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# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



*Friends World Committee for Consultation:  
Connecting Friends Worldwide*

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



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## ■ AMONG FRIENDS

# Happy 70th Anniversary, FWCC!

When I first began my work among Friends in 1977, I was only dimly aware of the Friends World Committee for Consultation. My friend Jennifer Haines staffed Right Sharing of World Resources, which was under the care of FWCC, and I would hear from her from time to time about the projects it supported and the difference it was making in people's lives. Jennifer gave me a lasting impression of the deep commitment this program engendered. She worked with Herbert Hadley, then head of FWCC Section of the Americas, and also a member of my monthly meeting. It was through Herbert and his wife, Ruthanna, that I first began to learn of the international reach of FWCC as well as its work across the branches of Friends. Herbert had grown up among pastoral Friends in the Midwest, the son of Friends missionaries, and Ruthanna began her life among programmed Friends in Cuba. The two of them, as much-loved and respected members of our unprogrammed, formerly Orthodox, now Friends General Conference-related meeting in Philadelphia were a living testament to the work of FWCC, acquainting people across the branches of Friends and bringing them together, enriching all in doing so.

In 1977, one of the big events being undertaken was the gathering of Friends in the Americas in Wichita, Kansas. I had just arrived at FRIENDS JOURNAL from five years' work with an ecumenical magazine published by the United Church of Christ. I found ecumenical dialogue exciting and was pleased that Friends from every branch of Quakerism were coming together for dialogue, intervisitation, and a chance to have a direct encounter with each other in the Spirit. More recent initiatives, informal encounters spurred by the Internet under the banner of "convergent Friends" have also been quite exciting to me, so I am very pleased to see convergent Friends writing about their encounters in this issue.

In recent years, my work has included regular meetings with Margaret Fraser, current executive secretary of FWCC Section of the Americas. Bob Dockhorn, our senior editor, and I regularly meet with Margaret and her staff to discuss their work, and ours, and to see in what ways our organizations can be of assistance to each other. It has been exciting to hear about numerous more recent gatherings of Friends during the planning stages and in the aftermath of these events. It is wonderful to witness way opening, and to hear about it from others.

Despite these and other connections, I must confess that Friends World Committee for Consultation has always had a bit of an air of mystery for me. I've loved hearing about the gatherings secondhand; I've deeply appreciated the work of QUNO in New York and Geneva; Right Sharing of World Resources has seemed essential for Friends, but, as any "outsider" to the inner workings of an organization, I have sometimes wondered just what they *do* at all those amazing gatherings.

With this 70th anniversary issue, much of that mystery has been dispelled. I hope that you will find many facts and stories of interest here, and that perhaps it will expand your horizon just a bit about the scope of Quakerism in the world today. It's been enlightening for me to learn that Hispanic Friends are moving north to the U.S., and I support Margaret Fraser's suggestion that North American Friends in established meetings with their own property consider sharing their space with Hispanic Friends. Imagine the convergence and growth that could result!

Friends around the world and across our remarkably wide range of theological interpretation owe much to the faithful and devoted work of Friends World Committee for Consultation throughout the past 70 years. It has truly been the work of peacemakers—and peacemakers among Friends at that!

*Susan Corson-Finnerty*

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In the center is Raelyn  
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Meeting. Photo by  
Sharon Gunther*  
*Photos in this issue  
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## On the virtue of changing one's mind

The viewpoint of James Wilkerson (Viewpoint: "Is Thee Truly a Friend?" *FJ* June) caused an immediate response within me—a grating, an unsettling that needed examination and a chance to be shared. Thus I write. I find that the theme of serving one's God in a response to the society of the time seems capable of answering all of James Wilkerson's principal questions. Throughout history, the actions of Quakers have been to efficiently serve their God to a positive and creative end. Early Friends only entered other churches to preach as a response to the hollow Christian tradition that gripped England at the time. Although this action is no longer necessary, modern Friends continue to let their lives speak, with respect and acknowledgement of that of God within the individual, despite the ways in which they choose to express it. To sum up my sentiment I draw on a quotation from a character created by the late Sir Peter Ustinov in *The Old Man and Mr. Smith* who says: "I am not afraid to change my mind. In fact, I encourage myself to do so, regularly. To worry my sense of the truth as a dog worries a bone. Nothing is constant. Everything changes all the time. Humans age. So do ideas. So does faith." As the Children of Light should we not be embracing, with love and open minds, this change rather than condemning it and each other?

Harriet Hart  
Settle, United Kingdom

## Who is a *real* member?

It seems to me all those who write to *FRIENDS JOURNAL* agonizing about who or what is a real member of the Religious Society of Friends should just let go and let God. I think we are confusing the goal with the path. The goal we seek surely is a closer, authentic relationship with God, a life-transforming relationship that will align our life with our deepest knowing. Any religion is but a path. The Religious Society of Friends offers a powerful path, recognizing that we need no mediator on this journey, but can learn to open ourselves directly to the Love that seeks us. Does it really matter what words—Christian, nontheist, whatever—that someone finds helpful to describe his or her own experience of that which we seek and seeks us? Most mystics at some point abandon all their human images of God; all are less than Truth. Why fight over the crumbs under the table when we all

have so much personal work to do opening our hearts, surrendering our wills, and letting go of whatever small gods we clutch? Christopher Sammond in the Bible Half Hour at this year's FGC Gathering challenged us to look at how we "other" people who are different. Since in Truth there is no "other" but we are all one in Jesus Christ, or Essence, or whatever words you use to describe the deep unity that is ultimate reality, all boundaries, all "other"-ing is yet another human "sin"—another way we hold onto our own understanding rather than surrendering all to the All.

Gail Thomas  
Bethesda, Md.

## A Melungeon perspective

I have been reading the June issue of *FRIENDS JOURNAL* and feel a need to address several points that are weighing on my heart.

I was fortunate to have been born a full-blooded Melungeon. Creator chose to make a man of the "Real People." In white folks' terms, this means I am a Native American. If I were with my people now, I would be a king (white folks would say chief). Speaking on behalf of the Melungeons, I, King Winter Wolf, welcome all peoples to enjoy sweat lodges and the joys of praying together to the Great Mystery. I also humbly ask all Friends for their blessings as I attend meeting every Sunday for silent worship. I have been befriended by the Friends, and they come to the prison, in which I am serving a sentence, every Saturday morning for meeting for worship. Our prison group is named South Mountain Friends Fellowship. We are under the care and guidance of Patapsco Meeting in Ellicott City, Md.

It is a tradition of the Real People not to speak the name of one who has crossed over. In the tradition of Friends, I say Tom Fox aloud. I say the world was, and is, a better place because of Tom Fox. I ask all peoples of all nations to say Tom Fox aloud. Let us celebrate his life. Let us hold Tom Fox's family and community in the Light. Tom Fox would have been a welcome addition to any Melungeon campfire.

In closing, let us hold Turtle Island in the Light. The hoop is broken, and the world is in disharmony. For evil to exist all that is needed is for good people to do nothing. Let us meet together as George Fox suggested. In the silence we will all be healed. God loves everyone and there is that which is of God in everyone.

Richard Lee Sutton (a.k.a. Winter Wolf)  
Hagerstown, Md.

## Another voice

As a Young Friend from the same yearly meeting as Jon Watts, I was concerned by his article, "Why High School Sucked and How Young Friends Saved My Life" (*FJ* July). The article, while speaking truly to the acceptance and love of Baltimore Yearly Meeting Young Friends, does not once mention God (or religion at all) while describing the strengths of a Quaker community.

I stopped attending BYM YF conferences about a year ago because I did not feel they fed me spiritually or supported me in my faith. I felt the community that a decade ago made grounded guidelines about smoking and sex was creating an alternative, caring, politically liberal youth culture rather than a place of worshipful integrity. I sensed a tremendous potential and an unnamed desire for unity with God in our meeting for worship with a concern for business, as though my peers were grasping for something they had never experienced and therefore couldn't question if they'd attained.

My yearly meeting is struggling deeply with the governance of its youth program due to numerous safety and other concerns. As often happens among Friends when discussing youth-related topics, the greatest unity is found in the decision to involve the youth while making decisions. I hope that in our determination to listen to what the youth want, we remember that no one voice, however articulate, can represent the group to which it belongs.

Elizabeth Duthinh  
Frederick, Md.

## A clarification about Quaker Peace Network Africa

In the News column on page 48 of the July issue, you had a note about the Quaker Peace Network—Africa. This association is not part of Friends United Meeting as you indicated. Rather it includes all African peacemakers from all over Africa regardless of their affiliation. In fact the group laments the fact that American Quakers have/are bringing the American divisions to the Quakers in Africa.

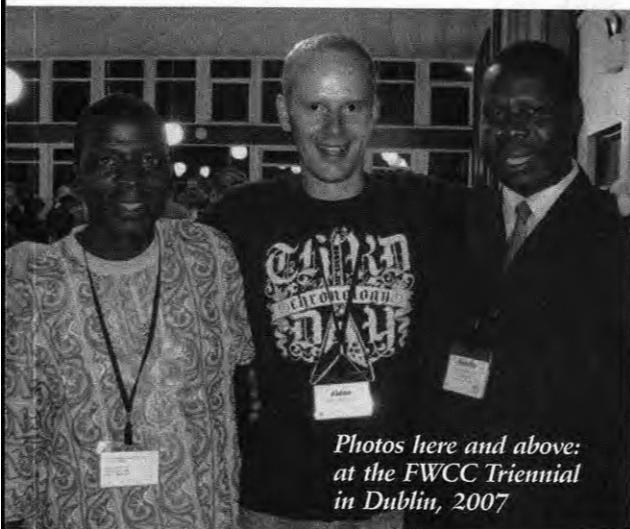
As to the issue of the conflict on Mount Elgon in Kenya, over 200 people have been killed, 60,000 displaced, and the violence continues. This is in the area where many Quakers reside and some have been affected by this violence. Please pray for the

Continued on page 74

by Marion Love

Ask a scuba diver, what's it like? You'll hear about thrill, but miss the feel. Ask an FWCC rep, what do you do? You'll hear about talking, but miss the pulse.

The FWCC experience requires immersion, being surrounded by variety, and



Photos here and above:  
at the FWCC Triennial  
in Dublin, 2007

being present for the unexpected.

At my first annual meeting in 2002, I arrived in Philadelphia with two other first-timers, full of newcomer curiosity. Eager to report on this mystery group's work, we split up to cover all the committee meetings.

I drew Wider Quaker Fellowship. The meeting's business quickly turned from

*Marion Love is a member of Des Moines Valley (Iowa) Meeting.*

money and mailing lists to a concern carried by three Latin American pastors.

Their urgency was clear without Jonathan Hibbs' translation: Please, more literature in Spanish. The books that explain Quakerism's core aren't available to nourish new Hispanic Friends.

They faced an immediate challenge—Pentecostal evangelists told families that their Quaker loved ones risked hell for refusing water baptism. The pastors needed reinforcement.

A bustle swept the table. Jonathan Hibbs tickled his Palm Pilot's bilingual Bible. A plain-dressed pastor whiffled pages in his Spanish-English parallel Gospel. Vicki Poorman shuffled a box of pamphlets. They retrieved:

*Lucas 3:16: Juan respondió a todos, diciendo: —Yo, a la verdad, os bautizo en agua. Pero viene el que es más poderoso que yo, de quien no soy digno de desatar la correa de su calzado. Él os bautizará en el Espíritu Santo y fuego.*

*Luke 3:16: John answered them all, "I baptize you with water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire."*

In Spanish and then English, the pastor described the cultural context of the Greek baptizo, the stem meaning "to submerge in dye" and the suffix meaning "to change."

In John's day, baptism was akin to bleaching cloth, an everyday task set upon the soul. Fire purified even more and reshaped even metals.

Yes, but why did George Fox and early Friends hold this belief, asked the Latino pastors, and how can we hand that to people frightened by missionaries?

This question struck at my own conviction: Even in English, could I explain Fox's teaching? I knew the belief, but not the basis. For 20 years, I learned from Quaker books, my Friendly models, and awakenings in worship. I skipped Scripture because Bible lessons in my childhood were conflicting, sometimes



At the 2004 Triennial,  
Auckland, New Zealand

hateful. How could God create beloved children and then doom most to eternal suffering? How was Jesus' teaching to "love thy neighbor" compatible with preachings to shun unbelievers? I blanked catechism and embraced God the Source. Expectant waiting fed me—seeking Truth beyond the Book.

Then this WQF exchange opened my ears.

At lunch tables and on bus trips, Friends joyfully sprinkled verses in their stories. In private conversations, reps offered historical analysis and current examples. I heard identical ideas in phrases shaped by different traditions. Some Friends trusted each other enough to say, "I don't understand the language you're using," which invited dialogue. I heard the inspiration of the Scripture, not condemnation.

Once home from Philadelphia, I pursued the Quaker gospel and faced my prejudices. A handful of Conservative Friends met for Bible reading and worship sharing. I joined the Friends United Meeting church's Bible study, grounded in Greek translation. Later FWCC meetings brought more openings.

Our Friend Jesus speaks more clearly to me now.

Can I tell you what FWCC does?

Well, there was this FWCC committee meeting, a request in Spanish, and a Bible verse—but maybe you had to be there. □



# My History with FWCC

by Heather Catchpool Moir

In 1937, when I was nine years old, my father attended the Friends World Conference in Pennsylvania, which is when FWCC was conceived and subsequently born. I confess I was not as much impressed with news of the conference as I was with the fact that all the British delegates traveled on the *Queen Mary*. Dad brought back a group photograph of all the delegates at the conference—and a lovely cardboard model of the ship with plans of all the decks that could be fanned out from a rivet at the stern. At that time any references there might have been to the beginnings of the Friends World Committee for Consultation completely passed me by, but I do remember playing with the model of the *Queen Mary*!

In 1952, the Friends Meeting in Ipswich (UK) asked me to represent them at the Third World Conference of Friends in Oxford. I was thrilled, but, as sometimes happens with British Friends, my parochial view of worldwide Quakerism led me to think that this conference was a function of Friends House in London, and the significance of it being a function

of the Friends World Committee for Consultation escaped me. However, meeting Friends from Africa, America, Asia, and Europe was an eye-opening and life-changing experience, and more importantly, seeing how the Quaker business method could work even in a large and very diverse kind of group was an immensely valuable education.

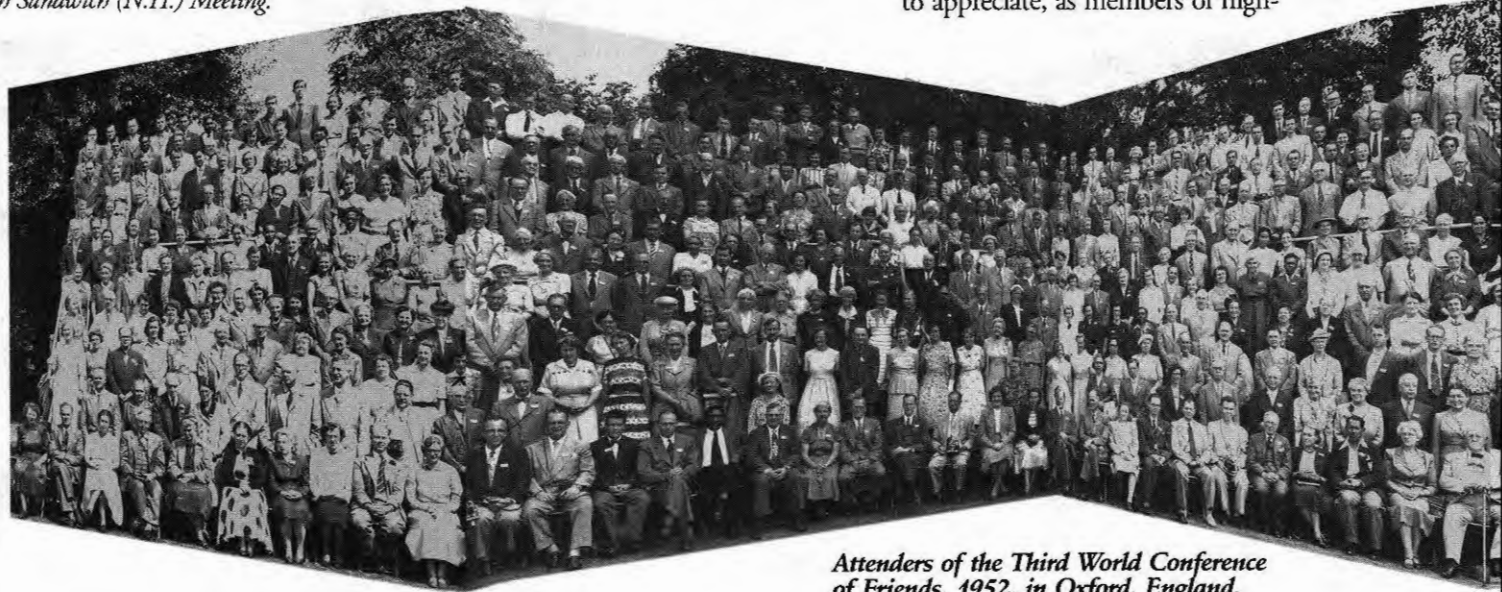
I recall two vignettes from 1952. One was of the dazed-looking Kenyan I met at breakfast the first morning at Somerville College where we were lodged, who confided he could find no bathroom for men. I went with him to the college hostess, who apologized and said she had no idea from the name that Hezekiah was a man. So much for Oxford scholarship! The second memory is of a very difficult business meeting where no unity seemed to be developing until elderly Barrow Cadbury rose with his hands in prayer mode, and after a significant pause said, "Dear Lord, we are in a fix. Please help us." We came to a united resolution, and that has always helped me to know that unity can be found if we persevere prayerfully—even though I no longer recall what was the difficulty under which we were laboring!

About the same time my parents, Jack and Ruth Catchpool, undertook a period of service at the Quaker Centre in New Delhi, India. They wrote of

the readiness of their friends in India to experience Quaker worship and their eagerness to know more, but their discouragement upon finding that joining still had to be accomplished through London Yearly Meeting, an anathema for newly independent Indians! My parents were grateful to find the literature of Wider Quaker Fellowship and pass it on to Indian attenders at Delhi Meeting, and also back to me in England. Once again I was indebted to a function of FWCC without realizing the connection!

In 1956 I came to the U.S. to teach at Westtown School. In order to visit among U.S. Friends meetings, I was able to obtain a most valuable directory of meetings, produced by FWCC in Philadelphia. After my marriage to John Moir in 1957 we moved to Florida, and using my directory I made contact with Friends there and became a member of Miami Meeting for the next 30 years. At that time the scattered Friends meetings were part of the Southeastern Friends Conference, not yet a yearly meeting, and we were visited quite regularly by concerned and well informed Friends, some of whom came under the auspices of the FWCC visitation committee. I began to learn more of the role of Friends World Committee for Consultation in linking isolated Friends and Friends meetings and to appreciate, as members of high-

*Heather Catchpool Moir, a lifelong Friend who grew up in England and settled in the U.S., has served as clerk of the Section of the Americas and as clerk of FWCC worldwide. She is a member of North Sandwich (N.H.) Meeting.*



*Attendees of the Third World Conference of Friends, 1952, in Oxford, England.*

*Friends Historical Library, Swarthmore College*



ly organized and self-sufficient Friends yearly meetings never quite do, the importance of FWCC in the lives of far-flung Friends! After the formation of Southeastern Yearly Meeting I became more active, and when asked to become a representative to FWCC I readily accepted. I was at last understanding what a slow learner I had been about the reach and benefits of FWCC and how Friends everywhere are influenced and served by this organization, often without their being aware of it, just as I had been.

My active service with FWCC began in 1978, and I attended my first Annual Meeting in Wilmington, Ohio, in November of that year, and sat next to Canby Jones who kept nudging me and making telling remarks about whoever we were listening to at that moment! Then I attended a Triennial in Switzerland the following year. What a wonderful experience that was! Soon after I was appointed to the Section of the Americas Executive Committee, then an immensely large group with appointees from every yearly meeting in the Section. Few of them could attend every meeting, so it was an ever-changing struggle to coordinate the actions of the Section, and plans were under way to reduce the size of the committee and improve its effectiveness. I remained on the much smaller and very hard working committee, under the able clerkship of Barry Hollis-

ter. This time was the period of development of the regional gatherings of FWCC in an attempt to involve more people in



*Heather Moir, right, with Francine Cheeks*

its concerns and raise its visibility in North America. In 1984, I succeeded Barry as clerk of the Section and became much more intimately concerned with the inner workings of the organization. Attending the "interim" committee meetings of the World Committee, and later clerking them and the Triennials of 1994 and 1997, confronted me with a much wider array of Friends concerns.

I feel strongly that Friends World Committee for Consultation is vital in keeping Friends around the world linked, in acknowledging their common ancestry and their shared testimonies and concerns. Too often we see only differences in practice, but when we are brought together to attend to business in Quaker fashion, to worship together, or to meet one

another face to face and share our concerns, we understand that there is more that unites than divides us. Isaac Penington wrote in 1660, "It is not the different practice from one another that breaks the peace and unity, but the judging of it!" We are often judgmental before we truly share experiences, and afterward the differences seem to melt away in the bonds of united purpose and friendship.

I wonder if others have been assisted and empowered by FWCC without always knowing the source of that help. Looking back, I know how much I am indebted to this organization, and I hope that others will be aware of its

impact on them and the opportunity it offers them to participate in a true gathering of Quaker minds and strengths in service and faith, both locally and worldwide. As a former biology teacher, I have been struck by the speciation of the flora and fauna of the isolated Galapagos Islands as an apt metaphor for Friends: that if we develop in isolation too long we may lose the ability to cross-fertilize, to share our insights, and to adapt to changing circumstances. I pray this never happens to Friends around the world, and I know that Friends World Committee for Consultation exists to ensure that we meet, worship together, learn from one another, appreciate our diversity, and discover our unity together. □



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# Facing a Fractured Quakerism

by Thomas Hamm

The establishment of Friends World Committee for Consultation was an attempt to mend a fractured faith. In the first four decades of the 20th century, different forces pulled Quakers in opposing directions. One group, largely liberal Friends, favored forming connections among Quakers, seeking ways that they could work together, confident, perhaps naively, that that patience and seeking would overcome differences. They took the lead in forming united meetings, holding conferences of Friends of varying views, and forming groups like the American Friends Service Committee. Friends World Committee for Consultation was a fruit of this impulse.

Opposed was another impulse, essentially conservative but equally anchored in Quaker history and practice, that emphasized the maintenance of doctrinal purity. One sees this to some extent among the three Conservative yearly meetings of Iowa, Ohio, and North Carolina. More numerous and articulate were pastoral Friends of strong evangelical if not fundamentalist views, who resisted any organizational or official ties with those they

deemed unsound on issues such as the divinity of Christ and the authority of the Bible.

Between these two forces was a third group of Friends, probably a majority of those in North America and Europe, and certainly embracing nearly all of those in the Quaker mission fields of the Caribbean, Latin America, Asia, and Africa. Honesty requires us to acknowledge that most Friends by the 1930s, in many cases struggling simply to survive a worldwide depression, simply had little interest in Quaker affairs beyond their own meetings and churches and only a vague notion of Friends whose beliefs and practice were different from their own. Patching up ancient quarrels in North America had little relevance to Friends outside North America and the British Isles.

In order to understand these forces, one must understand some Quaker history. In the 19th century, Quakers divided in ways that continue to affect us. First, in the 1820s, U.S. Friends separated into Hicksites, who were skeptical of what they saw as unquakerly evangelical tendencies, and Orthodox, who saw the Hicksites as dangerously heterodox. In the 1840s and 1850s, Orthodox Friends split into Gurneyites, who were avowed evangelicals open to ties with non-Quakers, and the

more primitivist Wilburites.

Developments after 1860 produced more fragmentation, as most Gurneyites moved closer to the larger culture in North America. This came to a head in the 1870s, as meetings from New England to the West Coast were swept up in waves of holiness revivalism. By 1890 most Gurneyites had laid aside traditional Quaker peculiarities, such as plain dress and plain language, and had adopted a system of programmed worship and pastoral ministry not much different from other Protestants. Some Friends who had sided with the Gurneyites in the 1840s and 1850s found such innovation too radical, and so formed ties with the older Wilburite bodies, which became known as Conservative Friends.

Even as they fragmented and divided, Friends paradoxically sought means beyond the traditional traveling ministry to tie different yearly meetings closer together. In 1882, four of the Hicksite yearly meetings formed the Friends Union for Philanthropic Labor. By 1894, all seven Hicksite yearly meetings were involved in it, and as separate groups took up matters of First-day school, education, and ministry at about the same time, the ground was laid for consolidation into Friends General Conference in 1900. Meanwhile, in 1887 the representatives of the

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*Thomas Hamm is archivist and professor of History at Earlham College and a member and clerk of First Friends Meeting in New Castle, Ind.*



Gurneyite yearly meetings met in Richmond, Indiana, to try to rationalize a Quakerism that had changed so radically over the past two decades. One result was the Richmond Declaration of Faith, which many Friends still regard as an authoritative statement. Another was a proposal for the formation of a legislative body to bring together all of these yearly meetings under a uniform discipline. Conferences in 1892 and 1897 expanded the idea, resulting in the formation of Five Years Meeting, now Friends United Meeting, in 1902. Not only did it produce a uniform discipline, but it took responsibility for Quaker missionary and human-

***The establishment of Friends World Committee for Consultation was an attempt to mend a fractured faith.***

itarian work around the world. Even Conservative Friends relaxed tradition enough to issue a common statement of faith in 1913.

Five Years Meeting did not prove the unifying influence many Friends hoped. A new generation, mainly associated with Quaker colleges, began to articulate a new vision of Quaker faith. It accepted evolution and critical study of the Bible, was skeptical of revivalism, and, while emphatically Christian, focused more on Christ's life as model than on his death as the means of salvation. The most visible proponent of this vision was Rufus Jones. Jones and like-minded Friends were inspired by the growth of a new liberalism in London Yearly Meeting, led by Friends such as John Wilhelm Rowntree and William C. Braithwaite. Five Years Meeting became a new battleground, as Friends debated whether the Richmond Declaration of Faith was part of the Uniform Discipline. Jones and his like-minded successors at the *American Friend* faced ferocious denunciation from evangelical Friends who saw them as "unsound." Quaker colleges also became battlegrounds. Earlham, for example, found itself in December 1920 at the center of what was essentially a heresy trial conducted by a committee of Indiana and Western yearly meetings.

These attempts at union had involved Friends with a common history growing out of the 19th-century schisms. Slower and more tentative were attempts to reach across these boundaries.

In the 19th century, Friends showed some ability to work together at the local level. Most Orthodox Friends, however, whether Gurneyite or Wilburite, refused to acknowledge Hicksites as Friends. As Gurneyites embraced revivalism and pastors after 1870, most Hicksites returned the skepticism.

Between 1895 and 1915 more formal attempts at unity took place. In 1895, for example, the two New York Yearly Meetings held a joint bicentennial observance. Most important and symptomatic of the future was the American Friends' Peace Conference in Philadelphia in December 1901. The conference was an attempt "to declare ourselves anew today—and in a united way, as we have never done before—on the great and pressing question of the peace of world, of the rescue of mankind from the awful iniquities and crushing burdens of modern militarism." The conference attracted what was without question the most diverse and representative group of American Friends assembled since the 1820s: Gurneyites, Conservatives, Hicksites, pastors, liberals, and evangelicals. By 1915, the peace committees of no less than 14 different yearly meetings were in regular correspondence with each other.

A parallel development came from younger Friends with the Young Friends' Conference in America at Winona Lake, Indiana, in 1910. Although at first limited to members of Five Years Meeting, it subsequently expanded to include Friends of all persuasions.

War drew U.S. Friends together to find common cause. In 1917, as the United States entered World War I and federal law left the status of conscientious objectors murky, Rufus Jones took the lead in trying to provide a means of alternative service for Friends who refused to bear arms. That alternative, of course, was American Friends Service Committee (AFSC). It invited representatives of all yearly meetings to join in its governance and recruited Friends of all persuasions for "Reconstruction," as it became known, first in France, and then after the war in parts of Germany. Many of its veterans came away from their experience impatient with old barriers that separated Friends.

One manifestation of this impatience was the founding of new independent meetings. Always unprogrammed, they considered their lack of formal yearly meeting ties testimony to their refusal to participate in old quarrels, embracing Friends of all views. (By the 1930s, some Friends were suggesting that AFSC might actually found meetings or take them under its care. As a practical matter, however, such meetings were invariably liberal in theology and held little appeal for more evangelical Friends.)

After the war, another conference, focusing on peace and justice, in retrospect, seems a natural development. Held in London in 1920, it was the first truly international Quaker gathering in history. In all, 936 delegates attended, at least 350 from the United States and Canada, an equal number from the British Isles, and also, as the official record put it, "Friends from many other parts of the world, including Japan, China, India, Madagascar, Australia, New Zealand, South Africa, Syria, and several countries on the continent of Europe." One observer said, "The greatest harmony and good feeling prevailed throughout the Conference, though on many questions strong differences of view were manifested."

Some of this harmony was possible, however, because of the absence of the most strongly evangelical U.S. Friends. They looked askance at contact with Hicksites that was not evangelistic. Work with those who did not preach salvation through the Blood of Christ seemed to them a dangerous compromise. Such Friends criticized the AFSC because it was not avowedly evangelical. They denounced what they saw as heresy in the *American Friend* and Quaker colleges and founded alternative institutions such as Friends Bible College. Finally, they moved toward separation. Oregon Yearly Meeting withdrew from Five Years Meeting in 1925, and at the same time fundamentalist Friends in Indiana withdrew from Indiana and Western yearly meetings and formed Central Yearly Meeting.

The All-Friends Conference held in 1929 in Oskaloosa, Iowa, illustrated the problems of working across such barriers. Originally, Friends University in Wichita, Kansas, was to be the host, but fundamentalist Friends there were so critical that the school rescinded its invitation. The organizers were clear that they were not working toward formal reunion, but



for more light and knowledge: "Present day responsibilities call for a closer acquaintance among all our groups in order that we who are living may properly appraise our own strength and weakness. We ought not to acquiesce in the decisions of the past without first knowing how the living members of the Society feel." When Edward Mott, the minister who had led Oregon Yearly Meeting out of Five Years Meeting, accepted an invitation to speak on the subject of "Christ the Evangel," he found himself facing criticism "on the ground that to take part would be to recognize the conference as beneficial, and its objectives as worthy." Mott's address was a strong defense of the Atonement and the Virgin Birth. Many Friends expressed their unity, while others remembered it as "having to be got through, . . . and relief felt that it was over."

The worldwide economic depression that began in 1929 in some cases caused, and in other cases coincided with, new issues for Friends. It gave fresh impetus to challenge free-market capitalism. Some English Friends had moved in this direction by World War I, and seeming endorsements of socialism at the 1920 London conference had given rise to intense discussion. By 1932, some theologically liberal Friends found socialism the only alternative to a failed capitalism. Walter C. Woodward, the editor of the *American Friend*, wrote sympathetically about the presidential candidacy of Socialist Norman Thomas in 1932, despite the fact that Thomas was running against Quaker Herbert Hoover. A Philadelphia Yearly Meeting (Orthodox) conference on ministry in June 1933 concluded: "A ministry that does not take into account glaring economic, political, and ethical imperfections in society, and also offenses of individuals against all that contributes to good, has no real reason for being, and leaves a distressing impression of weak evasiveness." However, other Friends were outraged by what they saw as attempts to politicize Quaker faith. At the 1935 sessions of Five Years Meeting, Earlham College President William C. Dennis, a staunch Republican, gave a widely quoted address that condemned identifying Quakerism with a certain kind of politics.

With the rise of totalitarianism in Europe and the outbreak of war in the Far East, Friends found themselves rethinking the implications of the Peace Testimony. For many, that meant support of the

League of Nations and opposition to rearmament. In 1932, for example, Walter Woodward dismissed Democratic presidential candidate Franklin Roosevelt as a "Big Navy man" who could not possibly appeal to Friends. By 1936 AFSC was sponsoring Peace Caravans to carry an antiwar message across the United States, and Friends in Great Britain committed themselves to the "Oxford Pledge" never again to participate in any war.

In the face of these challenges, Quaker responses differed. Some Friends simply discarded pacifism as unrealistic. Others urged Friends to abstain from bearing arms, but recognized that this did not preclude others from doing so who felt it right. The most radical view came from peace activists like Bertram Pickard, who called for what he labeled a "revolutionary politics" of peace, in which Friends would remove the causes of war by campaigning against injustice, and would refuse cooperation with state-sponsored violence.

Finally, by the early 1930s a new awareness of racial justice was taking hold among Friends. In many respects, the 1920s represented a nadir for Quakers. In the Midwest some Friends actually joined the Ku Klux Klan, apparently indifferent to its prejudices but drawn by its staunch support of Prohibition. In the East, Quaker schools still systematically excluded nonwhite children. African American Friends were few.

Still, by 1930 some Friends were now publicly questioning such attitudes. When Westtown School refused to admit two black children in 1933, many Friends were openly critical. Dorothy Biddle James concluded that in the past Friends "had deserved the confidence of the American Negro, for we had proved ourselves during the days of abolition. But those days have gone by and with the coming of the 'New Negro,' the man who asks simply for cooperation and not for philanthropy, most of us have failed as individuals and as a group to do our part." AFSC began to develop an interest in race relations, and yearly meeting committees on the subject acquired new energy.

So it was, on the eve of the formation of Friends World Committee for Consultation in 1937, that Friends found themselves facing new challenges and dealing with the implications of older differences. In that sense, they lived in a world not that much different from our own. □

## FWCC: A Timeline

### 1900

- After 70 years of refusing to recognize "the Other Branch"—Hicksite Friends—the solidly Orthodox London Yearly Meeting is undergoing a theological thaw. British Friends begin to cross the Atlantic to attend Friends General Conference sessions.

### 1901

- Edward Magill, the President of (Hicksite) Swarthmore College, is given permission to attend London Yearly Meeting sessions.

### 1903

- Woodbrooke Quaker Study Center opens its doors in Birmingham, UK. International students, including North Americans from all branches, are welcome from the inception.

### 1911

- Young Friends, several from North America, participate in a conference in Swanwick, UK.

### 1912

- Two young Friends from Britain participate in conferences and gatherings in the U.S. As relationships are built and transatlantic intervisitation becomes possible for an increasing number of young adults, they find that the divisions make little sense to them.
- The Young Friends' conference at Whittier Falls, N.H., includes members from four branches of Friends in the U.S.

### 1914-18

- More than 1,000 young British and North American Friends perform alternative service in relief and reconstruction during World War I. Some join the Friends Ambulance Unit, serving close to the battle lines.

### 1920

- Almost 1,000 Friends attend the All Friends' Conference in London, "called to consider the nature and basis of our Peace Testimony and its application to the needs of the world today." Over 800 are from Great Britain and the U.S. Others come from Australia, Denmark, France, Ireland, Jamaica, New Zealand, Norway, and South Africa.
- Four hundred gather at an international Young Friends Conference at Jordans, UK, organized in consultation with Young Friends' committees on both sides of the Atlantic.



## 1923

- London Yearly Meeting rescinds its 1829 policy of only recognizing yearly meetings on the official list of Orthodox groups.

## 1927

- In Cheyenne, Wyoming, a small meeting of Friends from California, Kansas, Oregon, and Ohio begins to consolidate the emerging group of Evangelical Friends in the U.S. This will lead to the secession of several yearly meetings from Five Years Meeting.

## 1929

- The 20th Conference of Young Friends gathers in Richmond, Ind. Thirty participants travel on to Oskaloosa for the Conference of All Friends in North America. Four hundred attend from North America, several from Great Britain and Ireland. Speakers represent a wide spectrum of belief.

