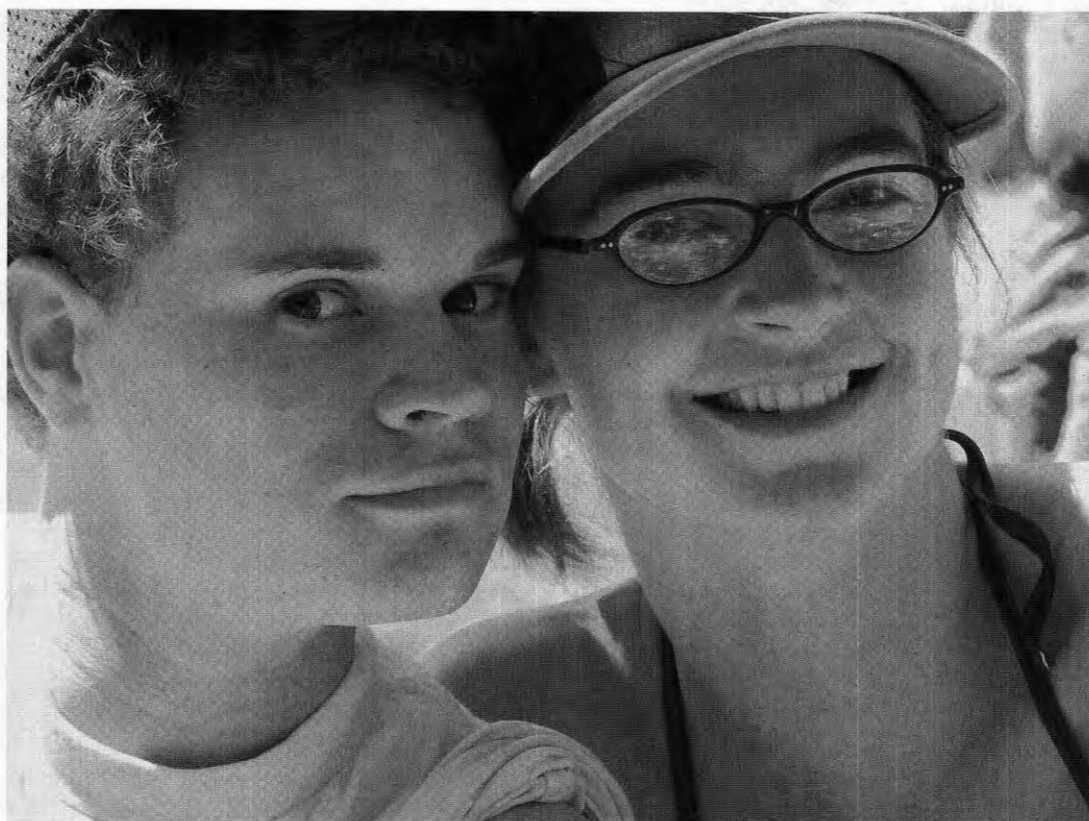


June 2004 • \$5

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Unbounded
Compassion

Unintentional
Outreach

Spirituality and
Our Bodies

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



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Among Friends

Thank You, Friends!

In 2001 we conducted our most recent Readership Survey. Five hundred twenty individuals replied to the 1,000 surveys we mailed—a wonderful response! Some of the norable information we received included a strong reader preference for more controversial material and an indication that we should publish less poetry. We've taken these suggestions to heart and have included more material that we believe is both responsible and controversial. The ensuing dialogue in our Forum pages has been lively, instructive, and appreciated by many (including winning an Associated Church Press award of excellence—1st place—for Letters to the Editor in 2002). We've also become more selective in the poetry we've chosen, accepting and publishing less, but, we believe, increasing the quality of the poetry we do publish (last year winning an ACP honorable mention—3rd place—for Poetry in 2002).

This year, I'm tremendously delighted to tell you that we've won more awards in the ACP 2003 competition than any prior year: six awards in all. Except for 2000, when we received 3rd place for "Best in Class—Denominational General Interest Magazine," this is the best we've ever done. For 2003, FRIENDS JOURNAL received the following awards:

- *Most Personally Useful Article*: award of excellence (1st place) for "Addressing Hearing Loss among Friends" October 2003 by Karen Street (Judges' comment: "This article takes on an extremely important issue that every church, mosque, temple, etc. has: How to hear who is talking. With detail and new information, this piece was great.");
- *Poetry*: award of merit (2nd place) for "Scatter Rug" February 2003 by Janeal Turnbull Ravndal (Judges' comment: "The form chosen was very apt with its tight rhyme scheme, and its wry humor about our stumblings toward mystery.");
- *Theme Issue*: honorable mention (3rd place) for "Diversity Among Friends" October 2003;
- *Feature Article*: honorable mention (3rd place) for "A Visit to Israel by a Quaker Jew Born in Palestine" September 2003 by Stanley Zarowin;
- *Magazine Design: Story or Spread, 1- or 2-Color*: honorable mention (3rd place) for "Shalom: Much More Than Just Peace," designed by Barbara Benton;
- *Circulation Campaign: Not Direct-Mail*: award of excellence (1st place) for our one-on-one campaign to sell the magazine at the Friends General Conference Gathering, Lawrence W. Moore, marketer (Judges' comment: "Well-thought-out program. Clever, practical example of how a little can go a long way.") For this one, our enthusiastic Board of Trustees, who did the one-on-one contacts, gets a big round of applause.

If you know any of the individuals responsible for these award-winning accomplishments, please be sure to congratulate them. Our outstanding performance is a reflection of our outstanding readership!

To put these awards in context, Friends should note that we are in a category that has us competing with magazines published by large, mainstream denominations: comparatively well-funded, large-circulation publications. Years ago, I worked for one such periodical, and I'm aware of the financial support that enables these publications to pay for their content, cover their business operations, network with other periodicals, etc. At FRIENDS JOURNAL we do not have such underwriting; we are not a line item in any Quaker organization's budget (except, perhaps, those monthly meetings that faithfully send us donations); our circulation is modest by comparison. Our paid staff is bare-bones; in fact, we could use more paid staff hours for many of the important tasks we must perform. But what we do have, Friends, is *you*! You send us hundreds of manuscripts to review each year; you donate photos and artwork; you write us thoughtful letters responding to our contents. And we have a loyal group of volunteers who help us put it all together: poetry, book reviews, milestones, news pages, circulation tasks. Without all of you and your many contributions, we could not have achieved what we have this year.

Susan Corson-Finnerty

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Front cover: photo taken at the 2003 Friends General Conference Gathering by Sarah Richardson

Barbara Benton

One hand clapping

At Friendship Meeting in Greensboro, N.C., early this past December, Friend DeWitt Barnett told of the time he was stationed in Japan with American Friends Service Committee and Douglas Steere wrote him to arrange a meeting between Friends and Zen Buddhist monks. Those monks, we were told, meditate on koans, the best known of which is "What is the sound of one hand clapping?" What, I wondered, could possibly be of interest to Douglas Steere in a group that emphasizes such strange questions? The peculiar aspect of that koan is that although there is no logical answer to the question, it is grammatically correct; it would not be questioned in a computer's spellchecker.

I recently learned that koans are not essential to Zen practice. Guilford College organized a Zen retreat led by the head of the Asheville Zen center where no koans are used. But still, what is the purpose of koans? I was reminded of Albert Schweitzer's comment I had come across perhaps 60 years ago that mysticism begins where logic comes to an end. So, there is a limit to what we can fathom through logical reasoning but that limit does not signal failure. Rather it is an invitation to us to make the transition beyond logic to a new level of understanding.

I remembered, too, that just after finishing high school in England my former history teacher suggested that I read R. G. Collingwood's *Metaphysics*. The book was a revelation to me for it pointed out that all logical systems, from Aristotle's to Hegel's and others, are based on "presuppositions" and those presuppositions, since logic is based on them, cannot be proven logically true or false. Thus all our logical reasoning and all our searching for causes rest on shaky foundations, making us wonder if there is a more secure ground on which to base our beliefs. John Woolman had reported that when he had prayed without an interpreter among a group of Native Americans, one of them had commented, "I love to feel where words come from." Douglas Steere was seeking for the common ground underlying Zen practice and Quaker worship.

On this past Christmas Eve, Friendship Meeting joined with our Friends Homes retirement community for a meeting for worship around the fireplace in its living room. A member of the meeting read the Bible story of the shepherds heeding the call to come to Bethlehem to see a babe in a manger. That awareness that something new and unprecedented had entered history and was about to reshape the fate of humanity

was headed by two groups of people, the shepherds and some wise men from the East. Shepherds and people of wisdom are at the two ends of the world of reasoning, of legal systems, of logic. Those shepherds were open to new truths because they had not been trained to limit their beliefs to what they could logically make sense of. And people of wisdom have reached beyond knowledge to a level of awareness yielding a much greater sense of certainty than what logic can provide.

After Jesus had begun his ministry, he once asked a child to sit in the midst of a group of questioners and commented that unless they be converted and become as little children they would not be able to enter the kingdom (Matt. 18:2-3). He was not asking us to revert to our childish ways, but rather, to go forward beyond our little systems of logic and reasoning and habits and discover again that openness that children have to new truths and insights from wherever they might come.

At the end of a later meeting for worship, in which I had shared some of these thoughts, a Friend suggested that it is in Quaker silence, perhaps, that we can hear the sound of one hand clapping.

Ted Benfey
Greensboro, N.C.

More abortion questions

There are two reasons that I am willing to risk my life by performing abortions. The first is because I value individuals; an unplanned pregnancy can change the course of a woman's life. Perhaps this concern is best illustrated by a young woman who sat up after having her pregnancy aborted and said: "Thank you doctor, you have given me back my future."

The other reason I perform abortions is my concern that there are already too many humans on our planet. Our human population, because of the rate at which we consume resources, has already surpassed the ability of Earth to regenerate.

Stan Becker, a member of Homewood Meeting in Baltimore and professor at Johns Hopkins School of Public Health, helped me calculate the population of the United States if no abortions had been performed since 1973. That was the year that the Supreme Court, in the *Roe v. Wade* decision, legalized abortions. Without abortions, our country's population now would be about 335 million instead of 292 million—a very significant difference!

Abortions have been performed in all societies that have been studied by

anthropologists. Before 1973, many abortions were performed illegally in the United States. Women suffered in that era from cruel, money-hungry abortion providers, and from the infections and hemorrhages that they caused. Many women were left scarred by abortions performed by non-physicians, and suffered chronic pelvic pain, infertility, or death.

Women request abortions for real-life reasons. They make their decisions based on their personal beliefs, on their life situations, on their plans for themselves and for their families. Individual women know best what resources are available to them, and their own strengths and frailties.

Mary Beth Keiter's Viewpoint, "Questions Surrounding Abortion" (*FJ* Mar.) asks many philosophical questions about this subject. The queries are important, but seem somewhat ethereal to me. Some of the questions she did *not* ask seem even more important. My questions might be phrased:

Without abortion, how much more pollution would we have to deal with? What other effects would the increased human population have on people? What would the effects be on other species? How much worse would global climate change be? How many more people would go to bed hungry every night?

What does history show are the alternatives to legal abortion?

What does an unplanned pregnancy do to a woman? To her relationship with her partner? To her existing family? To her life goals? Should a woman be forced to raise children she didn't desire?

Why are half of the pregnancies conceived in this country unplanned? Why is our teen pregnancy rate so much higher than Canada's, or any other developed country's? What can we do to decrease our high unplanned pregnancy rate, and thus to take away the need for abortion? Does abstinence-only sexuality education work? Why do people oppose making emergency contraceptive pills available without a prescription, since they have the potential to halve the number of abortions?

Why do some people oppose abortion but advocate war, or killing abortion providers?

Richard Grossman
Durango, Colo.

Abortion and violence

Although I have always thought of the unborn child as a real human being, I am not sure that is my greatest reason for my objection to the practice of abortion. As I

recall the arguments of John Woolman against slavery, his concern was as much for the condition of the slave owner as for the slave.

As horrific as it seems to pull the unborn from the womb amidst its cries and pain (whether we view it as human or otherwise, it suffers), I am experiencing a growing awareness that this behavior holds within it the seeds of violence. As we find this practice easier to defend, we grow increasingly insensitive and ultimately nourish an environment in which suffering, death, aggression, and warfare are acceptable.

In reading Quaker journals, I have been struck by the intense sensitivities at play in which the destruction and pain inflicted upon the least of creatures, even the ruination of bird nests, caused such remorse. Mother birds risk their lives to defend their unhatched eggs. I find it hard to imagine that those engaged in the cessation of a prospective bundle of love, especially where mutilation and suffering result, do not inflict damage to the Light in themselves.

But as I have reflected upon the arguments and reasoning of those in favor of abortion, I recognize another growing concern that another aspect of walking in the Light is at risk and also inevitably sows the seeds of violence. In some cases, abortion is defended on the grounds that the mother's rights are the ultimate priority; that a baby is an interference in the life of the mother.

Possibly our society is so far removed from the criteria for walking in the Light that it is oblivious to one of the most important necessities of that walk: the denial and crucifixion of self, especially as it relates to the subject of placing consideration and concern for others above that of ourselves. It is this very argument that is used to justify war; and for what other reason do we find that one human being murders another? It takes place at that point that anyone decides that one's own life and needs are of greater importance than the life of others, whether a nation, an individual adult, or an unborn baby.

To regard our own pleasures, our time, our career or our finances above the life, the beginning, or the existence of a baby fails to recognize what constitute the truest riches in life and from whence they come. It is that attempt to satisfy our personal ambitions, or our cravings, or to make our own lives easier upon which we will find the foundation for war.

To promote the cause of peace while likewise promoting the violence contained in abortion is a dichotomy that is hard to fathom. In this, Mohandas Gandhi was

consistent; he despised abortion.

"What leads to war? . . . Do they not arise from desires. . . . You are jealous and covet; so you become murderers. . . . You are unable to obtain contentment . . . so you kill." (James 4:1-2)

Stuart Banister
Eugene, Oreg.

Appropriate ministry?

I was glad of Robert Callard's article on eldering and "inappropriate" ministry ("Sit Down, Thee's Rocking the Boat," *FJ* Mar.). I have attended several Australian meetings for 20 years, and appreciate the richness and some of the dilemmas of meeting for worship.

The aspect I want to comment on is reading as part of ministry. I am quite sure God didn't stop speaking 1,900 years ago with the biblical writers. If a passage from any writer is speaking to us and strongly in our hearts, could it not be taken to meeting, to discern there whether we feel led to share it? I haven't done this myself, but have several times found blessing when others have read items more recent than the Bible. I believe God's contemporary word to us is likely to be conveyed by contemporary writers.

Last year in Canberra we had a valuable clearness meeting about eldering after some very emphatic ministry and eldering. As one who would prefer the meeting to bear with a disturbed person as far as possible, I have learned that that requires us to know one another deeply, and to support each other in personal distress that can be aroused by disturbed ministry.

We can all discover unsuspected frailty. The paradox is that the more we are able to accept and share our vulnerabilities, the more robust the meeting will be in offering support and healing.

Thanks, Robert, for your teasing out and seeking more on this ongoing issue.

Heather Herbert
Canberra, Australia

Corporate war tax resistance

Friend Nadine Hoover asks us if war tax resistance should be a corporate testimony among Friends (Viewpoint, *FJ* Apr.). The answer is "no."

If our taxes were paid by writing personal checks individually to each separate government department, the answer would be "yes." There would be a direct

connection between dollars paid and dollars spent, and Friends would be right to refuse to "purchase war" in this manner.

There is no such connection. We write one check, which goes into a general fund. This fund is divided among government agencies each spring according to Congress's priorities of the moment. The act of raising money is totally separate from the act of determining how it is spent. If I refuse to pay the portion of my taxes that goes to war, I do not reduce the budget of the Defense Department; I merely reduce the size of the general fund. The most likely result is a decrease in *non-war* spending, as Congress cuts back in areas such as health and human services in order to maintain the defense budget at its current, bloated size.

Friends should also question the example we would set by corporate refusal to pay war taxes. This could lead to corporate refusal by other religious bodies to pay taxes for family planning, education, environmental protection, and a host of other government services that we value. Would the resulting budget chaos be a result that Friends want?

I do not mean to chastise individual war tax refusers, whose ranks I was once among. That is a matter of conscience: thee should pay the portion of thy taxes that goes to war only as long as thou canst. But the corporate witness of the Religious Society of Friends should remain focused on the fact of war, not on the fact of tax collection. Our testimony against war should speak directly to the Light Within, not to the dollar without.

William Ashworth
Ashland, Oreg.

Civil liberties, again

I was interested and inspired by your article, "Religious Faith and Civil Liberties" (*FJ* Apr.). Fifty years later the country faces the same problems with only a change in the enemy's name. The enemy is not called Communist any more, but terrorist or al-Qaida member. The advices could be followed today, as is, with the Congressional Committee changed to a secret military tribunal in advice number eight.

It is both heartening and discouraging. I am heartened to read the advices and to know that this crisis was eventually overcome. I am discouraged that another generation seems to have learned nothing from the past.

Thank you for printing this timely article.

Patricia Witt
Berkeley Springs, W.Va.

When Jesus Visits

by Greg Moschetti

Narcissa Weatherbee



I prayed that Jesus would begin to carry Marcia on the road back to this life, but he just stood there.

Most Quakers are familiar with George Fox's spiritual epiphany. He was alone and in desperate need of spiritual nurturance. It was then that he heard the voice famously quoted in his *Journal*, "There is one, even Christ Jesus, that can

Greg Moschetti is a member of New Haven (Conn.) Meeting. He and other members of that meeting are pursuing a leading to found a cooperative infant/toddler daycare center that would serve an ethnically and economically diverse population. He is interested in hearing and collecting stories of direct personal encounters with the Divine from others. He can be reached at gmoschetti@aol.com or c/o New Haven Meeting.

speak to thy condition." It isn't clear to me whether George Fox thought he was hearing the voice of Jesus himself, the Holy Spirit, God, or an angel. However, he was clear in his understanding that this was a voice from the Divine—a voice whose message ultimately led to the founding of the Religious Society of Friends, our chosen place of worship each First Day.

In contemporary times those who hear voices or have visions of a divine nature are less likely to be viewed as religious

visionaries and more likely to be seen as irrational, religious zealots or slightly off—crazy, disturbed, suffering from stress-induced hallucinations. This modern, rationalist view even extends backwards in time. A headline on a young adult Friends newsletter once asked somewhat irreverently, "Was George Fox a religious visionary or was he just crazy?"

This skeptical and critical attitude towards direct experiences of the Divine has driven the reporting of such events underground. Sane, rational, liberal Quakers who experience a vision will be quite circumspect in telling others. They will wait

for the right moment or the right supportive environment to unburden themselves. Even those who would admit to a gathered meeting and a sense of divine presence on such occasions blanch at the idea of an in-person appearance from the Divine. This is remarkable for a religion founded on the idea of continuing revelation through direct spiritual experience. In

the modern liberal Quaker view such experiences are sanitized and intellectualized in our words and thoughts, not the raw stuff of visions.

A few years ago, New Haven Meeting held a seeker session entitled "Quakers and Jesus." This session was led by Jonathan Vogel-Borne, New England Yearly Meeting's field secretary, and a believer in the divinity of Jesus. None of us knew exactly what to expect. Many were concerned that the more Christo-

centric and the more universalist among us would lock theological horns. While this might lead to a lively discussion, it also had the potential for conflict and the reopening of old Quaker wounds.

