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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



God Is
in the Mouth
of the Wolf

The Contours
of Worship

Retreating
with
Thich Nhat Hanh

An independent magazine serving the Religious Society of Friends



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Among Friends

Arrivals and Departures

It's not unusual for the arrival of children to bring about big changes, not just for families, but for organizations as well. At FRIENDS JOURNAL, we've had quite a crop of babies this year! Last spring I told you that Martin Kelley, our former webmanager, was leaving us because of the imminent arrival of his first child, Theodore Kelley Heiland, who was born last August. Martin felt the need to consolidate his part-time work into a job closer to full-time. We understood—and welcomed Herb Ettel to replace him as our webmanager.

This past January, Lisa Rand, our assistant editor, gave birth to her first child, Caroline Christina. We rejoice in this new addition to our staff families and look forward to following Caroline's progress through life's developmental stages when her mom shares stories of her during our staff meetings. Lisa has decided not to give up her part-time position at FRIENDS JOURNAL, and we anticipate welcoming her back to her duties at the end of April. Danielle DeCosmo, a very capable intern who joined us last August, is providing coverage for Lisa's responsibilities in the interim. Danielle graduated in 2001 with a degree in English from Rutgers University, and undertook an internship with us last autumn to hone her editorial skills and to learn more about the publishing field. We are delighted she is able to provide this interim coverage!

When she joined us as project and database manager in May 2002, Melissa Martin had two of life's big milestones just ahead of her. She was married to her long-time sweetheart, John Martin, the following October. Now they are expecting their first child this May. John's work is taking them to State College, Pa., too far for Melissa to consider staying on. So, we say farewell to her with a mixture of gratitude for her outstanding organizational and technical abilities and her efficient handling of all that landed in her in-box, sadness not to continue sharing in her life on a daily basis, and pleasure to know that she will have a period of time at home with her new baby and an opportunity to focus on her family life.

Melissa's departure gives me the occasion to share with you our delight that Gabriel Schoder-Ehri has joined us to take up Melissa's former duties as project and database manager. Gabe grew up in University Friends Meeting in Seattle, Washington. Active with young Friends in his meeting and North Pacific Yearly Meeting, he came East to attend Haverford College. A 2000 Haverford graduate, he is now a Corporation Associate of the Corporation of Haverford College. Gabe holds a degree in English Literature, but also spent a number of years at Haverford as a computing consultant to other students through the Haverford College Academic Computing Center. After graduation, he went on to become content manager for Hor Neuron LLC, an Internet start-up organization, where he further honed his computer skills and produced a weekly e-mail digest of interesting articles for a mailing list of over 5,000 readers. Gabe is taking over management of our circulation and donor databases and will undertake numerous special projects for me. We are delighted to have him join us, and I am especially pleased to have his assistance with the very large volume of tasks that come my way.

JOURNAL

Features

- 6 The Contours of Worship**
Peter Anderson
Participating in meeting for worship and climbing a mountain have much in common.
- 10 Stirring Dull Roots**
Newton Garver
There is an answer to the cruelty of April.
- 12 God Is in the Mouth of the Wolf**
Charles David Kleymeyer
A boy learns wilderness wisdom from a biblical figure.
- 16 Retreating with Thich Nhat Hanh**
Phyllis Hoge
Experiencing Buddhism enabled her to consider Quakerism in a new light.
- 21 The AFSC and School Desegregation**
Betsy Brinson
AFSC worked with African American students in Prince Edward County, Virginia, from 1954 to 1964.

Poetry

- 9 Surprises from a Gray Day**
David Morse
- 11 Elegy/After a Dark Season**
Michael Henson
- 19 Fourteenth Street Shelter**
Lucy Aron
- 20 Picture of Noor**
Elaine Chamberlain

Front cover photo by Kevin Lee

Departments

- 2 Among Friends**
- 4 Forum**
- 5 Viewpoint**
Should war tax resistance be a corporate testimony?
- 26 Witness**
Repentance and return
- 27 Reports and Epistles**
Epistle from YouthQuake
- 28 Parent's Corner**
No doubt
- 29 Quaker History**
Religious faith and civil liberties
- 32 Books**
- 34 News**
- 36 Bulletin Board**
- 37 Milestones**
- 47 Classified**
- 50 Meetings**



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of 2003, resolving to change it during 2004. The U.S. is nervous. September 11 and two wars are in our consciousness. Many think the entire Islamic world is at war with us and the developing world is hostile, making us fearful, even paranoid. I recently worked in Afghanistan, Jordan, Ethiopia, Bangladesh and Nepal. It never fails—even now on an individual basis the world is a friendly place. There are gripes with the U.S. and terrorists are looking to hurt us. But the overwhelming majority of people around the world are very hospitable. We can make friends into enemies by not understanding and by acting irrationally based on fear. Not knowing about the world is dangerous. Let us as individuals find a way to really know someone from abroad in 2004 for our sake and theirs.

Donovan Russell
Moravia, N.Y.



Valerie Brown

Tunisian women

The question remains

In reference to "John Dickinson (1732–1808): Quaker Statesman?" (*FJ* Nov.), a humorous, irreverent comment must be made. Gary Larson, in "Far Side Gallery 4," wrote this text in a cartoon:

"Historical Note: According to some researchers, the final signer of the Declaration of Independence would have been Iggy Fenton, if the pen hadn't suddenly gone dry. We believe that Iggy's comment at that time was, 'Shoot! What a gyp!'"

Stephen Hopkins, Governor of Rhode Island, was a member of the Religious Society of Friends, as are many of his

Historical Society. Whether or not it is Dickinson or Hopkins at the doorway of John Trumbull's painting "The Declaration of Independence" matters very little—perhaps the only one we could ask would be the artist, but he's dead.

Joyce Hopkins
Evergreen Park, Ill.

Quakers, Republicans, and business people

I am puzzled by John Spears's suggestion (*FJ* Dec.) that Quakers are intolerant of Republicans and business people. I have Quaker friends who are Republicans (including the clerk of our meeting) and business people; I have voted for some Republicans and would do so again if I thought a Republican candidate was the best alternative. There is, however, a moral dimension to politics, as George W. Bush says. For me, it is not the Republican label that is troubling; rather it is the dishonesty, hypocrisy, and, yes, immorality, of some who are currently operating within the federal government. I'm not against business, but who can say that the business scandals and corruption of recent years are not clear violations of the commandment "Thou shalt not steal"?

The doctrine of preemptive war is, by my standards, immoral; but it is also illegal by international standards and agreements and, I believe, will prove to be self-defeating in the long run. Giving tax breaks and subsidies to large corporations and wealthy individuals while at the same time reducing programs that help the poor and the middle class is unfair if not downright immoral by the standards of any religion. Pursuit of deregulating large corporations in every way possible, but most especially in reducing environmental regulations, is mind-boggling as well as short-sighted.

It continues to be impossible to enact and monitor meaningful campaign finance reform to dismantle the corruption of our political system by money. The public interest and public opinion are held hostage to the wishes of various corporate sponsors whose voices are heeded by those in power.

The day-to-day living definition of "compassionate conservatism" has brought the war on Iraq, the weakening of environmental rules, tax cuts that benefit primarily the wealthy, and legislation that

cannot sit silently in the face of deception, hypocrisy, and immorality in public policy. There should be no tent big enough to accept such corruption, either in the Religious Society of Friends or in any political party.

John Trout
Salem, N.J.

Setting a compassion standard

I am haunted by images in Wayne Swanger's "Compassion: A Missed Opportunity" (*FJ* Jan.). What would be the timbre of our voices at any anti-(fill in the blank) rally if we read that poem before each planning session? What would be our self-righteousness index if we thought that "Compassion" might precede the Letters column?

Beverly Williams
Wilkes-Barre, Pa.

Labels, humanity, and evil

Working at an inner-city mission program, combined with my family's live-in duties at a Grand Rapids, Michigan, homeless shelter, has brought me in contact with much brokenness and human suffering. I am also familiar with the physical pain of violence and coercion that is commonplace in many urban environments. In this setting I often find hopes fulfilled as often as they might be dismissed by some of those with less optimism.

Therefore, I find it easy to agree with Donna Glee Williams when she states that "I don't have a taste for destroying or isolating the problem people of the world" in her article *See No Evil* (*FJ* Jan.). However, I do not find it useful to suggest that evil does not exist altogether.

The fact that human beings are not inherently evil does not excuse the necessity of identifying evil as the root cause of specific human behavior. While using terminology such as "destroy" or "exile" certainly reflects the type of response that Jesus sought to eliminate, it is nevertheless important to realize that there is evil in the world that must be understood and resisted in a nonviolent manner. Consider the following:

I required emergency room attention at a Detroit hospital about 12 years ago. Across

Continued on p. 40

April 2004 FRIENDS JOURNAL

Should War Tax Resistance be a Corporate Testimony?

At New York Yearly Meeting in 1999, I was given a message: The Spirit calls Friends to claim a corporate testimony against the payment of war taxes and participation in war in any form. Of course, we have had a testimony against war since George Fox's declaration to Charles II in 1660:

Our principle is, and our practices have always been, to seek peace, and ensue it, and to follow after righteousness and the knowledge of God, seeking the good and welfare, and doing that which tends to the peace of all. All bloody principles and practices we do utterly deny, with all outward wars, and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever, and this is our testimony to the whole world.

Yet there is what British Friends in *Quaker Faith and Practice* call "Dilemmas of the Pacifist Stand" (24.21-24.26), which opens with a quote from Isaac Pennington, 1661:

I speak not against the magistrates or peoples defending themselves against foreign invasions; or making use of the sword to suppress the violent and evil-doers within our borders—for this the present estate of things may and doth require, and a great blessing will attend the sword where it is borne uprightly to that end and its use will be honourable—but yet there is a better state, which the Lord hath already brought some into, and which nations are to expect and to travel towards. There is to be a time when "nation shall not lift up sword against nation; neither shall they learn war any more." When the power of the Gospel spreads over the whole earth, thus shall it be throughout the earth, and, where the power of the Spirit takes hold of and overcomes any heart at present, thus will it be at present with that heart. This blessed state, which shall be brought forth [in society] at large in God's season, must begin in the particulars [that is, in individuals].

New York Yearly Meeting's *Faith and Practice*, under which I currently reside, advises (p. 60-61):

Friends are earnestly cautioned against the taking of arms against any person, since "all outward wars and strife and fighting with outward weapons" are contrary to our Christian testimony. Friends should beware of supporting preparations for war even indirectly, and should examine in this light such matters as non-combatant military service, cooperation with conscription, employment or investment in war industries, and voluntary payment of war taxes. When their actions are carefully considered, Friends must be prepared to accept the consequences of their convictions. Friends are advised to maintain our testimony against war by endeavoring to exert an influence in favor of peaceful principles and the settlement of all differences by peaceful methods. They should lend support to all that strengthens international friendship and understanding and give active help to movements that substitute cooperation and justice for force and intimidation.

NYYM corporately advises against taking up arms against another person, yet more vaguely warns to "beware of" voluntary payment of war taxes. The yearly meeting calls Friends to examine their own actions and "accept the consequences of *their* convictions" (emphasis is mine). This is about individual conviction, not the corporate conviction we have against bearing of arms. We are squarely in the Pennington tradition of advising Friends to testify against war by "endeavoring to exert an influence in favor of peaceful principles." We commit to the conversion of hearts and minds, one at a time, "seeking the good and welfare, and doing that which tends to the peace of all." Patience and persistence are employed in our participation with government.

As late as the 1970s, it even seemed that our experiment would come to fruition. Larry Apsey of New York Yearly Meeting called out, "the time is at hand." The Gandhian, civil rights, and women's movements made it clear that patience and persistence were about to pay off; we were about to come into this blessed state, not just as a people, but as a nation. What a far cry we are from that now! Fruits of the

Spirit are a significant test of discernment for Friends, a test that our path has failed. We cannot put new wine into old wine flasks. We cannot be in that blessed state and support a military for those who have not yet arrived. We are called to choose, we are called to choose now, and we are called to choose as a people.

When we get quiet, every Friend I know says that payment of war taxes violates their conscience. It's been a long time since we acknowledged a new corporate testimony; this practice has fallen away. So let us remember. Friends experience a Living Presence among us and commit to being taught, guided, and shaped by the Living Spirit, placing great reliance on spiritual discernment. Meeting for business was organized to test the spiritual discernment of its members, affirm or suggest further laboring, and support those suffering for conscience' sake. If a Friend's testimony were affirmed, the question was, "Is this true for them alone, for others as well, or for all of us?" If it were true for everyone, then it was a corporate testimony.

If we are quiet and ask the question, "Does the payment of war taxes violate my conscience?" and the response is yes for all of us, then, Friends, this is no longer a personal act of conscience but rather a corporate testimony of the meeting. I am not suggesting we all do any particular thing. I am asking a question of faith. What we do about it will only be sought once we are clear on what we believe. We may pay in protest, become vocal, or resist payment, but whatever we do, we do, not only as an individual, but also as a religious body.

The Spirit is calling us to unite in the Power of the Living Spirit to give life, joy, peace, and prosperity in the world through love, integrity, and compassionate justice among people and to acknowledge that paying for war violates our religious conviction. It will be a long, hard, humble road, but it is the only road that promises a future for humanity. Life will go on with or without us. Let us stand up for our children and grandchildren and say we chose peace.

Nadine Hoover
Alfred, N.Y.

THE CONTOURS OF

by Peter Anderson

In Salt Lake Valley, where I lived for six years during the early 1990s, mountain topography and temperature differentials often trapped the clouds during the winter months. For weeks on end, we saw little of the sun in our neighborhood on the northern edge of the city. But the foothills of the Wasatch were just up the street. And there were times when a little elevation gain was enough to free us from the heavy gray light of the inversion.

So too there were times when meeting for worship was enough to lift, at least momentarily, an inversion that had hidden the horizons in that big thicket of thoughts, emotions, and memories that I had come to think of as an inward landscape. It occurred to me, at that time, that worship and mountain walking had much in common.

Peter Anderson teaches writing at Earlham School of Religion. He is also the editor of Pilgrimage (www.pilgrimagepress.org), a small magazine devoted to reflective and autobiographical writing. This article is excerpted from First Church of the Higher Elevations, a recently completed collection of essays on mountains and prayer which will be published in the spring of 2005. He currently lives in Crestone, Colo., where he meets with a small worship group.

In the Bible, there is of course some precedent for a relationship between mountains and worship. On a mountain, Moses saw the burning bush. Elijah heard that still, small voice. Jesus was transfigured.

None of that would have been lost on George Fox. Early on in his life, he had struggled with "a sadness of the spirit." As a young man, he was "beset by a temptation to despair." It is well known that the ministers he sought out were miserable comforters. Better, he finally decided, to read Scripture, to fast, and to listen for the breath of the Holy Spirit in the winds that blew across the Peak district, where his wanderings often took him.

On a foggy day back in May 1652, George Fox's highland saunters led him up the flanks of Pendle Hill which, at 1,830 feet, was a substantial piece of rock in that part of England. As he gained a little elevation, the clouds were thinning and he began to see patches of blue. By the time he reached the summit, the wind had scattered the clouds. Awash in the light of that winnowed sky and moved, as he put it, to "sound the day of the Lord," he let loose a howl that seemed to carry off, at least for a while, the malaise with which he had been struggling.

Drawing in part on his experience at Pendle Hill, George Fox's map of the spirit imaged the path toward God as a path of ascent. "Take heed of being hurried with many thoughts but live in that which goes over them all," he counseled others. "Walk in the truth and the love of it up to God." At times he referred to the Inward Light or the Holy Spirit as the "Topstone." He wasn't limiting the Light or the Spirit to a position in space. He was using a position in space, in this case a summit, to point toward a God who was both in and beyond the world. God's presence, as experienced in the form of the Inward Light or Holy Spirit, was capable not only of pointing out those obstacles that a seeker might encounter along the way, but also of lifting one above them. "Mind the Light and dwell in it," George Fox said, "and it will keep you atop the world."

In Quaker worship, as in mountain travel, one leaves the usual routine behind. A seasoned worshiper pays attention to the movement of the Spirit much as a mountaineer might notice a shift in the wind or the movement of the clouds. In worship, as on the mountain, there are forces at work that are far more powerful than one's own desire or will. Those who

Keep your feet upon the top
of the mountains and sound deep
to the witness of God in every one.

—George Fox

feel the stirring of the Holy Spirit, and who believe they have been given words that serve their meeting, are free to speak. In that sense, silence isn't compulsory; being attentive is.

As on the mountain, there were no barbed-wire fences or "Keep Out" signs in the geography of silence. On first visits to Salt Lake Meeting, no one told me what to think or how to pray or what to do as I sat there in the silence. In that inward landscape, there were no paved trails or brochures. Newcomers were simply welcomed into the openness and darkness of the silence and given the opportunity to find their own way. There were books and pamphlets and Quakerism 101 classes that would be helpful later on. And there were those who had mapped the inward territories as they had experienced them, which would also help me to understand the worship experience. But for the most part orienting oneself and finding a way in the geography of silence was best left to the individual and the guidance of the spirit.

In meeting, the medium of communion is a stillness found in silence, not unlike the stillness one often finds above timberline. Ideally, the stillness becomes a

kind of shared "inscape" in which one opens oneself to a holy Presence. Sometimes words spoken in one heart have also been heard in another. And even when there aren't any words spoken at all, one may leave the meeting with the experience of having heard or of having been heard in the midst of that fluent silence.

On the pre-dawn saunters my wife, Grace, and I took above our Salt Lake City neighborhood, I had no intention of

It occurred to me that
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"sounding the day of the Lord" as had George Fox on Pendle Hill, but I was open to walking in prayer. As we followed the winding furrows of an old jeep trail up a foothill draw and onto open ground, Grace and I often shared our "joys and concerns," as they say in the small town church where we were married. On other

mornings we kept to ourselves, climbing quietly toward first light.

On days when my "concerns" were embedded in a recurring internal monologue all but emptied of hope, breaking the silence was of little use. It was better to walk and breathe and listen for the sweet song of the lazuli bunting, if I could listen to anything at all.

Winding up through that first ravine full of magpies and towhees and scrub oaks, leaving behind the latest wave of new luxury homes that were steadily carving into the flanks of the foothills, we rose up over the bench that had once been the shoreline of an ancient lake that covered much of the Great Basin.

From the top of the knoll, we walked out into the eerie nightwash of city glow. Like green grass in stadium light, the soft browns and tans of the wide slopes between us and the ridgeline above were ratcheted up a few shades too bright to look entirely real. The thin layer of haze that hung over the valley bent symmetrical streetlight rays of blue, red, green, yellow, and white until they shimmered. Below lay the great grid of the Mormon Mecca, illuminated arteries bisecting the rectangular blocks that Brigham Young



climbs, I walked casting two shadows. The smaller of the two was a silhouette blotting out a body's worth of light cast by a West Desert moon bound for Nevada. The other was an elongated shadow cast by city light that crept up the ridge toward the hazy stars of Cassiopeia.

In the margin between grid glow and the darkness of the north slope, city light spilled over the crest of the ridge and dissipated, as did the remnant snowbanks that tapered off into clumps of oak that rose up out of the canyon shadows. Deer shuffled through the oak leaves. Coyotes and porcupines occasionally appeared then disappeared, headed for cover. Often we heard a great horned owl hoot.

Over the crest and onto the north slope, shortcutting the curve of the ridge-line in front of us, we crossed patches of remnant snow, ice crystals flashing moonbeams up from the hardened crust of wavelike drifts. We walked in the imprints someone else had made a day or two earlier, digging hands into the crust upslope on the steeper pitches. Back up on the wind-worn crest of the ridge, we followed the exposed ruts of a trail carved out by the tires of renegade four-wheelers. On toward the still-distant summit, morning stars grew dim in the yellowing sky.

On a ridge only a little less steep than this one, a wild gait and a shortness of breath once revealed my lack of mountain experience. Eyes riveted to the top of a pass, I was more interested in the destination than I was in the process of getting there. An older mountaineer took notice and offered some simple, yet sage advice. "As the slope gets steeper," he said, "shorten your steps. When you take a step, take a breath. And when you take the next step, let it go."

When I practiced that technique properly, climbing became a kind of moving stasis: the oxygen coming in fueled a slow and steady burn instead of an energy inferno. If I could stay focused, I was rewarded with the energy to get to the top of the pass and beyond.

As in worship, those early morning Wasatch walks had a way of opening trails into a less constricted inward landscape. Often, I carried a word or a phrase in thought, something I had heard spoken out of the silence at meeting, or a passage that had lingered from the Quaker writers I'd been reading. Stillness, they told

me, a kind of opening was one thing. Praying into it was another.

I know that some people have the spiritual discipline to pray ceaselessly in a jail cell or in a kitchen washing dishes and I know that I am not one of them. But as the ridge turned steep on the final approach toward the summit of that foothill peak, I was forced to pay attention to that step and breath rhythm without which I would have quickly come to a windless standstill. I tried to wrap each breath around a few words—two syllables for every inhale, two for every exhale: "Be still . . . and know . . . that I . . . am God."

On the circumference of my vision, looking to the south I could see Olympus, Timpanogas, Nebo, and other snow-

A seasoned worshiper pays attention to the movement of the Spirit much as a mountaineer might notice a shift in the wind or the movement of the clouds.

capped Wasatch Peaks. The Oquirrh Range and the Stansbury Mountains, the first crests of the rocky waves and troughs that made up the Basin and Range country, defined the horizon as I looked out toward the dry side of the valley. Beyond the tip of the foothill spur on which we walked, bare rock islands floated like holy land hallucinations in this dead sea desert. Rimming the eastern edge of the Great Salt Lake, stretching north to Ogden and beyond were the marshes and wetlands and bird refuges. Between the lake and the spine of the Wasatch Range headed north, was a geographical alleyway between mountain and lake for migrating songbirds, as well as 18-wheelers on the interstate, that were only passing through.

As space opened out near the high point of our walk, so too, from time to time, an inward way seemed to open, much as I had come to experience in meeting for worship. I don't mean to sug-

gest many steps and many breaths to gain a few thousand feet over our Salt Lake neighborhood, it had taken many moments of prayer to empty myself enough to feel as though there was a longer pause between my thoughts.

There were days when I found only a fleeting relief on the mountain, when the descent was the inverse of the ascent. Like the night-blooming primrose we passed on that foothill ridge, any opening I experienced on the way to the summit would fold in on itself as the brightness of the morning came on. In the rising tremor of morning traffic, chest muscles pulled taut. Lungs were emptied of Wasatch air.

Descent was especially disheartening on days when the inversion seemed to have settled in for good. There was some solace in knowing that only 1,000 feet up, I could walk into cleaner air, not to mention a little sun and sky. But each foothill ascent through that layer of cloud and the subsequent descent back into the gray miasma deepened my longing for a break in the weather.

