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# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

THE TRUE PRACTICE of the essence of Quaker worship, is to be free, fully open and responsive to a full range of leadings of the Spirit, from deep silence to joyful singing and even to dance. Fearlessly and consistently following this path over the long term would eventually obviate all issues of multiculturalism, multiracialism, and inclusiveness.

**Special Issue: Diversity Among Friends**

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



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**Among Friends**

# How Much Diversity?

When FRIENDS JOURNAL announced last fall our intention to publish a special issue on Diversity among Friends, we gave the following explanation: "This topic is to be understood as broadly as you wish." We had in mind a comprehensive examination of the ways in which Friends are (or could be) diverse. In looking over the table of contents on the next page, one could accurately conclude that this original purpose of the special issue has not been achieved. What you will find—which reflects the submissions that we received—is an emphasis on a few categories, with huge areas missing. There is little on theological differences, little on physical differences (the exception is deafness and hearing loss), and nothing on age, economic class, education, sexual orientation, geography, or the many other ways in which Friends diverge from each other.

Instead—in addition to a few broadly focused comments on how we deal with differences among us (which are very instructive of the dynamics of diversity in general)—the majority of articles explore one area: racial diversity. Given that Friends are exploring this issue in many yearly meetings at present, perhaps this is the one area of diversity most in focus for Friends at this time. Or perhaps Friends, like many in our society, associate the word "diversity" with multi-racism, particularly relations between African Americans and those of European descent.

This past spring, as we solicited articles on various themes for the issue—including racial diversity—a message with a caution arrived by e-mail (edited for clarity):

I have a problem with a request from any publication that will focus on "diversity" and then speaks of the importance of "racial issues" being included. Part of our discussion needs to be on why we align the "concern" about being diverse with the behaviors of racism. Diversity is a healthy thing or behavior. Articles on racial issues in the Religious Society of Friends that I have read are always articles on racism. Are there some racial issues that show up as something other than that? Racism is not a good thing—in fact, a murderous thing. This is for me not an issue of semantics. I am all for diversity! I am all against racism. As long as we include "racial issues" in a focused publication on diversity it is my feeling we are doing a disservice to a discussion of diversity. I am not aware that, in the history of Quakerism, diversity has ever been a "problem"—it is the racism of the Religious Society of Friends yesterday and today and, if we keep this up, tomorrow that needs not just discussion but action and changes in behavior.

As you will see—in line with this warning—racism, rather than diversity, is front-and-center in most of the articles that we offer on this subject. There is clearly unfinished business among Friends in attending to racial discrimination.

I will not try to summarize the thrust of these writings except to caution you in advance that intricate sub-themes probe down not only to the deeper levels of the consciousness of Friends, but to those of the larger culture. Much that is here is instructive well beyond the subject of racism and racial diversity. These articles will not always make for comfortable reading, but they aim to be truthful. For the Religious Society of Friends today, focusing on cross-racial understanding and appreciation is clearly as important as it has ever been.

*Robert B. Dahl*

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*The quotation on the cover is an edited excerpt from  
the article by Elmyra (Amhara) Powell in this issue.*



## Simple living

My husband, Harrison, and I left Philadelphia Yearly Meeting 20 years ago, having been members of Valley and Haverford Meetings for 20 years. Since then we have lived in Houlton, Maine, which is only three miles from the Canadian border, and have been members of Houlton-Woodstock Worship Group of New Brunswick Meeting, Canadian Yearly Meeting.

The main reason we left the Philadelphia area was to live in a less expensive part of the world, because we were quitting our jobs (Harry was a tenured associate professor at West Chester University, and I worked at the University Museum of University of Pennsylvania) so as not to have to pay for war and preparations for war. The sale of our home in Haverford (part of the Quaker community around Haverford Meeting) and purchase of our very inexpensive home in the small town of Houlton allowed us to put the difference into federally tax-free municipal bonds. Over time, we have been able to add to our holdings of municipal bonds. Although the interest is very modest, the principal is secure as inheritance for our descendants.

For most of our years in Maine we have never had to pay a cent of income tax to the federal government, while at the same time we were helping to finance numerous life-enhancing state, city, and county projects such as schools, higher education, and better sewer systems. This year we had to pay \$15 to the IRS, but with \$3 apiece going to support presidential elections, that amount was reduced to \$9. Because we did not have to write a big check to the IRS for April 15, we were able to contribute to Oxfam America, UNICEF, and other groups for relief in Iraq. In other words, we have the opportunity to carry out our own foreign and domestic aid program in lieu of paying federal taxes. We happily pay the state and local taxes that support our wonderful local school system and other worthy projects. All the while, we have continued to be peace activists and sleep better at night.

For those who are troubled by Jesus' words, "Render to Caesar . . ." (Mark 12:13-17), please consider if you reread this passage the fact that there were several kinds of legal tender in Jesus' day: Roman *and* Jewish coinage. Why did Jesus ask that the Pharisees show him a coin instead of reaching into his own pocket? Perhaps the whole point of this exercise was to find out what type of coinage the Pharisees were using. He did find out, when they produced a coin with Caesar's image as God on it rather than

Jewish coinage. This demonstrated to observers that these Pharisees had already "sold out" to Caesar. So, he stated: "Render to Caesar the things that are Caesar's," i.e., the hypocritical Pharisees themselves. Perhaps that is why all were amazed as Jesus turned the tables on them.

This year many people are feeling especially troubled about praying for peace, and paying for war. Yet, many do not seem to be aware that in the U.S., income from most municipal bonds is free of federal taxes. Harry and I wrote a handout flyer for consciousness-raising activities on April 15 about taxes and war. Over 30 percent of federal tax money goes for war, or preparations for war. We laud those who live under the taxable level. Municipal bonds offer another option for those concerned about how their federal tax dollars are spent. It is not too soon for those who have jobs to start putting any spare cash into tax-free municipal bonds so that down the road they will be able to support life-enhancing rather than life-destroying activities financially. It is very legal.

We enjoy each and every issue of FRIENDS JOURNAL. Thanks to all the staff.

Marilyn Roper  
Houlton, Maine

## Focusing promotes peace

I was so glad to read "Focusing on the Light" by Nancy Saunders (*FJ* Jan.). I'm a lifelong Friend and have been using focusing for about 13 years now. It was wonderful to hear Nancy's view of the overlap between Friends and Focusing, in the shared views that Truth can be experienced by each person, that Truth can be experienced directly by each of us without intermediary, that Truth is larger and more fundamental than any symbolic expression, and that every single person is valuable.

The commonalities don't stop with those between Quaker spirituality and Focusing. I recently have been blessed and supported by a clearness committee set up to help me clarify the leading to do psychosocial wellness work in Afghanistan this fall. Being held in the Light by this small group of Friends while I listen inside myself for guidance from the Holy Spirit feels and works almost the same as being listened to by a companion while I am focusing. Both clearness committees and focusing can illuminate social action leadings in similar ways.

Focusing has also helped Friends live some of their testimonies. Robert Lee, a Friend now in Costa Rica, wrote me

about introducing Focusing to Friends Meeting at Cambridge (Mass.) in the late 1980s as a way of fulfilling the testimony on mutual care within the meeting. I have found Focusing to be a practice that helps me live my Peace Testimony more effectively. It gives me a way to create peace between the warring parts of my self and helps me be more peaceful, kind, compassionate in my attitudes and actions towards my family members, my work colleagues, and even towards people I disagree with heartily.

If other Friends would like to join this exploration of how Quakerism and Focusing enhance each other, they can find out more about Focusing by contacting the Focusing Institute in New York, (845)362-5222, <[www.focusing.org](http://www.focusing.org)>, or Focusing Resources in Berkeley, (510) 666-9948, <[www.focusingresources.com](http://www.focusingresources.com)>.

Nina Joy Lawrence  
Corvallis, Oreg.

## One size may not fit all

Jack Powelson, in "Friends in Business," (*FJ* May) believes that "unprogrammed Friends these days look down on the doers of business as we become more heavily teachers and professionals whose spiritual values, we arrogantly think, are superior to those of profit-seeking business people." Jack Powelson makes no distinction between the values of multinational corporations, in which workers are objects rather than persons, and the values of smaller businesses in which respect for the personhood of workers and the development of cooperation in the workplace can be one of the methods that generate profit. He conflates Wall Street with Main Street and assumes that his fellow Quakers do also.

His belief that globalized capitalism is the answer to world poverty, and his enumeration of such beliefs as allowing sweatshops to stay in business and avoiding raising the minimum wage, inspired us to peruse "The Quaker Economist," his website in which the neoconservative ideology of the people who currently control the United States economy is offered to Friends who seek economic justice and equality. But Friends perceive that the current American economic regime facilitates the rich getting richer and the poor getting poorer. We see it every day. We flounder as we seek ways to reverse this trend. Our task is complex because there are a multiplicity of economic theories supporting a multiplicity of political arrangements.

To cling to the simplicity of the

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# The Common Source of Law and Religion

**W**e often think of law and religion as very different in nature, and in many ways they are. Religion finds its source in inspiration and intuition, while law is largely the work of the rational mind expressed by political bodies.

When the world's religious leaders have spoken out repeatedly against war in Iraq, they have based their appeal both on the moral requirements of religious faith and on the requirements of international law. This surprised me at first, but also got me thinking, and has helped me understand that the fundamental principles of law and morality are identical and permeate all religions and cultures.

Both morality and law, wherever they are found, seek a single standard of behavior for ourselves and others. That standard is that the principles of action we demand others honor and respect, we must also apply to our own behavior. This is the essence of the Golden Rule, embodied in one form or another in all the world's religions. In Christianity this is expressed as "Do unto others as you would have them do unto you"; in Judaism as "What is hateful to you, do not to your fellow man; that is the entire law, all the rest is commentary"; in Islam, "No one of you is a believer until he desires for his brother that which he desires for himself"; and in Buddhism, "Hurt not others with that which pains yourself." This is also the fundamental principle of the rule of law, which is expected to apply universally to all, and is embodied in the familiar

axiom, "No one is above the law."

This common standard of conduct applied to conflict resolution has given us the religious principles of both nonviolence and just war. It has also given us the legal concept of a fair trial, and the treaties and rules of international law, including the Nuremberg Principles and the Charter of the United Nations. Fundamental to these religious and legal rules and principles is a respect for all people, and for common norms of mutuality and fairness.

When religious leaders have spoken out against unilateral U.S. war against Iraq, they have called on our nation's government to apply these basic principles of law and morality to its actions. They have asked us to respect and value the lives of Iraqi people, whether civilians or soldiers, just as we would our own. They have also asked us to respect the rules of law we have helped establish over the years, just as we wish and expect other nations to do.

A good and thoughtful friend of mine has often reminded me that when we are considering the fairness and justice of our actions regarding others, the real test is whether we would be willing to trade places with them. How do our current actions in the world stand up to this test?

Would we be willing to have other nations and peoples act on their own with force against us when they perceive us to be a threat? Or do we wish them to present their grievances and their proof to international bodies such as the UN Security Council or the World Court, and to abide by a common decision, as required by the legal principles we have all adopted?

If our leaders are accused of genocide and waging aggressive war in violation of the Nuremberg Principles we developed for use against the Nazis, do we want the evidence against them to be presented to the International Criminal Court or another tribunal, or do we condone immediate assassination attempts and the bombing of our leaders' homes by their accusers?

I think it is clear how we wish other nations and peoples to proceed under these circumstances. We want them to comply with international law and to refrain from violent actions.

My friend's "Golden Rule" test of our willingness to trade places with others also applies closer to home. In dealing with our national and state budget crises, as we struggle with the question of what are fair and just levels of taxation and social services, what do we think of a system that leaves a substantial portion of our people without health insurance and proposes to cut basic services to the poor? If we were to trade places with those in need, would we consider that failure of service just?

Whatever faith orientation we come from, our values call us to mutual respect for others at home and abroad. And they enjoin us to constantly test our behavior against the easily forgotten but essential standard common to both law and religion—that we act unto others as we would have them act unto us. It sounds simple, but can we do it?

*Daniel Clark*  
Walla Walla, Wash.

capitalist creed is to deny the fact that economics is not a fundamental science like physics; it is derived from the interplay of politics and culture. Though we must face the fact that our personal practice of simplicity, by itself, will not bring economic justice to the poor, we need not revert to that old-time religion of unbridled capitalism. In economics, one size may not fit all. We must be patient and creative as we construct new paradigms in which the quest for profit proceeds constructively within a community, and in which communities cooperate globally.

*Terrence T. Downes*  
*Frances Brown*  
Pasadena, Calif.

## Markets require altruism

I was troubled by Jack Powelson's six beliefs as published in the May FRIENDS JOURNAL. Why did I find four out of six of Jack's beliefs mistaken? The two beliefs which I find correct are: "The environment should be protected," and "Debts should be repaid."

I believe Jack has honestly and sincerely stated his beliefs. Still, the cause of our differences may be of great importance. I find that our differences of belief can be located in the 20th-century successes of myths within the economic disciplines as taught in our public media and in our institutions of higher learning. Early in his note Jack referred to loans by the

World Bank and the International Monetary Fund. Jack was right to criticize those who urge loan forgiveness benefiting corrupt despots who have squandered or pocketed their borrowing. I immediately thought of multinational corporations as "corrupt despots." Clearly Jack holds a different view of corporations. Notice Jack's belief: "Globalization and multinational corporations will be the main agents lifting the poor out of poverty."

The economics taught in universities, integral to the daily news, and implicit in advertising is based on the myth that the behavior of humans in markets is mostly or entirely selfish. Quite to the contrary, a

*Continued on p. 54*

# WHY DO Friends Need Diversity?

by Patience A. Schenck

**T**he discernment of God's will is not easy. A person's hearing of the "still, small voice" in silent worship is vulnerable to corruption by limited experience, biases, and emotions. We seek support for individual discernment in meeting for business where Friends seek direction for the meeting by sharing different ideas, and in clearness committees where one person receives input from several Friends of varied experience and outlook. We believe these group processes help us discern a purer Truth and come closer to understanding God's will.

It requires maturity for someone to recognize the need for help with discernment. Some people can't distinguish between what they have experienced and a broader perspective, between their feelings and objective reality, between their aspirations and God's leading.

*Patience A. Schenck, who recently completed three years as clerk of Annapolis (Md.) Meeting, leads antiracism workshops among Friends. She is happily retired from paid employment.*

Our predominantly European American meetings have a similar problem. The majority of our members are white, college-educated, and comparatively comfortable financially. Like individuals, our meetings have biases. A diverse membership would provide a broader perspective and help us more nearly approach God's Truth.

Those of us who belong to dominant groups often don't recognize our culture's limitations. Our ethnocentricity blinds us, much as personal factors can skew the perceptions of individuals. The white middle class has a particular problem recognizing its biases because it produces the majority of writers of textbooks, editors of newspapers, and those who decide what merits media coverage. We are the people whose prejudices become institutionalized. Quakers vary in some ways from most people in this larger group—our adherence to the Peace Testimony is a good example—yet we are part of that culture. We live in the world, and the world leaves its mark on us.

Those of us who are European Americans tend to believe we are the norm. We are the standard against which we measure others. When I lead antiracism workshops, I often recount the story of a relative who traveled from his home in Illinois

to New Mexico. When I asked him about his trip, he said, "The people we met were really interesting. About a third of them were American Indians; about a third were Mexicans; and about a third were [pause] you know, regular people." We think other people are interesting and possibly worthy of respect, but we are the "regular people."

I invite you to do an exercise I ask of workshop members: list three words to describe yourself, words that would help someone recognize you in an airport. (Do it now, before you read on.)

Almost always, people of color mention that they are African American, Hispanic, Chinese American, or whatever else they might be. It seldom occurs to European Americans to mention their ethnicity or color. Again, this group thinks it is the norm, the given.

A major current within antiracism work today is the study of whiteness. What does it mean to be white? What particular attitudes and beliefs are specific to the dominant culture? As this group gains awareness of its idiosyncrasies, as it views itself as just one of many cultures, it will recognize that it has biases and needs help with discernment.

So how would diversity improve our discernment of Truth? Several examples might help:

1. In my business meeting, we considered a minute in support of affirmative action when hiring someone to cut the grass, plow the snow, or audit the accounts. Some Friends questioned the need. The presence of an African American Friend heightened our sensitivity and commitment to fairness, and we adopted the minute.
2. Most members of our meeting are rela-

tively comfortable economically—unlike Friends in the early years, who were drawn from a wide range of occupations and social classes. (While William Penn and others in London traveled in the highest levels of English society, many of the Valiant Sixty were drawn from the poorer, agrarian classes of Northern England.) If we attract people from a range of socioeconomic classes, we might develop a different and perhaps better-informed perspective when facing fiscal decisions.

3. African American churchgoers often touch me deeply. Their culture, in my opinion, incorporates the teachings of Jesus to feed the hungry and clothe the naked. Certainly I see charity among Friends, but seldom the same deep commitment to help our brothers and sisters in need. People who grew up in African American churches could deepen our understanding of the Gospel.
4. Recent national legislation limits our freedoms in the name of security. As we balance security and personal freedom, the input of Japanese American Friends who were interned during World War II would enrich our discussion.
5. A Friend of color told me how deeply she is touched by the idea that there is that of God in everyone. It touches me too, but because of her experience of being treated as a lesser being, this belief goes right to her heart. God within is a very basic precept of our religion, and she brings to it a deeper dimension.

Diversity may come at a cost. Many of us are attracted to our meetings not just because we find God in the silent worship but also because we are attracted to a community of people who think and act like we do. Many Friends vote Democratic, de-emphasize meat in their diet, and dress casually. It is very comfortable to share opinions and customs. I find this gratifying myself. If the meeting incorporates people with different tastes, habits, and sensibilities, it may shift the comfort level. I honestly don't know how much diversity a community can embrace and still hold its center. We will have to learn as we go.

However, we are called to be a spiritual community, joined together in that which is eternal. If some of us like tabbouleh at potlucks and others prefer teriyaki or ta-

**Those of us who belong to dominant groups often don't recognize our culture's limitations. Our ethnocentricity blinds us, much as personal factors can skew the perceptions of individuals.**

males, that certainly can be an asset rather than a detriment. If some like to dress up on First Days and others love to wear jeans, we can learn to live with that difference. But a respect for our traditional testimonies and a commitment to seeking God's leading in silent worship are basic to who we are.

We will be challenged to consider what is essential to our faith and what is merely a difference in preference. Making that distinction is a worthwhile exercise anyway. In fact, people considering membership should be clear they are attracted to a

If white Friends are truly open and free of the arrogance that they are the "regular people," and if a meeting is known throughout the community, those who hunger for what Quaker worship offers will find it, and they will bring knowledge and perspective that will enrich Friends' ability to discern God's Truth.

*At the 2002 Friends General Conference Gathering in Normal, Illinois*



*Skip Schiel*

community of people sharing life in the Spirit, not just to a comfortable social gathering of like-minded folks.

Quakerism is not for everyone. Some people find the Spirit in silent worship and embrace our testimonies. Others are more deeply touched by music, ritual, and a creed. However, these personality characteristics know no racial or ethnic boundaries. We seek individuals whose hearts leap at the possibility of encountering God in silent worship, those who find the testimonies liberating.

Many Friends are working for more diversity. I believe God is calling us to be inclusive communities in which people with a similar spiritual longing are able to worship and seek together while learning to be comfortable with differences. Exciting times lie ahead. We will be challenged, and we will be better for it. □



# Towards a Peaceable Community: An Invitation to Co-Creation

by La Verne Shelton

Being a Quaker is my primary identity, and I consider my monthly meeting to be my primary community. My devotion to Quakerism has been steadily growing for the two decades of my association with it. Yet, for several years now as a Quaker I have felt like the flappers in the Island of Laputa in Jonathan Swift's *Gulliver's Travels*: the minds of Friends often seem turned so inward or upward that they must be roused "by some external tactation" to bring their attention to the realities of the here and now.

I firmly believe our community is "peace-able." Firstly, it is an intentional, divine-centered source of energy directed toward the spiritual growth of all within it and of all those in other communities with which it intersects. Secondly, this centeredness is able to be self-aware and respectful of the diversity of core beliefs and values within the community and, as well, is able to be aware and respectful of the diversity of appearances and behavior found in both friends and strangers among us. And finally, I believe this community is willing to engage, "with laughter, love, and sorrow," in the labor that can bring these abilities to the fruits of right action.

My concern is to continue and redouble my mission of being one of the instruments of the return of the Religious Society of Friends of Truth to its path of truth-seeking. Northern Yearly Meeting and Quaker educator and trainer Niyonu Spann were the messengers who provided the most recent reminders to me. But for some time now I have believed that truth

## What structures of our culture today marginalize people of color and other politicized groups?

is co-created, amongst us and with the Divine, in an ongoing dialogical process.

Seven queries have aided me to reflect on our meeting as a community (see sidebar). In the rest of this article, I state some of my own views about the first query: *What would I like to see changed in the meeting concerning issues of diversity?*

During a recent dialogue within our meeting about the "back/black bench," as illustrated in Margaret Hope Bacon's *Sarah Mapps Douglass, Faithful Attender of Quaker Meeting: View from the Back Bench*, we asked ourselves the following question: what plays the role of the back bench in our current Quaker culture? That is, what structures of our culture today marginalize people of color and other politicized groups? And further, are we willing and able to change these structures so that no

group is marginalized by our meeting?

I believe that an essential first step in a positive, co-creative dialogue for change is acceptance and self-love. This is no less true for a community than for an individual. Yet, along with that sense felt by many that things are "exactly the way they should be right now" and that this is a beautiful community filled with love and caring, I feel there is also a great deal of ignorance and lack of skill in cross-cultural interaction. The ignorance is not total. Those of us who have been marginalized in this community, whether it be because of age, a hearing impairment, or because some of our beliefs and values do not coincide with those of the most vocal majority, are aware of the underlying Quaker culture that produces spiritual harm to some people sometimes.

When I identify our community as *peace-able* rather than *peaceful*, the dissonance I sense does not stem from our ideals. I am not speaking of Quaker testimonies or about the extended texts about our faith and practices that are found in yearly meeting publications. Rather, I speak of the deep cultural beliefs and values that drive our everyday behavior in our meetings. Texts are interpreted through both corporate and individual lenses, and the interpretation and the situ-

*La Verne Shelton, a member of Madison (Wis.) Meeting, is a former teacher of philosophy who moved into social work in the late 1990s. She works as resource manager for Yahara House, which employs a "Clubhouse model" of community reintegration for people with serious mental health concerns. She is a devoted amateur of early music (violinist da gamba).*

ating of them within our particular lives, as we live them together, drive our decisions. I believe we need to be as intentional about this deep community lens as each of us is about our personal lens. In that way, in addition to reveling in both personal growth and in the joy of being in community together, we can work together to make the changes that allow us to grow as a diverse community.

In my belief, self-knowledge is difficult for a community to the degree that the community shares in the mainstream of its society. Initially, and in many ways, Quakers seem not to be in the mainstream; yet in protesting mainstream values out of our feelings of desperation, we may inadvertently further them. Our recent tireless quest for peace is a pertinent example. My meeting community feels great anxiety and unrest with the current imperialist activities of the U.S. government. We do stand out as peace-lovers, even among other peace-lovers of Madison, Wisconsin, because of our insistence on the essentialness of nonviolence—in all senses of this word—in any action to which the meeting puts its name. We seek to align ourselves with the divine power that takes away the occasion for war. But then, much of the work in particular anti-war movements has seemed to me a distraction from this Quaker testimony because energy used to protest *this war* thereby takes away from the energy we need for constructive peace action in our own neighborhood. Through our under-

lying fear of conflict, we may react to the mainstream intention of perpetuating international violence and neglect to discern the need to minister to hunger, want, and ignorance in our own backyard. Are we afraid that this face-to-face ministry will expose us to conflict? But these unsatisfied needs of our nearest neighbors are likely, in turn, to drive them to seek violence as a solution. Our neighbors are being deserted by us, the “peacemakers.”

This means that in our fear-based reaction against the mainstream we simultaneously serve its ends in being unconscious perpetrators, through negligence, of much that fuels war in this world. I see some evidence of this in what I regard as underlying Quaker attitudes towards many

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FRIENDS JOURNAL files



## Seven Queries

1. What would I like to see changed in the meeting concerning issues of diversity?
2. What are some incidents I have observed in our meeting where I or someone else was marginalized or devalued?
3. What are some barriers to my awareness of other devaluing incidents?
4. What structures—including language, space use, assumptions, decorative displays, ways of socializing after/between worships, etc.—might foster and increase the marginalization of a particular group of people? (Examples include people of color, newcomers, adults with less education or mental ability, the young, the very old.)
5. What can I do to raise my awareness of these structures?
6. What can I do to help correct shortcomings in my meeting culture?
7. What can I do to enhance the many strengths we have as a meeting culture?

sorts of difference. Fear of certain sorts of difference and of sinking to the level of this difference may lead many of our Friends to join the rat race, “seeking the best” for their children, for example—less noticeable, perhaps, because Friends usually do so in a quiet, restrained manner. I believe this kind of attitude still may feel “peaceful” to us, exactly because we move with the flow of competition and help it along. Moving differently from the mainstream, when we let go of our considerable privilege and refuse to take advantage of it, is likely to feel uncomfortable.

I see us draw into our Quaker communities and support Quaker groups, such as



agree with. But when we as a meeting run out of money or become overly judgmental about the cultures of "outside" organizations, we send the message that we protect our own and those we choose to protect, but have nothing more than kind feelings for the many who suffer on our very doorstep. For example, I believe that the public schools in Madison, as in many other places in the United States, are destroying the lives of most of the children of color who go through them. Do we, as a meeting, speak truth to the power that perpetuates this system? Or, do we content ourselves with sending "our own" to Quaker schools or local private or parochial schools?

I do not have space here to detail the specifics of the experiences that have led me to read our underlying Quaker culture in the way that I do. I invite you to read what you can from the descriptions below and also to examine the specifics of your experience of the culture. My choice of what to name in the vision below identifies what I see as lacking in our culture currently. Many may be so situated in our Quaker community that it seems so wonderful now and should not change a jot. From my bench, it seems wonderful now *and* it has a lot of growing to do. Here are some of my concerns.

## Us and Them

I would like us to make no distinctions among people that imply our valuing them differently. Members of our own community are the friends we know personally. I would like us not to expect that the issue put forth by them is likely to be of greater value than an issue put forth by someone outside this community. This does not mean we have to share our material resources with everyone, of course. If these resources are material, then they are limited, and it makes sense to share them first amongst ourselves when there is need. But because spiritual support comes from a bottomless well, we need not discriminate in providing it.

## Margins and Center

In a similar way, I would not like us to have the expectation that someone who is of long standing in our community or who comes with the "right" credentials from another meeting has better issues

with whom we are less familiar in a much more intentional way than with our recognized leadership.

## Inequality

We are equal to each other in our divine spirit but vastly different in our capacities. Inequality is essential in the running of any large community, for we have different responsibilities that accord with our abilities. Similarly, our needs vary. If we plan to practice the maxim, "From each according to one's abilities, to each according to one's needs," I believe we have a corporate responsibility to discern both needs and abilities with cultural competence. And (this being of supreme importance) *we discern without positive and negative judgment*. I would like us to strive toward the goal that no one feel a better human being because one's needs are less or because one contributes more—and that no one feel inferior as a human being because one contributes less or needs more. I do not think that we will do this without great effort, for we seem to partake fully of that mainstream U.S. individualism that rewards performance because we believe that winners "deserve" to win, rather than realizing that anyone who "wins" does so in great part because of privilege and because of feeding on the misfortunes of others.