## 1931

- London Yearly Meeting's Friends Service Council holds International Conferences of Friends in Denmark and France, focusing on the challenging situation in Europe. Later conferences consider the Japanese invasion of parts of the mainland of Asia.

## 1932

- The Fellowship Committee of American Friends Service Committee (later American Friends Fellowship Council) suggests holding a World Conference of Friends. A World Conference Planning Committee, representing many yearly meetings in the U.S., is formed with J. Passmore Elkinton as chairman.

## 1934

- A Conference of European Friends is held near Prague, Czechoslovakia. The permanent committee planning these conferences accepts the invitation to join the World Conference Planning Committee.
- Young Friends from ten countries hold a conference in Denmark, in the shadow of the rise of Nazism.

## 1936

- The American Friends Fellowship Council is formed to further two concerns of Rufus M. Jones: the spiritual nurture of isolated small groups of Friends, and the care of the newly created Wider Quaker Fellowship, a ministry of outreach of Friends' writings to interested non-Friends.
- An International Conference of European Friends is held at Jordans, Great Britain.

# All Friends' Conference of 1920

by Elizabeth Cazden

Before the 1937 Friends World Conference, Friends from throughout the world and across the various branches of the Religious Society met at an All Friends' Conference in August 1920, hosted by London (now Britain) Yearly Meeting. London Friends had issued the invitation in 1916, in the midst of the Great War, from a concern for a thorough consideration of Friends' testimony against war.

It was a bold move. The Quaker world in 1916 consisted of several almost entirely separate networks or "circles of correspondence." Following the 19th-century divisions among North American Friends, Friends followed diplomatic conventions as finely tuned as those now required for travel between Israel and Arab countries. Minutes regularly referred to "those with whom we correspond," "others in this city who use the name of Friends," "the other body," or "our Yearly Meeting" and "their Yearly Meeting." Each group barely acknowledged the existence of other Friends even in its own region.

Friends General Conference linked Hicksite yearly meetings in the U.S. and Canada. The Five Years' Meeting claimed to draw together "all the American Yearly Meetings." That meant, in practice, all the Orthodox or Gurneyite meetings that corresponded with London Yearly Meeting, minus Philadelphia (Orthodox) and Ohio (now Evangelical Friends International-Eastern Region), which declined to join. The small Wilburite and conservative groups had their own circle of correspondence, which sometimes included Philadelphia (Orthodox). In California, the independent College Park Meeting

*Elizabeth Cazden is a member of Concord (N.H.) Meeting. Her Quaker history research includes Friends in Cuba, independent liberal meetings, and Quaker slave-owners in Rhode Island; see <[www.betsycazden.com](http://www.betsycazden.com)>.*

started by Joel and Hannah Bean spawned daughter meetings up and down the Pacific coast, unaffiliated with any other body though corresponding with many. Meetings in Latin America, the Middle East, Asia, and Africa were still mission fields; even Australia and New Zealand remained part of London Yearly Meeting.

But the new century brought vitality and interest in cooperation. Younger Friends at the 1895 Manchester (UK) Conference urged the Religious Society to broaden its message and activities, and



erism." Rufus Jones in Philadelphia and John Wilhelm Rowntree and William Charles Braithwaite in England undertook a new history of the Quaker movement, hoping to reawaken the vital prophetic stream of the first generation. Modernist views found widespread acceptance among Friends of the several branches, although Holiness and evangelical Friends pointedly disagreed.

Younger Friends in Philadelphia and elsewhere reached out to their counterparts in "the other body," and found much common ground. As these Friends took on leadership roles in their yearly meetings, they maintained these links. Some yearly meetings began to send epistles to meetings with which they had not corresponded for several generations. New meetings, many in college towns, brought together Friends from diverse yearly meetings. By midcentury these new meetings would attract large numbers of seekers with no Quaker background. During the war, Friends from all parts of the United States, working through the newly formed American Friends Service Committee, joined British Quakers to do relief work in Europe.

Not surprisingly, the All Friends' Conference of 1920 focused on peace and international relations. Transatlantic commissions prepared papers in advance on six subtopics. After hearing prepared talks by one British and one U.S. speaker, all attenders discussed the various aspects of

issued a number of documents, including a memorandum to the Council and Assembly of the League of Nations and a "message to Friends and Fellow-seekers" on the spiritual basis of peace and order in the world. The official summary noted:

Looking back at the Conference as a whole, it is impossible to be too thankful for the spirit of love and unity that prevailed, for the stimulus given to the Society of Friends the world over, in its work for healing and reconciliation . . . and for the drawing together, in the sense of a common task for humanity, under the control and direction of the living Spirit of Christ, of the various branches of the Friends. It is not too much to hope that the Conference will mark a new departure for the Society in learning and delivering to the world the message which has been given it for bringing nearer the coming of the Kingdom of God.

In hindsight, one may note the limitations of the conference. Few participants came from outside North America, Britain and its Commonwealth, and northern Europe. Among the delegates from Asia and Africa, the majority were British or U.S. missionaries and workers rather than local Friends. Latin America was not represented at all. Women were underrepresented among the speakers.

But at the time, Friends rejoiced in the conference's strengths rather than its limitations. Many of the younger Friends who attended the London Conference would become leaders in the Quaker movement over the next 50 years. □

- The Friends World Conference, clerked by Rufus Jones, is held at Swarthmore and Haverford Colleges in Pennsylvania. Approximately 1,000 Friends from 24 countries attend. English is the first language of 93 percent of the participants.
- Bertram Pickard presents the recommendation to set up a World Consultative Committee.

It all began at the world gathering of Friends in Philadelphia, 1937. The committee was expected "to act in consultative capacity to promote better understanding among Friends the world over by means of joint conferences, intervisitation, and the collection and circulation of information about Quaker literature." Emphasis was laid on the fact that it was to be an executive rather than a legislative body. At the first meeting of the Committee in Vallekilde, Denmark, in 1938, the name Friends World Committee for Consultation was formally adopted and, at a meeting in the following year, it was agreed to set up sections in Europe and America, and to publish *Friends World News* which, it was hoped, would have a wide international circulation.

—Joseph P. Haughton, Ireland YM

## 1938

- Carl Heath becomes temporary chairman of the new World Consultative Committee, and Fred Tritton becomes temporary secretary. The new organization is given a temporary home in Friends House, London. It holds its first meeting in Vallekilde, Denmark. Because of travel costs and the worsening situation in Europe, just 20 representatives from 14 yearly meetings are present. The staff is encouraged to revise the handbook *Friends Around the World*. Yearly meetings are asked to extend intervisitation.
- The American Section holds its first meeting in January in Washington, D.C., in tandem with the American Friends Fellowship Council.

## 1939

- FWCC holds its second meeting in Geneva, Switzerland. It adopts a budget of £750. It is unable to meet again as a worldwide body until the war is over.

## 1940

- The January Annual Meeting of the FWCC American Section appoints a committee chaired by Anna Elkinton to consider plans for future peace. A year later it forms a Peace Commission, which publishes *Problems of Applied Pacifism*, distributed worldwide.

All Friends' Conference, 1920



Friends Historical Library, Swarthmore College



# A Portrait of Two Founders

by Steven Elkinton

**I earnestly believe our Society will serve the Kingdom [of God] better as we are unified.**

—J. Passmore Elkinton, in an address to the Friends All-Florida Conference, St. Petersburg, Fla., March 1954

play this wider role? How could they accomplish worldwide organizing in the midst of the Great Depression and on the eve of what turned out to be world war? What influences shaped their worldview to try something universal? What did they really expect to come out of this effort anyway?

Some answers were at hand. One very helpful source was Phillip S. Benjamin's *The Philadelphia Quakers in the Industrial Age, 1865–1920*. Passmore Elkinton's father, Joseph Elkinton (1859–1920) lived almost exactly the span of time covered by Benjamin's analysis. Benjamin deftly describes both Orthodox and Hicksites in Philadelphia "emerging from the cocoon of quietism." His portrayal of the Gilded Age's industrial prosperity, increasing travel and education opportunities, reactions to science and philosophy, growing international awareness, household moves to the suburbs, rapidly changing technologies, the challenges of European immigration into U.S. cities, the aftermath of slavery, and religious and ethnic pluralism closely matches Joseph Elkinton's experience. This was the world Passmore and Anna were born into—and their pacifism was tested by the military build-up and explosiveness of "The Great War," 1916–1919. Reacting to this war and forging the American Friends Service Committee (AFSC) brought Hicksites and Orthodox together as they had never been before.

J. Passmore Elkinton was born in 1887. His early childhood took place in the cloistered Orthodox Quaker precincts of Center City, Philadelphia. His mother, Sarah Passmore, attended Cornell University for one year (supposedly the first Orthodox Quaker woman to attend college). His father, Joseph, was not allowed to attend college (considered too worldly by his parents) and became a high-energy recorded minister who yearned to see the world. On New Years Day, 1891, Joseph's older sister, Mary, married Inazo Nitobe, a Japanese PhD student, at Arch Street Meetinghouse, creating an international family link that lasts to this day. Joseph was a prolific writer, penning among

As I was growing up in the suburbs of Philadelphia in the 1950s, I became aware that my grandparents, Anna Griscom Elkinton and J. Passmore Elkinton, were "weighty Friends." One of my first memories involves their return from a trip to Japan in 1952. As I grew up, I heard many stories of their trips abroad and their wide circle of Quaker acquaintances. Because they then lived in Swarthmore, Pa., it seemed only natural that they had been involved in a Quaker conference there in 1937.

I grew up and moved away, and they aged and died. Years later I became more active in Friends. When my father, David Cope Elkinton, died in 2003, I found Herbert M. Hadley's excellent book, *Quakers World Wide: A History of Friends World Committee for Consultation*, on his bedside table. Reading it, I was astonished to find that Passmore and Anna Elkinton's portrait faces the opening chapter. Then I read how they had been instrumental in organizing the 1937 Friends World Conference, after more than 25 years each of efforts to bring diverse Friends groups together. I had no idea of the degree of their commitment!

Many questions arose in me. What would motivate a sheltered and privileged Orthodox Friend (Passmore) to be interested—as I remember him remarking—in the "57 varieties" of Quakerdom? Had his interest in the wider world of Quakerism brought him together with Anna, or had their marriage enabled them to

*Steven Elkinton, a member of Langley Hill Meeting in McLean, Va., remembers his grandparents fondly. He is indebted to the staff at the Friends Historical Library of Swarthmore College for making available to him the Elkinton Family Papers and photographs, and the Anna Bassett Griscom Papers.*

- In April, following the entry of the U.S. into World War II in late 1941, 250 Friends representing 25 of the 30 yearly meetings in Canada and the U.S. gather at a conference in Richmond, Indiana, convened by the FWCC American Section.
- A Conference on Peace and Reconstruction is held in Wilmington, Ohio, in September. Its statement is published as *Looking Toward the Postwar World*, and foreshadows both Friends postwar service work and Quaker United Nations Office.

## 1943

- The American Section disbands its Peace Commission and appoints Bertram and Irene Pickard as its Consultants on Concerns for Peace. Other Consultants are appointed with concerns for Spiritual Life, Organization, Social Order, Education, and Race Relations.

## 1944

- FWCC appoints Harry Silcock, formerly with Friends Foreign Mission Association in China, as associate secretary to give special attention to the formation of a Section in the Pacific Area. The area would include Friends' meetings as widely dispersed as India, China, Japan, Australia, and New Zealand.
- The FWCC American Section sponsors a Conference in Richmond, Indiana, on Friends' Work in the Caribbean and Latin America. Members of 17 different yearly meetings, including Jamaica, attend. North Americans give the presentations on Bolivia, Cuba, El Salvador, Honduras, and Puerto Rico.

## 1945

- The Orthodox and Wilburite yearly meetings reunite to form New England Yearly Meeting, which affiliates to both Five Years Meeting and Friends General Conference.

## 1946

- Because of the difficulties of international travel in the immediate post-war period, an Interim Executive Committee is appointed to hold occasional meetings. The first postwar meeting of the European Section takes place in London.

## 1947

- FWCC holds its third meeting—the first after World War II—in Richmond, Ind. Eighty Friends from 20 yearly meetings in Canada and the U.S. and nine meetings in Europe, Jamaica, and Mexico participate.
- FWCC approves applying for consultative status with the Economic and Social



J. Passmore and  
Anna Griscom  
Elkinton, 1944



many items a history of the Doukhobors, the exiled Russian pacifist Christian sect resettled in Canada, and a treatise, "The Missionary as an Agent in Promoting International Goodwill."

When Passmore was six, his family moved to Media, Pa., in Philadelphia's western suburbs. After attending Westtown School and graduating from Haverford College in 1908, Passmore took a job at the family company, the Philadelphia Quartz Company, which had been founded as a soap and candle firm in 1831, and by 1910 had evolved into a chemical company. The next year, at age 22, he married a Westtown acquaintance, Mary Bucknell.

At the Quartz Company, Passmore was groomed for sales and eventually became vice president of sales, traveling throughout the U.S. and Canada on business. He was honest, persuasive, patient, and kindly. Traveling by train—he estimated an average of 20,000 miles a year—there was no coming home on weekends. So he visited nearby Friends meetings and churches wherever he could. Often he was the first Philadelphia Friend that these meetings had ever met. At six feet four inches, he was an imposing and dignified guest, welcomed for his warm and humble ministry. He marveled at the diversity of Friends in the United States and Canada: Hicksites, Orthodox, Gurneyites, Wilburites, Ohio Conservatives, and Evangelicals. After growing up in the confines of Philadelphia Orthodox Quakerdom, he was amazed and awed at the many directions this religious tradition had taken. As an Arch Street (Orthodox) Friend, he felt most compatible with Gurneyite Friends of the Midwest.

Meanwhile, Passmore's aunt and uncle in Japan, Inazo and Mary Nitobe, had risen to some prominence. In 1919, after a career as an educator, university president, and writer, Inazo was asked to serve

as Under-Secretary General of the League of Nations in Geneva, Switzerland, where they served until 1927. Both he and Mary were idealistic internationalists.

Also in 1919, Passmore was invited by the president of Earlham College to join a conclave of 50 Five Years Meeting leaders who pledged to face the postwar years with vigor and passion in the name of Christ. They found Passmore, a Christ-centered Orthodox Friend from Philadelphia, to be a kindred spirit.

Just a few years later, in 1923, he was profoundly challenged by an article in the *Christian Century* by Charles Clayton Morris who suggested that "the Society of Friends could perhaps be the most influential denomination of the Protestant faith if it would remedy its divisions."

Throughout the 1920s Passmore wrote small articles for Quaker publications on such matters as "Is Jesus a Person or an Idea?" "George Fox and His Message," "Standards of Quaker Ministry," and "Our Quaker Future." He also advised several new and struggling independent meetings in Detroit and Cleveland. After a deeply affecting discussion and prayer session in Oregon in 1925, he wrote that he believed "that despite the differences in methods, consecration of

Council of the United Nations. The decision does not come easily; some feel it will take FWCC into the political arena beyond its agreed role of consultation among Friends. It accepts more easily a similar relationship with UNESCO, the United Nations Educational and Scientific Organization, in Paris.

In 1947 the important decision to seek a formal relationship with the United Nations as a non-governmental body added a whole new dimension to the work of the committee, opening the way for the highly successful international programs in Geneva, New York, and elsewhere.

—Joseph P. Houghton, Ireland YM

## 1948

- Quaker United Nations Office (QUNO) is founded. Elmore Jackson is appointed Quaker representative at QUNO New York, and Algie I. Newlin is appointed Quaker representative at QUNO Geneva. The program is under the supervision of FWCC, but the administrative costs of the New York and Geneva offices are covered by the AFSC and London Yearly Meeting respectively.

## 1950

- The fourth meeting of FWCC takes place in Oxford, UK.

## 1952

- An International Young Friends Conference is held in Reading, UK, prior to the World Conference.
- Nine hundred Friends gather for the Third World Conference of Friends in Oxford, UK. Through a personal gift of £30,000 FWCC Treasurer Barrow Cadbury makes it possible for them all to be guests of London Yearly Meeting. The proceedings are published under the title *Friends Face Their Fourth Century*.
- The fifth meeting of FWCC, immediately following the World Conference, is the most widely representative yet, with 100 participants representing 38 yearly meetings and unaffiliated groups.

## 1953

- The FWCC American Section plays a large part in the distribution of two publications by the Historic Peace Churches (Brethren, Friends, and Mennonites): *War is Contrary to the Will of God* (1951) and *Peace is the Will of God* (1953).

## 1954

- Ranjit M. Chetsingh, India, becomes secretary of FWCC. The international office has only two staff and is heavily dependent on London Yearly Meeting for its modest funds.

- The American Friends Fellowship Council merges with FWCC American Section. The Wider Quaker Fellowship becomes a program of the Section. The FWCC American Section opens an office in Wilmington, Ohio.

- In the climate of McCarthyism and the requirement of loyalty oaths, a National Conference of Friends on Civil Liberties is convened by the FWCC American Section at Scattergood School. The conference declares that God, and not the state, is the source of truth, and 36,000 copies of its *Queries* are circulated.

## 1955

- The sixth meeting of FWCC, the first to be described as a "Triennial," is held at Camp Miami, Germantown, Ohio. Worldwide representation increases. It accepts Ranjit Chetsingh's recommendation that the principal staff position should be renamed "general secretary" and that the office should move out of London to establish a measure of independence from the yearly meeting. It refers to yearly meetings for "sympathetic consideration," a concern to abolish capital punishment.
- The American section encourages Friends in Baltimore and North Carolina Yearly Meeting (Conservative) to hold a conference on Race Relations in Woodland, N.C.
- Philadelphia's Arch Street and Race Street yearly meetings form a united Philadelphia Yearly Meeting, most meetings in Canada join the united Canadian Yearly Meeting, and the Hicksite and Orthodox New York yearly meetings reunite. Canadian and New York yearly meetings affiliate with both Five Years Meeting and Friends General Conference.

## 1956

- Herbert M. Hadley, originally from Kansas, becomes general secretary of FWCC.
- FWCC holds its first African Friends Conference in Nairobi, Kenya. Participants include Friends from Kenya, Madagascar, and Pemba.
- The FWCC international office moves from London to a small building in the grounds of Woodbrooke, Birmingham, 100 miles to the north.
- Building on the event in Woodland, N.C., FWCC American Section works with Baltimore Yearly Meeting Friends to hold a National Friends Conference on Race Relations in Wilmington, Ohio.
- The Association of Evangelical Friends is formed in the U.S.

## 1957

- Six hundred attend the Conference of Friends in the Americas, held at the invitation of Wilmington College, Ohio.

human life to the influx of Divine Power (Justification) and the permanent placement of the human life on a higher spiritual level (Sanctification) were very real experiences basic to Christian life, and quite as available to liberal as to Evangelical Christians."

In this same period, Passmore's travels and interests in the wider world of Friends (with perhaps a nudge or two from the good Lord above) led him to recommend a nationwide gathering of Friends during an American Friends Service Committee meeting in Indianapolis in 1924. The result was the All-American Friends Conference of 400 Friends gathered at William Penn College in Oskaloosa, Iowa, in the summer of 1929. Its timeliness was emphasized by the inauguration that previous January of the U.S.'s first Quaker President, Herbert Hoover.

Even in planning for this gathering (which met with some opposition among more traditionalist Friends) there was sentiment that it was but a prelude to a world gathering. Passmore promoted this conference widely. In one typical piece, appearing in *The Gospel Minister*, August 22, 1929, and widely read by evangelical Friends of the Midwest, he wrote: "The origin of the concern for the conference rests with me. For 20 years business errands have taken me over the United States. In spare time, I have visited different groups of Friends and found some saints among all. Some of us know that we need a much more vigorous faith in our Lord Jesus Christ. . . . The object of this conference is bonafidely [sic] to get better acquainted."

Two months after the Oskaloosa conference, Passmore's wife, Mary, died of heart disease, and Passmore entered a dark period of mourning. At first he seemed to function well enough under the circumstances. At the end of 1930, however, he collapsed at work and was given six months' leave to recover. He decided that a trip to Asia might restore his mind and soul.

On the eve of that trip, which took him to China, Korea, and Japan, his sister, Mary Elkinton Duguid, introduced him to her longtime friend, Anna Bassett Griscom, a well-known Hicksite from New Jersey. A Swarthmore College graduate, Anna had also attended the Oskaloosa conference. They corresponded during his voyage and announced their engagement upon his return. A friend of Anna's, Edith Stratton Platt, wrote, "No

engagement has shaken the foundations of Philadelphia Quakerism for years like thine and Passmore's! It really seems like the final wedding of the two branches symbolically enacted!"

Anna and Passmore were married in late 1931. They shared several interlocking visions: a united Philadelphia Yearly Meeting, Friends being active in peace-making worldwide, and a world Quaker organization. Both were strongly influenced by Quaker philosopher Rufus Jones, who had been seminal in the beginnings of AFSC and fostered a vision for bringing Friends into the modern world. Passmore had been active in the American Peace Society. Anna, meanwhile, had been one of 12 young Friends (six Orthodox and six Hicksite) who had met in 1912 to study the roots of the 1827 separation. Several from this group, such as Henry J. Cadbury, soon became Quaker leaders. She studied at Woodbrooke in England (1914), helped found the Fellowship of Reconciliation, attended the first All-Friends Peace Conference at Winona Lake, Ind. (both in 1915), and served the AFSC as staff or board member for many years. Her 1918 Social Work masters degree thesis, *War and Social Idealism*, reflected wide academic knowledge and strong writing skills as well as a deep commitment to peacemaking.

Anna had attended the first world conference of Friends, held in London in 1920. Among the speakers at a young Friends conference afterwards in Jordans, England, were Rufus Jones and Henry Cadbury. Inazo Nitobe also spoke there, sharing his vision of the importance of the newly formed League of Nations. In 1929, Anna also attended the Oskaloosa Conference and noted simply in her journal when Passmore Elkinton spoke, "We live in a new world." She was a formidable partner. Both believed that Divine Grace had brought them together. Passmore had been smitten with her. At the time of his engagement, in a letter to Alvin T. Coate of Indianapolis, Ind., who gently questioned why he might marry a Hicksite, he wrote on July 17, 1931: "Yes, she is a prominent member of the Hicksite persuasion, but I am so distracted in perspective at present as to believe that her religious experience would stouten and not weaken my service among Western Friends."

Meanwhile, in 1930, Rufus Jones had challenged AFSC to reach out and organize a "Quaker Movement" to draw in new



Friends and nurture them through an information network to be called "The Wider Quaker Fellowship." Passmore was asked in 1930 to lead AFSC's Fellowship Committee (later the American Friends Fellowship Council), "to activate American Friends." It became an information source for U.S. yearly meetings as well as a support network for newly forming independent meetings. The Council's 1935 *Quaker Handbook* was the first-ever listing of all Friends groups worldwide. This group started holding annual gatherings of Friends from across the U.S. each January at Friends Meeting of Washington, D.C. In 1932 that group proposed to AFSC a second world conference of Friends, as follow-up to the London gathering in 1920.

By now the idealism and hope of the 1920s had soured into the widespread social misery of the Great Depression, with the frightening rise of fascism. Based on the 1932 recommendation, AFSC organized a world conference committee, with many yearly meetings represented. Passmore was asked to chair this group, which he did from 1932 to 1934. At first, none of the committee members could conceive how travel could even be arranged for such a gathering in those dark days. Yet a year later, they pushed ahead. When Passmore resigned from the committee in 1934 due to pressing business needs, Anna was appointed chairman.

In the next three years she coordinated and oversaw the organizing necessary for a successful gathering in 1937. In 1935 she visited 14 yearly meetings in the U.S. and Canada. In 1936 she undertook a three-month trip to Europe and Britain, visiting seven countries and three yearly meetings. During the European trip, Passmore had Anna's letters transcribed and distributed copies to all the committee members. He then joined her for the last three weeks in England. At one point she was orchestrating a committee structure of 389 Friends worldwide. No doubt her myriad network connections on both sides of the Hicksite-Orthodox divide (including AFSC, Woodbrooke, and Swarthmore College) all helped make this organizing run more smoothly.

Passmore remained involved behind the scenes, chairing one of five commissions, the one called "The International Cooperation of Friends." Its pre-conference report was authored by Bertam Pickard, a British Friend who served as

secretary of the newly established International Friends Center in Geneva, Switzerland, and written at Passmore and Anna's summer cottage in Avalon, N.J. The report recommended a permanent world committee of Friends, and this recommendation became the foundation document for FWCC.

Others have described the 1937 conference and the founding there, in small steps, of FWCC. That year Passmore was 50 and Anna 48. Although there had been some opposition before the conference, the notes and letters of appreciation that followed more than confirmed the value of this event to Friends worldwide. Looking back, seeing the slim opportunity for it wedged between the Depression and World War II, they both again clearly saw the Divine Hand making their shared vision possible.

Passmore and Anna stayed closely involved with FWCC through the dark years of World War II until about 1950, when Passmore retired and they decided on a trip to Japan to see the post-war conditions and visit with Nitobe descendants. When asked why he and Anna decided not to attend the 1952 world conference in Oxford, Passmore wrote, "Places [at the conference] were in great demand and were limited to 500 Americans, and we felt we had had a fair share of Quaker conferences."

Now I have some answers to my questions. I still wonder whether the World Conference of 1937 would have taken shape as it did without the romance and marriage of Passmore and Anna six years before. In some ways, the most radical changes preparing this ground among Friends occurred in the previous generation.

Their lifespans (1887–1974) encompassed the merging of Philadelphia's two yearly meetings, two world wars, the founding of numerous Friends organizations (FGC, FYM/FUM, AFSC, FCNL, etc.), and the growth of international travel as a commonplace occurrence. Despite great obstacles, both were eager to make the world a better place. Bringing Friends together for this purpose—something that had never been tried organizationally since the Valiant Sixty in the 1650s—became their lives' mission. □

Reflective of the variety of Friends in the Midwest, it encourages intervisitation and appoints visitors to the new meetings established under the care of FWCC's American Section.

- A Conference of European Friends is held in Birmingham, UK, with the theme "From Fellowship to Action." The conference is conducted in English, French, and German. Visitors are invited from Australia, East Africa, South Africa, and the U.S.

1958

- The seventh Triennial meeting of FWCC is held in Bad Pyrmont, Germany. With the theme "Sharing our Faith," it is a symposium that considers papers prepared in advance. FWCC later publishes the papers as *Sharing our Quaker Faith*.
- A second National Friends Conference on Race Relations is held at Westtown School, Pennsylvania.

Meeting in Bad Pyrmont, Germany, 1958, the committee was naturally concerned with east-west relationships, but also with the right sharing of world resources, a matter which became a priority at the Guilford World Conference in 1967, and continues to exercise the attention of many Friends.

—Joseph P. Houghton, Ireland YM

1959

- The American and European Sections of FWCC cooperate in holding the first Quaker Youth Pilgrimage, which becomes a biennial event for 16–18-year-olds. Pilgrims are from nine yearly meetings in the U.S., Germany, Great Britain, Netherlands, New Zealand, Norway, and Switzerland. They spend two weeks in Northwest England in daily worship, visiting historic sites and learning about the work of Friends, and two weeks at a workcamp rebuilding a burnt youth club building.
- FWCC Section of the Americas calls a Conference on Crime and the Treatment of Offenders at Camp Miami, Germantown, Ohio. Eighty Friends attend. The committee reaffirms opposition to the death penalty; calls on improvements to the penal system, probation, parole, and the treatment of young offenders; and urges Friends to increase visiting of prisoners.

1960

- Five Years Meeting changes its name to Friends United Meeting.

1961

- One hundred fifty Friends attend the eighth Triennial meeting of FWCC in Kaimosi, Kenya—the first worldwide meeting of FWCC to be held in Africa.

- The American Section endorses the invitation from the president of Guilford College to hold a World Conference of Friends in 1967 in Greensboro, N.C. Several Friends express hesitation about holding a meeting at a segregated college, and there is uncertainty about how African and Asian Friends would be received. The conference accepts the invitation to meet in Greensboro, but defers the decision of the exact location until it can be assured of meeting in an integrated college.

## 1962

- Representatives of six other European yearly meetings join with Norwegian Friends in forming an FWCC European Section project for Algerian refugees.

## 1963

- Douglas Steere and Richard Ullman attend the 2nd Vatican Council as "delegated observers" from FWCC.
- The American Section's fourth National Friends Conference on Race Relations writes to Friends Schools in the U.S. expressing concern that so few African American students are enrolled.

## 1964

- The ninth Triennial meeting of FWCC is held in Waterford, Ireland. The meeting accepts the invitation to hold a World Conference at Guilford College on hearing that its policies on segregation have changed, and that African American students are now welcome there.
- FWCC grants Seoul Friends group Monthly Meeting status. Following a gift to the American Section for this purpose, a house is purchased to be used as the meeting place for Seoul Monthly Meeting.

## 1965

- The FWCC European Section assembles an "international library" of resources for religious education for children.
- The FWCC American Section sets up International Quaker Aid, a program through which U.S. residents can make donations towards Friends projects in other areas of the world. The program continues for more than 30 years.
- Evangelical Friends Alliance (later Evangelical Friends International) is formed.

## 1967

- Nine hundred Friends attend the fourth World Conference of Friends in Greensboro, N.C., and 300 more attend the overflow 'Greensboro Gathering' at the University of North Carolina. FWCC publishes a collection of essays in preparation for the conference under the

## 1967 FRIENDS WORLD CONFERENCE

# A Youthful Recollection

by M'Annette Ruddell

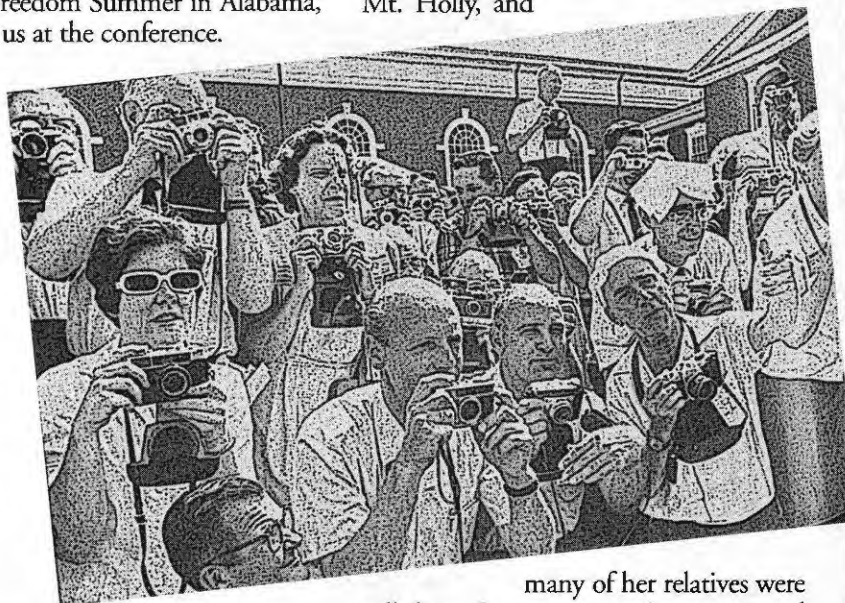
My sister Jane and I bumped our suitcases down the stairs from our bedrooms on the second floor and headed for the front porch. From there we went down the steps to the walkway bordered by peony bushes, and we arrived at the green Rambler station wagon at the curb, ready to load our gear. Hugs and kisses all around and we were off on the greatest adventure of our young lives.

It was July 1967, and I had just graduated from high school in Spearfish, South Dakota. In the fall, Jane would be a senior and I would head for Kalamazoo College in Michigan. Meanwhile, we embarked on the first on-our-own road trip to the Friends World Conference in Greensboro, North Carolina. We were signed up as part of the youth staff who would help grease the wheels of this remarkable assembly. Our older sister, Franna, who had just finished her first year at Earlham College and was teaching as part of Freedom Summer in Alabama, would join us at the conference.

Our mother often used to say that after long lives of public service she and Dad would have little to leave us except their friends. This journey was planned to include overnight visits with many of them. Our first night we stayed with one of Dad's colleagues in Sioux Falls, about 425 miles from our hometown. This was before the interstate cut across the state, so we were quite exhausted when we arrived, and glad for the warm welcome.

Without air conditioning we continued the next day through Iowa and into Indiana, where a motel served as our abode for the night. I recall that Jane, 16 years old and newly licensed, was stopped for speeding in that small town. Abashed and nervous, we waited for our punishment—and the kind officer let us go with a warning!

A stop in Ohio with friends; a delightful visit with our aunt in Bluefield, West Virginia; and finally we arrived in North Carolina. Mama was a Tarheel, a native of Mt. Holly, and



*M'Annette Ruddell is associate director for donor communications at American Friends Service Committee, and 2007 marks her 36th year with the organization. She now attends First United Methodist Church in Germantown, in Philadelphia, Pa., where she sings in the choir.*

many of her relatives were still there. So we met cousins, aunts, and uncles and consumed numerous "ham biscuits" served at Mama's request, as they were a Southern delicacy we didn't get at home.

Mama had graduated from Greensboro College (in her day a women's school

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that required hats, stockings, and gloves if you went off campus!) and then studied at Duke University Divinity School. That's where she met the friend who was on the staff of Guilford College where the World Conference would be held. Again, Friendly connections were important as he arranged for the three of us to participate.

The World Conference was a significant event for us in many ways, not the least of which was the exposure to Quakers. In our little town there were no others, although we held an occasional meeting for worship with two families from Rapid City. At Guilford we encountered a stimulating range of people, both on the youth staff and, of course, among the delegates.

As for our "jobs," I worked in the cafeteria and in the very busy office that produced a daily newsletter and handled the "worldly" press. And we no doubt were pushed and pulled in other directions I can't recall. There were prayer groups, plenary sessions in the auditorium, and workshops of all sorts. I confess to enjoying the singing and folk dancing in the evenings the most! Who knew there was a "George Fox Song"? Not the Ruddells!

Towards the end of the conference a photographer came to shoot the whole group—quite an experience since the camera traveled from left to right, pan-

ning the whole assembly, and we had to stay very still for what seemed a *long time*. At least one of the more impish youth started on the left and then ran behind the crowd to the opposite end so he could be in the picture twice!

After we left North Carolina, the Rambler faithfully took us north to New York City (where I drove the wrong

way on a one-way street and had numerous Brooklyn stoop-sitters yelling at me), Boston, and the World's Fair in Montreal. We ate hot dogs to save money, discovered French fries with vinegar, and learned that we could survive in huge crowds and long lines. Mama and Dad were glad when we arrived home safely. Were they crazy to send us on such a jaunt or what?!

For my sisters and me, that summer experience so long ago showed us both the possibilities beyond a small South Dakota town and the diversity and richness of world Quakerism. My sisters duly graduated from Earlham, and Franna was married in the meetinghouse there. Jane's sons went to Friends School Haverford. And I have spent my entire work life so far at American Friends Service Committee. I like to think that in part these pieces of our lives had roots in the 1967 Friends World Conference. □

preparation for the conference under the title *No Time but This Present* on the themes "The Nurture of the Spiritual Life," "The Ecumenical Challenge," "The Community of Friends," "The Community of Peoples," and "Peace Making and Peace Building." It goes through three printings—a total of 12,000 copies. The conference includes more Evangelical Friends than previous FWCC events, which opens up possibilities of more connections across the theological divisions in the U.S. Sharing of the world's resources, the Vietnam War, and racial conflict are major themes running through the conference. U Thant, Secretary-General of the United Nations, addresses 8,000 people in a public session of the conference. His address is featured on radio and television shows throughout the U.S., further enhancing the impact of the conference.

- FWCC's tenth Triennial meeting is held immediately after the World Conference. The meeting minutes hope for the "...possibility of developing one day a Section of FWCC for the Asia-Pacific Area."

