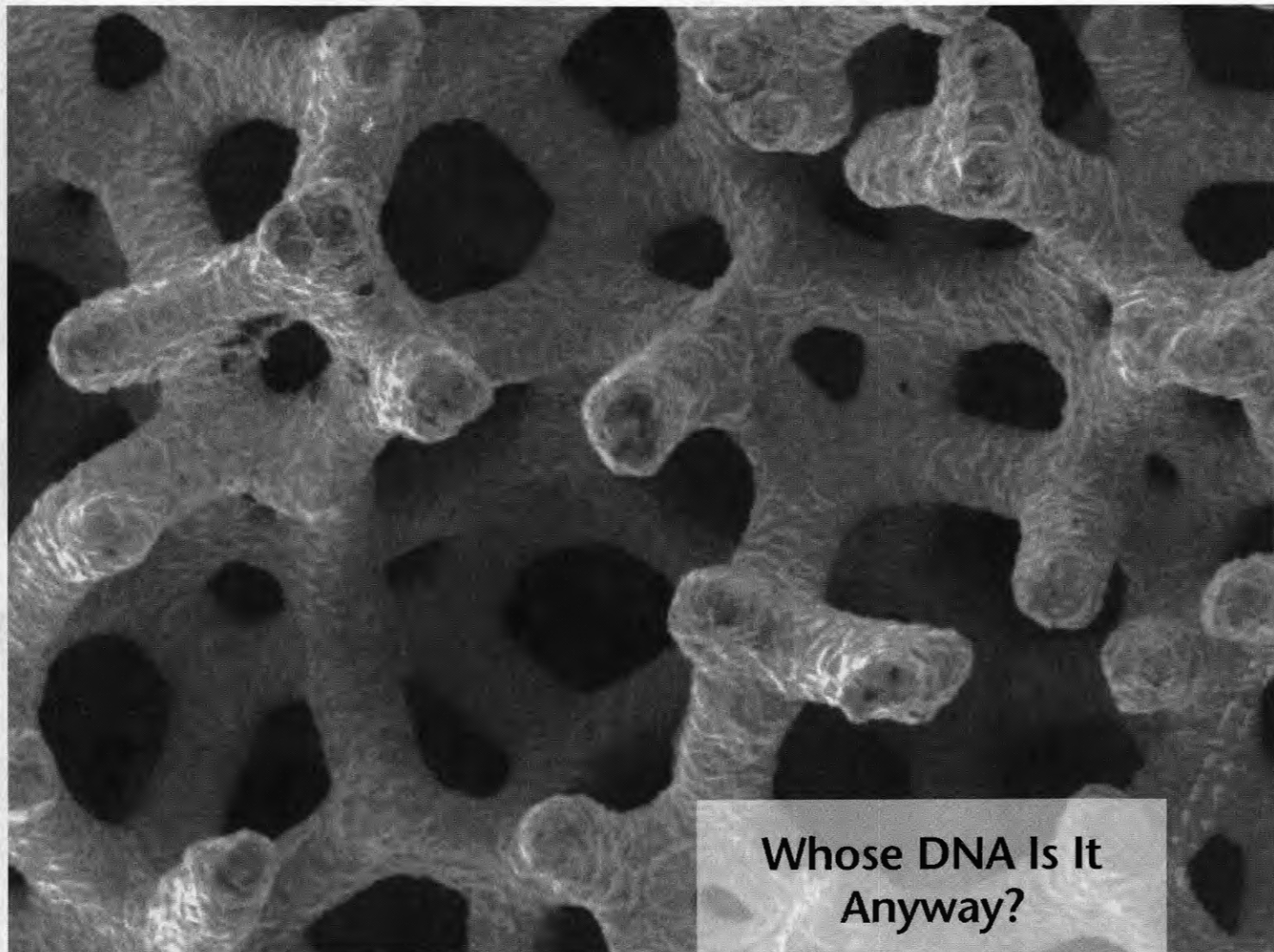


February 2007 \$5

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Whose DNA Is It
Anyway?

On Sexism as a
Spiritual Disaster

The Aspirations
of Andean Quakers

An
independent
magazine
serving the
Religious Society
of Friends



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■ AMONG FRIENDS

Thinking about Women

The New Year has barely begun as I sit to write this column. I am still flush with the blessings and pleasures of the break I take at Christmastime to spend with family and friends, enjoying special food and visits that are difficult to plan into my normally jammed schedule. The beginning of each year is a time of reflection, and for me this year, my thoughts turn to the women in my life. I am very fortunate that my mother, 87, is still a lively conversationalist and cheerful family historian. My sisters, both in their 50s, are wonderful life companions, sharing bits of their trials and life experiences with me, and permitting me to share mine. Then there is my daughter, 25, who delights me more each year with her growing maturity, adventurous nature, and loving spirit. And there are my lovely women friends, from their 20s through their 90s, each of whom adds something unique and special to my life, a patchwork quilt of luminous souls. One of the things I treasure most about the women in my life is their willingness to share: insights, warmth, companionship, advice, stories, laughter, tears, and love.

Two articles this month focus on issues of deep concern to many women, although they are by no means limited to a female audience. Judith Fetterley writes movingly in "On Sexism as a Spiritual Disaster" (p.6) about her long involvement with the feminist movement and her very deep sense that we Quakers need to witness, now more than ever, against the injustice and violence toward women that is so pervasive in this world. "To challenge sexism at its deepest level," she writes, "we must find ways to include women in the definition of the person and in the category of the sacred." Here at FRIENDS JOURNAL, we've been endeavoring to do just that through judicious use of language for many decades. I believe that careful use of inclusive language can be quite transformational in itself. In a second article, Janeal Turnbull Ravndal gives us a remarkable portrait of one wonderful woman, a victim of domestic abuse, who changed the lives of others while endeavoring to change her own in "Patricia and Her Church" (p.10). "One of the first things I learned," Janeal Ravndal observes about the domestic abuse safehouse where she works, "was that everyone comes. No category of people escapes domestic abuse." Most of those people are women and their children, fleeing from environments where women clearly are not regarded as persons of equal worth, nor as fellow participants in the sacred. Given how much women can do for each other—and others—often in the most trying of circumstances, the level of abuse and disenfranchisement still endured by women in this comparatively liberated culture is appalling.

On a different note, one female colleague whose work I've admired and enjoyed for many years is Ellen Michaud, a professional writer and editor whose work appears in many Rodale and other national publications. We have been blessed here at the JOURNAL to have Ellen's able assistance as our Book Review Editor since 1999, when she eagerly offered to take on that important volunteer position for us. This past November, Ellen let me know, to our regret, that other responsibilities necessitate her handing this position over to another volunteer. In this space, I want to give her our heartfelt thanks for a big job very well done for many years. I also want to encourage aspiring book review editors to consult our advertisement on page 30 and to apply for this open position. For those who love books, it has many rewards and satisfactions, including an opportunity to render significant service to Friends through our pages.

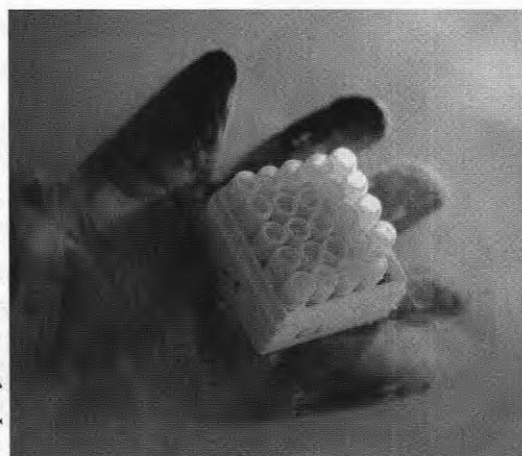
Susan Corson-Finnerty

February 2007 FRIENDS JOURNAL

■ FEATURES

- 6 On Sexism as a Spiritual Disaster**
Judith Fetterley
Friends are called to intervene against sexism now more than ever.
- 9 Remembering Patricia**
Janeal Turnbull Ravndal
A victim of domestic abuse had a huge favorable impact on a shelter.
- 12 Whose DNA Is It Anyway?**
Margery Post Abbott
The author reflects on ethical considerations of stem cell research and genetic modification.
- 15 The Aspirations of Andean Quakers**
Newton Garver
Several Quaker organizations work with Quakers in Bolivia and Peru.
- 20 On the Significance of Benches**
Liz Oppenheimer
They are more than just what we sit on.

Courtesy of Australia's adult stem cell company, Mesoblast Limited



Adult stem cells in storage

Cover photo: a medium used to grow adult stem cells
Photo from <www.scienceinpublic.com>

■ POETRY

- 11 Guardian Angels**
Jay Goldspinner
- 22 Out Walking Morning**
Julietta Bekker
- Sermon on the Fence**
Lee Evans
- Epiphany**
Christopher B. Fowler

■ DEPARTMENTS

- 2 Among Friends**
- 4 Forum**
- 5 Viewpoint**
A perspective on the Quaker Sweat Lodge
- 23 Reflection**
The wandering leadings of the Spirit
- 24 Quaker Organizations**
QUNO: supporting multilateralism
- 26 Parents' Corner**
Moses and the tantrum
- 27 Memoir**
The Civil War swords
- 29 Books**
- 31 News**
- Bulletin Board**
- 37 Milestones**
- 47 Classified**
- 50 Meetings**

Communication is important

Several letters and articles in FRIENDS JOURNAL have prompted the following thoughts:

First, regarding the Quaker Sweat Lodge, I am very grateful for the contributions from many people of diverse backgrounds. I greatly appreciate the thorough and considerate statement by Philadelphia Yearly Meeting's Indian Committee in the July 2006 issue, and the detailed update about Friends General Conference by Chuck Fager in the October 2006 issue.

Here are some additional comments and questions on the sweat lodge controversy:

To me as an outside observer who has no Native American roots, it seems there are a lot of hurt feelings on the part of the three major parties directly involved in the issue. These parties are: the Native Americans (especially Mashpee Wampanoag); Friends General Conference (and perhaps other Quaker bodies); and leaders of the sweat lodges used by Quakers and other non-Native Americans. There is also a long history of exploitation and prejudice—and liberal white guilt—in relations between Native Americans and European Americans. In light of this, we can expect that the process of reconciliation regarding the Quaker sweat lodge will be long and sometimes bumpy. This process will require honest but loving discussion of complex, often emotional topics.

It would be helpful to know if any sweat lodges under Quaker auspices have taken place outside FGC Gatherings. There have been various recent reports and advertisements about specific events in several issues of FRIENDS JOURNAL. In addition to these, are there other initiatives by monthly or yearly meetings, or other Friends organizations?

Part of the reconciliation process concerns semantics. Maybe it would be acceptable to describe the events in question as something like Native American-inspired sweat lodges? That way, the organizers can make clear that the events are not—and cannot be—exactly the rituals practiced by Native Americans, but are similar to them.

It would be good to have a wider discussion in FRIENDS JOURNAL about other examples of cultural borrowing. For instance, what happens when white and/or wealthy people have positive intentions but are naïve about the cultural gaps between themselves and the peoples they borrow from? What is the role of nonviolent leadership in these situations? Incidentally,

an excellent book on nonviolent theory and practice is Michael Nagler's *The Search for a Nonviolent Future*.

