

February 2004 • \$5

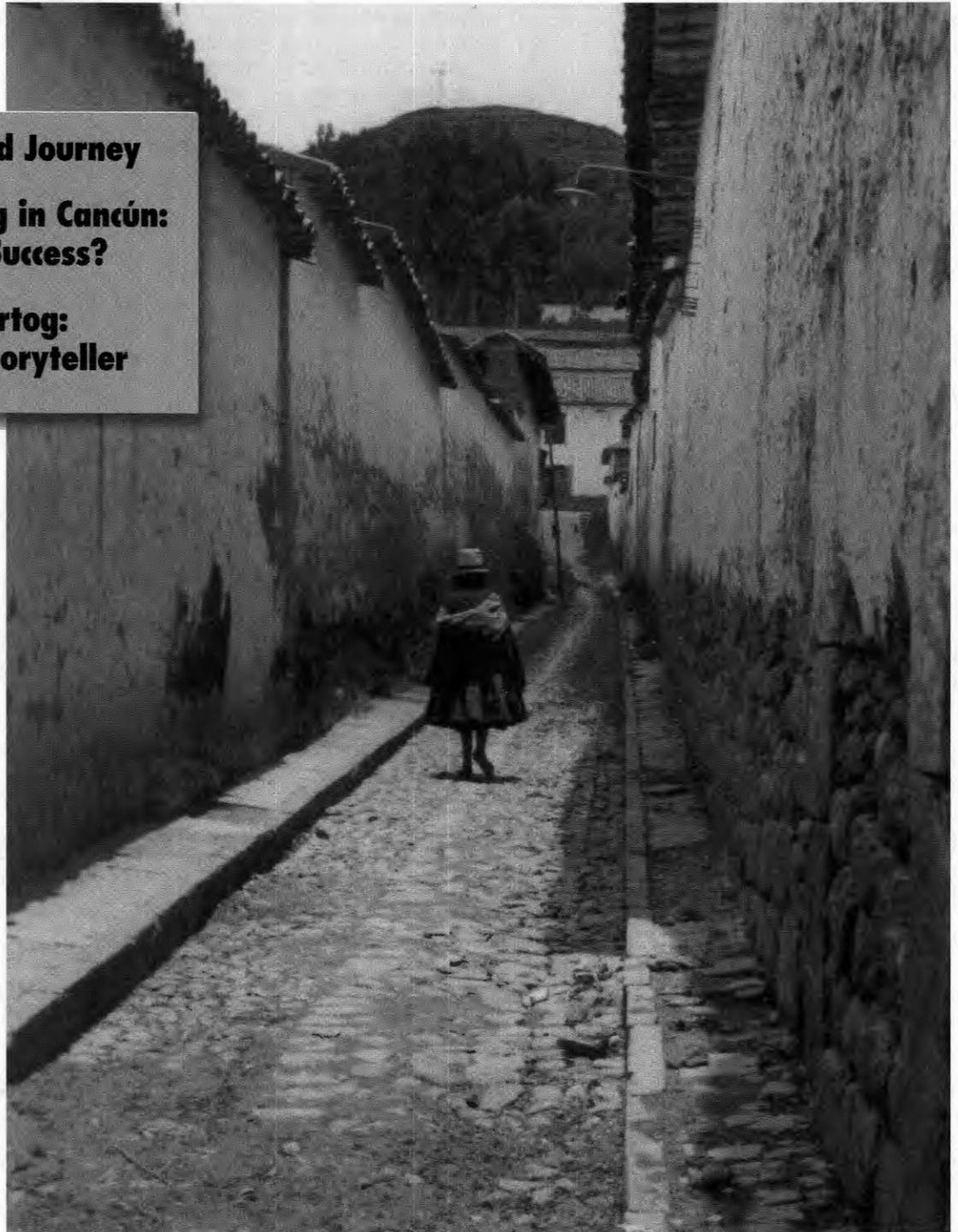
FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Travel as Sacred Journey

**The WTO Meeting in Cancún:
Failure—or Success?**

**Jan de Hartog:
Activist and Storyteller**



An independent magazine serving the Religious Society of Friends



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

- FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Telephone (215) 563-8629. E-mail info@friendsjournal.org. Periodicals postage paid at Philadelphia, Pa., and additional mailing offices.
 - Subscriptions: one year \$35, two years \$65. Add \$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.
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- PRINTED ON RECYCLED PAPER
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Among Friends

Discernment

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (Matt.7:6-8)

This passage from Scripture is one that I've been growing into all my life. Discernment is not an easy discipline for me. I've been blessed and cursed with the ability to argue many sides of an issue—a trait that would be useful for a career as a trial lawyer, and which offers the opportunity to be genuinely empathetic and compassionate—but that poses great challenges when seeking clearness in matters of spiritual discernment. I find that my mind often gets in the way. An interior voice whispers, "Yes, but," and I begin to question the source of a new insight and second-guess my motivations or am equally struck by an opposing viewpoint.

Over the years, various clearness processes have been useful. Discussions with dear friends, plus-and-minus lists, ranking alternatives, visioning exercises, dream interpretation, and clearness committees have all been helpful. As I've grown older, seeing with hindsight how things worked at a time of past unclearness has frequently lent more courage to take judicious leaps of faith in the present and to feel assured that the landing place will be right for now.

In the end, however, these remain exercises of the mind, and my heart yearns for a faithfulness that is not just a well-seasoned intellectual exercise. Fortunately, I've had access to a very different way of discernment. The most profound moments of "knowing" have come to me intact—sometimes unbidden, often during periods of active seeking, occasionally in response to prayer. Such luminous moments have had a vibration and resonance about them that is unlike ordinary existence. I feel them in my heart, not my mind, but my mind has learned to respond to this sensation of resonance by actively waiting for a message to be delivered. Such messages usually come in a symbolic way and require interpretation, but the contexts are always accessible to me (though sometimes not immediately), occasionally yielding rich layers of meaning.

Because I've learned to deeply value this form of discernment, I was particularly interested in Marguerite Reiss Kern's proposal to write about "Nudges and Leadings" (p. 10). "You don't need to know how the process works, or how the Spirit's promptings jibe with the future," she writes. "You don't need to prove their existence. But you know when you are grabbed." And, "They may tap you as a glint, a flicker, a prod, a punch, a burst, an ultimatum. . . . They leave you wondering how such . . . mysterious pinholes of awareness can illuminate a whole new landscape like a summer sunrise."

A different way to gain valuable perspective is to experience ourselves in relation to other cultures. "The act of traveling, and in particular pilgrimage, is about changing our relationship to reality," writes Valerie Brown in "Travel as Sacred Journey" (p. 18). "To experience, to know God, to allow the act of travel to be sacred is an invitation to inner knowing, to 'remember that we are made in the image of God.'" Both are important things to remember as we journey together in this potentially challenging year of 2004.

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*Front cover: Street scene in Cuzco, Peru
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Peaceable Kingdom— where?

Occasionally Friends have asked me what I've been doing since leaving my *FJ* editing post five years ago. A recent activity might give a partial glimpse of my life in retirement and interest some readers.

Following the U.S. escalation of war in Iraq in March 2003, I felt led one day to go to offices of Lockheed Martin Corporation in King of Prussia, Pa., an easy bus ride from my home in Philadelphia. I felt under the weight of the announced "shock and awe" assault underway at that time against the people of Iraq and felt determined to try to meet with an executive at Lockheed. I took with me a poster with a picture of two young Iraqi girls smiling shyly, words on the poster reading, "War? Don't Let Our Fears Kill Their Hopes." I saw in the two children's faces a plea for help and wanted to share it personally with a Lockheed executive.

Lockheed Martin, I should explain, is the largest military contractor in the world. Financed in large part with U.S. tax money, it develops such lethal items as Cruise missiles, Aegis warships, fighter aircraft, and a wide variety of other "smart weapons" systems for the U.S. military. Currently it is working to develop the projected Star Wars Program as the next generation of sophisticated weaponry. What better place, I thought, to carry my concern about the war than to Lockheed Martin's local offices! (How ironic too, I thought, that as weapons of mass destruction were being sought at that very moment in Iraq, such weapons were being produced but a few miles from my home!)

As I waited in the Lockheed offices to see if a PR director or plant manager might be available to meet with me, I was startled to observe near the receptionist's desk a framed poster rendition of Edward Hicks's *Peaceable Kingdom*. On the same wall were smiling portraits of honored corporate executives (employees of the month, or such). What a strange juxtaposition, I mused, one I tried to explain without much success to a somewhat aloof employee standing close by.

As it unfolded, I was told that an executive was "not available" to meet with me that day. Was there a message to be left? When I showed the Iraq poster to an assistant and requested that it be shared with others, I was ordered to leave at once. When I refused, explaining that I would sit for a time in silent Quaker worship a few feet away from the Edward Hicks painting, I was removed by police, placed in a lockup for a short time, and charged with defiant trespass

and disorderly conduct.

In September a judge found me guilty of one of the charges and sentenced me to 60 hours of community service with an appropriate agency in Philadelphia. No fine or court costs were imposed. After inquiring whether I could speak English and if I understood the terms of his sentence, the judge adjourned the case. (Perhaps, in hindsight, I should have asked if the judge understood what I was signing, but thought better of it at the time.)

I write this account to share with Friends from my court-assigned post—at a desk in the Iraq office of American Friends Service Committee in Philadelphia. By chance one of my "supervisors" is Melissa Kay Elliott, a former colleague of mine during the 1990s at FRIENDS JOURNAL!

On my way to do my community service in the AFSC office this morning I smiled as I entered the lobby and passed a framed portrait of a familiar painting by Edward Hicks. It hangs quite appropriately in the lobby just a few feet from the receptionist's desk.

Vinton Deming
Philadelphia, Pa.

It is *human* failings

I have felt diminished by statements made in the *JOURNAL* (*FJ* Oct. 2003) and elsewhere within the Religious Society of Friends regarding the relationship of Friends and people of color. I have felt diminished because it is within this body that I have found a place after many years of wandering. To have this body characterized as racist is a bitter thing to hear and read about. To me a racist is on the same level as a pedophile or child molester. Fear of being labeled a racist has stopped my writing before. But I found no peace in trying to quell this feeling by letting the situation work its way out.

In October's issue there is an article by Vanessa Julye ("Racial Inequality: Painfully Present among Friends") that gives us a point of view that to me feels terribly one-sided. She relates the story of her son and an incident at camp, how hard it was to talk with him about people's perceptions of him, and how as a result of this talk he was no longer innocent.

I am the mother of three girls. One in three women is a victim of violence. Which one of my daughters will it be? It's hard to tell our children that they are at risk because of things they have no control over like their sex, size, or color. It hurts to make them frightened of people. We want the world to be safe, but it's not. I, too, have to worry each time one of my children

walks out the door.

My older sister was in a relationship with a man of color in the late 1970s. They had a child together. There was no place that would accept them. Neither culture could. It was hard to see my sister ostracized by the black community and it was hard to see her lover ostracized by the white community.

I have been discriminated against because of my color and as a woman. I have been violently threatened. I've experienced hatred for no other reason than the assumption that people thought they knew who I was. I have been excluded from opportunities to grow and learn at Quaker gatherings convened for the exploration of racism and related struggles by Friends of color. As a result I have felt devalued and unworthy. These things I relate, however, were perpetrated by people. Those specific people are accountable for their actions.

There are always things that can be done better. I'd like to see acceptance instead of tolerance within our meetings. I'd like to be able to express myself freely instead of with trepidation, with fear that I will offend or have offended someone. I'd like to disagree with someone and still feel valued by that person. I'd like to stop apologizing for the fact that I am white and be able to join with my brothers and sisters of color and live my life in the Light.

Deborah Seabrook
Mullica Hill, N.J.

Allowing for lamentation

During the week of the Friends General Conference Gathering, while Tony Prete was preparing to give his talk ("Shalom: Much More than Just 'Peace'" *FJ* Nov. 2003), I was spending my mornings in a workshop inspired by Walter Wink on finding the nonviolent path. Somehow, we ended up in the same place. Tony's study of the Old Testament, and my biblically illiterate quest for a Spirit-based way to engage the pain of the world led us both to the need to lament.

I know experientially that we need to grieve in order to heal. If we are the hands and heart of God, and if our hope is for a world made whole, then we must be the ones not only to do the work of the world, but to feel its pain. My Gathering workshop leader, Joanne Neuroth, participates in her meeting's monthly "meeting for worship with attention to peace," where everyone present holds in the Light a situation in which peace could break through transformationally. She sees it as "being willing to stand in the gap in the wiring where you hold two poles simultaneously:

Spirituality and Politics

There has been discussion among Friends about the role of political and other worldly concerns in the life of the meeting, particularly about the extent to which such concerns should be brought into meeting for worship. The following are my thoughts on this matter.

When national and world events become threatening, one has some choices in responding. One can throw oneself into activism without much reflection or spiritual grounding. The risk here is in becoming bitter, getting burned out, and losing one's sense of why we're doing all this.

At the other extreme, one can retreat into the spiritual world, striving for self-improvement through prayer, contemplation, reading, etc., and not let one's inner life become contaminated by world events: "Hopefully, things will work out, and in the meantime I'll just work on myself." This form of avoidance denies the world the benefit of one's knowledge, skills, and energy. While inner work is a necessary prerequisite, too often we never progress

beyond that.

The third way is a blend of these two: spiritually grounded activism—summoning the courage and generosity of spirit to act in the world while remaining centered and true to one's Inner Light. This is the way for which Quakers have been known, respected, and admired throughout our existence—and the way by which this small band of people has achieved profound results. It is also the way of engaged Buddhism, liberation theology, and similar faith-based initiatives, and it is reflected in the teachings of Jesus, Mohandas Gandhi, Martin Luther King Jr., Albert Einstein, and many others.

I believe that Quaker spirituality and actions in the world are by their nature profoundly intertwined. When I am at my best as a Quaker and as a human being, both these aspects of my being are honored and nourished.

Politics is an important aspect of the worldly arena. Political decisions profoundly affect the lives of people and the well-being of the entire planet. Politics is therefore inextricably bound up with human lives, and to attempt

to exclude politics from the personal lives of Quakers and the lives of meetings is to ignore a major part of one's being.

Now, political engagement is more crucial than ever. The actions of political leaders of the United States threaten everything its citizens cherish and have striven to achieve. Political forces are manipulating the voting process, and this country's leaders are systematically and rapidly dismantling decades of progress in areas such as human rights, arms control, and the protection of the Earth's biodiversity. The entire planet is being assaulted in the interests of domination and wealth extraction, with little thought for future consequences. Present and future lives depend on how those of us who happen to live in midst of this raging new empire respond. If we don't get involved, who will?

Arden Buck

Arden Buck is a member of Boulder (Colo.) Meeting.

God's promise in one hand and a clear-eyed seeing/naming of the domination system in the other hand, and then don't flinch when the current of what Walter Wink calls the 'groaning of the Holy Spirit within' or what Tony Prete called 'the Lament' pours through you."

A friend from the Gathering and I got together a couple of times this summer to try out this grieving prayer for the world. Although it was awkward and embarrassing—totally outside of my religious comfort zone—there was something very powerful about it. Something opened up in me that hasn't had a voice before, and since you can't have grief without love, it has been a way to express my great love for the world as well.

This fall I initiated a lamentation group at our meeting. At the end of our first evening, there was fierce determination to do it again, soon. Knowing that there are others, and doing it together, makes grieving easier. Slowly, awkwardly, we are finding our voice. We rage and weep and quake and pray in words or silence, holding the world in our midst, daring to see and to care with all our hearts. It is hard, but we come willingly and leave connected and refreshed. Is this an alternative to working for justice? Absolutely not. Are new spaces opened up,

new possibilities created as a result? It is a mystery, perhaps a great one.

Pamela Haines
Philadelphia, Pa.

Open letter to Scott Simon

Your letter in the November 2003 FRIENDS JOURNAL on the killing of innocents, and earlier articles where you explain why you could no longer support a pacifist approach after 9/11, have compelled me to respond. Over the years, I have appreciated your perceptive observations on the human condition; thus, I do not take your "change of heart" lightly. I respect you for living by your convictions, just as I try to live by mine. Still I find your conclusions unsettling. You ask those who believe in nonviolence to be "open" to the possibility that their pacifism may be responsible for Saddam Hussein's murder of innocents.

As I struggle to understand your position, an analogy comes to mind. Tobacco is a known killer. Does this mean that nonsmokers are somehow responsible for the deaths of smokers or those who suffer from second-hand smoke? Would you suggest that those who are upset about

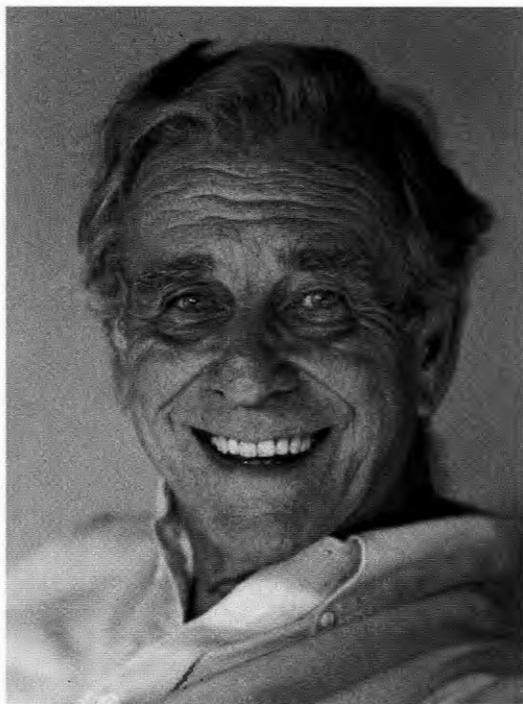
tobacco's human toll should storm the corporate doors of the "evildoers" who deceptively promote smoking? Most likely you would favor a more reasonable response. One way to counter such threats is to be a witness for one's beliefs, setting a good example for others, whether it be as a nonsmoker or a pacifist.

Since September 11, 2001, I have tried to take a fresh look at the realities of the world. Two years later, however, after immeasurable human suffering and sacrifice, I still see retaliation as a short-term, short-sighted response to human cruelty. Those who have died in Iraq during our attempt at "liberation"—and we have no idea how many—are just as dead as those killed by Saddam Hussein. Many of our own are dead too. These deaths can be as horrific for their families, and we who watch, as what you felt looking at skeletons in a mass grave. Are those in Iraq and Afghanistan whose loved ones have been killed by landmines, cluster bombs, or other causes going to understand our "good intentions"? Isn't it just as likely that our current efforts to increase security and make the world a "safer place" will only sow the seeds of violence and terrorism for decades

Continued on p. 43

Jan de Hartog:

ACTIVIST AND STORYTELLER



by Ann Walton Sieber

In 1963, tiny, unprogrammed Live Oak Meeting in Houston, Texas, started having its Sunday meetings for worship in Jeff Davis Hospital, a charity institution of the city. The meeting's move was to support a concern by Jan and Marjorie de Hartog, who had been led to volunteer as orderlies in this hospital, which primarily served the city's African American population. Jan first wrote a series of vivid editorials on the ghastly state of the hospital and then a book called *The Hospital*, which focused unflattering national and international attention on Houston. As a result, the de Hartogs were discouraged

Ann Walton Sieber is a journalist and a member of Live Oak Meeting in Houston, Tex. This is an abridgement of "Jan de Hartog: A Captain on the Ocean of Light and Love," which appeared in The Best of Friends, ed. Chuck Fager, vol. 1, 1998, pp. 24-50. The quoted material in this article comes from the author's interviews with Jan and Marjorie de Hartog. An obituary for Jan de Hartog appeared in FRIENDS JOURNAL in August 2003.

from continuing because they aired the Space City's dirty laundry at a time when Houston was reveling in the national spotlight with its new boom town image—the Astrodome, the astronauts, and oil glamour.