1968

- The two Baltimore yearly meetings reunite formally after holding joint sessions for 11 years.

1969

- FWCC holds the second African Friends Conference in Tananarive, Madagascar. The 30 participants come from Kenya, Madagascar, Malawi, Rhodesia, South Africa, and Zambia. The conference considers the church's responsibility to relieve poverty and hunger, and to speak to problems of the world.

1970

- The 11th FWCC Triennial meeting is held in Sigtuna, Sweden. Thomas Lung'aho presents a recommendation to form an FWCC Africa Section, but Friends in South and West Africa are unable to unite with the proposal at this time.
- All yearly meetings but three in the U.S. are represented at the St. Louis Conference on "The Future of Friends," responding to the call "to seek ... [a] means whereby the Friends Church can be an active, enthusiastic, Christ-centered, and Spirit-directed force. ..." At the close of the conference, Evangelical Friend Everett Cattell suggests that FWCC's American Section should administer the follow-up to the conference. The Section publishes the report *What Future for Friends?* Superintendents and secretaries of yearly meetings propose a broadly representative follow-up body to be called the Faith and Life Planning Group.

- With the help of the Chace Fund, the American Section begins the One Percent More Program. John Sexton of Baltimore Yearly Meeting is released to serve for two years as administrator. He works with Right Sharing committees in five yearly meetings.

1971

- Faith and Life conferences are held in eight regions of North America over the next three years, building on the beliefs that had emerged as central at the St. Louis conference.
- FWCC plays a leading role at the UN Conference on the Human Environment in Stockholm, Sweden. Barry Hollister has, for three years, chaired a committee of NGOs working in support of the conference. Joseph Haughton and Heinrich Carstens are official observers, and two Kenyan Friends are members of their government's delegation. The conference creates the UN Environment Program (UNEP) based in Nairobi.
- The FWCC Africa Section is established in the Friends International Center, Ngong Road, Nairobi.
- After 15 years away from London to

The representatives of the member yearly meetings carry a heavy responsibility. In the first place, they need to be actively involved in the affairs of their own yearly meetings so that they can bring matters of concern from their meetings to the attention of the world body of Friends. But it is equally important that concerns adopted and actions decided on by the Triennial gatherings, or at the annual section meetings, be brought back to their own yearly meetings for interpretation and appropriate action, including financial support. FWCC can provide only the channels—the Spirit that flows through them has to be put in by individuals; and in this respect the World Committee has been immensely fortunate in the Friends who have been serving it. Indeed, the very existence of FWCC presupposes the availability of concerned people of high caliber, but it also helps to form them.

—Joseph P. Haughton, Ireland YM

establish its independence of the yearly meeting, the FWCC international office moves back there.

1973

- FWCC's 12th Triennial meeting is held in Sydney, Australia.
- FWCC's first International Mission and Service Conference brings together in London principal officers and staff of mission boards, service agencies, and some of the Friends in areas where there is still active mission and service work.
- The American Section forms a new Right Sharing of World Resources standing committee and program.

# Why Does (or Doesn't) FWCC Do That?

by Margaret Fraser

When asked to explain our faith and practice, we Friends often tell stories—of the steadfastness of those who faced persecution, or the boldness of those who left home to bear witness to others. However, I am also asked lots of short questions that need more factual responses. Here are some typical ones:

## What is FWCC?

Friends World Committee for Consultation exists to keep yearly meetings and isolated Quaker groups around the world in touch with each other so they don't exist as separate "islands." In the ecumenical world, we function as the Christian World Communion for the Religious Society of Friends. CWCs are "International organizations of churches of the same tradition or confession." (World Council of Churches' description.) CWCs are global and inclusive of the cultural and theological variations that are inevitable in a denomination that spans the world.

FWCC's structure is decentralized, reflecting Friends' bias against hierarchy. We have four Sections to which yearly meetings affiliate: Africa, the Americas, Asia West Pacific, and Europe & Middle East. The Sections vary in size and structure, reflecting the culture and needs of their part of the Quaker world. We also have a World Office, which organizes much of our global work.

## What does FWCC do?

Our work is to assist and encourage consultation, communication, and interchange among yearly meetings, groups, and organizations of the Religious Society of Friends throughout the world, and to promote fellowship between those who are in sympathy with the ideals and beliefs of Friends. So while most of our focus is on building connections between yearly meetings, we also provide information

about Friends to a worldwide audience. Everything we do—from the global to the local—crosses yearly meeting boundaries. We hold world conferences and meetings (formerly called triennials but to be known in the future as plenaries), Section-wide meetings, and regional gatherings. Some Sections have their own programs, such as the Quaker Youth Pilgrimage and the Wider Quaker Fellowship. We arrange and often provide financial support for intervisitation across yearly meeting boundaries. We hold conferences and consultations on a range of concerns to Friends as the need arises. These may be limited to a geographical area, but they have to be on a topic of concern to Friends across the theological range.

## What does FWCC hope to accomplish?

My hope for FWCC is that it encourages Friends, as a peace church, to practice peacemaking among ourselves. Friends face challenges of strongly held and sometimes very different beliefs. Some people make authoritative statements, beginning "Friends believe . . ." and then go on to say something that reflects the views of just their own tradition. Some Friends don't want to associate with Friends who have beliefs different from their own. Some even say that members of some other yearly meetings aren't real Friends. We believe that there is room at the table for all meetings that call themselves Friends and that are recognized as such by other yearly meetings.

Each Section of FWCC reflects the different histories, languages, and traditions within its boundaries. The Section of the Americas has a policy of being bilingual. We have interpretation for all sessions of our Annual Meeting, and we publish many of our materials in Spanish and English. More recently we adopted the words *Connecting Friends; Crossing Cultures; Changing Lives* to describe our work. While in the early years of FWCC much of the focus of Friends in our Sec-

Margaret Fraser, executive secretary of FWCC Section of the Americas, is a member of Swarthmore (Pa.) Meeting.



tion was on healing the theological splits in North America, more recently, with the growth of Friends in Latin America and their increased involvement in FWCC, much of our focus involves providing resources and connecting Friends across yearly meeting boundaries throughout the hemisphere. Holding our 2006 Annual Meeting in Guatemala encouraged many North Americans to travel to Central America and worship with Friends there.

### ***Does FWCC have any authority?***

Those Friends who set up FWCC were at pains to ensure that they didn't set up a centralized hierarchy or an international body that had authority over yearly meetings (which are the sovereign bodies of the denomination). That is why the word "consultation" was inserted into the title. FWCC doesn't have formal power over anyone. However, some would say we have influence among Friends, and influence, exercised sensitively, can carry its own informal authority.

### ***Are all yearly meetings affiliated to FWCC?***

The vast majority of yearly meetings worldwide are affiliated. There are just a few, mostly some Evangelical and Holiness yearly meetings, that as a matter of policy only link with those groups that have almost identical theology and beliefs.

### ***How does FWCC address the theological diversity among Friends?***

It is who we are. It is the water in which we swim. I think that as a denomination Friends have a broader spread of belief than most other churches. For instance, most denominations contain only Christians of various stripes. But while the vast majority of Friends worldwide are Christians, those who call themselves Friends can range from Evangelical Christians to a whole lot of hyphenated kinds, such as Jewish-Quakers, Buddhist-Quakers, and so on. It is up to a monthly meeting to discern whether or not to admit a newcomer into membership. Our tradition is based on the exchange of epistles between yearly meetings. If a yearly meeting identifies as Quaker, and another yearly meeting recognizes it by accepting its epistles or acknowledges it in some other way, then it is part of the world family of Friends! FWCC does not make that decision.

Our work can create a space for Friends

to meet and talk about their faith, and God's influence on their lives, rather than trying to create uniformity of belief. My experience has been that the more different another's experience of God has been from my own, the more it challenges me to go deep and reflect on my own faith.

### ***Why aren't there more Latin American Friends at FWCC Section of the Americas meetings?***

My dream would be for all FWCC gatherings to reflect the numbers of Friends within the boundary of the gathering. For instance, if a world conference of 1,000 were held this year, it would include roughly 460 Africans, 260 North Americans, 170 Latin Americans, 70 from Europe and the Middle East, and 40 from the Asia West Pacific area. At present our gatherings are dominated numerically by Friends from the global North who can afford to travel and who do not encounter visa barriers to their free movement to worship with others. But each time we meet, we get a little closer to my dream.

If we followed my dream plan, 200 people gathered for the Annual Meeting of the Section of the Americas would include roughly 79 Friends from the Caribbean and Latin America and 121 from Canada and the U.S. We got fairly close to that when we met in Guatemala last year, because so many Central American Friends were able to travel over land and cross borders freely to attend at little cost to us (we are currently able to fully fund one representative from each yearly meeting in the global South to attend). So we have to hold more of our gatherings in the global South!

### ***Why doesn't FWCC take a position on political or social issues?***

Much of this kind of advocacy involves Friends trying to influence their own governments, and as a global body FWCC has to be careful only to speak on issues on which Friends in different countries are in agreement. Yearly and monthly meetings discern the particular social witness that they are called to carry out. There are also service bodies and advocacy organizations in different countries that are supported by individuals and meetings. Since there is no global unity among yearly meetings on most issues, it would be inappropriate for FWCC to get involved in advocacy.

*Continued on next page*

1974

- The FWCC American Section and Fellowship Council is renamed "Section of the Americas" to be more inclusive of Central, North, and South America and the Caribbean.

1975

- FWCC gives credentials to Quaker women to be observers at the UN Conference in Mexico City on International Women's Year.
- The first conference of the FWCC Africa Section is held in Kaimosi, Kenya.

1976

- FWCC's 13th Triennial meeting is held in Hamilton, Ontario, Canada.
- New Call to Peacemaking, a movement of the three Historic Peace Churches in the U.S., Brethren, Friends, and Mennonites, is launched.

As the committee grew in strength and gained the confidence of more and more yearly meetings, it gradually took on additional functions, and there came a time when it seemed desirable that these changes should be recognized in a new constitution. A draft for such a constitution was presented and accepted at the 13th Triennial Meeting in Hamilton, Canada in 1976. In this, the increasingly outward-looking nature of the committee was recognized by referring to Friends' involvement with the world Christian mission; and the need for better understanding between Friends everywhere with members of other branches of the Christian church, as well as with those of other religious faiths.

—Joseph P. Haughton, Ireland YM

1977

- After several years of consultation and planning, the Conference of Friends in the Americas, a broad-based conference planned with the cooperation of several Friends organizations, is held in Wichita, Kansas, with the theme Living in the Spirit. The participants whose first language is Spanish meet every day in a "conference within a larger conference" or *Mesa Redonda* (round table.) Before leaving Wichita, they propose the founding of COAL, the Committee of Latin American Friends.
- The Africa Section's consultation on the Peace Testimony is held in Gaborone, Botswana. Participants come from Botswana, Kenya, Rhodesia, South Africa, Zambia, as well as Canada and the U.S.
- The Section of the Americas lays down the Friends for Human Justice program, noting that issues of racial justice have been taken up in many yearly meetings and by American Friends Service Committee.



## 1978

- The first Friends conference in Asia is held in Hong Kong. Fifteen Friends come together from Hong Kong, Japan, Korea, the Philippines, and Taiwan.
- FWCC Section of the Americas clerk Barry Hollister presides over the plenary sessions of a New Call to Peacemaking conference of 300 representatives from the three Historic Peace Churches at Green Lake, Wisconsin.
- FWCC Section of the Americas appoints Loida Fernández associate secretary with responsibility for COAL. Quaker materials in Spanish are distributed, with more translations in the pipeline.

## 1979

- The 14th Triennial meeting takes place in Gwatt, Switzerland. FWCC's International Membership Committee comes into existence to take over the responsibility for those not living close enough to be under the care of a yearly meeting, previously carried out by the Overseas Membership Committee of London Yearly Meeting's Quaker Peace and Service.
- At FWCC's suggestion, the third International Mission and Service Conference is held in an area of the world where mission and service is still carried out. The chosen location is Chiquimula, Guatemala. With the help of COAL, Friends attend from Costa Rica, Guatemala, Honduras, and Mexico, as well as Botswana, India, Jamaica, Kenya, and Lebanon.

## 1980

- FWCC gives credentials to Quaker women to be observers at the International Conference on the UN Decade for Women in Copenhagen.

## 1982

- An attempted coup in Nairobi does not prevent Friends reaching Kaimosi, Kenya, for an international conference with the theme "The Transforming Power of the Love of God," arising from the most recent Mission and Service consultation. There are 575 present, half from Africa. The 15th FWCC Triennial follows the conference. The meeting seeks an end to discrimination based on race.

## 1984

- COAL supports the founding of a peace center in San José, Costa Rica. Nelson Salinas, a Chilean living in the U.S., becomes associate secretary for a year. The Section of the Americas encourages intervisitation among Friends in Latin America and between North and Latin America.

### *What makes FWCC different from FGC, FUM, EFI, AFSC, FCNL, and the rest of the "alphabet soup"?*

FGC (Friends General Conference), FUM (Friends United Meeting), and EFI (Evangelical Friends International) are organizations with clear boundaries, whereas FWCC potentially includes every yearly meeting in the world. AFSC (American Friends Service Committee) and FCNL (Friends Committee on National Legislation) are U.S.-based service or advocacy bodies. FWCC, by contrast, is a worldwide organization whose mission is to connect meetings, and to create opportunities for good things to grow out of those connections.

### *How does FWCC deal with the financial inequalities among Friends worldwide?*

I encourage Friends to read what Scripture has to say about economic inequalities. God's messages are pretty clear. I think Friends should be paying close attention to the care of creation and exploitation of resources worldwide, and to the equitable distribution of resources in the world. Right Sharing of World Resources arose as a concern at the 1967 FWCC World Conference and began as a program of FWCC until it was released as an independent nonprofit organization because of its growth and effectiveness.

There are countries in the world where resources are simply not available to fund travel to, and participation in, international activities. There are communities of Friends who, because of their situation as marginalized (e.g., some indigenous people), fall into that category too. So on a case-by-case basis, there is a way in which FWCC decides which yearly meetings or isolated monthly meetings should have the costs of their representatives paid out of central funds. We collect those funds by writing appeal letters to meetings and Quaker foundations. Friends are very generous and there has been no problem in finding the funds to cover the costs of one or two representatives from each group that qualifies for assistance. Of course, the situation is still unequal. A large yearly meeting that might be entitled to half a dozen representatives to a worldwide meeting can only have a maximum of two funded by FWCC.

### *What is the relationship of FWCC to the Quaker United Nations Office (QUNO)?*

The Quaker United Nations Office is a program of FWCC (at the world level) and two different Friends service bodies. FWCC is the "parent" because, as the only truly global organization of Friends that has the potential to embrace every yearly meeting in the world, it was the only Friends body that could be accredited with the United Nations in 1948 to do this work. However, the majority of the funding and hands-on management lies with the service bodies. American Friends Service Committee is our partner for QUNO-New York, and Britain Yearly Meeting is our partner for QUNO-Geneva. The governance committees that set global program priorities for the two offices are made up of equal numbers of nominees from FWCC (worldwide) and the appropriate service body.

### *Does FWCC have specific projects?*

Most Sections have programs. The Section of the Americas and the Europe and Middle East Section share responsibility for the Quaker Youth Pilgrimage, a month-long experiential plunge into Quakerism for high school juniors and seniors. The most visible program of the Section of the Americas is the work carried out under the supervision of the Committee of Latin American Friends (COAL). We also have the Wider Quaker Fellowship and a related scholarship program, the Bogert Fund for Research into Christian Mysticism. The Friends Committee on Scouting is an FWCC program because, rather like QUNO, it was necessary to have a body that could embrace all Friends' groups to oversee the granting of religious service awards to Young Friends involved in these movements. Other programs or projects arise and are laid down depending on the needs identified by our Annual Meeting session.

### *If the growth among Friends is in the global South, why is the FWCC World Office still in London and the Section of the Americas office still in Philadelphia?*

Good question! Back in 1937, FWCC was dependent on the generosity of the groups of Friends who got it started, and they provided the office spaces. From

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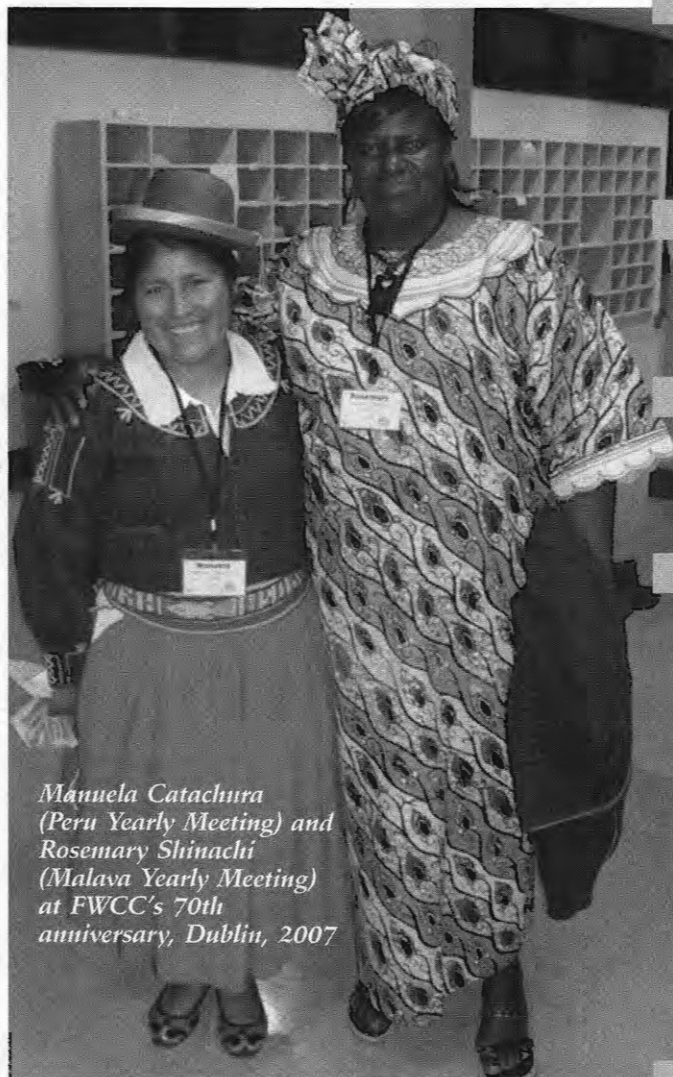
# Face-to-Face and "Heart-to-Heart"

by Louise Salinas

At its core, FWCC is about providing opportunities for Friends in all our theological, cultural, and linguistic traditions to connect with each other. But with a constituency in the Americas that spreads from Alaska to Bolivia, speaking no fewer than six languages—and including Friends who might speak the same language but don't *really* speak the same language—communication takes on added significance. What are some of the challenges that we face at FWCC?

In the Americas the two predominant languages spoken among Friends are English and Spanish. For many indigenous Friends, Spanish is their second language. FWCC's Bilingual Communications staff and volunteers offer a labor of love when they translate FWCC reports, web pages, and e-mails. They live the Testimony of Equality when they interpret at face-to-face meetings, giving equal voice to all. To Friends unfamiliar with a bilingually conducted business meeting, interpretation at first seems burdensome. There can be long pauses while each speaker's words are interpreted. You try really hard to limit what you want to say and to be concise, because interpretation essentially doubles the time it

*Louise Salinas, associate secretary of FWCC Section of the Americas, is a member of Fallsington (Pa.) Meeting.*



*Manuela Catachura (Peru Yearly Meeting) and Rosemary Shinachi (Malava Yearly Meeting) at FWCC's 70th anniversary, Dublin, 2007*

takes to convey your message. But the effort becomes a celebration of personal discipline exercised in the waiting silence. Translating every web page, every e-mail, every minute, and every voice requires many capable hands and minds willing to do this service. We're always in need of volunteers with the gifts and skills of translation and interpretation.

The challenge when communicating among Friends in English-speaking North America is one of semantics. Is there not

- The World Gathering of Young Friends at Guilford College is more representative of all groups of Friends than any world conference has ever been, with 57 yearly meetings from 34 countries represented.
- The 16th Triennial, in Oaxtepec, Mexico, approves a proposal to establish an FWCC Asia West Pacific Section.

1987

- FWCC celebrates its 50th anniversary.
- Due in part to the steady and persistent work of QUNO Geneva, the right to conscientious objection is recognized by the UN Human Rights Commission.

1988

- The FWCC Asia West Pacific Section hosts the 17th Triennial meeting in Tokyo, Japan—the first FWCC worldwide meeting in Asia.

1990

- The First International Theological Conference of Quaker Women is held at Woodbrooke, bringing together 74 women from 21 countries.

1991

- The fifth World Conference of Friends is held on three sites: Tela, Honduras; Chavakali, Kenya; and Elspeet, Netherlands. The locations in Kenya and Honduras make it possible for larger numbers of Africans and Latin Americans to attend. Aymara Friends from Bolivia and Peru attend a worldwide FWCC event for the first time and make a strong impact. Quaker Bolivia Link, an independent nonprofit organization, takes shape following the meeting in Tela. Because of the extensive work involved in organizing these meetings, no Triennial is held. Young Friends participate in post-conference gatherings in Belgium, Honduras, and Kenya.

1994

- The 18th FWCC Triennial meeting is held in Abiquiu, New Mexico. Theme: On Being Publishers of Truth.

1997

- The 19th FWCC Triennial meeting is held in Birmingham, Great Britain.

1999

- Right Sharing of World Resources is set off as an independent organization.



## 2002

- At the Section of the Americas annual meeting, Friends' response to the events of September 11 leads to the formation of the Peace Issues Working Group, charged with planning a North American consultation on peace.

## 2003

- Nearly 300 Friends from Canada and the U.S., a quarter of them young Friends, gather at Guilford College in January 2003 for FWCC Section of the Americas Friends' Peace Witness in a Time of Crisis conference.

## 2004

- The 21st FWCC Triennial meeting is held in Auckland, Aotearoa/New Zealand. Many representatives from India and Africa arrive late or not at all because of visa problems.

## 2005

- The Section of the Americas convenes the first of several consultations on the availability of Quaker materials in Spanish for the religious education of adults and children. This leads to international cooperation between yearly meetings regarding translation, and workshops to train Latin American Friends as writers.
- The Section of the Americas initiates a three-year fundraising campaign with a goal of \$2.5 million.
- FWCC provides behind-the-scenes support and encouragement for the World Gathering of Young Friends at the University of Lancaster, Great Britain. Its theme, from John 15:5, is "I Am the Vine, You Are the Branches, Now What Fruit Shall We Bear?" Unfortunately, despite careful planning and reassurances, many participants, particularly from Africa, are denied entry into the UK. The Gathering decides to hold a second, smaller meeting later in the year in Kenya for some of those unable to come to England, and sends representatives there from each FWCC Section.

## 2007

- The 22nd FWCC Triennial meeting is held in Dublin, Ireland. Theme: "Finding the Prophetic Voice for Our Time." Plans begin for a sixth World Conference of Friends to be held in Kenya in 2012.

in the Divine, human, etc. While trying to be inclusive of all, sometimes it is too easy to exclude and offend. That is never what we intend, yet it can happen.

Geographical distances between Friends present other challenges. At the World Office level, FWCC's International Finance Committee meets regularly by conference call, but spans 18 time zones to make that happen.

Much of the face-to-face and heart-to-heart dialogue that characterizes an FWCC experience takes place at events such as annual meetings, regional gatherings, or, at the world level, a triennial or world conference. Friends are justifiably concerned about the financial expense of flying around the Americas or the world for meetings; many are also troubled by the environmental impact of air travel. FWCC and its representatives took a proactive step towards offsetting the environmental cost that would be incurred by travel to the 2004 FWCC Triennial in New Zealand (see sidebar). But travel is needed so that Friends can have the kind of important conversations that happen over a cup of coffee in a dining hall, where ideas and beliefs are tested and solidified.

There is yet another challenge of geo-

graphical distances between Friends. Some Friends are simply unable to get to a gathering. The Section of the Americas Annual Meeting has not seen a representative from Cuba Yearly Meeting since 2004. A young Salvadoran Friend was denied entry to the U.S. to participate in a recent FWCC training workshop for interpreters. A large contingent of African and Indian Friends never made it to—or arrived halfway through—the 2004 Triennial. When part of the body is missing, the rest sense the loss. Meeting and event planning trade publications similarly report an increase in the number of international meeting participants unable to make it into the U.S. But this is not just a U.S. problem.

How do we bring the experience of being gathered together in all our diversity to those who can't be present physically?

Fifty-five years ago, at the conclusion of the 1952 World Conference of Friends in Oxford, England, messages and greetings were sent to Friends around the world via Telex, a type of written message exchange now largely replaced by e-mail and fax. I'm sure that at the time it was

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## Trees for Africa

Many consider FWCC a seedbed for Friends' responses to our faith and testimonies. In one case, that can be said literally. In 2000, Friends at the Triennial in New Hampshire knew that there would be a lot of travel incurred to move those who would be participating in the 2004 Triennial in New Zealand. A plan was born to ask yearly meetings around the world to plant trees as a way to compensate for CO<sub>2</sub> emissions. One initiative still thriving today is "Trees for Africa."

European and Middle East Friends decided that rather than planting trees in an otherwise green Europe, they would raise funds to enable Friends in Kenya to plant trees. This has become quite a successful project. The Rural Service Programme of Kenya yearly

meetings has been able to start ten tree nurseries and plant trees on Quaker family and meetinghouse compounds in 13 yearly meetings, involving some 100 monthly meetings. Some 100,000 seedlings have been planted. Workshops and field extension programs have been organized to teach local Friends techniques for harvesting seeds of indigenous trees, how to set up nurseries, and how to plan and care for trees.

The staff of the Rural Service Programme thinks this is a special project: not only does it involve two Sections (EMES and Africa), but it is also one of the few projects jointly undertaken by all Kenyan yearly meetings and thus brings them together.

— Kees Nieuwerth  
Netherlands Yearly Meeting



# Beyond Words

## Reflections on the 2006 Section of the Americas Annual Meeting

by Loida E. Fernández G.

While walking down the cobblestone streets of Antigua, Guatemala, I started to reflect on what the 2006 Annual Meeting meant to me. The best phrase I could use to describe it was “beyond expectations, crossing barriers,” or, in the words of Henri J. M. Nouwen, “from the house of fear to the house of love.”

It was 13 years since the last annual meeting of FWCC's Section of the Americas had taken place in Latin America. At that time, in 1993, the Section had met in the northeast part of Mexico, in Ciudad Victoria, Tamaulipas, and that was quite an unforgettable experience for many. Planned two years before, the 2006 annual Section meeting outside its well-known northern territory also represented big challenges for everyone. Above all, it opened the door for many opportunities to enhance the vision as we strive to be a true Section of the Americas and to give concrete form to its mission.

This time, working as staff from the very beginning and involved in all the preparations, I knew I was facing a big challenge—separate from the heavier workload involved. It was a challenge to learn to do things in a different way. This learning would involve comparing, perhaps, but without putting undue weight on our old and familiar experiences at a time when we needed to be open to new ones in a foreign land. Without question even I, as a Latin American, had to learn things in a different way.

How do we each see the other part of the Section? Through whose eyes do we see the meetings and realities outside our own territories? Is it truly sufficient to have just a handful of Latin American

*Loida E. Fernández G. is executive secretary of the Committee of Latin American Friends (COAL). She is a member of the General Meeting of Mexican Friends, Cd. Victoria Monthly Meeting.*

Friends doing a devotional on Friday morning at Annual Meeting to fully capture a sense of the Spirit-led worship services of the Friends churches and meetings in the southern part of the Section? How will Friends feel, participating in full three-hour services? I had these and many more questions in mind.

When the decision was made to accept the invitation, I knew that the Embajadores Friends Church of Chiquimula, a highly capable and committed group of Friends, would be ready and up to it. This group had proven they could provide the support needed, as they had faced different situations such as relief work during Hurricane Mitch and the building of their new sanctuary. As a group, they certainly knew that with determination and faith, their goals and aims could be achieved.

I do not know how many nights I slept

Loida Fernández



Sharon Gunther



Sharon Gunther

in someone else's bed while the person went to stay at a relative's place, or was offered a ride, escorted to the store, or invited to dinner or afternoon coffee when I visited to meet with the Local Arrangements Committee. Various staff of the Section—myself included—traveled during the two years prior to the Annual Meeting for the purpose of planning and advising local Friends. To many people's surprise, the local Friends were way ahead of our questions and preparations, or as we say in Mexico, *Cuando uno apenas va, ellos ya vienen de regreso*.

From the program to the water supply, to servers (as they called the young Friends who were there all day long to serve our needs), to a 24-hour on-call medical team, to the smallest detail responding to someone's needs, these Friends showed how committed they are

to FWCC by giving their time and talents, and going beyond what was required to embrace us all as true members of the same family of Friends.

What can be said about a group of people who stopped almost every other activity, gave up their holidays, met their clients in their dental practice during weekends before the meeting so they could fully attend the meetings, asked for leaves of absence, asked for permission in their schools, spent long hours cooking meals, met for choir or marimba and string instrument rehearsals after work, sat with staff for hours to discuss solutions for unexpected situations, or simply sat over a cup of coffee and in Spanish or broken English tried to have a conversation? *Beyond expectations!*

Another even smaller group of Friends from the Guatemala Monthly Meeting

based in Antigua organized and took care of nearly every detail, including transportation needs for almost 200 people. This was a big challenge to them, and they did a splendid job. They also went *beyond expectations*, and our gratitude goes to them.

Learning to do things in a different way is a bit too much stretching for some individuals. The real temptation is to compare this year's meeting with the way we do our program year after year, regardless of where we meet. This annual meeting was certainly different, from morning to night. Noticeable differences included the heat, the humidity, the lack of hot showers, drinking lots of water, and eating lots of rice, beans, eggs, bananas, plantains, and so on. The format was also different: midafternoon rest, small meetings, and then a queue for bus rides into town

# Taking in a Big Breath of Guatemala

by Iris Graville

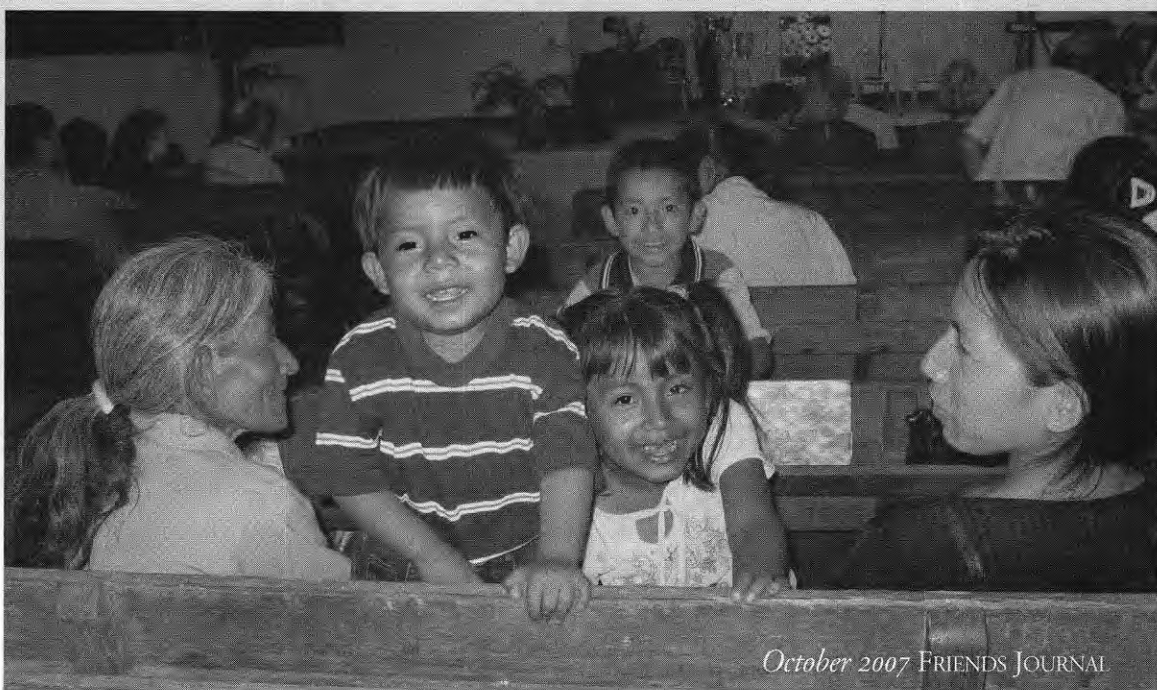
**F**ried plantains; fireflies lighting the night sky; marimbas; tamales; pineapple juice trickling down my chin and a pale green sauce tingling my tongue; messages in Spanish, English, Osage, and a South African tribal language; laughter and silence understood by all. It's been over a year since I attended the Friends World Committee for Consultation (FWCC) Section of the Americas Annual Meeting in Chiquimula, Guatemala, but the sights, sounds, smells, and tastes have not faded. For me, a Quaker for 25 years, the gathering deepened my appreciation of the rich diversity that unites Quakers and strengthened my desire to bridge what divides us.

For four days in March 2006 more than 220 Friends from Canada to Peru worshiped, sang, talked, listened, read, and

conducted business together with the help of dozens of official and unofficial interpreters. The theme—claiming and using our spiritual gifts—pervaded every moment. The abundance of gifts in our midst was apparent, particularly in the generosity and hospitality offered by all three Friends groups in Guatemala and especially our host church, Embajadores (Ambassadors) Evangelical Friends Church.

They welcomed us to their new meeting-house with miniature straw baskets of candy as well as a dinner of tortillas, tamales, steamed squash, green beans, and fresh fruit.

"Being different is part of God's abundance," said Duduzile Mtshazo, FWCC clerk, during her plenary address. "As Friends, we have processes and bodies to minister to the world today—a world



*Iris Graville is a member of Lopez Island (Wash.) Worship Group.*



where we had the evening sessions and worship. However, the central and most significant difference was certainly the very fact that we brought the annual meeting south of the Rio Grande, where the main language is Spanish, and where the larger groups of Quakers are Evangelical Friends.

It is also true that Latin American Friends, most of whom are part of Evangelical churches and attend FWCC meet-

ings where they are placed in the minority, have to learn to do things in a different way from what they are used to. Apart from special meetings, triennials, and conferences, at most FWCC annual meetings Latin American Friends are only represented by one Friend per country. But this year, in Chiquimula, a larger group of Friends from El Salvador, Guatemala, and Honduras Evangelical Church yearly meetings were able to par-

ticipate. At least one U.S. Friend donated what he or she would have spent to attend the meeting to make this possible. For many of these Friends it was their first time meeting those other Friends. That same thing was also true for some Friends coming from the unprogrammed tradition, who sat and talked and met Evangelical Friends from Latin America for the first time. Having an opportunity to worship together in local Evangelical churches and share in a silent meeting for worship meant for all, helped us to cross barriers of form, content, and theology, in addition to the challenges of language differences. Hearing each other and listening from our hearts in a worshipful manner certainly made a big difference.

Another wonderful surprise was atten-

*Continued on next page*



Sharon Gunther

in great need of honoring and respecting difference."

I delighted in celebrating some of those differences even though I've avoided many of the practices since becoming an unprogrammed Quaker. I joined in on hymns, put my Quetzales (Guatemalan currency) in the offering plate, listened to sermons and Bible-reading (from dog-eared Bibles as well as "Palm Pilots"), heard personal testimonials, sang (often accompanied by marimbas, accordions, and electric guitars), and nodded as others shouted, "Amen!"

