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## FRIENDS JOURNAL

Quaker Thought and Life Today

Speaking Across the Divide: Rwandan Friends Rebuild after Genocide



MEETING FOR WORSHIP AS SPIRITUAL PRACTICE
THE IMPORTANCE OF LANGUAGE

# An independent magazine serving the Religious Society of Friends



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#### AMONG FRIENDS

## The Work of Many Hands

This issue arrives with an innovation—a removable cover wrap giving readers advance notice of our forthcoming special issue on "Friends and Money" (and the opportunity to make a pre-publication order at a discounted rate). Also included is information about a new book we are publishing, Answering Terror: Responses to War and Peace after 9/11/01, offered at a discounted cost as well. Both of these are possible for our very small staff to produce because of the extra help we receive from volunteers, both long-term and interns. Without the wonderful energy of up to seven interns each summer, our fall special issues would be far slimmer. In addition to working on the magazine, they have been compiling articles previously published in the JOURNAL for use in anthologies. Answering Terror is the first of these to be published, and was initially compiled by Alex Koppelman and Sarah Sharpless, then the pages were designed and typeset by Melissa Minnich, interns all. Sharon Hoover, a retired English professor and member of New York Yearly Meeting, volunteered to do the organizarional work and book and chapter introductions plus queries at the end of each chapter for this book. Without all this help, we would not have been able to bring together in book form the powerful writing about nonviolence that has appeared in this magazine over recent years.

While on the subject of volunteers, I'd also like to introduce Patty Quinn, who since August 2005 has been coming into our office several days each week, providing editorial and proofreading assistance. While not a Quaker, she comments that she admires Friends values. Her background and education is in writing and she reports that she "is glad to contribute to the robust exchange of ideas that FRIENDS JOURNAL offers its readers each month." We are very glad to have her expert assistance to us!

In recent months we've had changes in our staff. Our former marketing and circulation manager, Anita Gutierrez, left us in December to take a full-time position with a business-to-business publisher. Following her departure, Gabriel Ehri was promoted from project and database manager to director of marketing, circulation, and special projects. Gabe is a native of the Pacific Northwest, who grew up attending University Friends Meeting in Seattle. After earning a degree in English from Haverford College, he spent time with an Internet startup before joining the JOURNAL in 2004. He brings superb skills to his new position, and we are delighted with the changes he is making. Gabe's promotion left a gap in our database and tech support staffing. In February, after considering 64 applicants and interviewing 9, Patricia Boyle was appointed as our new database manager. Patty has an undergraduate degree in Journalism from Temple University and an MS in Information Science and Technology from Drexel University. She was born in Philadelphia, but has lived in a variety of locations (including Germany, Maryland, and the Pacific Northwest). Currently she lives near Philadelphia with her husband and two young sons and is active in her community through various civic and volunteer groups. We are delighted to have her excellent technical skills and warm personality to assist us with the very important work of keeping our databases (and many of our business operations) working smoothly.

On page 35 there is an ad inviting applications to help our Milestones editor, Christine Rusch, with the preparation of that much-loved part of the magazine. If you are interested in volunteering in this capacity, I hope that one day in the not distant future I'll be sharing a bit about you in this column!

Sulan Orson Somety

## FRIENDS JOURNAL

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- William Nichols Granville, OH 43023
  The isolation and deprivation that is invading our prison system is proof of a growing acceptance of torture in the United States.
- The Heart of My Enemy: Rwandan Friends Rebuilding after Genocide

  Laura Shipler Chico

  Learning to again trust in that of God in every person has been a major step towards reconciliation and healing for Rwandans.
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A mother and son work
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Cover photo courtesy of Friends Peace Housel African Great Lakes Initiative

#### Tom Fox's lasting legacy

We were greatly saddened by the news that Tom Fox, a member of the Christian Peacemaker Tearn, had been murdered by those who held him captive.

Yesterday, a neighbor expressed the view that Tom Fox had thrown his life away worthlessly. I cannot accept that opinion. I believe that the witness he made for goodwill has not died with his demise. I feel sure that many thoughtful persons of various faiths, Muslims included, will be moved by the wrongfulness of this act and view it as dastardly as the thousands of innocent civilians who have been sacrificed in Iraq on the altars of fear and hate. Tom Fox did not die in vain. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). Tom's spirit lives on to bear fruit.

> Edwin V. Abbott Oro Station, Ont.

#### About word choice and capitalization

Thank you for printing my piece, "The Quaker sweat lodge: a response," in the April Forum. I was distressed to see that where I had written "Native" for describing a group of people or nation(s), your editors changed it to "native." I know there are many different ways that people write about ethnicity and group membership. As a "non-Native" person, I chose to use a capital N to make it clear that I was talking about a distinct ethnic community and to show respect to that community. The use of "native" can also have the negative connotations attached to that word that have been used since European contact to denigrate and attempt to dehumanize the indigenous peoples of this hemisphere. My word choice was a conscious, political choice and the editing of my piece misrepresented what I was hoping to communicate.

I would also like to encourage FRIENDS JOURNAL to either allow all authors' terms for ethnic cultural groups to go unedited or to share openly with its readers the policies and practices that FRIENDS JOURNAL has in place for describing ethnic and cultural groups. Semantics can have significant political impact and such transparency will help us all be clear about just what is it we are saying.

> Lisa Graustein Dorchester, Mass.

Note: For ethnic terms, as well as editing in general FRIENDS JOURNAL chooses to adhere, in almost all instances, to usage in two standard reference works, the American Heritage Dictionary and the Chicago Manual of Style. Some practices are based on tradition and may not be logical. For instance, "Negro" (now no longer used except in historical contexts) is capitalized, whereas "black" and "white" as ethnic terms are not. "Native American" is capitalized, but terms using "native" in other combinations are not. The general practice of FRIENDS IOURNAL is to minimize capitalization across the board except where called for by our reference guides. - Eds.

#### Two clarifications in the interest of accuracy

I'm concerned about the accuracy of some of the statements made by Bob Michener of Estes Park, Colorado, in his letter to FRIENDS JOURNAL ("Is this a case of exclusivity?" FJ Forum, April). In two cases he makes assertions that I know are just plain wrong. One is trivial: it is emphatically not true that Greek citizenship was open. Romans from the beginning opened citizenship to non-Romans under certain circumstances, and part of the manumission process in ancient Rome involved conferring citizenship on newly freed men. Greeks, by contrast, tended to be extremely restrictive and exclusive in their citizenship practices; hence, in part, the expansion and stability of the Roman empire as opposed to that, for example, of 5th-century Periclean Athens. However, it was many years after Paul lived before Roman citizenship became common among non-Roman occupants of the Roman empire, and Paul's citizenship is a clear indicator that his family was one of status and substance.

Much more worrisome is Bob Michener's wrong statement about clitoridectomy, which he describes as an "Islamic tradition." A comparison with the use of the veil is instructive. Neither the veil nor clitoridectomy is prescribed by the Koran, but the veil is extensively associated with Islam. Muslim women around the world often wear the veil as a sign of their commitment to their faith. Clitoridectomy, by contrast, is confined to a hand of Africa roughly approximating the area where the savannah meets the desert. In this area, clitoridectomy is carried out in many communities without regard to faith. It is not associated with conversion or commitment to Islam. The Muslim women who experience it do so because

they live in this area, not because they are Muslim.

The current tendency to demonize Muslims makes it really important that information published about Islamic customs be accurate. I hope FRIENDS JOURNAL will publish a correction to Bob Michener's misstatement in the next edition.

> Florence Mini Philadelphia, Pa.

#### Cultural experiances are meant to be shared

In response to the Viewpoint by Lisa Graustein ("The Quaker sweat lodge: a response," FJ April), I can only say: Elvis didn't limit-did not appropriate (the implied) black musical culture. Elvis took black music forward-made it "white,"made it, dare I say, mainstream? Elvis made it possible for black music to become a shared U.S. experience.

We must share our human experience. Sometimes, in the sharing, we risk having our fundamental beliefs challenged, even destroyed. No problem.

My "beliefs" feel like the skin of a fava bean. Somehow, the skin helped my inner core to develop, but at the most crucial time-when I must share my being, or die, fruitless-I find I must "let go." I must let go of the skin that nurtured me. "I" must become "us."

Native American sweat lodge practices must be like that. There is no way to restrain their beneficence to past history—the sweat lodge cannot be owned by any culture. If there's any truth to any sweat lodge, then such truth should be shareable—even if imperfectly. Experience—personal experience—is invulnerable to lies.

> Maria Victoria Avarza Gainesville, Fla.

#### Learning from other traditions

I have never had the opportunity to attend the Friends General Conference Gathering, so had not heard of the controversy over the Quaker sweat lodge.

About 15 years ago I had the opportunity to attend a few sweat lodge ceremonies hosted by a Lakota couple who were willing to teach some of the basic ideas and history of that tradition to non-Native Americans who were seeking ways of increasing their

## Palm Beach (Fla.) Meeting Minute of Grave Concern

n November 13, 2004, Palm Beach Meeting of the Religious Society of Friends in Lake Worth, Florida, sponsored a meeting of Friends and other like-minded people working to counterbalance military recruitment efforts in area high schools. Our meeting supports this group, now known as the Truth Project, Inc., and its outreach to high school students and their parents.

Unknown to us, a Department of Defense (DOD) representative attended the November meeting to collect information for Pentagon records. We have since learned that the DOD classified this group as a "credible threat" to military recruitment and that other Friends meet-

ings were similarly surveilled and declared credible threats.

We believe that we are being spied upon because our religious convictions include advocating for nonviolent solutions to conflict. The Religious Society of Friends has believed in and practiced nonviolence since our beginnings in the 17th century. The Friends Peace Testimony is based upon the sacredness of each individual and the unity of all; there is that of God in all people.

Our country's strength is founded upon the right to freedom of speech, religion, and peaceable assembly. Government spying upon peace activists and invasion of a church are illegal, including during times of war. Friends participated in the founding of this nation. When we gather peacefully to act upon our beliefs according to our consciences, and in doing so disagree with our government's actions, we are protected under the Constitution of the United States of America.

Freedom of religion is the primary reason that Friends and other groups emigrated to this country. In this spirit, we cannot and will not in right conscience surrender our religious beliefs. Practicing nonviolence requires great courage as we continue to speak our truth.

We hold our nation in the Light during these difficult times.

Joan M. Carney, clerk

own spirituality and their connections with rhe Earth. We were not "playing Iudian" or trying to preempt another culture's traditions or rituals, but simply "going as the way opened" in finding meaningful ways to develop our own spiritual growth. The experiences I had taught me to honor and respect those traditions, and much of what I learned and experienced has become a part of my own personal path to the source of all heing, as have things learned along the way from other traditions and spiritual practices. Thus I find it puzzling when Lisa Graustein says, "When I modify and use another's practice to meet my spiritual need, both the tradition I am borrowing from and I am hurt." It seems to me that the practice of "sitting at the feet of a master" in order to seek learning and enlightenment in our own journey toward the Light is a tradition not belonging to any one group or culture, but a fundamental way of learning for humanity since its very beginning. The important thing is that we grow in our own wisdom and understanding, whatever our cultural background, and are willing to pass on what we have learned to other seekers after the Light.

Sherry Macmahon Colorado Springs, Colo.

## Observations on idolatry and God

Some years ago, in the shared silence of meeting for worship, I spent perhaps two

months of First Days watching thoughts rise in my mind and ask for consideration as meaningful. After some time, I recognized these thoughts as candidates for idolatry. As important as they may have been as messages, as ideas, as places to place myself in meaning, they were Not God.

Everything that we make, do, think, or feel is Not God. We are composed, in our bones, in our very humanness, and, I suspect, in our very animalness, of temptations to idolatry.

I do not know where in our continuing conversation about our practice of sweat lodges at the Gathering these temptations are being expressed, but they are there. They are everywhere. The wonderful thing is, as much as our myriad candidates for idolatry raise walls between us and God, we reach God through them. In our conversation, God holds us in her laughing belly and births himself through us. If it weren't for idolizing silence, I would say silence pops God out.

Lucinda Antrim Dobbs Ferry, N.Y.

#### Thanks to Strawberry Creek Meeting

In the October 2005 issue of FRIENDS JOURNAL, Perry Treadwell wrote an article, "Spiritual Discernment within the Nominating Process," that was based on the experience of Strawberry Creek Meeting in Berkeley, Calif. Our meeting decided to

use this process instead of our usual process of having three members of the nominating committee present a list for the meeting to accept. We opened the meeting to any from our meeting who would like to attend. We have just used this process and all agreed how affirming it was. We highly recommend it and want to thank the Strawberry Creek Meeting for sharing this process.

Joyce Johnson Burnsville, N.C.

#### Biology and unlearning war

Like Dale Berry ("Conflict and biology," Forum, FJ Oct. 2005), I, too, am a biologist, an organismal one, with evolution beliefs. But I, too, believe universal peace is possible and not maladaptive, with family planning (see <www.popconnect.org>) and reduced consumption.

As far as a plan by God for creation is concerned, that is inconsistent with my beliefs. But I believe God created evolution as a constant design. Genetic heredity and selection are not necessarily self-created automatons.

But more important is where we are headed: the sustainability issue must be addressed with more vigor. "Sustainability" as I define it entails efforts to curb overpopulation and overconsumption in macro ways that make a difference. Micro band-aid solutions are optimistic and

Continued on page 39

## Wait & Watch

## Meeting for Worship as Spiritual Practice

by John Andrew Gallery

hen I first began attending meeting for worship I did not know what to expect. I knew that Quaker meetings were silent and that there were no ministers, but I'm not sure I knew much more. Perhaps I knew that the silence was occasionally interrupted by speaking, but I'm not sure I knew even that.

It was very easy to adjust to the silence as a result of my on-again off-again Buddhist meditation, and I quickly learned that people spoke—randomly it seemed, and mostly from personal experience rather than from the Bible or some other religious text. In the first few months of my attendance many messages spoke directly to me and to my spiritual search. And so I stayed and began the process of learning what it means to be a Quaker.

My initial understanding of meeting for worship came both from the experience of attending meeting and from some reading. From Philadelphia Yearly Meeting's Faith and Practice. I learned that the purpose of meeting for worship was to be in communion with God, and that this was achieved by stilling the mind and body and opening oneself to the Spirit. Other readings talked abour meeting for worship similarly, in ways I could understand, but also in ways I found vague and unclear. It seemed that all that was necessary was to show up, sit in silence, try to eliminate distracting thoughts from my mind, and somehow as a result I would come into communion with God.

The one aspect of meeting for worship for which there were clear directions was knowing when and how to speak. I found many things written about this, almost as if this were the central issue on which I should focus my attention—determining when there was something I felt I should say and saying it in the proper way. An article in FRIENDS JOURNAL included a chart of questions to ask as a way to deter-

mine whether to speak or not; another later article described a meeting for worship as progressing through a series of stages and actually assigned times to each. I found these interesting and helpful, but too structured for me to actually use. And so I drifted along, learning from experience, feeling my own way.

My approach to meeting for worship changed after a Friend told me of her experience on a retreat at a Buddhist center. In her meeting with the abbot, he asked her: What is your spiritual practice outside of the temple? He meant, what other forms of spiritual practice did she engage in other than coming each morning to participate in communal meditation. This statement led me, as it led her, to ask what I did other than come to meeting for worship on Sunday. That was helpful, but the more important insight it provided was that meeting for worship itself is a spiritual practice—and I began to wonder what that meant.

"Practice" is an interesting word. My Oxford American Dictionary gives one definition of practice as an habitual action or a habit or custom. This is certainly a characterisric of meeting for worship for me; I make a practice (habit) of attending meeting for worship each Sunday. But the second definition offered defines practice as a repeated exercise in an activity requiring the development of a skill. As an illustration it says: to sing well needs much practice. To practice is to repeat something over and over again, trying to learn how to do it well before doing it, you might say, for real. There is singing practice and then there is the concert; there is batting practice and then there is the game.

When I started to think about meeting for worship as spiritual practice it was this second sense of the word practice that intrigued me. What am I practicing when I attend meeting for worship? What skills am I trying to develop? And what is the real situation for which I am practicing during meeting for worship?

ome of the Gospels tell us that Jesus went to the Garden of Gethsemane on the Mount of Olives on the night he was arrested. His disciples accompanied him and remained outside except for three whom he took into the garden with him. Each of the Gospels that includes this story, and different translations of the Gospels, use slightly different words to describe the instructions he gave to them before he went off by himself to pray. In the King James Version, Matthew and Mark use the phrase "tarry ye here and watch." In Luke the phrase is "wait here and pray." Other versions use the phrase "remain here and stay awake."

I am not a biblical scholar; I do not know what the correct translation from Greek would be. But when I think of Jesus in that moment of his life, the words that seem most appropriate to me are "wait and watch."

My dictionary defines the word "wait" as meaning to defer action for a specific time or until some event occurs. It also defines waiting as to be expectant or on the watch, as in "waiting to see what will happen." Waiting is a kind of limbo state in which one form of activity has stopped and another has not yet begun. As a nonactivity, it can often be frustrating, like waiting for the stoplight to change, waiting for the elevator to come, or waiting in the doctor's office for your appointment to begin. Waiting carries with it the sense of doing nothing. (What are you doing? Oh, nothing; just waiting.) And so we often try to fill the time with thoughts or activities that distract us. We flip through magazines in the doctor's office, or scan through the channels on the car radio, or run over in our mind the various tasks left to do that day.

But connected to the word "watch," waiting clearly is not a time to be doing nothing. To watch means to be attentive, to be observant, to be vigilant and in an alert state. It means to be on the lookout for something unexpected. And so to wait

John Andrew Gallery is a member of Chestnut Hill Meeting in Philadelphia, Pa.

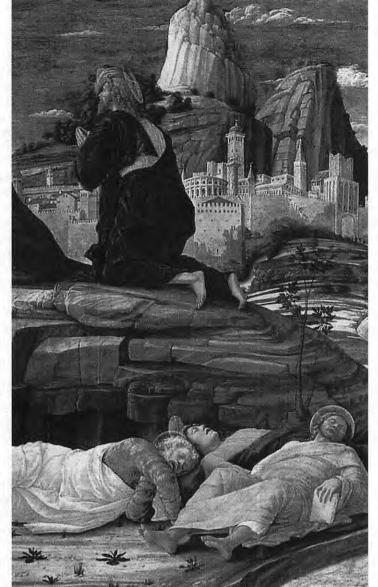
and watch is to suspend other activity and be alert, expectantly on watch for something unexpected to happen.

My view of Jesus is that he was not able to predict the future. At that moment he knew that the Temple priests were unhappy with him, he knew that Judas had gone away to do something, but what that was or when it might happen was not clear to Jesus. Nonetheless, he was aware that something could happen and so he was cautious and guarded and wanted someone to keep an eye out while he prayed. If his disciples had asked "What are we waiting for, what are we watching for?" I don't think he would have said, "for Judas to return." It is more likely his answer might have been, "I don't know." Or he might have said "for God's direction for my life to be revealed," for that after all was why he came to the garden to pray. He asks them to wait and watch because that is what he is doing himself.

There is no real indication in the Gospels that God ever speaks directly to Jesus in the

way the Hebrew Scriptures portray God as speaking to the prophets. The baptismal voice of God is presented in many ways—one suggests that only Jesus hears the voice, another that John and others present hear the voice, but whether Jesus does, too, is unclear. At no time are God's instructions for his ministry made known by the type of direct communication God used to tell Jonah to go to Nineveh and preach. Some might say that as the incarnation of God all knowledge was already available to Jesus. But if he already knew the outcome, why would he go into the garden and ask for God's direction at this moment? He waits and he watches in a state of uncertainty.

hese two words—wait and watch—have come to define the way I approach meeting for worship. I believe this is consistent with the early Quaker view of meeting for worship. Although we refer to it as silent worship, they described meeting for worship as



silent waiting. "Turn thy mind to the light and wait upon God . . . wait in the light." In meeting for worship I am waiting in silence with the firm expectation that something will happen, and watching for God's presence to be revealed.

Waiting and watching require certain skills and it is these skills I try to develop in meeting for worship. The first skill I practice in silent waiting is being presentbeing fully aware of the present moment. This is often referred to as being centered, but I think that the Buddhist term of being present or "being here now" is more accurate and more helpful. To be present is to be expectant or on watch, as the dictionary defines the words wait and watch.

My mind is constantly full of distractions. Even in my normal daily life I am often so engrossed in thought about something else I walk by people I know or fail to hear someone say hello to me as we pass. Sorry, I say, my mind was elsewhere, and the elsewhere is usually not a place so much as a time, past or future, never present. If my mind is elsewheredistracted by thoughts of the past or planning for activities in the future—I won't hear God even if God shouts.

I find that it is impossible for me to be present in meeting for worship if I close my eyes. The darkness becomes a movie screen onro which my mind projects images, ideas, thoughts. To be alerr and aware of the present moment means for me to be observant but detached. I find this easier if I keep my eyes open and notice everything, but focus on nothing. I allow my eyes to float around the room, allow my ears to be open to each passing sound, but let each vision or sound pass through my consciousness as smoothly and with the same detachment with which I watch the clouds pass across the sky. I see each thing, hear each, acknowledge and observe each, without trying to judge which is more important than the other. If my vision and my hearing are filled with the present moment, then there is no room for the past or

future to creep in and block the awareness

of God's presence.

The second thing I practice in silent waiting is patience. I do not know how long the silence will last, perhaps for the full hour. I do not know how long it will take for God's presence to be made known, perhaps not until the last few minutes of the hour, perhaps not at all even though I know that even in silence God is present. But whether I am learning to listen for God in meeting for worship or in the daily course of my life, patience is a skill I must develop. Lao-Tzu says: "Are you prepared to be like the puddle and wait until the mud settles?" I must have that much patience.

There is a third skill I practice in silent waiting, which I call remembering God. Remembering God is a Muslim phrase. I find it to be a more useful and more functional concept than the phrase "loving God," because I find it hard to associate the human quality of love with the intangible essence of God. But in silent waiting

I can try to remember that my purpose for being there is to be in communion with God. I can try to remember that God is present, in the room, in the people, in myself, in the natural environment I can see out the window—God is everywhere present if I allow myself to remember.

But meeting for worship is not always silent. When someone speaks, if I am to hear what they really say and discern God's voice behind it, then I need the skills that waiting and watching imply. I need to be present—aware and alert—to have patience, to be open to the unexpected, nonjudgmental. And so when I listen to others speak I practice all these skills.



I regularly attend the same meeting and am familiar with many of the people who speak. I confess that there are some whose messages I tend to think of as being less interesting to me, or who speak in ways that I find annoying, or who speak longer than I think they should. It is easy

for me to give only half my attention to them if I am not careful or to think that their messages will not interest me. But I have learned over the years that it is often the person I think of as the most boring or the total stranger who walks in off the street for the first time, who brings a powerful message from God. To be open to the unexpected is to be nonjudgmental of both the messenger and the message; to learn that God's truth comes from unexpected sources, in unexpected ideas; and to be careful not to dismiss too quickly something that seems irrelevant or contradictory to my beliefs.

But the skills implied in waiting and watching are most critical to me when it comes to determining whether or not God is calling on me to speak. Although the traditional Quaker guidelines and testing questions are helpful, they are no longer the key tests for me. My two key tests might be called circumstance and foreboding.

In the Gospel story, the three disciples find the task of waiting expectantly and watching alertly to be too much. They fall asleep. Jesus returns and chides them several times to no avail. But he is waiting too, and watching. He goes into the garden and prays, waiting patiently for an answer. Nothing comes; he waits, tries again, and again nothing comes.