## Caring

I want everyone in need to receive not only our compassion, but also our love—where this includes our commitment, trust, and respect. To the degree that we have space, time, and material resources, we would share them with those who make themselves known to us.

## Learning

My meeting's mission statement for religious education notes that spiritual growth is a lifelong process. We would foster that growth in all that walk with us, not just in a select group. Opportunities for learning would be available to all. We in the mainstream would go out of our way to make this a truth in our community.

## Communication

In the age of information, communication seems to be our greatest challenge. I would like that we constantly strive to

communicate our own ideas as clearly as possible, with attention to the similarities and differences among our hearers.

## Clearness and Flexibility

Being more intentional in our conducting of business requires us to be good listeners to the inner voice and to the meaning of others. We can be as the water lily: well-rooted in our own faith and traditions and able to move freely in response to present circumstances.

## Truth

Being a Friend of Truth means that our examination of our basic assumptions about people, places, and things should be tireless and ongoing. Inquiry rather than self-righteousness should be our principal mode of becoming.

## Trust

People would not need to prove that of the Divine in themselves. We would take it as given and, when the divine spirit is not evident to us, accept that this is at least as much our responsibility as that of the person under scrutiny.

## Inspired

We would conduct our corporate labors for the sake of the Divine and do them in love and openness rather than in reaction and fear.

I ask Friends to address this and the remaining six queries, in order to join with me in identifying aspects of our Quaker culture that stifle the spiritual growth of some persons within our community and some of the strangers who come to our doors. □



# MOVING TOWARD WHOLENESS: ADDRESSING RACE Among Friends

by Patricia McBee and

Vanessa Juley

**G**eorge Fox admonished Friends "to know one another in that which is eternal." In building our communities and in providing pastoral care to our members we reach toward that deep place that transcends differences including race, class, gender, or other external categories. Yet we enter our meetinghouses carrying our experience of the world around us, a world deeply influenced by these categories. Sometimes unwittingly, sometimes knowingly, and too often in ways that cause distress, we let assumptions based in our racial or ethnic back-

grounds influence the way we relate to one another, to our world, and to God. How can we help our meetings grow toward our ideal as Friends?

As we consulted with Friends of varying backgrounds about this topic, the sense that emerged is that the first step is for us as a Religious Society to acknowledge that we are not the ideal that we long for. If we wish to grow toward that ideal we need to help each other open our eyes, hearts, and minds. We need to be prepared to question our assumptions. Friends of European ancestry may not recognize how many assumptions are based on whiteness. Friends of color may too readily assume that an issue that comes up is based in race. We need to be ready to be changed as we learn from one another. We need to be prepared for the likelihood that discussing race will elicit strong emotions including frustration, sadness, guilt, anger, defensiveness, confusion, longing, and hope.

## WE ARE A MULTIRACIAL RELIGIOUS SOCIETY

An amazing amount of pain is caused by the simple failure to acknowledge that Quakerism—including North American, liberal, unprogrammed Quakerism—is multiracial and multicultural. Below are a few examples of times when Friends of color have felt invisible or unwelcome:

- A board member at Pendle Hill was escorting a prospective lecturer around the campus. As they entered the main building a workshop participant approached them and said, "There's no toilet paper in the ladies room." Since both were African American women, were they mistaken for housekeeping staff? That was how it felt.
- A lifelong Asian American Friend says that she can be "going along just being me and then be brought up short" by comments such as, "You speak excellent English. Where are you from?" "New Jersey," she responds. "Where are your parents from?" "California."
- A lecturer at a Quaker event spoke stirringly about white privilege. She began with, "I, like the Society of Friends, am white," and went on to discuss how white privilege benefits "us." Her audience, however, included African American, Asian American, Native American, and possibly other Friends who were not white. Similarly, an African American Friend wrote about "building healthy relationships between Quakers and people of color," seemingly overlooking Quakers of color.
- A Latina Friend shared with us that her meeting was hosting a series of workshops on racism. As fliers were being passed out, she noticed there were no references to Hispanic, Asian, Native American, or any other ethnic groups but African American. "I really dislike feeling like the race police. I did point out that this is not just black and white—it is everyone."

Look around your meeting. You probably will observe that most members are white and middle class. But look closely for those who do not fit those categories. How do we harm them and the Religious Society of Friends when we refer to Friends as a white, middle-class group? To the extent that we allow that inadequate self-concept to persist, how does it limit us as a Religious Society?

*Patricia McBee is editor of Pastoral Care Newsletter and works among Friends on discerning and responding to the leadings of the Spirit. Vanessa Juley is the former clerk of Fellowship of Friends of African Descent and a member of the Friends General Conference Committee for Ministry on Racism. She has a minute of travel in the ministry recognizing her concern for helping the Religious Society of Friends become a more inclusive community for people of color. Both are members of Central Philadelphia (Pa.) Meeting. Contributors to this article include Jean Marie Barch, Monica Day, Nancy Diaz-Svalgard, Pamela Haines, Chester McCoy, Gale Rohde, Miyo Moriuchi, Trayce Peterson, Beckey Phipps, Carol Smith, Claudia Wair, and David Yamamoto. This article, along with the sidebars by Theo Mace and Gale Rohde, are edited versions of articles that appeared in the Pastoral Care Newsletter, January 2002, and are reprinted with permission.*

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## LOOKING AT ONE ANOTHER AS WE REALLY ARE

As you look around your meeting or yearly meeting and see people who are different from you in race or class, what assumptions do you make about them? Do you assume they are similar to other people of that race whom you have known? What assumptions do you make about people of your own race? What assumptions do you make about yourself as a person with racial identity?

- A European American writes, "Most of us who are white have never really thought about what it means for us to be white. We see people who are not white and want to reach out, but have no idea how because of the legacy that has kept us isolated and segregated. We are part of a white culture that does not talk about, or even notice, its own whiteness."

- An African American woman writes, "Racism is part of my daily life. It affects me in everything I do. There are people of European descent everywhere I go. I am surrounded by images that are constantly reinforcing that our cultural standard is that of the middle-class European American, a standard that most meetings have adopted."

Does either of these describe your experience of the world? How would you describe the effects of your race on your worldview?

Assumptions about ourselves and others in our meetings affect the ways in which we interact. What assumptions do we make about why people have come to worship among Friends? Are we surprised to discover a Friend of color who is a second- or third-generation Friend? Do we assume that a new attendee is a refugee from explicitly Christian religious expressions? Some convinced Friends

of various backgrounds who are spiritually nourished within the Christian tradition are shocked and saddened when they encounter Friends who feel Christian language is out of place among us.

Many seekers come to Friends for the unprogrammed worship. Do we slip into the assumption that African American convinced Friends are more likely than others to miss the music of their previous religious tradition or that Asian American convinced Friends are more likely to like the silence? We might be surprised by what draws a specific person to our meetings. One person of color reported that she began to feel connected to her meeting not in meeting for worship or when reflecting on Quaker beliefs but in the down-to-earth connection when she was removing the stuffing from the turkey for the meeting's Christmas celebration.

What assumptions do we make about people's backgrounds

## Addressing Race in Red Cedar Meeting

In the early 1990s I began attending Red Cedar Meeting in East Lansing, Michigan, with my then partner Deborah, an African American. At that time we were one of two interracial couples attending the meeting and the only lesbian interracial couple.

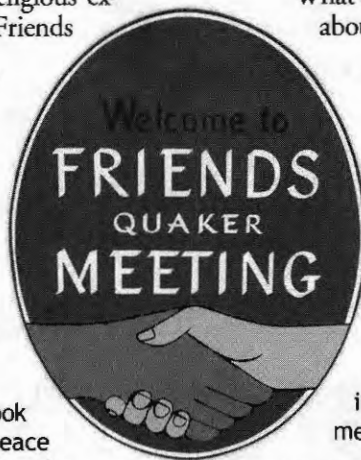
When Deborah raised concerns about how few people of color attended Red Cedar, some in the meeting responded that African Americans prefer a "livelier" service full of music, prayer, and preaching. Deborah found this stereotyping offensive. She continued raising concerns, suggesting, for example, that the meeting and its Peace and Social Justice Committee might find that issues at home, including racism, were as important to consider as traditional peace concerns in the wider world.

There was discomfort, if not anger, in the meeting about these issues. Often Deborah felt angry and hurt herself, and sometimes she was alone in expressing these concerns because other Friends of color either did not feel the same way or did not feel led to voice them. Sometimes this created confusion, but it provided a vivid example of the fact that just because people are of the same race does not mean they hold the same point of view, even on

issues pertaining to race. White Friends are not expected to be in unity on all issues; why should this be expected of others?

In the end, the meeting took several actions. The Peace and Social Justice Committee began to analyze how the meeting could look at each of its committees to determine what actions they could take to become antiracist and hence more welcoming to people of color. We decided to make Red Cedar's outdoor sign more welcoming by painting one of the two hands depicted in a handshake in a darker skin tone. We joined with a predominantly African American congregation in a community home repair program. Ministry and Pastoral Care sponsored a workshop on white privilege, as well as a worship sharing series delving into the emotional origins of racism. The meeting also initiated midweek meetings for worship at the Black Child and Family Institute in a racially and economically diverse area of the city.

All this work certainly made the meeting more aware of concerns about racism, and it affected many Friends



deeply and permanently, but it did not increase the number of people of color who attended. Nor did it eliminate all tension regarding the issue of racism in meeting.

However, in 1998, when Deborah was diagnosed with a recurrence of cancer, most of the unresolved tensions and concerns took a back seat. Red Cedar Meeting provided both her and her immediate caregivers with the deepest spiritual and physical sustenance as they came to grips with the exacting requirements of this final illness. The meeting lifted Deborah up, and Deborah lifted the meeting up, as we all witnessed her dying. The experience of her death in the midst of this loving Quaker community makes me feel that there is hope, through love, of finding a way to overcome the barriers to truly seeing that of God in one another.

—*Theo Mace, now of University Meeting in Seattle, Wash., and formerly of Red Cedar Meeting in Lansing, Mich.*



and interests? Friends tend to relate to each other assuming that members and attenders will have a specific base of knowledge from obtaining a college degree; that we are financially secure enough to have expendable money; that we are interested in current events and listen to National Public Radio or read the *New York Times*. Look again at the members of your meeting. Would you be surprised to learn that a European American man well known among Friends does not have a college degree or that an African American woman is the fifth generation in her family to have one? Does race influence the assumptions you make about the financial resources of a Friend in your meeting?

## EXAMINING OUR CORPORATE ASSUMPTIONS

Race not only affects the way we relate as individuals, it affects our corporate life as Friends. Remembering Friends history of work for abolition and for civil rights or Friends work among relocated Japanese Americans during World War II, we may be lulled into thinking that Quakers are less racist than the general population. When Friends of color find that white Friends are not much different from the rest of the culture, it can lead to disappointment and anger. That anger can lead to defensiveness in white Friends.

A look at our history shows that Friends in the past as well as the present have been inconsistent in approaching matters of race. In contrast to the positive aspects of our history of work for racial equality, Friends participated in the slave trade, owned slaves, segregated meetinghouses, made it difficult for African Americans to become members, and financed schools for African Americans while keeping schools for Friends children segregated. In the 19th century, Friends worked for better treatment of Native Americans but debated whether they should be consulted about what help they desired. Some Friends of color have found that it seems easier for white Friends to build coalitions with people of color outside of Friends than to address issues of racism within the Friends community. Knowledge of our full history, good and bad, can help us in finding our way today.

Assumptions about race and class affect our meetings for worship and for business and every part of our community life. Two Friends of European descent

were asked by their meeting's Worship and Ministry Committee to meet with a new attender who frequently spoke in meeting, often in ways that showed a deep life in the Spirit but sometimes in ways that seemed inappropriate. As the conversation progressed, the new attender asked for a pause so that she could reflect on "the way you white people do things." The meeting members were startled. They thought they were talking about the way Quakers do things. How do we know what of our practice is based in discernment of the Spirit and what is based on cultural assumptions of the white middle class?

Our assumptions shape our messages in worship and the tone of worship itself. Our sedate meetings may be an expression of the discourse of the highly educated. Can we open ourselves to other ways the Spirit might break through among us? Might Friends of other cultural backgrounds help us see some of the ways our assumptions may block the movement of the Spirit in our meetings?

We have a custom in our meetings for business to ask for a time of reflection and re-centering when conflict or strong feelings emerge. When is this Spirit-based? When might it be an attempt to avoid facing up to something difficult? Might there be other Spirit-led ways of engaging one another around conflict?

How do the words we use reflect racial assumptions? Some African American Friends carry the memory of the term "overseer" as it was used in the days of slavery. Persons who are neither European American nor African American feel left out of discussions of race that focus on just those two groups.

How does the decor of our meetinghouses reflect race? Are there photographs, paintings, or quotations on the wall? If so, do they reflect the images and thoughts of people of color as well as of European Americans? Do the books and magazines in our libraries reflect positive images of people of color? Do they address issues of race and class? Do they speak to Friends of varying educational levels?

## REACHING TOWARD WHOLENESS

How can we create the Religious Society of Friends that we long for? As we identify, challenge, and rid ourselves of assumptions we will grow toward our ideal

(continued on page 52)

## Nine Suggestions to White Friends for Addressing Racism

1. Acknowledge your own racism and the racism in the Religious Society of Friends. Acknowledge your own goodness and that of other whites, even racist ones.
2. Do not seek to distance yourself from the "bad" whites and be one of the "good" ones. We are all good ones, but we all have some racism. Answer the spark of God in everyone.
3. Don't make people of color do all the work of advocating for themselves or educating whites. Actively take on the issue yourself or, at a minimum, be supportive.
4. Examine yourself prayerfully and honestly.
5. Be ready to listen without defenses and create opportunities for people of color to tell you about their experiences. Even if you do not perceive something as racism, accept that others may be better able to recognize it than you are and consider the possibility that their perceptions are legitimate.
6. Don't expect other groups to do all the changing to fit into your way of doing things.
7. Develop relationships with people of color and expose yourself to other cultures. Experience being in the minority.
8. Mistakes are usually better than no action. It is important to persist—and to take responsibility to clean up your mistakes.
9. You might feel ignorant, awkward, and that you are doing everything wrong, but it is still worth doing; and at some point you will be doing more and more right.

—Gale Rohde, *Twin Cities (Minn.) Meeting*



# RACIAL INEQUALITY: PAINFULLY PRESENT

by Vanessa Julye

## among Friends

# “W

e believe there is that of God in every person, and thus we believe in human equality before God. Friends pioneered in recognizing the gifts and rights of women. . . . Friends came more slowly to recognize the evil of slavery and of discrimination in general, and have often been guilty of sharing the prejudices of the broader soci-

ety. In recent years, Friends have discovered and taken stands against other forms of discrimination and oppression to which they had earlier been insensitive. An element of that insensitivity for some has been a failure to recognize the privileged status many American Friends enjoy. As we continue to seek the Light, ingrained habits and attitudes are subject to searching re-examination.” (*Faith & Practice* of Philadelphia Yearly Meeting, 1997)

Friends have struggled to live up to this Testimony of Equality, yet we still find, as John Woolman observed in 1757, that people of African descent are “treated . . . with inhumanity in many places.”

My mother, Carolyn Jones, was born in a log cabin in a small town approximately six miles from Coatesville, Pa. My father, William Julye, was born in a little town in Alabama. Both of my parents grew up in environments where they quickly learned that they were seen as less than human because they were African American. They wanted to shield me from their experience of racism.

They did their best to raise me to be proud of my African American heritage and myself. It was a difficult job to accomplish in the United States. One of my earliest memories related to race involved my mother. Because she is very light skinned I thought she was European American. I remember looking at her and thinking, “I wish I was white like her.” When I told her what I had been thinking, she was shocked and saddened. She explained to me that although she was light-skinned, she was African American. She and my father were working hard to help me be proud of being African American, but they had the forces of U.S. society working even harder against their teaching.

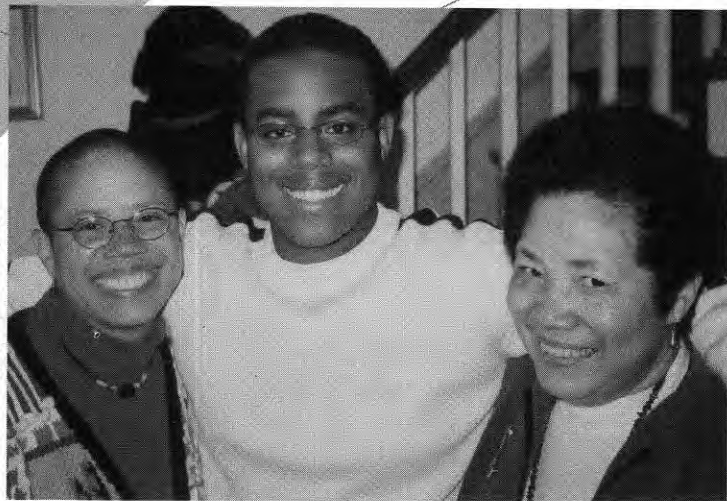
My parents sent me to private school to shield me from their experiences of racism in their childhood. I thank my parents for their love and desire to give me a better life. I know it was a difficult decision for them. I appreciate the education I received, but I did not experience the racial equality they sought for me.

Beginning in junior high I attended Quaker school. I felt isolated, less than human, inadequate, and angry. I was able to make friends with some of the students, but I constantly found myself asking, “If I were European American would I be treated this way?”

In my second year of junior high, kids in our class began to date. There were three African Americans in my class, one a young man. Everyone assumed that I would date him, but we were not interested in dating each other. So, I didn’t get to date. My options did not increase at the Friends boarding school where I attended high school. Although there was no written rule forbidding interracial dating, there was definitely a practice. During my six years at the school there was only one interracial couple, a European American boy and an African American girl. That relationship did not last long. They received a substantial amount of pressure from the community and their parents to end the relationship.

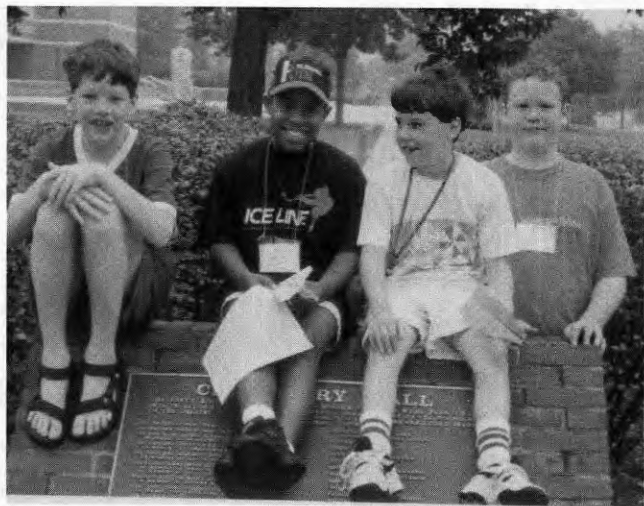
I remember in high school vowing that I would never isolate my children from their culture as I felt I had been.

When my son, Kai, was 18 months old, I enrolled him in a predominantly African American nursery school in our neighborhood. The owners, administrators, teachers, and 98 percent of the students were African American. I was going



*Kai with his mother and grandmother*

*Vanessa Julye is a member of Central Philadelphia (Pa.) Meeting, which supports her traveling ministry (see <[www.quaker.org/vanessajulye](http://www.quaker.org/vanessajulye)>). She is co-authoring a book, *Fit for Freedom, Not for Friendship*, with Donna McDaniel. ©2003 Vanessa Julye*



*Kai with friends at Philadelphia Yearly Meeting's first residential meeting, 1995*

assistant approached me. They asked if we could go outside and talk for a few moments about Kai. As we sat in the shade of a big tree they shared with me a story that would force me to destroy my son's innocence.

The father of a girl in the program had complained to the coordinator that my son was physically threatening their daughter. He was angry and afraid for his daughter's life, and he wanted Kai removed from the program. Both the coordinator and the assistant talked to the teacher of the group and observed the class themselves. They did not see any behavior from Kai that was different from the other boys or out of the ordinary for children that age. It was clear that Kai and some of the other boys were attracted to this girl. They were all expressing their feelings in a ten-year-old manner: poking, pushing, teasing, etc. They spoke with the girl's father, gave him their assessment, and let Kai remain in the program. The father did not agree with their decision and remained angry.

Kai and this girl were enrolled in the same summer camp for the remainder of the summer. The coordinator and the assistant wanted me to be aware of what was happening because the father had made it clear to them that he felt his daughter was in danger of her life, and he was not going to permit them to spend the summer together. During this conference they did not identify the girl or her parents. I absorbed this information, thanked them for

informing me of what had happened, and began to feel fear for Kai.

It turned out that the girl's mother and I both worked in Friends Center. She called me, identified herself as the girl's mother, and asked if we could meet to talk about the situation. I agreed. I was relieved that she and her husband wanted to meet with me in person. We met at Friends Center, but without her husband; she said he was too angry to meet with me. During our meeting I saw that she was truly afraid for her daughter. I did not understand how they could honestly think that Kai would intentionally hurt their daughter. One thing that all of Kai's teachers had always said about him was that he was a sweet kid with a kind heart. I listened in disbelief as the little girl's mother cried and asked me to make other arrangements for Kai's care over the summer. I was a single parent at the time and did not have any other resources available to me. I told her that I saw she was afraid for her daughter but explained that my son would never intentionally hurt her. I understood her desire for them not to be in the same summer programs together, but explained that I could not make any other arrangements. Our talk ended with neither of us being satisfied with the results; she was unhappy that I would not take Kai out of the camp, and I was frustrated that she wouldn't hear that her daughter was not in danger.

A couple days later, I received a phone call from the director of Camp Dark Waters. It turned out that the girl's father had called and insisted that Kai not be allowed to attend that summer. I was thankful

*(continued on page 52)*

**Then one day going home from nursery school Kai said, "I wish I was white." It took every ounce of strength I had not to show my devastation. Where had I gone wrong?**

to provide an education that would give my child racial equality while not isolating him from his culture. I exposed him to people of African descent from all walks of life. As my parents had done with me, we read books, went to plays, sang songs, and looked at magazines, videos, and movies that featured African Americans. Kai received African American heritage items for Christmases and birthdays. I felt sure he was going to experience racial equality.

Then one day going home from nursery school Kai said, "I wish I was white." It took every ounce of strength I had not to show my devastation. Where had I gone wrong? I thought I was teaching Kai to be proud of being African American. After he was in bed that night I broke down and cried. I did not want my son to feel the shame of being African American that I had experienced as a child. After talking with family and friends, I came to realize that Kai, a smart child, was able to understand that if he were European American he would have access to certain opportunities that did not exist for people of color.

For third grade I enrolled Kai in a local Friends school where I thought he would receive the academic challenges that he needed. At that time we were making Quakerism our home. I joined Central Philadelphia (Pa.) Meeting, was working with a Friends organization located in Friends Center, and began participating in Friends General Conference's Gatherings. Kai and I attended Philadelphia Yearly Meeting's first residential yearly meeting in 1995. Then in fourth grade, he was the only African American male of his age at the residential meeting.

On the last day of sessions the coordinator of the children's program and her



# DISCOVERING FELLOWSHIP

## among African American Friends

by Elmyra (Amhara) Powell

In 1992, shortly after I joined Sandy Spring (Md.) Meeting and officially became a Quaker, it was announced on public radio that an organization of African American Quakers was meeting that weekend on the campus of Howard University in Washington, D.C. I was curious and tried to locate the gathering, but to no avail.

Sandy Spring Meeting, with over 300 members and attenders, had only one African American member and two other persons of color before I began to attend. My young cousin, who had attended meeting with me regularly, complained that its lack of diversity undermined her ability to center down in the silence. Eventually she stopped attending.

I persisted. Unprogrammed worship spoke to my condition like no prior religious practice. I thought of myself as having always been a Quaker without ever having known it. I did not feel that the dearth of persons of color in meeting, particularly African Americans like myself, was having any particular effect on my spiritual life. In meeting for worship I became centered without much difficulty. I felt free to share vocal ministry when led, and I knew myself to be fully accepted by other members and attenders. I also became involved in other meaningful ways in the life of the meeting.

*Elmyra (Amhara) Powell is a member of Orange Grove (Calif.) Meeting and the only Quaker in her entire extended family. A retired trial attorney and former student of theology who was eventually drawn to the mystical aspects of Quakerism, she pursues a ministry of encouraging and supporting other Friends in their ministries and in their spiritual lives. This is an edited version of an article that first appeared in the January 2003 issue of Friends Bulletin.*

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Then something happened.

The first incident was an experience I had during meeting for worship. I happened to open my eyes for a moment, and there, directly in my line of sight, was the back of a dark brown neck with a head of dark, kinky hair. (As it happened, one of our college students had invited a young black fellow college student home for the weekend.) This perfectly ordinary occurrence, however, prompted some rather unusual stirrings in me.

While casually gazing upon the back of this young man's head and neck, my forehead and temple muscles began to relax when I had not been aware of their tension. It felt as if warm water were flowing gently around my eyeballs. My breathing slowed, and I noticed myself feeling calmer, more serene—happier even. "How weird," I thought. What was going on? My responses puzzled me. Why was I reacting in such an unusual way to the sight of a nameless, faceless stranger?

The second incident occurred many months later. It involved a black woman who spoke during meeting for worship. She said that she had come to visit the old farmstead near our meetinghouse where her family still worked land deeded them by Friends almost 200 years earlier. She could not leave Sandy Spring again, she said, without expressing her deep appreciation for the Quakers' emancipation of her ancestors from slavery. As a token of her gratitude, she sang a religious song I cannot now remember. She sang with such great beauty and depth of feeling that many in attendance, including me, were nearly brought to tears.

After meeting, several of us went over to welcome and thank her for her wonderful offering of song. When it

was my turn, to my great surprise, I threw my arms around her and gave her a big hug. I felt immediately connected to her, related in some way, as if she were a long-lost friend or family member. I wanted her to commit herself to coming back to meeting again, but she indicated that she did not live anywhere near the area. I felt acutely disappointed—but why?

After this encounter, I began to wonder whether underneath the unmatched joy I felt in silent worship, underneath my secure knowledge that I was meaningfully and fully embedded in Quakerism, and despite the absence of any conscious feeling of racial or cultural distance from others in meeting, I was subconsciously experiencing a degree of alienation. I was missing the presence of African Americans as a regular part of my religious experience. I wondered if my commitment to Quakerism had to come at the price of ethnic isolation. I wondered if my African American spirituality was somehow inherently incompatible with unprogrammed Quaker worship.

I began researching African Americans in relation to the history of Quakerism in the U.S. I found Henry Joel Cadbury's

**I concluded that there was nothing Quakerly or even natural about the overwhelming whiteness of Quakerism in the United States. It was historically created by artificial means.**



# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



Iraq: The Faces of "Collateral Damage"  
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1936 article, "Negro Membership in the Society of Friends," from the *Journal of Negro History* (see <www.qhpress.org>). After reading it several times, I came to understand the dearth of African American Quakers today as an outgrowth of prior patterns of racial exclusivity that Quakers and most other European American religions shared at the time, but which other denominations, unlike Quakers, offset later by subsequent evangelistic efforts focused on the black community. I concluded that there was nothing Quakerly or even natural about the overwhelming whiteness of Quakerism in the United States. It was historically created by artificial means, and it has simply gone without an effective historical corrective.

