learning from the following experiences of mystics.

John of the Cross (1542–1591), a Spanish mystic and saint, comes from the Catholic Christian tradition. His *Dark Night of the Soul* is one of the classics of mystical literature. In reading the E. Allison Peers translation of this work, which a Buddhist friend recommended to me, I was struck by several of its emphases, and although St. John's language seems archaic, his ideas have enriched my own mystical, poetic, and activist tendencies.

The importance of self-awareness and a certain knowing acceptance of ourselves—imperfections, foibles and all—is apparent in St. John's writing. The confessional tradition of Catholicism seems to heighten his own self-awareness. When one must reflect on and confess the aspects of oneself that in hindsight seem to have missed the mark, self-awareness and a psychologically healthy self-acceptance contribute still further to one's religious growth. We Quakers ask a certain activism of ourselves. Self-awareness can help us rid our efforts at good work of self-righteousness.

St. John of the Cross uses words like "wrath," "sloth," and "envy," which in today's world might translate into "anger," "passivity," and "competitiveness" respectively. He also speaks



Judith Reynolds Brown, a member of University Meeting in Seattle, Wash., is poetry editor of FRIENDS JOURNAL and the author of *A Glove on my Heart: Encounters with the Mentally Ill*.



the self-righteousness we sometimes acquire in the midst of our activism. These are hardly comfortable attitudes to carry in our human interactions, and to be aware that they may play a role in the causes to which we feel led can be nothing but useful.

St. John's writings speak constantly of "the attainment of the perfect union of love with God." If we as Friends thought of our activist tendencies as arising from a union of love with God, how much more powerful might that activism be? Instead, we are sometimes swept out of our sense of the love of God by the very momentum of our activism. A sense of God's presence and a recognition of our need for reflection and self-awareness could help us better ground our actions.

Humility is another attitude we can adopt from St. John. It appears to me that he was a person who was so aware of the majesty, a certain "otherness," of God that he was steadily reminded of how far he himself fell short of this same majesty. We Friends often speak of the Light Within and equate it with our idea of God. This is valid, but is it not at the same time richer to also reflect on the otherness of God? St. John writes of a state of mysterious union with this majesty, this greatness that is more than we ourselves. Being aware of this paradox, these contradictions in our human experience, can help keep us humble.

Thirdly, St. John was struck by, and wrote eloquently about, a state that can hit all of us: the dark night of the soul, the experience of failure and a sense of spiritual loss in our lives. His writing expresses his sense that these dark nights are given to us by God and that we must seek to find the blessing contained in them for us. What can we learn from our dark nights? What has our loss given us that has left our lives richer? Because Friends seek to be so active in our efforts to live out our Testimonies for Peace, Equality, Community, and Simplicity, we may tend to see our failures, our dark nights, as stumbling blocks in our path toward growth. Could it be that we should look at these same dark nights as prods to growth?

There are seemingly countless mystics and poets in other religious traditions. I should like to mention here only two others. Jalal al-Din Rumi (1207–1273), sometimes called Mevlana, was a father of the Sufi Muslim order of the Mevlevi centered in Konya, Turkey. I shall only thinly represent his thinking by quoting just one of his brief poems (Number 158):

Out beyond ideas of wrongdoing and rightdoing,  
there is a field. I'll meet you there.

When the soul lies down in that grass,  
the world is too full to talk about.  
Ideas, language, even the phrase *each other*  
doesn't make any sense.

(*Open Secret* versions of Rumi, translated by John Moyne and Coleman Barks. ©1984 Threshold Publications.  
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FRIENDS JOURNAL August 2003

be. It is not that we should not confront the wrong we see in the world, and resist it with passion. But somehow in the midst of our passion we must remember it is the wrong, not the perpetrator of that wrong, that we condemn.

Finally, there is a poet, another Sufi Muslim master, who is less well known than Rumi: Shams-ud-din Muhammad Hafiz (c. 1320–1329). Hafiz is beginning to be better known today as the numbers who love his poetry grow. In the following poem he speaks to Friends concept of sinking to the Seed:

## *The Seed Cracked Open*

It used to be  
That when I would wake in the morning,  
I could with confidence say,  
"What am 'I' going to  
Do?"

That was before the seed  
Cracked open.

Now Hafiz is certain:

There are two of us housed  
In this body,

Doing the shopping together in the market and  
Tickling each other  
While fixing the evening's food.

Now when I awake  
All the internal instruments play the same music:

"God, what love-mischief can 'We' do  
For the world  
Today?"

(*The Gift Poems by Hafiz, The Great Sufi Master*, translated by Daniel Ladinsky. ©1999 Daniel Ladinsky.  
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Would that our Quaker worship, our activism, could be  
shot through with such love-mischief.

Self-awareness, a sense of God's majesty, humility, and a certain joyful playfulness are not automatically nurtured in our Quaker stance, in our efforts to live our testimonies. By looking more carefully at the writings of these and other poets and mystics, can we make our witness more powerful? Will incorporating these thinkers into our Quaker ways not enrich us? Is this expansion toward a more universal thinking not part of our idea of continuing revelation? □

# CARVED IN STONE

When Karin Sprague's father-in-law died suddenly in 1996 she knew what she would do with the rest of her life. Karin wanted to do his stone. Her mother-in-law agreed. It took her 120 hours to create his headstone. Thus began her career as a stone carver.

Karin, a small, dark-haired, 38-year-old woman from North Scituate, Rhode Island, is well on her way to success in a male-dominated field. She says she knows of only five other women, one in Texas, one in England, and three who work with her, that have broken into the field.

As I pull into her driveway, Tibetan prayer flags shade the large glass doors of her one-room workshop. The smell of burnt cinders fills the air as I enter. Every-



by Anita Fritz

thing Karin needs is here in her modest workspace. A file cabinet, roll-top desk, and computer furnish one side of the room. Her workbench furnishes the other. In the middle of the room is a giant pulley that Karin designed. She likes to do her work upright. "It's healthier for the back," she says.

I look around the room to see many

projects going on at the same time. There are gravestones at different stages and smaller inspirational stones hanging on the walls. All have a message. Karin says all of the messages mean something special to her, but mean something just as special to the client.

Karin began her journey toward stone carving when she was very young. "I loved to cut the letters off of cereal

boxes and copy them freehand. My elementary school teacher always thought I was tracing them." Karin majored in photography at Paier College of Art in Hamden, Connecticut, but didn't like it. She took some time off after her sophomore year and never went back. Instead, she started letter carving in 1988. In 1990 she began learning about and dabbling in stone carving and in 1991 she trained to be a stone carver with a master, David Klinger. After the training, and then her father-in-law's death in 1996, Karin knew she was destined to be a professional stone carver.

I ask her how she has achieved so much in such a short time, a little over ten years since her first class, and she replies, "A journey of a thousand miles must begin with a single step."

Karin incorporates her spirituality into her work. She lets it guide her. Karin went to meeting one day and sat in silent meditation. She says, "The silence came over me and I knew I was home. I looked down at my hands in my lap, they were clasped together and I couldn't feel them, they were numb. I thought, what if I didn't have my hands? How different my life would be." Karin considers her talent a gift and believes that like any gift, "if you open your gift it is revealed to you."

Karin is a true Renaissance woman. She says sometimes she has as many as 12 projects going on at one time and she still finds time for her husband, Scott, and her three children: Kristen, 12; Rebecca, 10; and Eli, 8.

A sign beside her workbench reads *Patience*. "That's what you need when you do this kind of work," she says. Karin



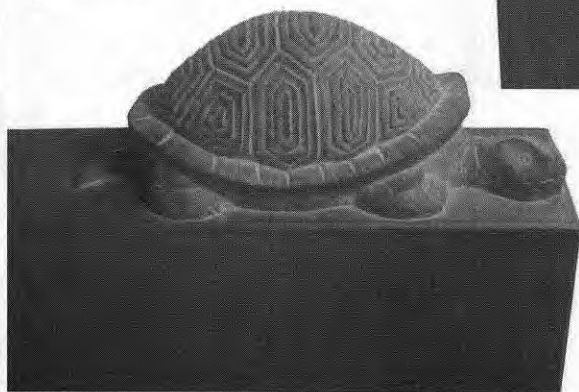
Anita Fritz is a journalist/reporter who works for a small paper in Greenfield, Massachusetts. Karin Sprague, a member of Smithfield (R.I.) Meeting, enjoys camping and playing with her children, and five times a year she teaches a class called "Letters Carved in Slate" in her studio. ©2003 Anita Fritz



picks up a large polished stone lying on the table, inscribed "By Serving Each Other We Become Truly Free." The inscription is hand-carved in Brazilian green slate. She has worked on this piece over the course of a year—an hour here, an hour there. She then brings my attention to two stones she has just finished. They are the Japanese characters for compassion and understanding. They are meant to hang next to each other. She says when you feel the pieces you receive the message. I feel them. I do.

We walk around the workshop as she describes the process of creating the right stone. The giant pulley is where it all begins. After the family has chosen the stone (Karin uses slate) it is lifted onto the pulley so work can begin when the inscription has been decided upon. I notice feathers line the back of the pulley. I ask about their significance and Karin says, "They are there *because*. They are beautiful and they make me happy."

Before the actual physical process of working on the stone begins she must get to know the one who has passed. For this, she needs to talk to loved ones and see pictures. She usually sits with them for two to four hours and chats about the deceased. She wants to know his likes, dislikes, hobbies, and passions. She sometimes has a picnic lunch with the loved one(s) and just listens. "Listening is where it all comes from," she explains. "There is compassion in listening as well as a great sense of who the person was."



She directs my attention to a stone she is just beginning. She says she and the family were having a hard time deciding what to put on the 22-year-old man's stone when his love for turtles came into the conversation. There is a hand-carved turtle now sitting atop the stone.

Once she has a good sense of the deceased she goes to her workshop, burns incense, puts on meditative music, and waits. She doesn't know where it comes from but when it comes she feels an "ignition" within. She recites Chilean poet, Pablo Neruda, "... and something ignited in my soul."

First she draws up to three different designs on a small piece of paper. Then, when the family has approved the one design they want and checked for accuracy, she transfers the design to a full-scale piece of paper. Designs and let-



ters are done freehand. When satisfied with the results and approval of the family is given, she is ready for the intricate part of transferring the design to stone. Karin calls it her ministry. She proclaims, "You are the tool, the instrument. You have to get out of the way of your work and let it happen."

Karin first does a practice run with random pieces of stone and clay. This is because, she says emphatically, "Working in stone you have to be mindful. You can't make a mistake because you can't repair stone. It is unforgiving." When she feels ready for the "real" stone, carving begins with her small, slightly

rough and weathered hands.

Karin uses just two tools for the actual carving: a mallet and a chisel. Both pieces fit comfortably into one hand. The mallet is handmade and belonged to her carving teacher, David Klinger. "This is the same mallet I used to do my first piece"—she motions to just above the woodstove where a stone reading *God* hangs. The chisel is handmade from Scotland. Every stone Karin carves is done completely by hand.

Finally, Karin stands in front of the stone ready to make the first tap with her mallet. As the mallet gently clinks against the chisel tiny pieces of stone fly in every direction. She explains that slate has to be done in layers. With a determined look and steady hands Karin will create a masterpiece unique to her.

Just as we sit to have tea, Tracy Mahaffey, one of Karin's apprentices, comes in. She is smiling and humming. Karin tells me this is the way they all come to the shop each day. "We don't consider this work. Imagine getting up every morning and heading out to do something you love to do. I'll never work again," says Karin. The phone rings and Karin goes to answer it. While she is away Tracy tells me, "Karin is a real inspiration. People trust her. She puts a lot of time and love into each piece. Each design is individual to each client."

Tracy heard about Karin when she was working as a window designer. She wanted to do something different and while at a trade show that Karin was working at, she rooted herself next to Karin and asked her if she needed help at her shop. She has been with Karin for over two years.

Karin gets off the phone and tells us it was a woman who is coming to pick out a stone next week. The stone is for the woman herself. "Sometimes those are the hardest," she says.

My final questions are about the size of the stones. I ask how heavy her bigger pieces are and how she moves them. She tells me the heaviest is 400 pounds. "When moving something that large," she explains, "we think Egyptian. We think wedges, levers, and rollers." She smiles and adds that a friend of hers always pipes in, "and slaves!"—four people are needed to move the bigger pieces.

Karin is an upbeat, positive thinker.

Photos by Frank Stevenson





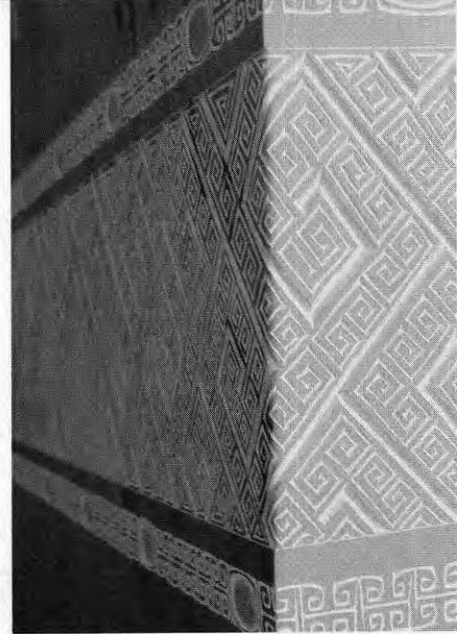
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*The carving on this stone replicates the design on a 4000-year-old Chinese bronze urn, remembering a man who loved such pieces in museums.*

She is smiling the entire visit. There are words of wisdom and inspiration written on the walls of her workshop as well as the stones. Whistling and humming is the daily music of her ministry.

She claims, "We will never be in the yellow pages. I like having a small mom-and-pop—mom-no-pop—business. Everything is word of mouth."

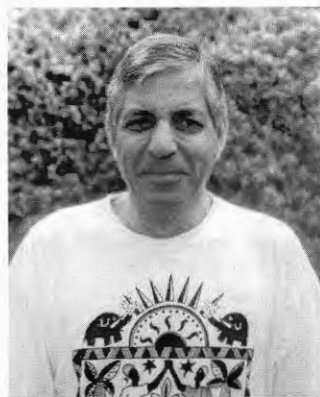
I ask if she ever gets frustrated or anxious if something isn't coming like she'd like it to. She replies, "Beschert," and says, "That is Yiddish for when it is time." Karin's time has come. Her vision is to someday teach others the art of stone carving out of her workshop. She teaches now at craft schools a few times a year and some in her workshop. She will move her office upstairs and double her workspace. Karin likes the idea of being a mentor, an inspiration.

She smiles, shakes my hand and gives me Tibetan prayer flags to take with me. As I walk to the door I have one more question: what do the hourglass and wings signify on the stone leaning against the wall? She says, "Time flies," with raised eyebrows and a smile. I get into my car and Karin brings to my attention the fact that her Tibetan prayer flags waved over my car all morning. I get the feeling she believes this is a very good thing.

As I drive away I realize how important Karin's work is. She creates permanence for a family who has lost someone very close to them. As she told me earlier in the day, "The stones I create will be here long after I am gone." □

*Who comes to Pendle Hill—and why?*

"After a career in banking in New Delhi, I was looking for a meaningful way to spend my retirement. I had been involved in non-governmental and Quaker organizations in India and the U.K., and had studied Equipping for Ministry in Woodbrooke, a Quaker center in England. It came naturally to spend time at Pendle Hill in the Resident Study Program as part of my spiritual journey. The enriching classes and community work helped me experience spiritual life from a new perspective."