When he returns from prayer for the third time it is he who sees the soldiers and Judas approaching. And Jesus, alert to the moment he is in, finds God's answer in these circumstances. The soldiers are God's messengers and their arrival is God's message that the cup will not pass. His larger group of disciples outside the wall could easily have blocked and delayed the soldiers, giving Jesus enough time to escape. So could the three inside the garden with him. But to take that course would have been for Jesus a denial of God's answer regarding the direction for his life, a denial of God's leading. So it is Jesus who goes forward and greets Judas, and it is he who gives Judas the kiss of welcome by which he is betrayed, for he knows through these circumstances that this is the path to which God has called him.

In a similar way, I have found that in meeting for worship God speaks to me through circumstance. Messages, leadings, directions do not usually begin within me; they begin with something outside myself that makes a connection with something I didn't know was there. I watch, quite literally, for a sign that will tell me what to do, when to speak, and what to say. The circumstance, the sign, might be a message someone else gives that creates a reverberating response in me. The circumstance might be something I see or hear coming inro meeting; it might be the presence of another person in the room or the interaction between a child and a parent during opening silence. But whatever it is, it is always an external circumstance, something that happens then and there, in that very moment, not some interesting thought I've carried around and nurtured all week and brought to meeting hoping to find the right opportunity to deliver.

To hear God's voice in circumstantial events means I must have all the skills waiting and watching provide: I must be fully awake, present, alert, open to the unexpected, nonjudgmental. These skills, practiced as I silently wait or silently listen as others speak, prepare me to discover when to speak myself and what to say.

nce, at the start of meeting for worship, a young boy entered the room. The week before he had announced that he was participating in the AIDS Walk and would be collecting money from sponsors. Immediately upon seeing him I felt "something" ask me what AIDS might mean to him versus what it meant to me as a gay man, living with the possibility every day of my life. I had not expected to speak that day-or any day for that matter-of what it meant to live like that, to have friends and lovers die and to try to maintain the sense of God's goodness through all that. And yet it was clear that this was what God was asking me to do. The circumstance of seeing the young man was the sign through which the message came. After I spoke I thought the message seemed too personal. But later one of the First-day school teachers told me my message had prompted much discussion among the children, and so I learned why I had been called to deliver that message that day.

Once, while seated in the corner of the room, I noticed an old friend enter and sir in the far corner opposite me. He was not a member of the meeting and this was his first visit. When I saw him I realized that a small incident had left us estranged from one another for many years. It was clear to me in that moment that though I thought

the fault was his it was I who had hardened my heart to him. I felt a compelling need to speak about forgiveness—not forgiving, but asking for forgiveness, being the one who leaves his sacrifice at the altar and goes and finds his brother and initiates reconciliation. The interesting thing about this was that although I made no specific mention of our situation when I spoke, he knew exactly what I was saying. When the meeting ended we went up to one another and asked for forgiveness. It was the circumstance of his presence

through which God spoke.

Once, I attended a meeting for worship for racial healing called by a few African American Friends. There were six of them and perhaps 50 or 60 white Quakers in the room. After opening silence, the messages came rather quickly from the white Friends. It seemed to me that they all expressed concern about the racial prejudices of "them" (people not in the room) versus "us" (those white people present). As I listened I grew impatient with this talk and tried to figure out how to create a message that would tell these folks that none of us were truly free of racial prejudice. At one point I turned and looked at the African Americans in the center and wondered how they were hearing these messages. And in that moment of looking a specific message came so quickly that I stood without quite realizing I was doing so. The message I spoke was one that arose out of God's asking me to consider what the African American's present needed to hear for racial healing. And the message I spoke was addressed to them and not to the others. It was the circumstance of their presence, in the context of the previous messages, through which God spoke.

f messages come to me from external circumstance they are not mine and therefore it is never possible for me to begin a message with the word "I." I try to use the phrase, "It comes to me from the Lord"-for that is what the experience is for me. If I can't use that phrase, or at least to use it in my mind, and if I can only begin with the word "I," then I am suspicious that the message is merely my own and not appropriate to speak. I also try to find the larger spiritual meaning in the message. I find I can't just ross something out as if to say, see what you make of this. In some way I have to find a clear spiritual content; and if I can't find it,

then I wonder if it is there at all and often temain silent.

But these tests don't substitute for the strong feeling in my gut that the words are being pulled out of me. The actor Daniel Day Lewis, when asked how he knows when he's going to take a role said: "I get a sense of foreboding . . . the sense that this thing cannot be avoided and so I'd better just go through with it." I have the same feeling when being called to speak; I have the feeling I am being dragged to my feet against my better judgment. Most of the time I feel like Jonah who, on being asked by God to deliver a message, turned and went in the opposite direction until God was so insistent that Ionah had to relent and give in and speak. When I rise I feel as if I am saying to God, "Okay, okay, I'm getting up, stop hounding me!"

I've often read and heard others speak of the feelings experienced before speaking, but few things I have read describe what happens afterwards. For me this is a far worse experience. If I am inspired to speak, if it is the word, the breath of God that moves through me, that breath that to a mere mortal can be like a hurricane moving through the tropics. After I speak I am left trembling in the aftermath of the

storm that has rushed through me. I am fragile, vulnerable, and drained; and I often feel the need to leave meeting immediately before anyone has a chance to speak to me. If someone speaks to me I say no, it wasn't my message, I don't know where it came from, and I flee. "Thee was well used, Friend" is the only proper comment to make in these circumstances, and to be used by God can be both a wonderful and terrifying thing.

Meeting for worship is the place where I practice these skills, these skills of waiting and watching. But I practice them in the safe confines of the meeting so that I can later take them out and apply them in my daily life. My goal, after all, is not to be a spiritual person in harmony with God for only one hour on Sunday morning, but to be so at all times in my life. So meeting for worship is practice for the main event: living my life.

At a certain point in my life, I grew tired of the work I was doing. I wanted to change, but did not know what I wanted to do instead. I did not have the financial resources to simply

Continued on page 38

#### SECOND-DAY SILENCE

Second-day silence: no hymn or cough and shift,
No rite of restless child, no sacrament
Of ministry will cause the still to lift.
No clerk will shake this worship to an end.
Alone, I tend the spark of First-day faith,
No facing Friend to kindle, none to be
The Spirit's wind. No elder sighs the breath
That blows my soul to flame candescently.
What source this fire white-hot that lights, yet not
The eyes—that burns, but not the flesh? Alone,
Allied, the conflagrant self combines, cannot
Be told from souls who shine in time unknown.
Eternal meeting still, a distant glow—
God-shaken worshiper, I rise to go.

Donna Dzierlenga

Donna Dzierlenga is a member of Live Oak Meeting in Houston, Tex.

## **CONTEMPLATING TORTURE**

by William Nichols

hen U.S. political leaders debate the ethics and efficacy of torture, we need to consider how our country arrived at this chilling moment in our history. We've debated the death penalty for years, but despite wars and Red scares and spells of xenophobia, we have never before discussed as a nation the use of torture. Even those who favor the death penalty often oppose deliberately inflicted physical pain, arguing for lethal injection instead of the electric chair, gallows, gas chamber, and firing squad.

If our President were willing to talk frankly about it, he might say our nation is confronted by extraordinary evil, and if we had been willing to inflict severe physical and mental pain on suspected terrorists, we might have learned about the horrors planned for us on September 11, 2001. As a result, he might say during this imagined exercise in candor, that his administration found it necessary to define cruelty down, to say it is torture only when it causes pain equivalent to experiencing death or organ failure. We might assume this after reading Jane Mayer's "The Memo" (New Yorker, February 27, 2006), which describes how challenges within the administration to this view of torture have been quickly swept aside.

One consequence of the administration's deliberate ambiguity on torture, at best, is apparent in a Fort Bliss, Texas, military trial. Several soldiers and officers are being tried in the deaths of two young Afghan detainees, and one effective defense strategy has been the argument that low-level functionaries can't be expected to know the rules of interrogation if the President and secretary of defense don't know those rules.

Judging from what has happened in Ohio's prison system, I think our society began several years ago, half-consciously, to accept torture as just. This possibility first occurred to me in late April of 2000, about two years after the completion of the Ohio State Penitentiary, our "Supermax." The Supermax in Youngstown, like many other high maximum security prisons around the country, was designed to be an emphatically punitive environment: prisoners spend a minimum of 23 hours a day alone in small cells, and they can leave their cells for exercise or a shower only in shackles after a humiliating body search. Such an arrangement pretty well rules out riots and promotes suicides.

In April 2000 a friend and I were having breakfast at a restaurant in eastern Ohio and talking about the recent suicide of Richard Pitts, a prisoner in Ohio's Supermax, when a middle-aged truck driver asked if he could join us. He had overheard our conversation, he said, and he wanted to tell us something. He brought his coffee to our table, sat down, and before he could speak, quietly began to cry. He told us his son, a corrections officer at the Supermax, had been at the prison when Richard Pitts hanged himself in his cell. His son spoke of Pitts' suicide, he said, as "good riddance to bad rubbish." Coming out of the Army, his son had taken a job at the Supermax, hoping to accomplish something worthwhile. He had become a local expert on the influence of gangs in prison and was sometimes asked to give talks around Ohio on that subject. But after a year on the job he began to believe the phrase "the worst of the worst," which prison administrators and politicians use to describe Supermax inmates. He no longer considered them fully human, his father said, and his bitterness had begun to affect his treatment of his wife and children. The truck driver believed his family was being torn apart

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by his son's work in Ohio's new prison.

It is important to acknowledge that there are dangerous, violent men in Ohio's prison system. I correspond with a young man whose attorney has spoken to me of his heinous crime. When he was transferred back to the Lucasville maximum-security prison after more than three years in the Supermax, this young man attacked another inmate and was quickly returned to isolation. There are surely prisoners who must be isolated to protect others. But we have known for a long time that isolation is a form of torture, not rehabilitation.

Early Philadelphia Friends believed solitude could have healing power in prison. They thought time alone with a Bible and no diversions would allow criminals to understand themselves and the implications of what they had done. By the early 19th century, however, it was clear that isolation could be psychologically destructive. After Gustave de Beaumont and Alexis de Tocqueville came from

William Nichols serves on the executive committee of American Friends Service Committee, Great Lakes Region. He is retired from Denison University, where he was a teacher and administrator. His essay "Light beyond the War Clouds" appeared in FRIENDS JOURNAL, September 2005. He is at work on a Vietnam-era memoir, Collateral Damage at Fox Creek. France to study our prison system, they described what happened in New York's Auburn prison in their book *The Penitentiary System in the United States* (1833):

The northern wing having been nearly finished in 1821, 80 prisoners were placed there, and a separate cell was given to each. This trial, from which so happy a result had been anticipated, was fatal to the greater part of the convicts: in order to reform them, they had been submitted to complete isolation; but this absolute solitude, if nothing interrupt it, is beyond the strength of man; it destroys the

tions, confusion, and psychotic behavior. They say isolation is especially destructive when people experience it as an arbitrary form of punishment with no fixed end.

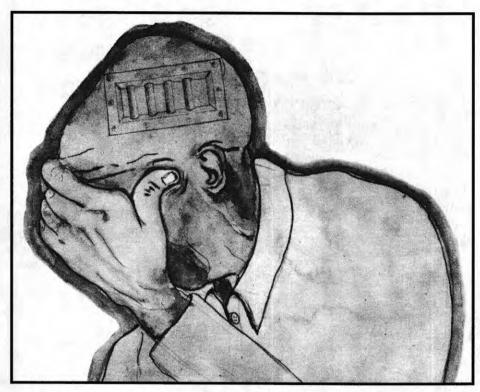
When the chance to attend classes is withdrawn from the prisons, as it has been to a great extent in recent years, inmates often create opportunities to gather and talk anyway. This impulse toward community organization can lead to gangs, and it is one reason why supermaxes have been built in most of our states. But I have met with two inmate-initiated groups

group of 20 inmates, a class normally taught by the inmates themselves. Midway through a two-hour session, one of the students lectured the class on environmental justice, pointing out that toxic waste dumps and polluting industries cluster around minority communities. Make a map, she said, of the most dangerously polluted parts of our country and another map of our poorest minority neighborhoods, urban and rural. Now superimpose the maps, and you will find they are almost the same. This was not news to the prisoners, all African Americans except for one Hispanic. They said they had noticed sewage treatment plants, toxic waste incinerators, and chemical plants in their own neighborhoods. They spoke of the importance of community organizing to resist such injustice and the development of what one prisoner called "community-specific programs." They talked about ways of holding local politicians accountable.

The student insisted on another view. The key, she said, is the power of the consumer. Careful, knowledgeable buying, she argued, can bring environmental justice. The young woman's insistence that careful consumerism is the answer for prisoners whose families and neighbors are poor seemed to flow from the innocence of great privilege. But the men spoke gently, without sarcasm, as they disagreed with her. Having studied together for years, they seemed comfortable with each other and confident of their ability to disagree without causing bad feelings.

By 1998, when I visited Green Haven, federal and state funding for education in prisons had dried up. But it would have been hard for anyone to sit through that long class meeting without seeing that such practice in civility and the lively exchange of ideas is beneficial for men who might someday return to their communities. Still, isolation was already the growing trend in criminal justice around the country, and Ohio's Supermax had just opened.

For several years Alice and Staughton Lynd have worked in Ohio to end the injustice that is inevitable when a state builds an institution designed to induce psychological disintegration. They helped to develop a class-action complaint filed



criminal without intermission and without pity; it does not reform, it kills.

By the end of the 19th century, the U.S. Supreme Court had acknowledged the terrible effects of isolation. In Lucasville: The Untold Story of a Prison Uprising Staughton Lynd quotes an 1890 decision, In re Medley, describing the effects of extended isolation on prisoners:

A considerable number of the prisoners fell, even after a short confinement, into a semi-fatuous condition, from which it was next to impossible to arouse them, and others became violently insane; others still, committed suicide, while those who stood the ordeal better were not generally reformed, and in most cases did not recover sufficient mental activity to be of any subsequent service to the community.

Contemporary psychologists report that sensory deprivation can cause hallucinathat seemed less like gangs than like good college seminars. In the winter of 1994 I met several members of the National Lifers Association at the Gus Harrison Facility in Adrian, Michigan. What most struck me about the Michigan prisoners was their civility. We had only an hour together, and several men seemed to want to tell about their prison experience. They deferred to each other, giving the quietest among them opportunities to talk. They talked about their loss of privileges in recent years, such as the chance to make art and music that would have been part of rehabilitation in a different era.

Four years after my visit to the Gus Harrison Facility, I met a class of longterm prisoners at Green Haven prison in Stormville, New York. On that visit, I accompanied several Vassar College students who were scheduled to teach the on behalf of 29 inmates at Ohio's Supermax by attorneys for the Center for Constitutional Rights and the American Civil Liberties Union. In February 2002 Federal Judge James S. Gwin ruled that Supermax inmates "face an atypical and significant hardship," adding that almost 200 men were transferred to the Supermax from 1998 to early 1999 without an "adequate hearing." The judge said the State of Ohio had violated the "due process of law" clause in both the 5th and 14th Amendments to the U.S. Constitution.

Although Judge Gwin did not put it this way, it seems to me true to say prisoners in Ohio's Supermax have been subject to illegal mental cruelty—to torture. I've corresponded with one of the prisoners included in the class-action complaint, a young man I'll call Lawrence. In April of 1993, at the age of 22, Lawrence began serving a sentence of 3 to 15 years for armed robbery, a first offense, at Ohio's Orient Correctional Institution. In 1998 he was charged with assaulting a corrections officer while intoxicated. A discipline committee at the Orient prison placed him in isolation but recommended that his classification level remain the same and that he not be transferred to the Supermax. The Orient warden agreed. A criminal indictment against Lawrence, based on his alleged assault, was dismissed by the local prosecutor's office. Despite the recommendations and the lack of an indictment, Chief Bernard Ryznar of Ohio's Bureau of Classification raised Lawrence's security classification three levels from medium to high maximum security, an extraordinary ruling, and moved him to the Supermax in October of 1998.

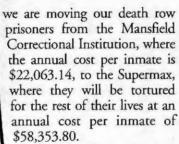
Judge Gwin writes that after one year of good behavior Lawrence was given an additional year at the Supermax by a reclassification committee at the prison. After more than two years the committee recommended that he be removed from the Supermax with his classification reduced, but they were overruled by Ohio prison administrators. Despite guidelines that recommend parole after 48 to 60 months for a first-time offender convicted of armed robbery, Lawrence could not be paroled after he had served over 90 months because he was classified as high maximum security. So ends the judge's account, but within a few months of his

ruling, Lawrence was transferred and then paroled.

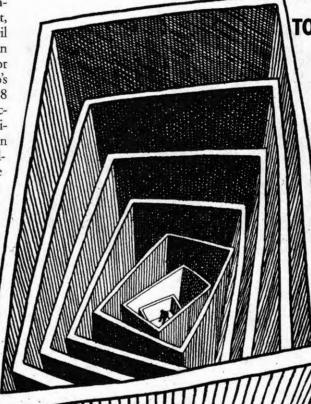
Reading Judge Gwin's summary of Lawrence's case, one can't help wondering why a state official would ignore a unanimous recommendation and put a first offender in a facility supposedly designed for the "worst of the worst." The judge doesn't answer that question directly in his ruling, but he does say this: "The opening of the OSP has created too much capacity for the highest level of security. . . . After the huge investment in the OSP, Ohio risks having a 'because we have built it, they will come' mindset."

Judge Gwin suggests the state may be

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Torture of the kind I believe we have come to accept in Ohio has not been publicized in the way more spectacular cruelty at Abu Ghraib and Guantanamo Bay and various sites in Afghanistan has been reported. To my knowledge, no legislative body in the United States has seriously debated the use of torture in our prisons. The subject of torture can be discussed with a degree of comfort only when it is kept at a distance, as when it is attributed to other cultures, said to put less emphasis than ours on humane values. Even the most violent electronic games include much killing but no torture. And deliberately induced mental agony in our prisons has been kept in the shadows as just one part of the dark underside of a criminal justice system from which we have withdrawn the resources needed for rehabilitation.



financially tied to a kind of imprisonment known to inflict mental pain, but Ohio's continuing, unsuccessful effort to fill the 504 cells at the Supermax, while taking account of the judge's insistence on due process, has led to a great fiscal irony:

Few of us want to think about the possibility that we're implicated in deliberately inflicting pain. This understandable distaste has been apparent in our public discourse on capital punishment. When the State of Ohio resumed executions in 1999 after a moratorium lasting since 1963, the first to be killed was Wilford Berry, a diagnosed schizophrenic and convicted murderer who volunteered for lethal injection. There was considerable public debate before and after his death, including arguments that Berry's execution amounted to a mercy killing and claims that killing a man known to be mentally ill undermined the legitimacy of capital punishment. But as more people were executed in Ohio and the state got rid of the electric chair that had remained as a grisly alternative to lethal injection, public attention shifted away from capital punishment. Then a man named Lewis Williams physically resisted his execution. When Williams was killed by lethal injection on January 14, 2004, nine guards worked to restrain the 117-pound man. His screaming and writhing attempts to save himself while witnesses observed the preparations were unmistakable evidence of great mental suffering, and once more there was considerable public debate.

We know the people who administer executions suffer psychologically, and it would be astonishing if people who administer torture were not harmed as well. In fact, the best way to understand what happened to the truck driver's son in his work as a corrections officer at Ohio's Supermax may be to consider what it means to be a deliberate agent of another person's suffering. I suggest an analogy. Like most teachers, I have known how it feels to fail at least as often as I succeed, but if I came to understand my work as a daily effort to keep my students from learning and growing, I might seek comfort by telling myself they deserved such treatment. Still, if I allowed myself to know my students and their potential for good, the daily act of driving them deliberately toward a sense of futility and hopelessness would lead me into despair. My confident guess is that the truck driver's son was not disillusioned by his contact with "the worst of the worst." Instead, he felt what Friends call "that of God" in the men who were his charges. As he came to understand that he was tormenting them, not caring for them in a way that might prepare them to live outside the prison, he must have lost his self-respect.

These are grim matters to consider. It is difficult to imagine a time when we will not be ashamed of talking about torture, let alone pursuing it as state and national policy. But the conversation has already begun at the highest levels of our government, and perhaps it offers an opportunity to discuss something that has happened unwittingly to us in our polarized, fearful society. As our leaders have talked of confronting evil before it reaches our shores and we have been reminded daily of the power of suicidal violence, perhaps we have come to see ourselves as desperate victims in a world that hates us. How else are we to account for our tolerance of leaders whose belief in the need to abuse prisoners corrupts us all? The far more hopeful lesson to be drawn from September 11, 2001, has escaped us: that we are as vulnerable as other people despite our enormous economic and military power, and our shared vulnerability is a basis for authentic international community.

In our desperate fear we have let our leaders turn to torture, hoping to learn what others' hatred holds in store for us. Our willingness to allow torture in our name may be eased by the cruelty we have accepted as policy within our own prison system, cruelty that surely fosters more hatred. If we are able to talk with each other about the moral quagmire we have made for ourselves abroad, perhaps we will be able to look within our own prisons. And doing that, we might come to agree that we should never torture, whether our morive is learning about our peril or punishing people we consider evil.

#### CONTAGION

The incongruity that one man saw caused him to laugh. And laughter then awoke a recognition of the silent joke in others. Laughter spread with lusty, raw, unfettered peals until each aching jaw gasped hungrily for one more breath, and folk who never smiled were loosened from the yoke of inhibition and gave a guffaw.

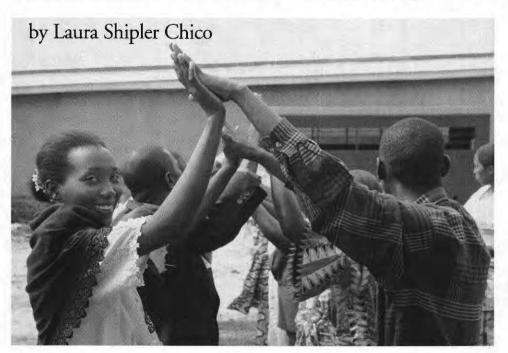
So hate can spread. The viruses of hate which first infect an unsuspecting mind restricting it to only concentrate on thoughts dark, bitter, fetid, and resigned, until blood and destruction dominate, spread like a plague, grim, sick, and unconfined.

—Terence Y. Mullins

Terence Y. Mullins lives in Philadelphia, Pa.

## The Heart of My Enemy:

#### RWANDAN FRIENDS REBUILDING AFTER GENOCIDE



**CCT** f, for example, you see your children being killed by machetes and that stays in your mind, that can cause trauma." A woman with a bright orange headscarf is standing and sharing her thoughts with a group of community women. She is a participant in a traumahealing workshop run by the Rwandan Friends Peace House. The participants in the workshop are all members of a longterm group called Women in Dialogue [see the article by Thomas Paxson in this issue, pp. 17-18-eds.] that brings together Tutsi widows of Rwanda's 1994 genocide with Hutu women whose husbands are in prison accused of perpetrating acts of genocide.

"She is a genocide survivor," my interpreter whispers. "She lost almost all her children, and her husband was killed, too."

Laura Shipler Chico is a social worker who works for the African Great Lakes Initiative of the Friends Peace Teams as advisor for Friends Peace House's Trauma Healing and Peace Building programs. She lives in Kigali, Rwanda, where she is part of a small worship group. In 2004, she biked from Washington, D.C., to San Francisco while her husband, Matthew Chico, ran the distance on foot to raise awareness for Friends work in Rwanda.