As a first-time attender of the annual meeting, I took in lots of new information. Mercifully, the sequential interpreting slowed the pace of the presentations and discussions. According to FWCC, there are close to 150,000 Quakers throughout the Americas, and it is evident we enjoy doing business through committees. We learned just how fruitful that work has been with reports from FWCC—World Office, Executive Committee,

Finance Committee, Site Selection Committee, Nominating Committee, and Campaign Committee. And more reports—from FWCC field staff, the Peace Issues Working Group, the Quaker Youth Pilgrimage Committee, and the World Gathering of Young Friends. And then a few more reports from Quaker organizations represented by a variety of letters: QUNO, RSWR, WQF, COAL, FPT (Quaker United Nations Office, Right Sharing of World Resources, Wider Quaker Fellowship, Committee of Latin American Friends, Friends Peace Teams).

Another first for me was witnessing the power of Quaker decision making across cultures. When the Peace Issues Working Group presented a minute requesting a consultation to prepare for alternative service in the event a military draft is reinstated in the U.S., I expected unity would be achieved readily. However, when one Friend reminded us we were addressing the Peace Testimony from the perspective of the U.S., Friends from other parts of

the Americas began to share their experiences of conflict between pacifism and national requirements for military service.

"This discussion is a novelty for Bolivian Quakers," one Friend from Bolivia explained. "There, both young men and women volunteer for military service because they believe that will make them appear strong." Another spoke of the dilemma Bolivian youth feel because they must prove they served in the military in order to attend state universities. "They feel in conflict with their Quaker parents who haven't been able to get an education because they refused to serve in the military. These young people want the opportunity to advance and enter professions." The business meeting heard these concerns and asked the Peace Issues Working Group to continue conversations about alternative service, including Friends from both inside and outside the U.S.

In small worship-sharing groups, we were encouraged to communicate in the language of the heart, and with the help of a translator we responded to queries about our spiritual gifts. At FWCC I found this format just as spiritually nourishing among Friends from different tra-

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dance by a larger group of young Friends than usual, from all over the Section. Watching them talk, discuss, have fun, and plan for the future brings great hope for Friends in this hemisphere. I trust that if FWCC continues to be instrumental in helping the younger generation of Friends to meet worldwide, our barriers may fall apart and our resistance and self-guardedness may give way.

For many, it was an eye-opener to have Duduzile Mtshazo from Southern and Central Africa Yearly Meeting, present clerk of FWCC, share from the heart her experiences related to our theme of spiritual gifts given for the good of all. It was a real and concrete experience of listening to someone and finding that barriers among Friends simply fell away. Duduzile's talk was also a testimony to local people outside Friends' circles.

ditions and cultures as in my experiences at my own quarterly and yearly meetings. Instead of rating worship-sharing experiences with stars as is often done for hotels and restaurants, I consider how many tissues I use when the sharing moves me to tears. Mine was a "five-Kleenex" group.

More opportunities for experiencing the diversity and the commonality among Quakers arose when we were divided into groups to worship at one of eight nearby

To me, the core experience was unquestionably the fact that we worshiped together as an expectant community that experiences communion and is transformed by God through a common commitment. The tears, the songs, the small sermonette, the act of an individual's standing and saying *Gracias*, the joining of hands, raising of hands, and the singing together—all in a single experience in our closing worship, with more than 200 Friends together, speaking English, Spanish, or any other language, was a revitalizing sign of the power of the Spirit. That is what inspired us all to move *from the house of fear to the house of love*. The Spirit sent us back home with renewed hope, not expecting to change the other, but to share, *crossing barriers and going beyond expectations*. This whole experience was indeed beyond words! □

Friends churches. My husband and I were welcomed warmly at the small Friends Church in San Estebán, a community of 4,000, just a few miles from Chiquimula. Three members of the congregation share the pastoring, and one gave that evening's sermon on the theme "God is Always with Us." He spoke of members' lives being too busy to pray for each other—evidently a problem not unique to the U.S.

On the final morning, over 100 mem-

bers of those eight Friends churches streamed into the hotel conference room to join the rest of us attending the Annual Meeting for the final unprogrammed meeting for worship. Dudu told us that just before she left South Africa to travel to Guatemala, her granddaughter said, "Take in a big breath for me." This is the breath I took in and still carry with me. □

## Constant Communion

My prayer  
is for constant communion

my prayer  
is for the stillness of love and truth  
to settle into this place  
and into our bodies

my prayer  
is for the movements of the universe  
to know this as sacred space

my prayer  
is for constant communion

—Emma Churchman

*Emma Churchman is a member of  
Friends Meeting of Washington (D.C.)*



# Learning From Salvadoran Friends

by Greg Woods and Susan Lee Barton

After the 2006 FWCC Section of the Americas meeting in Guatemala, we joined a small group of other U.S. Friends for visits in El Salvador arranged by Emma Espinoza de Vichez. We packed ourselves into a VW bus with eight other people, some leftover food from annual meeting, display materials, and plenty of luggage—not knowing where we were going, where we would stay, or what we would be doing for the next eight days. We placed our faith in Salvadoran Friends and God to guide us.

For most of the time our group stayed in San Ignacio, a small town of several thousand people in the northern part of the state of Chalatenango. San Ignacio has one of only two Friends schools in the country. Throughout the week we volunteered there, mainly helping with exams and teaching a couple of English classes. In the evenings we went to nearby villages to worship. We often learned what we were expected to do as we went. One night we led songs for a group of children; another night our group led a teen service for the youth of San Ignacio. During the evening worship service in La Reina, a smaller town to the south, the congregation asked our group to preach a sermon. We talked generally about the mission of FWCC and the annual meeting we had just attended. Greg also talked about being led to read the Bible: how at the World Gathering of Young Friends he met many Latin American Young Friends who talked passionately about their love

for Jesus Christ and the Bible. Their passion moved Greg to read it for himself.

## Worship and Language

During the trip it became obvious to us how devoted the Salvadoran Friends were to their religion. Susan Lee writes of the Friends we met there: "Faith is central to Friends' lives. I do *not* mean to say that it is an important *part* of their lives. I mean that their faith and the Religious Society of Friends *are* the core of who they are and what they do, infused in every aspect of their lives. Their language, their attitudes, their work, social activities, hospitality, community involvement, missions, conversations, and home life are all rooted in their faith in a way that I rarely see in [my] country."

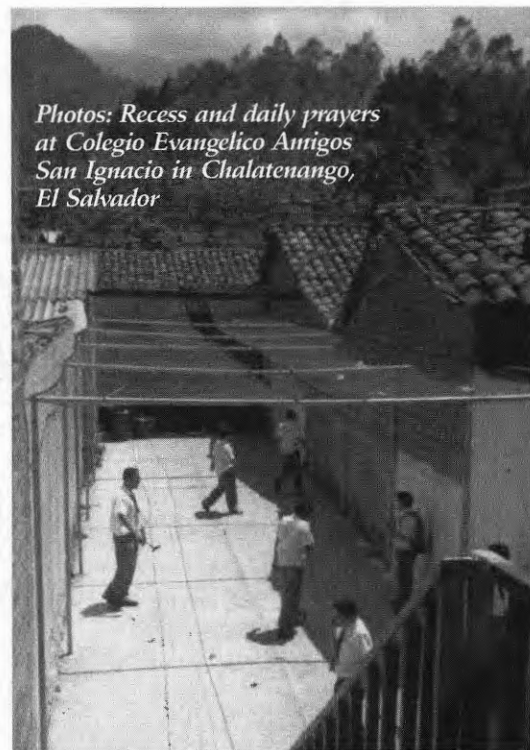
Every conversation seemed to begin and end with the phrase, "*Qué Dios te bendiga.*" Middles were often punctuated by, "*Aleluya! Amen!*" We came to realize that this was not simply a nice phrase. It was said as a recognition of God's presence in each other and a recognition of God's participation in the conversation. It was a wish that each person present would feel God's involvement after the conversation, worship service, or activity ended.

We have both traveled a lot, but nothing compared to the generosity Salvadoran Friends showed us. Not only did they try to anticipate and fill every need with love and caring, going out of their way to make us comfortable and to make it clear we were loved and welcomed; they did all this with joy. We did not feel like one

more burden in their often difficult lives. They gave enthusiastically, and they gave with joy; they wanted to share with their family of Friends. That's just what Christians do.

Visiting these Friends made us consider how we used words within Quakerism and our liberal FGC tradition. Several times Salvadoran Friends asked Greg about his mission or they called him a missionary. The word "missionary" has held very bad connotations for him

Photos: Recess and daily prayers at Colegio Evangelico Amigos San Ignacio in Chalatenango, El Salvador



Greg Woods, a member of Columbia (Mo.) Meeting, currently serves as an FWCC representative for Illinois Yearly Meeting and as a clerk of the FWCC Section of the Americas Youth Committee. Susan Lee Barton, a member of Clear Creek Meeting in Richmond, Ind., is the Midwest Field Secretary of FWCC. She has received a traveling minute from her monthly meeting and from Ohio Valley Yearly Meeting referring to her "ministry of bringing people closer together and building connections so that all can deepen their experience of God."



because of his work on the Pine Ridge Reservation and his knowledge of conditions in mission schools there and on other reservations. These missions did much good, but often children were separated from their Native culture, forbidden to speak in their Native tongue, and forced to cut their hair. Greg has even cringed when friends from different religions would tell him about their desire to be a missionary for their faith tradition. Over the past couple years other Quakers from dif-

Photos courtesy of Clemence Mershon

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# A Snapshot of Friends in the Americas

by Margaret Fraser

Are Friends growing or shrinking? The answer, of course, is, "It all depends"—on where, over what time, and by how much. Our statistics are only as good as the information we are given—which is why we ask yearly meetings for updates each year. Using the most recent figures we have and the information in *American Quakers Today*, 1971, edited by Edwin Bronner (published by FWCC, several editions, but now long out of print) we can see the trends for the last 35 years.

The situation in the northern part of the Section of the Americas is not very encouraging. For all the excitement that we feel when new families arrive and new people join, with few exceptions new Friends have not replaced those who have died, moved away, or left.

The most serious losses have been in Alaska, Jamaica, and Central yearly meetings. Alaska, made up of indigenous Friends living north of the Arctic Circle, has lost 60 percent of its members, presumably due to migration to areas where there is work. Central Yearly Meeting, formed in 1926 when Holiness Friends separated from Indiana and Western yearly meetings, and Jamaica Yearly Meeting have both lost more than half their members. These were small yearly meetings to begin with, in the hundreds, with the feel of extended families. However, through vigorous outreach, Central does have a significant number of attenders.

Those yearly meetings that are affiliated only to Friends United Meeting (FUM) have declined by an average of 57 percent in the last 35 years, unfortunately the largest decrease in all the yearly meetings collectively, with a net loss of 31,000 individuals. The loss of 7,000 of those can be accounted for by the move of most Californian Friends out of FUM and into Evangelical Friends International

(EFI), but not a single FUM yearly meeting has increased its membership. Rural depopulation has hit some areas badly, with a couple of the larger yearly meetings losing two-thirds of their members. Did they join other denominations? Did they "marry out" and join a different church? It would take a research study to find out.

Despite emphasis on church growth and planting, Evangelical Friends have experienced tough times in the U.S., too. If it were not for the move of Evangelical Friends Church Southwest, formerly California Yearly Meeting, from FUM into EFI, the total number of Evangelical Friends would also show a decline. As we saw, Alaska Yearly Meeting lost 60 percent of its members, and two other yearly meetings lost over one-third. However, Evangelical Friends Church Eastern Region shows 19-percent growth, and Northwest Yearly Meeting is remaining steady.

I hear a lot about the growth of unprogrammed meetings, and of the need to add extra space for First-day school and social events. That is true in some places,

most significantly in Southern Appalachian Yearly Meeting and Association (SAYMA), which covers seven states. New faces are welcome, but the statistics do not point to noticeable growth everywhere. Perhaps those who leave are noticed less. The yearly meetings that are affiliated only with Friends General Conference (FGC) show an overall loss of 8 percent. The bulk of that is the loss of more than 4,000 members of Philadelphia Yearly Meeting.

Conservative Friends show an overall loss of 14 percent from a base that was already small. Iowa and Ohio are both down from the 700s to the 500s, whereas North Carolina is up a couple of hundred members.

The most stable group is made up of those yearly meetings affiliated to both Friends General Conference and Friends United Meeting, with a 6-percent overall



At the 2007 Section Annual Meeting, Providence, R.I.



Morning worship service, Kotzebue, Alaska, c.1960

Margaret Fraser, executive secretary of FWCC Section of the Americas, is a member of Swarthmore (Pa.) Meeting.



# Friends in the Americas

## Canada & USA

Current affiliation (or the most recent we have)

### EPI

Alaska	2,467	1,000	
EFC-Eastern Region	7,790	9,252	
EFC Mid America (then Kansas)	7,950	4,963	
EFC-Southwest (then California)	—	4,717	
Northwest	6,386	6,263	
Rocky Mountain	1,557	1,094	
<b>Total</b>	<b>26,150</b>	<b>27,289</b>	<b>+4%</b>

### FUM

California (now EFC-Southwest)	7,452	—	
Great Plains (then Nebraska)	1,314	632	
Indiana	11,513	3,399	
Iowa (F)	5,242	3,328	
North Carolina (F)	14,886	9,406	
Western	11,155	4,572	
Western Association of RSF <sup>1</sup>	—	400	
Wilmington	3,556	1,873	
<b>Total</b>	<b>55,118</b>	<b>23,610</b>	<b>-57%</b>

### Joint FGC/FUM

Baltimore	3,346	4,746	
Canadian	951	1,216 <sup>2</sup>	
New England	3,545	4,164	
New York	6,774	3,512	
Southeastern	432	570	
<b>Total</b>	<b>15,048</b>	<b>14,208</b>	<b>-6%</b>

### FGC

Alaska Friends Conference	—	300	
Illinois	1,120	1,212	
Lake Erie	820	712	
Northern	—	1,475	
Philadelphia	16,098	11,746	
South Central	316	446	
Southern Appalachian	200	1,190	
Ohio Valley (then Indiana FGC)	793	783	
<b>Total</b>	<b>19,347</b>	<b>17,864</b>	<b>-8%</b>

### Conservative

Iowa C	762	574	
North Carolina C	277	470	
Ohio	796	531	
<b>Total</b>	<b>1,835</b>	<b>1,575</b>	<b>-14%</b>

## Canada & USA

Current affiliation (or the most recent we have)

### Unaffiliated

Central	466	150	-68%
Intermountain	—	1,008	
North Pacific	—	802	
Pacific	2,023 <sup>3</sup>	1,531	
<b>Total</b>	<b>2,023</b>	<b>3,341</b>	<b>+65%</b>
<b>Other<sup>4</sup></b>	<b>207</b>	<b>16</b>	

**Total in Canada and USA**      **120,194**      **88,053**      **-27%**

## Caribbean and Latin America

Bolivia	} 3,000	33,000 <sup>5</sup>	
Peru		1,700	
Chile	—	15	
Colombia: Bogotá MM	—	8	
<b>Total South America</b>	<b>3,000</b>	<b>34,723</b>	<b>+1,057%</b>

Costa Rica	71	72	
El Salvador	—	472	
Guatemala	} 1,977 <sup>6</sup>	20,730 <sup>7</sup>	
Honduras		2,000	
<b>Total Central America</b>	<b>2,048</b>	<b>23,274</b>	<b>+1,036%</b>

Cuba	319	535	+68%
Jamaica	731	330	-55%
Mexico	197	861	+337%

**Total in Caribbean and Latin America**      **6,295**      **59,723**      **+848%**

**Total in "Western Hemisphere" (1971)**      **126,539**  
**Total in Section of the Americas (2007)**      **147,776**  
**+16.8%**

<sup>1</sup> Formerly part of Evangelical Friends Church Southwest

<sup>2</sup> There are more than 1,216 Friends in Canada. They include members of Evangelical Friends Church - Eastern Region and a Conservative meeting.

<sup>3</sup> Intermountain and North Pacific were part of Pacific YM in 1971.

<sup>4</sup> 1971 figure includes unaffiliated individual meetings that later either joined existing yearly meetings or formed the new yearly meetings of Alaska Friends Conference and Northern YMs. The 2007 figure is for the unaffiliated Freedom Friends Church, Oreg.

<sup>5</sup> Central Evangelical Friends Church of Bolivia 2,000; National Evangelical Friends Church of Bolivia 9,000; Bolivia Holiness Mission Evangelical Friends Church 22,000 (Others have estimated its membership as closer to 12,000.)

<sup>6</sup> The three national yearly meetings started off as one: Central America Yearly Meeting.

<sup>7</sup> National Evangelical Friends Church of Guatemala 20,000; Guatemala Holiness Friends YM 600; Ambassador Friends Evangelical Church 130

decline, which is due entirely to significant losses in New York. The other yearly meetings—Baltimore, Canadian, New England, and Southeastern—have all grown over the last three decades.

The three small, unaffiliated yearly meetings in the west, all part of Pacific Yearly Meeting in 1971, have grown from just over 2,000 to well over 3,000. Not a large number, but a 65-percent growth rate.

While there is encouraging growth among some groups of Friends, in Canada and the U.S. overall, attrition is greater than the gains: *Friends in Canada and the U.S. have declined 27 percent over the last 35 years.*

In contrast, Latin Americans, particularly Evangelical Latin Americans, are transforming our Section. Cuban Friends have increased by nearly 68 percent; Mexican Friends by well over 300 percent—from a modest base, but clearly in the right direction. In El Salvador, Guatemala, and Honduras (one mission field in 1971, with under 2,000 members) there are now more than 23,000 Friends, an increase of more than 1,000 percent.

Turning to South America, 35 years ago there were estimated to be 3,000 Friends in Bolivia and Peru combined. Now, depending on which statistics we accept, there are between 23,000 and 33,000. Whether it's a sevenfold increase or a tenfold increase, it is significant, and it shows no sign of slowing.

Missionaries from different branches of Friends in North America—Holiness and Evangelical—chose in the 1920s and 1930s to take the Gospel to the Aymara people. These indigenous people in the Andes were among the poorest of the poor, in a culture that excluded them socially, economically, and religiously. The Aymara welcomed the respect and sensitivity with which the missionaries treated them and were open to their religious message and social concerns. Picking up from where the missionaries left off, the Aymara Friends preach the Gospel, identify where the needs are, plant churches, and establish schools and sometimes clinics. There seems to be no end to their work, their energy, and the needs, particularly with the massive internal migration from the countryside to the cities.

Over 35 years, *Friends in the Caribbean and Latin America have increased eightfold*, from just over 6,000 to almost

*Continued on page 66*



*Peruvian Friends, 2004*

Margaret Fraser

## Sharing about Personal Faith

My first FWCC experience was the 1999 Section of the Americas Annual Meeting in Whittier, California. The theological and cultural diversity among Quakers at that gathering did not surprise me. Although I am a member of an FGC yearly meeting, my time in Indiana and Ohio had given me considerable exposure to both FUM and Conservative Friends. What did surprise me was the openness I found among FWCC Friends to talk about our faith journeys and the willingness to share deeply with people quite different from ourselves.

Too often in my monthly and yearly meetings I perceived a reluctance to speak candidly about one's religious convictions for fear of offending someone who believed differently. Most of the Quakers I know are kind, gentle people who want everyone to feel loved and accepted. As a result, we

tend to shy away from personal statements that might be construed as judgmental of others.

At the FWCC meeting, I experienced love and acceptance among Friends who did not let our differences become barriers between us. We shared about deeply personal faith matters amidst a variety of theologies, worship styles, and cultures. Yet nobody seemed critical or judgmental. In place of an arrogant assumption that "I've got it right," I sensed a collective humility, an acknowledgment that none of us has all the answers and that we each can learn from one another. Instead of striving to change somebody else, we were open to being transformed ourselves.

—Cathy Habschmidt  
Clear Creek Meeting in Richmond, Ind.



Take 125 people from seven countries and put them together in Kampala, Uganda, and you've got the FWCC Africa Section Triennial, held January 31 to February 4 this year. Held outdoors under a tent at a Catholic conference center, the theme of the gathering was Exodus 19:5, "Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine." This message from God to Moses on Mount Sinai was woven throughout the various talks, preaching, and prayers. And—as is expected in Africa Section—there was a lot of gifted preaching and witnessing.

Bridget Butt of Change Agents for Peace Programme (Norwegian Friends Service Committee) talked about how early Friends kept God's covenant through their call to peacemaking. Her message of the radical Gospel message, the call to integrity, and the search for authentic expression of Christianity provided a great deal of information about our Quaker heritage.

In addition to several sermons from pastors from Nairobi and Uganda, the local Anglican bishop, David Zach Niringiyi, challenged the gathering with the question, "What's the difference between a church group and a club?" He examined all sorts of measures and concluded that the answer depends upon the evidence: children of God live in peace and are peacemakers, loving Jesus Christ as Lord. He was worried that peace may have been supplanted by churches that have become tribes united by a paranoia of superiority—a belief that they are better than others—or a fear that they are not. He called upon churches to tackle instances of corruption and greed and to be a reconciled people, to be true to God's purpose of peacemaking.

All the program time spent in active worship reflected the African way of com-

*Nancy Irving, general secretary of FWCC, is a member of Olympia (Wash.) Meeting, sojourning at Kingston & Wandsworth Monthly Meeting, Britain Yearly Meeting.*



*In Kenya: Nancy Irving with Moses Musonga and members of the local United Society of Friends Women International*

## One Global Village

FWCC has brought the whole world into one global village where we are able to learn and appreciate the diversity of different ways of worshiping. At the same time, we appreciate that Quakerism is rooted in Christianity. We all believe in that of God in everyone. FWCC has become a forum or family unit where people learn to live together peacefully, sharing both joy and suffering.

*—Philemon Takarinwa Chirimambowa  
Bulawayo Monthly Meeting, Zimbabwe*

ing together as Quakers, even to do their business. Singing was an important component throughout.

The program reflected the Quaker demographics of the bulk of Quakers in Africa: the great majority are pro-

grammed, evangelical Friends. From their perspective the difference between FUM and EFI Friends hardly exists; they see it as a North American distinction. Nairobi Yearly Meeting has a small unprogrammed meeting at Friends International Centre, but otherwise all the Quakers in Kenya, Uganda, Rwanda, Burundi, and Congo (over 90 percent of African Quakers) worship in a programmed service with pastors.

How did this come about? In 1902, the first missionaries from Friends Africa Industrial Mission Board arrived in Kenya to stay. They found their way to the highlands of western Kenya to bring the Christian message, to teach reading and writing, and to provide health services. It wasn't easy, but they were welcomed. As more missionaries arrived, Friends set up churches, schools, and dispensaries in a



Quaker missionaries from the evangelical tradition went to central Africa in the 1930s, about the time East Africa Yearly Meeting was established in Kenya. There remains one mission family today in Kigali, Rwanda, helping that 18-year-old yearly meeting recover from the genocide that occurred and to grow and be of service. Indeed, the service work there is exemplary of Quaker values: bringing former victims and oppressors together for reconciliation, serving widows and orphans with tangible provisions and training, helping people to survive.

Back at the Africa Section Triennial, the Executive Committee set up smaller discussion groups on the subjects of establishing an FWCC Day all around the Section and of concerns about young

take the discussion back to their yearly meetings. Already in Africa there is the Young Quaker Christian Association that has brought together young Friends from eastern, central, and southern Africa as funds permit. This is a vibrant, lively group that gathers annually.

Perhaps the most pan-Africa movement is the Quaker Peace Network (QPN), which has been meeting and expanding for several years. Greatly assisted by the AFSC presence in the region and by Africa Great Lakes Initiative (AGLI), it brings together Quaker peace-workers from the entire continent and from FWCC, representatives from the two QUNO offices in Geneva and New York, the Norwegian Service Committee, Right Sharing of World Resources (RSWR), and Britain Yearly Meeting's Quaker Peace & Social Witness. QPN has established its own sub-regions with their own gatherings. This is a huge step in Friends supporting each other and working together.

One of the great unifying programs that dominates the QPN work is Alternatives to Violence Project (AVP), now established with trainers, both Quaker and non-Quaker, all over Africa. It is truly a gift. RSWR is also making itself known in the Quaker parts of Kenya with innovative entrepreneurial programs for widows who are otherwise bereft in their societies, while other programs fund the digging of wells and provide various means for earning income.

RSWR is addressing the results of the HIV/AIDS pandemic. Deaths from AIDS have affected every community, even the Quaker ones. Widows lose their homes, families take in their grandchildren or nieces and nephews, Friends are setting up orphanages and feeding programs, and meetings worry about how to care for older people who have lost the younger generation who would normally care for them. AIDS is changing the face of the Friends church in Africa. While it's not the most popular subject for conversation, the AIDS situation is now being discussed from the pulpit and through education via churches.

At the Section meeting each yearly meeting gave a report, and the vitality within Friends was quite evident. The recent escalation of armed violence and displacement of families in the Mount Elgon

area for Friends to practice peacemaking on several different levels, from humanitarian support of dislocated people to working at the governmental level. This work is new and is assisted by the FUM Africa Ministries Office based in Kisumu.

Distances within the huge continent of Africa are great and transportation by air very expensive. So there was disappointment that the smallest yearly meetings, such as Central and Southern Africa and Tanzania yearly meetings, along with isolated meetings and worship groups from western Africa and western Congo, could not be present. Nonetheless, the leader of the newest Friends church was there from southern Tanzania—he's a seeker who found the Section on the Internet and has been guided and nurtured by the Section, so now there are three village churches!

The early 20th century was an era of great missionary movement and colonial activity in various parts of Africa. There was once a vibrant Quaker presence on the island of Pemba (Tanzania) and on Madagascar, almost (but not quite) nonexistent now, and in need of more support and nurture. More recently, expatriates have been instrumental in setting up groups under the FWCC International Membership Programme in Brazzaville (Congo), Kinshasa (Congo), Ghana, Nigeria, and Sierra Leone. A website in French brought together Friends from Geneva, Switzerland, with Congolese seekers in refugee camps in eastern Tanzania. Together they have created a Quaker community that provides entrepreneurial training for some refugees.

FWCC Africa Section has two full-time employees at its office in Friends International Centre in Nairobi, and Moses Musonga serves as its executive secretary. Nearly all its funding comes through the FWCC World Office in London and, unfortunately, that is not enough to provide the means for Moses to travel around the Section to meet all of its needs and demands. □

## *The Meaning of Disagreements*

My first FWCC event was a dinner somewhere near Boston during the 1987 50th Anniversary Campaign. I don't recall what prompted me to leave my young family and drive more than an hour to attend, as I knew very little about FWCC. The after-dinner speaker was Jennifer Kinghorn, a Johannesburg lawyer who advocated for children jailed by the apartheid government and who served as clerk of Central and Southern Africa Yearly Meeting. She said that the Quaker business process was the only decision-making process she knew that is grounded in disagreement. That is, we rely upon open and articulated disagreements to bring us closer to the truth.

I have thought about that many times since, sitting in—or at the clerk's table of—contentious business meetings. Jennifer's message had special resonance coming from a part of the world that was then torn apart by conflict. Our understanding of the Quaker spiritual path can be so much richer when we hear it refracted through the experience of Friends in different contexts and cultures.

—Elizabeth Cazden  
Concord, (N.H.) Meeting

# from the Southern Tip of Africa

by **Bridget Nomonde Scoble**

I have tried hard to share the joy of FWCC happenings with my monthly and yearly meetings, but neither spoken nor written words can share all the social, emotional, spiritual, cultural, and physical joys along the way. All I can say is that I am ever so grateful for my turn and for the opportunity for other Friends to do the same.

I have South African roots in the Eastern Cape, emaXhoseni, the place of isiXhosa-speaking people (some of whom use red ochre on their faces), and I have ventured into Swaziland, Mozambique, and Zimbabwe. But it was only when working overseas as a physiotherapist in London, UK, and then sojourning at Friends International Centre in London that I realized I was African, and not European as I had been labeled in South Africa. (This realization was a result of my becoming aware of who I really am and not at all because in London hospitals I was employed as a South African alien and had to report as such to the police station each month. Now I wonder even more how it felt for so many to be labeled non-European South Africans. Ongoing reflection is amazingly enlightening.)

While attending FWCC Africa Section Triennial in Kaimosi, Kenya, in 1993, I was exposed to Western Kenya's warm, musical, and vibrant Christian way of worship and I joined in, with heart and soul. I found that knowledge of isiXhosa enabled me to understand a fair amount of Kiswahili and even local languages, as they have Nguni links. Our Quaker meetings in Central and Southern Africa are mostly unprogrammed meetings, and many of us miss the music and song of other ways of worshiping. Friends ways in Kenya are not very different from friends who belong to other church-

es and from ways of worshiping at home in South Africa, except that those here at home in Cape Town travel for 12-plus hours east instead of west when we return to ancestral homes or to be with extended families. What warmed my heart in 1993 was how many East African Friends said they were praying with us for South Africa's first democratic election in 1994. Friends in Kaimosi had prayed continuously night and day before and during the Triennial, and we could feel the spirit of Christ's love among us.

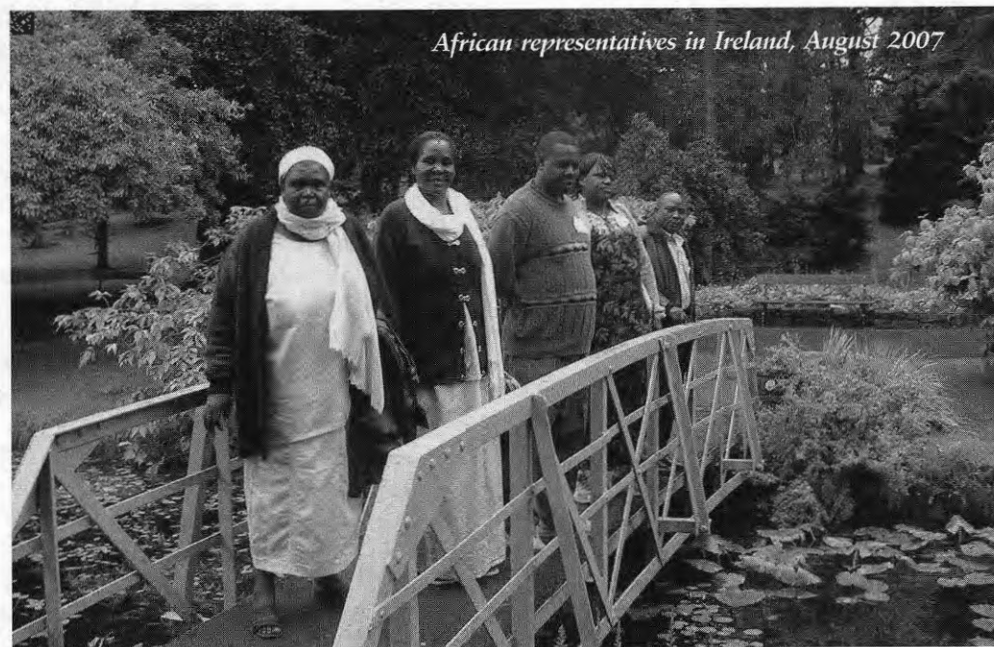
Our Central and Southern Africa Yearly Meeting Friend Dudu Mtshazo, then clerk of FWCC Africa Section, gently and firmly guided Friends who had gathered together at Kaimosi, through truth in the Light into many sensitive and familiar church-related issues. Charles Lamb's call to "Let the Light Shine—everywhere you go and in everything you do" was warmly received and many lives have been brighter since then.

I give thanks for the vision of the founders of FWCC and those who carry the Light still, to strengthen links of Quakerism between Friends in all the



world and to celebrate wonderful and challenging diversities among us. I give thanks also for Evelyn Cadbury's vision when she left monies in trust for Friends in Central and Southern Africa Yearly Meeting to travel to meetings of Friends both near and far. □

*Bridget Nomonde Scoble is a member of Cape Western Monthly Meeting in South Africa.*





# The Unending God Story Goes On

by Carolann Palmer

For many years my personal ministry has been to make quilts for people in hard places—divorce, terminal illness, or depression. The Lord prompts me who should receive the quilt. I pray for that person while stitching. As I give the quilt, I say, “As you wrap up in this quilt, may you feel God’s arms around you in love, comfort, and peace.” Reports back have affirmed that this really happens. Healing takes place in my life in the giving, and also in the life and heart of the recipient.

The Stone Soup Quilting Ministry of North Seattle Friends has been embraced by the entire congregation as one way to reach into our community by showing Christ’s love. We make about 150 quilts per year from donated fabric to give to the Cancer Care Alliance, which then gives them to stem cell patients. This provides warmth to them when going through chemotherapy, and wraps them in love.

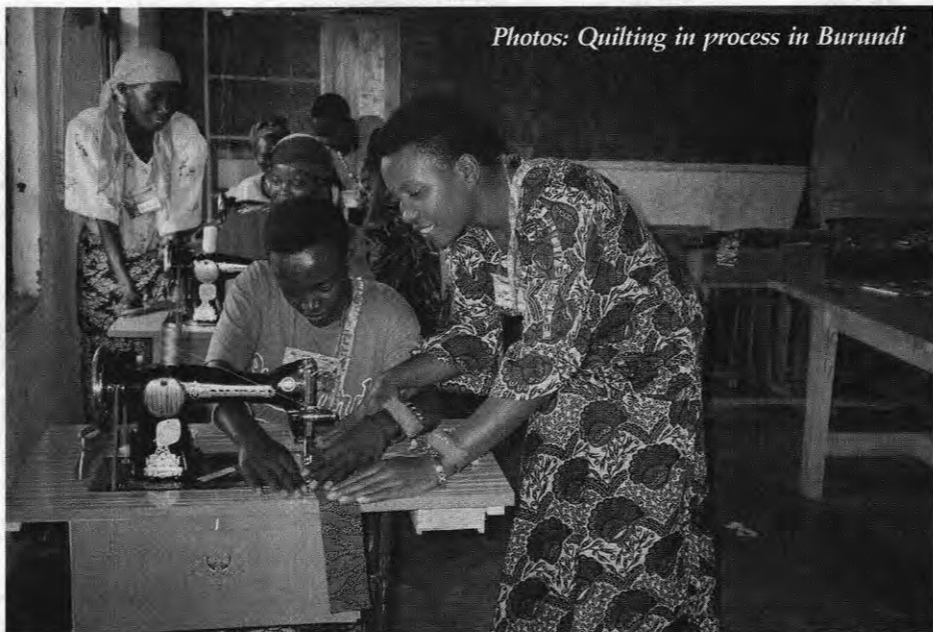
Once every two months, we lay the completed quilts over the church pews, have a quilt blessing, take the quilts home to wash, and then return them. When these rituals are completed they are delivered to the hospital. This type of caring and concern has expanded to other places.

In February 2005 David Niyonzima, a Quaker pastor and director of THARS (Trauma, Healing and Reconciliation Services) in Bujumbura, Burundi, spoke at the FWCC Northwest Regional Gathering. He was accompanied by his 16-year-old daughter, Daniella. As a survivor of the genocidal attack that killed his students in the pastors’ training school, David had a moving message of forgiveness as he described the work that is being done to bring healing to the emotionally, physically, and spiritually traumatized vic-

tims of war. THARS especially works with women who were raped or disfigured by acts of war and consequently rejected by their families and ejected from their homes. I felt empathy towards the traumatized women, but that was as far as it went at the time.

and head turning as each comment was made, unable to speak. Me? Go to Africa?

Patty Federighi, head of the Stone Soup Quilting ministry, e-mailed David Niyonzima to explore the idea. Would the project work culturally? Would the women even want to do it? He respond-



Photos: Quilting in process in Burundi

Daniella stayed in the United States for three months after this meeting. One day I received an e-mail from her hosts wanting to know if I had a leading to make Daniella a quilt. This was the first time God had prompted me through someone else. I pondered the request for several days and finally shared it with my pastor, Lorraine Watson. I have since learned, and keep on learning, that sharing a God story can revolutionize one’s entire life! We started to talk about what I should do when the question was raised: “If quilts have a healing quality here, for both makers and receivers, what would happen if the Burundi women learned how to make and give quilts—and do you want to teach them?” Oh my goodness! We all felt the overshadowing presence of the Lord in the room. I sat with my mouth open

ed, “In Burundi, giving a blanket to someone tells them that you love them.” With this encouragement, I visited my pastor again but said, “I am going to be 70 in January!” Her direct response was, “So?” These affirmations were all I needed—I was going!