Despite my newfound understanding of Quaker history, I nevertheless felt I wanted and needed to become acquainted with more African Americans who were unprogrammed Friends. I wanted very much to share silent Quaker worship with more than just one or two other black folk. I wanted to know whether I would discern differences between my usual worship experience and one in which there was more than just a sprinkling of fellow African Americans. I determined then, to try again to find the organization of African American Quakers of which I had previously heard.

I had met a few black Quakers from Philadelphia doing volunteer work with American Friends Service Committee. They surely would have heard of the group I was seeking. Upon inquiring, I found out how to get on the mailing list and learned of their next gathering. Unfortu-

nately, it was scheduled during the same time my family would be driving cross-country to our new home in southern California, and I couldn't go.

Two years later, in 1996, I was finally able to attend my first gathering of the Fellowship of Friends of African Descent (FFAD). I traveled back east to Morgan State University in Baltimore, Maryland, filled with anticipation. A group of about 30 African American Friends and their family members attended. I was overjoyed to be there. Everyone was so warm and friendly. It felt like some kind of homecoming. I paid my dues, joined up, and, some years later, I became a member of the FFAD Continuing Committee.

In the late spring and early summer of 2002, we members of the Continuing Committee were very worried. Having the responsibility of planning and executing the semiannual gathering and for keeping FFAD functioning between gatherings, we had been dutifully holding our monthly telephonic committee meetings with a growing sense of concern as the time for the gathering drew nearer.

Our gathering preregistration numbers were abysmal. Like other organizations having nationwide membership, we depend upon the willingness of people to travel by plane. Lingering uncertainty felt by many toward air travel after the events of September 11, 2001, was giving us pause. Recognizing that under normal circumstances our gatherings are small (under 50), we wondered whether anyone would actually come that year.

April became May; then June and July were upon us. Still our anticipated regis-



Courtesy of Elmyra Powell

### *Elmyra (Amhara) Powell*

trations were significantly below the year before. What was going on? We could only speculate. Admittedly, our site this year was less exotic than Jamaica, the gathering place in 2000. Was that a factor? Were we being negatively impacted by recent overseas travel of the significant number of our members just back from the 2002 Friends United Meeting Triennial in Nairobi, Kenya?

In addition, by the time I was actually en route to Pendle Hill, I was experiencing spiritual concerns on a much more personal level. I had been out of town much more this year than was my custom, and perhaps my spirits were dampened by an inability to get to meeting enough lately. I wondered whether my needs for spiritual expression in meeting for worship were a bit too overt, perhaps; a bit too intense, somehow; tolerated, but still maybe just a little out of place among silent meeting Friends. Tiny doubts about the fit of my spirituality within Quakerism began taking root.

My husband and I attended his mother's church on the Sunday just before the FFAD gathering. There, among a congregation of hundreds of African Americans, I was uplifted by the energy of spirit-filled gospel music and rejuvenated by fervent prayers emboldened by our common, yet unspoken, experience of life in the United States. I wondered aloud to my husband: "How much longer can I survive spiritually as a Quaker when it means being cut off from other African Americans to such a degree?"

I arrived at Pendle Hill with these concerns weighing heavily on my spirit. The



Courtesy of Vanessa Juby

### *Fellowship of Friends of African Descent, meeting at Pendle Hill, August 2002*



theme of the 2002 FFAD Gathering was, "Come, Holy Spirit, Revive Us Again," and one more fitting for my condition could not have been chosen.

For reasons of which I have little understanding, during my five days at the gathering, every experience of unprogrammed Quaker worship felt somehow deeper and more intense. I consistently experienced the silence more profoundly. I related more intimately to the spoken ministries of others. I was soothed and comforted by the many ministries of song flowing spontaneously through the gathered group. Time after time our silent worship felt "covered." In remembrance of our dear departed ones, we poured libation in an unprogrammed experience that today I still find difficult to put into words. Still more surprising for me were the two occasions during this five-day gathering when I found myself, for the first time in my ten-plus years as a practicing Quaker, actually quaking in meeting for worship.

Since my return from that FFAD Gathering, I have been trying to rationalize my experiences there. I have even been tempted to embrace old stereotypical ideas that we blacks are just naturally more musical and more spiritual than others.

Then, while reading the July/August 2002 issue of *Friends Bulletin*, I came across an article, "Embodying Spirituality as a Quaker Man," by Stanford Searl. The further I read into the piece, the more astounded I became. Stanford Searl's article describes his experiences at a Quaker men's weekend in England at Woodbrooke, and in instance after instance his words described experiences I'd had at the FFAD Gathering. He wrote:

Being with more than 20 other Quaker [men], singing together, sharing our pain, sorrow, and joy, allowed me to emerge as a more embodied, centered [man]—one who could bring more of my heart and soul, as well as my mind, to my identity as a Quaker.

I shared parts of my journey with them, listened to their journeys, and became absorbed in a shared spiritual pilgrimage of emerging Quaker identity, tentatively groping towards a more embodied Spirituality.

Stanford Searl's research sources, his observations, his questions, and his conclusions could easily have been written word for word by me. My insights since the 2002 FFAD Gathering match those in his article with a precision that is astounding

to me. What is it about these two different settings that explains the profound similarities in our experiences? I think the answer may be in this observation of Stanford Searl's:

I've felt in [30] years of participating in Quaker business meetings, committee meetings or similar instances of Quaker time, that there's a socially defined tendency to regress to some sort of Quaker norms, particularly when it comes to the treatment of and tolerance for emotions.

Before reading his article, I could have easily attributed my FFAD Gathering experience to the common denominator of race/ethnicity. I might have even succumbed to theories attributing special spiritual and musical characteristics to African Americans. But his experience of the men's weekend in England seriously undermines those convenient explanations, however seemingly attractive in their quaintness.

I think it more likely that we Quakers who organize and attend these kinds of spiritual gatherings do so because we need them. I think we seek a setting where our outward expressions of feeling in worship seem more genuinely affirmed as being wholly within the range of traditional Quaker spirituality. It is my opinion that meetings may so discourage expression of emotion in worship that some participants resist true promptings of the Spirit rather than risk disapprobation, however subtle. In my opinion, such self-restraint is un-Quakerly, and undermines the vitality of unprogrammed worship.

Stanford Searl's article cites authorities that, in my opinion, speak cogently to this issue: "Ben Pink Dandelion pointed out [that] the culture in British Quakerism [including self-censorship] *has become a sort of orthodoxy*, [my italics] almost a kind of noncreedal creed, with many strictures and rules" that "undercut a free ministry" and are likely to work against achieving a comfort level in meeting by those not sharing these cultural norms.

Stanford Searl wrote for me when he observed, "Can I rock in Quaker meeting? I can hear the various voices: Well, of course you can . . . after all, nobody's standing in your way. Unfortunately, my very training and education as a Quaker stand in the way, don't they?"

When I joined the Religious Society of Friends over ten years ago, I remember silently making a commitment to myself that I would not become "a brown-skinned

**We seek a setting where our outward expressions of feeling in worship seem more genuinely affirmed as being wholly within the range of traditional Quaker spirituality.**

white person." I had sensed early on that on some level my African American culture might be put at risk not by any religious tenets of Quakerism, but rather, by certain of its cultural expectations and assumptions. Adhering to the practice of unprogrammed Quakerism too often means adopting cultural norms and values that constrain and censor a truly free and sincerely spiritual witness, thereby directly contradicting the foundational principle of Quaker worship: that we are to be fully centered upon and led by the Spirit. If we were to practice the essence of true Quaker worship, we could not be so confined by culture, cut off by mechanical measures of time, or inhibited by notions of propriety not rooted deeply in Quaker spiritual principles. We would strive, instead, to be free in worship, fully open and responsive to a full range of leadings of the Spirit, from deep silence to joyful singing and even—dare I say it?—to dance. I think that fearlessly following this path consistently over the long term will eventually obviate all issues of multiculturalism, multiracialism, and inclusiveness. And I believe our meetings will experience vibrant renewal and growth in the process.

The other option, of course, is for us to continue in our present ways. And if we choose this path, we will eventually lose those who are faithfully and ceaselessly seeking what Stanford Searl calls, "the deep life of the Spirit." The choice is ours. Shall we devote ourselves to practicing the deep spiritual principles of Quakerism, or to preserving cultural styles and manners so as to appear Quakerly? I seek the former, and participating in the gatherings of the Fellowship of Friends of African Descent affirms and encourages me along that path. □

I know of at least three people who believe it is possible to end racism in this century. Most of the time I am one of them, until I get discouraged. Then I am not, even though I continue to work as though I were a believer.

What would it take to end racism in this century? I believe it would take a commitment from all of us to admit to our parts of the problem. It makes sense that the first step in ending racism is getting rid of our own. Why do we white Quakers, in particular, need to focus on ridding ourselves of racism? Because we as a community treasure our deep faith commitments to speaking truth and equality, and we are proud of our story that lauds our early stand against slavery. We have not faced the harder, more embarrassing parts. Like many, we stop short of looking at ourselves. It is not easy to admit we are infected by racism; it's much more comfortable to think it's those others out there who make racist remarks and commit racist acts, not us.

Unfortunately, whether we admit it or not, the reality is that all of us who live in this society have been infected by racism. As children in school we learned a one-sided version of United States history, not the true history of our brothers and sisters of Native, African, Asian, and European heritage and what they suffered in the U.S. In the movies, on the radio, and on TV we heard stereotypical remarks about people whose skins were a darker color than ours. Our parents made negative comments about people of color. We learned to think that white was the norm and that we were better than others were. We didn't even notice it was happening.

*Dorothy H.L. Carroll is a member of Birmingham (Pa.) Meeting. Both inside and outside Quaker circles she leads ending racism workshops for people of European descent.*

We still don't. It is so ingrained in every part of our society that we don't even see that it's there.

And yet when we do notice, what happens? What do we feel when we hear about the Trail of Tears, or the World War II internment of Japanese Americans in concentration camps? Or when we see the jobless youth of African and Latin descent standing on street corners? How do we deal with it? Sometimes we go numb; we just don't want to hear about it. Usually we feel bad, maybe even guilty. Racism affects us every day and every minute of our lives.

## THE Role of White Quakers IN ENDING RACISM

by Dorothy H.L. Carroll



Bonnie Zimmer

based on race, gender, sexual orientation, disability, class, and feelings of inferiority or superiority?

- What am I doing to help overcome the contemporary effects of past and present oppression?
- How does our meeting help to create and maintain a society whose institutions recognize and do away with the inequities rooted in patterns of prejudice and economic convenience?

We Quakers believe in practicing our faith through works. While I was studying to become a Friend, I was inspired, and still am, by the concept that our faith has to be practiced every minute of every day—not an easy thing to do. James, a favorite of early Quakers, emphasizes the point, in the second chapter of his epistle: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" (James 2:14)

If we have a faith that asks us to examine ourselves for aspects of prejudice, then we need to put this into practice, into works.

In spite of the insidious nature of racism, please let's remember that it is not our fault. We did not start it. We do not want it in our world. But we do need to look at it, how it affects our lives, and how it affects others. And we do need to take responsibility for doing whatever we can to end it.

So here are five reasons why we white Quakers need to work on getting rid of our own racism:

### OUR FAITH CHALLENGES US TO DO THIS

The queries in *Faith and Practice* of Philadelphia Yearly Meeting ask us:

- Do I examine myself for aspects of prejudice that may be buried, including beliefs that seem to justify biases



## FOR OURSELVES

Since all of us in the United States have grown up in a society based on the practice of slavery, white people have benefited from the wealth and the privilege based largely on the free labor of the ten to fifteen million enslaved Africans. Many of us have feelings of guilt as we notice that the rich are getting richer and the poor poorer, many of whom are the descendants of those slaves. Hopeless feelings can arise as we consider being the ones to effect significant change in our society: "Can I really make a difference? I'm only one person." In spite of our hopeless feelings, we yearn for a just and equal society.

One of the ways to work personally on ending racism, and an antidote to hopelessness, is to get to know people of color and to make friends with them. It's true that we have been isolated from each other for generations, and our cultures are different, so when we go to make friends, we may feel uncomfortable, not quite sure of ourselves, and we may try too hard: Will they like us? What if we say something stupid or hurtful, make a dumb mistake? Will they forgive us? Even if we have these feelings, and make mistakes, we need to try. From my experience, people can tell when others are trying their best and try to be generous and welcoming in return, and most importantly, they forgive mistakes.

I'd like to share a personal example of my own racism work. Both my parents were descended from wealthy slaveholding landowners in Virginia and South Carolina. As a young child I saw the way my southern family treated "colored," especially their own servants. Ashamed of my southern family, I consciously disowned them. I was proud of my few Yankee ancestors and considered myself a true Yankee.

Now come with me as I attend my first adult workshop on ending racism. The leader tells me I can never end racism until I reclaim my family and my heritage. This seems an impossible feat, because for years I have purposefully avoided contact with my southern cousins. However, the workshop stirs up vivid memories.

I recall a family trip to South Carolina taken a few years before. As we pass the sign to Edisto Island, I tell my children about our first Cartoll ancestor who sailed there from England in the 1700s to start a rice plantation. He became wealthy and owned many slaves. Being there and admitting that my ancestors were slave own-



*Courtesy of Dorothy H.L. Carroll*

*Dorothy H. L. Carroll (third from left) and colleagues, August 2003*

ers, my heart is in turmoil. In Beaufort, we tour a plantation owner's mansion. While holding tight to the fact that I am really a Yankee, I wonder if this is the kind of cool, comfortable house my family lived in while their slaves worked the blistering island rice fields. We drive on to Columbia, where my father's family moved in the 1800s. The streets are old and tree-lined; the white houses stand easily next to each other, with their shady porches and rocking chairs. As we drive slowly by, all of a sudden on one of the porches, I see the rocking chairs moving. I think, "There they are, my ancestors, sitting and rocking, waiting for me, waiting for me to come back." A deep, warm feeling comes over me, filling my chest almost to bursting. Somehow I feel forgiven for disowning them. An understanding and a forgiving of them starts to form in my heart. They are my people. I welcome them back. They welcome me back.

As a result of this personal experience and more workshops on ending racism, I can now claim my family and have largely given up the guilt that I used to feel about being descended from slave owners. I know they were good people, even though I am clear they were acting on ideas that were wrong. As I let go of more of my racism—a Friend calls herself a "recovering racist"—I find myself easier among people of color, and though I still make mistakes, I count a number among my good friends.

This personal story is only one example of experiences we have all had that need

healing. Doing this work is critical if we want to put our faith into practice. It promises big rewards.

## FOR OUR BROTHERS AND SISTERS WHO ARE NOT OF EUROPEAN HERITAGE

They are separated from us as we are separated from them because of the hurts they suffered and still suffer in this racist society.

Five years ago, we had a big racial incident in our town. Our bank had been fined \$100,000 by the federal government for discriminatory practices—for not giving just cause for refusing to hire 15 people of African descent. This was the second year this same bank had been fined for its discriminatory practices. As we picketed, African American citizens stopped to tell us their experiences of discrimination at the bank: a mortgage refused for no apparent reason; a regular request to show identification when white people were not asked to produce theirs. Once again there were no African American tellers at the bank, though in the 1960s we had picketed all the banks in town for this reason, and won. In the end we won again. What I learned from this is the constant, vicious, everyday effect racism has on people of color, the damage it does, and how much it hurts.

In addition to many people from Southeast Asia, we have a large population of

nity—from Mexico, Puerto Rico, and South America. While our chapter of the National Association for the Advancement of Colored People gets phone calls from African American parents for help in dealing with the discrimination against their children in the schools, Latino parents do not call. Yet their children drop out of school earlier and in larger numbers than any other population. Also, more children of color are being pushed into special education settings than are white children.

People of color are bombarded with racism in many forms while they are out in public. It has a serious negative effect on their health, longevity, and generally on the quality of their lives. While we whites continue to bask in the privileges our society affords us, our friends of color continue to be ground down by the racism in our society.

We must also keep in our hearts and minds those children of color who are being adopted by meeting members. For their sake we need to get rid of our racism; they need us to think well about them and *not* be color-blind, but be aware of what they go through daily as young people of color. Thinking selflessly, and with God's help, we can surely put aside our own hesitation and take a step, any step at all, to get rid of our racism.

## FOR OUR MEETINGS

We are talking more widely among Friends now about making our meetings welcoming to all people of color. The Committee for Ministry on Racism and the Advancement and Outreach Committee of Friends General Conference produced a valuable pamphlet, *Seeking Racial and Ethnic Diversity: Welcoming People of Color*. A few very helpful topics in this pamphlet are tips for achieving a truly welcoming environment in your meeting, and finding ways to publicize your meeting and its activities among people of color. Friends who want to take a step towards ending racism would be well served by ordering these pamphlets.

We white Friends often wonder why we are still in the majority in our meetings when our history is so full of abolitionists, when we believe that there is that of God in every person, and when we are really such good people. There is no question that we are good people. But, Friends, we

A number of us did good and courageous things to end slavery. Yet a number of us kept African Americans from becoming members, and kept them sitting on a separate bench in the rear. And a goodly number of us today haven't done the work needed to make close friends with people of color. We know from our own research that the best way to bring in new members is by personal invitation. To change the population in our meetings to match the population in our communities, we need to make personal friends with more people of color.

While there has been some movement in the Religious Society of Friends in the past few years, many monthly meetings seem to be able to get behind other issues, such as peace, more easily than dealing with our own racism. Why is this? Recently a woman of African descent who leads racism workshops nationally told me, "It is hard to get white people to look at this issue and do this work. They would rather not think about it." But isn't racism a contributing factor to all wars? Are we sticking our heads in the sand? Is the whole issue too painful for us to look at? Are we unwilling to face the fact that we, too, are infected by racism?

## FOR OUR WORLD

Looking at the recent wars in Afghanistan and Iraq, we only have to hark back to the slavery we allowed to happen. At that time we were willing to devalue Africans, to treat them as less than human, to enslave and brutalize them for our own purposes, using skin color as an excuse. In the recent wars with Afghanistan and Iraq, we again have allowed it to happen, killing people and destroying their countries for our own purposes. These people, too, are people of color.

We all carry the cultural memory of what has happened to our civilization. To become aware of how we have been shaped and molded is the first step toward un-shaping and unmolding ourselves, until we are free of the distorting influences of racism. If we take that first step, and another, then another, and if all of us white Quakers work to end our own racism, perhaps we can get rid of racism in this century! □

It was the first day. We were going around the group, each sharing feedback. I was feeling shy about my own inconsequential contribution, but when it was my turn, I was surprised to see our leader, Niyonu Spann, with a look of rapt attention listening to me deeply. I realized then that I carried around with me an inner tape that went something like: "I don't know much about this subject, and besides, hasn't the world heard enough from us clueless white folks? I should just be quiet and listen . . . maybe in a couple of years . . ." That was the beginning of an incredible week of noticing how so much of my internal dialogue kept me from being at ease with others, especially people of color.

I wanted to stop feeling awkward around people of color. I will never have a full awareness of what it is like to be a person of color, but I knew enough to figure that as a white person I represented the oppressor to them. Hence, my greatest gift would be to give people of color plenty of options to not interact with me! I now saw how the static, frozen image of guilty white oppressor versus angry victim of color tends to keep everyone stuck playing the same old tune. My shame at being white had kept me frozen and held people of color at an arm's length even before I got to know them. We needed a vision that empowered us to move beyond this "stuff." I asked that my heart open to the Divine within me.

—Melanie Sax, an attendee of Madison (Wis.) Meeting, recounting an experience as one of 30 who attended a weeklong workshop, "Beyond Diversity 101," led by Niyonu Spann at Pendle Hill in March 2003.



**I**n preparation for being a part of your discussion on the important work against racism, I have read the material you have sent me about Friends and race: about Quakers and the abolition movement, Quakers and the Underground Railroad, Quakers and the Civil Rights movement, summaries of Friends' current discussions on racism, as well as queries, minutes, workshop highlights, newsletter articles, etc. Having digested all this material, let me share some reflections on what I believe Friends are doing that is strong and in the right direction regarding racism, and then some thoughts on areas where I have concerns, and where I believe some challenges lie ahead.

First, here are some areas in which I think Friends are doing well—things that I believe are strong:

**A firm commitment to work on issues of racism and prejudice within**

**New England Yearly Meeting.** The commitment seems to be widely held and enduring. You are clear that your work is rooted in your past but looks to the future. I believe that your commitment to confront and dismantle racism gives you a strong foundation upon which to proceed when resistance develops, as it has, and to sustain your vision when the inevitable ebb and flow of attention and energy occur. Your work over the last several decades has proceeded in varying degrees of intensity at different times, but your commitment to dismantling racism is strong, has endured, and appears to be clear and vibrant today.

**A desire to tell and to hear the story of Friends and slavery, racism, and prejudice throughout history.** There seems to be a real commitment to telling and hearing the whole story. There are so many proud stories that countless Friends and non-Friends know about the prophetic words and daring acts of William Lloyd Garrison, Elizabeth Buffum Chace, Lydia Marie Child, Rebecca Buffum Spring, Lucretia and James Mott, John Woolman, and many others. The stories about what these

and have moved others to join in the struggle, to be brave and to discern a way forward through prejudice and pain.

What is also important and impressive is your willingness to tell less inspiring stories—when Friends failed to take action or acted poorly with regard to African Americans or other people of color. I found among the materials you sent to me honest accounts of the ways that Quakers failed to do the right thing and an openness to discuss this, to learn from these difficult and painful stories, to embrace the complete history of the intersection of Quakers and race.

**It sounds embarrassingly simple, but I think one of the most radical things I learned early on as a white ally is to listen deeply to people of color and to believe them.**

Although I was a member of the Religious Society of Friends for a dozen years, in reading your material I learned for the first time about Quakers' hesitation and lack of action when African Americans requested membership. I found honest accounts of how black people who attended meeting for worship sat on a bench set apart from others or were tucked away under the stairs; I found the truthful retelling of stories of Friends working against slavery and hiding

# Friends, Race, AND SYSTEMIC CHANGE

by Andrea Ayvazian

*Andrea Ayvazian is dean of religious life and Protestant chaplain at Mount Holyoke College. Previously a member of the Religious Society of Friends for many years, she is now an ordained minister in the United Church of Christ. A longtime activist for peace and social justice, she has been leading workshops on dismantling racism since 1986. This version of her comments, which were not recorded, is based upon one that was edited from her notes by Patricia Watson, editor of *Peacework* and a member of the *Prejudice and Poverty Committee of New England Yearly Meeting*. It appeared in *The Freedom and Justice Crier*, Issue #10, Spring 2003.*

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escaped slaves but shunning African Americans socially and not allowing black children to attend Friends schools. In their article, "Fit for Freedom, Not for Friendship," Donna McDaniel and Vanessa Julye quote Samuel Ringgold Ward, a noted African American abolitionist who escaped slavery on the Underground Railroad: "They will give us good advice. They will aid in giving us a partial education—but never in a Quaker school, beside their own children. Whatever they do for us savors of pity, and is done at arm's length."

Friends are well known for their good deeds and brave acts with regard to the abolition movement, the Underground Railroad, the Civil Rights movement, and so on. Consequently, I was surprised to find the more painful side of Quaker history also being told, and I believe this is a good thing. I commend you for your good, hard look at your past.

**Strong leadership on the issue of racism present and emerging among Friends.** The leadership that has developed to confront issues of racism within the Religious Society of Friends is impressive and important—Friends General Conference's Committee for Ministry on Racism, New England Yearly Meeting Ministry and Counsel's working group on racism, and research and writing by Friends (Margaret Hope Bacon, Vanessa Julye, Donna McDaniel, and others). The very impressive list of resources that you have amassed is excellent. Among these is FGC's "Resources for Working Against Racism." You are dedicated and thorough, and the resources you have made available will continue to serve you well.

## **The great emphasis on diversity, I believe, is misplaced. The emphasis should be on antiracism.**

A clear awareness that listening deeply to Friends of color is important—that listening nondefensively, and believing Friends of color, is important. It sounds embarrassingly simple, but I think one of the most radical things I learned early on as a white ally is to listen deeply to people of color and *to believe them*. I see in the materials sent that Friends of color are

## **TUTORING JAMES**

James wrote:

"King was a great American.  
He helped white people,  
mostly."

I said:

"Don't you mean King helped black people  
get the same rights as  
whites had?"

James said:

"King showed the whites that blacks are good.  
Black folks already  
knew that."

—LaDeana Mullinix

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*LaDeana Mullinix is a member of Fayetteville (Ark.) Meeting.*

being asked to speak their truth, to write about their feelings, and to tell their stories. It is clear that an opening has occurred and at least some Friends of color are feeling safe enough to speak out even when the truth hurts. The Friends of color among you are brave.

Here is what I am concerned about, and what I see as the challenges that lie ahead:

**Great emphasis on diversity, which I believe is misplaced.** The emphasis should be on antiracism. I do not think integrating Quaker meetings should be your focus. Quaker meetings throughout New England could remain exactly as they are today, predominantly white, not increase their diversity at all, and still be antiracist.

A New Englander recently asked: "How does this relate to my meeting, which is small and all white, in a small town that is all white?" I don't actually think a lack of diversity is your problem; I think a fundamental shift in your self-identity is needed. Antiracist churches and meetings are possible even in northern, rural Vermont, the whitest state in the Union.

Think about the curriculum in First-day school, meetinghouse decorations, printed materials, and the meetinghouse library—you'll need not just books about Quakers and famous people of color, but books about whites fighting racism, anti-racism initiatives in schools and churches, racial identity development for white people and people of color; Cambridge Friends School has many examples.



**It reminded me of the time when I was elderd for closing the meeting and making announcements in a too-spirited fashion. . . . I was crushed, and I never, in the decade that followed, agreed to close meeting for worship again.**

Great emphasis on cleansing Friends of prejudice, which I believe is misguided. Focus on racism—systematic oppression—not personal prejudice. Here is an example of what concerns me: From “Queries concerning Racism and Social Justice,” 1972, Race Relations: “Do you endeavor to cleanse yourself of every vestige of racial prejudice. . . ?” I think it is an unrealistic goal because prejudice is a constant reality and should be recognized and challenged in an ongoing way. It cannot be eradicated once and for all.

An emphasis on personal prejudice overshadows the more important work on the nature of systematic oppressions: institutional racism and white people’s greater access to social, political, and economic power. I define racism as a system of advantage based on race (for whites), or a system of disadvantage based on race (for people of color). The concept of prejudice is too individual here, reducing racism to individual acts of meanness. Look broader in your work to the systems that unconsciously, relentlessly, and automatically give unearned advantage to whites.

Great emphasis on reaching out to people of color, being welcoming, being sensitive. All good, but focus is again misplaced. I believe you should start by focusing on the meaning of whiteness, the feel and benefits of white privilege, the experience of growing up white in America, or growing up in white America. Learn about what it means to be white. Focus on that.

Repeated use of the following words in the literature that was sent to me: unity, harmony, love, silence, tolerance, healing. For example: in *FGConnections*, the bedrock guidelines for work on racism: “our work will be healing”; The

Plainfield Minute in *FGConnections*: “We will move with the Spirit to seek justice, healing and reconciliation”; the oft-quoted words of William Penn, “Let us then try what love will do.”