When an inversion finally began to lift, the light that came streaming down across the high snowfields of the Wasatch would surely melt a little of whatever needed thawing. So too, in some small way, did those early morning ascents onto that foothill ridge. Or so it seemed as I let the contours of that slope shape my steps, and followed the prayers that I carried in one breath and then another, up the ridge toward the summit.

The sheltered spot behind a boulder where I would wait for Grace to catch up wasn't exactly a summit. It was one of several high points on a ridgeline that ran straight and treeless, except for an occasional scattering of firs and pines and curl-leaf mountain mahogany, before it dipped down into a saddle and curved around to a higher peak at the head of City Creek Canyon. It wasn't the high point on that long crescent of a ridge, but it was a good place to watch the light as it streamed through the craggy peaks to my east, falling first on the high ridge of the Oquirrh Mountains along the far western edge of the valley, then down their scrub oak flanks, slowly sweeping up the shadows of the Wasatch that lay across the city. As in meeting for worship, it was a place to dwell, for a moment or two, in the Light of a day's slow turning. □

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SURPRISES FROM A GRAY DAY

by David Morse

This too-familiar path resists me,
stubborn winter holding out against spring.
No birds sing in the bare forest. But even this
grayest season holds surprises; sunlight
illuminating islands of snow, archipelagos
glowing on the dark slumber of humus.

I come to the ridge with its sentinel rock,
a glacial erratic that conjures ice a mile thick
scouring the valley. My fingers trace the grain
of granite bisected by shadow of white oak.
You, old Cleanface! How do you make
that glacier come and go?

The path climbs past fractured bedrock
bearded with ice only two weeks ago, veins
seeping groundwater that taptaptaps onto wet
leaves the color of molasses. My hand
caresses the moss, the curtain of drops,
ascertains the noisiest leaf-drums below.

As I walk back, I leave the path—drawn
by a raucous clamor I mistake for birds—find
instead a vernal pond. It's a caucus of frogs.
At my approach, the voices thin to one bold
fellow so pleased with his own message he fails
to notice that the news has changed.

Photo © Virginia Bergey

David Morse is a member of Storrs (Conn.) Meeting.

Stirring Dull Roots

by Newton Garver

*April is the cruelest month, breeding
Lilacs out of the dead land, mixing
Memory and desire, stirring
Dull roots with spring rain.*

life! The effect is dizzying.

Consider the verbs that end the first three lines: breeding, mixing, stirring—stirring, mixing, breeding.

Just saying them over sounds like the dance of life itself, especially when one considers what is being bred, mixed, stirred. Lilacs are bred out of the dead land, a miracle of generation and beauty. Memory is mixed with desire, as we think of what spring has meant in past years, of the adventures and pleasures we have found when able to venture out after a hard winter, and the blood runs warm again, anxious for more life. And dull roots are stirred by spring rains, so that everywhere the white, bare, leafless landscape begins to grow again, leafing out in green, the color of hope. These are wonderful images of what it means to shake off the cares and carefulness of winter

infants or patients, not things to which we give prominence in the fullness of life. These verbs intimate protection and security rather than adventure and daring.

Do I dare? Do I dare?

There is in me, and I suspect in each of us, something that craves security, that clings to what is familiar even when it is worn or useless, or when just a little life is fed with dried tubers. Sometimes instead of “forgetful snow” it is a warm comforter on a cold morning. Sometimes it is habits and hang-ups. Sometimes it is gated communities and armed guards. Slogans and propaganda make up a forgetful snow that keeps us from facing up to the warm humanity of those who are communists or terrorists or tyrants or bums—and a whole grab bag of “others” who “understand nothing but force.” Don’t we all have fears of what the dead land may breed, and whether the fresh green sprigs may be the first shoots of a tyrant or a terrorist? Versions and variations abound.

Think how the words of George Fox watered dull roots in the 17th century—and how much more the message of Jesus was like spring rains to Aramaic roots in a Palestine parched from srale religion and occupying armies. Jesus preached a message of courage and hope based on love and equality. It remained true that the Romans had the weapons and the temples had the shekels, but these instruments of power and domination are not sources of true strength. Indeed, possessing such

*Everywhere the white, bare,
leafless landscape begins to
grow again, leafing out in
green, the color of hope.*



These opening lines of T.S. Eliot’s *The Waste Land* take me aback with their haunting beauty and incongruity. Who would have thought of April as cruel? And then for this remark to be followed by such exuberant images of

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and to stretch out toward all the abundance and exuberance and adventure that life offers.

Why should this be cruel? And for whom? For me?

Consider the next three lines:

*Winter kept us warm, covering
Earth in forgetful snow, feeding
A little life with dried tubers.*

Here the images are ascetic rather than exuberant, and the verbs suggest dependency rather than freedom. Covering and feeding are things we do when we care for

outward power interferes with true strength, which derives from humility and a loving fellowship in which each of us is a child of God and possesses the Inward Light of the eternal Spirit. I have on many occasions experienced how attention to that Inward Light in myself and those around me can lead to a sense of personal strength and unity with others who are similarly strengthened. I am sure you have had such experiences, too. It is our own experience of the Light that enables us to understand the awesome strength of Jesus and George Fox

April 2004 FRIENDS JOURNAL

and their messages.

George Fox confronted, without anger or violence, the worldly powers of his day, and we in our day have seen analogous confrontations in the lives of Leo Tolstoy (excommunicated), Mohandas Gandhi (assassinated), and Martin Luther King Jr. (assassinated), as well as in Quaker conscientious objection and civil disobedience. In each such confrontation the response of the powers of the day has incorporated violence and anger. Even poor Tom Daschle, though he is hardly in the same league as the others, was pilloried for uttering the obvious: that going to war against Iraq marked the failure of George W. Bush's diplomacy. Comfortable in forgetful snow, the powers and princes of the world, as well as the rich and comfortable, crush what still-hidden roots and spirits breed from the land that violence and deceit have deadened. The crucifixion is the culmination of the gospel story, the most agonizing moment in the Bible. It symbolizes the daily reality of political, economic, and social life, where domination and suppression as well as death are the price of wealth and power. We see the crucifixion reenacted over and over, and the reminder of it during Passion Week is at the heart of a Christ-centered understanding of the human world.

The opening lines of T.S. Eliot's poem present the theme of this worldly waste land. The crucifixion implements the waste land, or serves as its symbol. It is both omnipotent and impotent. It is omnipotent in that no material thing can resist its lethal force. It is impotent in that it never succeeds in killing the Spirit that is its real enemy, for the resurrection is as constantly and persistently reenacted as the crucifixion. Warm spring rains do revive dull roots and the lilacs do bloom—again and again. Mohandas Gandhi and Martin Luther King Jr. live on, Leo Tolstoy is revered, and George Fox tells us that the crucified Christ lives on in the bosom of each of us, to teach his people himself. We ourselves are the vessels of resurrection, the instruments through which the risen Christ constantly reappears in human affairs. Let us, then, amidst our tears, take heart and rejoice and rise up, for resurrection reminds us, as George Fox wrote in September 1663 (Epistle 227), that "the Lord is at work, even in this thick night of darkness that may be felt." □

ELEGY/AFTER A DARK SEASON

by Michael Henson

So now, the winter rains have done.
In the park, and on the hillside,
buds force out their chalice-light leaves.
The grass, flag and parable of the dead,
crowds up and into every marble chink.
The mole humps and groans;
he thrusts up his sod chapels.
And in the tabernacle of an empty building
men stretch, grasp their heads,
and think of bread and wine.
This is the season of sacrifice and resurrection.
I cannot help but think of you my friend.
Your death, at the thunder of nine in the morning,
closed on my heart like a stone on a tomb.
I lay beneath it, blind and mute,
for three days
and three days
and three days
and many days more.
Still nothing lifted.
But now, the winter rains have done;
so is this season of despair.
The rain of dollars falls steadily,
for it knows no season.
And the liar is at home with his lie.
The earth is paved with asphalt
and cluttered with subdivisions.
The armies of children march
with their god-sized guns.
And a man—he is riven by madness—
mutters and stalks
in a room he will never leave.
The world is wrong beyond reason.
But I think you knew
that is not the only story we can tell.
The world shudders with a great work of redemption
and I am done with this season of despair.
The knife of Abraham cuts the boy away from the stone
and the ram of sacrifice struggles in the brush.
We are in the gears of something great and fine
and there is no reason for despair.
You know and I know, there is much to do
but we labor by Lazarus-light
with a blind, improbable joy.



Photos by Barbara Benton

Michael Henson lives in Cincinnati, Ohio. This is in response to the murder of his friend, Cincinnati homeless activist Buddy Gray, five years ago.

I think I must have been born searching for God.

People tell me that just as my head crowned during my mother's labor, there was a clap of thunder and she shouted out God's name. You're never supposed to say that name aloud, of course, but my mother couldn't help herself—with the room shaking around the searing pain.

In any case, that very first word spoken in my presence seems to have lit me up like a dazzling flash of lightning. Maybe that's why I started so young with all my questions: "Where can I find God?" "Whatever does God look like?" "And when I finally see God's face, will I be afraid?"

Our neighbor Yeshu told me once he'd never known a kid so intent on finding God. And he knew lots of kids. That's why he built a dozen small stools for all of us to sit on when we visited him in his workshop for storytelling. I may be an old man now—look at these white hairs on my arms!—but I can still see it in my mind's eye, as clearly as if it all happened this morning.

Yeshu would work on a door or a wooden saddle, his dark eyes intent on his job and his beard flowing down from sharp cheekbones like hillsides full of wildflowers. While he rolled out his stories, we kids would sit watching and listening, digging our toes deep down into the wood chips and sawdust until they disappeared. And when the story was a really good one, which it almost always was, we disappeared into it in the same way.

One time when I was about ten, one of the village men who were always meeting together at night ran into Yeshu's workshop and excitedly implored him to come to the river.

I waited a bit and then followed.

Yohanan was there!

All of us kids were crazy about Yohanan. He always played and danced with us when he came to town. He wore animal skins and a camel's hair cloak, and he looked just like the descriptions of the great prophet Elijah, in the scrolls.

Yohanan ate locusts and never cut his hair or beard, but we weren't afraid of

him. We couldn't understand why the soldiers were after him. What threat to Rome was this wild man, eating his honey and insects? He carried no weapon other than a sharp tongue.

More than once, my father said to us, "Yohanan's voice is going to change the world."

But we gave little thought to that. We would sit around Yohanan for hours while

God is in the Mouth of the Wolf

by

Charles David Kleymeyer

he told us what it was like to live alone in the hills, and how bad the king was acting. And though we listened and nodded our heads in agreement, what we were really intent upon was to weave flowers into his great, tangled beard, and put shafts of wheat in his hair.

Eventually he would sneeze and the spell would be broken. Then he would grab at us with huge, hairy hands and let out with a lion's roar, and we would scatter over the fields like wild pheasants, flapping our arms and squealing.

But even if his words floated past us, his life made us think. Lying in bed at night I would picture Yohanan, when he was only 15, trekking deep into the wilderness to live as a man of the spirit. He

would listen to tree branches and field mice and evening sky all talk about life, and in their murmuring he would overhear God's thoughts. For Yohanan, journeying into the desert in search of solitude was just like Moses going to his mountaintop.

Yeshu took even greater interest in all of this than I did. He was always talking about Yohanan's purpose in life and quoting to us from his teachings. And as he looked at us one by one, to see if we had listened, he would smile as though he were looking at the Promised Land.

That day at the river, Yeshu and Yohanan embraced like lost brothers. It had been nearly half a year since they had seen one another, and they had much to share. They sat on the bank talking the morning away.

Listening to their voices mingling with the sounds of the flowing water, I thought about what my father had once told me: "Being that their mothers were cousins, Yohanan and Yeshu played together as babies. They were always crawling off in different directions but always arriving in the same spot, laughing like bigger children playing hide-and-seek with their shadows.

"Even now," he went on, "it seems to me they are taking separate paths toward similar ends. And those paths will be forever entwined, crisscrossing into eternity.

"Daavi," my father said, "Yohanan comes in out of the wilderness to touch humanity, ritually anointing us with the living waters of the Earth. But like a storm, he can't be still and soon moves on. Yeshu buries himself in the hearts of the masses, and when he faces a crisis or feels that he is drying up spiritually, he journeys back into the wilderness in search of the cool healing hand of the natural world.

"Yeshu has the moon and stars in his eyes, but Yohanan's burn with the Sun's fire. He speaks straight from his heart, without considering what is prudent. The temple police chased him out of Jerusalem. Their bosses, the chief priests and the High Priest," my father explained, "want him silenced for good."

Watching the two of them laughing by the river, conspiring like kids, I was worried about Yohanan, but glad that nobody was mad at my neighbor and friend, the carpenter.

One morning a few days later, I came upon Yohanan sitting wide-eyed and very still, like a great predatory bird, on a slab

Charles David Kleymeyer joined Madison (Wis.) Meeting in 1970 and has attended Friends Meeting of Washington (D.C.) and Langley Hill (Va.) Meeting. An author, performing storyteller, and international grassroots-development sociologist, he fashioned this story from his novel-length manuscript about a boy who grows up next door to Jesus.

of rock in a meadow at the edge of town. I called and waved to him. At first he looked startled, but then he motioned me over with a quick dip of his beard. I ran to him and stood right in front of where he sat, so that we were looking eye to eye.

With a long, crooked finger, Yohanan pointed, sweeping his hand from right to left, and stopping at a flowering crab-apple tree. Mouth open, at first he seemed speechless, but suddenly he took off, striding across the meadow with his long, sinewy legs, so that I had to run to hear what he was saying.

"Praise God from the Earth, you sea monsters and ocean depths; fire and hail, snow and frost, stormy winds obeying God's voice; all mountains and hills and fruit trees!"

Back he strode, through the wildflowers, his skins and camel's-hair cloak flapping in the breeze, crying out. "Wild animals, creeping things, and winged birds! Young men and women, elders and youth. Let all praise the name of God!"

I was certain that Yohanan was making all of this up right on the spot, but I discovered later he was reciting poetry from the book of Psalms. He loved those old verses. They really got him singing!

Yohanan sat back down, staring at me, a single eyebrow raised, and waited for me to speak. So I did, with the first thing that came into my mind.

"Yohanan . . . you hardly sleep at all. You eat honey and insects. No meat, no bread. Where do you get the strength you need to keep going like that?"

Yohanan looked at me as though he had never thought of this before. He gave several vigorous shakes to his head and beard, and dried blades of grass took to the wind. Even a dragonfly flew out to see what the disturbance was.

"Well . . . God feeds me with power whenever I need it." He sat with crossed arms, staring at the sky.

Then he opened his mouth as if to shout, and I could see every one of his teeth. "That's why my soul overflows with the power of the spirit!"

For a while he was silent. With a downward glance to confirm that I was still there, he took in a long, deep breath,

and slowly let it out through his lips. Finally he spoke.

"Daavi, God gives me more strength than I can hold," he said. He smiled broadly, lots of teeth again deep down in that tangled beard. Even his eyes smiled.

I had never seen Yohanan having such trouble expressing himself.

"But how does God give it to you?" I asked. "Where does it come from? When . . ."

blowing over me at dawn."

On and on he went, hardly pausing for breath: "From the sight of a young mother fox feeding her first litter of kits. From the sound of my own heart beating like a drum when I see water shimmering at sunset. From the smell of a field of red poppies stitched together by the flight of countless bees seeking their power.

"From the unfettered laughter of you children at play. From the cry of the hawk as it hunts the vole. From the wing of the butterfly as it climbs the petal's edge.

From the leopard's loping . . ."

"Yohanan!" I shouted.

"Yohanan, stop. No more. That's all I can take in at once!" I held my head with both hands, as I shook it.

"These are mostly things I know nothing about."

He pulled on his beard, then took hold of me by the shoulders.

I looked deep into his eyes, and there I



Lucy Sikes

"Think about it, Daavi. From every single flower springs creation! And in each and every flower . . . lie the beginnings . . . of eternity."

Suddenly, he broke in: "From the desert winds. From the mouth of the wolf. From the great sinking moon, red and round; from the eagle's wingtips when they touch. From the dusting of stars in the vast dome of night sky. From the dreams I have as I fall asleep. As I roll over in the dark of the night. As I wake up and stare at the translucent white clouds

saw flames. I could feel the warmth of his chest radiating against mine, as soothing as midmorning sun. He smelled like deer-skin and honeycombs, wildflowers and dove's down.

He spoke firmly now, and deliberately:

"He who comes after me will find God in humankind." He paused for a while.

"My God is in wildness."

Afraid this wolf would attack her and her child, the mother clutched her baby to her breast and plunged into the water to try to make it to shore. In an instant she was up to her neck, and the raging water tore her baby from her arms!



"Yohanan," I said to him, "show me this God of yours! I want to see God like you do."

"That's not as easy as you may think," he said. Then he went on, slowly. "It's not exactly seeing."

"Why not?" I asked. "You see God everywhere. I want to as well."

He looked at me for a long time, without speaking. He peered at my eyes, my mouth, the top of my head, my shoulders, and then my eyes again. He reached out and took hold of my hands and lifted them towards his face, turning them over to study my palms. Then he let them fall back to my sides. His chin dropped to his chest, his mouth lost in his beard.

Yohanan spoke steadfastly, under his breath: "If you want to see God, come into the wilderness."

And at that, he sprang to his feet and strode off.

I stood stock-still where he had left me, immobilized. How could I go away with him, just like that? My mother and father would be worried; they would come looking for me. With one lost child already, how could they survive another?

And just who is this man who is to come after Yohanan? I was still so full of questions. I should have walked along with him partway.

Yohanan never looked back. I stared at him as he disappeared over a hill.

Had I just lost my chance to see God?

Months later, Yohanan showed up at my house early in the day. The hides he wore were full of sprigs of grass and burrs—from spending the night sleeping on the ground.

As always, my mother made him eat a big meal of what she called "people's food":

fresh bread, goat cheese, and stewed figs with spices. But no meat, because he would say, "How can I truly love my brothers and sisters—and also eat them!"

Late that afternoon, I saw Yohanan sitting on a bench in the lengthening shadows of the courtyard. His own shadow sat against the wall beside him like a heavy twin.

I ran up to say hello, and he gestured to me to have a seat next to him. It had been a hot day, so I sat on his shadow side.

I had been thinking a lot about my last conversation with him, so I launched into a question: "Yohanan. . ."

Suddenly his hand leapt to my knee, and I closed my mouth on my question. Out of the side of my eye, I could see he was staring at something. He stood up, and glancing down at me, smiled and said, "Come."

He walked straight towards the corner of the courtyard, and I hurried after. Kneeling, he reached out his hands toward a tiny flower emerging from the spot on the ground where the two walls met. The last rays of sun lit the petals.

I knelt beside him. He pointed and began to speak.

"Daavi, look at this flower, down inside the folds of lucent, veined leaves. Look deep, past the luscious yellow petals. Draw closer. Peer way down inside the gilded cup. Do you see the tiny fronds all covered with golden dust?"

I moved ever nearer, nodded my head, and waited.

"If God has a Torah, this is what it looks like." Yohanan's breath moved slowly in and out of his chest. I listened while I waited for him to go on.

"See the rounded paunch, just under the bloom, where the seeds lie hidden?"

I nodded again.

"Think about it, Daavi. From every single flower springs creation!" A smile danced on his lips.

"God's work has only just begun. . . ." He looked over at me, the sun in his eyes warming my face. Then he looked back at the buttery flower, leaning down even closer, his fingers reaching towards the petals and trembling almost imperceptibly.

When he spoke it might have been



Lucy Sikes

directed at me, but it sounded as if his voice had turned inward.

"And in each and every flower . . . lie the beginnings . . . of eternity."

I dared not speak. His words echoed in my ears. I tried hard to expand my thoughts so I could embrace creation and eternity.

A glance from Yohanan signaled to hold my mind in check, and just look.

And so I did, noticing how the lovely petals quivered as our breath brushed over them.

I felt a sweet happiness in my chest that I have rarely felt since then. When finally I glanced over at Yohanan, I saw him gazing gently down at me.

He knew.

Slowly we both stood up and walked back to the bench to take our old seats. Yohanan looked at me like my father did the first time I stitched a piece of leather right.

We sat together for a while, until at last I stood up to go. Yohanan put his arm in front of me and said, "I think you arrived with a question that still sits there on the end of your tongue."

I sat back down and drew in a slow breath. "Yohanan, how far into the wilderness will I have to go to find God? Does God live deep in the wilderness, far away from everyone?"

He laughed at the sky, as always.

"You only have to go in as far as it takes to leave the jumbled thoughts and noise of this world behind you so you can open yourself up. It might take only a single step. Or two. Like just now.

"Daavi, you won't find God with just your feet! You'll find God with your eyes, and your ears, and your mouth and nose, and the tips of your fingers. And most of

all, with your heart.

"You'll find God in tiny flowers blossoming in the mountain frost. In the clear water running over your shoulders as you lie in a streambed." His eyes widened. "In the taste of the wild raspberry. In the tongue of the mouse as it licks honey from the palm of your motionless hand.

"Many people look for God only in the Temple and in the Torah. They search through the past, or deep in their heads, but nowhere else. For me, that is unwise. God is out in the wild places. Right now. In sunshine and cool breezes and starlight.

"The only inside places where I always find God are the human heart and soul. And these open up in the wilderness!"

Shaking his great mane, Yohanan went on, "Daavi, you must go there and see for yourself."

I silently promised myself that some day I would.

The next day, Yohanan was gone. It was a long while before he came back. Too long for me. But then one morning, there he was, like a stork returning north in the spring. Not to stay forever, but not to be missed either.

The first chance I got, I sat down with Yohanan and began talking to him about God: What he thought about God. And how Yeshu spoke of God. They seemed like two different Gods!

"Yeshu says God is love," I told him. "God is inside every one of us. Even the possessed woman and the Roman Centurion have God inside of them. And God occupies the spaces between people. God lives in our communities, in Nazareth and Bethlehem. Even where villagers are cruel, God is there too, working with those people." I looked at Yohanan. He was staring back at me with those stormy eyes. I thought I could see his head nodding.

"But you, Yohanan, you say God is in wildness. God is in silence, and eagles'

Then I went on.

"After you told me that, I spent a whole night dreaming of a wolf in front of my face with its jaws wide open. Each time the animal approached, I would push my fist into its hot, steaming mouth to keep the rows of long, yellowing teeth away from my throat. How could that be God?" I gazed back up at Yohanan.

He looked at me for a long time. Just when I thought I must have been stupid to ask such a question, he suddenly spoke.

"Let me tell you a story," he said, leaning towards me with his hands on his knees, his elbows akimbo. He looked like an old daddy stork getting ready to launch into flight from a rooftop.

"Once there was a woman and a she-wolf," he began, "who were both trapped on a narrow island in the middle of a flood-swollen river, just after a storm. The woman had a baby boy in her arms, and the mother wolf had three pups.