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—Hari Khurana, Resident Program student, 2002

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# 2002 State of the Meeting Reports

by Robert Marks

A deeper sense of fellowship in meetings for worship was experienced by Friends in monthly meetings from Maine to Hawaii during 2002. According to annual State of the Society reports, meetings also focused on concerns about racism, diversity among their members, and community outreach. Meanwhile, the threat of war with Iraq led many meetings to self-examine their allegiance to the Peace Testimony and their calling as Friends to answer to that of God in everyone.

Rochester (N.Y.) Meeting reports, "After 9/11/01, and throughout 2002, our meeting has explored, in many ways, the issue of peace and our response to national and international events. . . . Friends are drawn, individually and corporately, to exemplify the Peace Testimony in our lives, in our interactions with others, and in our choice of activities. . . . Friends have expressed the desire to be the peacemakers, to reiterate our belief in that of God in everyone including those we have strong differences with, and to encourage the use of silence and discernment as we create peace."

Cambridge (Mass.) Meeting writes, "In voicing our opposition to violence and war, how frankly have we spoken with each other about the ways in which we ourselves may have been responsible for planting the seeds of war?" the meeting asks itself. "What do our decisions about money tell us about how well we have been living the testimonies of Simplicity, Integrity, and Community? . . . How honest are we with each other in acknowledging the discomfort antiracist conversation causes us?"

Summit (N.J.) Meeting reports, "Friends are very heartened by the social activity undertaken by meeting and by individual Friends, much of it in direct response to 9/11 and the threat of war in Iraq. . . . Many Friends expressed joy in the support they have found in meeting for the deepening of their spiritual lives and the provision of a 'deep spiritual home'. . . . We struggle to discern what the Spirit would have us do and where the Spirit

would have us be at any given time without dictating to each other the answer."

At Lancaster (Pa.) Meeting, "All members of our meeting faced the challenge of responding to possible war in Iraq in 2003. . . . The Ad Hoc Committee on Healing Racism has been actively working to help meeting members name and face the issues of racism and the reality of white privilege within our country and our own community."

For Burlington (Vt.) Meeting, "Some of us long for the shared creation of a covenant community with our relationship with God at the heart of a Christian religious community. Others see the imperative to seek peace and justice at the center of their understanding of Quakerism. . . . When we are able to 'translate' our differing beliefs and relax our insistence on the primacy of our own understandings, we have experienced deep and powerful worship together."

For Rockland (N.Y.) Meeting, "We have worshiped together; lobbied, demonstrated, and protested the war together; worked together; and continued to eat together at our post-meeting and other potlucks. . . . There is strong identification with Rockland Meeting as a family. . . . It nurtures people and provides strength for what they have to do. Central to this strength is the meeting for worship."

From the report for Friends Meeting of Washington (D.C.): "We recognize that all worshipers bear equal responsibility for the quality of worship; that vocal ministry is only one dimension of worship; and that the quality of worship depends also upon the quality of listening—not only to the Spirit but to that place where words come from."

Palo Alto (Calif.) Meeting places "a strong emphasis on community in our meeting. This year we have been particularly drawn together by concerns about war and politics and by an increased incidence of economic and health problems among our members. In times of stress we are thankful that the meeting is a strong spiritual home, where members can both give and receive care and support."

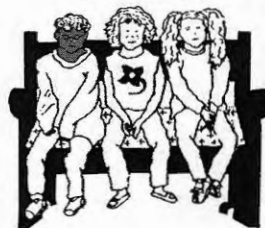
At Santa Monica (Calif.) Meeting, "Meeting for worship anchors our spiritual life. In vocal ministry, participants speak openly of God and about the presence of the Spirit in our midst. Furthermore, the worship has encouraged multiple and new voices in vocal ministry and this has strengthened our spiritual seeking."

And at Honolulu Meeting in Hawaii, "As we sit still and center down, as we become free of any sense of self, may those lost egos gently melt into a beautiful union of all life; may each of us become like a drop of water flowing into the stream of life; may we gain a sense of great peace and a warm glow from truly knowing God."

*Robert Marks, a member of High Point (N.C.) Meeting and a retired newspaper editor and journalist, is a volunteer news editor for FRIENDS JOURNAL.*

FRIENDS JOURNAL August 2003

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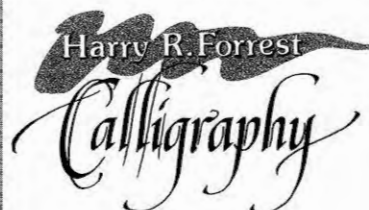
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By now most of the kids you know have probably been to the pool often enough that their bathing suits have been bleached by chlorine. They've also burnt enough marshmallows at barbecues or street fairs for their hair to be singed. And they've had their fill of baseball, soccer, basketball, or stickball and are ready to start bouncing like a ball themselves.

So unless—God forbid—they've been eaten by bears at China Lake or disappeared off the California coast, your kids may be looking around for something to capture their imaginations.

Fortunately, the following books are ready to speak to their condition. Each book not only reflects specific aspects of our shared Quaker values, they're full of well-sketched characters and historical figures, fascinating adventures, and stories that will pull at their hearts, ignite their minds, and help them understand why taking time to build a more peaceful, loving world is so important.

As a special bonus for adults, assistant book review editor Brent Bill reviews two books that will make parenting our progeny in an anxious, insecure, and increasingly aggressive culture a little easier.

—Ellen Michaud,  
book review editor

## For Children

### The Raft

*By Jim LaMarche. HarperTrophy, 2002. 32 pages. \$15.99/hardcover; \$6.99/paperback. Ages 4-10.*

*The Raft* is the quintessential book of the season. When Nicky gets dumped for

the summer with his grandmother in a Wisconsin cottage surrounded by pines and a narrow, meandering river, he's pretty upset. "She doesn't even have a TV," he complains. His dad just grins, tells Nicky that his artist grandmother marches to a different drummer, then leaves the boy standing in the dust outside her cottage.

The cottage itself is a treasure. "I pushed the doorway curtain aside and walked into what would have been a living room in anyone else's house," narrates Nicky. "Books were scattered everywhere—on the tables, on the chairs, even on the floor. Three of the walls were cluttered with sketches and stuffed fish and charts of the river. Several fishing poles hung from the fourth with a tackle box, a snorkel, and a mask on the floor beneath them. It looked like a river rat's workroom . . . except that in the middle of everything was a half-finished carving of a bear."

Unobtrusively prodded by his river rat grandmother—"The afternoon was almost over when she handed me a cane pole, a bobber, and some red worms"—the reluctant Nicky begins to poke around his new environment. Eventually he discovers an ancient raft. "I threw my line in the water. Then I stretched out on the dock to wait. I must have fallen asleep, because I was awakened by loud chirping and chattering. . . . A flock of birds was moving toward me along the river, hovering over something floating on the water. It drifted downstream, closer and closer, until finally it bumped up against the dock."

The raft was Nicky's ticket to explore the lazy river's habitat and study its inhabitants. Poling upstream with a turtle who climbed on board to sun himself, every day Nicky watched fox, raccoons, deer, herons, and other furred and feathered riverbank residents, and occa-

The Raft/Illustration by Jim LaMarche

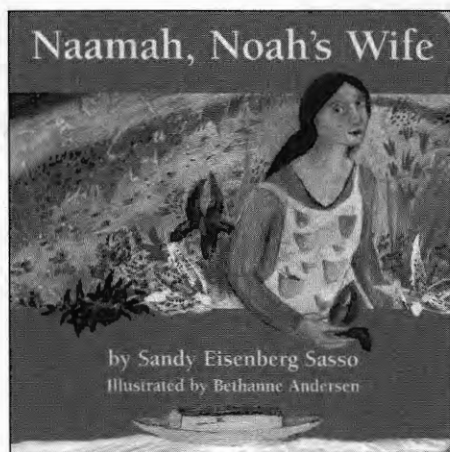


sionally slipped on a snorkel and mask to hang his head off the raft and unobtrusively watch a family of otter diving and chasing one another within the river's depths.

Eventually, Nicky's growing fascination with the river's wild creatures leads him to borrow a charcoal pencil and a sketch pad from his grandmother so that he can capture images of these exquisite animals in this wild and beautiful place.

In addition to his sensitive, imagistic text, Jim LaMarche's soft, mixed-media watercolors throughout the book chart Nicky's feelings from abandonment and anger through balky cooperation and unwilling curiosity to dawning astonishment, delight, respect, and a sense of responsibility to protect the creatures in his river universe. Rather than simply serving as illustrations for the text, these illustrations contribute nuance and depth to the story itself—helping children of all ages understand both themselves and the river wilderness that is a part of our planet's natural heritage.

—Ellen Michaud



## Naamah, Noah's Wife

By Sandy Eisenberg Sasso. *Skylight Paths Publishing*. 20 pages. \$7.95/hardcover. Ages 0-4.

Rabbi Sandy Eisenberg Sasso, well known for her books on spirituality for children, reaches out to the very youngest audience with *Naamah, Noah's Wife*. *Naamah* takes up an alternate view of Noah's Ark by telling the imagined story of God and Noah's wife. In this story, God gives Naamah the responsibility of gathering the seeds of all the world's plants to bring onto the ark. She almost forgets the dandelion, until God reminds her. After the floodwaters recede, it is up to Naamah to plant all the seeds and tend them until they flourish. God personally takes responsibility for the dandelion. In the end, both God and Naamah

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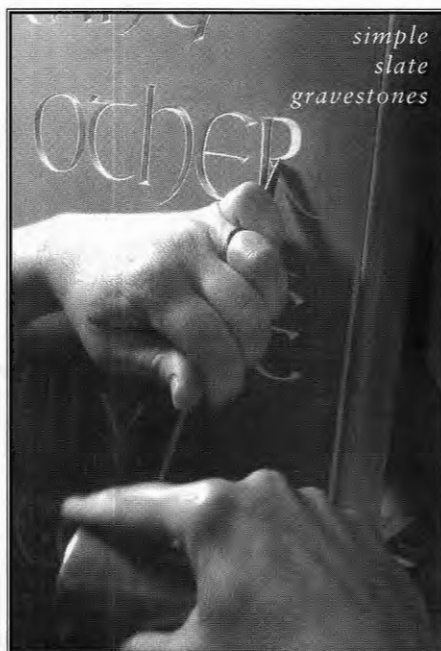




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share their pleasure in Naamah's work.

This is an appealing book on many levels. The language is simple without being babyish, and the length is just right for this age set. The illustrations are colorful and those of Naamah are particularly appealing, portraying her as a tad more youthful than one would expect the wife of 600-year-old Noah to be. Mothers (and grandmothers) will appreciate seeing a woman's inclusion in this archetypal story. The story itself imparts several important messages to young children, including God's preservation of creation, and God's joy in us and our joy in God when we participate in God's creative work. In addition, as adults, it is nice to see such a well-known biblical story reimagined and thereby given new life.

The publisher's note at the book's beginning raises a very intriguing point: with or without instruction, children form an image of God in their head by age five. How right that as adults we should feed their minds with these beautiful suggestions. This book would be a good start.

—Abby McNear

*Abby McNear is the mother of two, a freelance writer, and a member of Evanston (Ill.) Meeting.*

## You Are Mine

By Max Lucado. Illustrated by Sergio Martinez. Crossway Books, 2001. 28 pages. \$15.99/hardcover. Ages 4–10.

## If Only I Had a Green Nose

By Max Lucado. Illustrated by Sergio Martinez. Crossway Books, 2003. 31 pages. \$15.99/hardcover.

Welcome to the land of Wemmicks. For those of you who have not been here before, you are in for a treat. If you are already familiar with Max Lucado's previous forays into this imaginary world, you and your children will be glad to find a reason to return.

Popular Christian writer Max Lucado has developed an intriguing world of wooden dolls (Wemmicks), each one lovingly crafted by The Maker, Eli. The dolls live in a village (Wemmicksville) afflicted with many of the challenges troubling modern children, including materialism (*You Are Mine*) and a powerful desire to fit in with the crowd (*If Only I Had a Green Nose*). The books' protagonist, Punchinello, blunders along, is inspired by his well-grounded friend Lucia, and ultimately finds deep comfort and direction by spending more time in the company of Eli, the wise and loving dollmaker.

Although the stories sound heavy-handed

when presented in summary, they are in fact artfully done, with just the right touch of levity and insight. They both present profound truths held dear to many Quaker hearts. My young children, ages five and eight, have greatly enjoyed the whole series, which clearly resonated strongly with them. The artwork, by Sergio Martinez, is appealing and has a strong and playful emotional impact. These books offer a wonderfully lighthearted and entertaining support to the development of some core values.

—Abby McNear

## Ten Amazing People and How They Changed the World

By Maura D. Shaw. Illustrated by Stephen Marchesi. Skylight Paths Publishing, 2002. 48 pages. \$17.95/hardcover. Ages 6–10.

Wow—what a book! *Ten Amazing People* by Maura D. Shaw briefly tells the stories of courageous and inspiring people. The book profiles Black Elk, Dorothy Day, Malcolm X, Mohandas Gandhi, Martin Luther King Jr., Janusz Korczak, Mother Teresa, Albert Schweitzer, Thich Nhat Hanh, and Desmond Tutu. Colorful, well-thought-out illustrations by Stephen Marchesi accompany each profile.

The stories are profoundly inspirational and emphasize God's leading within each person's life. As an adult reading all the stories in one sitting, it sent chills down my spine. For its intended age set (6 to 10), the stories are probably better taken one at a time, with attention given to individual listeners' sensitivities when selecting which chapters to read. For example, the section on Janusz Korczak raises the Holocaust, a subject perhaps best addressed with older children.

The book does an excellent job of placing historical events in perspective for young audiences. (A timeline at the end mixes references to the Nobel Peace Prize with the introduction of the Gameboy!) Spiritually, the book offers a compelling message that each of us, no matter what our age or background, is here to do God's work.

—Abby McNear

## Martin's Big Words

By Doreen Rappaport. Illustrated by Bryan Collier. Hyperion, 2001. 30 pages. \$15.99/hardcover. All ages.

*Martin's Big Words* is the award-winning book on the life of the Reverend Martin Luther



King Jr. Intended for all ages, the book works particularly well for the very young. Written in a simple, almost poetic style, the text is accessible to anyone old enough to sit still and hear the story.

*Martin's Big Words* is highly recommended and successful on several levels. It gives an excellent and concise overview of the life and work of Martin Luther King, emphasizing his commitment to the path of love and his opposition to violence. It also is very clear that he was a man led by God, and God's truths were at the heart of all his actions. Finally, the book makes the point that while Martin Luther King may have been a strong and powerful leader, the work of the Civil Rights Movement was done by ordinary people. This is a powerful message not heard often enough in our culture.

*Martin's Big Words* has won at least one award for its illustrations, and rightfully so. Bryan Collier's collage and watercolor art is beautiful and tells quite a bit of the story on its own.

—Abby McNear

## In Brief

### When the Moon Is Full: A Lunar Year

By Penny Pollock. Illustrated by Mary Azarian. Little Brown, 2001. 32 pages. \$15.95/hardcover. Quaker author and Native American folklorist Penny Pollock teams up with Vermont woodcut artist Mary Azarian to offer lyrical poems and amazing woodcuts that con-

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The new Representatives will be coming into a fluid situation. This will allow scope for new initiatives and ideas, so flexibility and an ability to appreciate diverse views are important.