This is far from what happened. Jonathan asked us each to articulate our own individual understanding of Jesus and where he fit in our lives. Jonathan indicated that he could tell us his own beliefs and his own stories of direct contact with the Divine and of his personal angel (a story I now long to hear), but that he preferred not to share these. After all, this was New Haven Meeting's session, not Jonathan's.

The sharing started on a level of somewhat abstract personal theology, but then a miraculous thing happened. Individuals began sharing their direct experience of the Divine and, for some, of Jesus. In this worship sharing, 4 out of 12 to 15 people shared anecdotes about direct visual or auditory contact with the Divine. Imagine, 25 to 30 percent of otherwise liberal, largely universalist Quakers having direct spiritual experiences they felt compelled to relate.

I won't tell the stories that the others told. They are, after all, their stories, not mine. However, I want to tell my own story for a few reasons. I think it's an important story to tell, and telling it in the protected environment of the seeker session has given me the courage to tell it to a broader audience. I also hope that it will inspire those who have not been fortunate enough to have this experience, and that it will give validation and encouragement to those who have had this experience but are reluctant to talk about it. I believe that such stories are powerful and important and that they deserve to be told time and again. The thanks I received for telling this story the few times that I've told it is proof enough that Friends want to hear.

In mid-December 2000 my wife, Marcia, was stricken with a sudden and ultimately fatal illness. Early in the morning after she was admitted to the hospital, I felt a strong need to sit in silent worship with others to pray for her recovery. I called a couple from meeting who lived nearby and asked if they would come to my house to worship with our children and me. They had another obligation that morning, but were able to work out that one could come and in the meantime they called another couple

from meeting who also came. We sat in our living room in prayerful silent worship for Marcia's recovery.

At some point in this meeting I saw in my mind's eye a clear vision of Jesus. I couldn't see his face, but I knew intuitively and completely that this is who it was. It wasn't a question I even had to ask. He was holding Marcia unconscious in his arms. They were on a road and Jesus was facing out from the road towards me. In one direction, on Jesus' left, was a well-lit, well-paved, golden-hued brick road that led gently upwards toward a white light. I knew that heaven was at the end of this road and that Marcia's father and sister, Aunt Ruth, and a few other deceased friends and family were waiting there for her. In the other direction the road was dark, craggy, and foreboding. It was clearly a difficult trail and just as clearly it was the road back to this life. I prayed that Jesus would begin to carry Marcia on the road back to this life, but he just stood there. The remarkable thing was that as he stood there I felt a sense of infinite peace and patience. This wasn't the kind of patience that I practice, which is, "Take your time while I mentally tap my foot." Nor was it the peace I might feel at a well-gathered meeting or in deep meditation. Rather, it was a patience unbound by any sense of time and a peace of bountiful comfort. I kept trying to imagine Christ moving in the direction I wanted for Marcia back up the craggy path, but he did not move.

This vision was briefly replaced by a second vision where I saw a small child much like the child in Edward Hicks's peaceable kingdom paintings leading Marcia by the hand along the path to heaven. She was obviously at peace and willingly walking with the child. The vision then went back to Christ holding Marcia. It was a long and enduring vision and one that is still etched in my visual memory.

I didn't share this vision with anyone during this worship. I was moved by it and felt that it was incredibly important, but I was puzzled by what it meant. I kept revisiting it, trying to make it make sense. In the next day or so I shared this vision with my children and Marcia's sister, but mostly as a curiosity and perhaps in hope that they could help me puzzle it out. We thought perhaps it meant that Christ was holding Marcia until she could manage to come back to us on her own. I later shared

it with Thayer Quoss, then a chaplain at the hospital and a member of New Haven Meeting. She suggested that I could have witnessed a direct intercession, and I found some solace in that possibility.

After a few more days Marcia's condition worsened and I asked for a clearness committee to help our children, Marcia's sister, and me to find clarity in making a decision about stopping Marcia's life support. Marcia's sister was especially reluctant to make this decision without a clear sign that hope was gone. The children and I were more at ease with it. In the course of this meeting I shared my vision and, after some time, Marcia's sister shared that this very vision moved her to greater acceptance of Marcia's fate because she now knew that she would be safe in the arms of Christ. We had reached the consensus we needed as a family to make a decision to remove Marcia's life support when it became appropriate. It was the gift of this vision that got us there.

That same night we returned to the hospital to discover that Marcia's condition had worsened, and that it was indeed time to let her go. Marcia died with dignity shortly after the life support was removed, surrounded by the love of her family and her God expressed through us.

As I've reflected on this vision I've come to believe that the real message showed Christ's willingness to patiently hold Marcia between this life and the next until those she loved most were ready to let her go. The vision wasn't just for me; it gave me the story that needed to be told for her family to come together in our love for Marcia. The vision also created a major shift in my understanding of the Divine. In the space of my short life as a Quaker I've moved from "who cares about Christ" to "Christ was a great teacher" and now to a certitude of "Christ the Divine." All this with not one person telling me I had to do this to be "saved." Where I once was a universalist, I am now clearly a Christian universalist. Like John Woolman I don't believe that Christ is the only way God has for all God's children, but I do know that Christ is the way for me. I've also developed a deep respect for other people's stories of their encounters with the Divine. I long to hear them, and I will continue to tell my own in hopes that we can illuminate one another's spiritual journeys. □

Unintentional Outreach

by Cheryl Dellasega

It was a glorious fall day, and I was excited to be in Philadelphia, intent on weaving my way through crowds of people to reach my destination: a two-story bookstore with more reading choices than all the shops in my hometown combined. As the group I was part of paused for a red light, a young woman came into my peripheral vision, the smile on her face so genuine I tried to recall where we might have met.

"Have you heard the good news about Jesus Christ?" she asked, moving closer.

Not sure if I should try and blend in with the other pedestrians now surging across the street, I stayed and answered: "Yes, I have."

"And have you accepted him into your life?" Her followup was swift.

"Absolutely."

"That's wonderful! May I ask when?"

"Just this morning." Now I wished I had crossed the street with everyone else.

She frowned, looking doubtful. "This morning?"

"Oh yes. This morning and every morning. I believe in starting each day anew." Having just read a book on new beginnings, I was trying to live that philosophy. For some reason, my words silenced her and she turned away. Minutes later I was in the bookstore browsing, trying to forget the whole experience.

A few weeks later there was a discussion at my meeting about a different kind of outreach. An animated debate took place over the appropriateness of contacting people in our directory who hadn't attended in many months or even years. Would a phone call from a Friend offend? Would we seem to be pushing our beliefs on others if we asked about their preference to stay on the list?

*Cheryl Dellasega, a member of Harrisburg (Pa.) Meeting, is an associate professor of Medicine at Penn State College of Medicine in Hershey, Pa. She is involved in outreach to adolescent girls and mothers through Club Ophelia and Camp Ophelia and has written two books, *Surviving Ophelia* and *Girl Wars*.*

That Sunday as I sat in silence, the contrast between Quakers and the street-corner evangelist challenged me. Growing up in the Protestant church, I had often questioned Martin Luther's notion of "good works" because when I saw them in action, the motivation seemed not to be good at all. Rather, like the young woman who approached me, they seemed driven by a desire to recruit others into the Lutheran church. But is that kind of outreach wrong?

How can we know the best way to invite others to visit or join our spiritual community? There have been many times when the quiet integrity of individuals I encounter in my daily life makes me curious to know more about their spirituality. Those who impress me most are not people who make a point of helping or influencing others in a public way, but those who seem to act consistently in a manner that doesn't seek or need recognition: workers who show steady dedication to a difficult job and colleagues who refuse to engage in office gossip. Others lead a lifestyle of simplicity by choice rather than necessity, and some persevere through tremendous personal difficulties. In these situations, the intent of the person's behavior is not to influence

How can we know the best way to invite others to visit or join our spiritual community?

others to a particular religion but somehow that door is opened. This process is something I've come to call unintentional outreach.

My interest in the Religious Society of Friends began in exactly this way ten years ago. By chance, my family and I attended a "children's day" at the meetinghouse in the town where we lived. The purpose of that day was to raise money for the Friends school, but what struck me was the people. They seemed different in ways I couldn't clearly explain—sure, they looked different because their clothes were simple rather than stylish, but there was something more. At the time, I would have described it as a genuineness I hadn't experienced elsewhere.

In the months that followed that event, I became aware of Friends in my workplace and community activities, mostly because of their actions and lifestyle. They didn't lobby for me to



I was drawn to attend after witnessing their passion for living a life that made their beliefs and values apparent. I wasn't surprised to be given a copy of *Faith and Practice* (my emphasis) one Sunday. While I have since met non-Quakers whose demeanor and constant commitment to a godly lifestyle are remarkable, I have yet to encounter groups of people that share this philosophy.

I had another experience with unintentional outreach when my daughter was hospitalized in a psychiatric facility distant from our home and distinguished by its stark environment. For safety reasons, almost every personal possession was taken from her upon admission, and the only decorations allowed in her institutional-style room were a few unframed pictures. It was a time of deep despair for my family and our meeting, since my daughter had attended First-day school and meeting for worship regularly. A huge effort was mounted to reach out to her, even though phone calls and visits from any-

her by sending cards—lots of them. At one point, my daughter told me she got more mail than any other child at the hospital.

Shortly before her discharge, I was allowed in her room for a few minutes. The first thing I noticed on entering were dozens of colorful cards arranged on her windowsill. Seeing them lined up in rows was like stepping into the middle of a meeting for worship, especially since two little girls had made cards decorated on front with their school pictures. There was a profound sense of connection with my meeting, and an even deeper appreciation for their efforts.

"The nurses and everyone else here ask me who sends all the cards," my daughter said, aware that I was staring at them. Again, the simple act of sending a card to cheer her had the unintended outcome of reaching out to nurses, doctors, and other children who learned about Quakerism after seeing them.

The notion of unintentional outreach has given me an insight into the daily living of life, as well as added some pressure to be more conscious of my behavior. I am always surprised when students who passed relatively unnoticed through courses that I taught come back years later to tell me that I inspired them to a particular career path. It doesn't happen often, but what strikes me is their memories of my actions and attitudes, which shaped them more definitively than any

influenced students in the opposite direction on days when I wasn't in my most Quakerly mood).

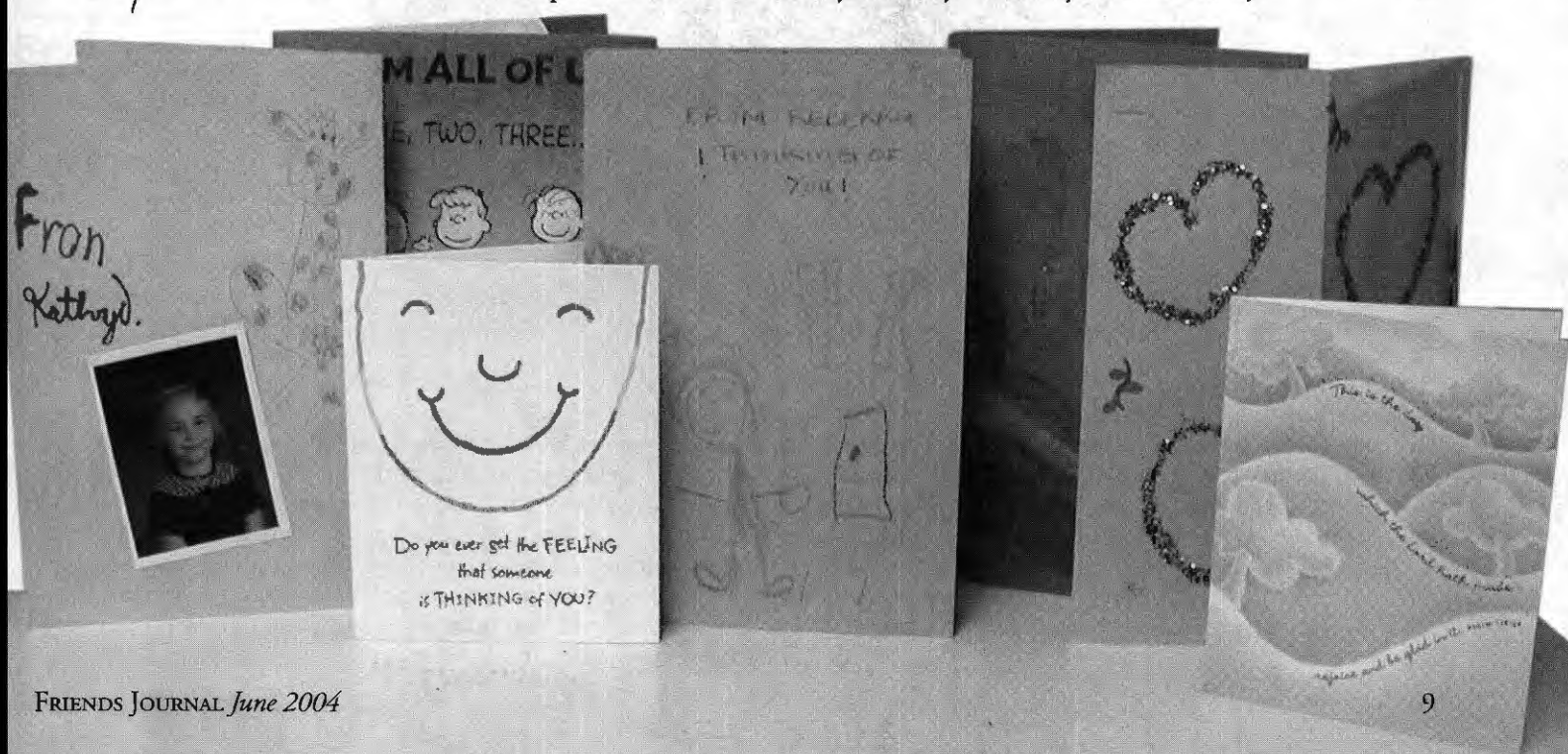
In my journey through life, gentle spiritual role models who don't need to tell me what they believe continue to have the greatest influence on me. Often, their unintentional outreach is continuous and more profound than any deliberate activity or dialogue we might engage in.

In a way, I salute the young street-corner evangelist for actively reaching out to engage others. Her concern for my spiritual well-being led to many prayers that I might understand the best way to reach others. Yet in this struggle to discern my calling, I also think of unintentional outreach, which occurs every day of my life whether I plan it or not.

Perhaps it is more important to focus on the small choices I make and to question whether I convey a Friendly lifestyle to those I work and live with. Does my behavior speak of my beliefs more eloquently than my mouth? What impressions do I make on strangers I may never see again?

When I do stop to think about these things, I sometimes remember that brief moment in my daughter's hospital room, when I was so moved by the colorful cards framed against a window of sunshine. Perhaps it is the simplest gestures we do out of love that are of the greatest importance; gestures intended for one, a few, or nobody that reach many. □

I noticed dozens of colorful cards arranged on her windowsill. It was like stepping into the middle of a meeting for worship.



UNBOUNDED COMPASSION

by Clark Tibbits

On my first day at the 2003 Washington, D.C., Animal Rights Conference, I noticed a young woman pushing a teenage boy in a wheelchair. She was gracefully maneuvering the chair through a maze of large photos of caged farm animals. The handsome boy's head swayed rhythmically from side to side as he reached out towards a display of vegan pastries. The woman's calm demeanor and confidence in handling the chair made me think she knew the boy well. I thought he might be her brother.

Courtesy of Nicole Fordyce

Later, during a presentation, I saw the disabled boy seated in his wheelchair in the aisle next to the young woman. The boy had made an unexpected sound, startling most of the 100 or more people in the audience. She quiered him first by placing a finger on her own lips and another on his and then by slowly lowering his waving arms. After a few minutes, when he made another loud sound, she rose and took him quietly up the aisle.

At dinner that evening I watched her fill a plate with food. She kept the wheelchair and the long reach of its occupant a safe distance from the buffet. I deliberately sat next to her at the large, round dining table where she was feeding him from the plate and taking a few bites for herself.

Clark Tibbits is a member of Celo Meeting in Burnsville, N.C.



MOST PEOPLE HAVE COMPASSIONATE FEELINGS. ONLY A RELATIVELY FEW FOCUS ON THE MOST NEEDY.

Nicole Fordyce introduced Matt to me as her son. I learned that she became his foster parent and assumed full responsibility for his care nine years ago, when he was 9 years old and she was just 18.

Most people have compassionate feelings. Only a relatively few focus on the most needy, or extend their compassion for humans to all animals, as Nicole has done. What led her to make a commit-

ment to Matt at such a young age? Will her compassionate nature go unnoticed? Does Nicole's dream of seeing the emancipation of all caged and suffering animals have any possibility of being realized in her lifetime?

Matt was born with tuberous sclerosis, a condition that causes benign tumors on multiple organs of the body. Tuberous sclerosis affects people in a variety of ways. In Matt's case it has resulted in loss of muscle control and coordination. A secondary diagnosis is autism, which makes communication difficult.

Although Matt started having seizures at four months, in many other ways he developed as a typical infant until age two. Then his birth mother had a second baby and was unable to cope with both the newborn and Matt. He was placed for frequent extended stays of two weeks or more with different institutions for disabled children.

Although Matt is expected to live a long life, early expectations for his developmental progress were pessimistic. Nicole felt differently and maintained a strong belief that Matt had much more potential than what people gave him credit for. She believed that what he needed most was a secure and stimulating home environment. When Nicole left her own family, rented a wheelchair-accessible apartment, and officially became Matt's foster parent, she was making a lifetime commitment.

Mother Theresa of Calcutta was 18 when she entered the order of Sisters of Loreto in her native country of Yugoslavia. She was assigned to work in India, where at age 36 she had what she described as a "call within a calling" to aid the most desperately poor and sick. She formed a new order to carry out this mission and over the next five decades developed a network of 3,000 sisters and volunteers to provide food, medical care, and comfort to orphaned children, lepers, and the dying. She made a lifetime commitment and stayed on task until her death at age 86. Her commitment to serving the poor was recognized in 1979 with a Nobel Prize for Peace.

Nicole's relationship with Matt started long before she became his foster parent. She first saw him when she was a sixth grader and volunteered to help at a day-care center for children with developmental disabilities next to her elementary school. On her first day as a volunteer helper at the center she noticed Matt's angelic blue eyes and unruly, sandy-blond hair and wondered why no one was paying attention to such a beautiful boy. She later learned that he cried a lot and did not communicate or appear to respond affectionately to anyone. The only comfort she was able to give him that year was through backrubs.

Two years later when Nicole decided to volunteer again at a weekend relief center, she was surprised to see Matt there, lying on the ground and still looking neglected. Since he did not like having his face washed, the staff had left it smeared with food. That sight brought up feelings of maternal love in the 13-year-old Nicole. She felt a strong need to hold and protect him. Matt responded by nestling his head in her neck and they cuddled all day.

Nicole and Matt had bonded. Instead of going on an end-of-year school trip, Nicole chose to stay with Matt. During her summer vacation she volunteered to be his full-time helper. Partway through her ninth-grade year, Matt's birth parents offered her a paid support-worker position for eight hours a week, and she began caring for Matt every day after school dur-

in institutional settings.

While she was with Matt through her high school years, Nicole tried to encourage his development in small, practical ways. She used his enjoyment of water play to get him to stand at a sink and eventually to be able to take steps independently toward the sink. She also taught him to drink out of a cup and feed himself.