Jan and Marjorie de Hartog lived an exotic and crusading life. They lived the life many have dreamed of—full of adventure and full-flush living, yet Quaker to the core, continually directed to the cause of helping others. Famous in the non-Quaker world for penning such works as the classic play *The Fourposter* and novels like *The Spiral Road* and *The Captain*, Jan de Hartog died on September 22, 2002, at the age of 88, having returned with Marjorie to Houston 11 years earlier.

Jan and Marjorie had been married less than a year when they first moved to Houston, and they had only recently become involved with the Quakers there. Jan's mother, Lucretia, although not herself a Quaker, had been a member of the Wider Quaker Fellowship as well as a close friend of Emma Cadbury and a scholar of medieval mysticism; she found Friends very compatible. At the time he wrote *The Hospital*, Jan had only recently nursed Lucretia through her final days with stomach cancer.

Among Friends, *The Hospital* is not what Jan de Hartog is best known for. His epic historical novel about the Quakers, *The Peaceable Kingdom*, won him a nomination for the Nobel Prize, and it caused many a seeker to try the peculiar Quaker persuasion. During his long career as a writer, his books tended to focus on four large, interlocking subjects: the sea, World War II, his work of service, and Quakers.

A preacher's son who was born in the Netherlands, Jan had been leery of religion, although his books had always had a moral and pacifist bent. When Lucretia died, Jan wished to donate her library of books on mysticism to the Amsterdam Quaker meeting. When the books were first placed in the meetinghouse, Jan and Marjorie attended a meeting for worship as part of a "farewell" service for Lucretia.

At the time Marjorie, 14 years his junior, was trying to come to a decision about whether to marry Jan after seven years of involvement. "When I went in I felt like a mill pond, my mind all in turmoil," she recalled. "During the meeting, my mind settled, the water became perfectly still. I was certain after that."

Marjorie was so moved that she, along with Jan, embraced Quakerism. They were not married under the care of a meeting, but their marriage was blessed by nearby Manhassat (N.Y.) Meeting. "When we entered the meeting gathering in silence, we sensed such radiance, such indescribable, luminous stillness and peace, that it became to us a real, almost physical experience of the presence of God, if He be defined as 'An infinite ocean of Light and Love.'"

Within months of their conviction, with the zealotry of a convert, Jan consumed every Quaker journal and history he could find. Although Live Oak Meeting in Houston was the first one in which they sought clearness to become members, the de Hartogs' first regular meeting was in Florida. At the time they were living in the Everglades on their boat, and every Sunday drove 140 miles roundtrip to attend.

Later, Jan and Marjorie helped found Brussels Meeting, as well as the international Quaker center located there. Jan wrote and narrated a history of the Quakers for Dutch TV, taking the film crew to sites of Quaker importance in England and the United States, from Swarthmore Hall to the route of the Underground Railroad. When the film crew went to the Tower of London, they visited the room where William Penn had been imprisoned. It contained the four-poster bed that he had slept in, which, in the style of a museum, had a little cord barring access. But as soon as the hulking Beefeater guard who was giving the tour left the room, Jan pushed the cord aside and lay on the bed. There he had a remarkable insight. Staring up at the bed's intricately carved canopy, Jan realized that William Penn could have conceived the

layout of Philadelphia right there. The carved wood aptly pictured the town layout, with the city hall in the center and the bedposts representing the four surrounding square parks.

Growing up in a conservative Calvinist sea village in Holland (where, Jan said, "they even said Jesus could be too liberal at times"), Jan ran away from home twice to become the cabin boy on a fishing boat. Depending on which



Right: Lucretia de Hartog, Jan's mother, a member of the Wider Quaker Fellowship while married to a Calvinist minister.

Below: Jan as a "sea mouse" (third from right) at age 14, one of the two times he ran away to sea, and which he chronicles in *The Lost Sea*.

grew up in a fishing village on the Zuyder Zee, heavily Calvinist. That was a safe community for babies because nobody would be able to penetrate it—except they wanted no part of it because these were Jewish babies and [they said] the Jews had crucified Christ.

Nevertheless, I went with the baby to people I knew there. While the men carried on a theological debate one of the women took it—and that was the beginning. We placed 20 or 30 babies, all in that one village. They grew up and became little fishermen's children.

During the Nazi occupation of Holland, Jan spent some time hiding in a nursing home in Amsterdam, where he was known to the other occupants only as a bedridden old woman named Mrs. Vliegendar. His meals were brought upstairs by a staff member who was in on the deceit. The portions were, of course, meant for a frail old woman, and he protested that he was starving to death—couldn't they bring him more? Well, yes, the attendant said, perhaps she could smuggle him some more food in a bedpan. Only if it's a new bedpan, he replied.

Confined to this four-poster bed, he started dreaming of the life of marriage and domesticity he would have had if only he hadn't been killed in the war. And thus was written *The Fourposter*, a classic, sentimental tale of marriage concocted entirely out of the fantasies

of a young, single man. During this time he also wrote a book that many years later appeared in English as *The Spiral Road*, in response to the government's commission to produce a book about the heroic work of the Dutch Medical Service doctors working in the colonial Dutch East Indies. Based on stories he heard from the doctors themselves during marathon late-night drinking sessions, it was an intense, intricate work, apparently not at all what the government had envisioned.

Jan dictated his material, oral storyteller style, which comes across in the ease of the writer's voice. Marjorie typed up the tapes and then reworked and edited the material. His style and tone range widely from book to book, from the over-

Photos courtesy of Marjorie de Hartog

account he is telling, this boyhood experience was either "a happy one" or "the saddest time I ever lived through." At age 16 he spent a brief time attending Amsterdam Naval College before being expelled for insubordination—"This school is not for pirates!" scolded his teacher.

Holland's Glory, published in 1940 when he was 26, came out just as the Nazis occupied Holland. About life on the ocean-going tugs on which he worked, *Holland's Glory* was seized upon as symbolizing the Dutch spirit. It sold more than 500,000 copies (to "pretty much everyone in Holland," Jan observed), and he became a national hero. Afterwards,

I gave lectures, which were immensely successful. Sold out houses everywhere. Sowing

Quaker oats like crazy. The war was going on, but not for me.

One day I was heading for another glorious lecture somewhere in the provinces. I got to the box office and there was a sign saying, "Jews not admitted." That started it all. Holland was occupied by the Germans. They were very severe, they picked up all Jews, gradually, and deported them to Auschwitz—which we didn't know about, we thought they were in work camps in Poland. The desperate families, if they had small children, tried to place them with other people to keep them safe.

At one of my lectures somebody came up and handed me a baby, and said, "You are a famous man and this is the baby of a Jewish couple about to be deported. Please, please place it somewhere where it might be safe." I

wrought intensity of *The Spiral Road* to the gentle reminiscences of *A Sailor's Life* or *Waterways of the New World*.

Jan's books tell stories, almost always with a philosophical underpinning that makes sense of it all. His books are supremely human: inquisitive, compassionate, and passionate about the human dilemma, especially in our search for how to live a nonviolent life in an all-too-often violent world. In books about the sea, he describes how as soon as the captain assumes command, he's possessed by an intuitive ability to bond with his ship and discern how



best to steer her, like a mantle of mystical wisdom he's inherited from all the sea captains who went before. In his books about Quakers, Jan gives a compelling description of how in different perilous or troubled situations Friends were blessed with leadings, that instinctive mystical sense, which he often links to those Quaker elders who had gone before. "The Quaker intuition has a supernatural aspect to it," he once stated. "Or maybe it's the same, and the Quakers just give it a fancier name."

In the Quaker trilogy, *The Peaceable Kingdom* (1972), *The Lamb's War* (1980), and *The Peculiar People* (1992), Jan did for Friends what he'd been doing with his own life stories, painting a beautiful and lively picture of acts blessed with grace and lives given in simple service to the biddings of the Inner Light. He vividly recreates the horrors of Lancaster Prison, where he portrays Margaret Fell voluntarily confining herself to care for three lost children. He conveys the stillness and certainty of John Woolman, humbly preaching to an empty auditorium about the wrongness of slave ownership.



Adjacent: Stars of *The Fourposter*, 1951: Jose Ferrer, Jessica Tandy, and Hume Cronyn with Jan de Hartog

Far left: Jan and Marjorie at Pearl Buck's Welcome House in the 1960s

But he also paints a picture of the missteps, confusions, and ironies of Quaker experience in a way an outsider might not dare. As admirably as he portrays Margaret Fell, she can also come off as an arrogant lady of privilege. In *The Peaceable Kingdom*, one soon encounters slave-owning Quakers. Later, a Quaker maiden attempts to reach out to that of God in two Indian assailants, only to be raped and murdered.

Throughout Jan's life he embellished the theme of men preaching and women practicing. In *The Peaceable Kingdom*, George Fox is but a shadow figure; it's the robust Margaret Fell who sets the epic afire. "George Fox is the kind of character who will write in his journal, 'The spirit of God thundered mightily among us,'" Jan wrote with thinly disguised distaste, "meaning that he himself had ministered." In contrast, his favorite quote of Margaret Fell's is "Theology divides, service unites." While it is George Fox who wrote the journals that served as the beacon to his new Religious Society, it was Margaret Fell who edited them. This was no mere proofreading, Jan contends, but a thorough recasting of George Fox's message. She switched the emphasis from miracles (including George Fox's scrupulously kept list of divine retributions for nay-sayers) to the mystical core and its flower of service.

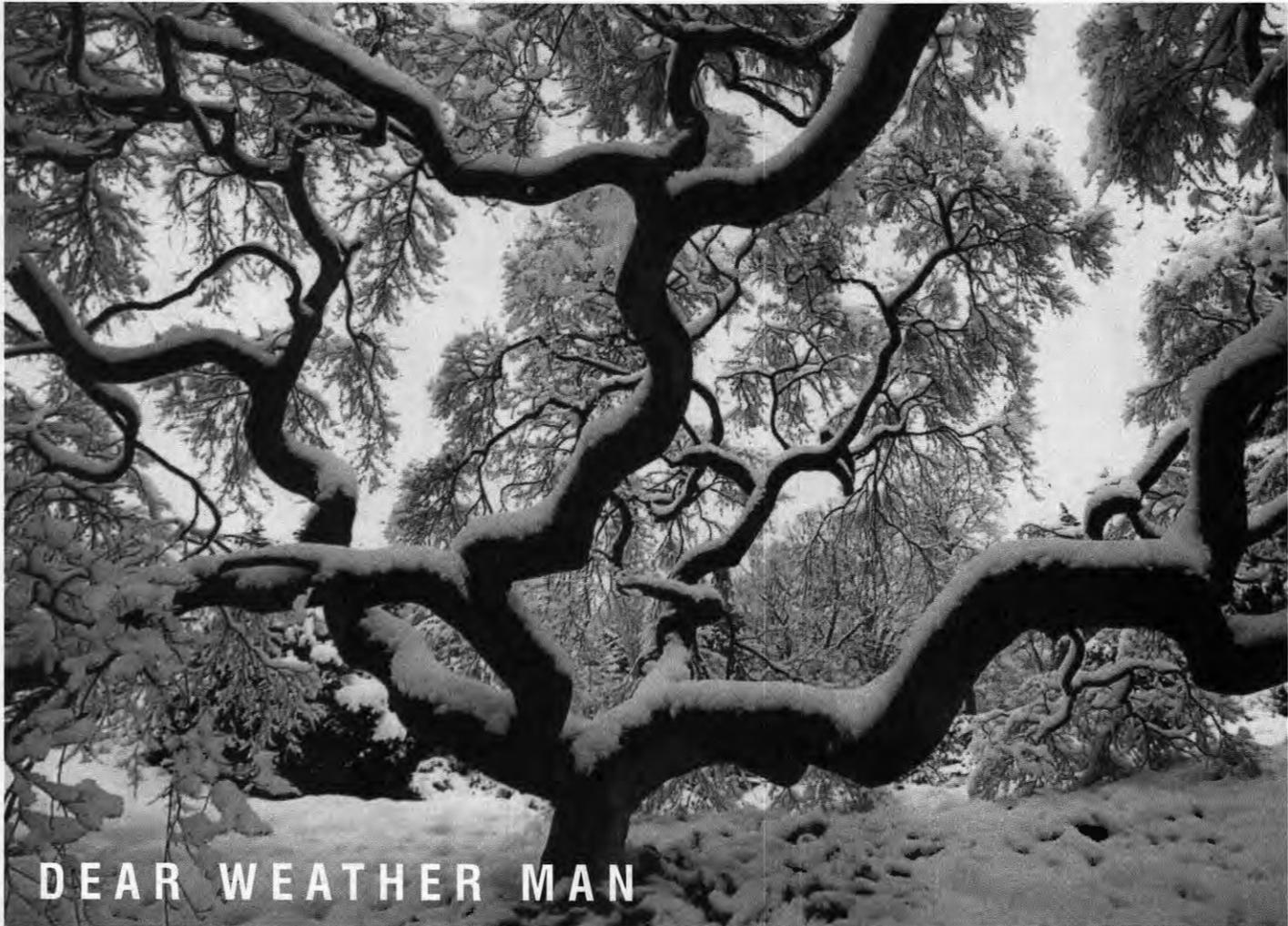
Children and babies were an ever-present call to service in Jan and Marjorie's lives. During the week of Friends General Conference in 1966, news came of the bombing of civilian centers in Hanoi and Haiphong. A group of back-benchers—as young activist Friends were called—charged off to Washington with plans to launch protests and lie down on runways in front of the senators' airplanes. Those rather more seasoned Quakers remaining

went into meeting for worship.

Afterwards a number of Friends formed the Meeting for the Sufferings of Vietnamese Children, which proposed that Quakers bring back children orphaned by the war, and place them for adoption with Quaker couples. Jan and Marjorie, working with Welcome House, an international adoption agency founded by writer Pearl Buck, helped to establish a temporary home for refugee children near Pendle Hill in Wallingford, Pa., in a house lent by Betty Furnas, widow of Earlham chancellor Paul Furnas.

Jan loved to tell stories about the Quakers. He said that since we have no canon or designated ministers, much of our guidance comes from the stories passed down about weighty Friends. One such tale involves the 19th-century Quaker Levi Coffin, the "president" of the Underground Railroad. "Levi . . . always had escaped slaves in the house. The place where he put them was behind the mantle bed. He wheeled the bed away and there was a little door and behind it a whole apartment for whoever came in. The sheriff would come, and ask, 'Mr. Coffin, do you have any slaves in the house?' and he would say, 'No,' because the moment they entered his house, they were no longer slaves. He was nearly read out of meeting because the Quaker movement then felt that to help slaves escape to Canada did not minister to the owners."

Jan was a writer but also a storyteller, and a reveler in life. He was gifted with the ability to convey that quickened spirit of life to others through his writing. And after all the transfixing stories and rowdy, inspiring novels, it is this presence that matters. As he once said, "Perhaps at some point in time we will not be remembered for what we have said, but for what we were." □



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DEAR WEATHER MAN

by *Kristi Rozdilsky*

Tell me weather stories about snow—
about how it snuggled everything
with a single cover,
about how it changed me overnight
into a child who notices
the branch lines and birds hopping.
Tell how it loaded the land with deepness,
making the house an encrusted lair
dark with layers of sleep,
alive with the breathing of bears
whose alarms did not ring.
Tell about trees breaking the power
lines with their ponderous leanings
and how the lines lay in the road
like poisonous snakes
spitting fiery venom.

Let all the channels of all the televisions
and all the alphabet of radio stations
proclaim the dizziness of weather
that changed the world dramatically
from the commonplace to the adventure
we know in common.
Those places where we all are bound
to slide and maybe go over the edge
and maybe survive to tell,
to help our neighbor,
to get home and watch the unlucky
stories from the comforter and easy chair
where the hot drinks steam.

Tell about the freedom
from schools, from meetings, from work,
about how the feathery flakes
revolved around my red mittens
a halo to my scarf and hat.
How my animal breath became part
of her cold northern world
and my warm heart pumped wonder.

Please tell me that the weather
has put her foot down
to crush the boredom and routine today.

Kristi Rozdilsky is a member of Salmon Bay Meeting in Seattle, Wash.



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Nudges and Leadings

by Marguerite Reiss Kern

The interior presence of Christ moved within us and centered and renewed our dispersed lives and from time to time laid on us things to be done.

—Douglas Steere
Gleanings, A Random Harvest

Nudges and leadings! You can't pickle them, you can't stuff them in a can, you can't roll them off an assembly line. You can't eat them, drink them, or paste them in a book. You can't

Marguerite Reiss Kern, a member of Red Cedar Meeting in Lansing, Mich., is a former librarian who has written for 11 newspapers. She lived in Alaska from 1979 to 1999, including two years in the far north in an Athabascan village.

see them and you can't hold them in your hand. Yet they are there.

"Where?" my engineer-Methodist husband asked recently. In normal, everyday life, discernment can be as difficult as finding something while blindfolded. Or it can burst from slumbering embers to sudden flame lighting a horizon you've only imagined. Or limp along in streams of prods or jabs or hunches that converge on one spot like a pilgrimage.

Few people—but only a few—can say it strikes like greased lightning seconds before an impending rape/homicide. I can.

It was early on a Sunday. The fragrance of many gardens drifted up and down my street when a stranger appeared at my door asking for a phone book. I watched

him write a number; he thanked me and walked away. Or so I thought. I was wrong. One minute my hands clutch the book, the next, a man I'd never seen before is backing me through the house, warning "Don't scream." His hands paw at my throat. I gulp air for strength. Fingers tighten. "Jesus," I whisper, "Help me. Now." But, of course this was impossible.

Against his strength, I weigh my own weakness. I hear my neighbors milling around getting ready for church. I smell their coffee. But in my kitchen no air moves. The stranger lets go his grip, walks to my old screen door and picks up the hook lock ready to drop it in its eyehole like a dagger. Suddenly, from somewhere deep in my psyche comes a mental command: "Crouch behind him. Circle a foot around his body. Kick open the screen door." He yanks my shoulders. I fight. I'm half inside the house . . . half outside. Flower pots fall. Dangling vines tear loose. He shoves. I scream. Sirens. Police. Questions.

Where did the inner voice come from? I know only a tiny piece of the answer. Nudges and leadings may arrive anytime, anyplace. They may tap you as a glint, a flicker, a prod, a punch, a burst, an ultimatum. And they leave you wondering how such eagle-winged spiritual pricks—such mysterious pinholes of awareness—can illuminate a whole new landscape like a summer sunrise. And they give you hope.

You don't need to know how the process works, or how the Spirit's promptings jibe with the future. You don't need to prove their existence. But you know when you are grabbed.

On a beautiful fall morning two years ago Jean Roberts, sitting in her Bellevue, Washington, home was trying to comprehend the tragedy of terrorism when she looked down at the page of the book she had just been reading and felt what Carl Jung called synchronicity. The book had been written 60 years before, in the midst of World War II, but the title looming up to her that day, September 11, 2001, was: "The New Skyline."

A spiritual jerk can be startling. It came as a shock years ago to Bud Beard, a bank executive recovering in a hospital from a minor foot ailment that had suddenly turned major. "I had been lying there without pain," he later told those of us praying for him through the ordeal. "I was bored but not anxious or depressed. Then, suddenly, I heard a voice as clear as

my wife's, say, 'Bud, why don't you pray?'