The women are answering a question posed by the facilitators: "What causes trauma?" Rather than simply listing things like war, rape, or accidents, the women are answering with stories. Although they seem to talk generally, everyone in the room knows that the examples they are sharing come straight from their own lives.

The woman in the orange scarf continues. "If you see your children killed, then you cannot sleep, you cannot eat; you think about how they would be now; you think always of your children." In the same breath, with the same passion, she goes on: "Also, another cause of trauma is if you kill somebody. For example, if someone kills his friend and then always thinks about his friend, or even carries the head of his friend with him to jail. And he is in jail and can only think about what happened, and that is very hard."

She sits down, and I turn to double-check: "She's a *survivor*, right?" I whisper to my interpreter. "Oui, oui" she says, "Yes, yes." I feel the sting of sudden tears but then the next woman is speaking, and then the next and the next. From each side they speak out of their own pain but never forget the pain of the women sitting

next to them. They do not minimize, they do not equalize, they do not dilute. To these women, pain is pain. It is not to be compared or competed with; it is only to be felt. In the face of Rwanda's bloody history these women have sat with each other, until slowly, finally, they have found God in the hearts of their enemies.

Go to the library and do a literature search for "Rwanda." Most of what has been written about Rwanda in recent years is riddled with words like "hell," "Devil," "blood," "murder," and "killers." These are apt words, given that almost a million Tutsis and moderate Hutus were killed here in 100 days during the summer of 1994. It has been dubbed the "most efficient genocide in history" in spite of the grisly fact that the Hutu Power government did not use gas chambers like the Nazis, nor did they have access to a large number of firearms as in Bosnia, but instead relied heavily on grenades and machetes. The consequences are devastating. In 1995, UNICEF found that 99.9 percent of all Rwandan children had witnessed violence, 79.6 percent experienced death in the family, 69.5 percent witnessed someone being killed or injured, 87.5 percent saw dead bodies or parts of bodies, and 90.6 perecent believed they would die. With these statistics, one might imagine Rwanda to indeed be a living hell.

But live and work with Rwandan Quakers and you will find—in a nation filled with suspicion and distrust, in a country where most believe that people are fundamentally bad—a small but growing group of people who hold on to the radical notion that there is good in everyone. Live and watch the work of the Quakers here, and God begins to reappear.

#### Healing Wounds

Solange Maniraguha watched her Tutsi parents being killed with machetes after the *Interahamwe* broke into their house through the roof. On April 11, 1994, five days after the genocide began, a relative working for the UN pulled her at the last

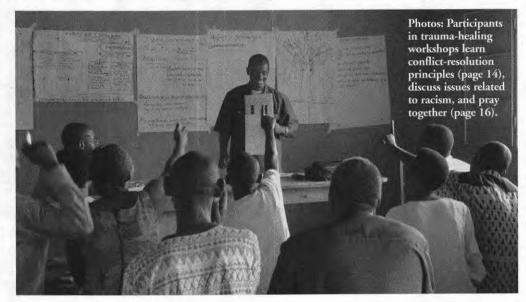
minute from a gathering of 5,000 people slated to be slaughtered just up the hill from the Friends Church. Neighbors hid her for two days, and how she survived the remaining 93 days I don't know. She breaks down and cries silent tears and cannot tell the rest, her body curved around the hollow aching pain. She is a trauma healing facilitator for Friends Peace House.

Everyone who works with Friends Peace House has a story that has propelled him or her into this work. As a result, the work of the Quakers here is raw and real and courageous, deliberately bringing people together across the chasms that have been torn across this small country. Every time Solange facilitates a workshop she sits not only with survivors of the genocide, but also with those who perpetrated the violence designed to exterminate her people. Recognizing that here in Rwanda healing trauma and rebuilding peace are inextricably intertwined, every trauma workshop brings together people from all sides, intermingling stories of survival with stories of violence, seeking to find the common human ground on which to begin to rebuild this wounded nation.

The workshops introduce "trauma"—
a concept that is imported from the West,
and yet has a curative power here as people realize that what they are experiencing
is normal in the face of the unspeakably
abnormal. The workshops define trauma
and then invite the participants to look at
the causes and consequences of trauma.
People share their stories slowly, first indirectly and then directly—dipping into
their losses, paying tribute to their grief,
and, finally, exploring the possibility of
building new trust in their communities.

The trauma-healing program, called Healing and Rebuilding Our Communities, is only one among many programs

Every trauma workshop brings together people from all sides, intermingling stories of survival with stories of violence, seeking to find the common human ground. run by Rwandan Quakers in the wake of the 1994 genocide. In 2000, the Evangelical Friends Church established Friends Peace House to coordinate its peacebuilding and reconciliation activities throughout the country. Now, five years later, its staff and its programs continue to work closely with the church and are guided by the Quaker conviction that there is that of God in everyone. gram has been thoroughly adapted to Rwanda's complex context by its creative and committed team of Rwandan facilitators. Using experiential and community-building activities, AVP quietly invites participants to begin to see the possibility of good in themselves and others, to seek Truth even when it contradicts strongly held beliefs, and to find a deep source of reconciliation and transformation.



## Seeking Alternatives to Violence

Pastor David Bucura was only 29 when he saw Solange, 13 years old and suddenly the head of her household, walking down the street alone and dazed. He asked her if she was in school; and when the answer was no, he told her to go to the Friends school, that he would pay her tuition. She was one of at least four orphans Pastor Bucura took under his wing in the wake of the violence of thar summer; and, by doing so, he, as a Hutu, stepped across the lines of hate and fear dividing Tutsis and Hutus. Pastor Bucura was instrumental in bringing the Alternatives to Violence Project (AVP) to Rwanda in 2001, and he served as its national coordinator for the past four years.

AVP was first developed by a small group of Quakers in New York in 1975, and has since been used around the world. When I arrived, I entertained private questions about the efficacy of a program that is imported from abroad, but after having conducted an in-depth evaluation of AVP's impact ("Peace Cannot Stay in Small Spaces") I am clear that the pro-

"AVP can bring people to know that they themselves are people," remarked Nyiramajyambere Francoise, a genocide survivor from the mountain town of Byumba and interviewee for the evaluation conducted earlier this year. She continued:

Before, in Rwanda people could behave like animals. They behave like humans now. After AVP, people bring back love. . . . We were people who lived without love after the war. When we see people, we see no good things in them. But after knowing Transforming Power [an AVP concept that proposes that there is a power that is able to transform violent and destructive situations and behavior into liberating and constructive experiences], people start to see the good in others. Now transforming power brings back the love. During the genocide, they killed my mother, father, and our relatives. It was our neighbors who killed them. The killers were our friends. I started to believe that no one is good. So I isolated myself from others. It was my pastor who told me to go to the AVP workshop. I didn't want to go because when you go to a workshop, you have to make friends, and to have a friend is to invite an enemy into your life. But I decided to go for just one day. Then I ended up staying for three days and saw how people starred to bring back their hearts to love people, and how they talked to each oth-



er, and this started to change me in the workshop. [When the facilitators] asked people to tell where they worked, I didn't want to tell them about my work. I hid it from them. But with transforming power, you can start to believe in the good in others. It helped me to start talking freely. . . . Then, with the two trees [participants create two trees as a metaphor for understanding the root causes and the fruits of violence and nonviolence], I saw that nothing good can come from the tree of violence. So I decided to have that good tree. I started to have friends, speak freely, and to not be alone. I made friends through AVP. I'm not sure how it happened, but it did. — Nyiramajyambere Francoise, AVP Facilitator

After her first workshop, Francoise continued through the levels of training and is now an experienced AVP facilitator, using her own story of betrayal to plant new seeds of trust in her small mountain town.

#### Reintegrating Perpetrators

Large trucks have been rolling through our narrow dirt roads, kicking up clouds of dust so thick we squeeze our eyes shut and pull our shirts up to cover our noses. They rumble past us, top-heavy with loads of young and old men crowded into the back with no room to sit. They are the prisoners. They are a small fraction of the 36,000 accused genocide perpetrators

that were released this past August in Rwanda. Most have been held in prison for five to ten years, without trial. Now, after having confessed, they await trial in *Gacaca*, a traditional form of community-based arbitration revived to handle thousands of genocide-related cases.

Many of the men we see cramped into the trucks are guilty of looting and destruction of property. Some are guilty of murder. Others are innocent. Some are both, because nothing is pure in Rwanda. People who hid Tutsis also killed Tutsis. One of the men who hacked Solange's parents to pieces told her and her sisters to run before they too were killed. Her parents' murderer saved her life. How can Solange and the countless others like her know whether to love or to hate? Whether to fear the killers or thank the rescuers?

These are the questions Friends Peace House grapples with through its *Gacaca* and Reintegration Program as prisoners return to their communities and new facts about neighbors and family members are uncovered by the *Gacaca* process. Sizeli Marcellin, coordinator of Friends Peace House and founder of the Reintegration Program, is himself a *Gacaca* judge and a survivor of the genocide. As he watched prisoners coming back to his community, he began to think of ways to encourage the released prisoners and the community members not only to interact, but also

to actively rebuild their country together. Now, he brings prisoners and survivors together for intensive three-day seminars on conflict resolution, restorative justice, and peaceful coexistence. After the workshops, graduates form diverse work teams to build houses for vulnerable families in their communities. Friends Peace House provides the roofing, but participants find the rest of the materials themselves. What makes this project unique is that perpetrators and victims work side by side-not only to build homes for genocide survivors, but also for prisoners' families and families that have been affected by AIDS.

"I, I am a survivor sitting with people who killed my whole family," Sizeli quotes a recent participant in the program as saying, "My whole family is gone, but we are here together. And we are working together. And together

we are sensitizing our community to Gacaca, urging people to tell the truth."

#### Finding God

Without forcing forgiveness, without pushing reconciliation, the Quakers in Rwanda simply bring enemies together. In a land where Tutsis were called "cockroaches" and "snakes," and now Hutus are sometimes viewed as "génocidaires" and "demons," Rwandan Friends look for the human being behind the hate.

They are reaching for each other: the woman with the orange head scarf, speaking with compassion for prisoners' wives; Solange, trying to heal those who tried to kill her; Bucura, reaching across the divide to help a hurt child; Francoise, venturing out and finding good in others; Sizeli, dreaming of a time when the hurt is finally gone; and the countless others, slowly finding their way toward one another, to sit and work and cry together, to listen across Rwanda's deep wounds, ro reweave the fabric of a torn nation. In the wake of unspeakable violence, in the face of fear and grief and rage, they have stepped out into no man's land and found what makes us human: We all cry when we lose someone. We all love, or have loved. We all rage against those who hurt us. We all barbor guilt. We all harbor hope. There is that of God in each one of us.

## Speaking across the Divide

#### CILE NYIRAMANA AT ST. LOUIS MEETING, JUNE 29, 2005

by Thomas Paxson

ecile Nyiramana, secretary to the legal representative (akin to general secretary) of Rwanda Yearly Meeting, visited the United States as a guest of the African Great Lakes Initiative of Friends Peace Teams. She was invited to discuss Rwanda Friends' work in her country, with special attention to Women in Dialogue, an organization she formed to help reknit her community in the aftermath of the genocide in 1994.

During the genocide, Cecile, a Tutsi, while pregnant, hid under a bed for three months in the home of some friends of her Hutu husband. Her mother was killed. After the genocide, she and her husband fled Rwanda, as so many others had done. After their return, they were struck by the terrible changes that had occurred. Cecile's husband was imprisoned in 1999. Someone had accused him, apparently, of being a perpetrator. He is still in prison. Cecile was left with her two children, not knowing how to provide for them. Most people in Rwanda, regardless of which side they were on during the genocide, were traumatized. Over 100,000 men (mostly) accused of perpetrating the genocide had been rounded up and imprisoned. Hutus and Tutsis had stopped talking with one another and avoided one another as much as possible. Rwanda Yearly Meeting helped survivors and established Friends Peace House. In 2001 Alternatives to Violence Project (AVP) workshops were begun. But it became evident that a program was necessary to address people's trauma more directly. It was also necessary to help the prisoners who were being kept indefinitely, as the genocide had destroyed the nation's justice system.

In 2002 Cecile was sent to an AVP workshop by Rwanda Yearly Meeting. Thomas Paxson, a member of St. Louis (Mo.) Meeting, is a member of the Working Group of the African Great Lakes Initiative of Friends

Peace Teams.



(adjacent and on page 18): Tutsi and Hutu women begin to talk honestly with each other during a workshop at Friends Peace House.

He expressed his bewilderment about why she was doing this for him. She told him it was the only way she could forgive him.

After attending the AVP workshop, and then a second follow-up workshop, she heard a calling to forgive those who tried to kill her and to forgive those who took her husband.

Given that she was both victim and a woman whose husband had been imprisoned, she felt called to bring together the two groups of women: widows of the genocide and wives of imprisoned husbands, Tutsis and Hutus. She thought that if she could change the women she could change the community. She gathered a group of survivors and asked them what they wanted for the future and suggested that they meet the killers' wives. They answered that they didn't want to understand these women, but they did want the prisoners' wives to come to them and tell them the truth about what happened. She then went to the prisoners' wives and tried to get them to meet with

the widows. It was a tough sell. They were afraid to go to their "enemies."

Cecile took her vision to Friends Peace House. The people there were surprised at her proposal, but at length agreed and helped organize the workshop. When the participants came, the women in each side sat separately from the others and didn't speak across the divide. This standoff lasted the whole day. On the second day the "light and lively" game (an AVP staple) involved changing seats, thus engineering a physical integration of the two groups. Nonetheless, they wouldn't talk to each other. When the third day began, however, they began to talk to one another about trivial things. It was a real breakthrough. During all three days, the workshop involved people in sharing their experiences (even if ostensibly only with members of their own group, with the other group listening in).

After three months, the same group of women from the same neighborhood came back for a second workshop, women who had known each other well prior to the genocide, prior to the social division. On the third day of this workshop the women were asked what they wanted in the future. They wanted to meet more and to rebuild relationships. They had gotten past their almost tenyear-old stereotypes of the others as enemies. They also recognized that they

shared many responsibilities, including care of their own families. They decided to meet once a month to talk about reconciliation and peace, as well as to help one another in practical ways (food, shelter, etc. being major concerns). Each three months they invited other women (presumably from the same neighborhood) to join them. This group became the prototype. Cecile has now organized two other such groups, one in the north of the country and the second in the east. They have come to use dance and song to demonstrate reconciliation to other members of their communities.

Now Cecile is faced with the question whether to let the three groups grow in size, or whether they should be kept relatively small, which would require that many more groups be formed. She also wonders how these groups will be able to change the whole community, as she had originally hoped. With respect to this latter question, she hopes that the women can have a big impact by:

· being good models of reconciliation;

 helping their own (extended) families on the path of reconciliation; and

 helping the prisoners while they are imprisoned and then helping them when they are released to become reintegrated in society.



Cecile tries to show the women the good they have in common.

I asked whether the local Gacaca judges knew of the Women in Dialogue. Cecile replied that the Gacaca process is a community process. The whole community attends the Gacaca proceedings, so she was confident that the judges in the three communities were aware of the Women in Dialogue among them.

Someone in the audience asked Cecile

how she could forgive those who tried to kill her. Her first response was that she prayed for God to give her love for those who tried to kill her. Then she recounted her experience with one of the men who had tried to kill her. He, too, had fled Rwanda; he left when the Tutsi army was making good its effort to end the genocide and gain control of the country. She had known this particular man when they were students at the university. When in

2001 she heard that he had returned to Rwanda, she sought him out. When she found him, he was surprised and frightened. No doubt he expected her to denounce him and to have him sent to prison. Instead, she told him about her life. Then, warily, he told her he was jobless and in distress. At length she was able to introduce him to someone who would train him in computer skills. Still he didn't trust her. Then she invited him to visit her familv. He came, but expressed his bewilderment and his inability to understand why she was doing this for him. She told him it was the only way she could forgive him. After he finished his computer training she found him a job at a school in the North of Rwanda.

The amazing work of Cecile and her colleagues in the African Great Lakes region deserves our attention and support.





changed forever last summer when we returned home from an idyllic vacation in upstate New York to the incomprehensible news of her soccer teammate's death in a car accident.

In one breath, a ride in the car went from being an efficient if wearying passage to the pristine gorges of Ithaca and the baseball dreamscape of Cooperstown, to a tragic, fiery death. At Alice's request, my wife and I woke her sister, and together the four of us stared blankly into the early morning stillness of our already sweltering house, trying to comprehend how 15 years could mark the end of a life.

What doubtlessly proved helpful, though at the moment was most painful, was that Sara, her friend, was the epitome of optimism and a life lived well: all who knew her spoke repeatedly of her effervescence, her zest for life, and her indomitable sense of fun and good humor. How was Alice supposed to

with her sudden erasure from life?

The aftermath of any such tragedy is filled with poignancy and heightened significance; the ensuing hours of that particular day, however, were marked by events that, as a seeker of Light, gave me surprising and welcome hope that the beauty and magic of life and of literature were still there to console us.

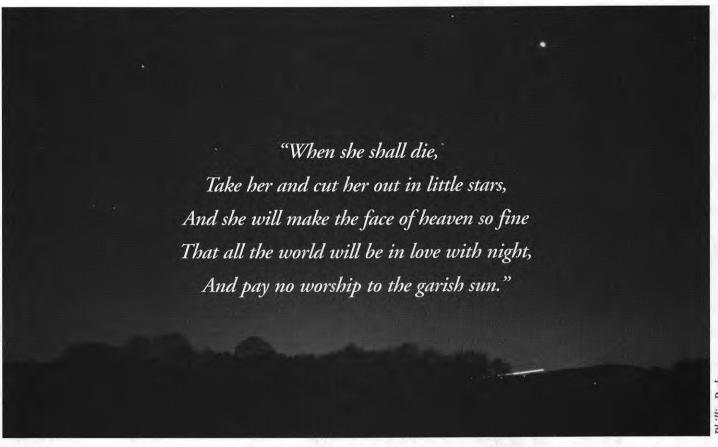
Though the soccer game scheduled for that weekend in Rhode Island was canceled, we made a decision to go down the coast anyway and stay with dear friends in their summer place as planned. We arrived after dark and, wanting to invigorate ourselves a bit after more travel and on-and-off sobbing, walked down to the bay for a swim.

Once assembled at the dock and staring into the inky ocean below, our friend Bill led off and set in motion one of the most spectacular, natural displays I have ever witnessed. He dove from the dock, ten feet above the water, plunged into the blackness and immediately set aglow wave upon concentric wave of star-like lights through the water. As his arms swept out, the water sparkled

magically as if he were casting fairy dust out of his fingers. As Bill swept through the water, the ocean became a watery firmament mimicking the star-filled sky above. The science behind the magic was tiny jellyfish, effervescents, startled into ignition by the intrusion. Each of us plunged in turn, creating our own magical auras, stunned, awestruck, delighted by this strange occurrence. Something of heaven was back on Earth.

We were quick to recall a children's book that had been a family favorite during our daughters' toddler years, Night of the Moonjellies, by Mark Shasha. It is the story of a young boy whose grandmother takes him out for a nighttime boat ride to release a jellyfish that he has inadvertently trapped in with

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his beach treasures. Since the boy/narraror has captured the creature in daylight, the wondrous properties of his discovery are yet to be revealed. Near the conclusion, he tells of the moonjelly's release:

Thousands of moonjellies stretched along the sea in every direction. I opened the bag and poured our our moonjelly. Now it was with the others. We stood on the deck and watched the shimmering sea.

There was certainly something of Sara in that story, who was now released in and through darkness, a darkness made more livable as her spirit continued to glow.

Our late-night swim was more than just a whim. We were rallying to stay up past midnight to herald another sure-to-be favorite family book: the next installment of Harry Potter. We packed ourselves off to the local bookstore minutes before twelve to join a large party of wizard wannabes, squealing with anticipation for what had been promoted repeatedly as a darker, sadder adventure for the beleaguered protagonist now just a year older than my daughter. Once home, we plodded up to hed thinking Harry would wait

until dawn. Such was not to be the case. In a heartwarming reversal of traditions, it was my groggy wife and I who were lulled to sleep by the first chapter's recitation from down the hall; my daughters and their friend took turns reading aloud into the night until sleep overtook even them.

As the next several days of reading and listening revealed, the adventure is indeed dark. Death does claim someone dear to the Hogwarts community and even the most cynical of readers have professed a certain stunned grief at the outcome. There is consolation, however, in the beauty of even the scariest of situations—a beauty that rang especially true for us as Dumbledore leads Harry through a particularly dark and watery passageway on their fateful, final mission. Dumbledore, the sage and wonderful friend and mentor to Harry, magically lights the way:

"Lumos," said Dumbledore, as he reached the boulder closest to the cliff face. A thousand flecks of golden light sparkled upon the dark surface of the water a few feet below where he crouched. . . .

"You see?" said Dumbledore quietly, holding his wand a little higher. . . .

"You will not object to getting a little wet?"

"No," said Harry.

"Then take off your Invisibility Cloak there is no need for it now—and let us take the plunge."

When Alice and her teammates met to memorialize their friend Sara several days later, they were all handed a memento from her family, a beautiful portrait with these words from Shakespeare's *Romeo and Juliet* inscribed below. They were a prophetic message for our family's petsonal experience of light and hope:

"When she shall die,
Take her and cut her out in little stars,
And she will make the face of heaven
so fine
That all the world will be in love
with night,
And pay no worship to the garish sun."

My daughter has been singing the George Fox song since she was three—"Walk in the Light, wherever you may be . . ."—and now looks for Sara in and of the Light, looking to the stars and to the miracles of the sea to hold on to that friendship.

#### MEMORIAL DAY

Taste apple butter, ginger snaps, and rhubarb.
Touch Bible paper, patchwork, paraffin.
Smell coffee, sawdust, shaving soap, tobacco;
And sunlit laundry hanging on the line.

Then see, in memory, a treadle Singer;

Homemade preserves put up in Mason jars;

An afghan worked from scores of ends of yarn;

A workbench and a can of straightened nails.

And hear, in memory, a lathe and jigsaw;

A voice like gravel rumbling out the hymns,

And Psalms, and Lincoln's speeches, and the poems

Learned by heart a century ago.

The truth beneath the life is never spoken But grows like patina on polished oak.

Save it. Patch it. Work and work again.

Bow to life's reverses and go on:

Endurance, cheerfulness, resilient faith.

And simple stubborn love add up to wisdom.

By their fruits you know them. Hand it down: There are more ways than one to give a life.

Give thanks for food and health and home and blessings.
There isn't much? Then stretch it. It will do.
Save the scraps, and keep your tools in order.
Make enough to have and give away.
Watch the sun rise. Wonder at creation.
Walk. Read. Think. Love your neighbors and your friends,
Your children and grandchildren,
And then rest.

—Deborah Townsend

Deborah Townsend is a member of Eastside Meeting in Bellevue, Wash.

## The Importance of Language

by Mary Ray Cate

he language kids hear and use certainly has changed since I was a youngster. What would have seemed shocking and extremely rude to almost everyone 40 years ago is now commonplace in the United States. My Teenage Son's CDs Despite the prevalence of profanity in movies, schools, and on the street, we parents do not have to allow offensive language in our homes. The problem for me was how to explain the reasons behind my "old-fashioned" rule to my "with-it" teenager.

When children are younger, simple explanations suffice: "We don't use those words because they're not polite." Teenagers, however, glory in their ability to use logical arguments to confound and exasperate their parents. "They're just words. Words aren't intrinsically good or bad," insisted our son Luke. Although these scenarios seem humorous years later, getting through what some call "the obnoxious years" can be a challenge. It's hard to counter some of our kids' clever

arguments on the spot.