When Matt's parents decided to put him into a full-time foster care program for children with disabilities, Nicole applied to be his foster parent. The coordinator of the special foster care program questioned whether an 18-year-old could or should take on this responsibility, but Nicole's demonstrated commitment and success with Matt over the previous five years finally won them over.

ANNE SULLIVAN

Anne Sullivan, the renowned teacher of Helen Keller, had a difficult childhood herself. An illness at age five left her nearly blind, and she and her brother, who was crippled from tuberculosis, were orphaned a few years later. These experiences may have given Anne the understanding and patience required to free the blind, deaf, and mute Helen from total isolation and confusion. Anne continued as Helen's teacher when she went to Radcliffe College, and after graduation Helen lived with Anne and her new husband. When Helen became an author and lecturer, Anne accompanied her on her travels.

Matt is now 18 and Nicole is 27. For the past nine years, they have lived in the same subsidized co-op apartment in a mixed commercial/residential neighborhood. When Nicole became Matt's foster parent she enrolled him in his local community school for the first time and insisted that he be in regular classrooms with his same-age peers. He is accompanied and supported in school by educational assistants. While living with Nicole, Matt has learned to use two words consistently: Mom, which he calls her, and Ma(tt), which he calls himself. He also consistently signs for food and sometimes for yes, no, thank you, and love.

Matt's room in their home looks like

cent lamps flash in synch with the music system. One of Matt's favorite pastimes is dancing on his knees. Despite limited verbal and signing abilities, he is able to maintain a group of friends who visit and party together. He is especially happy when around people who take an interest in him and talk naturally to him. He very effectively lets his pleasure be known with smiling eyes, excited gestures, and laughter.

Nicole did not choose to be with Matt for lack of better options. Her talent and beauty could have taken her life in many exciting and rewarding directions, but she chose to devote herself to the person who needed her most. She does not regret her decision, even when she is stressed from juggling Matt's care and their full schedules.

The foster care program provides the income needed for their simple lifestyle and gives them up to 12 hours of supportive help in their home each week. This arrangement has allowed Nicole enough free time to pursue a diploma in Developmental Services and, now, a degree in Disability Studies. She finds time to exercise, dance, travel, and spend time with friends by incorporating Matt into those activities. When she does feel overwhelmed, she recovers by reminding herself that she knows of no better alternative for Matt.

ALBERT EINSTEIN

Nobel Prize winner Albert Einstein balanced his intellectual endeavors with many social justice and peace concerns. His philosophy of compassionate living is well captured in this famous observation: "A human being is part of a whole, called by us the 'Universe,' a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest—a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest us. Our task must be to free ourselves from this prison by widening our circles of compassion to embrace all living creatures and the whole of nature in its beauty."

childhood room was papered with pictures of animals from nature magazines given to her by her grandmother. At around age ten, before she met Matt, she became aware that she was eating animal flesh and refused meat. When she made that decision, she had not heard the word vegetarian and did not know anyone who did not eat meat. Her parents resisted, but she found ways around their insistence. A dietician finally reassured the parents by saying that Nicole would be healthy as long as she ate eggs and dairy products. Nicole heeded that advice until she attended a vegetarian food festival at age 19 and saw videos of how egg-laying chickens and milk cows are raised and exploited. Seeing so many healthy, long-

animal products. She has eaten a vegan diet ever since. Matt also eats a vegan diet and has become stronger and healthier while living with Nicole.

MAVYNEE BETSCH

MaVynnee Betsch's career as an opera diva in Europe ended abruptly when she was diagnosed with respiratory illness and cancer at age 27. She returned to American Beach in Florida, an African American-owned oceanfront community founded by her millionaire grandfather, and fully recovered with a regimen that included meditation, daily baptism in the ocean, and a vegan diet. MaVynnee has continued her simple, healthy lifestyle for the past 40 years. She maintains an office and keeps her few belongings in a small camper trailer but sleeps in a lawn chair on the beach. All of her resources, including her considerable inheritance and energy, have been fully devoted to conservation of the natural environment and the well-being of beach animals, especially whales and butterflies. Her effective campaign to save American Beach from upscale condominium development was the subject of John Sayle's recent film, *Sunshine State*.

Nicole has recently started attending conferences where she has met many more people who share her love of animals. Most people who attend these conferences eat a vegan diet, but not necessarily for the same reasons. The emphasis varies. Some like the healthfulness of the diet, some are attracted by its environmental benefits, some are more concerned about the humane treatment of animals, and some focus more on the rights of all animals to live free and natural lives.

of human domination of other animals. Where are Nicole and Matt going? They travel together frequently to explore the natural environment as well as attend conferences. They could do that more easily if they had a van that would accommodate Matt while seated in his wheelchair. Nicole would like to live in different places too, but for now they cannot be away from Matt's social support system for too long. That might change when he finishes high school next year. Then she would like to be able to move freely with Matt and campaign for a better life for her fellow animals. She dreams of seeing all animals out of cages and off plates in her lifetime.

What chance is there that dedicated crusaders like Nicole and other young people who attend animal rights conferences could dramatically improve the lives of nonhuman animals in the 21st century? Are mainstream attitudes changing?

The experience of the first vegan presidential candidate, Dennis Kucinich, is not encouraging. His campaign literature describes him as "one of the few vegans in Congress, a dietary decision he credits not only with improving his health, but in deepening his belief in the sacredness of all species." The Kucinich website describes him as combining "a powerful political activism with a spiritual sense of the interconnectedness of all living things." Does his inability to win many votes indicate that the mainstream culture is failing to recognize that genuinely compassionate people do take strong stands on behalf of the most downtrodden in society and often extend their concerns for humans to nonhuman animals? Or are prospective voters saying that they do not want a compassionate person as commander-in-chief?

Another contemporary animal-rights advocate is faring better. In October 2003, J.M. Coetzee was awarded the Nobel Prize for Literature. He explored the theme of human insensitivity and cruelty in his early novels about the apartheid system in South Africa. Then, in the acclaimed novel, *Disgrace*, he unexpectedly extended that theme to include how humans treat other animals.

J.M. Coetzee's next book, *The Lives of Animals*, made a full presentation of the case for animal rights, including a controversial comparison of the treatment of



animals with the Holocaust. The main character and proponent of animal rights in that book, Elizabeth Costello, argues, "There is no limit to the extent to which we can think ourselves into the being of another. There are not bounds to the sympathetic imagination." That character's unbounded compassion landed her another starring role in J.M. Coetzee's latest novel, *Elizabeth Costello*.

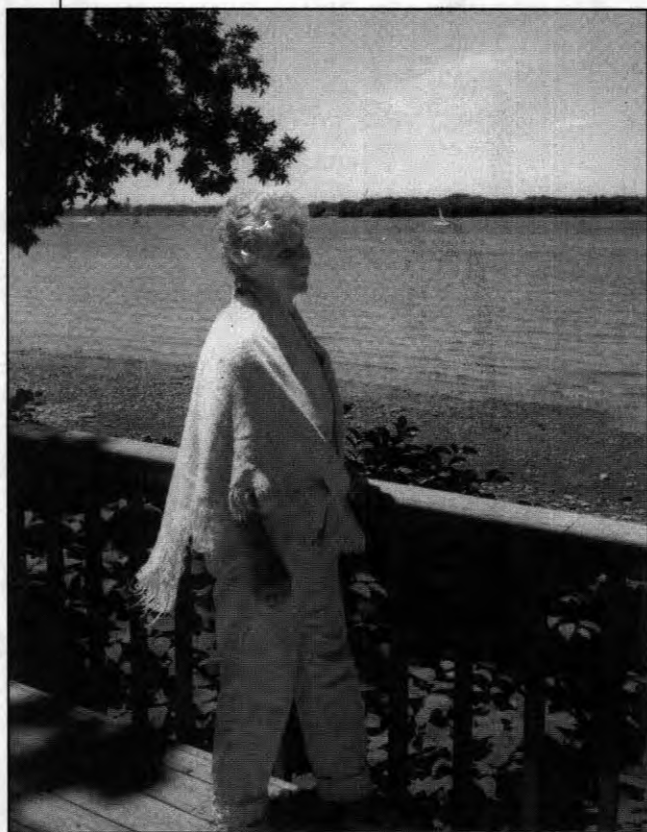
J.M. Coetzee's recent writings offer profound insights into human nature and the nature of human compassion, especially for other animals. How significant is it that a person who writes about animal rights as well as human rights has been awarded a Nobel Prize? Is this the begin-

ning of a turning point for the animal rights movement? Is human society about to cross a threshold level of awareness and become more receptive to Nicole's example of unbounded compassion and dream of justice and freedom for all animals? Is it possible that she will see the emancipation of all caged and suffering animals in her lifetime?

In 1743, John Woolman was called by an inner voice to visit his neighbors and plantation owners far from his home to quietly witness for his conviction that human slavery was wrong. He went out of compassion for both slaves and slaveholders. He was concerned about the welfare of the former and the salvation of the

latter. Although his 30 years of traveling and witnessing undoubtedly resulted in many slaves being freed, most of his countrymen were not ready to follow his example. When John Woolman died in 1772, there was little reason to expect that human slavery would ever be ended.

Most early advocates of the abolition of slavery probably could not have imagined that the great issue of compassion and freedom for all human races that once divided the country and led it into civil war is now a consensus goal of the nation. Could the same happen for all animal species in Nicole's lifetime? The greatest thing about the future is that everything is possible. □



RIVER HOUSE FOR BARBARA SNIPES

by Margaret Hope Bacon
June 18, 2001

Past your small house the mighty river rolls
Far out a tug chugs slowly by
Ducks dive, then rise to ride the waves
clouds scud across the wide blue sky.
Here you sculled against the tide
At one with water, knowing joy
Here watched the lovely shorebirds
stalk, and the brilliant kingfisher fly.
Here, your bright presence lit dark days
Nourished hungry souls, brought peace,
Here your spirit lingers for all you loved
And we who loved you, without cease
In lapping waves we hear your new refrain
"I'm free at last to laugh and love again."

Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting. Barbara Taylor Snipes died on June 16, 2001.

Courtesy of Jonathan Snipes

Spirituality and Our Bodies

by Moreland Smith

In meeting on a recent First Day it occurred to me that when our thoughts and minds are involved in spiritual quest, our bodies are tagging along, just as our shadows tag along after our bodies when we are out strolling in the sunlight.

The difference is that while our shadows can't be called upon to contribute to our walking, we can rely upon our bodies to assist us on our spiritual journeys. Curiously, I have never heard the subject mentioned even once in the past 50 years by anyone in this country, but it has come up from time to time in conversations with visitors from other parts of the world.

Consider, for instance, the human face. The brain sends signals via nerves to a complex musculature, making possible the thousands of facial expressions that reflect our emotions of delight, sorrow, affection, indignation, disgust, etc. What is seldom appreciated, at least in our culture, is what might be called the "law of partial reversibility." For example, if you voluntarily assume a particular facial expression you will experience to some extent the emotion associated with that expression.

Very likely this is why the Vietnamese teacher Thich Nhat Hanh stresses the importance of wearing a half-smile. It induces a feeling of contentment and serenity that is a useful accompaniment on the spiritual path. On statues the Buddha is often wearing a half-smile.

Smiling has recently received serious academic attention, notably in the book *The Nature of Emotion* by Paul Ekman and Richard Davidson, in which they

Moreland Smith, a member of Princeton (N.J.) Meeting, represents Friends in the Princeton Clergy Association. Now retired, he worked most recently on communication devices for the disabled. He is currently engaged in research on prayer for healing.



CSULA Department of Geology

describe the many varieties of smiles and discuss the significance of what psychologists call the "Duchenne smile."

Another phenomenon that is virtually unacknowledged in the West is the nasal cycle. We don't breathe equally through both nostrils. We breathe predominately through one nostril for roughly an hour and a half and then breathe predominately through the other for approximately the same length of time. The breathing cycle, which is normally involuntary, appears to be synchronized with the activity cycle of the two brain hemispheres. The right hemisphere is more active when breathing is predominately through the left nostril, and vice versa.

As has been widely reported, there is a considerable degree of hemispheric specialization. The left hemisphere apparent-

ly excels in logic, science, mathematics, and so on. The right hemisphere seems to participate more in matters of art, music, imagination, insight, and holistic or global comprehension. Yogis for centuries have exploited this property of hemispheric differentiation by voluntarily altering their breathing patterns to facilitate the specific activity in which they might be engaged.

According to yogic theory, it should be somewhat easier to calculate your income tax, for example, if you made a point of voluntarily inhaling and exhaling through the right nostril. And if you were to engage in prayer or meditation, or any spiritual exercise, it might be helpful at that time to try breathing primarily through the left nostril.

There is a further aspect of breathing

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that is possibly more familiar on our side of the planet. When a person is agitated or distraught, or under any kind of stress, breathing will tend to be more rapid and irregular. Conversely, if an individual is feeling calm and relaxed and serene, breathing will tend to be slow and very regular. Here, again, the law of partial reversibility can apply. You may ease your agitation or distress by deliberately breathing more slowly and regularly.

Emanuel Swedenborg, the great 18th-century Scandinavian mystic, held that without attending to breathing, the intense study of the truth is scarcely possible. Certainly, with any spiritual practice, slow and regular breathing is an important facilitator.

Unlikely as it may seem, we can pick up a trick or two for our spiritual journeys from thespians. Actors can portray all sorts of emotions or states of mind by assuming different postures. For example, an actor can demonstrate discouragement or dejection merely by slumping over and letting his head hang down. He can exhibit confidence by standing very erect, holding his head up.

In meeting, do we give an impression of spiritual intentionality, commitment, focus, and eagerness, or do we portray spiritual indolence by lounging or sprawling on our bench? Here, as elsewhere, the law of partial reversibility will be working for us (or against us) as we choose a sitting posture for our spiritual venture.

Relatively unknown in the West is the notion of a connection between our thought and our hands. Many are familiar with "laying on of hands," therapeutic touch, and other healing practices, all undertaken to benefit another person. However, the concept of employing hand positions as a personal spiritual aid is quite foreign to most of us. Virtually all we know about hands and feelings is that if we are angry we sometimes clench our fists.

Many religions attach spiritual importance to hand position, which in India is called *mudra*. A hand position sometimes used in the West that might be categorized as a *mudra* is placing palms together when praying. But in other parts of the world there are many *mudras* in regular

and customary use. There are even illustrated journal articles on *mudras*. However, there's little doubt most of these *mudras* would seem far too complicated or esoteric or conspicuous to appeal to Friends.

Nevertheless, the possibility remains that someday a simple and inconspicuous *mudra* might be acceptable in meeting. In fact, clasping one's hands together, which is commonly done in meeting today, could be considered a *mudra*. And it may possibly have some special spiritual consequence or significance, of which we are not yet consciously aware, but which we are challenged to discover. In any event, we should keep in mind that most of the world takes it for granted that each hand position assumed by a worshiper has a specific spiritual effect.

Even academia is beginning to recognize that hands have other functions in addition to grasping implements or operating keyboards. Susan Goldin-Meadow has a new book, *Hearing Gesture: How Our Hands Help Us Think*, in which she affirms that gestures play an active role in the thoughts we think.

In addition to positions and actions,

The body is not just the conveyance that transports us to and from meeting, but a participant, an intimate partner in our spiritual endeavor.



the body's physical condition has its own spiritual significance. That's why one should not, in unseemly haste, skip breakfast before coming to meeting, or, conversely, overeat. Either may result in stomach noises, which

some wit has called "Quaker organ music." The internal discomfort interferes with worship, and the external sound may distract others nearby.

Even more distracting is loud coughing. Friends who have a tendency to cough in meeting should, in consideration of others, remember to provide themselves with cough drops. Sometimes, of course, a person doesn't expect to experience a coughing spell during meeting

and doesn't come equipped with an appropriate remedy. One meeting anticipated this eventuality by providing boxes of cough drops in the meetinghouse.

Potentially more distracting than coughing is coming to meeting with a sleep deficit. In meeting for worship, one needs to be wide awake, not drowsy or lethargic. There is absolutely no spiritual merit in just having one's sleeping body inside the meetinghouse. Moreover, it can be very inconsiderate if you snore, and downright distracting if you should fall over while asleep. Some years ago I saw the Friend in front of me start swaying, and before I could tap him on the shoulder he dozed off, lost his balance, and took a hard fall between the benches, sustaining enough injuries so that an ambulance had to be called. So, one has an obligation to the congregation as well as to oneself to get a good night's sleep before coming to meeting, or else take a caffeine tablet before stepping inside the meetinghouse.

Zen Buddhists have a standard procedure for dealing with the sleep problem that some might regard as bizarre but which Zen practitioners consider very helpful. A barefoot monitor walks silently

behind the seated rows of meditators, watching for signs of drowsiness. If someone begins to nod off, the monitor gets his attention by means of a resounding whack on the back with a long oaken *kesaku*, or "wake-up stick." In the silence of the meditation hall the application of the

kesaku makes a report like a pistol shot—but the treatment is administered in such a skillful manner that, while it restores the recipient to wakefulness with a seemingly violent instantaneous physical and acoustic shock, it actually does no physical harm.

Friends would do well to keep in mind when they go to meeting that there is a relationship between one's body and one's spiritual condition. The body is not just the conveyance that transports us to and from meeting, but a participant, an intimate partner in our spiritual endeavor. In other words, we need to recognize and accept the fact that we never travel alone. Our body is our constant companion on the spiritual journey, so we might as well enjoy its companionship and solicit its cooperation. □

Detail of a sculpture of Mary Dyer by Sylvia Shaw Judson
photo by Patrick Kent

Quakers, sexuality, and spirituality

by John Calvi

Talking about sex in any context, even a Quaker one, can be dangerous because we don't all use the same language. We have different experiences. Sex holds different priorities in various people's lives. So, I just want to be clear that I am speaking only from my own experience. I am not speaking on behalf of gay men even though I am a member of that circle. I'm not speaking on behalf of first-generation Italian-American immigrants even though I am one. Or Quakers who know how to yodel. I'm just speaking from my own experience.

My own experience includes several different levels. On one level, I was raped and beaten as a young child, so I understand sex as a power to hurt. I am also someone who has spent the last 22 years giving massage and energy work to people who are recovering from traumatic experience. From this I understand the power of touch, sensuality, and intimacy to bring someone back to fullness, to bring someone back to the joy of life after perhaps thinking one could never love life again.

I'm also speaking to you as someone who is 50 years old and came out during that glorious, golden age of gay male sexuality after penicillin but before HIV. I want to tell you it was a good time to learn how to dance—to get out there and have some fun. During this time, gay male sexuality began to move from being sick and

illegal towards being something that could be wonderful. It could be a delight. You could meet new people. You could even meet a future spouse at the gay swimming hole like I did.

Another part of my experience, after having a full dance card for several years, is that for 15 years I have been happily monogamous, which is a very different experience. I am talking from all these different perspectives.

I recently spoke with a Quaker sex educator, of which there are very few. When I asked Peggy Brick of New Jersey, "Are you the only one?" she said, "Well, actually Quakers have been very slow about sex education. Other churches have done a lot more than we have." There were some Quakers who had done sex education a few decades ago but she said they were mostly dead.

I've pretty much come to the conclusion that it's nearly impossible for Quakers to have sex. I'm sorry to inform you of this but it's true for a couple of different reasons.

