

December 2003 • \$5

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

## SUDANESE CHILD

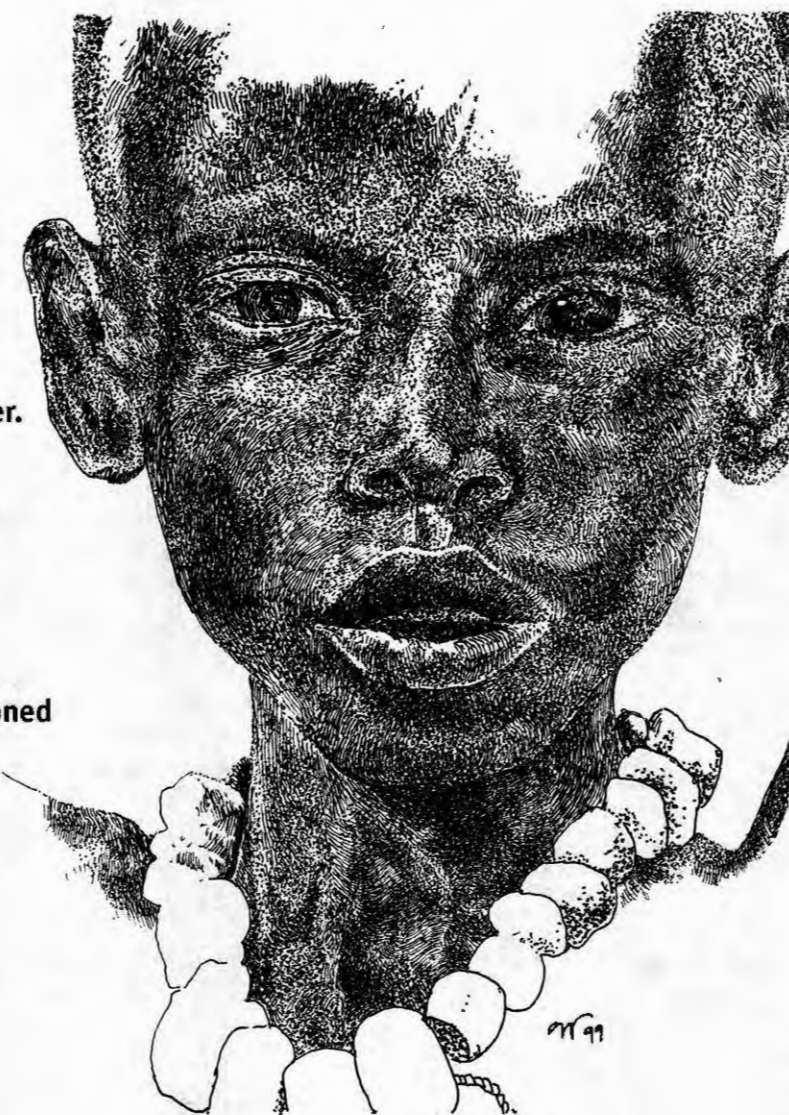
Such young tired eyes  
Stare at me  
From the magazine cover.  
Such classic, elegant  
Features  
Frame his deep pools  
Of need.

With the issue  
Carefully, safely positioned  
At the back  
Of the magazine rack  
His eyes still  
Search my being.

They are stable eyes;  
Manger eyes . . .  
Christ's eyes.

Mine are rivers  
As I gather him  
Into my arms  
Of prayer

And am held.



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



**Editorial**

Susan Corson-Finnerty (*Publisher and Executive Editor*), Robert Dockhorn (*Senior Editor*), Lisa Rand (*Assistant Editor*), Judith Brown (*Poetry Editor*), Ellen Michaud (*Book Review Editor*), J. Brent Bill (*Assistant Book Review Editor*), Joan Overman (*Book Review Assistant*), Christine Rusch (*Milestones Editor*), Robert Marks, George Rubin (*News Editors*), Kara Newell (*Columnist*), Marjorie Schier (*Copyeditor*), Teresa Jacob Engeman (*Editorial Assistant*), Danielle DeCosmo (*Intern*)

**Production**

Barbara Benton (*Art Director*), Alla Podolsky (*Assistant Art Director*), Herb Eitel (*Web Manager*), Cheryl Zabinsky (*Production Volunteer*)

**Advertising, Circulation, Development**

Nagendran Gulendran (*Advertising Manager*), Nicole Hackel (*Circulation Assistant*), Melissa Martin (*Project and Database Manager*), Lawrence Moore (*Circulation and Marketing Manager*), Gretta Stone (*Development Coordinator*), Kay Bacon, Ruthanna Hadley, Ruth Peterson (*Volunteers*)

**Administration**

Marianne De Lange (*Office Manager*), Tom McPeak (*Accounting Services*)

**Board of Trustees**

Barbara Andrews, Paul Buckley, TylaAnn Burger (*Treasurer*), Katharine Clark, Linda Coffin, Karen Cromley, John Darnell, William Deutsch (*Assistant Clerk*), Mary Ann Downey, Walter Evans, Marsha Green (*Recording Clerk*), Linda Houser, Paul Landskroener, Linda Lyman, Ellen Massey, Janet Ross Melnyk, Larry Miller, Julian O'Reilly, Ann Trueblood Raper, Jonathan Tamez, Lynn Waddington, Pamela Williams, Elizabeth Yeats (*Clerk*)

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

- FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Telephone (215) 563-8629. E-mail [info@friendsjournal.org](mailto:info@friendsjournal.org). Periodicals postage paid at Philadelphia, Pa., and additional mailing offices.
  - Subscriptions: one year \$35, two years \$65. Add \$8 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$5 each.
  - Advertising information and assistance is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.
  - Postmaster: send address changes to FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.
  - Copyright © 2003 by Friends Publishing Corporation. Permission should be received before reprinting excerpts longer than 200 words. Available on microfilm from Bell and Howell Information and Learning.
- PRINTED ON RECYCLED PAPER  
Min. 20% post-consumer

**Moving? Let us update your  
subscription and address.**

FRIENDS JOURNAL, 1216 Arch St., 2A  
Philadelphia, PA 19107-2835 • (215) 563-8629  
Fax: (215) 568-1377 • [info@friendsjournal.org](mailto:info@friendsjournal.org)  
Web: [www.friendsjournal.org](http://www.friendsjournal.org)

**Among Friends**

# Finding Jesus in the Present

Reflecting on earlier periods of history, I often think I would have preferred to live as a farmer during the 19th century. From my imagination's viewpoint, the problems facing all people at that time, while terrible in many respects, at least did not have the potential for ending life on our planet. Living in a more direct relationship with the challenges of nature and the migrations of peoples is very appealing from this distant vantage point. Of course, these are fantasies. (I imagine many now experiencing an agrarian lifestyle, particularly in the nonindustrialized world, which much of North America was at that time, will find my thoughts peculiar.)

Whenever my imagination takes me in this direction (usually at times when I feel most discouraged and overwhelmed by the present condition of our world), I remind myself of the improvements and progress since then, and focus on the present. The simple truth is that we are called to address the issues of our own times, through the lens we've been given, and from those places where we find ourselves.

This month two of our writers endeavor to penetrate historic periods and look at how much we depend on modern mythology instead of connecting with authentic historical experience. "Historical Jesus scholarship, which attempts to recover the human being, Jesus of Nazareth, discloses Jesus embodying Quaker testimonies centuries before Quakerism developed," notes theologian Patricia Williams in "Jesus as a Friend" (p. 11). Historian Paul Buckley focuses on the story of William Penn and his sword, in which George Fox was to have said, "Wear it as long as thou canst" (p. 8). "It is, in fact, almost certainly not true," writes Paul Buckley, "but it continues to be cited in our vocal ministry, in our business meetings, and in print. I believe that the function of this myth is to make early Friends appear to be more like us and, therefore, to relieve us of the need to be more like them." It is sobering to think that our impressions of the past may well bear little resemblance to the actual historical facts—but rather may serve other purposes, including insulating us from the hard discipline of following God's leadings in *our* times.

It is Christmastime again, a season of joy, but sadly, the world is more in need than ever of the message that came to us through the birth of Jesus. *Now* would be the time for Friends to discern more closely how that message can speak to all in the present—and to find fresh ways to make it manifest in our lives and to the world.

## Notice: Special Issues for 2004

Most FRIENDS JOURNAL issues offer feature articles on a variety of subjects, but periodically we publish focused issues. For 2004, we invite submissions for the following special issues:

**Aging and Life's End** (July 2004): submissions are needed by March 15, 2004.

**Friends and the Environment** (October 2004): submissions are needed by June 15, 2004.

Advance inquiries from prospective authors and artists are encouraged. Contact Robert Dockhorn, senior editor, by e-mail at [enioreditor@friendsjournal.org](mailto:enioreditor@friendsjournal.org) or by postal mail, telephone, or fax (contact information on the masthead).

# FRIENDS JOURNAL

December 2003  
Volume 49, No. 12

## Features

- 8 Time to Lay Down William Penn's Sword**  
Paul Buckley  
*The authenticity of a widely quoted statement by George Fox to William Penn is doubtful.*
- 11 Jesus as a Friend**  
Patricia A. Williams  
*The historical Jesus would fit right in as a Quaker.*
- 14 A Report from a Parallel Universe**  
John H. Darnell  
*If peace is the way rather than the destination, what might it look like in the Middle East?*
- 18 A Statement of Christian Pacifism**  
Lloyd Lee Wilson  
*The transformational experience of becoming a Christian has led him to an absolute pacifism.*
- 20 Discovering the Sacraments**  
Elizabeth F. Meyer  
*Friends do not observe outward sacraments. But do we observe them inwardly?*
- 22 The House of Lamps**  
Phil Irwin  
*The vessels and the source of Light are quite distinct.*

## Departments

- 2 Among Friends**
- 4 Forum**
- 5 Viewpoint**  
*A Friends' testimony on domestic violence?*
- 23 Reports and Epistles**  
*Fellowship of Friends of African Descent*
- 24 Witness**  
*Reaching out to prisoners*
- 26 Young Friends**  
*Callings*
- 28 Quaker Writings**  
*James Nayler*
- 30 Books**
- 36 News**
- 38 Bulletin Board**
- 39 Milestones**
- 43 Classified**
- 45 Meetings**

## Poetry

- 21 Testament: For One More War**  
Jeanne Lohmann
- Cover: Sudanese Child**  
Drawing and poem by Charles A. Waugaman

*Charles A. Waugaman lives in Jamaica, Vermont.*



Best wishes  
from the  
FRIENDS  
JOURNAL  
staff

Left to right: (front row) Barbara Benton, Bob Dockhorn, Terry Engeman, Lisa Rand; (second row) Marianne DeLange, Susan Corson-Finnerty, Danielle DeCosmo; (third row) Alla Podolsky, Gretta Stone, Sarah Sharpless; (back row) Nagendran Gulendran (Gulen), Nicole Hackel, Melissa Martin, Alex Koppelman

Ken Miller



## Forum

### Students missed a very special issue

I thought the July special issue, "Welcoming New Friends," was a wonderful introduction to Quakerism. I hope you intend to offer this issue for sale as you did the special issue on prisons. I believe it would be useful for each meeting to buy a few copies to give to new attenders and visitors to help them become aware of Friends beliefs and practices. I have only one regret. My monthly meeting (Camden, Del.) gives subscriptions for your magazine to college students living away from home. These student subscriptions are ten-month subscriptions, and therefore these students would not have access to this wonderful resource unless they are spending the summer at home. It is my experience that many college students work at camps, national parks, the beach, etc., during the summer. Others may be attending summer courses or on study abroad programs. I believe this issue would be very useful to such young Friends. I think it might help fill in the gaps from their childhood religious education. If we would like them to remain Friends, they need to understand vocal ministry, clerking, etc. I wish such wonderful "special issues" could be published during the ten months of the student subscriptions.

Eileen Redden  
Lincoln, Del.

### Peace and young people

Reading a number of interesting items in FRIENDS JOURNAL relating to the bringing of the Peace Testimony to young people, I have wondered if Friends have seen the excellent little book *I'd Rather Teach Peace* by Colman McCarthy? This is the journal of a writer who has reached thousands of young people with a staunch and lively message of peace and nonviolence. To over 5,000 students in public and private schools, colleges, and prisons, here is a positive and heartwarming message; valuable for parents, teachers, and meetings. I hope it will become available in many meeting libraries.

Ralph Rose  
Heathsville, Va.

### The beauty of his spirit

Thank you so very much for publishing the article, "Vignettes of an Antiwar Vet," by Lyle Tatum (FJ August). It is powerful because of his integrity and conscience,

because of the beauty of his spirit, because we learn more about the man so many of us love, and because we each grow by reading it. Publishing this brings joy to him, to those who know him, and to people who haven't met him.

Priscilla Adams  
Willingboro, N.J.

### Living by myth

Like David Drake (in the June issue), and David B. Dawson, who commented on him in the October issue, I am a non-theistic Friend. I was especially interested in David Dawson's objection to "worshiping metaphorical constructs." This recalls arguments I used to have with my late father, Philip Mayer, of Swarthmore Meeting, who was also a nontheistic Friend and from whose mouth Friend Dawson could have taken his words. I certainly agree that the worship of metaphorical constructs would be silly, and that the approach of some mainline clergy—trying too hard, perhaps, to be all things to all people—is misleading. But one need not "worship" such constructs to recognize their religious value and significance. As Dominic Crossan has observed (as well as many other insightful thinkers, including Joseph Campbell), "We live by myth." Myth, more powerfully than any prosaic reasoning or scientific theory, can remind us of who we are as human beings and point us toward our highest aspirations. Jesus employed myth and metaphor as his preaching style, and the Gospel story itself stands as the most powerful myth of all: "The Word became flesh and dwelt among us, full of grace and truth." We who are finite, mortal, and imperfect recognize our finitude, mortality, and imperfection, yet we are gifted (or cursed) with the imagination of infinity, immortality, and perfection. We cannot attain any of these things, yet our transcendent imagination impels us to stretch our limitations and see what we, individually and in community, can do, how high we can go.

Loomis Mayer  
Croton-on-Hudson N.Y.

### Worth reading out loud

Once again, I am grateful for the JOURNAL's coverage of the Israel-Palestine conflict through the eyes of Friend Stanley Zarowin in addition to your article on the Quaker UN Office (FJ Sept.). Friend Zarowin weaves a story with many stops as a journalist and with courage in the face of his

historic Jewish roots. The story graphically confirms that even as the history of Israel's beginnings is revealed, it was soon overwhelmed by the misery and humiliation of the Palestinian people as the price.

Friend Zarowin is to be commended for his reflection and frank statements to all, Jews, Palestinians, and Quakers, in reporting as a journalist with power, emotion, and accuracy that brings his personal light to this seemingly hopeless morass.

I, with eagerness, read the seven pages out loud to my wife, Barbara, who had considered traveling with me on a Fellowship of Reconciliation interfaith peace-building delegation. He confirmed the intransigence of the Israeli government as he spoke with Palestinians facing humiliation and oppression, and that is the tragedy. I admire him for speaking with conviction and putting himself "on the line" as he viewed his historic roots.

As I neared the close of his writing, I realized that there would be little more said about the Israeli peace activists whose voices so far are muted in the policies of Tel Aviv and Washington. If there could be anything more to all that Stanley revealed, it would have been helpful to have those interviews in depth; to know there are many Jews who are opposed to the Sharon government's actions and to hear about their vigilant work as well as their frustration. A visit to Neve Shalom, where Israeli and Palestinian children attend school together in an idealistic setting would be another stop.

It has always been good to receive the JOURNAL with its ability to address the broad spectrum of concerns, including this one.

Donald Laitin  
Orangeville, Ont.

### Too much politics

Political diversity among Friends? Walk glumly over the Earth, criticizing every Republican?

I think it would be better if meetings and Quaker organizations were not so political, but I believe that my view is not shared by most Quakers. I think God has a very big tent and the sign in front of the entrance to the tent reads: "Welcome Republicans, Democrats, Independents, and Nonvoters." Quakerism, at its core, is a big tent, not a left-wing political organization. However, there is a kind of implicit assumption that individual Quakers are all in agreement on various complex economic/political issues when political views concerning these issues are expressed through meetings and Quaker organizations such as FCNL: the big "We."



December 2003 • \$5

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

## SUDANESE CHILD

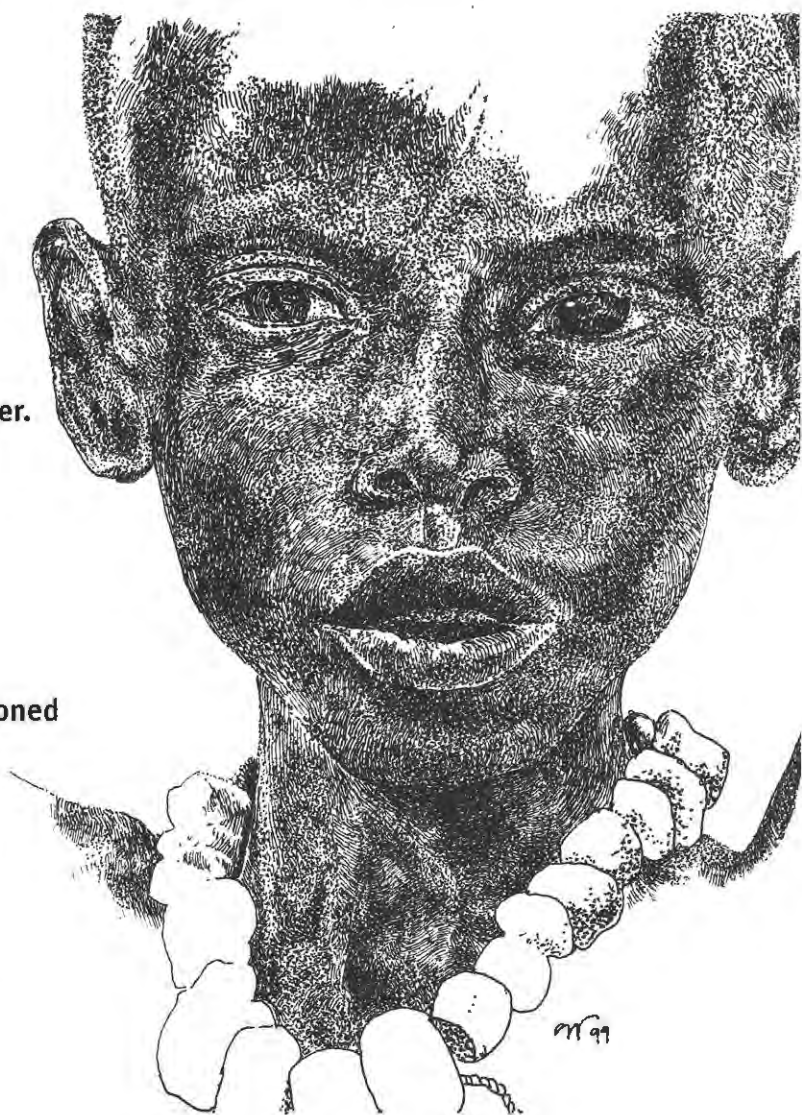
Such young tired eyes  
Stare at me  
From the magazine cover.  
Such classic, elegant  
Features  
Frame his deep pools  
Of need.

With the issue  
Carefully, safely positioned  
At the back  
Of the magazine rack  
His eyes still  
Search my being.

They are stable eyes;  
Manger eyes . . .  
Christ's eyes.

Mine are rivers  
As I gather him  
Into my arms  
Of prayer

And am held.



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



**Editorial**

Susan Corson-Finnerty (*Publisher and Executive Editor*), Robert Dockhorn (*Senior Editor*), Lisa Rand (*Assistant Editor*), Judith Brown (*Poetry Editor*), Ellen Michaud (*Book Review Editor*), J. Brent Bill (*Assistant Book Review Editor*), Joan Overman (*Book Review Assistant*), Christine Rusch (*Milestones Editor*), Robert Marks, George Rubin (*News Editors*), Kara Newell (*Columnist*), Marjorie Schier (*Copyeditor*), Teresa Jacob Engeman (*Editorial Assistant*), Danielle DeCosmo (*Intern*)

**Production**

Barbara Benton (*Art Director*), Alla Podolsky (*Assistant Art Director*), Herb Ettel (*Web Manager*), Cheryl Zabinsky (*Production Volunteer*)

**Advertising, Circulation, Development**

Nagendran Gulendran (*Advertising Manager*), Nicole Hackel (*Circulation Assistant*), Melissa Martin (*Project and Database Manager*), Lawrence Moore (*Circulation and Marketing Manager*), Gretta Stone (*Development Coordinator*), Kay Bacon, Ruthanna Hadley, Ruth Peterson (*Volunteers*)

**Administration**

Marianne De Lange (*Office Manager*), Tom McPeak (*Accounting Services*)

**Board of Trustees**

Barbara Andrews, Paul Buckley, TylaAnn Burger (*Treasurer*), Katharine Clark, Linda Coffin, Karen Cromley, John Darnell, William Deutsch (*Assistant Clerk*), Mary Ann Downey, Walter Evans, Marsha Green (*Recording Clerk*), Linda Houser, Paul Landskroener, Linda Lyman, Ellen Massey, Janet Ross Melnyk, Larry Miller, Julian O'Reilly, Ann Trueblood Raper, Jonathan Tamez, Lynn Waddington, Pamela Williams, Elizabeth Yeats (*Clerk*)

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

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

• Subscriptions: one year \$35, two years \$65. Add \$8 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$5 each.

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

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

• Copyright © 2003 by Friends Publishing Corporation. Permission should be received before reprinting excerpts longer than 200 words.

Available on microfilm from Bell and Howell Information and Learning.

PRINTED ON RECYCLED PAPER

Min. 20% post-consumer

**Moving? Let us update your  
subscription and address.**

FRIENDS JOURNAL, 1216 Arch St., 2A  
Philadelphia, PA 19107-2835 • (215) 563-8629  
Fax: (215) 568-1377 • [info@friendsjournal.org](mailto:info@friendsjournal.org)  
Web: [www.friendsjournal.org](http://www.friendsjournal.org)

**Among Friends**

# Finding Jesus in the Present

Reflecting on earlier periods of history, I often think I would have preferred to live as a farmer during the 19th century. From my imagination's viewpoint, the problems facing all people at that time, while terrible in many respects, at least did not have the potential for ending life on our planet. Living in a more direct relationship with the challenges of nature and the migrations of peoples is very appealing from this distant vantage point. Of course, these are fantasies. (I imagine many now experiencing an agrarian lifestyle, particularly in the nonindustrialized world, which much of North America was at that time, will find my thoughts peculiar.)

Whenever my imagination takes me in this direction (usually at times when I feel most discouraged and overwhelmed by the present condition of our world), I remind myself of the improvements and progress since then, and focus on the present. The simple truth is that we are called to address the issues of our own times, through the lens we've been given, and from those places where we find ourselves.

This month two of our writers endeavor to penetrate historic periods and look at how much we depend on modern mythology instead of connecting with authentic historical experience. "Historical Jesus scholarship, which attempts to recover the human being, Jesus of Nazareth, discloses Jesus embodying Quaker testimonies centuries before Quakerism developed," notes theologian Patricia Williams in "Jesus as a Friend" (p. 11). Historian Paul Buckley focuses on the story of William Penn and his sword, in which George Fox was to have said, "Wear it as long as thou canst" (p. 8). "It is, in fact, almost certainly not true," writes Paul Buckley, "but it continues to be cited in our vocal ministry, in our business meetings, and in print. I believe that the function of this myth is to make early Friends appear to be more like us and, therefore, to relieve us of the need to be more like them." It is sobering to think that our impressions of the past may well bear little resemblance to the actual historical facts—but rather may serve other purposes, including insulating us from the hard discipline of following God's leadings in our times.

It is Christmastime again, a season of joy, but sadly, the world is more in need than ever of the message that came to us through the birth of Jesus. Now would be the time for Friends to discern more closely how that message can speak to all in the present—and to find fresh ways to make it manifest in our lives and to the world.

## Notice: Special Issues for 2004

Most FRIENDS JOURNAL issues offer feature articles on a variety of subjects, but periodically we publish focused issues. For 2004, we invite submissions for the following special issues:

**Aging and Life's End** (July 2004): submissions are needed by **March 15, 2004**.

**Friends and the Environment** (October 2004): submissions are needed by **June 15, 2004**.

Advance inquiries from prospective authors and artists are encouraged. Contact Robert Dockhorn, senior editor, by e-mail at [enioreditor@friendsjournal.org](mailto:enioreditor@friendsjournal.org) or by postal mail, telephone, or fax (contact information on the masthead).

# FRIENDS JOURNAL

December 2003  
Volume 49, No. 12

## Features

- 8 Time to Lay Down William Penn's Sword**  
Paul Buckley  
*The authenticity of a widely quoted statement by George Fox to William Penn is doubtful.*
- 11 Jesus as a Friend**  
Patricia A. Williams  
*The historical Jesus would fit right in as a Quaker.*
- 14 A Report from a Parallel Universe**  
John H. Darnell  
*If peace is the way rather than the destination, what might it look like in the Middle East?*
- 18 A Statement of Christian Pacifism**  
Lloyd Lee Wilson  
*The transformational experience of becoming a Christian has led him to an absolute pacifism.*
- 20 Discovering the Sacraments**  
Elizabeth F. Meyer  
*Friends do not observe outward sacraments. But do we observe them inwardly?*
- 22 The House of Lamps**  
Phil Irwin  
*The vessels and the source of Light are quite distinct.*

## Departments

- 2 Among Friends**
- 4 Forum**
- 5 Viewpoint**  
*A Friends' testimony on domestic violence?*
- 23 Reports and Epistles**  
*Fellowship of Friends of African Descent*
- 24 Witness**  
*Reaching out to prisoners*
- 26 Young Friends**  
*Callings*
- 28 Quaker Writings**  
*James Nayler*
- 30 Books**
- 36 News**
- 38 Bulletin Board**
- 39 Milestones**
- 43 Classified**
- 45 Meetings**

## Poetry

- 21 Testament: For One More War**  
Jeanne Lohmann
- Cover: Sudanese Child**  
Drawing and poem by Charles A. Waugaman

*Charles A. Waugaman lives in Jamaica, Vermont.*



*Left to right: (front row) Barbara Benton, Bob Dockhorn, Terry Engeman, Lisa Rand; (second row) Marianne DeLange, Susan Corson-Finnerty, Danielle DeCosmo; (third row) Alla Podolsky, Gretta Stone, Sarah Sharpless; (back row) Nagendran Gulendran (Gulen), Nicole Hackel, Melissa Martin, Alex Koppelman*

Ken Miller



### Students missed a very special issue

I thought the July special issue, "Welcoming New Friends," was a wonderful introduction to Quakerism. I hope you intend to offer this issue for sale as you did the special issue on prisons. I believe it would be useful for each meeting to buy a few copies to give to new attenders and visitors to help them become aware of Friends beliefs and practices. I have only one regret. My monthly meeting (Camden, Del.) gives subscriptions for your magazine to college students living away from home. These student subscriptions are ten-month subscriptions, and therefore these students would not have access to this wonderful resource unless they are spending the summer at home. It is my experience that many college students work at camps, national parks, the beach, etc., during the summer. Others may be attending summer courses or on study abroad programs. I believe this issue would be very useful to such young Friends. I think it might help fill in the gaps from their childhood religious education. If we would like them to remain Friends, they need to understand vocal ministry, clerking, etc. I wish such wonderful "special issues" could be published during the ten months of the student subscriptions.

*Eileen Redden*  
Lincoln, Del.

### Peace and young people

Reading a number of interesting items in *FRIENDS JOURNAL* relating to the bringing of the Peace Testimony to young people, I have wondered if Friends have seen the excellent little book *I'd Rather Teach Peace* by Colman McCarthy? This is the journal of a writer who has reached thousands of young people with a staunch and lively message of peace and nonviolence. To over 5,000 students in public and private schools, colleges, and prisons, here is a positive and heartwarming message; valuable for parents, teachers, and meetings. I hope it will become available in many meeting libraries.

*Ralph Rose*  
Heathsville, Va.

### The beauty of his spirit

Thank you so very much for publishing the article, "Vignettes of an Antiwar Vet," by Lyle Tatum (*FJ* August). It is powerful because of his integrity and conscience,

because of the beauty of his spirit, because we learn more about the man so many of us love, and because we each grow by reading it. Publishing this brings joy to him, to those who know him, and to people who haven't met him.

*Priscilla Adams*  
Willingboro, N.J.

### Living by myth

Like David Drake (in the June issue), and David B. Dawson, who commented on him in the October issue, I am a non-theistic Friend. I was especially interested in David Dawson's objection to "worshiping metaphorical constructs." This recalls arguments I used to have with my late father, Philip Mayer, of Swarthmore Meeting, who was also a nontheistic Friend and from whose mouth Friend Dawson could have taken his words. I certainly agree that the worship of metaphorical constructs would be silly, and that the approach of some mainline clergy—trying too hard, perhaps, to be all things to all people—is misleading. But one need not "worship" such constructs to recognize their religious value and significance. As Dominic Crossan has observed (as well as many other insightful thinkers, including Joseph Campbell), "We live by myth." Myth, more powerfully than any prosaic reasoning or scientific theory, can remind us of who we are as human beings and point us toward our highest aspirations. Jesus employed myth and metaphor as his preaching style, and the Gospel story itself stands as the most powerful myth of all: "The Word became flesh and dwelt among us, full of grace and truth." We who are finite, mortal, and imperfect recognize our finitude, mortality, and imperfection, yet we are gifted (or cursed) with the imagination of infinity, immortality, and perfection. We cannot attain any of these things, yet our transcendent imagination impels us to stretch our limitations and see what we, individually and in community, can do, how high we can go.

*Loomis Mayer*  
Croton-on-Hudson N.Y.

### Worth reading out loud

Once again, I am grateful for the *JOURNAL's* coverage of the Israel-Palestine conflict through the eyes of Friend Stanley Zarowin in addition to your article on the Quaker UN Office (*FJ* Sept.). Friend Zarowin weaves a story with many stops as a journalist and with courage in the face of his

historic Jewish roots. The story graphically confirms that even as the history of Israel's beginnings is revealed, it was soon overwhelmed by the misery and humiliation of the Palestinian people as the price.

Friend Zarowin is to be commended for his reflection and frank statements to all, Jews, Palestinians, and Quakers, in reporting as a journalist with power, emotion, and accuracy that brings his personal light to this seemingly hopeless morass.

I, with eagerness, read the seven pages out loud to my wife, Barbara, who had considered traveling with me on a Fellowship of Reconciliation interfaith peace-building delegation. He confirmed the intransigence of the Israeli government as he spoke with Palestinians facing humiliation and oppression, and that is the tragedy. I admire him for speaking with conviction and putting himself "on the line" as he viewed his historic roots.

As I neared the close of his writing, I realized that there would be little more said about the Israeli peace activists whose voices so far are muted in the policies of Tel Aviv and Washington. If there could be anything more to all that Stanley revealed, it would have been helpful to have those interviews in depth; to know there are many Jews who are opposed to the Sharon government's actions and to hear about their vigilant work as well as their frustration. A visit to Neve Shalom, where Israeli and Palestinian children attend school together in an idealistic setting would be another stop.

It has always been good to receive the *JOURNAL* with its ability to address the broad spectrum of concerns, including this one.

*Donald Laitin*  
Orangeville, Ont.

### Too much politics

Political diversity among Friends? Walk glumly over the Earth, criticizing every Republican?

I think it would be better if meetings and Quaker organizations were not so political, but I believe that my view is not shared by most Quakers. I think God has a very big tent and the sign in front of the entrance to the tent reads: "Welcome Republicans, Democrats, Independents, and Nonvoters." Quakerism, at its core, is a big tent, not a left-wing political organization. However, there is a kind of implicit assumption that individual Quakers are all in agreement on various complex economic/political issues when political views concerning these issues are expressed through meetings and Quaker organizations such as FCNL: the big "We."

# A Friends' Testimony on Domestic Violence?

*We are called upon to love the loveless and the unlovable, to reach out to the racists and the torturers, to all who hurt and damage, cripple and kill. . . . God, through us, and in many other ways, offers them healing love and divine pity and takes their hurts away.*

—Janet Scott "What Canst Thou Say," Swarthmore Lecture, 1980

Friends have accused me of wearing rose-colored glasses when it comes to my interactions with other people. For as long as I can remember, I've been a champion of the underdog and have attempted to befriend people that others told me to avoid. Oftentimes this has led to interesting and meaningful interactions. For example, as a junior in college, I remember noticing Leland, who always sat alone in the cafeteria. My friends joked about his dirty hair and his wire-rimmed glasses that were often taped and always sat skewed on his face at odd angles. One day, I decided to go and sit by him, mostly because it broke my heart to see him alone day after day. When I placed my tray down next to him, a look of welcoming surprise came to his face. I'm not sure how it happened, but we ended up having a wonderfully stimulating conversation on the individuality of snowflakes.

When I began attending Quaker meetings in my 20s, I was immediately drawn to the idea of that of God in every person. Without being aware of it, I had been living that testimony all my life. My personal belief was fed by what I heard in meeting and what I read in Quaker publications. Seeking the light in all people has led to some wonderful relationships. Unfortunately, that mindset also facilitated my staying in an abusive marriage and rationalizing as normal behavior what I clearly should have known was not.

For 13 years I convinced myself that my husband was just "really smart" so he didn't have any social skills, or that he

had "lots of stress at his job, and could only vent at me." He had the light of God in him, and it was up to me to find that light and remove the proverbial bushel. I just had to work harder at finding that elusive light. Until he hit me with his fists, I dismissed all the concerns I had about our relationship by simply excusing every behavior that struck me as out of the ordinary. Despite a gut feeling to the contrary, I saw myself as insane, ungrateful, and inept. I spent time in meeting contemplating ways to try a little harder, cook a little better, or focus on his needs more, so that I could find a way to stop the yelling and the put-downs.

As I tried to save my marriage, I tried all of the conflict resolution skills I had learned as a teacher in a Friends school. I tried negotiating a mutually acceptable dinner time—any deviation by two minutes was punished by dinner being thrown on the floor and my husband storming out. I tried saying no to forced sex in a number of different ways—I was told I had to perform my "wifely duties." I tried marital counseling and he told the counselor to "fix me and make me into a better wife and mother."