When Luke was about 12 years old, we allowed him to sign up for a mail-order music club, which he paid for out of his allowance. Every month he would receive a package of CDs, either the featured selection or an alternative he had chosen. What we didn't realize for many months, since he played the CDs using headphones in his room, was that many of his choices were labeled "Parental Guidance: Explicit Lyrics." It was only after I read a few articles in the newspaper about eminem (Marshall Mathers does not capitalize his stage name) and other popular recording stars that I became concerned about what Luke was listening to. When asked, he admitted to owning numerous CDs by eminem and other hip-hop and rap performers whose lyrics are violent, degrade women, and promote what in my opinion is a distorted view of sexuality.

Why I Threw

into the Trash Can

So I had to think through and write down my reasons for wanting to censor my son's listening choices. He has been raised a Friend since birth, although in our small meeting it has not always been possible to provide the kind of First-day school experience that I wanted him to have. Quakers have focused on the power of language since the beginnings of our Religious Society. Perhaps that is one reason I have been very concerned about the vocabulary to which my son is exposed.

My major argument was "garbage in, garbage out," the effect of sensory input on the brain. What we experience, even vicariously through movies, music, books, magazines, television, and the virtual reality of computers and video games, affects our moods, our personalities, our outlook on the world, and our responses

to other people.

When we unconsciously adopt the speech patterns of people we spend a lot of time with, as most young people do, we assimilate their values as well. When children hear derogatory or disrespectful language, they incorporate the words into their vocabularies and the accompanying attitudes into their personalities. Prejudices and habits learned early are hard to change. Recently a young mother commented to me somewhat ruefully that her two-year-old already says the f-word.

Hearing a group disparaged through jokes or disrespectful labels, such as when adult women are called girls or bitches, encourages the adoption of stereotypes. We may not even be aware of our racist, sexist, or sectarian attitudes.

I also wanted to persuade my son of the importance of language in general. He was not totally convinced of my point of view and our dialogue on this topic continues, but he relucrantly turned over the Parental Guidance CDs (for which we reimbursed him) and now makes an effort to use language that is acceptable to me. This caused quite a stir among some of the other teens and preteens in First-day school. "Don't let my mom hear what your mom did!" "Did she actually break them up and throw them in a dumpster?"

The words we use tell a lot about us. Language is not only how we express our thoughts; it reflects cultural norms and personal values. Using language that puts into practice our Quaker testimonies is a way of demonstrating to others what we believe.

One of the main Quaker values is simplicity. Simplicity to Quakers means truthfulness, sticking to essentials, and avoiding clutter and ostentation, in language and possessions as well as in actions. In 1691, according to Geoffrey Hubbard in Quaker by Convincement, Friends were advised to "take care to keep to truth and plainness in language, habit, deportment, and behavior." The plain speech and plain dress of traditional Friends recognized the equality of all people. George Fox wrote in his Journal, "Moreover when the Lord sent me forth into the world, he forbade me to put off my hat to any high or low;

Mary Ray Cate, a member of Santa Fe (N.Mex.) Meeting, is an artist; her website is <www .sunlit-art.com>.

and I was required to 'thee' and 'thou' all men and women without any respect to rich or poor, great or small." Quakers do not swear to tell the truth in court. As Jesus taught, that act casts doubt on the truthfulness of our everyday speech.

Another Quaker value is peace. Conflict can often be avoided by treating other people with respect, through our words as well as our actions. Compared to people from many other cultures, people in mainstream U.S. culture tend to be impulsive, impolite, and impatient. Japanese tradition, for instance, places great value on harmony in interpersonal relations. In fact, Japanese courtesy and formality may seem exaggerated to us. In my study of Japanese language and culture I came across these examples: On a package of ramen noodles, "Please place our humble noodles in your honorable pot." On a Tshirt, "This suit places much importance on the wearer." As a result of this emphasis on politeness, as well as for other cultural reasons, the Japanese live in a much less violent society than we do. Although crime rates in Japan are rising, they are still much lower than in the United States.

People in the United States, in general, need to cultivate habits of courtesy and forethought. We often blurt out words without thinking about how they will impact the hearers. Some politicians have gotten in trouble in this way, alienating potential supporters or even having to resign their offices because of thoughtless, insensitive remarks. Last week in the post office a man in a hurry cut in line ahead of some German tourists and then made a gloating, self-satisfied remark. I felt compelled to apologize to the visitors. Lack of respect and restraint in language can escalate conflicts. The world would be a more peaceful place if all of us were more conscious in our speech.

The Bible offers important guides for language. The Ten Commandments (Exodus 20: 1-17) include, "Do not testify falsely against your neighbor" and "Do not misuse the name of the Lord your god." (New Living Translation). God's name is sacred and not to be cheapened with irreverent use. In our secular society, "God" as an expletive or exclamation is very commonly used, perhaps because God is not real to most people. Older Friends also frowned on the use of "minced oaths," expressions such as gosh, golly, geeze, gee whiz, and Jiminy Cricket, which are derived from the names

Jesus, Christ, and God. One of the members of our meeting tells of being eldered years ago for using these apparently harmless expressions.

A parallel example is sexuality. Sex is used to sell all sorts of products from beer and tools to cars and clothing. Sexuality is no longer something special and private between two people, but a way of shocking and titillating people via magazines, movies, music, and television. The sexualization of language reflects our culture's exploitation of and disrespect for women and for the miraculous bodies we are blessed to inhabit. Again something special and sacred becomes cheapened by the casual use of irreverent language.

When obscenities are used frequently enough, they become meaningless to the speaker, just a habit of speech such as adding "you know," "like," or other empty phrases. But they still retain their offensiveness to many hearers and convey some of the worst attitudes and aspects of our culture.

Similar to the Ten Commandments are the Boddhisatva vows of Buddhism. Four of them concern language: being truthful, not gossiping, not speaking poorly of others, and not making ourselves out to be better than we are. Talking about other people, especially when they are not present, is fraught with temptation. It is easy to be judgmental or to gloat over someone else's mistakes, to think or say, "I told you so." The standards of the International Rotary Club are worth considering. Here is the Rotarians' Four Way Test of the things we think, say, or do:

- 1. Is it the truth?
- 2. Is it fair to all concerned?
- 3. Will it build goodwill and better friendships?
- 4. Will it be beneficial to all concerned?

Taking the time to ask ourselves these questions before speaking would certainly slow down some conversations, but the results would probably be very beneficial.

Our son is now 21 years old, legally an adult, and I cannot monitor or control his environment the way I did when he was younger. I can only suggest that he pay attention to the kind of atmosphere in which he chooses to immerse himself. For the past three summers, to my great

delight, he has chosen to work as a counselor at Farm and Wilderness, a group of six camps in Vermont that encourage Quaker values. One of the rules is no profanity. It was very encouraging when Luke wrote us and described one of the boys under his care who obviously impressed him, a 15-year-old who "is very helpful, obedient, and respectful. He is a great influence on the other campers. He does not swear as a matter of philosophy."

Even if our teenagers consider us boring and backward, our efforts to model what we believe and to influence them towards more conscious speech do have an effect. Luke still likes eminem's rhymes and considers him a talented lyricist who tells good stories, but he admits that our dialogue has led him to pay more attention to language. So far he's taken two college linguistics courses and several psychology classes to learn how what we perceive affects how we think and how we relate to the world.

A most encouraging development in our family is that my son, my husband, and I are now all reading (and attempting to practice) *Nonviolent Communication*, an excellent guide to being more compassionate in our speech, written by Marshall B. Rosenberg. It is perhaps the best book I have read that promotes Quakerly values in language via an easy-to-understand format.

To be more conscious of what our words are saying to ourselves and to others takes effort and attention. When our language and actions are congruent with our values, that's integrity. Conscious, compassionate speech and writing are goals worth striving towards. Destroying our son's CDs was a very unsubtle form of parental guidance, but for our family it was the beginning of a valuable and continuing exploration of language.



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#### ■ REFLECTIONS

## A Day Off in the Life of an Intern

#### by Janaki Spickard-Keeler

T's spring in Washington, D.C. There is a war on. I'm walking down the National Mall, surrounded by people, flags, and monuments to abstract ideas I only wish we could live up to. I'm tired and my feet hurt; Tom Fox is dead; William Penn House is turning 40.

I'm upset about the news of Tom Fox and I'm trying not to think, so I attempt to lose myself in history and monuments. Usually I'm not much for symbols, and the rather phallic Washington Monument has always amused me, but the reflecting pool intrigues me. Close up, I try not to take it as too symbolic that the water is fouled with chemicals and goose droppings. I back up until the water looks pretty again, and head for the Lincoln Memorial.

There's a rally going on at the bottom of the steps—when is there not? I'm wary: the news of Tom Fox's death is too fresh for me to face a pro-war rally right now. Just a week ago Tom was supposed to be in our living room, presenting on the Christian Peacemaker Teams to our monthly lecture and potluck series. After scheduling that, he left for Iraq and got kidnapped. We held the date, hoping. One of the last e-mails he sent was to tell us he'd be here. I think he was, but it was two other CPTers who presented last Sunday. We lit a candle for the four in Iraq and I donated more than I can afford and wondered if I could be the sort of person Tom was. Whether I could be a soldier of peace.

It's not a pro-war rally after all. It's a protest against the Chinese Communist Party. I climb the steps of the Lincoln Memorial and try not to brood on a monument to a divisive, bloody civil war. Reading the Gettysburg Address, I know I've had an overdose of symbolism.

Everywhere on the Mall are the words "Freedom" and "Sacrifice." President Bush and I both helieve that freedom takes sacrifice, but we don't agree on what freedom means. President Lincoln freed the slaves, but it took Martin Luther King Jr. and the March on Washington to bring the disenfranchised their rights.

At William Penn House we're working on an "I Have A Dream" Youth Seminar for this fall. In partnership with the Help Increase the Peace Program, we're holding a seminar on race and civil rights. Quaker youth and D.C. youth will spend the weekend living and learning together: learning about the civil rights movement of the 1960s, the history of race relations in D.C., how to build community and talk about difficult issues, how to lobby for civil rights legislation. I'm excited and a little intimidated.

Approaching, the Vietnam War Memorial looks like a vicious gash in the ground. Must everything today remind me that the nation is as divided now as it was then? I'm almost afraid to enter the monument. Maybe I don't have the right—I didn't live it. Last month's potluck lecture was by Mike Boehm, a veteran of the Vietnam War who has spent his life trying to heal. He works on microfinancing women's projects and building peace gardens in Vietnam. When my dad or Patricia talk about the war, I can see how it's still a sorrow deep seated. I'm not blind; I've seen that our country hasn't healed. Vietnam is the 800-pound gorilla of politics, especially now that

we're in another unwinnable war.

But I enter, because my dad once said that this memorial was healing for him. Names, too many names. I descend until the columns

## Zen and the Quakers: A Meditation

by Theodor Benfey

A t Friendship Meeting in Greensboro, N.C., a few years ago, our Friend DeWitt Barnett told of the time he was stationed in Japan with AFSC when Douglas Steere wrote him to arrange a meeting between Friends and Zen Buddhist monks. Those monks, we were told, meditate on koans, the best known of which is "What is the sound of one hand clapping?" What, I

wondered, could possibly be of interest to Douglas Steere in a group that emphasizes such strange questions? The peculiar aspect of that koan is that although there is no logical answer to the question, it is grammatically correct, and it would not be questioned in a computer's spellcheck. I recently learned that koans are not essential to Zen practice. Guilford College organized a Zen retreat

of names are taller than I can reach. The stone is reflective; those names are etched on my own reflection. Too many symbols today. Too many names written on my body.

A guest told me recently about Arlington West, in Santa Monica, where they put up rows of crosses on the beach each Sunday for all those killed in Iraq. Tom Fox wasn't a serviceman, but I hope they have a cross there for bim, too. He died trying to make the world a better place, sacrificing his life in the name of freedom and peace.

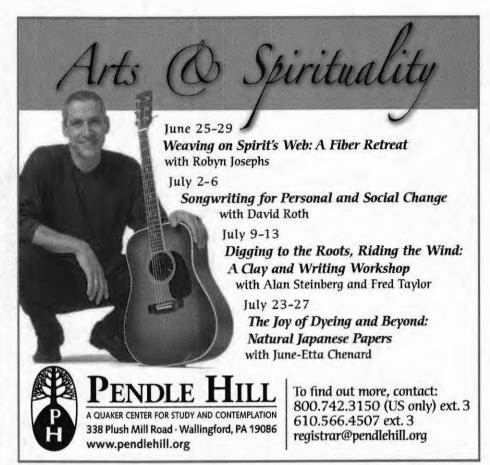
I'm stuck at the lowest point of the Memorial, overwhelmed by etched names, and I want to run away. It's too big and too scary and much too reminiscent of the here and now. Why did I set out for this place today instead of going to meeting to remember Tom Fox with other Friends? Why did I think the Vietnam War Memorial would help?

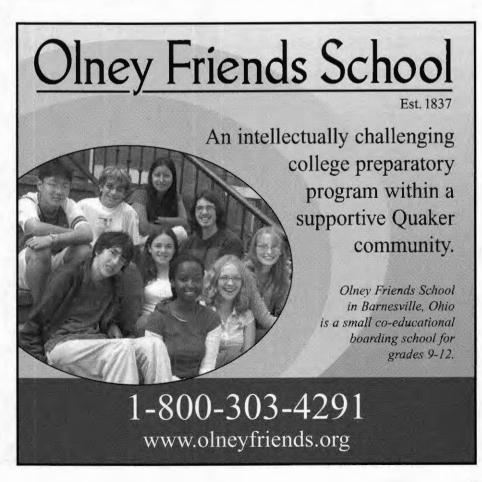
But I don't bolt, and it's then that I experience the healing my father once spoke of. Because I've descended into this orderly hell of names, but the path leads back up. Out. I made it through. We made it through. Maybe not all symbols have to be depressing.

Forty years is a long time to survive. Today, William Penn House is thriving. We have our seminar on teaching peace in the classroom in the works, Washington Quaker Workcamps has formally become a part of William Penn House, we'll host FCNL's Young Adult Lobby Weekend at the end of this montb. The Cory Room has a new ceiling and a fresh coat of paint. We're building a peace garden in our front yard. It's spring.

Janaki Spickard-Keeler is a longtime attender of San Antonio (Tex.) Meeting. William Penn House is a Quaker seminar and hospitality center on Capitol Hill. For information on its Youth Seminar or its Teachers of Peace Seminar, call (202) 543-5560 or e-mail <info@wmpennhouse.org>.

led by the head of the Asheville Zen center where no koans are used. But still—what is the purpose of koans? I was reminded of Albert Schweitzer's comment I had come across perhaps 60 years ago: that mysticism begins where logic comes to an end. So there is a limit to what we can fathom through logical reasoning, but that limit does not signal failure. Rather, it is an invitation to





us to make the transition beyond logic to a new level of understanding.

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

On Christmas Eve, Friendship Meeting joined with our Friends Homes retirement community for a meeting for worship around the fireplace in its living room. A member of the meeting read from the Bible story of the shepherds heeding the call to come to Bethlehem to see a babe in a manger. That awareness that something new and unprecedented had entered history and was about to reshape the fate of humanity was heeded by two groups of people, the shepherds and some wise men from the East. Shepherds and people of wisdom are at two ends of the degree of training in reasoning, legal systems, and logic. These shepherds were open to new truths because they had not been taught to limit their beliefs to things about which they could logically make sense. And people of wisdom have reached beyond knowledge to a level of awareness yielding a much greater sense of certainty than what logic can provide.

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

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

#### Theodor Benfey is a member of Friendship Meeting in Greensboro, N.C.

## Parenting and "Childing"

#### by William Morris

hen we say "Our Father who art in heaven," we involve the image of parenting, an image that unites us all, whether babies, infants, children, teens, adults, or golden-agers, as siblings of our common parent.

What is the essence of this parental ideal whose guidance we

seek? In most religions this transcendent parent represents creation, nurturing, protection, forgiveness, understanding, and support—in short, love.

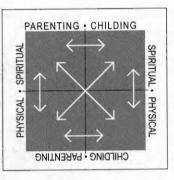
We actually live in two dimensions of parenting: the physical and the spiritual. On the physical plane, we try to learn to be effective parents by taking classes, by reading books of advice, and by adopting, adapting, or avoiding our own parental models. On the spiritual plane, we have the complementary role; we must learn to relate to the parent.

Physical parenting implies relationship; relationship between each child and his or her creating parent. The verb "to parent" suggests, on the giving side, the loving role adults rake in guiding their offspring. But in English, we lack a word for the receiving role of the learner. We don't have a convenient term referring to the children's assuming or improving their role in the relationship.

Perhaps we should invent a word like "childing," a gerund parallel to "parenting," which would refer to the trust, dependency, alertness, openness, and spontaneity that we associate with kids being kids, which could refer to the unsophisticated naturalness so easily acquired by youth before they take on the responsibilities of adulthood.

Schools and parents are usually intent on intense tutelage toward adulthood and often forget to cherish the flip side of the relationship, or to appreciate and develop the child-like receiving that enables adult giving.

On the spiritual level, religions have taken on this task of "childing," the task of helping us (at any age) become receptive children of the Divine Parent. For some of us, the role may come naturally, nearly unconsciously; for others, the karmic school of "childing" involves long, difficult, and perhaps even painful lessons. Learning the appropriate way to relate to an immense, all-powerful Creator can overwhelm our ego-centered consciousness.



As we age from innocent childhood to responsible adulthood, we have the opportunity to accept complementary, and in some regards contrary, roles. Physically, we become parents—seriously and with awareness, parents who devout-

ly desire to give direction and strength to the offspring we have and are creating. Spiritually, however, as we outgrow childlike self-assurance, we adults at times devoutly yearn for direction and strength from our Creator.

To become as children to enter the Kingdom of Heaven is challenge indeed, even with the models of our own children and grandchildren tugging at our hems, reminding us of the magnificent metaphor.

As specimen or as species, our creation on the physical and spiritual planes remains a mystery of wonderment. Despite scientific description, our destinations in this life and beyond seem equally unclear.

It is this very sea of uncertainty, however, that presents us with our navigational challenge: to become oriented within our time and culture as sensitively as we can. We must creatively interpret our best way to lead—even as we learn to be creatively led; we must learn to parent and to child simultaneously in dynamic wholeness and balance.

May we, then, welcome the adult paradox of parenting while childing, uniting with ourselves the roles both of "parentor" and "parentee." May we create a wholeness of sensitivity from which we can understand our Divine Parent even as we learn through the eyes of our children. May we humbly inform our thisworldly parenting by becoming skilled in childing. May we learn to both parent and child parts of our self. And may we strive to become sensitive to a realm even more grand than our dreams informed by metaphor alone. Through spiritual childing, may we stretch for our balanced best.

Parenting and childing across generations and dimensions is a special form of prayer.

William Morris, a retired reading instructor and professor of Education, is a member of Sacramento (Calif.) Meeting and attends Reno (Nev.) Meeting.

#### Getting in the Way

Edited by Tricia Gates Brown. 160 pages. Herald Press, 2005. \$17.99/softcover.

Getting in the Way is the descriptive motto of Christian Peacemaker Teams (CPTs) and the title of a new book of stories about CPTs' work. Written in a straightforward and unpretentious style that feels appropriate to Christian wirness, the book includes reports from five women and six men about their experiences in Haiti, Canada, Hebron, Chiapas, Mexico, and Iraq, among others.

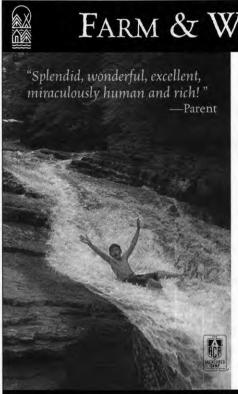
Editor Tricia Gates Brown introduces CPT members as "people who choose to live in conflict zones to create space for local efforts of nonviolent resistance. They talk to soldiers, guerillas, and paramilitaries; they accompany school children and farmers; they advocate for human rights, support local initiatives . . . and disseminate reports of what they witness."

Several books about peace teams and accompaniment projects have been released in the last year or two. None, including this one, yet includes the murder of CPT member Tom Fox by kidnappers in Iraq in March 2006. Tom was one of four team members taken hostage in November 2005. One of the other three was Jim Loney, author of the first chapter in this book. Just as this review was completed, Jim and the other two surviving CPT members were released.

While the kidnappings and Tom Fox's death introduce a new historical turn into the literature about peace teams, members have always been straightforward about their willingness to take risks. Indeed, the organization was inspired at an international gathering of Mennonites when Ron Sider challenged the gathering to be "ready to start to die by the thousands in dramatic and vigorous new exploits for peace and justice."

Getting in the Way describes many such dramatic and vigorous projects. In Hebron, CPT members literally got in the way of raised rifles. On the Anishinaabe reserve in Ontario, they got in the way of huge logging trucks. In Chiapas, at the invitation of the Catholic diocese, the CPT task was to accompany the Abejas, a local peace community that was strongminded enough to refuse free food and medical services offered by the government, "saying they wanted justice, not handouts.'

There are 20 such stories. We would have liked to know a little more about each chapter's author—age, home state, religious affilia-tion, and his or her "day job." But even withour this information, the book gives CPTs a human face, which was Tricia Brown's intent. Even more, however, it gives us a sense of their spiritual commitment. As Joanne Kaufman concludes in her chapter about efforts in Haiti:



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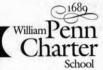
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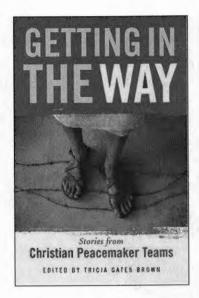
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The work of CPT is a continuing story—and a leap of faith. The work of any CPT project can rarely be tied into neat bundles of "accomplished" or "finished." We can never know... the full impact of the stories we have rold. We do have hope, though, that our actions and our solidarity bear fruit far beyond our witness.

Elizabeth Boardman and Marie Schutz

Elizabeth Boardman, a member of San Francisco (Calif.) Meeting, is the author of Taking a Stand: A Guide to Peace Teams and Accompaniment Projects. Marie Schutz is a member of Redwood Forest Meeting in Santa Rosa, Calif., and has been involved for many years with her meeting's Guatemala Scholarship Loan Program, shared with Guatemala Monthly Meeting.

#### Knowing the Mystery of Life Within: Selected Writings of Isaac Penington in their Historical and Theological Context

Edited by R. Melvin Keiser and Rosemary Moore. 322 pages. Quaker Books, 2005. \$36/softcover.

Much to our loss, no biography of Isaac Penington (1616–79) exists, but this valuable introduction, edited by two thoughtful and engaged scholars, will serve as an extremely useful substitute. It is also a valuable resource for anyone contemplating filling the biographical gap, for it lists relevant manuscript collections, published and unpublished works, and some "must-see" secondary sources.

Rosemary Moore has edited the historical portion, placing Penington's writings in their context and teasing readers with bits that cry

out for a biographer—this one aches to know more about father Isaac's role in the trial and execution of King Charles I, for example, and its continuing impact on the son and family. Her selections, particularly from letters, tend to be longer and fuller than those in the theological portion and give much of the flavor of a man whose friendship would have been highly rewarding.

Penington was usually his own man, even when it came to reservations that led him to break with George Fox and at least temporarily side with John Perrot; likewise he had questions about the 1661 "Peace Testimony" and did not fear to make them public, to the embarrassment of his fellow Quakers.