One obstacle is the tradition of simplicity. There is a desire among Friends—a testimony, a witness—to keep life simple. Those who are going to fall in love or have an affair are going to mess up their simplicity. We are talking major trouble here. Are they going to call back? How does my hair look? And that's just the beginning. Wait until you're in the seventh year of a marriage and you realize you're still at the beginning! If you really want simplicity, if you're truly devoted to that as a witness, I recommend that you never have sex with anyone and that you never fall in love. It can't be done simply. It feels too wonderful. It feels too deeply.

There's another obstacle. This is, essentially, that Quakers don't like power.

John Calvi, a member of Putney (Vt.) Meeting, has worked with trauma survivors for 22 years. His book on healing from trauma, The Dance between Hope and Fear: The Soft Touch Journals, will be available later this year. This article is an adaptation of an address to a conference on Quakers and sexuality at Guilford College on February 22, 2002.



John Calvi, drawn by Lucy Sikes, 1988

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Quakers would prefer that no one have a lot of power. We would like to divvy it up so everyone has just a little bit and no one has a great deal of it. If you are looking to retire from the entire concept of power, sex is just not going to work because it's such a powerful force. It is such a large thing. It's such a wonderful power.

I had a friend named Mary. When she was almost 70 years old, she was tired and had arthritis and it was changing her body and she was hurting all the time. Well, Mary fell in love with a fellow who was about 22. They went into her bedroom, locked that door, and didn't come out until about three weeks later. Her arthritis was almost gone. She said, "I wish my doctors had explained this to me years ago." She was standing upright. She was smiling. The power of true love, the power of sexual attraction is huge. If power scares you, then there is going to be some difficulty. One of the lovely things about sexuality is to discover that power within yourself, to feel how lush it is, to feel how beautiful it is in someone else, and to join those things together. It's wonderful.

There's another problem with Quakers having sex. It is that there's a very strong, unspoken tradition among Quakers: you're not supposed to bring attention to yourself. Think about that time that you had a while ago—or maybe that you are looking forward to having—when you have been with that person who just melts your butter, who you look at and you think, "Ooh-la-la!" How wonderful. And you start to feel that tingling feeling and you say slowly, with a deep voice and heavy breath: "Darling, I just love what you're wearing tonight, and I just want to tell you I love you so much and I thank God we're together and I'm just wondering if you could come over here and be by me for a while." Now, if you don't want to call any attention to yourself, you have got to take that whole feeling and set it aside. You're going to sound like someone with a high, whiny voice, like, "Honey, would you mind if . . . oh no, no, it's not that important." With sexuality you want to love that power. You want to feel it. You want to know it in yourself. You want to find a way to work with it, live with it, and love it. That's very important.

Think what it would be like if we Quakers were more honest about our sexual lives. Think about some of our lovely elders after meeting on Sunday morning,

coming out on the porch and saying, "Oh, thank God. Last night we made love! My whole body feels better. Thank God for giving me these feelings. I love my life more now. I like being in the world more. I can spend more time with the pain of the world now because I have felt its beauty deeply. Thank God! I can come home to my body and feel this wonderful inclusion." Isn't that great? But, if you can't call attention to yourself, that's going to be a problem.

There are some wonderful parallels between a spiritual life and a sexual life. These are parts of our lives that we do not always connect. We live in a very noisy world that in many ways is contrary to a

Quakers don't like power. If you are looking to retire from the entire concept of power, sex is just not going to work because it's such a powerful force.

deep spiritual life, working against it. This is especially so in U.S. culture. Popular culture is loud and tells everyone to go out and buy everything all the time.

In some ways, a sexual life is the same. There's such a noise in popular culture about what sexuality should be or could be, what with our being used to buying and selling things and people. In some ways we don't touch the deeper parts of either spirituality or sexuality unless we actually seek them out, wonder about them consciously, and try to learn about them within our own lives. If you look at the external details of people's sexual or spiritual lives, we all look very different. It's an incredible mosaic. But then if you look at the essential details on the inside, the needs of each of us, the longing that each person has, these essences are remarkably similar, both person to person and from sexuality into spirituality.

Another way in which there is a similarity between sexuality and spirituality is that it's sort of a big, blind date that every-

one goes out on because we have this hunger within us. There's a desire and a hunger for grace, to feel that aspect of the Divine within ourselves—to feel some familiarity with a power greater than us. There is also that yearning for romance and for touch, just the right touch for us. It is highly individual and unique.

I was talking with a young, gay friend in Mexico. He had just gone out on a date and was wondering if it was true love or simply passionate fun. In describing it, he became sad. After talking about it for a while, he realized it really wasn't the sadness of what had happened on this date, but a sadness that can come because there is this great longing to stop looking. We all have a great hope that there is going to be true love: someone who we're not going to have to do a lot of translating with because they know all about us. This great longing within each of us is present in both the realm of the Divine and the realm of sex.

There's another parallel. This is hard to talk about because it's a concept that a lot of people are beat up with. It's the idea of sin. I'm thinking of sin as the things that take us away from the Divine, things that take us away from knowing spiritual life more deeply. The parallel for sexuality—I'm not sure this is the right word, but it's a word that can be used—is whoring. By that, I don't mean prostitution. I mean sex that takes you away from honoring yourself; sex that takes you away from feeling deeply, from beautiful intimacy; sex that takes you away from personal power. The interesting thing about the whoring of sex and the sin in spiritual life is that there is no part-time work. If you are signing up for one of those two destructive activities, it's full-time and it will take you away from your best self. But these concepts have to be applied individually because they are all going to mean different things in our individual lives and experiences. There isn't going to be someone to tell you the right way to have a life with God or have a life with sex. It is such intimate seeking that it has to be done individually, finding the right language to tell one another what we've seen and felt along the way.

I think the most important similarity between these two realms is the concept of surrender. By this, I don't mean giving up. We have aspects of ourselves that long

Continued on page 38

GOD

by Mariellen Gilpin

I return home
You embrace me
Call me your loved one
Prepare to listen.
My words tumble out
What happened
How I feel
I ask what you think
Prepare to listen.
The day acquires meaning
In the telling and listening.
We laugh in delight
At being together.

We work in the garden
I weed the beets
You water them
You show me the rabbit
We work silently
Side by side
I stand to stretch
Turn to you
You embrace me
We celebrate the sunset
Filled with delight
At being together.

I get caught up in my vision
Make a mistake
Another
Another
"That's a mistake," you say.
"I love you just the same.
Try it my way."
I tell you my vision
You say, "Trust."
I try it your way
Together
We turn my mistake
Into good
And use it.
We smile in delight
At being together.

I say
"I want you more and more
As the years go by."
You say,
"I feel the same way."
There's always something new
To learn about the Other.
We celebrate what we have
Yearn for more.
"Wait," you say,
"There's more."

*Mariellen Gilpin is a member of
Urbana-Champaign Meeting in
Illinois.*

On Marriage and Divorce

WITH A PROPOSITION BOUND TO BE CONTROVERSIAL

by Anne E. Barschall

Friends traditionally set great store by the Testimony on Truth. So highly did early Friends prize the truth that they would go to jail rather than take an oath; the oath implying to Friends that sometimes it might be all right to lie (see also Matt. 5:34-37).

Modern Quaker meetings, on the other hand, regularly engage in a completely fraudulent practice, taking it under their care, and blessing it. This practice is the modern institution of marriage.

Why do I say that the modern practice of marriage is fraudulent? We induce people who cannot possibly foresee the future clearly to take vows of lifelong commitment, while we know full well that they have only a 50 percent chance of keeping their word. We celebrate marriage with great joyfulness, often in meetings where nary a cautionary message is given. But we do not believe what we are doing, often whispering worriedly about the couple's chances of success, nor are we willing to follow through as we would need to if we believed in lifelong marriage.

Hillary Clinton wrote a book entitled *It Takes a Village to Raise a Child*. It also takes a village to save a marriage. Once upon a time, communities in our culture went to great lengths to save marriages. They put enormous social pressure on people to stay married. People who divorced might not be able to hold a job. Women who divorced would get no help with their children. People stayed in relationships that were truly abusive because there were no alternatives.

Now the pendulum has gone full swing in the other direction. People have heard so many horror stories about marriage that they dare not recommend to a couple or person who claims unhappiness in marriage to stay put. On hearing of a possible upcoming divorce, they say "I'm

so sorry," or "I hope you find the right thing for you." They almost never say, "I don't agree with divorce."

Perhaps the most pernicious thing that Hollywood has done to our country is not to foment violence, but rather to encourage people to believe that marriage is an institution of personal fulfillment. In this image of marriage, "Some enchanted evening you will see a stranger across a crowded room." Based on this moment of lust, "once you have found her never let her go." This is a far cry from what marriage was historically.

My father grew up in Germany at a time when marriages were still arranged, as they have been historically throughout the world. He thought that those marriages were much happier than marriages in the United States. He pointed out that when you married someone you hardly knew, at the instance of your parents, you would be pleasantly surprised if that person manifested any positive characteristics at all. On the other hand, if you were raised on a diet of Hollywood, you would be devastated to discover if your spouse had even minor flaws. He suspected that this was the major problem with his marriage with my mother, who had lived all her life in the United States. She was raised on the Hollywood myth, while he felt his own expectations were more realistic. My mother, for her part, being traditional, did stay married to him, despite being unhappy. He left her quite well off financially when he died, while divorced women frequently struggle financially in old age.

The older view of marriage can be seen in the musical *Fiddler on the Roof*. In this work, originally written in Yiddish and based on cultural traditions growing out of Jewish communities in Eastern Europe, a middle-aged couple whose marriage was arranged by their parents faces the grow-

ing tendency of young couples, including their own children, to want to choose spouses based on "love." At one point, the middle-aged man looks at his wife and asks her whether she loves him. This has never been an issue for them in 25 years of marriage. She responds with a poignant song about how for 25 years she shared his



Barbara Benton

Anne E. Barschall, a patent attorney, is a member of Scarsdale (N.Y.) Meeting.

children. Then she asks in song, "It that's not love, what is?" He responds by singing, "Do you love me?" and she sings, "I guess I do." He concludes with, "And I guess I love you, too."

What I like about this interlude in *Fiddler on the Roof* is that love is something the wife does. It is not something that happens to her because her husband is so wonderful. She does not do this thing because she expects a reward, necessarily. She does it because it is her responsibility. When I was in law school, an Orthodox Jewish professor once explained to the class that, in the Jewish tradition, the responsibility to obey the law is a responsibility to God. Others may be third-party beneficiaries of the practitioner's compliance, but the duty to obey is not owed to others. When we promise to love, we promise to take a journey where we do things as lovingly as we can, though, obviously, being human, we will not always be successful. Our promise is not dependent on our own happiness, though perhaps we will succeed more readily if we are happy.

Marriage is not an institution of personal fulfillment. It is an institution for promoting financial and emotional stability for families. Certainly it can be fulfilling, just as a job or school can be fulfilling. The satisfaction that comes out of these situations results from hard work leading to accomplishment. That does not necessarily mean that we're going to be happy when our boss or teacher asks us to work all night to meet a deadline or when we have a conflict with a colleague. Despite the fact that a job has frequent intervals of discontentment, many people find retirement very stressful. Many even die from retiring, just as many die from the death of their spouse even if the marriage has seemingly been unhappy. We have not made jobs into myths. We have reserved that for marriage.

Hollywood stars themselves seem to embrace the myth they helped to create. OK, I'm embarrassed to admit it, but sometimes I read those disgusting tabloids. In one, there once was reported a particularly revolting episode of a stalker taping a cell phone conversation between two actors who were married to each other. Shame on me, but I read it anyway, though I was glad to hear that the person who made the tape was prosecuted criminally. The conversation contained

band to bring home flowers, but the most interesting portion of this conversation to me was where the husband said, "You should make me feel good." And the wife responded, "Make yourself feel good!"

She was right. One's spouse cannot make one feel good all the time. Responsibility for one's own happiness lies with oneself, not with one's spouse. Indeed, it has long been traditional Christian doctrine that there cannot be happiness in this life, that happiness is for the next life.

We, as fellow members of society watching people suffer in marriage and buying into the myth, contribute to the problem of perception regarding marriage. When someone complains about his or her spouse, it is painful to listen to. It is often easier to say, "Maybe you should get a divorce," rather than listen to the painful details of the flaws of the spouse.

Therapists are even worse. A person I know reported that his therapist and therapy group frequently asked him why he stayed married, when he complained so much about his spouse. I do not understand why therapists or therapy groups are allowed to ask such a question. The unstated implication of the wording is that if one has no answer, then one ought to get divorced; and, coming from a therapist, a person in a position of authority, such an implication is devastating to a patient's commitment to marriage. Not surprisingly, this person is now seeking a divorce from his unwilling wife.

Personally, I have known at least one woman who sought divorce, and then developed terminal cancer and died during the process—so much for divorce leading to happiness or fulfillment.

At this point, I am reminded of my experiences with

these experiences that natural childbirth is frequently not at all painless; but the pain is not necessarily something that needs to be avoided. In fact, the medications that are used to mitigate pain in childbirth also carry with them substantial risks both to the mother and the child. The obstetrician, seeing the mother hysterical and crying that she cannot take this anymore, finds it less painful to medicate than to watch the mother suffer, even if she has expressed a desire for natural childbirth prior to being in labor. By contrast, my midwife, who was committed to natural childbirth, engaged in a kind of tough love. She had had a child, and she knew it was painful. She said, "Say yes to the pain." The pain is good. It leads to the child.

We cannot be truly committed to lifelong marriage unless we, like this midwife, are willing to be sympathetic to those in pain without recommending or even supporting a decision for divorce. We have to be aware that even the most successful marriages have periods of pain—even years of pain.

The only hope for lifelong marriage lies in religious faith that marriage is supposed to go on. What does it mean to have a real, honest, religious commitment to marriage? I'm going to quote from the Bible here. I'm quoting not because I am a fundamentalist, which I am not; nor because I am a traditional Christian, which I am not; but rather, because these passages speak to me. They speak to me of the attitude that would be necessary for marriages to be successful.

"Blessed are you when men hate you, and when they exclude you and revile

me have
his wife, promising
faithful house and so
And, in the same assembly,
did in like manner declare that we
promising with Divine assistance
wife as long as they both shall live
- 5 -

you, and cast out your name as evil, on account of the Son of man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets." (Luke 6:22-23). This passage reminds me of the situation of a spouse who is being subjected to emotional abuse but clings to marriage because of a commitment to a vow made before God. We should not tell such victims to dump their spouses because of the emotional abuse. We should praise such faithful sufferers because of their commitment to the truthfulness of their word to God, that their eyes are eyes and their nays are

THE ONLY HOPE for lifelong marriage lies in religious faith that marriage is supposed to go on. What does it mean to have a real, honest, religious commitment to marriage?

nays (Matt. 5:37).

Please understand that I'm not saying that this applies where someone is in actual physical danger. I'm only talking about the situations that lead so many couples to feel simply that they're incompatible.

The truth of the matter is that none of us is without flaws. Jesus said to remove the log from our own eye before attempting to remove the mote from the eye of our brother (Luke 6:42). It is much easier to see the mote in our brother's eye. We need to remember this when we hear someone complaining about his or her spouse. It is almost certainly true that the spouse is committing some kind of emotional abuse. But there are at least two sides to every story. It is almost certainly equally true that the one complaining has done something wrong as well. People may argue a good deal, even most of the time. This does not mean they should get divorced. Arguing, even in loud voices, is only the human condition.

A commitment to marriage requires almost continuous exertion toward forgiveness.

June 2004

We've been told by therapists, purveyors of the false belief that the purpose of life is to feel good, that we should only listen and not offer advice. We should allow the person who is speaking to reach his or her own conclusion about what will make him or her happy. We need to let one decide for oneself whether divorce would be the right solution. We, ordinary people in our culture who are reluctant to make a mistake or alienate anyone, will not make a statement either for or against any particular marriage or divorce. Few of us are willing to speak out in conscience against any divorce. Few of us are willing to be the village that might save the marriage. Peer pressure is a mighty thing. For hundreds of years, peer pressure kept most marriages together. And it could now, too—but who would use it, especially amongst Friends?

Can we truly believe that lifelong marriage will result in personal fulfillment, with proper counseling? That flies in the face of experience. Counseling is often not successful in causing happiness. Nor is marriage only valid if it is happy.

Our attitude toward marriage is fraudulent. If we take marriages under the care of our meetings, based on the Hollywood feel-good model, while nevertheless administering vows of lifelong commitment, we are committing fraud. If we are not willing to at least censure meeting members who seek divorce, then we are not exercising even as much conscience as we would against our government when it seeks war.

Perhaps, to soften the eventual blow, a marrying couple ought to be made to sign a paper indicating that they will be subject to censure if they break their vows. But people ought to expect censure for dumping their spouses.

I remain a pacifist. I do not advocate committing acts of violence such as stoning people whose moral values are different from ours, as they still do in some countries. Nor do I advocate reading people out of meeting. We need only state our feelings or write a letter.

I call then upon readers who have gotten this far to do one of two things. Either be willing to exercise peer pressure against people who seek to break their marriage vows; or, stand in the way of your meeting undertaking any further marriages. To go forward as we have been doing, choosing neither alternative, is the most blatant of violations of our Testimony of Truth. □



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AND WE STEP FORWARD/RELATED TO/EACH OTHER

by Evelyn M. Perry

1:

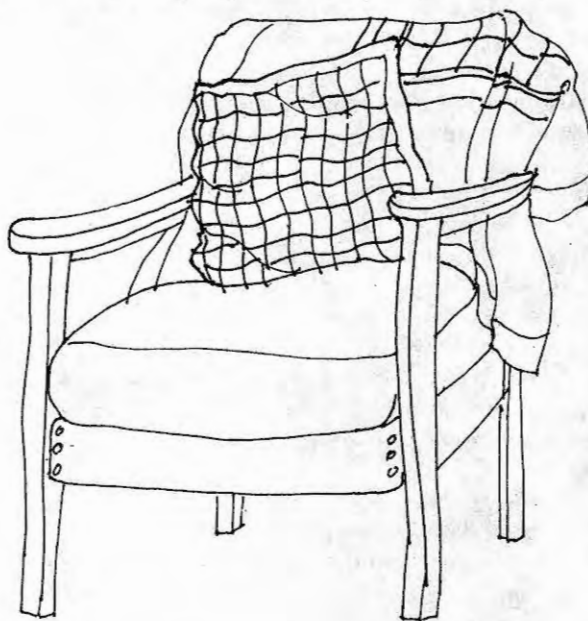
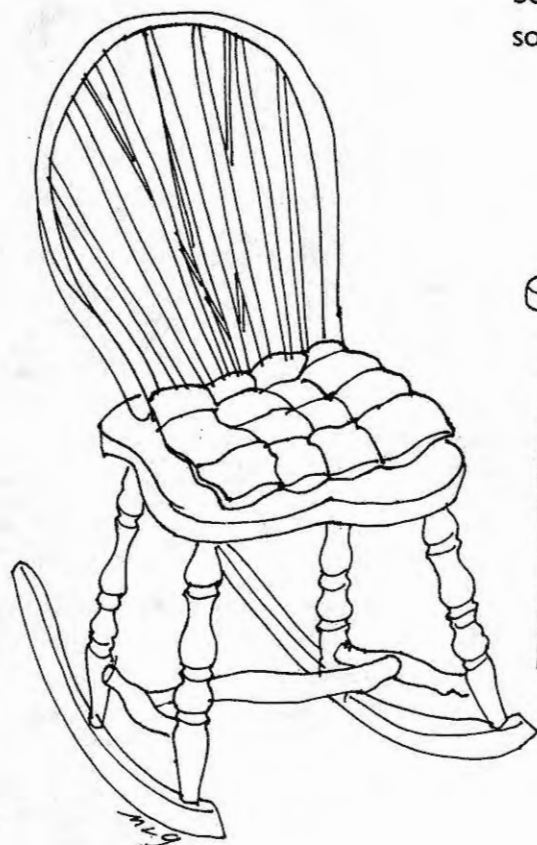
Detailed histories weave a vibrant path and we step back like contemplative painters in an old daguerreotype. Striving to get past all that, we promise never to choose distance over us. I know *striving* sounds dutiful, and too linear a word to describe path and distance—distance is best measured in radius. And we step forward. I have a dogged, dog-eared, blue-stocking bent; you, an insatiable appetite for praises like success. But all four of our eyes are an honest, hard-working, handshake blue.