The whole sweat lodge issue has, of course, a lot to do with race. But it also has to do with social class. And I think class is the dirty little secret of U.S. society. Class is a critical but largely unacknowledged factor in the excellent articles in the July 2006 special issue of FRIENDS JOURNAL on Friends and Money. The U.S. today is a society where class makes a huge difference. Granted, economic differences between individuals and groups are often exacerbated by racial/ethnic factors. It is also true that differences of wealth and income often play out in subtle and contradictory ways. Still, millions in the U.S.—and perhaps many Friends too—believe that class differences don't really matter, because anyone with sufficient persistence and intelligence can rise from rags to riches. I think this belief is a dangerous illusion. It would be very valuable to have an honest discussion of beliefs and realities about social class in Friendly circles. Perhaps this would be a good place to practice our testimonies of Peace and Truthfulness?

On the theme of communication, I really appreciated Thomas Jeavons' article "So What Can We Say Now?" in the March 2006 issue. I have shared copies with family members who are not Quakers, and they found it helpful. This prompts two suggestions about additional dissemination: Could at least some of the points in the article be made into some kind of brochure for people unfamiliar with Quakerism? And could some or all of the article be included in yearly meetings' Faith and Practice books when they next get revised?

Last but not least, the world sorely needs real dialogue between people of divergent beliefs and social backgrounds. This takes a lot of compassion, courage, and insight. I have found enormously helpful in this context what is called "The Work that Reconnects," inspired by the Buddhist activist and workshop leader Joanna Macy. For more details see her book *Coming Back to Life*, co-authored by Molly Young Brown. On the Internet, visit <www.joannamacy.net> and <www.interhelpnetwork.org>.

John MacDougall
Cambridge, Mass.

Reflections on U.S. policies

Recently I made my second trip to the Holocaust Museum in Washington, D.C. In 1989, I'd had the unforgettable experience of

visiting Auschwitz and the Warsaw Ghetto. This recent visit to the museum could not have been a more timely reminder of the absolute cruelty to which our species can descend. The heartfelt portrayal there of the ongoing Darfur genocide was an extremely potent plea for the action our nation is not yet taking in that circumstance.

More than that, the similarities between Hitler's ruthless rise to power, his deceitful attacks on his opposition, his spying on one and all, his reliance on fear as a motivational tool, his intertwining of government with his personal religious perceptions, his practice of cronyism in the letting of contracts, his lockstep march with the arms manufacturers, his disdain for basic human rights, his use of torture and indefinite confinement without trials, his use of pre-emptive war for unjust reasons are all too close for comfort to the actions of the current U.S. administration.

For those who do not share this perception, I suggest a visit to the Holocaust Museum at the earliest possible moment. The Museum's message is a frightful one, made doubly frightful for the parallels it so clearly dramatizes to U.S. actions today.

Don Lathrop
Canaan, N.Y.

More on Friends and money

Call me slow, but I have been thinking about writing this letter since receiving your July 2006 issue on "Friends and Money." Another recent letter piqued me to send this, even at such a late date.

When I thought of "Friends and Money," I wanted to learn about two major issues that remained unaddressed. One was how did (and do) Quaker-owned businesses differ from their non-Quaker counterparts? With many Quaker businesses in the Philadelphia area over the last century, what business practices did they use that their competition did not use? Were they particularly supportive of Quaker institutions, such as yearly meetings, American Friends Service Committee, Friends General Conference, etc.?

My second question was about investments. Noticing a full-page advertisement from Friends Fiduciary Corporation, and recognizing that virtually all Friends schools and major organizations are building endowments, I hoped I would find an analysis about how any or all of them, or indeed, we individuals, might manage our savings and investments in a Friends-appropriate manner. I know these

Continued on page 43

February 2007 FRIENDS JOURNAL

A Perspective on the Quaker Sweat Lodge

I am responding to Chuck Fager's recent letter on Friends General Conference and the Quaker Sweat Lodge ("Finding a Way Forward," *FJ* Nov. 2006). For the record, FGC continues to be led (along with many meetings and individual Friends) along many exciting paths to a vital, Spirit-led, and growing Quaker community. The Quaker Sweat Lodge (QSL) is *not* our most important issue, yet it does raise important related issues for Friends.

For the record, I have served as general secretary of FGC since 1992. I first participated in the Quaker Sweat Lodge, under the gifted leadership of George Price, at the 1992 Gathering, and I did it again in 2003. I found both to be meaningful spiritual experiences, and I fully recognized the enthusiastic responses of many of the younger participants as genuine and deep. Around FGC, I was known as a supporter of the QSL.

I also have some experience with Native American (or "First Nations") communities. From 1968 to 1970, I worked as assistant to the director of the National Study of American Indian Education and, in that capacity, visited and interviewed Native American people on several reservations and in non-reservation school systems. I also have an M.A. in Anthropology and some understanding of the ways that different ethnic and language communities constantly borrow cultural practices from one another.

And I know something of the history of relations between the dominant European peoples and the Native peoples of North America. Over a period of several centuries, powerful, mostly non-Native people in the United States and Canada took almost all of the land on which Native peoples lived, killed millions upon millions of them, virtually wiping out entire tribes and communities and destroying enormous parts of Native cultures and languages. In seeking to characterize at least parts of this history, the word "genocidal" seems apt.

So when Alice Lopez, an active member of a small Native American community in eastern Massachusetts (the Mashpee Wampanoag), sent a strong letter of

protest about the QSL prior to the 2004 FGC Gathering, many of us felt that we had to listen. In its semiannual meeting a few days later, the Long Range Conference Planning Committee of FGC decided to cancel the QSL planned for the Gathering that summer at the University of Massachusetts. Subsequently, the clerk of FGC's Committee for Ministry on Racism and I made a special trip to visit several respected members of the Mashpee Wampanoag community, and we were made aware of their very strong feelings on this matter.

I should note that the members of the Mashpee Wampanoag with whom we met said they would *not* object to holding a sweat lodge at a future FGC Gathering—if it were led by a recognized tribal religious leader. They said that such a leader would have to be asked in a respectful fashion, and that some might agree to do it while others would not. But they stated unequivocally that to allow a non-Native person to perform an adaptation of a sacred Native American religious ritual was spiritually risky, deeply disrespectful, an example of racist insensitivity and white privilege.

In the two-and-one-half years since that initial decision, many Friends have shared their points of view with FGC. To those like Chuck who have criticized FGC for not reinstating the QSL, I want to note that the divisions on this issue extend beyond FGC to the larger body of Friends. FGC has received minutes from the Working Party on Racism of New England Yearly Meeting, the Indian Committee of Philadelphia Yearly Meeting, and at least one monthly meeting, as well as letters from several individual Friends, urging FGC not to renew the practice of offering the QSL at FGC's Annual Gathering.

I should also note that there are Friends, both within and outside FGC, who object to the QSL on the grounds that it is based on a non-Quaker religious ritual and, as such, is not appropriate for a Quaker event. These Friends believe that FGC can and/or does provide opportunities for deep and meaningful spiritual experiences for Young Friends in what they consider more appropriate ways. So there are real divisions among Friends on this matter, and that has made it difficult to discern the right way forward. Those who dismiss or belittle the voices of the many Friends

who express these concerns do not serve the cause of Truth in this matter.

FGC does take this concern seriously. We have given the matter prayerful attention over the course of the past three years, including several "listening sessions," the panel discussion at the 2006 Gathering to which Chuck alluded in his letter, and a follow-up discussion two days later at the same Gathering. Responding to Chuck's statement that "none of those who urged the QSL's cancellation were prepared to join the panel": we felt that Lisa Graustein, a young adult Friend and former New England Yearly Meeting staff person responsible for youth programs, could best articulate the concerns that have been raised. Lisa serves on the Working Party on Racism of NEYM and has met several times with Alice Lopez and the Mashpee Wampanoag. Before accepting our invitation to travel to the Gathering for the purpose of presenting her views, Lisa called and talked with Breeze Richardson, the former QSL leader who presented the pro-QSL position at the Gathering panel discussion, thus modeling the kind of respectful airing of differences on this matter which FGC seeks to encourage.

At the annual sessions of FGC's Central Committee at the end of October, the clerk announced the appointment of a small ad hoc committee to consider the QSL controversy and how FGC might be led to move forward. That committee is balanced in many respects, including points of view on the QSL and age of members. It will be clerked by George Owen, one of the three Friends on the 2006 Gathering panel and a Friend with some Native American heritage and considerable experience in Native American communities.

FGC will wait to hear what this special committee recommends as they seek to discern the way forward. We ask Friends to respect our careful, Spirit-guided process in this difficult matter on which Friends are indeed divided, and to hold all in prayer.

Bruce Birchard
General Secretary
Friends General Conference

FRIENDS
CALLED TO
TODAY?

ON SEXISM AS A SPIRITUAL DISASTER

by Judith Fetterley

feminism is a welcoming, joyous, and generous vision summed up by the bumper sticker on my car: *Feminism is the radical notion that women are people.* As a movement that seeks personhood for women and an end to violence against women, as a movement that understands how sexism hurts men as well as women, as a movement committed to fighting the oppressions of race and class as well as sex, feminism has earned my fidelity. So I have held onto my vision despite the caricatures and misrepresentations of feminism that have made many women in this country afraid to say they are feminists—even though they subscribe to feminist principles and benefit from the achievements of feminists. And, like other faithfuls, for my faith I have been willing to be called names, to be disliked, and to be misunderstood.

But as violence against women escalates in the United States and across the globe (for example, a recent report from the World Health Organization published in *The Lancet*, based on interviews with nearly 25,000 women at 15 sites in ten countries, concludes that “violence by an intimate partner is a common experience worldwide”), and as the voices of religious fundamentalists become even more strident with their insistence on the subordination of women to men, I have found myself turning to Quaker faith and practice for the spiritual strength I need to continue the feminist struggle. I have come to agree with Carol Flinders, who

Judith Fetterley, a member of Albany (N.Y.) Meeting, has retired from teaching American literature, writing, and feminist theory at SUNY Albany. Among her writings is *The Resisting Reader: A Feminist Approach to American Fiction*. She has chaired the board of the New York State Coalition Against Sexual Assault, served on the Steering Committee of the National Women's Studies Association, and now serves on the Steering Committee of Women Against War, a local peace activist organization. Since retiring she has started Perennial Wisdom, a small perennial garden business, and she is writing a book on gardening as a spiritual practice. She serves on the Witness Coordinating Committee of New York Yearly Meeting.



“Weaver,” by Melanie Weidner. The artist asks: “What if God were like a woman who created the heavens and me in Her image? What if compassion comes from God’s womb, and nurture from God’s breasts?”

© Melanie Weidner 2005 <www.listenforjoy.com>

writes in *At the Root of this Longing* that the structures of sexism may be so deeply embedded in human culture and consciousness that they cannot be changed by ordinary political action or even education, important as these are. To bring about this revolution we need soul force, what Gandhi called Satyagraha, and what I understand as a fierce faithfulness to the love of Truth and the truth of Love. I first encountered soul force through Quakerism, and I continue to find it there.

Quakerism has been part of my life since my first night at Swarthmore College. Orientation for new students took place in the Friends meetinghouse, and sitting there, alone and scared, I found myself comforted by the simplicity and peace of that building. From that

cause it will be divisive, pitting men against women, or because it will take attention away from more important issues such as racism. I have also been told that there is no need to raise this issue because Quakers have already dealt with it and moved on. I have discovered that I am not alone in this experience. During a focus group with Albany-area women to explore what programming would bring participants to a Women's Weekend at Powell House, one woman stated that while she felt comfortable raising feminist issues in a variety of political and personal contexts, she did not feel comfortable doing so in her meeting. Other women and men have recognized this as their experience too. When I offered a workshop at New York Yearly Meeting on Quakerism

Quakers, as Rex Ambler sees them, had a profoundly optimistic view of human nature. They believed that all of us have the capacity to recognize the truth about ourselves and that, while often painful, this recognition gives us freedom and peace. This truth about ourselves, though based in our own personal experience, is not purely subjective. Others who seek Truth through the same process will reach compatible insights. Thus Truth does not separate us; it brings us together. Facing the truth about ourselves leads us to the truth about the nature of the world and about God, for God is the ultimate Truth; indeed, for early Quakers, Truth and God were inseparable.