"He took it to heart," his doctor told us. "He prayed with a new closeness. That day became the day of his turnaround."

Both nudges and leadings have confused, warned, mystified, awed, and guided men and women down through the ages, trailing a brilliant aura of possible meanings and jarring open doors that otherwise might have remained shut. I well recall my first shock with this eerie, seemingly impossible extension of mind. It haunted me for a long time and its flavor returns even today.

As the young wife of a weekly newspaper editor, I found myself frequently attending evening meetings taking notes. One night I drove to a city council meeting in a strange town and, while driving home on a small country road, discovered I was almost out of gas and lost. Each dark farm loomed like a menace. I was a stumbling, beginning prayer in those days but I managed to mumble a few desperate words. Then I pulled into a driveway to turn around and as I backed out, a sign gleamed like a dog's eyes in the car's headlights. Not just gleamed—the five letters clung like gum on a boot: (Y-I-E-L-D). *Was it tailored for me?* It made absolutely no sense. Motorist warnings are never spiritual signs. And yet, in the nudge-world I believe they can be. All the way home, I wrestled my problem. *Was it my marriage? It wasn't going well but what's that got to do with finding the highway back to town?* And how much more could I yield that I hadn't already? Weeks bled into months, and months into years. Eventually, I'd be given the answer. It would come like a cold plunge. That night, I just drove the path in front of me until it opened onto a turnoff that led me home.

Then, a week later, I met a fellow club member who had refused her employer's request to give an evening dinner speech to their retirees. "You know I can't get up before a group," she said to the company vice president, but he would not take no for an answer. "So, I prayed about it," she recalled. "I got in the car and started driving. I came up a hill. I caught sight of a church billboard that read, 'Next Sunday's Sermon: What Do You Mean You Can't?' It struck me so hard. I wrote the speech, got a standing ovation, and was invited back."

But, was this "far-out-ness" for me? I hadn't heard about it in church. Or col-

lege. Today, I sense that the average person gets many nudges and leadings, labels them "coincidences," and takes no more note of them. The Bible hints at this kind of endeavor in several ways: "I will instruct thee and teach thee in the way that thou shalt go. I will guide thee with mine eye." (Ps. 32:8) "Ask thee a sign of the Lord, thy God; ask it either in the depth, or in the height above." (Isa. 7:11)

But what about misinterpretation? Serious discernment devotees tell me the best way to get to get the most out of nudges and leadings is give them a chance and stay open. Accumulation itself can point toward the unseen. Consider the words of Quaker theologian Douglas Steere that he spoke to me many times: "The man himself must be willing to trust the flash and follow the path it opened to him." In time nudges can be seen as steppingstones, and fall into categories. Here, to me, are some of the more important ones.

Prompting: Our weekly newspaper job shop employed reporters in several towns. One reporter, Martha, was in an unresolved relationship and had asked through prayer for insight. She received none. The weeks passed and winter melted away. Still skeptical of the other party's intentions, she prayed fervently and one Sunday walked into a new church and sat in a pew in the back, bowing her head. Her heart began to pound with a strange excitement, she said, "as if something were speaking to me in that old cathedral with its windows bearing the names of original settlers." When I asked her to explain, she said, "I looked up to see the sun blaze through a single word in the stained glass window closest to my pew. I didn't try to argue it away. A message from God is an outstanding thing. And it came in a family name common to the area. The name, 'Lust.' I broke off the relationship."

Underlining Nudge: I was working in a rural area watching transcontinental planes flying over the farm where I rented a room. Their booming noise every day lured my thoughts across the continent to the far north. Alaska was my destination. I overflowed with a determination to trade my office job for one 4,000 miles away and bring my youngest son there to go to college. I wrote letters, prayed, pictured, affirmed, searched magazines, interviewed travelers, and placed

ads. The sleek, chiseled power of those 747s became for me a promise. I held myself as malleable as possible in case something I might not be expecting came along. A year went by. One night while driving on a busy street, I stopped at a traffic light and lightly tapped the car ahead of me. It bore an Alaska license plate. Then at a prayer meeting I met a visitor from Fairbanks whose daughter, teaching in Alaska, knew of a job I might fill at her school. I pictured myself teaching library there. My antennas went up. I scanned billboards and street signs and noted words uttered here or there that seemed to help me hang on to my hope. I scooped up crumbs of encouragement and grasped onto nudges that hadn't yet evolved to electrical flickers. One morning my phone jangled. It was a call from Anchorage—a university president was offering me a job as his secretary, an airline ticket, and an apartment with a computer, a telephone, and a view of the mountain range that surrounds that city. Within months I was landing in the "Great Land" and stayed 20 years.

Delayed Nudge: One Saturday while walking to the corner laundromat with the wash, I found myself stepping over about 20 copies of *Reader's Digest* that littered the sidewalk as if someone had spilled their trash. The moment froze for me. Was this a sign to a wannabee writer? I could hardly stand the thought of just waiting, doing nothing. So I sent off a story, which came back rejected. I let bitterness take over my feelings. But then a prayer warrior (a person who prays frequently and who keeps track of the results of prayers by oneself and others) cautioned, "Don't give up. God's ways aren't our ways. There's always more grace where that came from. We struggle and writhe and bleed, and then one day we are adjudged ready and the way will open."

Our Creator often gives us a string of hints to stay on the path for whatever is intended for us to do at a later time. In my case, it took 15 years of floundering. One day I called up *Reader's Digest* with an idea about a story on Alaska. I wrote it and sent it, and they accepted it for publication. It was the start of 40 published stories in national magazines. But was "yielding to the trash" back then—that is, the happenstance of finding tossed-away copies of *Reader's Digest*, and then praying to discover its meaning—a connection to

my future? I think it was fantasy. But within the fantasy lay the possibility that it was Otherness saying, "I know where you are. I know what you are doing. Don't lose faith. Keep going."

This whole experience relates to conversations I had with Douglas Steere. He told me he had a formula he used for discerning God's will in situations where you find yourself questioning what, if anything, they mean to the deeper dimensions of your life. You ask two questions: "What is the situation saying?" (I nearly stumbled over 20 trashed magazines in, of all places, the street outside my apartment.) And, "What is the situation saying to me?" (The trashed magazines were a glimpse into my future—an awareness that made no sense at the time but which

Preview Nudge: I was driving home from work one evening, mulling over my husband's anger, when I looked up and saw a vacated storefront bantering seven words: "Stay in touch. Something new coming soon." I took it as a nudge. It was a wisp of a glance of something on the horizon I couldn't make out. A few weeks later a Christian psychiatrist who belonged to a church I occasionally attended offered to counsel with me. The further miracle was no fee. He was one of his church's "helping hands."

Calming Nudge: As a single person living on my own at different times in my life, I have viewed dating as a bloody arena even though other aspects of the endeavor can heal. We are sometimes thrown together and then later torn apart in our effort to make life less lonely, and we have to drift through a number of people before we find one we can live with. One time, not foreseeing the storm, I found myself the victim of insinuations, unwanted phone calls, and finally an annoying threat. The threat became serious. I went shopping to calm my

nerves. I was standing inside the doors of a department store when I glanced up suddenly, my eyes catching a white banner hanging over men's wear advertising blue jeans. Nudge-wise, it was as if a Greater Power knew. I remember mumbling, "Holy Spirit, are you speaking to me?" (The dangling sign read: No Fear.) The unfurling of a nudge like that is a gift.

Restraining Nudge: I was walking around the *Daily News* building in Chicago, keeping pace with a hot newspaper story I wanted to follow about a family in China and a family in the United States, each with six sons. This idea for a comparison of lifestyles came to my mind as a complete thought as clearly as the library convention I was attending in the Windy City. If I could sell a big-city newspaper on a freelancer writing it, I could head for Asia. I knew, however, this was all pie in the sky. That kind of bridge-building during the Cold War held merit, but the truth was, I was not

free to travel. I was a part-time writer with a marriage weakening day by day. But I asked myself, was this a *steppingstone nudge*? I had only an hour to find out. I was heading for the large daily during lunch break with a hope they'd let me freelance for them when a feeling of confusion took over. I sensed a spiritual something. It felt like a dare. "Lord," I said, "What would happen if I forgot my longing to write and gave those 60 minutes to you?" Answer: I would lose my only chance to get to the *Chicago Daily News*. The traffic light turned green. I remember huge lines of traffic like a moving snake when this unruly thought persisted.

The walk signal flickered but my feet were in cement. "Which way, Lord?" I thought, "It is my only window of time to move my dream forward." Something seemed loosening me, questioning me. Was God asking me to yield? The clock ticked on. It was almost time for the afternoon lecture to start. I pictured myself splitting in two directions, part of me to the *Daily News* and another part to the convention hall. I couldn't get my head together. I passed a bookstore. I opened the door and went in grappling with a feeling of self-abandonment, my old dream of becoming a writer sagging ankle-level. I tried to appear calm, as though I had not just lived through my only chance to meet an international editor. I purchased *Company of the Committed* by Elton Trueblood.

"He's in town today," the clerk said enthusiastically. "He's speaking here tonight. Can you come back?"

It hit me hard. I was fumbling with a puzzling thought. Should I yield again? I had studied Elton Trueblood's books in college without once expecting to meet him or any other big-name author. In one sweeping second I slipped into the neurotic fantasy of asking this famous writer I had never met what God thinks about divorce. The idea passed on, but that night after the lecture, it looked me straight in the eye. A large crowd clustered around Elton Trueblood for autographs as I set myself into some kind of spiritual experimentation and let the exiting crowd push me into the hallway. We were heading for elevators. "C'mon, there's room for one more," I heard someone say. The door closed, catching my skirt. The elevator lifted. I felt an inward jab that com-

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was to blossom many years later.) Douglas Steere said that after you ask yourself the two questions you look at the space in between—at the difference between the answers to each. That is your cue, even though it may only be scaffolding to more questions.

No one can judge the weavings of the Spirit or the struggles of convincement in another person's life. One year I felt led to travel across the country. I met nudge-followers, one of whom started a co-op (called a commune in those days), and since I was offered a mattress on the cellar floor and it was a cold November, I stayed on a week, and got to know 25 other searchers in the big house. I met people who had skirted tragedy, started businesses, and found mates. I came away believing, as Thomas Kelly says in *The Eternal Promise*, "To find this 'indwelling Christ' actively, dynamically working within us is to find the secret that Jesus wanted to give people." Listening to their stories comforted me into going deeper into my own.

The Sabbath Year

AT CENTRAL PHILADELPHIA MEETING

by Patricia McBee

"The Sabbath year has been unfolding so wonderfully. . . . I feel like we are growing and sprouting individually and as a community."

"I had the awareness that there are two sides to the coin of spiritual movement. One side is doing the work of getting out of the way of the Spirit; the other is consenting to the work of the Spirit in me."

"I find myself trusting more in the meeting community. At times that took the form of surprising myself with what I shared. At times it manifested as a yearning to be closer to individuals in the meeting."

"I had some of the best discussions about who we think God is since I joined the meeting."

In 2001 Central Philadelphia Monthly Meeting (CPMM) set aside a Sabbath year "for the spiritual deepening and renewal for which many of us seem to long." It proved to be powerfully nurturing to the meeting, and the fruits continue to be harvested.

When, more than a year earlier, the clerk of CPMM had proposed that we take a Sabbath year, the proposal was greeted with eagerness by some and with horror by others. Ours is a large and active urban meeting, with 264 members, of whom 230 are adults. "What work is nonessential?" asked some. "What will we do with the time that is liberated?" Others

Patricia McBee is a member of Central Philadelphia (Pa.) Meeting and served as co-clerk of its Sabbath Year coordinating committee. She carries a concern for deepening Friends spiritual roots in order to strengthen Friends activism. For electronic copies of a somewhat more extensive report on how the Sabbath year was organized and the initial Sabbath year packet of materials, contact the author at <pmcbee@juno.com>.

asserted that we gain spiritual nurture from outward work and resisted having a more contemplative time. Some Friends could not visualize the possibilities of the experience without specifics, yet we wanted to take care to leave room for the work of the Spirit. It took CPMM several months to be clear that we wanted to embark on this experiment "trusting in God's bounty to see us through a fallow year."

In the meantime, a committee was appointed to explore what a Sabbath

nity events: play days, work projects, potlucks in small groups—true re-creation without heavy intellectual content.

2. The focus could be on deepening our spiritual life as a community through study groups, prayer groups, and worship-sharing groups.
3. We could use the time for threshing through large community issues such as race, the meeting's use of money, and education of our children.



Barbara Denton

year might look like. We consulted with Friends in New York Yearly Meeting, which had recently held a Jubilee year, and with other Friends around the country.

The planners for CPMM considered several models for our year:

1. It could be based on leisure and community building in which business would be greatly curtailed and we would take time together for commu-

4. We could engage in restructuring our life as a community by looking at how the work of the meeting is carried out and experimenting with alternative models.

The meeting chose to focus on deepening our spiritual life and our grounding in Quakerism. The Sabbath year was scheduled to begin in January 2001 and continue through the calendar year.

Lightening the Meeting's Work Load

The Sabbath year was approved in June 2000, giving us several months to prepare. Meeting committees were asked to reflect on how they could "enter into the spirit of the Sabbath," and the clerk began to work on ways to lighten the agenda of our monthly meetings for business.

Committees found varied ways to live into the Sabbath year. There was some work of the meeting that could not be fully laid down—the children would still need a First-day school, meeting for worship would continue to need the care of the Worship and Ministry Committee, and members were still likely to need the pastoral attention of the Membership Care Committee. These committees continued to convene but they and others added more worship to their meeting time and attempted to approach their work in new ways. Still other committees

decided to meet less frequently or not at all. The Finance Advisory Committee prepared a two-year budget so the meeting wouldn't have to go through a budgeting exercise in the middle of the Sabbath year. The Nominating Committee proposed that all meeting appointments be extended for a year. Some committees used the Sabbath year to look more broadly at their work.

Only one proposal for simplifying committee life aroused serious concern. Membership Care, which carries as many as a dozen clearness processes each year, proposed that clearness for membership and marriage be postponed during the Sabbath year. When this was considered in meeting for business, Friends felt it would be unwelcoming to defer requests for clearness. The meeting decided to release Membership Care Committee from this responsibility, but not to lay down the work. Three members of Membership Care agreed to coordinate a group of volunteers from the meeting at large to carry out clearness committees

based on guidelines already put in place by Membership Care.

We decided to modify the conduct of monthly meeting for business by giving the first half of each meeting to reflections directly relating to that portion of the Sabbath year. This was seen as an opportunity to address the topic from the perspective of the whole community rather than from the individual search, which is more appropriate in the retreats and small groups.

This time on the agenda would be opened partly because committees, observing the Sabbath year, would be bringing fewer matters for discussion. It was also proposed that matters that had a precedent and seemed straightforward would be put on a "consent agenda." The issue for consideration would be outlined in writing and mailed out with the agenda. Members were asked to read those materials and raise any questions prior to the meeting for business. At meeting for business the consent agenda was presented for approval without discussion, unless concerns had been raised that needed further consideration. Items that required the reflection of the meeting would come forward in the usual manner. A steering committee made up of the clerks of key committees (or their designees) helped the meeting clerk discern which items to place on the consent agenda.

What Happened during the Sabbath Year

We knew from the outset that "one size fits all" would not meet the spiritual needs of our diverse meeting. The Coordinating Committee set out to plan a variety of activities over the year, hoping that most members would be drawn into an activity that they would find spiritually nurturing and that would draw them closer to the meeting.

The Sabbath year was divided into four periods, each with a topical theme:

- What does it mean to be in right relationship with God?
- How has God spoken to Quakers in the past? How does Quakerism prepare us to respond to the Spirit?
- What is God saying to us today? What are we led to as a community?
- What have we learned and how do we

Some General Tips for Considering a Sabbath Year in your meeting

- Be teachable: enter the year with "not knowing" and let it unfold.
- Give yourselves plenty of time for approval and preparation. A year is not too long to prepare and begin to refocus the life of the meeting.
- Let many voices be heard. Pay attention to the anxieties. Draw out the enthusiasms.
- Arrange for resource persons and retreat sites well in advance. The good ones are booked up early.
- Keep everyone in the meeting informed as the planning proceeds. Publish dates of events well in advance. Use the meeting newsletter to help create a common vision.
- Accept the reality that a Sabbath year won't solve all the meeting's problems or revolutionize the life of the meeting. It may, however, open a window and let a new breath of the Spirit blow into the meeting's life.
- Remember that one size won't fit all.

By offering a range of ways to participate, you can engage a wider range of members and attenders.

- Have a coordinating committee with a wide range of skills and that is prepared to work hard. Some of the skills CPMM called on were: someone to help us keep ourselves grounded in the spirit of Sabbath and to call us back when we got too busy; someone to keep an eye on the big picture and how details fit in; communication skills for keeping the meeting informed and engaged; computer skills for keeping track of retreat registrations, small groups, and other details; someone with knowledge of the children and families in the meeting; general willingness to do lots of detailed work.
- Be prepared for post-Sabbath year follow up and follow through on things that arise which need to be considered or implemented for lasting value in the life of the meeting.



Barbara Benton

integrate it into our lives individually and into our life as a meeting?

Each period began with a meeting-wide weekend retreat to enter into considering the topic. We chose to invite facilitators from outside the meeting, not because we lacked the skills among us, but to free everyone in the meeting community to participate and to bring in an outside perspective.

Each quarter a packet of materials was circulated which included a book list, quotations from earlier Friends and other sources, and queries on the topic. Small groups were formed to reflect on Sabbath year themes. The meeting continued its practice of holding periodic "Friendly 8" dinners, and there were proposed queries for after-dinner conversation relating to the theme of the period. Each week's announcement bulletin included a quotation relating to the topic of the period, and articles were prepared for the meeting's newsletter.

At the beginning of the Sabbath year members received a packet with suggestions on keeping a personal Sabbath and on creating an atmosphere of Sabbath for children and families. Throughout the year, Friends were encouraged to come to meeting for worship early and settle into that quiet space. Half a dozen Friends made this a regular practice during the Sabbath year. Some weeks there was singing in the social room prior to meeting for worship, and their music floated over those already gathered in quiet. In the summer we had a one-day silent retreat, which was a high point of the

Sabbath year for a small group of Friends.

How Did It Go?

"I feel like a rocket that has just left the ground. I'm internally committed to moving forward."

"I was not boycotting or disapproving of the Sabbath year process, [but] simply not called to rearrange much of my life over it."

For some in the meeting the Sabbath year had a powerful effect of deepening their spiritual lives and bonding them more closely to the meeting. For most, there was a sense of being glad that we had done it. The effects have rippled through our corporate life as a meeting as we continue to use the first half of meeting for business for considering broad issues such as race and restructuring our committees.

There was a very high level of participation in the Sabbath year. Three-quarters of the estimated 221 active adult members and attenders participated in at least one Sabbath year activity. Attendance at retreats ranged from 50 to 100 adults and 10 to 20 children. Nearly half of all active members and attenders participated in some kind of small group experience at least once during the year. A few Friends who had not been active in the life of the meeting in recent years came out for a Sabbath year event or two. It turned out to be a very helpful vehicle for attenders to come to know the meeting in a deep way. Various segments of the meeting community—young and old; member and attender; European, African, and

Asian descent; male and female—seemed to be drawn equally into the Sabbath year.

