

Salem Quarter News

Fall 2017



*Through the Lord's mercies
we are not consumed,
because His compassions
fail not.
They are new every morning.*

Let us be quite clear that mystical exultations are not essential to religious dedication. ... It would be a tragic mistake to suppose that religion is only for a small group who have certain vivid but transient inner experiences ... The crux of religious living lies in the will, not in transient and variable states. Utter dedication to the will of God is open to all. Where the will to will God's will is present, there is a child of God.

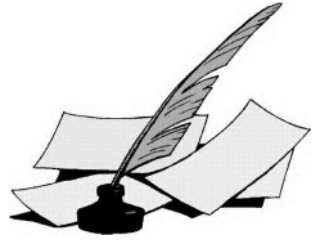
Thomas Kelly

Front Cover: Morning on the Beach, Tom Etherington

Quote: Lamentations 3:23 NKJV

Reconciliation: Let the Healing Begin!

Barry Sloane, Clerk of Quarter



Events from Charlottesville to Ferguson to Baltimore to LA continue to expose America's darker persona. In Charlottesville, the Neo Nazis were vocal and very clear about their Racism, with a capital "R", but many of us are just as racist, but more discrete spelled with a small "r".

Both forms are extremely destructive and have deep roots in American consciousness and institutions. From our historical treatment of our first people, to our legacy from slavery and Jim Crow, to internment of Japanese, to ranting about Muslim terrorists, we have had a horrific record on the very human rights we say we want to bring to other countries. We are chained to our past, and the violence and strife will continue until we break those chains.

Given some of the comments I see in social media, it seems clear that many of us are in a state of denial, re-assuring ourselves that we are not racist, and yet we are quick to recognize it in others.

I met a fellow student in college by the name of Sherwood Sanders. Sherwood was from Camden, a town I knew nothing about back then, and he was a Black Panther, a righteously angry Black Panther. I forced myself to really listen to him and what he was saying, and I have to say, he radically altered my perspective and he started me thinking seriously about racism and what my personal role in it might be. If we are ever to have reconciliation in America, it will start with the process of each of us, intently listening to one another and seriously examining our minds and hearts. Mostly, we need to shine light on racism and discuss it openly and honestly. We will not have true equality and justice in this country until we go through that process.

Two countries have some success at breaking the chains of the past: South Africa and Rwanda.

In 1994, South Africa changed the government over to the new government of national unity. After 50 years of brutal apartheid, when unimaginable atrocities were committed, one might imagine there was a good deal of widespread rancor and hate. The new government established a Truth and Reconciliation Commission (TRC). The TRC was a way to redress the human rights atrocities, and to, among other things, let mothers know what happened to their children. They granted amnesty to a lot of people, but those people had to “come clean” directly to the people they hurt. Miraculously, many who did testify to their atrocities found themselves healed too.

The TRC enabled the nation to go through a necessary catharsis, and most importantly helped restore respect and dignity to those who had been viciously oppressed. The TRC was active until 2002 and the effort was widely viewed as a success.

Rwanda, you’ll recall, experienced a mass genocide in the ‘90’s (more than a million people were murdered in a six-month period). Instead of a TRC, Rwanda established Gacaca Community Court in every village in the country with a local judge. The Gacaca Community Courts, based on a pre-colonial Rwandan approach to justice, were asked to establish what happened to the Tutsi during the genocide. Their job was to expedite the cases of those accused of genocide-related crimes. Perpetrators were identified and community members could speak out about the crimes that had been committed. Perpetrators then had to do community service which involved rebuilding roads and homes, among other things. This allowed some healing to begin.

Both processes were a first step in healing the wounds of racism and violence associated with it. It is generally acknowledged that these activities were a first and necessary step to achieve the overarching goal of economic and social justice, but they are in a

stronger position to do so, because they openly confronted the issues and openly discussed them. Most importantly they found ways to forgive each other.

I think we could learn a lot from these countries. Friends and other faith groups are having the dialogues on racism and from what I understand, the conversations are sometimes a little energetic. That is good, as we listen to one another. This is an important start. Others will follow our example if we are successful. Who knows? Maybe one day we will have truth and reconciliation in America. Let the healing begin!

Salem Quarterly Meeting Minutes

9/10/2017

Salem Quarterly Meeting met 9/10/2017 at Mickleton Meetinghouse. Out of worship, clerk Barry Sloane (Mickleton) convened the meeting, welcomed Friends and visitors, and expressed our gratitude to Mickleton Friends for their gracious hospitality. There was a Friendly presence for business of twenty-eight representing each of the seven monthly meetings in the Quarter.