Early Quakers also believed that no matter how alienated one might be from the Truth, what each of us wants above all else is to be authentic, and to live truthfully. We crave authenticity and wholeness even if we appear to desire everything but this. The power of early Quaker worship, then, came from the fact that it put people in touch at once with the Truth and with their yearning for it. These men and women, according to Rex Ambler, had discovered a meditation practice that enabled them to be fully present to the Truth and so to experience God.

Attending Rex Ambler's workshop, leading a workshop for my own meeting on the meditation practice he has developed, and doing the meditation by myself and with others has opened a way for me to speak of feminism to other Quakers. It has given me a vocabulary and a framework for a conversation that begins and ends with our yearning for Truth and our commitment to love. If God and Truth are inseparable, and if dishonesty leads to separation from God, then sexism, the lie that those who are born male are superior to those who are born female, is for both men and women a spiritual disaster. Since sexism shapes us from the moment we are born and marked as male or female, we might call it the first wedge by which we are separated from God and led away from the authenticity we long for. At some level, women know they are not inferior to men and men know they are not superior to women. By getting us to deny this fundamental truth and accept instead a lie, sexism provides the basis for a culture of dishonesty.

When F/friends have asked me why I am writing this piece, I have said this: I cannot do otherwise. I know that I will

This is not an easy conversation to have, as my own experience has taught me. It is a conversation that touches our sense of ourselves and our most intimate relations with each other, our daily behaviors as well as our public actions.

encounter I became interested in Quakerism and began to attend meeting for worship, to participate in American Friends Service Committee workcamps, and eventually to work for AFSC. But when I became a feminist in the early 1970s I shared the hostility feminists felt toward organized religion, which has for so long and in so many forms served to teach and support sexism. I did not see Quakerism as part of organized religion, but neither was I convinced that I could be a Quaker and a feminist. I feared my feminism would be a source of conflict and that, as a Quaker, I would be under pressure to modify my perceptions, even to not speak out at all. So, rightly or wrongly, I left.

Five years ago I returned to Quakerism, and two years ago I joined Albany (N.Y.) Meeting. My feminism has indeed been strengthened by my Quakerism, but I continue to struggle with how my Quakerism can be strengthened by my feminism. Some of my efforts to raise feminist issues in Quaker contexts have elicited discomfort, even hostility, and I have felt under pressure to remain silent. I have been told, for example, that I should not raise the issue of feminism be-

and feminism, only a handful of people showed up. Since then, the Women's Concerns Committee, which sponsored the workshop, has been laid down.

The reason for this lack of interest cannot be that violence against women has ended. It cannot be that women no longer do most of the world's work while controlling almost none of the world's resources. It cannot be that women are now fully represented in the world's political bodies, that sexual slavery of trafficked women has ended, nor that women everywhere now bear children only when and as they wish. And it certainly can't be that sexism no longer affects our relationships with each other. So perhaps it is that we need a new way of thinking and speaking about these issues, a new language, a new wave.

Last year I attended a workshop at Pendle Hill led by Rex Ambler, a British Friend who has spent several years studying the writings of early Quakers in an effort to understand their spiritual experience. He reminds us that one of the most important words used by early Quakers was "truth," and we can recall that among the names Quakers first gave themselves were the Religious Society of Friends of Truth and the Seekers of the Truth. Early

never live to see a world free of sexism, but I dream about it. And when I consider the difference between what is and what might be, my heart breaks and I am compelled to ask again the question posed by the British Quaker Women's Group in 1986: "Where as Quakers is our witness to the world against the injustice toward women?" And how might that witness be shaped if we begin to speak of sexism as a spiritual disaster? If we are truly Friends of Truth and Seekers after Truth, I do not see how we can think of it otherwise.

This is not an easy conversation to have, as my own experience has taught me. It is a conversation that touches our sense of ourselves and our most intimate relations with each other, our daily behaviors as well as our public actions. Still, as Quakers we believe that when we move toward discomfort rather than away from it, we open an opportunity for spiritual growth. And surely whatever consequences we fear from such a conversation cannot be worse for us than being afraid to have the conversation at all.

The spiritual disaster of sexism takes many forms. One of the most obvious is treating women as objects, not subjects. In a culture pervaded by sexism, a woman

Men often feel anything but superior; yet still, culture mirrors them as the model for the human and the sacred.

becomes that which is seen, not she who sees; that which is of use, not she who has agency. Women become a culture's scapegoat, that flesh onto which men can project all that they do not wish to acknowledge as part of themselves—the sexual temptress, for example, who leads men down the path of the body and away from God. *The woman made me do it*, says the Adam of Genesis. *It was not I that sinned*. But no matter how patriarchal Genesis may be in its origins and interpretation, one can still find the truth of feminism in it. I like to think of Eve as the first theologian, the one who is trying to figure out the nature of God. And I like to think that the sin committed in the garden was not so much Eve's eating the apple as it was Adam's thinking he could use the difference between their bodies as a way to escape responsibility for his own actions. After all, blaming "Eve" for the world's woes has unleashed a holocaust of violence against women over time and across cultures.

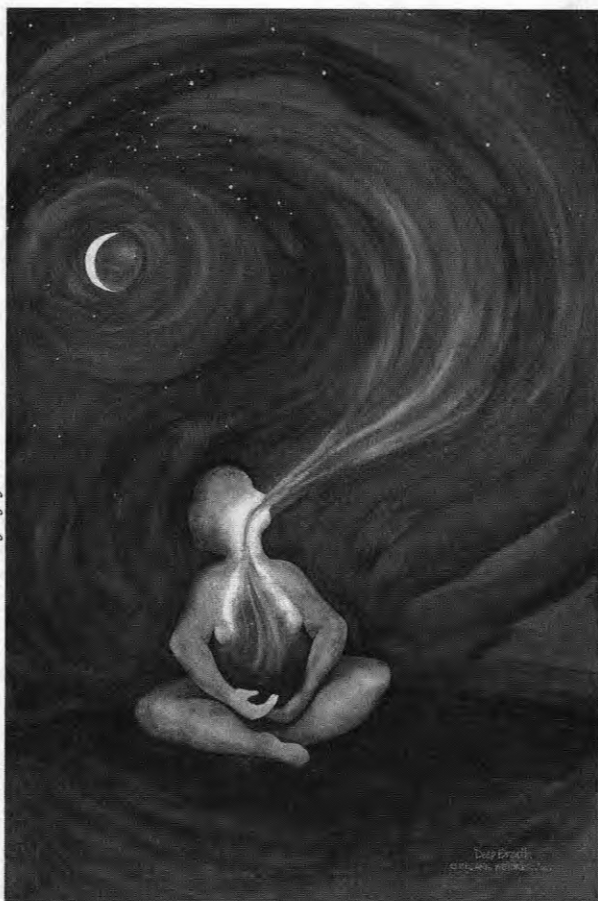
If sexism makes women less than human, it also makes men more than human. Under sexism, we lead what I would call idolatrous lives, for we represent God as literally male. When we use a phrase like "God the Father," we might pretend that it is not sex specific, that "he" includes "she" and "father" includes "mother." Our investment in the maleness of God comes out, however, when attempts are made to refer to God as "she" or "it." As the feminist theologian Rosemary Radford Ruether observes, "Few topics are likely to arouse such passionate feelings . . . as the question of the exclusively male image of God." She further notes that people "often exhibit a phobic reaction to the very possibility of speaking of God as 'She.'" As long as this is true, every time we refer to God as "He," it is as if we made a graven image and fell down before it.

For men, the distinctive sin is one of pride. It is pride to assume that God looks like you and has your body, and that God does not look like a woman nor have a woman's body. The presumption that man is the norm, that "he" should represent the human and the sacred, is so deeply engrained that it has come to seem natural. Because it has come to seem natural, those who point it out are usually seen as the ones committing sacrilege when in fact it is the assumption of male superiority that is the sacrilege. I think it is often hard for men to appreciate the self-centering value they get from the use of the generic "he," because they can't imagine, as women can, what it would be like not to have it. Men often feel anything but superior; yet still, culture mirrors them as the model for the human and the sacred.

In *Holy Listening: The Art of Spiritual Direction*, Margaret Guenther writes that, "Far from being pride, [the] distinctive sin [for women] is self-contempt." We have a hundred reasons why it is not important to press our own claims for full personhood. We are more quick to explain away and justify sexism than to recognize and challenge it—we say, *That's not really sexist*, or, *It's not really important*, or, *I don't really mind*, rather than, *That's really sexist*, *That matters*, or, *That hurts*. Women reject their own feelings and perceptions, and the truths they might offer us. Ironically, when women do so, I think we show contempt for men as well. We know the emperor of sexism has no clothes but we remain silent. Sometimes we do so because we are afraid men will not like us. But is there not contempt in the assumption that men will not like someone as fully human as they are? Sometimes we don't challenge men because we "love" them. But what kind of love lets someone remain in a state of spiritual disaster? Sometimes I think women expect less of men than they do of themselves when it comes to facing the truth; women have a double standard, morally speaking, and it patronizes men. Men are shielded time and again from acknowledging their privilege, and women do not ask them to take responsibility for changing the structures of power that benefit them.

The pervasive sexism of our culture makes it hard to tell the truth. But if we believe that Truth and God are inseparable,

Continued on page 32



Remembering Patricia

by Janeal Turnbull Ravndal



I met her at work, answered when she called our hotline and, later that day, welcomed her at our shelter door. She came soon after Christmas. I remember her telling me how the trouble started on Christmas day when her husband thought she did not show sufficient gratitude for the expensive fur coat he had bought her. "I told him it was beautiful and thanked him," she said. "But I'd asked for exercise equipment, so he knew I wasn't really thrilled." It seemed clear to me that this husband was unwilling to allow for an increasingly strong, healthy, independent wife, one he couldn't control with luxurious gifts.

In the dozen years I've worked at our county's Domestic Abuse Safehouse—mostly on weekends, sometimes 24 hours at a stretch—I have met hundreds of women remarkable in courage, faith, energy, and even good humor. They come with their children to stay a month or so at the shelter while finding housing and jobs in order to begin a new life.

One of the first things I learned working there was that everyone comes. No category of people escapes domestic abuse, including men. One weekend most of my hotline calls were from men, one of them barricaded in his bedroom against an abusive and, he said, armed wife. But all of the residents at the shelter are women. They are the

daughters or wives or girlfriends of policemen and college professors, of drug runners and lawyers, businessmen, preachers, and politicians. They come from every religion, from white families, black families, and all nationalities. Some come from generations of abuse; others, such as foreign brides, are on new ground, stunned and disoriented. There are women who haven't completed eighth grade, handicapped women, nurses, social workers. We've had a fashion designer and

some with advanced degrees. They come from every social class, though less of them from wealthy and prominent families since those women can usually afford to escape to somewhere other than our humble shelter. Many are young and have small children with them, but there are childless women, pregnant women, women still in their teens, and mothers with teenagers. There are lesbians and vegetarians and great-grandmothers. Everyone.