The quilt for Daniella opened a much larger door. But how would we get the money to go to Burundi? Patty wrote and received a grant from Good News Associates for seed money. FWCC provided a donation from the fund for women in traveling ministries that underwrote all our travel expenses. Wow.

Another difficulty presented itself: women do not travel alone in Burundi. Remember that this is a country recovering from—but not entirely free from—violent war. As it turned out, Lon

*Carolann Palmer is a member of North Seattle (Wash.) Friends Church. She and Patty Federighi, also of the church, are recipients of Susan Bax grants for women traveling in the ministry, administered by FWCC.*



to be there during Christmas break. He invited us to accompany him, and we did. It felt like one God story after another.

Our goal was to see if the project was feasible and if it could help in trauma healing. We arrived on a Saturday and were thrilled to be in David's church in Bujumbura the next morning. There were over 800 people there for the four-hour service. Five choirs joyously sang. I thought of the trauma they had been through, yet today they were so eager to praise.

David had arranged for us to meet with four of the more than 60 listening groups he had started. Each group has a trained counselor to listen to the victims and to help them deal with trauma. We drove upcountry to meet with the groups. Many had walked two hours, then waited two hours for us to arrive—we were on Africa time! They gave a skit on how they had received help from the counselors and group. Patty told them that we make and give quilts to cancer patients and the blessings received in doing so. We asked if this would be something they would like to learn to do, and there was an overwhelmingly positive response. We gave each group a quilt for the listening center. I will never forget the joy in the faces of the women as we draped a quilt around them. Through our tears we saw the answer to why we had come.

As we got out of the car to visit another group, we heard them singing. Their faces were covered with smiles, and they were all knitting. They were victims of sexual assault and had been part of the trauma counseling healing process. This group was already making baskets, doing embroidery work, and making their own style of quilts to sell, made from 2 1/2-inch fabric strips.

Patty and I had asked God where we should leave some of the fabrics we had brought with us, and it was clear that this was the place. I also left a copy of one of my quilt books. Several hours later David observed two women still looking at the book and fabrics.

The next day, on our way back to Bujumbura, we visited a Friends Mission in Kibimba. This was especially exciting for me because I had grown up writing

there. It again cemented in my heart how important it is to pray for and encourage Friends in far places.

We were also taken to where David had been attacked at the school. He showed us the car pit in which he had hid, which saved his life. As we viewed the hydroelectric plant that gave them water and electricity, my mind went back to when I was about nine years old. One of the missionaries had asked my father, a machinist, to build a pump that would bring water up from the river to the mission compound. While this wasn't the exact equipment my father had made,



something happened inside me. I had an overwhelming sense that I have had a strong tie to Africa all my life. God's presence was so real at that moment, and it still is as I think about that incident.

The next day we went to Congo for Lon to dedicate a training school in Abeka. As we were getting out of the car, a beautiful Congolese woman rushed up to us and gave us a huge hug, exclaiming, "We didn't know women were coming! They generally don't send them!" After the dedication ceremony we met with the Friends Women president and several other women. They have a women's workshop building where they had sewing and knitting machines and sup-

had torn off the roof. I they asked us to tell the women in Northwest Yearly Meeting that they were there; they did not ask for help, but humbly wanted people to know they existed. We promised to do this. We found out later that \$2,000 would rebuild this building. For us the joy was that we were able to present the Congo project to Friends Women Executive Committee, and God brought in \$2,600.

As we returned to the city, surrounded almost continuously by the lush green banana trees, adobe houses, plots of maize, and scores of people on both sides of the road, I gave thanks for the many years of service Friends have given. I relished the countryside, which turned into quilt blocks in my mind, and I could not imagine the terror of war in such a beautiful and sacred place. It isn't over—neither the war nor the work of the Lord.

So what is in store for the future? When this article was first drafted, we planned to go back later in the year, and were in the process of raising \$22,000 to proceed, with our goal in sight. Last December, we returned to Gitega and met with 16 women for four days, teaching them the basics of quilt-making. They made eight quilts to take back to their groups to give to another trauma victim, then returned to their villages and listening groups. Each of the eight groups received a treadle sewing machine, materials, and enough fabric to make 30 quilts (240 total). Patty visited them again in April to find the groups have made more quilts, using some of their own designs. In the process, their status in their communities has risen as they share their learned skills. We have been invited to return next summer, 2008, to work with another group of women. After this? Inquiry has already come from Congo and Rwanda! The wonders haven't stopped. These crossings of paths—not in coincidence but in God's timing—knock my socks off! Yes, the unending God story goes on and the process continues to bless both giver and receiver. □

Photos courtesy of Carolann Palmer

**T**he baby or the giant? Of the four Sections, Asian West Pacific Section has the smallest number of Quakers, and with its commencement in 1985, was the last to be recognized. However, the major world populations reside in this region, so one vision of AWPS could be that of a great people needing to be reached. We are thankful that from this region, worldwide service for Friends has come in the form of three general secretaries, two associate secretaries, and a clerk of FWCC.

The first full business meeting of AWPS was held during the FWCC Triennial in Tokyo in 1988. As a Section we meet during the Triennial meetings of FWCC and usually once between Triennials. The Internet, as well as "snail mail," helps us overcome the huge distances between us, but we would benefit greatly by visiting one another more frequently, telling our stories, and sharing our Quaker lives, prayers, and hopes. With awareness of climate change and the rising costs of fossil fuels, all Sections of the world body are being challenged to conduct their activities in a new framework.

The affiliated yearly meetings are Japan, Mid-India, Bhopal, Bundelkhand, Aotearoa/New Zealand, and Australia. Seoul, Hong Kong, the General Conference of Friends in India, and sometimes Singapore are monthly meetings that are active in the life and business of the Section. Philippines Friends Church regularly sends observers to FWCC Gatherings, and we are also in touch with Indonesia Friends Church and a new separate Friends group there. Friends visit the Nepali Friends, where we have learned

about the political upheavals and killings taking place. Some contact is kept with Sri Lankan Friends. We have a vision for Friends to again be active in China, but we lack the resources to outreach there. Sadly, we have not had recent contact with Taiwanese Friends Church. Cambo-

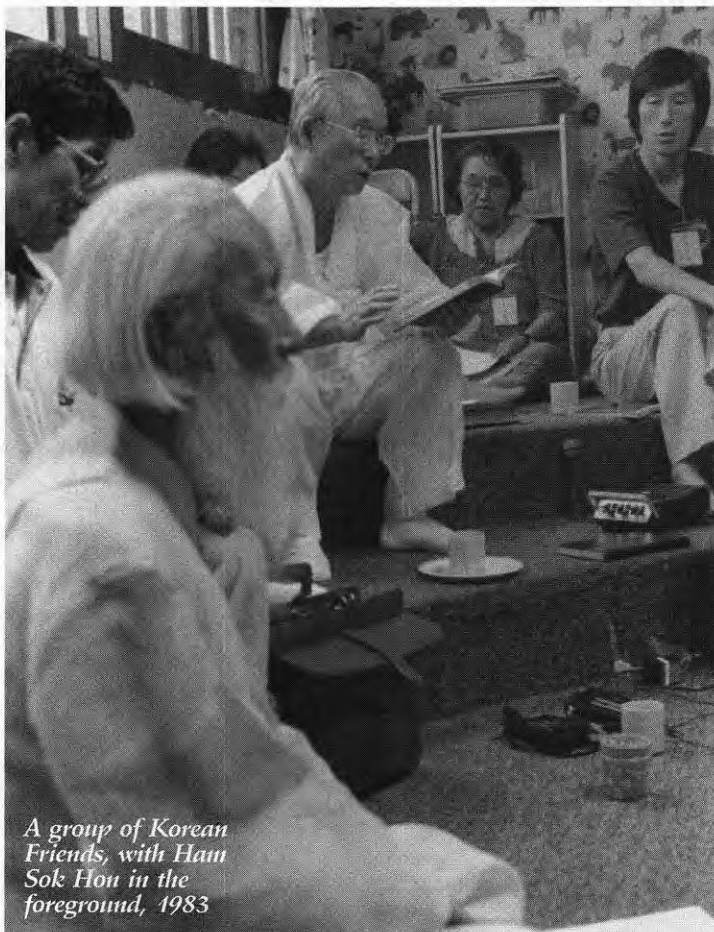
work with local people, assist in the alleviation of suffering and poverty, and promote sound environmental and ecological practices. These approaches, which aim to create reciprocal relationships between Quaker services and those needing assistance, do not increase the numbers of

Quakers, since care is taken to avoid proselytizing. However, there are hopes for a resurgence, with the Philippines Friends Church growing rapidly and others of the programmed tradition—particularly in Taiwan, Nepal, and Indonesia—increasing their numbers.

So what is special; what holds us together? What are some new movements of the Spirit which show that Quakers in AWPS are attuned to the leadings and love of God?

In Korea, many Quakers have been imprisoned by their own governments following their protests for the peace and unity of the two Koreas. At the Seoul Gathering in 2005 the Minjung theology, a Korean version of looking to the Gospels for liberation and renewal, was a fresh challenge to AWPS Friends present. Many Japanese Friends alive today were children during the bomb-

ing of Hiroshima and Nagasaki. They work hard to promote peace both in Japan and throughout the region. In Aotearoa/New Zealand, Quakers take seriously the injustices suffered by the 15 percent Maori population, and have learned from them to respect the land and the interconnections among people, and between people and the natural world. Australian Aboriginal viewpoints on care for the land have changed the perspective of Friends there and, as in New Zealand,



*A group of Korean Friends, with Ham Sok Hon in the foreground, 1983*

dian Yearly Meeting is under the care of Evangelical Friends and in addition there is a small worship group in Phnom Penh. Other worshipping groups meet in Vietnam, Papua New Guinea, and other Asian countries.

In a sense AWPS is working within a general decline of Quakerism in Asia, following withdrawal or cutbacks of missionary endeavors of the 19th and early 20th centuries. Today the Quaker presence in many places has a development focus. Quaker Service Australia and American Friends Service Committee

*Valerie Joy, executive secretary of the FWCC Asia West Pacific Section, is a member of Queensland Regional Meeting, Australia Yearly Meeting.*

*Continued on page 68*

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# From the "Kitchen" to the "Parlor"

by Robin Mohr and C. Wess Daniels

Have you ever sensed that the earliest Quakers had a fire that seems to be missing now? What do we need today that they never even envisioned because their world was so different from ours? Convergent Friends (like you?) are seeking a deeper understanding of our Quaker heritage and a more authentic life in the kingdom of God on Earth, radically inclusive of all who seek to live this life. It is a coming together of many strands of Quakerism, including, among others, Friends from the politically liberal end of the evangelical branch, the Christian end of the unprogrammed branch, and the more outgoing end of the conservative branch. Metaphorically, convergent Friends are moving closer together towards a radical understanding of the kingdom of God embodied in our postmodern culture.

The winds of the Spirit are blowing across all the branches of Friends—blowing us in the same direction. Linguistically, "convergent" alludes to an affinity for both Conservative Friends and the Emergent Church. Convergent Friends love the Truth more than we cherish our long-held assumptions about what is and what isn't "real" Quakerism. Convergent Friends are willing to allow their perception of God's will to be enriched by the perspective of others. We

include folks who aren't sure what they believe about Jesus and Christ but who aren't afraid to wrestle with this question. There are people among us who think that a lot of Quaker anachronisms are silly but who are willing to experiment to see which ones still hold life and power to transform and improve us. Convergent Friends are willing to use our Quaker history to forge the common ground we need to walk on now, in order for all to reach a point of greater spiritual depth and commitment to social justice.

The Religious Society of Friends is uniquely qualified to address the spiritual challenges of our times, but only as we work to heal our own rifts and discard our own self-imposed limitations. We will listen deeply and lovingly to one another, as we speak courageously and gently about our own experiences of the Truth. We will explore what we can learn from each other's stories, discover what it means to worship in Spirit and in Truth in the postmodern age, and share a lived faith as we serve all creation.

**W**ould you have come to a workshop focused on this topic? The official title was "Convergent Friends: Reclaiming the Power of Primitive Quakerism in a Postmodern World." The two

of us were invited by Shawna Roberts and David Male, two Friends from Ohio Yearly Meeting (Conservative) to help them organize this workshop at the FWCC Section of the Americas annual meeting in March 2007. But more importantly, we were following a leading to begin a convergent conversation with other FWCC attendees—to bring the fire and enthusiasm of our informal "kitchen" conversations into the more formal "parlor" of FWCC.

As David Male tells it, one day he happened to surf the Friends United Meeting website and found a really interesting article by C. Wess Daniels. He forwarded the link to his friend Shawna Roberts because it spoke to a conversation that they had been having about how an authentic spiritual life might look within the Quaker tradition. A few days later, Shawna wrote to another friend about what she had learned from the article and cc'd David. He was impressed with her insights and especially with this new word she suggested they start using to describe themselves, "convergent" Friends. He e-mailed her to say "I love that word! How did you come up with that word, 'convergent'?" She responded, "It was in the title of that article you sent me." He laughed and agreed that details were never his strong suit. Later that month, after a planning meeting for the FWCC Section of the Americas annual meeting, David sent a note to Shawna telling her he was planning a workshop on convergence. Shawna thought it was a fine idea and began researching it further. She found Robin's article in FRIENDS JOURNAL, her blog post where the term was first used, and other blog posts written by Wess and other Friends on the topic. By the time David caught up with her,



Participants in a "convergent Friends" workshop

*Robin Mohr, a member of San Francisco (Calif.) Meeting, has a weblog, "What Canst Thou Say?" at <[www.robinsf.blogspot.com](http://www.robinsf.blogspot.com)>. C. Wess Daniels, a member of Barberton (Ohio) Friends Church, currently lives in Los Angeles where he attends Fuller Seminary; he blogs at <[www.gatheringinlight.com](http://www.gatheringinlight.com)>.*

FWCC meeting in Providence.

Thanks to modern technology, the four of us were able to work together even though we had never met David and Shawna, and none of us lived within 100 miles of each other. The Internet gave us a way to come together and share ideas, struggle through difficult questions, get mad, make up, and build friendships. Even though we have very different backgrounds, once we actually met up in Providence, we found that we really liked each other and working as a team.

One of the concepts we presented at the workshop was that our Quaker heritage offers us good techniques for being faithful to the Holy Spirit. These basic practices, tried over time, are useful, not because they're traditional, but because they still have the power to transform us and the world. A number of the practices of postmodern churches look very similar to Quaker practices, updated and reworked for this new culture. They help point the way beyond various dualisms with which our own tradition has been plagued: contemplative vs. activist, faith vs. practice, Bible vs. experience—the list goes on. At its best, Quakerism has forged a “both/and” path.

We have noticed that among unprogrammed liberal meetings it is more widely acceptable to use Christian language in meeting for worship than it was ten years ago. It's still acceptable not to as well, but Friends are more open to wrestling with this language, and this openness makes dialogue possible. Among pastoral and evangelical Friends there is also a reawakening in some corners of the value of their Quaker distinctives, as they refer to the beliefs and practices that separate them from other Christians, such as open worship and Quaker business processes. They are unwavering in their commitment to following Jesus, but they are interested in exploring these practices with other Quakers. Convergent Friends want to help other Friends name this readiness inside them. We want to encourage Friends to be brave in speaking our understanding of Truth among ourselves, for when you are brave, you give courage to others.

We were surprised and delighted to

about the idea of convergent Friends. Many brought serious questions, and that really helped the conversation go deeper. One question was, “Is this just an Internet thing?” It is true that the Web has acted as a meeting ground for Quakers all over the world. However, these are conversations that have been waiting to happen, and the Internet has facilitated conversations otherwise not physically possible. And now, these friendships are finding their way more and more into people's living rooms, meetinghouses, and FWCC conferences, and being expressed in phone calls, mealtime conversations, e-mails, and blogs.

Another participant's question referred to a line in the handout:

“What do you mean by ‘living communally?’” Shawna answered from her personal experience: “It means that I'm here, while my husband is at home with five children under the age of ten and a list of half a dozen Friends who have offered to provide whatever material or moral support he needs while I'm away. It means paying attention to the people in your community, noticing what they might need, and being available to help.” Wess answered from his personal experience: “For me and my wife it means living with a small group of friends in a house in a dodgy neighborhood of Los Angeles, and being present in the neighborhood instead of closed off from it: committed to knowing our neighbors, shopping at the local *mercado*, and riding the public transit with the people we live near.”

Several times Robin used the phrase that as we get closer to God we get closer to each other, across various barriers. Someone asked, “What do you mean by getting closer to God?” She answered: “I mean finding ways of hearing and responding to the nudges from God in our own hearts and lives. For me, it involves stripping away the things that get in the way of hearing and obeying these nudges. For me that is the heart of plain living, in the old Quaker sense of plain. I find this reflects the experience of Friends from all parts of the spectrum.”

***Have you  
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and it is. Over the last 70 years, FWCC has done important work facilitating communication among Friends of all persuasions. However, FWCC has approached the work from an institutional level, while the convergent Friends conversation has been at the personal level. It is as though FWCC is ordinarily about walking through the officially approved doors and talking in the formal parlors of our Religious Society, while convergence has been more like hanging out in the kitchen or on the back porch.

We were pleased to be able to talk with Friends at the FWCC annual meeting, both in the workshop and out of it. It was exciting to experience this informal hospitality and conversation within a formal setting with institutional support. It's also exciting that current forms of communication can open new windows in the institutional walls. We felt that the formal parlor discussion of FWCC really complemented the informal kitchen conversation of convergence.

We believe that the Spirit of God is calling all of us to reach out to the world and share love in new and radical ways. Our encounter with the Friends at FWCC reminded us this isn't just something we individually believe, but something that God is doing in the world among many different individuals and groups.

Come join us. Start a convergent conversation in your own kitchen or on your own back porch. Invite us over for a cup of tea and cookies. Plan a workshop of your own. Join one of the ongoing conversations on the Internet. Come sit in the parlor at the next FWCC Section of the Americas annual meeting, to be hosted by Ohio Valley Yearly Meeting in April 2008. Come and explore where the Holy Spirit would have us all go. □



When I took a position as Program Secretary of the Wider Quaker Fellowship (WQF) in 1998, I was only somewhat familiar with its workings. I had no idea of the impact the WQF has had on its readers' spiritual lives over the years.

The Fellowship began in 1936, a brainchild of Rufus M. Jones, who had become aware of increasing interest and sympathy on the part of non-Friends in the Quaker testimonies and way of life. In the aftermath of a world war and in the midst of the Depression, he hoped to begin a movement that would "draw into closer spiritual relations kindred spirits around the world." In the letter of invitation he expressed his vision this way:

The Society of Friends desires not only to call all who bear the name of Friends to a fresh consecration, but also to reach out to those who are kindred in spirit with Friends, who have similar ideals and aspirations and who in heart and life are "friends of the Friends," and to invite such persons to come into closer fellowship in order that through mutual cooperation we may all become more effective organs of the Divine Spirit in the world, and meet the needs of our time.

We are far from wishing to draw anyone away from the established connection which he [sic] may have with a religious communion, but we are aware that there are persons who, without leaving their own church and without coming into full membership, would like to share in this spiritual movement and, through that sharing, to be in closer fellowship with those who call themselves Friends. They could thus share more intimately in the world-wide work of relief.

*Vicki Hain Poorman grew up in University Friends Meeting in Wichita, Kans., a programmed meeting with dual FUM/EFI affiliation, and now belongs to Guynedd (Pa.) Meeting (unprogrammed, FGC). Her work for FWCC includes bilingual communications and the WQF program. She is a translator, interpreter, editor, and teacher.*

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The Wider Quaker Fellowship began as a program of the American Friends Fellowship Council in 1936. In 1954, the AFFC merged with the (then) American Section of FWCC, and WQF has been a program of the (now) Section of the Americas ever since. It sends an assortment of small pamphlets to its list of readers, twice a year in English and once a year in Spanish, accompanied by a letter from the clerk and occasional comments that Fellows wish to share with others.

Participation in WQF has waxed and waned over the decades, ranging from about 550 in its first three years to a high of around 4,000, to its current enrollment of about 1,600. Our Fellows (no longer referred to as "members") live all over the world, though by far the majority are in the United States. Individuals have enrolled for a variety of reasons. Some are inquirers considering membership in the Religious Society of Friends; others are, as Rufus Jones suggested,

non-Quakers who feel a spiritual connection. Some are Friends in isolated circumstances who maintain a link by receiving the mailings, and many are active Friends who simply wish to add a dimension to their spiritual lives. A few Fellows are incarcerated.

When I began as the part-time WQF program secretary I was struck by the willingness of interested individuals to share details about their personal spiritual searches with total strangers as they requested to be placed on the mailing list. That level of trust touched me. Although correspondence between the clerk, staff, and Fellows has become more limited by time constraints over the years, I greatly appreciate the folks who drop us a note with feedback on our work and the materials we send out.

The program is constantly changing as clerks, staff, and committee members

come and go. As communication between Quaker groups improves, we have been able to come closer to fulfilling our stated goal of "lifting up the voices of Friends of different countries, languages, and Quaker traditions," adding more writings by Friends from the Two-Thirds World. This means, de facto, that we publish more explicitly Christian materials than in the past, but we try to maintain an overall balance between the viewpoints we present. Quakerism is more diverse than many people—Friends and non-Quakers alike—realize, and we encourage our Fellows to be open to the Spirit behind the words on the page, even if those words seem strange to them.

WQF depends on its participants and a few other concerned donors for its funding, but it does not charge a set subscription fee. We try to view budget constraints as opportunities to look for new ways to do things. Over 300 of our Fellows now receive notice by e-mail when a mailing is released, and they can access the materials online from the WQF page of the Section of the Americas' website at <[http://www.fwccamericas.org/about\\_us/programs/wqf.shtml](http://www.fwccamericas.org/about_us/programs/wqf.shtml)>. We can post more materials on the website than we can publish in print, and we are starting to post previously published materials as well. Those interested can also use the website to sign up.

The WQF Committee recently reconfirmed that our mission is to reach out to both Friends and non-Friends and to present as wide a picture of the Religious Society of Friends as possible. We are excited about making greater use of the Internet, as well as improving our printed materials, to make our ministry more widely available, interactive, and attractive to a new generation.

Many of the writings that cross my desk—including the ones we do not publish—are thoughtful and inspiring. My years on staff with WQF continue to provide me with spiritual nourishment. □

*I was struck by the willingness to share details about personal spiritual searches with total strangers.*

# On Good Soil and Increasing Yield

by Roland Kreager

*He began to teach them many things in parables, and in his teaching he said to them: Listen! A sower went out to sow. And as he sowed, some seed fell on the path, and the birds came and ate it up. Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. And when the sun rose, it was scorched; and since it had no root, it withered away. Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.*

—Mark 4:2–8, NRSV

**FWCC** is an important field in the Religious Society of Friends, where Friend's seeds (concerns, leadings) are tested. Recent examples of seeds falling on fertile ground for FWCC are the consultation on Friends Peace Testimony held in 2003, and the Quaker Conference to End Torture in 2006. FWCC was the fertile soil for a limited time for the Africa Great Lakes Initiative. Instances in which FWCC was not only the testing ground, but has become the fertile soil for the leading are Wider Quaker Fellowship and the Quaker Youth Pilgrimage. Another excellent example of FWCC temporarily being fertile soil itself is with Right Sharing of World Resources.

In 1967, at the Fourth World Conference of Friends in Greensboro, N.C., three statements were adopted by the conference: "People, Food, and the Sharing of Resources—A Vision for the Future"; "The Vietnam Way"; and "Friends Response to Racial Conflict." It was the first of these adopted statements that brought forth the life and energy that resulted in the Right Sharing of World Resources program.

The report about the right sharing

*Roland Kreager, general secretary of Right Sharing of World Resources, is a member of Community Meeting in Cincinnati, Ohio, and currently attends West Richmond (Ind.) Meeting.*



*RSWR program participants, Sierra Leone*

concern asks, "In one of our times of united worship we sang together the hymn 'Breathe on me, Breath of God.' Out of the silence which followed came the cry: 'I am a Negro in a ghetto. I can't hear you. . . . I am a mother in a South American slum. I can't hear you. . . . I am an American soldier in Vietnam, under orders to kill. I can't hear you. . . . What is our involvement? What is our response?' Noting that "more than half of humanity is hungry or inadequately nourished in a world rich with natural resources," the report made specific recommendations to Friends:

- Give a period of development service in another country;
- Work to eliminate poverty in our own communities;
- Practice greater simplicity and avoid waste in personal consumption;
- Give a regular portion of our income towards world development;
- Participate in self-denial programs, like weekly "war on want" meals;
- Make friends with and encourage students and trainees from other countries;
- Practice personal family planning;
- Undertake our responsibility for political involvement.

cal involvement.

Friends immediately began to respond. A year later, London Yearly Meeting approved the establishment of a fund for sharing world resources, called the 1% Fund, and within six months \$50,000 had been contributed.

In February 1969 the FWCC American Section Executive Committee approved the formation of the One Per Cent Fund: "We should seek contributions of one percent or more of net incomes, in contributions over and above our accustomed support of Quaker and humanitarian programs." And in June 1970 the One Percent More Fund became a reality as an FWCC American Section project. The first staff person, John Sexton, reported in the summer of 1971 Friends World News that in November 1970 the first funds (\$7,000) to be distributed by the One Percent More Fund had been sent to projects in Zambia, Kenya, India, and Guatemala. In May 1971 a second distribution of \$8,000 was made.

In November 1973 the FWCC Amer-

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## Jordans Meeting House...



... rising from the ashes



... again a place of  
Quaker worship, witness  
and outreach

**Jordans Meeting House in Buckinghamshire, England**, was badly damaged by fire in 2005. It has strong connections with American Friends—William Penn and other early Quakers are buried there.

We are **restoring the historic 1688 Meeting House** just as it was before the fire—with the cost being met by our insurers.

But we want to **rebuild the modern rear extension** as a better base

- for educational, arts and cultural, peace and reconciliation activities for Friends and the wider community
- for welcoming American and other visitors to this historic site
- with improved facilities—meeting rooms, displays, library and resource area, kitchen and lavatories—supporting the 1688 Meeting House
- with better physical access, especially for the disabled.

**We must raise \$1million for these improvements, and have already received about \$800,000. Will you help us to find the remaining \$200,000?**

Please send your contribution, marked for “Jordans Monthly Meeting of the Religious Society of Friends,” to Charities Aid Foundation America, King Street Station, 1800 Diagonal Road, Suite 150, Alexandria, VA 22314-2840.

T(1)(703)549 8931. Email: [info@cafamerica.org](mailto:info@cafamerica.org). Web: [www.cafamerica.org](http://www.cafamerica.org).

Or marked for “Jordans Meeting House Appeal”, direct to the Treasurer, Alan Grimby, Farmside House, Threehouseholds, Chalfont St Giles, Bucks HP8 4LJ, England.  
Email: [alangrimby@btinternet.com](mailto:alangrimby@btinternet.com).

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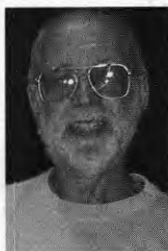
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# The People of FWCC

## Central Executive Committee

### David Blamires:

I was born in Heckmondwike, Yorkshire, UK, and brought up in a Quaker family. In my late student years, I was International Secretary of Young Friends Central Committee in Britain. FWCC attracted me because of my international connections with Young Friends, especially in France and both parts of Germany. I speak German and French as well as English. I did research in Berlin and was part of a small YF delegation to the Soviet Union in the late 1950s. I also went to an international seminar in Kranj, Slovenia, in 1958 and a tripartite seminar (US, USSR, and UK) near Chicago in the early 1960s. I have greatly appreciated meeting Friends from many different traditions. These amazing networks make me feel part of the global village. My other interests include archaeology and collecting early children's books.



### Dilawar Chetsingh:

I was born in Itarsi, India. My parents became Quakers, and I was brought up accordingly. My father, Ranjit Chetsingh, was general secretary of FWCC in the mid-1950s. After I retired, I had the time to devote to FWCC and other voluntary activities to which I was drawn. I speak English, Hindi, and a little rusty French. My family says I talk too much! My hobbies include wildlife, especially bird watching, and trekking in the Himalayas.



### Martin Garate:

I was born in Santiago, Chile, and speak Spanish and English. In 1974 I was invited to lead a conference on globalization in a Quaker camp in California. It was a great spiritual and human experience. I learned that there is that of God in everyone. For me the belief that God became human is the fundamental belief of Christianity—not an authoritarian God from above, but God made human. I learned about FWCC while working as an associate representative at the Quaker UN Office in New York. I wanted to bring to FWCC the flavor of Latin American culture, a perspective on how you can live your Quakerism within your cultural roots that are so different from where Quakerism began, as well as contribute to the good work of FWCC by promoting peace. I have most enjoyed the great spirit among the Friends working in the Central Executive Committee. It has been a humble way to be in touch and to support Quakers around the world. My other interests include camping and horse riding.



### Tom Hill:

I was born in Prestonsburg, Kentucky. I speak English, and I had some classes in French, Spanish, and German. I learned about Quakers because my mother attended Westtown School. In 1965 while at Western Reserve University, I attended Cleveland Meeting. I learned about FWCC by listening to reports, most specifically a report after the Triennial in Gwatt, Switzerland. At Wilmington YM sessions in 1985, the Nominating Committee asked if any members were interested in a vacant representative slot. I thought at the time that FWCC representatives got to travel to exotic places and meet exotic people. At my first annual meeting in 1986, Heather Moir disabused me of the notion that FWCC representatives were "jet-set Quakers." I like to research local Quaker history and collect information for my book *Monthly Meetings in North America* and the associated website [www.QuakerMeetings.com](http://www.QuakerMeetings.com). I also enjoy helping clients with legal problems and playing with my grandchildren and other small people.



### Gladys Kang'ahi:

I was born in Kenya, and I have known Quakers since I was young. I speak English, Kiswahili, and Kiluhya. I learned about FWCC in 1990, when I was asked to be the clerk for nominations for FWCC's Africa Section. What interested me in FWCC was the fact that the FWCC family attends to all Quaker flavors of worship. I have been clerk of the Africa Section for the last three years.



### Marit Kromberg:

I was born in Tromsø, very far north in Norway. I enjoy simple living in my mountain cabin. I speak Norwegian and English, and I can almost understand German, French, and Setswana. I found Quakers when I realized that I was not a Lutheran and started looking for another religious community. I searched alphabetically and visited churches and meetings. When I got to Quakers, the silent worship just held me—I knew I had come home. I learned about FWCC from the representatives of our yearly meeting. It would be hard to say what attracted me to be involved with FWCC; it felt like a kind of leading.



### Elizabeth Mertic:

I was born in Madison, Wisconsin. I speak English, French, and a bit of Spanish. The French often comes to me when I am trying to speak Spanish! I learned about Quakers in 1955 or 1956 when I met Francis Hole of Madison Meeting at an outdoor event honoring Gandhi. I learned about FWCC from Helen





Jean Nelson, lifelong member of Clear Creek Meeting, Illinois Yearly Meeting, after she returned from the Triennial held in Japan. In my involvement with FWCC I have deepened my Quaker faith as I learned to know

Friends from Kenya; Guatemala; Richmond, Ind.; Whittier, Calif.; and beyond. My hobbies are indoor and outdoor gardening, and I look for gardens whenever I travel to other cities and countries.

### Duduzile Mtshazo:

I was born in the tiny village of Kinsgley in Natal, South Africa. I speak isiZulu, isiXhosa, Sesotho, English, and Afrikaans. I enjoy floral design and arranging. I learned about Friends through an



invitation from someone who had joined a meeting. I learned about FWCC in 1983 when a delegate from FACT visited our yearly meeting as part of a situational analysis and fact-finding mission that was coordinated by Section of the Americas. Later, I received an

invitation to participate in the FWCC 50th anniversary celebration in 1987. After each meeting and interaction I walk away inspired and more hopeful!

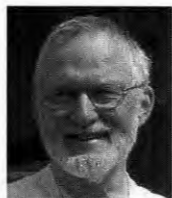
### Reuben Shibutse:

I was born at Kakamega in Kenya. I speak English, Kiswahili, and Kiluhya. I learned about Quakers from my parents; my father was the clerk of our monthly meeting. I became involved with FWCC because I wanted to have a proper and deeper feel of the worldwide Quaker religious faith, practice, and church administration. I enjoy reading Christian literature and housecleaning.



### Roger Sturge:

I was born in Orpington, England. I speak English, a little German and French, and a few words of Swahili. I grew up in an old Quaker family and learned about FWCC from my father, Paul Sturge, who was involved in the founding of FWCC and the establishment of the world office. What attracted me to FWCC was an interest in Quaker history and variety. I also had some contact with Friends in Kenya when I was a teacher at Friends School Kamusinga in the 1960s. My five years as associate



secretary at the world office were exciting and satisfying. It is a privilege to be involved again as treasurer. I enjoy sailing and organizing things, including organizing folk dances.

## 90 Years of Quaker Service

### Annual Public Gathering

Saturday  
November 3, 2007  
1:30 pm

Pennsylvania Convention Center  
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#### Keynote Speaker

#### Joan Countryman

- Founding Headmistress, Oprah Winfrey Leadership Academy, South Africa
- Quaker Educator
- Graduate of Germantown Friends School



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Joan Countryman

Photo: Courtesy Joan Countryman

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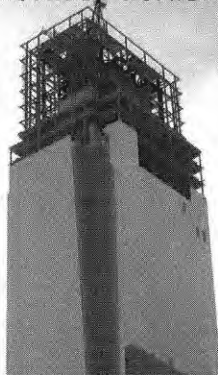
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Lee B. Thomas, Jr. is a longtime-businessman and founding member of Louisville Friends Meeting, which celebrated its 50th year in 2004.

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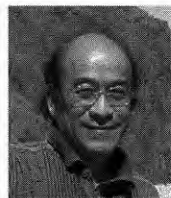
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### Staff Who Serve on the Central Executive Committee

#### Kenneth Co Ching-Po:

I was born in Fujian Province, southern China, in the city of Xiamen (formerly Amoy). Besides English, I speak four dialects of Chinese, plus a little French and Japanese. I found out about Quaker worship when I was attending an Anglican church in central Hong Kong, where Quakers had been using the Anglican bishop's living room for worship. They later moved to the sitting room of the dean of St. John's Cathedral! I found out about FWCC after being sent to Woodbrooke to train as clerk of Hong Kong Meeting.



#### Loida Fernández:

I was born in Ciudad Mante, Tamaulipas, Mexico. I enjoy discovering new areas of my country. I also enjoy writing chronicles and short stories, and I love to knit. I speak Spanish and English, and I read several other languages. I am a third-generation Mexican Quaker, and my maternal grandparents were the first Quakers in our town. FWCC has given me a sense of belonging to a larger family of Friends, and the ability to think of myself not as a minority in my town or country, but as part of a worldwide family of Friends. I have served as a volunteer interpreter—I felt a call to facilitate communication, but more than that I felt how important it is to share faith with others. It's interesting how we express faith in our different situations. I've enjoyed learning from so many different people how God acts in their lives. Hospitality among so many Friends makes you feel at home right away.