"The two mothers locked eyes.

"Perhaps having heard the same stories that you have heard about wolves, and therefore afraid this wolf would attack her and her child, the mother clutched her baby to her breast and plunged into the water to try to make it to shore. In an instant she was up to her neck, and the raging water tore her baby from her arms!

"Twisting her body, she caught a root that extended from the island and pulled herself back ashore. Desperately she ran down the shoreline, searching the water sweeping past for a sign of her baby. But the only moving body she saw was that of the wolf streaking past her and throwing itself into the river. A few moments later the she-wolf surfaced, swimming relentlessly against the current to return to land at the far end of the island, the baby boy held firmly in her mouth by his clothing.

"When the wolf made it to shore, she gently laid the baby on its back.

"The mother raced down the island shore toward her child.

"While the mother ran, the wolf noticed the baby was coughing up water, so she turned him face down with her muzzle and forepaw, and she put her mouth around his chest. She squeezed gently until the baby spit up water and bits of leaves and then gasped for breath.

"Meanwhile the mother had arrived

Continued on page 39

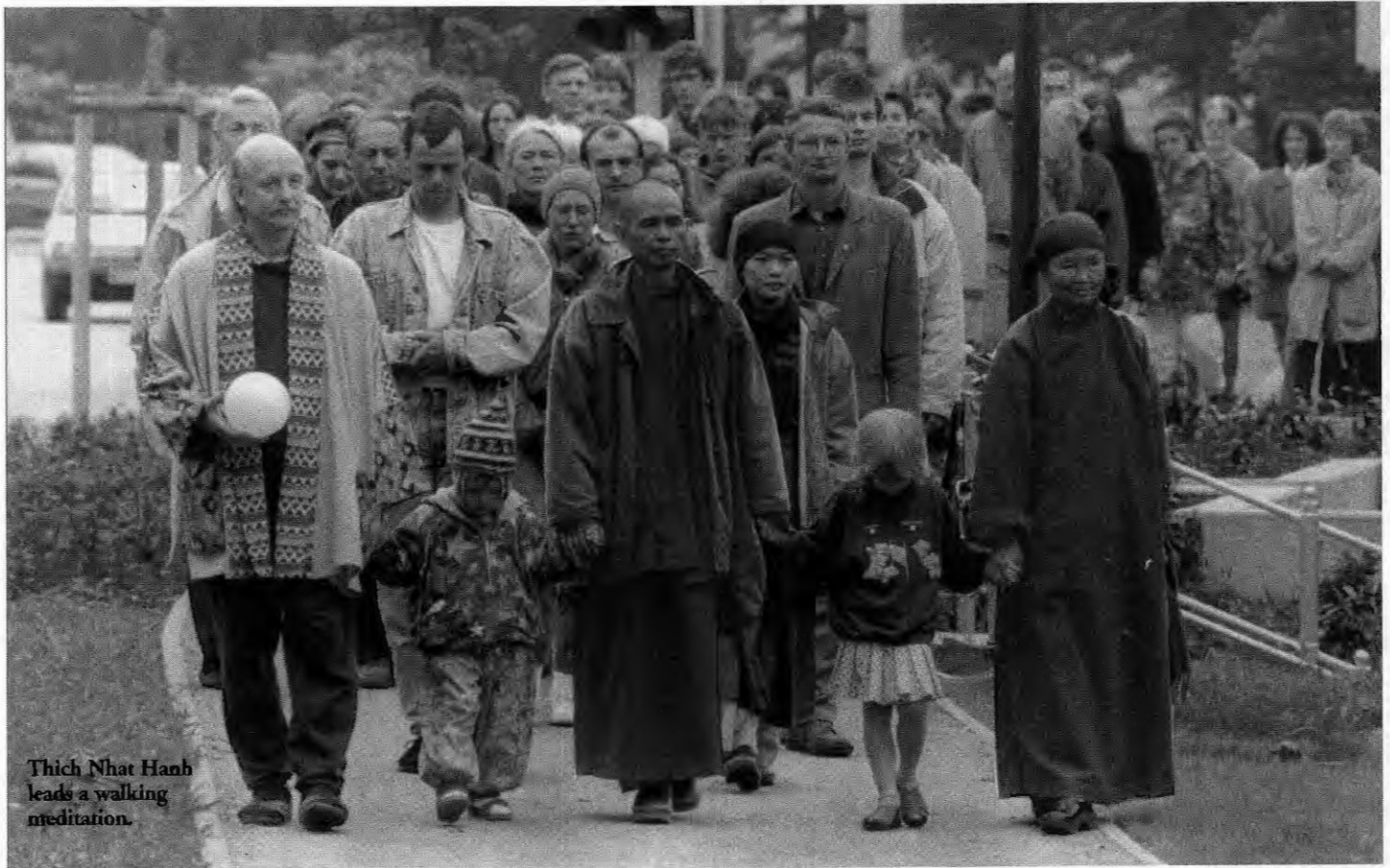
Retreating with Thich Nhat Hanh

by Phyllis Hoge

contrast to how we do it. Late in August we decided we'd go.

Neither of us came to this retreat completely naive. Tina had read a good deal in Thich Nhat Hanh's books, I, a little, and I had long ago heard him speak—a far-away voice in a stadium in Berkeley. Moreover, I had once before attended a Buddhist retreat. Therefore I knew to expect a dharma talk, some silent worship in meditation, perhaps a walk in natural surroundings. I did not expect to be converted or even encouraged toward conversion. At my time of life, I feel gratitude for what is. What I vaguely wanted was a

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Thich Nhat Hanh leads a walking meditation.

Early in the summer of 2003 my friend Tina learned that Thich Nhat Hanh was going to lead a one-day retreat in Boulder, Colorado, that September. Thich Nhat Hanh: Vietnam-

ese monk, well-known writer, scholar, spiritual leader, peace activist, Engaged Buddhist. "You want to go with me if I decide to go?"

"Sure. Anyhow, I'm interested."

Like a good many other Quakers. As believers who think of ourselves as open-minded, many of us are interested in Buddhism. Some of us ultimately are led to make the change. So, yes, like Tina, I wanted to experience being with a company of Buddhists in meditation, to feel

I had long ago heard him speak—a faraway voice in a stadium in Berkeley.

chance to learn something and to engage with others in praise.

So we drove the 440 miles from Albuquerque to Denver and made our way to Boulder the next morning.

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April 2004 FRIENDS JOURNAL

time, we were looking forward to snuggling in the peace of worship with Thich Nhat Hanh and several hundred of the many Buddhists who join him in what he calls the practice of "Engaged Buddhism," my take on which is that it is pretty much like walking "cheerfully over the Earth" and helping out where you can.

We settled into the comfortable chairs of the banked pit, fairly close to the stage. A good many other people were sitting cross-legged on their cushions all across the polished floor of the basketball court. We entered the silence.

What there was of it.

As everyone was finding a place, some-

Already I was feeling resistance. I couldn't help it. I tried to brush it away.

one spoke from the stage, getting things in order, announcing the program, encouraging meditation against a background of noise. I respond unsympathetically to noise. My failing. Already I was feeling resistance. I couldn't help it. I tried to brush it away.

And then the good monk came forward to tell us how to approach the walking meditation which was to follow. Meditate, Thich Nhat Hanh advised, on these things as you walk: "I have arrived. I am at home." "I am here in the here and now." "I am solid. I am free." "In the ultimate I dwell." He explained what these recognitions meant, relating them to the practice of conscious breathing and of being acutely aware of what one is experiencing. "And," he said, "smile." I loved that last advice. Walk cheerfully.

Okay. Got it.

All of us from every corner of the stadium rose and slowly climbed the stairs to walk outside under a pearly-clouded sky, following the brown-robed monks and nuns as they paced slowly along the sidewalk, going up the small, grassy hillside bordering the stadium, walking across and finally downhill again and inside.

"I have arrived. I am at home. I am here in the here and now." How beautiful it was—the great slabs of rock on the green surrounding mountains, the vistas

of the grass. "I am solid. I am free." I remembered to pay attention to the motion of my feet, ankles, and legs as I took each slow step forward, looking up and smiling toward the mountains and the clouded sky. But, unless forever is present in the moment, I never got to the ultimate.

"And smile," he had said. I turned to smile on (not at) my companions on the walk. And lo! As far as I could tell, I was the only person smiling. Hey, guys, I thought, we're supposed to be enjoying this, we're doing happy. Where are those smiles we heard about? Well, never mind. I'm a Quaker. Even during worship, if happiness or humor strikes me, I smile. So I smiled.

Yet I understood this was a serious, and for some, a demanding activity. Even the one-legged man on crutches was following the upward moving queue, though the person in the wheelchair couldn't manage it. A lame woman, helped by a friend, was struggling uphill. I kept smiling. Or, when a sad thought struck me and I was reminded of a city I had loved, tears came to my eyes. I noticed them. I had become serious-minded as we turned back inside and found our seats.

Thich Nhat Hanh appeared again on stage. We all rose to greet him, then reseated ourselves for the hour and a half dharma talk preceding lunch. Essentially he described the peaceableness within the self and awareness of what is present in one's outward experience as a balanced fullness of being: To be present in the here and now, not to dwell on regret for the past or hope for the future, to live in what is. It was not so much what he said as it was the man himself who was the wonder. His voice and his smile emanated peace and goodness. I received a gentle lightening of spirit in his presence. I felt happy to have come. Though the talk was long, I didn't feel rushed or compelled in any way. I even felt easy enough in my mind to get up and walk around for a few minutes.

Lunch, which, like many fellow attendees, Tina and I had brought with us, was eaten in silence. But there were a few whispers and a whole lot of bustle of getting up and moving about by people who preferred to buy food from the booths near the entrances.

That done, we were invited to experience relaxation and silence, to lie down

or us as would it. Each of us found a place to stretch out.

In silence? Not on your life.

First we were guided through relaxation for the next half hour by a sweet-voiced, gentle-mannered nun. Ordinarily I refuse to have any of my meditation guided, since I do not tend to submit to control. But I was here to learn. I tried to give over my prejudice, duly relaxing my nose, eyebrows, lips, neck, and all the way down to my toenails. When we were granted permission—even encouraged—to fall asleep, Tina did so. I did not, because the sweetly singing voice continued. The words of a lovely song kept coming. I kept listening. Words always engage my attention. I can fall asleep to music, but not to words.

I discovered myself resisting again even though I realized I was imposing my own limiting expectations on what was probably perfectly natural to everyone else. My problem, not theirs. Still, I couldn't help myself, even though I told myself, "I am here in the here and now. So go for it. Smile." I just kept resisting.

Our post-prandial relaxation done, we were invited to sit up and return to our seats. The singing continued. We were asked to join the nun in repeating the words. The tune stayed in my mind for weeks: "I am happy when I go to the kitchen . . . I am happy when I go to the living room . . . I am happy when I go to the library . . . I am happy when I go to the restroom . . ." She laughed, and we laughed with her. Her song was simple and happy, and she had a sense of humor. Her soft voice was altogether lovely.

Song was followed by two nuns talking for an hour with us and with each other about the "Practice of Beginning Anew": how to express one's feelings freely and truly to another person, not to hold hurts inside, to communicate amiably by talking past barriers—thus avoiding misunderstanding and learning how to be sensitive to one another. It was nothing new, but it was pleasantly, personally, and sweetly told.

Finally, the crown of the afternoon: Thich Nhat Hanh invited any of us as individuals with problems to come to the stage and, sitting in a nearby chair, to ask questions, or to ask for advice or for personal help. The questions themselves were thoughtful, the answers both careful and wise:

of being in my life. How shall I reconcile my desires for the future with my feelings of loss and regret for what is past?"

"I have trouble all the time with my little sister." (This was a young teenager.) "We annoy each other and both of us get angry. But when I try to practice peacefulness and talk quietly to her, she goes right on being angry and fighting with me. What can I do?"

"When I try to respond to someone who has asked for a healing exchange in order to lead to peaceful understanding, and that person goes on talking and talking, and I am given no chance to say anything, I get irritated and angry. What can I do to maintain a balance?"

My sense of Thich Nhat Hanh's responses was that he was completely present to each question and questioner, listened carefully, and replied with kindness, affection, and wisdom. A calm came over me as he answered. His very gestures in their natural ease bespoke an inner peace. A wise, good man. And he was still answering when Tina and I left at 5, aware of the long drive ahead of us.

"So, what was your impression?"

"Too much noise." Tina laughed when I said that. I said, "I always thought of Buddhist monasteries as silent. Of course, this was a retreat, not a monastery. My trouble was I didn't have enough space to assimilate what was happening. I listened attentively and thoughtfully, but there was no silence between messages, no time to take in what was said. I'm accustomed to something different. I think I resisted too much to receive the full benefit of what was going on."

Retreating with Thich Nhat Hanh had unfolded to me my need for the natural silence I find in meeting for worship, the silence in which I can listen to the voice of the spirit of God; the silence into which Friends' messages fall; the silence that, during times of stress, encourages the exercise of the very patience and balance the Buddhists endorse. Silence is at the heart of my faith. It is central to my having chosen to be a Friend. My choice was right for me.

Thinking of the retreat again after several months had passed, however, I began to recognize with humility how limited and self-referential my experience had been. I began to understand that as open-

being, I'm just not. I projected my private need for silence upon a group that did not seem to be as needful of it, and this interfered seriously with my ability to offer whole-hearted sympathy. Recognition of my resistance to some aspects of the retreat told me how proud and self-congratulatory I was about who I am and what I have chosen. So I see the long-time effect of the retreat as positive.

Tina had another take on our time with Engaged Buddhism. She said that in

Ordinarily I refuse to have any of my meditation guided, since I do not tend to submit to control.

her readings about their practice, she had not found a place for passion. Though at this particular retreat there was less emphasis on nonattachment than in the Buddhism with which she was familiar, there seemed to be less opportunity to open oneself to deeply felt emotion than there is in our Quaker meetings. We give way to the strength of our feelings as the spirit is lifted from within, especially during worship. It is not for nothing that we are called Quakers: inwardly shaken, trembling outwardly, when we are seized by the intensity of feeling that accompanies the sound of the still, small voice of the spirit of God. Thich Nhat Hanh's message seemed, rather, to be that we can change suffering into happiness and can achieve a healthy balance of mind through the exercise of patience and of calm, attentive breathing. The result of this practice is an inward peace. What Tina spoke of struck me as a true difference between our two forms of worship. Yet, though the forms seem different, it is likely that both we and the Buddhists ultimately discover ourselves to be intensely human in the here and now.

A second observation Tina made also struck a chord with me: that she was uneasy about a feeling she sometimes had during the retreat of submitting to a leader, especially a famous leader, even if he was—as he clearly is—good, humble, and wise. Me, too. The resistance I experienced now and again that day could also have had to do with the star power of the head monk. The very air seemed to glitter

selves lucky to have tickets to a sort of major presentation courtesy of his U.S. sponsors—though not for the quaver of an instant did he or any of those who accompanied him to this country give that impression. Well, nobody can control the enthusiasms of one's loyal partisans. As for me, though I sincerely tried to give myself over to guidance during the retreat, I am uneasy under control of any sort. I'm too much my American independent female self to let anybody else, no matter how wise and kindly intentioned, lead my mind and being where they'd like them to go, even for my own good, and even if it's Thich Nhat Hanh. Probably again I should call this my pride and self-centeredness.

In meeting for worship, I never feel that I am following anybody, unless it is the voice of God within. I think the closest we Quakers get to such submission is our sensing the overwhelming unity of a gathered meeting, the living presence of the spirit of God, even in—or, maybe, especially in—a meeting during which no single word is spoken. At this retreat I did not even briefly experience a sense of gatheredness such as I find in a gathered meeting, sometimes even in a very large gathered meeting. But I was not in my own backyard. Perhaps the Buddhists did experience it.

In addition to increased self-understanding, I gratefully took into my being the memory of that wise, humble, peaceful, brown-robed, famous monk: a man whom we would gladly welcome in our meetings for worship. He would find a restful place there. Fame, that last infirmity of noble mind, seems not to have disturbed Thich Nhat Hanh's essential virtue. Still, I think that in many monthly meetings we can find some good person who, following a different practice, is his Quaker equivalent. In Albuquerque, for example, we have Dorie Bunting: tall, mild, and strong in spirit and deed, who, for a good majority of 80 years, has been deeply engaged in bringing about justice and peace in our state and for our country. Like Thich Nhat Hanh, she is both dearly loved and greatly respected.

Even though this retreat clarified for Tina and me certain differences between concerned Quakers and engaged Buddhists, I come away with the feeling that at the heart of our daily practice—ours and theirs—we are very like one another. □

i. susan at seven

exuberant
as april
caramel curls
and a birthday
cake smile

she holds Zach's
leash like it's a
golden wand,
like holding it
makes her golden too

we stroll
around the block,
yak about ponies and
what goes best
on chili dogs

down the street
two boys shoot hoops
the spring air
sweet
with their hollers

we pass a yard
bursting with
bougainvillea,
blossoms spill
onto the sidewalk

she tucks the leash
under one arm
picks a posy,
hands it to me
with that smile

the one that helps me
forget for awhile
her mother's a junkie
the dad fast with his fists

what helps her forget?

ii. decorations

two teenage girls
saunter down the hall
to check us out

Angie, a runaway,
with faux eyelashes
that unfurl like feather dusters

Melinda was picked up by
Child Protective Services,
wears purple fingernails
with sparkles
and earrings that dangle,

as interested in Zach and me
as in reading
War and Peace
they sashay back to their room
to the epochal business
of hair and makeup

more like sisters in art
than adversity
they primp and spruce,
bedeck themselves into
a merry brightness
like a pair
of slightly tarnished
Christmas ornaments

iii. king of the circle

always something or other
spilled on his shirt
Tommy's an ocean of motion
zips around the parking lot
playground on a tricycle
in his "kiss 'em and run" style,
confers a ritualistic pat
on Zach's head
with every pass

whizzes around
wheels on the ground
yet off in space—
you can see it
in the tilt of his head
as if he's about to ask "Why?"
but forgot the word—
and from the look in his eyes
behind those thick glasses,
like the world's still a blur



iv. warm

now here's Laurel
with the blueberry eyes
toddling toward Zach

her white-blonde hair flies
arms flap
I hold up my hand
like a crosswalk guard
remind her
"dogs aren't rubber balls—
whoever heard of a rubber
ball with a tail?"

stooping beside her
I take her hand in mine,
we stroke Zach's back
feel his shaggy tenderness
under the lazy rhythm
of our hands

now child, woman, and dog
all melt a little
become each other's Sun

v. almost dark blues

dusk pouring
over the mountains
on the drive home
Zach in my rearview mirror
looking like a wilted sunflower
the kids' hugs
still in his fur

later, in the unlit living room's
twilight stillness
I sip a burgundy,
listen to B.B. King
and wonder why
I'm crying

is it these burnished
city blues—
the effervescence
of the kids
that splashes through
their hurt—
or Zach's heart
that enfolds us all
with the ease
of a summer day? □

Photo courtesy of Lucy Aron

Lucy Aron is a member of Apple Seed Meeting in Sebastopol, Calif. These poems result from her experiences at Fourteenth Street Shelter, a residential program for battered women and their children, while she offered animal-assisted therapy (A-AT), a no-fee service in which animals and their owners interact with people in institutions for therapeutic benefit. Zach's photograph appears on the cover of a book, Blessing The Bridge: What Animals Teach Us about Death, Dying, and Beyond.

PICTURE OF NOOR

by Elaine Chamberlain

My dear friend
I have received your letter
and am sending you a picture.
You ask how it has been for me.
After twenty years
I can not explain
war.

On the first night
Shaheen had a heart attack
and died in our bed.
Ishmael was kidnapped.
Our store was burned.
Our car was stolen.
I'm afraid to go out
And afraid to stay in.

My neighbor's home was hit.
I wrapped my face with cloth
and went to find them.
Mohamed. Fatima.
Ahmed and Noor.

But they are gone. Just gone.
It was as if the house had swallowed itself.
All that is left is a smoking pit.
A hugely unbearable smoldering hole.

I am sending you my only treasure.
This picture of Noor.
It was spring and roses had begun to bloom.
See how precious our little hajia?
So small I must kneel to embrace her.
Look. Her spindly legs. The dear sandals.
And her bright magenta stockings.
See how the folds of her smock fall round her.
I can not tell you how I adored her.
And how I yearn for her face.

I have heard that thieves have stolen our history.
And have sold our treasures to the world.
For me it was not about money
or oil or even about our history.
This was a war about children.
About Ahmed and Noor.
Please friend.
Keep this picture.



Photo courtesy of Elaine Chamberlain

*Elaine Chamberlain lives in Amherst,
N.Y. The story in this poem is a composite
of several events.*

The AFSC and School Desegregation

by Betsy Brinson



American Friends Service Committee Archives

The involvement of the Religious Society of Friends in Prince Edward County dates back to the Civil War. Shortly after General Robert E. Lee's surrender at Appomattox in 1865, the African American community in Farmville, the Prince Edward County seat, asked the Bureau of Refugees, Freedmen, and Abandoned Lands to supply them with a teacher. In response, the Pennsylvania Freedman Relief Association, a largely Quaker group based in Philadelphia, appointed Frederick Brooks to the

post. The school grew quickly after opening to have some 300 students. This was part of a broader response by Quakers to meet the urgent educational needs of African Americans. Quakers left the county after this first effort in education, but local African Americans themselves continued to advocate for education reforms.

In 1880 parents asked the school board to employ African American teachers. A series of petitions were presented to the school board in the 1930s requesting improved facilities. In 1939, a new brick high school was opened but the enrollment far exceeded capacity. Unlike the school for white children, the building did not contain a library, a cafeteria, or a gym, and school equipment was very limited. One student recalled that her entire biology class had only one frog to dissect.

In 1940, parents began anew to petition county officials to relieve the overcrowded conditions of their schools. Finally, in 1947, the state Board of Education ruled the school inadequate. In

To avoid school desegregation, the Prince Edward County School Board closed its schools in 1959, posting "No Trespassing" signs on the buildings.

1948 local government acted to erect three temporary buildings constructed separate from the main building. Covered with tarpaper, each was divided into two rooms and was heated by wood burned in oil drums with long stovepipes extending the length of the building. Parents protested that the oil drums constituted a fire hazard, but to no avail.

On April 23, 1951, students took matters into their own hands. Without notice to their families, the entire student body

Betsy Brinson is a member of Richmond (Va.) Meeting and the meeting's historian. As a public historian, she has conducted oral history interviews for the Virginia Civil Rights Video Initiative and Richmond Holocaust Museum. A former faculty member at Virginia Commonwealth University in Richmond, she has been involved in the production of several film documentaries, for example serving as executive producer of Living the Story: The Civil Rights Movement in Kentucky (58 minutes, 2002), developed from 175 oral history interviews.

of 456 students at the R.R. Moton High School went out on strike to protest unsatisfactory school standards. These clever students, led by 16-year-old Barbara Rose Johns, had met numerous times outside school to develop a careful plan. They arranged a telephone call to the principal asking him to investigate alleged student misbehavior across town.