When Patricia arrived, her injuries



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No category
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Janeal Ravndal discovered Friends when she went to Wilmington College in 1955 and has lived in Quaker educational communities ever since, most recently, for 16 years at Pendle Hill in Wallingford, Pa. While there she worked at Delaware County's Domestic Abuse Project. Janeal recently moved with Chris Ravndal to a retirement community begun by Quakers in Yellow Springs, Ohio. They have children, grandchildren, and other relatives nearby and are enjoying small-town luxuries like walking to Yellow Springs Friends Meeting.

made walking painful. She was a successful, middle-aged woman from a prosperous family nearby. I had wished we had a bedroom on the first floor. But from the start, she never complained. Before long she was cooking a big pot of something from our government-surplus supplies to share with the others. Generosity seemed to come naturally to her, with no hint of self-righteousness. Later she would help children with homework, bake cakes, listen supportively to tales of woe. I remember seeing her once from my desk, keeping pain out of her face,

ful conversation, as she climbed the steep stairs to clean them for a woman whose chore it really was, someone Patricia wanted to help out.

By the next weekend there were noticeable changes at the house. One meal every day—an ample one with which the other women helped Patricia, in a humming kitchen—was now eaten together at the big dining room table, rather than in in-

**This fine woman I had known
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own hope and vision
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It gave me a new
understanding
of resurrection.**



dependent family groups. If there wasn't room at the table, Patricia would serve all the children first, then send them off to play while their mothers gathered to eat in festive sisterhood.

Women and children coming from violent situations often recreate at the shelter what is familiar: top-volume shrieks, barely veiled threats, and accusations. They turn the television on loud, invariably to scenes of brutality and bloodshed. But under what was indisputably Patricia's benign influence, voices softened; a child might be spoken to in a whisper to save him from embarrassment, and when the children were in bed, all the women gathered around Patricia for prayer and Bible reading with the television off.

Like everyone else, I found I related to Patricia easily. We both liked cooking for large groups, were both trying to lose some weight, both had eight grandchildren to talk about, both came from religious families, and both of us had visions of doing what we could to change the world.

Patricia dreamed of establishing a refuge. She owned land in North Carolina, and with sufficient money and her children now on their own, her plan was to open a small community of welcome with relevant education and training for women and children escaping abuse. The ground work was already done. Watching her in action, I had no doubt it would come to pass.

When I arrived at 6 AM the next weekend, it was snowing, windy, and cold. Patricia, already downstairs, came into the office to tell me that her elderly father, who was perhaps in the early stages of Alzheimer's, had called her repeatedly through the night wanting her to come to him, so she was leaving to check on him. She looked tired but, before going, did her Saturday chore, then swept a path through the snow. Standing at the door as she left, I thanked her for the extra work. She wished she could have done a better job, she said, but there was no shovel. Before the storm swallowed her up, she shouted back, "I'll bring a shovel back from my father's house and clear off the walk."

That afternoon, I got a phone call. Patricia, the voice said, had been killed, shot by her husband, who had then shot himself. Inadvertently or not, her father had cooperated with her abuser. His cry for help had been a ruse; her angry husband was waiting for her at her father's house.

I can no longer remember the rest of that cold afternoon or night, but a few days later I drove across town in the agency van with others who wanted to attend her funeral. Larger than any I had ever attended, the church was more like an amphitheater, its sloping seats almost circling the pulpit and Patricia's open casket. A large crowd, fine music, and many speakers honored Patricia for her work in her church and community, for her womanly and Christian virtues. I waited in vain for any acknowledgement of trouble in her life. It sounded as if she had died peacefully in bed at just the time God scheduled.

After the service, angry at the omission of straight talk honoring the Patricia I knew, I pressed through the crowd until I reached a woman relative, and told her of Patricia's beautiful gifts to our lives at the safehouse. I realized from her polite re-

sponse that while I was grieving, she was better forgotten, only a minor and regrettable chapter in an otherwise good and proper life.

Back at home, I wrote to the church, lauding Patricia and suggesting that they could memorialize her life by remembering her death as well. Why not provide a women's support group? Extra "godparents" for children caught in abusive situations? A speaker or educational program? A men's group focused on learning to be better husbands? I offered to make a contribution in Patricia's memory toward any such program. There was never any acknowledgement of my letter.

But it was not the end of Patricia's life for me, or at the shelter. After our own small memorial meeting in the TV room with tears and truth and memories, the kindness in the house went on and on, almost as if Patricia were still there watching over us. Other women remembered her recipes as best they could, fed the children together, helped each other with assigned chores, and gathered in the TV room for prayers after supper.

I felt Patricia with me even when I was at home. For weeks, maybe months, keeping to my diet was no problem, her presence was so real. And it wasn't just at the table. This fine woman I had known only a few weeks and had been with only a few days was somehow alive in me, bringing her own hope and vision and energy to my life. It gave me a new understanding of resurrection.

As I write this now, almost seven years later, I have in front of me the funeral program from the huge church. On its cover is a picture of Patricia, a widely smiling, handsome black woman looking a decade or so younger than the Patricia I knew. Inside, opposite the Order of Service, is an obituary. After reviewing her degrees, it credits her with devotion to excellence, creativity, love of and service to youth, and notes that she had been sowing seeds for her new work in North Carolina, Touch of Faith and Love Ministries.

Rereading the Scriptures in the program that seemed so hollow or ironic to me at the time, I wonder if they were chosen as known favorites of Patricia's. Among them is Psalm 91, with the assurance: "No disaster shall befall you, no calamity shall come upon your home. For he has charged his angels to guard you wherever you go, to lift you on their hands lest you strike your foot against a stone." □

GUARDIAN ANGELS

They are ahead of you in the checkout
line at the food market,
they are standing smiling on a street
in Seattle, asking for money,
they are coming toward you on a foot-
worn path behind the library,
they are stopped on the sidewalk next to a huge
parking lot, looking up at the sky.

You meet them on the winter solstice or the first
warm day in spring,
in the morning, or late afternoon when the sun
is going down,
or any time at all.

They look like everyone else or, really,
like themselves,
sometimes dressed shabbily, sometimes
with style.
Maybe you know them at the time, maybe
not till later.

They turn and say, "I'm sorry for keeping you
waiting" when they have no money to pay
for three bags of groceries, and you, in your
silent pain, want to hug
them, hold them close.

You thank them for their cheerful smile, they
tell you about the Jesus church that helped
them out, how they will go to Alaska to
work when they get money for the bus.

You say your mother is dying, they tell
you about the caring careful
dying of their dear friend on the Cape.

They say, "Look up at the sky, blue like the Virgin's
cape." They say, at 77, they give thanks for
their heartbeat, that they still walk and
hear and see. You tell them you have
cancer. They say, "If you are
lonely, call me."

You know that you are blest.

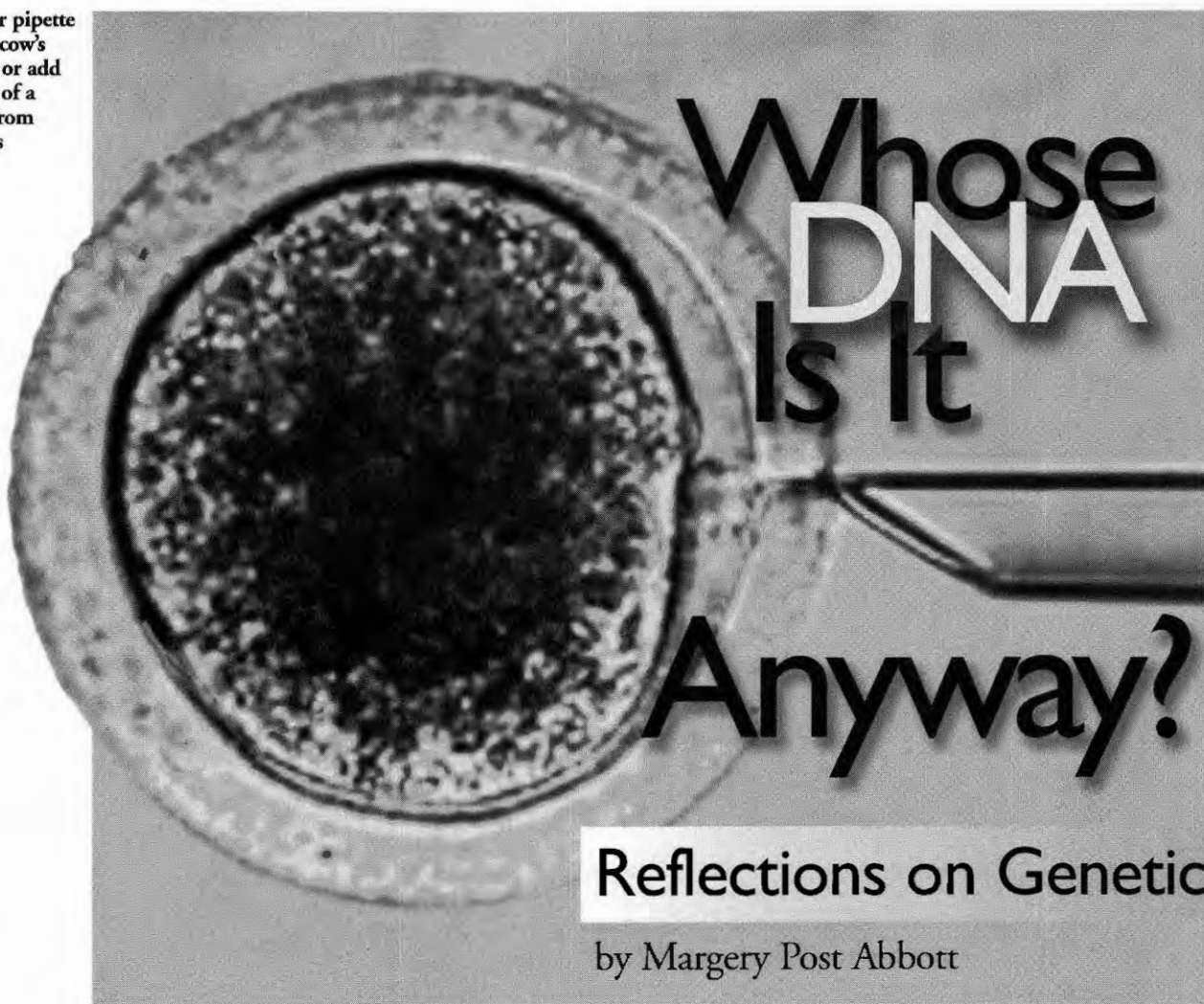
—Jay Goldspinner



Leroy Skelstad

Jay Goldspinner lives in Greenfield, Mass.

Photo: A transfer pipette (right) pierces a cow's "egg" to remove or add DNA. Adaption of a research photo from Southern Illinois University.



Whose DNA Is It

Anyway?

Reflections on Genetics,

by Margery Post Abbott

What if your girlfriend asked you to take a DNA test before you got engaged? Or your employer wanted a DNA test as a precondition for that great new job? Or if, when you got pregnant, your insurance company offered you a discount rate for having your fetus tested and then having its DNA modified (or having it aborted) if it were found to have cerebral palsy?

These questions are not all that far-fetched as new discoveries about human genetics and new techniques for identifying disease are almost daily news. This first set of questions sets the stage for a discussion of the downsides of developments in genetic science. We could also just as well ask: What if you could ensure that the crippling condition that painfully

killed your mother would not be passed on to your children? What if you could know that your child would not be born deaf? Or that there were new opportunities for research to cure or even prevent various diseases?

What follows are some of my reflections based on the discussions of Portland, Oregon, Friends on the implications of genetic technology. I encourage more Friends to take the time to become informed on these issues and prayerfully consider the complex, demanding decisions individuals, faith communities, and policy makers may need to make.