All these are laudable and make Friends the strong, consistent, loving, and unity-seeking people they are. My worry is that the Quaker culture that totally embraces love, harmony, and unity also seems to be allergic to conflict and anger. I read this sentence in *The New England Friend* in a report called “Quakers and Racial Justice Conference”: “We challenged ourselves to separate those parts of ‘Quaker culture’ that are truly a part of our Quaker practice and those parts of our culture that are not necessary to Quakerism per se. For example our horror at and lack of acceptance of expressions of passion, often interpreted as anger outside meeting for worship as well as within”; “our unwillingness to hear or express anger.”

The phrase “our horror at expressions of passion” reminded me of the time when I was elderd for closing the meeting and making announcements in a too-spirited fashion. I am not a person of color, but I am Armenian, and closing meeting in a spirited fashion is just the way I am. But I was also a loyal Quaker and an active member of my meeting. I was crushed, and I never, in the decade that followed, agreed to close meeting for worship again. I fear the Quakers’ horror at expressions of passion, abhorrence of anger, desire for unity, and emphasis on love will not serve you well in discussions about racism. Do not hear me incorrectly: this is not a plea for unlovingness! It is a worry that being focused on love and unity may prevent the hard and messy work that has to be done.

In my experience as an antiracism educator, discussions about racism can get heated, difficult, and frustrating. People get angry and hurt. I worry that you will shy away from the natural course that these conversations sometimes take because of a need to remain very Quakerly. Western politeness is no friend to antiracism. I hope you can wed “Let us try what love can do” with “Let us try what struggle can do.”

Temptation to let acts of charity, good will, and acts of mercy substitute for change. Systematic change comes from brave acts that question systems that routinely give advantage to one group over another. And systems need to be chal-


lenged. Acts of charity often let the dominant group off the hook. We must serve guests in soup kitchens *and* work to eradicate the ongoing causes of poverty. We must give money to the United Negro College Fund *and* work to dismantle the system of tracking in most U.S. schools. It should not be change vs. charity, but acts of charity *along with* the continuing struggle for social change.

Alison Oldham, quoted in *Plain Living: A Quaker Path to Simplicity* by Catherine Whitmire, writes:

All of us are enmeshed in that net of racism, whether we choose to be or not. But there is hope. Let me share an analogy with you. . . . Racism is very much like alcoholism. The alcoholic doesn’t choose or intend to be an alcoholic; neither you nor I choose or intend to be racists, or to benefit from a racist society. Both are things that happen to us, through no choice of our own, without our intent. The alcoholic is not a wicked, evil person; neither are you and I. . . . The illness of racism, like alcoholism, is not my fault; but it is my responsibility. I didn’t cause it, but I must and can control it.

In both cases—racism and alcoholism—the first step on the road to health is to acknowledge the reality, to stop making excuses, to stop denying it. We need to face the facts before we can cope with them. In both cases you’re never fully cured; the alcoholic is always an alcoholic. And I really doubt, sadly, that those of us who grew up in a racist society can ever totally shed our unconscious racist attitudes. But we can take responsibility for our actions from now on. We can choose to work to end racism, and learn skills to do that.

The wonderful path for white people in the struggle against racism is to claim a proud identity as a white ally. The wonderful path for people of color in the struggle against racism is to strive to be fully empowered. Guilt, shame, fear, trying to be perfect, thinking you are to blame, and using language like oppressed and oppressor—those are all in the past when we step into the roles I believe we are called to assume: white allies and empowered people of color. □



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y earliest memory is of standing at the kitchen sink in an old farmhouse in Iowa where my grandmother held life in her hand. I touched the rubbery, shell-less egg she had extracted from the chicken she was cleaning with that inherent sense of wonder that permeates the very cells of most three-year-olds.

Ten years later, after my family had moved and the harsh realities of life had shadowed much of my childlike wonder, I reclaimed some of that innocent awe on a backpacking and canoeing trip in the Shenandoah Mountains. It was the first of many wilderness expeditions, all of which cleansed my heart, sustained my spirit, and reconnected me firmly with that which I value most in my life. It became clear to me that I felt most at home surrounded by the beauty and simplicity of nature. The places where I hiked or paddled seemed more sacred to me than any building could ever be.

I was raised in the United Methodist Church and was an active participant in many church activities. In my early teens I began feeling disenchanted with a religious community where many people lived lives far removed from the loving kindness that Jesus Christ exemplified. I eagerly took a Sunday school class led by a progressive member of my church that studied other religions.

At age 16 I stopped going to church and started reading fantasy stories and playing Dungeons and Dragons on Sunday mornings at the local comic book store. A pivotal moment came a year later when I read *The Mists of Avalon* by Marion Zimmer Bradley. The idea that God could be female and called Goddess was, I think, too much for my ten-

der teenage psyche to take in, but it was a significant seed planted in the midst of my adolescent angst.

As a college freshman I studied Asian religions and wrote a term paper on Lakota Sioux spirituality, which helped me realize that I, too, felt the Earth was sacred. I was disgusted, though, by the growing wave of white people who were co-opting native faiths, and it didn't feel right to practice a tradition to which I had no hereditary link. Then the Persian Gulf War intruded upon my idyllic soul-searching and ignited my innate pacifism as I protested with thousands, blowing bubbles and wearing a sign on my back that read: "What about the Iraqi children?"

My inner quest continued, as did my disillusionment with the government and its policies. Reading *The Color Purple* by Alice Walker soothed my troubled spirit: "God ain't a he or a she, but a It. . . . It ain't something you can look at apart from anything else, including yourself. I believe God is everything . . . everything that is or ever was or ever will be."

Like Alice Walker's main character, Celie, I had believed God was an old white man with a blue robe and sandals who lived up in the clouds with Jesus on one side and this amorphous Holy Spirit-thing on the other. Like Celie, I realized how hard it was to let go of this limiting image of God that did not fit at all with my beliefs about the sacred. During my sophomore year at Guilford College, I took

FRIENDS JOURNAL files

by Heather Sowers

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# Quakerism, EARTH-CENTERED SPIRITUALITY, and the Goddess



a transformative Feminist Theology course that was blessed by a visit from the inspiring Quaker sociologist Elise Boulding, who invited us to imagine a planet without rape and violence against women. My worldview was turned upside down. Most of the art I did in the drawing class I also had that semester was vagina-like and wildly feminine. I attended a Wiccan full moon ritual and read the classic primer on modern witchcraft, *The Spiral Dance*, by Starhawk.

Wicca is one of many Earth-centered traditions with contemporary followers that fall under the umbrella of "Pagan." Its primary focus is on pre-Christian Celtic and European holidays and deities, and since I am of European heritage, Wicca did not seem off-limits in the same way that Native American spirituality did. Male and female modern-day practitioners of Wicca often call themselves Witches in order to reclaim the word from the negative connotations of "a woman with supernatural power by compact with evil spirits," as defined in *Webster's New World Dictionary*.

The Goddess in her many faces is central to Wicca, though most Wiccan traditions honor the God in all his faces as well. After a lifetime of purely male images of the Divine I was hungry for feminine ones. I was drawn to specific goddesses like Artemis/Diana, the Greco-Roman goddess of the moon and wild things, and Brigid, the fiery Celtic goddess of smithcraft, healing, and poetry. Most of all, I was enthralled with broader images of an eternal feminine spirit. The Goddess in her archetypal sense encompasses the Maiden, Mother, and Crone; it affirms me to see all ages of a woman's life celebrated and honored. This passage from Judith Duerk's *Circle of Stones* rocked me to my core—and I have witnessed other women moved to tears by it as well:

How might your life have been different if, deep within you, you carried an image of the Great Mother, and, when things seemed very, very bad you could imagine that you were sitting in the lap of the Goddess, held tightly, embraced at last. And that you could hear Her saying to you, 'I love you, I love you and I need you to bring forth your self. . . . How might your life be different?

Discovering the Goddess through Wicca was a balm for my scarred woman's soul, yet I knew intuitively that I did not merely want to switch from a male-dominated

tradition to a female-dominated one. For the next decade or so I continued to study a variety of religions including Wicca, Buddhism, and indigenous spirituality. I took classes in tai chi, energy balancing, women's history, and even menstruation. I attended unprogrammed meetings around the country as well as Buddhist meditations and sweat lodges. I led a feminist theology class at a Unitarian Universalist congregation and attended several Jewish holiday services led by a shamanistic rabbi.

Now, 11 years later, I identify myself as a "Quitch." I could call myself an Earth-centered, Goddess-oriented, Universalist Quaker, but that's a mouthful! (And no, it's not something from Harry Potter—that's Quidditch.) *Quitch* is a word I made up: a combination of Quaker and Witch. It's a bold name because even in the most open-minded circles the word "witch" still has negative connotations.

Defining myself as a Quitch began when I ventured to Montana to a women's backpacking and meditation retreat. At that point in my life, even though I had been involved with the Religious Society of Friends for five years, I did not call myself Quaker. I still resisted defining my spirituality or officially joining one faith. Then a Buddhist woman on this retreat said to me, "Heather, if you keep seeking Truth from many different traditions it's like digging five wells at one time: you can only go so deep. If you pick one tradition and commit to it, you can go so much deeper."

Her words rang true for me. That fall, when I moved to western Montana permanently, I quickly became involved with Missoula Meeting and became a member six months later. It was a spiritual homecoming. I felt more centered then ever, and within the safety and support of my meeting, I could go deeper on my own inner journey. While the three jewels of Buddhism are the Buddha, the dharma (teachings of the Buddha), and the *sangha* (community), my three jewels are silence, the Earth, and community. I connect with the peace and insight only silence can give me through meeting for worship and through silent times in the woods, by a river, or on a mountaintop. In this silence I feel the sacred within me: the Inner Light that unites me with All That Is and dissolves the limiting separations my mind and our society often impose.

For me my *sangha* is composed of two

**If you keep seeking Truth from many different traditions it's like digging five wells at one time: you can only go so deep. If you pick one tradition and commit to it, you can go so much deeper.**

major communities: my Quaker meeting (and the larger Friends fellowship) and the Wiccan coven I helped form two and a half years after my membership clearness. While I have met several Goddess-oriented Quaker women who do not identify as Pagan or Wiccan, I have chosen to identify as Quaker *and* Wiccan because these two traditions are most in tune with my inner sense of what is sacred to me.

While I have gained much from the holy texts of many faiths, my primary outer guide is the Earth herself and the seasons, elements, and cycles that encompass life on this planet. Honoring the four directions is a common element of Earth-centered spirituality. The east represents air, birth, spring, dawn, thoughts, and the mind. South stands for fire, young adulthood, summer, noon, actions, and one's will. The west represents water, adulthood, autumn, sunset, feelings, and the heart. Lastly, the north stands for earth, elder years, winter, midnight, and the body. The four directions and elements give me a practical framework to understand the world I live in, and a balanced foundation on which to build my inner and outer life.

When I am attending to my mind, will, feelings, and body equally, I am most in touch with the Divine, most open to be led by Spirit. Those are the times when I physically quake and am moved to speak in meeting for worship, the times when I am most present with myself and those I love. Yet if I am out of balance and living in my head, I ignore my feelings, neglect my health, and often am unable to take positive action in my life.

There are parallels of balance vs. being out of balance in our towns and nations. I see the current war in Iraq as my country acting in a fiery, willful way that ignores the heartfelt sentiments of many of the



world's people as well as the basic human needs of the Iraqis. On a smaller scale, a school board that cuts creative arts programs from a local school system is working from an unbalanced, heavily intellectual place that denies the value of emotional expression through art and music.

Within my "four elements" worldview I see the mind and the will as masculine, the body and heart as feminine, and the Spirit that flows through someone who is balanced in these aspects as beyond gender. When I pray I usually begin with "Dear God, Goddess, and All That Is"—my sacred trinity. Since we all have a mind, will, body, and heart we all contain masculine and feminine energies; this duality is mirrored within the Divine, and in the names "God" and "Goddess." "All That Is" is my term for what some Native American traditions call the Great Mystery; to me it acknowledges that ultimately the sacred is beyond gender and beyond words.

Grounded in my identity as a Friend, I have accepted that I need the simplicity

and silence of Quaker meeting *and* the Earth- and Goddess-centered ritual of the Craft. This union gives my presence in each faith community a distinctive color. For example, I do not use or own an *athame*, a ritual knife, because I feel a knife of any kind goes against the nonviolent, pacifist beliefs of Friends. (Just for the record, Wiccans have an ethical commitment to "harm none," and *athames* are not used on living beings.) Likewise, when I invoke one of the four directions, a standard part of every ritual, I speak out of the silence, just as I would in meeting, letting the sacred move me. At my monthly meeting I have invited Friends to my celebrations of the eight Earth holidays (see sidebar), led an adult education discussion on the Divine Feminine one year on Mother's Day, and led a worship sharing on spiritual connections to the seasons.

While the four directions/elements are the cornerstones of my life's foundation, the Quaker testimonies fill in the gaps to make this base solid and whole. Simple living leads me to make daily choices in

what I buy and do that support our planet's survival. By honoring the Christian roots of our Peace Testimony, I preserve my ties to the loving Christ whose life and words touched me as a child. My commitment to equality infuses my actions and is most evident in my dedication to letting my strong, feminine voice be heard in my personal life, workplace, and community.

George Fox himself was accused of being a witch or wizard because his contemporaries were so frightened by the intensity of his vision and conviction. What would George Fox think of a Friend who prays to the Goddess? Are there Friends who would be offended by my identity as a Quitch? These are real questions but ones I have chosen not to lose sleep over. What I know is this: Quakerism is the fertile soil where my spiritual life has blossomed, where I have retained my Christian roots while digging deeper and reaching higher as I become increasingly clear about the spiritual truths that guide my life and expand my soul. For this, I am most thankful. □

## The Earth Year, with Seasonal Queries

**Samhain (Sow-en): October 31, also Halloween.** The Witches' New Year is a time to remember our dead, grieve, and let go of possessions, beliefs, habits, and other things that do not support our lives.

*What do I need to let go of this year to touch the core of my being? What losses, tangible or hidden, are causing me to grieve this year?*

**Yule: around December 21.** The winter solstice is the time to enter the darkness of the longest night of the year and the deep silence of winter and touch the bright light within.

*What sustains me when, like the leaves of autumn, all else has fallen away?*

**Imbolc: February 1, also Candlemas.** This cross-quarter day, halfway between the winter solstice and the spring equinox, celebrates the Celtic goddess Brigid.

*What dreams are quickening deep inside me as winter turns to spring? What internal compost will help them grow?*

**Spring Equinox: around March 21, also Ostara or Lady Day.** This is the time to delight in life bursting forth from the dead of winter, a time of new beginnings.

*What dream or goal is most important to me this spring? What inner qualities am I sowing within myself?*

**Beltane: May 1.** This lively cross-quarter day pays tribute to passion and creativity in our lives and recognizes the challenges and blessings that come with healthy unions.

*What am I most passionate about? What creative pursuits fuel my spirit? How can I enrich my committed relationship this year?*

**Midsummer's Day: around June 21, also Litha.** The summer solstice is a joyous celebration of life, love, and growth on the longest day of the year.

*No queries here; let your hair down and dance!*

**Lughnasadh: August 1, also Lammas.** This cross-quarter day honors the first harvest and is a time to give back to the Earth that has blessed us with so much.

*How can I give back, literally and figuratively, for all I have received this year?*

**Harvest Home: around September 21, also Mabon.** The autumn equinox, often called the Witches' Thanksgiving, is a time of giving thanks and sharing with loved ones.

*What are my blessings this year? What is my internal harvest? What accomplishments have I brought to fruition that I am proud of?*

**I**t has been my experience that when Quakers discuss diversity, they usually think of those of color or those with various sexual orientations, but rarely of those who are profoundly deaf. This is reasonable, of course, since apparently there are very few profoundly deaf Quakers or attenders who participate in monthly or yearly meetings, and fewer still who serve as representatives to regional and national gatherings. If a meeting has experienced a Friend with a hearing loss, it is usually someone who has lost his or her hearing later in life and who uses spoken English as a primary means of communication—not sign language.

Two of my daughters are profoundly deaf and use sign as their dominant language modality. They wear assistive listening devices but have difficulty when the setting is noisy or when listening to grammatically complex spoken English. The girls cannot locate those called to speak who don't stand or who are behind them.

We currently live in Texas, but we are members of Penn Valley Meeting in Kansas City, Missouri, and that is where the girls attended meeting for the past decade. It meant a lot to us that throughout those years various Penn Valley members assisted in locating certified sign interpreters

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**Sarah Barr, a student at Greene Street Friends School, signs to a student from Pennsylvania School for the Deaf.**

Roe Giordano

for First-day school and other events, and didn't just expect us to do it. After all, we have always taken the perspective that it is not just some of our family members who require an interpreter. People who don't sign also need one to communicate with those who are deaf and sign.

Only 40 percent of English speech is visible on the lips and even less from a distance. The payoff for committing to hiring a certified interpreter is expressed well in the words of Marcy Luetke-Stahlman, one of my deaf daughters: "Penn Valley Friends know us beyond our deafness; they know our personalities—they know us as real people."

I interviewed Marcy, now 15 years old, for a draft of this article when she was 13. She reminisced with fondness about the times when she and her sister Mary Pat were asked to explain things about their deafness. She also felt valued for her perspectives in discussions. Early on, many Friends at Penn Valley Meeting began to finger spell their names during the meeting introduction time, efforts that continued for several years. "They really accepted who we were," she commented. Penn Valley members also approved the projected

interpreter cost each year when the meeting budget was considered.

My other deaf daughter, Mary Pat Luetke-Stahlman, now 17 years old, said of worship, "I focus on something until I kind of 'space out,' then I wait for divine messages just as hearing people do." Although she never has been led to speak during worship, she wonders about meetings that do not include interpreters. "If Quakers believe that there is that of the Spirit in each of us, hearing Friends are going to miss a divine message when a deaf Friend stands to give it. Also," she adds, "not having an interpreter is against the Americans with Disabilities Act, but more importantly, it isn't Quakerly."

Mary Pat and Marcy have attended meeting for worship for various periods of time on First Days. When they were younger, they were often elated for signing to each other when hearing Friends were silent. Now they sit quietly, eyes open, settling their mind and listening within themselves for divine messages, much as hearing people do. Should some-



**Early on, many Friends at Penn Valley Meeting began to finger spell their names during the meeting introduction time, efforts that continued for several years. "They really accepted who we were," Marcy commented.**

one feel moved to speak, the interpreter uses a sustained touch on the girls' arms or legs so that they are aware someone is speaking. Then they can "listen" visually to what is said by watching the signs of the interpreter. As is true when people have any degree of hearing loss, it is helpful if those who speak stand and pause before doing so. This allows those who do not hear well to identify the speaker and be prepared for the message at its

beginning. (I refer readers to my article, "Friends with Hearing Loss," *FRIENDS JOURNAL*, November 1997, pp. 23-24, describing some easy ways meetings can incorporate the deaf.)

For larger gatherings of Quakers, we indicate the need for interpreting on the registration form. We write it in if such a need is not listed. When we used to attend Missouri Valley Friends Conference, this small gathering of Midwestern Friends always covered the expense of the sign interpreter, although the treasurer has often been able to access funds from the state commission of the deaf. Established by state legislatures, such advocacy groups exist in many states.

Having an interpreter has allowed Marcy and Mary Pat to socialize and to join in with the other children for service projects. Marcy remembers the teamwork involved in bagging up clothes and toys in boxes and cleaning up outside areas. However, she regrets that hearing children could talk and work during these activities while she could not, and she sometimes felt left out of the fun of it all. She is quick to say that she wishes there were more deaf Quakers. Still, Marcy is glad to be Quaker and to be counted among those she describes as "reasonable and rational people with peaceful ways." After the terrorist attacks on September 11, 2001, she made many origami peace cranes to share with teachers and students at her school. During the war on Iraq, she voiced her opposition to the war despite pressure from teachers who were retired from the military and were frustrated that she would not be influenced to change her stand.

Our family attended the annual FGC

Gathering for several years. We had some struggles in the initial years, but by about our third summer the Junior Gathering and Special Needs committees began to hire skilled interpreters so that everyone could communicate with each other throughout the week. Most years, interpreters were hired for the morning sessions so my husband, Kent, and I could attend a workshop; we were given work-exchange grants to interpret evening activities. Kevin Lee, who works with young Friends at the Gathering and elsewhere, consulted Mary Pat and Marcy about the titles of good books about deafness and signing, which he then purchased for young children and staff. Likewise, the FGC Gathering Bookstore has made additions to their collection that include

## Deafness

"What is it like to be deaf?" people ask me.

They think that deafness means dumbness

Because they are the hearing majority.

But deafness is not just about defending silence.

We are a people; we are a culture.

We are a part of diversity and ethnicity.

I know deaf people who are brilliant!

They are my real heroes, whether you know them or not.

And we see the world different than "hearies" do

Our hands and fingers are mouths with tongues;

We body surf as we communicate.

We use our eyes to hear.

But we sense Divine messages as all people do.

—Mary Pat Luetke-Stahlman, March 2000, when she was 14.

# INCLUDING

by Barbara Luetke-Stahlman

# Deaf Quakers



## Deaf Friends Fellowship

We are deaf Friends, attenders, and interested others seeking and providing resources to assist Friends entities in exploring ways to reach out, welcome, and include deaf individuals in the Religious Society of Friends. For some of us, this concern has evolved into a call to ministry.

In an attempt to locate established, knowledgeable resources among Friends (and finding none), we discovered two things. First, the need is present for Friends to develop the ability to fully welcome deaf members, attenders, and inquirers; and, there are deaf individuals in need of us to do so. This is truly a case of "if you build it they will come." This persistent concern, in us and others, is what has led to the birth of DFF.

For Friends meetings and organizations, we welcome inquiries on how to become more deaf-friendly. On occasion, Deaf Awareness visits can be arranged. For individuals we offer fellowship and spiritual nurturing, and we encourage the sharing of gifts that may contribute to the service of DFF. All individuals—deaf, hard of hearing, or hearing—are welcome.

Those interested in contacting DFF can do so at <aslfriends@mailstation.com> or by writing to: Deaf Friends Fellowship, c/o O'Doherty, 109 West Main Street, Strasburg, PA 17579.

Margaret Bacon. The man hid an escaped slave among a load of brooms in his wagon during the Civil War. Using his deafness to positive advantage, the man ordered his grandson, who normally served as his interpreter, to hide as well. Moments later the elderly Quaker was able to respond truthfully to authorities who were in pursuit that he was unable to hear their questions.

Mary Pat and Marcy used this story to help them plan a strategy when they attended the School of the Americas demonstration. The girls did not want their parents or hearing sisters, Breeze and Hannah, who had been arrested the previous year, to go with them to interpret for the soldiers. Instead, they wanted to be able to respond in the moment and in a positive manner, as did the historical deaf Quaker.

While at the Quakers Women's Retreat recently, I heard of a project at Greene Street Friends School in Philadelphia. Hearing and deaf teachers from the Pennsylvania School for the Deaf, located nearby, visit once a week to teach sign to the preschool and kindergarten students. When deaf students are mainstreamed at Greene Street, they are paired with a hearing child. It sounds like a beautiful project.

Historically and currently, there are deaf Quakers among us. Some are oral, some sign English, and some sign ASL. All bring an aspect of diversity to meetings that should be embraced—and funded. I wonder if Friends realize that the insult of not funding an interpreter is not unlike putting some Friends on a bench in the back of meeting—perhaps even worse, because without interpreting or amplifying systems Friends with hearing loss cannot participate at all. These challenges test our faith, but good, creative solutions are available. □



Barbara Luetke-Stahlman

*Back row: Kent, Marcy, and Mary Pat Luetke-Stahlman. Front row: Barbara, Hannah and Breeze.*

the last time Mary Pat was willing to attend the Gathering; socializing was just too difficult.

Mary Pat is currently in the Quaker Scholars Leadership Program at Guilford College. Having already e-mailed her roommate, Erin, she is impressed with Erin's use of "we" when Mary Pat has shared her concerns about communicating. "We'll have to find quieter places," Erin responded. She is looking forward to being around like-minded Friends. Always one to further a good discussion, she thinks that the small class sizes as well as the majority of classes arranged in circles for discussion will better enable her to debate serious issues. She visited the school last year and commented, "I think that they will be willing to listen to my signs and argue with me." After that visit, she looked for Guilford students at the School of the Americas protest at Fort Benning, Georgia, in November 2001, knowing some had attended the demonstration previously.

Before our family demonstrated at Fort Benning, I found a story about a deaf Quaker grandfather in a book by

deafness and signing.

When Mary Pat was in the junior high Gathering group she wrote a poem (see sidebar). At the end of the week, I shared with Junior Gathering staff that the greatest gift they had given our family over the last dozen summers was that of treating *all* children at the Gathering as special and deserving of individual attention. Their doing so resulted in our deaf girls being treated just as special as everyone else—in other words, no different than the other kids, and therefore equal. Ironically, it was

# RAISING A Deaf Child

by Paula Laughlin

**O**ur adventure into diversity began as an arrogance of the human spirit. If this comes across as very personal, it is. I believed I was entitled to a perfect child, a flaw in my thinking of which I was not aware.

Maddie came to us in the middle of her fourth month of life amid a flurry of confusion and crossed wires. Was she or wasn't she on the plane? Thankfully she was, and we left late to arrive at the Baltimore-Washington airport well after midnight to find a deserted lobby containing only Maddie and her social worker. A few minutes later she was ours.

She was born with a cleft lip/palate, but that was fixable; it didn't keep her from being "perfect" in my mind. Life began to take on new dimensions but all within our control. Our son Scott was (and is) a drummer and this presented no problem. But then we noticed that the baby was never disturbed by his practicing. At six months it dawned on us that Maddie could be deaf, and at 11 months her deafness was confirmed. That latter day is imprinted on my brain. Our road veered sharply into a frontier of unknown choices and decisions made without knowledge.

When it is discovered that a child has a disability, the waves that emanate from that knowledge shake the world of her



Paula Laughlin

## Maddie Laughlin

family and friends. Fears and prejudices appear without warning, and totally unprepared individuals must deal with one or more unfamiliar disabilities as well as their own circumstances.

My first response to Maddie's deafness was tearful—my poor baby would have a tough road to travel. Next, in my arrogance, I announced that she would learn to talk and not be saddled with deafness. Luckily we were shown a video about a man's search for help in dealing with his own son's deafness. His search for direction involved an examination of the different methods and philosophies used to educate the deaf.

I was still numb from our news but could not help noticing something he didn't even mention. Children learning American Sign Language (ASL) appeared relaxed, happy, and responsive. On the

other hand, children in classes using an audio-visual method (learning to read lips and making the most of their hearing) were stressed, trying so hard to participate in a hearing environment *without hearing*. That sold me on ASL, a decision I will never regret.

When we first realized she was deaf, it took us a long time to understand that when parents of deaf children told us to teach her "language, language, language," they did not necessarily mean *speech*. Language is communication using whatever means works: speech, ASL, hand motions, facial expressions, the written word, acting out; speech is only one form of language, i.e. the oral.

The journey is still continuing and has taken many directions. As a teacher I have learned to step back and modify my approach as a regular part of every class. Our decisions concerning Maddie have been dealt with in the same way. Every few months we do searches to check what's out there, what's new, and what we need to do to take the next step.

A hard part of this journey has been to accept the "interference" of strangers in our lives. Most parents have autonomy with their children. Relatives and friends may give their opinions, but the final decisions rest with the parents and are usually made with a minimum of guilt. As a very private person, I was horrified to find strangers in the schools and Intermediate Units making decisions about the future of our daughter. Social workers, teachers, administrators, all had their own views on what was best for her, and they held the purse strings. "IEPs" (individual education plans) became arenas of struggle. Gradually we achieved some sense of balance. On the one hand, we, the parents, know what is best for our daughter because we know her best and do our homework. On the other hand, we welcome input from Maddie's team of advisors to help our decisions be the best ones for Maddie.