#### Margaret Fraser:

I was born in Nottingham, in the English Midlands. I speak and read English and German. I can find my way around a menu, shop, and get directions in French, Spanish, and Dutch. I can sing in Latin and Kiswahili if the words are in front of me. During the Falklands/Malvinas War between Britain and Argentina I was so incensed by the pointless loss of life and the refusal of the mainstream churches to condemn the war and follow the Prince of Peace that I sought out Friends. After 25 years I am still excited by the experience, example, and message of early Friends. I learned about FWCC after I was appointed by Britain Yearly Meeting to attend the Fifth World Conference of Friends in Honduras in 1991. FWCC changed my life. I knew that I would meet Friends from many different cultural backgrounds, but I wasn't expecting so much theological variety. My involvement with FWCC has made me reflect on my own faith and assumptions. Other interests include choral singing and cooking Indian and Sri Lankan food.



#### Bronwyn Harwood:

I was born in Wookey Hole (yes, that is what it says

on my passport), a small village in Somerset, England. I speak English, French, and German. I wish I could speak Russian and Arabic. I love dancing with my granddaughter and reading stories over and over again. My father was a conscientious objector during the Second World War, but my parents remained Methodists, and I was an active member of that church until my husband and I visited Quaker meeting in Edinburgh and sensed we had "come home" to Friends.



Initially I became involved with FWCC by being nominated to represent Britain Yearly Meeting at France Yearly Meeting. The truly incredible privilege has been the gift of stories told: sharing the joys and pains of life, human frailty and strengths, the faith and hope, the grace of God revealed.

#### Nancy Irving:

I was born in Upper Darby, Pa. I speak English—others have faded away (French, German, Georgian)—and I'm learning British. I enjoy being outdoors. My hobby is doing crosswords. I learned about Quakers at George School as a teenager. I



learned about FWCC from people in my meeting who were active in it. I went to my first FWCC Northwest regional gathering in 1988. I was interested in getting other perspectives on my faith journey. North Pacific Yearly Meeting asked me to be a representative to FWCC in 1995. Being with Friends of other traditions has challenged me to better articulate my faith and to grow tremendously in my understanding of and relationship with the Divine.

#### Moses Musonga:

I was born in Kenya near Kaimosi. I speak Kiluhya, Kiswahili, and English. I enjoy worshipping with Quakers and watching football (soccer). I was born and brought up in a Quaker environment. I was attracted to FWCC because I wanted to be identified with all of the Quaker family members across the world. I have enjoyed interacting with Quakers and being their worker at FWCC.



### Additional Staff

#### Susan Lee Barton:

I was born in New York, N.Y. I speak English fluently and Spanish fairly well. I joined the 4-H Club when I was nine years old, and the leader and her husband were active in New York YM. I was very impressed by how my leader and her husband lived, and decided that Quakers must be wonderful people. I did a short research paper on Friends when I was 13. I liked what I learned and kept on reading. In 1990 Ohio Valley YM appointed me as a representative to the 1991 FWCC World Conference in Honduras, and I





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went to a pre-conference regional gathering in Canton, Ohio, hosted by Canton First Friends. I've been hooked ever since! The challenges and insights I receive from other Friends through FWCC contacts have been central to my spiritual growth. I love sharing stories I've picked up on my travels, and talking about Friends with anyone who will listen. I also love to sing, and I own and use a variety of hymnals and songbooks. Another hobby is collecting and wearing buttons with messages on them because they are good conversation-starters.

### Carol Beaton:

I was born in Doylestown, Pa. I took several years of French and Spanish in school and would welcome a refresher if a way opens. I enjoy camping, volunteering, and project management. In 2006 I



learned more about FWCC when they were seeking someone interested in managing their finances. I've been attending Abington (Pa.) Meeting for the last 15 years. It took me a while to become a member of Abington Meeting because I couldn't understand

why we needed to ask for membership to a specific meeting and not the Religious Society of Friends as a whole. I was concerned that my beliefs would be defined by my association with the meeting more than Friends' testimonies. FWCC meets that concern to some degree, with broader, worldwide boundaries. How exciting!

### Michael Booth:

I was born in London, England, during a thunderstorm. I speak English, learned French and German at school, and have picked up some Dutch. I was sent by non-Quaker parents to Friends' School Saffron Walden, a few miles southeast of Cambridge. I was convinced when I was 17 during a Quaker school pilgrimage to 1652 country while sitting on George Fox's pulpit. I became familiar with FWCC when I helped to organize the 1985 World Gathering of Young Friends. I've enjoyed getting an outside perspective of Quakerism as it has evolved in Britain, and I like getting the accounts to balance to the penny! I also like being able to answer Friends queries when they call and ask, "Is there a Friends meeting in ...?" especially when there is a meeting in that place. I enjoy clerking Quaker business meetings, reading, cooking, and eating—but not washing up. My hobby is exploring industrial archaeology.



### Dorothy Day:

I was born in Urbana, Ill. I speak English and Tagalog, and I can get lost, get found, and go shopping in Cebuano, Korean, Japanese, and Spanish. My parents joined Urbana-Champaign (Ill.) Meeting the year before I was born. I learned about FWCC because of



the affiliations of my meeting. What attracted me to FWCC was living in the tension of contradictions. I've enjoyed meeting people who are deeply involved and sincere about what they believe. My hobbies are origami, making paper, playing the recorder,

writing stories, Chinese brush painting, Tai Chi, and making postcards out of collages.

### Graham Ellis:

I was born in London, England. I speak English and basic French. I learned about Quakers in 1979 while attending university, and about FWCC in 1985 during World Gathering of Young Friends. My favorite part about being involved with FWCC is having attended the Triennial in New Zealand, and being exposed to all the different Friends traditions. I also enjoy bicycling and attending theatre productions.



### Sharon Frame:

I was born in Cambridge, Mass. I speak English and very elementary Spanish and French. I started working at FWCC just over a year ago. I

think my being at FWCC is a part of a leading (actually, a yanking) to reclaim my Christian identity. The thing I have enjoyed most is opening my heart and mind to embrace diversity among Friends.

### Thecla Geraghty:

I was born in Portland, Oreg. I speak English and German. I learned about Quakers through books. I learned about FWCC when notices for my position were posted at my meeting. I enjoy sailing, weaving, and cooking.



### Edith Mijega

#### Kidiya:

I was born in Vihiga District in western Kenya. I enjoy worshipping and assisting in church services. I speak English, Kiswahili, and Kiluhya. I was born and raised in a Quaker family, and I learned about FWCC when I became office secretary for the Africa Section. I was attracted to it because it gave me exposure to people from all over the world. I have also enjoyed attending FWCC seminars and workshops. My hobbies are singing, listening to Gospel music, and traveling.

### Nancy McLaughlan:

I was born in Tacoma, Washington; my family home was on Fox Island in Puget Sound. I speak English, and I can speak Spanish un poco. I love to be with my three-year-old granddaughter. She and Gramjam enjoy going to the zoo and to parks. I found Quakerism when I went to Alaska to seek my fortune back in the 1960s. While teaching there at Eilsen Air Force Base, I met a Quaker whom I later married. I didn't find a fortune or stay in Alaska, but I did become a Quaker. I grew familiar with FWCC when I became an FWCC representative from North Pacific Yearly Meeting in the mid-1980s. I had loved being an unprogrammed Friend, and at first that was enough, but





really enjoyed getting to know Friends who are quite different from one another. It is so exciting when we do find our areas of commonality. And there are times when we don't find commonality, but still enjoy mutual respect.

### David Miles:

I was born in New Jersey. At the moment I speak only English. While volunteering in the Philadelphia YM Library I picked up a little information about various Friends organizations. FWCC seemed especially mysterious—an organization whose purpose was to bring disparate groups together? How brazenly idealistic. A contractor position opened up with them, and I applied for it. I am still learning about FWCC. The most enjoyable part of the work here is the atmosphere in the office. There is a suspiciously consistent good humor at FWCC. Working here is not like "work" in the normative sense of the word. Another interest of mine is sculpture.



### Vicki Hain Poorman:

I was born in Wichita, Kansas. I speak English and Spanish, and I studied German but I don't use it much any more except when singing Bach, Brahms, etc. I enjoy choral singing, knitting, and trying ethnic foods. I



grew up in a programmed Friends meeting in Wichita. I heard of the Quaker Youth Pilgrimage when I was in high school and helped out as a local volunteer for the Conference of Friends in the Americas at Friends University in 1977. But I didn't really learn

much about FWCC until I began volunteering as an interpreter at various FWCC meetings, starting with an orientation at Pendle Hill for the Japan Triennial in 1988. Being able to work at the career I studied for, in a setting in which I believe in the organization's mission, is amazing!

### Julia Ryberg:

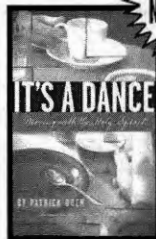
I was born in Primghar, Iowa, in 1954. I speak American English and Swedish, and I can get by in German and Spanish. I was born a Friend and grew up with an awareness of FWCC, but it was when I moved to Sweden in the '70s that it became real for me. I was recently appointed as Ministry and Outreach Development Worker for the Europe and Middle East Section.



Small groups like Sweden Yearly Meeting are nurtured by connections with other Friends meetings and traditions. There is new interest in Quakerism where there is little or no Quaker tradition, like in Georgia, where I'll be heading soon. Both FWCC and EMES have some important work to do! Other interests include biking, especially with my grandchildren on the kiddie seat behind me, and playing the violin.

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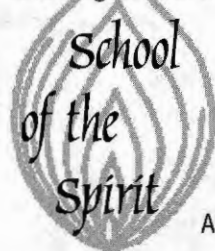
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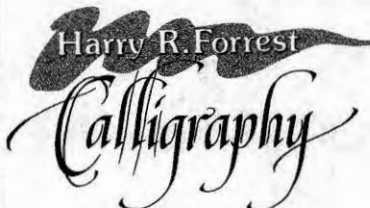
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involved in my children's school community. One of my children went to a daycare center in what used to be a Hicksite meetinghouse, and one of the



parents was a member of the meeting just behind the daycare. She overheard me asking about it. It was the right time—she invited me to come for worship, and I've been going ever since. In 1998, when a Guatemalan representative to FWCC visited the Philadelphia

area, someone in my meeting asked if anyone would be willing to spend some time showing a visitor, who only spoke Spanish, around Bucks County. I took him to George School, where my daughter was a student at the time. I was looking to leave the business world and felt led to find a nonprofit organization, ideally with Friends. The fact that it was international and that my knowledge of Spanish would be helpful made it even more attractive, but I must admit I really didn't know much about FWCC when I started. I've really enjoyed the people I've met, many of whom I consider my mentors.

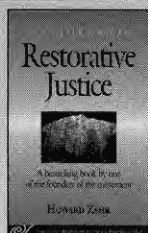
### **Lee Taylor:**

I was born in Surrey, England. I speak English and French, and I can get by in German and Latin. I enjoy juggling a portfolio career, and my hobby is composting. I learned about Quakers when I came across Brighton Meetinghouse while at university. I learned about FWCC in 2005 through an advertisement for a coordinator for the 22nd Triennial. It has genuinely been an introduction to a new world for me. Without a doubt I've enjoyed the people most—observing the unstinting generosity of spirit and service, the diversity of approaches to worship, and the privilege to help make something as special as the Triennial happen.





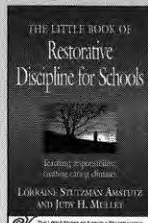
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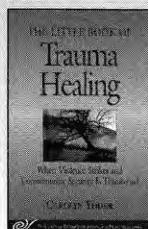
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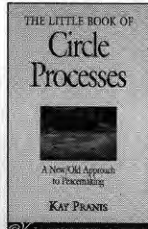
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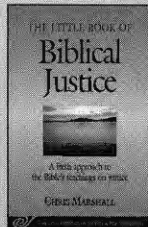
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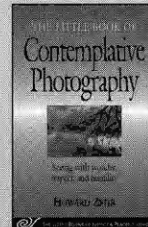
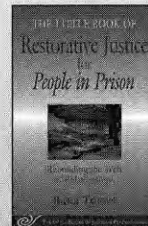
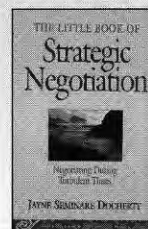
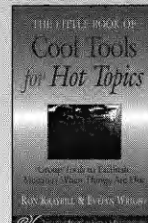
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## ■ EARTHCARE

### Friends' Witness on Population and Overconsumption

By Louis Cox and Ruah Swennerfelt

Many Friends today are expanding their witness for equality and justice by focusing on rapid population growth and overconsumption as factors in the widening gap between haves and have-nots.

During the late 1950s, as world population approached the three-billion mark, many analysts were still giving a positive spin to the unprecedented proliferation of the human species. They painted rosy pictures of more sales, more jobs, and a vigorous economy, all driven by a regular large surplus of births over deaths.

Lately the outlook hasn't been so rosy. The number of humans sharing the planet has more than doubled in only 50 years. Growing demand for public services is draining public coffers. Development pressures are accelerating the loss of agricultural lands and overtaxing freshwater supplies. It's not just that some people are getting more than a fair share. With resources being depleted and more people (9.2 billion projected by 2050) making claims on those resources, what constitutes a fair share will keep getting smaller.

Until recently, global production of food, energy, and other key resources had been keeping up with population growth. Now per-capita consumption of grains, energy, and other basic resources is falling as poverty, hunger, and disease are becoming endemic in some areas. Alarming downward trends are being plotted for biodiversity and other planetary vital signs.

These developments seem to bear out the warnings of the catastrophic "overshoot" of Earth's resources made by the Club of Rome, a team of ecosystem analysts, in the early 1970s. In their landmark book *Limits to Growth* they explained how unrestrained exploitation of finite resources can create the illusion of an endless bonanza—right up to the point where the system loses its ability to regenerate itself and crashes. That has already happened to ocean fisheries, as has been wide-

*Louis Cox and Ruah Swennerfelt are members of Burlington (Vt.) Meeting.*

October 2007 FRIENDS JOURNAL



ly publicized.

Following the 1992 Earth Summit in Rio de Janeiro, Friends Committee on Unity with Nature (now Quaker Earthcare Witness) formed a Population Concerns Committee to examine the interrelated issues of population and consumption through the lens of sustainability. They also sought to relate population issues to Quaker principles and teachings, particularly the testimonies of Simplicity and Integrity.

QEW's focus on population and the environment began at a time when many secular environmental organizations had decided to limit their focus to technology, legislation, education, and institutional reforms. Side-stepping population has turned out to be a serious miscalculation, because no amount of conservation can reverse the pressure of the increasing number of people and resource-intensive technologies. For example, new laws and technology have reduced the pollution from car engines, but in many places air quality has worsened due to an increase in the number of cars.

The connection between population size and the environment is often expressed by the equation  $I = P \times A \times T$ , where the environmental impact (I) is the result of three factors: the size of its human population (P), the affluence or wealth (A) of that population, and the technology they use or the type of consumption they practice (T). This helps to explain why 300 million relatively affluent and technology-driven U.S. residents, representing only about 4 percent of the world total, are currently consuming about 25 percent of the world's resources while generating about 25 percent of the global warming gases and other kinds of pollution.

Therefore, if we in the U.S. are to share the world's resources more equitably while allowing other species and future generations to meet their needs, we have a dual obligation 1) to curb our excess material and energy consumption and 2) to limit our own population growth.

However, the "American dream" of unlimited personal opportunity and material progress echoes too loudly in our national consciousness for the imperative of walking more gently on the Earth to be framed solely as having to give up something for the greater good. We may be ready, however, for a better dream—a dream that invites us to slow down and rediscover simple pleasures; a dream that honors those who choose not to be parents and/or to adopt children; a dream that sees the piling down of possessions and living space requirements as progress; a dream that calls us to rebuild the bonds of family and community life and restore our connection to the natu-



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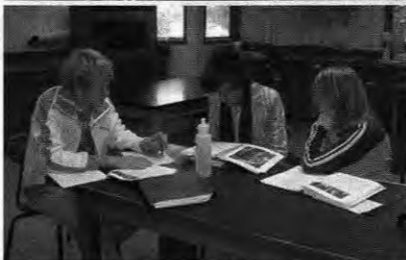
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ral world; a dream that gives us more time and energy for the life of the Spirit.

The bonus is that if we undergo such a shift in national consciousness, it will tend to moderate our consumption, and our overall environmental impact will go down. Our approach to life would look more like that of most Europeans today. Note that many European countries are concerned about the long-term effects of falling birth rates: increased immigration from high-birth-rate countries to augment shrinking labor pools, plus the financial strain of decreasing ratios of workers to retirees. This shows that population is a complex issue that calls for an informed and compassionate response.

QEW has published several pamphlets and a book about population and consumption issues. Its staff and supporters have led many workshops and interest groups on this topic at various yearly meetings and at the Friends General Conference Gathering. Now it is taking on something more concrete. A new project called the "Men for Men" (M-4-M) Fund" has been established to assist Quaker Men financially who want a vasectomy to limit their family size. To learn more about this program, contact the QEW office at (802) 658-0308, <www.quakerearthcare.org>.

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**Below are several queries about population that have been adapted from the QEW pamphlet, *Friends' Witness on Rapid Population Growth*:**

If relieved of the burden of feeding, clothing, and housing an ever-growing population, what higher goals of human fulfillment would society be able to pursue?

How would we limit population to what the Earth can support? Where is the line between (dis)incentives and coercion?

How is family size an economic issue?

Which is more important—to reduce excess consumption in richer countries or to limit population growth in the poorer countries? How are both concerns vital to the future?

What is the spiritual basis of our desire to reproduce? How do we relate this to responsibility for the fate of the Earth?





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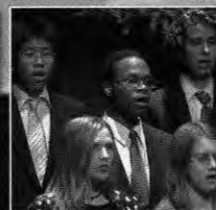
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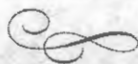
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## YOUNG FRIENDS

# Young People's Empowerment Convergence

by Carl Sigmond

In late June 2007, the first Young People's Empowerment Convergence (YPEC) was held on Snipes Farm in Morrisville, Pa. The goal of this six-day gathering was to demonstrate the significance of youth in our society and to expose young people's untapped potential to effect positive change.

YPEC was organized by three young adult Friends from Philadelphia Yearly Meeting. It was planned through a series of meetings that were open to Quaker and non-Quaker communities. The organizers of YPEC held a strong conviction to make it possible for anyone to attend the Convergence, and they succeeded in making YPEC free to all participants. The people who organized it also felt strongly that it should be a place of self-governance. Members of the gathering were encouraged to speak up during the week about how they thought things were going.

Throughout the week, workshops were held on a variety of topics. Sky Blue and Kate Adamson led a workshop on cooperative decision making. They discussed different forms of consensus and group agreement. Sky and Kate led another workshop entitled "Radical Intimacy." Here the group looked at different kinds of relationships and how society has expectations of how these relationships should function.

Jack Bradin gave a lecture on his monthly meeting, Palm Beach Meeting in Lake Worth, Florida, was infiltrated by the U.S. Department of Defense (DoD). In November 2004, Palm Beach Meeting sponsored a community meeting to discuss ways to counter military recruitment efforts in local schools. Unannounced, the DoD was present at the meeting and later labeled Palm Beach Meeting a "credible threat" to national security. Jack is traveling the country to speak up about this violation of Constitutional rights.

Other workshops included a look at progressive movements in Argentina over the past 40 years. The community examined numerous political prisoners in Pennsylvania and

*Continued on page 66*

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*Carl Sigmond, a member of Germantown Meeting in Philadelphia, Pa., is a Central High School student.*



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## The Pigment of Your Imagination: Mixed Race in a Global Society

By Joy M. Zarembka. Madera Press, 2007.  
312 pages. \$9.95/paperback.

White. Black. Goffel. Point-five. Brown-ing. Coloured. Mixed race. Half-caste. Mulatto. Non-white. Mule. Touched with a slight dash of the tar brush. Half-half. Mchuzi soup mix. Chotara. Nusu-nusu. Kosa kabila. Pass-for-white. Biracial. Human race. These are just some of the words used to describe people who do not clearly fit in any one racial category. Some words are those that people choose for themselves; others are words that others have chosen for them.

In *The Pigment of Your Imagination*, Joy Zarembka travels through Britain, Kenya, Zimbabwe, and Jamaica interviewing interracial couples and their children to explore the social construct of race and racial identity. In addition to understanding how racial constructs differ across cultures and historical contexts, she attempts to gain better insight into racial concepts and experiences in the United States. Herself a child of a European-American father and Kenyan mother, the author shares about her personal experiences as a mixed-race individual in the U.S., Kenya, and the countries in which she traveled, as well as her evolving understanding of the meaning of racial identity.

The book is divided into four sections, one for each country. In these sections, Zarembka offers personal reflections as a traveler and researcher, introduces racial concepts for that country, and places race and racial identity into the historical context. This introduction frames the plentiful interviews with mixed-race individuals and their parents that run throughout the book. The impact of the historical and cultural contexts surfaces in their words and demonstrates how people experience race differently.

These interviews are the book's strength and reflect the difficulty in pinning down what it means to be of mixed race. For example, a Brit comments that he knows that his oldest son is not white because of the racial intolerance he has experienced. A Zimbabwean talks of having the "face of nonentity" because of his color and defends his right to consider himself black because he "lived in a black stomach for nine months." Several Jamaicans suggest that one's racial identity can emerge from the color of one's skin as well as from one's emotions, biogenetics, political leanings and even money. Another reflects on how people magically change color as they cross the Caribbean Sea. They are black on one side and, "poof," white on the other. In

October 2007 FRIENDS JOURNAL



one of the final interviews in the book, a man states that "it is important to know who you are, not what other people think you are." These words capture the personal element of the social meaning of racial identity.

Zarembka herself experienced firsthand the social meaning of race in each of the four countries. She returns from her travels concluding that race and racial identity are contextual constructs. They carry great meaning that changes depending on where one is located at any particular time. She closes the book commenting that the words black and biracial carried little meaning for her own identity. African American more accurately describes her cultural experience.

In *The Pigment of Your Imagination*, Zarembka successfully achieves her goal of exploring the social and cultural meaning of racial identity and considering what that means for her in the U.S. The book, written like a travelogue, offers readers an enjoyable journey in which they learn about others' countries and cultures while exploring a complex social issue. The author gives of herself and, in doing so, gently invites readers to consider what race and racial identity mean to them.

*Barb Toews*

*Barb Toews is a restorative justice practitioner, trainer, and educator.*

#### Also of Interest

### Why Now: The Evolution of A Conscientious Objector.

*By Henry Swain. Lotus Petal Publishing, 2006. 125 pages. \$14.95/softcover.*

### Engaging with the Quaker Testimonies: a Toolkit.

*By the Quaker Peace and Social Witness Testimonies Committee. Quaker Books, 2007. 78 pages. £8.*

### Commerce, Community, and the Regulations of Universal Love: A Contemporary Relevance of John Woolman's Essay "A Plea for the Poor."

*By Daniel A. Seeger. Quaker Universalist Fellowship, 2007. 25 pages. Available free online.*



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As one part of a multifaceted approach to promoting sustainability with justice in our common habitat, Quaker Earthcare Witness (QEW) has developed a unique "Men for Men" (M-4-M) program. Supported by QEW educational materials, M-4-M funds vasectomies for Quaker men who want to limit their family size. The effort is intended as one means to walk less heavily on the Earth. Other facets of QEW work aim to strengthen international programs that integrate humanitarian work and peacemaking with environmental stewardship. For example, QEW supports La Bella Farm, a sustainable agriculture and social justice project in Costa Rica, which is in contrast to typical, industrially oriented models of farm production. Among current considerations is a plan to share lessons learned with other agricultural communities in Central America, including the use of "zero emissions" and permaculture principles. —*BeFriending Creation*, <[www.quakerearthcare.org](http://www.quakerearthcare.org)>.

The Quaker United Nations Office and other NGOs gathered to create a strategy to get the UN Security Council to address the internally displaced person (IDP)/refugee issues in Iraq. As a few humanitarians continue to work inside Iraq "performing acts of stunning bravery," including the International Red Cross, they report on civilian deaths and injuries, displaced, and migrating refugees, and the burden of aid placed on neighboring Syria and Jordan. In view of the potential contentious political implications of these problems, QUNO and its allies focused on these concerns as a humanitarian issue, and accordingly fanned out to lobby the Security Council staff and diplomats, ultimately meeting directly with 13 diplomats at Quaker House. Finally, for the first time since the Iraq invasion, ten members spoke out in the Security Council, led by South Africa. Strong voices called for the Council to ensure that international human rights law is respected by all parties in Iraq. —QUNO

The new UN Human Rights Council adopted the Declaration of the Human Rights of Indigenous Peoples in 2006 following many years of work on successive drafts. Three nations opposed the Declaration, including the United States, New Zealand, and Australia. The New Zealand objection was based on the notion that the declaration confers a right of self-determination that threatens the "Territorial Integrity" of the nation state; that is, it would give indigenous people the right to secede. However, this right is not absolute and territorial integrity is protected in several other UN covenants. The treaty is entirely consistent with the declaration



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on Human Rights. —*Friends of Aotearoa New Zealand newsletter*

Quaker House in Fayetteville, N.C., has produced in Spanish as well as in English an animated color film called "Sgt. Abe the Honest Recruiter," which challenges the recruiting programs of the military services. With the theme, "Check Every Line before You Sign," the 41-second Sgt. Abe video warns that what seems to be a limited enlistment in the military can potentially become an unlimited commitment. In one video, Sgt. Abe speaks to parents about the potential for unlimited commitment facing a recruit. "The military uses lots of video in its recruiting efforts, and a flood of 'spot' commercials on television and the web," Chuck Fager, director of Quaker House, said. "Starting now, our 'Truth in Recruiting' workers have a response. We hope to have more of them soon." According to Fager, the Sgt. Abe videos can be viewed at a new website for Quaker House. "We are bringing together a series of 'Truth in Recruiting' resources at this site," he said. Meanwhile, the Sgt. Abe videos are available to other groups of "Truth in Recruiting" activists, according to Fager. —*Telephone conversation with Chuck Fager; quakerhouse.org; www.thehonestrecruiter.org*

## ■ BULLETIN BOARD

### Upcoming Events

- November 3—Ninetieth Anniversary American Friends Service Committee Annual Public Gathering at the Philadelphia, Pa., Convention Center. Keynote speaker: Joan Countryman, Founding Headmistress of the Oprah Winfrey Leadership Academy in South Africa.
- November 5–11—Guatemala Holiness Friends Yearly Meeting
- November 8–11—FCNL Annual Meeting, at Georgetown University Conference Center in Washington, D.C.
- November 10–11—Japan Yearly Meeting
- November 17–19—General Meeting of Friends in Mexico
- November 21–26—Congo Yearly Meeting
- November—Honduras Yearly Meeting

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## Why Does FWCC Do That?

*continued from page 22*

time to time we consider relocating the World Office, but given the travel schedule of the general secretary and the need to convene meetings of Friends from different parts of the world, London, as a worldwide aviation hub, usually comes out as the most cost-effective solution. Britain Yearly Meeting and its trusts provide almost half of the World Office's funding, so, for reasons of accountability, it is important to stay close. FWCC as a world body is now registered with the Charity Commission for England and Wales. That was a lengthy and challenging process, so starting that all over again somewhere else would have to be outweighed by some substantial benefits.

There is no fixed location for the Asia West Pacific and Europe and Middle East Sections. The address is usually a spare room in the home of the executive secretary, so it changes every few years. The Africa Section has an office in the Friends Center on Ngong Road in Nairobi, and the vast majority of African Friends live in Kenya despite growth in other parts of that continent. The Section of the Americas is a 501(c)(3) nonprofit religious organization, registered in the Commonwealth of Pennsylvania. That status, and the need to register in a different state, would not be a major deterrent against moving to a location where there is a greater diversity of Friends. When we last considered a move, though, I was the only staff member able to relocate. The thought of losing our dedicated staff because of their family ties to Philadelphia was a loss that did not seem justified, but we keep the issue under regular review.

## Does FWCC do peace work?

We are not a service agency, but I hope that everything we do contributes to developing a culture of peace among Friends so that our witness to the love of God can be more effective. Building peace among Friends and practicing respect for those groups of Friends whose understanding of God, Jesus, the authority of Scripture, and validity of other faiths is different from our own can be a challenge. But if we cannot practice this on a daily basis among ourselves, what hope is there that we can be peacemakers elsewhere? ☐

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To me the most exciting challenge for FWCC today is learning to embrace new ways of communicating among ourselves, without forgetting the importance of face-to-face meetings. There is so much to explore. E-mailing is almost passé for some of our youth, who prefer text messaging or social communities such as <Facebook.com> or <MySpace.com> to be in touch with friends. Safety concerns aside, social networking is a reality for a younger generation today. More and more Friends of all ages are asking questions or looking for answers about their faith through blogs. If you haven't already heard the term "Web 2.0," you probably will. According to Wikipedia, Web 2.0 "refers to a perceived second generation of web-based communities and hosted services—such as social-networking sites, wikis and folksonomies—which facilitate collaboration and sharing between users." Notice the use of the word *communities*.

I don't think these are temporary gimmicks. I believe that people have used their God-given intelligence to develop tools and technology that can be used for good purposes. Imagine this scenario: you're at an international FWCC gathering. The keynote speaker didn't get his travel visa in time. (This situation really happened not long ago.) No problem! He can be the virtual speaker. The technology is out there, already, for our speaker's image to be digitally teleported to the conference site. Even more, we can interact with our speaker, and our speaker can see us in the audience. "Won't happen in my lifetime," you say. I'm looking forward to the day when some of our challenges can be solved innovatively. Beam me up, clerk, please. □

## Nurture the Future of Quakerism



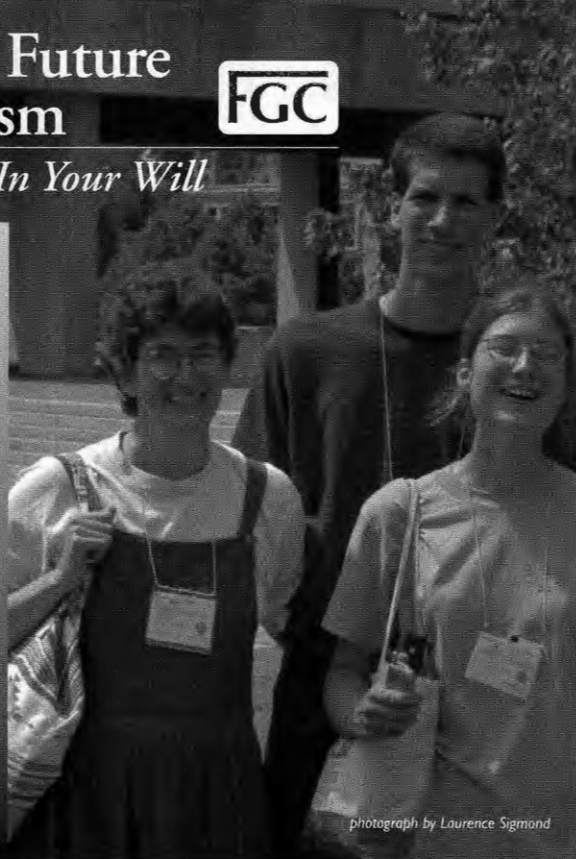
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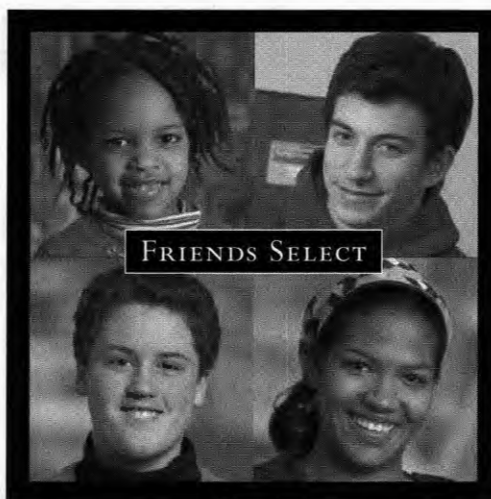
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## Salvadoran Friends

*continued from page 29*

ferent countries have called him a missionary. After spending a lot of time thinking about the word and its connotations, he began to like people calling him a missionary. To him, it now means that people see how he is trying to live out his faith in his own life. After a lot of discernment, he wants to reclaim the word from people who use religion to repress others and give it a truer meaning, something that has to do with following one's faith in everything a person does—and with the hope that others will follow a similar path.

One night our hosts asked us when we became evangelicals. We looked at each other, then at our hosts, and we frankly told them that we were not evangelicals. They looked confused. We talked more about the word, and learned that by their definition we were acting and talking like evangelicals. Susan Lee explained that the word "evangelical" often has political connotations in our country. Greg explained that among people he knew, the word "evangelical" meant close-minded. Our hosts explained that they divided "religious" people into two groups: Catholics for whom religion was a cultural activity, and the evangelicals—including evangelical Catholics—who had a personal, life-changing experience of God and who tried to live their faith and love for God daily. By their definition, as Friends we were evangelicals. This conversation made Susan Lee want to reclaim this word too.

Our time in El Salvador made us realize how we often let language divide us without trying to understand how words are being used or what the speaker is trying to communicate with those words. We allow others to claim and define words for us, thereby distancing ourselves from anyone using certain words in what we perceive as negative ways. We become so afraid of how something we say may be interpreted that many of us have trouble sharing our experiences of God. Perhaps it is time to reclaim language that may help describe the Spirit at work in our lives.

## Disunity

During the trip we both reflected on how the world of Friends is divided both by geography and modes of worship. There is a movement among young Friends seeking unity among the different

*October 2007 FRIENDS JOURNAL*



branches. This came out strongly at the 2005 World Gathering of Young Friends, where more than 250 people from all over the world and from the different branches of Friends gathered for a week of fellowship. Two years later we are still struggling with unity among young Friends, as older Friends have struggled for the past two centuries.

The problem of disunity came up on the trip when we reflected on the views of Friends from different cultures. Susan Lee writes about the frustrations she has had

**We frankly told them  
that we were not  
evangelicals. They looked  
confused.**

with Friends from the global North in regard to Friends in other parts of the world: "I have been very frustrated and angry and hurt by the attitudes of Friends in the United States and Canada toward the rest of the Section of the Americas. I have heard paternalism (treating others like children), strong doubts, and racist remarks. Often very well-meaning Friends make comments that simply reflect the notion that we know best. What we are used to is best, and we try our utmost to get others to be like us and adapt to our ways of doing things."

Susan Lee concludes, "In thinking about my experiences in Central America, it occurred to me that perhaps U.S. Friends' actions and words simply stem from a need to maintain stability and control in our lives. I don't find this expectation among the Central American Friends I know. Both Guatemala and El Salvador experienced brutal civil wars. They have also suffered recently from hurricanes bringing floods and mudslides destroying whole towns, earthquakes, and volcano eruptions. Stability, safety, and control are not part of most Friends' life experiences here [in Central America]. God provides their stability. In particular, the Salvadoran Friends I met are very flexible. They know they're *not* in control. They know that God *is* in control. If plans go awry, God is still at work." □



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60,000. Much of that growth is among Friends for whom Spanish is their first or second language (after their indigenous tongue). The growth of this sector of Friends is the reason why overall the Section of the Americas has grown since 1971 by between 10,000 and 20,000 members.

As Latinos move north for work opportunities in Canada and the U.S., Spanish-speaking Friends congregations (usually calling themselves Hispanic Friends Churches) are found in an increasing number of Canadian and U.S. cities. While they are often planted and pastored by Friends originating in Guatemala, many worshipers are new to Friends. There is a large and exciting challenge to introduce these new attenders to Friends traditions, theology, and testimonies. How will the growth of Hispanic congregations affect the landscape of Friends in North America? This could be the largest area of growth.