Although a serious interest in the affairs of Northern Ireland and in British-Irish relations would be an advantage, a willingness to learn is essential. Candidates should have good presentation, communication, and social skills.

For further details please contact Felicity Boyd, 82 Gortin Park, Belfast BT5 7EQ, or e-mail: [rosemaryfulton@hotmail.com](mailto:rosemaryfulton@hotmail.com). Informal enquiries can be made to the current Quaker Representative in Belfast, Mark Chapman, Quaker House, 7 University Avenue, Belfast BT7 1GX (telephone 028-9024 9293).

**Closing date for completed applications: Friday, 26th September, 2003.**



When the Moon Is Full/  
Illustration by Mary Azarian

vey a sense of seasonal lunar rhythms to even the youngest reader.

—Ellen Michaud

## For Parents

### Raising Kids Who Will Make a Difference: Helping Your Family Live with Integrity, Value Simplicity, and Care for Others

By Susan V. Vogt. Loyola Press, 2002. 296 pages. \$13.95/paperback.

### A Different Kind of Kid: Connecting with Unconventional Teens

By Katherine Murray. Homeward Bound Publishing, 2002. 167 pages. \$15/paperback.

Here are two books I wish I'd had during my prime parenting years (though my now adult children may feel that I never had any prime parenting years). Both of these books speak to issues I had as a dad: wondering how best to raise my kids so they'd learn to appreciate and reflect Friends values of integrity and peace, and how to connect with those of my children who chose to dress in all black and read and write depressing poems instead of button-downs and khakis and Ogden Nash like me.

Susan Vogt's book addresses that first concern. It's a book that parents will find helpful, no matter what their children's ages. She offers suggestions for reading the book, depending on what age your children are. Besides being the author, she is a mother of four children, ages 15 to 27. She knows a thing or two about values, too, stemming from her work as director of the Family Ministry Office of the Diocese of Covington, Kentucky.

*Raising Kids Who Will Make a Difference is*

August 2003 FRIENDS JOURNAL

ambitious (who doesn't want to raise "good" kids and isn't overawed by the responsibility?) while being delightfully accessible. Arranged in twelve chapters addressing themes such as ecology, media usage, peacemaking, materialism and more, the material is beneficial. Her suggestions for helping children grow to reflect positive values are practical and useful—from "five C's of conflict resolution" (concede, compromise, chance, create, consensus) to monitoring what appears on the family computer monitor. And she acknowledges that imbuing such values is not easy. "Parenting is a hard job," she says. "It's often hard to know if you're doing the right thing."

One thing that separates her book from most other parenting books is that she is honest about both her advice and her failings. She urges her readers to "hear stories of our family . . . of how some lessons stuck, some didn't, and what made the difference." And she couches her advice and observations in gentleness and good humor.

Another distinctive of Susan Vogt's book is that she gives her children a chance to respond to what she's written. Most prominently featured is daughter Heidi. She, like her mother, is honest—"the impact . . . wasn't always what my parents had planned"—and humorous—"I have to admit that they slipped a little social responsibility under my skin when I wasn't looking." While Heidi's entries are longer and more reflective than those of the other Vogt children, her siblings Dacian and Brian also make valuable contributions while showing their differences. "I never noticed that we were being frugal," says Dacian, while Brian mildly carps, "Yes, my parents were cheap . . . but it was a selective cheapness."

Also valuable are the "Other Families' Stories" (where parents and young adults from a variety of family backgrounds share insights on each chapter's theme), the questions for reflection, and the brief bibliography.

I'm buying copies of this book for my children who have children—it should help them have an easier trip down their parenting road. *Raising Kids Who Make a Difference* is a great book for parents and would make a good study book for a parents' support group or religious education class.

So, too, would *A Different Kind of Kid*—especially for parents who have one of those different kind of kids. What kind of kid is Katherine Murray talking about? "You've seen them at the mall," she writes. "Fluorescent pink hair. Spikes and studs. Pants dragging, chains jangling." Of course the description could be much broader—and she could add that some of us have seen those kids not just at the mall, but at home as well.

Katherine Murray, an Indiana Quaker, mother, and writer, like Susan Vogt helps

parents deal with a wide range of topics. A difference is that the issues she approaches come from the distinct viewpoint of dealing with unconventional teens—things like their fashion, body art, discerning the difference between creativity and rebellion, resisting parental peer pressure (the "where is that child's parent!" exclamation that some of us have cringed at—or inwardly uttered).

Like Susan Vogt, Katherine Murray is honest and she shares other voices—in her case, in addition to the kids and parents, she adds mental health and other experts and youth leaders of various stripes. All of this helps parents look at their teens with new eyes with a bit more understanding and appreciation and less bewilderment. She denies neither the risks nor the rewards. Some unconventional behavior may have far-reaching effects, she admits, and we have to "let our kids learn the consequences of their actions," which may not always be pleasant. But raising such a child is also an opportunity for personal growth and learning. "I've been challenged and stretched and enriched because I've had a part in raising this unique, wonderful, loving girl of mine, and I wouldn't have missed it for the world."

Katherine Murray also offers resources for parents, including a bibliography. Her "Resources for Troubled Teens and Their Parents" alone would be worth the price of the book if you found yourself in a crisis situation with your teen and didn't know where to turn. She has listed a wide range of resources from the National Adolescent Suicide Hotline to warning signs of teen suicide to eating disorder information and phone numbers and more. This is good stuff for parents—who hopefully will never have to use it.

While Katherine Murray's book is a little darker in some ways than Susan Vogt's, it answers a specific need for specific parents. Both are important books whose audiences may or may not overlap. They belong in every meeting's library.

—Brent Bill

*Brent Bill is associate director of the Indianapolis Center for Congregations and attends First Friends Meeting in Indianapolis. He is the editor of Imagination and Spirit: A Contemporary Quaker Reader.*

## Also of Interest

### Some Fruits of Solitude: Wise Sayings on the Conduct of Human Life

By William Penn. Edited by Eric K. Taylor. Herald Press, 2003. 168 pages. \$8.99/paperback.

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## Moving?

Please let us know 8 weeks in advance. Send us your address label if possible. Otherwise, be sure to include your name and old Zip Code as well as your new address.



As one of at least 150 Friends from the United States, Canada, and Mexico who attended a conference sponsored by Friends World Committee for Consultation, Section of the Americas from January 17 to 20, 2003, at Guilford College in Greensboro, N.C., on "Friends Peace Witness in a Time of Crisis," Maia Carter wrote in the March issue of *Washington (D.C.) Friends Newsletter*: "While no 'statement' emerged out of the gathering, we left with a message of the living presence of the Peace Testimony in our lives. We were reminded that the Peace Testimony is not the taproot of Quaker faith and practice, but rather the Living Spirit, the Light Within, is our source of energy and guidance. . . . We are committed to working for peace, to do the best we can with our limited abilities, and have faith that with our renewed covenant, God will work through us as instruments of the Spirit."

State College (Pa.) Meeting approved a minute updating a 1993 minute on civil rights for persons of differing sexual orientation and gender identity. The new minute includes "transgender" among its listing of sexual and gender identities for which it calls for full protection under civil rights laws. State College Meeting directed that the minute be a

part of each of their yearly meeting annual reports and that the meeting's pamphlet be corrected to welcome all persons named in the minute. —*State College (Pa.) Meeting newsletter*

Church World Service urged the United States to take an active and immediate role in war-battered Liberia, where an already desperate humanitarian situation worsened in June, in the wake of the announcement of the indictment of Liberian President Charles Taylor for war crimes. The indictment was handed down by a UN-backed Special Court in Sierra Leone, which accused him of supporting the rebel forces that murdered, mutilated, and raped thousands of innocent men, women, and children during the civil war. On June 17, a cease-fire was announced between government and rebel forces, and as part of that cease-fire, President Taylor was to resign from office. Hundreds of thousands of Liberians have been uprooted from their homes and the fighting has rendered 80 percent of the country inaccessible to urgently needed humanitarian assistance. —*Carol Fouke, <www.nccusa.org>*

In early March the UN Commission on the Status of Women failed to adopt official language detailing measures to reduce rape and trafficking, promote reproductive health,

and end impunity for war crimes against women, as well as many other ways to eliminate gender-based violence. The commission had spent two weeks writing "agreed conclusions" that are typically used as models for governments to create policy and as advocacy tools by NGOs. The document on ending violence against women and girls would have been used by advocates to strengthen legislation to end domestic violence, sexual exploitation, and trafficking of women. It would also have been used to educate governments on how to promote and protect women's human rights. Consensus on the conclusions came to an end when Iran, Egypt, Pakistan, Sudan, and the United States raised objections. Governments did reach consensus on the theme of women and media, which asked governments to increasingly involve women in the information and communication technology world and allocate resources to ensure that women and girls, especially in developing countries, have access to new information technologies. These recommendations will be incorporated in December's World Summit on Information Society in Geneva. For more information: [www.un.org/womenwatch/dawcsw47sess.htm](http://www.un.org/womenwatch/dawcsw47sess.htm); [www.peacewomen.org/un/unindex.html](http://www.peacewomen.org/un/unindex.html). —*Emily Freeburg, Women's eNews*

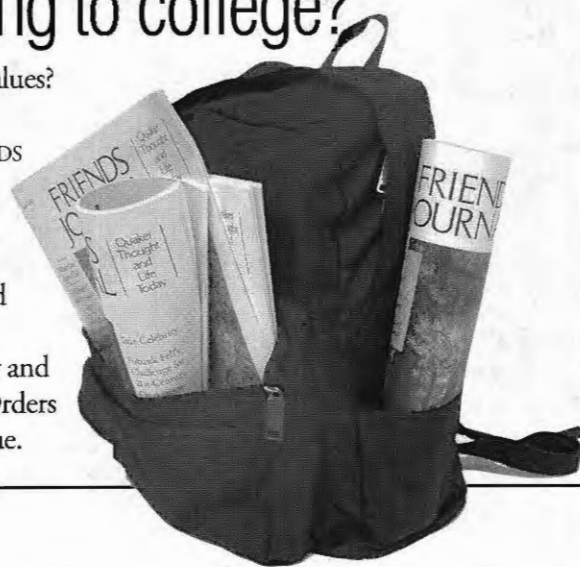
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## Upcoming Events

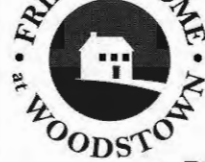
- August 1-10—Central Yearly Meeting
- August 2-7—New England Yearly Meeting
- August 2-9—Canadian Yearly Meeting
- August 4-9—Pacific Yearly Meeting
- August 5-10—Iowa Yearly Meeting (Conservative)
- August 6-9—Iowa Yearly Meeting
- August 6-10—Western Yearly Meeting
- August 7-10—Fellowship of Friends of African Descent annual gathering. Contact <ffad@quaker.org> or (215) 843-9319.
- August 13-17—Ohio Yearly Meeting (Conservative)
- August 27-31—France Yearly Meeting
- August 28-31—Uganda Yearly Meeting

## Opportunities/Resources

• Tom Jackson of Dover (N.H.) Meeting is available for screenings of his documentary video about Iraq, "Greetings from Missile Street." The video shows interactions between a summer 2000 delegation from Voices in the Wilderness and the families who hosted them in Basra, Iraq, providing a glimpse into the day-to-day lives of ordinary Iraqis. Contact him at <coffecanon@yahoo.com>; (603) 868-5097.

• In partnership with the Kibimba Peace Committee and Friends Peace Teams' African Great Lakes Initiative, a workcamp in Burundi will be rebuilding homes for people from an internally displaced camp near Kibimba from July 6 to August 11. The Kibimba Peace Committee believes that the reconstruction activity will be a unifying reconciliation of what the Hutu and Tutsi can do together. For details on this or other projects of the African Great Lakes Initiative, contact David Zarembka at: <davidzarembka@juno.com>.

• Has your monthly, quarterly, and yearly meeting endorsed the Earth Charter? Add your name to the official list of more than 1,000 organizations worldwide who have signed on to support this effort. Visit <www.earthcharter.org> or contact Friends Committee on Unity with Nature <fcun@fcun.org>. —BeFriending Creation, FCUN newsletter, March 2003



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## Discernment

This term has become common among Friends in the past several years. I remember that when I first heard it I thought it an awfully pompous way of saying "figuring out the right thing to do." Since then I have come to treasure it as a spiritual discipline that requires the spiritual disciplines of retirement, prayer, living in the Cross, and keeping low.

First generation Quaker Isaac Pennington wrote in a letter, "It is not the great and main thing to be found *doing*, but to be found doing *aright*, from the teachings and from the right spirit. . . . A little praying from God's spirit in that which is true and pure is better than thousands of vehement desires in one's own will and after the flesh." Lao Tzu taught, "Do you have the patience to wait till your mud settles and your water is clear? Can you

## Spiritual Retirement

*Continued from page 8*

### SETTING ASIDE SMALL COMMITMENTS OF TIME

Experiment with setting aside 5 to 15 minutes every day or even 2-3 times a week for a practice that will help you shift your attention:

- upon first rising in the morning while sitting in your bed or at a window with a nice view;
- when the rest of the household has left for the day;
- sitting in your car before driving off;
- on your lunch hour: at your desk, sitting in a park, going into a near-by church;
- the first five minutes on arriving home;
- after dinner before undertaking the evening's chores or recreations;
- just before bed.

### *Things to do in a small commitment of time:*

- just sit;
- begin with one of the brief practices listed above and then settle into quiet;
- do a brief reading from a devotional book of your choosing;



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Discernment is crucial in difficult times when we want to do something that will make a difference. In the frightening time building up to World War II, Thomas Kelly wrote of the "particularization of my responsibility in a world too vast and a lifetime too short for me to carry all responsibilities. . . . Toward them all we feel kindly, but we are dismissed from active service in most of them. . . . We cannot die on every cross, nor are we expected to. . . . The concern oriented life is ordered and organized from within. And we learn to say *No* as well as *Yes* by attending to the guidance of inner responsibility."

## Strong, Supportive Spiritual Communities

Our work in the world is strengthened when it is nourished in the Quaker com-

strive toward. Courageous and faithful people in our own meetings become models and mentors. Our meetings for worship call us to retire and attend to discerning guidance for our lives. Our meetings for business are a laboratory for learning to put our own wills on the Cross and to keep low and be teachable.

Clearness committees and oversight committees, at their best, embody deep spiritual disciplines. Meeting with the committee draws us away from our busy pursuits into retirement. Settling into prayer helps to open to the possibility of divine guidance. Keeping low is embodied in the very act of submitting one's discernment to a clearness committee. And openness to the incisive questions of the committee can put one's will on the Cross and produce an outcome quite different from what the person seeking clearness was expecting.

Source. Not only is the individual strengthened, so also is the meeting. Mary Rose O'Reilly, a Friend in Minnesota, wrote, "If someone pays attention to that part of me that struggles to know God, my search intensifies. If someone believes with me in the amazement of grace, prays with me, and reminds me of God's tenderness, I live more fully in sacred time."

Can we pay attention to that part of one another that struggles to know God, bringing one another to the amazement of a grace that will give us strength and stamina for the times we live in?