2:

It is a much harder thing not to want to sleep through unrest; words like *enwrapped* have a familial appeal. So do cocoons, constructed from generous threads—they give. You account for my lack of practical intellect and I know where everything is (a fact somehow related to your mother, an unrivaled maker of maps, and mine, a writer of elegant, long-fingered lists).

3:

Thankfully, some things will be reliable as blisters or banana splits for our birthdays in July: trying our best when fighting not to smile; you will sneeze and I will say God bless you; you will watch me cry over things that break—plates, mostly, and maybe later, rocking chairs. Let us go up and down countless flights between the layers of our home, sometimes laundry-laden, sometimes laughing, over the years. Each other has a nice ring to it.



*Evelyn M. Perry attends
Framingham (Mass.)
Meeting.*

Attending a Friends World Committee for Consultation Triennial can be an occasion, or a season of grace, where we can come to know Friends from our varied wider *whanau* or family at a deeper level in the things of the spirit. Attending a Triennial can be somewhat like visiting another country. To fully appreciate the cultural and spiritual offering of Friends of diverse spiritual and cultural backgrounds, we need to "let go and let God" and leave our psychological and intellectual baggage behind.

The ten days of the Triennial were full of community. For me the meeting for worship both upheld our spiritual unity and expressed our diverse traditions. Every morning began with meeting for worship at 7:15 A.M., we often had meeting for worship again after breakfast, and the business sessions always started with worship. A fair portion of our meetings for worship were led by Friends from the programmed worship tradition. We learned to appreciate the experience of God's spirit through prepared vocal ministry, prayer, and joyful song. At the same time these programmed meetings had the experience of substantial open worship time with silence and unprogrammed ministry.

The worship-sharing groups were set up to try to combine diversity while at the same time putting people together who shared a language, even if it was their second language. The worship-sharing groups seemed to work well for most people.

Marvin Hubbard was one of New Zealand/Aotearoa's representatives to the 2004 Triennial.

There were two unhappy FWCC developments that influenced the Triennial: visas denied or delayed for African and Indian Friends, and FWCC's critical financial crisis. Despite the sterling efforts of Linley Gregory and the Local Arrangements Committee, African Friends had visas delayed, and 20 African Friends faced delayed entry to New Zealand until halfway through the Triennial. Indian Friends, after delays in obtaining New Zealand visas, were refused transit visas over Australia and could not come. The sad absence of Indian Friends was especially felt by Friends from the Asia/West Pacific Section.

The other immediate dilemma confronting the Triennial was the very serious financial crises facing the FWCC. For the last three years, FWCC, just to keep going, has had to spend 30 percent more than its income, with £150,000 in expenditures from a £120,000 income. FWCC has had, for the last three years, to utilize its permanent savings and endowments. In fact, FWCC has used a large portion of its saving and cannot continue much further down that road. We rearranged the schedule to provide time for small Strategic Needs Analysis Process (SNAP) group discussions set up by Robert Howell on FWCC's future. We came back with positive visions and a real commitment to rescue FWCC for the future of the Religious Society of Friends.

We agreed to a further deficit budget but also committed ourselves to do our part in raising funds for FWCC. Two or three who had spoken against the budget said that their concerns had not been met, but that they

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Chuck Fager, Director



300 Friends from around the world gathered for the FWCC Triennial at King's College, Auckland, New Zealand.



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known in their own way, and this needed to be recognized. Friends enlisted on the budget, with the condition that it be kept under regular review and that corrective action be taken as soon as it was needed.

Instead of getting a room to myself or with one other person, I was fortunate enough to stay in the men's dorm with about 20 other men. I got to know Friends from North and South America, Africa, Hong Kong, Japan, and Seoul, South Korea. I found the ideas of some South American Friends enlightening and profound. Orthodox faith can be a strong support for social and economic concern and commitment to economic independence. From another geographic direction I came to know a man whose long years in prison for his labor commitment matured him into one of the kindest, most

Vicki Hain Poornima



pressed, and to become reacquainted with Japanese and Hong Kong Friends.

Jean Zaru's inspired message moved us all as she recounted her life as a Christian member of the displaced, oppressed Palestinian people. Among other things she told of how, while a few Christians used narrow, limited understandings of the Bible to oppress Palestinians, her own understanding of the Bible and personal experience of Christianity fuelled her fire for justice and supported and reinforced her struggle for a just, compassionate world, with "true justice to all—to the Palestinians, but not at the expense of the Israelis; to women, but not at the expense of men; to humanity, but not at the expense of nature and mother Earth. Rather, justice for all creatures and all creation." Jean Zaru ex-

A Look Back at the FWCC Peace Conference

by Robert L. Wixom

Love is the only way. It is an eternal reminder to a generation depending on nuclear and atomic energy, a generation depending on physical violence, that love is the only creative, redemptive, transforming power in the universe.

—Martin Luther King Jr.

The Friends Peace Testimony began with the well-known statement in 1660 to Charles II, "We utterly deny all outward wars and strife, and fightings with outward weapons, for any end. . . ." To this, add William Penn's message, "Force may subdue, but love gains; and he that forgives first, wins the laurel." These and many other subsequent messages have enriched our understanding, deepened our spiritual roots, and strengthened our ongoing commitment to peace action and nonviolence. This testimony has been discussed in many books, pamphlets, and

Robert L. Wixom is a member of Columbus (Mo.) Meeting. George Rubin, FRIENDS JOURNAL News Editor, and the FWCC-Americas office contributed to the "Since the Conference" section.

scholarly and interpretative articles; in messages in meetings; in regional Friends conferences; among our various Quaker organizations; and by numerous individual Friends with a peace concern. However, these statements and discussions do not meet the challenge in today's world that is rife with violence, hatred, terrorism, injustice, and the continuing threat of nuclear, chemical, and biological weapons of mass destruction.

Friends World Committee for Consultation, Section of the Americas (FWCC) has the traditional purpose "to be a channel of communication between Friends, helping us to explore and nurture our identity as Quakers so that we can discover and be faithful to our true place in the world as a people of God." Responding to the tragic acts of terrorism and loss of lives on September 11, 2001, FWCC issued a mission statement "to carry out programs and organize in ways to nurture our corporate life, witness, and work in the world." In March 2002, FWCC issued a call for "a special conference for Friends' response to the growing dangers

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emphases faithful Christian witness for a compassionate, just world!

Indigenous people's concerns and numerous working groups and interest groups were of importance.

I attended an interest group led by Radh Cxhuthan from India but living in New York and of New York Yearly Meeting. He brought, with backing of New York Yearly Meeting, a real concern for meeting the minimum needs of all with a minimum standard of living as a human obligation.

For Aotearoa/New Zealand Friends, the Asia/West Pacific Section Meeting was of prime importance. One of our first actions was to express our gratitude to Linley Gregory for her unfaltering labor as Executive Secretary of the Asia/West Pacific Section; a labor that has brought enduring results. It was at a series of Section meetings that the absence of Indians was felt most intensely.

The next Asia/West Pacific Section Meeting is to be held in Seoul, Korea. Seoul Monthly Meeting is a small but very enthusiastic and energetic meeting with a goodly number of young people participating. I believe that Asia/West Pacific Section is in a healthy condition and is looking toward a hopeful future.

A further impression of the Triennial in-

cluded being pleasantly surprised at the enthusiasm of Young Friends for Quakerism. They are energetically working towards the upcoming Young Friends Gathering to be held in November 2005 in Great Britain.

The most meaningful experiences for me at the Triennial were meetings for worship. Elizabeth Duke asked Dunedin Friends to sit with her at meeting for worship and help her close. As Christina was away early for family reasons, I was the only other Dunedinite left. We both came early and neither of us were moved to give vocal ministry but held the meeting in our heart and in the light. It was a powerfully gathered meeting for worship. This experience increased my concern that it is very important to make the effort to come to meeting promptly and to hold the meeting in our heart and in the light.

FWCC is the heart of Quakerism where we come together to allow the spirit to work on us to make us whole. FWCC is essential to the very future of Quakerism. I am hopeful that we who had the very great privilege of attending or in some way taking part in the Triennial will, upon returning to our local meetings, actively take the initiative in organizing committees to meet the needs, especially the critical financial needs, of FWCC. □

of global war and terrorism, following the tradition of four FWCC conferences over the past 66 years."

The Conference of January 2003

This FWCC Conference was held at Guilford College in Greensboro, N.C., from January 17 to 20, 2003 (the weekend of the Martin Luther King Jr. holiday). Suitably, 29 quotes from Martin Luther King Jr. highlighted the program brochure of the conference, entitled "Friends Peace Witness in a Time of Crisis." About 250 Friends from almost all U.S. and Canadian yearly meetings were present, in addition to staff, speakers, and worship leaders. It was a joy to see that about 25 percent of the participants were Young Friends, who were active in participation and leadership. Conference-goers moved between planned events and many informal conversations in the hallways, at mealtime, and late into the night. The themes of the

plenary sessions, with three or four speakers each, included "Spirit-Led Peacemaking," "Biblical and Historical Experience with the Peace Testimony," and "Report of the Quaker Middle East Working Party."

FWCC Clerk Elizabeth Mertic, Executive Secretary Margaret Fraser, and Peace Issues Working Group Co-Clerks Ann Hardt and Rolene Walker welcomed us at the Friends opening session and then challenged us to be faithful. Val Liveoak of South Central Yearly Meeting, who has a long and cherished background in peace activities, emphasized the necessity of a spiritual community to be supportive in work in nonviolence: "God's love is the ultimate security." Max Carter, of the Campus Ministry Program at Guilford College, emphasized that a life of peacemaking and the power of nonviolent witness has roots in a faith-based community. Beyond Joy, a recent graduate of Guilford College, articulated that "passionate peacemaking is built on small acts every day that draw on the Inner Light" for guidance.

Janet Melnyk, an evangelical Friend from Atlanta, Ga., emphasized the dual nature of peace: "Peace is the intimate work of justice. . . . Peace is a gift that comes as a result of an

Staff member Bridget Moix and Executive Director Joe Volk of Friends Committee on National Legislation



Robert L. Wixom

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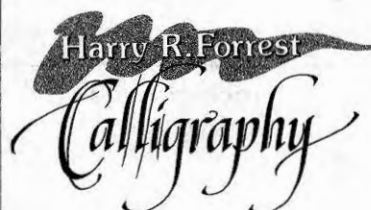
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Inner Command.” Larry Ingle, a retired history professor, described the feeble nature of the peace message of the late 1600s, and then bow (and why) this testimony has grown among Friends. Emma Lapsansky, Friends Librarian at Haverford College, reflected on John Woolman, who sold a slave at age 16, and on the many 18- and 19-year-old young men as COs during World War II. She explained that the Peace Testimony involves “mapping your life,” and “is always a battle for discernment for young people in times of tension; . . . taking off one’s sword is a process.”

In a plenary session on “Wrestling with the Peace Testimony,” Mary Lord of Baltimore Yearly Meeting, who was working with both AFSC and FCNL, spoke her message that “God is still guiding. . . . God is still practical and understands human inadequacies. . . . We must change the mythology of violence, and yet guard against arrogance.” Jane Orion Smith of Canadian Friends Service Committee emphasized that her “faith was rooted in God’s love, which lasts forever” and leads her to practice many daily acts of simplicity.

Any one person could only attend two workshops, 14 of which occurred simultaneously. One called “Peaceful Prevention of War/ Alternatives to War” was led by Joe Volk and Bridget Moix of the FCNL staff. While it is difficult to change the current national policy with its present reliance on military solutions and the spread of weapon systems, FCNL reports that Congress does want to hear new ideas, which take time to adopt. U.S. policy is based on an administration report, “Nuclear Posture Review” (March 2002), which emphasizes the iniquitous “pre-emptive war” policy and renewed reliance on nuclear weapons. In contrast, the United Nations relies on two reports by the Secretary General: “Agenda for Peace” (1992) and “Prevention of Armed Conflict” (2001). The latter document emphasized the need for steps to prevent war *before* hostilities commence: diplomacy, small arms control, nuclear non-proliferation, and support for the reconstruction in countries like Afghanistan. However, UN action on this report was interrupted by the attacks of September 11, 2001. The United States has moved from being a superpower to a hyperpower—a term recently coined by military/political think tanks—and our leaders seem to be unaware that conflict is influenced by many factors. Many early warning “indicators for potential conflict” are known. FCNL is working so that our Washington leaders and citizens at large should



Robert L.

recognize such indicators of potential strife at much earlier dates.

Jack Patterson, codirector of Quaker United Nations Office (QUNO) in New York, led a workshop called “Quaker Witness to the Peace Testimony at the United Nations.” Having locations just across the street from the UN and at the nearby, inconspicuous Quaker house both have uses in QUNO’s quiet, persuasive diplomacy. QUNO represents FWCC, is administered by AFSC, and has frequent contact with FCNL and with QUNO’s Geneva, Switzerland, office. Ideas for program work also derive from UN staff and from concerned Friends at large. QUNO aims to present constructive proposals at an early stage—long before the 11th-hour rush in crises, when a small organization has limited options. QUNO focuses on preventative diplomacy, in contrast to the coercive diplomacy that is prevalent. QUNO also engages in informal, multiyear education for diplomats.

QUNO played a major role in the June 3–14, 1992, UN Conference on Environment and Development (UNCED) at Rio de Janeiro, Brazil, and then at the World Summit on Sustainable Development (WSSD) in Johannesburg, South Africa, August 26–September 4, 2002, at which 104 heads of state were present. An excellent example of long-range diplomacy is QUNO’s program for “Integrated Peace Continuum” involving a paradigm shift to focus on nascent conflicts at a much earlier stage than has traditionally been done.

Other workshops included: “Alternatives to Violence Project in Conflict Areas: Balkans” with Steve Angell; “The Peace Witness Movement” with David Hartsough; “Loving Without Giving In: Our Response to Terror?” with Ron Mock; “Struggling Theologically with Peace Testimony” with Lonnie Valentine; “Conscience and War Tax Witness” with Rosa Packard; “Peace Team Work Around the World” with Val Liveoak; “Community-based Security” with David Jackman; “Quaker House: Front Line Witness” with Chuck Fager; “Conflict, Competition, and Cooperation” with Tom and Sandy Farley; and “Peaceful Prevention of Deadly Conflict” with Kim Carlyle.

The final Plenary Session, "Visioning and Empowering Peace Among Friends," was commenced by Jan Wood of Northwest Yearly Meeting, who with passion reminded attenders to "accept your name, pray with others, recognize the call from God, accept the affirmation. . . . We carry the DNA of God." Ben Richmond of Indiana Yearly Meeting emphasized that the antidote for cynicism, despair, and tiredness is found in "joy to be part of a community of faith. . . . The way forward does not depend on our strength; God will guide us and use us in His service."

The participants of this conference were challenged to reach out to their respective clusters of Friends. Thus was the Peace Testimony reaffirmed with considerable vitality and spiritual depth.

Since the Conference

The Peace Issues Working Group, established by FWCC Section of the Americas, is now in its third year and continues to meet by conference call every two weeks. The group is attaining better understanding of local ecumenical and interfaith peace work through responses to questionnaires that were sent to all monthly meetings and Friends churches in the summer of 2003.

At the March 2004 FWCC Annual Meeting in Ottawa, Canada, the Peace Issues Working Group ran a two-day workshop, including a dialogue on sharing our Peace Testimony. The moderator was Shauna Curry, a Canadian Friend. The facilitator was Peter Attack of Canadian Friends Service Committee. There was a rich conversation on Quaker witness, with queries such as: How do we collaborate and support each other? What are our misunderstandings and how do we work together in the long term to develop a peace perspective?

The Peace Issues Working Group is attempting to implement the third minute of the FWCC mandate: to consult and collaborate with traditional peace churches and peace branches of other faiths on common actions. FWCC will cosponsor the Interfaith Peace Seminar at Guilford College, June 4-6, 2004. It is being led by Quaker House of Fayetteville, N.C., and facilitated by Chuck Fager, a member of the working group.

FWCC is sponsoring a half-day conference immediately following the FOR National Conference, August 5-9, 2004, at Occidental College in California. Friends are encouraged to attend the complete conference and then stay for the Quaker gathering.

Several of FWCC's regions have held gatherings to follow up on the Peace Conference. The next one will take place in the Northeast Region on October 1-3, 2004, in Burlington, N.J. □

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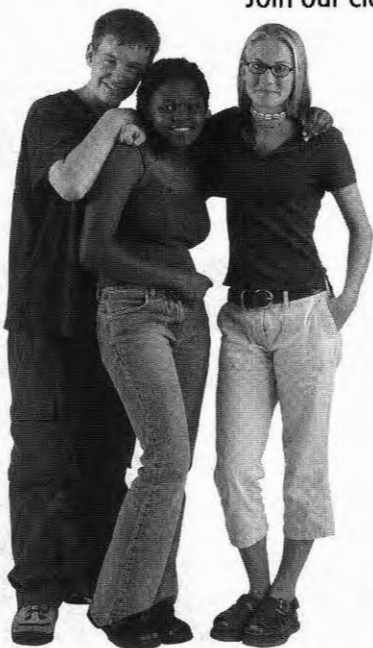
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Bible Commentary

Abraham: A Less-than- Perfect Choice

by Anthony Prete

That's exactly what I don't like about so many Bible stories—they're unfair." The Friend who made this comment has a finely tuned moral sense and the story was more than he could abide. Abraham (still called Abram at this point) gets away with lying about his wife, but when Pharaoh adds her to his harem because he thinks she's unmarried, Abraham's God Yahweh inflicts plagues on the Egyptians. What kind of God punishes Pharaoh's unintended mistake, but looks the other way in the face of Abraham's conscious lying and deceit?

The Friend was right; the story is unfair—by today's standards. What he didn't see (and the text doesn't bother to mention) is that this is not a detailed account of an ancient event, but a finely crafted tale intended to demonstrate the importance of the promise God made to Abraham and Sarah. Though old and childless, they would have a son, and this son would be the beginning of a new nation, living secure in its land.

At issue in the story is the way that Abraham and God view this promise. Not only does Abraham fail to trust the promise, he creates a situation that puts it in jeopardy. As the biblical scholar Gerhard von Rad puts it in his book *Genesis*, "The bearer of the promise [is] himself the greatest enemy of the promise; for its greatest threat comes from him." God, on the other hand, will protect the promise at any cost—even by ignoring Abraham's failings and sending plagues.