Usually disdainful of theological speculation, to my surprise I found Melvin Keiser's larger part of the book to be gripping, occasionally riveting. His briefer selections from Penington's writings are most often placed in chronological order, allowing the reader to follow their author's progression; his commentary, if a bit modern in drawing parallels with contemporary thinkers, covers most areas that readers will find familiar and want to know about.

Here we find a mystic whose theological position is rooted in his experience of the divine reality. Penington does not shy from using words like "Christ" and "salvation," words that may turn off many modern Quakers, but Keiser stretches to make them accessible. It is a word like "life," the underpinning of it all that makes all meaningful, that gave Penington his 17th-century audience and will also appeal to the current one.

This book, introductory though it may be, is a fine one, worthy of an honored place in the library of any serious Quaker, and to be dipped into by those seeking only a hint of what made Quakerism appeal to such a thoughtful man as Isaac Penington.

-Larry Ingle

Larry Ingle, a member of Chattanooga (Tenn.) Meeting, is emeritus professor of History at University of Tennessee-Chattanooga. His most recent book is Fitst Among Friends: George Fox and the Creation of Quakerism.

## Citizen: Jane Addams and the Struggle for Democracy

By Louise W. Knight. Illustrated. 582 pages. University of Chicago Press, 2005. \$35/hardcover.

When the newly developed American Friends Service Committee sent a team into Germany in July 1919 to survey the needs of the German people, they chose three eminent

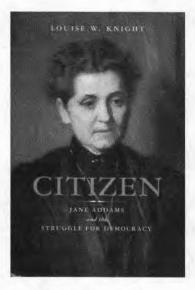
women to represent them: Carolena Wood, a leader among young Friends; Alice Hamilton, a reforming physician; and Jane Addams, a world-famous social worker.

The starvation these women uncovered led to the massive child feeding program that established AFSC as a major relief organization. Friends also worked closely with Addams when she founded the Women's Peace Party, which became the Women's International League for Peace and Freedom.

In 1889, Jane Addams founded Hull House, the first social settlement, or neighborhood center, to be established in the United States. Originally pioneered in London, England, in 1884, with the establishment of Toynbee Hall, the settlement house movement brought concerned university students to live in the most impoverished areas of a big city hringing their expertise and their compassion to bear on the problems of their neighbors. Hull House attracted some of the most talented Quaker women reformers of the turn of the century. These included Grace Abbott, who became head of the Children's Protective Bureau, and Florence Kelley, crusader against sweatshops and founder of the National Consumer League, which fought against labor practices that exploited women and children.

Yet Jane Addams was never a Friend. Instead, she was baptized in 1886 and joined the Cedarville Church. She often said she was influenced toward Friends by her father, John Addams, a wealthy miller and banker, an abolitionist and friend of Abraham Lincoln who sometimes said that he was a Hicksite at heart.

Whatever his religious views, John Addams believed that he had the responsibility for raising his children, especially his daughters. This was especially true after Jane's mother died and he married a woman with two children who had strong ideas about the









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upbringing of women. Jane wanted to attend Smith College, and then train to be a doctor, but her father thought she was not in good enough health for this (she had a disabling spinal condition) and sent her instead to nearby Rockford Seminary. After graduation, when she once more wished to go to Smith, he blocked her. Following his death in 1881, Jane enrolled in the Women's Medical College of Pennsylvania, but dropped out because of ill heath. For the next eight years she endured physical discomfort and depression, resisting the efforts of her stepmother to marry her to her stepbrother, George Haldeman. She traveled abroad during this period and visited Toynbee Hall, in London, the pioneer social settlement house.

Toynbee inspired her, and her period of depression came to an end in 1889 when she and a Rockford classmate, Ellen Starr, bought a decaying mansion on Halsted Street in Chicago, and founded Hull House.

Louise Knight devotes the bulk of her book to a narrative of how the Hull House experience changed Jane Addams' attitudes, moving her from an ignorant condescension to the lower classes and a belief in the importance of bringing culture to the working class, to a lively identification with the needs of workers, of the foreign born, and of African Americans. In time she began to sympathize with the movement to gain suffrage for women. Leading her political education in much of this was Florence Kelley, whose campaign against sweatshops conducted from Hull House raised the consciousness of many.

Though Addams took part in many of the campaigns that originated at Hull House, and even ran for and won the post of garbage inspector, she found her voice mainly in lecturing and writing about social issues. The Pullman Strike of 1894 was a great eye-opener to her, teaching her that good could come out of conflict. Her speech about it, in which she called George Pullman a "Modern Lear," revealed how far she had come in changing her upper-middle-class attitudes, and formed the basis of much of her later writings

er writings.

Louise Knight ends the book in 1899, just as Jane Addams' true fame began. What the author has given us, however, is an understanding of the basis of that fame, a picture of the persons and experiences that had shaped Addams, from a rather conservative and provincial member of the upper middle class into an outstanding spokesperson for peace, social change, and democracy. The easy narrative style in which this book is written draws the reader into this process of change, and challenges us to rethink attitudes that might

have been taken for granted.

There are a few minor historical mistakes, but on the whole Louise Knight covers complicated issues with grace and clarity. However many books one may have read about Jane Addams, this is one not to be missed.

-Margaret Hope Bacon

Margaret Hope Bacon, a member of Central Philadelphia (Pa.) Meeting, is the author of Mothers of Feminism.

#### **New Editions**

#### Plan B 2.0: Rescuing a Planet Under Stress and a Civilization in Trouble

By Lester R. Brown. 352 pages. W.W. Norton, 2006. \$17/softcover.

#### Conflict in Meetings: Volume 4 of the Eldership and Oversight Handbooks

2nd edition. 81 pages. Quaker Books, 2005. \$12/softcover.

### The Cohousing Handbook: Building a place for community.

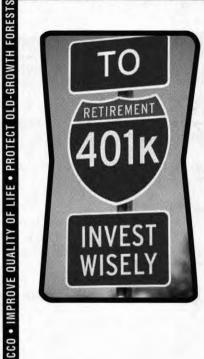
Revised Edition. By Chris Scotthanson and Kelly Scotthanson. 304 pages. New Society Publishers, 2005. Various prices/softcover.

#### Friend: The Story of George Fox and the Quakers

By Jane Yollen, foreword by Larry Ingle. 192 pages. Quaker Press, 2006. \$13.95/softcover.

#### How to Be a Perfect Stranger: The Essential Religious Etiquette Handbook

4th edition. Edited by Stuart M. Matlins and Arthur J. Magida. 432 pages. Skylight Paths, 2006. \$19.99/softcover. • CLEAN AIR, CLEAN WATER. CLEAN ENERGY • WORKPLACE DIVERSITY • COMMUNITY INVESTING • REDUCE POVERTY • PROMOTE PEACE •



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On April 10, ten cities around the country held demonstrations in support of immigrant rights and against harsh legislation like HR 4437, which passed through the House of Representatives in December and would make it a felony to be or assist an undocumented person in this country. The past several months have seen unprecedented outpourings of support for immigrant rights around the country: 500,000 rallied in Los Angeles, 300,000 in Chicago, 100,000 in Denver. American Friends Service Committee's initiative, Project Voice, is one group working with immigrant rights, and combines local and national work to strengthen the voices of immigrant-led organizations in setring the national agenda for immigration policy and immigrants' rights. The AFSC Board of Directors has stated: "Undocumented immigrants pay raxes and contribute to the economic, social, and cultural development of their communities in countless ways. A legalization program would recognize the equity undocumented people have built through their participation in U.S. society and acknowledge the inherent injustice of the secrecy, vulnerability, and exploitation imposed on undocumented women, men, aud children." AFSC's perspective on immigration is that the growth of undocumented migration is a worldwide phenomenou. Although many people are propelled into migration for political and other reasons, labor migration clearly accounts for the greatesr part of the migrant stream. In this sense, the growth of a transnational labor force is a structural feature of an increasing global economic integration. U.S. policies that are intended to deter undocumented migration have failed to achieve this objective, while increasing the violation of human rights, as well as aggravating anri-immigrant prejudice and hate violence. In addition, punitive measures such as increased surveillance and patrols ar the border, raids on homes and workplaces, and detaining and deporting undocumented people do not address the underlying reasons that people migrate. Hundreds of migrants die each year trying to cross the Mexico-U.S. border, and U.S. communities that lie along the border with Mexico live a reality that is essentially different from the rest of the country. U.S. immigration policy has transformed the region into a militarized zone where the U.S. Constitution and international law are applied only selectively. AFSC maintains that it is essential for any dehate that focuses on increasing the security of the U.S.-Mexico border be based on a strong commitment to accountability and human rights, including civil rights; and it is essential that the perspectives of those who live in border communities

be included in such a debate. Remittances from migrant workers in the United States and other rich countries contribute approximately 50 percent more yearly to the economies of their countries of origin than all forms of development assistance. For many of the world's poor, economic integration through remittances is the only form of economic globalization with a positive impact on their living standards. Soouer or later, comprehensive immigration reform will need to be carried out not just unilaterally, but multilaterally, in concert with the needs and interests of other countries that send migrants or refugees to the United Stares and whose cultures, peoples, and economic prospects are thereby bound up with the citizens and residents of the United States. For more information on HR 4437 visit <a href="http://thomas.loc.gov">http://thomas.loc.gov</a> /cgibin/bdquery/z?d109:h.r.04437:>. To read more about AFSC's Project Voice visit <www .afsc.org/immigrants-rights>-AFSC.

A coalition of human-rights and religious groups launched an eyewitness Speakers Tour to raise public awareness about Sudan's deepening Darfur crisis. Philadelphia, Pa., was the the kickoff city for the Darfur Speakers Tour during the first week in April, where a series of community-wide programs were held in churches, synagogues, and schools across the city. The rour would be culminaring in a "Million Voices for Darfur" rally on April 30 in Washington, D.C. While the roots of the Darfut crisis are complex, its results are plain: Some 2.5 million displaced villagers live in fear in squalid refugee camps in Darfur and neighboring Chad; since 2003, some 400,000 black African civilians have died from murder, malnutrition, or disease; hundreds of their villages have been bombed by warplanes and merhodically torched; and countless women have been raped. The perpetrators are Sudan's military and their allied paramilitary forces known as the Janjaweed. Though all sides in the dispute are Muslim, the government of Sudan has historically marginalized the villagers of Darfur. When Darfur resistance groups fought back three years ago, Sudan unleashed a ruthless scotched-earth campaign targeting Darfur's civilians and driving them off their ancestral homeland. As of April, no one has been held accountable for the killings, lootings, and mass rape—all of which are in violation of the 1949 Geneva Convention that prohibits attacks on civilians. A U.S. Department of State fact-finding team concluded that Darfur is "the worst humanitarian and human rights crisis in the world today." A small force from the African Union has monitored abuses but has no power to halt the attacks. In February, Sudan successfully

resisted efforts by the U.S. and other nations to strengthen the peacekeeping force and place it under United Nations auspices. Meanwhile, the latest news from the frontlines is dire. In mid-March, the UN reported that relief groups were unable to reach more than 300,000 refugees because the marauding militias make the areas too dangerous. The aim of the Darfur Speakers Tour is "to assure that the disastrous world indifference during the Nazi Holocaust and the Rwanda genocide is never repeated," said Lou Ann Merkle of the Darfur Alert Coalition. "This tour will bring Darfurians and Americans together in face-toface exchanges ultimately building a network committed to working with the Darfurians to reclaim their land, their lives, and their livelihoods." Other organizations sponsoring the rour are Amnesty International, the Jewish Community Relations Council, and the Genocide Intervention Network.

Sylvia Graves is serving as interim general secretary of Friends United Meeting. She follows Retha McCutchen, who retired on February 28 after 11 years of service. Sylvia was recorded as a minister of the Gospel by Western Yearly Meeting in 1997, and has led retreats and workshops as well as filled the pulpit in many meetings of Western Yearly Meeting. For many years she has been the director of the 5th- and 6th-grade camp at Quaker Haven near Syracuse, Ind. An elementary school principal for many years, she retired in June 2005, allowing her the freedom to pursue new interests. She and her husband, Dale, have recently returned from serving on an FUM workteam in Belize. She has attended all but one FUM Triennial in the past 25 years, including the 2002 Triennial in Kenya. Sylvia's main responsibility will be to maintain communication and support for field staff and their projects. Her vision during her tenure would be "to join hands across theological and journey differences to do the work of the church rather than doing the work for the organization. The organization needs to support the ministries of our believers." Married for 38 years, Sylvia and Dale are the parents of two grown children, Eric and Maria.

During a time of transition from Native American tribal poverty to economic development, Friends Committee on National Legislation encourages opponents to listen to each other's hopes and fears. The growing economic and political power of indigenous people throughout the world has been welcomed warmly by some communities, and perceived as a threat by others. Non-natives may care about sacred sites. They may respect tribal members, but be disappointed about or

resentful of the growth of gaming. For instance, a network of well-organized groups oppose what they define as Indian control and privileges, although often their stated complaints concern tribal government and rights spelled out in treaties, laws, court decisions, and the Constitution. Except in native-owned media, stories about tribal programs receive little coverage, and lobbyists for native issues find it hard to locate the type of information easily available to other lobbyists. The persistence of the Native American Journalists Association and of Unity: Journalists of Color, plus training programs for non-Indian journalists, sponsored by universities, brings hope for a change. FCNL will convene a symposium this spring to address how the media cover Native American communities, and the ways in which non-Native lobbyists collect informarion about Native Americans, -FCNL Indian Report, Fourth Quarter 2005

Last summer, 25 high school and college students, participating in Design Science Lab, developed a series of strategies for eliminating hunger from the world. Design Science Lab, a joint project of Big Picture Scall World and the Buckminster Fuller Institute, develops solutions to global and local problems through a design and planning methodology often referred to as design science. This methodology is inspired by the work of R. Buckminster Fuller, the late-20th-century inventor, philosopher, and designer. This program recognizes the profound contribution ordinary citizens can make toward solving our most pressing local, regional, and global problems. Through direct experience, participants come to understand that individual initiative can and indeed must make a difference in creating a better world. The 2005 report that documents this effort is available at <www .bigpicturesmallworld.com/schools/images /2005DSLReport\_complete.pdf>. This year's program has been expanded to 100 students and two locations. The first will again be held at the UN and United Nations International School, and the second at University of North Carolina in Asheville. Participants at both sites will be briefed by UN staff at the start of the Lab, and will present their work to the UN when they are finished. The focus of the work this year will again be on ways of meeting the basic needs of everyone in the world, in the context of achieving the UN's Millennium Development Goals. For more information on the UN's Millennium Development Goals visit <www.un.org/millenniumgoals>. For more information on Design Science Lab visit <www.designsciencelab.org> or call (718) 290-9283. -Medard Gabel, BigPictureSmallWorld

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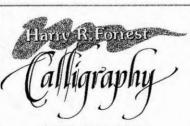
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New York Yearly Meeting approved a statement against paying for war. The following minute was approved at their Spring Business Sessions on April 1: "The Living Spirit works to give joy, peace, and prosperity through love, integrity, and compassionate justice among people. We are united in this Power. We acknowledge that paying for war violates our religious conviction. We will witness to this religious conviction in each of our communities." This statement reflects Quakers' steadfast testimony that any participation in war, including payment of taxes for war, is a violation of out faith. By compelling support of war-making through taxation, our government and political leaders have forced many people of faith to subordinate God's Word to the dictates of the state. The statement seeks to uphold a foundational principle of our nation that freedom to practice our religious faith is a matter of moral imperative, and is not dependent upon the grace of rights or privileges granted by the legislature.

For nearly 350 years, members of the Religious Society of Friends have upheld a testimony of peace and nonviolence that embodies the belief that God's spirit, present in every person, empowers all of us to resolve disputes without resorting to the machinery of war. Quakers, Mennonites, and people of other faiths came to the New World to escape persecutions in Europe for their religious convictions. The work of these "peace churches" in the United States eventually led to the legal recognition of the right of all persons not to

be forced into military service in violation of their conscience. To date, however, the United States government has failed to respect the right of religious conscience, recognized by the First Amendment's guarantee of free exercise of religion, not to be compelled to support war through the collection of taxes.

The U.S. Congress has before it legislation introduced by Congressman John Lewis of Georgia and supported by 35 Representatives—H.R. 2631 (the "Religious Freedom Peace Tax Fund Bill") that would provide conscientious objectors [subject] to military taxation with an option. Individuals who establish a sincere religious objection would have their tax payments directed towards nonviolent and life-affirming means for protecting and promoting national security, consistent with their faith. Until that time, many Quakers and others are being forced to choose between being faithful to their religious convictions and being in compliance with our federal tax laws.

"As a religious body, we cannot in good conscience support war, and we have borne that witness for over 350 years," said Christopher Sammond, general secretary of New York Yearly Meeting. "We are clear that violence only begets more violence, in a neverending cycle of horror that diminishes all humankind. Being required to pay almost half out taxes to support war-making is a violation of our religious convictions, and we will be seeking ways to redress this, individually and corporately." —Representatives of New York Yearly Meeting

#### ■ BULLETIN BOARD

- •July 1-7—Friends General Conference Gathering, Tacoma, Wash.
- July 6-9—Wilmington Yearly Meeting
- •July 6–20—Quaker Pilgrimage to the Lake District in England, sponsored by Philadelphia Yearly Meeting's Education Standing Committee.
- •July 12–16—North Carolina Yearly Meeting Conservative
- •July 14–17—Aotearoa/New Zealand Yearly Meeting
- •July 22–25—Evangelical Friends International Eastern Region Yearly Meeting
- July 22–28—Northwest Yearly Meeting
- July 23-29-New York Yearly Meeting
- July 25–30—Philadelphia Yearly Meeting

- •July 25–30—Iowa Yearly Meeting Conservative
- July 26-30—Ohio Valley Yearly Meeting
- July 26-30—Illinois Yearly Meeting
- July 27–29—Evangelical Friends International Mid-America Yearly Meeting
- •July 27-30—Indiana Yearly Meeting
- July 29-30-North Pacific Yearly Meeting
- •Inly 29-August 1-Western Yearly Meeting
- July 31-August 5-Pacific Yearly Meeting
- •July 31-August 6-Baltimore Yearly Meeting
- •August 4–6—"Rumi: searching for God in all creation," at Woodbrooke Quaker Study Centre; visit <www.woodbrooke .org.uk> or call +0 (121) 472-5171.

#### MILESTONES

#### Deaths

Barton-Harold (Hal) Barton, 88, on August 1, 2005, in Eugene, Oreg. Hal was born on August 31, 1916, in Grants Pass, Oreg., the second in a family of 11 children, and the oldest son. When he was college age, his father's illness left Hal as temporary breadwinner for the family, so in addition to classes at University of Oregon, he worked several jobs. Pursuing his father's early involvement in mining, Hal attended the School of Mines in Butte, Mont., working in the mines to earn money for his tuition, but causing him to have such a serious case of mercury poisoning that during the Second World War he was listed as 4F by his draft board. He was determined to recover, and when he returned to the board to report his renewed health, he was drafted as a conscientious objector to Civilian Public Service. After his first assignment at a forest service camp in northern California, he requested a transfer to what he considered more significant work in a mental hospital. He was assigned to Philadelphia State Mental Hospital near Byberry, Pa., and there he met his future wife, Lois Holloway, who was working as an attendant under the auspices of American Friends Service Committee. They were married on March 3, 1945, at Lois's meeting in Winona, Ohio. Hal and the other Civilian Public Service men at the hospital were appalled at the condition of the patients, and decided to do what they could to improve the situation. They collected information from various hospital units across the country. Then Hal and three other men at the Philadelphia unit got permission from the hospital superintendent to set up the Mental Hygiene Program for Civilian Public Service, and began publishing a monthly magazine for attendants. Their work led to an exposé that was published in *Life Magazine* and *Reader's Digest*, as well as two books, Out of Sight Out of Mind and The Turning Point, and eventually resulted in the establishment of the National Mental Health Foundation. In 1947, Hal, a Baptist until then, joined Gwynedd Meeting in Pennsylvania. In 1947, after receiving his discharge from Selective Service, Hal and his family moved to his home state of Oregon. There he established mental health chapters in two counties, and then served as field secretary for the northwest office of American Friends Service Committee. He and Lois were among the founders of Eugene (Oreg.) Meeting, where Hal served terms both as clerk and treasurer in the ensuing years. In 1952 the Barton family joined four other families and a single man to create an intentional community on 350 acres of farmland just south of Spencer Butte. Between 1955 and his retirement, Hal worked in the Bohemia Mining District, became a real estate broker, and helped with farming, all the rime continuing his vigorous involvement in peace and social change activities, writing letters to the editor, and financially supporting political candidates and other causes. As he requested, his sons scattered Hal's ashes on Grizzly Mountain in the Bohemia Mining District. Hal is survived by his wife, Lois Holloway Barton; five daughters, Edith Self, Margaret Ferguson, Mary Kirk, Rachel Barton-Russell, and Frances Krohn; three sons, David Barton, Stephen Barton, and William Barton; sixteen grandchildren; and twelve great-grandchildren.









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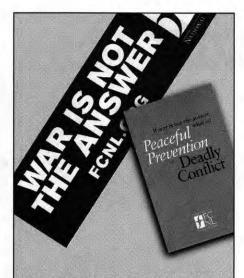
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Mohr-Norma Mohr, 74, on May 31, 2002. She was born on March 30, 1928, in Chicago, Ill., to Heland Sanford and Juana Avant Foust. She became a journalist, and married another journalist, Charles Mohr, in Chicago in 1952. Norma's son, Hank, was born in 1948; her daughter, Gretchen, in 1953; and her son, Hassan, in 1956. In 1963 Charles left Time Magazine and joined the New York Times. Within a year he was in Saigon, chief of the bureau covering the Vietnam War. They adopted a daughter, Julie, as an infant in Saigon in 1966. For 15 years Norma managed her family in India, Thailand, Hong Kong, and Kenya as she studied languages and wrote freelance articles. When the family returned to the United States, Charles joined the Washington bureau of the New York Times, and Norma became a senior editor for Voice of America, where she focused on creating a series of programs on women's issues and health that were widely broadcast in Africa. After Charles died in 1989, Norma retired and moved to Seattle, where she worked on a book and became co-founder and then president of the Greater Seattle Vietnam Association. She and her colleagues established a sister-city relationship between Seattle and Haiphong, Vietnam. In 1994, Norma transferred her membership from Bethesda (Md.) Meeting to University Friends Meeting in Seattle. Her book, Malaria, the Evolution of a Killer, was published shortly before her death. Norma Mohr was a woman of impeccable taste, exquisite courtesy, considerable tact, and indefatigable determination. Norma was predeceased by her husband, Charles Mohr, and by her beloved chocolate Labrador retriever, Pete. She is survived by her sons Hank Lanum and Hassan Mohr; and her daughters Julie Piwomski and Gretchen Kalonji.