What Our Genes Tell Us

In what sense are we children of God? Our DNA determines if we have blue eyes or brown. It determines whether or not we have Huntington's disease or sickle cell anemia. DNA gives us a propensity to be tall or short; but if our diet is poor, we may be short even if our genes indicate

we should be tall. Similarly, in many other aspects of life, genes contribute but don't have the final say. There are genes that increase the likelihood of breast cancer, but even with a BRCA allele (one of two copies of a gene that exists in our DNA), a woman may not ever develop the disease. How we eat, the care we are given, our willingness to attend to the Spirit, and many aspects of the world around us are at least as important as our genetic makeup in shaping who we are physically, emotionally, and mentally. In fact, I would expect that genes have almost nothing to do with our spiritual well-being. No matter what our genetic makeup, we do have choice—to face the world with hope, or to live in fear.

Humans seem to have an innate tendency to divide the world into "us" and "them" rather than accepting all humanity as God's children. The more we know about human genetics, the clearer it becomes that our notions of race are not a valid biological classification for hu-

Margery Post Abbott is a member of Multnomah Meeting in Portland, Oreg. She is the author of several books and pamphlets about Quakerism and currently serves as clerk of Friends Committee on National Legislation.

color, but genetically, dark-skinned Australian Aborigines are not closely related to Africans. Scientists have learned that 93 percent of all genetic variability found among humans is found in sub-Saharan Africa. In other words, there is more genetic variation among Africans than there is between Africans and any other groups of people. Geographic variation does seem to play a role. The gene for sickle cell anemia, for instance, is more prevalent among peoples from tropical zones, and offers some protection from malaria. Differences in health, such as the high death rate among African Americans at all ages, cannot be explained genetically and seem to result from environmental factors.

Thus, while our genes somewhat precondition our physical makeup, they do not define the essence of who we are. No one can say for certain when the soul, the divine spark, merges with the tissue that will become a human being. Is it at conception? Or when the cells start to differentiate? Or at quickening? What is a human being anyway? We share between 95

million years. Or does the unpredictability of our actions create undesired results—the way some genetic modifications have spread from test patches of grains in an uncontrolled fashion? What will be the result as our abilities to modify the human genome increase? Will we as Quakers have a testimony to the world on these issues?

Individual Decisions

An understanding that we are more than our genes can strengthen our sense of free will. If I know my family has the gene that makes us susceptible to alcoholism, I have valuable information that will help me decide whether or not to take wine with my meal. But what seems freeing and empowering to those of us used to digesting a wide range of information, can be totally overwhelming and frightening to others. Individual resiliency, education, stability of family life, and much else affects whether people see genetic information as an obstacle or an opportunity for choice.

Imagine you are in your 20s and in love. Your father has Huntington's disease and there is a 50 percent chance that you also have it. This disease will not affect your life for many years and you could pass it on to your children well before any signs of the disease are apparent. Should you have your DNA tested? Who should you tell about this? Your partner? Your family? Your employer? Your insurance company? If you want to have children, do you screen every embryo you conceive? Are you willing to have several abortions if the embryos have the gene for Huntington's?

Very few of us are at any risk for Huntington's disease, a deadly condition that kills people in their 40s and has no cure. But more and more, we are learning of genetic components to various serious health conditions. Huntington's also offers, in one sense, a simple set of decisions. If you have the gene, you will have the disease. In contrast, for most other inherited diseases, a genetic counselor can only tell you about probabilities: there is a 70 percent chance, or a 20 percent chance that you (or your child) have this condition. Then it is up to you to decide what risks you are willing to take and, if you are pregnant, whether you decide to have an abortion based on that uncertainty. In the future, these decisions may involve a will-

Caring for One Another

Quaker clearness committees are a wonderful tool for supporting individuals facing major life decisions, a tool very appropriate for many of the questions posed by modern science. These questions are both extremely complex and intensely personal, making broadly defined answers inadequate.

Genetic science challenges a basic aspect of care and respect for one another, the question of what is "normal" for human beings. Many people define deafness as a "disability," yet many deaf people have created their own language and a

Seminars on Ethics

The content of this article is drawn from spring 2006 gatherings in Portland, Oregon, for discussion of these and many other issues raised by genetic technology, under the auspices of a grant from the National Institutes of Health obtained by Pacific University. Marc Marengo, a professor at the Institute for Ethics and Social Policy, recruited ten congregations from multiple denominations to participate in general educational sessions. Each congregation (in the case of the Quakers, a group drawn from Reedwood and West Hills Friends churches and from Multnomah Meeting, all of Portland) met in five intense seminar sessions to discuss a series of questions and scenarios designed around some of these ethical issues. Friends ranged in age from 16 to over 60, and included doctors and lawyers as well as those with no professional background in these issues. Not surprisingly, we had long, intense, and informative conversations, usually raising many more questions than we answered. In addition to these grant-funded sessions, 15 to 20 other people gathered for four additional sessions at Multnomah Meeting using the same background material and scenarios.

Ethics, and Theology

and 99 percent of our genetic material with chimpanzees; the unity of all life is sometimes most evident at the microscopic level of our genes. Many of us believe humankind is made in the image of God, as is all of creation, even as we believe that God is beyond all images and incomprehensible. Having an open sense of who and what God is may make genetics less disturbing for us than if we picture God with a human face. Genetic science pushes us in a new way to ask if we are to be "co-creators," reshaping the human race.

What we believe relative to these theological questions affects how we perceive and judge genetic research with embryonic stem cells, genetic modification, cloning, or abortion.

These are not things we have discussed often as Friends, although European Friends may have dealt with them more than those of us in the United States. This article lays out only some of the questions and issues that could benefit from seasoning. Genetic science is expanding rapidly, with or without our input. Genetic modification of plants and animals is happening. Is this the natural extension of the

efforts to eliminate all disability. Who gets to define what is "normal," and how do such decisions marginalize parts of humanity? This question seems to fall into two broad areas, that of disabilities defined by our culture, such as blindness, and disabilities with severe implications for pain, such as cystic fibrosis.

In the first instance, if in vitro fertilization (IVF) is used to screen for "disabilities," and we select an embryo without obvious "defects," that is, without any allele that causes a tendency toward alcohol dependence, or causes a child to be unusually short, what are we saying to children who have these traits? Is our unintended message to the disabled community that, "if we could, we would live in a world where you do not exist"?

At the same time, all parents want the best for their children. And they most certainly do not want to see them suffer. Is it right to bring children into the world when we know they will suffer from a painful and crippling disease? Various nervous disorders have a strong genetic component. If the process of IVF or genetic modification can ensure the birth of a healthy child, is that not what we want? But then, what responsibility do we have for the embryos that are not implanted in an IVF procedure? Again, who gets to determine what is suffering? Is the rejection a child may experience from being "too short," or having the "wrong" skin color, a form of suffering? Where is the line? How do we as a community help individuals make such decisions as they become more and more a reality? What is our responsibility as advocates for the disabled and for minorities in regard to public policy in this area?

Public Policy

As Friends, we speak to the sacredness of all life and the Divine Spark in each soul. California's Proposition 71 raised this question when voters agreed to allocate \$3 billion to embryonic stem cell research. Such cells are derived from fertilized human eggs, which in their first few weeks are undifferentiated—each embryonic stem cell has the potential to

part of the human body. Are stem cells just that, tissue that can be used for research? Or does their potential to become a full human being mean that they should not be used for such purposes, even if research might lead to cures for intractable diseases? Many Friends seem to think that such research is acceptable,



but we have rarely discussed these questions in a faith context.

Another obvious potential impact is in our public schools. Today our schools provide a wide range of services for children who do not easily fit into the mainstream classroom. Such children are born into every level of society, thus there is a general will to help them and many parents to advocate for them. If genetic modification becomes a reality—and, given our system, most available to those able to pay for it—will there be increasing pressure to end these often very expensive services?

Genetic technology is very expensive and likely to be available based on the ability to pay. As such, it represents a huge diversion of resources away from basic needs and the simple health measures that can make life better for millions of people. Our health care system is currently under attack from many directions: large numbers of people are not covered by insurance; and there is increasing evidence that U.S. citizens, even the wealthy, are not cared for as well as in other industrialized countries. Given the pressure for increasingly sophisticated and expensive medical approaches, such as those offered by genetic technology, we should be motivated to seek ways of providing equitable access to care and attention to basic needs. Yet, as a former scientific researcher, I am not willing to forego the possibilities for ending some terrible diseases offered by

There are many other dimensions of this field that might merit public policy considerations. The entire area of genetic screening expands concerns around who gets to request DNA tests and who gets to know the results. Informed consent for testing, research, and genetic modification is potentially complex and sensitive. Patent law is already being stretched as individual scientists and institutions have begun to claim patents for genes, stem cells and tissues, for methods of testing, and much else. In addition, the entire field is fraught with the potential for abuse, including the buying and selling of human eggs. Thus, this is an area that deserves careful reflection from people across the political spectrum as to appropriate boundaries for the scope and use of these technologies.

A Spiritual Perspective

This short article just touches on the surface of this topic. We are only slowly as a nation becoming aware of the importance of addressing the ethical and moral issues raised by what has been to date largely an exciting area of research and public policy somewhat reminiscent of science fiction.

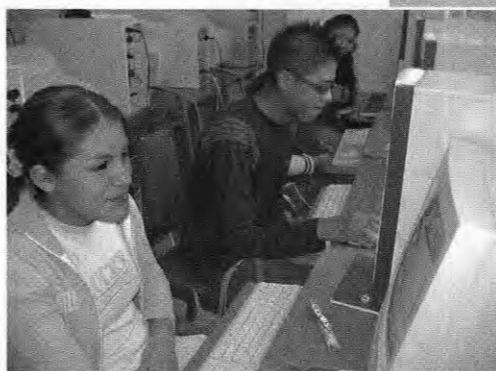
Some of us face personal choices today, knowing that our family carries certain genes, and we agonize over what we want to know for ourselves or what this means for our children. Such questions will become more frequent for our children and grandchildren as more genes are identified and linked with specific conditions and as technology allows humans to modify plants and animals and, potentially, actively shape humanity. Various participants in our small group were convinced that as science makes us capable of more and more, human cloning will become a reality, if only on the black market.

The Friends who gathered in Portland last spring found some easy agreement: that expensive genetic technology will tend to further skew our inequitable health system; that science, as a tool, doesn't tell us what *should* be; and that reliance on listening for the Spirit brings hope, conscience, and the perspective of the long term to bear on these matters. We are much more than our genes. The time was too short to resolve many of the issues

Continued on page 35

February 2007 FRIENDS JOURNAL

The Aspirations of Andean Quakers



by Newton Garver

Yes, there are Quakers in the Andes—lots of them. And, yes, they have aspirations. Working with them, as a Quaker myself, has been an intense and rewarding experience. The reward comes partly because they are very poor (annual family incomes are often below \$1,000, almost always below \$5,000) and have survived centuries of oppression and exploitation, which makes them quite different from Friends I know in the United States and United Kingdom. And it comes partly because their lives highlight for me one difference between aspiration and ambition. My experience with ambitious people is that they are often grumpy, generally aggressive, and tend to take for granted what they receive. The aspiration of Andean Friends, on the other hand, tends to be gentle, joyful, and accompanied by gratitude for what they receive. Their poverty is different, too, since their gratitude is accompanied by a sense that only

Newton Garver, a member of Buffalo (N.Y.) Meeting, has traveled to Bolivia seven times: in 1999 with the Quaker Study Tour, in 2000 as a new board member of Quaker Bolivia Link, the next two years as a co-leader (with Barbara Flynn) of the Quaker Study Tour, and the last three visits on behalf of the Bolivian Quaker Education Fund. His book Limits to Power: Some Friendly Reminders (Center Working Papers, 2006) contains five of his reports on political developments in Bolivia since 2003, and subsequent ones can be found at <<http://buffaloreport.com/2006/06/1104.garver.progress.html>>. Friends who wish to know more about the organizations mentioned in this article can visit QBL at <www.qbl.org>, QST at <www.treasuresoftheandes.com>, and BQEF at <www.bqef.org>.