So, did Abraham get a pass for his deceitful behavior in Egypt? Yes. Did Pharaoh get a raw deal? Yes. Well, maybe not quite yes. Biblical scholar Walter Brueggemann, in his book, *Genesis*, describes this story as "the interaction between the ruthless empire (which needs to explain nothing to anyone) and this resourceless man." This description takes on added significance with the probability that the book of *Genesis* reached its final form during the years of the Babylonian captivity (597–539 B.C.E.) or the subsequent domination of Judea by the Persian empire. Viewed in that light, Abraham's deception becomes a street-smart survival technique, and Pharaoh's abduction of Sarah underscores the empire's ability to

Anthony Prete is a member of Central Philadelphia (Pa.) Meeting.

Now there was a famine in the land. So Abram went down to Egypt to reside there as an alien, for the famine was severe in the land. When he was about to enter Egypt, he said to his wife Sarai, "I know well that you are a woman beautiful in appearance; and when the Egyptians see you, they will say, 'This is his wife'; then they will kill me, but they will let you live. Say you are my sister, so that it may go well with me because of you, and that my life may be spared on your account."

When Abram entered Egypt the Egyptians saw that the woman was very beautiful. When the officials of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house. And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male and female slaves, female donkeys, and camels.

But the Lord afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. So Pharaoh called Abram, and said, "What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her, and be gone." And Pharaoh gave his men orders concerning him; and they set him on the way, with his wife and all that he had.

—Gen. 12:10–20, NRSV

dominate and oppress with impunity.

In the story, Pharaoh seems aware of the ancient prohibition against taking someone's wife—a prohibition he violated, albeit unknowingly—because he knows exactly what to do when "Yahweh afflicted Pharaoh and his house with great plagues." He immediately summons Abraham, not to kill him and thus dissolve the marriage (perhaps, the plagues had given him a taste of what *that* action might unleash), but to say, "Here is your wife, take her, and be gone."

Despite Abraham's deception, the Bible views him as a model of faith—and not without reason. Called to leave the security of home and family, he complied unquestioningly (Gen. 12:1–4). Later, as his trust wavered because he was still childless, Yahweh assured Abraham not just of a son but of descendants as numerous as the stars. Abraham "believed Yahweh," the text says (the Hebrew has undertones of "trust"), "and Yahweh reckoned it to him as righteousness" (Gen. 15:6).

But Abraham's peaks of faithfulness are separated by long valleys of questions, doubts, weakness, and manipulation. The fear that produced the lies to Pharaoh surfaces again and again. If God was expecting stalwart and unwavering trust from Abraham, God was



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clearly left wondering about the wisdom of this choice. But despite divine misgivings, God continues to assert the promise. And at long last, God's faithfulness blossoms in the birth of a son to this old and incredulous couple (Gen. 21:1-3).

Too often, this and other stories of Abraham's foibles are taken as morality tales about deception and trust, or fairness and partiality, or weakness and power. They are much more. At root, they are stories about God's faithfulness to the promise, about how much God can be trusted to keep God's word. As Gerhard von Rad points out in connection with this story, "If Yahweh did not go astray in his work of sacred history because of the failure and guilt of the recipient of the promise, then his word was really to be believed."

To hang such a heavy message on such spindly stories may seem excessive. But the message endures throughout the Bible: God is faithful to God's word. Of course, that faithfulness is two-edged. It brings justice (right relationship with God and each other) or judgment (bearing the consequences of rupturing those relationships). The divine predilection is for the former: The promise points to an eventual multitude of people secure in their relationship with God and each other,

and modeling to the nations what God envisions creation to be. To reach that end, God is willing to overlook lapses and weaknesses, even denying one's spouse to save one's skin.

Still, this is no pushover God, cooing, "There, there, it's all right!" to every act of disrespect and injustice. Time and again the people of the promise behave as though they know better than God. Called to rely on the promise by trusting that God will care for them, they make alliances with other nations (and gods); shirking their responsibility to care for each other, they turn to victimizing the poor and the powerless. Eventually, lack of trust and caring reaches a point where God's faithfulness takes the form of compelling them to suffer the consequences of their actions—danger from without and decay from within. As Pharaoh knew instinctively, this is not a God to be trifled with.

The chosen people, understandably, leaned more toward the view that God will overlook these seemingly small acts of deception and irresponsibility. To a degree—some would say an outrageous degree—they were right. Common convictions notwithstanding, the Bible is mostly about leniency and forgiveness. Notions of a divine taskmaster with a nonnegotiable plan are contradicted by the

times God changes plans to accommodate the people, or, as in the case of the golden calf incident, is persuaded to revoke a decision already made (Exod. 32:7-14). Notions of a divine dyspeptic eager to snare anyone who steps out of line are equally refuted by a God whose primary wish is to "speak tenderly" to the people, encouraging their development and consoling them in their pain (Isa. 40:1-2; 41:8-10).

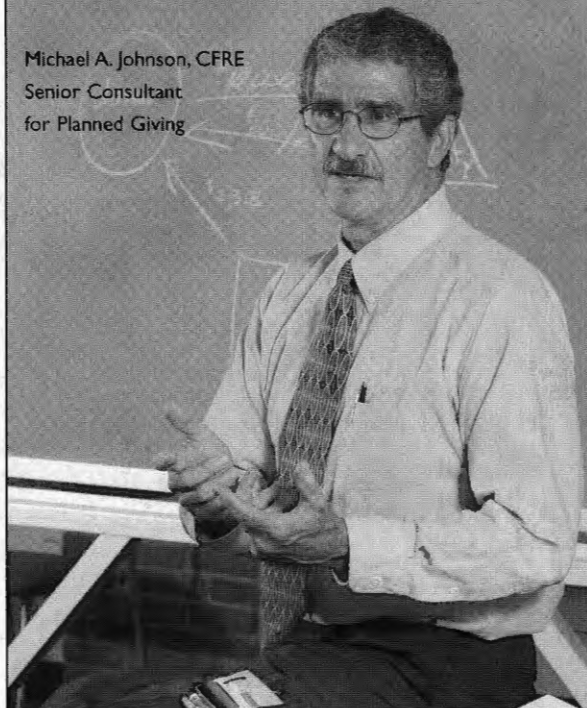
The little story about God's faithfulness in the face of Abraham's deceit, Sarah's complicity, and Pharaoh's lust is but a short stretch in a long and bumpy road. Traveling that road are a God who refuses to let go of a promise, and an elderly couple who struggle—not always successfully—to maintain their grip.

For Abraham and Sarah the road ends well. Their faith, though shaky at times, ultimately assures God that this couple—called long ago to leave everything and journey to they knew not where—was the right choice.

So the promise comes to pass, and in their son Isaac the journey continues. Ahead are many twists and turns, surprises and disappointments, even times when, for the sake of the promise, "unfair" events occur. But all along, the promise does not waver and God's faithfulness endures. □

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By the time I saw Mel Gibson's *The Passion of the Christ*, much had been written about the film's violence. Most of the attention focused on Gibson's personal psychology. Little has been said about the connection of the violence in the movie to the larger culture of violence in which we live and which Jesus' nonviolence challenges.

I would suggest that the excess violence so commented upon in *The Passion* emerges from Mel Gibson's discomfort with his hero's pacifism, as if splattering enough blood across the screen might obscure the central—and uncomfortable—fact that Jesus makes a conscious choice not to fight back.

Clearly, the image of the crucified Jesus challenges us. As a child, I would view with horror the writhing, bleeding Christ in museums. I would also examine a history book that contained a photo of an African American man who'd been lynched. The black-and-white photograph showed the man's thin arms tied back with ropes that were stretched out behind him, leaving his mutilated torso vulnerable and exposed. His face was twisted in anguish.

In my mind, the two images, Christ on the cross and the lynched man, superimposed. The lynched man became Christ. I understood that, yes, both the crucifixion and the lynching were disgusting and abhorrent. Both were instruments of terror, meant to cow others who might otherwise cross an invisible line into dissent. To run and hide from a crucifixion or a lynching out of fear or disgust, as the disciples initially did, gives the oppressor the power to intimidate. We triumph over violence when we face it and refuse to let it influence how we act.

To grasp the point of the Passion story it is absolutely crucial to face the violence and suffering Jesus endured. A core message of the New Testament—and of early Quakers—is that Christians triumph over brutality by having the courage to confront it, no matter how bad it is. The Passion story pits the power of the Roman Empire against the power of Christ's message of nonviolent obedience to God. Jesus modeled for us "speaking truth to power," even when speaking that truth meant torture and death. Lying would

have saved him when death was imminent; Jesus chose truth. Pilate is mystified that Jesus would put faith in God and obedience to God ahead of suffering, torture, and death, just as many an authority figure were mystified that early Quakers would put faith in God ahead of freedom, property, and even life itself. Jesus, like the early Quakers, was uncompromising in his obedience and in his defiance of earthly authority. He submitted to God, not to Rome.

However, while facing violence is central to the Passion story, throughout the movie I found myself saying, "Earth to Mel: less is more!" After they arrest him in the Garden of Gethsemane, the guards beat Jesus until one of his eyes turns purple and swells shut. It is this distorted—and distracting—face that we watch while Jesus is on trial. Later, Jesus is scourged by Pilate's men. His hands are chained and he is brutally beaten by gleeful guards wielding cat-o'-nine tails until his back is a bloody mess. If this alone is not horrific enough, the guards then bring heavier, spiked instruments to beat him with. Finally, they unshackle his wrists—but no, it's not over yet! They lay him on his lacerated back and scourge his front. Christians have rightfully argued that many movies display similar violence without raising the kind of uproar greeting *The Passion*; this is a reason to decry Hollywood violence, not excuse Mel Gibson's excess.

It's hard to imagine any other Hollywood script in our warrior culture not being reworked to allow the hero, dead or alive, to break free and wreak vengeance on his captors. I worry that the hard, uncompromising, and radically nonsecular nature of Jesus' message—that you forgive your enemies no matter what and trust in God to make it right—will be lost under all the blood.

Some have argued that we must see this graphic display of violence so that we can fully understand how much Jesus suffered. This view alarms me. Do we suffer a cultural absence of imagination? Has the violence in our culture ratcheted so high that we need this level of ultraviolence to "get" that Jesus suffered?

In my heart, I fear the violence that saturates this film will reinforce in the minds of non-Christians the idea that Christianity is a sick, twisted religion that feeds on suffering and guilt.

I saw the film with Janet King, a Jewish woman with a deep interest in Jewish-

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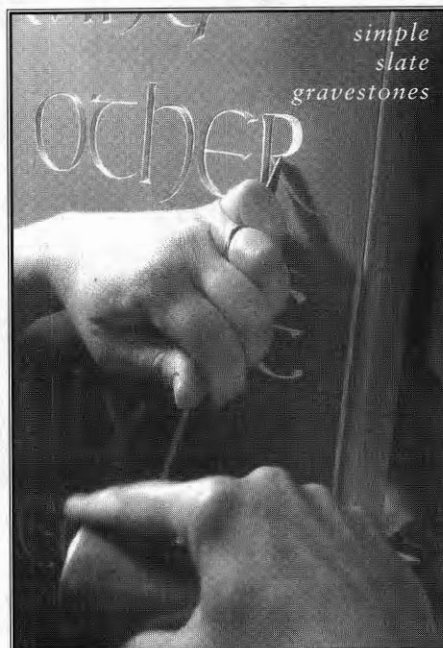
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Diane Reynolds attends Patapsco Preparative Meeting in Ellicott City, Md. An earlier version of this review appeared on the QuakerInfo.com website at <<http://www.quakerinfo.com/passion.shtml>>.

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the movie was faithful to the gospel account, those who are inclined to think the Jews killed Jesus will find that view reinforced by the film.

Mel Gibson made the movie he wanted to make, but there is a bigger picture. Whether you believe in the Christ story or not, there is no question Jesus triumphed in his death. For the secular world, he triumphed by becoming, inexplicably, the biggest superstar of all time. The Christian world triumphs through what happens following the crucifixion. We do get two minutes of the resurrection in the film, where a miraculously healed, living Jesus complacently walks from the tomb. This is part of the win, but the bigger part for those of us left on Earth is that his disciples finally understood and began to live his message. A resurrected Jesus without followers would be worth little. Luckily, the disciples grasped the new paradigm in behavior that he modeled and began to imitate it. In the book of Acts, Jesus' disciples move from fear, despair, and secrecy to boldly proclaiming Jesus' message. They are arrested and told not to talk about Jesus. The next day they are out again talking about Jesus. They are beaten and told not to talk about Jesus. The next day they are out again. Some of them are killed and others come up and speak the same truth.

They are killed by the thousands and more spring up. Some are Quakers. Some are the peace activists being jailed right now for speaking out against war. They have not gone away. This is the legacy. This is the triumph. Without ever perpetrating violence or descending to its level, they refuse to be stopped in standing up for what they believe.

While Mel Gibson inserted key teachings of Christ in movie flashbacks (forgive your enemies, love God and people, serve others humbly), the movie sadly did not enhance my understanding of Jesus. Sadly too, I worry that this is a movie that would be incomprehensible to somebody unfamiliar with the Christ story.

The Passion of the Christ reveals the power of the gospel to command the attention, if not the comprehension, of our culture. I hope the box-office success of this film will encourage sequels that will grapple with issues that will truly stir our souls. □

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Books

The Quakers in America

By Thomas D. Hamm. Columbia University, 2003. 292 pages. \$40/hardcover.

The many of us who are accustomed to enjoying the work of Thomas Hamm will not be disappointed by *The Quakers in America*, the latest offering from this dedicated, prolific, and meticulous scholar of U.S. history.

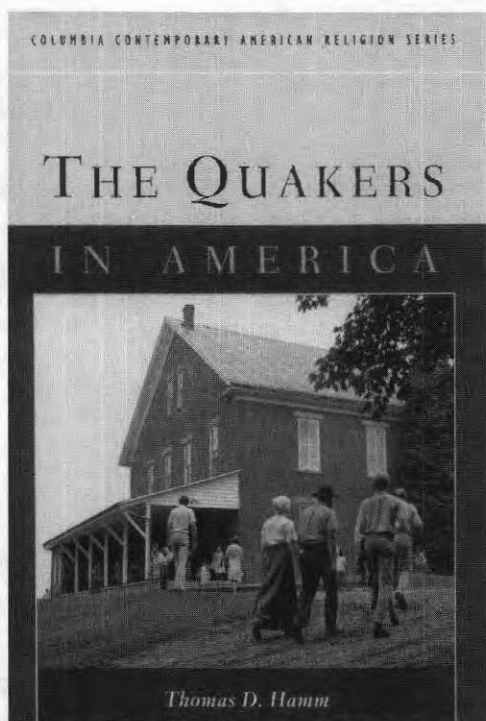
Thomas Hamm writes about Quakers, but his real strength is in using the resources and authority of his position as a Quaker archivist to think broadly about history, religion, sociology, anthropology, and philosophy. In this most recent volume, part of a Columbia series designed to introduce the general reader to various contemporary U.S. religions, he uses Quakerism to talk about current events—specifically the struggle of many present-day people in the United States to locate themselves and their country's religions in a world context.

In the preface, he self-identifies as an "insider," descended from a long line of Friends, and having spent his life in Quaker communities. However, readers should not worry that this fact has limited his vision. On the contrary, he has taken advantage of the solidity of his insider status to view the context of his own religion with an informed vision.

His thesis, opened out in the preface, seven concise chapters, and an afterword, is that Quakers, always a small but vocal minority in the United States, are likely to remain so. With self-isolating "separate ways" Friends have ambivalently pursued a utopian community on Earth, seeking to be "in this world, but not of it," eschewing politics but engaging in confrontational activism about political issues, downplaying formal theology while clinging tightly to the Bible and theological inquiry.

Thomas Hamm is a professor of history, so it is not surprising that the foundations of his analysis are historical. But the essence of his argument is contemporary, tackling stereotypes and misconceptions about modern Friends and laying out the "old" theological debates (the place of Christ in Quaker theology, the essence of church polity, the foundations of authority and leadership within Quaker communities) alongside the "new" concerns (e.g., meanings and interpretations of sexuality).

Thomas Hamm has studied, lived, worked and worshiped among Friends across the full spectrum of doctrinal and liturgical diversity, from programmed worship (where a designated minister delivers the "message" and guides the worship service through a pre-planned sequence); to semiprogrammed (which combines elements of the programmed



service with periods of silence during which anyone so moved may speak); to unprogrammed services (where there is no designated minister, and the congregants silently await God's presence, which may be signaled by spontaneous spoken ministry by anyone in the group). He understands the distinction between doctrinal differences among Friends and differences in styles of worship.

Drawing on this experience, he outlines theological perspectives that he feels "are universally shared." He feels that these include "the ministry of all believers" and "decision making through the traditional Quaker business process." But he concedes that Friends insistence on the autonomy of individual meeting communities and the supremacy of the Inward Light means that his "depiction of contemporary Quakerism is one with which a number of contemporary Friends would probably not agree." This very ingenuousness helps to make the book highly palatable.

A lucid and engaging writer, Thomas Hamm also rewards his readers with occasional glimpses of his dry humor. Beginning a section on Quaker ministry he notes: "A word game that the mischievous sometimes play involves the question of whether or not Friends have ministers."

But his humor is never mocking, and always quickly glides into a serious and sympathetic exploration of the subtle meanings that underlie Quaker faith and practice. Even when tackling the thorny topic of schisms within the "peaceful" world of Friends, his even-handed interpretation offers a clarity that should be intelligible both to "insiders" like him and to those unfamiliar with Friends peculiar ways.

I find my one disappointment with this volume is the final chapter. His decision to

segregate women, marriage, and family into a 15-page separate section (is it coincidence that this section is the last?), does not do full justice to the fact that Friends have often been able to integrate their revolutionary ideas about these crucial topics into their lives and communities. To have women underrepresented in the general discussions, illustrations, and illustrative quotations throughout the volume, then relegated to this separate chapter at the back, is uncharacteristic both of Quakerism in general and of Thomas Hamm's works and personal demeanor in particular. It is surely an oversight on his part (or a hypersensitivity on mine).

However, he redeems himself in his choice of random Friends from past and present to create a gallery of short biographical sketches that represents Quakers in all our diversity. And what is true with everything he writes, is true for this volume: its readers will feel their time has been well spent.

—Emma J. Lapsansky-Werner

Emma J. Lapsansky-Werner is a historian and Curator of Special Collections at Haverford College.

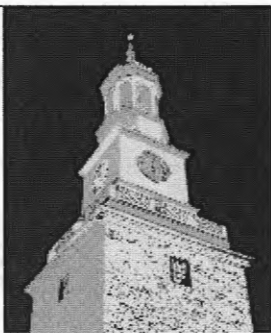
Twenty-First Century Penn: Writings on the Faith and Practice of the People Called Quakers by William Penn

Translated into Modern English by Paul Buckley. Earlham School of Religion, 2003. 415 pages. \$19.95/paperback.

Paul Buckley has done a great service for today's Friends by translating five (out of over 100) works of William Penn into modern English.

Students of Quaker history and thought will appreciate the accessibility of these works as they study the changes in Quaker discourse from the mid to late 17th century from in-your-face proclaimers of Truth to a more subdued sect seeking toleration for itself and others. All Friends, however, would do well to read the last part. William Penn can help Friends who may be confused by today's variety of faiths and practices that label themselves "Quaker." Although he does not pose theological and existential questions the way we do, his answers hold true surprisingly well. With a little pondering the modern reader should be able to find helpful responses to today's questions.