Minutes of the last Quarterly Meeting on 6/11/2017 were approved as they appeared in the Salem Quarter News.

On behalf of the Steering Committee, Paul Somers (Greenwich) reported that there was no new news from Steering Committee. On a personal note, he shared his experience this summer traveling and visiting meetings in Colorado and Minnesota who were both actively participating in the sanctuary movement.

The Nominating Committee will be meeting on October 21st at the home of Peggy Warner (Mullica Hill).

The Finance Committee report was submitted by Michael Shapiro (Salem). The final covenant payment was received from Seaville and our Fiduciary income in all four funds totaled \$6,559.

End of the FY expenses in total since 6/11/2017 are \$3,374. Included are: Carpenter Tree Service for Lower Alloways Creek, etc. mowing; Saw & Square for Port Elizabeth mowing; Mike Ayars for website renewal and a travel grant; JVS and List Mas-

ters for newsletters; Tom Etherington and Jack Mahon for newsletter postage.

FY 2017-2018 has begun with covenant payments totaling \$8,715, including \$3,000 designated fund for education.

Expenses for this period total \$16, 882. These include the annual expense for the marketing/ communications position; education fund scholarships for twenty students; Carpenter Tree Service for Lower Alloways Creek, etc.; Mike Ayars for Lower Alloways Creek mulch; and Michael Shapiro for acting Treasurer office expenses (postage, additional checks, and printer toner).

The Lower Alloways Creek Preservation Reserve has received contributions in memory of Torrey Reade totaling \$3,475. Handwritten thank you notes have been sent to each donor. Out of need, note cards were created and extras are available for purchase to benefit the Lower Alloways Creek Preservation Reserve account for a modest profit.

On behalf of Continuing Sessions, Emily Blanck (Mickleton) reported on the continuing efforts, founded in the “amazing” workshops at annual sessions, to make meetings welcoming to all. Training workshops are offered at the next continuing session gathering on 11/4.

Dietrich Preston (Woodbury), of the Tri-Quarter Gathering reported that the registration packets for the 2017 Gathering are available. This year’s theme is “Imagine, All the People ~ Living in Peace.” The Gathering will be at Camp Ockanickon in Medford, NJ from 9/29 – 10/1. He noted that numbers are low so far this year and encouraged Friends to register soon. In support of that effort, the discount for early sign-up applies to all registrations, regardless of date.

On behalf of the committee, Sandra Boone Murphy (Mickleton) submitted a written report from the Indian Affairs Committee. The Nanticoke-Lenape Tribal Nation has a Go

Fund Me page and Sandra has a flyer for each meeting. She also noted that she and Jim have training and can offer worships. She spoke briefly of interfaith services with the Nanticoke that exist in the Bridgeton area and that Salem Quarter Friends are welcome at the tribal grounds. (*See report p. 9*)

The Worship & Ministry Committee gathered on Friday evening at the home of Michael & Rebecca Shapiro (Salem). As only a minimum of Friends were present, we simply visited and noted our interest in sponsoring a workshop with the Zen Master from Pine Winds Zen Center in Shamong, NJ.

Mike Ayars (Woodstown) reported from the Lower Alloways Creek committee. They hosted a memorial service for Torrey Reade at the LAC meetinghouse. There were about seventy-five gathered. Torrey had been an attender of Salem Meeting and served on the Lower Alloways Creek committee as it had been a priority to her for many years. Mike referenced the note cards that were born out of need to send thank you notes for contributions in Torrey's memory. They will be available for purchase at Lower Alloways Creek and Salem Quarter events.

Bill Carrigan (Mickleton) presented an update from Friends School Mullica Hill. Two trustees have cycled off of the Board and two new appointments have joined. The school year has begun. Enrollment is down after three years of stability. This is part of a national trend in private school enrollment and additionally is not uncommon during a change in Head of School leadership. An interim Head of School appointment has been made and the search committee hopes to have a permanent replacement named by early 2018. An invitation was extended to Friends to attend school events including Friday morning worship and the 10/14 Fall Festival.

Following several announcements, meeting was closed in worship.

Rebecca Shapiro, recording clerk

The Nanticoke Lenni-Lenape Tribe

Our Neighbors of the Nanticoke Lenni-Lenape Tribal Nation are citizens of an historically documented American Indian tribe that continues their path of cultural retention and identity as a sovereign Nation.