FRIENDS JOURNAL February 2007



Top left: Students in a Quaker secondary school computer lab in the La Paz-El Alto area of Bolivia

Above: Newton Garver with 2003 scholarship students.

they themselves can improve the quality of their lives.

FRIENDS JOURNAL published an article by Pam Barratt in February 1999, in which she described two projects she and her husband, Ken, had initiated with Quakers in Bolivia and the UK: Quaker Bolivia Link (QBL) and an annual Quaker Study Tour (QST), which brought about 20 Quakers from the UK and, eventually, the United States to tour Bolivia and visit recipients of grants from QBL. That article inspired my wife, Anneliese, and me to join the fifth tour of QST in 1999, and I have returned to Bolivia most years since then, for a total of seven trips. A lot has happened in that time. Quaker Bolivia Link has expanded its work and

strengthened its administration; Bolivian Quaker Education Fund (BQEF) has entered the picture to complement the work of QBL; and an Aymara Indian with a peasant background was elected President in December 2005, giving new hope to the indigenous people of Bolivia.

QBL and QST

Quaker Bolivia Link's second name is "A Quaker Response to Poverty," and its mission is to reduce poverty in Bolivia. It is Quaker in the sense that it was founded by Quakers, its board members are mostly Quakers, and it tries to operate by Quaker principles. It is not, however, under the care of any Quaker meeting or

Right: A well is built in the Bolivian antiplano

Page 17, left: Westtown volunteer students Katie Dunlop and Liz Smith with a teacher in front of Emma Canaday school in La Paz

Page 17, right: Quakers participating in an Alternatives to Violence workshop cooperate to "Untie a Human Knot."



organization, and it is secular in its program work.

While some of its beneficiaries are Quakers, it is because they are poor, not because they are Quakers. Because its work is nonsectarian, QBL has been able to tap sources outside the Religious Society of Friends. In recent years it participated twice in the Alternative Gift Catalog, raising some \$80,000 for greenhouses and wells in the Bolivian altiplano. Since I left the board at the end of 2001, QBL has tightened the administration of its grants by opening an office in La Paz, Bolivia, and strengthening its staff. There are now five staff persons in La Paz and two in the United States.

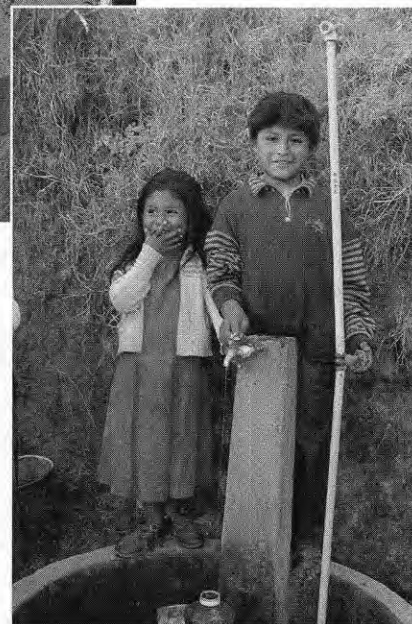
Quaker Bolivia Link works largely on the altiplano, at elevations between 13,000 and 16,000 feet, though there are several projects in the Sorata Valley (8,000 feet) and a couple in or near Coroico (4,000 feet). Its aim is to reduce the poverty of small, local communities. One motive for this focus on helping people live better in the country is to reduce the desire to move to the city. The gratitude and joy in these small communities when they receive aid can overwhelm a visitor. It is partly the contrast with unfulfilled promises of government officials and partly the concrete practicality of the grants. Greenhouses, for example, improve both health and income, as do irrigation and drinking water. The weaving/knitting collective in El Alto, Las Gregorias, where 13 women who still live in the country come to make shawls and sweaters, is a real inspiration, both because of the quality of the women and because of the quality of their work. Raising chickens and guinea pigs and fish (brown or rainbow trout for the La Paz market), and improv-

ing cattle breeds for milk production, show the range of aid provided. As a matter of policy, QBL makes grants only to groups and does not fund educational or religious projects.

Quaker Study Tours and Quaker Bolivia Link grew up alongside one another, and though QST is now independent, the travelers in QST regularly visit QBL projects, guided by QBL staff who can explain their challenges and achievements. Quaker Study Tour groups generally also meet some of the scholarship students funded by BQEF. Through their encounters with the indigenous Bolivian recipients, Friends from the U.S. and UK are often motivated to support efforts to meet the indigenous aspirations.

Peru

Besides the 30,000 Quakers in Bolivia, there are some 5,000 Quakers in Peru. As in Bolivia, most of them are Aymara Indians. There is just one yearly meeting, INELA-Peru, with two geographical sections, the altiplano and the coastal. The altiplano section is centered in Ilave and other cities on or near Lake Titicaca, where you find the church office, two schools, and the beginnings of a seminary. The coastal section is centered in Tacna, Peru's southernmost city, where there are five churches, all built within the last 35 years—and all still in the process of construction. All the families I met in Tacna had migrated from the altiplano and thus retained the Aymara identity. As in Bolivia, Quakers belong to the indigenous population rather than to the elite, though some are moving into the middle class. As in Bolivia, their schools need an infusion of funds and their young adults



need scholarships to enable them to pursue degrees and certificates to become professionals. But the Peruvian Quakers are more isolated than those of Bolivia. Quaker Study Tours do not visit them, QBL does not work there, nor does BQEF, and Friends in Tacna said in November 2005 that Clémence Mershon, a member of Lake Erie Yearly Meeting, and I were the first Friends from the North to visit them in seven years. So, Peru is a ripe field for Friends with a passion for Quaker travel and service.

BQEF's Beginnings and Growth

Bolivian Quaker Education Fund is religious in its mission and its organization as well as in its motivation. It grew under the care of Buffalo (N.Y.) Meeting and is in the process of becoming an affiliated organization of FWCC Section of the Americas. Its beneficiaries are Quaker individuals and Quaker schools in Bolivia, and its mission is to strengthen relations between Bolivian Quakers and Quakers in the North. BQEF is therefore not in competition with QBL, but



rather fills a niche that QBL has deliberately left open.

BQEF was incorporated and made its first bank deposit in 2002 after raising \$5,000 as seed money. In 2003, it funded 15 higher education scholarships for Quaker young people, and Bernabé Yujra became a half-time staff person, administering the scholarships and organizing other projects. Quaker volunteers from Guilford and Haverford Colleges and Westtown School helped strengthen the English teaching in Bolivian Quaker schools. We raised \$20,000 in 2003, enabling us to increase the number of scholarships to 25.

The following year, however, was challenging. Bernabé Yujra had given up his part-time teaching job at a secondary school in La Paz so that he could devote all of his time to BQEF, which seemed to fulfill a dream he'd had for years. Bernabé had a vision of three important contributions of the BQEF work:

- Giving hope and opportunity to Quaker youth;
- Giving the Quaker schools a better chance of becoming models and examples;
- Providing activities in which the Boli-

vian yearly meetings can cooperate rather than compete.

The vision of Bernabé has been central to the development of BQEF. But the increasing activity in Bolivia meant that administrative and fundraising work in the U.S. kept falling behind and finances became very tight. In the late spring of 2004, the BQEF board made a leap of faith and contracted with Vickey Kaiser of Fredonia (N.Y.) Meeting for various coordinating services. That initially added significant strain on the finances, but Vickey secured \$8,000 in grants, raising the total income for the year to \$35,000, and we gave a sigh of thanks.

With Vickey and Bernabé as staff and with project grants in hand, 2005 was a year of expansion. BQEF raised the number of scholarships to 35 and established computer labs in all three Quaker secondary schools in the La Paz-El Alto urban area; two teachers from Abington Friends School gave a workshop (with 70 participants!) on Quaker pedagogy based on that of the Friends Council on Education (FCE); and the number of contributors doubled, with contributions reaching \$69,000. At the end of the year, it felt like we were really on our feet. The budget for

2006 called for doubling again the number of contributors, with contributions topping \$100,000. Through the first nine months of 2006 contributions were slightly behind budget, but there had been 51 new donors.

During 2006 we initiated the following new programs:

- A Bolivian Quaker English teacher, Emma Condori, had an internship (from mid-January to mid-February 2006) at Westtown School, following a ten-day visit at Abington Friends School.
- English language labs were installed in three Bolivian Quaker schools.
- The computer labs established in 2005 were upgraded.
- Additional classes in both English and Computer Studies were offered in all three Quaker schools for the upper three secondary classes.
- Bernabé Yujra visited the United States and gave presentations at Friends Council on Education, Morningside Meeting, North Pacific Yearly Meeting, and the Friends General Conference Gathering.
- The Sponsor-a-Scholar program was introduced.
- Alternatives to Violence Project (AVP) workshops were offered in Spanish in La Paz to participants from all three major yearly meetings—two workshops in January and three in June.
- An *internado* (supervised student residence) was established in Sorata by Quakers from Pallcapampa so their high school students could avoid the two-hour walk each way between home and school.

Scholarships

The highest aspiration for hundreds of Bolivian young adult Friends is professional training or a university degree.



From the beginning, Bernabé Yujra made it clear that the top priority among Bolivian Friends is to provide scholarships for post-secondary studies for young Friends who have completed all the academic requirements but lack resources. Even at a state school where there is no tuition cost, expenses can be prohibitive for families whose annual income is under \$1,000. Most of the BQEF scholarship recipients are already enrolled in a post-secondary program but have been proceeding at such a slow pace that it would take them 10 to 15 years to finish. The scholarships are gender-balanced, which is not true of the Aymara culture in general, and they are open to Quakers from the three major

Above: Raising chickens in a Bolivian village

Right: Quaker scholarship students from Santidad Yearly Meeting



yearly meetings in Bolivia. Inquiries at the three yearly meetings lead us to believe that there are at least 300 such young Friends, so offering 35 scholarships is only beginning to meet their aspirations.

I found out about the high priority for education among Bolivian Friends before BQEF was formed. In 2000, I learned that in a largely Quaker community near Coroico, a successful chicken project resulted in 30 children going to school, ten more than the year before. The next year, I visited the Sorata Valley, north of La Paz, a regular stop on the QST and the site of nearly a dozen QBL projects. Sorata is one of the first communities in Bolivia to

have a Friends church, established in the 1920s, and there are Quakers living in the town itself as well as in other outlying communities. One of the outlying communities, about a two-hour walk from town, is Pallcapampa, which I visited on all of my first three trips to Bolivia—in 1999, 2000, and 2001. Pallcapampa is predominantly, though not exclusively, Quaker. On my third visit to Pallcapampa, we had lunch at a Friend's home. Afterward we resumed a meeting with most of the families represented. The community president and our luncheon host, Ernesto Choque, began the afternoon session by sharing with us some of the dreams of the community. First on the list was scholarship

assistance to enable younger members of the community to get the skills necessary to help the community improve itself. Such help is now available through BQEF. Three students from the Sorata area have received scholarships, and the two who are continuing this year, Benito Jallurana and Loida Curipa, show great promise of leadership. Loida (from Quichiwachini) is one of the two young teachers who visited the United States in the summer of 2001, and Benito (from Pallcapampa) conceived the *internado* and is overseeing its operation.