When schools reopened in 1964, almost 2,500 African American children had been without public schooling for five years. For white children a segregated system of private academies was hastily organized with tuition grants from public funds.

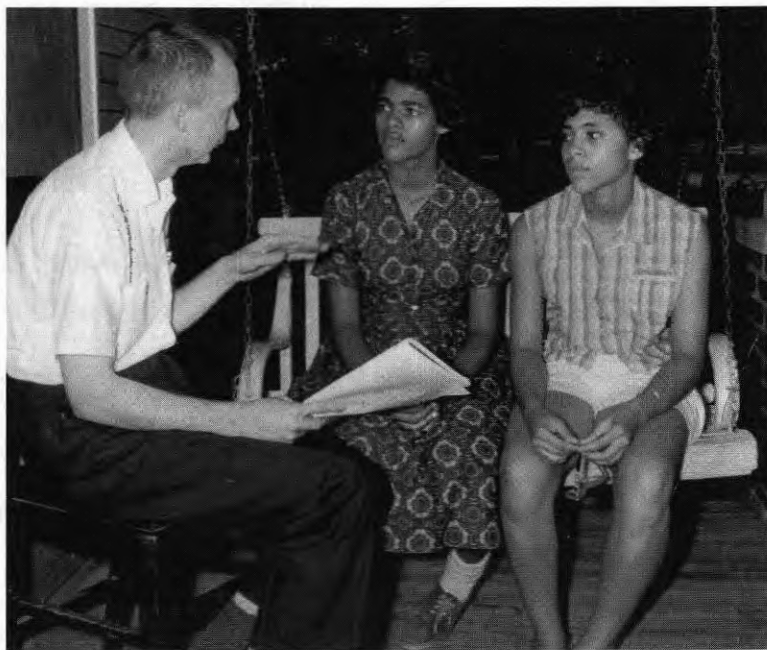
While he was away, they assembled in the auditorium and then left the building. Barbara Johns called the state NAACP to request legal counsel. S.W. Robinson III and Oliver W. Hill, as NAACP representatives, consulted with the students and later with their parents. They advised that conditions would never be corrected adequately so long as children were segregated by race. The students and their families agreed, and the NAACP filed suit on their behalf. This suit became one of the cases heard by the Supreme Court in the landmark 1954 *Brown v. Board of Education* decision, which ordered school desegregation.

In response, the Virginia General Assembly, in 1956, agreed to close any schools under court orders to desegregate. Known as Massive Resistance, the law was later overturned in 1959 by a federal court ruling declaring it unconstitutional. Seven Virginia school districts that had been closed to some 12,000 youth for several months announced that they would reopen and desegregate, but

Prince Edward County officials decided to defy the court ruling.

The 1960 census described Prince Edward as a predominantly rural farm community with a population of 14,121. Of these, 42 percent were African American. Dairy farming, tobacco, and sawmill timbering were the largest sources of income. Although some African Americans owned their own farms, most worked for others as agricultural laborers or domestics. While Prince Edward County hosted all-white Longwood College, a public women's college of 400 students, and Hampden Sydney, an all-white private men's college with approximately 1,000 students, there were limited opportunities for African Americans to work and none to be educated in these institutions. Moreover, with 40,000 black residents within a nine-county area, Southside Community Hospital in Farmville maintained only 16 of its 97 hospital beds for African Americans. No black doctors were allowed to join the hospital staff. Local theaters and eating establishments were closed to blacks. Separate water fountains were maintained in town, as were separate bathrooms at the bus and train stations. African American shoppers were not allowed to try on clothing, shoes, or hats before purchase, allegedly for fear that the products would be soiled.

While Prince Edward was in many ways typical of other southern rural communities of the time, the community distinguished itself from most other southern towns in response to the *Brown* decision.



To avoid school desegregation, the Prince Edward County School Board closed its schools in 1959, posting "No Trespassing" signs on the buildings. In the first year, about 1,800 African American children were locked out of their schools. When schools finally reopened in 1964, almost 2,500 African American children had been without public schooling for five years. For white children a segregated system of private academies was hastily organized with tuition grants from public funds. Segregationists elsewhere also gave money to help finance these private academies.

When the schools closed, Quakers again entered Prince Edward County history. In 1959, at a quarterly meeting of the Southern Interagency Conference (SIC), a coalition representing civil rights, human relations, labor, and religious organizations, American Friends Service Committee was asked to enter Prince Edward County and survey conditions within the African American community. With Massive Resistance, AFSC decided to lend staff and volunteer support to community efforts in the county. First and foremost, their goal was to work with local individuals to help the African American community reopen schools. AFSC also hoped to work with the few local whites who supported reopening them. This AFSC program has received little attention over the years in news accounts, books, television, or films.

AFSC opened an office in the Farmville building owned by the local African American dentist, Dr. N.P. Miller, and his wife, Minnie B. Miller. Staffed first by Bill Bagwell, Helen Baker, Harry Boyte, and later Nancy Adams, the office became a key coordinator of involvement of other national and local volunteers and organizations. Outside Prince Edward County, Jean Fairfax, in her role as AFSC National Representative for Southern Programs, helped keep the pressure on federal agencies that were extremely reluctant to challenge politically powerful exponents of Massive Resistance in Virginia, including Harry F. Byrd, chair of the U.S. Senate



Page 21: Robert R. Moton High School, closed to prevent desegregation in the fall of 1959.

Page 22: AFSC staff member Bill Bagwell explains the AFSC placement program to prospective participants.

Left: Reverend L. Francis Griffin, the Pastor of Farmville's First Baptist Church, with a group of Prince Edward County students during a visit to Philadelphia.

Finance Committee at the time.

In the beginning, most people thought that the Prince Edward schools would reopen quickly. During the first year, the emphasis was clearly on the need to strengthen academic skills and to sustain the morale of the children who remained at home and their families. A few parents were able to find ways to send their children to extended families outside the county so they could go to school. Under the auspices of the Prince Edward County Christian Association (PECCA), directed by Reverend L. Francis Griffin, a key leader in the African American community, about 50 students attended Kittrell College, a Methodist institution in North Carolina. PECCA also organized local reading rooms at African American churches. One student recalled reading "everything she could find" that year in the A.M.E. church library. In addition, AFSC organized a year-round recreation program including softball leagues, movies, and African American history discussions. Girls were taught to hand sew and how to use a sewing machine; boys were introduced to power saws. Students went on field trips to such places as Washington, D.C., and the planetarium at University of North Carolina. Volunteer coordinators Ed Peeples and Ruby

Clayton drove from Richmond, 60 miles away, to coordinate 10–15 other volunteers, who came from around central Virginia to help with weekend recreation.

The AFSC office organized the relocation and placement of African American children in schools and families outside the region through its Emergency Student Placement Project. In a memorandum to regional AFSC offices, Jean Fairfax asked for help in mobilizing local sponsoring committees that would recruit host families, select schools, involve counselors, provide cultural experiences, and raise money. Within just a few weeks, 47 students in grades 7–12 were placed in ten local communities in eight states. There were students also in Scattergood Friends School in Iowa and Moorestown Friends School in New Jersey. Forty-two host families, both black and white, were recruited and sponsoring committees became active.

Local leaders spread news of the project in Prince Edward County. Interested students and their parents were interviewed and participated in an orientation program. Students were selected on a first-come, first-served basis, with no consideration of past academic performance. AFSC did give priority to older students, who needed less time to graduate from

high school. The project was organized so quickly—during July and August of 1960—that it was only after children arrived in some communities that policy and legal issues arose. Among these were whether tuition had to be paid because the students were from out of state, if tuition could be waived, and whether host families had to be officially certified by the state even though they were not technically foster parents.

In the second year, new placements were made in Kentucky, at Berea College Foundation School, and in Massachusetts. Jean Fairfax arranged with a local African American funeral director to use his station wagon, and, along with a second vehicle, she and Minnie B. Miller, a former home economics teacher, drove six students across the Appalachian Mountains to Kentucky. Several students continued their education after high school at Berea College.

Sponsoring committees were charged with finding families for students, working out the sometimes complicated process of enrolling out-of-state students in local public schools, raising money, and hosting interracial community activities for students, families, and host committee members. Maya Hasegawa recalls that her mother, Marii, who with her husband had



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been confined during World War II in Japanese American internment camps and who AFSC had helped relocate after the war, served on the Moorestown, N.J., sponsoring committee. As a small girl, Maya remembers going to numerous inter-racial potlucks and other recreational events with students, families, and sponsors.

At a meeting in 1961 with Prince Edward families, the AFSC staff was pleased to learn that the families felt that their children had matured and held an expanded vision of opportunities for the future. With the end of that school year, seven children graduated from high school. By the end of its third and final year in 1963, the AFSC Placement Project had sponsored a total of 67 students with placements in eight states, in sixteen communities and three private schools. Eighteen students had finished high school. Efforts continue now to locate these students and to record their individual stories about their experiences with the AFSC program.

More children could have been placed except for the understandable reluctance of parents to send their children away. The families had traveled little and feared for children to be so far away from home. Having children return home for Christmas holidays and summer vacations was not enough for some parents to grant permission. For parents who sent their children away, AFSC organized a weekly parents' group for information sharing, letter writing, and arranging community holiday homecomings.

While the Placement Project was remarkably successful, there were tensions. Students were homesick, and parents at home missed their children. AFSC evaluated the program frequently in its contacts with parents, children, school counselors, and host families in order to work out glitches. A formal survey the first year found that many host parents were most distressed that not all students were doing well academically, even though they had been advised that student selection had not been based on academic achievement back home. Some students seemed to be uneasy about what might be expected of them. At least one girl feared that she was expected to provide household domestic help in return for room and board. One urban host recalled that her visiting student, used to a safer and more relaxed rural environment with freedom to come and go, had difficulty

understanding why he needed to come home directly after school. As a result of these tensions and other factors, eight children left the program during the first year. AFSC was able to place some of these students elsewhere for the next year while parents found arrangements for others.

Twenty-three of the children made a point of saying that their northern schools were more difficult than their school in Prince Edward. This may have been more than academic difficulty. Some children may have felt tensions from attending school with white students for the first time. Most students felt that the greater permissiveness in northern classrooms was preferable even though it required them to adjust. A few thought that corporal punishment, which was used occasionally in their Prince Edward schools, was a good way to maintain order. Although 23 students initially tested with low reading scores in their northern schools, another 26 students had test scores that went up. With the second and third year, many of these concerns had disappeared.

While the students were eager to return to their homes and families, few said during their placement that they would be content to live in Prince Edward or anywhere in the south for the rest of their lives. Regret over extremely limited job opportunities back home and general boredom over life in Prince Edward were reasons they identified.

Barbara Botts Chapman was one of the youngest AFSC students. At age 13, she and her mother, a domestic who had only completed third grade and earned \$2.50 per week, agreed that Barbara would apply to the AFSC program. She spent three years in the program, first in New Jersey and later in Massachusetts. She lived with three families, two African American and one white. Her mother, Geneva, recalls how hard it was for her to let her daughter go but how important it was for Barbara to be educated. The first year she took her daughter by bus, their first bus ride ever, to the New Jersey family placement. Later, after college, Barbara made public education her career choice. For the last five years, she has been the principal of a middle school in Richmond, Virginia. Recently she was awarded her EdD in Educational Administration.

Today the AFSC students speak appreciatively of their family and school experiences away from home. They are a well-

educated, successful group, including lawyers, teachers, social workers, corporate executives, and government leaders. They are grateful to AFSC for being there when the African American community needed help. Today the Moton School, where all this began, is a museum that tells this important civil rights story. The current school board of Prince Edward County is chaired by one of the students who was forced out with the closings.

Even though many thought earlier that they would never return home permanently, some did. At least six more AFSC students have visited Prince Edward regularly over the years. Some say that they have learned things in the greater world that they plan to bring back to Prince Edward County when they retire. The AFSC placement helped open their eyes to a different world in that blacks and whites could live and learn together, an experience that in turn has helped their Prince Edward families and neighbors to aspire to greater things.

In 2003, the Virginia General Assembly passed a resolution expressing "profound regret" over the earlier closing of public schools in Prince Edward County. At a special ceremony in 2003, several hundred former students who never finished high school because of the closings were honored with graduation certificates. Several of the AFSC students feel that while this action may have been perceived as healing, it actually demeans these unfortunate students. One, a career employee of the Foreign Service, feels that reparations should be offered to the children and grandchildren of those individuals who lost their chances for education.

While Prince Edward County schools today are racially mixed, the white academy begun during Massive Resistance continues to operate with private funds. Its students are almost all white.

Over the years, many school systems that were once integrated have since become resegregated. Jean Fairfax maintains that the issue of race in the schools is very much still with us. She says, "Efforts today to establish charter schools, vouchers, special testing, and methods to otherwise minimize public school education stem from the inability of most people to accommodate to a mixed society racially." The campaign for better public education for all, regardless of race, continues. Are Friends there today as they were in Prince Edward County years ago? □

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Witness

Repentance and Return

by Lisa Rand

I have been carrying a burden of shame for a gross error in judgment. It creeps up on me at unexpected times, haunting me and sapping my confidence. In order to move on, prepared to undertake the work to which I am called, I need to forgive myself. I was recently moved by a description of repentance given by author Marcus Borg: "To repent does not mean to feel really bad about sins; rather, it means to embark upon a path of return. The journey begins in exile, and the destination is a return to life in the presence of God." I have been traveling that path. I have felt myself in the presence of God.

I know that adolescence is a time for trying on many ideas, trying to figure out where one's place is in the world, and feeling the burden of peer pressure. Despite these realities, I have found it difficult to excuse a brief friendship I had, a friendship that did not reflect my values. I think of it as the ultimate illustration that I was adrift. When I was 15 I had a friend who associated with white supremacists. To admit this aloud is repugnant to me, to everything I believe in, and everything I am working toward as an adult. It was a short-lived friendship, and I never espoused any of the tenets that this friend's associates upheld. Nonetheless, there is no excuse for my friendship.

I remember other friends singing to me a line from a song by the Specials, a British ska band: "If you have a racist friend, now is the time for your friendship to end." The song continues, "Be it your sister, be it your brother, be it your cousin, or your uncle or your lover." Many of us have a loved one who is racist, and I remember grappling with this idea, trying to figure out how one would negotiate a loving relationship with a person who held such views. That struggle can be a worthwhile one. However, this friendship I had could only cause harm.

One day at his house, he put on a record that someone had loaned him. I sat paralyzed, horrified at the message of hate on the record. I felt sick to my stomach, and tried to casually say I had to go home. I want so badly to say now that I told him this kind of record was unacceptable, that he should seriously rethink who he spent time with. However, my memory is fuzzy. I don't think I did that. I think I lacked courage and remained silent. Soon after, we ceased spending time together.

Did he really believe these things? I don't think he did. I think he was drawn to a kind of aura of power and confidence. After all, those white su-

premacists were so clear in what they believed.

At the time, I certainly had very strong feelings about social justice, but I struggled to articulate my views—and to find a way to make these views manifest in my actions. I have been empowered by the conviction that my words and actions can be testimony to what I have experienced as truth. I have drawn strength from inward reflection, and from the unexpected messages I can hear in the silence of worship. Among Friends, I know it is accepted that the process of bearing witness, of bringing one's inward beliefs and outward actions into alignment, will be a lifelong process. Rather than feel bad about how few answers I have now, I can trust that through spiritual discipline and discernment, I will grow in positive (if unexpected) directions.

As an adult I have been passionate about antiracism work. In workshops I have shared stories about childhood experiences of racism, of gaining consciousness of racial identity (and, for me, white skin privilege), of working to combat racism in the communities in which I have participated. I have always omitted this story, this friendship that should not have been.

I recently learned that the area where I have recently moved with my husband, and where we will raise our family, has experienced conflicts with white supremacist groups. My first instinct was to contact local Friends meetings, to find out what work they are doing. I felt that I needed to make contact with antiracist allies. Participating in the Quaker community has helped me feel grounded; I have a place on which to stand while I struggle to discern what steps to take next.

For most of my life I lived in multiracial urban communities. Due to my neighbors, I was particularly compelled to educate myself about the issues facing immigrants, and to speak out against anti-immigrant bias. In my new community, this will be an important part of my work. It is a semirural area that attracts many migrant farm workers, and communities are struggling to figure out how to incorporate newcomers. I know I have been led to this place, where in unfamiliar surroundings I can work on familiar problems. In order to join the coalition of people that is working to transform hatred and prevent violence, I needed to confront myself about that embarrassing friendship, my unspoken skeleton.

I am grateful to look back at this incident and see it as a wake-up call. A moment of conversion, it turned me toward a path upon which I find it impossible to remain silent in the face of injustice. For me, antiracism work is at the heart of peacemaking. □

Lisa Rand, assistant editor of FRIENDS JOURNAL, is a member of Goshen (Pa.) Meeting.

Reports and Epistles

Epistle from YouthQuake

YouthQuake, a national conference for Quaker youth held every three years, was last held from December 27, 2003, to January 1, 2004, at the YMCA of the Rockies, Estes Park Center outside Denver, Colorado. YouthQuake is a time for bringing together the full diversity of the Religious Society of Friends. Each day we experienced a variety of settings and groups. All attendees came together throughout the day for music, speakers, and worship, and we had opportunities for interaction during workshops, discussion groups, free time, and worship.

In the beginning, Friends traveled to YouthQuake from many geographic areas and walks of life to Estes Park, Colorado. We gathered together in communion after the manner of Friends, had discussions of our beliefs, and, as a community, supported each other in our own individual journeys. Early in the week, the cold and bitter weather was reflective of our bias towards one another. It was difficult to see the challenges laid before us, paralleled by the snow cloaking our view of the Rocky Mountains. Day by day, the weather grew warmer along with the strengthening of our fellowship. We began to see that

the differences between programmed and unprogrammed Friends did not weigh heavily in our ability to see God within each other and the light in the truths we both shared.

Throughout the week, we gathered for Bible study, singing, and worship. We appreciated Bible study led by Max Carter, and the passage he chose to focus on, John 4, because it is particularly poignant in dealing with prejudice between two religious groups. In worshiping in both programmed and unprogrammed fashions, new experiences were felt by all. We came to understand how uncomfortable unprogrammed worship could be to programmed Friends as we struggled with the context of songs and sermons. In addition to scheduled events, Friends used free time to discuss faith and issues of the heart. Many of us were surprised at the bridges built and friendships formed between Friends of different backgrounds. The intensity of the gathering increased throughout the week as issues arose such as creation, abortion, and homosexuality. Despite the strong community that evolved, tension remained surrounding theological and political discussion.

Throughout our time in Estes Park, it was difficult to encounter so many different views, but through the challenges, our faiths grew



Joseph Levenson

stronger. Not all of us left YouthQuake with the same beliefs as when we arrived, but all felt a greater faith. For many of us, YouthQuake became a step in our spiritual journey, challenging us to expand our boundaries and push further on into this faith we call Quakerism.

By the end of the week, the weather had cleared, revealing to us the inspiration of the mountains. Our challenges, similar to these great peaks, lay before us in their beauty to climb and explore. For most of us, our journeys do not end at the conclusion of YouthQuake. Clarity has come to the road ahead of us and through the strengthening of our faith we walk forward into the future.

Approved by the YouthQuake participants from Baltimore and Philadelphia yearly meetings. Written by Nate Blood-Patterson (PYM), Mary Crauderueff (PYM), Joseph Shaffer (BYM), and Rachel Stacy (BYM)

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Parent's Corner

No Doubt

Yea, I have loved thee with an everlasting love.
(Jer. 31:3)

I don't usually feel sleepy in meeting for worship, but on the First Day in question, it was a struggle to keep my eyes open. My head drooped at least once and I found myself thinking that I shouldn't sit on the facing benches if I can't, at the very least, stay awake. My attempts at meditation seemed more like dreaming, and I had to pull myself back from them over and over again. What was going on?

Meeting continued to be a struggle, my attempts to pray seemed pathetic, and neither the silence nor the ministry helped. Then, unexpectedly, an answer came to a prayer I had not realized that I had offered the day before.

My oldest daughter had been away for two weeks and that afternoon we were going to pick her up. She had been visiting Camphill Soltane, a college for people with developmental disabilities. Elizabeth had been away before, but never to a place that I did not have to worry about her, or try to make go well from a distance. As the first week unfolded, I began to realize that my life felt qualitatively different. It was hard to put my finger on what had changed, but when I finally had time to write in my prayer journal about it, clarity emerged. There had been a dissonant cord sounding in the background of my life—a constant worrying about things not being right for Elizabeth. While she was at Soltane it vanished, and I felt relaxed and more deeply happy than I can remember being for quite some time.

I began to realize that this worrying had taken on a life of its own—independent of how things are really going for Elizabeth. While things could always be better, my fretting did nothing to change whatever might need it, and there are many things that I cannot change, no matter what. How was I going to stop worrying and simply do what I can, letting go of the rest?

I had been hesitant to tell my husband about my worrying because of the rigid roles we have played in this area of parenting. He has been the pessimistic, disappointed one and I have been the eternally optimistic, pleased one. I was afraid that he would interpret my experience wrongly and attempt to confirm the sad "reality" of the situation. I was, how-

The author's name has been withheld and names have been changed to protect the privacy of the family.



Narcissa Weatherbee

ever, able to tell him how I was feeling during that first week and then tried to make some time to have a longer discussion over the weekend with him.

When the time manifested, I was surprised at the deep emotion that surfaced making it hard to say what I needed. Grief overwhelmed me as I struggled to share this thought: "I have not dared for the past eight years, at least, to notice that I have any feelings of hopelessness, disappointment, or grief about Elizabeth's disability, since you feel so consistently negative about it; and I want, I need there to be *at least one person who never doubts her worth.*"

Michael held me as I sobbed for a little longer. Then I listened as he thought out loud about some things he and Elizabeth might do together on a regular basis. I laughed and commented that my rigid positivity has helped to keep his rigid negativity in place; and perhaps that would change if I would notice and voice my doubts and fears. Afterward, I felt more connected to Michael and pleased with things in general, but I was still, unaware, longing for an answer to my plea.

That is, I was unaware until it was unexpectedly answered. There I was, sleepy and struggling in meeting for worship, when seemingly, out of the blue, came, "I have no doubt." No person had spoken; in fact, I hadn't exactly heard these words. It was as if they simply *were*, resonating in my body/consciousness. An astonished smile broke across my face and I felt as if a beam of light had suddenly illuminated the dark cavern I had found myself in. Tears, sweet tears of joy and thanksgiving, trickled down my cheeks accompanied by a sense of relief and well-being. Of course, God has no doubt about Elizabeth's worth or anyone else's.