Some members of the meeting answered that they were glad that the Sabbath year was happening, but that they found group activities stressful and chose not to participate. Others had busy periods in their personal lives that prevented active participation. A few others disagreed in principle with setting aside a special time in this way and chose not to participate.

Following every retreat, regardless of topic or leadership, the most common response was gratitude for having had the opportunity to get to know other members of the meeting more deeply. Over the year we significantly surmounted our fear of talking together about God (by whatever name we use) and about the workings of the Spirit in our lives. Many felt an increased understanding of Quakerism. Some observed a deepened quality of worship as a fruit of the work we did together.

Nor surprisingly, those who most fully participated felt they got the most out of the Sabbath year. Those who participated both in a small group and in the retreats indicated the highest level of satisfaction at the end of the year, followed by those who were in a small group alone and then by those who attended retreats but not a small group.

There was a sense that our year may have been misnamed. It certainly wasn't a "Sabbath" in terms of having less to do. Many found themselves doing more in the meeting than they had done before. It was a major commitment for individuals in the meeting to set time aside for four full-weekend retreats and other activities. And it certainly wasn't a year of rest for the coordinating committee that worked very actively throughout the year, nurturing small groups, planning and promoting retreats, and attending to the many details that it takes to provide an environment of deep sharing in our large and diverse meeting.

Children and the Sabbath Year

"Oh, what a light shone through our meeting from a sunburst of 80 brightly colored paper sunbeams! Each sunbeam represented a child or adult and on it Friends had listed some gifts that person brings to the meeting."

The assembled group applauded as each person—from ages 3 to 90—read off their gifts and pasted their ray of light onto the sunburst.”

A strong principle in preparing for the year was to be inclusive of children and families in every dimension of the Sabbath year. For each retreat we hired a resource person for adults and one for the children, and we worked with the two to integrate programming. Part of the time the children and adults were in their own age-appropriate groupings but working on similar concerns. At other times children and adults met together. A couple of the ongoing small groups were organized to be “family friendly” so that children could be present.

We found integration of children and

adults to be difficult to achieve. Our meeting doesn't have a custom of deep sharing between adults and children outside of the First-day school. Resource people found it challenging to develop a program that was inclusive of children and adults, but we got better as we went along. The third retreat, held at a summer camp with 20 children present, was the high point for intergenerational sharing. The evening programs provided structures through which all could share based on the separate programs earlier in the day, culminating in the sunburst activity described above. This retreat fell on the weekend just after September 11, 2001, which made it a particularly poignant time of community-building and sharing.

A third of the families in the meeting

didn't participate in Sabbath-year activities at all. The children in some of these families have busy weekend schedules of school- and sports-related activities. On the other hand, the parents of a couple of families made a commitment to participate fully in the Sabbath year and organized their family schedules accordingly. At one Sabbath-year event, the preteen daughters of one of those families were having such a good time that they didn't want to leave even to go home and prepare for a birthday party!

The meeting continues to long for better integration of adults and children in the life of the meeting. The Sabbath year did not bridge that gap as fully as we had hoped. Still, some wonderful relationships were formed between adults and

Experiences With Sabbath and Jubilee Years

by Laura Melly

Over time, the vitality of a Quaker meeting will naturally ebb and flow. Friends tend to measure a meeting's vitality by whether the attendance at worship, outward witness activities, and pastoral care of members are increasing or at least not declining. These measures, I contend, are merely symptoms. Vitality emanates primarily from a meeting's openness to God's promptings, corporate spiritual development, and grounding in Quakerism.

While serving the Religious Society of Friends, I have had personal contact with some recent, radical efforts to invigorate meetings. The meetings

Laura Melly, a member of Central Philadelphia (Pa.) Meeting, currently works at Pendle Hill and serves on Friends General Conference's Traveling Ministries Committee.

involved have referred to their present-day holy experiments in terms of “Jubilee” or “Sabbath.” One might quibble over whether their pursuits were correctly named in light of traditional connotations of Jubilee and Sabbath; one cannot quibble over their valiant initiative.

Beacon Hill Meeting

In 1996, Beacon Hill Meeting in Boston, Mass., charged an ad hoc Jubilee Committee to consider whether the meeting might have more slots than it could reasonably expect to fill, given the number of Friends available for committee service. According to its records, the Jubilee Committee tried to “learn about, encourage, and re-imagine the many ways that Friends give their time and energy in support of the meeting.” What it firmly intended to do was to make Friends feel less harried, overcommitted, and guilt-ridden. The committee identified several signs that the meeting was failing to use fully and appreciate the “abundant gifts among us of energy, talent, love, and dedication.” It developed ideas to rejuvenate the meeting as well as principles to guide committee service. The Jubilee Committee recommended expanding the role of the Nominating Committee in order to nurture members' gifts better as well as procedures for handling the meeting's workload. Many Friends who had served on the Jubilee or Nominating Committees were named to the new Gifts and Leadings Committee.

Fifty-seventh Street Meeting

Similarly overwhelmed with nominating concerns for its committees, its building's residential program, as well as its representation to yearly meetings in Friends United Meeting and Friends General Conference, 57th Street Meeting in Chicago had not only been shrinking significantly in overall membership, but also losing active members serving in pivotal roles. The communal mood was one of loss, scarcity, and failing to live up to the meeting's expectations. Sparked by Beacon Hill's example, 57th Street decided to undertake a Sabbath, a time to set aside obligations, renew, and refocus. The meeting recognized a desire to express intentionally and collectively its grief from recent losses as well as its celebration of the Spirit and sense of community still present in its midst. Fifty-seventh Street Meeting also acknowledged that after its Sabbath there would be a need to adjust its structure and expectations in order to be able to fulfill them.

New York Yearly Meeting

Out of a leading from a retreat week-end the preceding autumn, New York Yearly Meeting celebrated 2000 as a “Year of Sabbath Rest and Jubilee.” The yearly meeting's leadership focused on the admonition of Isaac Pennington, “Take

young people who had not previously known one another.

The Effect on the Life of the Meeting

At the closing retreat of the Sabbath year we reflected: "What seeds have been planted that we want to continue to nurture in the coming year?" Then we made plans to incorporate some of the changes in the ongoing life of the meeting. We continue to use the consent agenda to simplify and focus our meetings for business, and we continue to spend half of the meeting for business focusing on a single topic of particular concern. We have maintained the practice of calling on members at large to assist with clearness



Cindy Palmer

for membership and marriage. A group that was formed at the final retreat continued for more than a year to look at how we might structure the meeting's committee life in more satisfying ways, and its

recommendations are being considered by the meeting. Another group meets to look at how the meeting can nurture the

Continued on page 35

heed, dear Friends, to the promptings of love and truth in your hearts, which are the leadings of God." In general though, Friends had difficulty "relaxing into it" and had to address concerns of sanctimoniousness, as well as expressions of anxiety, frustration, and the desire to get on with business. Many questions also arose, including: "How are contemporary Friends to understand Sabbath when from the beginning we chose to live every moment sacramentally?" and "What is the relation between Sabbath and Jubilee, resting in God and releasing the captives?" Friends arrived at yearly meeting sessions in July to what one Friend described as "a schedule and, many would say, a spirit unlike that of recent years. There was a feeling of spaciousness and a rhythm that allowed for deeper fellowship and holy encounter." Unlike its usual meetings for business, the yearly meeting mostly held "meetings for worship with a concern for leadings" which had no set agenda. It still held two meetings for business and heavily relied on the use of a consent agenda to approve straightforward matters without discussion from the floor. Any substantive issues raised prior to consideration of the consent agenda about the proposed nominations, committee reports, and similar routine matters would have been fully taken up. The clerk's prayer for New York Yearly Meeting as 2000 came to a close was that "we will be drawn ever more deeply into a disciplined and on-going practice of faithful listening and faithful living."

Central Philadelphia Meeting

In its informational packet, Central Philadelphia (Pa.) Meeting described Sabbath as "a way of being in the world, a change in point of view, not a set of things to do" and its Sabbath year as an invitation to "one another not so much to change our behavior as to shift our attention during the coming months—to take time to listen for our deepest truth and to support one another in hearing and responding." Specifically, Central Philadelphia Meeting shifted its attention to the meeting's spiritual life and grounding in Quakerism. Over the year, the meeting offered a mix of topics and activities including individual study and practice, small groups, weekend retreats, and corporate reflection during half of each meeting for business. Participating Friends found the experience spiritually nurturing and were drawn closer to the meeting.

Future Plans

Although their Sabbath or Jubilee occurred for a specific period of time, these meetings may still harvest fruits from their efforts and risk-taking. Each meeting chose a different emphasis: Beacon Hill Meeting on nurturing members' gifts and re-imagining committee service, 57th Street Meeting on honoring losses and celebrating community, New York Yearly Meeting on opening its agen-

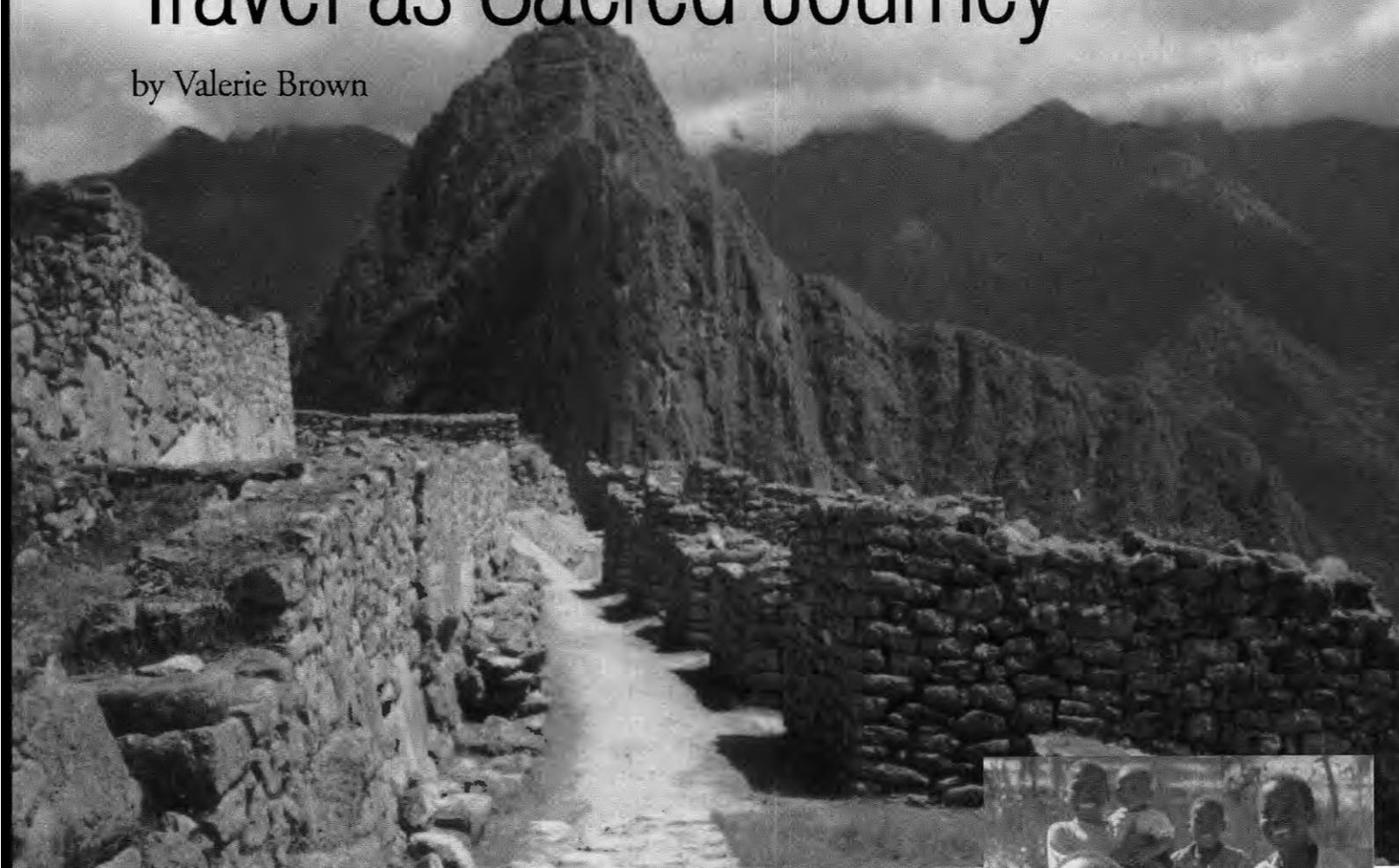
da to God's promptings, and Central Philadelphia Meeting on Quaker spiritual formation. Other meetings, such as Northside Meeting near Chicago, are now discerning how to tailor these four models to their own specific situation and measure of Light. A meeting may indirectly learn from others' examples, but fostering its own vitality is achieved experientially. Each meeting's efforts contribute to the Religious Society of Friends' continuing revelation.

Quakers believe that we can have an immediate experience of God and that this experience lies within each of us as an inner condition, the Seed, or Christ within. It is God, not a calendar, that sets the rhythm of our lives and accompanies us through periods of consolation, desolation, toil, and rest. It is God that may prompt in us the spiritual power symbolized as baptism, Advent, Lent, resurrection and, yes, Sabbath or Jubilee. In obedience to God, rather than heeding merely our worldly bodies and notions, Quakers can thus be faithful when open to and responding to such spiritual leadings and rhythms.

Truth prospered, I believe, in the life of these four meetings that acted on promptings for Sabbath and Jubilee. Is your meeting weary? Might its life and work be renewed by consecrating a specific time to rest in God? □

Travel as Sacred Journey

by Valerie Brown

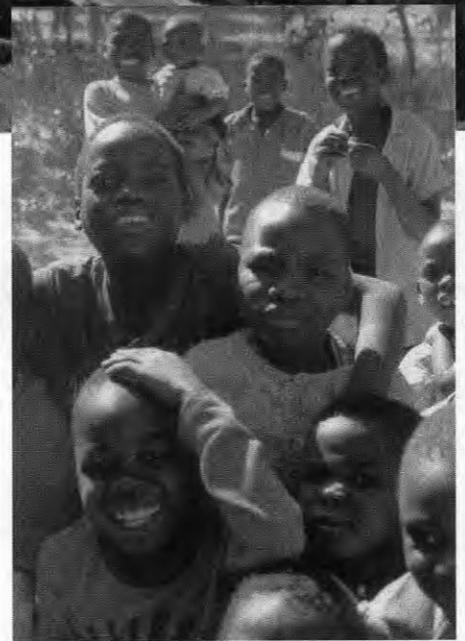


As Quakers, we are called to see that of God in each person. And what if the person is the girl selling Chiclets on the streets of Quito, Ecuador, trapped in a life of poverty, or a nomad of Egypt's White Desert carrying his entire day's meal, shelter, and prayer amulet in a drawstring camel sack around his neck?

Can we see and touch that of God in people from distant places? Traveling, especially foreign travel, challenges us to examine closely our true relationship with basic Quaker teachings. Such questions call on us to examine (and perhaps push beyond) comfortable boundaries. They ask us to examine, maybe for the first time, our image of God and religion. It

tests our conscience, our faith, and our appreciation for prayer and devotion that may differ from our Quaker beliefs.

My interest in foreign travel began as a child. Through my Cuban mother and Jamaican father, I learned from an early age that the world beyond U.S. borders was rich in culture and diversity. My mother especially instilled in me a deep appreciation for my Cuban and Caribbean heritage. Some of my earliest memories include standing beside her learning to cook red beans and rice and fried plantains, and from my father, learning to grow basketball-sized green cabbage and Scotch bonnet peppers as tall as weeds. My family, like a patchwork quilt, consisted of Chinese-Jamaicans and Cubans of every shade from sandy pebble to chocolate brown. This experience was enhanced growing up in Brooklyn, New York; on my little, partly tree-lined street of somewhat neatly kept row houses was a Haitian family as well as Italians, African



Americans, Irish, and Puerto Ricans. The experience of "other" was familiar, even normative. In this sea of ethnic diversity people from far away places came together to realize the "American dream," and I flourished. At times, this tumultuous mix of races coexisted in a warlike stance, and

Valerie Brown, a member of Solebury (Pa.) Meeting, was ordained by Thich Nhat Hanh as a Buddhist lay member of the Tiép Hiên Order. She is an attorney and a certified Kundalini yoga teacher, and she led this past New Year's Eve retreat at Pendle Hill.

at other times we were inseparable. My best friends included Irish twins two blocks away and a Haitian girl who lived in the corner house with the sycamore tree out front.

The desire to travel was fueled by the loss of my mother when I was 16. As a maid and a single parent, my mother raised four children in ghetto surroundings; I vowed to see and experience the world as a way of making up for her untimely death. Initially, my interest in traveling to other cultures was one of saying that I saw this or that, checking things off a list. Gradually, however, traveling challenged me to look deeply at myself and at my patterns of behavior and prejudices, and I came to respect and honor cultural differences. Traveling allowed me to see beyond the barriers that separate me from others—race, language, and custom—to look at the universal truth in all people. One truth is that people everywhere in the world desire the same things—love, compassion, and kindness, for example. Language and custom need not form walls of separation, I discovered, if the intention is to meet each person with respect, honesty, and humility.

Often my foreign travels have led me to look at the world through the eyes of other religions. The experience of meeting people of many faiths—Muslim, Hindu, Sikh, and Buddhist, to name a few—has expanded my consciousness and appreciation for my chosen faith and practice in Quakerism. It has proven my decision to be part of the Religious Society of Friends a true, conscious, and informed choice. It raises questions like: How do I see the “other”? Do I return from a journey to the other’s faith differently? How far can I go in embracing and meeting the other and remain Christian?

The context of my world is framed by being a Westerner, a Christian, and a black woman in contemporary urban society. The meaning I make out of life experiences is, in part, the result of this personal, biological, and sociological perspective.



Pilgrimage: A Step Beyond



The act of traveling, and in particular pilgrimage, is about changing our relationship to reality. It is about embracing a wayfarer’s spirit with a poet’s heart. We can study rivers, trees, and mountains, but unless we enter into intuitive communication with them we can know about them, but we don’t know them.

The ancient image of pilgrimage suggests a curious soul who walks beyond known boundaries, crosses fields, and touches the material and spiritual worlds. The pilgrim endures a difficult journey to reach the sacred center of her world, a place made holy by a saint, event, or by sheer energy. The pilgrim’s motives are manifold: to pay homage, fulfill a vow, mark a life transition, rejuvenate the spirit, or honor a loved one. She has reached an emotional crossroads; she surrenders to the mystery of her heart’s longing, trusts that she will find what she needs in the journey, and has faith in the process. Ultimately, the pilgrim unfolds to a deep transformation of the soul that cannot be achieved by the casual traveler. The pilgrimage is a journey of asking questions, listening to one’s heart’s desire, and discerning direction. And yet, to experience God, the sacred, the Inner Light, one does not require a special journey, learning, or ability. To experience, to know God, to allow the act

Photos by Valerie Brown
(Left to right, pages 18 and 19)
Machu Picchu, Peru, 1990
Boys in a Malawi village, Africa, 1993
Valerie Brown at Strait of Magellan,
Patagonia, Chile, 2000
Sidi Bou Said, Tunisia, 2002
Bled, Slovenia, 1994

of travel to be sacred is an invitation to inner knowing, to see with childlike eyes, reconnect, and to remember that we are made in the image of God. This connection is deeper than any boundary defined by custom or culture.