In his report to Friends Council on Education in June of 2006, Bernabé set us the goal of awarding 100 scholarships a year by the year 2010. That is nearly three times the present number, and we will have to at least double the level of contributions in order to achieve it. But with the continued support of Friends, it is no more impossible than the dream of Ernesto Choque in 2001.

PAV

PAV is the Spanish abbreviation for the Alternatives to Violence Project (AVP). Apart from minis (half-day or one-day introductions to AVP), the first Bolivian workshops were given in 2006, two in January and three in June, and there is now a core of facilitators in the country. It constitutes a new sort of Quaker presence. As Jens Braun has reported:

There was a clear sense among participants of a new perspective from which to view conflict, and substantially more options at their disposal in how to react nonviolently and with self-respect. Upon arrival [in June], a number of participants commented on how the first workshops changed them, or how others had noted them as behaving differently.

"Now when my husband gets angry I just listen to him and try to stay calm so I can talk to him later when he has cooled down."

"My sister couldn't believe how I'd changed and started teasing me about my adjective name [AVP workshops participant attach to their names an adjective that begins with the same letter as their first name: Delightful Deborah, Hilarious Harold]. After some time I confronted her gently but directly and she has stopped teasing."

Much of AVP thinking is quite new and substantially different from Bolivian cultural norms. For example,

February 2007 FRIENDS JOURNAL

one discussion about punishment of children revealed that no participant had considered any way to raise good children other than by punishing them for being bad. The possibility of loving the good in children, teaching them not to lie by not lying to them (even "white" or "merciful" lies), and the vision of decision-making through true consensus left participants wide-eyed and excited. One participant from the Basic workshop in June said, "I'm supposed to work Saturday mornings and wasn't going to come to this session. But I felt drawn to this like a magnet—I told my

boss I wasn't coming to work because I had to be at the workshop."

In our workshop discussions we frequently saw vestiges of the former cultural norms such as attitudes on how to raise children and subdued mentions of the power of the pastors in the local churches. There was no question around the lunch table that what AVP had to bring was not only a very welcome alternative to much of what participants experienced on a daily basis, but was something they very much wanted to share and communicate (to others) as an alternative to a system they

found highly destructive to self-esteem and mutual trust. Transforming Power, as they experienced it, was not a cultural imposition from outside, but rather a revelation of values and truths they found to be a very compelling alternative to violent aspects of their lives.

Volunteers

The past year has seen a vast increase in inquiries about doing volunteer work in Bolivia, and BQEF is reviewing its

Continued on page 36

Quaker Indians?

The American Indian College Fund is running a series of wonderful ads showing a young Native American woman thinking, "If I stay on the Rez. . . ." Her thought finishes differently in different versions of the ad, but it always begins with the thought (in larger letters) of staying on the reservation. The ad captures a good part of what I have thought about Native Americans: they live on reservations, they belong to different tribes, and in each reservation all the inhabitants are members of one tribe. The reservations are within the United States, but they are also independent nations with treaty relations with the U.S. It is good to know that there are now colleges on the reservations.

Ludwig Wittgenstein speaks somewhere of images holding us captive. I must have been held captive by a complex image of Native Americans that arose from stories of the Wild West and from what I knew of Senecas, Tuscaroras, Hopis, and Navahos. With this image in my head, it was a shock when I visited the National Museum of the American Indian, newest citadel on the mall in Washington, to discover that I had been working with "Indians" for some years. Indians? I had never thought of the Bolivian Quakers as "Indians." They certainly don't live on reservations. They are indigenous Aymaras who live with other folks in villages or towns or cities. Indians?

Well, there they are in the new museum, a part of the Smithsonian Institution in which the coverage and the terminology have been chosen by Native Americans. So the Tuscaroras and the Hopis count the Andean Quakers as Indians, and I guess we should, too. Realizing that they are American Indians frees me from

the grip of my old image.

William Penn established a special relation between Quakers and Native Americans by signing a treaty, special because it signified that the two parties were equals. Friends have long been sensitive to the plight of Native Americans displaced by the westward push of Europeans, few of whom treated Native peoples with much respect, let alone equality. Most yearly meetings have an Indian Committee or Indian Affairs Committee, and there are several missions on Native American reservations. But few of the Native Americans served by these committees are themselves Friends. In the center of the country some Native Americans belong to Friends churches, but on the coasts that is rarely the case. In New York Yearly Meeting, for example, the Indian Committee works primarily with Native Americans on the international Akwasasne reservation, but none of them are Quakers. Similarly the Guatemala Scholarship Committee, sponsored by Redwood Forest Meeting in California, serves Mayan Indians near the Mexican-Guatemala border, but none of them are Friends. It is true that there are more than 20,000 Quakers in Guatemala, but they are almost entirely ladinos (of mixed heritage) rather than Indians. So are there Quaker Indians?

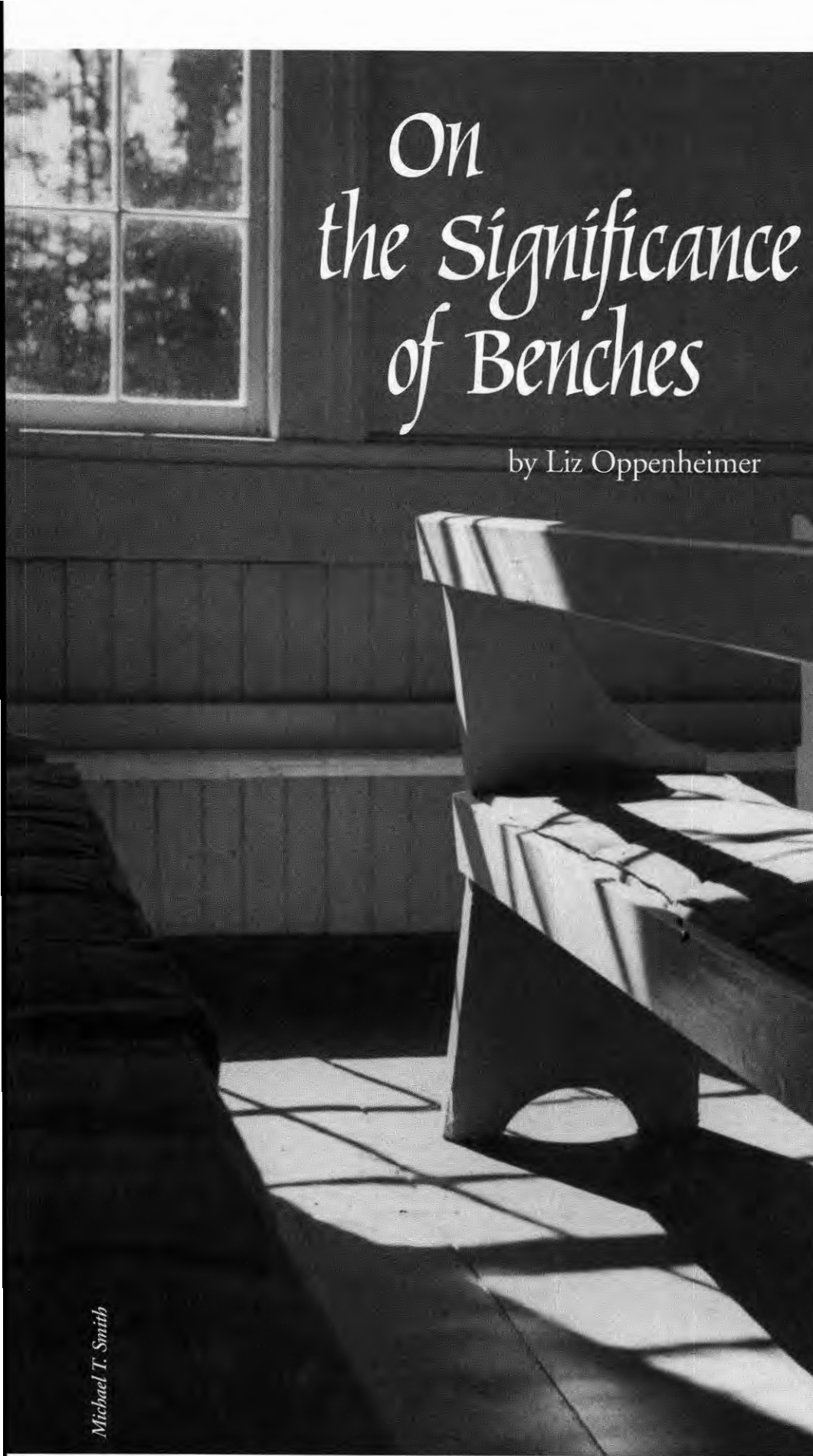
There are about 30,000 Quakers in Bolivia and another 5,000 in Peru, all of them indigenous. There are Quaker churches in many communities in Bolivia, mostly in the Department of La Paz, which adjoins Lake Titicaca where the Aymara predominate. Many now live in the city (La Paz or El Alto), and some have migrated to other parts of Bolivia for better jobs or better living conditions; but even those living in cities generally identi-

fy with the country (el campo) where their parents continue to live and where most of them grew up. I therefore think of the Bolivian Friends as campesinos, rural indigenous people emerging laboriously and heroically through education from ancient forms of repression. I now know that these campesinos and their neighbors in Peru make up the vast bulk of the Quaker Indians.

Like other Friends, I have been concerned about the disease, death, deportation, and other hardships that we European Americans imposed on the original inhabitants of these United States, and like others I read reports from Friends Committee on National Legislation (FCNL) and the Associated Committee of Friends on Indian Affairs (ACFIA). But I had never thought of the Quakers of Bolivia and Peru as "Indians," much less as "American Indians."

The 35,000 Quaker Indians remain largely invisible to Quakers in the North. Few of them live in the United States or Central America, they remain too poor to travel, hardly any of them fall within the purview of the various yearly meeting committees, and few Friends in the U.S. are sensitive to the needs and aims and gifts of these fellow Quakers. The two major sources for Friends' information about Indians and Friends' work with Indians, ACFIA and FCNL, regularly overlook Indians in South America. Should our traditional concern for the welfare of Native Americans be extended to Quaker Indians? Or should our relations with them be more in the nature of nurturing fellowship of the Spirit? Or both? These are not easy questions, but they seem worth asking.

—Newton Garver



On the Significance of Benches

by Liz Oppenheimer

In the final worship at a recent session of Iowa Yearly Meeting (Conservative), I found myself reflecting on the keynote presenter's tender words of gratitude for the benches on which more than a hundred of us sat, aware of the generations of Friends who had sat upon them for decades before us, in waiting worship, seeking to be brought into the arms of the Divine.

During these Iowa sessions, I'd had to submit to sharing a bench with at least three Friends, and often shared the bench with four or even five. I never had a bench to myself for more than a minute, and I could not fidget as readily as I can when I am sitting in a chair. At first I was spiritually claustrophobic—how could I worship with someone sitting so close to me? I wanted more elbow room so I could be alone with my worship! Eventually I made do with the Friends sitting on either side of me and yielded to the reason we were there: to worship together.

The benches were hard, even beneath the hand-sewn foam cushion that ran the length of each, but they provided me with some comfort and a peculiar sense of being connected with the Friends with whom I shared a bench for the hour.

In a covenantal religious society, the Divine, rather than the pressure to conform, instructs us. Among Friends, our gratification delayed, waiting until led to act, unprogrammed time in our day and in our week, faithfulness, being present to one another, and wrestling with issues large and small—all these elements of the Quaker faith community are part of the salve to heal wounds and spiritual deficits we seldom understand.