After all that I was fortunate that my therapist, who I started seeing because I was suffering from depression, referred me to a counselor with experience dealing with domestic violence. In my counseling sessions one of the most difficult things for me to get past was the fact that, at least for the time being, "that of God" had been completely eclipsed in my husband. After months of intense therapy, I realized I needed to save myself and my children—I needed to get out.

As I continue to work through my recovery and stop being a victim, I am realizing I am not alone. I am well-educated with a professional job, but abusers are not always beer-drinking guys who beat their wives bloody, as is portrayed in the media. Unbeknownst to many, there are Friends in our meetings with partners who are destroying their innermost spirits. As another domestic violence survivor recently said to me, "It was easier when he hit me—there are casts for a broken bone. There is no cast for a broken spirit."

Now when I go to meeting, I use the time in contemplation to feed and replenish the fire I envision in my own belly. I realize that there are times when that Light is eclipsed in people and only they can rebuild their own fire. I wonder why, in all the statements on the Peace Testimony on the Philadelphia Yearly Meeting website that deal with violence, I couldn't find one that even brushed on the topic of domestic violence. This omission has led me to ask fellow Friends to reach out on a First Day and be sure a neighbor isn't struggling with a broken soul. Perhaps it's time for Friends to include in their peace vigils for Iraq and Afghanistan, Friends sitting next to them on a First Day who might be experiencing a violence that they hope fellow Friends will never know.

*Note: we are publishing this anonymously to protect the identity of the author. —Eds.*

Other views are seldom, if ever, noted or acknowledged. I think of Quaker meetings and organizations as being very politically involved and giving blanket support to FCNL's political views, including those on economic issues. I once asked some Friends who were seeking to raise money for FCNL to ask its leaders if there was one Republican-leaning view or idea that FCNL has supported—just one. That was two years ago, and I have not heard a response.

I think the effect of so much apparently one-sided politics "in your face" at Quaker meetings and other Quaker organizations is,

unfortunately, to drive away people whose political views on many issues might be labeled as "moderate," "conservative," or "libertarian." Sneering and angry comments are often made by Quakers about Bush and Republicans. Republicans and Bush-voters who are not a bit thick-skinned might very well feel uncomfortable in some Quaker meetings, just as ardent Democrats might feel uncomfortable in a church where there is a lot of verbal bashing of Democrats. My impression is that Republican-leaning views are considered to be immoral by many Quakers and leaders of Quaker

organizations, not simply different viewpoints. People with such Republican-leaning views—fellow seekers: imperfect human beings with varied backgrounds and biases—might very well feel a sting in having their own political leanings labeled as "immoral."

One of the reasons my wife stopped going to meeting was: "Too much politics." She came to worship. She could do the politics on her own if she wanted to. To her, the politics in meeting were an imposition. Politics can be very divisive. I think it is a shame that the Religious Society of Friends

cannot attract more business people, private-sector people. Without so much politics, my bet is that a broader spectrum of people would enter the Quaker tent (and stay in it!).

One nice couple at Princeton (N.J.) Meeting has a bumper sticker that reads: "Friends don't let Friends vote Republican." Makes me sad.

John Spears  
Hopewell, N.J.

## Time to sit in worship

Friends have responded voluminously to Scott Simon's opinions on war and Friends Peace Testimony (*FJ* May, Aug., Sept.). Yet Friends know that the Peace Testimony is fundamentally a spiritual or religious matter, not a product of the exchange of words, but perhaps first coming out of George Fox's silence in his prison cell.

In all the words that Friends and Scott Simon have exchanged over these several months we have learned little of his sojourn among Friends. So perhaps Friends, of whatever meeting might be convenient to him, could invite him to sit with them in worship each First Day morning. They and he together, patiently and over time holding their concerns in the Light, will come to deeper understandings of what is required of Friends in time of war.

Thomas A. Huff  
Honolulu, Hawaii

## Better to inspire than chastise

Most Friends eventually decide that "Peace is the Way and the Way is Peace."

I always felt that we were fortunate to have Scott Simon give *some* Quaker influence—he sometimes gives a twist non-Quakers would not think of.

Many people who cannot take John Q. Public where he is fail miserably. Those who understand his positions and work from there succeed and often change minds.

William Penn was indeed a sage when he spoke about laying down the sword. We all have a different (new) sword at times and we don't always lay it down at the appropriate time in our lives.

We all need to do our best (and let the Spirit lead) at our present niche. Hope that we are apostles for peace—that our lights will so shine that another bit of darkness will be overcome and that we will convince others to "follow the star."

If we are busy with the Lord's work we

won't have time to worry about the shortcomings of others. We can usually find another who "out-Quakers" our Quakerliness.

Good teachers know that we have better results with the methods that use "Peace is the Way and the Way is Peace." Criticism has its place, but it is not good to forever negate or chastise others. It is better to inspire and uplift—enough said?

Alton Earnhart  
Porter, Ind.

## Speaking to the rascals

Month after month, Scott Simon's writing on peace, the broad subject, hestirs Friends from everywhere to respond. The disagreement seems to confirm that peace is the diamond cut to seize the light of the viewer.

So what do I, one reader of the many, think? Well, if my room were full of the many responders to Scott Simon, and if I heard a fracas out in my roadway, I think I'd ask Scott to go see what he might do. Why ask Scott? Because experientially, I sense he might speak to the rascals, might even bring them back for all of us to meet.

Continuing revelation gives me a landing field. Peace is ahead, something with a future sense, along with the evolution of the spirit as well as things physical. Howard Thurman used to say: Christmas is waiting to be born. "Peace be with you" is a saying in future time and in a subjunctive, wishful mode.

Thoreau Raymond  
Concord, N.H.

## Disregarding good work

I read with some concern the letters to the editor regarding Jack Powelson's article, "Friends in Business" (*FJ* May). People can disagree about what actions to take in response to what economists tell them, of course. Everybody has an opinion about that. What disturbed me was the confident ignorance of economics.

Friends, economics is a science. It predicts what people will tend to do in certain circumstances. Given enough people, you can count on those effects to happen. Economists disagree on some things, but widely agree on other results—even if those results are not pleasant. It pains me to see Friends disregard the good work of so many people.

For example, economists know that minimum wage laws create unemployment.

Current minimum wage laws have very little effect on either wages or unemployment, so they're not a good example. The Haitian lace industry was destroyed (and the livelihoods of thousands ruined) by application of a 1930s U.S. minimum wage law that doubled the wages of workers there. I've heard Friends advocate that we run the same experiment in the United States. How much misery do we need to create to convince us that the economists were right?

Economics doesn't dictate policy. Economics describes the effects of those policies. If we decide that it's OK for some unknowable persons to suffer the loss or nonexistence of their jobs so that identifiable others may be paid a livable wage, then that is how it shall be. For myself, I call that unfair and unjust.

Russell Nelson  
Potsdam, N.Y.

## Out of cubical canyons

I wonder what the images of New Yorkers clogging the streets of their city during the regional blackout of 2003, reveal about what kind of people we are—we in the U.S., the standard-bearers of modern Western society. On Thursday, August 14, newscasters lauded their peaceful and even compassionate demeanor. Undoubtedly, many were suburbanites stranded among inner-city natives because their commuter trains were inoperable.

I wonder what motivated them, isolated from quiet, secure, familiar surroundings, cut off from plastic/electronic moneys, computer screens blank, petroleum pumps silent. That which animated their modern lifestyle, such as automobiles, ATMs, and the Internet, had evaporated like the sudden departure of an ethereal spirit. Instantly, New Yorkers had been left high and dry, and returned to the days before Edison, but without horse, wagon, kerosene lamp, and open window.

As if waking from a dream, they left stifling darkness in unresponsive cubical canyons and walked out into the light of day, blinking. Rubbing shoulders with strangers, the barber, the baker, and the banker began to utilize a most ancient human technology: face-to-face communication; shared language. Bartering for food and water with shopkeepers who struggled to hang on to the cash in their pockets, they shared what they had on hand with a new friend-for-the-day. As night fell and the shadows grew, they lay down on the pavement in unknowing imitation of those much poorer, half a globe away.



Did any of them realize, as amazement at a most unusual day ebbed, what the true core of human existence includes? I gazed at images of suit jackets spread near curbs, covered by shirt-sleeved, clean-shaven, snoring businessmen. I heard newscasters hint that these souls had been all too eager to stop glancing at watches.

Though most of us have grown to worship and depend on objects produced by modern wizardry, could there have been a mutiny from their mechanistic demands? We move to the slicing flicker of the digital clock, act at the behest of the oracle of the liquid crystal cursor, jump at the ringing cry of the never-sleeping voice, flit above the fray in a chromium capsule, lie hypnotized before the droning mother of all marketing—drinking its pap of myth and lies.

A mutiny would mean we are ready to listen, instead, to our true Master's voice. With a sorcerer's apprentice's relief, we have cheered the silencing of the machinations of our modern world—a world we were ensnared in. Perhaps there is hope for us—and our planet—that someday we will escape the trap we have, in greed, set for ourselves.

"What has a man from all the toil and strain with which he toils beneath the sun? For all his days are full of pain, and his work is a vexation; even in the night, his mind does not rest. This also is vanity. . . . Again, I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor the bread to the wise, nor riches to the intelligent, nor favor to the men of skill; but time and chance happen to them all." (Eccles. 2: 22–23; 9:11)

*Amy Gomez*  
Tampa, Fla.

## Time to build bridges

As a Jewish Quaker and grandson of a Holocaust victim, I was grateful for Stanley Zarowin's September article on his experiences in Israel/Palestine.

I too am torn between my shame for the behavior of Israel, the country that offered hope and shelter to so many desperate Jews fleeing horrifying persecution, and my frustration with the distinct Palestinian bias I hear so often among activist Friends, and among progressive activists in general.

The cruelty and foolishness of Israel's policies and actions toward Palestinians, and toward its own Arab citizens, is easy to see and deserving of sharp criticism. But when the subject of Palestine comes up in Quaker discussions, all too often, the

obligatory phrase "While I cannot excuse violence . . ." is followed by a litany of justifications for Palestinian violence, showing how Israel is the bad guy and the Palestinians are the good guys. This does not contribute to peace.

The Palestinian people are victims of ferocious Israeli aggression and oppression—no question. But Jewish fear of Arab aggression is not a product of the Israeli imagination. The aggression was real during civil conflicts under British rule; it was real in the Israeli/Arab wars that followed; and it is real in the stones, bullets and bombs delivered by Palestinians in modern times. Israelis and Palestinians alike have much cause for fear and fury, but fear and fury will not get them out of this mess. As Stanley Zarowin wrote, it is time to build bridges of peace.

*James Riemermann*  
Minneapolis, Minn.

## A false assumption

The article "Racial Inequality" by Vanessa Julye in the October JOURNAL made me cry. When I lived in Columbus, Ohio, I had several wonderful black friends. I never thought to ask them to meeting—I assumed they would prefer their own churches.

When we lived in Hocking Hills we had a very good friend (black) who considered my husband his "surrogate" father. Again, we never thought of inviting him to meeting with us, but he sometimes went to church with our neighbors (white) who sponsored him when he got out of prison. The last time I saw him he had a good job in a prison in southern Ohio. He has a social work degree, and sometimes he helped the prison psychologist during the time he was locked up. He also helped others in AA, to which he said he was going for the rest of his life. He helps the friends who sponsored him.

I don't like being labeled "white"; our skin is anything but white. I think mixed blood produces beautiful people. There aren't many dark-skinned people where I live now, but I'm inspired by the article by Vanessa Julye to look for opportunities to invite them to meeting with me.

A dear dark-skinned friend who lives in Columbus is looking for a ride to visit me here in the little finger of Michigan. I'm looking for her too. A cousin from near Athens, Ohio, plans to come next summer, and bring her with them, but I'm impatient for her to visit. It's been more than 23 years since I drove her here—neither she nor I drive this far now.

My deceased husband's dear surrogate

son visited us here several years ago, and maybe he will again when he has worked long enough to earn vacation time. Then I will surely invite him to Friends meeting with me.

Kai and his family have a lot of forgiving to do. Don't we all! I am learning *not* to assume.

*Marion Stowe*  
Frankfort, Mich.

## The most racist practice

Thank you for the October issue, which has brought to our attention the continuing racism and need for diversity among unprogrammed Friends in the United States. Yet there is not one mention in this issue of the most racist practice of North American Friends today: While Quakers and Quaker organizations have been outstanding in their opposition to the U.S. wars in Afghanistan and Iraq, there has been little note nor effort against the greatest wars in the world today—those in Africa. More people have died in the eastern Congo in the last few years than in any other war since the end of World War II. The total number of people who have died in the interrelated conflicts from the Sudan to Angola exceeds the deaths from World War I. African Quakers in Rwanda, Burundi, eastern Congo, and Uganda have been devastated by the conflicts in those countries. I can only attribute this silence, and this passivity to these millions of deaths in these countries destroyed by war, to white Quaker racism.

*David Zarembka*  
St. Louis, Mo.

## Please speak for us

I am shocked every month by the exclusion of Jesus, and the seeming emphasis on pacifism, pacifism, pacifism. War is murder and a sin, I agree, but so too is abortion murder and a sin. We don't discuss abortion because abortionists don't offend us so much. Our lines are not drawn on classic Christian values—the goodness of Jesus vs. the evil of Satan. We draw our line to exclude conservative Christian thought, while we take pride in our liberal righteousness. Thirty million babies have been killed "In Our Name." Please publish something different. This is the worst abomination this country has ever committed. Please speak for us who fear God's judgment.

*Tom Kroschavage*  
Ketchikan, Alaska

**T**he story of William Penn and his sword is deeply embedded in Quaker mythology; so deeply, it seems, that it must tell us something about how we view ourselves and our relationship to the earliest Friends.

It is, in fact, almost certainly not true, but it continues to be cited in our vocal ministry, in our business meetings, and in print. I believe that the function of this myth is to make early Friends appear to be more like us and, therefore, to relieve us of the need to be more like them.

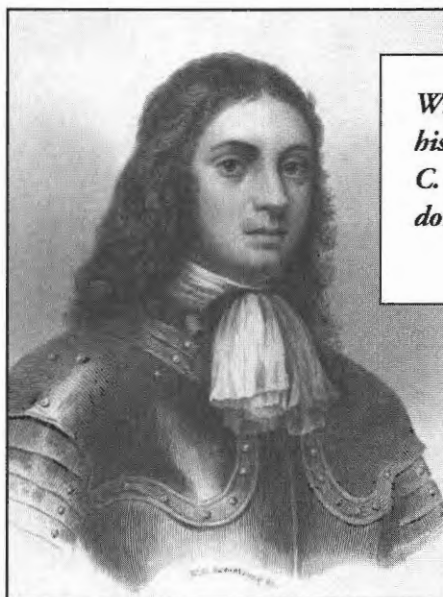
## The Origin of the Myth

George Fox died in 1691 and William Penn in 1718, and this story is not mentioned in any writings of those times. It first appeared in print on pages 42 and 43 of Samuel M. Janney's *The Life of William Penn*. He cites as his source, "Related to me by J. P. of Montgomery County, Pa., who had it from James Simpson." The relevant section is:

When William Penn was convinced of the principles of Friends, and became a frequent attendant at their meetings, he did not immediately relinquish his gay apparel; it is even said that he wore a sword, as was then customary among men of rank and fashion. Being one day in company with George Fox, he asked his advice concerning it, saying that he might, perhaps, appear singular among Friends, but his sword had once been the means of saving his life without injuring his antagonist, and moreover, that Christ has said, "He that hath no sword, let him sell his garment and buy one." George Fox answered, "I advise thee to wear it as long as thou canst." Not long after this they met again, when William had no sword, and George said to him, "William, where is thy sword?" "Oh!" said he, "I have taken thy advice; I wore it as long as I could."

For an anecdote (as Samuel Janney called it) as compelling as this one to be first printed more than 180 years after it

*Paul Buckley is a Quaker theologian and historian living in Richmond, Ind., where he attends Clear Creek Meeting. His most recent book is Twenty-First Century Penn, a collection of five of William Penn's theological works in modern English, published by Earlham School of Religion.*



*William Penn is shown wearing his armor in an engraving by C. S. Armstrong (1877), done from an earlier painting.*

occurred is roughly equivalent to a new and significant story about Abraham Lincoln as a young man to just now be reported—possible, but not likely.

To understand the meaning of this story and how it came to be so widely

Hats were also at the heart of an incident among early Friends that illustrates George Fox's character. John Perrot was one of the early traveling Quaker ministers who were so important in the rapid spread of the Quaker message throughout Great Britain, Europe, and the British colonies in America. In 1661, John Perrot wrote a letter in which he protested the practice of Quaker men removing their hats when prayers were offered in meeting for worship. He declared his basis for the protest to be direct revelation—one that none of the other leading Friends of

# Time to Lay Down

by Paul Buckley

repeated, we need to examine the three people involved: George Fox, William Penn, and Samuel Janney.

## George Fox

George Fox had a clear sense of Truth, Light, and Darkness. He was repeatedly imprisoned, beaten, and had his life threatened for his unwillingness to compromise in even the least thing. George Fox and thousands of other early Friends were persecuted—some even died—for their insistence that they had rediscovered true Christianity and were compelled to renounce the false religion they saw around them. This led them to adopt what they called plain clothes and to use the plain speech. They refused to remove their hats as a sign of submission to their social betters, and they persisted in using "thee" and "thou" when addressing people who expected the more honorific "you"—and these practices were often the occasion for their persecution.

the day had shared.

Modern Friends would almost certainly be tolerant of this personal eccentricity. What difference does it make if some people wear their hats during prayers and others don't?

George Fox didn't see things this way. John Perrot's claim was that ultimately each individual is a free agent, dealing directly with God, and bound only by the inspiration that he or she received. This flew in the face of Friends' belief that God's revelations to humanity are consistent—not leading us one way sometimes and another way at others. Rather than advising the "hat men" to wear their hats as long as they could, George Fox and other leading Quakers confronted and labored with them. In the end, nearly all acknowledged their error.

In short, George Fox was a zealot, a man convinced that he had been called by God to gather together a great people who would live lives of absolute faithfulness to the will of God.

## William Penn

William Penn was a very young man when he threw his lot in with Friends, but one who was extraordinarily experienced.

Born in 1644, he enrolled in Oxford University when he was 15 years old. At 16, he was expelled for his nonconforming (but not yet Quaker) religious beliefs. Hoping that he would learn something of the "real world," his parents sent him to France. At 18, he fought off an assault in the streets of Paris—very likely the incident in which "his sword had once been the means of saving his life without injuring his antagonist." He later reported that this event left him troubled by the possibility that he could have killed another person over an unintended social slight. While in France, he studied theology at Saumur, the leading Huguenot university. Returning to England, he read law at Lincoln's Court in London and, having

regained his parents' trust, was sent to Ireland to manage the family's estates. There, he so distinguished himself in helping to quell a rebellion that he was recommended for a military commission. All this before he was 23 years old!

William Penn began consistently to associate with Friends in 1667, the year he was arrested with 18 others in Ireland for attending a Friends meeting. When the mayor of Cork saw how William Penn was dressed, he offered freedom in exchange for a promise (as a gentleman) of good behavior. His dress may have included a sword. If so, he had to relinquish it when he refused the offer and joined the others in prison. According to some sources, he never wore a sword again.

Following his release, he was called back to England by his father, Admiral William Penn. When the Admiral realized that young William had adopted Quaker ways, he asked for only one small

compromise on his son's part. This was that William would remove his hat when in the presence of King Charles II, the Duke of York (the king's brother and later King James II), or himself. The younger Penn refused his father's request, was disowned, and cast out of the house.

William Penn was willing to give up great wealth and influence rather than accommodate his father's one condition.

*In this imagined scene in a diorama at Arch Street Meetinghouse in Philadelphia, William Penn tells his father, an admiral in the British Navy, that he can no longer wear a sword. His mother tries to placate the two men.*

# William Penn's Sword





It seems unlikely that such a person would be willing to compromise the principles of his adopted spiritual family by carrying a sword.

## Samuel Janney

Samuel McPherson Janney was an impressive figure, born on January 11, 1801, in Loudoun County, Virginia. He was among the more active Quaker abolitionists, working to provide both religious and secular education for black children. On one occasion he faced criminal charges in Virginia for his opinions on slavery. During the Civil War he supported the Union, but he opened his home to wounded soldiers from both armies. After the war, he accepted President Ulysses S. Grant's nomination to serve as a Superintendent of Indian Affairs. He died on April 30, 1880.

In addition, Samuel Janney was a Quaker historian and biographer and, by 19th-century standards, an extraordinarily careful one. Prior to his *Life of William Penn*, the most popular Penn biography had been written by Mason Weems—the same Mason Weems who is well known for inventing the story of the cherry tree in his *Life and Memorable Actions of George Washington*. Mason Weems's biography of Penn contained numerous similar inventions (but not the sword). At the time, this was considered a proper way for a writer to convey the essence of a person. Samuel Janney, on the other hand, meticulously researched his material and provided footnotes on his sources. If he included something in a biography, he had reason to believe it to be true.

In addition to his *Life of William Penn*, Samuel Janney published *The Life of George Fox*, a four-volume *History of the Religious Society of Friends from its Rise to the Year 1828*, and other works. His *History* is particularly notable for its frequent use of quotations from original sources. Significantly, nothing in these works reveals his membership in a Hicksite yearly meeting.

He also traveled extensively among Friends and often sought out opportunities to advocate the reunification of the Orthodox and Hicksite branches. In his *Memoirs*, he notes one example at the 1851 meetings of Genesee Yearly Meeting:

Just before the close of the Yearly Meeting, Caleb Carmalt, the clerk, addressed the meet-

ing in a feeling and impressive manner concerning the divisions which have taken place among Friends, by which the Society is now severed into two distinct bodies, each of which has been weakened by smaller subdivisions. He showed that the fundamental doctrine of the Society, the immediate operation of the Divine principle in man, is held by both of the two main bodies, and that the testimonies we bear are the same, and he pointed to the necessity of reunion, in order that our influence in promoting the great cause of truth and righteousness may be effectual in the world.

His views were so entirely in accordance with my own, that I felt it my duty to express my concurrence, and to extend the subject further by a more direct reference to our duty in the case, which is to live near the Divine principle in ourselves, to evince by our life and conversation that we are the disciples of Christ, to cherish kind feelings towards those of our brethren who are separated from us, and to embrace every opening to remove the obstructions that prevent a reunion.

In a letter to Caleb Carmalt later that year, he notes that many of the differences between Orthodox and Hicksite Friends may be less significant than members of either sect believe, and he proposes a way to encourage reunion:

I have thought a series of essays or tracts written in a style to interest general readers, explanatory of our principles, and interspersed with authentic anecdotes and short narratives, would circulate well among Friends and others. They might come out occasionally or periodically, and subscriptions could be obtained to promote their distribution.

Soon after the publication of my *Life of William Penn*, I was led to hope that its cordial reception by the Orthodox Friends and the esteem they manifested for me, would enable me to do something towards promoting a reunion between the two branches of the Society of Friends.

The story of William Penn's sword is an excellent example of the kind of "authentic anecdote" being suggested and may explain why a story with such poor provenance was included in *The Life of William Penn*.

In 1851, it would have been difficult for an outsider to distinguish a Hicksite meeting from an Orthodox one. Their meetings for worship were indistinguishable. They followed the same practices in conducting their business. Both used the plain speech and wore plain clothes (and both were soon to abandon these practices). Their opinions on social issues, such as slavery, women's rights, and war,

were virtually identical. The distinctions that are most obvious to people today—programmed worship and pastors—had not yet been introduced. As much as anything, what prevented reunification were painful memories of the separations and the immediate aftermath. In particular, one of the most distressing features of the separations had been the practice of disowning those who affiliated with "the other body."

There is another way in which Hicksite and Orthodox meetings were the same. Neither would have tolerated a member carrying a sword. Disownment would have been swift and sure. But in this story, Samuel Janney shows George Fox accepting just such behavior on William Penn's part. By comparison, the theological differences separating the two branches were insignificant. If the First Friend was tolerant of Penn's sword, couldn't Friends be tolerant of each other's less outrageous beliefs?

But there is even more to this story. In *The Life of William Penn*, Samuel Janney appends an interpretation immediately following Penn's unarmed reappearance: "This anecdote, derived from reliable tradition, seems to be characteristic of the men and the times. It shows that the primitive Friends preferred that their proselytes should be led by the principle of divine truth in their own minds, rather than follow the opinions of others without sufficient evidence."

Not only, Janney informs his readers, does Fox tolerate Penn's behavior, but it is "characteristic of the men and the times" to expect new converts to "be led by the principle of divine truth in their own minds." This goes straight to the heart of a primary Orthodox critique of Hicksites. As Janney noted in his letter to Caleb Carmalt:

The freedom of thought and expression prevailing among us [Hicksite Friends] has sometimes been attended by the promulgation of views that shock the feelings of pious minds in other churches [i.e., Orthodox Friends]. Some of these liberal views, as they are called, are erroneous; others have truth in them, but so unguardedly expressed as to pass for error with many who might otherwise receive them. I think the views we hold, if properly elucidated, would find an opening in the minds of many, for there is a spirit of inquiry abroad which seems to say: Who shall show us any good?

*Continued on page 34*

# Jesus *as a* Friend

by Patricia A. Williams

*Jesus, the man  
from Nazareth, is  
the figure George  
Fox discovered  
and followed by  
inspiration.*

Many members of the Religious Society of Friends love the ambiguity of the term friend as it shifts between companion and Quaker. That same ambiguity tells us much about Jesus. Many Quakers see the risen Jesus or Christ as George Fox did, as divine friend and companion, the Light that enlightens everyone. At the same time, historical Jesus scholarship, which attempts to recover the human being, Jesus of Nazareth, discloses Jesus embodying Quaker testimonies centuries before Quakerism developed as a movement. This should not be surprising, for Quakerism arose in a Christian context, and its founder, George Fox, was an inspired reader of the Bible, especially the New Testament.

Many Quakers' favorite gospel is the Gospel according to John. However, most historical Jesus scholars think John's Gospel does not portray Jesus of Nazareth. Instead, they think it reflects the spiritual experiences of early Christians that they interpreted as encounters with the risen, divine Jesus. Certainly, the early Church was experiential: the first generation of Christians believed they encountered Jesus after his death (Luke 24), spoke in tongues (Acts 2), felt the Holy Spirit rush into their midst like a mighty wind (Acts 2:2), and practiced spiritual healing (Acts 3:1-10; 5:12-16).

They interpreted their experiences

*Patricia A. Williams, a member of Charlottesville (Va.) Meeting, is a philosopher of science and philosophical theologian. This article is based on her book, Where Christianity Went Wrong, When, and What You Can Do about It (2001). She lives in a solar-powered house she built in the mountains of Virginia.*



A Rembrandt drawing of Jesus at the home of Martha and Mary

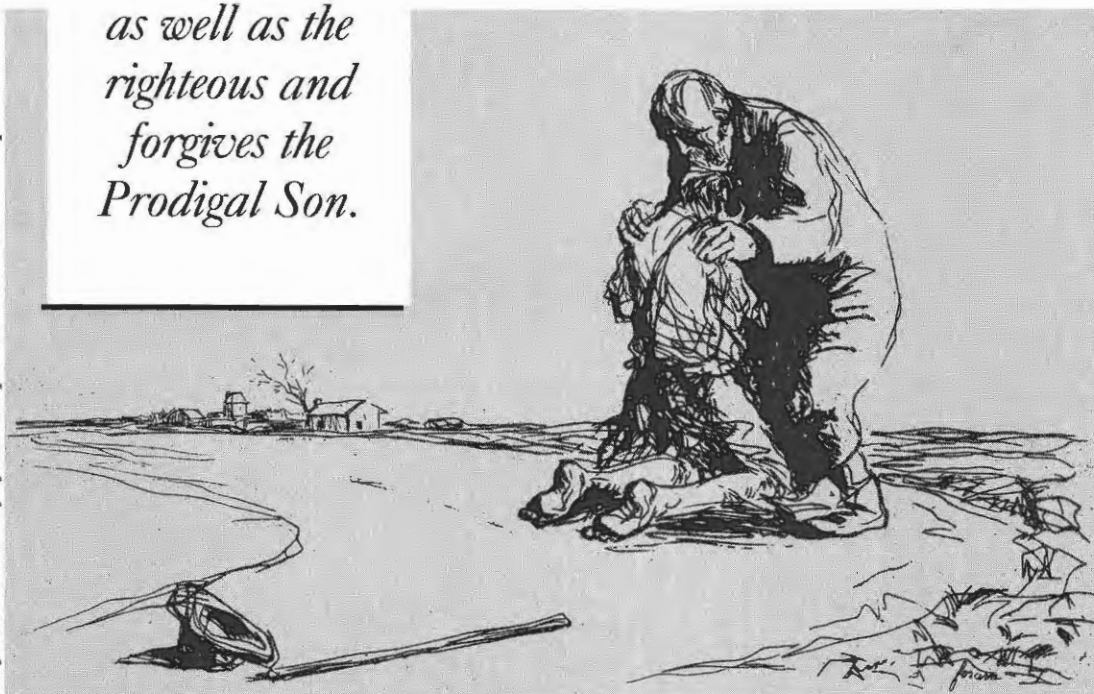
according to concepts current in their culture. Because the first Christians were Jewish, they construed their experiences of Jesus after his death as encounters with a resurrected human being. Through the Dead Sea Scrolls, we know many Jews expected the end to come soon, and with it the advent of two Messiahs: a Davidic warrior-king and an Aaronic priest. The warrior Messiah might be a heavenly figure, living with God above the blue vault of the sky, only to descend with bands of warrior angels to end the present age. Paul

transformed Jesus into a similar figure, a divine being ascended to heaven, soon to return to end the age (1 Cor. 15). The Gospels, written after Paul's death, give Jesus a Davidic lineage (Matt. 1:1-17; Luke 1:27), and the Letter to the Hebrews gives him a priestly one (5:1-10), both in accord with Jewish messianic expectations.

Within a generation or two after Jesus' crucifixion, the nascent Christian movement became predominantly Gentile. Romans considered their emperors human-divine figures, assuming full



*This is the same  
God who sends  
rain on the  
unrighteous  
as well as the  
righteous and  
forgives the  
Prodigal Son.*



"The Return of the Prodigal Son" in a 1925 etching

divinity when they ascended to live with the gods after death. Their divinity made their living sons the sons of Roman gods. Roman Christians replaced their concept of the emperor as son of a Roman god with Jesus, son of the Jewish God. Mark based his passion narrative on the triumphal procession of a Roman emperor who is about to become a god, a motif prefigured in Paul (2 Cor. 2:14).

Greek philosophy spoke of a Logos, a word for a creative force that was less than the high God was, but which created the world according to God's design. Two centuries before Jesus, the translation of the Hebrew Scriptures into Greek had already introduced this Greek concept into Jewish Scripture, so early Christians, who used the Greek translation as their Bible, easily conceived of the ascended, heavenly Jesus as the Logos.

The early church explained the experiences it interpreted as the risen Jesus with these culturally available concepts: Messiah from the Jews, imperial Son of God from the Romans, and Logos from

the Greeks. These were all living concepts in Christian culture, vibrant to express the ineffable spiritual experiences of early Christians. Yet, they do not adequately characterize Jesus as friend, as companion. They are too exalted to be friendly and too far removed from our experience and our culture for us to assimilate them readily.

Indeed, they do not communicate our

spiritual experiences, as we wait quietly in meeting, listening inwardly for the word of God to us, looking toward the Light that enlightens us all. At least, they do not encapsulate my experience. I do not believe in a heaven above the blue vault of the sky where God sits enthroned and to which Jesus ascended, or in the end of the world tomorrow with the arrival of angels, or in emperors as divine, or in the Logos. To capture my spiritual experience within my Christian heritage while inhabiting a scientific and technological culture, I find myself turning to the historical Jesus scholars to discover Jesus of Nazareth. These scholars have shown me Jesus the Friend, who may also be our friend.

**T**he historical Jesus scholars think the synoptic Gospels (Matthew, Mark, and Luke), read critically, reveal Jesus of Nazareth. Although these scholars disagree about many things—for the Gospel evidence has many lacunae and is often ambiguous—they all agree on at least five points about the historical Jesus.

First, the scholars agree that Jesus was a Jew and that he grew up in Galilee, where he began his ministry. Jews in the 1st century C.E. were an oppressed minority living under the hegemony of Rome. Moreover, they suffered traumatic divisions among themselves. The contending factions engaged in internecine wars for two centuries. Rebellion against

Rome complicated by simultaneous Jewish civil war led to the Roman destruction of Jerusalem almost 40 years after Jesus' death.

Jesus knew of the antagonism among his contemporaries and condemned it. He said things like, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies." (Matt. 5:43-44) In the extant Jewish literature, only the Essenes command hatred of enemies. Jesus directed this saying against the Essene faction that preached hatred of enemies and waited in the desert for God's war to vindicate them and destroy their enemies, both Jewish

and Roman.

The Hebrew Scriptures commanded Jews to love their neighbors (Lev. 19:18). When asked who that neighbor might be, Jesus responded with the story of the Good Samaritan (Luke 10:25-37). He was speaking to Judeans who hated Samaritans as religiously schismatic and ethnically impure, while admiring priests and Levites. The story shows the Samaritan favorably while depicting priests and Levites negatively. Jesus sought to decrease enmity among the contending Jewish factions by raising the lowly and deflating the respectable, portraying people as more equal than they were willing to believe.

Second, historical Jesus scholars agree that Jesus was a disciple of John the Baptist, and John baptized people for the remission of sin. John's behavior was anti-Temple and anti-Torah, for the Torah said to sacrifice in the Temple for the forgiveness of sins (Lev. 5). When Jesus broke away from John's movement to begin his own, he retained John's message that for-



givenness did not require sacrifice in the Temple. Indeed, Jesus forgave sins without demanding any rites, including baptism, for he thought God forgives without them.

Third, scholars agree that Jesus angered the Temple authorities to the point that they summoned the power of Rome to rid themselves of him, and Roman appointees had him crucified outside the walls of Jerusalem.

The Temple was the richest in the Greco-Roman world and functioned as Judaism's central bank. It represented the power structure of Judaism. Jesus was against existing power structures. Much of his teaching involved overturning them, saying the last will be first, the meek will inherit the Earth, and the poor shall banquet while the rich remain outside (Matt. 19:30, 5:5; Luke 14:15-24).