O'Keefe-Mildred Hoadley O'Keefe, 95, on December 27, 2005, in McLean, Va. Mildred was born on August 14, 1910, in a dugout on a homestead farm in Stevens County, Kans. She was the daughter of Charles Elvan and Mary Adeline Kearns, both Quaker ministers. She also had a sister, Marguerite. After her grandfather died of pneumonia, Mildred moved with her mother and sister to Indiana. She graduated from Earlham College in 1933, with majors in English, Religion, and Philosophy. Her 45 years of social service began during the Depression and included casework and policy development for the state of Indiana, where she met and, in 1935, married a young attorney, Arthur Hoadley. She followed his career changes and moved to Connecticut, where she directed state policy development for assistance standards, and then to Washington, D.C., where she supervised assistance to repatriated citizens from World War II. She also served for five years as executive director of the Navy Relief Society. During this time, Mildred also earned two master's degrees, in Sociology and Social Work, from Yale and Howard universities. In 1953, when Arthur became examiner of Native American inheritance claims for the Department of the Interior in North Dakota, the family moved again, and Mildred accepted the position of state director for social services and staff development. During this time she developed a deep interest in mental health and juvenile delinquency, and taught several courses for University of North Dakota. After directing a study of rural children, she co-authored Imperiled Youth. In 1963, Arthur's declining health and her own opportunities for advancement took the family back to Washington, D.C., where she began her federal service at the Department of Health, Education, and Welfare, as director of the Division of Program Payment Standards in the Office of Family Services. Arthur died in 1967. Some time after her 1978 retirement, on a bus tour of southern plantation homes, Mildred met a North Carolinian, Maurice O'Keefe. They were married in 1981. Maurice died in 1993. During this time, Mildred wrote and published People, Places, Events, a personal and professional history of her very productive life. Mildred's many public service awards included recognition in Who's Who of Women, Who's Who of American Women, and Who's Who in Government. She was a lifelong member of the Religious Society of Friends, which helped shape her philosophy of public service. Mildred was predeceased by both of her husbands, Arthur Hoadley and Maurice O'Keefe. She is survived by a son, David Hoadley; a daughter, Maurine Eisenmenger; and several grandchildren.

Watson-Elizabeth Grill Watson, 92, on February 22, 2006, in Edina, Minn. Elizabeth was born in Cedar Rapids, Iowa, on January 7, 1914, and grew up in Lakewood, Ohio. At the age of seven, inspired by her Methodist minister grandfather, she felt a call to the preaching ministry, and went on to spend a lifetime working on projects grounded in her spiritual concerns. As a high school student, after attending a summer religious conference where a principal speaker talked about Mohandas Gandhi, she became convinced of the spiritual necessity of nonviolence, and she delved into Gandhi's life and work. Over the next few years, Elizabeth gave several hundred speeches about Gandhi to luncheon clubs, high school assemblies, and church groups. In 1936 she graduated from Miami University in Ohio and went on to graduate study at Chicago Theological Seminary and University of Chicago Divinity School, often the only woman in her theology classes. She and George H. Watson were married in 1937. During graduate school they began attending 57th Street Meeting, and became members in 1938. In 1945, while George completed 11 months of Civilian Public Service as a conscientious objector, Elizabeth moved into a Chicago settlement house and supported their three preschool children. Many benefited from her skills as a speaker, and especially her community organizing work dedicated to the racial integration of a University of Chicago neighborhood. The first meeting of the Congress on Racial Equality (CORE) was held in the Watson home. Elizabeth also worked for American Friends Service Committee as regional personnel officer, recruiting staff leadership for the entire AFSC program at home and abroad. The Watsons bought a big old Frank Lloyd Wright house in the community they worked to integrate, and there raised their four children. The basic family was augmented by four foster daughters, including three sisters from Lubeck, Germany, who were pen pals of the Watson daughters and joined the family after the death of their parents in 1962. In 1964, Sara, the eldest Watson daughter, was killed in a car accident. Following the death of her daughter, Elizabeth wrote Guests of My Life, the story of six writers whose insights helped move her through the process of grief. Guests of My

Life was presented as a play by Theatre Workshop Boston, at the FGC Gathering in Slippery Rock, Pa. In the early '70s, when George became the head of Friends World College on Long Island, Elizabeth became Curator of Walt Whitman's Birthplace, a historic site in the same town of Huntington, N.Y. Elizabeth provided inspirational leadership for decades within the Religious Society of Friends, touching thousands. In great demand as a Quaker speaker, she delivered major lectures to many yearly meetings; Friends General Conference; Friends United Meeting; the Centennial Meeting of the United Society of Friends Women; and Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns. Her knowledge, gifts for teaching, and concern for nurturing the spiritual growth of others made her a very popular workshop leader at FGC Gatherings. Élizabeth had a special tenderness for those who were neglected and oppressed, including people of color, women, and LGBTQ. In 2005, she attended her last FGC Gathering to hear the first Elizabeth G. Watson Lecture, sponsored by the Quaker Universalist Fellowship. The Watsons were representatives to Friends World Committee triennial meetings in Sweden, Kenya, Japan, Canada, and Switzerland. They visited Friends World College Centers in Europe, Africa, the Middle East, India, and Japan. Elizabeth was a Friend-in-Residence at Earlham School of Religion. She and George were Fellows at Woodbrooke (England) in 1983-84, and Friends in Residence at Pendle Hill. While at Woodbrooke, Elizabeth called together a meeting of Quaker women theologians in the United Kingdom. That group arranged for the World Conference of Quaker Women Theologians, which was held under the sponsorship of Friends World Committee for Consultation at Woodbrooke in 1990. In 1991, Elizaheth and George moved to Minnesota to be closer to their daughter, Carol. Here they became acrive members of Minneapolis Meeting and Northern Yearly Meeting, sharing their extensive knowledge of Quaker thought, history, and practice. Elizabeth inspired people to want to be like her—scholarly, loving, productive, strong. Elizabeth's published writings include three books and many articles and pamphlets. Guests of My Life and Wisdom's Daughters continue in print; Elizabeth was unable to fin-ish revisions to *Daughters of Zion* before her death. Her pamphlets, Marriage in the Light and Healing Ourselves and Our Earth are widely used by Friends. A distinguished Quaker theologian, Elizabeth followed her call to ministry, finding ways to express her commitment to justice and to manifest her knowledge of process, feminist, liberation, and Earth-centered theologies. Much of her work explored the theological dimensions of current issues, and her special interest in women in the Bible. Elizabeth was predeceased by her daughter Sara Watson. She is survived by her husband, George Watson; her daughters Jean McCandless and Carol Watson; her son, John Watson; nine grandchildren; and four great-grandchildren.

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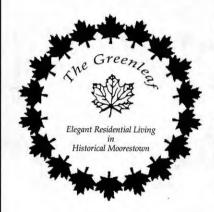
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#### Wait and Watch

continued from page 9

stop working and pursue civic or spiritual interests. Yet I was deeply unhappy. During a week sojourning at Pendle Hill in the middle of a huge winter storm, I realized that I had to take a "leap of faith"—if I was to find what God wanted me to be doing at that point in my life, I had to first stop doing the work that was making me unhappy. And so on my return I announced to my partners that I was taking a sabbatical leave of absence, with no idea how I would support myself in doing so. I simply went home and waited and watched.

A few weeks after I had packed up and moved out of my office a friend of mine called to say the nonprofit organization she ran was expanding and experiencing difficulty, and could I come and give them advice? Although what she asked was a continuation of the type of work I had just left, I went because she was a friend, attended a few meetings, and had the sense that I could help. I casually offered her my assistance, and as a result I spent the following three years commuting every other week between Philadelphia and Boston, helping to guide the expansion of her organization. It was one of my most rewarding and challenging work experiences. It is not something I would have even considered doing when I decided to take my sabbatical. But I felt that the circumstance of her calling for assistance at the precise moment when I was able to offer it was the sign that God was calling me in this direction.

Ido not mean to suggest that meeting for worship is simply a means, merely a place to develop skills. The inspiring thing about meeting is that it is both means and end, both practice and performance. For if I practice the skills of waiting and watching during meeting for worship, God's message is often revealed.

Meeting for worship as spiritual practice can help us discern God's leading in all aspects of our lives. But it will only do this if we are willing to wait: to practice silently waiting on God, with patience and in trust; and if we are willing to watch: to be alert and open in the present moment to the unexpected circumstances through which God speaks and thereby transforms our lives.

Wait, he said, and watch.

#### **Forum**

continued from page 5

important, too, but will prove too little, too late as the pace of human destruction outstrips conventional human efforts to save the Earth. We may in the end have to rely on ecological processes with or without our own existence. Anytime between 2012 and 2030, oil supplies could plummet. Blackouts and handicapped distribution lines of food and medicine will follow. God has been sending us the messages for decades-maybe centuries-with plagues and wars, since Malthus, and since the beginnings of hominids. In bones in hominid collections around the world-at the Cleveland Museum of Natural History, for example evidence appears of pneumonia-like epidemics that wiped out entire populations in Africa. Also, something(s) completely wiped out the conspecific Homo erectus. SARS and AIDS are nothing new to human history as density-dependent, death-causing illnesses; they are tiddlywinks compared to what we've been through, and what may be yer to come. AIDS is evolving faster than modern treatments, and probably will continue to do so. Virology is further than most virologists think we are from a cure. Determining the human genome does not cure illness in itself. One must find the genetic material causing specific illnesses, which may vary from individual to individual: indeed, more than one illness may be co-occurring, misdiagnosed simply as pure this or pure that. So many genetic illnesses are polytypic, involving too many alleles, and it will take well into next century to begin thinking cures. At this rate, we'll all be dead by then.

I call for an equal emphasis on saving populations, many individuals, rather than helping a rich individual and the medical establishment. We need mass intervention in family planning, healthcare for women and children, rights and education for women, and the government needs to listen to what masses of professional ecologists and First Americans have been saying for centuries about better environmental planning. The U.S., whatever the government, must pay its debt to the UN in general, and toward susrainability in specific. The question is: do you want your children and grandchildren to live, or possibly die, without a chance at life?

Evolution states that human warfare evolved when the benefits of cooperative aggression to secure scarce (mostly metabolic) resources like protein (or oil) to maintain an un-infiltrated gene pool or habitat outweighed the costs of warfare (i.e. like killing). The reciprocal sharing of resources has opportunity benefits that aggressively gaining resources from other cultures lacks. Excellent examples of the

latter are northwest Pacific First American potlatches, and the Oil-for-Food Program in Iraq, as inefficient and immoral as it was.

Humans are not the only animal to collectively aggress. A favorite tool used to study collective aggression by the early ethologists was to put in an enclosed small area two different clans of brown rats, without which much of our understanding of the psychology of our own collective aggression would be remiss. Humans are animals, and until we respect those drives that have shaped our "culture" for its existence and respect our relationships with biodiversity, we will continue until we learn the hard way—probably too late.

Culture, science, mathematics, and language may be signs of "intelligence," or simply the advanced use of cognitive signals most higher vertebrates (mammals and avifauna) have to obtain the same needs. Certainly, the degree of social organization and technology in Homo sapiens, the "wise ones," is unprecedented. That in itself, however, does not define us as intelligent, except comparatively. Using our criteria to determine that we are intelligent goes against objective science. We do have the collective cognitive skills, I believe, to unlearn war. If we can advance technologically as far as we have, we literally have no excuse but to do so.

Grant Stevenson Bethlehem, Pa.

#### Where to place our trust

I appreciate Roberta Nobelman's response ("The Tree of Life with leaves for healing of nations," FJ Forum, March) to my article "Tree Trust" (FJ Dec. 2005). It takes courage ro admit to being sexually abused, whether as children or as adults. We are made deeply aware, from childhood, that one who experiences such is permanently "tainted": the evil shadow clings to the victims. Roberta also voices a common conclusion made by those so injured: "Trust is the root cause of all suffering." And yet, who can live without trust? Life demands trust from us: to grow, we must trust the process of growth. Our problem—and it is not limited to those of us who have experienced childhood sexual abuse-is one of discernment. Where, on whom or what, do we place our trust?

In my perception, we all suffer from misplaced trust. From birth, we are taught to mistrust our own perceptions and innate modes of functioning; we are conditioned to believe that we are small, weak, and ignorant. Our physical limits reinforce this message—we are dependent on our adult

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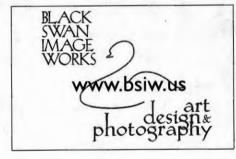
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FRIENDS JOURNAL 1216 Arch Street, 2A Philadelphia, PA 19107-2835 Fax: (215) 568-1377 E-mail: circulation@friendsjournal.org caretakers. Adults must not only be obeyed, they must be trusted—with our very lives. When the adults caring for us warrant our trust, we grow in trust: we develop our strengths and inherent perceptions appropriately. Usually, though, the adults we must trust with our lives have lost touch with their roots—their natural trust in life, in Life's flow, moving through them. We have all been conditioned to replace Tree Trust with trust in cultural norms.

Adults who lose their connection to Life, who feel thwarted by the unnatural limits imposed upon them from birth, often take their revenge on those smaller and weaker than themselves. Sometimes they seek to recapture what they have lost in childhood by attempting to absorb the innocence, trust, and life force of children. Childhood sexual abuse is often a distorted form of this impulse. I see adults who abuse children, or any who are weaker than themselves, as victims; their natural impulse to trust in Life has been destroyed. They (we!) are encouraged to believe that all that comes to us in life is a result of our own power-or lack of it. We are taught that we must grab power in order to support our lives, even if in doing so we take it from others. What, or who, then, is to blame for the obvious results of this arritude toward our self and all life? Who are the "perpetrators"? Who are the "victims"? From this wider viewpoint, I see us as in Shakespeare's line in Romeo and Juliet: "All are punished!"

Who is the punisher? Is it God? Is it Life? Fate? When I was a young child, the trees showed me that our lives-our forms and how we live our lives-depend on the depth and ground of our supporting roots. We pull nourishment from the ground in which we are rooted. We then grow toward, lean toward, that for which we yearn, to which we aspire. When we sink our roots in the natural world, including our natural selves, and yearn for the Light-Life's sustaining flow-we grow strong and tall. We experience the flow of our Creator's energy moving through us-the yin and yang, masculine and feminine, as Roberta said. We rejoice! We need not seek our power from others: we have it from Life itself. Life, support of our unique essence and our webbed unity, is the appropriate place for

> Alicia Adams Mimbres, N.Mex.

#### On being a liberal Christian Quaker

Cathy Habschmidt (in "Shades of Gray"

June 2006 FRIENDS JOURNAL

FJ March) worked hard to draw together what it means to be a liberal Christian Quaker. This liheral Christian has moved on to the Church of the Brethren, also a Peace Church. I have avoided theological debares and also avoided discussion about my late, well-known Quaker parents. Quakers Bill Samuel, John Smallwood, and I founded "Friends in Christ," hoping to share Christian ideas with others. We were met with much intolerance of our views.

My two concerns are for tolerance of differing religious views among Quakers and to avoid the word "Christocentric." Instead

let us use "Christ-centered."

Maybe we have forgotten the words of George Fox, "There is one, even Jesus Christ, who can speak to thy condition." Hopefully this dialogue will continue.

> Lincoln Cory Vienna, Va.

#### An exceptional issue

I read FRIENDS JOURNAL thoroughly each month and value it highly. However, I found the March issue to be an

exceptional one.

The article on explaining our beliefs ("So What Can We Say Now? Suggestions for Explaining Quakerism" by Thomas H. Jeavons) was so helpful, I think I can now be more coherent when asked. In addition, I found the articles on finding the Spirit in nature and the cosmos fascinating ("Opening to the Spirit in Creation," by Bill Cahalan, and "Quakers from the Point of View of a Naturalist" by Os Cresson). And as a Jewish Quaker I was able to read the article about the Holy Spirit ("What Jesus Means to Me" by Harvey Gillman) without feeling offended or excluded.

Thanks for a great issue!

Madeleine Littman Cambridge, Mass.

## An appreciation of Quakers reaching out

The March issue of FRIENDS JOURNAL provided exactly what I wanted, which is a better understanding of Quakerism. I am awaiting sentencing at Metropolitan Detention Center in Los Angeles, and am blessed with monthly visits from a volunteer named Elizabeth, a dear nonagenarian Quaker. She responded to my request for information by seeking assistance at her meeting. Anonymous

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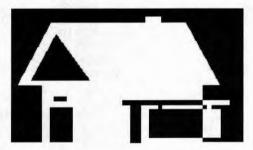
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Thomas H. Jeavons, in "So What Can We Say Now?" named the basic beliefs, and Cathy Habschmidt's "Shades of Gray" helped loosen the snarls of ambiguity. Other articles turned the gem of Quakerism in the light, casting flashes of radiance amidst and through the filter of fog. Ah, life!

From what I read, Quakers have the temerity to invite individuals to join with others, thus becoming a people who face life with honesty, and who courageously open themselves to themselves, to each other, and to God, always seeking to put love into action.

Language as verbal and written symbols will always fail to express the fullness of humanity and divinity, of life and love, of life as love, of love as life. We can seek to be, truly be, with each other in the wonder of the God who is love, the love that is God, and to be open to unpredictability. Ah, the angst of holy ambiguity! This requires an act of patient courage, for it lacks the slick security that rigid blacks and whites profess to offer.

As one whose experience (but not the practice) of Quakerism is limited to visits from Elizabeth and articles in FRIENDS JOURNAL, I encourage you to keep pressing forward, for you encourage me.

The world is starving for faith, hope, and love. You are part of the means to those ends.

Jeffrey DeVore Los Angeles, Calif.

## Sacrifices are needed to address homelessness

While I was heartened to read about Redwood Forest (Calif.) Meeting's efforts to address the problem of homelessness, ("Friends of the Homeless," Wirness, FJ March), I was also disappointed in their lack of personal accountability for this problem. I commend these Friends on their confronting the major issue contributing to homelessness—the escalation of housing prices. However, I would draw their attention to the fact that many of them have benefited from this very escalation.

The last time I checked, it cost over \$90,000 (uonrefundable) to move into Friends House. I am sure that many residents there were only able to afford this by selling their homes at exorbitant prices.

Like so many well-meaning people who consider themselves "progressive"—

advocating for the rights of low-income people—these Friends are happy to do so only as long as they don't have to make any personal sacrifices. Like selling their own properties at affordable prices, for example.

> Marian Rhys Portland, Oreg.

## A questionnaire on war and peace

As I read the stirring account of A.J. Muste's vigorous and sometimes confrontational advocacy for peace ("A.J. Muste: the 20th Century's Most Famous U.S. Pacifist," by Charles F. Howlerr, FJ April), I wondered if readers might be interested in a project taking another approach to that struggle, reaching out to a wide range of people on both sides of the war-peace debate.

A group of 12 members/attenders of Hartford (Conn.) Meeting have assembled a questionnaire describing some 40 possible similarities in views or values between pacifists and supportets of military action, aiming to identify common ground. These terms are defined in some detail on the questionnaire. This effort is not an official project of Hartford Meeting.

We invite people of any age, living in any country, to fill out this questionnaire. Respondents need not hold any particular view about the place of military force in our complex world. We especially invite members of the military, their families, and their supporters to fill it out. We will be sending this information to venues reaching them.

If you have access to a computer, you can download a copy of the questionnaire from <a href="http://www.geocities.com/confusiondoc/military\_pacifist\_survey.html">http://www.geocities.com/confusiondoc/military\_pacifist\_survey.html</a>. If you would like that link e-mailed to you, please write to Bill Taylor at <a href="https://www.geocities.com/comcast.net">write to Bill Taylor at <a href="https://www.geocities.com/comcast.net">write to Bill Taylor, Box 1388, West Hartford, CT 06127-1388. We will also send a large-type version by e-mail or on paper; tell us what font and what size type would be suitable.

After January 1, 2007, we will collate the results and distribute summaries to those requesting them. We hope to find ways to continue this search for common ground between these two groups, through dialogue or orher means.

Bill Taylor West Hartford, Conn.

#### On "enemies"

In response to "Do we have enemies?" by Bob Mabbs in the Forum, FJ April:

The proposal to drop the word from our talk is a vexed one: How shall we manage to "love even them" if we have none?

> George Lakey Philadelphia, Pa.

#### Further on "enemies"

In his letter "Do we have enemies" (FI Forum, April), Bob Mabbs voices his distaste for the term "enemies" used in the "Among Friends" column in the February issue. His proposed alternative: "those with whom we disagree." Not being a member of the Religious Society of Friends myself, I am always wary about misunderstanding or misjudging its language and intent. However, this letter made me stop and ponder. The context in which the offending word was used in the original column left no doubt that the people thus described were the ones who sought to do harm-and did harm-to the innocent and the nonviolent. The sentiment of the column, as well as that of Tom Fox's message described in it, was forgiveness and the non-seeking of retaliation. Not of "those with whom we disagree"-a term I find simplistic and not a little bit insidiously misleading-but, if we were to engage in semantics, "of those who seek to destroy us, those who bate us and everything we stand for." I don't know if there is a better word here than "enemy," but I do know that these are not simply the people "who disagree with us," as if they were engaging others in an exchange of opinions insread of lethal tactics.

It seems to me that the fear of words is sometimes such that it clouds the meaning and the intent of the message.

> Alla Podolsky Philadelphia, Pa.

#### War resisters' reunion after the FGC Gathering

FRIENDS JOURNAL readers are invited to a very special event occurring this summer in western Canada reasonably close to the location of Friends General Conference. The Our Way Home Reunion is being organized to celebrate and honor the contribution of U.S. war resisters who emigrated to Canada during the Vietnam War and to thank the thousands of Canadians that assisted them. The reunion will also honor the courage of those resisting current U.S. militarism by seeking safe haven in Canada now, during the U.S. war in Iraq. This cross-border peace event is being held July 6 to 9 in the community of Brilliant, British Columbia.

From 1965 to 1973, more than 100,000 draft-age U.S. citizens made their way to Canada. More than half of those who came remain in Canada today. Many of them settled in rural areas, hecoming part of the "back to the land" movement of the late '60s and '70s. Others gravitated to Canada's urban centers, and continue to work promoting and maintaining the kind of social justice they experienced upon

their arrival.

The reunion will include workshops, a keynote speech by George McGovern, panel discussions, on-stage theatre performances, a film festival, and a major peace concert. Some of the confirmed participants are Arun Gandhi, Tom Hayden, Maude Barlow, Holly Near, Buffy Sainte-Marie, and Rabbi Michael Lerner. Plans are also underway to provide an opportunity to promote healing and reconciliation between war resisters and Vietnam veterans in Cauada. More information and ticket booking can be found at the web page <www.ourwayhomereunion.com>. We hope you will be able to join us in July and that you will pass this information on to others who would like to know of this event.

> Tony McQuail Lucknow, Ont.

## Beware of a scam

Be aware that there is a person or persous who have been posing as a Quaker in distress in Canada needing plane fare home because of an accident. The scam artist is very persuasive and was clever enough to have fooled at least one smart and caring Friend in New York Yearly Meeting. He/she uses names gleaned from other calls made while posing as a person interested in the meeting or a nearby meeting. I'm the contact person for Morningside Meeting and for the Downtown Outdoor Meeting; and so, I'm sorry to say, I'm the one who inadvertently supplied the information that was used to con my fellow Friend.

In many Quaker writings it is advised we pray before taking on any major commitment of time or money. It is my

suggestion that we all try to get into this habit. So if a person calls us in distress, we will automatically say, "Friend, I am very concerned for you and your need, but I would like to spend a while in prayer to consider what would be the best course of action. Please give me your phone number and I will call you back."

Sally Campbell New York, N.Y

#### Simplicity and technology

I attended a lecture recently on the topic of "Digital Democratic Institutions." The speaker dealt with how technology is making new kinds of collective action, like political action, protest, and dissent, possible. It made me think of Friends' political activism, and also of simplicity as practiced by Friends. I understand that some Quakers don't use computers or other modern technology out of their observance of simplicity. It occurred to me that in the 21st century, Friends who shun modern technology but who also feel the obligation to protest policies like those of the Iraq war might be undermining their own efforts to oppose such policies effectively. I wonder if observing simplicity so strictly conflicts with Friends' call to activism? What does simplicity entail? How do Friends define it? And in relation to 21st-century technology, should it be redefined, or must it be, if Friends are to acr on beliefs effectively? Should Friends expand the definition of simplicity to accommodate 21st-century technology so that they can work more effectively toward justice and peace?