Over the past few years, the State of NJ has refused to re-honor previous state actions providing official state recognition to the Nanticoke-Lenape. We continue accompaniment, seeking justice.

The State's lack of reaffirmation directly denies citizens' access to, aspirations for, and benefits of **educational scholarships, health programs, small business partnerships, and production of authentic artisans' works.**

Recognition by the state is required for cultural retention protections, initiatives, and financial partnerships relied on by this Tribe. "Suffering a loss of grant funding results in a significant strain on tribal operations and revenue streams." This campaign will help support the following:

The Turtle Trading Post tribal store – where tribal artifacts are on display to the public and arts, crafts, and gift items are sold;

Community center - on the Cohanzick Tribal grounds, hosts regular tribal gatherings and ceremonies, meetings for

the governing bodies of the tribe including Youth Council and summer camp, tribal elders' group, private events such as wedding receptions and funeral repasts;

Tribal museum - development to share artifacts, art-work, and history, hosting educational programs and will serve as the first and only museum in the State of New Jersey owned and curated by a Native American tribe.



Next steps - for the development of the Tribe's land.

The Tribal government is “determined to press on, but needs help to do so.” Friends can help by making a tax-deductible donation to the tribe's Go-Fund-Me cam-

paign, <https://www.gofundme.com/nanticoke-lennilenape-tribe>.

Alternatively, checks may be written to “**Nanticoke Len-ni-Lenape Tribal Nation**” & sent to the Tribal Headquarters/ Turtle Trading Post Store, PO Box 544, Bridgeton, New Jersey 08302.



Report of the Indian Affairs Committee

9/10/2017

Preserving Tribal Relations - Relationship building with the Nanticoke-Lenape Nation

Friends attended the (2017) non-public Spring Gathering at the Cohanzick Tribal Grounds and had opportunity to present and speak of the Wampum Belt crafted by Lone Bear Revey (1995) and gifted to Philadelphia Yearly Meeting Friends. The belt was blessed by the sacred ceremonial fire, where prayers are lifted in the smoke. On behalf of Salem Quarter Friends, we accepted a VIP invitation to the 38th Annual Powwow. We have been invited to have a table display during the 2018 Powwow. Several inter-faith visitations have been made with tribal citizens' Christian churches.



Holding Accountability

The NLL v. NJ suit continues. Another court has ruled in favor of the Tribe, ruling that the case is to be heard, not dismissed. While a local high school Bd of Ed approved a Native American Cultural Awareness Club (initiated by tribal youth), that had been delayed by the Principal. The students met before the close of the school year and have a commitment to continue this school year. After reading *We Are Still Here*, gifted to the Steer-

ing Committee members for each Monthly Meeting, we wonder whether Friends might provide feedback?

Promoting Native American Human Rights

We are developing and examining a comprehensive list of potentially racist NJ high school mascots/ logos. Should the Tribal Nation sense that addressing this issue has proper timing, we will be ready to act. Friends are asked to consider the N-L Tribal Nation's *Go Fund Me* campaign, posted on their web page and most directly accessible at <https://www.gofundme.com/nanticoke-lennilenape-tribe>. An IAC handout is available.

Protecting Natural Resources

Friends seek to be mindful of ways of living that may contribute to environmental impacts.

Education

A Friend has prepared a formal proclamation, an apology, for the harmful acts of colonization that continue to impact our Native neighbors and Native Nations' Peoples. We have two events “booked” and have prepared handouts: a Powwow invitation; an Inter-faith visitation list & “Accompaniment” resource list; and Toward Right Relationship workshop flier.

Members of the IAC reflected on their individual journey's of accompaniment, and lifted their witness, that:

- the Nanticoke-Lenape Tribal Nation collectively is growing their community;
- if Beloved Community were perfect, there might be no need of this “work”;
- Beloved Community is not possible without knowing one another;
- it is good to share our joys and concerns among Friends;
- vigilance is both inclusion of Nanticoke-Lenape voice and being in the present; and
- reading *Strong Medicine Speaks* by Amy Hill Hearth is recommended.

Through the Valley of the Shadow

George A. Crispin

Most people are familiar with the passages of the 23rd Psalm. In the beginning it says, “Though I walk through the valley of the shadow...” It ends with the lines, “...and I shall live in the house of the Lord...”

With many, if not most, of the struggles of life, we must go through the valley of the shadows in order to get to the house of the Lord.