Fourth, Jesus was an itinerant. His homelessness placed him among the poorest of the poor, presumably by choice, for his father was a worker in wood, and the building of the cities of Sepphoris and Tiberias in Galilee, as well as the mending of farm implements, would have provided plenty of employment. Moreover, Jesus spoke and acted against family. He rejected his own nuclear family in favor of his disciples (Mark 3:31-35), failed to penalize adultery (John 8:3-11), and did not marry and raise a family himself.

In Jesus' day, family, land, and power were intertwined. Jews organized themselves by tribes of kin. Families owned land, kin inherited land, and land was socially exalted wealth. To be an itinerant was to reject power in all its forms. Jesus' repudiation of it is captured symbolically in the narrative of his temptation in the desert (Matt. 4:1-11).

Jews praised God's power. Yearly, they celebrated God's supremacy as a warrior, leading them safely out of Egypt, drowning the pursuing Egyptian army, and fighting for them as they invaded Canaan and destroyed the population (Exod. 13:17-14:31; Josh.). They also conceived of God as the mighty creator of the universe (Gen. 1).

Yet, Jesus did not draw on such images when talking about God. The historical Jesus scholars agree that much of Jesus' message was about the reign of God here on Earth. Jesus envisioned God's reign as hidden, like yeast in dough or a treasure buried in a field (Matt. 13:33, 44).

Jesus thought that some who encounter God's reign dislike it. He told of vineyard workers, some hired early in the day and some late. The owner pays the first-hired their agreed wage, and then pays the late-hired the same amount (Luke 20:1-16). For Jesus, the bountiful payment of the late-hired was a sign of God's generosity, a munificence the early-hired protested, despite losing nothing by it. This is the same God who sends rain on the unrighteous as well as the righteous (Matt. 5:45) and who forgives the Prodigal Son, much to the conscientious elder brother's consternation (Luke 15:11-32). The same message comes in the parable of the righteous, law-abiding Pharisee praying in the Temple who congratulates himself while condemning a repentant sinner. Jesus commended the sinner (Luke 18:9-14).

Apparently, Jesus knew Jews from various factions who were certain their faction knew the truth and kept God's laws correctly and were also convinced God condemned the other factions. The Dead Sea Scrolls show this attitude swarming through the Essene community. The Essenes would have found the idea that God sends rain on the unrighteous or forgives the Prodigal repugnant. They did not worship a God who was generous to enemies, but a powerful, punitive one, generous only to themselves.

Jesus condemned this outlook in the figures of the elder brother, the first-hired, and the righteous Pharisee. Jesus saw God as hidden, not coming with great signs; as generous, not vindictive; as bountiful, a giver of banquets. God, Jesus said, is a gentle and generous parent, not a warrior—a lover of enemies, not a slayer. God uses divine power to uplift, to give, to forgive, and to heal. Jewish factionalism led to a self-righteousness and vindictiveness Jesus condemned. Or, perhaps, self-righteousness and vindictiveness led to a factionalism that Jesus condemned. We, Jesus suggested, should imitate God as Jesus did.

So, a gap opens between the historical Jesus of Nazareth and the interpretation of the risen Jesus the early church fostered, which rested on cultural icons of the age—Messiah, imperial Son of God, and Logos. Messiah, imperial Son, and Logos were cultural concepts, living concepts in Jesus' day, but now no longer alive for us, partly because earthly, regal courts and their heavenly counterparts vanished

from our culture long ago, and partly because the concepts do not capture Jesus as friend, as companion.

In contrast, the historical Jesus is a Friend, living in ways that, centuries later, became Quaker testimonies. This Jesus, the man from Nazareth, is the figure George Fox discovered and followed by inspiration, without needing the techniques of modern biblical scholarship to find him.

The central Quaker testimony, from which others follow, is that all people have that of God in them. Jesus' way of saying this was to proclaim that God sends rain on the unrighteous as well as the righteous—there are no elect in God's eyes; all are favored. Jesus declared God in all people, not merely the rich, when he spoke of the rich man going to hell and beholding in heaven the poor man who once begged for a scrap, sickly and in vain, at the rich man's gate (Luke 16:19-31). The parable is about the psychological and literal gate/chasm the rich erect against the poor, not about life after death. In telling it, Jesus appealed to the divine compassion he believed his rich hearers possessed, stirring it so they might tear down the gate/chasm and help the poor. He showed all people have a spark of the Divine when he told of the hated Samaritan acting as neighbor to a Judean. Jesus even praised a Roman soldier for his faith (Luke 7:9). He, too, had that of God in him.

Another Quaker testimony is simplicity. In having few possessions and no permanent home, in leaving his family, and in his speaking style, Jesus lived out this testimony, too. Indeed, the simple sayings and parables recorded in the synoptic Gospels, so different from the lengthy discourses in John, serve as a main clue for the historical Jesus scholars that the synoptics capture the historical Jesus better than John does, for short sayings and pithy parables come from oral culture, Jesus' culture. The long discourses John places on Jesus' lips are literary and stem from literate strata of society, unlike Jesus' circle.

Speaking truth is a third Quaker testimony, probably the one for which Jesus died. He angered the Temple authorities when his words and actions pronounced sacrifice unnecessary. He angered the rich,

*Continued on page 35*

*"Peace is not merely a distant goal that we seek, but the means by which we arrive at that goal."* —Rev. Martin Luther King Jr.



© 2000 Cathy Weber

# A Report from a Parallel Universe

by John H. Darnell

*John H. Darnell is a member of Frederick (Md.) Meeting and of the Board of Trustees of FRIENDS JOURNAL. He currently serves as Energy and Environment Projects Coordinator for Congressman Roscoe Bartlett of Maryland. Some of the concepts in this article are referred to in "Reel Violence vs. Real Violence," by Arthur Kanegis (FJ Oct. 15, 1986).*

It was a busy day for the claims adjusters, adjudicators, and mediators at the International Securance Fund Commission offices in Jerusalem. Like most of the staff in the Jerusalem office, Shimon and Taysir had been recruited and trained locally to serve in all three

capacities as needed.

Shimon liked the claims adjustment cases the best: they were generally straightforward, like no-fault insurance cases. The difference was that Securance coverage (see glossary, p. 16) begins at the point conventional insurance usually

ends: in case of war. Processing claims of damage to property, as well as for partial or complete disability and loss of life, is fairly routine as long as they are sufficiently well documented. He was normally able to handle about a dozen cases on a given day unless, like today, he had to make a site inspection to evaluate a claim. Though it did provide a break in his routine, the trip to Ramallah and back had cost him a day and even then the case had not been fully resolved.

He had gone to verify structural damage to a school struck by an Israeli Army missile fired at the Palestinian Authority police station next door. The damage, though not obvious, was extensive and likely to exceed the standard \$50,000 compensation. He pointed out to school officials that they could apply for a grant from the Palestinian share of the Peace Incentive Fund (see glossary, p. 16) to obtain money to build a new school. Alternatively, if they accepted the Securance compensation award, they would have to wait until repairs were completed to be reimbursed fully for actual costs in excess of \$50,000.

Taysir enjoyed mediation more than adjudication. The latter was much like the traditional practice of *sulha*, in which an arbitrator hears from all parties before imposing a settlement, using monetary or property transactions to substitute for physical retribution. But Taysir was uncomfortable having to make arbitrary decisions that might be contested later. He much preferred to serve as a facilitator at a "community conference," a form of mediation well suited for multiple parties and across ethnic divides, which has been adopted from a traditional Maori practice to be virtually culture-independent. The only explicit ground rule is that all participants agree to stay until "it is done." This allowed multiple affected parties to work out what they could agree to among themselves. He was often dismayed at how messy the process could be, but miraculously—almost invariably—agreements were reached that everyone could live with. With an average load of only two cases a day and a lot of hours of preparation, it might seem to be an inefficient process, but the 95-percent level of participant satisfaction, ownership of the outcome, and the community building that resulted made the investment of effort very much worth it.

Just six short months had passed since

Shimon and Taysir had been recruited to open the Jerusalem office and already the claims from both sides of the conflict had grown from a trickle to a torrent, with waiting lists now in the thousands. Similar results were being reported wherever ISFC offices had been opened; Northern Ireland, Kashmir, Kosovo, and Sri Lanka had also been selected as hot spots for trials of Securance.

At the outset, the Jerusalem office focused on distributions from the Peace Incentive Funds to compensate for losses due to events during 2002. One of Shimon and Taysir's first tasks had been to help set up a community conference with representatives from all communities affected to establish rates of compensation.

Through this process, the parties had agreed upon a standard compensation for

*The International Securance Fund Commission has the potential to render conventional military forces unnecessary. Through a variety of mechanisms, the probability of armed conflicts is being reduced to nearly zero.*

loss of life of \$1 million to be paid over 30 years, or \$100,000 cash. The compensation amounts agreed to would apply to current and future losses. Compensation for losses in prior years would be diminished 10 percent for every year since the occurrence. By a similar process, parties to other conflicts were able to arrive at comparable though somewhat different terms.

To be eligible for a full compensation award, it was decided that at least one member of a family that had suffered a loss would be required to be trained as an International Peace Corps volunteer (see glossary, p. 16) and to serve as an active or

reserve IPC volunteer. Since such service represents a purely constructive purpose, active volunteers would qualify to receive stipends during their service from their side's share of the Peace Incentive Fund.

A controversial point turned out to be compensation for loss of life and disabilities due to participation in combat. In the end it was decided that families of combatants could seek compensation at 50 percent of the noncombatant rate, to be drawn equally from the PIFs of both sides. In order not to reward suicide, compensation for it was limited to 10 percent of the noncombatant rate.

Property losses were to be compensated at \$50,000 or actual value, whichever was greater, with awards for past losses reduced by 50 percent for each decade since the loss.

A key peace incentive derives from the fact that compensation awards in a given year are deducted from the PIF of the other party to the conflict, thus diminishing the amount of money available to that side for grants in aid for purely constructive, nonmilitary, purposes. This includes a proportionate reduction in funds already awarded for approved projects. The effect of this penalty has been virtually to eliminate retaliatory actions by both sides.

For example, Israeli citizens had begun to protest military reprisals, confiscation of property for new settlements, and even arms purchases, recognizing that these jeopardized funding of the massive new desalinization project, scholarships, low interest loans, and housing projects for evacuated settlers.

Likewise, the share of the PIF designated for exclusively Palestinian projects was being cut to cover compensation for losses due to suicide bombings. Palestinian citizens quickly turned to organizations that had been promoting terrorism, holding them financially responsible for the reductions in funds available for their housing projects, schools, and scholarships, and pointing out that these same organizations were also jeopardizing funds for which they themselves are eligible, to be used for projects of purely constructive nature.

Only joint projects such as the Cooperative Water Administration and the recent Shared Highway Access Project are not subject to such funding cuts.

After a long, hectic day, Shimon and Taysir relaxed in a café near their office



and reflected on how surprisingly easy it had been to establish the ISFC. As a global nongovernmental organization it had arisen independently of, but in coordination with, the UN. Members representing virtually all nations had been nominated over the Internet and chosen by popular election. The organization got its start by citizens' direct contributions to a startup fund, initially led by a tithing movement of the Historic Peace Churches, who challenged others to contribute one-tenth of the amount of their taxes that currently

support their nation's military forces.

As envisioned by its founders, the ISFC has the potential to render conventional military forces unnecessary. Through a variety of mechanisms, the probability of armed conflicts is being reduced to nearly zero, at a fraction of the cost of conventional security measures.

As Shimon and Taysir viewed the crowds bustling past the café, Shimon remarked, "Who could have believed, just a few months ago, that such a scene would be possible?"

## Is This for Real?

The fictional account above describes what I believe is truly possible, based on actual though little-publicized precedents. I have tried to present it in a way that would allow readers to set aside skepticism. This was originally drafted in the aftermath of 9/11/01, and since then, the Israeli/Palestinian conflict has seriously deteriorated. This may make this alternate reality seem even more remote though surely no less needed.

# Glossary

## Securance

This is a no-fault global security insurance package administered by the **International Securance Fund Commission (ISFC)**. The Fund compensates for property and casualty losses in the event of war that are not covered by ordinary insurance. In order to assure an affordable premium, an insured party must adopt recommended policies and practices that minimize risk of violence and war. Analogous to the way fire insurance rates are adjusted for compliance with fire codes that encourage the use of fire-resistant materials, safety devices, training, etc., Securance assessments are adjusted as follows:

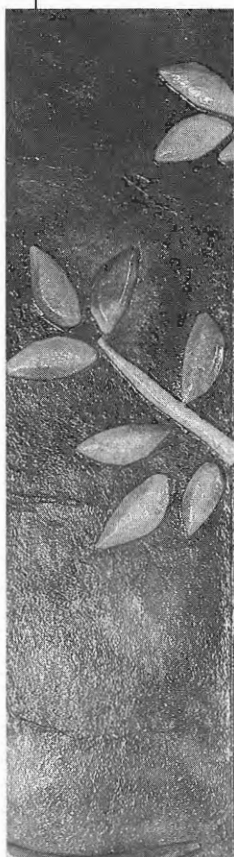
- 1) The participating nation's base assessment is an amount proportional to its current per capita military expenditures.
- 2) Credits, resulting in lower premiums, are awarded based on risk/benefit indexes resulting from an evaluation of national policies and conditions:
  - a) Low risk assessments result from low levels of unemployment, income disparity, poverty, illiteracy, crime, prison populations and executions, and weapons manufacture and ownership; and from high levels of healthcare and electoral participation in democratic decision-making.
  - b) Further, credits are earned for training of civilians for nonviolent defense as well as for citizen participation in an International Peace Corps (see below).
  - c) Nations whose leaders comply with ISFC policy guidelines for exemplary governance and foreign affairs, in combination with the above credits, receive the maximum discount.
- 3) Any nation can achieve participant status and eligibility for prorated Securance benefits/coverage if sufficient direct voluntary contributions are received from that nation's citizens.

## Peace Incentive Fund (PIF)

Also administered by the ISFC, this is a special pool of funds designated for use in hot spots, where violence has been recurring, is imminent, or is currently ongoing. Any self-identified community that is party to a conflict within such a region can have exclusive access to a share of such funds, proportionate to its numbers, for constructive purposes. Compensation for property and casualty losses follows the general Securance formula, except that awards are drawn from the PIF of whichever community is responsible for the act of aggression or retaliation, diminishing their pool of funds for constructive projects in a given year, including those already awarded. IPC training (see below) is also required for eligibility to receive compensation.

## International Peace Corps (IPC)

Its volunteers, in addition to serving in community self-help and public works projects, assist in providing humanitarian relief and rebuilding in the aftermath of destructive conflicts. Further, in situations where violence seems imminent, rather than withdrawing, IPC volunteers are trained to provide a nonthreatening, calming presence and help divert potentially destructive energies toward more constructive outcomes. They model and provide training for trauma healing, nonviolent conflict transformation, countering bullies, and coercion resistance. IPC volunteers are gradually replacing armed peacekeepers. They are prepared to place themselves in harm's way and intervene in potentially violent situations without resorting to violent or coercive means, following models developed by Peace Brigades International, Peace Teams, and the International Nonviolent Peaceforce.



The above scenario was drafted in an attempt to communicate a vision of how the world could be if we were to regard Jesus' teachings as practical rules to live by. Surely there is none more practical than the Golden Rule: to treat others the way you would like to be treated. I would even include the seemingly impossible admonition: to love your enemy. This is actually more possible than it might appear if "enemy" is defined as he who hates you, rather than one you hate or fear. While that challenge may be daunting, it is possible and practical. Indeed, I think it may be the only way to eliminate enmity.

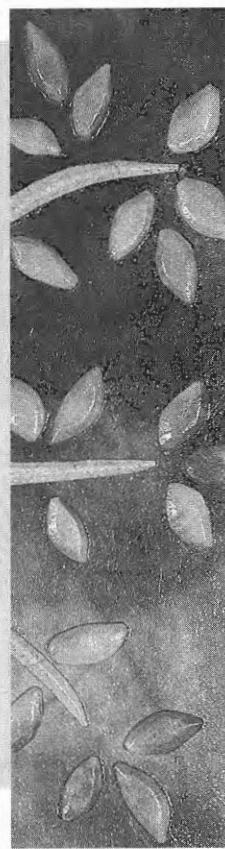
This scenario also attempts to explore what might be some of the ultimate implications, beyond refusal to participate in "outward wars," of the Friends belief in "that of God in every one" and the Peace Testimony, living "in the virtue of that life and power that [takes] away the occasion of all wars."

This scenario is set in the present to suggest that the difference between what is and what could be is not so great as to be impossible. It is further intended to prompt the question: "What steps can we, individually and collectively, take now to bring such a vision closer to reality?" One could even ask: "What has prevented this from becoming a reality before now?" Obviously, practical impediments exist that will need to be addressed. Clearly one of the biggest exists in our own minds: we must have the idea that something is possible before we attempt it. And it is always difficult to believe in a possibility or even to imagine something we have not yet experienced. We seem to be far better at imagining and preparing for the worst than we are at imagining and preparing for the best.

## Have We No Choice but to Fight?

Much of what we perceive as possible is based on a somewhat limited and distorted sample of life simulated in the entertainment media, where the truth is adjusted in the interest of drama. Indeed, it is dismaying to see the degree to which the movie cliché is accepted, that sometimes we have no choice but to fight. What is true is that we must ultimately be prepared to suffer, and even die, in the

*There is a largely invisible history of courageous and exemplary actions that have averted violence and transformed conflicts into opportunities for constructive change.*



struggle for what is right, while refraining from threatening or intentionally harming others. The scenario is intended to dramatize a few of the myriad alternatives and choices, many yet to be imagined, which could be described as "not fighting." Not fighting can include doing nothing, when appropriate. To believe that we have no choice is, as Albert Einstein said, a failure of imagination.

There is a long and largely invisible history of examples of courageous and exemplary actions, which have averted violence and transformed conflicts into opportunities for constructive change. Many people are unaware of the wealth of examples of "not fighting" to be found in this invisible history. In the perspective of conventional history, when violence or wars are successfully averted, nothing happened. Though there are many examples of courageous, creative, nonthreatening initiatives that changed the course of history, stories like those of Mohandas Gandhi and Martin Luther King Jr. are commonly dismissed as unique circumstances or flukes. Such examples are far more common than one might think.

Among many of which I am aware are: the Maori peace feast, which halted British efforts of what today would be called "ethnic cleansing" in New Zealand; the successful protest demonstration at S.S. headquarters in Nazi Germany by

wives of interned Jewish men, who were subsequently released; the successful frustration of German occupation forces in Denmark by unarmed citizens, in which the Jewish population escaped to Sweden; Peace Brigades International's successful accompaniment of returning refugees in Guatemala from 1993 to 1995; and Ibrahim Rugova's effective Gandhian resistance to Serbian domination of Kosovo between 1990 and 1997.

Here are two more incidents: Recently, in the West Bank town of Hebron, where a Jewish fanatic had massacred Palestinians at prayer in a mosque, the mosque was closed and a group of Palestinians planned a march to the mosque to hold their prayers outside. Members of the Christian Peacemaker Team (composed of Brethren, Mennonites, and Quakers) in Hebron learned of the planned protest

and realized that Israeli soldiers would try to stop it. Four or five CPT members arrived just as the soldiers were taking aim at the demonstrators. They ran up to the soldiers, getting in the way and saying "Stop—don't shoot!" They engaged the soldiers in debate long enough to allow the worshipers to finish their prayers and depart without incident.

In the second example, when the United States was experiencing agricultural surpluses in the early 1950s, the American Friends Service Committee initiated a campaign to call attention to a terrible famine in China by mailing small sacks of potatoes with a note attached: "If thine enemy hungers, feed him" (Prov. 25:21). At that time tensions were high over threatened attacks by the Mainland Chinese on islands in the straits of Formosa. President Dwight Eisenhower was meeting with the Joint Chiefs of Staff to decide whether or not to strike China with atomic bombs. The president sent an aide to find out how many sacks of potatoes had arrived, who returned to report that they had received 40,000. Dwight Eisenhower is reported to have said: "If 40,000 Americans think we should be feeding the Chinese, what are we doing thinking about bombing them?" As history silently records, the bombing did not happen. □

# A Statement of Christian Pacifism

by Lloyd Lee Wilson



"Christ Breaks the Gun,"  
by Otto Pankok

Otto Pankok "Christus zerbricht das Gewehr"

*Lloyd Lee Wilson, a member of Rich Square Meeting in Woodland, N.C., serves on the administration of Chowan College in Murfreesboro, N.C. An earlier version of this article appeared as "A Christian Pacifist" in Quaker Life, April 2003. This statement was originally prepared for a colloquium in February on the topic of the impending war on Iraq, sponsored by Chowan College's Center for Ethics.*

I am a Christian, and therefore I am a pacifist.

For the first 300 years following the resurrection of Jesus, that would have been a redundant statement: it was understood that all Christians were pacifists. We know that some Christians even allowed themselves to be killed rather than join the Roman army. But that sort of belief is very rare today, and those who share it are often made to feel that their pacifism is an aberration or problem rather than an integral part of Christian faith. So allow me to explain myself.

Becoming a Christian is not an intellectual declaration, but a transformational experience. In that transformation Christ breaks the shell and the bonds of our old life, and gives us each a new life, with a new spirit and a new heart—a new desire to do God's will and a new strength to do it.

I share in the historical experience of members of the Religious Society of Friends that as that transformation progresses, one discovers the guidance and companionship of Christ within. Christ's "Behold, I am with you always" (Matt. 28:20) has become literally true. When we examine ourselves in this new life, we discover that among many other blessings, we are now living in that life and power that takes away the occasion of war—all the reasons and excuses for fighting other human beings have fallen away.

As a Christian, there are at least four reasons why, to borrow the words from the Declaration to Charles II of 1660, I "utterly deny" all wars and preparation for war and fighting with outward weapons. The first reason involves lust—we usually



**Is this a risky position to take in life—to place all my trust in an unseen God, rather than military defenses I can see and touch? Of course it is—but that is the nature of faith.**

think of lust as involving intense sexual cravings, but when the Epistle of James tells us that wars come from the lusts (James 4:1), a broader meaning is intended. Lust is intense desire for those things that I do not have and which it would be wrong for me to possess. As a Christian I've been redeemed from my bondage to the lusts, in all their forms. The freedom Christ gives me from the covetousness of my old life frees me from the urge to fight to fulfill those desires. There is no longer an occasion, or reason, for me to make war.

The second reason is an explicit command—Christ my King has by command and example disarmed me. Peter attempted to defend Christ by violence, cutting off the ear of the servant of the high priest. What better justification could there be for fighting: the defense of the perfectly innocent and defenseless against a violent enemy with evil intent? But Christ said to Peter, "Put your sword back in its place, for all who draw the sword will die by the sword" (Matt. 26:52). When Christ disarmed Peter he disarmed all Christians.

The third reason is that war is counterproductive—as a Christian, I yearn and work for the coming of the Kingdom of God, but the Kingdom will come not by might or the power of the outward sword, but by the spirit of God (Zech. 4:6). I can't hurry the kingdom by waging war. It is impossible to "fight for peace." The cessation of outward fighting at the end of any war already always contains the seeds of the next war.

The fourth reason is transformation—as a Christian it is no longer my aim to replace one Earthly government with another, but to speed the day when all the kingdoms of this world become the kingdoms of God (Rev. 11:15). My task as a Christian in this regard is to examine my life continually and to remove the seeds of war and injustice wherever I find them. The most and best I can do to bring about

the Kingdom of God is to live as if it were already here. I may be called to witness to others, but never to force them to change. "Regime change" is an unchristian concept.

Friends will recognize these arguments as part of the Declaration of 1660, with which I am in close agreement. But my Christian pacifism goes even beyond that famous Quaker statement.

A key vision for God's Kingdom is the biblical Jubilee—where everybody has enough and nobody has too much; where debts are forgiven and people are restored to their ancestral lands. Jubilee was a periodic redistribution of wealth, to prevent some people from staying wealthy at the expense of others.

When we accumulate an unfair portion of the world's wealth while so many others are poor, ill, hungry, and without resources or opportunity to improve themselves, we deny the vision of Jubilee and refuse to live into the Kingdom of God, which is now coming into being on Earth. We become gluttons.

When we go to war to protect our wealth, our standard of living or our physical belongings, we deny Christ. We deny the redeeming and renewing power of Christ to give us a new spirit and a new life where outward wealth is irrelevant.

When we take up arms against our enemies we disobey the clear command of Christ and become lawbreakers ourselves. When we rely on our national military force to protect us rather than placing our faith in God, we become idolaters.

The first great commandment is to love God totally. Therefore my first loyalty is to God, not to my country. Christ calls us to love our enemies, to pray for them, and to do good to them. I cannot do these things and also take up arms against them.

The second great commandment is to love our neighbor. Therefore my second loyalty is to my neighbor, helping those who need help as the Good Samaritan did.

My third loyalty, then, can be to my country—but no higher than third. We are told to render unto Caesar what is Caesar's and unto God what is God's. But like Dorothy Day, I find that after I render unto God what is God's, there is nothing left for Caesar.

Is this a risky position to take in life—to place all my trust in an unseen God, rather than military defenses I can see and touch? Of course it is; it places me and people like me in a very vulnerable position. But that is the nature of faith: to put ourselves at risk on behalf of what we believe to be true. Discipleship is costly.

Even if my pacifist position results in apparent failure in the eyes of the world, I believe it is more Christ-like to suffer wrong than to oppose it by methods that are themselves wrong in Christ's sight. The standard for Christians is always faithfulness, not success.

So I am a Christian, and therefore a pacifist. I oppose and denounce the attacks on Afghanistan and Iraq, and all the military aspects of the "war on terrorism," including its name. These attacks are unjust, as others will readily point out, but it is not merely this particular war that I oppose. The basic issue for me is that war itself—any war—is never an acceptable means to any end for a Christian. There is never a special situation that justifies participation in war for Christians. In Christ we have become new people indeed, and in God we really do trust. □

**A**s Friends, we say that we do not observe outward sacraments because all of life is sacramental. Recently, I felt the Spirit challenging me: Do I live a fully sacramental life, or is this merely a doctrine to which I subscribe? Accepting this challenge, I asked myself where the seven traditional Catholic sacraments can be found in my daily life. In searching for the sacraments, I have found my ordinary life to be sacred indeed.

Each day I have the opportunity for a new **baptism**. I can turn myself to God anew; I am beginning with God again. As I wake and greet the sun, I say with the Psalmist, "The heavens are telling the glory of God" (Ps. 19:1). The sun's light washes over me and reminds me of God's Light within me. Each day is the opportunity to lay down my heavy burdens (Matt. 11:28), to put aside all regrets for my past, and to begin again. I can be immersed in God's living water and be present with God in this day.

As he rose from the baptismal water of the river Jordan, the heavens opened to Jesus, and he saw the Spirit of God descending like a dove to alight on him. A voice from heaven said, "This is my Son, my beloved, with whom I am well pleased" (Matt. 3:16-17). Thus was Jesus confirmed. I also receive the sacrament of **confirmation** out of my baptism. As I turn myself to God to begin anew with God each day, God confirms me. I am God's beloved, worthy of God's love just as I am.

When the busyness of the day draws me away from God, I have the opportunity to recognize this without feeling guilty or berating myself. This is my **confession**: to recognize and articulate what draws me away from God. Then I can turn back to God; that is, I can repent. To confess and repent is to hold up to the Light everything that draws me away from God. I invite God into each place in me. As I offer my inner darkness to God's Light, I open myself for the Spirit to work within and to transform me and mold me according to God's will. I say with the Psalmist:

For it was you who formed my inward parts;

*Elizabeth F. Meyer is a member of Sandy Spring (Md.) Meeting and has served as its clerk. She is part of the leadership of the Baltimore Yearly Meeting Spiritual Formation Program.*

©2003 Elizabeth F. Meyer

you knit me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works, that I know very well. My frame was not hidden from you when I was being made in secret, intricately woven in the depths of the earth (Ps. 139:13-15).

When I eat, I have the opportunity to recognize the interdependence of all of creation. Food comes to my table because God works through creation. Thus,

## Discovering the Sacraments

by Elizabeth F. Meyer

the Psalmist prayed, "God causes grass to grow for the cattle, and plants for people to cultivate, to bring forth food from the earth, and wine to gladden the human heart, oil to make the face shine, and bread to strengthen the human heart" (Ps. 104:14-15, adapted). The essential act of eating is the sacrament of **communion** with all creation.

As he ate his last meal, Jesus instructed his disciples to eat "in remembrance of me" (Luke 22:19). How can I eat in remembrance of Jesus? I do this by—as early Friends expressed it—taking on the cross. That is, as Jesus accepted his crucifixion because it was God's will for him, so must I accept God's will in my life. To take on the cross is to turn from a self-centered life to a God-centered life. My communion of eating at God's table is both gratefulness for creation and acceptance of God's will.

To eat with others is to partake in a joint communion. A moment of silence before the meal helps us to be mindful of our communion. Nevertheless, in these busy times, the fellowship of the table is grace itself.

The sacrament of **marriage** endures beyond the wedding day. The human love that a committed couple shares is sacred,

and I partake of this sacrament when I spend time with my husband and with each loving act and thought for him. I find the marriage sacrament in the special and in the mundane, from sharing a vacation adventure with my husband to sorting his socks. The unconditional love I feel for my child is an outgrowth of the marriage sacrament. Likewise, all human love is sacred, including the love shared between special friends; deeply listening to a spiritual friend is another way to partake in this sacrament.

We say that Friends have abolished the laity rather than the clergy; we are all ministers, servants of God. Thus, whenever we follow a leading to serve God, whether it is to speak in meeting for worship, participate in a peace demonstration, or wash up the dishes after potluck, we partake in the sacrament of **ordination**.

I am mortal. I will not occupy this body forever. Our youth-oriented culture encourages us to deny our mortality by hiding all signs of aging. But to accept our own mortality without fear is the sacrament of **anointing of the sick** at the time of impending death. I do not know about life after death, but I do know that death is a part of life. The God who is present with me each day of my life will not forsake me in death. That is all I need to know. My graying hair, wrinkling skin, and failing eyesight remind me of my mortality. When I accept and embrace them without fear, these signs of age become sacred. As the proverb says, "Gray hair is a crown of glory; it is gained in a righteous life." (Prov. 16:31)

This is my prayer of thanksgiving for a sacred life:

*I thank you, O God, for my ordinary daily life.*

*Each day is your sacred gift.*

*Baptize me each morning as I turn to you anew;*

*and confirm me as yours.*

*Search out my inner darkness and help me turn to the Light;*

*let me feast at your table each day.*

*Thank you for that special human love between family and friends.*

*What a joy to give and to receive it! Ordain me into your service that I may*

*discern and follow your leadings, and prepare me for the final journey.*

*Amen.* □

# Testament: For One More War

In a despairing time, try to use necessary words. Refuse the immense incomprehensible images of terror, and while you can, answer the quiet of your own heart that has somehow gone on steadily beating through so many wars.

Be thankful that you do not know how to speak the new physics, the new chemistry, and cannot tell the absolute truth of agony, the screams that may one day be ours. They could multiply, if that's what it takes, until we hear and repent, do justice, forgive each other. Until we find the courage to change.

But because you have been given many years and are a poet who remembers much, much will be required: that you not forget the dying soldier's hand reaching after a butterfly in No Man's Land, that you say although phosgene smells like pear trees in bloom, it is deadly, and mustard gas burning lungs and eyes and skin  
is nothing like the yellow flowers  
that take your breath away in California fields.

Describe if you can, the up-ended skeletons of ships you saw in 1948 in the harbor of Bremen. Tell about clearing rubble with shovels and carts and wheelbarrows, making a playground with students from many countries, the flying brick that sent you to a hospital with no supplies.

Tell about your friend, a medic on his way to Vietnam, how he sat at your kitchen table polishing his boots and belt buckle, and when he left, left you the box of brownies from his mother. Say when he was wounded and came back, he did not talk.

You could mention Hiroshima, Babi Yar, cemeteries in other countries, the DP barracks and orphanages

you visited, stories exchanged with enemies, museums dedicated to history and atrocity. You could open the floodgates.

And after telling, after trying to speak for the dead and the walking wounded, the mourner's bench with faces you know and voices you remember, then, if you make poems, say nothing pretentious or solemn. Be honest and angry. Be clear of lies.

But because you are alive and are for the moment safe and able to speak, do what you can with letters and messages, with marches and stories and prayers. Take time to listen to the unknown bird in the cedar you bow to each morning. Attend to the sounds of water, the playful voices of children, the questions in their eyes.

Remember to say that the scarlet poppies nevertheless returned to the ravaged fields, and sunlight and rain entered the broken houses. Find words simple as air and hope, nourishing as good bread, green coming slowly back after fire.

—*Jeanne Lohmann*



*Jeanne Lohmann  
is a member of  
Olympia (Wash.)  
Meeting.*



# The House of Lamps

by Phil Irwin

## THE ONE TRUE LIGHT

*The lamps are different, but the Light is the same; it comes from Beyond.*

*If thou keep looking at the lamp, thou art lost; for thence arises the appearance of number and plurality.*

*Fix thy gaze upon the Light, and thou art delivered from the dualism inherent in the finite body.*

*O thou who art the kernel of Existence, the disagreement between Moslem, Zoroastrian, and Jew depends on the standpoint.*

—Rumi, Sufi mystic and poet

Imagine walking into the showroom of a large lighting store. You are looking for that special lamp, the one just right for your desk. A great diversity of styles, colors, and shapes awaits you, all crying out for your attention. As you wander about, you see some you like. Others you don't, for they do not fit your style. Some quite frankly are the ugliest lamps you have ever seen, and you wonder who in their right mind would buy such a thing.

As you narrow in on the lamps you like the most, the power goes out. You hear the thunderclap from the storm that has kicked up outside. The sudden darkness startles you. An instant later, the power is restored and all the lamps turn back on, flooding the room with light. As your eyes adjust to the sudden brightness, the lamps and the light flicker in and out. In that magical moment, before thought takes over from intuition, you see the lamps with fresh, new eyes. You see the light that shines from each lamp. You somehow know that the lamps are different, but the light is the same.