One thing that has kept us going is Maddie herself. Raising a child is a glori-

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day—we see the growth, and even if the leaps are not always the size we wished for, they are there. Maddie is a powerful spirit who has visions of her own. Another thing that has kept us plodding ahead is that we never stop investigating new possibilities. Some weeks I literally have earaches from being on the phone for hours. We regularly read about deafness, we socialize with the deaf community when possible, and we try new ideas.

Recently, we ventured on a mini-pilgrimage to a traveling exhibit, "History through Deaf Eyes," that had stopped for a month in Philadelphia. Maddie, her brother, and I attended the exhibit and a lecture on the topic "Deaf Artists in America." Maddie was in her element and we were the outsiders; ASL was the primary language while interpreters voiced a translation. Nothing would compare with the thrill of seeing Maddie beam with joy as everyone "spoke" her language, and I was happy knowing I was not a complete outsider.

Doylestown (Pa.) Meeting has always been open to our new ideas. We have taught some sign language, and teachers at our First-day school have shown great ingenuity in dealing with Maddie. Last year we decided to make a rudimentary search into how a meeting could best deal with deaf members. We sent out a survey to many deaf people and those who come in contact with them. In doing this we opened many more doors than we closed, encountering more questions than answers. Pain, anger, loneliness, and hope were found in their answers. In May 2002 we presented our nonscientific survey to the meeting (part of which is in the sidebar). We believe it helped bring Maddie and our meeting a step ahead. We hope to create a more accessible atmosphere for Maddie (and any Maddies that follow) in our Friends meeting that will allow her to develop friendships that will grow in time and travel beyond the superficial.

As Maddie is growing older, we see her more and more isolated from the world around her. Deafness is a hard handicap to overcome. We believe this is only the beginning of a long journey for us.

Our goal today is to make people more aware of the deaf, and their needs and concerns. Our future goals are not formulated yet but we have faith that they will emerge in good time. □

Deafness is a hidden handicap—the people sitting next to you may not be able to hear, and you may never know. Most people are not sure what to do or how to behave when a communication barrier appears. Try to communicate with them and you might be surprised by the interaction. Just like the person who mindlessly says, "At least you have three other children" to a grieving parent at their child's funeral, people often behave in ways that hurt or anger the recipient.

Below are some of the behaviors that bother the deaf:

- Treating the deaf as if they were mentally handicapped;
- Upon learning that the person is deaf, saying, "I'm sorry;"
- Continuing to talk even when they know someone is deaf;
- Raising their voice;
- In a conversation around a deaf person, saying "I'll tell you later," not taking the time to write the information down, and making the deaf person feel left out;
- When communication is hard, giving up or getting frustrated;
- Barely moving one's lips when a deaf person tries to read them or talking slowly as if the deaf one were a baby;
- Talking when the deaf person is not looking, knowing that the person can read lips;
- Staring at cochlear implants, hearing aids, etc;
- Talking too fast;
- When the hearing community (and experts) are consulted about what is best for the deaf but the deaf are not asked;
- Hearing a person say they know sign language when they have taken only a beginner's course in it. ASL is a complete and complicated language that is continually changing.

A list of complaints is never very helpful if it is not followed by another list of ways to enhance communication. In offering these we are hoping to gather even more ideas:

- Provide an interpreter (contact local referral agencies for volunteers);
- Use the closed caption on the TV, especially during presentations and lectures;
- Invite a deaf adult to give a workshop;
- Search for functions or activities for the deaf and invite Friends to attend;
- Always fill deaf people in on what's going on around them;
- Learn basic signs, hand-shapes, and the ABCs;
- Offer a sign class (local deaf people and/or hearing signers may be willing to put together such a class);
- Learn some songs and stories in sign;
- Have group or play leaders do visual games, use active play, and try to use facial expressions;
- Have paper available to write notes to and from deaf members;
- Assign a "friend" to stay with a deaf child during meeting activities and fill him/her in on what's going on (via sign, gesture, note, etc.)—the child need not be the same every time, and a volunteer could be sought for each meeting;
- Never give up on communicating with the deaf—they are people, too!



*Maddie (third from left)  
with classmates from Shady  
Grove Elementary School*

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# ADDRESSING HEARING LOSS AMONG FRIENDS

by Karen Street



About 15 percent of people in the United States have at least mild hearing loss in their better ear; hearing loss is part of life's reality for about half of those over 65. The National Institutes of Health statistics rely on self-reporting: 10 percent report having hearing loss, one-third over 65; however, a small-scale study (Cruikshanks, et al, "Prevalence of Hearing Loss in Old Adults in Beaver Dam, Wisconsin") indicates that the number with hearing loss is half again as much. British statistics, which also rely on audio tests, produce similar estimates: 14.7 percent of British have hearing loss of at least 30 dB in their better ear. Very few of these people are deaf: only about 0.2 percent of the population has a hearing loss so severe that oral communication is essentially im-

*Mildred Scott Olmsted speaking at Philadelphia Yearly Meeting*

possible. Perhaps one-fourth of these people are fluent in sign language.

Hearing loss hurts more than the individuals, families, and friends involved; it hurts our religious community if we fail to address the practical and emotional needs of members.

## NEEDS ASSESSMENT

Before we can address the needs of the hard of hearing, we must perform a needs assessment and allow space for the introduction of feelings.

The meeting community usually does not realize how many people are having difficulty hearing, which is one reason why a needs assessment is necessary. In addition to seeking answers from a sizeable percentage of your meeting, you may also want to interview people who no longer attend. Keep in mind that all discussions go better with some laughter.

Solutions depend on how many of the hard of hearing the meeting wants to reach. One should ask: how many people do we want to hear ministry or messages?

Here are some suggested queries:

- How well do I hear messages in meeting for worship? (Not at all, some, every message)

- When I give a message in meeting, am I able to let it come through me so it can be heard and understood by others? What makes this easier or more difficult for me?
- Do I make my needs known—lovingly asking others to speak louder, slower, more clearly, at a lower frequency, etc?
- Has anyone ever asked me to speak louder, slower, or more clearly? Do I accept such suggestions lovingly?
- Where else is hearing difficult (meeting for business, interest groups)?
- Have I used a hand-held microphone? How do I feel about the experience?

Be clear that needs assessment is a step in building a loving, caring community, and be sure to address emotions that arise. The love of God and the community is apparent when Friends take time to listen.

Discuss the results of the needs assess-

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ment worshipfully in business meeting or in a called meeting. Among the feelings that might come up are isolation, the body's betrayal, the challenge of speaking louder to a spouse losing hearing even while one's own voice is weakening, the relative lack of respect and attention accorded those with quiet voices.

## FINDING SOLUTIONS

Our meetings are in transition. Some Friends will want to avoid discussing hand-held microphones and PA systems because they see little chance that the meeting would reach unity to use either. But unity is a process, and results are not foreordained. Reaching unity on hearing systems and other hearing issues will be a long process for most meetings; avoiding discussions of the technically best solutions will only delay the process.

A nice thing about wheelchair ramps is that they always work; one failure is unacceptable, and no question exists about what is good enough. Fixing hearing loss is harder. The law in my home state, California, requires solutions that "work" for the majority of people with hearing loss, but it does not call for a before-and-after assessment, nor is "work" defined. California law is clear that religious bodies are not exempt. For many meetings, the question is: how many people do you want to help, and how well? Many systems increase the number of words heard but have little effect on the number of messages understood because they do not work well enough.

Solutions depend on needs and flexibility of the meeting. For example, one small meeting with one particularly hard-of-hearing member always has someone write or type the messages for her. This article will address technical solutions for larger meetings with several people who have difficulty hearing.

Meetings should not neglect the emotional components, especially because no sound system will work without the cooperation of meeting members. For instance, a microphone doesn't work if people don't speak clearly into it.

## GENERAL SUGGESTIONS

- Train the meeting in good speaking etiquette.
- Get rid of as much echo as possible; carpets, curtains, tapestries, and acous-

tic tiles all help.

- Most systems work better with hearing aids that have T-coils: a loop inside a hearing aid that picks up a magnetic signal rather than the sound. They work with neck loops and with the room loop, both described below. Encourage all members purchasing a hearing aid to get a T-coil.

## MICROPHONES

All systems require some form of microphone. Many meetings prefer hanging microphones or PZMs (pressure zone microphones) on the wall. A smaller meeting might prefer a conference microphone on the floor or table around which everyone sits. An alternative is to give messages using hand-held or other microphones.

Hanging microphones and PZMs are unlikely to be effective in a medium-sized or large group except for those with only mild hearing loss. None of the meetings in Pacific Yearly Meeting with hanging microphones finds that they work well, though Berkeley Meeting's mildly hard of hearing benefit from an array of six hanging microphones. Meetings with a small number of people with mild or moderate hearing loss may prefer hanging microphones or PZMs, because they are not intrusive.

One complaint about hanging microphones is that they are at least as effective at picking up coughs as voice. All assistive listening systems—FM, IR (infrared), and/or a loop—are used primarily to bypass the room's acoustic problems, and secondarily to amplify the sound. Hard-of-hearing people require a much greater signal-to-noise ratio for understanding than do hearing people. This is why an assistive system may not be effective with hanging microphones or PZMs. Every person I've ever asked who works in sound says hand-held microphones work best. One Friend who initially opposed speaking directly into a microphone in business meeting found that she appreciated the lack of shouting. On the other hand, some say that the use of a hand-held microphone in meeting for worship would be distracting, and some cannot hold a microphone while giving powerful ministry.

Microphones can be hard-wired or wireless, but wireless microphones require batteries, so meetings may prefer to limit their use to hand-held or lapel models.

Wireless microphones broadcast at various frequencies, usually a different frequency for each microphone.

The number of microphones will determine whether a mixer is necessary. If you use more microphones than your amplifier can accommodate directly, the microphones must be routed through a mixer, then to the amplifier. An alternative is to have several microphones, all of the same frequency. A problem with this approach is that the group must be trained to turn off microphones that are not being used.

The mixer can be manually controlled. This makes sense for large gatherings like yearly meetings, but not for smaller meetings. Automatic mixers look for the loudest signals, but can confuse speech and cough.

## TRANSMITTING THE SOUND

The output of the system can be a PA (speaker), loop, IR, FM, or several of these (for example, PA plus a loop plus FM or IR). The advantages and disadvantages of each are discussed below and summarized in a table at the end.

A PA may make the most sense when large numbers of people cannot hear and understand; it may make sense even for a small group. In Berkeley Meeting, one-third reported that they missed all or substantially all of the messages during worship; presumably others have difficulty understanding. The question arises as to whether an assistive listening system for the hard of hearing is the logical starting place, or whether an audio speaker for all participants is needed first. Using PZMs or hanging microphones with a PA (or with a speaker) means that everyone will hear the extra noises they pick up, as well as the lower sound quality.

FM and IR systems work equally well for most hard of hearing. Both require the user to wear a matching receiver and a listening accessory (headphone, earphone, earbud, silhouette, neckloop, stetoclip, direct audio input) suited to one's own hearing loss situation. (People with hearing aids without T-coils will have to take their hearing aid out or use headsets with a large earpiece.) Infrared is better if the room is near electrical interference or FM noise sources (movie theaters close by), or if privacy is important. If you will use more than one system in the building at a time, IR is simpler, but a small group



easier to move around, because you can position it anywhere in the room equally well. IR is harder to position, and so a little less portable.

Most larger meetings will want a room loop. A piece of wire leaves the amplifier, loops all or part of the room either on the floor, above the ceiling, or along the wall, and returns to the amplifier. Anyone with a T-coil can set the T-switch and sit inside the loop. Induction receivers work for those without T-coils, or the loop can be used with an FM or IR system with its own headset. (Audio experts emphasize the better sound quality of FM and IR systems, and your meeting may want one. However, the hard of hearing are less bothered by the slightly worse sound quality of loops, preferring the ease of changing the hearing aid setting over using a headset or other listening accessory.) Loops will not work everywhere: check the space you are interested in looping by having two or three people with T-coils visit the area at different times of day to check for inductive noise (hum, static, or other noise heard only when the hearing aid is set to the T-switch). Multiple loops close to each other will have spillover from one to another.

## COSTS

A basic portable audio amplifier for a small meeting with one microphone input (remote or hard-wired) may cost as little as \$400. A basic FM or IR assistive listening system with four receivers and accessories is about \$1,000. A basic induction loop system for a 12-ft by 12-ft area with four receivers (and listening accessories) is about \$800, or less if you do the labor. Medium or large meetings will probably spend much more.

More explanations, and links to further explanations, are available at <[www.quaker.org/fep/hearing.html](http://www.quaker.org/fep/hearing.html)>.

## FURTHER SUGGESTIONS

Teach people how to use the microphones. Hand-held microphones should be lower than the lips and pointed at the lips or vertical. Besides the acoustic value of holding microphones below the lips, most hard-of-hearing people (and many others) use lip-reading clues. Those with particularly soft or loud voices will need to pay attention to microphone distance.

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<b>Public Address</b> (PA/ speaker)	Reaches a larger number of people; good when many are not hearing ministry	Amplification may irritate some. Requires hand-held microphones and training in their use unless someone adjusts volume for each speaker.
<b>Loop</b>	Easy to use with hearing aids with T-coils	Does not work when there is significant inductive noise
<b>FM</b>	More portable; transmitter can be in another room	Does not work if there is interference from nearby FM transmitters, or electrical interference from within building or nearby towers
<b>IR</b> (Infrared)	The only private system (won't transmit through walls); multiple systems are simpler to use	Can be a little more difficult to set up; emitter panel must be in the same room
<b>Microphones</b> Hanging or PZM	More convenient	Both pick up extraneous noise, as well as the room's acoustical problems, such as echoes.
	Hand-held, lapel, etc.	Many do not want to hold or are unable to hold microphones while giving ministry.
<b>Mixer*</b> Automatic	No personal attention required	
	Manual	Preferred method in large meetings, such as YM; compensates for the differences in people's voices; ignores coughs

\* May be included in amplifier

Hanging microphones require an ability to project the voice. Discuss whether they are working.

Is the PA too soft? Too loud? Is there resentment about catering to the hard of hearing? Do you feel that the meeting is sacrificing too much for a few individuals? Do you feel that the changes make the meeting a more caring and inclusive community?

Discuss cooperation in the meeting. Do you feel that others in the meeting respond cooperatively when a Friend makes a need known? How should uncooperative behavior be addressed, and by whom?

Hopefully by the fall of 2003, California Self Help for Hard of Hearing People will be distributing *Facing the Challenge: A Survivor's Manual for the Hard of Hearing*, a short and easy-to-read but comprehensive manual. Contact me at <[Karen\\_Street@sbcglobal.net](mailto:Karen_Street@sbcglobal.net)> to get copies for your meeting. I recommend two manuals per member because many in the average meeting are hard of hearing or have hard-of-hearing friends and family members.

Please send the results of your needs assessment to the same address to help us know the needs and learnings of Friends meetings. □



I have been devoted to a spiritual discipline lately whose lessons I believe may help us to bear with some of the difficulties in discussing the important tasks of social change and civil rights. The discipline I'm involved in, of taking the worst from the dark and bringing it out into the light for the miracle of growth, might teach us much. I speak, of course, of shoveling out the outhouse. I want to relate this task to the great Quaker tradition of seeking, and especially seeking around controversy and conflict. There are several common parts and principles that can help us. I offer them here to encourage us all to continue to share deeply and honestly.

by John Calvi

## THIS IS LIFE OUT OF THE ORDINARY

This shoveling task is not reasonable. I have an image of summer being spent at a swimming hole, of sipping iced tea, even of bringing in hay on a bright sunny day from open fields of great light. So, to take a shovel and go into a cavern never meant to be stood in is quite out of the ordinary, not regular life.

Thus it is with seeking, especially where there is any pain, urgency, or intimacy. And because it's out of the ordinary we can expect to bump into things and move without grace at times. This doesn't mean we should turn back. It means we should go carefully, and remember how to say, "I don't know what this means" when that is our condition. We can all expect surprises that will make us uncomfortable, whether it's seeing what we don't understand or having to say what we don't want to say. Just know, as in *The Wizard of Oz*, that we

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## THE TASK IS LONG

I take off the outdoor panel on the low part of our house's slope and there, filling the doorway and overflowing its way into my heart, sinuses, and sneakers, is a mixture of poop and peat moss. I take a very large shovel, like the one my Uncle John used after every milking to clean the barn, and I fill a small garden cart with four shovelfuls. Then I have to push the cart up a little hill, past the vegetable bed with its growing population of snakes, and then a bit more uphill to where my husband Marshall Brewer has dug a long trench for the new iris bed. It will take four days and over 100 trips to do this.

Likewise, to sort out, hear deeply, speak honestly, and accommodate all the discomfort with this topic will not take

a short time. It will take many, many trips back and forth. So let's pace ourselves for the long haul. Community is worth the time and care.

## THE TASK IS MOST SPECIFIC

Moving something that has needed to rest in the dark until it's ready, and bringing it out into the light and putting it in the right place to plant something wonderful whose shape and color will delight us all could upset some folks in a big way. Simply asking a question is making trouble—good Godly trouble, a fine old Quaker tradition. Can we keep our eyes on the in-

spen failure. It probably means there is more pain than we can hold and still move right now.

## I AM NOT WELL-SUITED TO THE TASK

Though I am less bothered than many by the disgusting parts of shoveling out a compost toilet, it would be better if I had heavy eyebrows to direct the sweat away from my eyes. And though I am strong, it would be better if I were not carrying so much extra weight before lifting the shovel. So, too, is the question for each of us: what do I

# SEEKING and Shoveling



bring to this process that may not help bring it to clarity? Can I declare this unclarity honestly?

## ALL PROGRESS COMES FROM UNREASONABLE PEOPLE

If you are seeking the spiritual nature of a particular situation or clarity as to the how and why of a thing, you can expect trouble and delightfully so. When Margaret Fell said, "We'll have to go into that prison and shine God's love upon them," do you think for one moment everybody answered, "Sure, Meg, I'll pack the picnic baskets." Heck, no. They were thinking, "How can I get out of here and how did this woman get the keys to everything with her lunatic dreams?" When we set out to ask the hard questions and suggest that there needs to be a change, we should expect that not everything is going to be light and fluffy, or go quickly, or be acceptable dinner conversation.

I can recall doing my first AIDS education in a prison in 1985. No reasonable person should have been allowed to attempt it. It called for a combination of theater, social work, and science that no school teaches. It reminds me of our dearly departed wonderful Quaker peace teacher Bill Kreidler's important Peaceable Kingdom talk where he asks us to be grateful in prayer for the conflict in our lives. While I understand Bill's idea, in my imperfection the closest I can get is to say, "Thank you that today didn't hurt as much as it could have."

And so if we are involved in covering new territory, it would be good if we didn't take personally many of the things that might get aimed our way. Jumping in the water and then complaining about being wet is no way to accomplish social change at home or in the world. Anticipate the misunderstandings and the misinterpretations, and try not to be insulted by them. It's part of the work.

## CAN WE TRULY WELCOME HONESTY AND PAIN?

Honesty and pain are necessary parts of the change of seeking. If you are desirous of change without honesty or pain you're better off sticking with television, where trouble has an 18-minute format. In real life all reform—from mental health institutions to a woman's role in the family to the decisions about new weapons—will

## It's vital to ask for all the honesty, including the worst possible expressions, to come forth.

involve hearing things that are so ignorant or so true as to be frightening. And we cannot do without any of these truths. They have to be brought out and given light and space for us all to see how the problem is stuck, how it is constructed, what part can be worked with now, and what part later. It's vital to ask for all the honesty, including the worst possible expressions, to come forth. It's in the light of each person's essence that we can see what exactly we have to work with and how it all fits together. As the brave drag queens of the Stonewall Rebellion knew, change is no place for sissies.

## IS THE TIMING AND MOVEMENT ORGANIC?

Some work simply has to wait in the dark until it's ripe for change. Then comes the day when it's right to shovel and someone with a shovel shows up and the change begins. If it's not the right time, or there's no shovel, or the person is squeamish about what the shovel is touching, a long and difficult work can be made even more so.

## BE MINDFUL OF WEARINESS

There is that terrible kind of mid-term fatigue that says, "Whose idea was this anyway? I'm pooped. Let someone else change the world. I'm going home to sit with a brew and watch the ballgame." This is a good, honest place to come to in difficult work. Anyone who doesn't know this pit stop of doubt and fatigue hasn't been on much of an adventure. It includes blaming the leadership and feeling guilty for not being or doing enough. It's known in every organization that is attempting large work. Let's make space for it and not freak out when it shows up, and let's give the person with doubt, fatigue, and pain a hug and a kiss and a break in the pace, and see if we can then go on together.

## NO LOVE IS WASTED

Every act of compassion finds a home and goes where it's needed whether or not we can see where it lands. Most often, our

task is to fashion our best love, give it our best delivery, bless it, and let it go. How it's received, where it goes, how it's used is beyond us, and often beyond where we can see. Let us trust our best efforts and surrender our self-doubt and uneasiness and desires for control to the Holy Spirit, knowing our parts are smaller given the long view.

## WE CANNOT HEAL WHAT WE FEAR

If there is something we want to bring to light it has to be something we are willing to witness, touch, and know. Anyone thinking that an important change can happen easily because it's a good idea needs some more time in a trench that nobody likes, such as the AIDS pandemic, or the crisis of rape, or hunger and homelessness, or the common uses of violence to dominate in conflict. We will learn more than we want to learn, more than is comfortable, if we choose to seek deeply and honestly no matter what trouble we witness.

And, of course, that witness will change us forever. What we see and know stays with us. In the end, any monster, inward or outward, needs us to stop trying to kill it or being terrified of it, to gather up all possible grace and sit next to the monster for a nice cup of tea.

All of this is a great deal to ask, maybe too much to ask. Even with a large shovel and a strong back we will need time, patience, and endurance. A mature minister will have to make many trips no matter how short the walk. Listening inwardly and outwardly, sidestepping the various potholes, and placing the next stepping stone just before it's needed is more common in seeking and shoveling than we care to keep track of. Working towards the common good, healing for ourselves and others, and working unknowns into understanding, change, and knowledge will always keep us in awe of so many moving pieces and, hopefully, grateful that we are never working alone. □



# Althea Sumpter

by Kara Newell

The question had to be asked, right at the beginning: was she named for Althea Gibson, a tennis player whom I admire greatly? Her response: "My father says I was named for Althea Gibson because she won Wimbledon on July 5, 1957, just two days after I was born. My mother says I was named for a character on *The Secret Storm*—her favorite soap opera. Whatever."

Althea Sumpter identifies herself by her culture, Gullah, which is different from mainland African American culture. She grew up on St. Helena Island, South Carolina—an autonomous, self-sufficient island, that has its own history. The Gullah coast culture stretches from Sandy Island, South Carolina, to Amelia Island, Florida. Her ancestors were rice growers from the coast of West Africa; they were enslaved and forcibly brought to the islands, and they built the plantations. The traditions of the Gullah culture are readily traced to the area of Sierra Leone.

From her youth, she was interested in how cultures communicate. As a college freshman she knew she wanted to combine anthropology, history, and media. Both her bachelor's and master's degrees are in Media Arts. She worked independently at producing documentaries and then took on the role of assistant director of media at the Martin Luther King Jr. Center where she spent ten years—four as a volunteer and six as staff.

In 1992 she began teaching: first at Clark Atlanta University for about seven years; then Georgia State; then American Intercontinental University. She is now at Georgia Tech, where she teaches in the School of Literature, Communications, and Culture.

While teaching at Clark Atlanta she decided to complete her doctorate. Clark Atlanta offered her the freedom to combine media with a concentration in African and African American studies, thus incorporating history, ethnography, and anthropology. "So I have a doctor of arts in Humanities and Multimedia Technology, with a concentration in African and African American Studies, specializing in the Gullah culture. Put that on a business card!"

Her passion is documenting cultures, and she uses her Gullah culture as a prototype for how people *should* document cultures. She



Kara Newell

says, "I'm curious about people. I was living on the island; then I was a 'desegregation kid'—in 1965 (voluntary desegregation). I was on one of the first three busloads that went from the island to 'in town'; then going to college, just two hours' drive away to Columbia, South Carolina. Those experiences of my youth were such a culture shock for me. I realized that I didn't fit into the category 'black.' From island, to 'in town,' to 'mainland'—each was a very different culture."

Althea Sumpter became a Quaker by degrees. Though she knew Friends Courtney and Elizabeth Sicheloff from her childhood on St. Helena Island, it was not the Quaker influence in that community and school that penetrated her consciousness. The every-Sunday-Baptist-church experience didn't work for her. She reacted negatively to the preaching, and she wasn't interested in being part of what she calls "a fashion show." Furthermore, she says, "I could not accept that there was some God who I had to fear. To me, that was somebody who was a kind of abuser. What does fear have to do with love?" So her religious quest "started from zero" at age 18.

She says she was a Quaker all her life but just didn't know it. "There were things I wouldn't do. I wasn't going to learn to fight. At one point, my three older brothers said, 'You need to learn to fight.' They all circled me and pushed one of my female cousins into the ring to try and fight with me. I said, 'What is this? What's the point?' I squeezed my way through their arms and legs, got out of the circle and ran to my grandmother's, staying there until my parents came home. My world was books. I read all the time. I was a nonconformist from way back!"

She moved to Atlanta in 1981 and soon contacted Courtney and Elizabeth Sicheloff, who invited her to meeting for worship. Her reaction was that they were a rather strange bunch of people, but she loved the library! It drew her back to the meeting again and again.

After a time she asked Courtney and Elizabeth, "So what is this Quaker thing? How do you know that this is your spiritual home?" They invited her to lunch, during which Courtney gave her a copy of *Quakerism: A Study Guide on the Religious Society of Friends*, which she agreed to read. She says, "We had a great lunch. And it started from there."

She kept going to meeting and became a regular attender. In 1992, she wrote a letter requesting membership in which she described how the Religious Society of Friends allowed "a full breadth of possibilities, including that part of me that's from the islands, where I sense and link to my ancestors when I walk there. The mysticism of it all was something I appreciated." She nurtures her spirit in various ways, including quiet time when she can just sit. She says her body reminds her to slow down. When she obeys, she feels "an incredible sense of connection."

She says, "So many people say to me, 'I didn't know blacks could be Quakers' and, 'I thought Quakers were dead!' I refer them by name to several black Quakers, including Benjamin Banneker (1731–1806), who helped survey Washington, D.C., as well as being an astronomer, mathematician, inventor, writer, and pamphleteer. I remind them that there are more Quakers in Kenya than in the United States. People who know I'm a Quaker also sometimes assume that as a pacifist, I'll be a pushover. As a producer, and also as a teacher, I often have to be both decisive and stern. They probably assume that pacifists are passive or even patsies."

She and her husband, Jerry, met in 1998—electronically, through a telephone dating service. He's German, from Ohio. He says, "I've never been identified as a 'culture' until I met you."

Describing her upbringing elicits this description: "It is not surprising that I'm both independent and a nonconformist, considering the example my parents set. They left stable employment and became entrepreneurs, starting their own company together in 1962. My father started building furniture while my mother, who was a fashion designer, went back to school to become an accountant and keep the books for their business. Though my parents are now both deceased, my three brothers and I still own the building they began their business in, on St. Helena Island. My two nieces and two nephews are the first generation in my entire family who were not born and raised on the island. One of my roles as their auntie is to figure out how to manage my parents' family trust so that they know fully their incredible heritage."