The first two works, *The Sandy Foundation Shaken* and *Innocency with Her Open Face* did not speak all that usefully to me. They were written by an enthusiastic new convert barely out of his teens who whines about the



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misinterpretation and attacks on him and other Friends during the pamphlet wars of the 1660s and delights in esoteric arguments about the trinity and imputed righteousness/atonement. His continual appeal to reason reads differently to us in this scientific, secular age than it did to his first readers, and his arguments often appear to be assertions.

The longest work, *The Christian Quaker and His Divine Testimony Vindicated* (1674), starts out on the same note as the earlier works, but then offers the definitive statement of Quaker belief:

The Light of Christ within is the great principle of God in humanity—the root and spring of divine life and knowledge in the soul. By it, salvation is achieved and it is uniquely acknowledged by the people called Quakers as the foundation of their faith and testimony to the world.

How this differs from today's beloved phrase, "that of God in every one" is implied throughout the rest of the volume. William Penn's Light of Christ has power and function. It acts. It is firmly placed within the narrative and theology of Judeo-Christian experience. Friends don't treat other people nicely because we respect that of God in them. Friends love one another because the Light of Christ has convicted and transformed them, empowering them to live out of a loving, obedient heart.

The last two works will probably be of most use to modern Quakers. *Primitive Christianity Revived in the Faith and Practice of the People Called Quakers* (1696) and *A Brief Account of the Rise and Progress of the People Called Quakers* (1694) are the mature reflections on a radical group that has mellowed into a distinctive sect. William Penn describes clearly the basic beliefs and testimonies of Friends, and the reasons behind them. He describes Quaker organization and process. He provides a useful measure to hold up against our own practices today.

Paul Buckley supplies copious notes to the many biblical allusions that pepper William Penn's writing and informed early Friends' expressions of their experience. As today's Quakers stud their words with references to popular songs, TV shows, movies, and even advertisements, so earlier Friends filled their writing with biblical references.

For the most part, Paul Buckley has done an excellent job translating William Penn's refined 17th-century prose into modern English. Penn was a well-educated, upperclass gentleman who wrote with the stylish conventions of his time. Not only have sentence length and punctuation changed, but the meanings of many words have shifted. Com-

paring Buckley's with the original text is a good exercise in opening up Penn's meaning.

My only regret is the occasional typographical error of the sort not caught by spellcheckers. An index might have proved useful. But these are small quibbles about a carefully revived book that should be a useful guide for Friends well into this new century.

—Marty Grundy

Marty Grundy is a historian and a member of Cleveland Meeting, Lake Erie Yearly Meeting.

Building Consensus: Conflict and Unity

By Montee M. Snyder and others. Earlham Press, 2001. 93 pages. \$15/paperback.

Friends at Earlham College have written a handbook that offers to the secular world—schools, community organizations, businesses—the techniques of decision making practiced by Quakers, but stripped of all their religious underpinnings except a few basic values, such as an appreciation of all people, and a wish to serve the common good.

As a reader, I approached this text with two biases. First, I believe that while secular consensus and Quaker "sense of the meeting" are distinctly different practices, each in its proper sphere is an excellent way of making decisions. (Not perfect, but excellent.) Second, I believe that the Friends community has failed so far to avail itself of the valuable lessons that could be learned from those who have studied and refined the practice of consensus. We are often irrationally fearful that the wisdom and techniques of consensus will somehow interfere with our ability to be Spirit-led in our meetings for worship for business. I am waiting for the book or teacher from the world of consensus that Friends will be receptive to.

So perhaps my disappointment with *Building Consensus: Conflict and Unity* is based on unreasonable expectations. While the book is explicit about its roots in Quaker practice and experience, it is directed to a different audience—non-Quakers who are beginners at collaborative decision making.

The text is basic and concise, providing simple, how-to instructions that emphasize method rather than rationale or philosophy. It seemed to me that the techniques prescribed were consistently good ones, although sometimes, presented without explanation, they seemed arbitrary (e.g., why should the recorder always refer to people by their proper names rather than their nicknames?)

Some good material is included on group dynamics, especially with a concern for full participation by all individuals and classes of individuals in a group. The book generally confines itself, though, to looking at decision-



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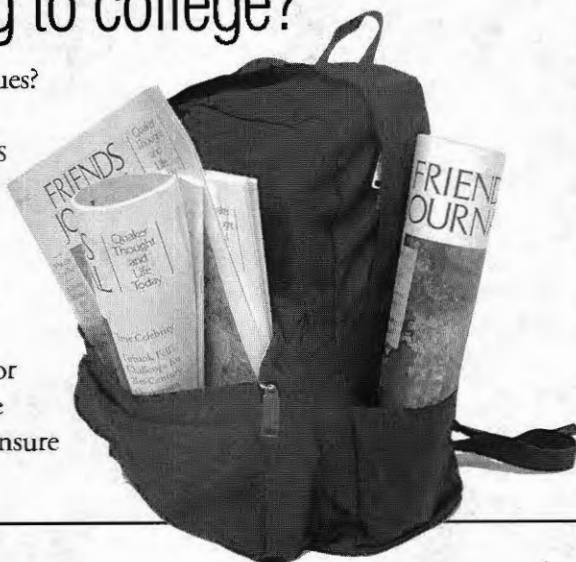
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making participants as rational beings who are guided by information and reason, without addressing the emotional components that are often equally significant in the passage from conflict to unity. (On the other hand, if the book had done justice to that half of the equation, it could no longer be praised for being concise.)

In general, I found this text too basic to recommend to Quaker meetings and other Friends groups who are looking for help improving or solving problems with their own decision making. The exception might be the newcomer with no experience in communal discernment. Friends documents on this subject tend to stress right attitudes, intentions, and philosophy—*Building Consensus* fills in some of the gaps with simple descriptions of behaviors.

The following sections are the ones I'm most likely to return to for reference:

- Chapter 9, "When Disagreement Deepens," provides checklists for situations in which a single person or a few individuals continue to dissent from what would otherwise be unity: "What Group Members Should Do," "What Dissenting Members Should Do," and "The Facilitator or Clerk's Role." This is a useful set of guidelines for contributing positively in an early-stage impasse. It does not offer much insight for a deeply entrenched deadlock. One of the options presented is for the facilitator to deem that the dissenting member is acting selfishly, not in the interests of the group, and to propose a minute of decision to override the dissent. From the perspective of Friends meetings, such events do sometimes occur, but they are hard, soul-searching occasions, and this book offers no advice for the facilitator or clerk faced with making such a determination.

- A set of principles for determining which kinds of decisions consensus is best for, and when it is advisable to delegate a decision or take a vote. Although of little use to Quaker meetings, this could be quite helpful to Friends schools and other organizations that use consensus only part of the time.

- An appendix that discusses the increasing use of e-mail by decision-making groups, and its advantages and disadvantages for various aspects of group functioning, as well as providing tips for using e-mail effectively.

If you are building a library, this book is a basic reference worth including. If I had to choose only one basic, introductory title on the subject of consensus from a secular perspective, however, it would be the 1987 booklet, *On Conflict and Consensus* by C.T. Lawrence Burler and Amy Rothstein (available only from www.consensus.net), which simply and elegantly weaves together the what, why, and how of "formal consensus" (a slightly more structured version of the process).

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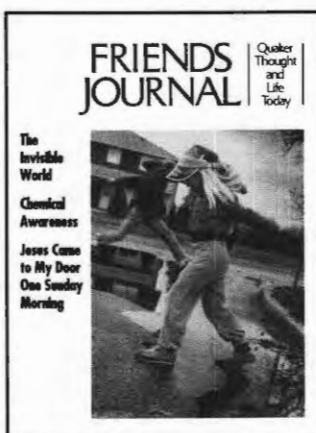
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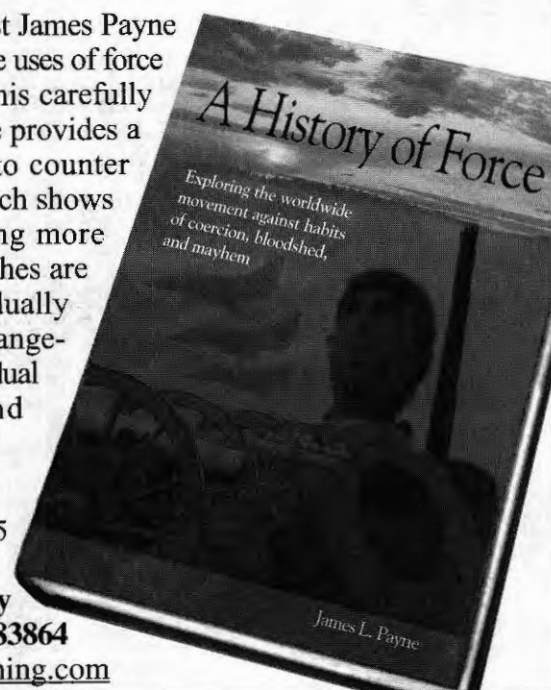


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If you're looking for a resource to help your Friends group or meeting advance its sophistication in progressing through difficult, complicated discussions on the way to spiritual unity, then the secular field of consensus decision making has better contributions to make. Two I recommend are Connie Hoffman and Judy Ness's *Putting Sense into Consensus: Solving the Puzzle of Making Team Decisions* (1998) and Sam Kaner's *Facilitator's Guide to Participatory Decision-Making* (1996).

—Chel Avery

Chel Avery is clerk of Goshen (Pa.) Meeting. She is first author of Building United Judgment: A Handbook for Consensus Decision Making (1981) and has trained groups in conflict resolution and consensus decision making since 1976.

In Brief

A Quaker in the Zendo

By Steve Smith. *Pendle Hill Pamphlet #370, 2003. 37 pages. \$4/paperback.* The "Quaker," or Quakerism, of the title is the subject of this pamphlet, while the "Zendo" serves as its context and catalyst. This is not an exploration of Zen Buddhism, but an exploration of the home ground of Friends, seen more clearly in a Buddhist light. In it, Steve Smith tells the story of his own spiritual passage, a passage that moves through regions of common ground for many Friends: first away from his Quaker roots, through intellectual territory where he called himself "an open-minded atheist," into the depths of a dark night of the soul, and then through a slow healing process in which he began to explore and experience "the extraordinary philosophical and religious traditions of the East." This passage eventually leads him back to Quakerism, with a new understanding of and openness to its deeper spiritual truths. He writes, "My Zen journey has helped me to appreciate, from 'the outside,' features of Quaker spiritual practice that I had formerly overlooked. Radically understood and faithfully followed, the Society of Friends needs no bolstering. . . . Quakerism is itself a fully sufficient path of transforming spiritual power and grace." In the course of this pamphlet, Steve Smith tells us about this power and grace, and some of its many facets that reflect glimpses of the Buddhist perspective as well the Quaker. As a result, his work helps us all to "radically understand" and "faithfully follow" the deeper faith and practice of the Religious Society of Friends.

—Kirsten Backstrom

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

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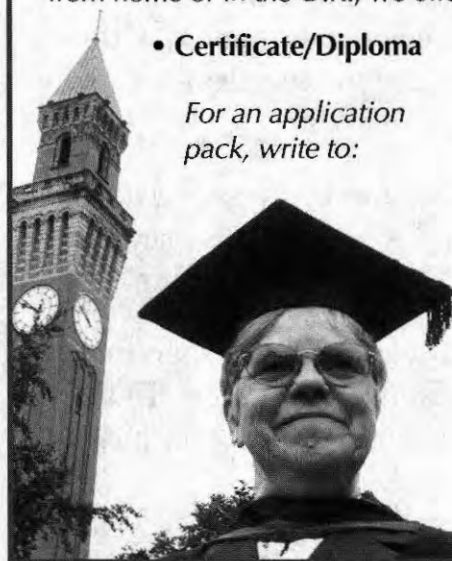
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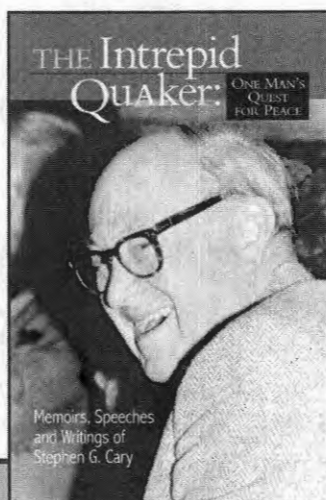
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continued from page 17

for something larger and greater than us. If you learn how to surrender in one realm, you can transfer that wisdom into other realms. If you know about surrendering to true love, then there's the possibility that you can use that learning for surrender to deeper spiritual experience. If you have done the surrender to deeper spiritual experience, you can use that learning for surrendering to true love. The latter is never an easy surrender because life hurts so much. Sometimes true love comes along—if it does come along, and it sometimes seems we have been waiting a long time, too long—but when it does

*I understand the power
of sensuality to bring
someone back to fullness,
after thinking one could
never love life again.*

come along, you have to ask yourself: "Can I unpack the bags? Take out all my disappointments, all my anxiety, and set them aside and really join with this other person?"

This is true of romantic love but it's also true of more casual relationships. There are lots of different kinds of surrender, lots of ways of learning about this very important concept. When we learn surrender in one place, we can use it to surrender in another place.

I want to conclude with a description. It is this: I take a very tender part of myself and relax it completely. I find that I am able to surrender to something larger than just me. There are many different and amazing feelings and lots of sensation. It can become very exciting and exhausting. It concludes, I experience separation, and it's just me again. I try to understand everything that's happened. Now, my query to you is: am I describing surrender to the Holy Spirit in meeting for worship—or am I describing lovemaking? It might be that they are remarkably similar. □

Mexico, March 13–21, 2004. Fifteen young people spent a week in this Mexican village, located on the Sea of Cortez across from the coast of Baja California. Desemboque is inhabited by about 150 Seri Indians (Comca'ac, in their own language). The Seri villages are accessible only by dirt roads through the desert, and there is no running water or electricity. The campers' bathrooms consisted of holes in the sand. The campers spent the week working on various projects for the Seri, including painting a building and picking up trash. There is currently no way of disposing trash properly in Desemboque; it is set out in the desert arroyo to wash into the sea. Originally nomadic, the Seri are not physiologically able to cope well with the large amounts of refined sugars in the food available. Many of the villagers are diabetic, and needles make their way into the trash along with the rusty cans and glass bottles. Campers also participated in traditional Seri dancing, enjoyed seafood caught by locals, and admired the various baskets, carvings, and shell jewelry offered for trade by the villagers. The leader of the trip, Mike Gray, also leads other workcamps in Mexico working with Mexican ranchers, and in the United States working with the Oglala Lakota. People of all ages participate in them. Generally the trips to Mexico take place in the spring and fall, and working with the Lakota on their reservation occurs in the spring. —*Rebecca White, Quaker Street Meeting, N.Y.*

On January 29, 2004, the European Parliament adopted a report presented by the Committee on Foreign Affairs regarding the European Union (EU) representation on the United Nations Security Council. The report, which calls for the EU to strengthen its cooperation with the UN, was approved by a significant majority. The resolution also proposes reform of the Security Council including the proposal that a veto could only be actioned by two security council members. For more information, visit <www.europarl.eu.int/home/default_en.htm>. —*Around Europe (Quaker Council for European Affairs) February 2004*

New England Friends in Unity with Nature has a new name, Earthcare Ministry Committee, and mission statement. It encourages New England Yearly Meeting and its components to act based on awareness that current rapid destruction of our planet and its fragile ecosystem is diametrically opposed to Quaker beliefs and values, and that the Religious Society of Friends must—as it did with slavery—take an active stand against these trends and practices, inseparable from other activities to promote peace and justice. —*BeFriending Creation Newsletter, January/February 2004*

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**FRIENDS
JOURNAL**

Upcoming Events

- June 4-6—Finland Yearly Meeting; Great Plains Yearly Meeting
- June 6-13—Intermountain Yearly Meeting
- June 10-13—Rocky Mountain Yearly Meeting (Evangelical); Southern Appalachian Yearly Meeting and Association
- June 17-20—Lake Erie Yearly Meeting
- June 18-21—"Peace in Action," Young Friends Summer Seminar at William Penn House, Washington, D.C. Open to high school youth. E-mail dirpennhouse@igc.org; phone (202) 543-5560; or visit www.quaker.org/penn-house.
- June 24-27—"Act Truth," Friends Association for Higher Education 2004 conference, at George Fox University, Newberg, Ore. E-mail: fahe@quaker.org; phone: (215) 241-7116.
- June 25-26—Evangelical Church Southwest Yearly Meeting
- July 3-10—Friends General Conference Gathering in Amherst, Mass.
- July 16-August 14, 2004—FWCC 2004 Quaker Youth Pilgrimage in England, Germany, and the Netherlands. Young Friends ages 16-18 are invited to apply. For details e-mail americas@fwcc.quaker.org or phone (215) 241-7250.
- July 17-20—Evangelical Friends Church—Eastern Region
- July 22-25—Evangelical Friends Church—Mid-America
- July 23-25—Indiana Yearly Meeting
- July 25-31—New York Yearly Meeting
- July 26-August 1—Baltimore Yearly Meeting
- July 27-August 1—Iowa Yearly Meeting (Conservative)
- July 28-August 1—Illinois Yearly Meeting; Ohio Valley Yearly Meeting
- July 29-Aug. 1—Alaska Friends Conference; North Pacific Yearly Meeting

Resources

• Partial proceeds of *Iraq War and Its Consequences*, a new book edited by Irwin Abrams and Wang Gungwu, will be donated to aid AFSC efforts in Iraq. Topics discussed in the book include economic costs and burdens of the war, U.S. foreign policy, human rights in Iraq, the role of the UN, rebuilding and reconstruction, and the looting of archaeological artifacts in Baghdad. Visit www.afsc.org/resources/default.htm.

June 2004 FRIENDS JOURNAL

Deaths

Engle—*Emma Peaslee Engle*, 97, on March 25, 2004, at Friends Home in Woodstown, N.J. Emma was born in Pittsburgh in 1907 to James Gardiner Engle and Ruth Waddington Peaslee Engle. She graduated from Swarthmore College and eventually moved with her parents to Clarksboro, N.J. After working at the Burlington County Children's Home, she served in France as a nurse-aid at Maison Maternelle, a hospital founded by English Quakers during World War I. After studying Library Science at Drexel University, Emma worked for 30 years at the Memorial Library in Bound Brook, N.J., serving as director for the last 15 years. After retiring to her family home in Clarksboro, she made half of her house available to the East Greenwich Library, providing them with advice and assistance and remaining active in several community organizations. An elder of Mickleton Meeting, she also served on committees in Philadelphia Yearly Meeting and Salem Quarterly Meeting. Emma was predeceased by a brother, who died in 1960. She is survived by many cousins.