*Phil Irwin is a member of Gwynedd (Pa.) Meeting and a former head of Olney Friends School.*

©2003 Phil Irwin

Imagine, now, walking over the face of the Earth, from nation to nation, continent to continent. A great diversity of people awaits you. On your walkabout, you see the great variety of God's creation—people with different faces, colors, shapes, and sizes; architectural form as church, mosque, synagogue, temple, or home; ideas, beliefs, and religions, new and old. Some are more pleasing, and you find yourself drawn to certain people and ideas. Others, like the ugly lamp, are so unappealing you wonder how anyone could live like that, believe that, imagine God as that.

Lamps . . . human beings . . . outer form . . . Inner Light.

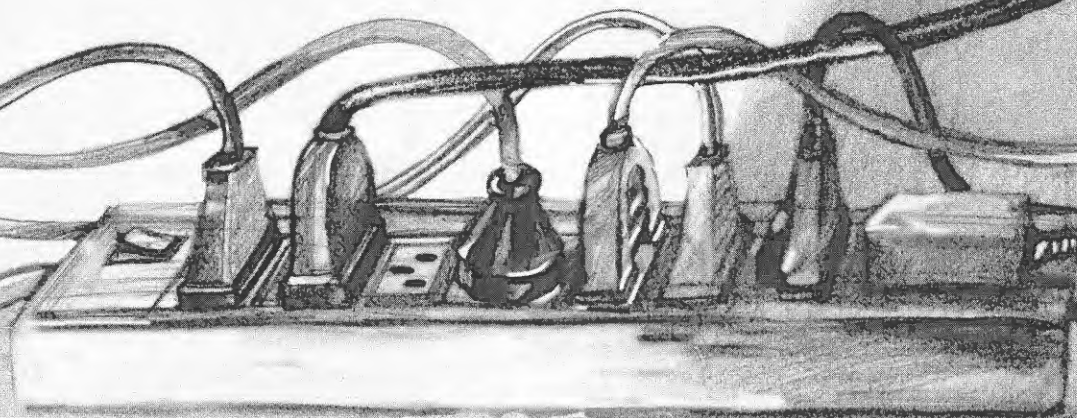
Bubbling up from the depths of your being come the words, "Dear God, help us know that we shall rise or fall together as we recognize this Inner Light . . . or not. May we know that *the lamps are different, but the light is the same.*"

In him was life, and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not. . . .

That was the true Light, which lighteth every man that cometh into the world. (John 1:4-5,9)

Alla Podolsky



## Reports and Epistles

### Epistle of the Fellowship of Friends of African Descent

August 10, 2003

To Friends everywhere:

Under the theme "Nurturing the Spirit within Us," members and attenders of the Fellowship of Friends of African Descent and their families gathered at Morehouse College in Atlanta, Georgia, Eighth Month, 7-10, 2003. This is our seventh Gathering since 1990, when we began meeting as the Fellowship; and the beginning of meeting annually, following a decade of biennial gatherings.

We numbered 54 participants, including 48 adults and 6 youth, representing 8 yearly meetings and associations, from 19 meetings, some as far away as California, Minnesota, and New York, including two participants from Britain Yearly Meeting.

Our activities in Atlanta were rich and nourishing to the spirit, with morning devotions opening each day. Worship experiences included both programmed and unprogrammed sessions. During unprogrammed worship, Friends were moved to speak and sing out of the silence as led by the Spirit, many in praise of the blessing for this opportunity together. Programmed worship emphasized the theme "Nurturing the Spirit" with the scriptural reference "to stir up the gift of God which is in thee." (2 Tim. 1:6)

In meeting for business, Friends were inspired by reports of expanded use of the website, and e-mail connecting members globally. We were moved to give more visibility to the work and activities of issues affecting our membership, particularly our youth. Many references were made to American Friends Service Committee programs and how we might support them.

We approved a minute that reaffirmed our support and nurture of our same-gender-loving brothers and sisters, and join with them against homophobia and violent acts in all forms:

In light of the continuing and often escalating violence and repression against the gay and lesbian communities, the Fellowship of Friends of African Descent feels it is timely to minure our support and affirmation of the same-gender-loving brothers and sisters who are among us. Their presence, insight, and experience are precious gifts to our community as we unite to end the scourges of violence, gender oppression, and homophobia in the world.

In a challenging and provocative session, AFSC representatives presented a range of

their program areas:

- Southeast Regional Office: Valerie Barlow, regional director, described in broad terms the ongoing work of the region; Tejan Muata gave background and context for new program work undertaken through the new three-year Africa initiative;

- Phillip Spencer-Linzie, director of the Criminal Justice Office in New Jersey, called for a redefinition of crime and called on society to address root causes;

- Darryl Jordan, Third World Coalition director, gave a detailed overview of the work and mission of the coalition, and sought the Fellowship's cooperation and commitment to this work.

Earlier sessions on racism and on Spirit-led leadership reinforced the call to our being involved in the work Friends are called to do. In that spirit, two of our own reported movingly of their work:

- Vanessa Juley offered slices of her learnings as she continues her research on the book she is co-authoring with Donna McDaniel, *Fit for Freedom, Not for Friendship*. The book explores the relationship between the Religious Society of Friends and African Americans.

- Gloria Thompson's presentation of Manhattan (N.Y.) Meeting's workcamps in Kenya invited our attention and involvement.

The Fellowship pilgrimage to the Martin Luther King Jr. historic sites and memorial served as inspirational witness of the U.S. civil rights struggle and reaffirmation of our testimonies of peace and nonviolence.

We were treated to a vibrant cultural program of rap, dance, and African drumming, presented by Youth Against AIDS Unite, a project of AFSC's Southeastern Regional Office.

Our closing meeting was spent at Atlanta Meeting, a strongly diverse meeting, part of Southern Appalachian Yearly Meeting and Association, and included unprogrammed worship and a potluck luncheon, generously provided by the meeting.

Throughout our time together, Friends felt uplifted by the enthusiastic and wide participation of members and drew upon each others' energy and passion, and on the vibrant Spirit present. The Fellowship looks forward to returning to Atlanta for its 8th Gathering in 2004, and to planning to gather in Africa in 2005.

—Deborah Saunders, clerk



Year 2004

### Quaker Motto Calendar

*Inspirational messages  
for each month  
Since 1884*

25 calendars \$21.00

25 calendars & envelopes \$23.00

Send orders with check to:

The Motto Calendar

P.O. Box 59

Douglassville, PA 19518

[MottoCal@aol.com](mailto:MottoCal@aol.com)

Telephone: 301-320-3931

Fax: 301-320-7370

## BENJAMIN

### *The Meetinghouse Mouse*

by Benjamin, as told to Clifford Pfeil,  
with illustrations  
by John D. Gummere

If you remember the *Benjamin* stories in past issues, you will be happy to share them—now in book form—with your children, grandchildren, and Friends!



Available for \$6 plus \$2 shipping and handling (\$3.50 for shipping and handling outside U.S., Canada, and Mexico) from the FRIENDS JOURNAL office.





*"When we're gone, our hearts will still belong"*

Pre-K through 6th Grade  
Admission Open House:  
Thurs. Jan. 15, 2004

2150 Butler Pike, Plymouth Meeting  
PA 19462 • (610) 828-2288

#### Support

#### QUAKER HOUSE

Fayetteville/Ft. Bragg, N.C.

*A front-line Friends Peace witness*

GI Counselling, Draft/CO Information  
Peace Research, Education & Action

223 Hillside Ave., Fayetteville, NC 28301  
910-323-3912. [www.quakerhouse.org](http://www.quakerhouse.org)  
QPR@QUAKER.ORG

**Chuck Fager, Director**

#### NEWTOWN FRIENDS SCHOOL



*"The accomplishments of adults  
begin as the dreams of children.*

*Newtown Friends is a place  
where dreams begin."*

— NFS Mission Statement

#### Pre-K to Grade 8

#### OPEN HOUSE

January 25, 2004  
2:00 to 4:00 p.m.

For further information,  
call 215-968-2225, or visit  
us at [newtownfriends.org](http://newtownfriends.org)

*Accredited by the Pennsylvania Association of  
Private Academic Schools*

## Witness

# Reaching out to Prisoners

by Sally Rickerman



some of the other letters, I made an additional assumption that some writers were terribly lonely and sought contact with someone outside the prison who would have a different perspective than those they were living with on a daily basis. The ad we ran said:

Are you a Friend (Quaker) without knowing it? Do you seek a religion encouraging a direct spiritual and mystical relationship with the Divine, compatible with science, and accepting continuing revelation? Are you concerned with peace, justice, reconciliation, environment? And with education, and respect for diversity? Write for free booklet to: [etc.]

Another factor that stimulated my growing awareness and developing concern was that some of us were trying to establish a regular meeting for worship at a nearby county jail. The jail was not cooperative, and when we tried to get local Friends to attend and support the meeting for worship, many felt that they could not participate. These Friends feared they would be at personal risk,

since they lived near the prison which served inmates who were from nearby communities. That someone might look up the meeting-visitors after release and do them harm seemed such a possibility to the residents of a Quaker retirement home that none joined us on our regular Friday evening worship.

When these two problems became obvious—the needs of prisoners and the hesitations of outsiders—I sought viable paths to address my original concern. At first on a one-on-one basis, I tried to interest other Friends, especially older ones, who might not have the energy, desire, or even inclination to do personal prison visitation but who might wish to reach out to inmates. It seemed that I could develop a program that would permit them to write from a "secured address." This approach and implementation process took considerable time. It involved talking to many f/friends on an informal basis and trying to arouse their interest and ideas on how to implement such a program for which I saw both tremendous need and opportunities. It could be helpful for those who wished to do something but felt unable to participate in existing programs and reach out to those who were crying for contact. Finally I found a f/friend willing to put

To introduce the Quaker Spiritual Friends program of the Advancement and Outreach Committee of Friends General Conference to the larger Quaker community, here is a letter that I sent to a Quaker lifer who wanted to know why it had taken seven years to have a Spiritual Friend assigned to him.

Dear Friend,

You asked why it took seven years. As a Quaker you ought to know that it takes Quakers forever to do the seemingly simplest of tasks! To wit, over the previous ten years I have been the sole responder to all those who answered ads about Quakerism that FGC had placed in national magazines including an offer of free pamphlets and other information about Friends to those inquiring. As I responded to more and more inquiries I noticed that the responders included a goodly number of prisoners. This observation led me to make the assumption that some of these requests arose from genuine interest in, and curiosity about, Quakerism—which was the purpose of the ads. But, based on the tone of

*Sally Rickerman is a member of Mill Creek Meeting in Newark, Del.*

© Joseph Trisch



time and thought into implementing a program. He had been supported as a released Friend to work in the county prison and said he would help. We then were able to proceed to get both backing and financial support.

This was done by going to the Advancement and Outreach Committee of Friends General Conference (on which I serve) and asking them to be the clearinghouse and "safe" address for the correspondents. Once approved by A&O, Quaker Spiritual Friends could go to a Quaker funding source and receive money so that the expenses of the program would not come out of A&O's limited budget. As a result of this footwork, the Quaker Spiritual Friends became an official program of A&O and FGC.

To make the program known, we advertised both within FGC and to all Friends through FRIENDS JOURNAL. Contacts were made with 48 Quaker retirement homes across the country. Those Friends who have participated have found this new relationship through correspondence to be rewarding and the prisoners have expressed enthusiasm. One prisoner expressed amazement and appreciation to his correspondent who he said "was the only person from 'outside' who remembered his birthday."

The final part of this long tale is that, as the chief mail receiver for Quaker Universalist Fellowship, I did indeed receive your letter seven years ago. Your plea for a Quaker correspondent stimulated me even more to continue to slog on and try to make this program a functioning reality! My hope is that this answer to your bewilderment might result in new awareness of and interest in Quaker Spiritual Friends. Through the prison grapevines, the inmates have spread the word of our program and its benefits. This success has given us the names of some 30 or so new prisoner requests. These requests have been vetted, and we hope to be able to assign Spiritual Friends soon!

In Friendship,  
Sally

Friends General Conference Advancement and Outreach Committee offers a description of the Quaker Spiritual Friends Program and the opportunity for Quaker volunteering. To request the free pamphlet *Quaker Spiritual Friends for Prisoners* for yourself, or several to share with your meeting, write to FGC, 1216 Arch St., 2B, Philadelphia, PA 19107. □

## *Cultivate your retirement to reflect your lifestyle.*



Kendal-Crosslands residents nurture an array of life-affirming opportunities:

- 140 resident-directed interest groups
- lifelong learning at the University of Delaware and West Chester University
- two 11,000-volume, resident-run libraries
- 300 acres with trails, woods, ponds
- on-site concerts and lectures
- local community volunteer opportunities

Named as one of the nation's top 25 continuing care retirement communities, Kendal-Crosslands is not-for-profit and Quaker-related. Full services, lifetime restraint-free health care.



## KENDAL-CROSSLANDS Communities

610-388-7001 • 1-800-216-1920  
P.O. Box 100 • Kennett Square, PA 19348  
[www.kcc.kendal.org](http://www.kcc.kendal.org)



Founded 1876

## Friends Academy

Located on scenic Long Island,  
less than 30 miles from New York City.

### Celebrating our 125th Anniversary



*Founded in 1876 by Gideon Frost for "the children of Friends and those similarly sentimented," Friends Academy is a Quaker, coeducational, independent, college preparatory day school serving 750 students from age three through the twelfth grade. The school awards significant financial assistance.*

Friends Academy • Duck Pond Road • Locust Valley, NY 11560  
Phone: 516-676-0393 • Fax: 516-671-2025 • [work@fa.org](mailto:work@fa.org)

## Did you miss the special issue, "Friends and Prisons"?

The "Friends and Prisons" issue of October 2002 offers a compelling look at prison through the eyes of prisoners and those who care deeply about them. We have printed additional copies of this issue for those who are involved in prison service work and those who wish to learn more about this concern. Order additional copies now.

Quantity	Price per copy
1-5	\$5.00
6-25	\$4.50
26-50	\$3.25
51+	\$2.50

Price reflects copies of the same issue. Call for discounts on multiple issues. Prices include shipping and handling.

For fastest service, call toll free (800) 471-6863.

Please send me \_\_\_\_\_ copies of the special issue "Friends and Prisons."

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State/Zip \_\_\_\_\_

Enclosed is my check for \$ \_\_\_\_\_

Please charge my ☐ Master Card ☐ VISA

Account # \_\_\_\_\_

Expiration Date \_\_\_\_\_

**FRIENDS JOURNAL**

## Join a Pendle Hill tradition!

# Celebrate the New Year at Pendle Hill!

December 28-January 1

Highlights this year include two concerts with Karl Middleman, founder of the Philadelphia Classical Symphony. We will welcome in the New Year with a candlelight meeting for worship following an evening of shared talent, fun and fellowship.

Choose one of these workshops, or sojourn:

**Yoga as Body Prayer for Heart and Soul:**

**A Retreat for the New Year**  
with Valerie Brown (Inder Kaur)

**Musical Poets of the Early 19<sup>th</sup> Century**

with Karl Middleman



## PENDLE HILL

A QUAKER CENTER FOR STUDY AND CONTEMPLATION  
338 Plush Mill Rd · Wallingford, PA 19086  
ext. 142 · (800) 742-3150 (US) or (610) 566-4507 (worldwide)  
registrar@pendlehill.org · www.pendlehill.org



## The Meeting School

56 Thomas Road, Rindge, NH 03461

### Organic Farm

rare breeds, active student involvement

### Caring Quaker Community

putting faith into practice in our daily lives

### Progressive Secondary Education

day/boarding, small classes, hands-on learning



email:office@meetingschool.org

(603) 899-3366

www.meetingschool.org

## Young Friends

# Callings

by Emily Holzer

While I have only spoken out of the silence once, I have felt urges to speak in other parts of meeting for worship. I come from a semi-programmed meeting in which we have songs, a choir number, scripture readings, and a message given by the pastor. There is also a time at the beginning of worship for prayer concerns. Sometimes I have felt led to say something; other times I was purely a listener. I question whether people in my meeting believe that meeting, or centering, starts at the very beginning. I come to this concern from looking at my experience at Westtown School and my regular form of worship. It deeply disturbs me. Is the first half of meeting a joke? Do my meeting members not realize that others are feeling led to share their concerns? I raise this question because we all need to discern whether to speak during programmed worship, just as we wait to be led to speak out of silent worship.

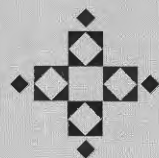
In meeting for worship I have also shared a concern or asked for a prayer. On one occasion, the father of a childhood friend had died. I had not been close to this girl for at least four years, but when I found this out I went to her school and hugged every one of my childhood friends. I am a deep mourner and wanted to share in grief. Likewise, I went to meeting that Sunday and had this death and this childhood friend on my mind. When there was a call for prayer concerns I sat there with the sensation of trembling, the same feeling I have right before sharing a message out of silence. I made myself push my feet down and stand up. I did not know what I was going to say—I had not thought out a message—but the words came anyway. I got through my concern, with a few choke-ups and tears.

I think I have only once spoken out of the silence in meeting. I say "I think" because the sheer power one feels when speaking, or even when feeling led to speak, blanks out your mind and memory. I can remember certain messages that were on the tip of my tongue and mind but that I never expressed. I can only vaguely remember the time I stood up, yet my message and visual images of the experience are ingrained in my mind. I have very distinct memories, and yet I am a blank book.

When I spoke, it felt just like a roller

*Emily Holzer, a member of First Friends Meeting/Whitewater Monthly Meeting in Richmond, Ind., is a student at Westtown School.*

## Reports



ESR Reports  
Vol. V, Number 1

### In This Issue:

#### Theme Articles

- 1 ESR and First Friends of Greensboro
- Nodes in the Network of Financial Support
- 5 Meetings
- 6 Individuals and Families
- 7 Foundations
- 12 ESR Access Enters its Third Year
- 16 Dean's Word: the Power of the Network

#### News & Features

- 2 Coming Events
- 3 New Faculty Member: Michael Brenneis
- 8 People and Places: Faculty News
- 10 Recommended Reading
- 13 In Print
- 14 Nowadays: Alumni/ae News
- 15 Past Events

Visit [esr.earlham.edu/publications](http://esr.earlham.edu/publications) for stories and photos available only on our website, as well as a complete set of back issues of *ESR Reports*.

## Joining Hands to Nurture Quaker Leadership:

ESR AND FIRST FRIENDS OF GREENSBORO

By Sarah Peterson

ESR prepares people for ministry within many different kinds of faith communities, but as one of only a few Quaker seminaries in the United States, ESR has a unique concern for nurturing leadership within the Religious Society of Friends. As a seminary within a numerically small denomination, ESR can't help but think about how to keep the Quaker faith strong for the future in a rapidly changing world.

To do this job well, ESR relies on a wide network of Quaker meetings for support in its mission, prayer for its work, dialogue about education and ideas, and financial assistance. Some of these meetings are a short walk from ESR's Richmond campus, while others are as far away as Whittier or Ramallah. Of all these meetings, one particularly special relationship is with First Friends Meeting of Greensboro, North Carolina. The exchange of resources and talent and the mutual support between these two institutions helps ESR fulfill its mission in a way that would be impossible without First Friends Meeting.

Members of First Friends have always been generous—both individually and corporately—in their financial support of ESR. Most notably, they have supported scholarships that help students attend ESR at a reduced cost—a very important gift, since many students come to ESR with a calling toward further education but without the resources necessary to finance a two to four year graduate degree program. First Friends Meeting is the home of many of the donors who have endowed scholarships under the Cooper Scholars Program, which covers recipients' tuition for the first two years of seminary study. When ESR launched its Partners In Scholarship program, which invites large meetings to contribute, over three years, the amount equal to one seminary student's tuition, First Friends responded immediately. It is the only meeting so far to have completed a full three

year pledge.

First Friends also hosts the North Carolina site of *ESR Access*, the distance learning program that allows students to take ESR classes over the Internet or in two-week sessions in Richmond, Indiana; Marshalltown, Iowa; Pasadena, California; Hartford, Connecticut, and Greensboro, North Carolina. From the beginning, First Friends has offered overwhelming support for the *Access* program. ESR offered to rent space at the meeting-house to hold classes, but First Friends allowed ESR to use the space for free. ESR had also planned to hire an administrative liaison to coordinate the *Access* classes,

*Continued on page 4.*

### Local Networks: ESR Connects with Richmond Churches

Visit [esr.earlham.edu/publications](http://esr.earlham.edu/publications) for coverage of professor Stephen W. Angell's July 10th discussion with leaders of Richmond's African American churches about the new PBS documentary of African American religion, *This Far by Faith*.





Fall 2003

# Up Coming@ESR



Come to Richmond!  
Or Pasadena,  
Hartford or  
Stockholm!  
ESR activities are  
taking place in  
these and other  
locations over the  
coming months.  
If any of these  
opportunities  
attract you,  
call 1-800-432-1ESR  
(1377) or visit  
[esr.earlham.edu](http://esr.earlham.edu) for  
all the information  
you need.

*ESR Reports* is published  
in the fall and spring  
for alumni/ae and friends  
of Earlham School  
of Religion

Jessica Bucciarelli, Editor  
Susanna Combs,  
Art Director

Monday–Tuesday,  
September 29–30, 2003:  
Pastors' Conference

"Exegeting the  
Congregation" is  
the theme, and Art  
McPhee the  
featured speaker,  
for this sixth  
annual gathering  
of Quaker pastors and other  
interested persons. Art McPhee  
teaches mission and intercul-  
tural studies at Associated  
Mennonite Biblical Seminary in  
Elkart, Indiana. Art is also a  
published author and an  
experienced pastor. Phil Baisley,  
ESR's Assistant Professor of  
Pastoral studies, says, "This  
conference aims to assist  
pastors in their transforma-  
tional role of aligning congrega-  
tional priorities with God's  
purposes. The need to exegete  
not just biblical texts but one's  
local congregation is brought  
home painfully to pastors  
whose cultural assumptions  
differ from those of their  
parishioners." All sessions will  
be held on the ESR campus.



*Art McPhee*

Friday–Saturday,  
October 24–25, 2003: Ministry  
of Writing Colloquium

Workshop leaders at this  
twelfth annual event include  
Scott Russell Sanders, Haven  
Kimmell, Lil Capon, Pat  
Schneider, Nina Shelton, Brent  
Bill, Nan Phifer, and Mary  
Lacey. In addition to hands-  
on workshops, the gathering  
will feature readings,  
plenaries, an autograph

signing, and an open mic.  
Held on the ESR campus.

October 13–24, 2004:  
*ESR Access Regional Intensive  
Courses*

The following courses are  
proposed for Hartford, CT;  
Greensboro, NC; Marshalltown,  
IA, and Pasadena, CA. Actual  
availability will depend upon  
student interest.

- Quaker Beliefs
- Christian Discipleship &  
Living in the Spirit

January 5–16, 2004:  
*ESR Access Regional Intensive  
Courses*

The following courses are  
proposed for Hartford, CT;  
Greensboro, NC; Marshalltown,  
IA, and Pasadena, CA. Actual  
availability will depend upon  
student interest.

- Christian Reconciliation:  
Conflict Resolution in the  
Church and the World
- Ministry Among  
Unprogrammed Friends  
Greensboro, NC, only:
- Old Testament Exegesis:  
Postexilic Prophets

Saturday, March 6, 2004:  
Fourth Annual Spirituality  
Gathering

Held at ESR, theme to be  
announced.

Monday–Tuesday,  
March 23–24, 2004:  
Willson Lectures

This year's speaker is Ted  
Peters, Professor of  
Systematic Theology at

Pacific Lutheran Theological  
School in Berkeley, California.  
His topic is "Science and Faith:  
Where are We?"

Thursday–Sunday,  
April 1–4, 2004: Quakers in  
Pastoral Care and Counseling

The thirteenth annual gather-  
ing, held at Quaker Hill in  
Richmond, Indiana. Theme to  
be announced.

July 2004:  
Pilgrimage to Sweden

Sponsored by ESR and the  
Newlin Center for Quaker  
Thought and Practice, this  
unique travel experience will  
integrate visits to sites of  
spiritual and cultural signifi-  
cance with quiet retreat days,  
times for group reflection and  
opportunities to meet and  
worship with Swedish Friends.  
The group will stay at  
Svartbäcken, a Quaker retreat  
center north of Stockholm. The  
cost is approximately \$1200, not  
including airfare to Stockholm.  
For more information contact  
group leaders Carol Sexton at  
(765) 983-1548, [sextoca@](mailto:sextoca@earlham.edu)  
[earlham.edu](http://earlham.edu) or Julia Ryberg at  
[ryberg.svartbacken@swipnet.se](mailto:ryberg.svartbacken@swipnet.se),  
or visit the Svartbäcken website  
at [http://www.kvakare.org/](http://www.kvakare.org/svartbacken.shtml)  
[svartbacken.shtml](http://svartbacken.shtml).



*At top and right: Scenes from Svartbäcken, the Quaker retreat  
center to be featured in next summer's "Pilgrimage to Sweden."*

# Michael Brenneis— An Ecumenical Spirit

ESR'S NEW ASSISTANT  
PROFESSOR OF  
PASTORAL CARE AND  
COUNSELING

By Donne Hayden



Indiana and Virginia engaged in a form of cultural exchange this summer when Michael Brenneis from Virginia came to Earlham School of Religion as Assistant Professor of Pastoral Care and Counseling, assuming the duties of Professor Bill Ratliff, who has retired and moved from Indiana to an intentional community in Virginia.

Michael Brenneis (pronounced Bre-NICE) is ordained in the Christian Church (Disciples of Christ) and in the

process of being ordained in the Episcopal Church. He is a licensed Marriage and Family Therapist and a Clinical Professional Counselor.

Throughout his career as counselor and psychotherapist, Michael always believed when

the time was right, he'd make the transition to teaching. "One has to have something to teach," he comments. "My vocation now is to pass along what I have learned."

Much of what Michael has learned came from his decade

as a psychotherapist at St. Luke Institute in Silver Spring, Maryland, where he dealt specifically with clergy suffering from addiction or compulsive behavior disorders. This experience led him to specialize in pastoral and psychiatric care for people in ministry, the subject of his doctoral dissertation.

Because of his extensive experience in providing psychiatric and pastoral care for clergy in crisis, Michael looks forward to working at ESR and doing what he refers

to as "front-end work." His experience gives him valuable insight into necessary preparation for those entering ministry so they learn to avoid potential difficulties inherent in the role of pastoral caregiver.

Twenty years ago, while Michael was a chaplain intern at St. Elizabeths Hospital, he met Jeanne Maguire, a graduate of Yale Divinity School, who was also in CPE. They became friends and colleagues but went their

separate ways afterward. Over a year later, they reestablished their relationship and eventually married. Reverend Jeanne Brenneis, who is ordained in the United Church of Christ and in the Christian Church (Disciples of Christ), has been a hospice chaplain since 1986; she is currently Director of the Center for Bioethics, The Hospices of the National Capital Region. Their sixteen-year-old daughter, Rebecca, sings and plays flute, clarinet, piano, and guitar, and is student conductor of the school orchestra. In this ecumenical family, Rebecca is called to the Episcopal faith, and is preparing to serve as state co-chair of the Parish Youth Ministries of the Episcopal Diocese of Virginia.

Michael plans to "commute" this year, spending holidays and weekends as possible with his family in Arlington. Both Jeanne and Rebecca supported his decision to accept the teaching position at ESR. When her father was offered the post, Rebecca responded, "Of course accept it. It's what you've been wanting to do all your life."

*Donne Hayden, a second-year student at ESR, has worked as a teacher and editor for many years.*

## MICHAEL BRENNEIS

Assistant Professor of  
Pastoral Care and Counseling,  
Earlham School of Religion

### EDUCATION

- BA, History and Religious Studies; Southwest Baptist University, Bolivar, Missouri (1978)
- MA, Counseling Psychology and Psychological Assessment; Spalding University, Louisville, Kentucky (1982)
- Master of Divinity; Southern Baptist Theological Seminary, Louisville, Kentucky (1983)
- Ph.D., Counseling & Development; George Mason University, Fairfax, Virginia (2000)

### PROFESSIONAL EXPERIENCE

- In the Washington, DC, area
- Chaplain Intern, St. Elizabeths Hospital and Spring Grove Hospital Center
  - Chaplain, St. Elizabeths Hospital
  - Parish Pastor, Garfield Memorial Christian Church
  - Psychotherapist, St. Luke Institute
  - Pastoral Care Consultant, Dominion Hospital
  - Adjunct Counseling Faculty, George Mason University
  - Private Practitioner, Renaissance Clinic

### HOBBIES & INTERESTS

- Long-distance swimming, running, bicycling; studying local history; travel

Visit [esr.earlham.edu/](http://esr.earlham.edu/) publications to read more about Michael Brenneis' faith journey.





**FIRST FRIENDS**  
*continued from page 1.*

Why has the community of First Friends Meeting been so deeply and consistently generous in their support of ESR? Hopefully because ESR can offer something valuable in return.

but First Friends offered to provide the necessary administrative support as well.

Why has the community of First Friends Meeting been so deeply and consistently generous in their support of ESR? Hopefully because ESR can offer something valuable in return.

About the *Access* program, Lisa Lundeen, a First Friends member, says, "I think First Friends likes to be a host for Quaker education and outreach." Lisa took her first *ESR Access* class at the meetinghouse in 2001. She recalls that members of her meeting—both those in the class and those beyond it—were so impressed with the professor, Susan Jeffers, that they invited her to return to Greensboro to address the meeting during its annual spiritual renewal weekend.

The influence of *Access* classes at First Friends is frequently felt beyond the classroom. In January 2003, when Lonnie Valentine brought an *Access* class called "Christian Reconciliation:

Conflict Resolution in the Church and World" to the First Friends meetinghouse, he was asked to give the message at worship, to teach a First Day school class, and to address the Quarterly Meeting as well. Because of this resounding welcome, the conflict resolution message reached approximately 80 people—far more than just the students who were enrolled in the two-week class.

But it's not just the potential of ESR's unique *Access* program that First Friends Meeting cares about. They also recognize ESR as a place that nurtures leadership among Friends. "First Friends has a real concern for Quaker leadership," says Sara Beth Terrell, a 1982 graduate of ESR and a current member of First Friends. First Friends has always appreciated ESR, she observes, as a seminary that helps in the training of ministers who are well-educated, and who also have a heart for the distinctive tenets of the Quaker faith. Sara Beth herself demonstrated how an ESR education can enrich the life of a meeting when she agreed to speak regularly at First Friends Meeting when pastor Jack Kirk was absent for nine months during an illness in 1999.

Lisa Lundeen agrees that First Friends Meeting is eager to equip people for

ministry—which can include encouraging them in further Quaker education. After her introduction to ESR through the *Access* program at First Friends, Lisa traveled to Richmond in the fall of 2002 to become a full-time, residential student. During the summer of 2003, she served as a pastoral intern for First Friends. One of the things she appreciates the most about her education at ESR is its practicality, making it easy to tailor the work she does in class to what's going on in the life of her meeting—writing a paper, for example, that she can send to meeting leaders and friends to share ideas she believes they might find helpful.

Does ESR give something back to First Friends? "I sure hope so!" exclaims Jay Marshall. "I know those of us at ESR who regularly visit First Friends come back feeling inspired. I always feel like I've been ministered to, and that's no small thing."

As an urban congregation with many members who are young adults, singles, and professionals, First Friends has found a way to let the Quaker message speak to a different group of people than that which makes up many Quaker congregations in the U.S. Many of the newer members at First Friends are just out of college—a definite



As an urban congregation with many members who are young adults, singles, and professionals, First Friends has found a way to let the Quaker message speak to a different group of people than that which makes up many Quaker congregations in the U.S.

contrast to national trends in church membership for any denomination. This unique connection with young adults, Jay remarks, is an important one to ensure the continued vitality of the Religious Society of Friends. "It gives us hope that the essence of the Religious Society of Friends can speak to a 21<sup>st</sup> century congregation."

On a variety of levels, from concrete resources to leadership and inspiration, the connection between First Friends Meeting is meaningful and mutual. "Our connection to ESR links us with a larger Quaker world, keeping us from becoming provincial or isolated," says Sara Beth Terrell. About ESR's relationship with First Friends

Meeting, Jay Marshall says, "It's a model for how I wish seminary and meeting relationships were in many places."

*Sarah Peterson, an evangelical friend from Spokane, Washington, is in her second year at ESR. Her seminary education is being sponsored by a Cooper Scholarship in the name of Mrs. Viola*

*Braxton, a member of First Friends Meeting of Greensboro. Of her experience researching this article, Sarah reflects, "One of the things I came away with after talking to Jay was a much greater appreciation for what the Access program does and why we offer it. And I was so impressed with First Friends, especially the boldness of their Christian message."*

## Meeting of *ESR*: Support *A Conversation with Pam and Ron Ferguson*

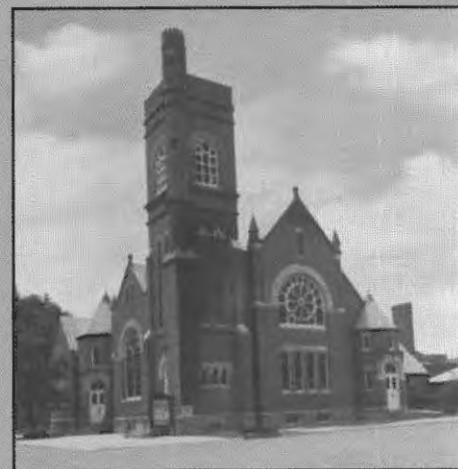
Like First Friends of Greensboro, featured in this issue's cover story, Winchester Friends Meeting in recent years has given regular financial support to ESR. The church is located in Winchester, Indiana, about 25 miles north of Richmond on Route 27. Ron Ferguson, co-pastor with his wife, Pam, says, "Our meeting realizes just how short the supply of pastors is in Indiana Yearly Meeting. Three years ago, we began consciously giving money to a special ESR fund to develop pastors. We need to be training up people. This is one way to do that."

Each year's gift has been in the \$1000 range. The exact amount varies because of the source of the funds. Ron explains, "The church is a beneficiary of a perpetual trust of deceased Friends who owned a local grocery store. When Pam and I got here five years ago, we joined an ongoing conversation in the Meeting regarding stewardship of the 'nest egg' that had built up. The monthly meeting eventually decided that the reserve fund was large enough, so we began giving away what was left over after we met our expenses." The beneficiaries of this new understanding of stewardship include not only ESR's pastoral ministry training, but also Friends Committee on National Legislation, jail ministry, and a fund that sends unchurched

local kids to camp.