Whether we find ourselves perambulating a Buddhist stupa, at *satsang* (a meeting of devotees with a teacher) in a Hindu temple, at a sweat lodge in the Canadian woods, or enjoying an afternoon in the cloistered walls of a monastery, we learn about ourselves over and over again. We are invited to release the self, to know God, to remember the sacred. It is in this letting go that we pass from the border of differences that divide us to enter the Inner Light of God. In an article, “Great Circle Dance of Religions” (in *The Community of Religions*, edited by Wayne Teasdale and George F. Cairns), Brother David Steindl-Rast said, “The heart of every religion is the religion of the heart. . . . ‘Heart’ stands here for the core of our being where we are one with ourselves, one with all, one even with the divine ground of our being.”

Continued on page 37

The WTO Meeting in Cancún: Failure— or Success?

by Phillip Berryman

The Quaker Presence in Cancún

In September 2003, thousands of government officials from 148 countries descended on the Mexican beach resort of Cancún for a high-level meeting of the World Trade Organization. Thousands more came: representatives of non-governmental organizations (NGOs), journalists, advocates of particular issues, and opponents of the entire thrust of globalization.

About a dozen participants from four Quaker-related organizations—Quaker UN Office–Geneva, Quaker Peace and Social Witness in the UK (QPSW), Canadian Friends Service Committee, and American Friends Service Committee (AFSC)—were among them, following the negotiations as they unfolded, and networking with others working on trade-related issues.

The U.S. media paid little attention, perhaps because no high-level U.S. official was present, and it wrote the meeting off as a failure. Most of the rest of the world saw Cancún as a significant event—as

Phillip Berryman has worked for American Friends Service Committee as a Central American representative (1976–81) and as an occasional consultant since then. He is a translator and writer in Philadelphia and an adjunct professor at Temple University.

attested by the presence of 2,000 accredited journalists sending reports day and night from computers on the ground floor of the convention center, where the ministers met.

According to Brewster Grace, who recently stepped down from QUNO–Geneva, which he headed since 1993, the WTO is one of the most important institutions dealing with current world issues of economic justice. Other Quaker-related NGO representatives present in Cancún came from a variety of programs: Tasmin Rajotte of Canadian Friends Service Committee, who works to articulate connections between aboriginal peoples, the environment, and international relations; AFSC Central America staff member Tom Loudon, who works with Central Americans opposing the Central American Free Trade Agreement being imposed on them by the United States, which they believe will hurt small farmers; and AFSC New Hampshire staff member Arnie Alpert, who, by making global connections particularly with labor, has organized around the proposed Free Trade Agreement of the Americas.

Although the WTO was founded in 1995, many people first became aware of it in 1999 when a similar ministerial-level meeting in Seattle encountered massive protests, thus shining a spotlight on its previously unscrutinized proceedings.

The overall aim of the WTO is to reach a single framework of rules for trade and trade-related activities. Ongoing work is done by permanent national trade delegations in Geneva leading to biennial ministerial meetings like Cancún at which trade ministers seek to sign a text reached by consensus, thereby enabling negotiators to take further steps. The Cancún meeting was part of the “Doha Development Round” of negotiations, launched in Doha, Qatar, in 2001. Before the impasse at Cancún, the entire process was supposed to come to completion by January 1, 2005.

Upon arrival at Cancún, I immediately got a feeling of “inside” and “outside.” Buses from the airport completely bypassed the city and took us out on a causeway and then approximately 15 miles along a reef with seemingly endless large hotels, punctuated by malls and convenience stores, to the other end of the reef where the ministerial meeting itself was held.



The inner circle of the event was on the upper floors of the massive convention center, vaguely shaped like a Mayan temple, which was closed off to all but the official delegation members. The next ring was accessible to those with badges as NGO representatives or journalists; they could attend press briefings, and they held many parallel events in neighboring hotels. The outer ring of the thousands without badges were restricted to the city of Cancún. From there they could see the hotel district about six miles away, but the direct road out to the hotels was blocked by Mexican police during most of the week.

As accredited NGO participants, the members from the four Quaker organizations moved back and forth from "inside" to "outside," reflecting the kind of program work that had gotten them involved in trade issues and the standpoint of the people with whom they were working.

Intellectual Property

As part of a two-day seminar attended by NGO representatives and some members of official delegations, QUNO led a session on intellectual property. This phrase conjures up pirated CDs and videos in the popular mind, but it also encompasses matters like pharmaceuticals and patents of all kinds. QUNO involvement in the issue began almost a decade ago, when QPSW (then known as "Quaker Peace and Service"), while working with farm groups in India and Southern Africa, became aware that major agricultural seed companies were conducting research, creating new varieties and even patenting seeds. This raised ethical questions: Would farmers who traditionally saved their own seeds become dependent on these products? Was this a privatization of traditional knowledge? Is it right to patent life forms?

After months of inquiry, QUNO and QPSW opted to work on the "Trade Related Aspects of Intellectual Property Rights" (TRIPS) negotiations in the WTO context, because the decisions could have a great impact. The permanent trade delegations of governments in Geneva were



Page 20: Protesters outside the WTO meeting zone

Left: Some of the Quaker contingent at their Cancún hotel; Brewster Grace is second from left.

Below: Caribbean trade ministers hold a news conference.



Photos by Phillip Berryman/courtesy of American Friends Service Committee

becoming increasingly aware of the issue in their negotiations, but their resources were and remain quite limited. (As someone asked at the QUNO-organized session in Cancún, "How can a country in Africa that can't fully staff its elementary schools be expected to have a high-quality patent office?")

London researcher and freelance writer Geoff Tansey, who had been working with QPSW, was commissioned to write a paper. "It was an instant bestseller with the developing country delegations because it helped focus their thinking on where the problems lay in the TRIPS agreement," according to Brewster Grace. Meetings at Quaker House Geneva and residential seminars in the Swiss countryside helped developing country negotiating teams acquire detailed knowledge of legal and technical issues surrounding the TRIPS agreement and the convention on biological diversity.

In 2001, during the buildup to the meeting of ministers at Doha, QUNO work shifted toward the health-related aspects of intellectual property with strong encouragement from African Quakers.

QUNO—Geneva worked privately with key government delegations who were seeking to prepare a ministerial declaration in favor of enabling HIV/AIDS patients in poor countries to get access to antiretroviral drugs in generic form. Brazil and some other developing countries had already begun to manufacture such generics over the strenuous objections of large pharmaceutical companies and the United States government. Two specialists on TRIPS played key roles as consultants to QUNO, assisting develop-

ing countries draft legal text for a Ministerial Declaration in Doha that strengthened flexibilities for them in TRIPS. The Declaration allows developing countries with major public health crises including HIV/AIDS to issue compulsory licenses to produce generic medicines and thereby overcome dependence on high-priced medicines patented by multinational pharmaceutical companies. The latter, not surprisingly, strongly resisted the Declaration at Doha.

According to Brewster Grace, this is "the classic story of how Quakers and other concerned NGOs can work in order to help bring important human rights issues, human issues, into trade negotiations." Rather than take on the entire WTO, QUNO had opted to take on a specific area, that of intellectual property, and devoted enough time to learn the technical intricacies of the area. That was important in order to come up with a legally secure text. The seminars and other activities also enabled developing country delegations to forge a sense of unity around their common experience and needs.

The ministerial declaration at Doha

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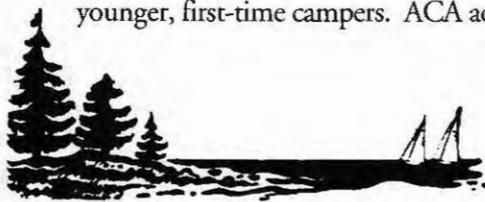
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did not by itself get medicine to those who needed it. The countries most in need of the generic drugs do not have pharmaceutical industries capable of producing them. The proposed mechanism is that such a country will issue a compulsory license to make a contract with a company in a country that does have this capability, such as India. Again the pharmaceutical companies balked, claiming that such generics might end up being diverted and sold as contraband and end up in developed countries. Not until August 2003 on the eve of the Cancún summit was an agreement signed solving this problem, at least in principle. Meanwhile another estimated 2,000,000 people had died of HIV/AIDS in Africa. The United Nations Development Program and other international agencies are preparing to help six African nations issue such licenses and to help them with the infrastructure needed.

On the Outside

Cancún isn't really Mexico," I kept thinking. It is a tourist bubble where wealthy people come for time on the beach, golf, a foray to Mayan ruins, nightclubs, and uninhibited behavior. They pay U.S. prices at U.S. chain restaurants, and can go to U.S.-style malls whose architectural style is a cross between Disney and Vegas. Journalists and scholars say that Cancún's building boom reflects money laundering by drug lords. The Mexicans who cook and wait on tables in restaurants, manicure lawns and ornamental bushes, and manage hotels and clean the rooms commute each day down the causeway to Cancún. Water is brought from great distances to the hotel area, but, NGO representatives learned, communities only 30 kilometers away do not have a safe water supply.

In that sense, Cancún symbolizes the kind of globalization that critics around the world object to: a model of development that brings luxuries to some, while others remain deprived of basic necessities. These critics see this model being imposed by the rich countries, led by the United States and international institutions like the International Monetary Fund (IMF), the World Bank, and the WTO. The effects can be seen in Mexico itself which ten years ago came under the North American Free Trade Agreement (NAFTA). Small farmers whose main crop could not compete with corn imported



Photos by Phillip Berryman/courtesy of American Friends Service Committee

Above: The police barrier at "Kilometer Zero"



Arnie Alpert/Courtesy of Peacework

Left: The memorial to Kyung Hae Lee, a Korean protester who killed himself in protest of WTO policies

from the United States find their way of life threatened.

Generally speaking, those who were in Cancún without badges, and hence several miles from the meeting itself, were those objecting to this model. One of their slogans was "Our world is not for sale." They were not there to lobby for a particular position, but to register a protest and to halt—or at least slow—this type of globalization. It would not be correct, however, to see the critical presence as divided into docile WTO-approved NGOs "inside" and disruptive radical groups "outside." It is true that NGO representatives tend to be professionals who are familiar with luxury hotels with marble floors and miniature rainforests in their atriums, as one found in Cancún. But most of the NGO representatives "inside" were also sharply critical. At one session, for example, a roomful of fellow activists nodded in agreement with the Indian food activist Vandana Shiva as she ridiculed a globalized food system in which Brazil ships chickens to Europe or India imports high-priced tea.

On the first day of the conference, Mexican peasants and representatives of farmers, groups from around the world marched from Cancún to the police barrier at "Kilometer Zero" where the causeway heads out to the hotel zone. "The WTO kills farmers," said some, meaning that current policies and trade agreements are making family farms nonviable. At a moment of confusion and confrontation with the Mexican police, a South Korean farmer climbed up the 12-foot barricade, stabbed himself, and died shortly afterward. Over the next few hours and days, we learned his name—Kyung Hae Lee—and that he had been protesting because trade policies were making it impossible to farm in Korea. He had held a hunger strike outside the WTO office in Geneva and had had discussions with WTO officials. By the evening a shrine was set up, and 15 or 20 Koreans were holding a vigil there. To the WTO it was an awkward embarrassment, but for those "outside" it took on a growing spiritual meaning as the week progressed.

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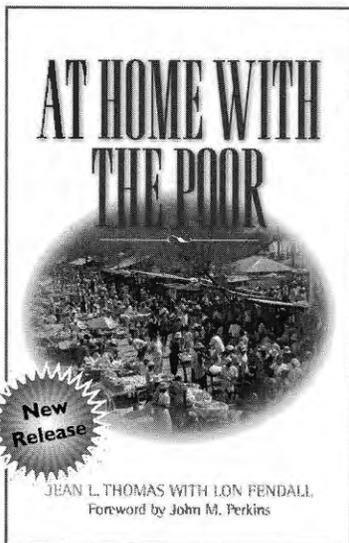


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ence, marchers from various parts of Cancún converged and headed toward Kilometer Zero. Many paused at the makeshift shrine to Kyung Hae Lee with signs in Korean, Spanish, and English, and flowers and other tokens. With no apparent direction, groups of marchers made their way forward to a double metal and mesh barricade set up by Mexican authorities, with divisions that gave the impression of cages. Soon some of the demonstrators were cutting at the first barrier and pulling it down with henequen rope. Grey-uniformed Mexican police stood several deep on the other side, sweating in the humid tropical heat. As demonstrators tugged at the remaining barricade that would bring them face to face with the police, Arnie Alpert of the New Hampshire AFSC office worried: "Would the police come rushing through the breach, followed by their armored truck? Would they use tear gas or water cannons to force back the crowd? Would demonstrators rush through the fence?"

A young woman with a megaphone asked everyone to move back a few steps, sit down, and observe silence—and miraculously, they did so. "If it weren't for the metal poles, masks, and slingshots," Arnie Alpert said, the demonstration looked like "a giant Quaker meeting." After a few minutes of silence, several speakers honored Kyung Hae Lee. They then led defiant shouts of "Down, down WTO." They said that their tearing down of the fence was a symbolic victory, and burned a paper WTO symbol.

Ricardo Hernandez, AFSC staff person for the U.S.-Mexico Border Program, spent most of his time "outside" attending "events on gender and trade, liberalization of services, labor and the WTO, the lessons of NAFTA." He said it was clear that people of the "global South" see the WTO as part of a larger whole. "They question the very nature of economic integration at the global and regional levels. . . . For millions of people around the world, trade and economic policies have meant more poverty, rather than improved living conditions."

The Negotiations Inside

At the most formal and official level Cancún was about a text. For months the Geneva-based delegations had been negotiating, and now the ministers were to decide whether they could agree on a

single text that would then serve as the basis for the next stage of negotiations, aimed at concluding the "Doha round" by January 1, 2005. There were two key matters of contention: agriculture, and whether to move ahead on a series of new topics that in WTO shorthand were called the "Singapore issues."

In regard to the first of these matters of contention, a coalition of the developing countries maintained that with their subsidies the European and U.S. governments enable their farmers to flood the world markets with cheap agricultural exports, with which poor farmers find it hard to compete, and that the developed countries maintain barriers to the products of developing countries. The developing countries say they have lowered their tariffs but see little movement in return; quite the contrary, the \$80 billion in new agricultural subsidies approved by the U.S. Congress in 2002 moved in the opposite direction.

When the draft text on agriculture presented a month before Cancún ignored their concerns, developing countries led by Brazil, India, South Africa, China, and Egypt responded by formulating an alternate text intended to be a basis for negotiation. The fact that the United States and the European Union ignored it stiffened their resolve, and soon it grew into a larger group of nations (eventually called the "group of 20-plus") with a common position. In Cancún, U.S. representatives belittled the group by repeatedly noting that the WTO included 146 nations, thereby discounting the fact that the "20-plus" countries represented 65 percent of the world's farmers and half of world production. The U.S. delegation also used its muscle to try to pull countries away from the "20-plus"—and succeeded with El Salvador.

The actual sticking point, however, was the impasse over whether to move ahead on the Singapore issues of investment, competition, trade facilitation, and transparency in government procurement. Many corporations are seeing the poor countries as attractive markets in which to expand, e.g., to compete for government contracts. The poor countries, however, fear that they and their own business groups could be overwhelmed, and they have insisted that they need time to study various complicated issues. They further pointed out that it had been explicitly agreed that these new areas would not be

opened up without an explicit consensus within the WTO. The developed countries insisted on doing so, despite the fact that 90 governments of the world's poorest countries (the "G-90 group") were opposed. They were unwilling to be pressured into dealing quickly with matters on which they did not have sufficient technical capacity. Various compromises were offered but consensus became impossible, and so the chair, Mexican Foreign Minister Luis Ernesto Derbez, suspended the proceedings.

A Kenyan delegate came walking onto the downstairs floor of the convention center with the news of the impasse on mid-Sunday afternoon, September 14, and soon the corridors were abuzz. "I've stopped sweating" said the Mexican activist Alejandro Villamar, smiling broadly. He expressed a widespread feeling that no agreement at all was better than an uneven one, or than covering over disagreement with well-crafted phrases.

At the first of several subsequent press conferences, representatives of Brazil, Egypt, Ecuador, South Africa, and Argentina, representing the "20-plus group" I felt I might be witnessing a significant turning point. They were not gloating but seemed to exude a newfound sense of power in unity that might augur a new turn, not only for the WTO, but perhaps in other world forums. I heard a similar note in a press conference of leaders of Caribbean island nations. In sharp contrast was the haughty attitude of the U.S. representative Robert Zoellick, who contrasted the "can-dos" with the "won't-dos," whom he said had come to "pontificate." Robert Zoellick vowed that the United States would continue to pursue its goal of free trade through bilateral and regional agreements if the WTO proved unworkable.

(Later, at the Miami meeting in mid-November on the proposed Free Trade Agreement of the Americas, resistance from Brazil and other countries forced the Bush administration to settle for less than it hoped for. Again it vowed to pursue bilateral agreements with pliable governments.)

In view of the developing countries' newfound bargaining strength in unity, Brewster Grace observed that, if Cancún was a failure, it was a "successful failure." □



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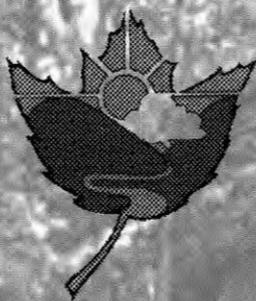
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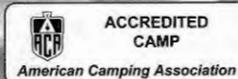
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Young Friends

In the Wake of Hurricane Isabel

by Evan Welkin

The most powerful experience I had on a Friends Disaster Service (FDS) trip to Hyde County, N.C., was also the most foul and unpleasant. A large part of our work was removing heating ducts and insulation from houses in the area of Swan Quarter that had been flooded after hurricane Isabel. In some places the water lines were still visible on the sides of houses, with crusted sea grasses clinging to the walls almost five feet above the ground. This flooding had left heating ducts full of water, and rendered insulation under people's houses useless and molding. It was up to FDS to remove the waterlogged materials for folks who could not afford to pay someone to do it for them.

The crawl space of a recently flooded house, let me tell you, is one of the more odious places one could wish to be. Hanging pieces of wet and rotting fiberglass insulation not only make movement difficult but the tiny glass fibers permeate everything, leaving itching, stinging particles in one's clothes, eyes, and ears. Plastic ductwork full of putrid stews of floodwater and debris creates an increasingly soupy work environment. I would not wish this on anyone.

Yet in the midst of this most unpleasant of places, I had a sudden pang of empathy. I realized that it is extremely rare for a privileged white American from an educated background to be under a flood-damaged house. I felt an amazing appreciation for the legion of immigrants, minorities, and other marginalized people in our society who must face work like this every day. I realized that when I left that hellhole, I could look forward to a warm shower that would once again reveal how white my skin is. I could look forward to pats on the back and the affirmation of people giving me special acknowledgment for doing work that would bring an immigrant nothing but scorn. The irony was this: if the people we were working for could have afforded to have someone do this work for them, it would have been another person of color. Because they couldn't, they were

getting a small group of privileged people who blustered in with fine equipment and expensive vehicles to do it for them. In this injustice I felt a tremendous spiritual connection with the people for whom we were working.

The FDS men themselves were an interesting lot. Not all of them were well off, though some were. In our conversations they professed that their conviction to do this work came from Jesus. They felt that Jesus rewarded them spiritually for their labors, and that this fulfillment kept them coming back. I was struck as they spoke by how detached and self-fulfilling this attitude seemed to me. I wish in no way to diminish their tremendous efforts, but I was struck that their dedication to the Lord Jesus Christ seemed to perpetuate the type of lord/subject, dominator/dominated relationship that I believe left the people of Hyde County so destitute in the first place. While the outward wrath of God in the form of a hurricane did not distinguish between rich and poor, we came to bring our privilege to bear upon these people with little regard for the social dynamic our attitude supported. I know that the people we helped were appreciative, but I doubt they had the freedom to be anything else.