Although it is wise and good to follow the example of divine, unconditional love, no human action can ever match or take the place of it. My prayer is that I not forget Elizabeth is beloved by the Creator if not by all creation. □

Quaker History

Religious Faith and Civil Liberties

This month marks the 50th anniversary of a conference on civil liberties held at Scattergood School in West Branch, Iowa, in April 1954. The conference was called by Friends World Committee at the suggestion of Pacific Yearly Meeting at a time when McCarthyism was rampant. Fifty-seven Friends were present representing 20 yearly meetings, American Friends Service Committee, Friends Committee on National Legislation, Friends World Committee, and Lake Erie Association. The following statement (edited to today's FRIENDS JOURNAL style, including gender language) was addressed by them to all Friends. —Eds.

From its beginnings 300 years ago the Religious Society of Friends has opposed the use of force or violence between individuals or nations. Because we believe in conciliation, based on respect and love for all peoples, it is equally impossible for us to advocate the overthrow of any government by force and violence, or to support the war-making effort of any government. Our belief in that of God in every one, and in the essential sacredness of the individual, is unalterably opposed to the totalitarian way of life and its resultant totalitarian state.

Moreover, our nation is "this nation under God" and we reaffirm our unshaken conviction that our highest allegiance is to God. If there is a conflict, "we ought to obey God rather than humans."

U.S. democracy was founded on a deep religious faith in the ultimate worth of individuals; a faith that people have rights and responsibilities given by God; that free people will seek truth and right and will choose them rather than error, that people need not fear "to follow truth wherever it may lead, nor to tolerate error so long as reason is left free to combat it." The founders believed that a government whose power to interfere with personal liberty is limited is safer and better than one that prescribes conformity to any orthodox doctrine. We affirm our agreement with these principles.

Today in a time of great social and political tension many in the United States are losing touch with the ideals and sources of strength upon which this democracy rests. In response to the fears and hates of war, in fear even of their own weapons of war, they are losing faith in humanity and its relation to God; they are losing faith in the power of ideas freely arrived at to meet and displace error. They are losing touch with the needs and aspirations of people in most of the rest of the world. Indeed, in their fear of Communism,

they are losing faith in democracy.

Civil liberties are founded on God's gift to humankind of the ability to search for truth and the freedom to act on what truth it finds. This freedom can only be fully expressed in the social group and it should be to maintain the conditions most favorable to the exercise of God-given rights that governments exist. A government that carries out this responsibility well is, as William Penn said, "a part of religion itself, a thing sacred in its institutions and end."

If we remember that God and not the state is the source of the truth people seek, then any attempt on the part of government to determine what people may or may not believe, may or may not say, will be recognized as a perversion of the government's function.

The threat of Communism has caused us to forget these eternal truths. Yet, Communism jeopardizes our way of life not so much by its political and economic theories as by those totalitarian practices that destroy moral fiber, erase human conscience, and abolish human freedom. A democratic government that attempts to protect itself against Communism by adopting totalitarian measures is thereby succumbing to the most destructive element in what it fears. No amount of international tension, intrigue, or threat of war can justify measures that are undemocratic.

Increasing encroachments on the freedom and integrity of the individual by irresponsible accusations, by pressures for conformity in thinking, by charges of guilt by association, by insistence on assertions of loyalty, and by the assumption of guilt rather than the presumption of innocence, all have their origin in fear and insecurity, growing in large part out of the threat of war and of Communism and out of the emphasis on military strength and military secrecy. These are essential features of totalitarianism. They create an image of the state as the source of all truth and the object of unqualified loyalty. This is idolatry, and strikes at the root of both U.S. political philosophy and of basic Quaker principle.

A Query

Do Friends and Friends meetings seek faithfully to uphold our civil and religious liberties, not only for ourselves but for all people?

Advices to Friends

In the light of these, our ancient Truths, Friends are advised:

1. To reaffirm their faith in the living God whose spirit works in the hearts of all people



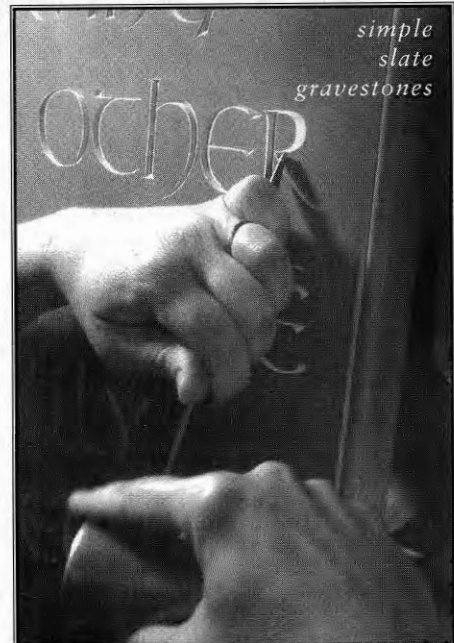
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and to recognize that God works to preserve the rights and liberties of humans as God works through them; and also to examine once more the underlying principles of our democracy.

2. Since the fear of controversy often impedes us in the pursuit of truth, Friends are advised to welcome controversy when it arises from differing opinions honestly held. We should aim to develop a corporate witness on freedom that will match the clarity of our other testimonies. Through the creative use of controversy we can discover new truth.

3. Friends are urged to be alert to dangers inherent in censorship, and in conditions that would limit the freedom of teachers to discuss current problems, and in movements that would seek to enforce a narrow orthodoxy of thought and expression.

Since freedom of expression has no meaning unless there is a place where people can express their views, Friends are specifically encouraged to provide facilities for the serious discussion of important, controversial issues in an atmosphere of creative goodwill.

4. The influence of each individual in the local community is of great importance. Monthly meetings should encourage members to be alert and faithful in their witness to Truth, providing for group action when indicated. Yearly meetings or national committees on civil liberties, peace, or other matters can never succeed unless the ground is prepared in the home communities. It is hoped that Friends publications and organizations will give special attention to problems of civil liberties during the critical period ahead.

5. Friends should continue their efforts:

To secure equal treatment for all conscientious objectors to military service, whether on religious or other grounds;

To change the law and the regulations to provide more favorable treatment for those with conscientious scruples against registration for compulsory military service;

To seek redress in the courts for violation of these rights by government in order to establish more firmly the legal rights of conscience and to curb abuses in the administration of these laws.

Friends generally should support individuals who have suffered loss of their livelihood by acting under conscience in resisting conscription, or in opposing loyalty oaths, or for seeking to uphold basic civil and religious liberties.

6. Friends should deal with Communists, individuals accused of Communism, or persons rejected by society for other reasons, as human beings. Without embracing false philosophies or condoning any error, Friends should still regard all people as children of God. If in prison they should be visited; and

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7. In the face of increasing pressure toward conformity as exemplified in non-disloyalty oaths, Friends should reexamine their traditional testimony against oaths that test loyalty by words instead of deeds, intensify fear and suspicion, and imply guilt unless innocence is proven, not to mention implying a double standard of truth. True loyalty and allegiance can be attained only by conviction, not by coercion. In the words of the Five Years Meeting of Friends in 1945, we affirm "our unchanging conviction that our first allegiance is to God and if this conflicts with any compulsion by the state we serve our country best by remaining true to our higher loyalty."

8. Friends are encouraged to exercise the responsibility of citizenship by examining carefully specific national issues affecting civil liberties and civil rights and by taking action as appropriate. We view with apprehension: the lack of protection of individual rights in some Congressional Committee procedures; the current proposals to permit wiretapping; the operation of the Federal Loyalty Security program; the investigation of beliefs and associations by the Federal Bureau of Investigation; and the limitations placed on the issuance of passports and visas with adverse effect, among other things, on the holding of scientific and religious conferences in this country, as well as the free travel of U.S. citizens abroad. We encourage programs of education and legislation to remove racial and religious discrimination and to guarantee equal opportunities and rights to all citizens. We advocate support of the International Declaration of Human Rights.

9. In making statements to investigating officers and agencies, Friends should be especially careful for the reputation of others, speaking only the objective facts known to them, and guarding against misquotation by making statements in writing where possible.

10. Finally, Friends are reminded that the loss of civil liberties is an inevitable consequence of the resort to war and violence as the means of security. They have, therefore, an inescapable responsibility to work unceasingly for the elimination of war through the establishment of a just economic and political order, disarmament, and the creation of true world community.

With a profound sense of humility that we have fallen so far short of the ideal revealed in the Light given to us, and with a corresponding sense of responsibility to our fellow humans we call on all Friends to join with us in the pursuit of these goals. □



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Books

Epicurean Simplicity

By Stephanie Mills. Island Press, 2002. 218 pages. \$24/hardcover.

Often it seems I learn more about Quaker values from non-Quakers than from anyone else. I've learned more about fidelity to the land from Wendell Berry, more about courage and compassion from Kathy Kelly, and more about simplicity from Stephanie Mills. None of them are Quakers, but clearly all are kindred spirits.

Stephanie Mills's *Epicurean Simplicity* celebrates "the pleasures, as well as the virtues and difficulties, of a perhaps simpler than average North American life." Mills is an environmentalist with a visionary bent. Like Henry David Thoreau, she chooses to write about her own life because there is no one else she knows as well. In a series of essays, we learn of her frugality, her hardships, and the spareness of her needs as she goes through the four seasons in a home she helped build in Michigan; hauling water, gardening, splitting firewood.

It is a life touched by grief: the breakup of relationships, the death of her mother. But we also learn of her joys: the pleasure she takes in bicycling into town, swimming in the nearby lake, keeping warm in the winter; her love of nature closely observed.

Taking as her mentor the third century B.C.E. philosopher Epicurus, she speculates that if we could learn to savor "slender pleasures," we could get "more out of less and abandon our ruinous gluttony." She wishes also to relinquish what she calls "my own gluttony for punishment—my puritanism and apocalypticism—in favor of the sensuous."

This paradoxical balance between the sensuous and the parsimonious shows up in her delight in writing. What is cheaper and more fuel-efficient than words? She writes in a sometimes carefully ordered way, at other times rhapsodically, in loosely connected rants laced with wry humor. She describes herself as "word-drunk," in love with the "carnival of language and opinion, judgment, speculation, wisecracks, and incessant curiosity." She combs the dictionary for scarce words—words like *sesquipedalian* and *plangent*—to counter what she describes as the "desertification" of the American vocabulary, which is said to have diminished by half in the past few decades. She thinks of it as a "conservation activity, like saving and planting heirloom seeds."

Occasionally Mills lapses into self-indulgence. "Winter" seems to me a little precious—its pieces are somehow like dry snow; they don't stick together. But in a mostly springtime essay entitled "The Others," Mills weaves a tapestry of connections that is breathtaking—from a single gray tree toad perched

on her windowsill to a flock of monarch butterflies in Mexico. Nature writing doesn't get any better than this.

At the heart of the book is an existential puzzle. "Once one has asked the 'to be or not to be' question and answered it in the life-affirmative, one's life becomes a deed. How are we to live—not merely survive? This may be the most serious ethical question we now face."

Epicurean Simplicity is one woman's attempt to answer that question—for herself, and with the planet in mind. Survival, both as individuals and as a species, may lie in the enjoyment of simple things, in "learning the limits of having, remembering the nature of true pleasure, and becoming the change I wish in the world."

—David Morse

David Morse is a member of Storrs (Conn.) Meeting.

Quaker in Vietnam: Rick Thompson

Pendle Hill Pamphlet #367. By Beth Taylor. Pendle Hill Publications, 2003. 32 pages. \$41 paperback.

By telling us the story of one family's loss and grief, Beth Taylor also relates the larger story of the tragedy of the Vietnam War and the individual lives it took. She also reminds us that great injustice compels people of strong spirit and conscience to not only put themselves into a situation where their lives may be taken, but to actively give those lives in service to something beyond themselves.


How can an angry young Friend make something meaningful of his life in the midst of pointless destruction and suffering? How can he live his ideals, even as he has to face not only the outer realities of a war-devastated country but also the inner realities of his own bitterness and despair? And how can his family support his difficult work, even when it means giving up their hopes for his future?

Beth Taylor does not offer easy answers to such questions. Instead, she introduces us to her cousin, Rick Thompson, who tried to "let his life speak" as a generalist with American Friends Service Committee in Vietnam toward the end of the war. We get to know him, and that gives us a sense of the human struggle and uncertainty (both for the young man himself and for his family) that can accompany even a clear spiritual leading.

—Kirsten Backstrom

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

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On February 10, 2004, federal prosecutors withdrew subpoenas ordering Des Moines, Iowa, peace activists to appear before a grand jury regarding a November 15, 2003, anti-war meeting of the Drake University chapter of the National Lawyers Guild. Des Moines Meeting had earlier issued a statement in response to the subpoenas that included the following: "As members of Religious Society of Friends, a historic peace church, we feel that this action has been taken under the auspices of the USA Patriot Act and is reminiscent of the 'red squads' of the 1950s McCarthy era and the Vietnam campus crackdowns on student protesters. The actions are cloaked in secrecy and appear as a heavy-handed attempt to suppress the constitutionally protected rights of individuals to engage in peaceful protests." According to a statement by Drake University President David Maxwell, the university was also served with a subpoena on February 3. This subpoena requested information about the antiwar conference, including records identifying the officers of the National Lawyers Guild, a legal activist organization, and the location of their offices on campus. This subpoena was shortly rescinded and replaced with a second subpoena calling for disclosure of any university records identifying the persons present at the meeting, and all documents that might describe the content of the meeting discussion. The four subpoenaed activists took part in the November 15 conference as well as a nonviolent demonstration at Camp Dodge, Iowa, protesting the involvement of the Iowa Army National Guard in the Iraq War. Des Moines' *Cityview* online newspaper reported that U.S. Attorney Stephen O'Meara's official reason for the federal investigation was not to violate constitutional rights, but to ascertain "whether plans were made at the conference on November 15 to illegally enter the Iowa National Guard headquarters at Camp Dodge the next day."

Ohio Valley Yearly Meeting, in session August 11, 2003, adopted a minute calling for the end of the occupation of Iraq and Afghanistan by the United States. "We call on our government to turn over the short-term administration and policing of these nations to the United Nations with the mandate to restore self-government rapidly to these peoples and to pay for our fair share of the cost of the UN administration. We are concerned that escalating guerrilla warfare will not only needlessly wound and kill Americans, but also will inevitably increase the brutality of an already brutal occupation. . . . We ask our fellow citizens to search their hearts and to ask how these occupations could be consistent with democratic principles, let alone the spirit of

love and compassion that so many of us feel," the minute states. —*Bloomington (Ind.) Meeting newsletter*

Pima (Ariz.) Meeting emphasized individual and corporate witness for peace with a day-long meeting retreat on November 22, 2003. The purpose of the event, called "Peacemaker's Response to War," was "to share with each other our individual witnesses for peace; to share new commitments we may feel led, as individuals or families, to make at this time; to begin to season the question: Is there a joint witness for peace that we wish to make as a community of Friends?" Holding the retreat was approved by Pima Friends the previous April. "We are acutely aware that the efforts of Friends and like-minded people will not prevent a determined government from waging war," Pima Friends stated. "This retreat takes the long view. Our task as peacemakers is not just to try to prevent the outbreak of hostilities, but to find ways to live at all times, including during wars, so that our lives may speak for peace." The retreat agenda included a Peace Witness Display featuring letters, essays, poems, posters, banners, artwork, and other visual representations of personal witness for peace; music, group singing, and poetry readings by Performers for Peace; and an "intergenerational meeting for worship with a concern for peace." "The retreat strengthened our sense of unity, responsibility, and commitment to the Peace Testimony in our daily lives," said Carol Schaedler, clerk of the meeting. "The retreat also reminded us that we are called as individuals and in groups to create the conditions for peace in our lives, our homes, our families, and in the world." —*Newsletter of Pima (Ariz.) Meeting and telephone conversation with Carol Schaedler*

Multnomah (Oreg.) Meeting called for the repeal of the USA Patriot Act in a minute approved on October 18, 2003: "We believe that this act has: eroded the civil liberties of our citizens, destabilized the balancing powers between the branches of our government, and removed much of the Constitutional oversight mandated for the protection of our citizens. . . . We urge our elected officials at all levels to repeal the USA Patriot Act and to fully investigate, question, and explore alternatives to any subsequent Acts proposed." —*Multnomah (Oreg.) Meeting newsletter*

In a minute approved on November 9, 2003, Haverford (Pa.) Meeting called for the revocation of the USA Patriot Act. The minute urges "our legislatures to rescind, or at least limit, the scope of the USA Patriot Act, and to reject the proposed 'Domestic Security Enhancement Act of 2003' (Patriot Act II). Our government should adhere to international

law, including the Geneva Convention. Now, more than ever, our country needs to look beyond fear and anxiety, and move forward with a warm, open spirit that nurtures peace and long-term security for all." —*Haverford (Pa.) Meeting newsletter*

Fifteen Bolivian Quaker students who received Bolivian Quaker Education Fund (BQEF) scholarships in 2003 finished their school year in December. Twelve of these students will continue their studies in 2004, and eight more will receive funding. The mission of Bolivian Quaker Education Fund is to strengthen ties between Bolivian Quakers and those of North America and Europe through programs that improve the education of Bolivian Quakers. BQEF program activity in Bolivia was coordinated by Bernabé Yujra, a lifelong Friend and experienced educator. Volunteers in Bolivian Friends schools have proved to be popular and successful. Three Guilford College students volunteered with the program for three months in 2003. A recent graduate of Haverford College assisted Bolivian Quaker teachers with teaching English and curriculum design for four months. In the future, Bolivian students as well as teachers and administrators hope to rely on a steady stream of volunteers. Planning has also begun for a teacher exchange with a Friends school in the U.S., perhaps as early as 2005, as well as for Bernabé Yujra to visit U.S. Friends schools, colleges, and meetings in the fall of 2004. —*Bolivian Quaker Education Fund*

Kindertransport Memorial, part statue and part exhibit, was set in the first floor of the Liverpool Street railroad station in London. It marks the free entry of 10,000 Jewish children following the Kristallnacht pogrom on November 9, 1938. Many Quaker meetings sent representatives to meet the trains and to offer homes for a certain number of the children. Brenda Bailey of Hempstead Monthly Meeting represented the Religious Society of Friends at the unveiling of the monument. Over 300 people who had been *Kinder*, or child Jewish refugees, were present. —*The Friend, November 14, 2003*

American Friends Service Committee is directing proceeds from its Emergency Crisis Fund to help the tens of thousands affected by the earthquake in Iran in December. Through partner organizations working in Iran, AFSC will raise funds for vitally needed supplies in the region. Purchasing supplies in the region is the most cost-effective and saves on shipping costs. —*AFSC*

The United Nations Development Fund for Women (UNIFEM) has established an Internet portal offering comprehensive in-

formation on the dangers and responsibilities facing women and girls during armed conflicts and women's roles in peacebuilding. UNIFEM executive director Noeleen Heyzer said the portal would address the information gap, providing accurate reports and helping to track progress toward implementing Security Council Resolution 1325. That text was unanimously adopted in October 2000 and urges an enhanced role for women in preventing conflict, promoting peace, and assisting in postconflict reconstruction within UN operations. The resolution, she said, "is a watershed political framework that makes women—and a gender perspective—relevant to negotiating peace agreements; planning refugee camps, programs, and peacekeeping operations; and reconstructing war-torn societies." She said two experts she appointed, "the world's first female defense and finance ministers," Elisabeth Rehn of Finland and Ellen Sirleaf-Johnson of Liberia, had found an epidemic of violence against women and girls in the 14 conflict zones they visited. Their report recommended that UNIFEM systematically collect, analyze, and share information on the roles of women in conflict, conflict prevention, and peacebuilding, Ms. Heyzer said. The portal is at <www.womenwarpeace.org/h_index.htm>.

Tensions over organizational issues and internal disputes within the congregation are the principal reasons Protestant pastors leave a pastorate or quit the ministry altogether, according to a study by sociologists Dean R. Hoge and Jacqueline E. Wenger. Their study, as part of the Pulpit & Pew research project at Duke Divinity School in Durham, N.C., was conducted in the spring and summer of 2002 and involved 963 former pastors from the United Methodist Church, the Presbyterian Church (U.S.A.), the Evangelical Lutheran Church in America, the Lutheran Church—Missouri Synod, and the Assemblies of God. The results were reported in a paper presented at the Religious Research Association's annual meeting in October 2003. According to the study, disputes over "pastoral leadership," finances, and changes in "worship style" are the three main factors common to congregational conflicts and stress experienced by pastors. Other stressful factors affecting pastors in their ministries are differences with staff personnel, differences over plans for a new building or renovation of an existing facility, changes in music and congregational programs, and lay leadership styles. Less stressful issues, according to the survey, are disputes over doctrine, homosexuality, racial issues, outreach programs, and church growth. — *John Dart, in the November 28, 2003 issue of The Christian Century*

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Bulletin Board

Upcoming Events

- April 8–11—South Central Yearly Meeting
- April 15—Due date for applications for Philadelphia Yearly Meeting Workcamp Program's annual International Volunteer Summer Workcamp in China from July 26–August 22. Twelve volunteers 16 and older will travel from Beijing to Hunan province for environmental work and to teach English. For details and cost contact Adam Clark-Valle at (800) 220-0796, ext. 7236, or e-mail <chinaworkcamp@pym.org>.

- April 23–24—Pendle Hill Peace Network presents "Forgiveness, Reconciliation and Restorative Justice," a weekend conference featuring Pumla Gobodo-Madikizela, Paula Green, Lorraine Stutzman Amstutz, Sulak Sivaraksa and other internationally known peacemakers, at Arch Street Meetinghouse, Philadelphia, Pa. For details call (800) 742-3150 or (610) 566-4507, ext. 142, or visit <www.pendlehill.org>

- April 28–May 1—Boulder (Colo.) Meeting is hosting a "Gathering of Friends on Native American Concerns" to learn from and to be more effective allies of Native American peoples in their current struggles. For details contact Ed Nakawatase at (215) 241-7131.

- May 1—Philadelphia Yearly Meeting and the Historic American Building Survey Exhibit Working Group present "Living Witness," a workshop on preparing, maintaining, and adapting Quaker meetinghouses and properties while respecting their historic value, at Arch Street Meetinghouse in Philadelphia. For details contact Peggy Morscheck at (610) 642-4069 or <morscheck@comcast.net>.

Opportunities/ Resources

- The Power of Purpose Awards: A World-wide Essay Competition invites submissions through May 31, 2004. The contest, sponsored by the John Templeton Foundation, has been designed to encourage people to think about the benefits of noble purpose. Prizes range from \$10,000 to \$100,000. Personal reflection, internal development of purpose, and vocation are all included as suggested topics. For details <http://www.powerofpurpose.org>

- Facts Have Faces is a series of 4–6-page study guides available through Church World Service, addressing topics including hunger, uprooted peoples, and landmines. Guides include ways to help and recommended resources. Visit <www.churchworldservice.org/educ_materials.html>.