George Fox seems to have known the heart of our times when he wrote: "Looking down at sin, and corruption, and distraction, you are swallowed up in it; but looking at the light that discovers them, you will see over them. That will give victory and you will find grace and strength; and there is the first step of peace." □

- pay attention to your breathing and let its rhythms bring you to a quiet place;
- pray in a style that is meaningful to you.

### COMMITTING LARGER BLOCKS OF TIME:

If you can find space in your day or week for one or more extended periods of retirement (30 to 60 minutes):

- carry a small book of readings with you that you can pull out when you are waiting for something or when time unexpectedly opens up;
- have a tape or CD of meditative music or of a meditative reading in your car or have a personal headset to listen to on the bus or as you walk the dog or when you're jogging;
- get up 15 minutes earlier;
- examine your day/week for an activity you can lay aside for a month or two;
- replace one TV program a week with practice of spiritual retirement;
- replace one magazine you read with devotional reading;
- take a time that is usually spent with a friend or family member and do a spiritual practice together.

If you are committing these longer periods to Sabbath practices, please refer

to *Listening Spirituality: Volume I, Personal Spiritual Practices among Friends*. Friend Patricia Loring presents a wide range of practices that expand one's capacity to listen for the divine presence in one's life in a much more thorough fashion than can be done here, including:

- reading;
- journaling;
- walking in nature;
- praying;
- meditating;
- movement;
- combinations of these practices.

### PRAYERS

#### *Prayer of St. Francis*

Lord, make me an instrument of your peace;  
Where there is hatred let me sow love;  
Where there is injury, pardon;  
Where there is doubt, faith;  
Where there is despair, hope;  
Where there is darkness, light;  
Where there is sadness, joy.

Master, grant that I may never seek so much to be consoled as to console;  
To be understood as to understand;  
To be loved as to love.

For it is in giving that we receive;  
It is in pardoning that we are pardoned;  
And it is in dying that we are born to eternal life.

#### *Jesus Prayer*

Lord Jesus Christ, have mercy on me a sinner.

#### *Loving Kindness Meditation* (from Jack Kornfield, *A Path with Heart*)

*Beginning with yourself:*  
May I be filled with loving kindness.  
May I be well.  
May I be peaceful and at ease.  
May I be happy.

*Then widening out to a loved one:*  
May s/he be filled with loving kindness.  
May s/he be well.  
May s/he be peaceful and at ease.  
May s/he be happy.

*Continuing on to others:*  
friends, community members, people everywhere, animals, the whole Earth.  
It is a particularly good way to hold in the light someone you find difficult, wishing that they, too, be filled with loving kindness and peace. □



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## Tensions

There were many tensions in Sandstone, as should be expected, particularly between inmates and guards (usually called screws by the inmates). Tensions often broke through, as they did for me in the vignettes "Christmas" and "I'm Shot."

One day when I was working outside, a Jehovah's Witness on the crew was giving the guard a rough time. He and some others were aggressive and abrasive about their religion, trying to get converts or, as in this case, taunting people about the inadequacies of beliefs held by those who were not Jehovah's Witnesses. In this instance, the guard took the taunting quietly, without reproach when most guards would have pulled him off the crew and charged him with a disciplinary infraction to be settled by the institutional disciplinary board.

Each evening as we went back inside the walls we were searched for contraband. We would take our handkerchief out of its pocket, hold our hands up over our heads, and be "shook down," hands run over our pockets.

One time I had a green onion secluded in my handkerchief, taking it in for a friend who longed for a fresh green onion. I was, of course, in serious violation of the regulations. The guard who was searching me was the one given a hard time by the Jehovah's Witness. I thanked the guard for the patient and gentle way he handled him. The guard didn't say a word, dropped his hands, and I left hurriedly afraid he was about to burst out in tears. Kind words for guards from inmates were rare.

## An Exception

Although World War II was a popular war with a cause that was widely considered just, unlike Vietnam, the churches, with varying degrees of enthusiasm, gave some support to their conscientious objectors. The Christian Science church was an exception. Their national headquarters issued a statement that there was nothing in Christian Science doctrine that would cause a man to become a conscientious objector. Yet, there was one Christian Science CO in Sandstone.

## Christmas

There was a hallway across the end of

inmates. There was a space of perhaps six or eight inches at the bottom of the fence through which guards would pass out our mail. The only time we were allowed packages was for Christmas. Each inmate could receive one gift. The gift had to be solicited by the inmate and approved by the institution. When the gift arrived, it would be shoved under the fence by a guard's foot. I asked my family not to send me anything for Christmas, as I thought Christmas was badly polluted by Sandstone. There were also inmates, with whom I wished to identify, who had nobody to send them gifts.

Next door to home in Oskaloosa lived our neighbors, the Ruby family. They owned the United Delivery Company for which I worked on Saturdays and during Christmas vacation through high school and for a year after high school delivering groceries with a team of mules. The Rubys were not Quakers nor pacifists. They had three sons who went into the army. I had seen none of the Rubys for six years. Each Christmas they made very professional chocolates to share with their friends.

It was nearly Christmas, and my name was called as having received a gift. I thought it must be a mistake, but it was a box of chocolates from the Rubys. A box of homemade chocolates had made it past the restrictions of the Bureau of Prisons and my own personal restrictions for Christmas. I wept.

## I'm Shot

I learned some new vocabulary in Sandstone. Part of that was getting shot. To be shot had nothing to do with handguns or rifles but meant you'd been written up by a guard for an offense. That puts you before a disciplinary board for possible punishment.

I was working with a crew outdoors on some kind of digging job when the guard in charge came over to me and told me that I needed to work faster, because we were in front of the warden's office. I responded that maybe he felt he should work harder in front of the warden, but I would work the same way in front of the warden or back of the building. Bang!! I was shot for insubordination, or something like that.

I appeared before the disciplinary board, three guards as I recall, a couple of days

August 2003 FRIENDS JOURNAL

later. There was no disagreement about what happened. This was a context within which the board didn't seem used to working. The guard who had accused me wasn't present.

There was a little discussion, and I was asked if I didn't realize they could take away some of my "good time," and I would have to stay longer, I replied that I knew that and when I did get out I would probably be back if the war was still going on. There was a void in the conversation. By refusing to be intimidated I seemed to have threatened their authority.

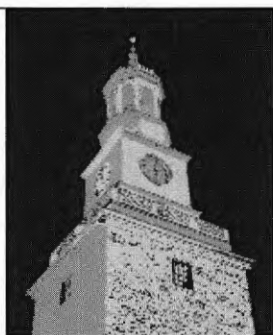
I presume there was some hesitancy about raising a public issue about how one worked in front of the warden's office. I was dismissed with a warning but no penalty.

## Parole II

At the time, federal prisoners were eligible for parole after serving one-third of their sentence. A new plan made COs eligible for parole at any time to acceptable assignments with nonprofit institutions. The salary limit was board and room plus \$15 per month. It was a Civilian Public Service kind of plan but totally devoid of any relationship to Selective Service.

Wistar Wood (unknown to me at the time), a Quaker, was superintendent of the Pennsylvania School for the Deaf in Philadelphia and desperate to find a boys' supervisor. He seemed to be well-connected politically and got permission to review some files of COs in prison who might be qualified for the job. He selected me. The Bureau of Prisons told him that I probably wouldn't take the job, as I had already turned down parole. Typical of the problems the Bureau had with COs, they couldn't see the difference between a parole to a Selective Service assignment and a parole to a regular job.

I was glad to take the job and left Sandstone after one year in prison. Bickie was a graduate of Iowa State with a degree in dietetics and was immediately employed by the school as the dietician, so everything worked out fine with my \$15 per month salary. Susan, then two years old, went to a Catholic daycare center for children. When we left the school after a little more than a year, with the war over and my parole terminated, to return as superintendent of Quakerdale Farm, Susan was crossing herself before meals. ☐



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## Milestones

### Deaths

**Clark**—*Allen D. Clark*, 77, on November 17, 2002, in Houston, Tex. He was born on April 6, 1925, in League City, Tex., to Lydia Maurine Lawrence Clark and Nolan J. Clark, lifelong Quakers. The family later moved to Friendswood, a small Quaker community near Houston. After graduating from Friendswood High School in 1942, Allen attended Friends University for a year, then became a conscientious objector and worked in camps in the Great Smoky Mountains National Park and at a state mental hospital in Norwich, Conn. In 1950 he graduated from University of Texas, and during his career as a chemical engineer he traveled across the country and around the world designing gas processing plants and supervising the start-up of many of the plants he designed. A founding member of Live Oak Meeting in Houston, he served as clerk and treasurer, and as treasurer of South Central Yearly Meeting. During the Vietnam War, he was spokesman at peace demonstrations at the gate of President Lyndon Johnson's ranch. An avid nature photographer, he took pleasure in hiking and exploring the outdoors, backpacking with the Sierra Club in Colorado. Throughout his life, his social conscience led him to contribute to many efforts towards a more peaceful, just world. Allen is survived by his wife, Polly Clark; children, Shari Anderson and her husband Mike, Margaret French and her husband Robert, James Clark and his wife Jacquelyn Battise; granddaughter, Marissa French; and sisters, Virginia Frazier and Emma Lou Ryan.

**de Hartog**—*Jan de Hartog*, 88, on September 22, 2002, in Houston, Tex. He was born April 22, 1914, in Haarlem, Holland, to a Calvinist minister and his wife, who was a member of the Wider Quaker Fellowship. When he was only ten, Jan ran away to become a cabin boy on the *Zuyder Zee* until his father had him brought home. He ran away again two years later, this time on a steamer to the Baltic, and again was brought home. As a teenager he attended Amsterdam Naval College until he was expelled with the words, "This school is not for pirates!" But his drive for adventure was accompanied by an urge to write, and when he returned to sea on an ocean-going tug, he took pen and paper. In 1940, his book *Hollands Glorie* was published and became a symbol of Dutch resistance. At first courted by the Nazis, Jan joined the Dutch underground, using theatre to spread information and instill national spirit. One of his plays was secretly presented in small fishing villages, to inspire families to hide Jewish children. He was shot in the legs during his escape through occupied Europe, but finally made it to England. Jan lived on a houseboat, *Rival*, and became well known for his books about the sea. In 1953 when the dikes broke and a fifth of his country was flooded, he converted *Rival* into a floating hospital, rescued victims from the flooded lands, and, later, wrote a book about the experience, donating proceeds from the book to the flood victims. In 1957 Jan brought *Rival* to the U.S., touring the Intracoastal Waterways from Houston to Nantucket, then the Everglades, where he wrote several books. In 1961 he married Marjorie Mein, his third wife, first in a civil ceremony, and then under the care of Manhasset (N.Y.) Meeting. In

1962 they moved to Houston, where Jan taught playwriting at University of Houston, and the couple were soon members of Live Oak Meeting. In Houston, they became aware of the horrific conditions at a hospital that primarily served Houston's African American community. The couple and most of their meeting received Red Cross training and became nursing volunteers at the hospital. Jan wrote an impassioned letter to the *Houston Chronicle* and, the following year, wrote *The Hospital*, a novel exposing the unconscionable racism in a hospital for the poor. *The Hospital* became an international sensation and resulted in extensive reform, but many Texans were not pleased. He and Marjorie continued to work as a team in both writing and service. In 1966 they helped form the Meeting for Suffering of Vietnamese Children, an adoption network for Vietnamese orphans, and adopted two Amerasian sisters from Korea who now were part of a family that included Jan's children from previous marriages. Jan turned his energies to working on what was to become an epic trilogy, a novel based on Quaker history. In 1971 the first book, *The Peaceable Kingdom*, was published. It chronicled the first two centuries of Quaker history in two segments, *The Children of the Light* and *The Holy Experiment*, and was nominated for the Nobel Prize in Literature. In 1988 Jan and Marjorie returned to Houston. Jan wrote a total of 30 books and 10 plays. In 1998 a series of small strokes brought his career to an end. Jan is survived by his wife, Marjorie de Hartog; his children, Sylvia de Hartog, Arnold de Hartog, Nicholas de Hartog, Catherine de Hartog Dennison, Eva (Hwa Ran Kim) de Hartog Kovach, and Julia (Soo Ja) de Hartog; and 14 grandchildren.

**Griscom**—*Elizabeth Starr (Betsy) Griscom*, 45, on December 3, 2002, in Seattle, Wash. She was born on April 18, 1957, in Massachusetts, the oldest of four children. At 17 she experienced her first episode of cancer, and she attributed her lifelong spiritual strength to that early lesson of mortality. She graduated from Harvard in 1980 with a BA and from Duke University in 1984 with an MA in Forestry. In 1982 she married Douglas Elliott; the couple were amicably divorced ten years later. After a five-month residency at Pendle Hill, where she gathered courage for a leap in life, she moved to Sandpoint, Idaho, where, largely using her own hands, she built an energy-efficient home that was featured in the media as a model for self-sufficient ecological living. When she met Peg Bernstein, she left Idaho and moved to Seattle. On November 24, 2002, Peg and Betsy were united in marriage under the care of Salmon Bay Meeting. A member since birth of Moorestown (N.J.) Meeting, Betsy had also worshiped with Friends Meeting at Cambridge (Mass.), Ridgewood (N.J.) Meeting, Cornwall (N.Y.) Meeting, Sandpoint (Idaho) Meeting, and finally Salmon Bay Meeting in Seattle and Pacific Northwest Quarterly Meeting, where she clerked. At Salmon Bay her spoken messages reminded Friends of the abundance of life. Openly sharing her process of living and dying, she sang throughout her final illness. Through personal visits, e-mails, and her care committee, friends witnessed the honesty, joy, and openness that inspired all who knew her. She is survived by her partner, Peg Bernstein; parents, Thorne

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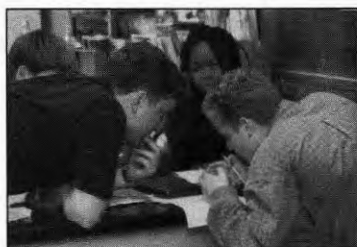
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and Joann Griscom; brothers, Daniel and Matthew Griscom; sister, Elinor Griscom; several nephews and a niece.

**McCoy—Helga McCoy**, 73, on January 29, 2003, in Wilmington, Ohio. She was born in Ludwigshafen, Germany, on November 15, 1929, to Otto and Ella Hoecker. A graduate of the Mawriski Foreign Language Institute in Heidelberg, Germany, she became associated with the Ludwigshafen unit of AFSC as a translator and interpreter in 1948. In 1949 she met her future husband, Robert, who was with the AFSC in Vienna, at a workcamp in Salzburg, Austria. Shortly after their marriage they came to his home farm near Wilmington, where they have spent their life together. For many years she was active in Fairview Meeting in New Vienna, Ohio. During that time she and her husband took several young friends groups to Washington and New York, primarily to visit FCNL and the UN. From 1966 to 1989, while she taught German at Wilmington College, Helga and Robert took 12 different student groups to Vienna for study abroad. They also led four Wilmington College alumni tour groups to Germany, Austria, Hungary, Czechoslovakia, and Italy. In retirement she became a very private person who loved her travel, her books, her quiet life, and her home. Although a member of Fairview Meeting, she had not been active since the meeting went on record as opposing gay marriages, three years ago. This meeting decision caused her great anguish and contributed to her retiring more to home life. Helga provided her students with experiences that transformed them, and enriched her family, her community, and all who knew her. She was preceded in death by her brother, Otto. She is survived by her husband, Robert; daughter, Pamela; and son-in-law, Karl-Heinz Finken.