Patty Quinn Elkins Park, Pa.

Correction: In the article, "Opening to the Spirit in Creation: A Personal Practice" by Bill Cahalan in the March issue, two errors crept in. First, on page 11, in the first column, in the eighth line from the bottom (above the small photograph), there should be no commas around "within this land." And second, at the bottom of the middle column on that page, in the third line of the poem, "good" should be replaced by "food." —Eds.

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

Costa Rica Study Tours: Visit the Quaker community in Monteverde, For information and a brochure contact Sarah Stuckey: +011 (506) 645-5436; write: Apdo. 46-5655, Monteverde, Costa Rica; e-mail<crstudy@racsa.co.cr>; <a href="www.crstudylours.com">www.crstudylours.com</a>; or call in the USA (937) 728-

#### Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts (\$25/year), and share your work with Friends in our exciting quarterly, "Types and Shadows." Seeking short fiction and non-fiction, poetry, drawings, B&W photos, and NEWS of Quaker art/artists. Help create a new chapter in Quaker history! Info: FQA, c/o PYM, 1515 Cherry St., Philadelphia, PA 19102. E-mail submissions OK. <fqa@quaker.org>. <www.quaker.org /fga>.

#### Summer at Pendle Hill

June 25-29: Weaving on Spirit's Web: A Fiber Retreat, with Robyn Josephs

June 25-29: Self-Understanding through Yoga, with

June 30-July 2: Yoga You Can Take Home with You, with Bob Butera

July 2-6: Spiritual Discernment, with Nancy Bieber July 2-6: Songwriting for Personal and Social Change,

with David Roth July 9-13: Practicing Prayer Today, with Nancy Bieber July 9-13: Digging to the Roots, Riding the Wind: A Clay and Writing Workshop, with Alan Steinberg and

July 14-16: Qi Gong: Powerful, Simple Self-Care, with Kevin Greene

July 17-27: Beyond Diversity 101: Training for Trainers, with Niyonu Spann

July 23-27: The Joy of Dyeing: Natural Japanese Papers, with June-Etta Chenard

July 28-30: Inquirers' Weekend: Basic Quakerism, with Mary Ellen Chijioke and Trayce Peterson



For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 3. <www .pendlehill.org>.

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

#### **Personals**

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

## Concerned Singles

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

#### **Positions Vacant**

Pendle Hill High School Youth Camp Leaders (3): Facilitate and help plan 10-day-long Quaker high school program. Service projects, field nigh scriool program. Service projects, field trips, art projects, discussions, games, Quaker values, and history. July 13–22, 2006, check out our gallery from last year—<a href="http://www.pendlehill.org/2005\_youth\_camp\_photo\_galleries.htm">http://www.pendlehill.org/2005\_youth\_camp\_photo\_galleries.htm</a>. Contact: Nancy Diaz (610) 566-4507/(800) 742-3150 ext. 161. <ndiaz@pendlehill.org>.

Durham Friends Meeting in Durham, Maine, is seeking a full-time pastor for this semiprogrammed, multigenera-tional, lively, Spirit-seeking congregation. About 60 Quakers meet every Sunday for worship in an historic, rural meetinghouse. Sunday School is available for all ages. A parsonage is available. Salary and benefits are negotiable. For further information, contact the Clerk of Pastoral Search, Theresa Oleksiw, 71 Main Street, Topsham, Maine 04086, or <abbyc@gwi.net>. We look forward to working together in a mutually supportive, encouraging, and challenging Friends meeting.

#### **GENERAL SECRETARY**

Baltimore Yearly Meeting of the Religious Society of Friends is seeking to fill a position recently vacated by its General Secretary. An ad hoc Search Committee is convening to discern how the Yearly Meeting will proceed.

Details about the new position are posted on the Baltimore Yearly Meeting web site, <a href="https://www.bym-rsf.org">https://www.bym-rsf.org</a>.

#### Real Estate

Cohousing in Vermont! Come build community with us on 125 acres near Burlington, Vt. Lots, homes, available now. Visit <champlainvalleycohousing.org>.

For sale or possibly creative time share. Charming partially renovated very small home. 40 minutes from State College, Pa. Ideal for 1-2 grad students. Peaceful place, nearby trails. Nice view. Huntingdon, Pa. Walking distance to train line to Phil./Pittsburgh <marinagresh@verizon.neb. Call M. Gresham (610) 933-1967.

#### PROPERTY IN COSTA RICA!

Land and house for sale in Monteverde. 10 minutes' walk to Meeting for Worship. New, three-bedroom, beautiful, spacious home. 2,000 meters of woods located on ecological corridor. Exotic birds and monkeys aplenty! An unbelievable steal at \$180,000. Must Sell! <andrewjshepherd@yahoo.com>. U.S.A. (970) 533-7141. C.R. (506) 645-5074.

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

Quaker in the Real Estate world oftering professional help with selling and buying your home. Minutes from Pendle Hill, Delaware County, Pa. Referrals accepted. Questions welcomed! Gloria Todor, (610) 328-4300. Century 21.

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

#### **Rentals & Retreats**

Chincoteague Island, Va. Two charming, adjacent, fully equipped vacation homes sleep 8-10. Two miles to protected Assateague Island (wild ponies, ocean beaches, birds...). September to mid-June, approx. \$250/weekend, \$500/wk. each. Polite pets permitted. (703) 448-8678, <markvanraden@yahoo.com>.

Tranguil Topsail Island, N.C. New, 2-story house. Three bedrooms, 2.5 baths, sleeps 6. Overlooks marshlands and intracoastal Waterway. 2 blocks from the beach. 2006 Rental Rates are: 5/6-5/20 \$675; 5/20-8/25 \$925; 8/25-10/7 \$810; 10/7-10/28 \$675. Off-season long-term rentals available. For information, visit website: <www.vrbo.com/31024>. Call (610) 796-1089, or e-mail <Simplegifts1007@aol.com>.

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

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

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

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

#### **Retirement Living**



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

Continuing care retirement communities:

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

Kendal at Ithaca • Ithaca, N.Y. Kendal at Lexington • Lexington, Va. Kendal on Hudson • Sleepy Hollow, N.Y. Kendal at Granville • Granville, Ohio

Independent living with residential services:

Coniston and Cartmel . Kennett Square, Pa. The Lathrop Communities · Northampton and Easthampton, Mass.

Nursing care, residential and assisted living:

Barclay Friends · West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative Kendal Outreach, LLC

Collage, Assessment Tool for Well Elderly

For Information, contact: Doris Lambert, The Kendal Corporation, 1170 E. Baltimore Pike, Kennett Square, PA 19348. (610) 388-5581. E-mail <info@kcorp.kendal.org>



#### MEDFORD LEAS

#### Medford Leas Continuing Care Retirement Community

Medford Leas welcomes you to visit our CCAC-accredited, Quaker-related continuing care retirement community! Blending the convenience and accessibility of suburban living with the unique aesthetic of an arboretum and nature preserve, Medford Leas continues the long tradition of Quaker interest in plants and nature and their restorative qualities. A wide range of residential styles (from garden-style apartments to clustered townhouses) are arranged amidst the unique beauty of over 200 acres of land-scaped gardens, natural woodlands, and meadows. With campuses in both Medford and Lumberton, New Jersey, the cultural, intellectual, and recreational offerings of Philadelphia, Princeton, and New York City are just 30 to 90 minutes away. In addition, many popular New Jersey shore points are also within similar driving distances. Medford Monthly Meeting is thriving. active,and caring. Amenity and program highlights include: walking/biking trails, tennis courts, indoor and outdoor swimming pools, fitness centers and programs, computer center, greenhouses, very active self-governed residents' association with over 80 committees, on-site "university" program, and much more. Extensive *lifetime* Residence and Care Agreement covers medical care, and future long-term nurs-ing and/or assisted living care without caps or limits. For more information call (800) 331-4302. <www.medfordleas.org>.

Beautiful Pleasant Hill, Tenn. Affordable and diverse activist community. Full-range, independent homes to nursing care. Local Quaker Meeting. (931) 277-3518 for brochure or visit <www.uplandsretirementvillage.com>.



Friends Homes, Inc., founded by North Carolina Yearly Meeting of the Society of Friends, has been providing retirement op-tions since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-

for-service, continuing care retirement com-munities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952, or write: Friends Homes W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity. <www.friendshomes.org>.

The Hickman, a nonprofit, Quakersponsored retirement community in

historic West Chester, has been quietly providing excellent care to older persons for over a century. Call today for a tour: (484) 760-6300, or visit our brand-new website <a href="https://www.thehickman.org">www.thehickman.org</a>.

#### Schools

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



#### EARLHAM

SCHOOL of RELIGION

August 7-18, 2006-Come to ESR for two-week inten-August 7-18, 2006—Come to Esh for two-week intensive courses. Writing as Ministry—Instructor TBA; James Seminar—Tim Seid; Intro to Spiritual Formation—Stephanie Ford; Cusker Spirituality—Stephan Angell; Constructive Theology—David Johns. For further information contact <axtelsu@earlham.edu> or (800) 432-4377

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

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

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

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curricu-lum, after-school arts, sports, and music programs. Bus-ing available. 1018 West Broad Street, Quakertown, PA 18951. (215) 538-1733. <www.unitedfriendsschool

#### Services Offered

#### Ahimsa Graphics

Wedding Certificates, Celebrations of Commitment calligraphy, illustration, custom design
Contact: Penny Jackim: <ahlmaa@earthlink.net>
(401) 783-1972

Samples: <www.pennyjackim.calligraphicarts.org>

HANDYMAN/LIGHT REMODELING. Serving hour radius around Pendle Hill. Over 25 years experience. Insured, with references. Former PH contractor and maintenance worker. Free estimates. Doug Durren (610) 909-

Calligrapher (NEYM) creates individually designed marriage certificates, birth/naming documents for newborn or adopted children, and other one-of-a-kind documents.

See samples of my work at <wynnellewellyn.com>. Contact me to discuss your needs at (413) 634-5576, <wynne @wynnellewellyn.com>.

H.Freeman

ASSOCIATES, LLC

2204 Salisbury Road South Richmond, IN 47374 765-939-6910 HFreeAssoc@aol.com

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

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

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

√procallig@netzero.com>.

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

#### **All Things Calligraphic**

Carol Gray, Calligrapher (Quaker). Specializing in wedding certificates. Reasonable rates, timely turnarounds. <www.carolgraycalligraphy.com>.

#### Summer Camps

#### Journey's End Farm Camp

offers sessions of two or three weeks for 32 boys and girls, ages 7–12. One-week Family Camp in August. Farm animals, gardening, nature, ceramics, shop.

Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. Welcome all races. Apply early. Kristin Curtis, 364 Sterling Road, Newfoundland, PA

Telephone: (570) 689-3911. Financial aid available.



#### Camp Woodbrooke, Wisconsin

Quaker-led camp with emphasis on simplic-

ity, community, living in harmony with the environment. Have fun, make friends. 34 boys and girls, ages 7–12. Teen adventures, ages 13–15. (608) 489-2788. <www.campwoodbrooke

Pendle Hill's High School Youth Camp, for ages 15-18, July 13-22, 2006. Join young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun.

Contact: Nancy Diaz, (610) 566-4507/(800)742-3150, ext 161; <ndiaz@pendlehill.org>.

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

Accredited by The American Camping Association

#### **Summer Rentals**

Cottage on Bailey Island, Maine. 3 bedrooms, 1 bath, sleeps 6, crib, porch with Mackerel Cove view, Maine ayah! Brunswick Meeting nearby. \$950/week plus deposit. (215) 361-9548.

Prince Edward Island, lovely 3.5 bedroom house. Simple living, private, surrounded by natural beauty with over a mile of shoreline. In the Canadian maritimes with many Celtic and Acadian cultural events. U.S. \$650/wk. Contact: (608) 280-0882.

Uzes, France—known as "the gateway to Provence"—traditional 3-bedroom town house in the historic center of a medieval city, between Avignon and Nimes. Built in 1555, but totally modernized. 100 meters to the Place aux Herbes, with lovely cafes and a famous twice-weekly market. Festivals throughout the summer. Wireless Internet. Two terraces. Quaker meeting an hour by car. 600–1,000 euros per week. See at: <a href="http://www.aubaine.info/xmo230.htm">http://www.aubaine.info/xmo230.htm</a>, e-mail: <a href="mailto:trayton@uic.edu">trayton@uic.edu</a> or (312) 996-4828.

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

#### Attract Attention



(215) 563-8629 • adsales@friendsjournal.org

#### ■ MEETINGS

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

5=Handicapped Accessible

Meeting Notice Rates: \$18 per line per year.

\$24 minimum. Payable a year in advance. No discount. New entries and changes: \$12 each.

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

#### **AUSTRALIA**

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

#### **BOTSWANA**

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

#### ΔΝΔΠΔ

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

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

#### COSTA RICA

MONTEVERDE-Phone (506) 645-5207 or 645-5302. SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday at The Friends Peace Center/Guest Hostel, (506) 233-6168. <a href="https://www.amigosparalapaz.orgs">www.amigosparalapaz.orgs</a>.

#### 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, 10:45 a.m. 2nd Sundays, El Centro de los Amigos, APTDQ 5391, Managua, Nicaragua. Info: (727) 821-2428 or +011(505) 266-0984.

#### PALESTINE/ISRAEL

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

#### **UNITED STATES**

#### Alabama

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.Q. Box 319, Fairhope, AL 36533. (251) 928-0982.

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

#### Alaska

ANCHORAGE-Call for time and directions. (907) 566-0700. FAIRBANKS-Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796. HOMER-Friends Meeting, unprogrammed worship, 10:30 a.m. First days at Flex School. (907) 235-8469. JUNEAU-Unprogrammed, 11 a.m. Sunday at the Juneau Senior Center, 895 W. 12th St. Contact: (907) 789-6883.

#### Arizona

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

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

PHOENIX-Worship and First-day school, 10 a.m. 1702 E. Glendale, Phoenix, 85020. (602) 943-5831 or 955-1878. TEMPE-Worship and First-day school 10 a.m. 318 E 15th St. 85281. (480) 988-3966. <a href="www.tempequakers.com">www.tempequakers.com</a>>. & TUCSON-Pima Friends Meeting (unprogrammed). First-day school and worship, 8:15 and 10 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 884-1776. <a href="http://pima.quaker.org">http://pima.quaker.org</a>.

#### Arkansas

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

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

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

TEXARKANA-Unprogrammed Meeting for worship, Saturdays, 10 a.m. Miller County Senior Citizen Center, 1007 Jefferson. For information call (903) 792-3598.

#### California

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

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

BERKELEY-Strawberry Creek, P.O. Box 5065, Berkeley, CA 94705. (510) 524-9186. Unprogrammed worship and First-day school, 10 a.m. At Berkeley Alternative High School, Martin Luther King Jr. Way and Derby Street.

CHICO-9:45–10:15 a.m. singing; 10:30 a.m.

unprogrammed worship, children's classes. Hemlock and 14th Street. (530) 895-2135.

& CLAREMONT-Worship, 9:30 a.m. Classes for children.

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

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

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

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

MARIN COUNTY-10 a.m. Falkirk Cultural Center, 1408 Mission Ave. at E St., San Rafael, Calif. (415) 435-5755. MARLOMA LONG BEACH-10 a.m. Orizaba at Spaulding. (310) 514-1730.

MENDOCINO-Worship 10 a.m. at Caspar Shul, halfway between Mendocino and Ft. Bragg. (707) 937-0200. MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10 a.m. Call (408) 649-8615.

NAPA SONOMA-Friends meeting. Sundays 10 a.m. at Aldea, Inc., 1801 Oak St., Napa, Calif. Contact: Joe Wilcox, clerk, (707) 253-1505. <nvquaker@napanet.neb.

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 <nttp://homepage.mac.com/deweyval/OjaiFriends/index.html>.

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

6355.

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

PASADENA-Orange Grove Monthly Meeting, 520 E.
Orange Grove Blvd. First-day school 10 a.m., meeting for

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.

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-Sunday Worship at 10 a.m. Fellowship at 11:30 a.m. 1041 Morse St., San Jose, CA 95126. (408) 246-0524

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

SANTA BARBARA-2012 Chapala St., Sundays 10 a.m., childcare. (805) 687-0165.

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

SANTA MONICA-Meeting for worship and First-day school, 10 a.m. 1440 Harvard St. Phone: (310) 828-4069. & SANTA ROSA-Redwood Forest Meeting. Worship 10 a.m. 1647 Guerneville Rd. Phone: (707) 578-3327. SEBASTOPOL-Apple Seed Mtg. Unprogrammed worship 10 a.m. Garzot Bidg., Libby Park (cor. Valentine and Pleasant Hill Rd.). (707) 573-6075.

Pleasant Hill Rd.). (707) 573-6075. STOCKTON-Delta Meeting, Unprogrammed, 10 a.m. 2nd First day, 645 W. Harding Way (Complementary Medical Center). For info call (209) 478-8423.

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

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

#### Colorado

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

COLORADO SPRINGS-Sunday at 10 a.m. with concurrent First-day school, call for location, (719) 685-5548. Mailing address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

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

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

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

THREE RIVERS-Worship group (unprogrammed). Meets 2nd and 4th First Days of each month, 4:30 p.m. Center for Religious Science, 658 Howard St., Delta, Colorado. Contact: Dave Knutson (970) 527-3969.

#### Connecticut

HARTFORD-Meeting and First-day school, 10 a.m. Discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: (860) 232-3631.

MIDDLETOWN-Worship 10 a.m. For information, call (860)

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

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

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

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

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

WILTON-Worship and First-day school, 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.
WOODBURY-Litchfield Hills meeting for worship, 10 a.m. Main St. and Mountain Rd., Woodbury. (203) 267-4054 or (203) 263-3627.

#### Delaware

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

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

HOCKESSIN-Worship 10:45 a.m. First-day school 10 a.m.

Sept.-May. Childcare provided year-round. NW from

Hockessin-Yorklyn Rd. at first crossroad, 1501 Old

Willmington Rd. (302) 239-2223.

NEWARK-10–11 a.m. First-day school; 10–10:30 a.m. adult singing; 10:30–11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 733-0169. Summer (June–Aug.) we meet at historical London Britain Meeting House, worship 10:30 a.m. Call for directions. ODESSA-Worship, first and third Sundays, 11 a.m., W. Main

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

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: Peter Day, 8200 Tarsier Ave., New Port Richey, Ft. 34653-6559. (727) 372-6382.

DAYTONA-Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosarvey Dr., Ormond Beach. (386) 677-6094 no. (386) 445-4788. DELAND-Worship and First-day school 10 a.m. 217 N. Stone. Info: (386) 734-8914.

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

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

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

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

GAINESVILLE-Meeting and First-day school, 11 a.m. 702 NW 38 St., Gainsville, FL 32607. (352) 371-3719. 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: B47arbara Jacobson (305) 296-2787.47

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-(321) 676-5077. Call for location and time. <www.guakerscmm.org>.

MIAMI-CORAL GABLES-Meeting and First-day school, 10:30 a.m. 1185 Sunset Dr. (305) 661-7374. Co-clerks: Doris Emerson, Joan Sampieri. <a href="http://miamifriends.org">http://miamifriends.org</a>>
OCALA-1010 NE 44th Ave., 34470. 11 a.m. Contact:
George Newkirk, (352) 236-2839. <a href="mailto-square">qnewkirk1@cox.net</a>>. 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-

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

TALLAHASSEE-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; weekly Bible study; midweek worship. (850) 878-3620 or 421-6111.

TAMPA-Meeting and First-day school, 10 a.m. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244 and 977-4022. WINTER PARK-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

ANNEEWAKEE CREEK-Worship Group—Douglasville, Ga., 11 a.m. (770) 949-1707, or <www.acfwg.org> ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11–12. On Poplar St. in the parsonage of Oconee St. Methodist Church. (706) 353-2856.

ATLANTA-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. (404) 377-2474. ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 635-3397 or (912) 638-7187.

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

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714. MAUI-Friends Worship Group. Call for meeting times and locations; Jay Penniman (808) 573-4987 or qfp@igc.org>.

#### Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day, 801 S. Capitol Blvd. (Log Cabin Literary Center), (208) 344-4384.

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323. SANDPOINT-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, (208) 263-4788.

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

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

3066.
CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.
CHICAGO-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 10 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.
DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lormond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: (630) 988-3861 or (630) 682-5812.
A EVANSTON-1010 Greenleaf St. (847) 864-8511

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

GALESBURG-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-6847 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) 445-8201.

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., Sunday. 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853.

#### Indiana

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

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

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 Wight Rd., 1 1/4 mi. S, then 1 mi. W on 700 South. Contact: (765) 987-1240 or (765) 478-4218. <a href="mailto:wilsons@voyager.neb">wilsons@voyager.neb</a>.

INDIANAPOLIS-North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed worship 10 a.m. Children welcome. (317) 926-7657.

INDIANAPOLIS-Valley Mills Meeting, 6739 W Thompson Rd. (317) 856-4368. <a href="http://vmfriends.home.mindspring.com">http://vmfriends.home.mindspring.com</a>. & RICHMOND-Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 935-5448.

SOUTH BEND-Unprogrammed worship with concurrent First-day school, 10:30 a.m. (574) 255-5781.

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

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

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

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

& DES MOINES-Unprogrammed worship 10 a.m., discussion 11:30 a.m. lowa Yearly Meeting (Conservative), childcare provided. Meetinghouse, 4211 Grand Ave. (515)

& EARLHAM-Bear Creek Meeting—Discussion 10 a.m. Worship 11 a.m. (unprogrammed). One mile north of I-80 exit #104. Call (515) 758-2232.

IOWA CITY-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call (319) 351-2234.

PAULLINA-Small rural unprogrammed meeting. Worship 10:30 a.m. Sunday school 9:30 a.m. Fourth Sunday dinner. Business, second Sunday. Contact Doyle Wilson, clerk, (712) 757-3875. Guest house available.

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

#### Kansas

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

MANHATTAN-Unprogrammed meeting. UFM Building, 1221 Thurston St., First Sundays, Sept.—May, 9:30 a.m. For other meetings and information call (785) 539-2046, 539-2636, or 565-1075; or write to Friends Meeting, c/o Conrow, 2371 Grandview Terrace, Manhattan, KS 66502.

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

chilicture provided. Priorie: (763) 333-3210 of 232-3263.

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

#### Kentucky

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

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

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: (502) 452-6812.

OWENSBORO-Friends worship group. Call for meeting time and location: Maureen Kohl (270) 281-0170.

BATON ROUGE-Unprogrammed worship 11:30 a.m. Sunday. 2303 Government St. Clerk: Pam D. Arnold (225) 665-3560. <a href="https://www.batonrougefriends.net-">www.batonrougefriends.net-</a>.

NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675. RUSTON-(Caddo Four States) Unprogrammed worship, call (318) 251-2669 for information.

SHREVEPORT-(Caddo Four States) Unprogrammed worship, Saturdays 10 a.m. in Texarkana, AR. For information call (318) 459-3751.

#### Maine

BAR HARBOR AREA-Acadia Friends. Unprogrammed worship and First-day school 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.

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.

& DURHAM-Friends Meeting, on corner of 532 Quaker Meetinghouse Rd. and Rt 125, (207) 522-2595, semi-programmed meeting for worship, 10:30 a.m.