One question that often puzzles me is why so many Hispanic Friends congregations are meeting in churches belonging to other denominations. I would love to see established Friends meetings with their own property sharing space with Hispanic Friends. It would be an opportunity to share growth and challenges together. What would be the stresses, the synergy, the transformation, and the joy, for Friends to reach across the boundaries of language, culture, and tradition to share space, social time, religious education—and perhaps even worship? Would your meeting be willing to share its space with an evangelical Hispanic Friends congregation? □

### Young Friends

*continued from page 56*

nationwide. Workshops also included an anti-recruitment seminar, animal rights discussions, and much more. There was a sweat lodge led by George Price and a performance by aAn of Little Light.

Friends and non-Friends came from as far away as Tucson, Arizona, to attend the Convergence. The week was full of new experiences and exploration for each member of this emerging community. All who participated left with a feeling of joy and encouragement. YPEC 2008 is already being planned. For more information please visit [www.ypec.org](http://www.ypec.org) or call (215) 370-2814. □



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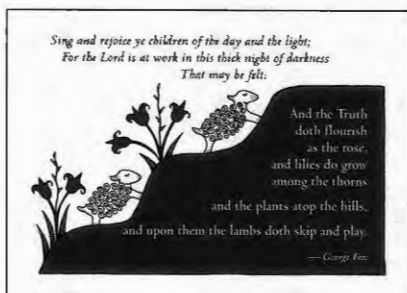
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## Asia West Pacific Section

*continued from page 38*

are impacting policies in the wider society. At great cost to itself, New Zealand stood up to the United States in the 1990s, refusing permission for nuclear ships to enter their ports. Quakers were influential there. A Quaker served as Aotearoa/New Zealand's first Minister of Disarmament.

Remember that Mahatma Gandhi (close to Quakers in India) and Ham Sok Hon (a member of Quakers in Korea) taught universal messages of seeking truth, managing conflict, and speaking out to those in power. Do we in AWPS need another Gandhi or Ham to teach and inspire us today? At the 2005 Section gathering we also looked at the problems Quakers face as a tiny minority in otherwise Hindu/Muslim/Buddhist/Shinto cultures. Indian Friends find that their energies are sapped by issues related to their properties and the local legal system. How can our voices be heard here? In the more affluent countries of Japan, Aotearoa/New Zealand, and Australia our challenges include apathy, consumerism, inequality, injustice, or just plain fatigue—but still our voices must be heard.

All of us work very hard on projects to redress injustice and to promote peace. It is in right ordering that Quaker United Nations Office Committees in New York and Geneva now have AWPS members, so that our voices can be heard in the halls of power. We believe that our testimonies of simplicity, integrity and equality provide the challenges to our wider societies that will bring lasting peace. In connection with the Dublin Triennial this past August, we considered "our prophetic voice." How do we discover the messages that will save the planet and at the same time bring people into a right relationship with the Creator and the spiritual energies in the universe? The youthful AWPS is truly mindful of the challenges, both now and in the near future. Pray for us, that God will raise up the prophetic voices, and that sufficient resources will follow to make AWPS a significant player in the 21st century. "Your people will rebuild what has long been in ruins: building again on the old foundations. You will be known as the people who rebuilt the walls, who restored the ruined houses" (Isaiah 58:12). □

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ican Section approved the establishment of the Right Sharing of World Resources Committee, overseeing the program of the Section. The committee's areas of responsibility included two important tasks: first, to stimulate concern, knowledge, and action by Friends in the area of world resources and development, and to undertake to keep Friends informed of international Quaker initiatives in development; and second, to encourage personal involvement, including living out the Friends Testimony for Simplicity, the release of financial resources, the contribution of personal service as the way opens, and efforts to influence public policy in the development field.

The first task had already begun with the making of grants to support world development. For the next 26 years, grants were the primary ministry of RSWR. A total of \$1.2 million was disbursed during that time. By 1999 RSWR was disbursing \$65,000 per year to approximately 16 grassroots organizations, primarily in south India.

RSWR also addressed the second task, usually called the education component of its ministry. In the 1970s RSWR encouraged Friends to "live simply so that others may simply live," and it encouraged Friends to read and adopt the "Shakerstown Pledge" statement of simplicity.

In November 1997 the FWCC Executive Committee completed a strategic plan, resulting in a new mission statement: "In bringing Friends together face-to-face and heart-to-heart across traditions and national borders, FWCC Section of the Americas seeks to promote exchanges that advance spiritual renewal and vitality within the Religious Society of Friends." As the work of RSWR did not bring Friends together for face-to-face encounters, it was clear that the work of Right Sharing was not within the bounds of this new mission statement and program direction. At the same time, it was clear that RSWR had grown sufficiently to be established as an independent Quaker organization.

The 1999 Annual Meeting of FWCC released RSWR as a committee under its care, thanked RSWR for all of its efforts, celebrated its growth and successes, acknowledged "that the transition from a program of the Section to an independent or-

ganization has not proceeded smoothly in all respects," and authorized the transfer of assets to the new, independent organization.

While the FWCC soil had been fertile for 29 years, it remained to be seen whether RSWR could find (or create) its own good soil in which it could flourish. Within a year after RSWR's separation from FWCC it was evident that it had indeed done so. In the year and a half following its separation from FWCC, Right Sharing's income increased by over 100 percent, assuring its autonomy and stability.

In the eight years since its separation from FWCC, RSWR has made considerable strides as an independent Quaker organization. Annual income has increased by more than 400 percent, and \$1.5 million has been disbursed in 329 grants in 11 countries. A funding emphasis with Friends in the developing world has been established; currently, one-third of RSWR's grants are provided to Friends groups, primarily in Kenya but also in Rwanda, Burundi, Uganda, and the Philippines.

Other accomplishments include the development of a close working relationship with its representatives in south India, Kenya, and Sierra Leone, and an outreach program that uses the workshop "Simplicity as a Spiritual Discipline" in conjunction with specific RSWR resources, including a DVD and PowerPoint, to bring the continuing concern about right sharing to Friends. To be a more central presence among Friends, RSWR has moved its office to Richmond, Indiana, and its Board of Trustees reflects the full spectrum of Friends faith and practice in the United States, and the staff has increased from a part-time general secretary to a full-time one plus a part-time field staff person, a proposals coordinator, and an administrative assistant.

In the end, what began as a natural growth and nurturing relationship between FWCC and RSWR has resulted in two thriving, independent Quaker organizations. While FWCC remains an instrument by which Friends across the wide expanse of Quaker faith and practice worship, pray, speak, listen, teach, challenge, and change one another, RSWR continues to mature and blossom, redressing worldwide wrong, directing resources to those in need, and aspiring towards economic equality for everyone. □



## Reflections on Abortion and Pacifist Principles

One point on which pacifist analysis excels is on how to prevent violence by going after its roots. What are its roots? They include:

- The victims of violence are dehumanized.
- The effects of violence are discounted.
- The act of violence is couched in terms that make it sound better – a military strike becomes a "surgical operation."
- Stereotypes are applied to opponents of violence.

Do these apply to abortion?

- The unborn child is sometimes referred to as a parasite, or as garbage, or as a mere clump of cells – if she is mentioned at all.
- Women who have had abortions are a major constituency group of the anti-abortion movement, and such women deserve a hearing.
- If abortion were in fact a surgical operation, then that's not a euphemism; but if it's an act of violence, then it is.
- Stereotype-breaking groups and Web resources include:

Consistent Life, an international network for peace and life: <http://www.consistent-life.org/>

Feminism & Nonviolence Studies Association: <http://www.fnasa.org/>

Feminists for Life of America: <http://www.feministsforlife.org/>

No Violence, Period: <http://swissnet.ai.mit.edu/~rauch/nvp/articles.html>

Nonviolent Choice Directory: <http://www.nonviolentchoice.info/>

Pro-life Alliance of Gays & Lesbians: <http://www.plagal.com/>

Yet the stereotype does come from somewhere – among current politicians for high office, the people who most oppose abortion tend to be the ones who most favor the war in Iraq, are most inclined to support the death penalty, and are most likely to de-fund the poverty programs that could help prevent abortions. Is this inconsistent? Of course! Does it outrage you? It does most of us.

But doesn't the principle of consistency work both ways?

There are millions of people of tender conscience who see photos of unborn children, both alive and aborted, and are deeply moved by compassion. Because most know women who say they were traumatized by their abortions, claims that abortion helps women's rights don't ring true to their ears. What are they to think of peace activists who say that we oppose killing children in the chaos of war, but defend it done intentionally targeted in a clinic? What are they to think of pacifists who claim that violence doesn't really solve problems, but then make an exception with the claim that killing the children benefits their mothers? Would they be wrong to feel the same puzzlement over inconsistency?

We hope you find these reflections helpful, as we all work toward a peaceful and just world, and devote thought to what that would mean.



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## ■ MILESTONES

### Deaths

**Greenleaf**—*J. William Greenleaf*, 90, on January 15, 2007, in Tampa, Fla. Bill was born in St. Paul, Minn., on May 21, 1916, to Arthur Greenberg and Zue Adelaide Gallaher Greenberg. Four years after his birth his father died of scarlet fever, and his mother moved with her two sons to New York to be near her family. It was at Erasmus Hall High School in Brooklyn, N.Y., that Bill discovered his gift for creative writing. In 1933, after graduation, Bill and his mother moved to Orlando, Fla. Bill joined the Civilian Conservation Corps and was assigned to the Ocala National Forest to build access roads and fire lanes in the Forest. Bill and Virginia Sue Allen, a Quaker, met in Tampa and were married in 1940. Bill soon felt it was his duty to join the military effort in both the European and Asian theaters, where he served from 1943 to 1946. He was discharged in time to be home for the birth of his twin daughters, Carol and Joan, and in 1948 he joined the Religious Society of Friends. As members of Jacksonville (Fla.) Meeting, he and Sue joined with other Friends living in Florida to create what is now Southeastern Yearly Meeting. Bill served as clerk of the initial conference in the 1950s and 1960s, and then as clerk of the yearly meeting. Bill began to advise and counsel members of the military who developed conscientious objections to waging and preparing for war. Working from 1936 until 1983 in restaurant sales and design in Jacksonville, he refrained from doing any restaurant equipment business with the military bases in the region. In 1983 Bill and Sue moved from Jacksonville to John Knox Village in Tampa. There, Bill developed a current events program, which he conducted for many years. He enjoyed the challenge of presenting world and national events in an even-handed way, and he contributed to the "Lite and Lively" column in the *Village News*. Bill had an abiding love for family and good friends. He especially enjoyed being with children, and focused on First-day school activities and storytelling at meetings for worship, first at Jacksonville Meeting, then at Tampa Meeting. Two personal tragedies touched him: in 1995 Sue died from effects of a car accident; and in 1998 their daughter Joan died from cancer. Bill is survived by his daughter Carol Letson; grandchildren, Ann Letson and Frederick Letson; and his niece, Kay Greenleaf.

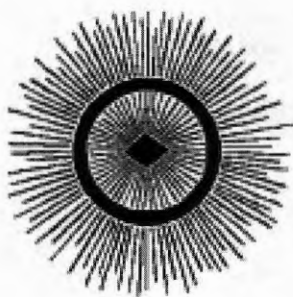
**Grinstead**—*Helen Janney Stabler Grinstead*, 81, on October 29, 2006, of cancer, in Davis, Calif. Helen was born on November 21, 1924, in Washington, D.C., to Laurence Janney Stabler and Sarah Marshall Stabler. She was a lifelong Friend, starting at I Street Meeting in Washington, D.C., where her parents were members. She attended Guilford College and later graduated from University of Pennsylvania. Helen met Robert Grinstead in Pasadena, Calif., where he was attending California Institute of Technology. They were married at Orange Grove Meeting in Pasadena, then moved to the San Francisco Bay area, where they lived for 44 years and raised three children. During that time Helen attended the Mount Diablo Unitarian Church. She worked as a volunteer taking calls for the local chapter of the American Civil Liberties Union and served as a docent at the Alexander Lindsay Junior Museum in Walnut Creek, Calif., and at the Oakland Museum. She was a skilled musician, and



played piano for Christmas singalongs at her house. In 2003 Helen and Bob moved to the University Retirement Center in Davis. Helen soon became a regular attendee of Davis (Calif.) Meeting. An expert and prolific knitter, she won prizes at the California State Fair and sold her beautiful knitted goods to raise funds for Friends Committee on National Legislation. Friends will remember Helen for her finely crafted work, for her generous spirit and commitment to Friends' testimonies and values, and for her moving and heartfelt ministry. Helen is survived by her husband of 57 years, Robert Grinstead; her sons James and Charles Grinstead; and her daughter, Catherine Grinstead.

**Rosenblatt**—*Herta Fischer Rosenblatt*, 103, on November 26, 2006, in Peapack, N.J. Herta was born in Meiningen, Germany, in 1903. Her family then moved to Zeitz, where she was the first girl student in a school for boys founded by her father. Herta always loved words, and from the first grade, she knew she wanted to be a poet. After schooling, she worked in a pharmacy and then went to the University of Leipzig where she studied Chemistry and Pharmacology. While at the university she met a fellow student, Edgar Rosenblatt, and in 1930, they married. In 1935 Herta and Edgar and their three daughters left Germany for the United States. They lived first in East Orange, N.J., and then in Montclair, starting over again with very little. Herta recalled Quaker feeding projects in Germany from her childhood, and was drawn to Quaker spirituality, so in 1942 she and Edgar joined Montclair (N.J.) Meeting. For many years they invited Friends to their home for stimulating conversations and for high-spirited picnics. Herta also joined the Somerset Hills chapter of American Association of University Women (AAUW). During this time her commitment to writing, especially poetry, deepened. She encouraged many other writers, first as N.J. Arts Chairman of AAUW, later as director of AAUW's New Jersey Writers Seminar, and also as the first administrator of the AAUW's National Writers Project. Herta's gift of storytelling enlivened the First-day school. Storytelling connected Herta to Anna Curtis, and together they helped nurture the early years of the Powell House youth program in New York Yearly Meeting. A founding member of the Friends Conference on Religion and Psychology, Herta also taught part-time at The Beard School, now Morristown-Beard, that her daughters attended. In 1958 Herta and Edgar moved to Peapack. In 1976, the national AAUW honored Herta, then age 73, by establishing the "Herta Rosenblatt Endowment Fund," which grants fellowships to aspiring women writers. During her lifetime, more than 3,000 of Herta's works both in English and German were published in newspapers, periodicals, and anthologies, as well as in her own chapbooks, *Through the Year in the Somerset Hills* and *The Goddess Poems*. In 1997, after 67 years of marriage, Edgar Rosenblatt died. Herta continued to live in the house in Peapack, and enjoyed the visits of her large family. She is survived by her three children, Christine Downing, Gerd Rosenblatt, and Maria Johanna Alger; nine grandchildren; and ten great-grandchildren.

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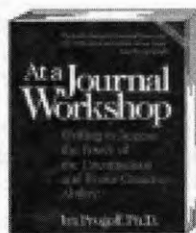
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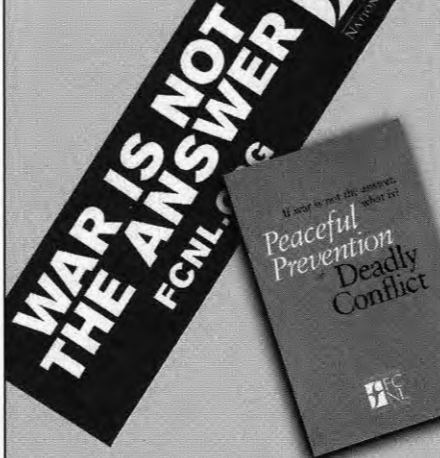
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*continued from page 5*

resolution of this conflict before it escalates even more, keep informed of developments that are affecting Kenyan Quakers, and support Kenyan Quaker efforts for peacemaking, reconciliation, and community trauma healing.

*David Zarembka*  
Lumakanda, Kenya

## Look who's on the cover

North Branch Friends were pleased to receive the July FRIENDS JOURNAL and see two young adults from our Sterling Worship Group, Katie Kearney and Greg Elliott, gracing your cover.

North Branch is a unique meeting, with one worship group at Forty Fort, near Wilkes-Barre, Pa., and the other in the Poconos. Since our rented facilities are an elementary school and a family-owned camp, during the summer we meet in homes. We welcome visitors to Northeast Pennsylvania to worship with us.

*Jan Robinson*  
Pittston, Pa.

## On listening in meeting for worship

Thanks very much for sending the July 2007 issue.

Friend Kat Griffith's article "Quaker Education: Thoughts on Our Words, Our Silence, and a Very Cool Milk Jug Raft" (*FJ* July) appears to interpret unprogrammed meetings for worship from a programmed state of mind. Silent meetings for worship involve two or more people who sit together and center down individually listening to that of God within. Such peaceable purpose would not seem to bewilder any seeker of Truth, excluding none. "Letting our conscience be our guide" may summarize the intention of people gathering for silent worship. Truth is its own best testimony. Things like this may be said in discussion groups, but listening to what the Lord says may yet be our best focus in worship. Kat says this, I say that, but in a silent meeting for worship we can both and all hear what God, by any name, says. We listen to that still, small voice, then we go out to speak and act accordingly.

*Gerald Niles*  
Monticello, Fla.

## The power of positive speaking

I just talked by phone with my dear 94-year-old Friend, Christine Bruder, and we discussed, among other things, the wonderful articles about children in the July FRIENDS JOURNAL. I'm writing this to fulfill a promise to her. Christine has terribly deformed hands from arthritis and gave me permission to write a letter to FRIENDS JOURNAL for her.

Christine is now living in the home of one of her twin sons in Bolingbrook, Ill., because her own house had a fire. She was miraculously saved from injury, thanks to an alert young nurse passing on her way to work. She is the matriarch of a huge clan. In her inimitable style she once told me that she does not want to live to be 100, "because you get too many relatives and you can't remember all their names." In her new situation Christine is surrounded by, and dearly loves and enjoys, her extended family—adults, children, grandchildren, and great grandchildren, all living together and getting along, both in this house and in her other twin son's house next door. Here is what she wanted me to write for her:

"It is wonderful that my whole family gets along together. They look after me wonderfully. I have made a decision: not to say anything negative, ever, to anyone. When a situation comes up for which the impulse comes to mind to say something negative I wait for a moment, until I can turn it around into something positive. I'm surprised how easy it is to think about it and rephrase it into a positive statement. Maybe that's why we all get along so well."

*James Baker*  
Nelson, B.C.

## This has struck a chord

"Ordinary People, Extraordinary Experiences" by Donnan Beeson Runkel (*FJ* Aug.) was fantastic. What an incredible, positive message is contained in the article. I know it is hard to find such fantastic articles each month but this is the best I've read in a long time. Is there the possibility of getting the Japanese words and an English translation to the poem/song "A Prayer for Hiroshima" composed by Miko (Hideko Tamura's daughter)? How about the "song of apology for a bomb that was dropped" by Dave Marston, conductor of the Rogue Valley Peace Choir? Access to either the words and music or the recording would be appreciated. I'm sure this article has struck a chord with other readers. To have something

*October 2007 FRIENDS JOURNAL*





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so positive from something so devastating is encouraging for the rest of us.

Heiwa (the Japanese word for Peace from the article),

*Cynthia Stevenson*  
Stillwater, Okla.

## An extraordinary issue

You really did it for me with your excellent August issue! Where to begin! To start, the Viewpoint by Paul Schweri, "Our violence can be reduced"—so inspiring and such wonderful suggestions for our country. Next, "Ordinary People, Extraordinary Experience" by Donnan Runkel in Hiroshima about singing and visiting the survivors! I must mention Henry Swain's poem "Hidden Presence"—I wept. And finally, I grew so fond of George E. Gjelfriend's article "Useful Fictions." What a good human being he is. FRIENDS JOURNAL reminds me of why I was drawn to the Quakers in the first place in Santa Fe, N.Mex., in 1953.

*Rosemary Bothwell*  
Jenkintown, Pa.

## Useful approximations

Thank you for publishing George Gjelfriend's article "Useful Fictions" (FJ Aug.). As a Friend who is not an atheist, but who is nevertheless extremely skeptical about religious people's penchant for claiming to know and to say too much about God, I found Gjelfriend's article stimulating and thought-provoking.

The Testimony of Veracity is fundamental to a Quaker outlook, and the idea of useful "fictions" (i.e., untruths of mere imaginings) is somewhat jarring. I prefer to think that both scientific theories and theological concepts are approximations of truth—steps in a communal, incremental, and ongoing search for wisdom and knowledge.

Newtonian mechanics is not fiction, and has not been proven untrue by Einstein. Newton offered a description of the world that is still useful in certain spheres, although we now know that the Theory of Relativity is more accurate once our gaze moves to more sweeping dimensions of time and space.

Gjelfriend attributes to science an ability to explain the "why" of things, but this is true only in the most limited sense of physical cause and effect. Science cannot explain why there is a cosmos at all, or why compassion is better than egoism.

As we contemplate reality deeply we become aware of some mysterious Creative Principle that was moved to raise all things up from the formless dust and that ties them

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### The Clarence and Lilly Pickett Endowment awarded five grants this year to support emerging Quaker leadership




**Jan Grauman-Neander** - Mid-Island Allowed Meeting/Fern St. Meeting, Vancouver Island, British Columbia. Nominated by Joy Newall, B.C. Jan will do cooperative market research and education to assist Mayan subsistence farmers in Guatemala develop organically productive and economically sound ways of managing their land, water and forests.




**Parker Hoar** - Mt Toby Monthly Mtg. Nominated by Helene Pollock, Haverford. Through the field of humanitarian architecture which demonstrates environmental awareness, Parker will assist in community recovery and rebuilding after natural disasters through designing low-cost safer and healthier homes.



**Evelyn Jadin** - Friends Meeting of Washington DC. Nominated by Max Carter, Guilford. Evelyn took a spiritual pilgrimage throughout the 1652 area of England, worshipping with British Friends and visiting historical sites. Afterward she was an elder and prayer presence as a Friend in Residence at Woodbrooke Quaker Study Center.



**Cherice Bock** - Newberg Friends Church. Nominated by Bruce Bishop, Newberg, OR. As a pastoral intern at North Valley Friends Church, Cherice is deepening her call to ministry. She is passionate for community building among young adults through small groups focused on social justice and peacemaking.



**Molly Sheehan** - Gwynned Mtg. Nominated by Melanie Douty, Morrisville, PA. Through the African Great Lakes Initiative, Molly will be working in Rwanda with the Children of Hope program whose goals are conflict management, peace building, trauma healing, and reconciliation. Sports participation will be her major method.

Trustees: Allen Bowman, Gretchen Castle, Carolyn Pickett Miller, [Emeritus], Bridget Moix, Michael Moyer [Coordinator], James Newby, Doris Jean Newlin, Wilmer Tjossem [Clerk].

Stipends average around \$3,000. Leadership nominations are now open [from individual Friends, meetings, and organizations] and must be received by *January 1, 2008*. Contact Michael Moyer, Coordinator, Wm. Penn Univ., Oskaloosa, IA 52577. Phone 641-673-1085 or e-mail [moyerm@mahaska.org](mailto:moyerm@mahaska.org) or go to [www.quaker.org/pickettendowment](http://www.quaker.org/pickettendowment).

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together in a web of active sympathy, or love. We see an energy that infuses the cosmos with vitality and enthusiasms. We note the elements of lawfulness, form, and orderliness that keep everything in balance. We sense the light of truth that illuminates everything and that provides each of the created orders of being with a degree of wisdom suitable to its estate. This reality infuses all, including our own persons. It is within us and around us and constantly seeking to make Itself known to us.

Theories of thermodynamics, evolution, relativity and quantum mechanics, useful approximations in their own spheres, touch upon this grand reality only in the most superficial sense, barely grazing its surface. The same is true of the summary concept of God. It is a useful approximation of truth as long as the vast elements of mystery that adhere to it are kept in view as a check on our propensity for idolatry, for the worship of our own notions.

*Daniel A. Seeger*  
Lumberton, N.J.

## A long faith journey

I have received the JOURNAL for nearly two years, and have followed with interest the letters and articles relating to the sweat lodge, to theology, to the future of Friends, and to spiritual formation, all in the current political, ecological, sociological, and financial contexts.

As a clerk in the chapel at a Federal Correctional Institution, I observe Protestant, Catholic, and Latter Day Saints services; I see the yards with the Native American sweat lodge and the Asatru (Pagan) posts, runes, and altar; Jewish studies and Christian Bible studies. My own faith journey began in a Presbyterian church, led me to a born-again experience at age 11 at a Bible camp, and then to Lutherans, Methodists, Reformed Presbyterians, and finally to the United Church of Christ.

I really don't believe much of anything anymore, other than "God is love."






How refreshing to read the opening paragraph of George E. Gjelfriend's article, "Useful Fictions" (*FJ* Aug.). It gives me hope for my future.

This future ex-con with a patchwork quilt of beliefs might find it difficult to locate a welcoming place of worship. Your journal inspires me. Thank you.

*Jeff DeVor*  
Terminal Island, Calif.

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Support growing meetings and a spiritually vital Quakerism for all ages with a deferred gift to Friends General Conference (bequest, charitable gift annuity, trust).

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

### Connecting Friends Crossing Cultures Changing Lives



### Vincula a los Amigos Sobrepasa Barreras Culturales Cambia Vidas

Contact Friends World Committee for Consultation Section of the Americas for information about planned gift opportunities ranging from life income gifts (such as charitable gift annuities) to language for including FWCC in your estate plans. Louise Salinas, Associate Secretary, (215) 241-7251, <[louisess@fwccamericas.org](mailto:louisess@fwccamericas.org)>.

Polly Lodge, Jackie Coren and Chip Poston of George School are planning another **Listening Pilgrimage to Israel and the West Bank in June, 2008**. The purpose of the trip is to listen to different voices in Palestine and Israel to deepen our understanding of life there.

The Pilgrimage will occur in mid-June, 2008. The experience will include home stays with Israeli and Palestinian families, interviews with a variety of community leaders and visits to religious and cultural sites. Cost will be approximately \$3000, including air fare. Seventeen days in the Holy Land, transformation that lasts for a lifetime. For further information, please contact: Polly Lodge: (215) 860-9590. <[polly\\_lodge@georgeschool.org](mailto:polly_lodge@georgeschool.org)>.

### Events at Pendle Hill

October 8-12: **Sustaining the Soul that Serves**, with Marian David and Anthony Browder  
October 22-26: **Faith to Follow: Responding to Call**, with Viv Hawkins  
October 26-28: **Open House**  
November 2-4: **Inquirers' Weekend: Basic Quakerism**, with Jean-Marie Barch and Michael Cronin  
November 5-9: **Compassionate Communication**, with Jason Kelley and Jane Connor

November 9-11: **Relationship Enhancement @ for Couples**, with Joan and Rich Liversidge  
Contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6023  
(800) 742-3150, extension 3 [www.pendlehill.org](http://www.pendlehill.org)

### Woolman Hill Quaker Center

**Making Your Activism More Sustainable** with George Lakey & Judith Shea, November 17-18.  
**Transforming Conflict in Meetings** with Joanna Komoska, February 29-March 2.  
**Being and Becoming Friends** with Becky Phipps & Laura Melly, March 28-30.  
**Peaceful ridge-top sanctuary for group retreats and individual sojourns**. See our website for a full program listing.  
For more information: Woolman Hill, 107 Keets Road, Deerfield, MA 01342; (413) 774-3431; <[www.woolmanhill.org](http://www.woolmanhill.org)>.



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## Personals

### Concerned Singles

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## Positions Vacant

**Westbury Friends School** is seeking applicants for the position of **Head of School** to begin in the 2008-2009 school year. Westbury Friends is a culturally diverse elementary day school located in the heart of Long Island, NY. Candidates should possess effective leadership qualities, significant communication skills and strong educational credentials. Knowledge of and dedication to Quaker education is essential. Please send your cover letter, resume and references to: Westbury Friends School, Search Committee, 550 Post Avenue, Westbury, New York 11590.

The **Casa de los Amigos**, a Quaker center for peace and hospitality in Mexico City, seeks an energetic, bilingual **Executive Director**. Experience working in Mexico, non-profit management, program development, and strong commitment to Friends values required. Vision and leadership needed. 3-5 year commitment. Start date: February 1, 2008. Applications due November 15, 2007. For more information see [www.casadelosamigos.org](http://www.casadelosamigos.org) or write to <director2008@casadelosamigos.org>.

## Real Estate

**Quaker Realtor in Tampa, Florida.** Specializing in residential sales and relocation services. If you are thinking of moving to the Tampa Bay area, please call me for information. Andrea Walsh (813) 985-5013. BDR Realty.

**Quaker Commercial Realtor** specializing in income property sales and 1031 replacements nationally. Call Allen Stockbridge, JD, CCIM at (877) 658-3666.

## Rentals & Retreats

**Andover, Vermont.** Renovated mountain home available for vacation rental. Three bedrooms, three baths, two fireplaces, sauna. Long range views. Near Appalachian Trail, skiing, state park, Weston Priory. Contact Mary Mitchell Miller Real Estate, 802-824-3176 and mention this ad.

**Catskill Mountains (NY).** Log Chalet with mountain views. Near hiking, fishing, tennis, golf and skiing. Minutes to Belvedere ski center and lake. Wrap-around deck with hummingbirds. 3 bedrooms-2 1/2 baths. Sleeps 7-8. Rental by week June-February. Contact Victoria Moore at (516) 486-4367 or <qmlaw@optonline.net>.

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

**Blueberry Cottage** on organic lavender, blueberry, and dairy goat farm in the mountains of N. Carolina. Pond, mountain views, protected river. Sleeps 8+. Family farm visit or romantic getaway. Near Celo Friends Meeting. By week or day. <www.mountainfarm.net> or (866) 212-2100.

**Pocono Manor.** Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Melanie Douthy: (215) 736-0948.

**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 Qume, 30290 Saint Victor, France, <msimon@wanadoo.fr>; or J. Simon, 124 Bondcroft, Buffalo, NY 14226; (716) 836-8698.

**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 wrap-around porch. Call: (718) 398-3561.

**Italy.** For writers, artists, musicians or families, a peaceful cottage in the woods on an Umbrian hillside: large living room, kitchen/diningroom, one bathroom, two bedrooms (sleeps maximum 6). Non-smoking. Contact: Allison Jablonko, Via della Ginestra, 12, 06069 Tuoro sul Trasimeno (PG), Italy. Email: <jablonko@tin.it>.

**Chincoteague Island, Va.** Choice of adjacent, 1920s, equipped vacation homes sleeping 8-10. Protected Assateague Island nearby (ponies, ocean beaches, birds...), September until June; approx. \$250/weekend, \$500/wk. Polite pets OK. 703-448-8678, <markvanraden@yahoo.com>.

## Retirement Living

**The Hickman**, a nonprofit, Quaker-sponsored retirement community in historic West Chester, has been quietly providing excellent care to older persons for over a century. Call today for a tour: (484) 760-6300, or visit our brand-new website <www.thehickman.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.

Kendal on Hudson—Sleepy Hollow, N.Y.

Kendal at Granville—Granville, Ohio

#### Independent living with residential services:

Coniston and Cartmel—Kennett Square, Pa.

The Lathrop Communities—Northampton and Easthampton, Mass.

#### Nursing care, residential and assisted living:

Barclay Friends—West Chester, Pa.

#### Advocacy/education programs:

Untie the Elderly—Pa. Restraint Reduction Initiative

Kendal Outreach, LLC

Collage, Assessment Tool for Well Elderly

**For information, contact:** Doris Lambert, The Kendal Corporation, 1170 E. Baltimore Pike, Kennett Square, PA 19348, (610) 388-5581.

E-mail <info@kcorp.kendal.org>.



### Medford Leas— A Quaker-Related, Not-for-Profit Community For Adults Age 55+

We welcome your visit! Medford Leas is a unique, not-for-profit, Quaker-related community for older adults that combines the advantages of a *Continuing Care Retirement Community (CCRC)* with those of a 55+ Active Adult Community. Blending the convenience and accessibility of suburban living with the unique aesthetic of an arboretum and nature preserve, Medford Leas offers campuses in Medford and Lumberton, NJ, and a wide range of residential styles—from garden-style apartments to clustered townhouses—all arranged amidst the extraordinary beauty of over 200 acres of landscaped gardens, natural woodlands, and meadows. Cultural, intellectual and recreational opportunities abound as Philadelphia, Princeton, New York City, and New Jersey's famous shoreline are all easily accessible via car or public transportation. Medford Monthly Meeting is thriving, active and caring. Amenity and program highlights include: walking/biking trails, tennis courts, indoor and outdoor swimming pools, fitness centers and programs, computer center, greenhouses, very active self-governed residents' association with 90+ committees, on-site "university" program, and much more. Medford Leas' superior health, wellness, and long-term care (assisted living & skilled nursing care) services are available through two distinct contract types and a wide range of fees: "Life care"—with unlimited care included in fees; and "Non-Life care"—with fee-for-service health care services. CCAC-Accredited; Member, Friends Services for the Aging. For more details or to schedule your visit, call (800) 331-4302. <www.medfordleas.org> E-mail <move-in-information@medfordleas.org>.

**Friends House** is a small, multi-level retirement community in the Redwood country north of San Francisco. Operated by the Friends Association of Services for the Elderly, it maintains individual garden apartments and houses, assisted living, and skilled nursing facilities. A California Continuing Care Retirement Community, Friends House has strong Quaker values: simplicity, independence, peace, optional daily worship. Visit our website at [www.friendshouse.org](http://www.friendshouse.org) <http://www.friendshouse.org> CCRC/RCFE license # 496801929 Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. 707-538-0152.



**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>.

## Schools

### Life Energy Healing School, Middlebury, Vermont.

Discover your leading, manifest it in your life. Learn energy healing, improve your intuition, sing from your heart. Four long experiential weekends per year. <info@lifeenergyheal.com> <www.lifeenergyheal.com>. (802) 388-1301.

**ARTHUR MORGAN SCHOOL.** Boarding and day school for grades 7-9. Small academic classes, consensus decision making, outdoor and community service trips, daily work program. A small, caring community environment. For information about admissions or hiring: (828) 675-4262. <ams@yancey.main.nc.us>. 60 AMS Circle, Burnsville, NC 28714. <www.arthurmorganschool.org>.

**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.

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

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

**United Friends School:** coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, after-school arts, sports, and music programs. Busing available. 1018 West Broad Street, Quakertown, PA 18951. (215) 538-1733. <www.unitedfriendschool.org>.



### The Quaker School at Horsham—A

Friends school for bright children who learn differently. Coed, pre-first through ninth grades. Our research-based curriculum is carefully designed to address language-based learning differences. After school care. Enrichment programs: Affinities, art, music, shop, drama, sports. New campus. 250 Meetinghouse Road, Horsham, PA 19044 (215) 674-2875. <www.quakerschool.org>.



### EARLHAM SCHOOL of RELIGION

Theology is an effort to make sense of our lives in the context of faith. For theological study in the Quaker tradition on-line or in a campus format, contact Sue Axtell, at <axtells@earlham.edu> or (800)432-1377.

## Services Offered

### All Things Calligraphic

Carol Gray, **Calligrapher** (Quaker). Specializing in wedding certificates. Reasonable rates, timely turn-arounds. <www.carolgraycalligraphy.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.

### Ahimsa Graphics

Wedding Certificates, Celebrations of Commitment calligraphy, illustration, custom design  
Contact: Penny Jackim: <ahimsa@earthlink.net>  
(410) 783-1972  
Samples: <www.pennyjackim.calligraphicarts.org>

**Moving?** Maybe David Brown, a **Quaker real estate broker**, can help. Contact him at <davidbrown@mindspring.com>.

**Calligrapher** (NEYM) creates individually designed marriage certificates, birth/naming documents for newborn or adopted children, and other one of a kind documents. See samples of my work at <wynnlewellyn.com>. Contact me to discuss your needs at 413-634-5576. <wynnlewellyn.com>.