**Newby—Georgia Beatrice (Bea) Longuevan**, 88, on January 9, 2003, in Ashland, Oreg. She was born on May 8, 1914, in Los Angeles, Calif. Although her father expected his children to work in their uncle's shoe factory, Bea altered his expectations by finishing high school, paving the way for her five younger siblings. She proceeded to Chapman College, where she became president of the International Relations Club and where she met a religion major with Quaker roots named Bill Newby. The couple participated in the Peace Action Club, became part of a Quaker group in Los Angeles, and married in 1937. Bill was a CO in World War II, driving a milk truck for his alternative service. In 1945 Bea and Bill purposefully moved to the land in Hemet, Calif., and helped found a chapter of the American Association for United Nations. In response to an ad in *Organic Gardening* magazine inviting families to spend a year learning organic farming, they drove to Pennsylvania to farm with Paul Keene, who had been inspired by meeting Mohandas Gandhi to give up his professorship and create an organic farm. In 1959 Bea and Bill moved to Pomona, Calif., and four years later Bea completed her BA at Cal State, Los Angeles, and became a social worker in Los Angeles County. In 1967 the couple became members of Claremont Meeting. They were also members of AFSC and other organizations promoting peace and social change, and in 1986 they were honored by the Fellowship of Reconciliation for

their 50 years of membership. After retirement in 1973 they relocated to Oregon, where Bea became an avid weaver and served as a member of the ministry and oversight committee of South Mountain Meeting. She brought singing, inspirations, and wisdom to gatherings. The couple worked in Selma to prevent strip mining of Eight Dollar Mountain, the first in a chain of mountains that would be mined by multinational corporations for militarily strategic metal. Bill's knowledge of the rare botanical species that grew on the mountain was a major key in gaining the support of well-known environmental groups. After a backpacking trip to view the rare *Kalmiopsis* flower, Bill unexpectedly died. In 1990 Bea moved to Gold Hill, Oregon, and then, in 1992, to Ashland, where she hosted a salon group, remained active in Headwaters and Women of Vision and Action, and continued her service at her meeting and Peace House. She is survived by her daughters, Carol Irene (Carilene) Newby, Jerilee Camille Newby, and Lorraine Elinor (Kit) Neagle; grandchildren, Jenni F. Rotmans and husband Rick Rotmans, and Janis F. Meadows.

**Purvis—Viola Evelyn Purvis**, 92, on February 11, 2003, in Florida. An only child, she was born on November 3, 1911, in New York and spent her childhood in Yonkers. Viola was raised a Baptist. "In order to be a good Baptist I had to become a Quaker," she explained. She worked as a secretary for the American Baptist Foreign Mission office, living in Greenwich Village in a rent-controlled, cold water walk-up apartment, reportedly for \$20 a month. Viola worked with Dorothy Day to establish a soup kitchen in New York City, and visited an elderly, declining friend before and after her work each day. She earned her BA from City College of New York, and prepared a biography of Elizabeth Howland, a prominent New York Quaker, for her master's degree. After Viola retired, she became secretary of New York Yearly Meeting until 1976, and secretary of Orlando Meeting from October 1977 until 1981. She divided her time between traveling in the ministry and visiting F/friends in New York State and Florida. Viola recognized and nurtured other people's gifts, especially those of the spirit, and demonstrated it powerfully when she took an unpopular stand in seeking God in a pedophile in Southeastern Yearly Meeting, and joined with a few others to establish the Florida Coalition for Peace and Justice. She had a great love of animals, and by default owned an elderly parrot. She did not own a car until she came to Florida in 1977. Her form of war tax protest was to live so simply she would not have to pay taxes. By her 85th birthday Viola's health was declining. She went to two retirement homes in upstate New York and then settled at The North Shore Baptist Retirement home. She attended St. Petersburg (Fla.) Meeting when she could, and was under their care until she died. Viola was an optimistic person who looked for the good in everyone, but she was no marshmallow, and described herself as a radical. She went to Nicaragua with a group of Friends, and then to Cuba, where she met with Fidel Castro at some length. She remarked that she was glad to leave this world, particularly since it was not run as she knew it should be.





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**Sa'adah**—*Marjorie Sa'adah*, 88, on December 31, 2002, in Hanover, N.H. She was born in Konya, Turkey, in 1914 to Armenian parents during a period when Armenians were being subjected to genocide, and in 1922 her father disappeared. Marjorie, her mother, and two younger brothers managed to escape to Beirut with the help of three Americans. Marjorie attended the American School for Girls in Beirut and the American University in Beirut, graduating in 1937. That summer she married Mounir Sa'adah, who was associated with an American, Kenneth Webb. Fluent in four languages, Marjorie worked for the British Near East Supply Center and then for the American Embassy in Beirut during World War II. After the war, with encouragement from Kenneth and Susan Webb, Marjorie and Mounir moved to Vermont, home of the Webb's Farm and Wilderness Camps. Mounir taught at the Woodstock Country School and was the minister at the Universalist Church. In 1964 the couple moved to Connecticut, where Marjorie became the administrator of Yale's Southeast Asia Studies program. After retirement the couple returned to Vermont, and moved to Kendal at Hanover when it opened in 1991. Throughout her life Marjorie carried a passion for peace shaped by her early years in the Middle East, where experience had taught her that war is not a solution. A valued and respected part of Hanover Meeting, she was loving and generous, with deep convictions. She is survived by her husband, Mounir Sa'adah; children, David, Jonathan, and Marjorie Anne Sa'adah; three grandchildren; and two great-grandchildren.

**Tyson**—*Samuel Reynier Tyson*, 83, on June 17, 2002, in Modesto, Calif. He was born in San Francisco on February 3, 1919, to Herbert Parry Tyson and Katharine Bingham Koller Tyson, the fifth of seven children. Sam's family moved frequently, and during their four years in Germantown, Pa., he attended Germantown Friends School. He is acknowledged as a member of the class of 1937, although his family had to move before he graduated. The Tysons were a founding family of Germantown Meeting in 1683. Sam deeply felt both the privilege and the responsibility of this legacy. In 1937 Sam entered UCLA, but was forced to leave as a result of his refusal to participate in the Reserve Officer Training Corps, which was mandatory at the time. Because of World War II, his college education at University of Southern California took ten years to complete. As a Botany and history major, Sam worked in trials for the Burpee Seed Company. From the zinnia and cosmos fields, he was drafted in the summer of 1941, even before the bombing at Pearl Harbor. Refusing to kill, Sam was one of the first 12,000 conscientious objectors to enter Civilian Public Service, where he remained until December 1945, one of the last to be released. In CPS he worked in forestry projects, served as a guinea pig in National Health Institute tests, and fought forest fires. Sam first came to Modesto, Calif. on a work furlough to help harvest crops on the family farm of CPS friend Aram Kojakalian. He returned to Modesto after graduating from USC to work for the Home Mission, predecessor of the Migrant Ministry, where he met his first wife. Several other COs settled in Modesto, and a strong peace community formed around the Fellowship of Recon-

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ciliation local group. On January 24, 1948, in Pasadena, Sam married Carol Kent under the care of Orange Grove Meeting. In 1950 the couple bought a farm in Denair and in 1951 one in Waterford, where they built a home, and where Sam lived and farmed until he died. He worked with Self Help Housing as it grew out of a Quaker youth work project. He was one of the founders of the California Friends Committee on Legislation. Opposed to above-ground testing of nuclear weapons, Sam and others from the Modesto peace community participated in the first protest at the Nevada test site in 1957. In that same year, he campaigned with others at Lawrence Livermore National Laboratories, the think tank of U.S. nuclear weaponry. He urged the scientists working there to take personal responsibility for their work and use their brilliant minds to work for life, not death. His protest at Livermore continued for over 40 years. With the Committee for Nonviolent Action, Sam helped build the Everyman boats that sailed in the nuclear test zones in the South Pacific, a generation before Greenpeace. In 1962 Sam served six months in maximum security for giving a press conference announcing the sailing of Everyman II. In 1971 he helped found the Modesto Peace Life Center. In 1976, Sam and Indira Clark were married under the care of Delta Meeting in Modesto. Sam helped to stop the nuclear plant proposed for his hometown of Waterford and Super Collider. In recent years he helped develop the Day of Respect program in Modesto City Schools, and worked with agencies and organizations to restore the riparian corridor along the Tuolumne River. He was an early supporter of the Farm Workers' Movement, and served as head of security during the march on Gallo Winery in 1975. He was a founding member of the Modesto Farmers Market. Sam Tyson believed in the value of silent worship and listening to that small, quiet voice within. He served Delta Meeting in many offices. He believed in the value of taking risks to enable positive change. He believed that real strength resides in the power of community. Sam was preceded in death by his first wife, Carol, and by his son, Christopher. He is survived by his wife, Indira Tyson; his children from his first marriage, Samuel, Elizabeth, Anne, and Sarah Tyson; his children from his second marriage, Rachel, Joshua, Martha, and Phoebe Tyson; and numerous members of his extended family.

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## Opportunities

**Selected Upcoming Conferences at Pendle Hill**  
August 1–5: **Spiritual Discernment: Noticing God's Nudges**, a summer retreat led by Nancy Bleber  
August 6–10: **Kado: The Way of Flowers**, led by Marcia Shibata  
August 6–10: **Sacred Space: Spiritual and Creative Openings**, led by Melanie Weidner  
August 6–10: **"One of these mornings, you're gonna rise up singing"**, led by Annie and Peter Blood-Patterson  
August 13–17: **From the Mountain: Transformation in Stone**, led by Barbara Tam  
August 13–17: **Cutting Loose: A Writing Retreat**, led by Suzanne Morrison  
September 14–17: **When the Hasidim Pray**, led by Eugenia Friedman  
October 10–12: **Quaker Light**, led by Peter Bien  
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, (800) 742-3150, extension 142, <[www.pendlehill.org](http://www.pendlehill.org)>.

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**Friends Journal** is looking for expert technical assistance and support for our Mac production and editorial computers. Reasonable rates or volunteer assistance desired; references requested. Contact Susan Corson-Finnerty at <[publisher\\_exec\\_ed@friendsjournal.org](mailto:publisher_exec_ed@friendsjournal.org)>.

**To consider mountain view retirement property**, near a Friends center, visit <[arizonafriends.com](http://arizonafriends.com)> or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

**Costa Rica Study Tours:** Visit the Quaker community in Monteverde. For information and a brochure contact Sarah Stuckey: 011 (506) 645-5436; write: Apdo. 46-5655, Monte-verde, Costa Rica; e-mail: <[crstudy@racsa.co.cr](mailto:crstudy@racsa.co.cr)>; <[www.crstudytours.com](http://www.crstudytours.com)>, or call in the USA (520) 364-8694.



### Quaker Writers and Artists!

Quakers used to shun the arts—but no more! Join the Fellowship of Quakers in the Arts; get our exciting, informative newsletter, "Types & Shadows"; keep up with other artistic Friends around the country; and help create a new chapter in Quaker history. Membership: \$24/yr. FQA, P.O. Box 58565, Philadelphia, PA 19102. e-mail: <fqa@quaker.org>. Web: <www.quaker.org/fqa>.

### Do you care about the future of the Religious Society of Friends?

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For information, please contact Michael Wajda at FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107; (215) 561-1700; <michaelw@fgcquaker.org>.

**Quaker House Ann Arbor** has periodic openings in a six-person intentional community based on Friends principles. (734) 761-7435. <quakerhouse@umich.edu>. <www.ic.org> .ghaa>

## Personals

**Single Booklovers**, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

## Concerned Singles

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## Positions Vacant

**Innovative Junior High Boarding School** seeks fundraising and recruitment coordinator. Approximately \$11,000/year, housing, benefits. Letter, résumé to <jess@arthurmorganschool.org> or Arthur Morgan School, 60 AMS Circle, Burnsville, NC 28714.

### Pendle Hill Quaker Studies Teacher

Pendle Hill is seeking applications for the position of Quaker Studies Teacher. The **Quaker Studies Teacher** is the principal Quakerism teacher at Pendle Hill. In cooperation with the Dean, faculty, and other staff, the Quaker Studies Teacher is responsible for developing a cohesive program of Quaker studies that serves the needs of participants in both Pendle Hill's residential program and short-term educational programs. The Quaker Studies Teacher is part of the core team of teachers who help build and sustain the residential community based in Pendle Hill's campus at Wallingford, Pa. The Quaker Studies Teacher must be a member of the Religious Society of Friends. Preferred starting date January 1, 2004. Inquiries or résumés should be sent to Laura Beatty, (610) 566-4507, ext. 131 or (800) 742-3150, ext. 131; <laura@pendlehill.org>. Application deadline October 3, 2003.

**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>.

## 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

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**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.

**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.

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**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>.

**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 Marylyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. <www.foxdalevillage.org>.



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

**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**, 60 AMS Circle, 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

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.

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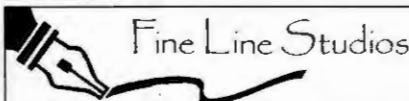
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## Summer Camps

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## Summer Rentals

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## Meetings

A partial listing of Friends meetings in the United States and abroad.

♿=Handicapped Accessible

MEETING NOTICE RATES: \$15 per line per year. \$20 minimum. Payable a year in advance. No discount. Changes: \$10 each.

**Notice:** A small number of meetings have been removed from this listing owing to difficulty in reaching them for updated information and billing purposes. If your meeting has been removed and wishes to continue to be listed, please contact us at 1216 Arch Street, Ste. 2A, Philadelphia, PA 19107. Please accept our apologies for any inconvenience.

## AUSTRALIA

All Australian meetings for worship are listed on the Australian Quaker Home Page (www.quakers.org.au). Meetinghouses in Brisbane, Sydney, Melbourne, and Perth offer overnight accommodation. Further details from Yearly Meeting Secretary <quaker@netspace.net.au>, or phone + 61 (0) 3 98278644.

## BOTSWANA

GABORONE-phone/fax (267) 394-7147, <gudrun@info.bw>.

## CANADA

OTTAWA-Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.

TORONTO, ONTARIO-Worship and First-day school 11 a.m. 60 Lowther Ave. (north from cor. Bloor and Bedford).

WOLFVILLE MM, NOVA SCOTIA-(902) 679-3743.

## COSTA RICA

MONTEVERDE-Phone 645-5207 or 645-5036.

SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday at The Friends Peace Center/Guest Hostel, (506) 233-6168. <www.amigosparalapaz.org>.

## GHANA

ACCRA-Unprogrammed meeting 10 a.m. Sundays. Hill House near Animal Research Institute, Achimota Golf Area. Phone: (233 21) 230 369.

## NICARAGUA

MANAGUA-Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: (727) 821-2428 or (011) 505-266-0984.

## UNITED STATES

### Alabama

AUBURN-Unprogrammed meeting, Sundays 9 a.m. Room 255, 132 N. Gay St. Phone: (334) 887-9688 or 826-6645.

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. 4413 5th Ave. S., Birmingham, AL 35222. (205) 592-0570.

FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (251) 928-0982.

HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

### Alaska

ANCHORAGE-Call for time and directions. (907) 566-0700.

FAIRBANKS-Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.

JUNEAU-Unprogrammed, 10 a.m. Sunday. 750 St. Anns St., Douglas, Alaska 99824. Phone: (907) 586-4409.

### Arizona

FLAGSTAFF-Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.