Take childbirth for example. Most of us were brought into this world at the painful expense of our mother. Nearly everyone who has reared a child knows the suffering of worry when the child is sick, the worry when the child comes home late, the worry when the child keeps the company of the wrong people. And then there are drugs to worry about.

To get through college involves hours of study. To keep a job involves showing up on time, fulfilling the requirements of the boss, or, if self employed, fulfilling the expectations of the public. Marriage may be relating to a person who may be very different from you, and adjusting to his or her changing moods, some good, some not so good.

To be an athlete requires hours of practice, some of which may be boring, or outright painful. Whatever you do probably requires walking through the “valley of the shadow” in order to get to the House of the Lord.

It is comforting to know that at the end of the shadow is the house of the Lord. That makes walking through the “valley of the shadow” more meaningful, and, perhaps, easier.

*Inner Peace
and the Right Use of Media
Reflections on Thomas Shillitoe's Advice*

—*Brian Drayton, Weare (NH) Monthly Meeting, New England Yearly Meeting*

In 1820, British Friend Thomas Shillitoe* wrote a lengthy general epistle to Friends in Great Britain and Ireland. Among many pieces of advice, he says **“Endeavor to keep that ear closed, which will be itching to hear the news of the day, and what is going forward in political circles...”**

Thomas Shillitoe was living in a world with a lot fewer “media” than we have today—newspapers and magazines were the only means of mass communication. His advice is of interest to us, because he gives us an inside look at how he discerned faithfulness in the use of media. Interestingly, his position on this is not just a variation on warnings against the evils of music, theater, and such worldly instruments. Thomas knew that sometimes we have to read the newspapers—but that we can get caught up in it:

I have found it one of the many crosses I have had to take up, and avoid reading political publications, and, as much as possible, newspapers... I am well aware that men in trade, and sometimes those who are free from its encumbrances, have occasion to resort to those channels of general information; but when this is my case, I find it safest for me, after I have received information on the subject in question, then to put the paper away from me. I am aware that it requires firmness so to act, [or to act in this manner] there being something in our nature so anxious to know what is going forward in the world...

Once the information starts to flow, pouring into eyes and ears, it gathers momentum, tickles our novelty-detectors, triggers our reflexes for pattern-making, and awakens our curiosity. Maybe reading just one more story, following just one more link, consulting one more pundit or reference—and then we’ll “get it.” What is it we’re trying to “get”?

There is a real satisfaction, deeply seated in us, that comes from finding the answer to a question solving a puzzle, or hearing the end of a story. We can get into the habit of reading or listening or watching without a specific question (aside from maybe “What’s happening?”), or intent, driven by the desire for that sense of fulfillment or completion. We never can tell when something might come along that’s “important.” Better check it out...

When is it too much? How much news or information or narrative or amusement is enough? From the vantage point of Quaker spirituality, the only answer is: When our peace is about to be broken. In his letter, Shillitoe does not lay down any rule about what content to avoid, how much time is too much. His metric is: **What does it take to keep my inward peace, stay gathered and near the Guide?**

[The practice of stopping when one’s purpose has been achieved] *...is the only way for us to experience our minds to be preserved tranquil, amidst all the commotions, all the turnings and overturning, that may be permitted to take place, when the measure of inquiry may be [or has been] filled up...I have found, if we suffer [or allow] our minds to be agitated with political matters, our dependence becomes diverted, by little and little [or little by little], from the true center and place of safety, where perfect peace is experienced, though the world and all around us may speak trouble.*

This is not a counsel of retreat, though the emphasis on “quiet” can seem so. I am reminded of a time when I was talking about the spirituality of John Woolman’s time to divinity students in Kenya, and one young man said, “All this sounds very good, but with all that waiting, when do they ever *do* anything?!” It was important in that conversation to bring our social, connected, bodily selves into the picture: We can not ever really disconnect, nor cease from acting, as long as we are alive.

Jesus told us not to be anxious about what we will eat or wear. He did not say, “You don’t need to eat or dress: physical things don’t really matter.” He fed the five thousand, got wine for the wedding feast, healed people of their miseries—he understood the realities of incarnation! But we need to take time to live in the

New Birth, care for that fragile life, with its gentle imperatives and quiet voice—otherwise, the more familiar native urges will overwhelm it. We can count on our bodies and our emotions to do their work—so there’s really no danger in restraining ourselves for the time it takes to live into the new perspective, the new possibility, of more abundant life.