Other elements of the mutually beneficial relationship between Winchester Friends and ESR include:

- Carloads of Winchester Friends traveling to events at ESR and Earlham, such as the Pastors' Conference, Peace Forum, and Convocation. "Ron and I try to go to everything IYM and ESR offer!" says Pam.
- Friends from ESR visiting Winchester to give the Sunday message. "We got to hear from John Punshon while he was here, and Jay Marshall spoke last fall," Ron remembers. He observes, "We're working to build relationships that break down the wall of suspicion and distrust" that has at times stood between some Friends and ESR.
- Pam and Ron's informal mentoring of students and recent alums who are serving in Indiana Yearly Meeting. Ron



*Continued on page 11.*

# Individuals & Families:

## The Strength of ESR's Donor Network

*"By far the majority of gifts to ESR over the years have been from individuals. The more individuals with resources and interest we can find, the stronger our work is."*

—Keith Esch, M.A. 1966,  
former Development Director

Hundreds of people have given millions of dollars to support ESR's educational ministry in the 43 years since the school first opened its doors. For each of these donors, there is a story: the first awareness of ESR; the decision to give the first gift, and the second, then the third, and the personal encounters with the school and its people over the years.

There is no such thing as a "typical" donor to Earlham School of Religion, but the stories of Mary Birenbaum and Wallace Collett certainly give an intriguing glimpse of the many facets of the donor network. These two special friends of ESR have certain characteristics in common. Both Wallace and Mary have served on the Earlham College Board of Trustees; Wallace is now an Honorary Lifetime Trustee, and Mary has just completed a term as Clerk of the Institutional Advancement Committee. While serving the College, both of these individuals have taken a particular interest in ESR, sharing generously of

their resources and counsel. And in both cases, the commitment to ESR is part of a larger picture of each person's life of service.

Wallace Collett has been involved with ESR since its very beginnings. Raised "a good Baptist" in Wilmington, Ohio, Wallace started his undergraduate degree at Wilmington College, and did one year at Haverford College. Looking back almost 70 years, Wallace recalls that the Haverford year "was a wonderful thing for me. People like Rufus Jones were still here. We started a meeting of six people who gathered on Sundays for unprogrammed worship, and that's been my direction ever since."

Wallace went on to become a prominent businessman in Cincinnati, Ohio. In 1958, when Wil Cooper embarked upon his travels to assess Friends' support for a proposed Quaker seminary, Wallace Collett was one of the people he visited. Wallace remembers, "Wil came down to my office in Cincinnati to talk about the school they were going to start. It sounded good to me. The Friends don't have a central authority — which is good — but we certainly need a group of people coming along who



Wallace Collett



Mary and Georges  
Birenbaum

Wallace Collett and his wife, Stella Miller-Collett, recently moved to the Philadelphia area, where

have a depth of knowledge about Quakerism and Christianity and so forth."

Since that meeting in Cincinnati, ESR has been one of the Friends' projects to which Wallace has dedicated himself. He also served as national clerk of the American Friends Service Committee, and has spoken widely about tax resistance as peace witness.

As he considers the impact of ESR since its founding, Wallace opines, "Taking classes at ESR and getting a degree makes a person almost a new person—she or he has a wider understanding of spiritual issues." He continues, "I'm so pleased to find how the different branches are able to get along and understand each other at ESR. I believe students get a good grounding in both unprogrammed and programmed traditions." Wallace concludes, "ESR is very important for the Society of Friends. It prepares Friends to do valuable work for humanity."

she is chair of the Department of Classical and Near Eastern Archaeology and he is active — once again! — in Haverford Meeting. His new book, *McCarthyism in Cincinnati: The Bettman-Collett Affair* is available from Pendle Hill.

Like Wallace Collett, Mary Birenbaum has Earlham connections that go back over 40 years. She and her husband, Georges Birenbaum, met at Earlham College. She grew up in the Philadelphia area and went to Earlham directly after high school. Georges was older, but didn't arrive in Richmond until later. Mary explains, "My husband is a Holocaust survivor. He received a rather limited education in Belgium, never completing what we would consider a high school education. In his early 20s, Georges decided to contact a very distant relative in Troy, NY. He sailed to the States in '57 and eventually ended up in Manhattan, where he went to night school to learn English. In '59 another distant relative had a son



"I knew of ESR, but I didn't really have any connection until I went on the Earlham Board of Trustees ten years ago," Mary says. Since then, she has become a strong supporter of the seminary's mission. She comments, "We are Jewish, so why are we supporting a Christian seminary? There are three reasons. First, my husband and I give to institutions whose philosophies are compatible with our own. At ESR, you're teaching people to resolve differences, and whether that's through Christianity or other ways, it's a good thing. I also like the general way the school operates: it's so small, and gives so much personal attention. Second, we want to know how our money's being spent, and Earlham does a

Today, it remains the case that there are times when grant funding is the best "fit" for a particular initiative within ESR. Two such occasions arose earlier this year. The first piece of good news came in the spring, when the Arthur Vining Davis Foundations accepted ESR's proposal for a \$150,000 grant to launch the Digital Quaker Collection, which will put hun-

In early summer, ESR learned that the Board of the E. Rhodes and Leona B. Carpenter Foundation had awarded the school \$27,000

While the Arthur Vining Davis Foundations are new to the ESR family, the Carpenter Foundation is not. Jay Marshall recalls, "Seven years ago, a major grant from the Carpenter Foundation launched ESR's campaign to fund the Cooper Scholars program, which has become the foundation of a vital and diverse student body. Today, by creating a pool of research funds where none have existed before, the Carpenter Foundation is positioned to play a similar catalytic role on the faculty side of the equation."

Mary and Georges Birenbaum currently live in Albuquerque, New Mexico, where Mary reports they are "moderately active in the local Jewish community, just

## Donors like Mary Birenbaum and Wallace

Collett are important points in ESR's network of support. In turn, the connection with ESR is an integral part of Wallace and Mary's lives of service. It is our intention that this principle of mutual benefit inform our relationships with all of ESR's many supporters.

*Quaker texts like this one  
will be part of the new  
Digital Quaker Collection.*



# ESR People & Places

F A C U L T Y N E W S



At the Baccalaureate Dinner, each graduating student receives a farewell tribute from their faculty advisor. Pictured: Stephanie Ford, Assistant Professor of Christian Spirituality, with her advisee, Kat Jaramillo, M.Div. 2003.

Stephanie Ford, Assistant Professor of Christian Spirituality, was awarded her Ph.D. this spring, and enjoyed trying on her doctoral robes for the first time at ESR's graduation. In June, Stephanie traveled to North Carolina with five ESR students to attend the Baptists and Others Interested in Spirituality, where she offered a workshop on the metaphysical poetry of Evelyn Underhill. In July, Stephanie gave a series of talks at the 20th anniversary celebration of the Academy of Spiritual Formation in Sumatanga, Alabama, where spiritual friendship was the theme. Stephanie hopes in the next year to publish an article or two from her dissertation, ideally focused on Evelyn Underhill's theology of the Holy Spirit and her passionate pacifist vision. After three years of focus on Underhill, Stephanie also looks forward to branching out in her writing, saying, "It's a joy to be able to let my imagination wander among a variety of topics in spirituality. I am particularly interested in looking at the relationship of the body and spirit."

Dean Jay Marshall visited Newtown Meeting (Philadelphia Yearly Meeting) in April as part of his continuing work on ESR's Vitality Study. This past spring and summer, Jay also clerked the annual session of Indiana Yearly Meeting, delivered the Douglas Steere Lectures in Bay View, Michigan;

led Sunday School and gave a prepared message at West Newton Friends Meeting (Indiana Yearly Meeting); and preached at Jericho Friends Meeting (IYM), as well as at the revival services of Southern Quarterly Meeting (North Carolina Yearly Meeting). In July, Jay was reappointed as Clerk of Indiana Yearly Meeting.

In January, Stephen W. Angell, Geraldine Leatherock Professor of Quaker Studies, presented a sermon on "Quakers and the American Revolution" at West Elkton (Ohio) Friends Meeting, and led a clerking workshop for Friends Memorial Church in Muncie, Indiana. In April, Steve presented a paper entitled, "Bunji and Toshi Kida and the Friends' Mission to the Japanese in California" to the Midwest section of the American Academy of Religion in Chicago, Illinois. He will present the same paper at the national meetings of the American Academy of Religion in November, in Atlanta, Georgia. "George Fox's Catechisms" was the topic of the paper Steve presented at the Friends Association for Higher Education conference this summer in Swarthmore, Pennsylvania.

Tim Seid, Associate Dean of Distributed Learning, has completed the Distance Learning Certificate program from State University of West Georgia. He has accepted an invitation to join the editorial board of that school's *Online*

*Journal of Distance Learning Administration*, viewable online (of course!) at <http://www.westga.edu/~distance/jmain11.html>.

Sue Axtell, Director of Admissions and Recruitment, recently studied "Theology and the Visual Arts: Narrative Cycles in Central Italy" with Bethany faculty member Dena Pence Frantz and a group of seven ESR and Bethany students. After a semester of preparation, the group flew to Italy in mid-May to view mosaics, frescos, and sculptures in cathedrals and museums in Venice, Padova, Florence, Sienna, Assisi, and Rome. Sue reports, "Decoration of the cathedral domes was the life work of artists (we studied 15th century) who spent literally decades of their time on scaffolding pasting mosaic pieces into masterpieces of religious art scenes from old and new testaments and pre-testamental works about the ark, or Mary, or Jesus' life, or Adam and Eve, the lives of the apostles etc. The works are stunning and huge. People without reading skills learned the bible stories by sitting in the cathedrals." Seeing the places of baptism, the catacombs, and illuminated manuscripts caused Sue to reflect on the history of faith and dedication of the faithful.

Phil Baisley, Assistant Professor of Pastoral Studies, continues to pastor Williamsburg Friends Meeting. This spring, he

*Last August, Claire Retter joined her dad, ESR student Jeff, at an end-of-intensives Common Meal. Today, Jeff is preparing to graduate, and Claire is a whole year older!*



accepted invitations to speak at the Fountain City (Indiana) area ecumenical Good Friday service, as well as the Williamsburg (Indiana) Community Memorial Day Commemoration.

Stephanie Crumley-Effinger, Director of Field Education, attended the biennial meeting of the Association for Theological Field Education in Chicago last January. This spring, Stephanie chaired the committee planning the baccalaureate service for Richmond high school graduates, which incorporated seniors' talents in dance, music, poetry, and rap. Stephanie brought a message which challenged seniors to know that they matter, that the things that they say and do make a difference toward goodness or toward chaos, and that each one of them is needed to be a "thinking heart for our troubled world." In June, Stephanie and a van-load of Earlham and ESR faculty traveled together to the Friends Association for Higher Education gathering in Swarthmore, Pennsylvania. The conference theme was "Seeking a Praxis of Peace: The Sacred and the Secular," and Stephanie's session was entitled, "Can't We All Just Get Along?" — Peacemaking in Theological Conflicts." Stephanie traveled east again in July, to Cambridge, Massachusetts, where the annual Case Study Institute was held at Harvard Divinity School. Stephanie is currently serving as clerk of the Indiana

Yearly Meeting Appraisal Committee, which meets for discernment with local ministry and oversight committees and meeting members they are recommending for entering the process of being recorded as a minister of the gospel.

Tracy Crowe, Business Manager, has also assumed the duties of Director of Student Services. This spring, she traveled to Brooklyn, New York, to handle matters related to Frank Mullen's planned donation of his home to ESR.

Lonnie Valentine, Associate Professor of Peace & Justice Studies, has been giving workshops on conscientious objection to military service, nonregistration for the military draft and counter-recruitment issues. In addition to presentations at the Bethany and ESR Peace Forum and for Earlham College students on campus, Lonnie has given workshops at a number of Friends Meetings and Churches in the region. Given the fact the U.S. government is committed to conducting "preventive" wars, and that several bills to reinstate the military draft have been introduced in the U.S. Congress, Lonnie believes it is important for young Friends—or anyone—with questions about these issues to consider them *before* a military draft returns. To see what the major groups addressing these issues are doing, Lonnie encourages readers to check out their web sites:

- Central Committee for Conscientious Objectors (CCCCO) [www.objector.org](http://www.objector.org)
  - National Interreligious Service Board for Conscientious Objectors (NISBCO) [www.nisbco.org](http://www.nisbco.org)
  - American Friends Service Committee Youth & Militarism Project (AFSC) [www.afsc.org/youthmil.htm](http://www.afsc.org/youthmil.htm)
- Please feel free to contact Lonnie for information on these topics at [valenlo@earlham.edu](mailto:valenlo@earlham.edu) or (765) 983-1353. Looking ahead, Lonnie plans to represent ESR at the Friends World Committee for Consultation Triennial in Auckland, New Zealand, in January 2004.

Last fall, David Johns, Assistant Professor of Theology, responded to two papers at the international conference on the legacy of George Fox held at Swarthmore College. David also spoke at a number of churches and meetings throughout Indiana, Ohio, and California over the spring and summer. In addition, he addressed "Speaking Truthfully in a Broken World" at a Quaker Forum at First Friends Church of Whittier, California, in February, and traveled to Washington, DC, in March to participate in Faith & Order Commission meetings of the National Council of Churches. In April, David presented the Quaker Lecture at Wilmington College, with the title "He's Not a Tame Lion, You Know!" Thinking About God with Lucy and Lewis."

## Summer Reunions:

ESR SENDS REPRESENTATIVES TO YEARLY MEETINGS

"I'll be traveling to Lake Erie and Northwest Yearly meetings this summer, ostensibly representing ESR, but really looking to learn more about Friends, having never been to either of these yearly meetings before. If the folks they've sent to study with us at ESR are any indication, I expect I discover some extraordinary people both places!"

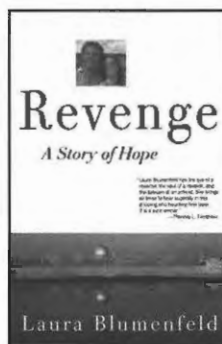
— Steve Spyker, Director of Information Technology, 6/17/03

Did Steve's experiences match his expectations? Read more on the web: Visit [esr.earlham.edu/](http://esr.earlham.edu/) publications for tales of faculty and staff visits to yearly meetings and the FGC gathering since this newsletter went into production.



# RECOMMENDED reading

10



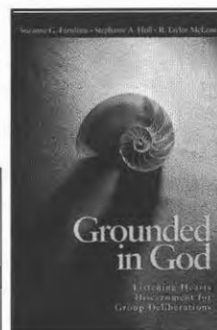
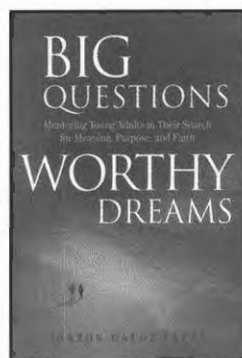
A friend of mine recently sent Laura Blumenfeld's *Revenge: A Story of Hope* (New York: Simon & Schuster, 2002) because she thought I'd find it interesting, and she was right. Blumenfeld is a staff writer for The Washington Post. In 1986 her father was shot by a Palestinian in the Old City of Jerusalem. Although he was not seriously wounded, and recovered fully, Blumenfeld became obsessed with the need to revenge this shooting. This book is a chronicle of her journey of revenge. She examines psychologists' research into our need for revenge and explores the rules of revenge by visiting the Mafia in Sicily and Ayotollahs in Iran, among others. She spends a year in Jerusalem and — without revealing her personal connection — gets to know the shooter's family and ends up corresponding with the shooter, who is in prison. A dramatic confrontation with the shooter climaxes her story. The book is well written and engaging to read. In the wake of 9/11, as well as the ongoing cycles of violence in the Middle East, her topic is especially timely. But it should also be of interest to anyone who has ever wanted revenge for harm done to them or who

wonders in perplexity at the need for revenge. Blumenfeld, who is Jewish, struggles as well with what her faith and her tradition tell her about revenge, justice, and forgiveness. I find myself continuing to reflect on her story and what my own faith and the Christian tradition have to say on the same issues.

Nancy Bowen  
Associate Professor of  
Old Testament

Anyone who works with, is related to, or cares about young adults will find a treasure trove of useful information in Sharon Daloz Parks' *Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith* (San Francisco: Jossey-Bass, 2000). A substantial rewrite of her earlier work, *The Critical Years*, Daloz Parks' recent volume helps readers understand the process of faith development and describes the needs of young adults as these have changed over time and are experienced in the 21st century. She emphasizes the situations common to many people between the ages of 22 and 35, and describes the vital role of mentors in helping young adults grow in their ability to make meaning, participate deeply in communities, and establish trust in God.

Stephanie Crumley-Effinger  
Director of Field Studies



I heartily recommend *Grounded in God: Care and*

*Nurture in Friends Meetings* (Philadelphia: Quaker Press of Friends General Conference, 2002.) Pastoral care is a subject that unprogrammed Friends sometimes overlook. This delightfully informative book, edited by Patricia McBee, should help to remedy that problem. Drawn from the best articles published in Philadelphia Yearly Meeting's Pastoral Care newsletter, it offers pithy and thought-provoking insights in such areas as meeting membership, care of marriages and divorces, care of the meeting community, care for those who are ill and dying, and facing conflict in our meetings. It was used as a text in the Ministry Among Unprogrammed Friends class during May term, and participants all agreed that this was a useful resource that they would take back to their meetings. Highly recommended for every Ministry, Worship, and Oversight committee or committee member.

Stephen W. Angell  
Leatherock Professor of  
Quaker Studies

This Fall I will be teaching the course "Bible and Violence and Nonviolence" and believe that one of the newer texts for that course is particularly timely and may be of wide interest. It



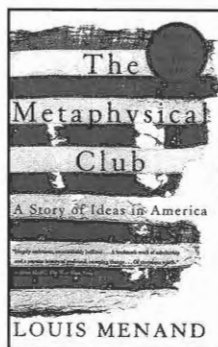
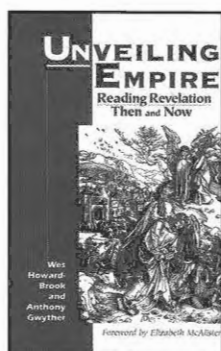
Bonus fiction review! Visit [esr.earlham.edu/publications](http://esr.earlham.edu/publications) for Stephanie Crumley-Effinger's comments on the "unusual stories of crime and detective work" to be found in Phil Rickman's Rev. Merrily Watkins series.



is called *Unveiling Empire: Reading Revelation Then and Now*

(Maryknoll, NY:

Orbis Books, 1999) by Wes Howard-Brook and Anthony Gwyther. As you would expect from the title, the authors place the Book of Revelation in the historical context of the Roman Empire's economic, military and cultural milieu. The authors argue that reading the text with an awareness of this context undermines the pervasive premillennialist approach to the text in the United States. That is, the real challenge of Revelation is to the emerging Pax Americana and also to those elements of the Church that support oppressive U.S. government policies. Though this reading of Revelation is not brand new, the authors show the parallels between the situation of the Church at the time of the composition of Revelation and our current national and world situation. Also, they end with a note of hope in the final chapter entitled "How Do We Take a Step Away from Empire and toward New Jerusalem?" A feature of this text that I found particularly helpful was the effort to understand the attraction of premillennial thought. In reviewing the literature on this topic, they find that the millennial readings of Revelation respond to "real and deep needs" of people that are most "acutely felt in times of social confusion

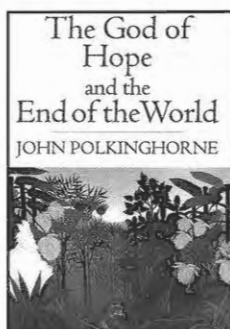


and stress." The current U.S. situation is one that

not only affects people's attitudes towards government, but to the Churches as well. That is, if the Church does not offer alternative visions and address the substantive concerns of people, then the premillennialist readings will supply the vision to meet those needs. With such an apocalyptic vision, the people will perish.

Lonnie Valentine  
Associate Professor of  
Peace and Justice Studies

I recently enjoyed Louis Menand's *The Metaphysical Club: A Story of Ideas in America* (New York, Farrar, Straus and Giroux, 2001). Focusing on the lives, work, and relationship between four great American thinkers, Oliver Wendell Holmes, Jr., William James (of "Varieties of Religious Experience" fame, though it's barely mentioned here), Charles Peirce, and John Dewey, Menand manages to turn a primer on some of the deepest philosophical thought to come out late nineteenth and early twentieth-century America into a real page-turner. What seemed particularly fascinating to me was how driven these men were by religion and the search for a unified philosophy that incorporated all of human



understanding, which we now too

easily compartmentalize into mutually exclusive categories like science, religion, psychology, sociology, spirituality, politics, statistics, and so on. It also gave me a much deeper insight into the school of philosophy commonly known (somewhat inappropriately it turns out) as "American pragmatism." It was little intimidating, but a worthwhile corrective, to discover just how smart some of these "dead white guys" were. I recommend it highly to anyone who has a love of history and philosophy. (And if you don't love history and philosophy, I just don't know what to say to you!)

Steve Spyker, Director of  
Information Systems

In *The God of Hope and the End of the World* (New Haven: Yale University Press, 2002), John Polkinghorne, a physicist and an Anglican priest, tackles the

complex theme of eschatology and science. Brimming with insight, passion, and hope, he does not flinch from discussing difficulties on both sides of the connection. On the one hand, Polkinghorne considers chance and necessity in evolutionary history and threats from natural disasters; on the one other, he looks at heaven, hell (he takes a purgatorial view), judgment, and death. Rather than dismiss science and religion as enemies, Polkinghorne sees connections. For example, quantum theory recognizes relationality at every level; Christianity has claimed since the fourth century that there is internal and eternal relationality within God's very being (doctrine of Trinity). Not all our perplexities can be resolved in this life, Polkinghorne concedes, but the ground of a true and everlasting hope in this life and beyond lies only in the eternal faithfulness and love of the God who is Creator and Redeemer of history.

David Johns, Assistant  
Professor of Theology

*WINCHESTER continued from page 5.*

says, "Local pastors can help ESR graduates prepare to pastor in the IYM environment just by inviting students to come and worship and see where Indiana people are at."

ESR values all the contributions of Winchester Friends Meeting to our work: the money, the prayers, the visits, the feedback and advice. We are glad to have the opportunity to "give back" to Winchester Friends as well, and look forward to a continued blossoming of the relationship with this congregation, and with others in our network of mutual support.

# ESR Access 3rd Enters Its Year

*ESR Access*, the distributed learning program of Earlham School of Religion, offered its first classes in the fall of 2001. The program is a major outcome of the consultation/strategic planning process in the late '90s, as well as a continuation of ESR's long history of working with meetings around the country to offer educational opportunities to persons who are not in a position to move to Richmond and become residential students.

12

In those two years, more than 40 persons have become *ESR Access* students. Their names and hometowns appear below. In a couple of instances, those who began as *Access* students became residential students, at least for a time. In addition, a number of residential students have taken classes that were offered through *Access*.

These folks come from the following Yearly Meetings: Baltimore, Iowa, Northern, North Carolina, New York, New England,

Might distributed learning speak to you? One of the "accessible" qualities of *ESR Access* is that new classes start six times a year. Check out the *ESR Access* schedule at [esr.earlham.edu/esraccess.html](http://esr.earlham.edu/esraccess.html).

North Pacific, Pacific, and Philadelphia. Beyond Quakers, they represent the following denominations: American Baptist, Baptist, Episcopalian, Presbyterian-USA, United Church of Christ, Unitarian Universalist, and Unity.

*Access* courses are taught by regular and adjunct *ESR* faculty. Courses offered in the first two years included:

- Introduction to Spiritual Formation
- Educational Ministries in the Church & World
- Introduction to Old Testament History & Literature
- Quaker Beliefs

- Introduction to Pastoral Care & Counseling
- Technology & Ministry
- Christian Reconciliation: Conflict Resolution in the Church & World
- Work of the Pastor I
- Old Testament Exegesis: Exegesis of Biblical Narrative
- Introduction to Peace & Justice
- Emergency Pastoral Care
- Ministry Among Unprogrammed Friends

When *Access* was launched in 2001, *ESR* made a commitment to offer the program for at least five years, and to begin an

*After a four-hour class, members of this May 2003 intensive course kept the conversation going in the Earlham campus coffeeshop. Pictured: Steve Angell (center right, gesturing) leading a discussion with Ministry Among Unprogrammed Friends students.*



evaluation process during year three. If you have comments or questions about *ESR Access*, please contact Associate Dean of Distributed Learning, Tim Seid, at [seidti@earlham.edu](mailto:seidti@earlham.edu), or 1-800-432-1377. For more information about *ESR Access*, including a slideshow presentation of its first year, please visit [esr.earlham.edu](http://esr.earlham.edu) and click on the *ESR Access* banner.

## ESR Access Students, August 2001–May 2003

Laurel Amabile	Alexander, NC	W. Philip Irwin	Newtown Square, PA
Anne Andrews	Hampton, VA	Susan Kaul	Darnestown, MD
Tanya Atwood Adams	Syracuse, NY	Angelynn King	Redland, CA
Noel Berendt	Greensboro, NC	"Skip" Theodore Londos	Waco, TX
Priscilla Berggren-Thomas	Cortland, NY	Lisa Lundeen	Greensboro, NC
Alyce Branum	Iseco, NY	Janet MacColi-Nicholson	Media, PA
Kathryn Carpenter	Pasadena, CA	Kathryn McKay	Columbia Falls, MT
Kathleen Coe	Greensboro, NC	Ann Lee Nichols	State Center, IA
William Davis	Hutchinson, KS	Kirsten Paap	Sauquoit, NY
James Douglas	Durham, ME	Eugenia Perkins	Greensboro, NC
Sharon Doyle	Sierra Madre, CA	Peggy Ramsey	Glendale, CA
Roger Dreisbach-Williams	Easton, PA	Christopher Reece	West Branch, IA
Robin DuRant	Los Angeles, CA	Julia Ryberg	Svartbacken, SWEDEN
Betsy Emerick	Monrovia, CA	Esther Safford	Cleveland Heights, OH
Elaine Emily	Tujunga, CA	Patricia Shepherd	Manlos, CO
Cheryl Garrison	High Point, NC	Laurence Sigmond	Philadelphia, PA
James Glasson	West Branch, IA	Ronald Stroud	Oxford, PA
Rosalie Grafe	Portland, OR	Wendy Wells	Philadelphia, PA
John Hancock	Greensboro, NC	Terry L. Williams	Merritt Island, FL
Carol Iammatteo-Code	Gilman, IA	Sallie Wolff	Brighton, IA
William (Bill) Iammatteo-Code	Gilman, IA		

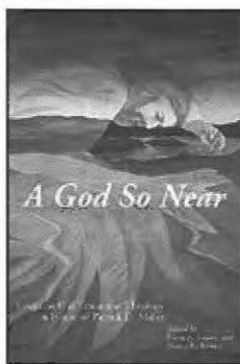
Deceased



# In PRINT

Michael L. Birkel's new book, *A Near Sympathy: The Timeless Quaker Wisdom of John Woolman*, is forthcoming from Friends United Press. Michael is an ESR alum and a member of the Earlham College Religion faculty who also teaches at ESR. The Friends United Press catalogue states, "Today's world cries out for lives of integrity, for Christian models that integrate 'the inward life of devotion and the outward life of the activist for justice and peace.' We can find no better example than the eighteenth-century Quaker John Woolman. *A Near Sympathy* is not a history book. It is an invitation to a friendship with John Woolman and encourages readers to consider what John Woolman has to say to us today." The volume includes a group discussion guide. To check on the availability of this book, contact FUM's Quaker Hill Bookstore at 1-800-537-8838 or visit [www.quakerhillbooks.org](http://www.quakerhillbooks.org) or QuakerBooks of FGC at 1-800-966-4556 or [www.quakerbooks.org](http://www.quakerbooks.org).

Lonnie Valentine (Associate Professor of Peace & Justice Studies) has a brief article on "Process Theology and the Friends Peace Testimony" in the spring 2003, newsletter of the Friends Association for Higher Education. This came as a result of his presentation on the same topic at the Friends World Committee for Consultation gathering on the Peace



Testimony at Guilford College in January 2003. Lonnie believes that there is great affinity between Quaker perspectives and what is termed "process theology." With regards to the Peace Testimony, process thought provides a way to develop the idea that the Peace Testimony is a "witness," a calling, rather than a "command" for obedience to a pacifism based upon rules or based upon an expectation of "success."

David Johns' recent publications include: "Parenting Virtues" in the summer 2003 issue of *Christian Reflections* (Center for the Study of Christian Ethics, Baylor University), entries on "Ecumenism" and "Theology" in the *Historical Dictionary of the Friends (Quakers)*, and "Blessing and Cursing: Learning the New Language of Christian Faith," in *Proceedings of the 2002 Friends Association for Higher Education*.

*A God So Near: Essays in Old Testament Theology in Honor of Patrick D. Miller*, edited by Nancy R. Bowen and Brent A. Strawn (Candler School of Theology) was published in March 2003 by Eisenbrauns. Dr. Miller was Nancy's dissertation advisor and is professor at

Princeton Theological Seminary. The volume is a collection of essays by Miller's colleagues on the themes of Psalms and Deuteronomy. Nancy's contribution is

an essay titled "A Fairy Tale Wedding?: A Feminist Intertextual Interpretation of Psalm 45." The cover art for the book is an original painting by ESR alumna (1998) Melanie Weidner, entitled "Our God So Near" and commissioned specifically for this volume.

Phil Baisley continues to write the teacher's guide for *The Adult Friend* curriculum. Phil also bore witness for simplicity in an unusual venue this summer, when the June 2003 edition of *Road & Track* magazine carried his letter to the editor, extolling the virtues of SUVs: Small Utility Vehicles, such as Phil's trusty little 1991 Festiva.

Stephanie Ford, Assistant Professor of Christian Spirituality, is one of 53 contributors to The Upper Room's *Dictionary of Christian Spiritual Formation*, published earlier this year and edited by Keith Beasley-Topliffe. Stephanie contributed 17 articles, on topics ranging from Mother Ann Lee to William Penn, from the medieval lay movement of the Beguines to the contemporary Christian writer, Agnes Sanford. This volume is designed to be of interest to scholars and laypeople alike.

## THE DEAN'S WORD continued from page 16

ute to the well being of the whole, even as each receives generously from the affiliation. ESR wants friends to know that we take seriously our role in the network. Offering sound theological education and ministry preparation is an important contribution to the life and vitality of local meetings. Providing innovative leadership and resources outside the classroom is another way we contribute to the life of the network. Whether we're constructing the new digital collection of Quaker texts, or conducting sessions at monthly and yearly meetings around the country, we at ESR continuously look for ways to serve beyond the boundaries of Richmond.

And, ESR wants its friends to know that we understand how important your support is to our work as well. From the simplest of prayers and encouragement, to major financial support, to hospitality in regions around the country when we visit, to feedback that allows us to adjust our practices, we simply could not be the strong institution we are without the help of our network.

It is my hope that this edition of *ESR Reports* makes the network visible for a few moments, much the way a flash of lightening reveals the supporting backdrop to a rain shower. Whenever and wherever you catch a glimpse of this network, be grateful for it. At ESR, we certainly are as we continue to contemplate how best to offer our educational resources for the benefit of the greatest number of Friends and friends.





# Nowadays

ALUMNI/AE NEWS

**Jennifer Amy-Dressler** (M.Div., 1988) is Associate Pastor of Saron United Church of Christ in Linton, Indiana.

**Peter Anderson** (M.Div., 2000) has become editor and publisher of the journal, *Pilgrimage*, a publication of story, place, spirit and witness.

**Josh Brown** (M.Min., 1984) is in his tenth year as pastoral minister at West Richmond Friends.

**Marie Cavanagh** (M.Div. 2000) is a chaplain at Dominican Santa Cruz Hospital and has just become a Board Certified Chaplain with the Association of Professional Chaplains.

In November 2002, **Juliet (Julie) Dodds** (M.Div. 2000) passed her qualifying exams and became a Ph.D. candidate at Garrett Evangelical Theological Seminary.

**Shirley Dodson** (M.Div., 1981) has become Director of Marketing at Pendle Hill.

**Chris Ebberts** (M.Div. 1991) is just finishing his sixth year of serving the United Methodist Churches in both Harris and Lake Park, Iowa.

**Ingrid Fabianson** (M.Div. 2002) has recently traveled to Ireland, England, and France, as well as points up and down the Pacific Northwest.

**Sabrina Falls** (M.Div. 1995) plays harp music in hospitals as a certified Music Practitioner in Indianapolis.

**Margaret Fraser** (M.Div. 1997) is now Executive Secretary of Friends World Committee for Consultation Section of the Americas.

**John** (M.Div.1990), **Manuela, Maya and Milo Guffey** have recently moved to Estes Park, Colorado, where John is a service-learning instructional specialist at Eagle Rock School.

**Kenneth E. Hall** (M.Div. 1978) now resides in Fort Worth, Texas, where he serves as the Trinity-Brazos Area Minister for the Christian Church (Disciples of Christ) in the Southwest.

**Robert Hayes-Bennett** (M.Div. 1981), D.Min., LMHC, and his wife **Ginny** live in Indianapolis, where Robert counsels individuals, couples, families, faith groups and the community.

**Phyllis Chamberlin Hutson** (M.Div., 1982) received the 2003

Distinguished Alumna Award from Hood College, in Frederick, Maryland, in recognition of her work enriching the lives of people challenged by dyslexia.

**Holly Inglis** (M.Min. 1983) has been with Arvada Presbyterian Church (APC) for six years. **Mark Inglis** (M.Min. 1983) works as a 'techie,' teacher and administrator at the Center for Discovery Learning.

**Katherine Jaramillo** (M.Div. 2003) spent the summer immediately after graduation living and working in Bloomington, Indiana, where she served as the Interim Chaplain/Director of Pastoral Services at Bloomington Hospital and Healthcare System.

**Trish Roberts** (M.Div. 2000) has settled in Australia's national capital, Canberra, where she works from home as a spiritual director, and is on the local planning committee of a spiritual direction network.