This trip was a spiritual journey in many ways; it has strengthened my religious conviction toward social justice and at the same time has left me with many questions about my faith. My place in society as a privileged man is core to both my social and spiritual identity, and this trip illustrated for me just how inextricably these two are intertwined. I am grateful for the experience. □

Correction: In the final stages of editing for the January issue, the large pull-quote on page 9 in the article, "Making Peace: Telling Truth," by Paul Lacey lost its last line. The full text of the pull-quote should read: "French Pastor André Trocmé took advantage of his position as pastor, as Occupational and Professional Truth-Teller, to lie flat out, in order to save people's lives." We regret the error, and we encourage you to correct your copy. —Eds.

Evan Welkin, a member of Olympia (Wash.) Meeting, is a freshman at Guilford College, where he is enrolled in the Quaker Leadership Scholars Program. This article was published in the GCRO CAW, a newsletter of Guilford College Campus Ministry, in October 2003.

An Unprogrammed Friend Discovers the Spirit in Preaching

by Chris Parker

For most of my life as an unprogrammed Friend, I could never have imagined my present job title. I am a pastor now, and this new role has given me a new understanding of where spoken ministry comes from.

I love the process of preaching. It is a spiritual practice in itself, and it pushes me deeper, forces me to engage. To *have* to come up with something, and to have a whole week to prepare it—this leaves me in a new place each time, one I wouldn't have gotten to on my own. Now there is a rhythm to it, but it also includes a struggle.

Early Quakers spurned prepared talks because they did not feel the Spirit present. I confess the Spirit does occasionally feel distant. (As if that never happened in an unprogrammed meeting!) But my experience is that preparation increases the consistency of encountering the Spirit in a message. I see that when I feel it, my congregation can too.

Each Tuesday I look at the lectionary, a scheme that divides the Bible into passages for every Sunday over three years. I look at some commentaries. I let it sink in. Then I think of the people in the church and let their condition be part of the raw material of my thoughts. I ask myself, "What needs to be said?" Very often, I'll discover that the lectionary passages speak to what I'm feeling in the congregation—but they often take me beyond the place I started.

This is a discipline. Spontaneity sometimes makes me and other unprogrammed Quakers become lazy about discipline. Taking myself back to the lectionary takes me to parts of the Bible I wouldn't get to. Like a time of silence in the morning, or chanting or yoga, I do it out of commitment as much as inspiration. The commitment makes a space in which I can receive something beyond my own efforts.

I've learned that it is more important for

me to wrestle with what I have to say than to spend time crafting the words. Sometimes it doesn't feel right yet on Saturday night, and then there is agony as I toss it over in my brain, looking for what I'm missing. What I have to say is one part of it, but I'm also just beginning to work more on conveying an emotional message as well. Every week I have to find my way back into confidence in the spiritual source.

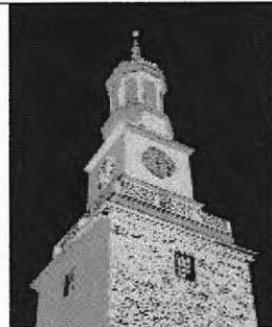
Early Friends ministers used to talk about coming to meeting prepared. I understand that now in a new way. I have to deeply engage if I am to have something more than embarrassing, empty words on Sunday. It's a bit of a roller coaster: a mix of hard thinking, the desperation of an impending deadline, and a huge joy when it flows.

"It is like the welling up of a spiritual wave within or a breaking forth of some invisible glory in the soul," wrote John Punshon in *Encounter with Silence* about his experience of speaking in meeting. He describes waiting until the urge to speak is irresistible. I keep struggling until a similar question is answered: "Is this the right message, yet?"

Now I make up only an outline, but it took almost a year of practice before I felt I could be articulate without writing out the sentences beforehand. My words are not as graceful, but I think I'm connecting better, and it allows me to be more about the spirit of what I'm saying and worry less about the words.

To be about the spirit and less worried with the words—in the end, this is what matters most for spoken ministry in any setting. The rituals of our unprogrammed form sometimes become more sacred than what they are supposed to serve. As humans, we share with all religious traditions this ability to sidetrack ourselves. Our worship—however we do it—is our tool to come back to true north, to open ourselves and live in that Spirit that gives the occasion for true peace and truth. I pray that we can live more fully in this place and come back to it over and over again. □

Chris Parker is a member of Beacon Hill (Mass.) Meeting and pastor of Vernon Union Church, an interdenominational church in Vernon, Vt., as well as a freelance writer. He attends Putney (Vt.) Meeting before church. Chris credits Earlham School of Religion, especially Tom Mullen's preaching class, for preparing him for his pastoral assignment.



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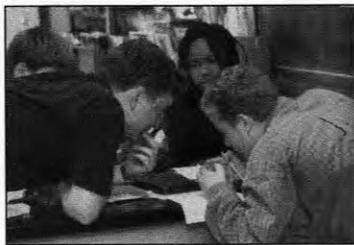
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Books

The Muslim Jesus: Sayings and Stories in Islamic Literature

Edited and translated by Tarif Khalidi.
Harvard University Press, 2001. 255 pages.
\$14.95/paperback.

In this timely book, Tarif Khalidi has culled 303 short pieces on Jesus from Islamic literature. Written from the 8th to the 18th centuries (100 to 1,100 years after Muhammad's hegira or flight from Mecca to Medina in 622 C.E.), these stories build on the portrait of Jesus in the Qur'an, where Jesus is presented as a great prophet—perhaps second only to Muhammad—and singled out as "Messiah," "the Word of God," and "the Spirit of God." In these stories and sayings, Jesus is at once both familiar and utterly different from the New Testament Jesus.

Some of the pieces seem to be taken directly from the Gospels. Compare, for example, a story by 'Abdallah ibn al-Mubarak to Matthew 6:6 and 17-18:

Jesus said, "If it is a day of fasting for one of you, let him anoint his head and beard and wipe his lips so that people will not know that he is fasting. If he gives with the right hand, let him hide this from his left hand. If he prays, let him pull down the door curtain, for God apports praise as He apports livelihood.

"But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you. But when you pray, go into your room, close the door and pray to your Father, who is unseen. . . . But when you fast, put oil on your head and wash your face, so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you."

Other pieces take a familiar Gospel text, but use it as an opportunity to reject the claim that Jesus is God. Consider a story by Ahmad ibn Hanbal:

Satan said to Jesus when he placed him in Jerusalem, "You claim to raise the dead. If you can truly do so, ask God to turn this mountain to bread." Jesus said, "Do all people live from bread?" Satan said, "If you are what you claim to be, jump from this place, for the angels will receive you." Jesus said, "God ordered me not to put myself to the test, for I do not know whether He will save me or not."

The final sentence makes two points: Jesus takes orders from God, and he does not know whether he will be saved or not. The parallels to the temptation of Jesus in the fourth chapter of Matthew are again obvious, but in the Gospel version, Jesus asserts his divinity when rebuking Satan: "It is also written: 'Do not put the Lord your God to the test.'" (Matt. 4:7)

In other cases, the story is an unfamiliar one, but the figure of Jesus remains recognizable. Many of these may draw on sources that were popular among Christians of the Middle East but were not carried over into the Western church. Those familiar with the Gnostic Gospels, for example, will see parallels to stories and sayings in those texts.

I have been reading these stories a few at a time and have been struck by the reverence with which Jesus is portrayed: he is deeply wise and spiritually exalted, an ascetic, a mystic, a wandering sage, a saint, a prophet—but not God. The collective portrait has challenged me to rethink my deepest (unstated, unacknowledged, and even unknown) assumptions about Jesus.

At the same time, reading this book helped me to understand—just a little—how offensive some Christian beliefs about Jesus are to a Muslim. Jesus' virgin birth is accepted by Muslims and is explained simply in the Qur'an: "Lord, she [Mary] said, 'How can I bear a child when no man has touched me?' He [God] replied: 'Even thus. God creates whom He will. When He decrees a thing He need only say, 'Be,' and it is.'" (3:46-47) But, to say that God would have a child by a human woman is seen as a monstrous blasphemy. I remember the outrage over *The Last Temptation of Christ*, because it suggested that God (the Son) could be tempted by sex. A Muslim would well understand that outrage, and might ask why Christians aren't equally outraged by the suggestion that God "begat" a son.

Seeing ourselves as others see us can not only tell us a lot about ourselves, but also about those seeing us. *The Muslim Jesus* offers both of these opportunities. It's a book that will challenge you; it will make you look again at Jesus.

Not a bad thing to do.

—Paul Buckley

Paul Buckley is a Bible scholar and member of Clear Creek Meeting in Richmond, Ind.

Works of James Nayler, Volume 1

Quaker Heritage Press, 2003. 566 pages. \$25/
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Aside from Hugh Barbour and Arthur Robert's *Early Quaker Writings* or a pamphlet or two, almost all of James Nayler's work is out of print. The Quaker Heritage Press (QHP), which has dedicated itself to making the work



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Most modern Friends are unaware of the depth of James Nayler's contribution to early Quakerism. He came among Friends in 1652, and from the first, on fire with the experience of "Christ risen again in his saints" and waging war against the man of sin, showed and vigorously used his gifts as preacher, thinker, and propagandist.

The present volume contains tracts proclaiming the urgent news of the Lord's fresh work, such as "The Power and Glory of the Lord Shining out of the North," and sharp attacks on the established church whose leaders know little of Christ at work in the present day, such as "Churches Gathered against Christ." Further, there are solid theological tracts exploring the nature of knowledge and revelation, the authority of the Scriptures, the action of the Light of Christ in our consciences, the universal action of that Light—and a very effective introduction to many key Quaker ideas can be found in "A Discovery of the First Wisdom from Beneath and the Second Wisdom from Above."

The reader will perhaps be surprised to discover that about 20 percent of this volume is not by James Nayler, but consists of anti-Quaker writings. Perhaps most notable is the debate between Thomas Weld (and other orthodox ministers) and James Nayler. This consists of an initial anti-Quaker pamphlet, raising both theological issues and issues with Quaker habits, a long reply by James Nayler, an even longer answer by the clergy, and a final response by James Nayler.

The issues covered are numerous, and most draw heavily on the use of scriptural evidence. The clergy are no fools, and also are often seen to be reading the Scriptures carefully and in context, not just proof-texting (selecting quotes out of context to make a polemical point—something Friends certainly did often enough, too!). James Nayler himself argues acutely, but also from a position which the divines do not seem to understand at all: the vivid Quaker sense of Christ inwardly born and overcoming the world, breaking the bonds of sin, accessible to all, and present in fullness in the "saints."

For James Nayler and his supporters among

Friends, this present work of Christ was the important, overwhelming fact; for their opponents, it was against reason, against Scripture, and deeply ungodly.

As his short, eight-year Quaker life progressed (he died in 1660), James Nayler went on to write notable theological treatises and works of spiritual counsel. We will need to await these in future volumes, but the present collection includes several letters that are remarkable for their frankness as well as their spiritual power, and the tenderness that was part of James Nayler's effectiveness as a counselor and companion.

Such passages occur sometimes at surprising and moving moments in the tracts of proclamation as well:

Many of you have had great travail and gone through many sorrows to find rest, but have found none; many prayers and tears, but no answer of peace; many days of seeking, but have not found him whom your souls thirst after: and all this because you have been seeking the living among the dead . . . look not out, he is within you: that which I know I declare unto you, and the way I know, where I have found my beloved, my savior, my redeemer, my husband, my maker, who hath set me above all the world, my sins, my fears, my sorrows my tears, into his love, to live with him in Spirit forever . . . praises, praises to my Father forever.

Meeting libraries would do well have this alongside their George Fox and Isaac Pennington, and collect the whole ser as they appear. This is a challenging book because of the polemical material that is a prominent feature. Not everyone will want to read the debates, yet many of the other tracts provide remarkable insight into the early Quaker proclamation, and some of the passages are searching and thought-provoking to the modern person, Quaker or otherwise.

Later volumes will bring such choice pieces as "Love to the Lost," "The Lamb's War," and "Milk for Babes," adding to the access that QHP has given us to important material from the morning of the Quaker movement.

—Brian Drayton

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

Touching God: Experiencing Metaphors for the Divine

By Ellyn Sanna. Paulist Press, 2002. 152 pages. \$12.95/paperback.

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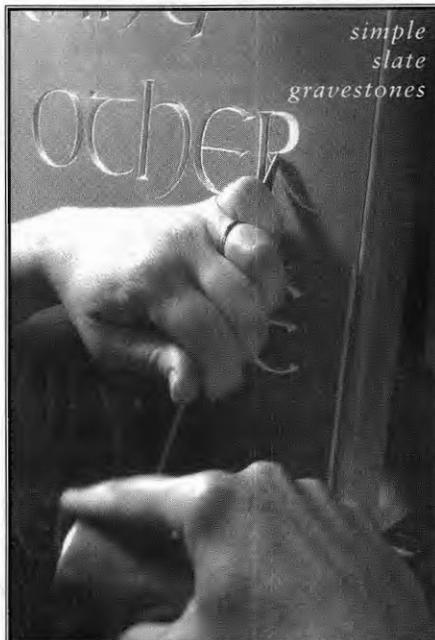


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wooded park near our house I wonder what unseen forces are at play in the world around me. I wonder where the trees find the dedication and fortitude to push out new buds every spring, regardless of the sorry state of the world in which they find themselves. I wonder what messages the brook would have for me, if only I could decipher its language. And the birds—they're a full-time job for a team of translators. What if all of creation were speaking to me, constantly trying to communicate its secrets, but I couldn't make sense of what it was saying?

Ellyn Sanna uses this slim, thoughtful volume of personal essays to muse on the ways in which she sees different aspects of her life as metaphors for the Divine, as ways for God, no less, to communicate with her through her senses and the world around her.

The book is divided into chapters exploring the natural world ("Wind," "Fire and Light," "Bird," among others) and the human world ("Gardener and Farmer," "Child," "Friend," for example). She uses her extensive knowledge of Jewish and Christian teachings, Greek myth, current events, and modern psychology to carefully limn the ways in which God is present in her life.

This is not a dry or theoretical treatise, however; it is peppered with personal reflection and intimate stories from her family life. In the chapter entitled "Rock," for instance, Ellyn Sanna tells the story of her father-in-law's warning to her daughter not to choke on the stone from a peach. Ellyn Sanna took the peach pit home and planted it into a flowerpot of soil. In her hands, the peach pit becomes more than the worthless refuse from a long-gone fruit—it serves as a metaphor for the life cycle: "By this time my father-in-law had died and was buried beneath his own gray piece of granite. But inside the pot, the peach pit sent out a tiny green shoot that poked up through the dirt. The stone had cracked open and sprouted life."

Ellyn Sanna has helped me look at the world and ask myself if the nature and creatures that surround me could be more than what they appear to be, if the wind in the trees could be, as she calls it, God's Spirit blowing through creation. She has encouraged me to seek behind the symbol and try to find the meaning that could be trying to reveal itself to me—if only I knew what to look for, and how to listen.

—Dana Standish

Dana Standish is a creative writing teacher and a member of University Friends Meeting in Seattle, Wash.

A Pilgrim's Digress: My Perilous, Fumbling Quest for the Celestial City

By John D. Spalding. Harmony Books, 2003. 222 pages. \$23/hardcover.

"Is this what George Fox's *Journal* would have looked like had he been born in this dot.com age?"

That was my first thought when I picked up John Spalding's book. I decided, after reading it, that it wouldn't—which may be too bad, because the *Journal* would have made for livelier reading had it been written more like *A Pilgrim's Digress*.

Indeed, the two books have much in common, especially the essential theme of spiritual thirst. Like our friend George Fox, John Spalding is on a personal, spiritual quest. Unlike George Fox, John Spalding isn't afraid to inject a little levity—OK, a lot of levity—into his search. This makes for insightful, accessible reading.

John Spalding, who writes "The Sick Soul" humor column for Beliefnet.com, has loosely patterned his book after John Bunyan's classic *The Pilgrim's Progress*, which he says is "a satire that's still fun to read 300 years after it was written." Like John Bunyan's Christian, he visits Vanity Fair, The Slough of Despond, and other places, but what he encounters there is vastly different than the original. That's probably because while Christian's cry was, "What shall I do to be saved?" John Spalding doesn't cry anything. Rather, he gently seeks.

His seeking takes him, and us, to the Lititz Community Center in Pennsylvania to meet Omega, a "215-pounder who wrestles in the name of the Lord" as part of the Christian Wrestling Federation. Then it's on to Joe Hornick, a 67-year-old Catholic who has hit the lottery four times for almost \$3 million—one time with the numbers from Bible verses listed in his church's bulletin. Charlie Bolin is another one of John Spalding's quirky, delightful, spiritual people—an ordained Southern Baptist who ministers full-time at Las Vegas's Riviera Casino on their payroll. Then he encounters Whatsyourname, an itinerant preacher who "bears an uncanny resemblance to Warner Sallman's popular 1941 portrait, *Head of Christ*."

Places are as important as people on this pilgrimage. He visits the Christian Booksellers Association annual convention ("it is fast becoming my favorite convention"), participates in a "faux funeral," preaches in Times Square, and discovers the "shocking truth" about John Wesley (he used an electric shock machine on himself, claiming that it was "far superior to all other medicines I have known") at his home and chapel in England (across the street from Bunhill Fields, where both George Fox and John Bunyan are buried).

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All in all, it's a delightful journey as well as a look at the variety of true believers today—and an examination of one person's spiritual saga. John Spalding is a great guide, with his whimsy, understanding, respect, and humor. He never mocks. Rather he invites us to explore how people's religious beliefs shape their lives and ours.

It's a book without a specific theological agenda because, as he writes, "unlike Bunyan, I've yet to find the one true path." That's also unlike George Fox, who found the one true path when he heard a voice say, "There is one, even Christ Jesus, that can speak to thy condition." Perhaps George Fox's precise and emphatic declaration is what makes him suspect to today's postmodern readers, while John Spalding's continual openness to spiritual search is what invites them to share in his. Regardless, *A Pilgrim's Digress* is a wonderful trip to take—even while it is, as John Spalding admits, "a perilous, fumbling quest."

With that last statement, George might agree.

—Brent Bill

Brent Bill, FRIENDS JOURNAL's assistant book review editor, attends Plainfield (Ind.) Meeting.

Invitation to a Deeper Communion

By Marcelle Martin. Pendle Hill Pamphlet #366, 2003. 32 pages. \$4/paperback.

This pamphlet introduces us to some of the possibilities for wider-reaching and deeper-moving spiritual experience in meeting for worship.

Marcelle Martin first provides a brief history of the nature of the direct mystical experiences that were the Truth upon which early Friends founded their faith. Such profound experiences described by traveling minister Joan Vokins in 1691 as "blessed, overcoming, excellent, preserving, eternal, almighty, and heavenly" are not limited to our predecessors, however. The story that this pamphlet has to tell is primarily a story of modern Friends seeking to follow our own winding paths into the wondrous wilderness of deeper worship together. Marcelle Martin gives us her own spiritual journey, and then describes ever-widening circles of Friends brought together by the desire to go further and deeper in worship.

Finally, she notes, such expansion of direct spiritual experience may lead to many different forms of witness in the world, and to a clearer comprehension of what our Quaker faith can mean in our own lives and the lives of others.