**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. <prbcallig@verizon.net>.

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### Doing business with Germans or in Germany?

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<meisterp@uah.edu>. Please mention **Cyrano Consulting Services** in your subject line.  
Call (256) 725-2053 or (256) 824-2347.

## Summer Camps

**CAMP CELO:** A small farm home camp in the North Carolina mountains. Under Quaker leadership for over 50 years. Boys and girls ages 7-12. 3:1 camper/staff ratio. <www.campcelo.com>. (828) 675-4323.

### Journey's End Farm Camp

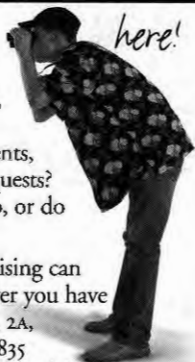
Farm animals, gardening, ceramics, wood shop, outdoor games. Program centered in the life of a Quaker farm family focuses on nonviolence, simplicity, reverence for nature. Sessions of two or three weeks for 34 boys and girls, ages 7-12. Apply early for financial aid. Welcome all races. One-week Family Camp in August. Kristin Curtis, 364 Sterling Road, Newfoundland, PA 18445. (570) 689-3911; <www.journeysendfarm.org>.

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## MEETINGS

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

♿ = Handicapped Accessible

Meeting Notice Rates: \$20 per line per year.

\$26 minimum. Payable a year in advance. No discount. New entries and changes: \$14 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

To find meetings for worship and accommodations, visit <www.quakers.org.au>, or contact <YMsecretary@quakers.org.au>. Telephone +617 3374 0135; fax: +617 3374 0317; or mail to P.O. Box 556, Kenmore, Queensland, Australia, 4069.

## 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 11 a.m. 60 Lowther Ave. (Bloor and Bedford). <mmffriends@hotm.com>.

## COSTA RICA

MONTEVERDE-Phone (506) 645-5207 or 645-5302.  
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, around Achimota Golf Club, P.O. Box CT 1115 Cantonments Accra, Ghana. E-mail: <hmeeting@yahoo.com>.

## MEXICO

MEXICO CITY-Paty (55) 5616-4426. <http://mexico.quaker.org>.

## NICARAGUA

MANAGUA-Unprogrammed worship, 10:45 a.m. 1st & 3rd Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. <www.pronica.org>, (727) 821-2428, +011(505) 266-0984.

## PALESTINE/ISRAEL

RAMALLAH-Unprogrammed worship, Sunday at 10:30 a.m. Meetinghouse on main street in Ramallah. Contact: Jean Zaru, phone: 02-2952741.

## UNITED STATES

### Alabama

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. 4413 5th Ave. S., Birmingham, AL 35222. (205) 592-0570.  
FAIRHOPE-Discussion 9 a.m. Unprogrammed meeting 10 a.m. Sundays. Meetinghouse, 9261 Fairhope Ave., Write: P.O. Box 319, Fairhope, AL 36533. (251) 945-1130.

HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (256) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

### Alaska

ANCHORAGE-Call for time and directions. (907) 277-6700.  
FAIRBANKS-Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.  
HOMER-Friends Meeting, unprogrammed worship, 10:30 a.m. First days at Flex School. (907) 235-8469.  
JUNEAU-Unprogrammed, 11 a.m. Sunday at the Juneau Senior Center, 895 W. 12th St. Contact: (907) 789-6883.

### Arizona

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

MCDONALD-Cochise Friends worship group at Friends SW Center, Hwy 191, m.p. 16.5. Worship Sun., 11 a.m., except June. Sharing, 3rd Sun. 10 a.m. (520) 456-5967 or (520) 642-1029.

PHOENIX-Worship and First-day school, 10 a.m. 1702 E. Glendale, Phoenix, 85020. (602) 762-1975 or 955-1878.  
TEMPE-Worship and First-day school 10 a.m. 318 E 15th St., 85281. (480) 968-3966. <www.tempequakers.com>.

♿ TUCSON-Pima Friends Meeting (unprogrammed). First-day school and worship, 8:15 and 10 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 884-1776. <http://pima.quaker.org>.

## Arkansas

FAYETTEVILLE-Unprogrammed worship 9 a.m. Sundays, 6 p.m. Wednesdays. 902 W. Maple. (479) 267-5822.

HOPE-(Caddo Four States) Unprogrammed worship, Saturdays, 10 a.m. in Texarkana, AR. For information call (870) 777-1809.

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

TEXARKANA-Unprogrammed Meeting for worship, Saturdays, 10 a.m. 3500 Texas Blvd. For information call (903) 794-5948.

## California

ARCATA-11 a.m. 1920 Zehndner. (707) 826-1948.

BERKELEY-Unprogrammed meeting. Worship, 9 a.m. and 11 a.m. 2151 Vine St. at Walnut. (510) 843-9725.

BERKELEY-Strawberry Creek, P.O. Box 5065, Berkeley, CA 94705. (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.

OKLAND WORSHIP GROUP-5 p.m. Sundays, at the home of Pamela Calvert and Helen Haug, 3708 Midvale Ave. For more information call (510) 336-9695.

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) 272-3736.

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. 2935 Spaulding St. at Orizaba. (562) 598-9242.

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 (831) 649-8615.

NAPA SONOMA-Friends meeting. Sundays 10 a.m. Enter at rear: 1780 Third St. near Jefferson; Napa, Calif. Joe Wilcox, clerk. (707) 253-1505 or <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://homepage.mac.com/deweyval/OjaiFriends/index.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) 782-6880 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-Sunday Worship at 10 a.m. Fellowship at 11:30 a.m. 1041 Morse St., San Jose, CA 95126. (408) 246-0524.

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

SANTA BARBARA-2012 Chapala St., Sundays 10 a.m., children's program. (805) 687-0165.

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 a.m. 2nd First day, 645 W. Harding Way (Complementary Medical Center). For info call (209) 478-8423.

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

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



## Colorado

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

**COLORADO SPRINGS**-Sunday at 10 a.m. with concurrent First-day school, call for location, (719) 685-5548. Mailing 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: (860) 232-3631.

**MIDDLETOWN**-Worship and First-day school, 10 a.m. 51 Lawn Ave. Phone: (860) 347-8079.

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

**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. Worship and First-day school, 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. (860) 429-0087.

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

## Delaware

**CAMDEN**-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). (302) 284-4745, 698-3324.

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

**HOCKESSIN**-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year-round. 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) 733-0169. Summer (June-Aug.) we meet at historical London Britain Meeting House, worship 10:30 a.m. Call for directions.

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

**WILMINGTON**-Worship and First-day school, Sundays 10 a.m. 401 N. West St., 19801. Phone: (302) 652-4491.

## District of Columbia

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

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

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.

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

## Florida

**CLEARWATER**-Clerk: Peter Day, 8200 Tarsier Ave., New Port Richey, FL 34653-6559. (727) 372-6382.

**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 a.m. 217 N. Stone. 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. MYERS**-Worship group. 4272 Scott Ave., Fort Myers, FL 33905. 10:30 a.m. First Day. (239) 337-3743.

**FT. PIERCE**-Stuart Area Worship Group, 10:30 a.m., fall-spring. (772) 569-5087.

**GAINESVILLE**-Meeting and First-day school, 11 a.m. 702 NW 38 St., Gainesville, FL 32607. (352) 372-1070.

**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: 883Barbara Jacobson (305) 296-2787.83

**LAKE WALES**-Worship group, (863) 676-2199 or (863) 635-9366.

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

**MELBOURNE**-(321) 676-5077. For location and time, call or visit <www.seymmmeetings.org/SpaceCoast/SC.html>

**MIAMI-CORAL GABLES**-Meeting and First-day school, 10:30 a.m. 1185 Sunset Dr. (305) 661-7374. Co-clerks: Rustin Lervenson, Warren Hoskins. <http://miamifriends.org>

**OCALA**-1010 NE 44th Ave., 34470. 11 a.m. Contact: George Newkirk, (352) 236-2839. <gnewkirk1@cox.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.; midweek worship and Bible study. (850) 878-3620 or 421-6111.

**TAMPA**-Meeting and First-day school, 10 a.m. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244, <www.tampafriends.org>

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

## Georgia

**ANNEEWAKEE CREEK**-Worship Group—Douglasville, Ga., 11 a.m. (770) 949-1707, or <www.acfwg.org>

**ATHENS**-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12. 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.

**GWINNETT**-Preparative Meeting. 10 a.m., 5855 Jimmy Carter Blvd., Suite 170, Norcross. Scott (770) 315-9478 or <www.gwinnettfriends.com>

**SAVANNAH**-First Day, 11 a.m. Trinity Methodist Church, Telfair Square, 3rd floor. Use side door and look for our signs. Info: (912) 247-4903.

**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 and lunch at alternating locations. Call (808) 322-3116, 325-7323.

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

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

## Idaho

**BOISE**-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. 801 S. Capitol Blvd. (Log Cabin Literary Center). (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, (208) 263-4788.

## Illinois

**BLOOMINGTON-NORMAL**-Sunday morning unprogrammed worship at 11 a.m. in homes. Newcomers welcomed. Please call Meeting Clerk Larry Stout at (309) 888-2704 for more information.

**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 10 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

**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) 852-5812.

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

**LAKE FOREST**-Worship 10:30 a.m. at meetinghouse. 101 W. Old Elm Rd. (at Ridge Rd.). Mail: Box 95, Lake Forest, IL 60045. Phone: (847) 234-8410.

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

**MONMOUTH**-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 734-7759 for location.

**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) 445-8201.

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

**UPPER FOX VALLEY**-Worship 10 a.m. (815) 385-8512.

**URBANA-CHAMPAIGN**-Meeting for worship 11 a.m., Sunday. 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853. <www.quakers.org/urbana>

## Indiana

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

**FALL CREEK**-Unprogrammed worship at 10 a.m., children's First-day School at 11 a.m. Conservative meeting for worship on the 1st First Day of each month at 1 p.m. Historic rural meeting, overnight guests welcome. 1794 W. St. Rd. 38, P.O. Box 171, Pendleton, IN 46064; (765) 778-7143; or <Ldiann@yahoo.com>

**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. (317) 926-7657.

**INDIANAPOLIS**-Valley Mills Meeting, 6739 W. Thompson Rd. (317) 856-4368. <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 with concurrent First-day school, 10:30 a.m. (574) 255-5781.

**VALPARAISO**-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 W. Lincolnway. (219) 926-7411.

**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**-Unprogrammed worship 10 a.m., discussion 11:30 a.m. Iowa Yearly Meeting (Conservative), childcare provided. Meetinghouse, 4211 Grand Ave. (515) 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 (319) 351-2234.

**PAULLINA**-Small rural unprogrammed meeting. Worship 10:30 a.m. Sunday school 9:30 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. UFM Building, 1221 Thurston St., First Sundays, Sept.-May, 10 a.m. For other meetings and information call (785) 539-2046, 539-2636, or 565-1075; or write to Friends Meeting, c/o Conrow, 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 267-3164.

**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, 10 a.m. 300 Harrison Road, Berea, KY. (859) 985-8950. <www.bereafriendsmeeting.org>

**ENDERSON**-Friends worship group. Call for meeting time and location: Maureen Kohl (270) 281-0170.

**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: (502) 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**-(Caddo Four States) Unprogrammed worship, call (318) 251-2669 for information.  
**SHREVEPORT**-(Caddo Four States) Unprogrammed worship, Saturdays, 10 a.m., in Texarkana, AR. For information call (318) 459-3751.

## Maine

**BAR HARBOR AREA**-Acadia Friends. Unprogrammed worship and First-day school, 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-9695.  
**BELFAST AREA**-Unprogrammed meeting for worship, 10 a.m. Telephone: (207) 338-3080.  
**BRUNSWICK**-Unprogrammed worship 9:30 a.m. 56 Elm St., Topsham, ME 04086. (207) 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.  
**DURHAM**-Friends Meeting, on corner of 532 Quaker Meetinghouse Rd. and Rt 125, (207) 522-2595, semi-programmed meeting for worship, 10:30 a.m.  
**FARMINGTON AREA**-Unprogrammed meeting for worship, 10-11 a.m. 227 Main St., Farmington. Telephone: (207) 778-3168 or (207) 645-2845.  
**LEWISTON**-Unprogrammed worship and First-day school 10 a.m., 111 Bardwell St. (Bates College area). No meeting July-August. Telephone: (207) 786-4325, 786-2165.  
**MIDCOAST**-Unprogrammed meeting for worship, 10 a.m. Friends meetinghouse, Damariscotta. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 371-2447.  
**ORONO**-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 296-2926.  
**PORTLAND**-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.  
**SOUTHERN MAINE**-Unprogrammed worship, Sundays a.m., FMI (207) 282-2717 or (207) 967-4451.  
**VASSALBORO**-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.  
**WHITING**-Cobscook Meeting, unprogrammed. Worship and childcare 10 a.m. (207) 733-2068.  
**WINTHROP CENTER**-Friends Church. Winthrop Center Rd. (Rte 135 South). Unprogrammed worship 8:30 a.m. Programmed worship 10 a.m. (207) 395-4790, e-mail <edmondso@fairpoint.net>.

## Maryland

**ADELPHI**-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9-9:40 a.m. 1st, 2nd, 4th, and 5th Sunday: 7:30 p.m. each Wednesday. Singing 9-10 a.m. 3rd Sunday. Nursery. 2303 Metzger Rd., 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) 235-6058. E-mail: <homewoodfriends@verizon.net>.  
**BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 11 a.m. Call for directions. Phone: (410) 472-4583.  
**BETHESDA**-Worship, First-day school, and childcare at 11 a.m. on Sundays; mtg for business at 9:15 a.m. 1st Sun.; worship at 9:30 a.m. other Sundays. Washington, D.C., metro accessible. On Sidwell Friends Lower School campus, Edgemoor Lane and Beverly Rd. (301) 986-8681. <www.bethesdafriends.org>.  
**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Phone (410) 778-2797.  
**DARLINGTON**-Deer Creek Meeting. Worship 10 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. Anne Rouse, clerk, (410) 827-5983 or (410) 822-0293.  
**ELLCOTT CITY**-Patapsco Friends Meeting, Mt. Hebron House, 10:30 a.m. First-day school, weekly simple meal. (410) 465-6554. <www.patapscofriends.com>. Worship is held each week at: **Hagerstown**-South Mountain Friends Fellowship, Maryland Correctional Institute.  
**FALLSTON**-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. Bobbie Siebens, clerk, (410) 877-3015.

**FREDERICK**-Sunday worship 10:30 a.m. First-day school 10:45 a.m. Wednesday 7 p.m. 723 N. Market St. (301) 631-1257.  
**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, 130 Baker Ave., Ext., Concord. (978) 263-8660.  
**AMESBURY**-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 388-3293.  
**AMHERST-GREENFIELD**-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188 or clerk (413) 256-1721.  
**ANDOVER-LAWRENCE**-Worship: Sundays at 2 p.m. Forest Street Union Church, 15 Forest Street, Methuen, Mass. (978) 470-3580.  
**BOSTON**-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: (617) 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 State Rd. (Rt. 23). Phone: (413) 528-1230.  
**LENEX**-Friends Worship Group, 10:30 a.m., Little Chapel, 55 Main St. (413) 637-2388.  
**MARTHA'S VINEYARD**-Unprogrammed 11 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 worship 9 a.m. (except 3rd Sunday) and 11 a.m., 1420 Hill St., <www.annarborfriends.org>, office: (734) 761-7435, clerk: (734) 662-6704; guestroom: <ghrc\_apply@umich.edu> or (734) 846-6545.  
**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. Clerk: Geoff Brieger (248) 547-3073.  
**CADILLAC**-Tustin Friends worship group. Unprogrammed worship, Wednesdays, 7 p.m. For additional information: <www.tustinfriends.org> or call (231) 829-3440, or (231) 829-3328.  
**DETROIT**-First Day meeting 10:30 a.m. Call (313) 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), at Everybody Reads bookstore, 2019 E. Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>.  
**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: (269) 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) 963-2976.  
**DULUTH**-Superior Friends Meeting. 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.  
**MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>.  
**NORTHFIELD**-Unprogrammed worship and First-day school, 10:30 a.m. Sundays, at 313 1/2 Division St. (upstairs). First Sunday of each month, in private homes. Information: Nancy Cantwell, (507) 645-4603 or <www.cannonvalleyfriends.org>.  
**ROCHESTER**-Worship First Day 9:30 a.m. 11 9th St. NE. (507) 287-8553. <www.rochesterfmi.org>.  
**ST. PAUL**-Prospect Hill Friends Meeting. Meets Sun. 4 p.m. Call (612) 379-7386 or (651) 645-7657 for current 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 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.  
**Mississippi**  
**OXFORD**-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed, First-day school, e-mail: <nan@olemiss.edu>.

## Montana

**BILLINGS**-Call: (406) 252-5647 or (406) 656-2163.  
**GREAT FALLS**-(406) 453-2714 or (406) 453-9898.  
**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.  
**KEARNEY**-Unprogrammed worship group 4 p.m. 1st and 3rd First Days, Newman Center, 821 W. 27th St. Call (308) 237-9377.  
**LINCOLN**-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: (402) 488-4178.  
**OMAHA**-Worship 9:45 a.m., discussion 11 a.m., First-day school available. (402) 553-2211, 391-4765 for directions.

## Nevada

**LAS VEGAS**-Unprogrammed worship group. Call (702) 615-3673.  
**RENO**-Unprogrammed worship. For information call: (775) 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, Jnana Hodson: (603) 742-2110, or write: 23 Hill St., Dover, NH 03820.  
**GORHAM**-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: Rhea McKay, (802) 785-4948.



**KEENE**-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. 25 Roxbury St., Rear (YMCA After School Program Center), Keene, N.H. Call (603) 352-5295 or 357-5436.

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

**& PETERBOROUGH**-Monadnock Meeting at Peterborough/Jaffery line, rte. 202. Unprogrammed meeting for worship, First-day school and childcare 10:30 a.m. (603) 532-6203, 3 Davidson Rd., Jaffery, NH 03452. <www.monadnockfriends.org>.

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

## New Jersey

**ARNEY'S MT.**-Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609) 953-8921.

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

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

**CINNAMINSON**-Westfield Friends Meeting, 2201 Riverton Rd. Meeting for worship 11 a.m., First-day school 10 a.m. (856) 829-7569.

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

**& CROSSWICKS**-Intergenerational assembly 9:30 a.m. September/June. Meeting for worship and First-day school 10 a.m. September/June. Meeting for worship 9:30 a.m. July/August. 15 Front St., Crosswicks, (609) 298-4362. Secretary in office Wednesday mornings.

**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**-Adult class 10 a.m., children's class and meeting 11 a.m. Rte. 35 at Manasquan Circle.

**MARLTON**-See CROPWELL.

**MEDFORD**-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. Call (609) 953-8914 for info.

**MICKLETON**-Worship 10 a.m. Child Care. Kings Hwy at Democrat Rd. (856) 845-7682.

**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. First-day meeting 10 a.m. R.E. (including adults) 9 a.m. (Sept.-May). For other information call (856) 235-1561.

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

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

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

**NEWTON**-Meeting for worship 10-11 a.m. each First Day. Sundays. Haddon Ave. and Cooper St., Camden. Chris Roberts (856) 966-1376.

**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 520, Quakertown 08868. (908) 735-0353.

**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. 142 E. Hanover St. (609) 278-4551.

**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.

**GALLUP**-Worship Group. (505) 495-5663.

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

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

**SILVER CITY AREA**-Gila Friends Meeting. 10 a.m. Call: (505) 388-3478, 536-9711, or 535-2856 for location.

**SOCORRO**-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0998.

**TAOS**-Clearlight Worship Group, Sundays, 10:30 a.m. at Family Resource Center, 1335 Gusdorf Rd., Ste. O. (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, 6 West University St. Visit us at <www.alfredfriends.com>. E-mail: <info@alfredfriends.com>. Phone: (607) 587-9454.

**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 026123, Brooklyn, NY 11202.

**BUFFALO**-Worship 10:30 a.m. 1272 Delaware Avenue. (716) 892-8645 for further information.

**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) 526-5202 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. Rte. 40, 20 miles N of Troy. (518) 677-3693 or (518) 638-6309.

**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) 672-4518 or (716) 358-6419. 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**-Oct.-May: 11 a.m., Anabel Taylor Hall, Cornell. Last Sunday of May-Sept.: 10:30 a.m. 5066 Perry City Rd. (607) 273-5421. <www.ithacamonthlymeeting.org>.

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

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

**CONSCIENCE BAY M.M.**-St. James. July and August 9:30 a.m.

**JERICHO M.M.**

**MANHASSET M.M.**-10 a.m.

**MATINECOCK M.M.**-10 a.m.

**ORIENT**-Worship Group, Orient Congregational Church in Pastor's Conference Rm., 9 a.m. (631) 477-2235

**PECONIC BAY E.M.**-Waincott Chapel, Waincott, 10 a.m. (631) 259-3844

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

**WESTBURY M.M.**

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

**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.

Downtown Manhattan Allowed Meeting: outdoors in lower Manhattan, Thursdays 6-7 p.m. June-Sept. For exact location call (212) 787-3903.

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

**ONEONTA/COOPERSTOWN**-Butternuts Monthly Meeting. Phone (607) 547-5450 or (607) 435-9951.

**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.

**POTSDAM/CANTON**-St. Lawrence Valley. Worship Sundays 4 p.m. followed by potluck, 24 Leroy St., Potsdam, N.Y. (315) 262-2952.

**& POUCHKEEPSIE**-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).

**& 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) 891-2709.

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

**SCARSDALE**-Meeting for worship: Sundays 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.

**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 a.m. at 10 Lakewood Rd. Information: (718) 727-4535.

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

**& WESTBURY MM (L.I.)**-Contact us at (631) 271-4672. Our website is <westburyquakers.org>.

## North Carolina

**ASHEVILLE**-Unprogrammed. Please call or check our website for times of meeting for worship and First-day school. 227 Edgewood Rd., 28804. (828) 258-0974. <www.ashevillefriends.org>.

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

**BLACK MOUNTAIN**-Swannanoa Valley Friends Meeting. 137 Center Ave. Unprogrammed worship 9:30 a.m. (828) 669-0832.

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

**BREVARD**-Unprogrammed meeting for worship, 11 a.m. (828) 884-7000.

**CELO**-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 70 Meeting House Lane, Burnsville, NC 28714. (828) 675-4456.

**CHAPEL HILL**-Meeting for worship 8:30 a.m. and 11 a.m. Childcare available. 531 Raleigh Rd., Chapel Hill, NC 27514. <www.chapelhillfriends.org>. Clerk: Jennifer Leeman, (919) 929-9135. Meetinghouse, (919) 929-5377.

**& CHARLOTTE**-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. (704) 599-4999.

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

**DURHAM**-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact clerk, (919) 419-4419.

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

**GREENSBORO**-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship and child care at 10:30 a.m. Call: (336) 854-5155 or 851-2120.

**GREENSBORO**-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 a.m. Sallie Clotfelter, 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 10:30 a.m., forum 11:30 a.m. 125 3rd St. NE, 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.

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

**WINSTON-SALEM**-Unprogrammed worship 9:30 a.m. (336) 723-2997 or (336) 750-0631.

**WOODLAND**-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3902.

## Ohio

**AKRON**-Unprogrammed meeting, 11 a.m. Sunday. First-day school 11 a.m. 216 Myrtle Place, Akron, OH 44303; (330) 336-7043.

**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. Lisa Cayard, 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. 1717 Salem Ave. At Mack Memorial Church of the Brethren. Phone: (937) 253-3366.

**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. Barb Warrington. Phone: (330) 342-3503.

**MARIETTA**-Mid-Ohio Valley Friends, Betsey Mills library, 300 Fourth St., first Sunday each month. 10:30 a.m. 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>.

**ÖBERLIN**-Unprogrammed worship Sundays, 10:30 a.m. Kendal at Oberlin and when Oberlin College is in session 10:30 a.m. A.J. Lewis Environmental Bldg., 122 Elm St., Oberlin. Other times 10:30 a.m., Kendal at Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Call (440) 774-6175 or <randcbim@juno.com>.

**OXFORD**-Unprogrammed worship and First-day school, 10 a.m. (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), Wilmington College Quaker Heritage Center Meetinghouse, College St. Unprogrammed worship 10:30 a.m., year-round.

**WOOSTER**-Unprogrammed worship 10:45 a.m. 353 E Pine St. at SW corner College and Pine Sts. (330) 262-6004. <www.wooster.quaker.org>. E-mail: <grif@ssnet.com>.

**Ö YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Dale Blanchard, (937) 767-7891.

## Oklahoma

**OKLAHOMA CITY**-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays. 1401 N.W. 25th, east entrance (Wesley United Meth.). (405) 632-7574.

**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

**Ö ASHLAND**-South Mountain Friends Meeting, 543 S. Mountain Ave., (541) 482-0814. Silent meeting for worship 11 a.m. Sundays (9:30 a.m. June, July, August). Adult programs at 9:30 a.m. (11 a.m. summer). Childcare available. <www.smfriends.org>.

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

**Ö BRIDGE CITY**-Friends meeting, Portland, Oreg. Singing followed by worship starting at 10 a.m. Sundays. (503) 230-7181. <www.bridgecitymeeting.org>.

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

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

**FLORENCE**-Unprogrammed worship (541) 997-4237.

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

**FANNO CREEK WORSHIP GROUP**-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 2nd and 4th Sunday. 8825 S.W. Barnes Road. Contact Sally Hopkins, (503) 292-8114.

**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 and 263), Lahaska. (215) 794-7299, <www.buckinghamfriendsmeeting.org>.

**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.

**CHESTER**-Meeting for worship 11 a.m., Sunday. 520 E. 24th St., Chester, PA 19013. (610) 874-5860.

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

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

**Ö DOYLESTOWN**-Meeting for worship and First-day school 10 a.m. 95 East Oakland Ave. (215) 348-2320.

**DUNNINGS CREEK**-10 a.m. 285 Old Quaker Church Rd., Fishertown. (814) 839-2952. <jmw@bedford.net>.

**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)**-Friends Meeting, Inc. Main St. Meeting for worship 11 a.m. Five miles from Pennsylvania reconstructed manor home of William Penn.

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

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

**Ö GWYNEDD**-Worship 9:30 a.m. to 10:30 a.m. Adult FDS 10:45 a.m. Fellowship 11:45 a.m. to 12:15 p.m. Business meeting 3rd First Day of the month 10:30 a.m. Sumneytown Pike and Rte. 202. (215) 699-3055. <gwyneddfrinds.org>.

**HARRISBURG**-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. (717) 232-7282. <www.harrisburgfrinds.org>.

**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.

**Ö HAVERTOWN**-Old Haverford Meeting. East Eagle Rd. at St. Denis 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) 669-4038.

**INDIANA**-Meeting 10:30 a.m., (724) 463-9827.

**Ö KENDAL**-Worship 10:30 a.m. Kendal Center, Library. U.S. Rte. 1, 31/2 mi. S of Chadds Ford, 11/4 mi. N of Longwood Gardens.

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

**LANCASTER**-Meeting 8 a.m. 10 a.m. First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

**LANDSDOWNE**-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves. Telephone: (610) 623-7098. Clerk: (610) 660-0251.

**Ö LEHIGH VALLEY-BETHLEHEM**-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On PA 512, 4116 Bath Pike, 1/2 mile N of US 22. (610) 691-3411.

**LEWISBURG**-Meeting for worship and children's First-day school at 10:30 a.m. Sundays. E-mail <lewisburgfrinds@yahoo.com> or call (570) 522-0183 for current location.

**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.

**MAKEFIELD**-Worship 10-10:30 a.m. First-day school 10:30-11:30. E of Dolington on Mt. Eyre Rd.

**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.) First-day school 9:30 a.m. (Sept.-May), 125 W. 3rd St. (610) 566-5657.

**MEDIA**-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. First-day school 11:20 year round.

**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.

**Ö MILLVILLE**-Worship 10 a.m., First-day school 11 a.m. 351 E. Main St. <www.millvillefrinds.org>, (570) 441-8819.

**Ö 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.newtownfrindsmeeting.org>.

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

**NORRISTOWN**-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19044.

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

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

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

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

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

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

**FRANKFORD**-1500 Orthodox St., 19124. Meeting starts at 10 a.m. (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.

**Ö 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.

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

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

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

**Ö 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. Sugar 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 11 a.m. 1001 Old Sproul Rd., Springfield, PA 19064. Phone: (610) 544-0742.

**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. First Sundays at 10:30 a.m. Summer variable. For location, call (570) 265-6406, (570) 888-7873, or (570) 746-3408.

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

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

**WELLSVILLE**-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-7402.

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

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

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

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

**WILLISTOWN**-Worship and First-day school 10 a.m. 7069 Goshen Rd. (at Warren Ave.), Newtown Square, 19073. Phone: (610) 356-9799.

**WRIGHTSTOWN**-Rte. 413 at Penns Park Road (535 Durham Road, 18940). Meeting for worship 10 a.m. Children's First-day school 10:15 a.m. (215) 968-3994.

**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. Worship sharing, 9:30 a.m. 135 W. Philadelphia St. (717) 845-3799.

## 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. Sundays. 374 Great Rd., Lincoln. <http://s-quakers.tripod.com/home>.

**WESTERLY**-Unprogrammed meeting 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 Sundays 11 a.m. For directions call (864) 246-6292.

**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**-occasional Sunday and mid-week worship. Call for time. (605) 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 11 a.m. (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 10:30 a.m. Adult sharing 11:45 a.m. on second and fourth First Days. 530 26th Ave. North; (615) 329-2640. Dick Houghton, clerk.

**WEST KNOXVILLE**-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (665) 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.

**AMARILLO**-Call (806) 372-7888 or (806) 538-6214.

**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**-Coastal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 888-4184 for information.

**DALLAS**-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/dallas>.

**EL PASO**-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Phone: (915) 546-5651. Please leave a message.

**FORT WORTH**-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 531-2324 or 299-8247.

**GALVESTON**-Worship, First Day 11 a.m.; 1501 Post Office St. Gerald Campbell, Clerk, (409) 762-1785.

**HILL COUNTRY**-Unprogrammed meeting 10 a.m., June to September 10:30 a.m., discussion 11 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

**HOUSTON**-Live Oak Meeting, Sundays 8:30 and 10:30 a.m. Wednesdays: Discussion 7 p.m., meeting for worship 8-8:30 p.m. Childcare and First-day school for children are available. 1318 W. 26th St. (713) 862-6685.

**LUBBOCK**-Unprogrammed worship, Sunday afternoons from 2 to 3 p.m. Grace Presbyterian Church, 4820 19th St. (806) 796-1972. <www.lubbockquakers.org>.

**RIO GRANDE VALLEY**-Unprogrammed worship 10:30 a.m. Sundays. <www.rgvquakers.org> (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.

**TEXARKANA**-Unprogrammed Meeting for Worship, Saturdays 10 a.m. 3500 Texas Blvd. For information call (903) 794-5948.

## Utah

**LOGAN**-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 753-1299.

**MOAB**-Unprogrammed meeting and First-day school 10 a.m. Seekhaven, 81 N. 300 East. (435) 259-8664.

**SALT LAKE CITY**-Unprogrammed meeting and First-day school 10 a.m. at 171 East 4800 South. Telephone: (801) 281-3518 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 Rte. 7 and Main St. (Rt. 9). (802) 442-6010.

**BURLINGTON**-Worship 11 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

& **MIDDLEBURY**-Worship 10 a.m. at Havurah House, 56 N. Pleasant St., Middlebury. (802) 388-7684.

**PLAINFIELD**-Each Sunday at 10:30 a.m. Call Alan Taplow, (802) 454-4675.

**PUTNEY**-Worship, Sunday, 8:30 and 11 a.m. Adult discussion, 9:45 a.m. Singing, 10:45 a.m. Children's program, 11:15 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

**SOUTH STARKSBORO**-unprogrammed worship and First-day school Sundays 9:30 a.m. Singing 9 a.m. Call Robert Turner (802) 453-4927.

**WILDERNESS**-Meeting for worship 10 a.m. in Shrewsbury Library, 98 Town Hill Road, Cuttingsville. Call Joyce Wilson, (802) 492-3542, 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.

**FREDERICKSBURG**-First Day, 11 a.m. (540) 548-4694.

**HARRISONBURG**-Valley Friends Meeting. Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

**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. Info.: Waring, (540) 343-6769 or (540) 982-1034.

**VIRGINIA BEACH**-Unprogrammed meeting for worship, First days, 10:30 a.m. 1537 Laskin Rd., Virginia Beach, VA 23451. Childcare and First-day school. (757) 428-9515.

**WILLIAMSBURG**-Unprogrammed meeting for worship 10 a.m. Sunday. 4214 Longhill Rd. P.O. Box 1034, Wmbsg, VA 23187. (757) 253-7752. <www.williamsburgfriends.org>.

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

## Washington

**AGATE PASSAGE**-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komeda 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 Friends Meeting, Explorations Academy, 1701 Ellis St., Bellingham. Unprogrammed worship 10 a.m. Children's program. (360) 752-9223.

**OLYMPIA**-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98512. Children's program. (360) 705-2966.

**PORT TOWNSEND**-10 a.m. worship, First-day school, Community Ctr., Tyler & Lawrence, (360) 379-0883.

**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.

**SOUTH SEATTLE PREPARATIVE MEETING**-Worship 11 a.m. Sundays at Central Area Senior Center, 500 30th Ave. S., Seattle, WA 98144. Betsy Brown, clerk, (206) 709-7849.

**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.

**BUCKHANNON**-Worship group. WV Wesleyan College campus. Second and Fourth First Days 10 a.m. Judy Seaman (304) 636-7712 or Maria Bray (304) 472-2773.

**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. Sunday Program 10 a.m. Worship and FDS 11 a.m. (608) 637-2060. E-mail: <chakolan@mailbag.com>.

**MADISON**-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7:15 a.m. and 5:15 p.m. Children's classes at 11 a.m. Sunday.

**MADISON**-Yahara Friends. Unprogrammed worship, Sunday 10:30 a.m. (608) 251-3375. Web: <www.quakermet.org/MonthlyMeetings/Yahara/>.

**MEMONIE**-Meeting for worship 10:30 a.m., 1st, 3rd, and 5th Sundays. 1718 10th St. Phone: (715) 235-4112.

& **MILWAUKEE**-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 967-0898 or 263-2111.

**OSHKOSH**-Meeting for worship 4 p.m. 419 Boyd St. (920) 232-1460.

Connecting Friends • Crossing Cultures • Changing Lives  
Vincula a los Amigos • Sobrepasa Barreras Culturales • Cambia Vidas



Friends World Committee  
for Consultation

SECTION OF THE AMERICAS

Comité Mundial de Consulta  
de los Amigos

SECCIÓN DE LAS AMÉRICAS



## Leave Your Legacy By Making a Gift in Your Will to FWCC

You won't be alone. With the gifts of Friends who have remembered FWCC in their wills, our work has been able to continue for 70 years. A bequest naming FWCC as a beneficiary is one of the simplest ways to sustain FWCC's mission. Bequests can be stated as a percentage or as a residual of your estate, or as a specific dollar amount. We can help you with specific language.

## Why I am remembering FWCC in my estate plans...

*Because I believe that Friends' testimonies and practices will continue to be relevant for my children's children's children and beyond, I am including FWCC in my will.*

**Elizabeth Mertic**, former Presiding Clerk of Illinois Yearly Meeting, currently serves as Clerk of FWCC Section of the Americas



Friends World Committee for Consultation  
Section of the Americas

1506 Race Street, Philadelphia PA 19102, USA  
215. 241. 7250  
americas@fwccamericas.org

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