**Peter Sebert** (M.Div. 1973) is a storyteller and minister in Southern Indiana's Brown County.

Send your alumni news to **Marty Sulek**, Director of Development, 228 College Avenue, Richmond, IN 47374. Email: [sulekma@earlham.edu](mailto:sulekma@earlham.edu). Phone: (800) 432-1377. Notes may be edited for clarity, consistency and length. Submissions for the spring 2004 issue should be received by December 1.

**Ron Stroud**, a new and much-loved ESR Access student, died of a heart attack on May 28, 2003. His death is a loss to ESR, and a sharp sorrow to those who knew him in his six months with us. Ron began his studies in January with a two-week regional intensive, "Conflict Resolution," in Greensboro. He continued with a full-semester online class, "Work of the Pastor," and then traveled to Richmond in May for another intensive, "Ministry Among Unprogrammed Friends". Friends in that mid-May course remember Ron's enthusiasm, his meaningful contributions to discussions, and his moving written reflections about his beloved Oxford-Nottingham (PA) Meeting and the George Fox School he administered. A community builder, Ron was always ready to continue the conversation over lunch or while sitting on a porch in the evening. The great joy he took in living was evidenced by a persistent twinkle in his eye, which shone especially bright with love for his wife, Lynn, and their young daughter, Ellen Marie. May Ron's spirit carry on, and may his family be comforted.

Read more on the web: Visit [esr.earlham.edu/publications](http://esr.earlham.edu/publications) for:

- An introduction to Marty Sulek, ESR's new Development Director
- Much more news from the alumni/ae whose names you see here
- Reflections from Victoria Burke (M.Div. 2000), "Traveling in Ministry: One Alum's Experience"

# LOOKING BACK *on Spring Events*

After 18 years teaching pastoral care and counseling at ESR, Bill Ratliff has retired. Fittingly, Bill's involvement in his own retirement festivities was a powerful model of self-care, mindfulness, and God-centeredness during major life transitions.

The public celebration took place on Saturday, April 5, right in the middle of the annual gathering of Quakers in Pastoral Care and Counseling, a group founded by Bill in 1991. The evening, entitled "A Celebration Worthy of a Season of Care," began at Nicarry Chapel (pictured) with worship, words of farewell and tribute, and music by alums Sabrina Falls, Jesse Paledofsky, and Wiley Smith. Alumni, students, faculty, staff and special guests — including members of four generations of Bill's family, and his CPE supervisor from more than 20 years ago — then moved to the quilt-bedecked ESR gathering area for fellowship and refreshments.

Just two days later, while many QPCC folks were still in town, Bill introduced the three talks by Margaret Zipse Kornfeld, the 2003 Willson Lecturer. Margaret, a learned and



engaging speaker, is a leading figure in pastoral counseling, and the author of a key text used in Bill's classes.

In May, another wave of honors for, and messages from, Bill arrived on ESR's shores. Bill gave the message at joint meeting for worship on the last day of classes, delivered the Baccalaureate message the night before graduation, and taught an intensive class during the two weeks immediately following graduation.

A few weeks later, Bill and Virginia moved to their new home in an intentional community in rural Virginia, where they plan to (among other things) sip tea at dawn and dusk while enjoying Bill's retirement gift, a set of metal lawn furniture, one item of which Bill drolly dubbed "the endowed chair in pastoral care and counseling." God be with you, Bill and Virginia, and stay in touch.



On May 11, 2003, ten students received the Masters of Divinity degree from ESR. The graduates posed for a photo (above) with some of the faculty; the names of members of the class of 2003 appear in bold.



(Top photo) Back: Steve Angell, Beth Lawn, Patti Pomerantz, Stephanie Ford, Shelley Newby, Sara Van Degrift; Middle: Jay Marshall, David Johns, Lonnie Valentine, Bill Ratliff, Steve Spyker, Phil Baisley; Front: Joanne Afshar, Steve Ackley, Maureen McCarthy, Katherine Jaramillo, Clarence Morningbear Cullimore Mercer, Stephanie Crumley-Effinger; Graduate not pictured: Keith Sellers

Participants in the third annual ESR Spirituality Gathering were greeted by this stunning display of quilts as they entered the gathering area on Saturday, March 8, 2003. The quilts were created by members of the Quaker Quilters,

including Virginia Ratliff, and were displayed again a month later for Bill Ratliff's retirement festivities. With the theme, "Engaging with God in the Arts," and the leadership of

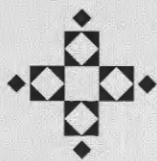


Dena Pence Frantz and Carol Sexton, participants were guided through a series of reflections and exercises, including the group drawing project pictured.



## THE DEAN'S *word*

16



# The Power of the Network

*Our theme this issue — networks — is a fundamental concept for Friends in general, and for Earlham School of Religion in particular. Indeed, ESR's strategic plan observes:*

*[In centuries past,] Quaker networks allowed Friends to succeed in business. They kept the society of Friends connected; brought Friends of varying locations/persuasions into contact; provided avenues of safety and trust for a variety of interactions. As a result, networks created opportunities to shape identities. . . . ESR can build on this historic principle of networking used by early Friends by considering how best to use its educational resources for the benefit of the greatest number of Friends.*

I lift these words from this important document — itself informed by the wide network of constituents who participated in ESR's National Consultation of 1998-99 — as a means of raising the concept of "network" as you

read and digest the material in this edition of *ESR Reports*.

The past century gave rise to at least three distinct meanings of the word "network" in popular North American usage, all of which translate to a Quaker context. For many years, the term was used primarily to refer to the three or four major television companies. Sometime in the 1980s, a verb form emerged, and "networking" came to describe the cultivation of informal yet powerful work relationships, as in "you'll have to network to find a job." More recently, the term has surged in popular consciousness as a description of computer-related technological connections.

All three images serve well as we reapply the concept to Friends. As in the world of television broadcasting, networks help Friends communicate, educate, and even entertain. As in the creation of loose associations of persons with similar interests or demographics,

networking strengthens Friends' caring and effectiveness within and beyond our faith communities. And as with computers and the Internet, networks help Quakers with efficient delivery of information and assistance, with little regard to geographical barriers.

History repeatedly teaches that no group of Friends or friends flourishes in isolation, least of all ESR! Without a thriving network, the school lacks meaningful connections that inform and support. In their absence, we miss an important outlet toward which to direct our graduates who've prepared to serve in ministry. With no network intact, we lose the wise counsel and rich heritage that shapes our educational ministry, as well as the encouragement, partnership and financial support that are so important to this work.

In a good network, relationships are mutually beneficial. All parties contrib-

*Continued on page 13.*

EARLHAM SCHOOL OF RELIGION  
228 COLLEGE AVENUE  
RICHMOND, INDIANA 47374  
1-800-432-1377  
esr.earlham.edu

CHANGE SERVICE REQUESTED

*In this issue:*  
**Networks**



coaster. When you stand on the ground looking up at a roller coaster while waiting in line, you feel your stomach start to push in towards your back, as if pushing you away from the line. This is the initial calling, when you first realize that you could say something but are so scared about doing it. You think through what you are going to say over and over. Then you sit in the seat and someone straps you in. You say to yourself, "I should not do this"; then, "It will be fine"; then, "Why scare myself"; and lastly, "I want to get off." But you know you will not get out of the seat; the ride has started and you are huddled in.

This part of the "ride" is all about making the decision and not turning back. When you get the calling, you either decide that you will say it, eventually, or that you will not. Once you have made the decision to share your message, your gut and mind begin a power struggle over when to stand.

Finally, the roller coaster starts. There is no turning back, and you do not have time to be petrified—instead, you are exhilarated. You scream—to shake the fears—and you do not let yourself think too much, because if you do it will only turn the ride into a bad experience and bring you to tears.

This parallels the moment in meeting when you finally stand up. There's no turning back, and you just cannot think too much about what is coming out of your mouth. But if you do, you stumble and trip on the words; the meaning remains strong.

And then you come to the end of the ride. Your car slows down, and you realize the belt that strapped you in is being undone. You rise up out of your seat and marvel at how awesome the ride was—and how crazy you would be to consider doing it again.

After you have shared your message, adrenaline still rushes through your body. As you sit down and begin to settle back into silence, you are not as scared as you were. Maybe you think of things to add to your message, but it would be crazy to stand up again—not to mention rude. You feel a burden has been lifted, as though God gave you a load to carry and you have put it down in its proper place.

I may not often speak in meeting, but I recognize a calling. I can feel the power of others' messages. I can hear God's voice, or the spirit around me. I can be helpful in prayer by participating with others and silently sharing my thoughts with those around me. I can hold others in the Light, and still reflect on my own values and problems, and discern what is most important at the time. I have only stood up in meeting once, but I still search constantly to see the Light within each person, including myself. □



## A Century of Quaker Care

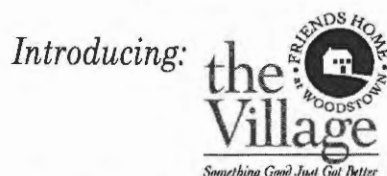
Featuring: Skilled Nursing Care

- Physical, Occupational and Speech Therapy •
- Activities and Special Events • Patient, supportive staff •

Medicaid/Medicare Certified

### *Friends Home will soon become a Continuing Care Retirement Community*

Coming soon: Assisted Living with Alzheimers Floor



Apartments and cottages for independent retirement living

For more information on our current or future services call:  
Friends Home at Woodstown: 856-769-1500 • The Village: 856-769-5035

PO Box 457 1 Friends Drive Woodstown NJ 08098

## It's About Them.

Join our close-knit community of 160 students.



- Grades 6-12
- Boarding Options Available
- 8-to-1 Student/Faculty Ratio
- Just 75 Miles North of NYC

**Oakwood**  
FRIENDS SCHOOL

Poughkeepsie, New York

**1-800-843-3341**

[www.oakwoodfriends.org](http://www.oakwoodfriends.org)



Open your child's  
mind to the world

ABINGTON  
FRIENDS  
SCHOOL

A Quaker coeducational  
day school grades  
Preschool through 12

For more information, call  
215-886-4350

575 Washington Lane • Jenkintown, PA 19046

Harry R. Forrest  
*Calligraphy*

(609) 714-0100

callighrf@medleas.com

- MARRIAGE CERTIFICATES •
- INSCRIPTIONS • SCROLLS •

22 New Freedom Rd., Medford, NJ 08055

What it means to be

**SELECT**

Curious

Intellectual

Articulate

Accomplished

Athletic

Diverse

**FRIENDS SELECT**

Pre-K Through Twelfth Grade

17th and The Parkway, Philadelphia, PA 19103  
215-561-5900 ext. 104 • www.friends-select.org

## Quaker Writings

# James Nayler: The Lessons of Discernment

by Brian Drayton

Friends encounter James Nayler mostly as an object lesson. They tend to know that he was an important early leader, and that he entered Bristol in 1656 on a donkey in a reenactment of Jesus' Palm Sunday entry into Jerusalem. They may have heard that this drew heavy criticism, a trial, and serious punishment, and that the event damaged the infant Quaker movement by seeming to confirm its critics' accusations of deluded fanaticism.

The Bristol event was pivotal in the development of a Quaker balancing act between spiritual enthusiasm and group discernment. Unfortunately, the traditional take on this event has impoverished our understanding of early Quakerism and has deprived us of an important guide to life with the Spirit—at a time when we most require James Nayler's insights if our testimony is to grow in power, endurance, and purity. It is not his words we need, but the Life to which they point us—a life filled with a spirit of truth and fearless love.

My engagement with James Nayler's writings has challenged me to greater integrity, faithfulness, and teachableness. But until recently it has been hard to find his writings in print. Since 1994, however, New England Yearly Meeting has published selections from some key texts, and Quaker Heritage Press has just issued the first volume of a beautiful, complete new edition.

Biblical allusions and imagery are woven together in James Nayler's writings with passionate argument, careful theology, and acute reasoning, resulting in a very rich mix. The sentences run on and on, and I assume James Nayler's preaching must often have been like this. Although his style is not a modern one, his preaching, reasoning, passion, and guidance are neither scholarly nor dry. He has experienced Life with the Spirit of Christ, he has thought carefully about the meaning of this experience, and, with no quenching of the experiential fire, he invites the reader to turn to the same teacher.

James Nayler is concerned with "the life of God in all," and he says that this divine Life is conceived as from a heavenly Seed. The

individual's required response to the small, hidden presence of this Life is to wait, and to learn to feel its motion and action in the heart. This motion will teach the individual how to follow, and how to act faithfully:

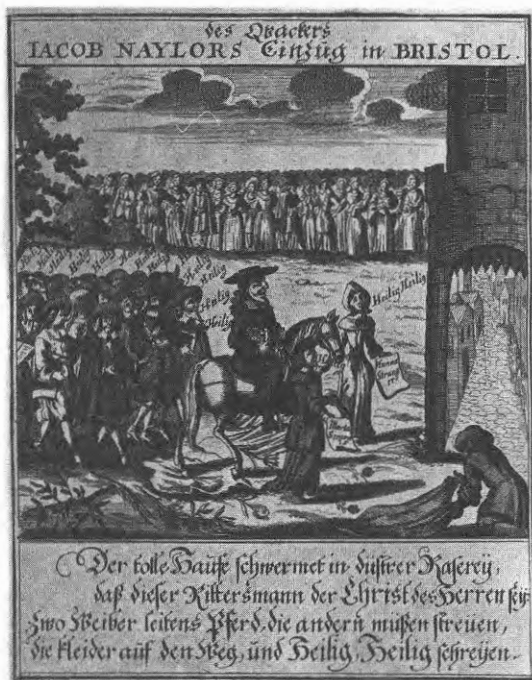
As the Spirit sees your wants, your love will spring and move in you, and bring forth towards God and man upon all occasions; which if you willingly serve in its smallest motion, it will increase, but if you quench it in its movings, and refuse to bring it forth, it will wither and dry in you, not being exercised. And it is the like of gentleness, meekness, patience, and all other virtues which are of a springing and spreading nature, where they are not quenched, but suffered to come forth to His praise in His will and time, who is the Begetter thereof, and to the comfort of His own Seed, and cross to the world: And if you be faithful daily to offer up your body as a sacrifice, to bring forth His image, name, and power before His enemies, then what He moves you to bring forth shall be your inheritance, and will daily increase with using.

It is most important to remember that this experience is not a matter of thought or feeling, but moves from inward experience to outward action. If you say that you are being moved by the Spirit, and your life seems no different than before, you are not yet under the Spirit's guidance. Hence the emphasis in the previous paragraph on bringing out into the open the Spirit's image as you have learned of it. The forces in the world (and in your life) that oppose it will react against it, and so the struggle is joined, the Lamb's War.

James Nayler is realistic about how this must proceed: you must stay close to your Guide. And as you learn God's voice and are faithful to it, you will be drawn further and further along in insight, and in an awareness of where next to focus your attention and acceptance of God's healing.

Over and over, James Nayler reminds us to be patient, not to do or claim more than you have actually experienced: "Dear friends, be faithful in what you know, take heed of making a profession of what you are not. Let

*Brian Drayton, an ecologist working in science education, is a member of Weare (N.H.) Meeting and a recorded minister.*



**Illustration from a German pamphlet. The crowd behind James Nayler shouts, "Holy! Holy!"**

your food be in the life of what you know, and in the power of obedience rejoice, and not in what you know, but cannot live, for the life is the bread for your souls."

Keeping close to this experience is one way to learn the difference between the guidance that comes from the Spirit and your own thinking, willing, intending, and posturing. If you feel haste, impatience, anger, pride, or defensiveness, then you are moving out of the Light and starting to rely on your own insight and strength.

It is fascinating to see how James Nayler diagnosed his own state as he looked back on the incident at Bristol, the great lesson of individual enthusiasm by which we are to be warned. At first reading, his description seems contradictory. He says that he abandoned the Light and allowed himself to be led by others. Yet he is clear that the thing he needed to do was to wait upon the Lord and stay close to his meek, lowly, sacrificial life. God is to be relied upon to find even the most errant of sheep who waits for rescue: "Thus became I an occasion to make sad the innocent and harmless people, whose hearts were tender, and to make glad the man that delights in mischief, and such as rejoice in iniquity. . . . Over the head of all this was I kept by His power, while singly I stood in His pure counsel, and humbly walked in His daily fear: the loss whereof was of myself. And this to His eternal glory I confess forever."

James Nayler's dependence on the Spirit was not just on *any* spirit: "See if your Christ be the same that was from everlasting to everlasting, or is he changed according to the times: in life, in death, in peace and wars, in

reigning, in suffering, in casting out and receiving in." His understanding of Christ's work leads him directly to the Lamb's War because Christ has come to replace the old order with a new one, built upon the law of God written in our hearts. Thus, one more way the individual can tell if he or she is being led by the true Light or the false is to ask: "Are you led into opposition to the world's ways?"

We can be confident in our grounding in the true, holy Spirit if it engenders holiness and a humble willingness to faithfulness, first in inward battle and then against the lie wherever we find it, wherever it oppresses the Seed of Life. Because it is in a place where inward and outward meet, the soul is an appropriate battlefield upon which to begin the war against outward evils in the world. More

than this: if the battle remains unfought in any soul, then in our unredeemed regions, seeds of sin and death (fear, materialism, distraction) lie as in an incubator, from which they can spread abroad anew. The "Lamb's War against the Man of Sin" is both a social and a revolutionary act.

James Nayler's exploration of inward conditions is subtle and humane, yet unsparing, and thus it has much to say to us about how to live in that spirit that "bloweth where it listeth."

**For further reading:** Volume 1 of the eagerly awaited complete *Works* from Quaker Heritage Press has just appeared, with three more projected to follow. Currently, the biographical treatment that I recommend turning to first is Leo Damrosch's *The Sorrows of the Quaker Jesus*. William Bittle's *James Nayler: The Quaker Indicted by Parliament* is also good, though less perceptive of Nayler's thought. Vera Massey's *The Clouded Quaker Star* is a brief, popular biography that focuses more on Nayler's personality than the other more scholarly books. When you read James Nayler, look for his letters, and for the tracts "The Lamb's War" and "Milk for Babes and Meat for Strong Men." When publication of the complete *Works* reaches the writings from around 1656, you will be able to read the major theological tract "Love to the Lost." A short collection of James Nayler's writings throughout his career can be found in *Selections from the Writings of James Nayler* that I edited. In addition to these printed sources, much of James Nayler's writings is available on the Web at: <[www.strecoms.org/quaker.html](http://www.strecoms.org/quaker.html)>; and soon at <[www.qhpress.org](http://www.qhpress.org)>. □

## Pastoral Care Newsletter

**brings the support of  
experienced Friends  
to caregivers  
in your meeting**

**Each six page quarterly issue includes:**

- A feature article on a topic of concern to caregivers such as membership, marriage, and care of the meeting community
- A first person story on the experience of a meeting in addressing the concern
- Listing of additional resources
- Questions for reflection

**For subscription information and a sample copy contact:**

**Pastoral Care Newsletter**  
Philadelphia Yearly Meeting, box F  
1515 Cherry Street  
Philadelphia, PA 19102  
215-241-7068  
e-mail: [steveg@pym.org](mailto:steveg@pym.org)

A Ministry of Prayer and Learning devoted to

## the School of the Spirit

### SILENT RETREAT

Powell House, NY Jan. 16-19, 2004

### ON BEING A SPIRITUAL NURTURER

a 2-year program of prayer and study  
SEPT. 2004 - MAY 2006

### Introductory Weekends in 2004

Powell House, NY Mar. 19-21  
Barnesville, OH Apr. 30-May 2

For more information:  
[mgreen@mindspring.com](mailto:mgreen@mindspring.com) • (919) 929-2339  
<http://quaker.org/sosministry/>

A Ministry of the Standing Committee on Worship and Care of  
Philadelphia Yearly Meeting, Religious Society of Friends



# the Friend

Subscribing to **The Friend** is like having a little bit of Meeting delivered to your door every Thursday, and it is there for you all week long!

**The Friend** is the favourite and most widely read Quaker magazine in Britain, and the only Quaker weekly in the world. Each week we bring readers a wide variety of news, information and spiritual nurture. **The Friend** is a magazine for all Friends and attenders. Inclusive not exclusive, definitely Quaker.

And now, everything that's in **The Friend** is online. For an annual subscription of £30 (about \$49\*) you can access the full contents of **The Friend** each week on our website:

**www.thefriend.org**

Visit the site to learn more or to subscribe, or e-mail [subs@thefriend.org](mailto:subs@thefriend.org) for more information.

\*Exchange rate correct as at 6 June 2003

**Friends Committee on National Legislation**  
**www.fcnl.org**  
**1-800-630-1330**  
**245 Second St., NE**  
**Washington, DC 20002**

We seek a world free of war & the threat of war

We seek a society with equity & justice for all

We seek a community where every person's potential may be fulfilled

We seek an earth restored....



**Farm & Wilderness**  
 Summer Camps and  
 Year Round Programs

hike mountain trails.  
 milk a cow • build a cabin  
 paddle a canoe • harvest  
 carrots • create a drum  
 swim in a mountain lake.  
 share stories, songs &  
 laughter • sleep under  
 the stars.



Challenges and fun for girls and boys in a supportive, diverse community based on mutual respect, simple rustic living, joy and adventure. Residential camps for ages 9-17 and day camp in Vermont's Green Mountains. 65 years Quaker leadership.

Farm & Wilderness, Plymouth, VT 05056  
 802/422-3761 email: [fandw@fandw.org](mailto:fandw@fandw.org)

## Books

### A Young Friend's Bookshelf

Ages 3 to 7

### Max Lucado's Christmas Collection

By Max Lucado. Illustrations by Liz Bonham, Michael Garland, Robert Hunt. Tommy Nelson, 2002. A boxed set with ornament, 3 volumes, 32 pages each. \$15.99.

Over the years we have developed a collection of books that makes its appearance every December in anticipation of Christmas. Reading them together as a family makes for an occasional cozy break for us during the Christmas

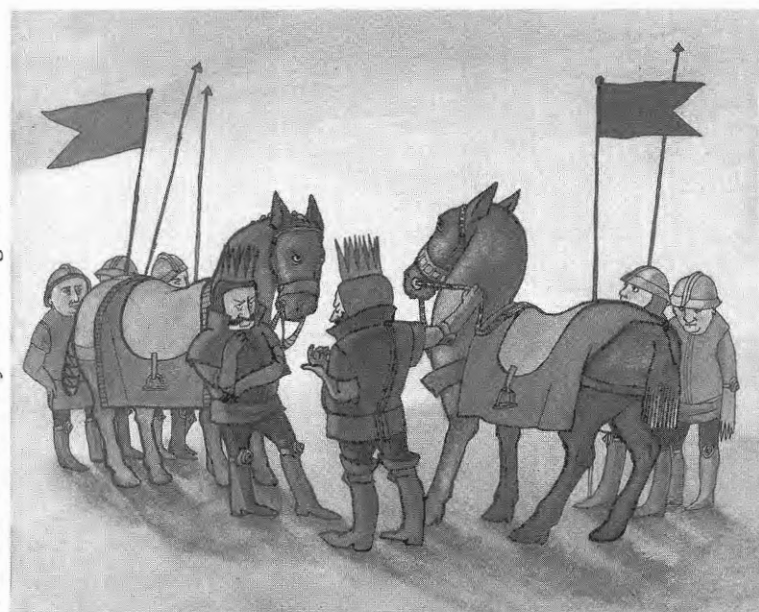
the lovely way Max Lucado has of telling a story and involving young listeners and readers. All three books invite children to use their imagination to envision the arrival of Jesus and our celebration of Christmas. The illustrations in all three books are realistic as opposed to fanciful, which in this case aids the imaginative process.

This is a nice collection for any household with young children, and the lamb ornament that accompanies the set gives it a little extra pizzazz upon opening that the gift of a book sometimes lacks.

—Abby McNear

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

"The War." Illustration by Anais Vaugelade



season. Famed Christian author Max Lucado has written a number of children's Christmas books, and his *Christmas Collection* brings together three favorites that invite children to truly feel the spiritual aspect of the season.

*The Crippled Lamb* tells the story of a lamb whose infirmity requires that he be left behind to spend the first Christmas Eve in the stable while the other lambs enjoy a fun outing to a nearby valley. Needless to say, the lamb's infirmity enables him to be included in the ultimate event.

*Jacob's Gift* is another re-imagining of that first Christmas in which a boy with a talent for woodworking decides to give his prized project, a manger, to Joseph and Mary for their new baby.

*Alabaster's Song* is set in modern times and tells the story of a boy who, throughout all the gift-giving that takes place on Christmas morning, hears an angel friend sing.

These summaries are brief and leave out

Ages 3 to 8

### The War

Written and illustrated by Anais Vaugelade. Carolrhoda Books, 2001. 32 pages. \$15.95/hardcover.

How do you talk with young children about stopping a war? Anais Vaugelade, a French author and illustrator, offers us the tale of Prince Fabian, a medieval teen who likes to sit in trees to think things out.

In his world, Armand the Twelfth, King of Blues, and Victor the Second, King of the Reds, have been at war for longer than anyone can remember. In fact, the war has lasted for so long that no one can remember why it began. Yet, as Anais Vaugelade writes, "Each morning, the soldiers walked to the battlefield. Each evening, the survivors brought home the wounded and the dead."

Prince Fabian, who had been disowned by

his war-mongering father Armand the Twelfth, knew that years of hate had made it impossible for each side to see the humanity in the other. So he sent a fake message to each King, challenging them to battle with a third army, the Yellows. No such army existed, but when the King of the Blues and the King of the Reds arrived to do battle, the two warriors decided to join forces to fight it.

"The allies waited all afternoon," she writes. "At dinnertime, they sent out for sandwiches. . . . On the second day, the Yellow Army still didn't arrive. The soldiers began to pitch tents and light campfires.

"On the third day, some of the soldiers' wives came to the battlefield. They brought pots and ladles, for soldiers can't live on sandwiches alone.

"On the fourth day, the women brought their babies. And on the fifth day, the other children felt lonely, so they followed their mothers. They brought their cows, pigs, and chickens. The older children began to trade back and forth.

"And on the tenth day, the battlefield looked like a village."

The war was over—due entirely to a teen who was able to break down the biased walls entrapping his elders.

—Ellen Michaud

*Ellen Michaud is FRIENDS JOURNAL's book review editor and a member of South Starksboro (Vt.) Meeting.*

## Noah's Ark

*Written and illustrated by Jerry Pinkney. SeaStar Books, 2002. 30 pages. \$15.95/hardcover.*

Jerry Pinkney is a four-time Caldecott Honor recipient for his work as an illustrator. Here he turns his attention to the epic story of Noah's Ark.

God was not pleased with the people of the Earth. They did not care for one another. They did not care for the land that God had made. And they did not care for God.

God's heart was filled with pain to see the wickedness of humankind. God decided to sweep away all living things on Earth.

The well-known Bible story is clearly told, and after the opening that sets the scene, it keeps the emphasis on Noah's obedience to God, as opposed to God's desire to destroy the world.

While the telling of the story is well done, the true masterworks here are the illustrations. Done in pencils and watercolors, they are rich, detailed, and truly celebrate our natural world. Animals from around the globe populate the pages, but one of the most striking elements in these drawings is the inclusion of

# Lincoln School

HELPING TO KEEP ALIVE THE VISION OF WORLD COMMUNITY



Located in Providence

A Quaker school

Educating girls since 1884

Nursery - Grade 12

For more information, visit our new website at [www.lincolnschool.org](http://www.lincolnschool.org)



301 Butler Avenue, Providence, RI 02906 • 401-331-9696

## www.QuakerFinder.org

A New Outreach Tool  
from Friends General Conference

*We've made it easier  
than ever for visitors  
to find your meeting  
—are you ready?*

For ideas and resources, visit the  
Advancement and Outreach  
Committee webpage at  
[fgcquaker.org/ao/](http://fgcquaker.org/ao/)  
or contact Deborah Fisch at  
[deborahf@fgcquaker.org](mailto:deborahf@fgcquaker.org)  
or 515-277-2189

Friends General Conference

1216 Arch Street, 2B, Philadelphia, PA 19107

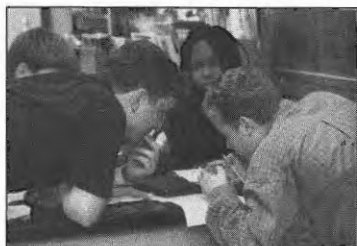


Telephone: 215-561-1700 • Fax: 215-561-0759

Website: [www.fgcquaker.org](http://www.fgcquaker.org) • E-mail: [friends@fgcquaker.org](mailto:friends@fgcquaker.org)

## Greene Street Friends School

**"the small school that  
makes big people"**



### Greene Street Friends School

5511 Greene Street  
Philadelphia, PA 19144

•  
Pre-K through Grade 8  
Founded in 1855

**Please call TODAY for a  
tour. 215- 438-7545**

## TEACH OVERSEAS



**Europe • Asia • Africa  
South and Central America**

American/International Schools  
world-wide are looking for outstanding  
teachers with a minimum of  
2 years recent,  
full-time experience.

K-12 positions in all disciplines for  
September 2004.

www.search-associates.com  
sallyjogordon@sjg-search.com  
1-484-356-0971

## 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.

FRIENDS JOURNAL, 1216 Arch Street 2A  
Philadelphia, PA 1907-2835.

Phone: (215) 563-8629

Fax: (215) 568-1377

info@friendsjournal.org



whales. They jump and swim, and one picture even includes a whale's-eye view of the ark. There is much to see in the pictures, and the writing is nicely done. With so many different versions of this story available, this book is highly recommended as *the* Noah's Ark book for a child's book collection.

—Abby McNear

## I Can Talk with God and God Knows My Name

Written and illustrated by Debby Anderson.  
Crossway Books, 2003. 32 pages each. \$9 each/  
hardcover.

*God Knows My Name* and *I Can Talk with God* will not appeal to every Quaker family, but there is much to love about both of these books and they are definitely worth a look. Author and illustrator Debby Anderson is a missionary and kindergarten teacher who uses her considerable talents and understanding of young children to convey some profound truths about God and our relationship with God.

Debby Anderson illustrates, both through pictures and words, things we know about God from the Bible. *I Can Talk with God* shows a group of children joyfully discovering the many ways and times there are to pray with God. In *God Knows My Name*, she shows how deeply and intimately God knows each of us. In both books, she demonstrates these concepts in clear and sweet paraphrasing of Biblical verses. For example:

The traffic light even reminds me of how God answers our prayers. Sometimes He answers "Yes" like a green light for go. Sometimes He answers "No" like a red light for stop. But most often He answers "Wait" like a yellow light for slow. So when you ask God for something, He might say, "Yes," "No," or "Wait." (Psalm 27:14)

Each text is followed by the Biblical reference and accompanied by Debby Anderson's colorful, sunny, adorable illustrations of a diverse group of children and cuddly animals discovering these concepts. She modeled the pictures on her kindergarten class, whose signatures decorate the inside cover of the book. This touch of reality really drew my children in. My eight-year-old daughter and six-year-old son were both wild about these books. My daughter particularly loved the illustrations, and *I Can Talk with God* made a quite an impact on their prayer lives.

Having said this, some Quaker families may hesitate over *I Can Talk with God* because Debby Anderson is a firm believer in the Trinity and includes a prayer for children to

say to Jesus to "rescue them from their sin and badness." If this does not mirror your own beliefs, you may wish either to have a short explanation ready, or skip the book altogether.

—Abby McNear

Ages 7 and Up

## Thich Nhat Hanh: Buddhism in Action and Gandhi: India's Great Soul

By Maura D. Shaw. Illustrated by Stephen Marchesi. Skylight Paths, 2003. 32 pages.  
\$12.95 each/hardcover.

These two books are part of Skylight Path's Spiritual Biographies for Young Readers. Each book offers highlights from the life of its subject and has a wonderful feature—"Now It's Your Turn!"—that encourages kids to think about how they might put the biography subject's principles into action. Despite the fact that neither book is well organized and the Gandhi book uses complex terms without explaining them in a way children can grasp, the fascinating details that emerge from each biography and the books' blatant call to activism make them a welcome addition to First-day school libraries.

—Ellen Michaud

Ages 12 to 15

## Freedom Roads: Searching for the Underground Railroad

By Joyce Hansen and Gary McGowan.  
Illustrations by James Ransome. Cricket Books,  
2003. 164 pages. \$18.95/hardcover.

Reading almost like a detective story as it uncovers one hidden truth after another, *Freedom Roads: Searching for the Underground Railroad* traces the history of our efforts to free ourselves from slavery. It makes the overarching point that, far from being an organized rescue society, the Underground Railroad better describes a social movement in which people sought to emancipate themselves by drawing upon the help of foreign governments, fellow slaves, free African Americans, Quakers, and other religious individuals who often felt compelled to act in the moment to help their fellow humans.

The book carefully explains the research that allowed the discovery of this history, which by its very nature was shrouded in secrecy. The story starts with a community of freed African Americans in St. Augustine, Florida, when that area was under Spanish rule. Annoyed by Britain's establishment of a



colony in neighboring South Carolina, the Spanish offered freedom to any slave who could make it to St. Augustine and agreed to be baptized Catholic.

The threads of the story continue by recounting individuals' stories, both slaves seeking freedom and the families and individuals who helped them. The book recounts the Work Projects Administration project in which former slaves were interviewed in the 1930s in an effort to preserve firsthand accounts of slavery. It also draws attention to the 1850 fugitive slave act, the harshness of which did much to mobilize support for the abolitionist movement. There are also intriguing reproductions of posters seeking the return of missing slaves; in both instances the owners took great pains to spell out how well-treated their missing "property" had been.

Needless to say, Quakers and Quakerism pop up continually throughout the book. The authors recount how one commonly used password between freedom-seeking slaves and potential helpers was "William Penn." Although not written for adults, *Freedom Roads* does not patronize in its writing style. This is a wonderful book for any Quaker teen—and for parents!

—Abby McNear

## In Brief

### Divine Becoming: Rethinking Jesus and Incarnation

By Charlene P.E. Burns. Fortress Press, 2002. 197 pages. \$18/paperback. Chapter by chapter, patiently, briefly, and clearly, Charlene Burns develops the idea of the role of empathy, beginning with the Christians' first understandings of Christology to the nature of God and of Jesus. The final chapter of the book is devoted to our struggles today to understand 20th-century evil and to incorporate into our understandings and practice the contemporary awareness of the world as a neighborhood and of the interrelatedness of all creation. Charlene Burns concludes that a theology of incarnation as participation has practical application in everyday life, or is "experiential." Her explication of these ideas is well worth pondering. The unobtrusive but thorough notes make this a valuable work for those who are familiar with the history of Christology and would like to be brought up to date with some of the latest thinking and for those who would like to become more familiar with the ideas that Christologies can offer us. The book also includes an excellent index.