- The Friends Fellowship of Healing has a new website: <www.quaker-healing.org.uk>.

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FRIENDS JOURNAL

BI 10/03

Milestones

Birth

McConomy-Rand—*Caroline Christina McConomy-Rand*, on January 12, 2004, to Lisa Rand and John McConomy. Lisa is a member of Goshen (Pa.) Meeting.

Deaths

Acquah.—*David Apenkwa Acquah*, 87, on August 17, 2003, at home in Accra, Ghana. His ashes have been buried at Hill House Meeting in Achimota, Ghana. An elder and bedrock of the meeting, he was born on November 6, 1915, in Kumasi, Ghana. The death of his father when he was ten years old deprived him the opportunity of attending secondary school. The family had strong Methodist roots; David attended a Methodist teacher training college and became a middle school teacher. His community activities, teaching experience, and active participation in the church caught the attention of the British colonial authorities of the Gold Coast, and in 1943 he was sent to England to train for the civil service so he could play a role in Ghana's self-government. He became a Quaker in 1950 after being introduced to the Religious Society of Friends by his first wife, Alice Ioné Crabtree. He wed Ioné two years after his return from England in the first interracial marriage to take place in what was then the Gold Coast. Ioné revived the Hill House Meeting, which had been established in the 1930s by teachers at Achimota School but had waned. Appointed to the Department of Social Welfare and Community Development in 1945, David became its director some 20 years later. But political upheaval in Ghana led to a coup d'état, and David was one of over 600 public servants who lost their jobs in 1970. After his premature retirement, David threw himself into voluntary activities, while his wife's job gave them a measure of financial stability. He became chairman of the Anti-Apartheid Committee, was twice a member of the Ghana delegation to the United Nations, and worked as a consultant to organizations ranging from UNESCO to World Council of Churches. He was nine times vice-chairman of the Christian Council, a role that involved him heavily in pro-democracy activities. He was a member or the chair of a number of committees with social concerns, and he was actively involved with the Red Cross and the resettlement of refugees from war-torn African countries. He also worked with the disabled, with women, and in development, adult education, and youth organizations. During turbulent times, David held the Quaker meeting together, welcoming and worshipping with visiting Friends from the U.S., and working with Friends worldwide. During visits to Wisconsin, he especially enjoyed worshipping at Fox Valley Meeting in Oneida. He received many awards, including the Ghana Olympic Committee Year of Peace Award in 1986. In later years David spent a year at Woodbrooke College as a guest of British Friends. He was virtually blind for the last ten years of his life, but this did not deter him. Along with his commitment to his work, he was a devoted family man, full of laughter and a sense of fun. He is remembered for his humor, warmth, tolerance, and love; for his absolute integrity; and for the enduring faith that guided him throughout his life.

David was predeceased by his first wife, Alice Ioné Acquah. He is survived by his wife, Leonie Acquah; daughters, Catherine Cruickshank and Janice Acquah; and grandchildren, Beverly Cruickshank, Vivian Cruickshank, David Cruickshank, and Savannah Acquah-Storey.

Amritt—*Robert Sidney Amritt*, 82, on April 4, 2003, at Central Montgomery Hospital in Upper Gwynedd, Pa. Born in Highgate, Jamaica, on May 20, 1920, as a child he helped on his family's small plantation. His grandfather had come to Jamaica from India in 1847 as a result of the emancipation of slaves in the British Empire. By the age of ten Robert was interested in becoming a physician, and he was encouraged by his parents to pursue a career in medicine. He attended a Quaker school in Highgate, then majored in biology and chemistry at a private secondary school in Kingston. At that time most doctors in British colonies were trained in either England or Canada, and the advent of World War II dampened Robert's hopes for study abroad, but with advice from notable physicians who had studied in the U.S., he earned his BA in Biology from Earlham College in June, 1942, and then, while living at Friends Spruce Street House, he attended University of Pennsylvania Medical School, where he received an MD in June 1949. Two days after receiving his degree, he and his fiancée, Madeline Franchois, were married at Frankford Preparative Meeting at Unity and Waln Streets in Philadelphia, where they had met. While in medical school, Robert volunteered for American Friends Service Committee, and he was supportive of his wife's ongoing work as an activist with Friends Peace Committee, Beyond War, and the World Affairs Council. In 1954, after interning at Cooper Hospital in Camden, New Jersey, and serving residencies at Zurburg Memorial Hospital in Riverside, New Jersey, and Kingston Public Hospital in Kingston, Jamaica, he was invited to lead the Anesthesiology Department at Northeastern Hospital in Philadelphia, where he served for 34 years, bringing innovations that have now become standard procedure, such as the development of a fine needle to administer spinal anesthesia. He learned acupuncture and used the technique to ease patients' pain. From 1985 to 2000 he was also on the staff of Jeanes Hospital in Philadelphia. In the late 1970s he was outspoken in his protest against malpractice costs. In 1978 he was awarded membership in the Four Chaplains Legion of Honor, and in 1988 he received the Asa M. Lehman Award for Outstanding Service at Northeastern. While at Frankford Preparative Meeting, he was befriended by Walter C. Longstreth, who assisted him in obtaining his U.S. citizenship, which Robert received in April 1966. In 1994 Madeline and Robert moved from Huntigton Valley to Foulkways Retirement Center, where Robert persuaded the management to build tennis courts, which he used four times each week until he became ill. Robert was predeceased by his wife, Madeline Franchois Amritt, in January of 2000. He is survived by three daughters, Denise Amritt-Firth, Karen Amritt, and Jacqueline Amritt; four grandchildren; two brothers; and three sisters.

Gonzalez—*Ellen Lauck Gonzalez*, 82, on November 19, 2003, in Mexico City. Born on May 5, 1921, in Washington, D.C., Ellen grew up with her parents, Rex and Hannah Lauck; her older

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brother, Rex; her beloved grandmother, Ellen; and her great-grandparents Hogue in a Presbyterian home with Quaker ancestors. She graduated from George Washington University, where she majored in Psychology and Latin American Economy. At the age of 22, she joined the Office of Inter-American Affairs in the U.S. State Department, as an economist. In 1944 she served as a volunteer with AFSC in rural health programs in the Mexican states of Coahuila and Morelos where she met her future husband, Ignacio Gonzalez Monreal, known to his friends as Nacho. In 1945 Ellen returned to Washington and worked first as a political and economic researcher for *U.S. News and World Report* and later for the United Mine Workers of America. She undertook the official biography of the union leader, John L. Lewis, a work that was completed by her brother. On Dec. 30, 1950, she and Nacho were married in her parents' house in Chevy Chase, Md. Beginning the following year Nacho and Ellen made their home in Mexico City, where Ellen worked as an English teacher and translator as she continued supporting AFSC in its rural development projects. In 1956 she and Nacho joined Mexico City Meeting. In 1962 she began to serve as a student advisor and to teach American history, social studies, sociology, world affairs, and economics at the Colegio Americano, but she left in 1969 when Nacho's work in rural development with various international organizations required moves to Honduras, Guatemala, Bolivia, Ecuador, and Brazil during the next 14 years. During this time Ellen completed her master's degree in Education while continuing to teach Spanish, English, Mesoamerican studies, and Latin American history. In each country where she lived, she took much pleasure in traditional dishes, textiles, markets, ceremonies, music, languages, and literature. She was a founding member of the Quaker scholarship program for indigenous people in Guatemala, which continues to this day. She began a small chocolate industry in Bolivia and a doll industry in Brazil. In 1983, when Ellen and Nacho returned to Mexico City to live in the house they had built 18 years earlier, Ellen's activity focused on Casa de los Amigos, Mexico City's Quaker center, where she served as director for more than a decade. In that capacity, she was key in securing the resources for the program to aid Central American refugees in the 1980s, in helping the inhabitants of the Guerrero district of the city rebuild their homes after the earthquake of 1985, and in supporting the Daughters of Charity Hospital in Chiapas. She also worked closely with the Flor de Mazahua cooperative in the sale of dolls. She is remembered for her wise humor and her unsentimental perceptions of the world around her. Ellen is survived by her husband, Ignacio Gonzalez Monreal; their five children, Nancy Gonzalez Lauck, Victor Gonzalez, Sarah Gonzalez Lauck, Rebecca Gonzalez Lauck, and Martin Gonzalez; and by five grandchildren, Indira Itzel Gonzalez Escudero, Dario Alejandro Gonzalez Escudero, Bruno Rafael Gonzalez Escudero, Julia Elena Gonzalez Fernald, and Grace Elleda Gonzalez Fernald.

Jones—*Mary Hoxie Jones*, 99, on December 26, 2003, in Kendal at Longwood Retirement Community in Kennett Square, Pa. The daughter and only child of Rufus Jones, a founder of American

Friends Service Committee, to survive into adulthood, she was born in Haverford, Pa., on July 27, 1904. She grew up in Haverford and graduated from the Baldwin School. After graduating from Mount Holyoke College in 1926, she accompanied her parents on a trip around the world while her father lectured at various institutions. The highlight of her trip, according to her memoir, was a visit with Mohandas Gandhi in India. From 1927 to 1939 she worked for Quaker organizations in the Philadelphia area and served as her father's secretary. During World War II, she worked in Europe to coordinate Friends centers there under the auspices of AFSC. In the early 1950s Mary Hoxie left AFSC to archive her father's papers and writings for his biographer, Elizabeth Gray Vining. Describing her father, Mary Hoxie wrote, "Whether the occasion was a Friends meeting for worship, a more formal church service, an academic gathering in a college chapel, or the intimate group at South China, Maine [where he was born]; whether it was a time of joy or sorrow, Rufus Jones had a simple, direct manner of speaking and bringing his message to his listeners who, like Francis Howgill, an early Publisher of Truth, knew that the Kingdom of Heaven had gathered and caught them as in a net." Mary Hoxie donated her father's writings as well as her own to Haverford College, which awarded her an honorary doctorate. She was the author of four books of poetry and four histories, including *Swords into Plowshares*, the history of the first years of AFSC. A former board member of AFSC, she also served on the boards of Friends Historical Association and Pendle Hill, and on committees at Philadelphia Yearly Meeting. She was a member of Poets Walk In, a writers' group that met periodically to share their work. Her last book of poetry, *Tracing the Rainbow*, dealing with religious themes, was published in 1995. Known for her lively sense of humor, infectious grin, warmth, and wisdom, Mary Hoxie never married. She is survived by seven first cousins, Jane Symonds, Emma Cadbury, Catharine Lambe, Bartram Cadbury, Elizabeth Musgrave, Christopher Cadbury, and Warder Cadbury.

We welcome Milestones from families and meetings. For births/adoptions and marriages/unions, please include dates, locations, and meeting affiliations of the parties. For death notices, include date and place of birth and death, meeting affiliation, highlights of the person's life as a Quaker, and full names of survivors (max. 600 words). Please include your contact information. Milestones may be edited for length, and we cannot guarantee publication date. For full guidelines visit <www.friendsjournal.org>, e-mail <departments@friendsjournal.org>, or see p. 2 for other contact information.

and stood frozen, an arm's length away, staring into the eyes of the wolf until finally the wolf released her grip and trotted off to check her pups, any one of which could have been the baby she had plunged into the water to save.

"The mother knelt down and bent over her coughing child, patting his back and gently opening up his clothes. She found not a single tooth mark on his skin. Her shoulders shook as she wept."

I looked up at Yohanan, and raised one hand to my open mouth, the other one touching his knee. "So," I said, "God is in the mouth of the wolf . . ."

Yohanan smiled back at me, the top half of his face framed by his long hair and forest-like beard. "Daavi, before you think you understand God so easily," he said, "I'll tell you another story.

"My great-uncle Moshe once traveled far to the west and north, across the great sea that the Romans call Mare Nostrum." With a wry smile down underneath his bushy moustache, he added, "I guess if you control an empire, you can name an ocean 'Our Sea.'"

Yohanan went on. "Uncle Moshe journeyed 20 days' walk beyond Rome, in search of famous mines he had heard of from a traveler: Gold, and silver, and salt.

"He came to a land where the mountaintops are higher than the clouds and covered with snow all year. The winters are so cold, the lakes become solid as rock.

"One clear-blue winter day, late in the afternoon, Uncle Moshe sat in the doorway of an abandoned woodcutter's hut, high up on a mountainside overlooking a great white lake. Below him he suddenly saw a lone elk burst onto the solid surface of the lake, running like fury with its head and antlers thrown back, its tail flitting from side to side.

"A few moments later, five wolves raced out onto the frigid lake, fanning out in a tight semicircle behind the elk. Every time the elk turned, the wolves turned in unison a breath later. Relentlessly, the five wolves gained on the fleeing elk, its antlers flashing fire as they caught the final rays of the sinking sun.

"The elk was running for its life, and the wolves were running for theirs.

"One wolf, the color of charred firewood, ran faster than the others, his ears and tail flat out in the wind. As the elk

tired and its hard hooves slipped and churned wildly on the rock-white lake surface, the charcoal-colored wolf relentlessly closed in.

"Instead of leaping on the elk's back, or biting its hindquarters, the lead wolf suddenly threw its body down, and sliding in a sharp curve hit the elk's legs broadside, sweeping it off its feet like a hand would sweep breadcrumbs from a tabletop. The elk fell heavily, its antlers inscribing a curving scar on the lake's solid surface.

"The next two wolves to reach the downed elk bit through the tendons on the backs of its rear legs, and the final two tore open the elk's throat. It took all five of them to drag the carcass back to shore, where a jumble of thin wolf pups awaited their supper. Hungrily they fell upon the fresh kill. On the hardened lake behind them, a long streak of glistening blood stretched toward the setting sun.

"The charcoal wolf stood, head down, its legs apart and shoulders heaving as it got its breath back. Then it arched its back. Raised its muzzle to the sky. And opened its great mouth to sing."

Yohanan stopped talking. I stared at him in stunned silence.

Now I was confused again. "Are people like wolves?" I finally asked.

He waited for me to go on.

"And are wolves like people?"

"That's only part of it," he answered.

Noting my distress, he spoke in steady tones, "Daavi, God is in the butterfly wing and in the mouth of the wolf." He was looking into my eyes. In his voice I caught a sliver of Yeshu's. "Think about God with your heart. And in your dreaming. Not just with your head. You seek answers where there are only questions. You will not find God by looking straight ahead, but out of the corner of your eye."

He stopped for a moment, giving me time to think. I could see he was not going to make this easy for me. Maybe because there was no simple understanding of something as vast and ancient as God.

Then he went on softly, "Daavi, the human spirit is a wanderer. Knowing God is a journey, an unwalked path across the desert sand. A path you make for yourself each step of the way. Sometimes alone and sometimes with others.

"Close your eyes, open your heart, and walk!" □

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woman unrecognizable by even her family because she had been brutalized by a group of men who exacted a very physical penalty for an unpaid drug debt.

As Donna Glee Williams states, it does no good to dehumanize the aggressors in this, or any other violent circumstance. Yet, what do we call the environmental or systemic catalyst for such behavior? Is the drug culture and economic underground that gives approval to such violent behavior not evil in its stranglehold on many cities? More importantly, is the institutionalized nature of racism in the United States that drives many into the underground economy not evil? Is the prison system, which dehumanizes drug offenders, or the deteriorating social structures in many communities that result in people turning to drug dependency as a way of life not systemic evil? How else do we identify mass dereliction of ethics such as Nazism or apartheid? Truly, many human systems and cultural or economic institutions have grown and given rise to terrible human behavior.

Certainly, the human response to this evil takes on the variety of forms facilitated by the experience of it. While a soldier or a citizen may have different experiences of war, both must respond to this evil according to their personal experience. While it does no one good to identify the response as evil, war is a form of evil.

The question is not whether individuals are evil. It does us much harm to label them as such. The question is not whether evil exists—it does at a palpable level in the experiences of many. The question that needs answering is how do we respond to evil when we recognize it. For this, we have the example of Jesus.

A nonviolent, loving, and holistic response is what Friends should strive for in our labor for *shalom*. Labeling individuals does not accomplish this, but identifying evil and resisting it as such does.

R. Scot Miller
Grand Rapids, Mich.

Dangerous metaphors: handle with care

Donna Glee Williams begins her piece, "See No Evil" (*FJ* Jan.) with a sweeping declaration: "I don't see anything to be gained using the word 'evil' to describe any part of creation." She later qualifies this statement somewhat, noting that "what we think about [something that could be called evil] may be helpful, or it may not."

But the "concept of evil," she insists, is

go." She much prefers words like "sick," "broken," "ignorant," or even "emotional cowards." "These are just metaphors," she agrees, but they "invite certain kinds of responses that I like: healing, repairing, teaching and encouraging."

When something has been labeled "evil," she states, "there are two ways that humans can respond: 'to separate from it as much as possible,' or 'to destroy it.'" She is right, of course, that labeling something or someone "evil" has often served as a pretext for isolating or destroying them. Yet my overall experience with this term, the mystery that underlies it, and its practical value has been considerably different from hers.

Let me begin with responses to "evil." Rather than only the two options of isolation or destruction, I have seen and experienced numerous others. From the outside, one response to evil (among the most important, I think) is to name and recognize it. Others are to deter, inhibit, stop, or flee from it; also to punish it, that is, to find and exact appropriate penalties or restitution—which by no means always requires the isolation of the "evildoer," and for me at least, does not require their destruction.

Two more useful responses to "evil" are to forgive or, where possible to transform and redeem it. And somewhat paradoxically, one of the most important responses to the concept of "evil" is gratitude—gratitude for the fact that it supports the assumption that humans are, to a great degree, responsible creatures, who are also rational and free to make choices. For me this is directly connected with a commitment to human dignity.

I agree that many of these responses can involve consequences I don't like; they often take me to places I do not "want to go." For instance, I once was called for jury duty on a personal injury lawsuit, and came away profoundly grateful that I was not the one sitting on the judge's bench, obliged to preside over such conflicts week in and week out. But I was also clear that someone needs to sit on that judge's bench. And sometimes I have been obliged by circumstances, in particular by the need to speak and act truthfully, to do things I did not like. This is especially the case when confronted by evil. Creation, it seems, has not been arranged according to my likes and dislikes.

From the other side, as the perpetrator of evil, the term has likewise been very useful to me, though again rarely comforting or pleasant. It has helped me face and name my actions and attitudes that are wrong and pernicious. It can show me what behavior or

helps identify acts for which I should apologize and, if possible, atone for. It can aid me in seeking forgiveness, above all by making clear that I need it.

Finally, it can keep me on track as I strive to right the wrongs I have done, to "make it good" if possible. Doing this last can involve paying penalties, even including potential isolation and personal hazard.

I have not carried off these responses particularly well; they have frequently been unpleasant, humiliating, painful, or worse. Nonetheless, the concept of evil has been indispensable in enabling me to speak truth to myself about myself, even when these words were not followed by right actions.

Here again, I am mindful that this concept reinforces the sense that I have the reason, the freedom, and responsibility to do otherwise. This view of human nature, my human nature, may to some extent be only a metaphor; but it is a metaphor that retains my dignity and personal worth.

These personal experiences, by the way, are pale reflections of something that was at the heart of early Quaker spirituality. The Light of Christ, many of these first Friends insisted, was first that which shows a person evil, above all, their own. As Margaret Fell put it in one typically fiery letter:

"Let the Eternal Light search you . . . for this will deal plainly with you; it will rip you up, and lay you open . . . therefore give over deceiving of your Souls; for . . . all sin and Uncleaness the Light condemns." (Quoted in Hugh Barbour, *The Quakers in Puritan England*, p. 98.)

But this relentless condemnation was not aimed at dehumanization or destruction; rather, it was but the opening chapter in the drama of salvation. It was part of a very optimistic and hopeful process.

And speaking of metaphors, it is true that terms like "sick," "broken," and so forth, including "evil," are metaphors, images that represent something else. But my experience also points to some conclusions about metaphors. First, they are important—they help shape our view of ourselves and the world. So they need to be chosen and used with care. Second, metaphors like "sick," "broken," and "evil" are not equivalents; while "sickness" and "brokenness" are real conditions. I have also seen behavior, in myself as well as in others, which simply does not fit any other category than "evil." Third, maintaining careful distinctions among these metaphors is important for my personal wholeness, and, I have come to believe, for that of society as well.

This last is most important in the case of "evil" in contrast to, say, illness. I remember

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well studying the experience of the prison system in California, which for many years followed a "treatment model" in sentencing, based on the view of criminality as a disease. This led to a policy of indeterminate sentencing, by which inmates could be kept in prison until they were "cured."

But careful research, as well as the cries of many anguished inmates, showed that this policy was no more humane than fixed sentences premised on the view of crime as "evil" demanding "punishment"—indeed, in many cases it was much less humane, more isolating and destructive. This showed me that replacing a term that I dislike with one I feel better about does not necessarily produce better personal action or policy. Yes, the concept of evil can be dangerous, and never more so than when it becomes a substitute for careful diagnosis of actual illness. But so can other, seemingly more innocuous concepts and metaphors.

Finally, Williams refers to M. Scott Peck's book *People of the Lie*, in which he concludes that some things some people did were "evil" rather than "sick" or "broken," and even reports on a case of confronting what he considered something close to pure evil consuming a personality. She concludes that using this label left him "pretty much off the hook," and "not obliged to grope around inside himself" for further explanations, or feel responsible for dealing with it.

Here too, my experience of the book was quite different. I did not see Peck turning away from the phenomenon he identified. In fact, it seemed to me it was clarifying and even liberating to him as a psychiatrist to add the concept to his vocabulary. Further, he struggled deeply with it, both within himself as well as in others. That struggle, which took him to many places he preferred not to go, is how he came to write a whole book about it. *People of the Lie* was often uncomfortable reading for me, but no less true and useful for all that.

I hope these reflections can help illuminate why the concept of evil is still quite useful to me, and perhaps others. Using it does not either absolve me of responsibility, or restrict me to a narrow, either/or response. It may also suggest why I think it is not only a useful, healthy thing to do to confront things we may prefer not to, and name things truly when we might rather call them something they are not because it comforts us. It is also a good thing.

Evil is truly dangerous. It is also, I have found, a part of creation.

Chuck Fager
Fayetteville, N.C.



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Kudos

You folks are astounding —every issue is so superb, I never believe the next one can be better!

I really love your January issue—how you've used pre-published poetry so creatively, and the art work from the geese on the cover to George W. Bush inside. Is the "Memoir" feature a new one? I haven't taken note of it before, and I felt it really spoke of a particular experience in deep ways. I actually started in on Paul Lacey, then got distracted, then went back to the smaller pieces—the Reflection is brilliant, the Life in the Meeting (on latecomers) useful and vivid, the little Epiphany with its fluttering bird so perfect, the Benches feature so interesting and touching (*two fires!*), and the El Salvador Friends and money piece very germane—in fact have you heard of or read Mike Durall, *Beyond the Collection Plate?* He has another title, too, about living from a place of generosity. He's a Unitarian, and he's on the same track as Friend Kat Griffiths. What an amazing cross section of Friends' thoughts and growth today—and how wonderfully related all the articles are, at the same time!