—Kirsten Backstrom

Kirsten Backstrom, a writer, attends Multnomah Meeting in Portland, Oreg.

Cindy Palmer



gifts and leadings of all members. Some of the small groups formed during the Sabbath year continue to meet. We made a commitment to have retreats at least once a year. CPMM was already a vital meeting with a lot going on, so it is hard to know what parts of that vitality are results of the Sabbath year.

In the end, there was a general feeling of gladness that the meeting had done a Sabbath year, pride in our accomplishments, and gratitude to those who helped make it happen. While some were eager at the end of the year to get back to matters that had been laid aside, others were sorry to see the Sabbath year end.

We asked in the final questionnaire what advice Friends in CPMM would have for other meetings considering a Sabbath year. Here is a sampling of that advice:

"I think it was a terrific thing to do. There might be ways to 'lie fallow' to a better degree than we did. I am surprised to come to the end of the year and see that the bearing of its fruit will take devoted and loving attention using some of the tools we learned during our year off."

"I think it has been a wonderful year. I'd stress the importance of developing a variety of small groups. They are like the shallows where the baby fish of the Spirit can incubate."

"Try it: I cannot imagine that some good things wouldn't happen—things you can't predict and will be surprised by."

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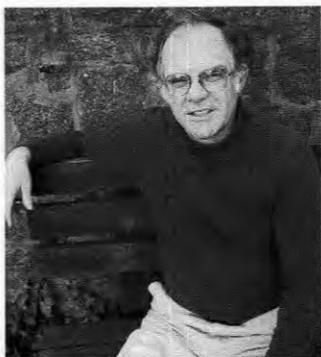
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—Blair Seitz, Resident Program student and Minnie Jane Arts Scholar, 2003



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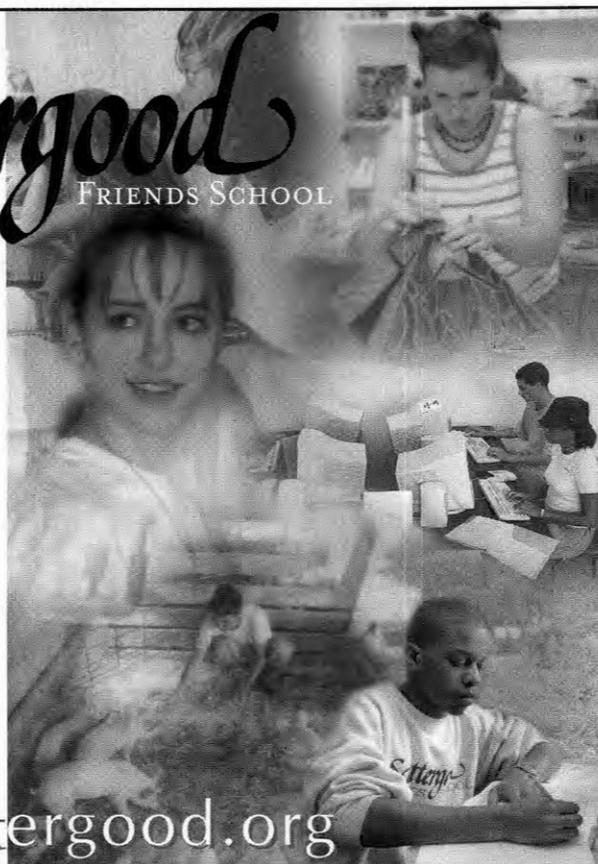
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Nudges continued from page 12

pelled me to pray: "Lord, what would happen if I yielded one more time and let this elevator take me wherever it is going before I head back to my hotel?"

The elevator lifted. I didn't pray again. Things might have turned out differently if I had. People departed every few floors. Finally, nearly everybody in the elevator faded away. A man exited, saying good-night to those of us left, and suddenly I found myself stuck between two strange men wondering when they would get off and I could push the button down. They didn't. I froze as if I had fallen into a science fiction movie. A bell rang. Doors flung open. I found myself in someone's private living room in the upper Cokesbury Building where I could look out the window to the city far below. Except I didn't dare move. I was too abashed by this unexpected turn of events to open my mouth. The two men stepped out. One was Elton Trueblood. The other was the pastor of the Cokesbury Methodist Church. I fought in vain for something sensible to say.

"Come along with us," the pastor said, "This elevator is now locked for the night. We'll take a tiny elevator and go up." I was aching for a way out when the smaller elevator whisked the three of us to the tower. There was no Holy Spirit up here and clearly no way down but to jump. Elton Trueblood thought I was the pastor's sister. The reverend called me Mrs. Trueblood.

"Your children must come first," Elton Trueblood said the next day when we counseled about divorce. We prayed together. And then he said something I have carried with me ever since: "Others can write about China. You can write about guidance."

In the years since, I have come to believe we live our lives with millions of signs and signals. But with nudges, a unique, fresh breeze begins to blow. They arrive as customized as one's hairstyle, as personal as one's toothbrush, shadowed with a far deeper purpose. They seem to say we can dive into God's grace every day using them as a guidance system to locate our true purpose in life before it is too late. They help us live with the world's contradictions without being crushed by them. They repeat the powerful message, "You're not alone." □



Photo by Valerie Brown
Borobudur, Java, 1997

I stood at the ruins of Machu Picchu in Peru and found God as the early morning fog lifted from the mountain to reveal a sacred lost city. I found God at the most holy temple of Bodnarth Stupa in Nepal; Borobudur Temple of Java; the Golden Temple in Amritsar, India; the Great Sphinx of Cairo, Egypt; and in the sacred cathedrals along the ancient pilgrimage route in northern Spain known as El Camino. I found God in the beautiful and complex dances of the native Balinese people. In finding God in these places, I have been stretched beyond words and language to look more closely at myself as I look at others.

As Quakers, we see the Inner Light of God in everyone, and for me, God can have many faces—Muhammad, Shiva, Great Spirit, Krishna, Buddha, and Yahweh.

Whether our next travel takes us to a distant land or just to the next town, we can benefit from the teachings of Native Americans: embrace the stranger we meet along the way with kindness, and be in gentle relationship with the Earth—with rivers, wind, and trees—as we would with our relatives. □



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News

On November 19, a coalition of interfaith groups held a press conference to raise awareness of excessive police intimidation of demonstrators during the Free Trade Area of the Americas meeting in Miami. The coalition expressed "concern about the rising tensions within the various enforcement agencies towards the persons gathered here to exercise their constitutional right of dissent. Many of these dissenters have come out of heartfelt views toward fair trade and human rights. These dissenters are also opposed to violence in any form. Yet the perception now being put forth by some in the Miami area is these dissenters may represent a grave threat to the peace of Miami. A dangerous polarization appears to be developing between these parties. It is critically important at this point to rebalance the relationship between the police and the dissenters. We affirm the rights of all—both dissenters and police. Dissenters have the right and obligation to protest what they, in conscience, disagree with and the police have the right and obligation to protect the community. The rights of both entities end where violence to each other begins." For information on the FTAA see <www.afsc.org/trade>. —AFSC

Friends General Conference will hold its Gathering of Friends in the state of Washington in 2006. At its meeting in October 2003, FGC's Central Committee enthusiastically approved the selection of Pacific Lutheran University in Tacoma as the site for the 2006 Gathering. More than five years in the planning, this brings FGC a giant step closer to the realization of its dream of holding a Gathering on the west coast. It will be held July 1-8, 2006. "This will provide a very special opportunity for Friends in the western United States and Canada to worship, talk, share, sing, dance, and have fellowship through the Gathering experience with Friends from all over North America," explained Marian Beane, clerk of Central Committee, "and many eastern and midwestern Friends are very excited about meeting so many Friends from the west." The campus of Pacific Lutheran University is near Puget Sound and only 30 miles from the Seattle-Tacoma airport. "An invitation from North Pacific Yearly Meeting to hold the Gathering in its territory opened the possibility of holding a Gathering on the west coast after explorations of possible sites in British Columbia proved unsuccessful," said Bruce Birchard, FGC's general secretary. "The PLU campus promises to be an excellent site, and it is very close to Olympia, Washington, where the Friends meeting is directly affiliated with FGC." Following the approval of the site, FGC's Long Range Conference Planning Committee (LRCP) appointed Margaret Sorrel of Univer-

sity Friends Meeting in Seattle, Wash., part of North Pacific Yearly Meeting, and Lynne Phillips of Argenta (B.C.) Meeting in Canadian Yearly Meeting, as the clerks for the 2006 Gathering. The recruitment of a Gathering Committee will begin in the spring of 2004. —Liz Perch, FGC conference coordinator

Friends Peace Teams is celebrating its tenth anniversary in 2003. In 1993 at the Friends General Conference Gathering, one response to crisis in the world was to consider forming a group for nonviolent intervention. A letter went out to all yearly meetings, and in November 1993 over 40 Friends formed an organizing committee. Mary Lord and Elise Boulding served as the founding co-clerks. Over the last ten years 16 yearly meetings have affirmed the mission and named members to the Friends Peace Team Coordinating Committee. FPT is affiliated with Friends World Committee for Consultation and is administrated by Baltimore Yearly Meeting. It is now in the process of becoming an independent nonprofit organization. —Peace Team News, Fall 2003

American Friends Service Committee has nominated South African Adurrazack (Zackie) Achmat and the Treatment Action Campaign (TAC) for the 2004 Nobel Peace Prize based on their work fighting HIV/AIDS. AFSC makes its nomination in the belief that the global AIDS epidemic constitutes a grave threat to peace and security. Led by founder Zackie Achmat, TAC is a nonviolent grassroots organization that works to raise public awareness and understanding of the issues that surround the availability, affordability, and use of HIV treatments. TAC has been described as the most vocal and visible lobby in a developing country for the rights of HIV-positive people to treatment and nondiscrimination. Through mass mobilization, civil disobedience, legal action, extraordinary personal sacrifice, and visionary leadership, Zackie Achmat and TAC have helped to galvanize a global movement to provide hope and gain access to treatment for those with HIV/AIDS. The AFSC nominating letter states, "When treatment is available, there is a greater incentive for people to discover their HIV status through voluntary testing. Once people know their status, they are more likely to avoid risky behavior and to seek treatment when needed. And, perhaps most important, treatment provides hope, the most powerful antidote to the HIV/AIDS-related stigma." —AFSC

Bulletin Board

Upcoming Events

- March 5–8—Friends Committee on National Legislation's Young Adult Spring Lobby Weekend. For information contact Jennifer Chapin Harris, young adult coordinator, at <youngadult@fcnl.org>; (800) 630-1330 ext. 140.
- March 5–8—"I will feed them with justice," Ecumenical Advocacy Days for Global Peace with Justice, in Washington, D.C. Visit <www.advocacydays.org>.
- March 25–28—Philadelphia Yearly Meeting

Opportunities/Resources

• American Friends Service Committee is offering a peace, reconciliation, and justice study tour to South Africa, Rwanda, and Mozambique April 14–26. Tour highlights include meeting with leaders on economic justice, debt cancellation, and HIV/AIDS. It is not recommended for preadolescent children. Application deadline is February 14. For additional information, contact Prexy Nesbitt at <pnesbitt@afsc.org> or call (312) 427-2533.

• American Friends Service Committee seeks participants 18–26 years old to join the 2004 Mexico Youth Summer Project, *Semilleros de Futuros* (Sowing Futures). Youth from the Americas and Europe will come together to work in Xilitla, in the state of San Luis Potosi, for approximately seven weeks beginning June 27. Participants must be able to converse comfortably in Spanish, the language of the project, at all times. Application deadline is March 12. For more information, e-mail Jamie Wick at <mexsummer@afsc.org> or visit <www.afsc.org/mexicosummer.htm>.

• Canadian Friends Service Committee individual grants (up to \$1,000) help support Quakers and regular attenders with a leading to undertake service or projects that are rooted in Friends testimonies. Grants are also available for meeting projects. For information contact (416) 920-5213 or <cfsc@quaker.ca>.

• Two Summer 2004 teaching internships are available at Ranacalli, a six-week language program for high school students in Guanajuato, Mexico. Internships are open to young Spanish teachers, with preference given to Friends and those currently teaching in Quaker schools. Learn and work with a master teacher to teach language, values, and culture, with chaperoning responsibilities. Food, lodging, and in-country travel are covered. For more information write to Dana Catharine at: <DCatharine@aol.com> or <Ranacalli@aol.com>. Visit <www.artpost.com/ranacalli>.

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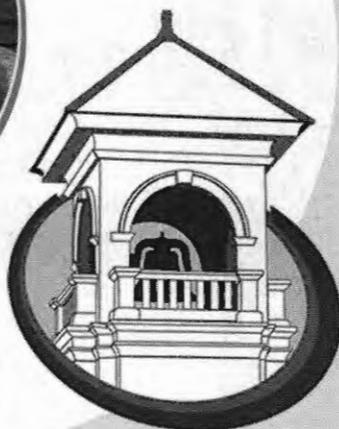
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Milestones

Deaths

Griffith—*Reva P. Griffith*, 77, on November 5, 2003, in Kansas City, Mo. Reva was born on April 3, 1926, to Arthur and Lydia Henderson Standing on their farm near Earlham, Iowa. A lifelong Quaker, she graduated from William Penn College during the years of that small college's "Holy Experiment" in the 1940s, when African Americans were recruited in an effort to strengthen race relations. There Reva met and fell in love with John Griffith who had come to William Penn following his release from prison for his conscientious refusal to register for the draft during World War II. Reva and John married and settled in Iowa where they raised four sons and were longtime members of Ames Meeting. The couple was known in their community for their strong ethical beliefs and for their enduring capacity for friendship that included people of all backgrounds, ages, and religious beliefs. Their frequent guests left their house with spiritual as well as material sustenance. Young people, in particular, knew their concerns would be treated seriously there, and that Reva was always available if they needed a caring and patient listener. When John changed careers in 1970 the family moved to Kansas City, where they found a loving community at Penn Valley Meeting and opportunities to be involved with issues they believed in. Reva enjoyed the diverse urban community. She worked for many years at Planned Parenthood, retiring as assistant director. Following retirement and the violent death of her oldest child, Reva joined the Western Missouri Coalition to Abolish the Death Penalty and was active with that organization as a board member, writer, and speaker. Reva was active in all manner of Quaker concerns and held many positions, including clerk of Ames and Penn Valley meetings. She participated in the founding of the Kansas City AFSC office and served on the board. For many years, she was editor of "The Friendly Connection," a newsletter published by Penn Valley Meeting. She wrote two books: *One Man's Story*, about her father's experiences as a conscientious objector during World War I; and *This Song's for You*, in honor of her eldest son, Christopher, who was a victim of murder. She published poems in various Friends and women's publications. She loved music and sang and played piano. In recent years, she devotedly followed her grandchildren's various activities and enjoyed going to their music and athletic events to cheer them on. Her faith defined her life and actions. Reva was predeceased by her son, Christopher Griffith. She is survived by her husband of 56 years, John Griffith; sons, Tim Griffith and wife Cheri, Jon Griffith and wife Jeri, Ben Griffith and wife Patricia; grandchildren, Jason, Alison, Treva, Carrie, Jordan, and Stephanie Griffith; great-grandson, Jason Griffith; and sister, Wanda Knight.

Philbrook—*Robert (Bob) Philbrook*, 73, on September 29, 2003, in Portland, Maine. He was born on July 2, 1930, in Ellsworth, Maine. In spite of the considerable pain and inconvenience he suffered in later life as a consequence of polio, Bob, who walked with the aid of a crutch or two, was never heard to complain. Because of his unquestionable calling into the service of society's downtrodden, countless people remember him as a man

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who made a significant difference in their well-being. He will also be remembered for his dry smile, acerbic sense of humor, and great stride, "walking cheerfully" over all the world as he answered that of God in the people whom he encountered. A Friend of indomitable spirit, Bob served for several years on the AFSC corporate board, and made his mark on Quakerism and the wider society through many years' arduous work for peace and social concerns; in human services, especially prison concerns; and, in his later years, for restorative justice. He is survived by his wife, Sandra Philbrook; sons, Erik Philbrook, Obie Philbrook, Nicholas Villacci, Tom Villacci, Todd Villacci, and Roland Villacci; and eight grandchildren.

Taylor—*Sylvia Evans Taylor*, 87, on August 8, 2003, in Cinnaminson, N.J. The oldest daughter of Harold and Sylvia Hathaway Evans, Sylvia was born on August 29, 1915, in Germantown, Pa., and grew up in the family home in Awbury Arboretum, where childhood walks led her to a lifelong reverence for nature. She graduated from Germantown Friends School, earned an AB in Biology from Bryn Mawr College in 1937, and taught at the Brearley School in New York for a year before marrying Joseph Hooten Taylor in 1938. She and her husband started their family in Germantown, but moved in 1948 to his family's farm in Cinnaminson, N.J. Her new home had been in the Taylor family for nearly 250 years, and Sylvia was instrumental in preserving it as the last surviving farm on the Delaware River between Philadelphia and Trenton. A lifelong Quaker, Sylvia devoted her energy to religious, peace, and social service projects. Actively involved in Moorestown (N.J.) Meeting for nearly half a century, she was a longtime prison visitation volunteer at the Burlington County jail. She devoted herself to nurturing others, as a caregiver, and by supporting institutions and an environment that allowed others to thrive. She and Joe raised six children of their own, as well as two nephews. She had 15 grandchildren and lived to know all but the youngest of her 14 great-grandchildren. She made sure that her family and friends knew that they were welcome at her home at any time. All of the children she raised graduated from Moorestown Friends School, where she served as librarian and chair of the school committee. She also donated her time and skills to Philadelphia Yearly Meeting, American Friends Service Committee, and Friends Hospital. Privacy was precious to her, and she was painfully camera shy; it is ironic that her lifelong and passionate opposition to war was recognized in *Time* magazine, where she was shown with her husband and oldest son taking part in a Vietnam War vigil in front of the White House. An avid birder and naturalist, Sylvia played an important role in changing the family farm over to organic methods, using no chemical fertilizers or pesticides. Visitors to the farm now pick their own produce and set up community gardens. In 1975 she was instrumental in the family decision to create the Taylor Wildlife Refuge, ceding a permanent conservation easement on 90 acres of the farm to the New Jersey Natural Lands Trust. The refuge is now home to 190 species of birds and animals. Throughout life's challenges, disappointments, and losses, she maintained her quick wit, her love of life, and her unfailing interest in the welfare of others. Sylvia

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was predeceased in 1991 by her husband, Joseph, and in 2001 by her oldest son, Harold. She is survived by five children, Joseph H. Taylor Jr., James Taylor, Anne Emerson, Kathryn Mizuno, and Margaret Taylor; 15 grandchildren; 14 great-grandchildren; and three sisters.