—Sharon Hoover

Sharon Hoover is a member of Alfred (N.Y.) Meeting.

## THE Hickman

Residential and  
Assisted Living  
since 1891



In addition to The Hickman's "not too big, not too small" size, Bill and Becky McIlvain liked the retirement community's in-town location.

*"There are so many things you can do within walking distance. We're still driving now, but the day will come. . . ."*

Quaker-Sponsored • Homelike • Affordable • Close to Town • Welcoming Diversity



400 N. Walnut St., West Chester, PA 19380

610-696-1536

e-mail: [hickman@thehickman.org](mailto:hickman@thehickman.org)

[www.thehickman.org](http://www.thehickman.org)

## FRIENDS SCHOOL HAVERFORD



Call  
610-642-0354  
for more  
information

**Coeducational  
Academic Excellence  
Quaker Values  
Age 3 to Grade 6**

**851 Buck Lane • Haverford, PA 19041**  
**[www.friendshaverford.org](http://www.friendshaverford.org)**

# Happy Holidays to Our Readers!



## DO YOUR HOLIDAY SHOPPING IN THE PAGES OF FRIENDS JOURNAL

**A** FRIENDS JOURNAL gift subscription from you to someone you care about says "Happy Holidays" every month. FRIENDS JOURNAL arrives fresh and new 12 times each year. An added bonus for you: save 45% off the cover price. Your first subscription—and any holiday gift subscriptions—costs only \$33. Order as many subscriptions as you like.

Please enter one-year (12 issue) subscriptions to FRIENDS JOURNAL at the special Holiday Savings Rate of \$33. Add \$8 postage for subscriptions outside the U.S., Canada, and Mexico.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

☐ payment enclosed    ☐ bill me    charge my: ☐ Master Card    ☐ Visa  
Card number \_\_\_\_\_ Expiration Date \_\_\_\_\_

☐ Please enter my own \$33 one-year subscription. (New subscribers only.)

Send gift to: \_\_\_\_\_

Send gift to: \_\_\_\_\_

Send gift to: \_\_\_\_\_

For fastest service, log on to <[www.FriendsJournal.org](http://www.FriendsJournal.org)> or call (800) 471-6863. Gift cards will be mailed in December. This special offer **expires on February 1, 2004**. Orders must be received by **December 1** to start service with the January issue.

**FRIENDS JOURNAL** 1216 Arch Street, 2a, Philadelphia, PA 19107-2835  
Fax: (215) 568-1377 • E-mail: [circulation@friendsjournal.org](mailto:circulation@friendsjournal.org)

**Penn's Sword** continued from page 10

In other words, the free thinking that characterized Hicksites should not be cause for separation, but for forbearance and joint exploration.

## The Persistence of the Myth

Once released, this story spread widely. Its original purpose is no longer a major issue among Friends—a wave of reunions passed through the Society 50 years ago and seems to have died down. The things that divide us are more outwardly prominent and more inwardly significant today than they were in 1851. What, then, is the source of its enduring appeal?

I believe it rests in the pictures it paints of George Fox and William Penn.

The image of George Fox in this story is that of a kindly and understanding elder—one who is tolerant of a young acolyte's failings. Likewise, William Penn is portrayed as a young seeker, one who was, to a degree, still searching for his spiritual home. These are comforting pictures. They are, in many ways, how we contemporary Friends like to see ourselves—both as tolerant of others and as continuing seekers.

George Fox, in person, was both engaging and highly demanding. William Penn, even as a young man, was a true believer. Both were convinced of the utter rightness of their beliefs and quite assertive in expressing them. When they petitioned the king and Parliament for toleration, they were asking for freedom from persecution and freedom to live in complete and uncompromising faithfulness to the will of God as it had been revealed. If they were to walk into a contemporary Quaker meeting, we would probably find them demanding, overbearing, and unreasonable.

It is far easier to emulate the tolerant and forgiving men in this story than the originals. But it may be time to give up what makes us comfortable and see if we are ready to be George Fox's and William Penn's true spiritual descendents. One small step would be to give up this myth. □

## Jesus as a Friend

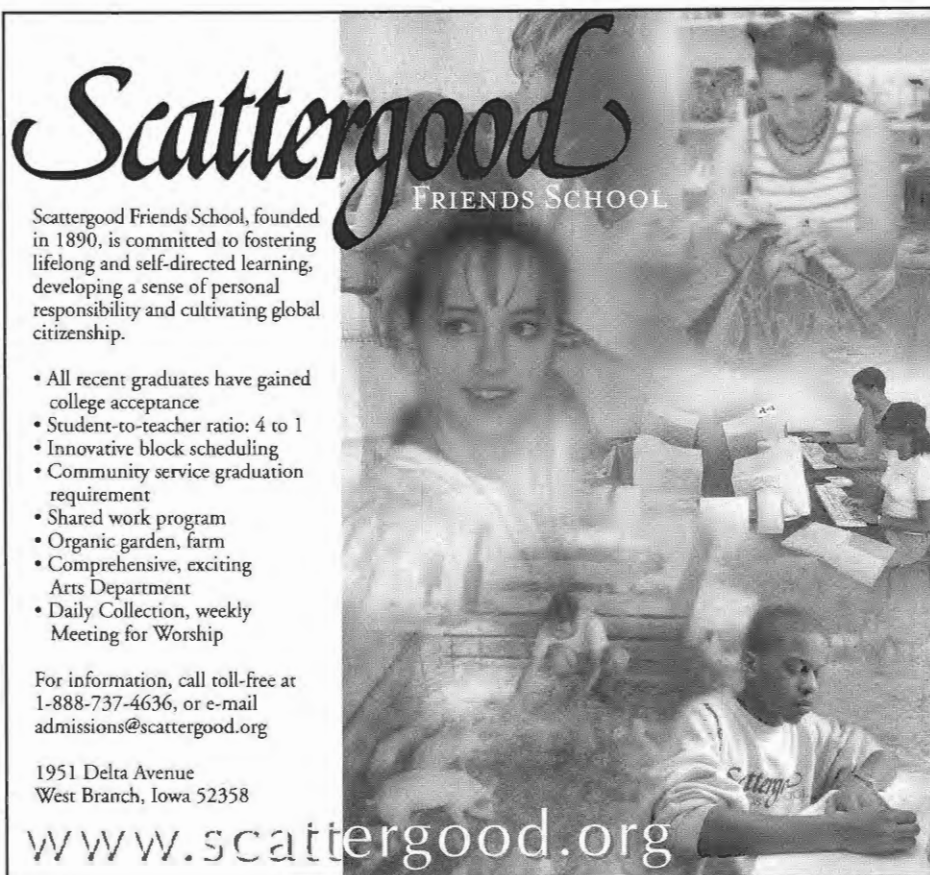
*continued from page 13*

Jewish and Roman alike, when he preached the salvation of the poor and called on the rich to be generous as God is generous. Jesus inhabited a world where people considered riches a sign of God's favor. He turned that world upside down, infuriating those whose sense of self-worth arose from their wealth. In a world where kinship counted so heavily, his exaltation of friend above kin did not endear him to the powerful, either.

Another Quaker testimony speaks of equality. Jesus dined with all, including outcasts, in a world where men sought to dine with their superiors and women dined separately. Jesus consorted with women in a world where men did not speak to women in public. He praised as models of faith a Samaritan and a Roman while deflating the usual Jewish exemplars—the Pharisees, the Temple authorities, and the rich. Each of these actions declared the equality of all people.

Peace is another Quaker testimony. Given Jewish factionalism and anger at Rome in Jesus' day, it appears that one of Jesus' main messages was peace through forgiveness and reconciliation, even as he denigrated the human quality that makes peace impossible—the belief that one group knows the truth about goodness and God and that another group behaves sinfully and follows false concepts of God. When Jesus preached directly against the Essenes waiting in the desert in war camps for God's final slaughter of enemies to begin, he spoke against their way of viewing the world. They thought of themselves as sons of light, true interpreters of Torah, dining with angels, to be vindicated in the final battle, and of their enemies as sons of darkness, rejecting God's ways, ultimate bearers of God's vengeance. Jesus roundly rejected this worldview. His stories of God's reign were of forgiveness and generosity so great they angered the law-abiding, like the elder brother, the early-hired, and the Pharisee at prayer.

Because the historical Jesus of Nazareth followed Quaker testimonies, we might readopt him into the Religious Society of Friends. Such a Friend can again be our friend, our companion. □



# Scattergood

FRIENDS SCHOOL

Scattergood Friends School, founded in 1890, is committed to fostering lifelong and self-directed learning, developing a sense of personal responsibility and cultivating global citizenship.

- All recent graduates have gained college acceptance
- Student-to-teacher ratio: 4 to 1
- Innovative block scheduling
- Community service graduation requirement
- Shared work program
- Organic garden, farm
- Comprehensive, exciting Arts Department
- Daily Collection, weekly Meeting for Worship

For information, call toll-free at 1-888-737-4636, or e-mail [admissions@scattergood.org](mailto:admissions@scattergood.org)

1951 Delta Avenue  
West Branch, Iowa 52358

[www.scattergood.org](http://www.scattergood.org)

## *Are some Quaker perspectives on the wrong track?*

Do you want to know what sincere Quakers think, who truly advocate peace, justice, and helping the poorest of the poor, but who think many Quaker perspectives are on the wrong track?

Try reading *The Quaker Economist*, a free weekly online news commentary on peace, justice, and world affairs, somewhat different from the usual Quaker line.

Over eighty letters have now been published and appear on the e-mails of over 600 subscribers, mostly Quakers. To see them all online, visit <http://tqe.quaker.org>. To subscribe (*free*), send an e-mail to [tqe-subscribe@quaker.org](mailto:tqe-subscribe@quaker.org).



www.barclaypress.com

Alvin Anderson · Rebecca Ankeny  
Ralph Beebe · Brent Bill · Rochelle  
Bridges · Angela Clouser · Gary  
Fawver · James Foster · Dean Freiday  
Joel Harris · Betty Hockett · Gregg  
Koskela · Jacob Kuntz · Lon Fendall  
Bethany Lee · Johan Maurer · Mark  
McDonald · Mark McMinn · Donald  
McNichols · Eric Muhr · Charles  
Mylander · Anna Nixon · David  
Niyonzima · Brad Onishi · Chuck  
Orwiler · John Punshon · David  
Rawson · Arthur O. Roberts · Colin  
Saxton · Nancy Thomas · Patricia  
Thomas · Scott Wagoner · Ron  
Woodward

*You can never have  
too many friends*

### BARCLAY PRESS

211 N. Meridian St., #101, Newberg, OR 97132  
800.962.4014



*Where non-traditional learning  
styles are embraced and individual  
gifts and affinities flourish.*

318 Meetinghouse Road  
Horsham, PA 19044  
215.674.2875  
www.quakerschool.org

### The Bible Association of Friends in America

since 1829 has offered Bibles, New Testaments,  
and Portions free or at cost to Friends  
institutions, individuals, and others worldwide.  
Write to: P.O. Box 3, Riverton, NJ 08077

### CREMATION

*Friends are reminded that the  
Anna T. Jeanes Fund  
will reimburse cremation costs.  
(Applicable to members of  
Philadelphia Yearly Meeting only.)*

For information, write  
DORIS CLINKSCALE  
15 East McPherson Street,  
Philadelphia, PA 19119-1617

## News

The recent southern California fires forced several Friends from meetings in Southern California Quarterly Meeting (Pacific Yearly Meeting) to evacuate their homes. Some members of San Diego, Inland Valley (San Bernardino and Riverside areas), Claremont, and perhaps La Jolla meetings were affected. While most were able to return after the fires subsided, one member of Claremont Meeting lost her home, which was uninsured. Claremont Meeting has rallied in support of this member, both in material and cash assistance. Friends who wish to contribute to this relief may send checks to Claremont Friends Meeting, 727 Harrison Ave, Claremont, CA 91711, made out to Claremont Friends Meeting and earmarked "Fire relief." —*Steve Smith, clerk, Southern California Quarterly Meeting*

Botswana Meeting is deeply involved in famine relief in Zimbabwe, which is experiencing dire political and economic conditions. The meeting receives financial donations from Quaker groups in southern Africa and Europe; Schenectady (N.Y.) Meeting has begun facilitating donations from North America. Botswana Meeting arranges for the purchase and transport of cornmeal into Zimbabwe, where there are over a million people without sufficient food. Each household receives 12.5 kg (27.5 lb.) of cornmeal, but deliveries are irregular due to lack of funds. The distribution process is carefully monitored to ensure equity—in contrast, much of the food relief received by the state is funneled into areas supportive of the current regime. To learn more, contact Schenectady Meeting, 930 Albany St., Schenectady, NY 12307. —*David Gerhan and Anisa Paul*

Friends Committee on National Legislation has focused attention on the request of the White House to Congress for \$87 billion in additional spending for Fiscal Year 2004 (FY04) to cover military and reconstruction operations in Iraq and Afghanistan. The majority of the Administration's request—\$66 of 87 billion—is for military operations, with \$21 billion earmarked for reconstruction activities. The Administration's latest supplemental request of \$87 billion comes in addition to \$78.5 billion appropriated by Congress through an initial supplemental request in April. Current operations in Iraq now cost \$1 billion per week, and estimates for long-term costs top \$400 billion. FCNL encourages Friends to urge members of Congress to oppose the continued U.S. military occupation of Iraq and condition any supplemental funding on significant change in U.S. policy. FCNL urged Congress to transfer authority for operations in Iraq out of the Department of Defense and into the State Department; to vest

independent authority in the UN to help restore security and guide the economic and political reconstruction process; and to support generous U.S. funding for civilian rebuilding in both Afghanistan and Iraq. For further information visit <www.fcnl.org>. —*FCNL*

AFSC's Democratizing the Global Economy Project is working to stop the Free Trade Area of the Americas (FTAA), a plan to extend the North American Free Trade Agreement (NAFTA) to include all countries in Latin America and the Caribbean (excepting Cuba). Nine years ago, NAFTA was put into place, linking the economies of the United States, Canada, and Mexico. Despite promises of job growth and an improvement in living conditions for the poor, AFSC charges that NAFTA has resulted in increased poverty, stagnant or falling wages, erosion of consumer protections, a decrease in the number of good jobs, and a continuation of violations of the fundamental rights of workers, including the right to organize and bargain collectively. AFSC further charges that the FTAA negotiations have been going on for several years without substantive input from civil society organizations. If the vote comes up in the U.S. Congress under Fast Track rules, no amendments can be made to the agreement and only an up-or-down vote will be allowed. To learn more about trade in the Americas, alternative models, and the campaign to stop FTAA, visit <www.afsc.org/trade>.

On October 12 Woodbrooke Quaker Study Centre celebrated 100 years of delivering Quaker education to Quakers around the United Kingdom and abroad. Woodbrooke was founded with the support of two major families in British business—the Rowntrees and the Cadburys. John Wilhelm Rowntree was the inspiration behind an independent Quaker college, and George and Elizabeth Cadbury donated their home, Woodbrooke, as the premises for this fledgling enterprise in 1903. For details contact: Mark Britton at <mark@woodbrooke.org.uk> or Elisabeth Klaar at <elisabeth@woodbrooke.org.uk>.

Canadian Yearly Meeting, in Session on August 8, 2003, approved a minute indicating that "whether or not to support same-sex marriages is decided at the local meeting level." Affirming that couples in same-sex relationships can bring up children in a loving way, the minute objects to religious statements to the contrary. It expresses support for "the right of religious groups and clergy to consent to or refuse to perform same-sex marriages," as well as "the right of same-sex couples to a civil marriage and the extension of the legal definition of marriage to include same-sex couples." —*Canadian Yearly Meeting*

Baltimore (Md.) Meeting, Stony Run, in meeting for worship with a concern for business in May, approved a minute calling for a deepened commitment to the Peace Testimony. With the support of an ad hoc Peace Action Committee, Stony Run Meeting will coordinate with other peace groups and develop a well-publicized series of educational events open to the larger community—including speakers, programs, and activities; circulate in the meeting newsletter a list of ideas for furthering the Peace Testimony; and use the information gathered to form ad hoc groups to work on specific actions. —*Baltimore Meeting, Stony Run newsletter*

Columbia (S.C.) Meeting affirmed opposition to the death penalty in a minute adopted during meeting for worship for business in May. "We are opposed to the death penalty in all instances. . . . We do not believe that there is any way to make the death penalty a fair or just or moral punishment. We mourn the pain that violence visits on both the victim and doer of evil and that spreads in ever widening circles for family, friends, and society. We continue to look for ways to prevent violence, to protect society, to comfort the victims but which do not increase the continuing chain of rage and cruelty," the minute attests. —*Columbia Meeting newsletter*

Atlantic City (N.J.) Area Meeting, in meeting for business in June, approved a minute expressing support for a proposal by Pendle Hill to organize a Peace Network throughout the United States and to become a founding member of such a network. According to the minute, the objectives of the Peace Network can be achieved by such means as peace education of youth at an early stage in their schools; research, education, and training of emerging activist individuals in the principles and techniques of peacebuilding and peacekeeping; and the gradual building of political support for creation of an international corps of peacebuilding and peacekeeping services. —*Atlantic City Area (N.J.) Meeting newsletter*

Haverford (Pa.) Meeting, in meeting for business in May, approved a minute affirming commitment to ensure that the Peace Tax Fund becomes enacted into federal law. "A Peace Tax Fund, which would allow people of conscience to pay the full amount of their federal income taxes into a fund designated strictly for nonmilitary purposes, would represent 'alternative service' for taxpayers and their tax dollars," the minute asserts. The meeting will work with other faith-based communities and organizations to develop a stronger network advocating for a Peace Tax Fund and work with legislators and other public officials to cultivate their support for this initiative. —*Haverford (Pa.) Meeting newsletter*



*Friends gather here ...*



*... where each resident enjoys a comfortable, secure and caring environment*

*... where newcomers quickly feel at home and long-time residents find new delights every day*

*A Quaker Sponsored Continuing Care Retirement Community*  
• Independent Living • Assisted Living • Skilled Nursing Care

6300 Greene Street, Philadelphia, PA 19144

215-844-0700

Visit our Internet site at: [www.stapeley.org](http://www.stapeley.org)



## Friends' Central SCHOOL

### Living Values



"Friends' Central's curriculum is rigorous, diverse and challenging. The school fosters a learning environment that is student centered and intellectually driven. I know this education will pay dividends in my future and so I appreciate the hard work even more."

*Jaleesa Scott '06*

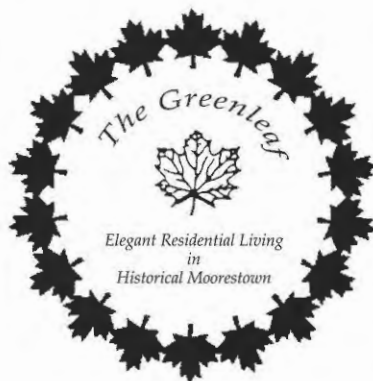
"Friends' Central is my extended family, supporting me to achieve my goals. Teachers are dedicated to knowing the whole student, not just the one in front of them for a forty-minute block. The faculty forms real relationships with us that will last long after graduation."

*Morgan Robinson '06*

**Lower School**  
Grades Pre-K - 4  
228 Old Gulph Road  
Wynnewood, PA 19096

**Middle/Upper School**  
Grades 5 - 12  
1101 City Avenue  
Wynnewood, PA 19096

[www.friendscentral.org](http://www.friendscentral.org)



## *Personalized Care in the Quaker Tradition*

*Since 1896*

*A Quiet,  
Home-Like Setting in a  
Beautifully Landscaped  
Atmosphere*

- Private Rooms, Suites and Apartments
- Assistance with Activities of Daily Living
- Emergency Response System
- Three Nutritious, Home-Cooked Meals Served Daily in Elegant Surroundings
- Linen and Housekeeping Services

- Recreational Activities
- 24 Hour Security
- Some Financial Assistance Available

**For information please  
call 856-235-4884**

**28 Main Street,  
Moorestown, NJ 08057**

*Ranked among Philadelphia's  
"Top Hospitals"  
in Mental Health*



- Child and Adolescent Programs
- Adult Services
- Older Adult Program
- Eating Disorders Program
- Long-term residential care for chronic mental illness
- Women's Program
- 24-hour evaluation, assessment and referral service
- 190 year commitment to our Quaker mission

**Call 215-831-6300 or 800-889-0548**

**[www.FriendsHospitalOnline.org](http://www.FriendsHospitalOnline.org)**

## **Bulletin Board**

### **Upcoming Events**

- January 1-3—Pemba Yearly Meeting
- January 5-12—Australia Yearly Meeting
- January 11—Bhopal Yearly Meeting

### **Opportunities**

• Friends' Witness Tour to Nicaragua, January 22 to February 1, will visit the programs of ProNica, a project under the care of Southeastern Yearly Meeting. Contact <info@pronica.org> or phone (727) 821-2428.

• The Elizabeth Ann Bogert Memorial Fund for the Study and Practice of Christian Mysticism, administered by Friends World Committee for Consultation, Section of the Americas, makes annual grants of up to \$1,000. Individuals wishing to apply should submit seven copies of their proposal (one or two pages) by March 1. Include two or three letters of reference. For additional information contact: Michelina and Vinton Deming, 4818 Warrington Ave., Philadelphia, PA 19143.

• Christian Peacemaker Teams is seeking participants for upcoming delegations to Colombia (February 21–March 4), the Middle East (February 17–March 1), and Iraq (dates to be announced). CPT seeks participants who are interested in human rights work, committed to nonviolence, and willing to participate in team worship and reflection. Delegates should have plans to share about the trip upon return to their home communities. For more information visit CPT's website: <www.cpt.org>.

• The Associated Committee of Friends on Indian Affairs welcomes work teams at its centers in Oklahoma, Alabama, and Iowa. Volunteers are needed to construct new buildings, repair existing facilities, and lead programs for area children. For more information about ACFA contact Keith and Judy Kendall at <kjkendall@earthlink.net>; phone (765) 935-0801.

### **Resources**

• Friends Committee on Unity with Nature produces an eco-networking directory, intended to help Friends find Friends who carry a concern for "an Earth restored." Contact FCUN at <fcun@fcun.org>.



## Milestones

### Marriages/Unions

**Kavanaugh-Skarin**—Bruce K. Skarin, of Yakima Valley (Wash.) Worship Group, and Diane L. Kavanaugh, on September 20, 2003, under the care of Providence (R.I.) Meeting, where they are both attenders. The meeting for worship took place at Smith Castle, North Kingston, R.I.

**Trickey-Zahour**—Hajiba Zahour and Owen Trickey in Meknes, Morocco, on August 28, 2003. Owen Trickey is a member of Frankford (Pa.) Meeting. The couple will reside in Philadelphia.

### Deaths

**Colgan**—Thomas E. (Tom) Colgan, 84, on January 10, 2003, in Wilmington, Del. Tom was born on June 18, 1918, in Philadelphia, Pa., the oldest of four sons of Irish parents Edward and Josephine O'Reilly Colgan. He married Joan Ware in 1943. Before settling in Arden, Del., where they lived most of their married life, Tom was on the staff of American Friends Service Committee, working to integrate the workforce of several large department stores in Chicago. Subsequently he was executive director of William Penn Center, a Quaker organization dedicated to peace and social justice programs in Fallsington, Pa. For over 20 years he was active on the Prison Committee of Philadelphia Yearly Meeting, serving as its clerk for many years. In the 1960s Tom worked with Concerned Citizens, an inter-denominational group fighting racial segregation in Wilmington's public places. In 1965, as a member for the State Human Relations Commission, he fought for the integration of the State Welfare Home in Smyrna. He founded the Wilmington Rowing Club and served as executive director of Camp Dimension, a nonprofit charitable group that trained handicapped and disadvantaged youth. He traveled to Cuba in 1963, soon after the revolution. He interviewed many of the top government officials and then journeyed to Washington, D.C., to lobby for an end to the embargo. Tom saw the Cuban revolution as a step towards human freedom, and he loved to tell about his experience cutting cane with Che Guevara. In 1993, returning to Cuba, he was heartbroken to see the results of the embargo and the withdrawal of Russian financial support. In March 2002, Tom received a lifetime achievement award from the State House of Representatives at the 141st General Assembly for his contributions to the social, cultural, environmental, and recreational fabric of Delaware. In the last decade of his life, Tom transferred his membership from Wilmington (Del.) Meeting to Birmingham (Pa.) Meeting. He clerked the Peace and Social Concerns Committee, bringing to the meeting his passionate concern for peace, human rights, and racial and social justice. In West Chester, Pa., he picketed for abortion rights, wheelchair accessibility at the local bookstore, and an end to discriminatory practices at the local bank, and he helped found the Human Relations Council of Greater West Chester. He was predeceased by his wife, Joan Ware Colgan, in 1993. He is survived by his children, Penny Colgan-Davis, Deborah Colgan, Thomas James Colgan, Terry Ann Colgan, and H. Tony Colgan; eight grandchildren; and six great-grandchildren.

## GuideOne Insurance

GuideOne Insurance is America's leading insurer of religious institutions, and has been protecting Friends houses of worship and schools for more than 20 years. In fact, since 1979, GuideOne has been the Friends Insurance Group property and casualty insurer of choice. To arrange for a *FREE* premium quotation, and to learn more about GuideOne Insurance, call 1-877-448-4331 ext. 5429.



## KIRKBRIDGE

### Coming Soon

**Peacemaker Training Institute**  
(for ages 17 - 25)  
January 3 - 10, 2004

**Mens' Lives: Journeys and Transitions**  
Robert Raines and James B. Nelson  
February 5 - 7

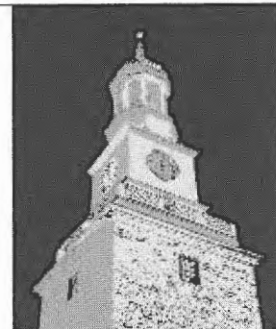
**Knitting into Mystery**  
Susan Izard and Susan Jorgensen  
February 13 - 15

**Over 50 retreats annually**  
**Space for private group and individual retreats**  
**A 60 year tradition of working for peace and celebrating diversity**

Call for a catalog, or visit our website.

**www.kirkbridge.org**

2495 Fox Gap Road  
Bangor, PA 18013  
(610) 588-1793



PENN CHARTER

The oldest Quaker school in the nation, William Penn Charter School embraces tradition and welcomes innovation.

Essential Quaker principles and practice guide Penn Charter, a Friends school by birthright and conviction. Within a diverse community, we engage students in a stimulating and rigorous educational program. We foster academic discipline and intellectual curiosity to prepare graduates for higher education and for life.

Call to visit our 44-acre campus in East Falls:

**215-844-3460**

3000 West School House Lane, Philadelphia  
www.penncharter.com

### Display Ad Deadlines

Reservations are required for display ads in FRIENDS JOURNAL.

**February issue:** Reserve space by December 1.  
Ads must be received by December 4.

**March issue:** Reserve space by January 5.  
Ads must be received by January 8.

Ad rate is \$38 per column inch.

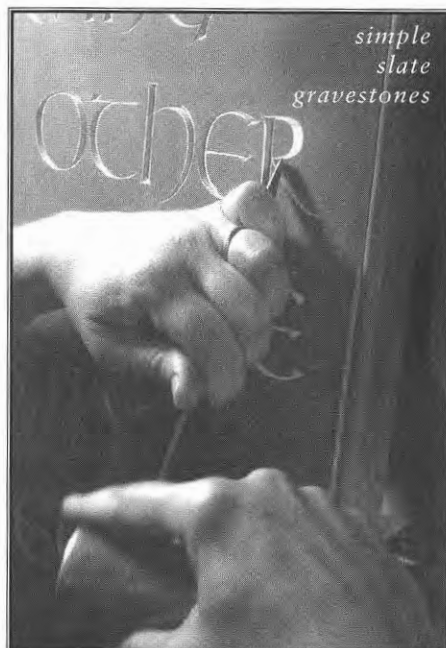
Call (215) 563-8629 now with your reservation or questions.  
E-mail: [adsales@friendsjournal.org](mailto:adsales@friendsjournal.org)

**FRIENDS JOURNAL**



**Applications available for  
Guilford College/FUM  
work trip to Israel/Palestine  
July 2004**

**Admission Office**  
5800 West Friendly Ave • Greensboro, NC 27410  
336-316-2100 • 1-800-992-7759 • FAX 336-316-2954  
www.guilford.edu  
**Quaker Education Since 1837**



**KARIN SPRAGUE**  
*Wood & Stone Carvers*  
Scituate, Rhode Island  
401.934.3105  
www.karinsprague.com

**G  
F  
S**



**Germantown Friends School**  
(215) 951-2346

Please come to our Open Houses:

- Oct. 4, Saturday, 2-4 p.m.  
(registration ends at 3 p.m.)
- Nov. 11, Tuesday, 8:30 a.m.
- May 14, 2004, Friday, 8:30 a.m.

**Kowal**—*Annette S. Kowal*, 91, on September 15, 2002, in Denver, Colo. She was born Annette Elise Schork, in Elmhurst, Long Island, N.Y., on March 1, 1911. Her parents, Rev. Georg P. Schork and Paula Siebel Schork, were German immigrants. In 1918, when German-speaking churches were closed down, her father became a chaplain for the Port of New York Authority, so Annette had to change public schools. She graduated from Jersey City Normal School, a teachers college, in the early years of the Great Depression—just in time, she said, to be paid in scrip instead of cash. Around 1942, Annette became a federal employee, administering dependent benefits for servicemen's families. Annette's sister Elsa received a request for reading material from Edward J. "Ned" Kowal, a soldier stationed in North Africa (and later, Europe) who was a cousin of Elsa's husband. Through Elsa, Annette reluctantly agreed to send him some books, and a V-mail correspondence began that lasted over three years. On December 22, 1945, a few months after he had returned to New York, Annette married him. In the early 1950s they joined Ridgewood (N.J.) Meeting. Over the years they served together in many Quaker roles, including working with Quaker youth and overseeing construction of the Ridgewood meetinghouse. Annette was active in the New Jersey Education Association, and she earned her master's degree in Educational Administration from Rutgers University. In 1984, the couple moved to Colorado to be close to their grandchildren. A pianist with a rich contralto singing voice, Annette continued her interests in music as well as in birds, cats, African violets, and liberal politics. She and Ned were active in the National Association of Retired Federal Employees, serving as District and Colorado officers. They were active in Mountain View Meeting in Denver, Colo. Without being radical or strident, Annette was a determined and relentless feminist her entire life. She quietly celebrated many firsts, such as getting her own name on her checks and bank accounts at a time when banks offered only "Mrs." accounts. She saw no reason to accept unequal treatment for herself, any more than she would herself discriminate, or quietly suffer it to occur around her. Annette was predeceased by her husband Ned in January 2000. Annette often expressed herself on metaphysical issues, and was interested in finding out where her spirit would find itself after death. Having clearly and firmly decided that it was her time to leave those she loved, she asked for help from family, hospice, and her beloved caregivers in carrying out her wishes. She left on her own terms and schedule. She is survived by her children, Tom Kowal and Paula K. Daniels, and their spouses, Annette M. Kowal and Kevin Clevely; grandchildren Matt Kowal, Jeremy Kowal, Cheyenne Kowal, Sofia Kowal, Joel Kowal, Jim Clevely, and Caitlin Clevely; great-grandchildren Bailey Michelle Wolf and Jerome Thomas Nolan Kowal; nieces and nephews Madelyn Kowalewski, Evelyn Ohlson Picker, Dorothy Ropke, Edward Czarnecki, and John Kowalewski.

**Miller**—*Nuran Baydan Miller*, 72, on January 18, 2003, in Leonardtown, Md. Nuran was born on April 5, 1930, in Eskisehir, Turkey, where she spent her childhood. She graduated from the American Collegiate Institute for Girls in Izmir, received her bachelor of arts in Psychology from Lindenwood College, and her master's and PhD in Psychology from Indiana University, where she met H. Joseph

Miller. Nuran and Joe were married under the care of Homewood Meeting, Baltimore (Md.), on June 8, 1963. In the late 1960s Nuran taught at Hacettepe University in Ankara, Turkey, where she was instrumental in founding a master's degree program in Psychology. Nuran later taught at Frostburg University and St. Mary's College of Maryland. In 1976 she left teaching to establish the Psychological Services Center of Southern Maryland. Nuran and Joe were founding members of Patuxent Meeting in Lusby, Md. Nuran particularly espoused the views of Quaker Universalism, writing, "I believe there are many paths to the light. I was born as a Muslim and was raised by my grandparents who were devout Muslims, praying five times a day. . . . Mevlana Celaleddin Rumi was a Muslim Sufi. He said, 'I looked at East and West, South and North, and found God within me.' This is one of the Quaker beliefs, there is that of God within everyone." Nuran welcomed friends to her home and garden for potlucks, discussions, and committee meetings, as well as canoeing and kayaking. She felt strongly that Patuxent Friends needed a meetinghouse to help establish the presence of Friends in southern Maryland and was delighted when that dream became a reality in 2001. She was especially excited that there would be space for a library, and worked hard on the library committee to organize donated books. After she became ill with cancer, her spirit remained strong. Patuxent Friends held meetings for worship in her home, focussing on healing. Nuran enjoyed her grandchildren, gardening, reading, and playing bridge. She became a U.S. citizen, but throughout her life was concerned about education in Turkey, particularly for women, remembering that she was once a little girl who studied at the girls' school in Izmir. Nuran is survived by her husband of 39 years, H. Joseph Miller; her daughter and son-in-law, Deniz and Mark Carroll; her son and daughter-in-law, Erol Miller and Robyn Shinn-Miller; her grandchildren, Dylan Miller and Ethan Miller; her sister, Nigan Atay; and other relatives and friends in Turkey and the United States.