Penn testified: *True godliness don’t (sic) turn men out of the world but enables them to live better in it and excites their endeavours to mend it.*¹ The question is: How by yielding to the Holy Spirit, can we so order our lives, our doing, our waiting, and our use of powerful tools like media, that we more and more live in the delight, freedom, integrity, and love to which we are invited by the Light of Christ?

Thomas Shillitoe was a prominent British Friend (1754-1836). He was a fascinating blend of Quietist practice and truculent defender of orthodoxy. He traveled extensively in the British Isles and Europe (including Scandinavia and Russia), and was fearless in his obedience to the least prompting of Truth. When traveling in America during the time of the Great Separation, he was among the most engaged of the British ministers fighting (the word is not too strong) against the views held or attributed to Elias Hicks. Hardly more remarkable than his travels is his documentation of them in a lengthy journal full of detail found in the Friends Library, vol. III, pp. 74-486. The letter cited here is from page 178, column b.

¹ □ From “No Cross, No Crown,” in *Works* (1726), vol. 1, pg 296.

This text will soon be available as a pamphlet from the Tract Association of Friends.

at September Quarterly Meeting:

Lisa Garrison introduced the program with a short history of Quakers in jails. Quakers were sent to jails for many reasons. In the 1600 Quakers were arrested for not tipping their hats to their betters, paying ties to the church, or meeting and groups. Quakers felt everyone was equal said there was no higher or lower Authority.

Eleanor Flynn spoke to the change and the jail bond program in New Jersey. Until now, lack of money to pay a bill could keep a person in jail until trial possibly for a long time. This system frequently meant that innocent people were held in jail for up to a year awaiting trial. This led to people losing their jobs and family breakups because they could not pay bill. Most people who had money could pay and get out sure they would be free until their court appearance parents

The new system, instead of prescribing specific cash payouts for specific crimes, is based on a assessment of danger to this populist. Within 48 hours of arrest a person must be evaluated according to this risk to society if he is released. And this system a poor person who is no risk can be released until trial. This gives them a chance to continue their lives. Justin Lowry I've Had-donfield meeting told of the Redemptive work that is being done by Newton meeting in Camden. Newton meeting works with formerly incarcerated people working together with people from the community when the Gardens at Newton meeting has on his property. This communal work when the gardens helps formerly incarcerated people to work their way back into the community .and to regain some of their self respect.

For videos of the presentation go to the Salem Quarter website at <http://www.salemquarter.net/>



Makers' Retreat

JOIN fellow crafters, artisans, and writers in a deep and satisfying shared experience that takes place when observing silence together while working/crafting/making

DATE: Saturday, October 28th

10:00 a.m. to 4:00 p.m.

Come/stay for whatever portion works for you



WHERE : Mullica Hill Friends Meetinghouse
2 Woodstown Road (at intersection of Routes 45 and 77)
Mullica Hill, New Jersey 08062

The meetinghouse offers a unique, light-filled, peaceful and serene space conducive to the creative process!

Lunch: During lunch we will break from silence and come together as a “maker community” for an opportunity to socialize and share thoughts on the retreat experience. Bring your own lunch and/or something to share. Beverages and a light dessert will be provided.

Registration RSVP: No fee for attendance.

Please go to the following link to register online by Saturday, October 21.

<https://www.surveymonkey.com/r/XWGKB3S>

On Losing Your Life to Save It

by Tom Etherington

If there is anything special about Quakers, it is their expectation of Truth being opened to them inwardly and their understanding that response to the inward leading is necessary. Probably the most important opening I've ever had came as a deeper understanding of a familiar scripture.

I attended Sunday school regularly as I was growing up, and for years was familiar with the scripture which says "Greater love hath no man than this, that a man lay down his life for his friends." I was always taught, and I always thought, that passage referred to Jesus death on the cross. But one day it was suddenly opened to me that it wasn't about Jesus but about anyone. It also occurred to me that very few of us are actually called upon to die for our friends. I also realized that life comes to us not as a one big chunk, but in little bits—hour by hour and minute by minute. And that since life comes to us in small pieces like that we can also give it up in small pieces. So that whenever we give a few minutes to our friend we are in fact giving up that bit of life for our friend. If our friend has to move and we decide to help our friend move instead of going sailing for a day, we are in fact giving up our life for our friends. We giving up our own wants and desires to give our friends what they need.

I remember thinking at the time, that I don't know what the intent of the original writer of that phrase was, but from that time on for me that bit of scripture was going to mean giving up my life for my friends, day by day, hour by hour, and minute by minute.