MCNEAL-Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (520) 642-9274 or (520) 642-9900.

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

TEMPE-Unprogrammed worship and First-day school 10 a.m. 318 East 15th Street, 85281. Phone: 968-3966.

TUCSON-Pima Friends Meeting (unprogrammed). First-day school and worship 8:15 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 323-2208.

### Arkansas

CADDO-(Ark., La., Okla., Tex.). Unprogrammed. Call (Hope, Ark.) (870) 777-1809, (Mena, Ark.) (479) 394-6135.

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-5822.

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

## California

ARCATA-11 a.m. 1920 Zehndner. (707) 677-0461.

BERKELEY-Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. (510) 843-9725.

BERKELEY-Strawberry Creek, P.O. Box 5065, (510) 524-9186. Unprogrammed worship and First-day school 10 a.m. At Berkeley Alternative High School, Martin Luther King Jr. Way and Derby Street, Berkeley.

CHICO-9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th Street. (530) 895-2135.

♿ CLAREMONT-Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS-Meeting for worship First Days 9:45 a.m. 345 L St. Visitors call (530) 758-8492.

FRESNO-Unprogrammed meeting. Sunday 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (559) 237-4102.

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

LA JOLLA-Meeting 10 a.m. 7380 Eads Ave. Visitors call (858) 456-1020.

MARIN COUNTY-10 a.m. Falkirk Cultural Center, 1408 Mission Ave. at E St., San Rafael, Calif. (415) 435-5755.

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

MENDOCINO-Worship 10 a.m. at Caspar Shul, halfway between Mendocino and Ft. Bragg. (707) 937-0200.

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

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

ORANGE COUNTY-Meeting for worship 10 a.m. 117 W. 4th St., Ste. 200, Santa Ana, CA 92701-4610. (714) 836-6355.

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting, 10 a.m. 4061 Mission Inn Ave., Riverside. (909) 782-8680 or (909) 682-5364.

SACRAMENTO-Meeting 10 a.m. 890-57th Street. Phone: (916) 457-3998.

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 3850 Westgate Place. (619) 687-5474.

SAN FRANCISCO-Meeting for worship and First-day school, 11 a.m., Sundays. 65 9th Street. (415) 431-7440.

SAN JOSE-Worship and First-day School 10 a.m. Discussion 11:30 a.m. 1041 Morse St. (408) 246-0524.

SAN LUIS OBISPO-Call: (805) 528-1249.

SANTA BARBARA-Waldorf School, 2300 Garden St., 10 a.m. children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-4012. Phone: (805) 965-0906.

SANTA CRUZ-Meeting 10:30 a.m., 225 Rooney St., Santa Cruz, CA 95065.

SANTA MONICA-meeting for worship and First-day school 10 a.m. 1440 Harvard St. Phone: (310) 828-4069.

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

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

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

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

WHITTIER-Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 696-7538.

## Colorado

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

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at Pikes Peak Justice and Peace Commission, 29 S. Institute St., Colorado Springs, Colo. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-3799 or 235-0731.

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

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

## Connecticut

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

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

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

**NEW LONDON**-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, 176 Oswegatchie Rd., off Niantic River Rd., Waterford, Conn. (860) 444-1288 or 442-7947.

**NEW MILFORD**-Housatonic Meeting, Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 355-9330.

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

**STORRS**-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.

**WILTON**-Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

## Delaware

**CAMDEN**-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 698-3324.

**CENTRE**-Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.

**HOCKESSIN**-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year round. N.W. from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

**NEWARK**-10-11 a.m. First-day school, 10-10:30 a.m. adult singing, 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

**ODESSA**-Worship, first and third Sundays, 11 a.m., W. Main Street.

**WILMINGTON**-Worship and First-day school 10:30 a.m. 4th and West Sts. Phone: 652-4491.

## District of Columbia

**WASHINGTON**-Friends Meeting of Washington, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310. ([www.quaker.org/fmw](http://www.quaker.org/fmw)).

Unprogrammed meetings for worship are regularly held at:

**MEETINGHOUSE**-2111 Florida Ave. Worship at 9 a.m., 10:30 a.m., and 6 p.m. Sundays, also 7 p.m. Wednesdays. First-day school at 10:50 a.m.

**OUAKER HOUSE**-2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.

**FRIENDSHIP PREPARATIVE MEETING**-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 a.m. First Days.

**CAPITOL HILL WORSHIP GROUP**-at William Penn House, 515 E. Capitol St. SE, at 7:30 a.m. seven days a week.

## Florida

**CLEARWATER**-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 786-6270.

**DAYTONA**-Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosarvey Dr., Ormond Beach. (386) 677-6094, or (386) 445-4788.

**DELAND**-Worship and First-day school 10:30 a.m. Unitarian Church, 820 N. Frankfort. Info: (386) 734-8914.

**FT. LAUDERDALE**-Meeting 11 a.m. Information line (954) 566-5000.

**FT. MYERS**-Meeting at Calusa Nature Center, First Days at 10:30 a.m. Telephone: (239) 274-3313.

**FT. PIERCE**-Stuart Area Worship Group, 10:30 a.m., Fall-Spring. (772) 460-8920 or 692-2209.

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

**JACKSONVILLE**-Meeting for worship, First Days. For location and time phone (904) 768-3648 or 713-9717.

**KEY WEST**-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787.

**LAKE WALES**-Worship group, (863) 676-2199.

**LAKE WORTH**-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (561) 585-8060.

**MELBOURNE**-11 a.m. (321) 676-5077. Call for location. <[www.quakerscm.org](http://www.quakerscm.org)>.

**MIAMI-CORAL GABLES**-Meeting and First-day School 10:30 a.m. 1185 Sunset Dr., (305) 661-7374. Clerk: Warren Hoskins, (305) 253-2635. Website: <[miamifriends.org](http://miamifriends.org)>.

**OCALA**-Meetinghouse: 1010 NE 44 Ave., 34470. (352) 236-2839. Contact: Larry Clayton, 1906 NE 8 St., 34471. <[larryclayton@geocities.com](mailto:larryclayton@geocities.com)>. Worship Sundays 11 a.m.

**ORLANDO**-Meeting and First-day school 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

**ST. PETERSBURG**-Meeting for worship and First-day school 10:30 a.m. 130 19th Ave. S.E. Phone: (727) 896-0310.

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

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

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

**VENICE FRIENDS FELLOWSHIP**-(Christian) meets jointly with Venice Church of the Brethren (programmed): 9:45 discussion, 10:45 worship, 233 Tamiami Trail, Venice, Fla. Mary Boyd, pastor, (941) 412-0572. Bill Martin, clerk, (941) 544-0621.

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

## Georgia

**ANNEEWAKEE CREEK**-Worship Group—30 miles West of Atlanta. Unprogrammed Worship 11 a.m. Discussion following. 5525 Dorsett Shoals Lane, Douglasville, GA 30135. Call for directions Janet or Free: (770) 949-8079.

**ATHENS**-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12 a.m. On Poplar St. in the parsonage of Oconee St. Methodist Church. (706) 353-2856.

**ATLANTA**-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. (404) 377-2474.

**ATLANTA**-Northside. Unprogrammed worship and First-day school, 2nd and 4th First Days at 10 a.m. 1085 David Trace, Suwanee, GA 30024. (770) 886-3411. <[cpjay@mindspring.com](mailto:cpjay@mindspring.com)>.

**AUGUSTA**-Worship 10:30 a.m. (706) 863-2299 or (803) 278-5213.

**ST. SIMONS ISLAND**-Meeting for worship. For information, call (912) 635-3397 or (912) 638-7187.

## Hawaii

**BIG ISLAND**-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call (808) 322-3116, 325-7323.

**HONOLULU**-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school, 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.

## Idaho

**BOISE**-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 344-4384.

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

**SANDPOINT**-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information call Elizabeth Wiley, 263-4788.

## Illinois

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

**CARBONDALE**-Southern Illinois Society of Friends. Unprogrammed worship on Sundays at 10 a.m. at the Interfaith Center, 913 S. Illinois Ave. Phone (618) 529-8058, or (618) 549-1250.

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

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

**CHICAGO**-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 11 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

**DECATUR**-Meeting for worship 10 a.m. Call for location: (217) 872-6415 or 877-0296.

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

**EVANSTON**-Worship 10 a.m. Singing 9:15 a.m. 1010 Greenleaf, Evanston, (847) 864-8511. Contact person, Jeanette Baker (847) 669-0553. Clerk, Ken Laughlin. 2 blocks South of Dempster, 1 block E of Ridge.

**GALESBURG**-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-7097 for location.

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

**McHENRY COUNTY**-Worship 10 a.m. (815) 385-8512.

**McNABB**-Clear Creek Meeting, 11 a.m. Meetinghouse 2 mi. south, 1 mi. east of McNabb. (815) 882-2214.

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

**ROCKFORD**-Unprogrammed worship, First Days, 11 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241.

**URBANA-CHAMPAIGN**-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 344-6510.

## Indiana

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

**FORT WAYNE**-Friends Meeting, Plymouth Congregational Church UCC 501 West. Berry Room 201, Fort Wayne. 10:30 a.m. Unprogrammed worship. 10:45 a.m. Joint Religious Education with Plymouth Church. (260) 482-1836.

**HOPEWELL**-Unprogrammed worship 10 a.m., discussion 11 a.m. 20 mi. W. of Richmond between I-70 and US 40. I-70 exit Wilbur Wright Rd., > 1 1/4 mi. S., then 1 mi. W. on 700 South. Contact: (765) 987-1240 or (765) 478-4218. <[wilsons@voyager.net](mailto:wilsons@voyager.net)>.

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

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

**RICHMOND**-Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 935-5448.

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

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

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

## Iowa

**AMES**-Worship 10 a.m. Sunday. 121 S. Maple. (515) 232-2763.

**DECORAH**-Child and adult First-day school 9:30, worship 10:30. Childcare available. Meetinghouse, 603 E. Water St. (563) 382-3922. Summer schedule varies.

**DES MOINES**-Meeting for worship 10 a.m., discussion 11:30 a.m. Meetinghouse, 4211 Grand Ave. 274-4717.

**EARLHAM**-Bear Creek Meeting—Discussion 10 a.m. Worship 11 a.m. (unprogrammed). One mile north of I-80 exit #104. Call (515) 758-2232.

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

**PAULLINA**-Small rural unprogrammed meeting. Worship 11 a.m. Sunday school 10 a.m. Fourth Sunday dinner. Business, second Sunday. Contact Doyle Wilson, clerk, (712) 757-3875. Guest house available.

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

## Kansas

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

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

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

**WICHITA**-Heartland Meeting, 14505 Sandwedge Circle. (316) 729-4483. First Days: Discussion 10 a.m. Unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 10 a.m., business 12 noon. <<http://heartland.quaker.org>>.

## Kentucky

**BEREA**-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (859) 986-9256 or (859) 986-2193.

**LEXINGTON**-Meeting for worship and First-day school 10:30 a.m. Sundays. 649 Price Ave., Lexington, KY 40508. Telephone: (859) 254-3319.

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

## Louisiana

**BATON ROUGE**-Unprogrammed worship 11:30 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (225) 665-3560.

**NEW ORLEANS**-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675.



**RUSTON**-Unprogrammed. Call: (318) 251-2669.  
**SHREVEPORT**-Unprogrammed. Call: (318) 459-3751.

## Maine

**BAR HARBOR AREA**-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.  
**BELFAST AREA**-Unprogrammed meeting for worship, 10 a.m. Telephone: (207) 338-3080.  
**BRUNSWICK**-Unprogrammed worship 10 a.m. 333 Maine St. 725-8216.  
**CASCO**-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 693-4361.  
**FARMINGTON AREA**-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.  
**LEWISTON**-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, U.S. 202). No meeting July-August. Telephone: (207) 786-4325.  
**MIDCOAST**-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.  
**ORONO**-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 285-7746.  
**OXFORD HILLS**-Unprogrammed meeting, worship 9:30 a.m. 52 High St. Hope Ripley Ctr., So. Paris, (207) 583-2780.  
**PORTLAND**-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.  
**VASSALBORO**-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.  
**WATERBORO**-Unprogrammed worship, First-day school 9 a.m. For details call (207) 636-4149, 490-7113.  
**WHITING**-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2191.

## Maryland

**ADELPHI**-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9-9:40 a.m. 1st, 2nd, 4th, and 5th Sunday. 7:30 p.m. each Wednesday. Singing 9-10 a.m. 3rd Sunday. Nursery. 2303 Metzger, near U. of Md. (301) 445-1114.  
**ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.  
**BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-4451. E-mail: <homewood@all-systems.com>.  
**BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 11 a.m. Call for directions. Phone: (410) 472-4583.  
**BETHESDA**-Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemore Lane and Beverly Rd. 986-8681.  
**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Vonna Taylor, P.O. Box 1005, Chestertown, MD 21620. (410) 778-0050.  
**DARLINGTON**-Deer Creek Meeting. Worship 10:30 a.m. Clerk, Anne Gregory, (410) 457-9188.  
**EASTON**-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. Marsie Hawkinson, clerk, (410) 822-0589 or -0293.  
**FALLSTON**-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. John C. Love, clerk, (410) 877-3015.  
**FREDERICK**-Meeting for worship 10 a.m. First-day school 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.  
**PATAPSCO**-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 465-6554.  
**SALISBURY**-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 749-9649.  
**SANDY SPRING**-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m. and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.  
**SENECA VALLEY**-Preparative Meeting 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.  
**SOUTHERN MARYLAND**-Patuxent Friends Meeting. Worship 10 a.m. 12220 H.G. Trueman Rd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233. <www.patuxentfriends.org>.  
**TAKOMA PARK**-Preparative Meeting. Unprogrammed worship 10 a.m. Sunday at Crossings, 1 Columbia Ave. (at Pine). P.O. Box 11365, Takoma Park, MD 20913. (301) 891-8887.  
**UNION BRIDGE**-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

## Massachusetts

**ACTON**-Worship and First-day school 10 a.m. Minute Man Arc, 1269 Main St., West Concord (across from Harvey Wheeler). Clerk: Sally Jeffries, (978) 263-8660.  
**AMESBURY**-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 388-3293.  
**AMHERST-GREENFIELD**-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188, or clerk (413) 253-5667.  
**ANDOVER**-Worship and First-day school, 10 a.m., 65 Phillips St., SHED kindergarten, (978) 470-0350.  
**BOSTON**-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.  
**CAMBRIDGE**-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.  
**CAMBRIDGE**-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road  
**FRAMINGHAM**-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.  
**GREAT BARRINGTON**-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 Main Rd. (Rt. 23). Phone: (413) 528-1230.  
**LENOX**-Friends Worship Group, 10:30 a.m., Little Chapel, 55 Main St. (413) 637-2388.  
**MARTHA'S VINEYARD**-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.  
**MATTAPOISETT**-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.  
**NANTUCKET**-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.  
**NEW BEDFORD**-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 990-0710. All welcome.  
**NORTH SHORE**-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.  
**NORTHAMPTON**-Worship 11 a.m., adult discussion 9:30; childcare. 43 Center Street. (413) 584-2788. Aspiring to be scent-free.  
**SANDWICH**-East Sandwich Meetinghouse, 6 Quaker Rd., N of junction of Quaker Meetinghouse Rd. and Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-7629.  
**SOUTH SHORE**-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.  
**WELLESLEY**-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.  
**WEST FALMOUTH**-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.  
**WESTPORT**-Worship Sundays 10 a.m. 938 Main Road. (508) 636-4963.  
**WORCESTER**-Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.  
**YARMOUTH**-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

## Michigan

**ANN ARBOR**-Unprogrammed meeting for worship 9 a.m. and 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Clerk: Claire Tinkerhess, (734) 663-9003.  
**BIRMINGHAM**-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd., (248) 377-8811. Co-clerks: Margaret Kanost (248) 373-6608, David Bowen (248) 549-8518.  
**DETROIT**-First Day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.  
**EAST LANSING**-Red Cedar Friends Meeting. Unprogrammed worship and First-day school, 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:30 a.m. (except 1st Sunday of month), Sparrow Wellness Center, 1st floor, 1200 East Michigan Ave., Lansing. (517) 371-1047 or <cedar.quaker.org>.  
**FLINT**-Crossroads Worship Group (Conservative): unprogrammed worship on 2nd and 4th Sundays, 3 p.m. Contact: (810) 743-1195 for location.  
**GRAND RAPIDS**-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-7701.  
**KALAMAZOO**-Meeting for worship and First-day school 10 a.m., discussion and childcare 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.  
**MT. PLEASANT**-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., Wesley Foundation, 1400 S. Washington St. Don/Nancy Nagler at (989) 772-2421 or <www.pineriverfriends.org>.