FARMINGTON AREA-Unprogrammed meeting for worship, 10–11 a.m. 227 Main St., Farmington. Telephone: (207) 778-3168 or (207) 645-2845.

**LEWISTON**-Unprogrammed worship and First-day school 10 a.m., 111 Bardwell St. (Bates College Area). No meeting July-August. Telephone: (207) 933-2933.

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 371-2447

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 285-7746. 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, 9 a.m., 2 Sundays/mo. FMI (207) 282-2717 or (207) 967-4451. WHITING-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2068.

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 Metzerott, near U. of Md. (301) 445-1114.

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

5/3-0364.

& BALTIMORE-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-6058. E-mail: ≺homewoodfriends@verizon

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

& BETHESDA-Worship, First-day school, and childcare at 11 a.m. on Sundays; mtg for business at 9:15 a.m. 1st Sun.; worship at 9:30 a.m. other Suns. Washington, D.C. metro accessible. On Sidwell Friends Lower School campus, Edgemoor Lane and Beverly Rd. (301) 986-8681. <www.bethesdafriends.org>

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

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

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. Anne Rouse, clerk, (410) 827-5983 or (410) 822-0293.

& ELLICOTT CITY-Patapsco Friends Meeting, Mt. Hebron House, 10:30 a.m.. First-day school, weekly simple meal. (410) 465-6554. Worship is held each week at: **Hagerstown**—South Mountain Friends Fellowship, Maryland Correctional Institute. FALLSTON-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. John C. Love, clerk, (410) 877-3015. FREDERICK- Sunday worship 10:30 a.m. First-day school 10:45 a.m. Wednesday 7 p.m. 723 N. Market St. (301) 631-

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

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

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

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

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

#### Massachusetts

ACTON-Worship and First-day school 10 a.m. Minute Man Arc. 1269 Main St., West Concord (across from Harvey Wheeler). Clerk: Ann Armstrong, (978) 263-8660. AMESBURY-Worship 10 a.m. 120 Friend St. Call (978)

463-3259 or (978) 388-3293

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188 or clerk (413) 253-3208.

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

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 Edmands Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.

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

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

MARTHA'S VINEYARD-Unprogrammed 11 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.

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

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

NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 990-0710. All welcome. NORTH SHORE-Worship and First-day school 10 a.m. Glen

Urquhart School, Beverly Farms, Mass., (978) 283-1547 & NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. 43 Center Street. (413) 584-2788. Aspiring to be scent-free.

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

England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383. WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.

& WEST FALMOUTH-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773. WESTPORT-Worship Sundays 10 a.m. 938 Main Road.

(508) 636-4963 WORCESTER-Unprogrammed meeting for worship, child care and religious education, 11 a.m. 901 Pleasant St. Phone: (508) 754-3887.

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

#### Michigan

& ANN ARBOR-Unprogrammed worship 9 a.m. (except 3rd Sunday) and 11 a.m. Meetinghouse, 1420 Hill St., office: (734) 761-7435. Clerk: 995-6803. <a href="https://www.annarborfriends.org">www.annarborfriends.org</a>; guestroom: <qhrc\_apply@umich.edu> or (734) 846-6545. BIRMINGHAM-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of)

Strathmore Rd., (248) 377-8811. Coclerk: Bill Kohler(248) 586-1441. & 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>.

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

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

MTPLEASANT-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 <a href="https://www.pineriverfriends.org">www.pineriverfriends.org</a>.

#### Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays. Call: (218) 963-2976.

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

& MINNEAPOLIS-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>.

NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10:30 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at 313 1/2 Division St. (upstairs), Northfield. For information: Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.

ROCHESTER-Worship First Day 9:30 a.m. Place: 11 9th St. NE. Phone: (507) 287-8553. <www.rochestermnfriends

& 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.

#### Mississippi

OXFORD-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed, First-day school, e-mail: <nan@olemiss.edu>.

#### 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.

ROLLA-Worship 10:30 a.m., Wesley House, 1106 Pine (SE corner of 12th and Pine). (573) 426-4848. & ST. LOUIS-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.

SPRINGFIELD-Sunrise Friends Meeting (unprogrammed). Worship and First-day school 11:30 a.m. each First Day. Call for location: (417) 860-1197.

#### Montana

BILLINGS-Call: (406) 252-5647 or (406) 656-2163. GREAT FALLS-(406) 453-2714 or (406) 453-8989. MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

#### Nebraska

& CENTRAL CITY-Worship 9:30 a.m. 403 B Ave. Clerk: Don Reeves, Telephone: (308) 946-5409.

KEARNEY-Unprogrammed worship group 2 p.m. 1st and 3rd First Days, Newman Center, 821 W. 27th St. Call (308)

**LINCOLN**-Unprogrammed worship 10:30 a.m., 3319 S. 46th. Phone:(402) 488-4178.

OMAHA-Worship 9:45 a.m., discussion 11 a.m., First-day school available. (402) 305-6451, 391-4765 for directions.

#### 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, Jnana Hodson: (603) 742-2110, or write: P.O. Box 124, 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: Fran Brokow, (802) 649-3467. KEENE-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. 25 Roxbury St., Rear (YMCA Teen Program Center), Keene, N.H. Call ((603) 352-5295 or 357-5438

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

& PETERBOROUGH-Monadnock Meeting at Peterborough/ Jaffery line, rte. 202. Unprogrammed meeting for worship, First-day school and childcare 10:30 a.m. (603) 532-6203, 3 Davidson Rd., Jaffery, NH 03452. <a href="https://www.monadnockfriends.org">www.monadnockfriends.org</a>. WEARE-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.

New Jersey

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

ATLANTIC CITY AREA-Worship 11 a.m. All welcome! Call for info: (609) 652-2637 or <a href="www.acquakers.org">www.acquakers.org</a> for calendar. 437-A S. Pitney Rd., Galloway Twp. (Near intersection of Pitney and Jimmy Leeds.)

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

CINNAMINSON-Westfield Friends Meeting, 2201 Riverton Rd. Meeting for worship 11 a.m., First-day school 10 a.m. (856) 829-7569.

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

& 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-Adult class 10 a.m., children's class and meeting 11 a.m. Rte. 35 at Manasquan Circle.

MARLTON-See CROPWELL.

MEDFORD-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. Call (609) 953-8914 for info. MICKLETON-Worship 10 a.m. Child Care. Kings Hwy at

Democrat Rd. (856) 845-7682.

MONTCLAIR-Meeting and First-day school 11 a.m., except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (973) 744-8320. Visitors welcome.

MOORESTOWN-118 E. Main St. First-day meeting 10 a.m. R.E. (including adults) 9 a.m. (Sept.–May). For other information call (856) 235-1561.

MOUNT HOLLY-Meeting for worship 10 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

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

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

NEWTON-Meeting for worship 10–11 a.m. each First Day. Sundays. Haddon Ave. and Cooper St., Camden. Chris Roberts (856) 428-0402.

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)

QUAKERTOWN-Worship and First-day school 10:30 a.m. Box 502, Quakertown 08868. (908) 782-0953.

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

mail: <e7janney@aol.com>.

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

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

SEAVILLE-Meeting for worship 10 a.m. South Shore Rd., Rte. 9, Seaville. (609) 624-1165. Beach meeting in Cape May—Grant St. Beach 9 a.m. Sundays, June/Sept.

SHREWSBURY-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycarnore. Phone: (732) 741-4138. SOMERSET/MORRIS COUNTIES-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship held 9 a.m. Sept.—May. (908) 876-4491.

SUMMIT-Meeting for worship and First-day school 11 a.m. (July, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

TRENTON-Meeting for worship and primary First-day school 10 a.m. 142 E. Hanover St. (609) 278-4551. TUCKERTON-Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

WOODBURY-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (856) 845-5080, if no answer call 845-9516.

WOODSTOWN-First-day school 9:15 a.m. Meeting for worship 10:30 a.m. 104 N. Main Street. (856) 769-9839.

#### **New Mexico**

**ALBUQUEROUE**-Meeting and First-day school 10:30 a.m. 1600 5th St., N.W., (505) 843-6450.

GALLUP-Worship Group. (505) 495-5663.

LAS CRUCES-Meeting for unprogrammed worship 10 a.m. 622 N.Mesquite. Call: (505) 647-1929.

SANTA FE-Meeting for worship, Sundays, 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: (505) 388-3478, 536-9711, or 535-2856 for location.

SOCORRO-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0998.

TAOS-Clearlight Worship Group. Sundays, 10:30 a.m. at Family Resource Center, 1335 Gusdorf Rd, Ste. Q. (505) 758-8220

#### **New York**

& ALBANY-Worship and First-day school 11 a.m. 727 Madison Ave. Phone; 436-8812.

ALFRED-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St. Visit us at <a href="https://www.alfredfriends.org">www.alfredfriends.org</a>.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 923-1351.

BROOKLYN-Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.—Fri., 9–5). Mailing address: Box 026123, Brooklyn, NY 11202.

BUFFALO-Worship 10:30 a.m. 72 N. Parade near Science Museum. (716) 892-8645 for further information.

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

(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.

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

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

**EASTON-**Unprogrammed worship and First-day school 11 a.m. Rte. 40, 20 miles N of Troy. (518) 677-3693 or (518) 638-6309.

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

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

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 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.

THACA-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. July and August

JERICHO M.M.

MANHASSET M.M.-10 a.m.

MATINECOCK M.M.-10 a.m.

PECONIC BAY E.M.-10:30 a.m. Southampton College and 11 a.m. Groenport

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. Downtown Manhattan Allowed Meeting: outdoors in lower Manhattan, Thursdays 6–7 p.m. June–Sept. For exact location call (212) 787-3903.

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

ONEONTA-Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433. ORCHARD PARK-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. (716) 662-5749.

POPLAR RIDGE-Worship 10 a.m. (315) 364-8102. POTSDAM/CANTON-St. Lawrence Valley Friends Meeting, (315) 386-4648.

& POUGHKEEPSIE-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (845) 454-2870.

PURCHASE-Meeting for worship and First-day school 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting. Telephone: (914) 946-0206 (answering machine).

A ROCHESTER-84 Scio St. Between East Avenue and E.

& ROCHESTER-84 Scio St. Between East Avenue and E. Main St. Downtown. Unprogrammed worship and child care 11 a.m. Adult religious ed 9:45 a.m. Child RE variable. 6/15–9/7 worship 10 a.m. (585) 325-7260.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (845) 735-4214.

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

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

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

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

STATEN ISLAND-Meeting for worship 2nd and 4th Sundays at 10:30 a.m.128 Buel Ave. Information: (718) 720-0643. SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave. (315) 476-1108.

& WESTBURY MM (L.I.)-Contact us at (631) 271-4672. Our website is <westburyquakers.org>.

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

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 625-4901.

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

BREVARD-Unprogrammed meeting for worship, 11 a.m. (828) 884-7000.

CELO-Meeting 10:45 a.m. near Burnsville, off Rt. 80 S. 44

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 exheel 11:15 a.m. Children Buring lune, luly.

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.

A CHARLOTTE-I Inprogrammed meeting for worship and

& 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 clerk, (919) 419-4419.

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

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship and child care at 10:30 a.m. Call: (336) 854-5155 or 851-2120.

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

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

HICKORY-Unprogrammed worship, First-day school 10:30 a.m., forum 11:30 a.m. 125 3rd St. NE, Hickory, N.C., (828) 328-3334.

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

WINSTON-SALEM-Unprogrammed worship 9:30 a.m. (336) 723-2997 or (336) 750-0631.

WOODLAND-Cedar Grove Meeting. First Day discussion 10 a.m., meeting tor worship 11 a.m. Call (252) 587-2571 or (252) 587-3902

#### North Dakota

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

AKRON-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; (330) 336-7043; <jwe@uakron.edu>.

ATHENS-10 a.m., 22 Birge, Chauncey (740) 797-4636. CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Lisa Cayard, clerk.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1717 Salern Ave. At Mack Memorial Church of the Brethren. Phone: (937) 847-0893.

DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the comer 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, Betsey Mills library, 300 Fourth St., first Sunday each month. 10:30 a.m. Phone: (740) 373-5248.

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

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

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

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

TOLEDO-Janet Smith, (419) 874-6738, <a href="mailto:qianet@evans-">janet@evans-</a>

& OBERLIN-Unprogrammed worship Sundays, when Oberlin College is in session: 9:30 a.m. Kendal at Oberlin Oberlin College is in session: 9:30 a.m. Rendar at Coentra and 10:30 a.m. A.J. Lewis Environmental Bidg., 122 Elm St., Oberlin. Other times 10:30 a.m., Kendal at Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Call (440) 774-6175 or <randcbim@juno.com>.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 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) 264-8661or (330) 262-3117.

& YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Dale Blanchard, (937) 767-7891.

OKLAHOMA CITY-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays in parlor at 2712 N.W. 23rd (St. Andrews Presb.). (405) 631-4174.

STILLWATER-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

TULSA-Green Country Friends Meeting. Unprogrammed worship 3:15 p.m. Forum 4:30 p.m. For information, call (918) 743-6827.

Oregon

ASHLAND-South Mountain Friends Meeting, 543 S. Mountain Ave., (541) 482-0814. Silent meeting for worship 11 a.m. Sundays (9:30 a.m. June, July, August). Child program and child care available. Adult programs at 9:30 a.m. Pat Sciutto, clerk. <uplands@mind.neb

BEND-Central Oregon Worship Group, unprogrammed worship. (541) 923-3631 or (541) 330-6011.

& BRIDGE CITY-West Portland. Worship at 10 a.m., Firstday school at 10:15 a.m. <www.bridgecitymeeting.org> (503) 230-7181.

& 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. PORTLAND-Multnornah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822.

FANNO CREEK WORSHIP GROUP-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 2nd and 4th Sunday, 8825 S.W. Barnes Road, Contact Sally Hopkins, (503) 292-8114

HOOD RIVER AND THE DALLES-Mountain View Worship Group-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Oreg. Contact Lark Lennox, (541) 296-3949.

SALEM-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone (503) 399-1908 for information.

#### Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E of York Rd., N of Philadelphia.) (215) 884-2865.

BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester on Rte. 202 to Rte. 926, turn W to Birmingham Rd., turn S 1/4 mile. **BUCKINGHAM**-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202-263), 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, meeting for worship First Days 10 a.m. Call (717) 274-9890 or (717) 273-6612 for location and directions.

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-10 a.m. 285 Old Quaker Church Rd., Fishertown. (814) 839-2952. <imw@bedford.neb

ELKLAND-Meeting located between Shunk and Forksville on Rt. 154. 11 a.m. June through September. (570) 924-3475 or 265-5409.

ERIE-Unprogrammed worship. Call: (814) 866-0682. **EXETER MEETING**-191 Meetinghouse Rd., 1.3 miles N of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Edward B. Stokes Jr. (610) 689-4083.

FALLSINGTON (BUCKS COUNTY)-Friends Meeting, Inc. Main St. Meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.

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

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

& GWYNEDD-Worship 9 a.m. and 11:15 a.m. FDS 9:45 a.m. Business meeting 3rd First Day of the month 9 a.m. Sumneytown Pike and Rte. 202. Summer worship 9:30 a.m. No FDS. (215) 699-3055. <gwyneddfriends.org>.

HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. (717) 232-7282. <www. harrisburgfriends.org>.

HAVERFORD-First-day sch-ool 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 Haverlord Rd.

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

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

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127. INDIANA-Meeting 10:30 a.m., (724) 349-3338.

KENDAL-Worship 10:30 a.m. Kendal Center, Library. U.S. Rte. 1, 31/2 mi. S of Chadds Ford, 11/4 mi. N of Longwood Gardens

KENNETT SOUARE-on Rte. 82, S of Rte. 1 at Sickles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.

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

LANSDOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves. Telephone: (610) 623-7098, Clerk; (610) 660-0251. & LEHIGH VALLEY-BETHLEHEM-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On PA 512, 4116 Bath Pike, 1/2 mile N of US 22, (610) 691-3411. LEWISBURG-Meeting for worship and children's First-day school at 10: 30 a.m. Sundays. E-mail <ewisburgfriends @yahoo.com> or call (570) 522-0183 for current location. LONDON GROVE-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and rte. 926., 5 miles W of Kennett Square. (610) 268-8466.

MAKEFIELD-Worship 10–10:30 a.m. First-day school 10:30–11:30. E of Dolington on Mt. Eyre Rd.

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

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

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

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

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

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

& MILLVILLE-Worship 10 a.m., First-day school 11 a.m. 351 E. Main St. <a href="https://www.milvillefriends.org">www.milvillefriends.org</a>, (570) 441-8819. & 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, <a href="https://www.newtownfriendsmeeting.org">www.newtownfriendsmeeting.org</a>.

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

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

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

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

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

**BYBERRY**-3001 Byberry-Southampton Rd., 19154. (215) 637-7813\*, Worship 11 a.m. (June-Aug. 10 a.m.) CENTRAL PHILADELPHIA-15th & Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.) CHELTENHAM-Jeanes Hosp. grnds., 19111. (215) 947-6171. Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.) CHESTNUT HILL-100 E. Mermaid Lane, 19118. (215) 247-3553.

FRANKFORD-1500 Orthodox St., 19124. Meeting starts at 10 a.m. (215) 533-5523.

GERMANTOWN-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.) GREEN STREET-45 W. School House Lane, 19144.

(215) 844-4924. (July at Germantown.)

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

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

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

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

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m. & RADNOR-Meeting for worship 10 a.m. year-round. First-day school also 10 a.m. except summer. Conestoga and Sproul Roads (Rte. 320), Villanova, Pa. (610) 293-1153.

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

Sugan Rd., 2 miles NW of New Hope. (215) 297-5054. SOUTHAMPTON (Bucks Co.)-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD-Meeting 11 a.m. 1001 Old Sproul Rd., Springfield, PA 19064. Phone: (610) 544-0742.

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

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

TOWANDA-Meeting for worship, unprogrammed. Sundays at 10:30 a.m. Summer variable. For location/Summer schedule, call (570) 265-6406, (570) 888-7873, or (570)

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

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. 7069 Goshen Rd. (at Warren Ave.), Newtown Square, 19073. Phone: (610) 356-9799.

WRIGHTSTOWN-Rte. 413 at Penns Park Road (533) Durham Road, 18940). Meeting for worship 10 a.m. Children's First-day school 10:15 a.m. (215) 968-3994. YARDLEY-Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St. YORK-Unprogrammed meeting for worship, 11 a.m. Worship sharing, 9:30 a.m.135 W. Philadelphia St. (717)

#### Rhode Island

PROVIDENCE-Meeting for worship 10 a.m. each First Day. 99 Morris Ave., corner of Olney St. (401) 331-4218. SAYLESVILLE-Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

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

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

#### South Carolina

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

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

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

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654. SUMTER-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

#### South Dakota

RAPID CITY-(605) 721-4433.

SIOUX FALLS AREA FRIENDS-Worship and First-day school. Call for time. Phone: (605) 339-1156 or 256-0830.

CHATTANOGA-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.

**Learning State** (2017) 404-6000. **Learning State** 

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

NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth First Days. 530 26th Ave. North; (615) 329-2640. John Potter, clerk.

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

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) 538-6214.

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

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

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

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia,

El Paso, TX 79930. Phone: (915) 546-5651. Please leave a

FORT WORTH-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 531-2324 or 299-8247.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. Gerald Campbell, Clerk, (409) 762-1785.

HILL COUNTRY-Unprogrammed meeting 10 a.m., June to September 10:30 a.m., discussion 11 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

HOUSTON-Live Oak Meeting. Sundays 8:30 and 10:30 a.m. Wednesdays: Discussion 7 p.m., meeting for worship 8–8:30 p.m. Childcare and First-day school for children are available. 1318 W. 26th St. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday afternoons from 2 to 3 p.m. Grace Presbyterian Church, 4820 19th St. (806) 763-9028/(806) 791-4890. <a href="http://www.finitesite.com">http://www.finitesite.com</a> /friendsmeeting>.

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.

TEXARKANA-Unprogrammed Meeting for Worship, Saturdays 10 a.m. Miller County Senior Citizen Center, 1007 Jefferson. For information call: (903) 792-3598.

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 753-1299.

MOAB-Unprogrammed meeting and First-day school 10 a.m. Seekhaven, 81 N. 300 East. (435) 259-8664.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m, at 171 East 4800 South. Telephone: (801) 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 Rte. 7 and Main St. (Rt. 9). (802) 442-6010.

BURLINGTON-Worship 11 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed

& MIDDLEBURY-Worship 10 a.m. at Havurah House, 56 N. Pleasant St., Middlebury. (802) 388-7684.

PLAINFIELD-Each Sunday at 10:30 a.m. Call Alan Taplow, (802) 454-4675

PUTNEY-Worship, Sunday, 8:30 and 11 a.m. Adult discussion, 9:45 a.m. Singing, 10:45 a.m. Children's program, 11:15 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

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

WILDERNESS-Meeting for worship 10 a.m. in Shrewsbury Library, 98 Town Hill Road, Cuttingsville. Call Kate Brinton, (602) 228-8942, or Chris O'Gorman, (802) 775-9552.

#### Virginia

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

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

FARMVILLE-Quaker Lake FM, (434) 223-4160. FLOYD-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (540) 745-3252 and 745-6193. FREDERICKSBURG-First Day, 11 a.m. (540) 548-4694.

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

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)

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

NORFOLK-Worship and First-day school at 10 a.m. Phone (757) 627-6317 for information. RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington

Ave. (804) 358-6185.

ROANOKE-Worship 10:30 a.m. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

VIRGINIA BEACH-Unprogrammed meeting for worship, First days, 10:30 a.m. 1537 Laskin Rd., Virginia Beach, VA 23451. Childcare and First-day school. (757) 428-9515.

WILLIAMSBURG-Unprogrammed meeting for worship

Vicinities of the control of the con Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <abacon@visuallink.com>.

#### Washington

AGATE PASSAGE-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komedal Rd. Info: (360) 697-

Here States and States WA 98512. Children's program. (360) 705-2986

PORT TOWNSEND-10 a.m. worship, First-day school, Community Ctr., Tyler & Lawrence, (360) 379-0883.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center,

6532 Phinney N.; worship at 10 a.m. (206) 527-0200.

SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. (206) 547-6449. Accommodations: (206) 632-9839.

SOUTH SEATTLE WORSHIP GROUP-Worship 11 a.m. Sundays at Central Area Senior Center, 500 30th Ave. S., Seattle, WA 98144. Patty Lyman, clerk, (206) 323-5295. SULTAN-Sky Valley Worship Group. (360) 793-0240.

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

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

#### West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659 or Mininger (304) 756-3033. MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261. PARKERSBURG-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

#### Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

6. 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. <a href="https://www.geocities.com/quakerfriends/">www.geocities.com/quakerfriends/</a>.

KICKAPOO VALLEY FRIENDS-Gays Mills. Worship Sunday 11 a.m. Children's program 1st and 3rd Sundays (608) 637-2060. E-mail:<a href="mailto:chakoian@mailbag.com">chakoian@mailbag.com</a>>.

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7:15 a.m. and 5:15 p.m. Children's classes at 11 a.m. Sunday.

MADISON-Yahara Friends. Unprogrammed worship, Sunday 10:30 a.m. 5454 Gunflint Tr. (608) 251-3375. Web: <www.quakernet.org/Monthly Meetings/Yahara/>. MENOMONIE-Meeting for worship 10:30 a.m., 1st, 3rd, and 5th Sundays. 1718 10th St. Phone: (715) 235-4112. & MILWAUKEE-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 967-0898 or 263-2111. OSHKOSH-Meeting for worship 4 p.m. 419 Boyd St. (920)

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