Years later I heard a preacher talk on the subject. He explained that there are three Greek words for life in the New Testament. One is *bios* which is simple physical life that kind of life that we share with trees and mosquitoes and

blue jays. Another is a *zoë*. That refers to the spiritual life. The third word is *psyche*. Psyche includes material life, we can't do much if we're not breathing, but it also includes very specifically the affective life and includes our wants, our desires, our personality, our loves. I've since gone through the New Testament, and examined every place where the word life appears. Every time it talks about giving up one's life for one's friends, or giving up one's life to obtain the true life, the word used is *psyche*. Every single time.

This is the key to understanding other texts, such as Jesus teaching that “whosoever will save his life shall lose it; and whosoever shall lose his life for my sake and the gospel’s, the same shall save it.” Those of us who are most concerned with our own egos, preserving our own individual psychology, looking after our own welfare, are likely to end up self-centered people anxious about all sorts of things, with no inner peace or sense of well-being, whereas those of us who devote our lives to helping others, who go out of our way to provide what others need physically and psychologically live that sort of life which is blessed by inner peace and calmness.

Jesus example of the Good Shepherd is even stronger confirmation of this interpretation. Jesus said that the Good Shepherd gives up his life for his flock. Shepherding is not a 8 to 5 sort of job. Shepherding, especially in those days, was a 24 hours a day 7 days a week kind of job. A shepherd would care for his flock during the day, find secure place for them during the night, and actually sleep with them during the night as protection against predators. The shepherd gives his life to his flock by giving up the opportunity to sleep in a warm bed at night and the other comforts of home, instead sleeping on the ground with his sheep. In this case it is really obvious that giving up one's life for the Sheep does not include dying. The sheep of a shepherd who dies protecting his flock from wolves are known as Lunch. It is not how we die that counts, but how we live.

Reserve the date:

Sunday, December 10, 2017 at
Woodbury Meeting House
124 North Broad St Woodbury

The proposed program will be on racism and the response to it by a group of black Friends who are founding a Peace Summer Camp in north Philadelphia and hope to establish a permanent Quaker presence in north Philadelphia.

Information for Visiting

(see also www.salemquarter.net)

Greenwich: First Day (Sunday) Meeting for Worship: 9:30 am – 10:15 am (Oct 1 to June 30 at Upper Meeting House and July 1 to Sept 30 at the Lower Meeting House.) First Day School for Children: 10:00 am. First 15 minutes are spent with the Meeting for Worship, except the First First Day of each month when Meeting for Business is held at rise of meeting.

Mickleton: 413 Kings Highway, PO Box 231, Mickleton, N.J. 08056 856-423-3782; mickletonmeeting.org ; Worship 10:00 am, children's First-day School 10:15 am.

Mullica Hill: 2 Woodstown Road (Route 45 just south of Route 77), P.O. Box 67, Mullica Hill, N.J. 08062; 856- 478-2184; mullicahillfriends.org ; Worship 9:45 After-words and general fellowship 10:45, Meeting for Learning 11:15

Salem: East Broadway at Walnut Street, P.O. Box 7, Salem, N.J. 08079; Worship 10:30; First Day School 9:15 am Sept.-May

Seaville: 3088 South Shore Road (Rte. 9, 1 mile S. of Rte. 50), Ocean View, N.J. 08230; 609-624-1165; seavillequaker.tripod.com ; Worship 10:00 am **Beach meetings** from Memorial Day to Labor Day weather permitting **In Cape May** Windsor Ave and the water, 9:00 am Sundays, **in Ocean City**, 23rd St. and the beach, 8:30 AM Sundays

Southern State Worship Group: Call Roshan Dinshah for info 856-694-3025

Woodbury: 124 North Broad Street, Woodbury, N.J. 08096; 856 -845-5080; http://www.pym.org/pym_mms/woodburynj_salq.php www.meetup.com/Woodbury-Friends_Meeting First-day School 10:00 am, Worship 11:15 am

Woodstown, 104 North Main St., P.O. Box 13, Woodstown, N.J. 08098; 856-478-4618 <http://www.woodstownfriends.org> ; First-day School 9:15

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Philadelphia Yearly Meeting of the
Religious Society of Friends
PO Box 55
Woodstown, NJ 08098-0055
Change Service Requested

Salem Quarterly Meeting

124 N. Broad St.

Woodbury, NJ 08096

December 10, 2017

9:30 Gather

10:00 Program Peace Summer

Camp in North Philadelphia

11:15 Worship