## Minnesota

**BRainerd**-Unprogrammed meeting and discussion, Sundays. Call: (218) 829-6917.  
**DULUTH**-Superior Friends Meeting. 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.  
**MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>.  
**NORTHFIELD**-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street., Northfield. For information: Corinne Matney, 8657 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.  
**ROCHESTER**-worship First Day 9:30 a.m. Assisi Heights (1001 14 St. NW) in Canticle Hall at the back of the building. First-day school. Phone (507) 287-8553.  
**ST. PAUL**-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 645-3058 for more information.  
**ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Friends Forum (adult education), First-day school, and meeting for worship with attention to business (651) 699-6995.  
**STILLWATER**-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

## Missouri

**COLUMBIA**-Discussion 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.  
**KANSAS CITY**-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.  
**ST. LOUIS**-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.  
**SPRINGFIELD**-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

## Montana

**BILLINGS**-Call: (406) 252-5647 or (406) 656-2163.  
**GREAT FALLS**-(406) 453-2714 or (406) 452-3998.  
**MISSOULA**-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

## Nebraska

**CENTRAL CITY**-Clerk: Don Reeves. Telephone: (308) 946-5409.  
**LINCOLN**-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.  
**OMAHA**-Unprogrammed worship 9:45 a.m. Strawberry Fields, 5603 NW Radial Hwy, Omaha, NE 68104. 292-5745, 391-4765.

## Nevada

**LAS VEGAS**-Unprogrammed worship group. Call (702) 615-3673.  
**RENO**-Unprogrammed worship. For information, call: 329-9400. website: <www.RenoFriends.org>.

## New Hampshire

**CONCORD**-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.  
**DOVER**-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Sara Hubner, (207) 384-0991, or write: 362 Main St., S. Berwick, ME 03908.  
**GONIC**-Worship 2nd and 4th First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Shirley Leslie. Phone: (603) 332-5472.  
**HANOVER**-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Mary Ann Cadwallader, (603) 643-1343.  
**KEENE**-Worship group-unprogrammed 10:30 a.m. Children's program and child care. 98 S. Lincoln St., Keene, N.H. Call (603) 352-5295.  
**NORTH SANDWICH**-10:30 a.m. Contact: Webb, (603) 284-6215.  
**PETERBOROUGH**-Monadnock Meeting at Peterborough/Jaffrey town line on rte. 202. Childcare and First-day school at 10:30 a.m. Worship 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.  
**WEARE**-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5850.  
**WEST EPPING**-Unprogrammed. 10 a.m. on 1st and 3rd First Days. Friend St., directly off rte. 27. Clerk: Fritz Bell, (603) 895-2437.



## New Jersey

**ARNEY'S MT.**—Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609) 894-8347.

**ATLANTIC CITY AREA**—Bible study 9:30 a.m., worship 11 a.m. All welcome! Call for info: (609) 652-2637 or <www.acquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (Near intersection of Pitney and Jimmy Leeds.)

**BARNEGAT**—Worship 10 a.m., 614 East Bay Ave. Visitors welcome. (609) 698-2058.

**CINNAMINSON**—Westfield Friends Meeting, rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

**CROPWELL**—Meeting for worship 10 a.m. Old Marlton Pike, one mile west of Marlton.

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

**DOVER-RANDOLPH**—Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-0651.

**GREENWICH**—First-day school 10:30 a.m., worship 11:30 a.m., Ye Greate St., Greenwich. (609) 451-8217.

**HADDONFIELD**—Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

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

**MARLTON**—See CROPWELL.

**MEDFORD**—Worship 10 a.m. First-day school 9:45 a.m. Union St. Meetinghouse. Call (609) 953-8914 for info.

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

**MONTCLAIR**—Meeting and First-day school 11 a.m., except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (973) 744-8320. Visitors welcome.

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

**MOUNT HOLLY**—Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

**MULLICA HILL**—Main St. Sept.–May First-day school 9:45 a.m., meeting for worship 11 a.m. Meeting only, June, July, and Aug., 10 a.m.

**NEW BRUNSWICK**—Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m.

109 Nichol Ave. at Hale St. (732) 846-8969.

**NEWTON**—Meeting for Worship 10 a.m. Sundays. Haddon Ave. and Cooper St., Camden. Frank Goodfellow-Jones (856) 429-4653.

**PLAINFIELD**—Meeting for worship and First-day school 10:30 a.m. 225 Watchung Ave. at E. Third St. (908) 757-5736.

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

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

**RANOCAS**—Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15–9/15. 201 Main St., Ranocas (Village), NJ 08073. (609) 267-1265. E-mail: <e7janney@aol.com>.

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

**SALEM**—Meeting for worship 10:30 a.m., First-day school 9:30 a.m. East Broadway.

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

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

**SOMERSET/MORRIS COUNTIES**—Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship held 9 a.m. Sept.–May. (908) 876-4491.

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

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

**TUCKERTON**—Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

**WOODBURY**—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (856) 845-5080, if no answer call 845-9516.

**WOODSTOWN**—First-day school 9:15 a.m. Meeting for worship 10:30 a.m. 104 N. Main Street. (856) 769-9839.

## New Mexico

**ALBUQUERQUE**—Meeting and First-day school 10:30 a.m. 1600 5th St., N.W., (505) 843-6450.

**LAS CRUCES**—Meeting for unprogrammed worship 10 a.m. 622 N. Mesquite. Call: (505) 647-1929.

**SANTA FE**—Meeting for worship, Sundays 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

**SILVER CITY AREA**—Gila Friends Meeting. 10 a.m. Call: (505) 388-3478, 536-9565, or 535-2330 for location.

**SOCORRO**—Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0277.

**TAOS**—Clearlight Worship Group meeting for worship first and third Sundays 10:30 a.m. Call (505) 758-8220 for location.

## New York

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

**ALFRED**—Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St. Visit us at <www.alfredfriends.org>.

**AMAWALK**—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 669-8549.

**BROOKLYN**—Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.–Fri., 9–5). Mailing address: Box 730, Brooklyn, NY 11201.

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

**BULLS HEAD RD.**—Worship and First-day school 10:30 a.m. N. Dutchess Co., 1/4 mile E. Taconic Pky. (845) 266-3223.

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

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

**CENTRAL FINGER LAKES**—Geneva vicinity/surrounding counties. Unprogrammed meeting and First-day school. Call for time and place: (585) 526-5196 or (607) 243-7077.

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

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

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

**EASTON**—Unprogrammed worship and First-day school 11 a.m. Rt. 40, 20 miles N of Troy. (518) 664-6567 or 677-3693.

**ELMIRA**—10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 962-4183.

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

**HAMILTON**—Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles W of Smyrna. Phone: Chris Rossi, (315) 691-5353.

**HUDSON**—Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@juno.com.

**ITHACA**—Worship 11 a.m., Anabel Taylor Hall, Oct.–May, worship 10:30 a.m., Hector Meeting House, Perry City Rd., June–Sept. Phone: 273-5421.

**LONG ISLAND QUARTERLY MEETING**—meetings normally at 11 a.m.

**BETHPAGE P.M.**—second and fourth First Days

**CONSCIENCE BAY M.M.**—St. James

**FLUSHING M.M.**

**JERICHO M.M.**

**MANHASSET M.M.**—10 a.m. June to August

**MATINECOCK M.M.**—10 a.m.

**PECONIC BAY E.M.**—Southampton College and Southold

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

**WESTBURY M.M.**

Contact us at <clerk@longislandquaker.org> or (631) 271-4672. Our website is <www.nyqm.org/liqm>.

**NEW PALTZ**—Worship, First-day school, and childcare 10:30 a.m. 8 N. Mannheim. (845) 255-5791.

**NEW YORK CITY**—Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at 221 East 15 Street (Rutherford Place), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan: programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Riverside Church 10th fl.: unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting: worship 2nd and 4th Sundays at 10:30 a.m. Phone (212) 777-8866 (Mon.–Fri., 9–5) about First-day schools, business meetings, and other information.

**OLD CHATHAM**—Meeting for worship 11 a.m. Powell House, Rte. 13. Phone (518) 794-0259.

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

**ORCHARD PARK**—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. (716) 662-5749.

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

♣ **POUGHKEEPSIE**—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (845) 454-2870.

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

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

♣ **ROCHESTER-84** Scio St. Between East Avenue and E. Main St. Downtown. Unprogrammed worship and child care 11 a.m. Adult religious ed 9:45 a.m. Child RE variable. 6/15–9/7 worship 10 a.m. (585) 325-7260.

**ROCKLAND**—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 735-4214.

**SARANAC LAKE**—Meeting for worship and First-day school: (518) 891-4083 or (518) 891-4490.

**SARATOGA SPRINGS**—Worship and First-day school 10 a.m. Phone: (518) 399-5013.

**SCARSDALE**—Meeting for worship, 2nd Sundays 10 a.m., all other Sundays 11 a.m. year-round except August, when all worship is at 11 a.m. First-day school, third Sunday in September through second Sunday in June, at meeting for worship times. 133 Popham Rd. (914) 472-1807 for recorded message and current clerk.

**SCHENECTADY**—Meeting for worship and First-day school, 10 a.m. 930 Albany Street. (518) 374-2166.

**STATEN ISLAND**—Meeting for worship 2nd and 4th Sundays at 10:30 a.m. 128 Buel Ave. Information: (718) 720-0643.

**SYRACUSE**—Worship 10:30 a.m. 821 Euclid Ave. (315) 476-1196.

♣ **WESTBURY MM (LI.)**—Contact us at <clerk@longislandquaker.org> or (631) 271-4672. Our website is <www.nyqm.org/liqm>.

**North Carolina**

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

**BEAUFORT CITY**—Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Bob (252) 726-2035; Tom (252) 728-7083.

**BLACK MOUNTAIN**—Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 299-4889.

**BOONE**—Unprogrammed meeting for worship 10 a.m. Michael Harless, clerk, (828) 263-0001.

**BREVARD**—Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (828) 884-7000.

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

**CHAPEL HILL**—Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Carolyn Stuart, (919) 929-2287. Meetinghouse, (919) 929-5377.

**CHARLOTTE**—Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. (704) 559-4999.

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

**DURHAM**—Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 732-9630.

**FAYETTEVILLE**—Unprogrammed worship, 6 p.m.; discussion, 5 p.m. 223 Hillside Ave. (910) 323-3912.

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

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

**GREENVILLE**—Unprogrammed worship and First-day school. (252) 758-6789.

**HICKORY**—Unprogrammed worship, First-day school 10:15 a.m., forum 11:30 a.m. 503 4th St. SW, Hickory, N.C., (828) 328-3334.

**RALEIGH**—Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, N.C. (919) 821-4414.

**WENTWORTH/REIDSVILLE**—Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.

**WILMINGTON**—Unprogrammed worship 11 a.m. Discussion 10 a.m., 202 N. 5th Street. Call (910) 251-1953.

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

**North Dakota**

**BISMARCK**—Faith and Practice, 8 a.m., and meeting for worship, 9:15 a.m. Sundays, UUA Bldg., 818 E. Divide Ave. Contact Therm Kaldahl at (701) 258-0898.

**FARGO**—Unprogrammed meeting, 10:30 a.m. Sundays. Call for current location. (701) 237-0702.

## Ohio

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

**ATHENS**-10 a.m., 22 Birge, Chauncey (740) 797-4636.

**BOWLING GREEN**-Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

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

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

**SIDNEY**-(937) 497-7326, 492-4336.

**TOLEDO**-Rilma Buckman, (419) 867-7709.

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

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

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

**COLUMBUS**-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331.

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

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

**GRANVILLE**-Unprogrammed meeting at 10 a.m. For information, call (740) 587-1070.

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

**MARIETTA**-Mid-Ohio Valley Friends unprogrammed worship First and Third Sundays 10:30 a.m., Betsey Mills library, 4th and Putnam Sts. Phone: (740) 373-5248.

• **OVERLIN**-Unprogrammed worship Sundays, 10:30 a.m., A.J. Lewis Environmental Center, 122 Elm St., Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Phone (440) 774-6175 or Mail Box 444, Oberlin, OH 44074.

**OXFORD**-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.

**WAYNESVILLE**-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 897-5946, 897-8959.

**WILMINGTON**-Campus Meeting (FUM/FGC), Thomas Kelly Center, College St. Unprogrammed worship 10:30 a.m. year-round.

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

**YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Diane Chiddister, (937) 767-5921.

## Oklahoma

**OKLAHOMA CITY**-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays in parlor at 2712 N.W. 23rd (St. Andrews Presb.). (405) 631-4174.

**STILLWATER**-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

**TULSA**-Green Country Friends Meeting. Unprogrammed worship 5:15 p.m. Forum 4 p.m. For information, call (918) 743-6827.

## Oregon

**ASHLAND**-South Mountain Friends Meeting, 543 S. Mountain Ave. First hour activities 9:30 a.m., children's program and silent meeting for worship 11 a.m. Child care available. Bob Morse, clerk, (541) 482-0814.

**BEND**-Central Oregon Worship Group, unprogrammed worship. (541) 923-3631 or (541) 330-6011.

• **CORVALLIS**-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

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

**FLORENCE**-Unprogrammed worship (541) 997-4237 or 964-5691.

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

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

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

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

**SALEM**-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone (503) 399-1908 for information.

## Pennsylvania

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

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

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

**CARLISLE**-252 A Street, 17013; (717) 249-8899. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.

**CHAMBERSBURG**-Meeting for worship 10:30 a.m., 630 Linda Drive. Telephone (717) 261-0736.

**CHELTENHAM**-See Philadelphia listing.

**CHESTER**-Meeting for worship 10:45 a.m., Sunday. 24th and Chestnut Sts. (610) 874-5860.

**CONCORD**-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block S of Rte. 1.

**CORNWALL**-(Lebanon Co.) Friends worship group, unprogrammed meeting for worship and First-day school 9:30 a.m. each First Day. Call (717) 964-1811 for location and directions.