**Peckham**—*John Rogers Peckham*, 73, on April 10, 2003, in Mill Valley, Calif. He was born on June 9, 1929, in Wilder, Idaho, to Cecil Rogers Peckham and Edith Widman Peckham. When John was 13 his father died, and the family moved to Pennsylvania. He graduated from Westtown and received a BA in Social Science from Earlham College, and a BS in Civil Engineering from Purdue University. John went to California and worked in project design and project management for the Department of Water Resources in Sacramento's South Bay Aqueduct Design, and then for the Marin Municipal Water District. Later in life, he worked with American Friends Service Committee to help bring water to poor communities in Mexico. He was active in the American Concrete Institute, the Bay Area Water Works Association, Water for People, raising money for potable water installations in developing countries, and as director for Vivamos Mejor, a self-help group in Mexico. An avid mountain climber, he scaled many high peaks in the United States and Mexico. He was a Quaker from birth. When he moved to Mill Valley, Calif., he began attending Marin Meeting, where he served as treasurer. John is survived by his brother, Alan Embree Peckham, and by many cousins.

Equal pay for equal work • Fair hiring practices • Child care, not child labor • Education • Boardrooms,



**You don't practice  
discrimination.  
Why invest in  
companies that do?**

Must you sacrifice your principles to be a successful investor?  
We don't think so.

To the contrary, we believe that *principled* investments can be *sound* investments. That's because companies that don't discriminate against women or minorities, we feel, should be less likely to have their bottom lines victimized by strikes, class action suits, boycotts, and high employee turnover.

So in 1971 we created our flagship Pax World Balanced Fund, the first mutual fund to subject potential investments to rigid environmental- and social-responsibility screens as well as rigorous financial scrutiny.

Principles can be profitable. In comparing the balanced fund with all funds in its category (not just socially responsible funds), it received an Overall Morningstar Rating™ of ★★★★★<sup>1</sup> among 625 Domestic Hybrid Funds.

We also offer **Growth, High Yield Bond, and Money Market Funds.**

All our socially responsible funds have a low (\$250) minimum initial investment. So request our prospectuses. They contain more information, including charges and expenses. Please read them carefully before investing.

Pax World Balanced Fund			
Average Annual Total Return (as of 9/30/03) <sup>2</sup>			
1-year	5-year	10-year	20-year
15.3%	5.0%	10.0%	10.5%

**PAX WORLD**  
Principles + Performance.  
1-800-767-1729 www.paxworld.com

1. Rating is as of 9/30/03 and is subject to change every month. For each fund with at least a three-year history, Morningstar calculates a Morningstar Rating™, based on a Morningstar Risk-Adjusted Return measure that accounts for variation in a fund's monthly performance (including the effects of sales charges, loads, and redemption fees), placing more emphasis on downward variations and rewarding consistent performance. The top 10% of funds in each category receive 5 stars, the next 22.5% receive 4 stars, the next 35% receive 3 stars, the next 22.5% receive 2 stars and the bottom 10% receive 1 star. (Each share class is counted as a fraction of one fund within this scale and rated separately, which may cause slight variations in the distribution percentages.) The Overall Morningstar Rating for a fund is derived from a weighted-average of the performance figures associated with its three-, five- and ten-year (if applicable) Morningstar Rating metrics. Pax World Balanced Fund received 3 stars for the 3-year period, 4 stars for the 5-year period and 5 stars for the 10-year period as rated against 625, 489 and 152 U.S.-domiciled Domestic Hybrid funds, respectively. 2. Past performance does not guarantee future results. Investment return and principal value may rise or fall so that shares, when redeemed, may be worth more or less than their original cost. Distributor: H.G. Wellington & Co., Inc., Member NASD/SIPC, October 2003

**H. Freeman**  
ASSOCIATES, LLC

Michael A. Johnson, CFRE  
Senior Consultant  
for Planned Giving

"Mike Johnson is the most skilled and articulate planned gift professional I have encountered in my 20 years in the planned giving field."  
—Jay Ribble, Gift Planning Officer, National American Red Cross

## Charitable Gift Planning: A Valuable Investment

H. Freeman Associates is one of relatively few fundraising consulting firms that offer their clients both a breadth of development services and also expertise in the marketing and implementation of charitable gift (or "deferred gift") programs.

In addition to assisting organizations in the building of an effective planned giving program, we provide the technical expertise required to facilitate gift annuity contracts, charitable remainder trusts, pooled income programs, gifts of property, and various forms of estate gifts. These services are particularly helpful to the non-profit organization, retirement community or school that is not yet ready to hire a full-time planned gift professional and assume the cost of having a professionally staffed planned gift office in house.

We invite you to contact us.

Henry B. Freeman  
765.939.6910  
H. Freeman Associates  
HFreeAssoc@aol.com  
501 E. Main Street • Centerville, IN 47330

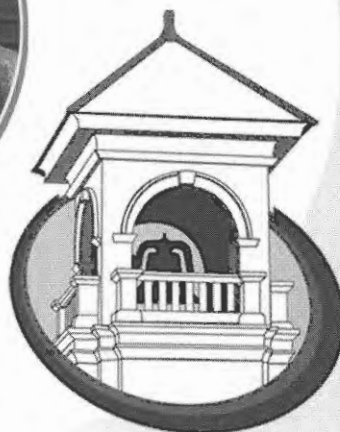


## The wholesome alternative:

an intellectually challenging college  
preparatory program within a  
supportive Quaker community.



**Olney Friends School**  
www.olneyfriends.org  
1-800-303-4291



## American Friends Service Committee (AFSC)

### *Associate General Secretary for Advancement— Philadelphia, PA*

Senior management position with the American Friends Service Committee (AFSC). Oversees the Development and Communications Departments in Philadelphia and the Public Affairs Office in Washington, D.C. Must have senior level experience in fundraising, communications and public policy.

*Send letter of interest and resume to:*

**C. Wright, AFSC-HR**  
**1501 Cherry Street, Philadelphia, PA 19102.**  
**Fax: (215) 241-7248.**  
**E-mail: CWright@afsc.org.**

AFSC is a Quaker organization which includes people of various faiths who are committed to social justice, peace and humanitarian service.

**Williams—Henry (Hal) Noyes Williams**, 87, on November 2, 2002, in Lancaster, Pa. He was born in Geneva, N.Y., to Lucinda Chamberlain Noyes and James Mickel Williams. The family attended an Episcopal church until his father became a convinced Friend and started a meeting at Hobart College. Hal was 19 when he began attending this meeting. He graduated Phi Beta Kappa from Hobart, received his MD from Columbia School of Physicians and Surgeons in 1941, and completed his internship and residency in Rochester, N.Y. A conscientious objector, Hal became resident physician at the New Jersey State Home for Boys in 1944. During a weekend at Pendle Hill, Hal met Dorothea Sener Wieand of Lancaster, Pa. They were married in a Quaker ceremony at the Sener family home in June 1943. Hal and Dorothea founded the Susquehanna Waldorf School and an anthroposophical study group in Lancaster. Hal remained involved with these organizations, serving as physician for Waldorf schools throughout the United States for many years. This work led to his becoming a physician for other schools and institutions for children with special needs. A founding member of Lancaster (Pa.) Meeting, he was active in its programs. Hal had a lifelong love of music, especially singing, but he said he chose medicine because he could help more people as a doctor than as an opera singer. He took a personal vow to put other people first. His sensitivity to the spiritual as well as to the physical needs of his patients led him towards holistic medicine, and he studied homeopathy with Dr. Elizabeth Hubbard in New York City and mechano-neural therapy with Dr. Ella Kilgus of Philadelphia. He went on to be a member of several homeopathy organizations and to help compile the homeopathic pharmacopia. In spite of some negative reactions from his colleagues, Hal continued to use his knowledge and intuition to treat the whole person, rather than relying completely on Western medical practices. He believed in giving patients "space to heal themselves," treating mind and body together, and allowing nature to do the work. In recognition of his dedication, each year the National Center for Homeopathy honors Hal by presenting the Henry N. Williams Award to a physician who has shown excellence in the field of homeopathy. For Hal, medicine was not just a profession but a true calling to serve and teach others. He felt a special empathy with the prophet Samuel, who heard and heeded God's call to serve (1 Samuel 3). He was well known in the Amish community, making house calls and treating needy patients free of charge. He tried retiring in 1970, and again in the 1990s, when he started an ongoing homeopathic study group in Lancaster to help people to help themselves. Hal was an early member of the National Association for the Advancement of Colored People. In the early 1950s in Lancaster, Hal and Dorothea organized workcamp projects, using the writings of Rachel Davis DuBois to promote neighborhood festivals that brought different races together for useful work, fun, food, and singing. Hal was active with the Fellowship of Reconciliation and American Friends Service Committee. A year after Dorothea died in 1993, Hal married S. Anne Rae in Lancaster Meeting. He is survived by her and by his daughters, Ellen Williams and Frances Williams Dunlap; and grandchildren Lucinda Merlyn Dunlap and Benjamin Sener Dunlap.

## Classified

For information call (215) 563-8629.  
Fax (215) 568-1377.  
E-mail: [adsales@friendsjournal.org](mailto:adsales@friendsjournal.org)

Classified rates 75¢ per word. Minimum charge is \$20. Logo is additional \$18. Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six. Appearance of any advertisement does not imply endorsement by *Friends Journal*.

### Classified Ad Deadlines:

February issue: December 8  
March issue: January 12

Submit your ad to:

Advertising Manager, *Friends Journal*  
1216 Arch Street, 2A  
Philadelphia, PA 19107-2835  
(215) 563-8629

## Accommodations

**Alaska: Earthtone Huskies B&B** cabins near Fairbanks: x-c skiing, hot springs, dog sled rides, tours. Brochure: 5232 Kanuti Road, Fairbanks, AK 99712. Reservations (907) 488-8074, <[earthtonehuskies@yahoo.com](mailto:earthtonehuskies@yahoo.com)>, <[www.earthtonehuskies.com](http://www.earthtonehuskies.com)>.

**Santa Fe**—rustic, elegant adobe *Guest Quarter at the Blue Door Retreat* in historic district, one mile from meetinghouse, near art galleries and hiking trails. Intimate, quiet, full kitchen, private bath, garden, hot tub, sunset views. Individual or couple. Diverse peoples and faiths welcome. Three nights to a month. Personal retreat or contemplative vacation. Pictures and details: <[www.bluedoorretreat.com](http://www.bluedoorretreat.com)> or (505) 986-8100

**Florida Apartment**—Location: Ft. Myers. Features: Par 3 golf course; tennis; 2 pools. Monthly rate May–Oct. US\$917/month, Nov.–Apr. US\$2,207/month. <[www.webnow.com/Floridacondo](http://www.webnow.com/Floridacondo)>.

When you are in Southern Oregon, **Anne Hathaway's Cottage** in Ashland is a convenient, friendly place to stay. (800) 643-4434.

**William Penn House**, Washington, D.C. Quaker Seminars, youth programs, bed and breakfast. Five blocks from the Capitol, Supreme Court and near Smithsonian museums. Shared accommodations for individuals and groups. Gays, lesbians, and people of color are welcome. 515 East Capitol Street, SE, Washington, DC 20003, (202) 543-5560, fax (202) 543-3814, <[director@wmpennhouse.org](mailto:director@wmpennhouse.org)>, <[www.Quaker.org/penn-house](http://www.Quaker.org/penn-house)>.

**Looking for a creative living alternative in New York City?** Penington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

**Beacon Hill Friends House:** Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 227-9118. Overnight and short-term accommodations also available. <[directors@bhfh.org](mailto:directors@bhfh.org)>, <[www.bhfh.org](http://www.bhfh.org)>.

**Santa Fe**—Simply charming adobe guest apartment at our historic meetinghouse. Fireplace, bath, kitchenette, very convenient to downtown and galleries, as well as our tranquil garden. One night—one month stays, affordable. Call (505) 983-7241.

**An oasis of calm in the heart of London?** Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available, as well as conference facilities. Excellent homemade food. For further information contact telephone: +44 (0)7 387-5648, fax: +44 (0)7 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

**Pittsburgh**—Well located, affordable, third-floor (walkup) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

**Coming to London?** Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: +44 (0)7 636-4718. Fax: +44 (0)7 636-5516. <[www.pennclub.co.uk](http://www.pennclub.co.uk)>.

**Chicago**—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Sofia Community, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066.

## Books and Publications

### The Tract Association of Friends

(founded 1816)

Offers Friends' calendars and pocket calendars for 2004, pamphlets and books on Quaker faith and practice. 1515 Cherry Street, Philadelphia, PA 19102-1479; <[www.tractassociation.org](http://www.tractassociation.org)>; phone: (215) 357-3977; e-mail: <[tract@comcast.net](mailto:tract@comcast.net)>.

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

**Friends Bulletin**, magazine of Western U.S. Quakers, subscription \$16. Sample copies free. A *Western Quaker Reader*, \$20. Pamphlet "Islam from a Quaker Perspective": \$4 (including postage). Friends Bulletin, 3223 Danah Street, Torrance, CA 90505. <[westernquaker.net](http://westernquaker.net)>. <[friendsbul@aol.com](mailto:friendsbul@aol.com)>.

**Become a Published Author.** 80-year tradition of quality book publishing, promotion, distribution. Author's Guide to subsidy book publishing. (800) 695-9599

**You're in good company** with Friends United Press authors, including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that take you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. <[www.fum.org](http://www.fum.org)>.

**Quaker Books:** Rare and out-of-print journals, history, religion, inspirational. Contact us for specific books or topics. Vintage Books, 181 Hayden Rowe Street, Hopkinton, MA 01748. (508) 435-3499. E-mail us at <[vintage@gis.net](mailto:vintage@gis.net)>.

## For Sale

**Peace Fleece yarns & batting in 35 colors;** kits, buttons, needles. Sample card \$3.00. Yarn Shop on the Farm, 1235 Red Run Road, Stevens (Lanc. Co.) PA 17578. (717) 336-5860.

**Note cards with a Friendly flavor.** Quaker quotes and inspirational sayings; colorful original illustrations. \$18 box of 10, plus \$2 postage. Recycled paper and envelopes. Holly Coia Design Studio, 220 Wolfsburg Road, Bedford, PA 15522. <[hgcioa@earthlink.net](mailto:hgcioa@earthlink.net)>.

## Opportunities

**Friends Center with unprogrammed Christian orientation,** Barnesville, Ohio, offers quiet, welcoming space for personal retreats with optional spiritual consultation. Weekend group retreats also offered: March 12–14 "You Are My Friends" with Susan Smith; April 23–25 *The Good News of Isaiah* with James Heaton; May 7–9 *Christ in the Meeting* with John Punshon. Write Bill Taber, 61357 Sandy Ridge Road, Barnesville, OH 43713 or call (740) 425-1248 or e-mail <[billfran@zippytech.com](mailto:billfran@zippytech.com)>.

### Selected Conferences at Pendle Hill

December 28–January 1: *Musical Poets of the Early 19th Century*, led by Karl Middleman

December 28–January 1: *Yoga as Body Prayer for Heart and Soul: A Retreat for the New Year*, led by Valerie Brown (Inder Kaur)

January 9–11: *Playback Theatre: Community as a Process of Change*, led by Sarah Halley

January 16–18: *Ecology and the Soul*, led by Louise M. Tritton

January 18–23: *Spiritual Formation in Community*, led by Kathryn Damiano

**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)>.

**Summer 2004 Workcamps in Africa:** Organized by the Friends Peace Teams' African Great Lakes Initiative. (1) Burundi with the Kibimba Peace Committee: rebuild four homes for people from an internally displaced camp. (2) Uganda with Evangelical Friends for Peace, Community Development, and Child Care: build two classrooms for technical school for orphans. (3) Rwanda with Rwanda Yearly Meeting: build classrooms for training school for street children/orphans. No construction skills needed. Five weeks in length. Fundraising required. Applications due January 31, 2004. For more information and an application contact <[davidzarembka@juno.com](mailto:davidzarembka@juno.com)>.

**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.

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

**Monteverde Friends School** needs K–12 teachers and volunteers. School year begins in August. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included for teachers. Teachers' deadline February 15 or until position filled, volunteers any month. Write to Jenny Rowe, Monteverde Friends School, Monteverde 5655, Puntarenas, Costa Rica. Tel/fax 011 (506) 645-5302. E-mail: <[mfschool@racsa.co.cr](mailto:mfschool@racsa.co.cr)>. Visit <[www.mfschool.org](http://www.mfschool.org)>.

**WAR IS NOT THE ANSWER**  
FCNL.ORG

**Free Bumper Sticker.** Call (800) 630-1330 or see <[www.fcni.org](http://www.fcni.org)>. Friends Committee on National Legislation

**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, Monteverde, 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](mailto:fqa@quaker.org)>. Web: <[www.quaker.org/fqa](http://www.quaker.org/fqa)>.

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

A deferred gift with Friends General Conference (bequest, charitable gift annuity, trust) will nurture a vital Religious Society of Friends.

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

## Personals

**Single Booklovers**, a national group, has been getting unattached booklovers together since 1970. Please write P.O. Box 1658, Andalusia, PA 19020 or call (800) 717-5011.

## Concerned Singles

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

## Positions Vacant

### General Secretary New York Yearly Meeting

NYYM seeks an active, spiritually centered Friend to serve as General Secretary with overall care for a diverse yearly meeting. Qualifications include strong interpersonal and conflict resolution skills, demonstrated written and oral skills, experience in personnel management, and familiarity with the uses of computer technology to enhance effectiveness and communications. This is a full-time position with a flexible work schedule including much travel and frequent weekend work. Applicants can obtain additional information from the NYYM website <[www.nyyym.org](http://www.nyyym.org)>, or from Helen Garay Toppins, NYYM Administrative Secretary, 15 Rutherford Place, New York, NY 10003, <[office@nyym.org](mailto:office@nyym.org)>, (212) 673-5750



### The Quaker United Nations Office— New York invites applications for their 2004–05 internship program.

The internship provides an opportunity for candidates with an interest in international affairs, and a commitment to Friends' principles, to work at the UN. Further information and applications are available online <[www.quno.org](http://www.quno.org)>, or by contacting the office: 777 UN Plaza, New York, NY 10017, <[qunony@afsc.org](mailto:qunony@afsc.org)>. Deadline for submission of applications and references: **February 6, 2004.**



## EARLHAM COLLEGE

Richmond, Indiana

Earlham College, a national Quaker liberal arts college, invites members of the Religious Society of Friends to apply for instructional and administrative faculty positions. During the 2003-04 academic year, academic departments plan searches for tenure track assistant professors of:

- Art History
- Physics
- Politics
- Philosophy

Two administrative positions are also available:

- Executive Director and
- Assistant Director, Peace House

While qualifications vary for each position, a terminal degree in the related field is usually required of teaching faculty.

Earlham is an AA/EOS employer  
Watch for complete information  
as these positions are posted at:  
<[www.earlham.edu/jobs](http://www.earlham.edu/jobs)>.

### War is Not the Answer! Interns Needed to Help Change Public Policies



Friends Committee on National Legislation (FCNL) work with members of the U. S. Senate and House of Representatives to reshape the direction in which our nation is headed. Join an organization seeking to shift budget priorities from military spending to human needs at home and around the world. Eleven-month, full-time commitment, starting in September 2004. Very modest salary, very meaningful tasks. To find out more, check our website at <[www.fcnl.org](http://www.fcnl.org)> or write to Patricia Powers, FCNL Intern Coordinator, 245 Second Street, NE, Washington, DC 20002.

### Camp Director

Friends Camp, a coed, residential, Quaker summer camp located near China Lake in South China, ME, seeks a full-time, year-round director. Serving youth between the ages of 7 and 17, the camp seeks to build a non-competitive community, based on Quaker values. Operated under the auspices of the New England Yearly Meeting of the Religious Society of Friends, camp is open from June through August for four two-week sessions, with approximately 90 children attending each session. Additionally, the camp is available to groups prior to and following the regular camping season, for retreats, workshops, and meetings. Applicants should have an affinity for Quaker traditions and ways of doing business, as well as training and experience in youth camping and community living. The successful candidate will be able to plan and direct a youth program, recruit campers, and recruit, train, and manage staff, as well as relate well to parents of campers and the larger yearly meeting community. Creative thinking and resourcefulness are a must.

Competitive salary and benefits. A letter of interest and résumé should be submitted by December 15, 2003, to Search Committee, C/O Andrew Dewey, P.O. Box 590, Southwest Harbor, ME 04679 or electronically (encouraged) to <[andrew@acadiacamp.com](mailto:andrew@acadiacamp.com)>.

NEYM will not discriminate in appointment of employees on the basis of race, color, age, gender, sexual orientation, disability, or national origin; however, preference will be given to members of the Religious Society of Friends.  
<[www.friendscamp.org](http://www.friendscamp.org)>.



**Elizabeth Telling Farm** seeks assistant farmer. Beautiful, organic farm—vegetables, beef and chickens. Profit share, small stipend, room and board in Beallsville, Ohio, near Quaker communities of Raven Rocks and Olney Friends School. Contact Sandy Sterrett at <[sandy@olneyfriends.org](mailto:sandy@olneyfriends.org)> or (740) 484-0243.

**Au pair—year in Germany:** Help Quaker mother and Lutheran father with their bilingual hip-hopping, soccer-playing sons (10, 12), pets, housework. Room and board, 200 euros/month, health insurance. Fun, easy-going adult < 25, male or female. German useful. Begin February. Send picture and informative letter to: Lisa Schmidt, Pfarrhof 2, 95615 Marktredwitz, Germany.

**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](mailto:director@wmpennhouse.org)>, <[www.Quaker.org/penn-house](http://www.Quaker.org/penn-house)>.

## Real Estate

**Buck Hill Falls:** 3-bedroom house in Friends community; country kitchen, family room, library, formal dining, LR FP, 2 1/2 baths, laundry room, wooded 0.9 acre, golf, tennis, swimming, stables, winter sports, 130 min. Philadelphia, 110 min. NYC. (570) 595-9045.

## Rentals & Retreats

**Retreat** for writing, research, or relaxation. Four bedrooms, 3 1/2 baths, fully equipped kitchen and laundry. Small town near State College, Pa. For details call (347) 267-1230.

**Country Cottage** in rural Maui. Ocean view—tropical fruit and organic garden. Full kitchen. Peaceful island. Living on family farm. Write: William 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](mailto:markvanraden@yahoo.com)>.

**Cuernavaca, Mexico:** Families, friends, study groups enjoy this beautiful Mexican house. Mexican family staff provide excellent food and care. Six twin bedrooms, with bath and own entrance. Large living and dining room, long terrace with dining area and mountain and volcano views. Large garden and heated pool. Close to historic center and transportation. Call Edith Nicholson (011) 52-777-3180383, or Joe Nicholson, (502) 894-9720.

**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.

3 bedroom, 1 and 1/2 bath, charming cottage for rent on **Chincoteague Island in Va.** Has all amenities and sleeps up to 13. On quiet street with view of bay. Perfect for contemplative retreats or fun gatherings. Call (804) 262-6660 for more information.

## Retirement Living

### KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

**Continuing care retirement communities:**  
Kendal at Longwood; Crosslands • Kennett Square, Pa.  
Kendal at Hanover • Hanover, N.H.

Kendal at Oberlin • Oberlin, Ohio  
Kendal at Ithaca • Ithaca, N.Y.  
Kendal at Lexington • Lexington, Va.

**Communities under development:**  
Kendal on Hudson • Sleepy Hollow, N.Y.  
Kendal at Granville • Granville, Ohio

**Independent living with residential services:**  
Coniston and Cartmel • Kennett Square, Pa.

**Nursing care, residential and assisted living:**  
Barclay Friends • West Chester, Pa.

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

**For information, call or write:** Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. E-mail: <[info@kcorp.kendal.org](mailto: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 Marilyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. <[www.foxdalevillage.org](http://www.foxdalevillage.org)>.

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



**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.

## Schools

**The Woolman Semester** at Sierra Friends Center offers a Quaker educational opportunity in a one-semester high school experience emphasizing Quaker testimonies: Peace, Justice, Sustainability, and Service; rigorous college preparatory courses and simple living in community. Unique highlight to a student's portfolio. Scholarships available. See <[www.woolman.org](http://www.woolman.org)> and contact Kathy Runyan at (530) 273-3183.

**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.

**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.

**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.

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.

**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.

**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.ssf.org](http://www.ssf.org)>.

## Services Offered

Purchase Quarterly Meeting (NYYM) maintains a peace tax escrow fund. Those interested in tax witness may wish to contact us through NYYM, 15 Rutherford Place, New York, NY 10003.



**Editing and writing.** Science/technical, social science, and ESL specialties. Manuscripts, articles, dissertations, research-based fact or position papers, and more. Serving individuals, nonprofits, and small business. Valuing peace, simplicity, equality, integrity. Gary Lapreziosa, (215) 412-0613, <www@earthlink.net>.

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

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.

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



www.QuakerWedding.com

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

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

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

**H. FREEMAN**

ASSOCIATES, LLC

501 East Main Street  
Centerville, IN 47330  
765-939-6910  
HFreeAssoc@aol.com

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

## Summer Camps



**Camp Woodbrooke, Wisconsin**

Make friends, experience community, develop skills, and learn about the environment. Daily meeting. Quaker leadership. Ages 7-12, 34 boys and girls. 2-3 wks. Brochure (608) 647-8703, <www.campwoodbrooke.com>.

**Make friends, make music. Friends Music Camp at Olney.** Summer program emphasizing music, community, Quaker values; ages 10-18. For information, brochure, video: FMC, PO Box 4217, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1828. <musicfmc@yahoo.com>.

**Journey's End Farm Camp**

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

## Summer Rentals

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

## 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).

## 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 205, 132 N. Gay St. Phone: (334) 887-9688 or 826-6645.

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

**FAIRHOPE**-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (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 worship group at Friends Southwest Center, Hwy 191, m.p. 16.5. Worship 11 a.m. Phone: (520) 642-9274 or (520) 642-1519.

**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.

**NAPA SONOMA**-Friends meeting. Sundays 10 a.m. at Aldea House, 1831 First St., Napa, Calif. Information: Joe Wilcox (707) 253-1505. <nvquaker@napanet.net>.

**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 Mtg. Unprogrammed worship 10 a.m. Garzot Bldg., Libby Park (cor. Valentine and Pleasant Hill Rd.). (707) 573-6075.

**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: 698-7538.

## Colorado

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

**COLORADO SPRINGS**-Meeting Sunday at 10 a.m. at 524 South Cascade Ave., Suite 5, 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) 346-5143.

**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., Watertown, Conn. (860) 444-1288 or 572-0143.

♣ **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 Centerville 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.

**QUAKER 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, 2<sup>nd</sup> and 4<sup>th</sup> 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. (386) 462-3201.

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

**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.quakerscmm.org](http://www.quakerscmm.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: <[miami.friends.org](http://miami.friends.org)>.

**OCALA**-Meetinghouse: 1010 NE 44 Ave., 34470. Contact: George Newkirk, (352) 236-2839. <[georgewnewkirk@earthlink.net](mailto:georgewnewkirk@earthlink.net)>.

**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) 896-3010.

**SARASOTA**-Worship 10 a.m., discussion 11 a.m., 3139 57th St., Sarasota, FL. NW corner 57th St. and Lockwood Ridge Rd.

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

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

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

## Georgia

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

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

**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. <[play@mindspring.com](mailto:play@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) 344-4364.

**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 10:25 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, 263-4788.

## Illinois

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

**CARBONDALE**-Southern Illinois Society of Friends. Unprogrammed worship on Sundays at 10 a.m. at the Interfaith Center, 913 S. Illinois Ave. Phone (618) 457-8726, or (618) 549-1250. <[www.siquaker.org](http://www.siquaker.org)>.

**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) 869-0553. 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) 384-9591.

## 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. 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) 539-4028, 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 Metzertott, 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, Edgemoor Lane and Beverly Rd. (301) 986-8681.

**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Anne Briggs, 220 N. Kent St., Chestertown, MD 21620. (410) 778-1746.

**DARLINGTON**-Deer Creek Meeting. Worship 10:30 a.m. Clerk, Henry S. Holloway. (410) 457-9188.

**EASTON**-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. Marsie Hawkins, 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>.

**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) 253-5687.

**ANDOVER-LAWRENCE**-Worship: 1st, 3rd Sundays of month at 2 p.m. Veasey Memorial Park Bldg, 201 Washington St., Groveland; 2nd, 4th Sundays of month at 9:30 a.m. SHED Bldg, 65 Phillips St., Andover. (978) 470-3580.

**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.

✧ **LENEX**-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, child care and religious education, 11 a.m. 901 Pleasant St. Phone: (508) 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: Nancy Taylor, (734) 995-6803. <www.annarborfriends.org>.

**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 <redcedar.quaker.org>.

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

**GRAND RAPIDS**-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-1642.

**KALAMAZOO**-First-day school and adult education 9:30 a.m. Meeting for worship 10:30 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, 10:30 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at 313 1/2 Division St. (upstairs), Northfield. For information: Corinne Matney, 8651 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) 453-6372.

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

## Nebraska

**CENTRAL CITY**-Worship 9:30 a.m. 403 B Ave. 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: 392 Main St., S. Berwick, ME 03908.

**GOVIC**-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) 478-5650.

**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. 55 at Manasquan Circle.

**MARLTON**-See CROPWELL.

**MEFORD**-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. (908) 782-0953.

**RANCOCAS**-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (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.) South 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) 923-1351.

**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.

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

**CATSKILL**-10 a.m. worship, Rt. 55, Grahamsville. November-April in members' homes. (845) 434-3494 or (845) 985-2814.

**CENTRAL FINCHER 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.

**CLINTON CORNERS-BULLS HEAD**-Oswego Monthly Meeting. Worship and First-day school 10:30 a.m. 1323 Bulls Head Road (Northern Dutchess County) 1/4 mile E of Taconic Pky. (845) 876-3750.

**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) 962-4163.

**FLUSHING**-Unprogrammed meeting for worship First Day 11 a.m. 137-16 Northern Boulevard, Flushing, NY 11354. (718) 358-9636.

**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

**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.nyym.org/liqm>.

**NEW PALTZ**-Worship, First-day school, and childcare 10:30 a.m. 8 N. Manheim. (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.

**POPULAR RIDGE**-Worship 10 a.m. (315) 364-8102.

♣ **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. (845) 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 (L.I.)**-Contact us at <clerk@longislandquaker.org> or (631) 271-4672. Our website is <www.nyym.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. 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.

**BREARD**-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 Stilwell. 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 High 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: Carl Hyde, (937) 767-3571.

## 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 3:15 p.m. Forum 4:30 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 Lindia 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. 95 East Oakland Ave. (215) 348-2320.

**DUNNINGS CREEK**-First-day school/meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. (814) 839-2952.

**ELKLAND**-Meeting located between Shunk and Forkville 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.

**FALLSINGTON (Bucks County)**-Falls Meeting. Main St. Meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn

**GAP**-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmonstown 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. Sunnyside 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 (717) 232-1326.

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

• **HAVERTOWN**-Old Haverford Meeting. 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) 689-4127.

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

**KENDAL**-Worship 10:30 a.m. Kendal Center, 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 Sickles 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.

**LANDSDOWNE**-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. In Summer, worship 10 a.m., no First-day school. 219 Court St. (215) 968-1655, <www.newtownfriendsmeeting.org>.

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

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

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

**PENNSBURG**-Unami 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. grnds., 19111. (215) 947-6171. 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 Wain 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.

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

**OUAKERTOWN**-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 Sprout Roads (Rte. 320), Villanova, Pa. (610) 293-1153.

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

**SOLEBURY**-Worship 10 a.m., First-day school 10 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 Sprout 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.com>, website: <http://www.CharlestonMeeting.com>.

& **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: (432) 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 11 a.m. Adult discussion, 9:45 a.m. Singing, 10:45 a.m. Children's program, 11:15 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: Sharon Trent, (360) 714-6141.

**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. (206) 547-6449. Accommodations: (206) 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 Miner (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 1st and 3rd Sundays (608) 637-2060. E-mail: <chakolan@mailbag.com>.

**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) 967-0898 or 263-2111.

**OSHKOSH**-Meeting for worship 10:30 a.m. on Sunday. (920) 233-5804.



## Provide a Legacy for Pendle Hill Through a Life Income Gift

A gift to one of Pendle Hill's life income plans will give you tax benefits in addition to a lifetime income on the assets. A **charitable gift annuity** is one of the simplest ways to make a substantial gift to Pendle Hill during your lifetime. In exchange for a gift of cash or securities, Pendle Hill agrees to pay you a guaranteed, fixed annual income for your lifetime. The rate Pendle Hill pays on the assets you give is based on your age at the time you make the gift. You may also name a second beneficiary if you wish. On the death of the income beneficiaries, Pendle Hill will have use of the funds to support its programs.



Retirement brings with it many decisions which have to be made. One of these decisions involves what to do with one's assets. As we moved into retirement, we felt it important to be able to support the organizations which have been significant in our lives. At the same time, we wanted to realize the best returns for our limited assets. A contribution of a Charitable Gift Annuity to Pendle Hill seemed to answer both of these concerns. Our lives have been enriched by our time spent at Pendle Hill as students and as Friends-in-Residence. Pendle Hill plays an important role in the Religious Society of Friends today, and we want it to continue into the future.

Two years ago we decided to move into a continuing care retirement community. The income from Charitable Gift Annuities to charitable organizations satisfies our needs and gives us a sense of security with a satisfactory income. This

makes it possible for us to enjoy life in our retirement years as we continue to travel in our pop-up RV van and pursue other interests such as photography and quilting.

—Roy and Martha Hampton

*For more information on gift annuities or other ways to support Pendle Hill, please contact:*

Barbara Parsons, Director of Development  
1-610-566-4507, extension 132 (worldwide) or  
1-800-742-3150, extension 132 (toll free, US only)  
email: [contributions@pendlehill.org](mailto:contributions@pendlehill.org)



**PENDLE HILL**

A Quaker Center for Study and Contemplation  
338 Plush Mill Road · Wallingford, PA 19086  
[www.pendlehill.org](http://www.pendlehill.org)

# Two Great

COED BOARDING

# Quaker Schools

AND DAY SCHOOLS

# One Great

NEAR PHILADELPHIA,

# Quaker Tradition

PENNSYLVANIA

Challenging the Mind • Nourishing the Spirit



**GEORGE SCHOOL**

215.579.6547

[www.georgeschool.org](http://www.georgeschool.org)

Grades 9 - 12

**WESTTOWN SCHOOL**

610.399.7900

[www.westtown.edu](http://www.westtown.edu)

Grades PreKindergarten - 12