Althea advises, "Save those documents; know your family history; get over the racism—it's a waste of time!" □

Kara Newell, a member of Reedwood Friends Church in Portland, Oregon, lives in Ridley Park, Pennsylvania.

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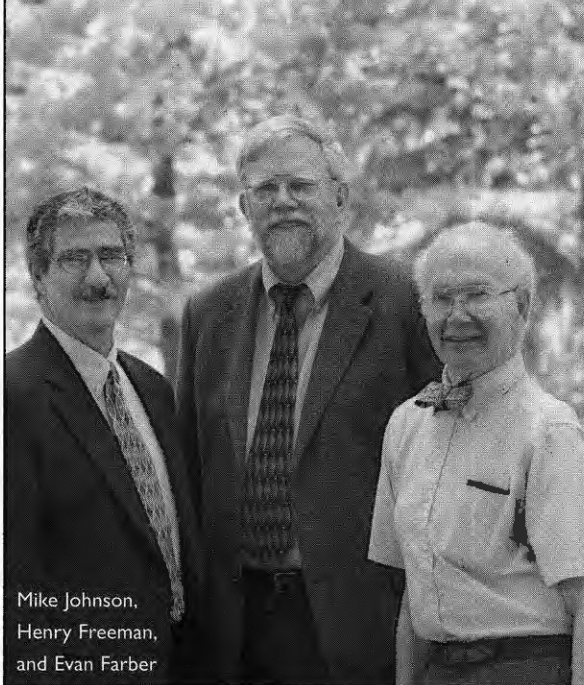
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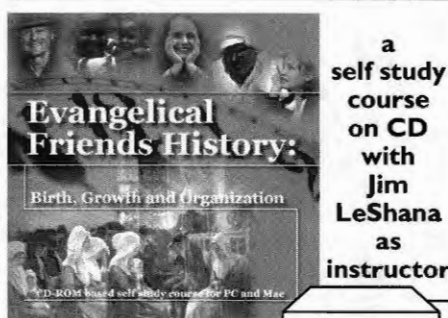
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## Witness

# Peace March

by Carrie Gergits

**O**n March 16 my husband and I went to a peace march in Eureka with our good friends Christine and Dan (who have been very active in the peace movement since the start of the conflict in Iraq) and another friend also named Dan. It was one of the most moving experiences of my life. The buzz throughout the day was that over 2,000 people had showed up for this rally in support of peace. Different groups were represented, including one I greatly respect, Veterans for Peace. The scene was very joyous and happy—until we got to the courthouse, where people supporting the war were protesting the peace rally.

The scene was surreal. We approached the corner where the war supporters were rallying and shouting, and behind them stood the Women in Black (a group who protest war by wearing black clothing and standing in silent vigil). As we approached this scene everyone in the peace rally grew silent as well. One by one people held their hands out toward the angry group, fingers outstretched in the peace sign. As our turn came to walk by, I moved toward the angry group to get a closer look at what was happening. All the shouting and the sight of the Women in Black behind the angry protesters made me very emotional and I walked on with tears streaming down my face.

Christine immediately recognized our good friend Carl, who is also a devoted Quaker and one of the most passionate, intelligent people I have ever met. Carl was standing in the background, behind the Women in Black. Christine leaned over and whispered, "Do you think they are all right?" Just the thought of our good friend being in any type of danger put me over the top. Christine and Dan asked me if I wanted to step out of the march for a minute. I said yes and the five of us moved out, just past the angry group. We stood on the sidewalk holding our hands out in peace.

One extremely irate man was shouting into the crowd about how ignorant all of us were. When he saw our small group standing there, he came over to us and began shouting. Jim stepped forward with his hand out, making the peace sign, and the man yelled at him, saying, "Don't get in my face!"

*Carrie Gergits has recently completed her master's degree in Environment and Community at Humboldt State University in Arcata, Calif., and currently resides in Rio Dell, Calif. She works with children, helping them discover the wonders of nature and instilling a sense of responsibility and respect for their local environments.*

Jim replied, "You got in my face, sir."

The man shouted back, "You don't know anything about what is going on! I was in the Gulf War and I saw things you can't even imagine!" He went on to describe (in great detail, which I will refrain from sharing) how he watched his best friend die. He said that he had to do whatever his commander in chief told him to do. He said he had three teenage boys and that he had to go over there and get the job done so they wouldn't have to go over.

I was extremely distraught about all he was saying. With tears rolling down my face, I felt myself, as if in a dream, walk up to this man as he was shouting and yelling at us, and put my arms around him (thinking he might very well shove me away). Much to my surprise, he wrapped his arms around me and hugged me back fiercely. I said to him, "I am so sorry that you had to go through that. No one should have to see and experience what you did. Please understand that we are not protesting the troops going over there. We are protesting about what our government is doing. We support you and everyone else who has to go there. We just want everyone to come home. We don't want this war to happen in the first place. We believe that you are all victims in this." Much to my amazement, he became calm.

As we let go of our embrace Christine put her hand out to the man and said, "My name is Christine, it's very nice to meet you." The man replied, "My name is Todd, it's nice to meet you, too." Then the two Dons, Jim, and I all introduced ourselves as well. Dan and Christine discussed democracy and similar things with Todd. Sometimes they all agreed on what was being said, and sometimes they didn't—but agreeing didn't matter. We all talked civilly, the communication lines were open.

In the end, as we said our goodbyes, Christine said, "We aren't here to argue with you, we are only here to tell you that we support you, we just don't support this war." He smiled and said it was good to know that there were people in this march who felt that way. I hugged him goodbye and Christine did, too. As we walked away, talking about how real those hugs were, I was moved in ways I have never experienced before. The tears never stopped flowing throughout the day, but there was a warmth, hope, and peace in my heart that I will never forget for the rest of my life.

The truth is that no matter how strongly anyone feels, it is most important to realize that there are others who feel just as strongly in opposite ways. Everyone deserves a chance to be heard, and everyone needs to feel acknowledged.

It became ever clear to me in my embrace with Todd that only when the dialogue begins can we begin to move toward peace. □



## Books

### The Quakers in South Africa: A Social Witness

By Betty K. Tonsing. The Edwin Mellen Press, 2002. 346 pages (including appendices). \$119.95/hardcover.

*The Quakers in South Africa: A Social Witness* by Betty K. Tonsing may be the most thorough account to date of the history and role of Quakers in the long struggle for freedom in South Africa. It is a history of peace-making, as might be expected, but also one of conflict and complicity, which holds lessons for Friends everywhere.

Drawing from more than two decades of experience working and living in southern Africa, as well as years of in-depth research and extensive personal interviews with South African Friends, Betty Tonsing's writing illustrates not only her scholarly abilities but a real understanding of the Quaker faith and practice of Friends in South Africa.

Revisiting South Africa's history of settlement, colonization, war, oppression, democracy, and reconciliation, she traces the life and impact of the Religious Society of Friends in a country known for its conflict as well as its peacemaking. She includes useful appendices with brief biographies of weighty South African Friends, historical letters, and reports that help bring this remarkable history to life.

Though not a Friend herself, Betty Tonsing does a remarkable job of shedding light on the experience of South African Friends struggling to live their testimonies of peace, equality, and integrity through centuries of tumultuous, often brutal conflict—an experience that serves as both inspiration and challenge to Friends today. Weaving together direct experience and corporate searching, she tells personal stories of individual Friends while gently exploring the collective—and often contentious—search for consensus on issues of segregation, sanctions, and social change in South Africa.

In fact, as Betty Tonsing points out, South African Friends were not the first to speak out against apartheid and did not easily find consensus within their meetings and organizations on issues, debating for years the proper stands to take and tactics to pursue in order to build peaceful relations among all South Africans. Her telling of the history of conflict over the creation of a segregated Quaker school in South Africa offers just one stark example of the difficulty Friends had in reconciling their testimonies with the society in which they lived.

Yet, South African Friends did become leaders both in opposing the system of apartheid and in supporting the creation of a new, reconciled democratic country. Betty Tonsing describes the value of Quaker study groups on

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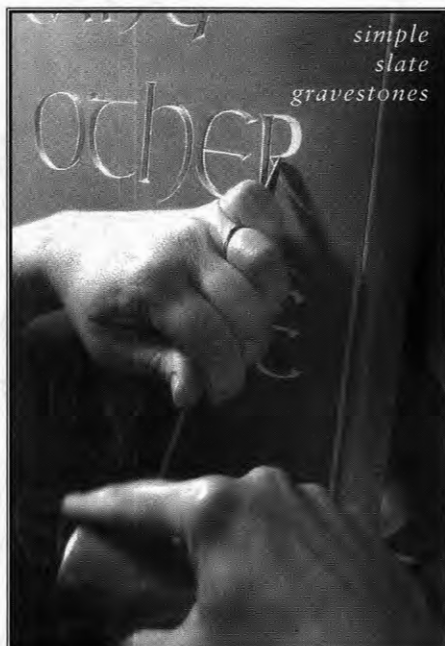
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race issues, where both individual leadings and corporate discernment could take place. Corporately, South African Friends often sought change through relationship rather than confrontation, while individually, a number of Friends became leading voices in speaking truth to power, standing as an unpopular minority with the oppressed majority.

She also introduces readers to Friends like Mary Butler, who pressed constantly for more public action against injustice, and Hendrik van der Merwe, who was a steady advocate for bridge-building and quiet diplomacy. In doing so, she reveals the varied roles Friends often play in peacemaking, from advocate for the voiceless to behind-the-scenes negotiator.

At the same time, Betty Tonsing treats openly and clearly the conflicts that existed among Quakers themselves, including the deep divisions that grew between South African Friends and American Friends Service Committee over the issue of sanctions and the work of the U.S.-based agency in South Africa. (Thankfully, those divisions are healing now, and AFSC and the Quaker Peace Center in Cape Town are joining hands in developing projects focused on youth and peacebuilding.)

Betty Tonsing's focus on the role of individual Friends and the role of the corporate Society in South Africa reflects well the dual nature of Quaker witness: one portion—individual or corporate—is not complete without the other. The conclusions she draws reflect not only the historical challenge Quakers faced in South Africa, but the ongoing call that Friends live their testimonies visibly and consistently in the world, even during the darkest of times. As she writes:

Over time, South African Quakers began to realize that "minuting" a strong statement regarding some government atrocity was basically meaningless. When they began to act individually and corporately, they found they could protest within a Quaker spirit. . . .

Trying to see that of God in everyone is perhaps one of the biggest challenges for people committed to peaceful change . . . even for pacifists. So much damage has been done in the "name" of God.

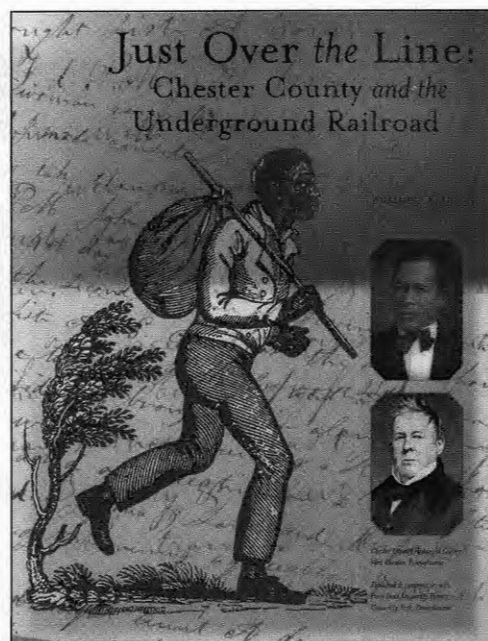
Having spent a brief and blessed time myself learning from South African Friends, I find Betty Tonsing's book not only a critical work of Quaker history, but also filled with encouraging insights into the role of Friends in situations of conflict. For all of us who struggle to live a faith of hope and love amid a culture of fear,

division, and domination, a deeper understanding of the experience and role of Friends in South Africa offers valuable perspective, important lessons, and remarkable hope.

For Friends here in the U.S., such insights are surely needed now more than ever.

—Bridget Moix

*Bridget Moix is a lobbyist with Friends Committee on National Legislation. In 1999, she spent three months living in South Africa and working with the Quaker Peace Center in Cape Town. She is a member of 15th Street Meeting in New York.*



## In Brief

### Just over the Line: Chester County and the Underground Railroad

By William C. Kashatus. *Chester County Historical Society and Penn State University Press, 2002. 119 pages. \$25/paperback.* Chester County, Pennsylvania, sits just a whistle stop north of the Mason-Dixon Line that divides north and south. That made it an important stop on the Underground Railroad. Since few records were kept about the Railroad's operation, a number of questions still exist about how it operated and who was involved. So two years ago, the Chester County Historical Society produced "Just over the Line: Chester County and the Underground Railroad," an interactive exhibit that examined the role of county residents during the turbulent 19th century period in which the Railroad operated. The exhibit closed in December of last year, but a catalog bearing the same name

continues its educational mission.

Using Quaker meeting minutes, journals, letters, newspaper accounts, and the stories, anecdotes, and folklore passed down through Chester County's African American families, the *Just over the Line* catalog illuminates the struggles of those slaves who fled the South, the slave-catchers who chased them, the free African American community that aided them, and the northern abolitionists—mostly Quakers—who worked to see that justice triumphed over all. In particular, the catalog details struggles within and among Quaker groups and families as they debated whether or not to follow federal laws against helping runaway slaves or help slaves travel north. These stories, gathered by historian William C. Kashatus, director of public programs at Chester County Historical Society and a graduate of Earlham College, do not quite support the "Quakers as stalwart champions of runaway slaves" image that the light telling of history generally accords them. A too-brief epilogue touches on political change over the four generations since the 13th and 14th Amendments guaranteed freedom and citizenship for African Americans. A thought-provoking book.

—Ellen Michaud

*Ellen Michaud is the book review editor of FRIENDS JOURNAL and a member of South Starksboro (Vt.) Meeting.*

### Lost Prophet: The Life and Times of Bayard Rustin

By John D'Emilio. Free Press, 2003. 560 pages. \$35/hardcover. Biographer John D'Emilio, a professor of history and gender studies at the University of Illinois in Chicago, has produced a comprehensive and highly readable biography of Bayard Rustin, the gay, African American Quaker who advised Martin Luther King Jr. and organized the historic March on Washington in 1963. From the book's first words, which graphically describe African American life in West Chester, Pennsylvania, between 1912 and 1934, through chapters which detail the turbulence of left-wing politics in the '30s, World War II conscientious objection in the '40s, civil rights activism in the '50s and '60s, and human rights activism in the '70s and '80s, John D'Emilio has corrected the myriad inaccuracies that have dogged Bayard Rustin's memory, and he has illuminated the controversies and struggles that not only surrounded the civil rights leader but, on occasion, threatened to consume him from within. What's more, he has also given us a glimpse of the in-house political struggles that characterize any movement in which men and women struggle toward a more just world.

—Ellen Michaud

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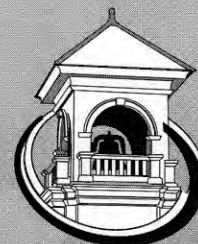
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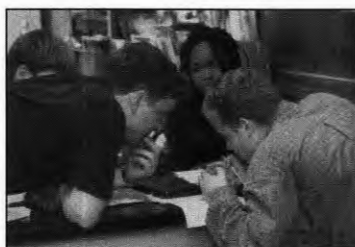
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## News

AFSC's relief work in Iraq is addressing the state of the hospitals, healthcare system, and clean water supply. Working alongside Islamic Relief Agency, Norwegian Church Aid, and CARE Australia, AFSC has increased intensity on the existing water projects in Iraq, digging emergency wells and providing portable water treatment and storage facilities. AFSC is also working with Mennonite Central Committee to provide water purification equipment—many such water purification chlorinators were destroyed during the war. On June 7, 2003, an emergency consignment of medicine sent by AFSC and Diakonie-Germany reached Mosul; however, it is feared that this will not be enough to stop the chronic illness spreading throughout Iraq. In response to AFSC questioning, staff at three hospitals admitted three critical needs: money; food (the shortage of which "is becoming more important than medicines," according to Dr. Hisham Ibrahim Kazaz of Al Batool Women's/Maternity Hospital); and computer accessibility and maintenance. AFSC is also working to expunge the remaining unexploded ordnance scattered about fields, neighborhoods, and schools. AFSC calls for donations of supplies through its Emergency and Material Assistance Program to help put the hospitals back into working order. So far it has been able to purchase \$25,000 worth of lifesaving medications with already donated funds. —*Sarah Kite Sharpless*

Northwest Yearly Meeting of Friends Church became the 41st Friends group to affiliate with Friends World Committee for Consultation's Section of the Americas at its annual meeting in Houston, Tex., in March. Established in 1892 as Oregon Yearly Meeting to serve the needs of many Iowa and Indiana Friends who had moved to the rich agricultural lands of the Pacific northwest, the yearly meeting came to include Idaho and Washington Friends as well. The name changed to Northwest Yearly Meeting in 1971, following a quarter century of affiliation with the National Association of Evangelicals, a predecessor of Evangelical Friends International. This latest of the section's affiliated groups numbers over 7,000 members in the region. Northwest Yearly Meeting's long-term missionary work in Bolivia and Peru is responsible for much of the growth in the numbers of Friends in South America. —*FWCC Newsletter of the Americas, June 2003*

Twelve young activists from communities across the United States went to Africa in July as part of the first AFSC Youth Exchange program. The activists participated in a two-week leadership development and peace education course in Cape Town, South Af-

rica, where they were joined by 14 youths from African organizations committed to implementing a new vision for the continent that promotes peace, unity, and sustainable development. After the two weeks, the youths each participated in a one-week internship with an NGO in southern Africa. "This exchange is part of a conscious effort to create a new wave of young activists who are committed to working on Africa," said AFSC Africa Program Coordinator Imani Countess, who is based in Philadelphia. "This is particularly relevant now when the African continent is facing a holocaust through the combined crises of HIV/Aids, famine, and conflict, yet no one seems focused on that reality." Visit <[www.afsc.org](http://www.afsc.org)>.

Eleven U.S. citizens departed on August 3 for two weeks in Jordan and Israel/Palestine as part of Fellowship of Reconciliation's Interfaith Peacebuilders delegation. The delegation is led by Emily Rosenberg and Ilise Cohen of San Francisco, Calif. During their stay in the region, delegates are scheduled to meet with peace and human rights activists and organizations, humanitarian assistance workers, community and religious leaders, refugees, settlers, educators, and government representatives from across the political spectrum. The purpose of their visit is to gain deeper insight into the issues surrounding the Palestinian-Israeli conflict, to examine the effects of United States foreign policy in the region, and to express support for Israelis, Palestinians, and others who are working for a nonviolent, just, and sustainable peace. Reports from the delegation may be read on the FOR website at <[www.forusa.org](http://www.forusa.org)>.

Friends Committee on Unity with Nature approved a new vision and witness statement at its May Steering Committee meeting. "We are called to live in right relationship with all Creation, recognizing that the entire world is interconnected and is a manifestation of God. We work to integrate into the beliefs and practices of the Religious Society of Friends the Truth that God's Creation is to be respected, protected, and held in reverence in its own right, and the Truth that human aspirations for peace and justice depend upon restoring the Earth's ecological integrity. We promote these Truths by being patterns and examples, by communicating our message, and by providing spiritual and material support to those engaged in the compelling task of transforming our relationship to the Earth." For information see <[www.fcun.org](http://www.fcun.org)>. —BeFriending Creation, *FCUN newsletter*, July/August

At its 2002 business sessions, Illinois Yearly Meeting endorsed the Religious Freedom

Peace Tax Fund Act (HR 2037) and authorized sending a letter to U.S. Senators and Representatives urging their support. The letter stated, in part, "Our democracy has allowed much progress in the expression of individual conscience in the form of conscientious objection to war. Putting a legal and moral base under this has allowed many people to choose alternative service to taking up arms against our brothers and sisters. We believe that it is reasonable and equivalently respectful of conscience to allow individuals to withdraw their tax contributions to the military and place them in a fund that is only used for nonviolent and peaceful pursuits." —*Margaret Katranides, clerk, Illinois Yearly Meeting*

The Gender Diversity Committee of 15th Street (N.Y.) Meeting is producing a brochure to welcome newcomers of all genders and sexual orientation to the monthly meeting. The committee displays information about issues of concern on the meeting bulletin boards, and approved planning for a presence in the Gay Pride Parade and organizing a worship sharing potluck dinner for 15th Street Meeting during Gay Pride Month in June. "The intersections of gender, sexuality, and spirituality are complicated and bring up strong feelings, but we can see a useful place for the committee in the life of the meeting," the Gender Diversity Committee affirmed. —*15th Street (N.Y.) Meeting newsletter*

Heartland Meeting in Wichita, Kans., celebrated in April the completion of a house of worship that not only is very energy efficient but is also ecologically responsible, using nontoxic, native, and recycled materials as much as possible. They chose an architectural style that would harmonize with the Kansas prairie and neighboring development, and that would be suitable for unprogrammed Quaker worship. While the meeting has only 12 active families, Heartland has seen increased attendance in the last few months, partly in response to the new accommodations. See <heartland.quaker.org> for more information. —BeFriending Creation, *FCUN newsletter*, July/August

At its annual meeting in April the trustees of the Clarence and Lilly Pickett Endowment for Quaker Leadership awarded grants to six Friends. The grantees were selected from Friends nominated by monthly meetings, Friends organizations, and individual Friends in recognition of their leadership abilities and service projects. Recipients are Kirsten Bohl, Richmond, Ind.; Brynne Howard, Des Moines, Iowa; Sarah Kaufman, Germantown, Pa.; Lanren Mitchell, Asheville, N.C.; Julian O'Reilly, Minneapolis, Minn.; and Ben Waxman, Chestnut Hill, Pa. Grants range

from \$1,500 to \$3,000 and are administered by respective monthly meetings. Trustees are now receiving nominations for 2004. If you know a member or active participant of a Quaker meeting who would benefit from encouragement and recognition by the Pickett fund, contact Allen Bowman <abmb4190@kdsi.net>; 1720 Kemble Dr., Oskaloosa, IA 52577. —*Pickett Endowment*

On July 10, two United Nations agencies called on governments to make fundamental changes to involve the public more in making decisions concerning the world's natural resources, arguing that greater transparency and accountability can lead to fairer and more effective management of these resources. In a bid to arrest the accelerating deterioration of the environment and to address the crisis of global poverty, the UN Development Programme (UNDP), the UN Environment Programme (UNEP), the World Bank, and the World Resources Institute, issued a report that urges governments to include the public in decisions that affect ecosystems and to integrate environmental impacts into economic decisionmaking. The report, "World Resources 2002–2004: Decisions for the Earth: Balance, Voice, and Power," also identifies public access to information from governments, business, and non-governmental organizations as a necessary precursor to improved environmental performance. "It is a central tenet of UNDP's work to strengthen the voices of civil society, in particular the poor and the marginalized, in shaping the policies that impact their livelihoods and the environment," UNDP Executive Administrator Mark Malloch Brown said. The report is available at <www.unep.org>.

White students who showed higher levels of racial prejudice on tests meant to gauge those attitudes had a harder time concentrating after talking with a black researcher than did their less biased peers, a new study has found. The study, which involved 59 students and was published in the journal *Psychological Science*, says the performance of biased students on a task that measured executive function skills dropped by almost two-thirds after conversations with a black researcher but not after conversations with a white researcher. Students who ranked as less prejudiced had far smaller shifts in scores. Tests on how students assign associations to names and other characteristics linked to races measured hidden bias. Researchers speculated that the strain of veiling prejudices might sap performance, because executive function—which requires organizing, thinking, and attention—appears to be a limited resource. —*New York Times*

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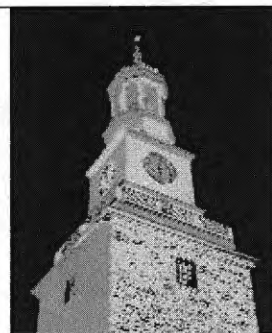
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## Upcoming Events

•October 10–12—"Empire is not healthy for children and other living things," conference hosted by AFSC at Simmons College, Boston, Mass. <[www.afsc.org/events](http://www.afsc.org/events)>.

•November 1—American Friends Service Committee Annual Public Gathering. Jean Fairfax, former director of AFSC's Southern Programs, will speak on the topic "Defending the Right to Public Education: From the 1950s to the Present." Panel presentations offering an analysis of current threats to public education will follow. Friends Center, 1501 Cherry St., Philadelphia, Pa. For more information, contact Tony Heriza at (215) 241-7057.

•November 8–9—Japan Yearly Meeting

•November 13–16—Friends Committee on National Legislation annual meeting, "Building a Culture of Peace." To receive registration materials, call (800) 630-1130 ext. 112, or e-mail <[lauren@fcn.org](mailto:lauren@fcn.org)>.

•November 13–16—"As Ye Sow, So Shall Ye Reap: Growing Peace Inside and Out," the 2003 Quaker Women's Conference on Faith and Spirituality. Contact Janis Swanson <[CJswan@aol.com](mailto:CJswan@aol.com)>.

•November 15–16—Mid-India Yearly Meeting

•November 16—Betsy Meyer of Sandy Springs (Md.) Meeting will present a lecture on the Psalms at Rancocas Meetinghouse, 201 Main Street, Rancocas, N.J. Registration begins at 2:00 p.m. For directions, contact Charlotte Lippincott at (856) 829-5395 or <[clmood@aol.com](mailto:clmood@aol.com)>. For childcare, please call by November 9.

•December 27, 2003–January 1, 2004—YouthQuake, Estes Park, Colo. Visit <[youthquake.org](http://youthquake.org)> for details.

## Opportunities/Resources

•Quakers Uniting in Publications is celebrating Quaker youth with the forthcoming publication of a book of essays and poems by young Friends (ages 13–18) around the world. *Young Friends Experience of Quakerism* (working title) will give people of all ages greater access to young Friends' voices. For submission guidelines contact Lucy Duncan at <[Lucyd@fgcquaker.org](mailto:Lucyd@fgcquaker.org)>; (215) 561-1700. Submission deadline: February 10, 2004.

•The Quaker Youth Pilgrimage, for 16–18 year olds from Europe and the Americas, will



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last a month starting July 16, 2004. Friends will visit England, Germany, and the Netherlands, and will do a service project. Those wishing to be considered to be pilgrims or adult volunteer leaders can get further information from Friends World Committee for Consultation, 1506 Race Street, Philadelphia, Pa. 19102; (215) 241-7250.

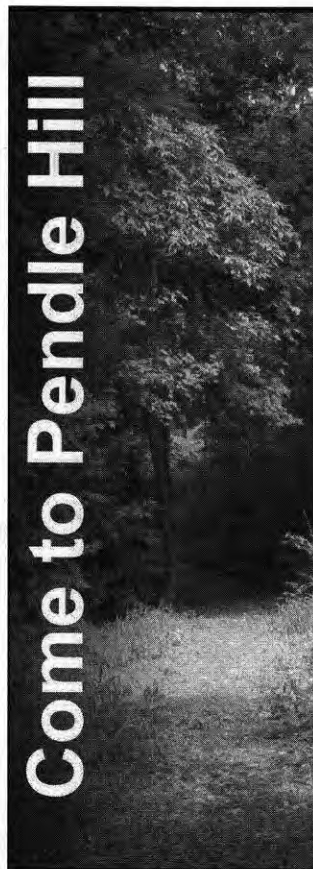
•In the aftermath of war in Iraq, much remains unsettled and uncertain for families. AFSC is continuing to provide material assistance with infant care kits. The kits will be distributed to clinics, maternal wards, and other places so that mothers have a few basics for their new children. For more information, including guidelines for kit contents, please contact Omar Ibrahim, program assistant for Iraq Relief at <oibrahim@afsc.org>, or visit <www.afsc.org/iraq/relief/kits.shtm>.