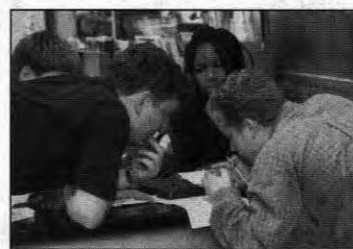
Davidson—*Stephen Barber Davidson*, 60, in Toulouse, France on November 15, 2003. He was born on April 23, 1943, in Aurora, Ill., the son of Robert Otto Davidson and Alice Barber Davidson. He left the Midwest for Phillips Exeter Academy in New Hampshire, then graduated summa cum laude in 1964 with a Bachelor of Arts degree in French from Yale University. Through American Friends Service Committee, he worked as a volunteer in mental institutions while in college. This direct involvement with the Religious Society of Friends was a defining experience, and a deep and intense spirituality guided him throughout his life. A member of Phi Beta Kappa, he received a Fulbright scholarship to Montpellier, France, then returned to Yale University to pursue graduate work. He received a grant to study in Paris at the Ecole Normale Supérieure, where he completed his doctoral thesis on Rabelais. For ten years he taught French and comparative literature at University of Minnesota. Stephen then chose to follow his interest in art and architectural preservation and trained as a professional art restorer at International Center for Restoration in Rome, Italy. He worked in that capacity both in Europe and North America. Stephen attended Lake Harriet Meeting in Minneapolis and, upon moving to Cumberland County, Pa., became a member of Menallen Meeting in Biglerville. In 1984, he was one of the founding members of the Carlisle (Pa.) Meeting. His wisdom, indefatigable travels, visits between Friends meetings, and capacity to listen enriched Baltimore Yearly Meeting, where he clerked several committees. His ministry had an international dimension as well: he was an active participant in the Société Religieuse des Amis, Assemblée de France where he organized and coordinated regional worship groups and preparative meetings throughout southwest France and Spain. Committed to service and to justice, he was active in several international peace organizations, among them Church and Peace and Pax Christi. He was an active member of the Toulouse chapter of Action by Christians for the Abolition of Torture (ACAT). In Carlisle, Stephen was an involved

member of the community, serving the prison ministry and the Samaritan Fellowship, and on boards of the Carlisle Area Religious Council, Project SHARE, and Cumberland Valley Habitat for Humanity. He is survived by his wife, Sylvie G. Davidson; his daughters, Sarah Davidson, and Sophie Davidson Idol; his stepmother, Pauline Davidson; his sister, Margaret Davidson-Vazanski; and his brother, Bruce Davidson.

Isard—*Susan Isard*, 58, on November 1, 2003, in Philadelphia, Pa., after a long battle with cystic fibrosis. Born in New York City on September 3, 1945, Susan held degrees from Boston University and Wheelock College; taught in Brownsville, Texas, as a Vista volunteer; and worked in York, England as a nursery school supervisor before joining the staff of Lansdowne Friends School in Pennsylvania in 1977. She became head of school in 1980, launching a decade in which the school grew and flourished and Susan became well known as a Quaker educator with an extraordinary understanding of children's developmental needs. Susan left Lansdowne Friends School in 1990 to raise her son, transferring her membership to Central Philadelphia Meeting. She remained actively involved in early childhood education in the Philadelphia area, working as a teacher consultant through Elwyn, Inc., and serving on the Planning Committee for Middle School Friends of Philadelphia Yearly Meeting, the board of the School in Rose Valley, the school committee of Stratford Friends, Friends Center Board, the school board of Lansdowne Friends School, and the board of Friends Select School. Susan is survived by her son, Jeremy Isard, her parents Walter and Caroline Isard, and her brothers and sisters Peter Isard, Toni Yagoda, Michael Isard, Scott Isard, Anni Isard, and Arthur Isard.

McFeely—*Nancy Watson McFeely*, 96, on January 6, 2004, at St. Mary Medical Center, Langhorne, Pennsylvania. She was born in Trenton, Tenn., on April 7, 1907, and spent her youth in Memphis. A Girl Scout, she spent many summers as a camp counselor and working as a Sea Scout. She earned the prestigious Golden Eagle Award. She attended Peabody College in Nashville, then worked as a physiotherapist in Warm Spring, Ga., at a facility founded by Franklin D. Roosevelt during the polio epidemic of the 1920s. One of the patients, Richard H. McFeely, would become her husband. In 1931 the couple moved to George School where, except for three years spent at Friends Central School in Philadelphia, they remained lifelong residents. Countless George School alumni and faculty will recall Nancy as the genteel and gracious helpmate of headmaster "Mr. Dick." After their retirement, the McFeelys moved to Yardley, Pa., where Nancy lived for 30 years before moving to Friends Village in Newtown in 1995. She was a founding member of the Handweavers of Bucks County, and a master of her craft of handweaving and spinning. She was an active member of Newtown Meeting. Nancy was predeceased by her husband, Richard H. McFeely. She is survived by her children and their spouses, Richard A. and Lynne Klunder McFeely and Marjorie and Kenneth Burton; her brothers, Robert Watson and H. Aubrey Watson; her sister, Frances Manley; 6 grandchildren; and 12 great-grandchildren.

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Soares—*Raymond (Rea) Soares*, 75, on December 9, 2003, in San Pedro, Calif. He was born in Los Angeles on September 6, 1928, the direct descendant of slave woman Biddie Mason, who drove her Mormon master's cattle from Missouri to Salt Lake City on foot, made her way to California, petitioned and won her freedom, and became a prominent and well-known landowner in Los Angeles. Rea was raised in Los Angeles, Compton, Apple Valley, and Kingsburg, all in California. He graduated from Belmont High School in Los Angeles and joined the U.S. Coast Guard Merchant Marines, traveling the world. Not wanting to respond to the military draft, he did not come ashore until the FBI came on board for him in San Francisco. When he expressed his unwillingness to carry a gun, asserting that he could not in conscience shoot at a human being, he was referred to AFSC and then to the Chaplain's Corp. He did serve in the Army, still refusing to take part in target practice, and ended his military service as a corporal. He went on to attend Boston Conservatory of Music, initially planning to study piano but soon concentrating on voice and pipe organ. After working as a New York City youth probation officer, he toured the U.S., Canada, and Japan as a vocal soloist. In the South he was denied access to "whites only" lodging and restrooms, but it was a nearby lynching that caused him to stop touring. "The heart went right out of me," he said. Returning to California in the 1960s, Rea worked for the Los Angeles County Probation Department until cutbacks eliminated his job. He joined the County Department of Agriculture, trapping coyotes and other animals. He enjoyed traveling and planned a trip each year to a part of the world that grew wine grapes, including France, Morocco, Chile, and Italy, where he took part in an audience with the Pope as a Quaker minister. He had planned an around-the-world trip including South Africa in 2003, but unfortunately he was stricken with severe back pain, followed by a diagnosis of the cancer that took his life. Described as Marloma/Long Beach Meeting's "clerk with the golden voice," he was frequently moved to sing in meeting and at weddings and memorial services, and is well remembered for his moving *Swing Low, Sweet Chariot* at the end of Pacific Yearly Meeting memorial plenaries. Modest and private, he was a fine photographer, storyteller, and a talented artist and poet. An only child, he was devoted to his mother, who lived to the age of 102. Rea was married once and divorced. In recent years, after learning that his father had spelled his own name "Rea," he changed his spelling from "Ray" to "Rea" as well. Rea joined Friends at 15th Street Meeting in New York City and later transferred his membership to what was then called Marloma Meeting in Long Beach. He was a valued clerk of the meeting for nine years from 1994 until his death on Dec. 9, 2003. He also served on various committees in Southern California Quarterly Meeting and Pacific Yearly Meeting. Rea is survived by several cousins, including Dick and Betty James, and Marcelle Baines.

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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 by the week, April through October. Contact Jonathan Snipes: (215) 880-1231.

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.VRBO.com/31024>; call (610) 796-1089; or e-mail <Simplegifts1007@aol.com>.

Retirement Living

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>.

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 Carlmet • Kennett Square, Pa.

Nursing care, residential and assisted living:
Barclay Friends • West Chester, Pa.

Advocacy/education programs:
Untie the Elderly • Pa. Restraint Reduction Initiative
Kendal Corporation Internships

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



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

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

Schools

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.

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.



EARLHAM
SCHOOL of RELIGION

August 2-13, 2004—Come to ESR for two week intensive courses

- * *Theology and Worship*—David Johns
- * *Aspects of Writing as Ministry*—Brent Bill
- * *Group Pastoral Care*—to be announced
- * *Wisdom Literature*—Nancy Bowen
- * *Introduction to Spiritual Formation*—Stephanie Ford

For further information contact <axtelsu@earlham.edu> or (800) 432-1377

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.

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. 375. <www.ssfs.org>.

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

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 Laprezoia, (215) 412-0613, <www.earthlink.net>.



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

Ahimsa Graphics, 24 Cavanaugh Ct., Saundertown, RI 02874. (401) 294-7769 or (888) 475-6219. <www.pennyjackim.calligraphicarts.org>.



www.QuakerWedding.com

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

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

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

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

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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. <www.Hfreemanassociates.com>

Purchase Quarterly Meeting (NYM) maintains a peace tax escrow fund. Those interested in **tax witness** may wish to contact us through NYM, 15 Rutherford Place, New York, NY 10003.

Summer Camps

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

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

Maine—Located 313 Cape Split Road, Addison. Comfortable, five-bedroom, fully equipped farmhouse on private shore and sand beach with miles of beachland and woodland trails. \$850/week June-July. Contact: Rhodin, (607) 273-7062 9 a.m.-9 p.m. E.S.T.

Summer rental in beautiful coastal Portland, Maine: Furnished apt. in park neighborhood, close to everything. Quiet, child-friendly, affordable. Available weekly, June-August. E-mail <quinnnyunyi@yahoo.com>, or call (207) 775-0626 for more info.

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.

Prince Edward Island, lovely 3.5 bedroom house. Simple living, private, surrounded by natural beauty with over a mile of shoreline. In the Canadian maritimes with many Celtic and Acadian cultural events. \$550/wk, contact: (413) 549-1744.

Meetings

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

♿=Handicapped Accessible

MEETING NOTICE RATES: \$18 per line per year. \$24 minimum. Payable a year in advance. No discount. Changes: \$12 each.

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

AUSTRALIA

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

BOTSWANA

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

CANADA

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

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

COSTA RICA

MONTEVERDE-Phone 645-5207 or 645-5036.

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

GHANA

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

NICARAGUA

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

UNITED STATES

Alabama

AUBURN-Unprogrammed meeting, Sundays 9 a.m. Room 205, 132 N. Gay St. Phone: (334) 887-9688 or 826-6645.

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. 4413 5th Ave. S., Birmingham, AL 35222. (205) 952-0570.

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

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

FAYETTEVILLE-Unprogrammed worship 9 a.m. 902 W. Maple. (479) 267-5822.

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

California

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

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

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

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

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

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

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

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

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

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

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

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

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

NAPA SONOMA-Friends meeting. Sundays 10 a.m. at Aldea House, 1831 First St., Napa, Calif. Information: Joe Wilcox (707) 253-1505. <nvquaker@napanet.net>.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SEBASTOPOL-Apple Seed Mtg. Unprogrammed worship 10 a.m. Garzot Bldg., Libby Park (cor. Valentine and Pleasant Hill Rd.). (707) 573-6075.

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

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

WHITTIER-Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

Colorado

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

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at 524 South Cascade Ave, Suite 5, Colorado Springs, Colo. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

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

DURANGO-Unprogrammed worship, First-day school, and adult discussion. 803 County Rd. 233. (970) 247-0538 or (970) 247-5597. Please call for times.
FORT COLLINS-Meeting for worship and First-day school 10 a.m., 2222 W. Vine. (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.
WOODBURY-Litchfield Hills meeting for worship, 10 a.m. Main St. and Mountain Rd., Woodbury. (203) 267-4054 or (203) 263-3627.

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. NW 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.
QUAKER HOUSE-2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.
FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 a.m. First Days.
CAPITOL HILL WORSHIP GROUP-at William Penn House, 515 E. Capitol St. SE, at 7:30 a.m. seven days a week.

Florida

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 766-6270.
DAYTONA-Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosarvey Dr., Ormond Beach. (386) 677-6094, or (386) 445-4788.
DELAND-Worship and First-day school 10:30 a.m. Unitarian Church, 820 N. Frankfort. Info: (386) 734-8914.
FT. LAUDERDALE-Meeting 11 a.m. Information line (954) 566-5000.
FT. MYERS-Meeting at Calusa Nature Center, First Days at 10:30 a.m. Telephone: (239) 274-3313.
FT. PIERCE-Stuart Area Worship Group, 10:30 a.m., fall-spring. (772) 460-8920 or 692-2209.
GAINESVILLE-Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. (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. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244 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 <jfp@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 1025 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: (773) 288-3066.
CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.
CHICAGO-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 11 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.
DECATUR-Meeting for worship 10 a.m. Call for location: (217) 872-6415 or 877-0296.
DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: (630) 968-3861 or (630) 652-5812.
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. Talbot. 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-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. 2303 Government St. Clerk: Pam D. Arnold (225) 665-3560. <www.batonrougefriends.net>.
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.

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-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2191.

Maryland

ADELPHI-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9-9:40 a.m. 1st, 2nd, 4th, and 5th Sunday. 7:30 p.m. each Wednesday. Singing 9-10 a.m. 3rd Sunday. Nursery. 2303 Metzertown, 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 Hawkinson, clerk, (410) 822-0589 or -0293.

FALLSTON-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. John C. Love, clerk, (410) 877-3015.

FREDERICK-Meeting for worship 10 a.m. First-day school 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.

PATAPSCO-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 465-6554.

SALISBURY-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 749-9649.

✧ **SANDY SPRING**-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m. and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

SENECA VALLEY-Preparative Meeting 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.

SOUTHERN MARYLAND-Patuxent Friends Meeting. Worship 10 a.m. 12220 H.G. Trueman Rd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233.

<www.patuxentfriends.org>
UNION BRIDGE-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

Massachusetts

ACTON-Worship and First-day school 10 a.m. Minute Man Arc, 1269 Main St., West Concord (across from Harvey Wheeler). Clerk: Sally Jeffries, (978) 263-8660.

AMESBURY-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 388-3293.

ANDOVER-Unprogrammed: 1st, 3rd Sundays of month at 2 p.m. Veasey Memorial Park Bldg, 201 Washington St., Groveland; 2nd, 4th Sundays of month at 9:30 a.m. SHED Bldg, 65 Phillips St., Andover. (978) 470-3580.

BOSTON-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

CAMBRIDGE-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.

CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road

FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.

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

✧ **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) 955-6803. <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.

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. Place: 11 9th St. NE. Phone: (507) 287-8553. <www.rochestermnfriends.org>.

✧ **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.

GONIC-Worship 2nd and 4th First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Mary Ann Cadwallader, (603) 643-1343.

KEENE-Worship group-unprogrammed 10:30 a.m. Children's program and child care. 98 S. Lincoln St., Keene, N.H. Call (603) 352-5295.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.

PETERBOROUGH-Monadnock Meeting at Peterborough/Jaffrey town line on rte. 202. Childcare and First-day school at 10:30 a.m. Worship 10:30 a.m. (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

WEARE-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.

WEST EPPING-Unprogrammed. 10 a.m. on 1st and 3rd First Days. Friend St., directly off rte. 27. Clerk: Fritz Bell, (603) 895-2437.

New Jersey

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

Galloway Twp. (Near intersection of Pitney and Jimmy Leads.)

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

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

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

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

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

GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye Grete 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 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

MULICA 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.

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

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

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

SEAVILLE-Meeting for worship 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.

334-9433.

TAOS-Clearlight Worship Group. Sundays 10:30 a.m. at Country Day School. (505) 758-8220.

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 Swarthmore Meeting House, Austin Rd., Clinton, NY 13323. (315) 853-3035.

CLINTON CORNERS-BULLS HEAD-Oswego Monthly Meeting. Worship and First-day school 10:30 a.m. 1323 Bulls Head Road (Northern Dutchess County) 1/4 mile E of Taconic Pky. (845) 876-3750.

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

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

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

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 Rossi, (315) 691-5353.

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

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

LONG ISLAND QUARTERLY MEETING-meetings normally at 11 a.m.

BETHPAGE P.M.-second and fourth First Days

CONSCIENCE BAY M.M.-St. James

JERICHO M.M.

MANHASSET M.M.-10 a.m. June to August

MATINECOCK M.M.-10 a.m.

PECONIC BAY E.M.-Southampton College and Southold

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

WESTBURY M.M.

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

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

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

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

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.

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

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

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

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

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

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

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

North Carolina

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

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

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

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

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) 929-3777.

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

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

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

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

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

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

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

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

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

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

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

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

North Dakota

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

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

Ohio

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

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

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.

NORTHWEST OHIO-Broadmead Monthly Meeting FGC. Unprogrammed worship groups meet at:

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

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

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

TOLEDO-Janet Smith, (419) 874-6738, <janet@evans-smith.us>.

& **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.

HAVERFORD 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 Lindia Drive. Telephone (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

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

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

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

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

DOWNTOWN-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.

FALLSINGTON-(Bucks County)-Falls Meeting. Main St. Meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn

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

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

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

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

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

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

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

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

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 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 Sickle's St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.

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

LANDSOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsowne 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 AT LANGHORNE-(Bucks Co.)-First-day school 9:45 a.m. (except summer), meeting for worship 11 a.m. (10 a.m. in Seventh and Eighth Months) on First days, and 7 p.m. (year-round) on Fourth days. 453 W. Maple Ave., Langhorne, PA 19047. (215) 757-5500.

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

NEWTOWN-(Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. In Summer, worship 10 a.m., no First-day school. 219 Court St. (215) 968-1655, <www.newtownfriendsmeeting.org>.

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

NORRISTOWN-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19404.

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

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

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

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

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

CHELTENHAM-Jeanes Hosp. grnds., 19111. (215) 947-6171. Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

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

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

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

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

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

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

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

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

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

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

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

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) 653-0768.

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 Helmut, (610) 696-0491.

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

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

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

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

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

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

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

Rhode Island

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

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

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

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

South Carolina

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

• **COLUMBIA**-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

GREENVILLE-Unprogrammed, worship 1:30 p.m., First Christian Church, 704 Edwards Rd. (864) 895-7205.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

SUMTER-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

South Dakota

RAPID CITY-(605) 721-4433.

SIOUX FALLS AREA FRIENDS-11 a.m. worship and First-day school. Phone: (605) 339-1156 or 256-0830.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (423) 629-2580.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Gladys Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

• **JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 283-4392 (Edie Patrick)

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 274-1500.

NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth First days. 530 26th Ave. North, (615) 329-2640. 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 Italia, 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) 386-7684.

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 a.m. Call for directions. (540) 745-3252 and 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 sabbath). 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

WILLIAMSBURG-Unprogrammed meeting for worship 10 a.m. Sundays, childcare and First-day school, 104 W. Kingswood Dr., (757) 253-7752.

WINCHESTER-Hopewell Centre Meeting. 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <abacon@visualink.com>.

Washington

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, 2508 S. 39th St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: (253) 759-1910.

WALLA WALLA-10 a.m. Sundays. 522-0399.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659 or Mining (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.

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"I first came to Pendle Hill in 1991 for a personal sojourn, and have come back for retreats, conferences and weeklong courses. As a Resident Program student, I have enjoyed the rhythm of my days—the balance between community and solitude, worship and contemplation, intellectual stimulation and creativity.

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—Mary Ann Percy, Pendle Hill Resident Program student, 2004



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PHOTOS: Top (from left to right): McDowell/Trotochaud; McDowell/Trotochaud; Denise Davis; Jim Wasserman
Top right: Doug Hostetter. Bottom right: M'Annette Ruddell



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JO-MARIE RUDDELL
1917-2000



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