I'm not finished yet, but it's bedtime, and I wanted to send my congrats and thankfulness for your important service.

Caroline Balderston Parry
Ottawa, Ont.

Continued on next page

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Friends avoiding the issue?

You cannot imagine my joy when I read "A Friends' Testimony on Domestic Violence?" (*FJ* Dec.). At last someone else is talking honestly about an issue that unfortunately is close to the hearts of many Friends.

I first became aware of domestic violence over 20 years ago when an attender at our meeting was murdered by her husband (also an attender). Her death galvanized many women in our city to action, and we achieved changes in the law and the setting up of state and community agencies to try to make sure that more women should not have to suffer as she did.

Friends who, when considering other violent situations not so close to home, are active, concerned, and caring, seem unable to act on this issue. Offers to conduct workshops for Elders and Overseers in my meeting, so that they would feel more equipped to assist anyone who came to them for help, were not taken up. "We'll just refer them on to you" was the response. It seems impossible for Friends to believe that there are indeed women in our meetings who are being subjected to violence in its many forms.

I thank the Friend who wrote this article, and who speaks so very clearly of a firsthand experience that unfortunately is not unique in our Religious Society. Such personal experience cannot be dismissed.

Topsy Evans

Glen Osmond, South Australia

Responses to four articles

It was a joy to receive your January issue and see not one but four articles on topics related to my current spiritual growth! "For Where your Treasure Is, There Will Your Heart Be Also" challenges us liberal Friends to put our money where we are called and have faith in the result. As someone who supported a Baltimore Yearly Meeting released Friend who worked with a Navajo chapter in New Mexico, I experienced these same financial tensions within our yearly meeting. I too am happy to report that generosity and faith won the day as we were able to support our released Friend through seven long years with individual donations!

"See No Evil" helped me to build on my growing understanding that naming something "evil" does not help to decrease it but may even create tensions or fights that make overcoming it more difficult. What is important is not to ignore the horribly

destructive behavior but to respond to it in ways that can diminish its destructiveness. With our latest president's designation of certain countries as "evil" and my seeing this kind of confrontation as unhelpful, it is easier to understand that "the pigeonhole of evil is a dead letter box" when compared with using words like "sick" or "broken." The tendency to call something evil occurs when we are so uncomfortable with it that we feel alien to it and powerless to respond; yet, as the author points out, the very naming of it as "evil" decreases our options for responding! We could have responded to 9/11 as a horrific crime that required more criminal investigative resources and new educational and economic resources throughout the Middle East. Instead, calling it an "evil" act made war a more likely response.

"Making Peace, Telling Truth" gave me insights about the difficulties involved in telling the truth accurately and sincerely as we see it while taking into account different perspectives and power influences. The attitude "this is my truth, that is your truth" may be expressed in a positive way to honor our diversity but it is so true (as both the author and I see it!) that if the discussion goes no further, and the other person has views we think will lead to more injustice and violence, we have not gotten very far in working together to make the world more just and peaceful. As Friends we must listen but we must also tell the truth as we see it, in appropriate ways and times, trying to persuade others that "peace is the way" because "each person has that of God within" and because "violence begets violence"; to be effective we must do this not just by preaching but by sharing our personal experiences that have affirmed this truth to us. I found that right after 9/11, when people were still in pain, was not an appropriate time to do this sharing. However, now, with the widely questioned war and occupation of Iraq and our government's affirming of its preemptive war policy, is a good time to begin this dialogue with friends who may see a different truth.

"With Malice Towards None, Charity Towards All" emphasizes an important part of our Testimony on Equality, that "our love must extend not only to the weak but also to the powerful." I am definitely challenged in a healthy way to think of our president as a victim of circumstances he did not choose. However, I must express a different view from the author's when she says, "I am not confident that the practice of nonviolence will make us or the world any safer." My experience is that that we can

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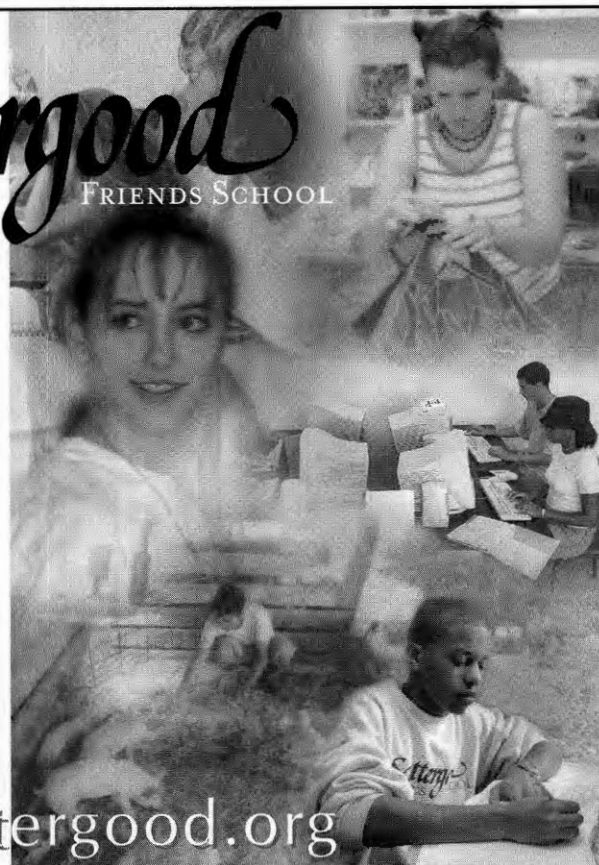
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find love and help create peace by joining with other people who believe in nonviolence, or who want to try a different tactic than war, and we can be confident that the practice of nonviolence will make us and the world safer because in truth it already has.

Most everyone agrees that Martin Luther King Jr.'s nonviolent leadership made this country safer for African Americans and for all people in the United States. There are many other examples where the practice of nonviolence, as either a resistance movement, as an educational skills training program, or as a healing truth and reconciliation opportunity, have made a difference. They made a difference in India under Mohandas Gandhi, they have made a difference in South Africa under Nelson Mandela, they have made a difference in ousting some dictators (Augusto Pinochet and Ferdinand Marcos), and they have made a difference in preventing forced occupations (Denmark under Nazi Germany). Many of these stories are told in the PBS film *A Force More Powerful*. Nonviolent practices are also making a difference today in conflict resolution programs and Alternatives to Violence Project programs in schools and prisons all over this country and the world. The African Great Lakes Initiative, a successful program that is part of Baltimore Yearly Meeting's Friends Peace Teams, includes an Alternatives to Violence Project training program, cooperative rebuilding programs, and a reconciliation trauma healing program, which taken together are helping to transform East Africa. I encourage the author and others to learn more about these programs and the difference they are making in bringing peace to our world.

Jane Telfair Stowe
Silver Spring, Md.

Profit, exploitation, and return for service

I must register my strong disagreement with the tenor of the letter "Not at the Expense of Friends" (FJ Jan.).

O. J. Pemberton contends that Friends should not exploit other Friends for profit, or make profit from labor of others without giving a just return. I fully agree with him that we should not take advantage of other Friends in such a way. However, he goes on to say, "It can be done in the worldwide market" and to this I most strongly protest. If, as we Quakers hold, there is that of God in all persons, we will recognize that they too

must provide for families and households. We must not exploit them but give them the same consideration that we feel obliged to render to Friends. Furthermore, surely if a Friend is in business to support his family and household, we would be wrong to expect him to forgo his reasonable return for service he renders to another Friend.

As one who has spent years in various countries of the so-called "Third World," I join with them in resenting the way in which the "First World" sees fit to take advantage of their need and deny them a just return for their goods and labor.

Edwin Abbott
Oro Station, Ont.

Message from a non-Friend

Although I am not a Quaker, I value FRIENDS JOURNAL for its moral conscience. I appreciate that you retain black and white pages and that you include personal witness, history, and loving Milestones.

Lee M. Schmidt
Sitka, Alaska

Appreciation

I want to tell you how much FRIENDS JOURNAL means to me. I have been a faithful reader for many years. I read every issue from cover to cover and have never been disappointed by anything I read. The articles are inspirational and help me grow in my efforts to live a faithful life. Thank you to the whole staff at FRIENDS JOURNAL.

Cathy Amanti
Tucson, Ariz.

Whose hoots

Because few of Haverford College's faculty and student body are Friends, they may have missed the fun of Signe Wilkinson's Rufus Jones lecture, "An Iconoclastic View of Quaker Outreach" (FJ Mar.). Fortunately, her words have now appeared in a more appropriate forum, FRIENDS JOURNAL, so that we supposedly sober-sided Quakers can enjoy one hoot after another.

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Santa Fe—rustic, elegant adobe **Guest Quarter at the Blue Door Retreat** in historic district, one mile from meetinghouse, near art galleries and hiking trails. Intimate, quiet, full kitchen, private bath, garden, hot tub, sunset views. Individual or couple. Diverse peoples and faiths welcome. Three nights to a month. Personal retreat or contemplative vacation. Pictures and details: <www.bluedoorretreat.com> or (505) 986-8100

When you are in Southern Oregon, **Anne Hathaway's Cottage** in Ashland is a convenient, friendly place to stay. (800) 643-4434.

William Penn House, Washington, D.C. Quaker Seminars, youth programs, bed and breakfast. Five blocks from the Capitol, Supreme Court, and near Smithsonian museums. Shared accommodations for individuals and groups. Gays, lesbians, and people of color are welcome. 515 East Capitol Street, SE, Washington, DC 20003, (202) 543-5560, fax (202) 543-3814, <director@wmpennhouse.org>, <www.Quaker.org/penn-house>

Looking for a creative living alternative in New York City? Pennington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624, (617) 227-9118. Overnight and short-term accommodations also available. <directors@bhfh.org>; <www.bhfh.org>

Santa Fe—Simply charming adobe guest apartment at our historic meetinghouse. Fireplace, bath, kitchenette, very convenient to downtown and galleries, as well as our tranquil garden. One night—one month stays, affordable. Call (505) 983-7241.

An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available, as well as conference facilities. Excellent homemade food. For further information contact telephone: +44 (207) 387-5648, fax: +44 (207) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

Pittsburgh—Well located, affordable, third-floor (walkup) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: +44 (207) 636-4718. Fax: +44 (207) 636-5516. <www.pennclub.co.uk>

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Sofia Community, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066.

Assistance Sought



QUAKER
BOLIVIA
LINK*US

A Quaker Response to Poverty in the Andes

Since 1995 Quaker Bolivia Link has funded and run nearly 80 development projects among the indigenous Aymara of the High Andes. These people are perhaps the poorest in all Latin America.

Projects are typically in rural communities where traditional language and ways of life are still strong. We support irrigation systems, greenhouse construction, and animal breeding programs. QBL has built an impressive health center by Lake Titicaca which brings local health care to 8,000 people in the area. We especially support projects empowering women as the most efficient way of combating poverty.

All this is being achieved through generous donations from individual Friends and Quaker meetings. Please join us in this Quaker witness to poverty by sending QBL a donation. We are a 501(C)(3). Donations are tax deductible. Make your check payable to Quaker Bolivia Link and send it to: QBL, 2925 Cowley Way, #C, San Diego, CA 92117. E-mail us at <contactus@qbl.org>

Books and Publications



Constructive Spirit; Quakers in Revolutionary Russia by David McFadden and Claire Gorfinkel. Dramatic first-hand narratives, spiritual and political controversies. Available June 1. \$16.95. Intentional Productions, Box 94814, Pasadena, CA 91109

"London for the Season," new Regency romance with Quaker undertones, by Teddy Milne. Send \$13.95 (free postage) to Pittenbruch Press, POB 553, Northampton, MA 01061.

Quaker Writers, Editors, and Publishers

Are invited to join QUIP(Quakers Uniting in Publications). An international self-help organization of theologically diverse Friends concerned with the ministry of the written word. Next annual meeting at Quaker Hill, Richmond, Indiana, April 22-25, 2004. Theme: New Ways of Reaching Our Market in a Changing World. Contact: Graham Garner at <grahamG@fgquaker.org>. website <www.quaker.org/quip>

Pilgrimage: a contemplative community-in-print for Friends and kindred spirits; life stories, poems, and images that matter; spirituality, nature, witness, and plain good writing. Annual writing award. Subscriptions (2 issues a year): 1 year—\$15; 2 year—\$28. Box 696, Crestone, CO 81131. <www.pilgrimagepress.org>

Celo Valley Books: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 160 Ohle Road, Burnsville, NC 28714.

Friends Bulletin, magazine of Western U.S. Quakers, subscription \$16. Sample copies free. A *Western Quaker Reader*. \$20. Pamphlet "Islam from a Quaker Perspective": \$4 (including postage). Friends Bulletin, 3223 Danaha Street, Torrance, CA 90505. <westernquaker.net> <friendsbul@aol.com>

You're in good company with Friends United Press authors, including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that take you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. <www.fum.org>

Quaker Books: Rare and out-of-print journals, history, religion, inspirational. Contact us for specific books or topics. Vintage Books, 181 Hayden Rowe Street, Hopkinton, MA 01748. (508) 435-3499. E-mail us at <vintage@gis.net>

For Sale

Gifts that give back! Earth-friendly and fair-trade gift baskets for all occasions, shipped where you need them within U.S. <www.ecobasket.com>. (512) 940-0559

Peace Fleece yarns & batting in 35 colors; kits, buttons, needles. Sample card \$3.00. Yarn Shop on the Farm, 1235 Red Run Road, Stevens (Lanc. Co.) PA 17578. (717) 336-5860.

Note cards with a Friendly flavor. Quaker quotes and inspirational sayings; colorful original illustrations. \$18 box of 10, plus \$2 postage. Recycled paper and envelopes. Holly Coia Design Studio, 220 Wolfsburg Road, Bedford, PA 15522, <hgcoia@earthlink.net>

Opportunities

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

To consider mountain view retirement property, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

Friends Center with unprogrammed Christian orientation, Barnesville, Ohio, offers quiet welcoming space for personal retreats with optional spiritual consultation. Weekend group retreats also offered: April 23-25 **The Good News of Isaiah** with James Heaton; May 7-9 **Christ in the Meeting** with John Punshon. Write Bill Taber, 61357 Sandy Ridge Road, Barnesville, OH 43713 or call 740 425-1248 or e-mail <billfran@zippytech.com>.

Mexico Study/Travel: Join EPIC Tours (formerly Hinshaw Tours) on a learning adventure in Mexico, including visits with Quakers and Mennonites. Discover the richness of Mexican culture and see alternative models of development. October 16-28, or October 16-31. For information and a brochure contact EPIC Tours at (303) 747-2059; e-mail: <epic@csd.net>.

Selected Conferences at Pendle Hill

April 4-9: **Earth-Friendly Landscaping**, with Marty Kromer and Lloyd Guindon
April 18-23: **Mysticism and the Way of Perfection**, with Carole Spencer and Marge Abbott
April 25-30: **Isaac and Mary Penington**, with Rosemary Moore
April 30-May 2: **Clerking**, with Arthur Larrabee
May 7-9: **Pastoral Care for Quakers**, with Judy Guerry
May 7-9: **Speaking Up: Enlivening Religious Education Curricula**, with Bobbi Kelly and Marty Smith
May 9-14: **Exploring Liberal Quakerism**, with Paul Raser
May 14-16: **Being a Good Quaker Investor**, with Mark Hulbert
May 16-21: **Foundations: Thinking about the Nature of God**, led by John Punshon
For more information, contact: Pendle Hill, 338, Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>

Woolman Hill Spring Conferences

April 16-18: **Aligning Your Money With Your Values**, with Penny Yunuba, Carolyn Hilles, Jeffrey Kerekes
April 18-23: **In Solitude Alone, in Silence Together**, with Sirkka Barbour
April 30-May 2: **I'm Gonna Sit at the Welcome Table: A Spiritual Journey in Song**, with Annie and Peter Blood-Patterson
May 9-14: **Artists in Residence**, with Arthur Fink
June 4-6: **A Deeper Service: Ministers and Elders Working Together**, with Jan Hoffman and Kenneth Sutton
For more information, contact: Woolman Hill, 107 Keets Road, Deerfield, MA 01342. (413) 774-3431. <www.woolmanhill.org>

Curious About Friends Who Are Curious About Jung? The Friends Conference on Religion and Psychology invites you to attend its 61st annual Conference: "**Trauma and The Soul**." [Spiritual Dimensions of Analytic Work with the Victims of Early Trauma] Featuring clinical psychologist and Jungian analyst Donald E. Kalsched, PhD, Memorial weekend: May 28-31, 2004—Lebanon Valley College, Annville, Pa. For further information visit our website <www.quaker.org/forp>, or call: (617) 971-9878.

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

Quaker Writers and Artists!

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

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

A deferred gift with Friends General Conference (bequest, charitable gift annuity, trust) will nurture a vital Religious Society of Friends.

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

Personals

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write P.O. Box 1658, Andalusia, PA 19020 or call (800) 717-5011.

Concerned Singles

Concerned Singles links socially conscious singles who care about peace, social justice, race, gender equity, environment. Nationwide/international. All ages, straight/gay. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; (413) 243-4350; <www.concernedsingles.com>.

Positions Vacant

Woolman Hill Conference Center seeks a Program Director to develop, market, and manage 9-12 weekend retreats centered in Quaker values. A Program Committee collaborates in selecting topics and facilitators. Position includes general office administration and some facilities management. Experience with Quaker processes helpful. 20 hours/week, starting June/July. Contact Executive Director Mark Fraser, Woolman Hill, 107 Keets Road, Deerfield, MA 01342 (413) 774-3431. <www.woolmanhill.org>.

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



Religious Society of Friends (Quakers)

Ireland Yearly Meeting and Britain Yearly Meeting
Working for Peace in Northern Ireland
(Re-advertisement)

We are looking for two Quaker House Representatives in Northern Ireland (Suitable for couple, but applications from single people will be considered). This is a job-share post, where the Representatives live in Quaker House, Belfast. This appointment is for up to three years with a review after the first year.

The Quaker House Belfast project seeks to enable people to move from violence, intransigence, and indifference to negotiation and responsible engagement. It also aims to advance "normal society" by promoting new community, statutory and social developments, and by building up trust in shared ownership of new institutions. The role of the Quaker House Representatives will be to develop and maintain trust between people of all points of view and all faiths and creeds in Northern Ireland, in order to promote understanding and foster community relations. The new Representative will be coming into a fluid situation. This will allow scope for new initiatives and ideas, so flexibility and an ability to appreciate diverse views are important. An appreciation of the complexities of the past and current situation in Northern Ireland and British/Irish relations is essential. An in-depth knowledge will be developed on the job. Candidates should have experience of conflict resolution and reconciliation work. They should have good presentation, communication, and social skills. For further details please contact Rosemary Fulton, 54 Downview Park West, Belfast BT15 5HP or e-mail: <rosemary.fulton@ntlworld.com>. Informal enquiries can be made to the outgoing Quaker Representative in Belfast, Mark Chapman, <markchapman@bonbon.net>.

Closing date for completed applications: Friday, 30th April 2004

Sidwell Friends School Interim English Teachers

Sidwell Friends School, a co-educational Quaker day school, seeks experienced teachers for the following positions:

1. A part-time position to teach two sections of literature of the United States (grade 11), with analytical writing, beginning in August 2004, either for one semester or two semesters.
2. A part-time, one-semester position to teach two sections of British literature (grade 10), with analytical writing, beginning in January 2005.

Sidwell Friends offers competitive compensation and opportunities for faculty activities such as advising, coaching, and committee work. Review of applications will begin immediately. Send letter of application, résumé, and contact information for three references to: **Director of Human Resources, Sidwell Friends School, 3825 Wisconsin Avenue, NW, Washington, DC 20016**, <www.sidwell.edu>, <HR@sidwell.edu>. Telephone: (202) 537-8148. Fax: (202) 537-2418. E.O.E.

Sidwell Friends School

Director of College Counseling

Sidwell Friends School, a co-educational Quaker day school, seeks experienced admissions professional to serve as its Director of College Counseling beginning July 1, 2004. Responsibilities include maintaining and extending the School's relationship with colleges and universities across the United States; intensive, direct contact with parents, faculty and students; and oversight of other college services professionals. A thorough knowledge of admissions and financial aid procedures and practices will be expected. The successful candidate should have substantial experience in college counseling in a highly selective independent school or as an admissions officer in a college or university. Excellent communications skills and joy in working with students expected, as is a willingness to participate in the full life of the School, including advising, coaching, teaching, or some combination. The Director is an upper-level administrator reporting directly to the Principal. Competitive salary and benefits. Interested candidates should send a current résumé, references, and a cover letter to the HR Dept. at: **Sidwell Friends School, 3825 Wisconsin Avenue, NW, Washington, DC 20016**. <www.sidwell.edu>; <HR@sidwell.edu>. Telephone: (202) 537-8148. Fax: (202) 537-2418. E.O.E.

Sidwell Friends School

Multiple Openings

Sidwell Friends School is seeking teachers for the following positions for the 2004-2005 academic year.
Upper School: History, Chinese, FT and PT positions available in Chemistry/Physics, Biology and Environmental Science
Middle School: FT Spanish and 6th Grade (1 yr. only)
Lower School: FT Pre-K, Kindergarten, Early Primary Grade, and PE
Physical Education and Athletics: FT PE Teacher, Head Girls Volleyball Coach/Head Track Coach
To view full text for these vacancies, please visit our website at <www.sidwell.edu>. Please send a current résumé, cover letter and contact information for 3 references to: **Sidwell Friends School, 3825 Wisconsin Ave., NW, Washington, DC 20016**. Fax: 202-537-2418, email: <HR@sidwell.edu>.

Pendle Hill High School Youth Camp Leaders (3): Facilitate and help plan weeklong Quaker high school program. Service projects, field trips, discussions, games, Quaker values and history. July 9-18, 2004, plus planning day in May.

Summer Youth Programs Co-Coordinator: Plan and co-lead 7-week young adult service and spiritual enrichment program, weeklong high school program. April-August (negotiable). Room, board, and salary provided. **Contact:** Julian O'Reilly, (610) 566-4507/(800) 742-3150, ext. 126; <julian@pendlehill.org>.

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

Real Estate

Twelve-acre organic orchard for lease. Blueberries and many other berries, nuts, unusual fruits and nuts. Partially irrigated. 2003 income \$11,000.00. Local Meeting: H. Black, 170 Hidden Springs, Cookeville, TN 38501. E-mail: <hblack@twlakes.net>.