•The next Fellowship of Reconciliation Interfaith Peacebuilders delegation to Israel, Palestine, and Jordan is scheduled for October 24 to November 8. Delegates will analyze U.S. foreign policy in the Israeli/Palestinian conflict, work to support organizations on both sides working for a nonviolent end to the Israeli occupation, and upon return, educate the U.S. public and seek to influence U.S. foreign policy. For further information visit: <www.forusa.org/programs/ipb/>; e-mail <middleeast@forusa.org>.

•Bread for the World Institute offers resources for promoting awareness of hunger and poverty in meetings and communities. The *Hunger No More* kit includes study guides that draw upon the theme of hunger in the Bible, while providing information about public policy and hunger statistics. For further information visit <www.hungernomore.org>.

•The Quaker Parenting Project aims to support parents in their efforts to integrate Quaker beliefs, values, and practices into family life. The project seeks to support parents through workshops, presentations, written materials, and leadership development. Contact Harriet Heath at <Harriet\_Heath@hotmail.com>, or visit <www.quakerparenting.org>.

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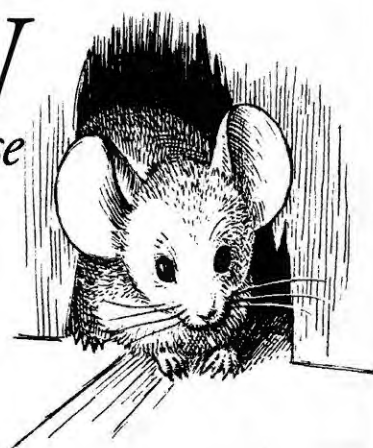
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## Milestones

### Births/Adoptions

**Agnew**—*Elizabeth Bailey Agnew*, on October 18, 2002, in Denver, Colo., to Rebecca Levene Agnew and John Agnew. Rebecca is a member of Newark (Del.) Meeting.

### Marriages/Unions

**Bailey-Frank**—*Christopher Frank* and *Robin Irma-Rose Bailey*, on April 19, 2003, in Calvert, Md., under the care of Newark (Del.) Meeting, where Robin is a member.

**Meller-Vedova**—*Peter A. Vedova* and *Katie Meller*, on June 28, 2003, at the Shaker Inn, Enfield, N.H., under the care of Chappaqua (N.Y.) Meeting where Katie is a member. Peter is a member of Ridgewood (N.J.) Meeting.

### Deaths

**Bailey**—*John H. Bailey II*, 86, on February 22, 2003, in Meadville, Pa. Born on August 11, 1916, in Philadelphia, Pa., to John H. Bailey and Martha Mae Connell Bailey, he graduated from Meadville High School in 1934, from Allegheny College in 1938, and from University of Pennsylvania School of Medicine. He interned at Robert Packer Hospital in Sayre, Pa., and completed his residency at the Mayo Clinic in Rochester, Minn. During World War II John was an Air Force surgeon. May 2003 would have marked the 59th anniversary of John's marriage to Elizabeth J. Henderson, with whom he shared the joys of raising their four children. John operated a medical practice in Meadville for 50 years and was joined by his son Jack in 1984. Past president of the Crawford County Medical Society, Spencer Hospital, and Meadville City Hospital, John worked with Hospice of Crawford County and was a member of the Pennsylvania Medical Society, a founding member of the Crawford County Mental Health Society, and served for many years on the board of directors of Warren State Hospital. John and Elizabeth were members of Pittsburgh (Pa.) Meeting, participated in organizing French Creek (Pa.) Meeting (now laid down), and were founders of Meadville People for Peace Roundtable. As a surgeon, John knew the dark tragedy of war, its impact on the human spirit, as well as the physical cost. His experiences deepened his conviction that the God he worshiped is a God of love and guides us into paths of caring for and serving our fellow human beings. John is survived by his wife, Elizabeth Henderson Bailey; children, Jill Jordan and her husband William, Sarah Babcock and her husband Norman, Robin Bailey and her husband Ted Weber, John H. (Jack) Bailey III and his wife Christine; 12 grandchildren; and one great-grandchild.

**Burgess**—*Jane Clapp Burgess*, 83, on January 6, 2003, in Medford, N.J. Jane was born in Brooklyn, N.Y., on September 7, 1919, to John Mantle Clapp and Edith Blake Clapp. Educated in the public schools of Rutherford, N.J., she graduated from Pembroke College of Brown University in 1941. She married Samuel B. Burgess directly after college and taught at the Halsted School in Yonkers, N.Y. for one year. A longtime member of the



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Episcopal Peace Fellowship, she accompanied Samuel while he was in Civilian Public Service units at Cooperstown, N.Y. and Williamsburg, Va. In 1951 the couple joined Hartford (Conn.) Meeting. Jane became active in the monthly meeting and New England Yearly Meeting, also serving on the boards of Beacon Hill Friends House and Woolman Hill. She helped organize Wellesley (Mass.) Meeting. When the couple relocated to the Philadelphia area after Samuel's retirement, she was a volunteer at FRIENDS JOURNAL, and she served on the Worship and Ministry Committee of Philadelphia Yearly Meeting on the Material Aids Committee of AFSC. She organized the Metropolitan Council for Educational Opportunity, Inc. (METCO), a program originally designed to bring inner-city children to the public schools of Needham, Mass.; the program has now spread to more than 30 Boston suburbs, providing a broader educational and social experience for both suburban and urban students and their families. She was a member of Medford (N.J.) Meeting. Jane is survived by her husband, Samuel B. Burgess; children, Martha B. Kroch and John M. Burgess; grandchildren, Miriam K. Morrissey, Deborah K. Leaf, Abigail K. Doura, Roberto G. Burgess, and Michelle G. Burgess.

**Hunt**—*Edith Joan (Joan) Hunt*, on May 28, 2003, in Baltimore, Md. She was born to Philip S. and Cora Mae Hunt in Pomona, Calif., on September 1, 1932. She earned a bachelor's degree from University of Redlands in 1954, a master's degree from Claremont Graduate University in 1963, and a Ph.D. from University of Maryland in 1967. A lifelong educator, Joan celebrated the unique growth and development of each child. She initially taught elementary and middle school, subsequently served as a school psychologist in California in the 1950s and early 1960s, and completed her career on the Department of Human Development/Institute for Child Study faculty at University of Maryland, retiring in 1992. Joan was a member of Stony Run Meeting in Baltimore, where she was a gracious and quiet giver and receiver. Her deeply rooted conviction, strengthened by regular reading, study, and reflection on queries, continued throughout her life, and she was active in Quaker study and fellowship even in the immediate weeks preceding her death. An enthusiastic supporter of public, academic, and religious libraries, she served faithfully on the Library Committee of Stony Run Meeting. In her personal and professional life, Joan was known for her compassion, patience, faith in the inherent goodness in all persons, love of the environment, and belief in the potential for human excellence. She worked, taught, practiced, volunteered, and published in the field of family conflict resolution and child study. She valued the opportunity to stand quietly as a witness to peace and civil rights in Washington, D.C. She was a life member of the National Association for the Advancement of Colored People. Joan is survived by an aunt and uncle, Billie and Don Clark; an aunt, Muriel Montgomery; several cousins; and friends Elizabeth, Philip, and Stephen Koopman, who were essential persons in her nuclear family for many years.

**Potochnik**—*Rudolph Aloysius (Rudy) Potochnik*, 86, on January 18, 2003, in Modesto, Calif. He was born in Detroit, Mich., on December 10,

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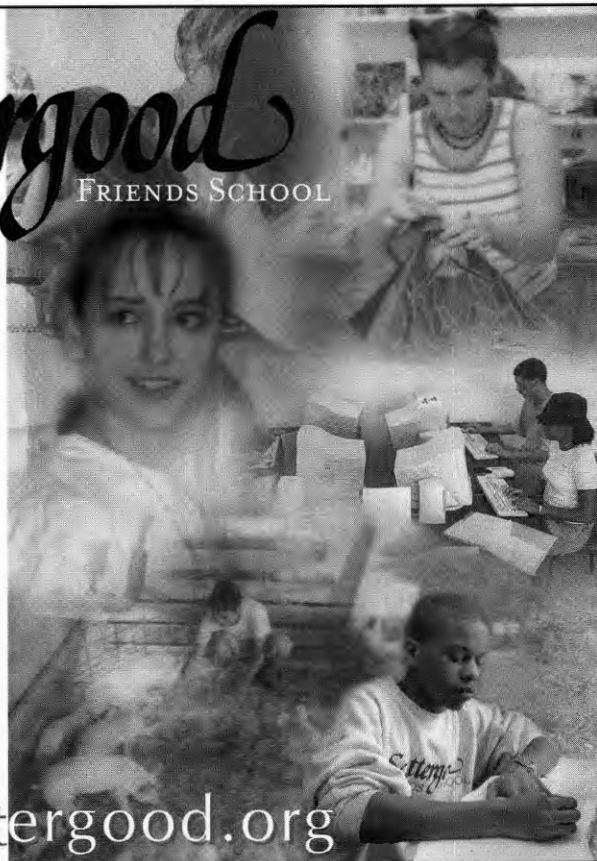
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1916, to parents who immigrated from what is now Slovenia. After attending vocational high school, Rudy held down three jobs while studying at University of Michigan, graduating in history and economics. He encountered the Religious Society of Friends while in college and was drawn by its perspective on the futility of war. Living in student co-op housing, Rudy became a firm supporter of the cooperative movement. His vocational training landed him a good job as mechanical engineering draftsman in an architectural firm. During World War II, he rejected a draftsman's deferment—available because his firm was taking on military contracts—and served four and a half years in Civilian Public Service forestry camps in Michigan and Oregon. After his release from CPS, Rudy became a "seagoing cowboy" for Heifers for Relief, accompanying a shipment of horses and mules to Europe for the United Nations Relief and Rehabilitation Administration. Then, at the invitation of some of his CPS friends, he moved to Modesto, California, where he lived for 56 years. Four former Michigan COs started Wolverine Building Service, setting out to build homes and world peace, refusing to cooperate with local de facto segregation, and actively opposing a state-wide initiative for discriminatory "restrictive covenants." Rudy met his future wife, teacher June Runbeck, at a local Fellowship of Reconciliation meeting. The Potochniks raised their four children in Delta Meeting in Stockton, Calif., where Rudy served as clerk, faithfully visited inmates at Duell Vocational Institute, and helped to develop John Woolman School. In 1957 he participated in the first protest at the Nevada Test Site for nuclear weapons, and helped build the Committee for Nonviolent Action trimaran *Everyman I*, which sailed into the Pacific test zone. He counseled young men at the Modesto Peace/Life Center during the Vietnam War and is remembered for his petitions and fiery speeches on the futility of war. After retirement he helped the Modesto peace community initiate a sister city relationship with Khmelnytsky in Ukraine during the Reagan administration. Rudy was always very active physically and intellectually, a voracious reader, and a lively conversationalist. He demonstrated his concern for others with constancy and consistency. He is survived by his wife, June Potochnik; children, Anton, Andre, Kim, and Maria Potochnik; granddaughters, Angela and Sophia Potochnik; and sister, Mimi Blazic.

Rose—*Sarah Isabel Rose*, 85, on March 24, 2003, in Heathsville, Va. Isabel was born on June 6, 1917, in York, Pa. She graduated from Duke University, taught in the York public schools and Philadelphia private schools, tutored children in reading, and served her community in various organizations. Isabel and her husband Ralph were founding members of Langley Hill (Va.) Preparative Meeting and were active in the meeting community until 1978. From 1975 to 1978, Isabel was active on the School Study Committee, formed to study the possibility of a Friends school in northern Virginia. In Heathsville, she was a volunteer tutor at two schools, where she was much loved by the children and adults as well. Isabel's love for teaching and children is illustrated by a remembrance of a group of African Americans whose children had to pass a white school to get to their own. When

these parents decided to take their children to the white school instead, they were not allowed inside. Each day of the impasse, Isabel and several other women drove 40 or 50 miles to the white school to tutor the children. Eventually, one morning, the doors were opened and the children were allowed in. Described as an older person who thought with a really young mind, Isabel had twinkling eyes and a loving, energetic spirit that engaged the attention of children in a very special way. Isabel was predeceased by her son, David Thoreau Rose. She is survived by her husband, Ralph Rose; daughter, Susan Rose; three grandchildren, Stephanie Rose, Rebecca Hall, and Toby Smith; and two great-grandchildren, Aidan Smith and William Hall.

**Siceloff**—*Elizabeth Taylor Siceloff*, 80, on June 5, 2003, in Atlanta, Ga. She was born on July 9, 1922, to Carrie Lewis and Blair Taylor in Charlotte, N.C., where she grew up. She studied sociology at University of North Carolina at Chapel Hill. While in Sweden on a Quaker sponsored tour of Scandinavian cooperatives she met her future husband, Courtney Siceloff. The couple married in 1949. The following year they moved to South Carolina to direct the historic Penn Center on St. Helena Island, working with the African American community during a volatile period of desegregation. Penn Center was the first center in South Carolina and one of the few in the South where blacks and whites could stay together overnight; Martin Luther King Jr. participated in four planning meetings there for the Southern Christian Leadership Conference. In 1969, after the Siceloffs decided it was time to turn the center's leadership over to African Americans, they went to Afghanistan, where Elizabeth worked for the United States Information Agency, teaching English and assisting Afghans who wanted to come to the United States to study. In 1973 the Siceloffs settled in Atlanta, Georgia, transferring their membership from Radnor (Pa.) Meeting to Atlanta Meeting. Elizabeth began working in media relations for the Southern Regional Council, an organization dedicated to equal opportunity. Over the next 20 years she worked for the local bureaus of *The Los Angeles Times*, *U.S. News & World Report*, and *Reuters*, tracking regional stories. During her 30 years in Atlanta, she rarely missed a demonstration against the death penalty, and she joined protests against the war with Iraq from her wheelchair. She dressed in bright colors and filled her house with flowers. She loved a good story or joke, and she enjoyed life to the end. During her last three weeks in the hospital she could not talk, but she hummed along with folk songs and spirituals. Elizabeth carried a vision of equality and opportunity throughout her life. She is survived by her husband, Courtney Siceloff; children, Mary Siceloff and John Siceloff; and grandson, Andrew Siceloff.

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that he was the same director of the camp as when I attended as a child. He also knew Kai, who had begun attending at the age of seven. I shared with him both my conversations at yearly meeting and then with the girl's mother at Friends Center. He had spoken with the yearly meeting coordinator and agreed that this was a matter of two kids being attracted to each other and not knowing how to show that properly to one another. He said that he and the staff would keep an eye on them while they were at camp, but did not think anything would happen. I hung up the phone very distressed, angry, and filled with fear. I found myself asking, "Would this girl's father have done this if Kai were of European descent?"

The next day, I had a conversation with Kai that hurt my soul. All of his life I had told Kai that he was equal to anyone and able to be whatever he wanted. Now I had to tell him that the reality in the adult world is that he is an African American male and because of that there are things he can not do or have. I told him that his life depended on his staying as far away as possible from this girl no matter how much he liked her. He could not speak to her or even look at her, and if she came near him he needed to get away from her. I also told him he could never be any place alone with her. I let him know that her parents thought that he was trying to kill her and had attempted to get him kicked out of his summer programs. I explained that as he continued to get older, people were going to react to him differently than they had as a child. They were going to be afraid of him because he was an African American male. People would react to him first as a threatening man of African descent before they had a chance to get to know him as an individual. I told him the history of African American males being lynched and imprisoned for even looking at European American females. Kai was surprised and scared. I answered his questions as best I could. After our conversation, I went to my room and cried.

I was not ready to tell my ten-year-old boy that he was an endangered species in this country, and even in his religious community.

Despite my best efforts, like my parents, I was not able to shelter my child from the reality of racism in our country.

has increased. I worry constantly about him when we are not together. I have to remind him not to stand too close to people in lines, never to talk back to the police for any reason, and to be constantly aware of his surroundings. Kai is my child no matter how big he gets, but as he has grown from a child to a teenager into a man his mere presence is perceived as a threat to many people in the United States.

I believe the news media, films, and television shows still reinforce our fear of African American men despite efforts of the media to change this, and that men of African descent are disproportionately portrayed as criminals while very few European American men are shown in these roles. Each time this happens it further endangers my son, my husband, my nephew, and all African American men by reinforcing a perilous stereotype.

It is time for this legacy of inequality to end. I do not want my son and his children to have to teach their children about racism and how to survive it in this country.

This cycle of inequality must stop. As Friends, let us truly follow our religious Testimony of Equality and show this country how to honor all of God's children. Let us address the issue of racism within and outside of the Religious Society of Friends on both a personal and institutional level.

Take a step towards establishing equality by reading and answering the following queries:

- Do I examine myself for aspects of prejudice that may be buried, including beliefs that seem to justify biases based on race, class, and feelings of inferiority or superiority?
- What am I doing to help overcome the contemporary effects of past and present oppression?
- Am I teaching my children, and do I show through my way of living, that love of God includes affirming the equality of people, treating others with dignity and respect, and seeking to recognize and address that of God within every person?

Let us work for a time when the question is asked, "Does racial inequality still exist?" and every member of the Religious Society of Friends can answer, "No, and our work leads the way to racial justice!" □

as Friends. Here are some suggestions for steps you can take in helping your meeting reach toward wholeness:

1. Create a loving space within your meeting for Friends to have conversations that allow them to check out assumptions they are making about one another.
2. In providing pastoral care to individuals in your meeting remember to ask, rather than assume, that race does or does not have a bearing on the care they need.
3. Create formal and informal settings to engage in dialogues about race and its impact on our meetings.
4. Establish a committee or small group in your meeting to examine issues of racism and how it affects the meeting and to make recommendations on how to respond to those issues.
5. Make clearness and support committees available for Friends in your meeting who are working on the issues of racism.
6. Build a relationship with a neighborhood congregation made up of people of color. Invite speakers from those congregations to tell you about issues important to members of their congregation. Work together on a project in the community.
7. Review and update the photographs, paintings, and quotations on the meetinghouse walls as well as the books and magazines in the library so they address issues of race, class, and varied educational levels.
8. Support people of color in your meeting by helping them identify and build relationships with other people of color in the Religious Society of Friends.
9. Publicize events sponsored by or specifically for people of color.
10. List your meeting in the church section of the local paper for people of color.

As you proceed, it is important to be patient with one another, and to listen to and follow the Spirit as it moves among us. □

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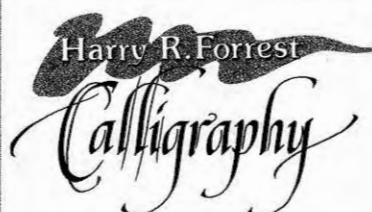
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mixture of selfishness and generosity is our usual experience of human behavior. A large corporation, however, is not a human and is designed to function by selfishness, also called the bottom line.

In order for the discipline of economics to promote itself from a myth to a science, it must reject outdated dogma and build its theory on careful studies of real human behavior. The most advanced and carefully controlled experimental studies of human behavior now clearly show that without a modicum of human altruism markets cannot function at all. Experimental evidence shows that students well trained in our academic economics behave more selfishly than those who have not studied economics.

I believe we should share Jack's belief—we must protect the environment—and humble ourselves within an environment, God's creation. As God's creatures given powers to think, let us create an economics as if humans mattered.

William M. Alexander  
 Santa Rosa, Calif.

## Failures of our economic system

Jack Powelson (*FJ* May) paints unprogrammed Friends as antibusiness and anticapitalist without addressing the specific reasons that many of us feel our economic system has gone wrong:

1. Short-term thinking that puts this quarter's profits above long-term thinking and planning. Quakers have been long-term thinkers, investing in human dignity, alternatives to violence, restorative justice—to name just a few areas of activity.

2. The disproportional compensation of top managers compared to workers, without whom there would not be a business.

3. The political influence that is purchased by large corporations and industries—undermining democracy.

Friend Powelson, could you please address these concerns?

Connie Arnosti  
 Milwaukee, Wis.

## Caring is needed, not dogmatism

I certainly agree with Jack Powelson's (*FJ* May) main point, namely, unprogrammed Friends have a bias against capitalism. However, I think Jack does his cause a disservice when he implies that moral objections to various acts of the current Republican administration are somehow

narrow-minded and that more Friends should join the Republican party.

Though I cannot speak for Friends in Colorado I can refer to a number of conversations with Philadelphia Yearly Meeting Friends in which everyone, bar none, expressed disappointment with Democrats because of their recent unwillingness to take a moral stand. I speak as one of many Friends who have chosen to register Democratic but are delighted to support Republicans who take the lead in promoting responsible and humane legislation.

Like most folks who believe the world can be saved by a specific economic or political system Jack has ignored the problems being created by that system. Thievery by business executives is one example of a problem that is now giving capitalism a black eye.

A tougher problem is how to reduce the social disruption caused by globalization. How to prevent or reduce the destruction of infant democracies resulting from powerful corporate investments in underdeveloped lands? How to reduce hardships to U.S. workers when industries simply pack up and move overseas? How to protect environmental legislation from lawsuits by foreign corporations, such as the recent challenge to the gasoline additive law in California?

The history of U.S. free enterprise is replete with examples of governmental actions used to correct wrongs done to the weak by the strong. These governmental actions may not have always been ideal but they were generated by those who cared about people. Caring is what is needed today, not dogmatism. Capitalism is in need of caring reform as much as, if not more than, it ever has been. Come join us, Jack.

Irving Hollingshead  
 Boyertown, Pa.

## Look beyond the smallest unit

In "Bringing Business into the Light" (*FJ* May), Richard Holden uncritically accepts the premise that economic viability and profitability must be measured at the smallest possible unit (in his article, the plant), rather than on a broader enterprise basis. So, in his view, the closing of a plant was an example of appropriate business ethics because a wage increase that brought its employees up to the company norm made the plant unprofitable. If we truly believe in Friends' values of community,



should we accept this not just as a model of good business but also as a model of faith-based ethics?

If we look to parallels in other sectors of society, e.g., the family, government, and even colleges like that which employs Richard Holden, they are replete with examples of accepted behavior that does not follow this reductionist approach. If your son is a teacher and your daughter a physician, do you say to your son the teacher, "I am sorry, but we value you less because your reduced earning capacity makes you less able than your sister to support us in our old age?" Does the state say to the poor rural town, "You will receive no greater state aid for your schools or other public services because, even though you are taxing your citizens at a higher than average rate, their poverty results in reduced town revenues?" Does the college say to the English department, "Because there are fewer government grants for English than for nuclear defense research, we will hire no more English professors and only add physics faculty?" While the answer to some of these questions might be "yes," at least in the case of the electorate in some states and the boards of some colleges, few Friends of whatever political persuasion would give such answers.

All these questions and answers demonstrate that values other than those of the market refined to the smallest measurable unit are widely accepted by the world at large and by Friends. Without knowing all the financial details of the Maplehurst dairy and baking business cited in the article, it is impossible to know whether the costs of increased wages at the inner-city plant really were a burden the company could not afford or just a cost it preferred not to incur but could have borne without materially affecting the enterprise. Either way, it hardly justifies the proposition that the smallest unit of production is the appropriate measure for ethical business decisions.

René Reixach  
Rochester, N.Y.

## Don't stir fear

First let me say that I share some of the concerns about U.S. foreign policy articulated in Keith Helmuth's "U.S. Exceptionalism vs. Human Solidarity," (*FJ* June) but I thought his argument was undermined by a false dichotomy that distorts Quaker tradition. Since when have Quakers upheld maintaining human solidarity at all costs? Early Friends were accused of turning the "world upside down" and breaking the bonds of solidarity

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that ordered 17th-century England. We have a prophetic faith that calls us to sometimes stand alone against forces of "human solidarity" when we feel that these have gone astray.

A related concern is the unsupported characterization of U.S. exceptionalism as based on a "will to power" and a "natural right of domination." While there are no doubt selfish motives behind American exceptionalism that need to be challenged, every scholar that I have read sees American exceptionalism as primarily rooted in this prophetic tradition that we value so much as Quakers. While I disagree with the action taken by our government, I think the evidence demonstrates that Bush, Powell, Wolfowitz, and others are inveterate idealists who sincerely believe that the U.S. is called to a prophetic stance to defend human rights.

Finally, to carelessly link U.S. policy to Nazi phrases seems irresponsible. Hitler actually used phrases like "will to power" and "natural right of domination" to justify his actions. When has Bush or anyone else in the administration ever used these phrases as the basis of U.S. policy? There are good reasons to criticize a mistaken idealism of present U.S. policy, but in doing so we should demonstrate that we at least understand our opponent's humanity and not reduce them to demons that stir fear and paranoia. That's the kind of thing that true Nazis did.

*Herb Lape*  
Huntington, N.Y.

## Symbiosis

I am so glad I had time to read Keith Helmuth's "U.S. Exceptionalism vs. Human Solidarity" (*FJ* June). It would be hard to imagine a more insightful or a more carefully written piece of work. The glimpse of the American historical predicament that he provides seems highly accurate to this reader. Although he must hope that the United States does not fully descend into the trajectory of Nazi Germany, he must not deny the existence of certain trends that could accelerate given specific historical potentialities. United States exceptionalism and terrorism toward the United States seem to have a symbiotic relationship. It is a good time to take comfort from the book of Daniel.

*Michael C. Thielmann*  
Newton, Iowa

## A request

We have been greatly impressed with Keith Helmuth's article (*FJ* June) in our

combined home of six. I am on the Board of Oregon Physicians for Social Responsibility, and National PSR is working on a program called "A Sensible Mutual American Response to Terrorism," emphasizing working out of differences, which we hope to get placed on a national presidential campaign's platform. I am working on wordsmithing this and would like permission to share this article with the other Board members, by email if possible, because of the speed of dissemination. The article states clearly what is happening and I feel certain it would be of interest to a number of Board members. Please let me know the proper steps to take.

*Renee Stringham*  
Salem, Oreg.

## The end of exceptionalism

Concerning Keith Helmuth's article in the June issue of *FRIENDS JOURNAL*: If we continue on our course of exceptionalism at the expense of human solidarity eventually there will be a terrible holocaust and we will be wiped out as Hitler's exceptionalism was.

*Nelson Babb*  
West Suffield, Conn.

## The enemies of solidarity

I found the article "U.S. Exceptionalism vs. Human Solidarity" (*FJ* June) disturbing. Keith Helmuth's high ideals and concern for human solidarity are admirable, but his sinister view of the United States is far too extreme. Complex problems such as poverty and the biotechnology revolution are oversimplified and blamed on U.S. policies. For example, he suggests that our government supports a Nazi-like eugenics program to provide "biotech enhancement" for the affluent, and exclude others as "naturals." Yet, our current administration is more often criticized for obstructing human genetic research to please Christian fundamentalists.

The author plausibly suggests that human solidarity may be "the primary spiritual discovery of the 20th century." And he expresses concern that this ideal is now being challenged by the United States. He believes that America's "will to domination" has led to a policy of "deliberate opposition to human solidarity."