Wilson—Daniel (Dan) Elbridge Wilson, 90, on November 6, 2003, in Kennett Square, Pa. Dan was born on the western Kansas prairie on May 8, 1913, the second of five children of Charles and Minnie Foster Wilson. His early life was shaped by his parents' struggle to make a living during the Dust Bowl and Great Depression. In the mid-1930s, hoping to find work in the fruit orchards of California, he and his family strapped all their belongings to a Model T Ford, abandoned their farm, and headed west. An outstanding student, Dan eventually worked his way through Kansas Wesleyan University, spending summers hopping freight trains in search of work, and picking fruit with his family in California. In 1939 he married Rosalie Roney, and the couple spent a year as graduate students at the Pacific School of Religion. During his college years Dan's anguish over domestic social problems and the coming war drew him to join the Religious Society of Friends. He spent ten years on the staff of American Friends Service Committee, working in various capacities, including peace education secretary, director of the Elkton (Oreg.) Civilian Public Service Camp, fundraiser, and European relief representative. In 1950 the Wilson family moved to Pendle Hill in Wallingford, Pa., where Dan served as director for the next 20 years. His leadership was grounded in his commitment to the Pendle Hill vision of Spirit-centered community life, study, and contemplation, and he brought all of himself to his role as director and community member—administrator, fundraiser, counselor, teacher, mentor, carpenter, plumber, storyteller, and problem solver extraordinaire. During this time he also served on several Quaker-related boards. After retiring from Pendle Hill, Dan was founding curator of an Americana museum at Mohonk Mountain House in New York. In the 15 years prior to moving to Kendal, Dan and Rosalie lived in Pennsylvania's Endless Mountains in a house that he and his son built together. Dan had the soul of a poet and was a passionate seeker of spiritual truth. He cherished thoughtful conversation and deep philosophical discussion. The author of two Pendle Hill pamphlets, he was a prolific writer of poetry, several novels, and extensive memoirs. He delighted in telling outrageous puns, yodeled with gusto, and on at least one occasion, rose to play his harmonica in meeting for worship. Dan is survived by his wife, Rosalie Wilson; four children and their spouses, Michael and Jane Wilson, Larry Wilson and Laurie Graham, Kathy (Wilson) and Peter Taylor, and April (Wilson) and Carlos Gutierrez; six grandchildren, Shelagh Wilson, Sarn Wilson, Jordan Taylor, Anika Taylor, Jennifer Gutierrez, Jessica Gutierrez; and two great-grandchildren, Malinda Wilson-Dobbins and Katira Wilson-Dobbins.

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to come? For millennia it has been said, "Violence only begets violence," and, "Those who live by the sword, shall die by the sword." Having "good" motivations for killing doesn't seem to alter these axioms.

On National Public Radio, on the anniversary of John F. Kennedy's assassination, you noted his wisdom when he said "We are all mortals," instead of gloating about victory. It seems we need to reflect on our universal mortality as we attempt to combat terrorism by circling the wagons, dropping ever bigger bombs, or building higher, more invasive walls. Do we deceive ourselves by thinking we can win a war on terrorism? Isn't it true that all mortals live—and may be willing to die—for the same things? When loved ones, or a sense of security, are threatened, some may go to war "for a good cause." Others may become "terrorists." The cycle will repeat, and many more skeletons will reach out from unmarked graves.

Unfortunately, there are no simple solutions to the tyrannies and violence that plague the world. You have cited moral inconsistencies in the pacifist approach and given justifications for certain wars. But you have not mentioned other moral inconsistencies such as U.S. support of regimes that have committed human rights abuses, or going to war under false pretenses in the name of peace and freedom. Justifications can be made for every position and can feed a vicious cycle of violence.

Since there don't appear to be any ultimate solutions in this messy world, I appeal to you to reconsider the value of supporting peaceful approaches—of being willing to stand up and set an example for others. If a more peaceful world is the goal, think of the difference you might make by looking beyond specific acts of violence/terrorism and broadcasting information that would help people understand the underlying causes for it. Or think how the world might be different if hundreds of billions of dollars were spent on creative measures to relieve suffering and promote goodwill. This isn't rocket science; it is very basic. Unless some of us start somewhere to convince our fellow mortals of how illogical and counterproductive it is to fight for peace, then we can anticipate living in fear for a long time to come. The only road I can see to a more peaceful world is paved with nonviolent beliefs and acts, not with explosives.

Susan Kummer
Madison, Wis.

The nature of evil

I have been troubled by how many religious people seem so warlike. I have come to believe that some religious groups support war because they see the world as a war between good and evil. They see God in a perpetual battle with the power of evil, a battle between the light and the darkness. They give great power to the darkness and essentially worship a God of force who they believe can destroy the darkness. Their worship of a God of force leads them to support war and the use of military force. They see everything in terms of battle. However, as a Quaker, I reject the power of the darkness. Evil is not the presence of some dark force. Evil is nothing more than the absence of the Light. The light of God is within each of us and is revealed by love, which is why we are commanded to love our enemies. Only the light of God can displace the darkness.

It's hard to explain what I mean by saying that evil is the absence of the Light. The best I can do is a plant analogy. Plants are created to grow and flourish in the light of the sun. They do nothing to receive that Light. Humans, however, are created with consciousness and free will that gives us the power to control the amount of Light from God that we receive. Every act of hate, violence, greed, and selfishness closes the aperture of our spirit that receives the Light. As the Light fails, we, like the plants, struggle, wither, and die spiritually. God created us to grow and flourish in the Light of the Spirit. God did not create the darkness. That is our own doing.

Violence is useless because it shuts out the Light and serves only to produce more darkness. The fundamental reason why force does not work is because there is nothing to be destroyed. Evil is an empty state, the absence of God's Light. No amount of force can destroy that which does not exist. Our calling is not to kill our enemies because we see them as servants of darkness. Our calling is to help bring more Light into the world through the power of love, understanding, and forgiveness. We are called to increase the Light that will ultimately fill the darkness. Violence blocks the Light that is in each of us. Nonviolence allows the Light of God to shine through conflict and to illuminate the path to peace and reconciliation.

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March 5–7: **Listening Project Training**, led by Herb Walters
March 14–19: **Forgiveness and Reconciliation**, led by Dan Snyder

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April 18–23: **In Solitude Alone, in Silence Together**, with Sirkka Barbour
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May 9–14: **Artists in Residence**, with Arthur Fink
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Positions Vacant

Friends Camp located in South China, Maine, seeks counselors with skills in pottery, photography, crafts, music, sailing, sports, and lifeguards. Kitchen assistant and maintenance staff are also needed. A nurse, physician assistant or EMT is of major importance to us. Maine state licensing will be required. Apply to Director, Friends Camp, 729 Lakeview Drive, South China, ME 04358. Tel: (207) 445-2361. <director@friendscamp.org>, <www.friendscamp.org>.

Quaker Information Center at Friends Center in Philadelphia, Pa., is seeking a **Director** to begin July 1, 2004. This person will supervise the Center's space, answer queries concerning Quakerism, manage the QIC website, and act as a spokesperson for the Center, referring unique inquiries to the appropriate member organizations. Applicants should be well versed in Quakerism, as well as having good interpersonal and organizational skills. This is a 4/5-time position. Deadline for applications is March 15, 2004. Job description and application are available from Peter Rittenhouse at Friends Center, 1501 Cherry Street, Philadelphia, PA 19102.

Teacher/Business Manager

Arthur Morgan School

Combined position in holistic, experiential, junior high boarding school. Run small office, including responsibility for about half of administrative tasks and management areas. Work with finance committee, bookkeeper. Teach and lead student activities: classes, trips, regular work projects, student advising, possible houseparenting. Beautiful mountains, rural setting, consensus-based community atmosphere. For info. on the school, see <www.arthurmorganschool.org>. For more info. on position or to apply, contact AMS Hiring Committee: <ams@yancey.main.nc.us> or call (828) 675-4262.



Camp Dark Waters

Now hiring staff for the summer of 2004. Camp counselors and cooks are needed. Must be 18 years old. Lifeguards and experience working with children a plus for counselor candidates. Dates of employment are June 13–August 15, 2004. Call Travis at (609) 654-8846 for more information and application packet.

Intern Position—AFSC Washington Office: Starting September 7, 2004, this full-time, paid, nine-month position is usually filled by a recent college graduate. The intern will assist in varied program, interpretive, advocacy, and administrative tasks arising from AFSC work on peace and justice issues, and also with Davis House, an international guest house. **Applications close on March 15.** Full job description and applications from: AFSC, 1822 R Street, N.W., Washington, D.C. 20009.

Summer Employment

Staff needed. Quaker owned/directed camp since 1946. Located in one of the most spectacular areas of the U.S., in Adirondacks near Lake Placid, NY. Positions available for cabin and specialty counselors as well as some department head and administrative positions. Good salaries and accommodations. Single or married, children of staff warmly welcomed. See our ad on page 22. Call Mike at (609) 688-0368.

Volunteer Internship at Ben Lomond Quaker Center, a retreat and conference center near Santa Cruz, Calif. Residential, one year beginning August. Great opportunity to grow spiritually and work in all areas of this Quaker nonprofit. Mountains, redwoods, housing, stipend, and benefits provided. Singles and couples both welcome. Application deadline: April 1; call (831)336-8333, e-mail <mail@quakercenter.org> for info.

Pendle Hill High School Youth Camp Leaders (3): Facilitate and help plan weeklong Quaker high school program. Service projects, field trips, discussions, games, Quaker values and history. July 9-18, 2004, plus planning day in May.
Summer Youth Programs Co-Coordinator: Plan and co-lead 7-week young adult service and spiritual enrichment program, weeklong high school program. April-August (negotiable). Room, board, and salary provided.
Contact: Julian O'Reilly, (610) 566-4507/(800) 742-3150, ext. 126; <julian@pendlehill.org>.

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

Real Estate

Quaker realtor specializing in Bucks County, Pa., and Mercer County, N.J. I welcome the opportunity to exceed your expectations. Mark Fulton, Prudential Fox and Roach Realtors, 83 South Main Street, Yardley, PA 19067. (215) 493-0400 ext. 131.

Rentals & Retreats

Mid-Maine Clapboard Cottage. Distinctive family retreat in three acres of woodland, near Washington Pond. Sleeps 4/6. Sunroom, wood-burning stove, washer, canoe. Half-hour drive to coast. \$470/wk. (207) 845-2208.

New Mexico Vineyard & Guesthouse: Solar loft in historic farming community. Close to Santa Fe and Teos. Contemporary space, ideal for personal retreats. Furnished. Mountain views, river frontage. Weekly and monthly rates. Call: (505) 986-6193, or e-mail: <comunissasf@cs.com>.

Tranquil Topsail Island, N.C. New 2-story house, 3 bedrooms, 2.5 baths, sleeps 6. Overlooks marshlands and Intercoastal Waterway. Two blocks from beach. Polite dogs welcome. Weekly rates: 7/3-8/14 \$775, 8/14-10/2 \$675, 10/2-10/31 \$550. Off-season daily, weekend, and long-term rentals available. For information, visit website: <www.VBRO.com/31024>; call (610) 796-1089; or e-mail <Simplegifts1007@aol.com>.

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wraparound deck, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

Hawaii's Big Island. 1,500 square-foot house, hot tub, gas fireplace, fully equipped kitchen, 2 1/2 bedrooms, 2 baths, 4 decks, barbecue. Native rainforest, next to Hawaii Volcanoes National Park at 4,000 feet. Daily, monthly rates. Nonsmokers. (808) 985-8861. <pvnlog@hawaii.rr.com>.

Nantucket, 4 bedrooms, 2 baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck, barbecue. Available June, July, and August; 2 weeks minimum. Nonsmokers. (978) 962-9449 evenings.

West Falmouth (Mass.) Quaker House. 4-bedroom retreat center, 10 off-the-floor sleeping spaces. Adjoins meeting-house and is a mile from a beach. Available now to June. Small groups or families at reasonable rates. For information or details contact: David W. Douglas, Box 225, Pocasset, MA 02559-0225. Telephone (508) 563-6678.

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.

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

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.

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 Carmel • Kennett Square, Pa.

Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative
 Kendal Corporation Internships

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

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



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

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> 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.

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.

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.

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.sfs.org>.

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.

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.

Services Offered



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

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

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>.

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.

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

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him UL1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.

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 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818. <musicfmc@yahoo.com>.



Camp Dark Waters

One- and two-week sessions for boys and girls ages 7-14. Built on the Quaker testimonies of Peace, Education, Simplicity, Stewardship, Equality, and Integrity, our diverse community builds new friendships in a "family" atmosphere. We live and play together and learn to appreciate one another in our outdoor, residential camp setting. For information call Travis (609) 654-8846, P. O. Box 263, Medford, NJ 08055. Financial aid available.

Night Eagle Wilderness Adventures, in Vermont's Green Mountains, is a unique primitive summer camp designed to build a boy's self-confidence and foster a better understanding of native peoples and their relationship with the Earth. Activities tend to spring from the natural environment and teach boys to rely on their own ingenuity. Through community living and group decision making, campers learn to live and play together in a spirit of cooperation rather than competition. For 40 boys, ages 10-14. Two, three, and six week sessions. Please visit our website: <www.nighteaglewilderness.com> or call for a full brochure: (802) 773-7866. Accredited by The American Camping Association

Pendle Hill's High School Youth Camp, for ages 15-18, July 11-18, 2004. Join young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun. Call (610) 566-4507/(800) 742-3150, ext. 126; or write <julian@pendlehill.org>.

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

Prince Edward Island (Canada): 3 BR, 2 baths, cottage with view of bay. Completely renovated. Huge deck. 3 acre lawn. July-August \$750/week. June or Sept. \$600/week. Website: <www.vrbo.com>. #10301 (610) 520-9596

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

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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, APTDQ 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-Whiteleaf 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. (970) 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., Waterford, 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 Centreville on the Centre Meeting Rd. at Adams Dam Rd.

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

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

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

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

District of Columbia

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

Unprogrammed meetings for worship are regularly held at:

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

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

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

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

Florida

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

DAYTONA-Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosanvey 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>.

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

OCALA-Meetinghouse: 1010 NE 44 Ave., 34470. Contact: George Newkirk, (352) 236-2839. <georgefnewkirk@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) 896-0310.

SARASOTA-Worship 10 a.m., discussion 11 a.m., 3139 57th St., Sarasota, FL NW corner 57th St. and Lockwood Ridge Rd. (941) 358-5759.

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

ANNEWAKEE 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.

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.

MAUI-Friends Worship Group. Call for meeting times and locations; Jay Penniman (808) 573-4987 or <jp@igc.org>.

Idaho

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

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

SANDPOINT-Friends Meeting, unprogrammed worship at 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>.

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 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

♣ **EVANSTON**-1010 Greenleaf St.; (847) 864-8511 meetinghouse phone. Unprogrammed meeting for worship 10 a.m.; First-day school (except July-Aug.) and childcare available. <<http://evanston.quaker.org>>.

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>.

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, 67235. (316) 729-4483. First Days: Discussion 9:30 a.m. Unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 9:30 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, call (207) 636-4149, 490-7113.

WHITING-Cobscok 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 Metzert, 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) 398-3293.

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 Edmands Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.

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

♣ **LENOX**-Friends Worship Group, 10:30 a.m., Little Chapel, 55 Main St. (413) 637-2388.

MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.

♣ **MATTAPOISETT**-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.

NANTUCKET-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.

NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 990-0710. All welcome.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.

♣ **NORTHAMPTON**-Worship 11 a.m., adult discussion 9:30; childcare. 43 Center Street. (413) 584-2788. Aspiring to be scent-free.

SANDWICH-East Sandwich Meetinghouse, 6 Quaker Rd., N of junction of Quaker Meetinghouse Rd. and Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-7629.

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

WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.

♣ **WEST FALMOUTH**-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.

WESTPORT-Worship Sundays 10 a.m. 938 Main Road. (508) 636-4963.

WORCESTER-Unprogrammed meeting for worship, 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 Cantic 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.

GNONIC-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 EPING-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 Leads.)

BARNEGAT-Worship 10 a.m., 614 East Bay Ave. Visitors welcome. (609) 698-0058.

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 Marilton Pike, one mile west of Marilton.

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

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

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

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

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

MARLTON-See **CROPWELL**.

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

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

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

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

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

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

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

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

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

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

QUAKERTOWN-Worship and First-day school 10:30 a.m. Box 502, Quakertown 08868. (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: <ce7janney@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 10 a.m. South Shore Rd., Rte. 9, Seaville. (609) 624-1165. Beach meeting in Cape May-Grant St. Beach 9 a.m. Sundays, June/Sept.

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

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

CLINTON-Mohawk Valley Monthly Meeting, New Swarthmoor 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) 962-4183.

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 Fossi, (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.nyqm.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.

POPLAR 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.

SARANAK 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.nyqm.org/liqm>.

North Carolina

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WILMINGTON-Unprogrammed worship 11 a.m. Discussion at 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, UJA 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, Oreg. Contact Lark Lennox, (541) 296-3949.

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

Pennsylvania

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

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

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

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

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

CHELTENHAM-See Philadelphia listing.

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

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

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

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

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

♠ **DOYLESTOWN**-Meeting for worship and First-day school 10 a.m. 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 Forksville on Rt. 154. 11 a.m. June through September. (570) 924-3475 or 265-5409.

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

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

FALLSBINGTON (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. Simmuntown 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. First day 11:15 a.m. Sumnetyon 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, Haverstown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

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

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

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

KENDAL-Worship 10:30 a.m. 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.

LANSLOWNE-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 Girton, (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 19044.

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. gmnds., 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.

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

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

READING-First-day school 10 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 Sproul Rds. Del. Co. 328-2424.

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

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

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

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

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

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

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

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

WESTTOWN-Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

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

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

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

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

YORK-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St. (717) 848-6781.

Rhode Island

PROVIDENCE-Meeting for worship 10 a.m. each First Day. 99 Morris Ave., corner of Olney St. (401) 331-4218.

SAYLESVILLE-Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

WESTERLY-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 348-7078.

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

South Carolina

CHARLESTON-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 723-5820, e-mail: <contact@CharlestonMeeting.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 (Eddie 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. 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 11 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 Sundayx 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@visuallink.com>.

Washington

AGATE PASSAGE-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komedal Rd. Info: (360) 697-4675.

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 Mininger (304) 756-3033.

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261.

PARKERSBURG-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

♣ **EAU CLAIRE**-Worship at 10:30 (9-30 June-Aug.) preceded by singing. 416 Niagara St. Call (715) 833-1138 or 874-6646.

GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.

KENOSHA-RACINE-Unprogrammed worship on Sundays at 10 a.m. 880 Green Bay Rd., Kenosha. (262) 552-6838. <www.geocities.com/quakerfriends/>.

KICKAPOO VALLEY FRIENDS-Gays Mills. Worship Sunday 11 a.m. Children's program 1st and 3rd Sundays (608) 637-2060. E-mail: <chakoian@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.

Open Your Mind and Spirit at Pendle Hill

Young Adult Leadership Development Program

Ages 18–24 • June 13–August 1, 2004



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A summer of service-learning and spiritual enrichment

- ☉ Volunteer as a **service** intern at an urban nonprofit agency.
- ☉ Share in Pendle Hill's multigenerational **community** of seekers, scholars, mystics and activists.
- ☉ Engage in **dialogue** on social justice, ecology, spirituality and diversity.
- ☉ Explore **spirituality** in Quaker meetings and in song, meditation, yoga, gardening and journaling.
- ☉ Discover **leadership** in yourself—explore your ideals, work and learn with peers and mentors, and practice new skills in training seminars.

Feedback from our 2003 participants

"Through the YALD program, I've been given space, support and encouragement to deepen and explore my spirituality. . . . I feel that I've been nourished in every possible way this summer—physically, intellectually, spiritually and emotionally—I couldn't have chosen a better way to spend the summer after graduation! I now feel ready to tackle all life's challenges."

—Laura Wyn Jones

"I have become much more connected to the drive of social action, and the empowerment that social action elicits."

—Paul Caseley

"... a profound, intense, and incredibly fun series of moments in my life. . . . I am grateful for the privilege to be involved in the YALD program this summer, and have faith that I will continue to explore paths expanded on and cultivated this summer. . . ."

—Will Johnson



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