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

Rentals & Retreats

Paris: Near Bastille Opera House. Luminous, completely renovated one-bedroom on 6th floor of elevator building. New appliances and furnishings, antiques, oriental rugs, and art. Authentic Parisian neighborhood with food shops, bakeries, wine merchants, open-air markets, and outdoor cafes. Metro/bus closeby. \$850/wk. <david@theworld.com>; (781) 237-0153.

Paris Holiday Rental July/August/mid-September. Pleasant bachelor apartment, central Paris, simply furnished but quite comfortable for two. \$1,000/mo. Long-term rental preferred. <kirstenmurphy@club-internet.fr>.

Nantucket, 4 bedrooms, 2 baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck, barbecue. Available June, July, and August; 2 weeks minimum. Non-smokers. (978) 482-9449 evenings.

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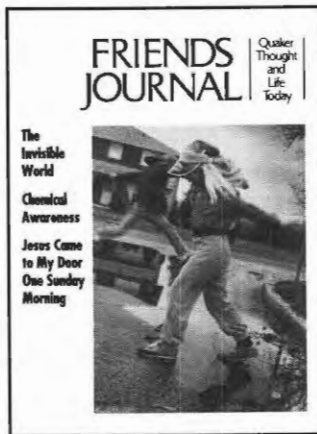
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Vermont Women's Writing Retreat June 10th to June 13th

Memoirs. Life stories. A 4-day writing retreat in a 191-year-old Vermont inn. Walk in the clear mountain air near where Robert Frost walked and wrote at Breadloaf, write in the garden, talk about writing with other women. Join Ellen Michaud, award-winning author, contributor to more than 30 bestselling books, and book review editor of *Friends Journal* at Blueberry Hill Inn—one of the top 10 inns in New England, according to *Forbes*. Call (802) 453-5857 for a brochure. Or e-mail <trombh@accessvt.com>.

Cape May Beach lovers, feel the sand in your toes. Centrally located, beautiful, new 4-bedroom Cape, sleeps 8, central air, 2 1/2 baths. Large kitchen with all conveniences. \$1,700 per week July and August. Great weekend and off-season rates. Edie at <eyler@ptd.net> or (484) 232-6222.

Northern New Mexico. Beginning May 1, fully furnished 2 BR cottage in Cuba Village where people speak Spanish or Navajo as often as English, a friendly ranching community nestled at 7000' between forested mountains and high desert mesas. By the day, week, or month. For more information, call (505) 689-9105.

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

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

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

Country Cottage in rural Maui. Ocean view—tropical fruit and organic garden. Full kitchen. Peaceful island. Living on family farm. Write: William Vitarelli, 375 Kawelo Road, Haiku, HI 96708.

Cuernavaca, Mexico: Families, friends, study groups enjoy this beautiful Mexican house. Mexican family staff provide excellent food and care. Six twin bedrooms, with bath and own entrance. Large living and dining room, long terrace with dining area and mountain and volcano views. Large garden and heated pool. Close to historic center and transportation. Call Edith Nicholson (011) 52-777-3180383, or Joe Nicholson, (502) 894-9720.

Cape May, N.J. Beach House—weekly rentals; weekend rentals in off-season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wraparound porch. Call: (718) 398-3561.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Jonathan Snipes: (215) 880-1231.

Retirement Living

Friends House, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home, a skilled nursing facility, and adult day care services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152. <www.friendshouse.org>.

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

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

Continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.
Kendal at Hanover • Hanover, N.H.
Kendal at Oberlin • Oberlin, Ohio
Kendal at Ithaca • Ithaca, N.Y.
Kendal at Lexington • Lexington, Va.

Communities under development:
Kendal on Hudson • Sleepy Hollow, N.Y.
Kendal at Granville • Granville, Ohio

Independent living with residential services:
Coniston and Cartmel • Kennett Square, Pa.

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

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

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



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.friendshomes.org>.

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

Schools



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Peace with Justice—this graduate emphasis is a focus in both the MA Religion and the M Div/M Min programs. The M Div emphasis calls for five courses with a Peace and Justice focus, integrated within the larger curriculum. The MA in Religion is for those interested in research, continuation toward a PhD, or another form of educational ministry. For further information contact: <axtelus@earlham.edu> or (800) 432-1377.

Teach Biodiversity

Ensure Biodiversity in our food crops by planting heirloom and open-pollinated varieties. Inspired by our experience last Spring with a Long Island High School, Friends in Unity with Nature, Long Island, a committee of LI Quarterly Meeting of Friends, would like to offer seed kits to schools. Included will be lesson plans and planting instructions put together by the committee.

Visit our website at <seedfair.tripod.com>.
Kits are \$25 and contain enough seeds for a medium-sized garden. Allow a few weeks in case of backlogs. Send checks or money orders to: Kevin Johnson, Co-clerk of Friends in Unity with Nature, LI, Westbury Friends Meeting, 550 Post Avenue, Westbury, NY 11590. **Please make checks out to: LI Quarterly Meeting of Friends.**

The Woolman Semester at Sierra Friends Center offers a **Quaker Educational opportunity in a one-semester high school experience emphasizing Quaker Testimonies:** Peace, Justice, Sustainability and Service; rigorous college preparatory courses and simple living in community. Unique highlight to a student's portfolio. Scholarships available. See <www.woolman.org> and contact Kathy Runyan at (530) 273-3183.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

Frankford Friends School: coed, Pre-K to grade 8; serving center city, Northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School**, 60 AMS Circle, Burnsville, NC 28714. (828) 675-4262.

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 375. <www.ssfs.org>.

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

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, OH 43713. (740) 425-3655.

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

Services Offered

Editing and writing. Science/technical, social science, and ESL specialties. Manuscripts, articles, dissertations, research-based fact or position papers, and more. Serving individuals, nonprofits, and small business. Valuing peace, simplicity, equality, integrity. Gary Laprezoia, (215) 412-0613, <www.earthlink.net>.

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.



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

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

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



www.QuakerWedding.com

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

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

H.FREEMAN

501 East Main Street
Centerville, IN 47330
765-939-6910
HFreeAssoc@aol.com

ASSOCIATES, LLC

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

Summer Camps

All-Age Camps

Phoenix Farm, New Hampshire. Whole-person programming using Quaker process. Children under 12 bring an adult.

Wool and Wisdom Tales, June 25-28

Spin, felt, knit and make a yurt while sharing stories.

Meteor Showers, August 10-12

Astronomy and geology for beginners and enthusiasts.

Power of Peace, August 14-22

Inner healing, peace practices, crafts, and community.

Contact: Kate Kerman, Phoenix Farm (603) 876-4562, <www.phoenixfarm.org>

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

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



Camp Woodbrooke, Wisconsin

Make friends, experience community, develop skills, and learn about the environment. Daily meeting. Quaker leadership. Ages 7-12, 34 boys and girls, 2-3 wks. Brochure (608) 647-8703, <www.campwoodbrooke.com>

Make friends, make music. Friends Music Camp at Olney. Summer program emphasizing music, community, Quaker values; ages 10-18. For information, brochure, video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818. <musicfmc@yahoo.com>

Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop.

Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 889-3911. Financial aid available.

Summer Rentals

Adirondack Lakefront Rentals

Upstate New York—3 Unique Cottages. Family-owned on quiet bay. Spring-fed lake, child-safe swimming; weekly/bi-weekly rentals June to October; <www.lgvacations.com>. Call for availability (508) 651-1815.

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

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

Meetings

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

♿=Handicapped Accessible

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

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

AUSTRALIA

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

BOTSWANA

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

CANADA

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

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

COSTA RICA

MONTEVERDE-Phone 645-5207 or 645-5036.

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

GHANA

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

NICARAGUA

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

UNITED STATES

Alabama

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

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

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

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

Alaska

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

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

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

Arizona

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

McNEAL-Cochise Friends worship group at Friends Southwest Center, Hwy 191, m.p. 16.5. Worship 11 a.m. Phone: (520) 642-9274 or (520) 642-1519.

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

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

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

Arkansas

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

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

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

California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

VISALIA-Worship 10:30 a.m. 17206 Ave. 296, Visalia. (559) 734-8275.

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

Colorado

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

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

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

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

FORT COLLINS-Meeting for worship and First-day school 10 a.m., 2222 W. Vine. (970) 491-9717.

Connecticut

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

MIDDLETOWN-Worship and First-day school 10 a.m. 267 William Street (2nd floor). Phone: (860) 346-5143.

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

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, 176 Oswegatchie Rd., off Niantic River Rd., Waterford, Conn. (860) 444-1288 or 572-0143.

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

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

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

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

Delaware

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

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

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

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

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

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

District of Columbia

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

Unprogrammed meetings for worship are regularly held at:

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

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

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

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

Florida

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

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

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

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

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

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

GAINESVILLE-Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. (386) 462-3201.

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

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

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

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

MELBOURNE-11 a.m. (321) 676-5077. Call for location. www.quakerscmm.org.

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

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

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

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

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

TALLAHASSEE-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; weekly Bible study; midweek worship. (850) 876-3620 or 421-6111.

TAMPA-Meeting and First-day school 10 a.m. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244 and 977-4022.

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

Georgia

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

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

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

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

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

Hawaii

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

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

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

Idaho

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

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

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

Illinois

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

CARBONDALE-Southern Illinois Society of Friends. Unprogrammed worship on Sundays at 10 a.m. at the Interfaith Center, 913 S. Illinois Ave. Phone (618) 457-8726, or (618) 549-1250. <www.siquaker.org>.

CHICAGO-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: (773) 288-3066.

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

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

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

DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: (630) 968-3861 or (630) 852-5812.

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

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

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

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

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

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

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

URBANA-CHAMPAIGN-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 384-9591.

Indiana

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

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

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

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

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

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

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

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

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

Iowa

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

DECORAH-First-day school 9:30, worship 10:30. 603 E. Water St. (563) 382-3922. Summer schedule varies.

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

♣ **EARLHAM**-Bear Creek Meeting—Discussion 10 a.m. Worship 11 a.m. (unprogrammed). One mile north of I-80 exit #104. Call (515) 756-2232.

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

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

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

Kansas

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

MANHATTAN-Unprogrammed meeting. For time and location please telephone (785) 539-4028, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Conrows, 2371 Grandview Terrace, Manhattan, KS 66502.

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

♣ **WICHITA**-Heartland Meeting, 14505 Sandwedge Circle, 67235, (316) 729-4483. First Days: Discussion 9:30 a.m. Unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 9:30 a.m., business 12 noon. <<http://heartland.quaker.org>>.

Kentucky

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

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

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

Louisiana

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

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

RUSTON-Unprogrammed. Call: (318) 251-2669.

SHREVEPORT-Unprogrammed. Call: (318) 459-3751.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.

BELFAST AREA-Unprogrammed meeting for worship, 10 a.m. Telephone: (207) 338-3080.

BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 725-8216.

CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 693-4361.

FARMINGTON AREA-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, U.S. 202). No meeting July-August. Telephone: (207) 786-4325.

MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 285-7746.

♣ **OXFORD HILLS**-Unprogrammed meeting, worship 9:30 a.m. 52 High St. Hope Ripley Ctr., So. Paris, (207) 583-2780.

PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.

VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.

WATERBORO-Unprogrammed worship, call (207) 636-4149, 490-7113.

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

Maryland

ADELPHI-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9-9:40 a.m. 1st, 2nd, 4th, and 5th Sunday. 7:30 p.m. each Wednesday. Singing 9-10 a.m. 3rd Sunday. Nursery. 2303 Metzertott, near U. of Md. (301) 445-1114.

ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.

♣ **BALTIMORE-Stony Run**: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-4451. E-mail: <homewood@all-systems.com>.

♣ **BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 11 a.m. Call for directions. Phone: (410) 472-4583.

BETHESDA-Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. (301) 986-8681.

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Anne Briggs, 220 N. Kent St., Chestertown, MD 21620. (410) 778-1746.

DARLINGTON-Deer Creek Meeting. Worship 10:30 a.m. Clerk, Henry S. Holloway, (410) 457-9188.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. Marsie Hawkinson, clerk, (410) 822-0589 or -0293.

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

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

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

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

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

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

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

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

Massachusetts

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

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

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188, or clerk (413) 253-5687.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WORCESTER-Unprogrammed meeting for worship, child care and religious education, 11 a.m. 901 Pleasant St. Phone: (508) 754-3887.

YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

Michigan

♣ **ANN ARBOR**-Unprogrammed meeting for worship 9 a.m. and 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations. (734) 761-7435. Clerk: Nancy Taylor, (734) 995-6803. <www.annarborfriends.org>.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd., (248) 377-8811. Co-clerks: Margaret Kanost (248) 373-6608, David Bowen (248) 549-8518.

♣ **DETROIT**-First Day meeting 10:30 a.m. Call 341- 9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

♣ **EAST LANSING**-Red Cedar Friends Meeting. Unprogrammed worship and First-day school, 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:30 a.m. (except 1st Sunday of month), Sparrow Wellness Center, 1st floor, 1200 East Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>.

FLINT-Crossroads Worship Group (Conservative): unprogrammed worship on 2nd and 4th Sundays, 2 p.m. Contact: (810) 743-1195 for location.

GRAND RAPIDS-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-1642.

KALAMAZOO-First-day school and adult education 9:30 a.m. Meeting for worship 10:30 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

MT.PLEASANT-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., Wesley Foundation, 1400 S. Washington St. Don/Nancy Nagler at (989) 772-2421 or <www.pineriverfriends.org>.

Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays. Call: (218) 829-6197.

DULUTH-Superior Friends Meeting. 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.

MINNEAPOLIS-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>.

NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10:30 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at 313 1/2 Division St. (upstairs), Northfield. For information: Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.

ROCHESTER-Worship First Day 9:30 a.m. Place: 11 9th St. NE. Phone: (507) 287-8553. <www.rochesternmfrinds.org>.

♣ **ST. PAUL**-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 645-3058 for more information.

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Friends Forum (adult education), First-day school, and meeting for worship with attention to business (651) 699-6995.

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

Missouri

COLUMBIA-Discussion 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.

KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.

♣ **ST. LOUIS**-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.

SPRINGFIELD-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

Montana

BILLINGS-Call: (406) 252-5647 or (406) 656-2163.

GREAT FALLS-(406) 453-2714 or (406) 453-6372.

MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

Nebraska

♣ **CENTRAL CITY**-Worship 9:30 a.m. 403 B Ave. Clerk: Don Reeves. Telephone: (308) 946-5409.

LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA-Unprogrammed worship 9:45 a.m. Strawberry Fields, 5603 NW Radial Hwy, Omaha, NE 68104. 292-5745, 391-4765.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 615-3673.

RENO-Unprogrammed worship. For information, call: 329-9400. website: <www.RenoFriends.org>.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Sara Hubner, (207) 384-0991, or write: 392 Main St., S. Berwick, ME 03908.

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

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

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

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

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

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

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

New Jersey

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

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

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

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

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

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

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

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

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

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

MARLTON-See **CROPWELL**.

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

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

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

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

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

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

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

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

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

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

QUAKERTOWN-Worship and First-day school 10:30 a.m. Box 502, Quakertown 08868. (908) 782-0953.

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

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

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

SEAVILLE-Meeting for worship 10 a.m. South Shore Rd., Rte. 9, Seaville. (609) 624-1165. Beach meeting in Cape May-Grant St. Beach 9 a.m. Sundays, June/Sept.

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

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

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

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

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

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

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

New Mexico

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

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

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

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

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

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

New York

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

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

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 923-1351.

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

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

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

CATSKILL-10 a.m. worship. Rt. 55, Grahamsville. November-April in members' homes. (845) 434-3494 or (845) 985-2814.

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

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

CLINTON-Mohawk Valley Monthly Meeting. New 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 meeting and First-day school 11 a.m. Rt. 40, 20 miles N of Troy. (518) 664-6567 or 677-3693.

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

FLUSHING-Unprogrammed meeting for worship First Day 11 a.m. 137-16 Northern Boulevard, Flushing, NY 11354. (718) 358-9636.

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

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

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

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

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

BETHPAGE P.M.-second and fourth First Days

CONSCIENCE BAY M.M.-St. James

JERICHO M.M.

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

MATINECOCK M.M.-10 a.m.

PECONIC BAY E.M.-Southampton College and Southold

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

WESTBURY M.M.

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

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

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

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

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

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

POPLAR RIDGE-Worship 10 a.m. (315) 364-8102.

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

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

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

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

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (845) 735-4214.

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

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

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

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

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

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

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

North Carolina

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

North Dakota

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

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

Ohio

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

• **YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Carl Hyde, (937) 767-3571.

Oklahoma

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

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

TULSA-Green Country Friends Meeting. Unprogrammed worship 3:15 p.m. Forum 4:30 p.m. For information, call (918) 743-6827.

Oregon

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

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

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

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

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

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

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

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

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

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

Pennsylvania

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

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

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

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

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

CHELTENHAM-See Philadelphia listing.

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

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

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

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

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

• **DOYLESTOWN**-Meeting for worship and First-day school 10 a.m. 95 East Oakland Ave. (215) 348-2320.

DUNNINGS CREEK-First-day school/meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. (814) 839-2952.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NORRISTOWN-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19044.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

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

South Carolina

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

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

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

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

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

South Dakota

RAPID CITY-(605) 721-4433.

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

Tennessee

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

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

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

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

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

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 694-0036.

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (432) 837-2930 for information.

AMARILLO-Call (806) 372-7888 or (806) 538-6241.

AUSTIN-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River), Austin, Tex. Supervised activities and First-day school for young Friends. (512) 452-1841.

CORPUS CHRISTI-Costal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 888-4184 for information.

DALLAS-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/dallas>.

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Phone: (915) 546-5651. Please leave a message.

FORT WORTH-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 531-2324 or 299-8247.

GALVESTON-Worship, First Day 11 a.m.: 1501 Post Office St. Gerald Campbell, Clerk, (409) 762-1785.

HILL COUNTRY-Unprogrammed meeting 10 a.m., discussion 11 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

HOUSTON-Live Oak Meeting. Unprogrammed worship 8:30 and 10 a.m. Sunday and 7 p.m. Wednesday. First-day school 11:15 a.m. Childcare provided. 1318 W. 26th St. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning at 10:45. Lutheran Student Center, 2615 19th St. Please use back door. (806) 799-3307 or 791-4890.

RIO GRANDE VALLEY-Unprogrammed worship 10:30 a.m. Sundays. For location call Carol J. Brown (956) 686-4855.

SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

TYLER-Unprogrammed. Call: (903) 725-6283.

Utah

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 753-1299.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Ladies Literary Club, 850 E. South Temple. Telephone: (801) 359-1506 or 582-0719.

Vermont

BENNINGTON-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rt. 7 and Main St. (Rt. 9). (802) 442-6010.

BURLINGTON-Worship 11 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

& **MIDDLEBURY**-Worship 10 a.m. at Havurah House, 56 N. Pleasant St., Middlebury. (802) 388-7684.

PLAINFIELD-Each Sunday at 10:30 a.m. Call Alan Taplow, (802) 454-4675.

PUTNEY-Worship, Sunday, 8:30 and 11 a.m. Adult discussion, 9:45 a.m. Singing, 10:45 a.m. Children's program, 11:15 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

SOUTH STARKSBORO-Unprogrammed worship and First-day school Sundays 9:30 a.m. Singing 9 a.m. Call Robert Turner (802) 453-4927.

WILDERNESS-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Chris O'Gorman, (802) 775-9552.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, near U.S. 1. Call (703) 781-9185 or 893-9792.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (434) 971-8859.

FARMVILLE-Quaker Lake FM, (434) 223-4160.

FLOYD-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (540) 745-3252 and 745-6193.

HARRISONBURG-Valley Friends Meeting. Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

HARRISONBURG-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5871.

HERNDON-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

LEXINGTON-Maury River Friends. Unprogrammed worship Sundays 10 a.m. First-day school 10:20 a.m. Child care. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

LINCOLN-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

LYNCHBURG-Worship 10:30 a.m. Lynchburg College Spiritual Life Center, info: Owens, (434) 846-5331, or Koring, (434) 847-4301.

MCLEAN-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. (703) 442-8394.

MIDLOTHIAN-Worship 11 a.m., children's First-day school 11:15 a.m. (804) 598-1676.

NORFOLK-Worship and First-day school at 10 a.m. Phone (757) 627-6317 for information.

RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

ROANOKE-Worship 10:30 a.m. Usually at Hollins Meditation Chapel. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

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

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

Washington

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

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.

BELLINGHAM-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk: Sharon Trent, (360) 714-6141.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: (360) 438-5440 or 357-3855.

PORT TOWNSEND-10 a.m. Sunday. (360) 385-7981.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 527-0200.

SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. (206) 547-6449. Accommodations: (206) 632-9839.

SULTAN-Sky Valley Worship Group. (360) 793-0240.

TACOMA-Tacoma Friends Meeting, 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 Mininger (304) 756-3033.

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

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

Wisconsin

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

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

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

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

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

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MADISON/MONONA-Yahara Friends. Unprogrammed worship, Sundays 10:30 a.m. 4503 Winnequah Rd., Monona. (608) 441-9193. Web: <home.att.net/~yaharafriends/>.

MENOMONIE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 658-1042.

& **MILWAUKEE**-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 967-0898 or 263-2111.

OSHKOSH-Meeting for worship 10:30 a.m. on Sunday. (920) 233-5804.

Enter a time of profound discovery at Pendle Hill

The Resident Study Program

Our **Resident Study Program** is a unique experiment in adult education—a place to gain knowledge and insight while deepening your awareness of the Spirit and of your own path in the world.

All the components of this innovative program—engaging classes, daily worship, communal work, shared meals, social action, community activities—interconnect to form an experience that is greater than the sum of its parts.

Residents may pursue a variety of projects during their time at Pendle Hill. Our proximity to Philadelphia as well as our close relationship with Swarthmore College provide a diversity of resources for residents. Endowed scholarships may be available for some special topics.



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Who Comes to Pendle Hill—and Why?



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"We came across a Pendle Hill information booth at a 'Call to Action' conference in Milwaukee. Sue was finishing her Masters Degree in Public Service at Marquette University, and Kevin was working as a Hall Minister and a Social Justice Coordinator. For years we had put a lot of

energy into education and activism and felt we needed to bring our contemplative lives back into balance with our external work. At Pendle Hill our focus has been on the youth of the nearby city of Chester. We have found this work rewarding, and we have also enjoyed having the time to contemplate our calling and the space to rediscover our creative gifts."

—Susan and Kevin Feliciano, Pendle Hill Social Action/
Social Witness Interns, 2003–2004

*When will you
make time for
Pendle Hill in
your life?*

2004–2005 Term Dates

Autumn: September 24–December 11, 2004

Winter: January 7–March 19, 2005

Spring: April 1–June 11, 2005



PENDLE HILL

A QUAKER CENTER FOR STUDY AND CONTEMPLATION
338 Plush Mill Road · Wallingford, PA 19086
www.pendlehill.org

Contact Bobbi Kelly to find out more:
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admissions@pendlehill.org