In my opinion human solidarity is indeed being challenged, but the challenge has come from a variety of despotic ideas, movements, and individuals. In most cases it

is the United States that has confronted the major enemies of human solidarity. Last century there were fascism and communism. More recently we've seen Slobodan Milosevic's Serbian nationalism, Saddam Hussein's militaristic terror-state, the Taliban, and the Islamic fundamentalist movement. Inexplicably, Keith Helmuth fails to mention any of these.

There is certainly a lot to criticize in U.S. foreign policy, but to ignore so much of the horror and evil that is abroad in the world today and then proclaim the United States an enemy of human solidarity shows an appalling lack of judgment.

*Bill Figlozzi*  
Cambridge, N.Y.

## Not a metaphor

In looking over the June issue of *FRIENDS JOURNAL*, I noticed that the brief descriptor in the table of contents for the article I wrote ("Inward Light and Outward Light") reads, "The metaphor of light illustrates what distinguishes a Quaker meeting for business from a secular business meeting." This might seem to be a reasonable summary of the article for a non-Friend, but it brings to light a common misunderstanding of the Light—one that dates back to the days of George Fox and William Penn. For Friends, the Light is not a metaphor but rather the central reality of our experience of God. When George Fox wrote, "Christ Jesus has come to teach his people himself," he was writing about the Light. In a secular business meeting (even many of those conducted in other churches), people depend on their own intellectual and spiritual resources to find the best solution to a problem. We Friends recognize that the solution will be given to us when we allow ourselves to be guided by the Light. We can trust that guidance because the Light is not one of our own fallible resources, but is truly of God.

*Paul Buckley*  
Richmond, Ind.

## Another nontheist

I find in the June issue of *FRIENDS JOURNAL* a much-needed affirmation that nontheists like David Drake ("Confessions of a Nontheistic Friend") are finding a home in Friends meetings. David Drake speaks my mind on this issue, one that has been a concern of mine during the several years that I have been a part of Memphis (Tenn.) Meeting. His description of his journey from the ornate rituals of the

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Episcopal liturgy to the roomy silence of a Quaker meeting for worship could almost stand as a description of my own path as well.

I, too, began my spiritual trek as an Episcopalian. When I confided to the rector of the church I attended that I didn't really consider myself a Christian in any traditional sense, he advised me to look upon the whole affair as "holy metaphor," and just skip the parts of the creeds, prayers, and hymns that I couldn't agree with. I imagine that some people are blessed with the capacity for worshipping a metaphor or participating in selective prayer, but I do not possess such a gift for selective worship.

I wandered into Quakerism via the excellent resources of organizations like the Wider Quaker Fellowship and Pendle Hill. Later, to my delight, I discovered that Memphis has an unprogrammed meeting. This was a surprise considering that this part of the country is not exactly what you'd call progressive or tolerant in its religious heritage. Nonetheless, some stalwart Friends had established a sort of beachhead here, and I was delighted to attend and learn.

My delight was magnified when I decided to join. I attempted to tell the members of my Clearness Committee what, precisely, I believe in. They quickly stopped me before I could begin such a futile effort, and told me that my beliefs didn't matter to them. What mattered to them was that I understood that Quakerism examined all of the vital questions of life, yet was unique in that it provided no pat answers, no smug certainties, and no mental gymnastics about worshipping metaphorical constructs.

What I would have told them was that like David Drake, I consider myself to be nontheistic. By this, I mean that I don't have any real conception of "god." I'm not a determined atheist—for all I know there may be an enormous old deity riding around on a thundercloud. Well, maybe not. You see, I'm not really a believer in any sort of being or entity, especially not some invisible, omniscient, omnipotent god that guides my behavior, knows my soul, guides my thoughts, determines the status of my health, and ultimately judges my sins. It's not that I have strong feelings one way or another on this—I really don't care, and simply don't give the matter much thought.

And yet, I am well aware that the Quaker tradition is decidedly Christian, and that many of its practices and testimonies are based squarely on the notion of a personal God who continues to provide revelations and guidance. I consider myself fortunate indeed to have found a tradition that encourages great freedom of belief for its

individual members. This, to me, is truly a blessing worthy of celebration.

So thanks to FRIENDS JOURNAL and to David Drake for reminding us that sitting in silence, surrounded by Friends, can indeed be a holy endeavor.

David B. Dawson  
Germantown, Tenn.

## Believe whatever?

David Drake's article in the June FRIENDS JOURNAL ("Confessions of a Nontheistic Friend") included a remark I've now heard in a variety of Friends' contexts and has led me to the following question: Are people being attracted to the Religious Society of Friends these days because of Friends' beliefs and practices, or because we provide a forum in which they "can believe whatever they want?" (Is that what people perceive Friends' beliefs and practices to be?)

Christopher B. Fowler  
Point of Rocks, Md.

## Not an allergic response

Two letters in the Forum (*FJ* June) respond to my article, "The Gift of Chemical Awareness" (*FJ* March). In the first letter, Louise Ireland-Frey was kind enough to make a suggestion of hypnosis, which worked for herself and her allergic patients. She equates chemical sensitivity, which I term chemical awareness, with an allergic response. I feel led to respond.

There are many unknowns about the condition now called "Multiple Chemical Sensitivity," or MCS. However, recent research indicates that this is not the result of an allergic response. In my understanding, an allergic response occurs in some individuals to what are normally benign natural substances. Louise Ireland-Frey's personal condition and that of her patients would seem to be this type of response. It is fascinating that an allergic response can be mitigated by hypnotic suggestion. I have told several of my neighbors, who react to cats, of this possible solution. However, I question the efficacy of this technique in the case of MCS responses. Both the body's response and the initiating agent are distinct from that of an allergic response.

For example, as a person diagnosed with MCS, I have no genetic tendency toward allergic response. My body's severe response to today's environment is a natural response to unnatural, toxic chemicals. In this way, I and others with the MCS response herald the development of a new

human sensory perception to danger. We have been fast-forwarded into developing this response due to chemical injury. Our bodies have been chemically compromised to such an extent that they can no longer tolerate what our culture regards as a normal and customary level of chemical toxicity.

Thus, we react severely to additional toxic overload. In my article, I suggest that the reactions of MCS individuals indicate the level of damage that our chemical practices are causing ourselves and our world. Those exhibiting MCS responses are the "early warning devices" for humans—who are causing this life destruction.

In the second letter, Paul Klinkman describes his chemically sensitive wife as a "canary." This is an apt description of the use our culture should make of its MCS individuals. Canaries were once taken into mines: these birds reacted quickly to toxic gases undetectable by humans and died. In World War I, canaries were also used to determine the presence of enemy-generated toxic gases in underground tunnels and bunkers. Canaries died that humans might be warned of dangerous gases for which they had no natural sensory perceptions.

There is much societal denigration of those who have become chemically injured and thus chemically sensitized, and denial of the reality of their situation as well as the message such should impart to fellow humans. The letters in response to my article suggest that greater awareness is needed of the very real difficulties faced by those with MCS responses. This is a good beginning, one Friends recognize as an issue of accessibility of disabled individuals to our society's resources. What has not been clearly seen is that those suffering MCS reactions are not a unique population: *all* are in danger of chemical injury. As those of us with the MCS response can testify from our own experiences, there are many different disease and degenerative results of chemical poisoning. A quickened response to toxic chemicals is not, by far, the most damaging result. Individual chemical injuries vary according to many factors including types of chemicals, length and degree of exposure, and prior bodily condition. What is common ground for all life on our planet is that the unnatural chemical compounds newly released into our environment are highly life-destructive. Awareness of danger is not the problem we face, together. If we do not address the root causes of MCS, we will all be denied accessibility—to physical existence on this planet.

Alicia Adams  
Mimbres, N.Mex.

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Quarterly newsletter provides insight and guidance on topics vital to care and nurture in unprogrammed Friends meetings. Reprints from PCN appear in this issue of *Friends Journal*. Sample copy and subscription information: PCN, 1515 Cherry Street, Philadelphia, PA 19102 or <[steveg@pym.org](mailto:steveg@pym.org)>.

**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 Danah Street, Torrance, CA 90505. <[westernquaker.net](mailto:westernquaker.net)> <[friendsbul@aol.com](mailto:friendsbul@aol.com)>.

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For more information: Woolman Hill, 107 Keets Road, Deerfield, MA 01342, (413) 774-3431, <[www.woolmanhill.org](http://www.woolmanhill.org)>.

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October 24–26: **Inquirers' Weekend: Basic Quakerism**, led by Max Carter and Liz Baltaro  
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November 14–16: **Clerking: Serving the Community with Joy and Confidence**, led by Arthur Larrabee  
November 16–21: **Nonviolence in Personal and Political Life**, led by Dan Snyder  
November 21–23: **Song and Silence: A Weekend with the Celtic Saints**, led by Frank A. Mills  
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, (800) 742-3150, extension 142, <[www.pendlehill.org](http://www.pendlehill.org)>.

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### Sexuality.Quaker.org

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We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

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## Summer Camps

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## Meetings

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

♿=Handicapped Accessible

**MEETING NOTICE RATES:** \$15 per line per year. \$20 minimum. Payable a year in advance. No discount. Changes: \$10 each.

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

## AUSTRALIA

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

## BOTSWANA

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

## CANADA

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

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

**WOLFVILLE MM, NOVA SCOTIA**-(902) 679-3743.

## 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. (501) 521-8657 or 267-5822.

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

## California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Colorado

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

**COLORADO SPRINGS**-Meeting Sunday at 10 a.m. at Pikes Peak Justice and Peace Commission, 29 S. Institute St., 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. (303) 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) 663-3022.  
**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 442-7947.  
**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 Eagleview and Hunting Lodge Rds. Phone: 429-4459.  
**WILTON**-Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

## Delaware

**CAMDEN**-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 698-3324.  
**CENTRE**-Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.  
**HOCKESSIN**-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year round. N.W. from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.  
**NEWARK**-10-11 a.m. First-day school, 10-10:30 a.m. adult singing, 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.  
**ODESSA**-Worship, first and third Sundays, 11 a.m., W. Main Street.  
**WILMINGTON**-Worship and First-day school 10:30 a.m. 4th and West Sts. Phone: 652-4491.

## District of Columbia

**WASHINGTON**-Friends Meeting of Washington, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310. (www.quaker.org/fmw).  
 Unprogrammed meetings for worship are regularly held at:  
**MEETINGHOUSE**-2111 Florida Ave. Worship at 9 a.m., 10:30 a.m., and 6 p.m. Sundays, also 7 p.m. Wednesdays. First-day school at 10:50 a.m.  
**QUAKER HOUSE**-2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.  
**FRIENDSHIP PREPARATIVE MEETING**-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 a.m. First Days.  
**CAPITOL HILL WORSHIP GROUP**-at William Penn House, 515 E. Capitol St. SE, at 7:30 a.m. seven days a week.

## Florida

**CLEARWATER**-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 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. 462-3201.  
**JACKSONVILLE**-Meeting for worship, First Days. For location and time phone (904) 768-3648.  
**KEY WEST**-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787.  
**LAKE WALES**-Worship group, (863) 676-2199.  
**LAKE WORTH**-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (561) 585-8060.  
**MELBOURNE**-11 a.m. (321) 676-5077. Call for location. <www.quakerscmm.org>.  
**MIAMI-CORAL GABLES**-Meeting and First-day School 10:30 a.m. 1185 Sunset Dr., (305) 661-7374. Clerk: Warren Hoskins, (305) 253-2635. Website: <miamifriends.org>.

**OCALA**-Meetinghouse: 1010 NE 44 Ave., 34470. (352) 236-2839. Contact: Larry Clayton, 1906 NE 8 St., 34471. <larryclayton@geocities.com>. Worship Sundays 11 a.m.  
**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., Sudakoff Hall, New College. For directions, call (941) 358-5759, or Fern Mayo, clerk, (941) 955-1974.  
**TALLAHASSEE**-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; weekly Bible study; midweek worship. (850) 878-3620 or 421-6111.  
**TAMPA**-Meeting and First-day school 10 a.m. Life Center, 6811 N. Central Ave. Phone contacts: (813) 854-2242 and 977-4022.  
**WINTER PARK**-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

## Georgia

**ANNEWAKEE CREEK**-Worship Group—30 miles West of Atlanta. Unprogrammed Worship 11 a.m. Discussion following. 5525 Dorsett Shoals Lane, Douglasville, GA 30135. Call for directions Janet or Free: (770) 949-8079.  
**ATHENS**-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12 a.m. On Poplar St. in the parsonage of Oconee St. Methodist Church. (706) 353-2856.  
**ATLANTA**-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. (404) 377-2474.  
**ATLANTA**-Northside. Unprogrammed worship and First-day school, 2nd and 4th First Days at 10 a.m. 1085 David Trace, Suwanee, GA 30024. (770) 886-3411. <play@mindspring.com>.  
**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.

## 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 Wiley, 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) 529-8058, or (618) 549-1250.  
**CHICAGO**-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: 288-3066.  
**CHICAGO**-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.  
**CHICAGO**-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 11 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.  
**DECATUR**-Meeting for worship 10 a.m. Call for location: (217) 872-6415 or 877-0296.  
**DOWNERS GROVE**-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.  
**EVANSTON**-Worship 10 a.m. Singing 9:15 a.m. 1010 Greenleaf, Evanston, (847) 864-8511. Contact person, Jeanette Baker (847) 869-0553. Clerk, Ken Laughlin. 2 blocks South of Dempster, 1 block E of Ridge.  
**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) 344-6510.

## 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.horn.mindspring.com>.  
**RICHMOND**-Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 935-5448.  
**SOUTH BEND**-Unprogrammed worship, First-day school 9:45 a.m. (219) 277-7684, 232-5729.  
**VALPARAISO**-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 Lincolnway. (219) 462-9997.  
**WEST LAFAYETTE**-Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

## Iowa

**AMES**-Worship 10 a.m. Sunday. 121 S. Maple. (515) 232-2763.  
**DECORAH**-Child and adult First-day school 9:30, worship 10:30. Childcare available. Meetinghouse, 603 E. Water St. (563) 382-3922. Summer schedule varies.  
**DES MOINES**-Meeting for worship 10 a.m., discussion 11:30 a.m. Meetinghouse, 4211 Grand Ave. 274-4717.  
**EARLHAM**-Bear Creek Meeting—Discussion 10 a.m. Worship 11 a.m. (unprogrammed). One mile north of I-80 exit #104. Call (515) 758-2232.  
**IOWA CITY**-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234.  
**PAULLINA**-Small rural unprogrammed meeting. Worship 11 a.m. Sunday school 10 a.m. Fourth Sunday dinner. Business, second Sunday. Contact Doyle Wilson, clerk, (712) 757-3875. Guest house available.  
**WEST BRANCH**-Unprogrammed worship at 10 a.m., 2nd Sunday worship includes business; other weeks, discussion follows. 317 N. 6th St. Call: (319) 643-5639.

## Kansas

**LAWRENCE**-Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship at 10 a.m. Child care available. (785) 843-3277.  
**MANHATTAN**-Unprogrammed meeting. For time and location please telephone (785) 539-4028, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Conrows, 2371 Grandview Terrace, Manhattan, KS 66502.  
**TOPEKA**-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 232-6263.  
**WICHITA**-Heartland Meeting, 14505 Sandwedge Circle. (316) 729-4483. First Days: Discussion 10 a.m. Unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 10 a.m., business 12 noon. <http://heartland.quaker.org>.

## Kentucky

**Berea**-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (859) 986-9256 or (859) 986-2193.  
**LEXINGTON**-Meeting for worship and First-day school 10:30 a.m. Sundays. 649 Price Ave., Lexington, KY 40508. Telephone: (859) 254-3319.  
**LOUISVILLE**-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: 452-6812.

## Louisiana

**BATON ROUGE**-Unprogrammed worship 11:30 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (225) 665-3560.  
**NEW ORLEANS**-Unprogrammed worship 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675.  
**RUSTON**-Unprogrammed. Call: (318) 251-2669.  
**SHREVEPORT**-Unprogrammed. Call: (318) 459-3751.



or (207) 288-8968.  
**BELFAST AREA**-Unprogrammed meeting for worship, 10 a.m. Telephone: (207) 338-3080.  
**BRUNSWICK**-Unprogrammed worship 10 a.m. 333 Maine St. 725-8216.  
**CASCO**-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 693-4361.  
**FARMINGTON AREA**-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.  
**LEWISTON**-Unprogrammed meeting 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, First-day school 9 a.m. For details call (207) 636-4149, 490-7113.  
**WHITING**-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2191.

## Maryland

**ADELPHI**-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9-9:40 a.m. 1st, 2nd, 4th, and 5th Sunday. 7:30 p.m. each Wednesday. Singing 9-10 a.m. 3rd Sunday. Nursery. 2303 Metzertown, near U. of Md. (301) 445-1114.  
**ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.  
 & **BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-4451. E-mail: <homewood@all-systems.com>.  
 & **BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 11 a.m. Call for directions. Phone: (410) 472-4583.  
**BETHESDA**-Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.  
**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Vonna Taylor, P.O. Box 1005, Chestertown, MD 21620. (410) 778-0050.  
**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. 106. 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**-Pipa Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

## Massachusetts

**ACTON**-Worship and First-day school 10 a.m. Minute Man Arc, 1269 Main St., West Concord (across from Harvey Wheeler). Clerk: Sally Jeffries. (978) 263-8660.  
**AMESBURY**-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 388-3293.

**ANDOVER**-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 Nobscoot 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 11 a.m. 901 Pleasant St. Phone: 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 Kenost (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, 3 p.m. Contact: (810) 743-1195 for location.  
**GRAND RAPIDS**-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-7701.  
**KALAMAZOO**-Meeting for worship and First-day school 10 a.m., discussion and childcare 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.  
**MT. PLEASANT**-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., Wesley Foundation, 1400 S. Washington St. Don/Nancy Nagler at (989) 772-2421 or <www.pineriverfriends.org>.

## Minnesota

**BRAINERD**-Unprogrammed meeting and discussion, Sundays. Call: (218) 829-6917.

**MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>.  
**NORTHFIELD**-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street., Northfield. For information: Corinne Matney, 8657 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.  
**ROCHESTER**-worship First Day 9:30 a.m. Assisi Heights (1001 14 St. NW) in Canticle Hall at the back of the building. First-day school. Phone (507) 287-8553.  
 & **ST. PAUL**-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 645-3058 for more information.  
**ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Friends Forum (adult education), First-day school, and meeting for worship with attention to business (651) 699-6995.  
**STILLWATER**-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

## Missouri

**COLUMBIA**-Discussion 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.  
**KANSAS CITY**-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.  
**ST. LOUIS**-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.  
**SPRINGFIELD**-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

## Montana

**BILLINGS**-Call: (406) 252-5647 or (406) 656-2163.  
**GREAT FALLS**-(406) 453-2714 or (406) 453-6372.  
**MISSOULA**-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

## Nebraska

**CENTRAL CITY**-Worship 9:30 a.m. 403 B Ave. Clerk: Don Reeves. Telephone: (308) 946-5409.  
**LINCOLN**-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.  
**OMAHA**-Unprogrammed worship 9:45 a.m. Strawberry Fields, 5603 NW Radial Hwy, Omaha, NE 68104. 292-5745, 391-4765.

## Nevada

**LAS VEGAS**-Unprogrammed worship group. Call (702) 615-3673.  
**RENO**-Unprogrammed worship. For information, call: 329-9400. website: <www.RenoFriends.org>.

## New Hampshire

**CONCORD**-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.  
**DOVER**-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Sara Hubner, (207) 384-0991, or write: 392 Main St., S. Berwick, ME 03908.  
**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. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.  
**WEARE**-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.  
**WEST 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.



Twp. (Near intersection of Pitney and Jimmy Leeds.)  
**BARNEGAT**-Worship 10 a.m., 614 East Bay Ave. Visitors welcome. (609) 698-2058.

**CINNAMINSON**-Westfield Friends Meeting, 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 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

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

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

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

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

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

**QUAKERTOWN**-Worship and First-day school 10:30 a.m. Box 502, Quakertown 08868. (201) 782-0953.

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

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

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

**SEAVILLE**-Meeting for worship 11 a.m. (July/Aug. 10 a.m.) South Shore Rd., Rte. 9, Seaville. (609) 624-1165.

**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.

## 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) 669-8549.

**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.

**BULLS HEAD RD.**-Worship and First-day school 10:30 a.m. N. Dutchess Co., 1/4 mile E. Taconic Pky. (845) 266-3223.

**CANTON**-St. Lawrence Valley Friends Meeting, (315) 386-4648.

**CATSKILL**-10 a.m. worship. Rt. 55, Grahamsville. November-April in members' homes. (845) 434-3494 or (845) 985-2814.

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

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

**CLINTON**-Mohawk Valley Monthly Meeting. New Swarthmoor Meeting House, Austin Rd., Clinton, NY 13323. (315) 853-3035.

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

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

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

**FLUSHING**-Unprogrammed meeting for worship First Day 11 a.m. 137-16 Northern Boulevard, Flushing, NY 11354. (718) 358-9636.

**FREDONIA**-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 or (716) 532-6022. Summer season Chautauqua Inst. 9:30 a.m.

**HAMILTON**-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles W of Smyrna. Phone: Chris Rossi, (315) 691-5353.

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

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

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

**BETHPAGE P.M.**-second and fourth First Days

**CONSCIENCE BAY M.M.**-St. James

**JERICHO M.M.**

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

**MATINECOCK M.M.**-10 a.m.

**PECONIC BAY E.M.**-Southampton College and Southold

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

**WESTBURY M.M.**

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

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

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

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

**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.

**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. (914) 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.

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

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

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

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

## North Carolina

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

**BEAUFORT CITY**-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street.

Discussion, fellowship. Bob (252) 726-2035; 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., Betsey Mills library, 4th and Putnam Sts. Phone: (740) 373-5246.

**BERLIN**-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 5:15 p.m. Forum 4 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 Lindia Drive. Telephone (717) 261-0736.

**CHELTENHAM**-See Philadelphia listing.

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

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

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

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

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

**DOYLESTOWN**-Meeting for worship and First-day school 10 a.m. 95 East Oakland Ave. (215) 348-2320.

**DUNNINGS CREEK**-First-day school/meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. 623-5350.

**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.

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

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

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

**GWYNEDD**-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumnerstown 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 232-1326.

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

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

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

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

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

**KENDAL**-Worship 10:30 a.m. Kendal Center, Library. U.S. Rte. 1, 3 1/2 mi. S of Chadds Ford, 1 1/4 mi. N of Longwood Gardens.

**KENNETT SQUARE**-on Rte. 82, S of Rte. 1 at 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.

**LANSWOWNE**-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves.

**LEHIGH VALLEY-BETHLEHEM**-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

**LEWISBURG**-Worship 10:30 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (570) 522-0231.

**LONDON GROVE**-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926, 5 miles W of Kennett Square. (610) 268-8466.

**MARSHALLTON**-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. W of West Chester. 11 a.m. 692-4215.

**MEDIA**-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-May, 125 W. Third St.

**MEDIA**-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

**MERION**-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

**MIDDLETOWN**-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, Thomas Swain (610) 399-1977.

**MIDDLETOWN**-First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and Eighth Months, worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

**MILLVILLE**-Worship 10 a.m., First-day school 11 a.m. Main St. Dean Giron, (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.)**-Forum 10 a.m. Worship 11 a.m. Rte. 252 N of Rte. 3. (610) 356-4778.

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

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

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

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

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

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

**CHELTENHAM**-Jeanes Hosp. grnds., 19111. (215) 342-4544. 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.

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

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

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

**READING**-First-day school 10 a.m., meeting 10:15 a.m. 108 North Sixth St. (610) 372-5345.

**SOLEBURY**-Worship 10 a.m., First-day school 10 a.m. Sagan Rd., 2 miles NW of New Hope. (215) 297-5054.

**SOUTHAMPTON (Bucks Co.)**-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

**SPRINGFIELD**-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2424.

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

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

**TOWANDA**-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. For location, call (570) 265-8523 or (570) 888-7873.



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

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

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

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

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

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

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

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

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

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

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

## Rhode Island

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

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

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

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

## South Carolina

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

& **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 Sundays. 2804 Acklen Ave., (615) 269-0225. Penelope Wright, clerk.

**WEST KNOXVILLE**-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 694-0036.

## Texas

**ALPINE**-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (432) 837-2930 for information.

**AMARILLO**-Call (806) 372-7888 or (806) 538-6241.

**AUSTIN**-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River), Austin, Tex. Supervised activities and First-day school for young Friends. (512) 452-1841.

**CORPUS CHRISTI**-Costal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 888-4184 for information.

**DALLAS**-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/dallas>.

**EL PASO**-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. 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 10:30 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 10:30 a.m. Adult discussion, 9:30 a.m. Singing, 10:15 a.m. Children's program, 10:45 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

**SOUTH STARKSBORO**-Unprogrammed worship and First-day school Sundays 9:30 a.m. Singing 9 a.m. Call Robert Turner (802) 453-4927.

**WILDERNESS**-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Chris O'Gorman, (802) 775-9552.

## Virginia

**ALEXANDRIA**-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, near U.S. 1. Call (703) 781-9185 or 893-9792.

**CHARLOTTESVILLE**-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (434) 971-8859.

**FARMVILLE**-Quaker Lake FM, (434) 223-4160.

**FLOYD**-Unprogrammed meeting and First-day school 10:30 a.m. Call for directions. (540) 745-2365 or 745-6193.

**HARRISONBURG**-Valley Friends Meeting. Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

**HARRISONBURG**-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5871.

**HERNDON**-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

**LEXINGTON**-Maury River Friends. Unprogrammed worship Sundays 10 a.m. First-day school 10:20 a.m. Child care, 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

**LINCOLN**-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

**LYNCHBURG**-Worship 10:30 a.m. Lynchburg College Spiritual Life Center, info: Owens, (434) 846-5331, or Koring, (434) 847-4301.

**MCLEAN**-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. (703) 442-8394.

**MIDLOTHIAN**-Worship 11 a.m., children's First-day school 11:15 a.m. (804) 598-1676.

**NORFOLK**-Worship and First-day school at 10 a.m. Phone (757) 627-6317 for information.

**RICHMOND**-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

**ROANOKE**-Worship 10:30 a.m. Usually at Hollins Meditation Chapel. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

**VIRGINIA BEACH**-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

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

**WINCHESTER**-Hopewell Centre Meeting. 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m.

First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <abacon@visuallink.com>.

## Washington

**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: Susan Richardson, (360) 733-5477.

**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. 547-6449. Accommodations: 632-9839.

**SULTAN**-Sky Valley Worship Group. (360) 793-0240.

**TACOMA**-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

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

## West Virginia

**CHARLESTON**-Worship Sundays 10 a.m. Wellons (304) 345-8659 or Mininger (304) 756-3033.

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

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

## Wisconsin

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

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

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

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

**KICKAPOO VALLEY FRIENDS**-Gays Mills. Worship Sunday 11 a.m. Children's program 1st and 3rd Sundays (608) 637-2060. E-mail: <chakolain@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) 332-9846 or 263-2111.

**OSHKOSH**-Meeting for worship 10:30 a.m. on Sunday. (920) 233-5804.



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—Laura Melly, Resident Program student, 2002–2003

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70	6.5
71	6.6
72	6.7
73	6.8
74	6.9
75	7.1
76	7.2
77	7.4
78	7.6
79	7.8
80	8.0
81	8.3
82	8.5
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