**DOLINGTON-MAKEFIELD**-Worship 11-11:30 a.m. First-day school 11:30-12:30. E of Dolington on Mt. Eyre Rd.

**DOWNINGTOWN**-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile E of town). (610) 269-2899.

**DOYLESTOWN**-Meeting for worship and First-day school 10 a.m. East Oakland Ave.

**DUNNINGS CREEK**-First-day school/meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. 623-5350.

**ELKLAND**-Meeting located between Shunk and Forksville on Rt. 154. 11 a.m. June through September. (570) 924-3475 or 265-5409.

**ERIE**-Unprogrammed worship. Call: (814) 866-0682.

**EXETER MEETING**-191 Meetinghouse Rd., 1.3 miles N of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Edward B. Stokes Jr. (610) 689-4083.

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

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

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

• **GWYNEDD**-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumneytown Pike and Rte. 202.

**HARRISBURG**-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

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

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

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

**HUNTINGDON**-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127.

**INDIANA**-Meeting 10:30 a.m., (724) 349-3338.

**KENDAL**-Worship 10:30 a.m., First-day school, Library. U.S. Rte. 1, 3 1/2 mi. S of Chadds Ford, 1 1/4 mi. N of Longwood Gardens.

**KENNETT SQUARE**-on Rte. 82, S of Rte. 1 at Sicksles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.

**LANCASTER**-Meeting and First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

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

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

**LEWISBURG**-Worship 10:30 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (570) 522-0231.

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

**MARSHALLTON**-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. W of West Chester. 11 a.m. 692-4215.

**MEDIA**-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-May, 125 W. Third St.

**MEDIA**-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

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

**MIDDLETOWN**-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, Thomas Swain (610) 399-1977.

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

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

**NEWTOWN (Bucks Co.)**-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. W of I-95, exit 49. (215) 968-3801.

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

**NORRISTOWN**-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19040.

**OXFORD**-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., Oxford, PA 19363. (610) 932-8572.

**PENNSBURG**-Unani Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: (215) 234-8424.

**PHILADELPHIA**-Meetings for worship Sunday 10:30 a.m. unless specified otherwise. \*indicates clerk's home phone.

**BYBERRY**-3001 Byberry-Southampton Rd., 19154. (215) 637-7813. Worship 11 a.m. (June-Aug. 10 a.m.)

**CENTRAL PHILADELPHIA**-15th & Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.)

**CHELTENHAM**-Jeanes Hosp. grds., 19111. (215) 342-4544. Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

**CHESTNUT HILL**-100 E. Mermaid Lane, 19118. (215) 247-3553.

**FRANKFORD**-1500 Orthodox St., 19124. (215) 533-5523.

**GERMANTOWN**-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)

**GREEN STREET**-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)

**MM OF FRIENDS OF PHILADELPHIA**-4th and Arch Sts., 19106. (215) 625-0627

**UNITY**-Unity and Waln Sts., 19124. (215) 295-2888. Worship 7 p.m. Fridays.

**PHOENIXVILLE**-Schuylkill Meeting, Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.

**PITTSBURGH**-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.

**PLUMSTEAD**-Meeting for worship and First-day school 9:30 a.m. (215) 822-2299.

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

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

**QUAKERTOWN**-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.

• **RADNOR**-Meeting for worship 10 a.m. year-round. First-day school also 10 a.m. except summer. Conestoga and Sproul Roads (Rte. 320), Villanova, Pa. (610) 293-1153.

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

**SOLEBURY**-Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles NW of New Hope. (215) 297-5054.

**SOUTHAMPTON** (Bucks Co.)-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

**SPRINGFIELD**-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2424.

• **STATE COLLEGE**-Early and late worship 8:30 and 11 a.m. Children's programs 10:45 a.m. Adult discussion on most Sundays at 9:45 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

**SWARTHMORE**-Meeting and First-day school 10 a.m. 12 Whittier Place, off Route 320.

**TOWANDA**-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. For location, call (570) 265-6523 or (570) 888-7873.



**UPPER DUBLIN**-Worship & First-day school 10 a.m. Fort Washington Ave. & Meetinghouse Rd., near Ambler. (215) 653-0788.

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

**WELLSVILLE**-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-4203.

**WEST CHESTER**-First-day school 10:30 a.m., worship 10:30. 425 N. High St. Caroline Helmuth, (610) 696-0491.

**WEST GROVE**-Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7, 19390.

**WESTTOWN**-Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

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

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

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

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

**YORK**-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St. (717) 848-6781.

## Rhode Island

**PROVIDENCE**-Meeting for worship 10 a.m. each First Day. 99 Morris Ave., corner of Olney St. (401) 331-4218.

**SAYLESVILLE**-Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

**WESTERLY**-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 348-7078.

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

## South Carolina

**CHARLESTON**-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 723-5820, e-mail: <contact@CharlestonMeeting.dyn.dhs.org>, website: <http://CharlestonMeeting.dyn.dhs.org>.

& **COLUMBIA**-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

**GREENVILLE**-Unprogrammed, worship 1:30 p.m., First Christian Church, 704 Edwards Rd. (864) 895-7205.

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

**SUMTER**-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

## South Dakota

**RAPID CITY**-(605) 721-4433.

**SIOUX FALLS AREA FRIENDS**-11 a.m. worship and First-day school. Phone: (605) 339-1156 or 256-0830.

## Tennessee

**CHATTANOOGA**-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (423) 629-2580.

**CROSSVILLE**-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Gladys Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

& **JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 283-4392 (Edie Patrick)

**MEMPHIS**-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 274-1500.

**NASHVILLE**-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth Sundays. 2804 Acklen Ave., (615) 269-0225. Penelope Wright, clerk.

**WEST KNOXVILLE**-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 694-0036.

## Texas

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

**AMARILLO**-Call (806) 372-7888 or (806) 538-6241.

**AUSTIN**-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River), Austin, Tex. Supervised activities and First-day school for young Friends. (512) 452-1841.

**CORPUS CHRISTI**-Costal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 888-4184 for information.

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

**EL PASO**-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 546-5651. Please leave a message.

**FORT WORTH**-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 531-2324 or 299-8247.

**GALVESTON**-Worship, First Day 11 a.m.; 1501 Post Office St. Gerald Campbell, Clerk, (409) 762-1785.

**HILL COUNTRY**-Unprogrammed meeting 10 a.m., discussion 11 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

**HOUSTON**-Live Oak Meeting. Unprogrammed worship 8:30 and 10 a.m. Sunday and 7 p.m. Wednesday. First-day school 11:15 a.m. Childcare provided. 1318 W. 26th St. (713) 862-6685.

**LUBBOCK**-Unprogrammed worship, Sunday morning at 10:45. Lutheran Student Center, 2615 19th St. Please use back door. (806) 799-3307 or 791-4890.

**RIO GRANDE VALLEY**-Unprogrammed worship 10:30 a.m. Sundays. For location call Carol J. Brown (956) 686-4855.

**SAN ANTONIO**-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

**TYLER**-Unprogrammed. Call: (903) 725-6283.

## Utah

**LOGAN**-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 753-1299.

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

## Vermont

**BENNINGTON**-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rt. 7 and Main St. (Rt. 9). (802) 442-6010.

**BURLINGTON**-Worship 10:30 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

& **MIDDLEBURY**-Worship 10 a.m. at Havurah House, 56 N. Pleasant St., Middlebury. (802) 388-7684.

**PLAINFIELD**-Each Sunday at 10:30 a.m. Call Alan Taplow, (802) 454-4675.

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

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

**WILDERNESS**-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Chris O'Gorman, (802) 775-9552.

## Virginia

**ALEXANDRIA**-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, near U.S. 1. Call (703) 781-9185 or 893-9792.

**CHARLOTTESVILLE**-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (434) 971-8859.

**FARMVILLE**-Quaker Lake FM, (434) 223-4160.

**FLOYD**-Unprogrammed meeting and First-day school 10:30 a.m. Call for directions. (540) 745-2365 or 745-6193.

**HARRISONBURG**-Valley Friends Meeting. Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

**HARRISONBURG**-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5871.

**HERNDON**-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

**LEXINGTON**-Maury River Friends. Unprogrammed worship Sundays 10 a.m. First-day school 10:20 a.m. Child care. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

**LINCOLN**-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

**LYNCHBURG**-Worship 10:30 a.m. Lynchburg College Spiritual Life Center, info: Owens, (434) 846-5331, or Koring, (434) 847-4301.

**MCLEAN**-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. (703) 442-8394.

**MIDLOTHIAN**-Worship 11 a.m., children's First-day school 11:15 a.m. (804) 598-1676.

**NORFOLK**-Worship and First-day school at 10 a.m. Phone (757) 627-6317 for information.

**RICHMOND**-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

**ROANOKE**-Worship 10:30 a.m. Usually at Hollins Meditation Chapel. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

**VIRGINIA BEACH**-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

**WILLIAMSBURG**-Unprogrammed meeting for worship 10 a.m. Sundays, childcare and First-day school, 104 W. Kingswood Dr., (757) 253-7752.

**WINCHESTER**-Hopewell Centre Meeting. 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <abacon@visualink.com>.

## Washington

**BELLEVUE**-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.

**BELLINGHAM**-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk: Susan Richardson, (360) 733-5477.

**OLYMPIA**-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: (360) 438-5440 or 357-3855.

**PORT TOWNSEND**-10 a.m. Sunday. (360) 385-7981.

**PULLMAN**-See Moscow, Idaho.

**SEATTLE**-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 527-0200.

**SEATTLE**-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. 547-6449. Accommodations: 632-9839.

**SULTAN**-Sky Valley Worship Group. (360) 793-0240.

**TACOMA**-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

**WALLA WALLA**-10 a.m. Sundays. 522-0399.

## West Virginia

**CHARLESTON**-Worship Sundays 10 a.m. Wellons (304) 345-8659 or Mininger (304) 756-3033.

**MORGANTOWN**-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261.

**PARKERSBURG**-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

## Wisconsin

**BELOIT**-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

& **EAU CLAIRE**-Worship at 10:30 (9:30 June-Aug.) preceded by singing. 416 Niagara St. Call (715) 833-1138 or 874-6646.

**GREEN BAY AREA**-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.

**KENOSHA-RACINE**-Unprogrammed worship on Sundays at 10 a.m. 880 Green Bay Rd., Kenosha. (262) 552-6838. <www.geocities.com/quakerfriends>.

**KICKAPOO VALLEY FRIENDS**-Gays Mills. Worship Sunday 11 a.m. Children's program 2nd and 4th Sundays (608) 647-5923. E-mail: cablang@mhtc.net>.

**MADISON**-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

**MADISON/MONONA**-Yahara Friends. Unprogrammed worship, Sundays 10:30 a.m. 4503 Winnequah Rd., Monona. (608) 441-9193. Web: <home.att.net/~yaharafriends>.

**MENOMONIE**-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 658-1042.

& **MILWAUKEE**-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

**OSHKOSH**-Meeting for worship 10:30 a.m. on Sunday. (920) 233-5804.



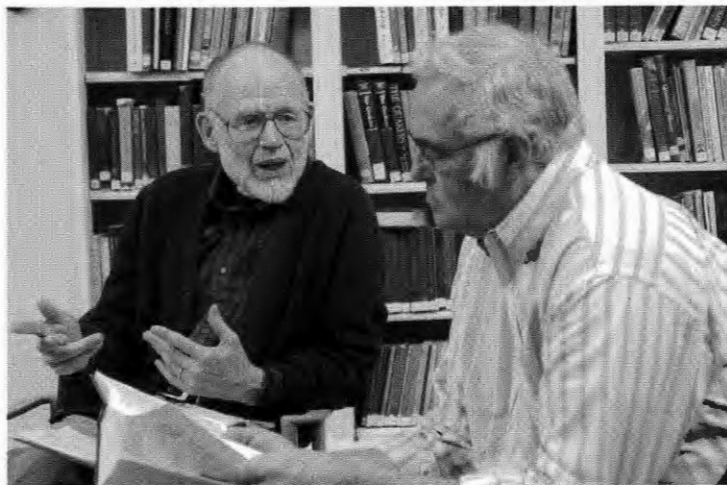
# Enter a time of profound discovery at Pendle Hill

## The Resident Study Program

Our **Resident Study Program** remains a unique experiment in adult education—a place to gain knowledge and insight while deepening your awareness of God and of your own path in the world.

All the components of this innovative program—engaging classes, daily worship, communal work, shared meals, social action, community activities—interconnect to form an experience that is greater than the sum of its parts.

Residents may pursue a variety of projects during their time at Pendle Hill. Our proximity to Philadelphia as well as our close relationship with Swarthmore College provide a diversity of resources for residents. Endowed scholarships may be available for some special topics.



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## Sabbaticals at Pendle Hill

One of the needs of life is occasional "time off" for refreshment and renewal. Too often during sabbatical times, precious days of retreat get swallowed in work. For years, professors and religious leaders from diverse backgrounds and faith traditions have found Pendle Hill to be an oasis of quiet for reflection and contemplation. Why not return to your calling after a different kind of sabbatical, one that also refreshes the spirit?

### Who Comes to Pendle Hill—and Why?



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"My residence at Pendle Hill has added greatly to my formation as a Quaker. My grounding in contemplation and activism has been strengthened and renewed—that which I gained, I will not lose. Staff and students were valuable "helps meet," accompanying me during my dark night journey and during forays in exploring theology, art, music and writing."

—Laura Melly, Resident Program student, 2002–2003

*When will you make  
time for Pendle Hill  
in your life?*

### 2003–2004 Term Dates

Autumn: September 26–December 13

Winter: January 2–March 13

Spring: March 26–June 5

**Contact Bobbi Kelly to find out more:**

800.742.3150 (U.S. only) ext. 137

610.566.4507 ext. 137

[admissions@pendlehill.org](mailto:admissions@pendlehill.org)



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338 Plush Mill Road • Wallingford, PA 19086

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# FRIENDS COMMITTEE ON NATIONAL LEGISLATION

For 60 years FCNL has brought the concerns, experiences and testimonies of the Religious Society of Friends to the U.S. Congress and the President. In times of national crisis and challenge—nuclear arms race, the struggle for civil rights, wars and threats of war—FCNL has worked in partnership with Friends across the country, practicing our Quaker faith.

Today, FCNL faces a challenge of its own: the FCNL Education Fund building on Capitol Hill must be partially demolished and reconstructed for safe occupancy. The cost is substantial: \$6.17 million (including costs of moving and rental of temporary offices). Friends and Friends meetings and churches have already contributed over 78% of this sum.

Tomorrow, and for tomorrows to come, the reconstructed building will be fully accessible, increase useable space by 25%, incorporate the best of “green architecture,” and ensure a Quaker presence on Capitol Hill for future generations.

## Your Gift Is Needed Now

Because the FCNL Education Fund, a non-profit 501(c)(3) organization, owns the building, *your gifts to the Capital Campaign are tax-deductible* to the extent allowed by law. Checks should be made payable to the FCNL Education Fund—Capital Campaign.

For more information or to contribute securely on-line, go to [www.fcnl.org](http://www.fcnl.org) and click on the “Building Reconstruction” icon; or contact Tim Barner (800-630-1330 ext. 147 or [tim@fcnl.org](mailto:tim@fcnl.org)).

## Quaker Faith at Work in the World



*“FCNL is a gift handed to us by previous generations as a way of witnessing to our faith and beliefs for peace and justice. It is our stewardship responsibility to carry that forward, to hand it on to the next generation, to keep the work going.”*

Binford Farlow,  
Clerk of the FCNL Education Fund Capital Campaign.



FCNL Education Fund Capital Campaign

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