In the United States, society trumpets the power of the individual and all that we have at our fingertips. I can join the tens of thousands of others in Minneapolis who jump into their cars to go to work, to exercise, or to attend

Liz Oppenheimer is a member of Twin Cities (Minn.) Meeting, and also worships with Laughing Waters (Minn.) Worship Group. When not overwhelmed with committee work, Liz writes and maintains the blog The Good Raised Up (<thegoodraisedup.blogspot.com>). She holds a concern for "how we Friends convey our faith to each other and to newcomers, as well as how we sustain our identity as Friends."

committee meetings. I can come home and flip on the television, prepare my own supper while my partner eats what she wants, and then retire to the computer, read some Quaker weblogs, listen to Mozart while she listens to Michael Franti in another room. With caller ID, I can decide whether or not to talk to my mother, who will likely ask when I spoke with my grandmother last. I can find an issue that irks me, draw up a poster with a few choice words, and attend a rally or vigil. I can speak out because the First Amendment says I can. And I can practice religion in the way I want because the Bill of Rights says I can.

In contrast, Quaker society and tradition calls us away from our individual lives so that we might worship, labor, play, and be nourished in a gathered community. Significant decisions are made through the discernment of the gathered community, not by a privileged and well-paid few; and a decision to take action may be held over from month to month, so that together we may test and season our understandings of how the Light is leading us.

In worship, despite the personal desire to push on, listening and waiting together can amplify the still, small voice in a way that disconnected individuals, tempted by our own freedoms and separated from a corporate body that yearns to move together, might not be able to hear. At times we are compelled to be present not only with other Friends but also with friends and strangers beyond the walls of the meetinghouse, to lift one another—any “other”—up with a tender hand.

I remember a time, on a quiet but

*few days at
Iowa
Conservative's
midyear
meeting, I
sank into the
Seed and felt
the unity of
being yoked
together on
that bench.*

busy road during rush hour, when a minivan and a bike scraped each other enough to disrupt traffic. As I drove past, I saw on the roadside the driver and the biker point fingers, trade angry looks, and exchange words. I wanted to pass them by like the drivers did in the oncoming traffic, but I was compelled to stop. I asked if they were all right, and I acknowledged the surprise they each must have felt when they were aware, too late, of each other's presence in their respective paths.

At first, they looked at me as if I had just walked into their bedroom during an intimate embrace. Eventually, each of them took a big breath, checked for scrapes and bruised egos, shared their phone numbers, and apologized for yelling at each other. They were beginning to

express care for one another. When we each got back to our own vehicles and parted ways, I wondered, were we too eager to forget about what had happened so we could return to our independent, insulated lives?

I've been keeping a small dry-erase board on my desk, where I write the names of F/friends with whom I wish to keep in touch, or who need a helping hand. At the top is the word I use to organize the list: “Community.” I still must discipline myself to reach out to them and carve out some time to sit or talk with them. I've been trained to focus on me, me, me, and I am frustrated and easily lulled by the U.S. anthems of individualism and instant gratification.

It occurs to me that I must apply this same discipline to meeting for worship, since the same isolating forces are at

work there, too. In other meetinghouses where I have worshiped, there are more often chairs than benches for worshipers. But during those few days at Iowa Conservative's midyear meeting, I sank into the Seed and felt the unity of being yoked together on that bench.

Sharing a bench brought home for me the necessity to join other Friends in the act of corporate waiting worship. I hungered to keep to and share in that unspoken agreement. The temptation, though, was to pressure myself to be extra quiet, to be extra unfidgety, like forcing myself not to think of a pink elephant and then only being able to think of one.

I felt a Life and a Power that seemed to unite Friends at the midyear meeting, and I attribute it to the sense of our having being joined together in our love of the Spirit and in our love of one another. There seemed to be an unspoken, common understanding that our individual freedoms took a back seat to God's call and to our involvement within the Quaker community. The bench became a symbol of that covenantal yoke for me. Our joy came from being yoked to one another, learning from each other, and sharing in the work of helping a group of individuals be joined together as a faith community.

Is it too easy for us as modern Friends to slip into chairs that can be moved slightly this way or that, in rooms that are large enough to accommodate not just our worshipers but all of our supersized personal space? Is there a discipline we can practice to keep society's freedoms an arm's length away and allow ourselves the treasure of knowing one another inside and outside of worship, in that which is Eternal? □

OUT WALKING MORNING

1
Winter is one thing reminds humankind
to stop humbling and be humbled—
frozen canal permits no passage
but for birds.

2
A mallard pair waddling perfect
close
together, sliding comically
on the iced canal
saw me and flew.

3
The crow who owned
the ice
pecked at the lifeless water,
dictator, challenged my authority
to stand there watching him.

4
A wiggling in the
distance and
grey winging missiles
told me: seagulls.

5
The trees shuddered
with concealed
sparrows
losing camouflage abruptly
by the branch.

—Julietta Bekker
Philadelphia, Pa.

How blessed are the mourning doves that cling
Upon our backyard fence in the snow storm,
For comfort shall be theirs! Though we stay warm
And safe inside from winter's icy fling,
Perhaps the hearts that pulse beneath their wings
Are more secure than ours, which skip their beat
And race toward the hearth and from the sleet—
Whereas these fowl are calm among the things
We shun. (Except, of course, when some feline
Comes sneaking, tracking paw prints in the snow;
And then they flutter upwards to yon boughs,
Where ice prevents their hunter's claws to climb.)
So passive can they be, so void of power,
That they can mourn and brood in place for hours.

—Lee Evans
Edgewater, Md.

EPIPHANY

Winter is a time of silence
Of sleeping seeds and roots
Where light collected
Lives down in the dark
Becoming growth.

—Christopher B. Fowler
Point of Rocks, Md.



David Hewitt

A great swoop over my head, and a steady beat of wings. Suddenly a dark shape banks, turns, and disappears into the pines. I had startled an owl into flight. It happened too quickly for me to do more than sense a shadow against the sky, as if the spirit of the pine trees had broken off a piece of darkness to carry even deeper into the woods. Owls do seem to open into mystery, and this one, in the silence it left behind, seemed to call. I vaguely began to follow where I thought it had flown, knowing I'd probably not see it again. Owls are hard to spot by an amateur like me. This is the first one I'd seen in six months of living here. Yet I knew it lived close by, having heard its hoots from my bedroom window late at night. I walked deeper into the snowy woods, daylight having lingered long enough to leave some light—or was it only a snow-gathered glow? I stopped. Silence. Nothing moved. Nothing, except myself, seemed to breathe. That was remarkable, since I knew the woods held sleeping birds, barely awakened rabbits, curled-up moles, deer, turkeys, and grouse. And certainly porcupines and raccoons. The sense of a complete world I couldn't see filled the night air. The owl, I felt, was somewhere, watching.

I seem to wander in directions marked by vaguely perceived movement. Logic and goals are not my strong suit. I can't explain any of my life in logic's strict terms. Why do I go here? Why did I do that? There seems no reason other than because I did. Like Theodore Roethke:

I wake to sleep, and take my waking slow.
I feel my fate in what I cannot fear.
I learn by going where I have to go.

I think of the little boy that Welcome House put into my arms so many years ago. What logic brought us together? A six-month-old, brown all over, as if just in from the beach, black silky hair framing a solemn face dominated by huge blue eyes. I can still hear Pearl Buck's voice somewhere over my head saying, "Isn't he beautiful? Is he Polynesian?" I could understand why she would say that. I am sure he was lifted from a canoe found floating down a river that emptied into the heart of Philadelphia, this Moses child who was now

to be my son. My first-born son! Such miracles are not planned. My journey to this place was as subject to currents and wind as the path of this child. No, he wasn't Polynesian. He was Filipino and born in Philadelphia. No matter. His hair smelled of salt-splashed bark.

My next son arrived via the birth canal. Not content with canoes, he chartered a non-stop Queen Elizabeth, landing at my feet carrying chunks of seaweed and the light of a new moon in his face. Maybe he didn't get here first, but his cry would ensure no second-hand attention. He was a presence not to be ignored. What was this assurance he carried in his tiny hands? Where could he have been before he decided to enter my life? Wherever it was he knew how to talk to trees, to wander comet-colliding skies without fear, to ask questions no mere mother could answer.

When the two boys were seven and eight, there came the stray thought a daughter would be a wonderful completion of a circle that existed somewhere inside myself. And so a warrior daughter arrived whose ancestors walked an African landscape, and whose brown eyes still held the glow. She screamed the walls into out-of-plumb shape in a small room in Hackensack, New Jersey, where I met her for the first time. As I held her, she hiccuped small wet sobs into the nape of my neck. This softness in contrast to her former fury won me forever. Someone had to soothe her outrage. We had both found our way to the Jersey meadows, sharp grass not withstanding, to a city neither of us had ever been in before and might never visit again.

I was deep into the woods now. Night had used up all the remaining light. If the owl was there I wouldn't be able to see it even if it were right in front of me.

I was growing older. My children were grown. What would the remaining part of my life hold? I turned and began to follow my own footprints out of the woods. What a wandering way I had come. Barely a straight line anywhere. In and out of trees, around clumps of tangled branches, a long trek over a mound of rocks. Could this really be the way I'd come? I'd just have to keep going and find out. □

Lynn Martin is a member of Putney (Vt.) Meeting.

FRIENDS JOURNAL February 2007



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The Quaker United Nations Office, located in New York and Geneva, represents Quakers at the United Nations and other intergovernmental organizations. Our nongovernmental organization (NGO) accreditation is under the auspices of Friends World Committee for Consultation (FWCC). In our work we are responding to the shared leadings of the world family of Friends.

We work on a wide range of topics, including emerging conflicts, disarmament, human rights, intellectual property, and refugee protection. All of our work is bound together by the common thread of seeking to support and enhance international multilateral processes. These involve many participants, and our work recognizes the importance of all participants being heard, and listened to. We are called—as individuals, as communities, as a faith that rejects violence and cherishes inclusiveness—to support the organizations that provide fora for a dialogue between countries.

Friends are called to support multilateralism both for what it is and for what it is not. The multilateral organizations we work with are the systems the international community developed to enable negotiation and to resolve conflicts at all levels without resorting to force. Moreover, the opportunity for a representative, inclusive approach, which multilateral processes offer, appeals to our belief in equality and the equal participation and worth of all voices.

Supporting multilateralism is not something that Friends have been led to only recently. In 1693 William Penn wrote about his belief in the importance of multilateralism in building and maintaining peace. Quakers have worked with the United Nations since it was established. We work with the UN and other intergovernmental organizations such as the World Trade Organization because these are the principal fora in which governments speak to each other face to face.

Supporting multilateralism through the UN does not mean that we endorse everything it does without considering its merit. Supporting the UN in this sense is like giving support to a friend: it requires encouragement, assistance, and criticism, and the ability to identify which of these is the appropriate response in a given situation. We are chal-

lenged by the way these bodies succeed in functioning as much as by the way they fail to function. But their reliance on decision-making processes that differ from our own does not mean that we should not engage with them. Testimonies on Peace, Equality, and Justice call for involvement with the institutions that claim these values as their own. They call not only for critique and dismissal if their justice is not just, their equality not equitable, their peace work not peaceful; but also an active engagement to encourage the institution to consider that which it neglects, and to foster dialogue, build consensus, and nurture the processes so that it might fulfill its worthy aims.

A commitment to equality leads us to value inclusiveness. We are led to encourage those organizations in which all parties participate on an equitable basis, but more importantly to work with organizations in which they do not. These organizations require our attention because regions, states, and individuals are rendered voiceless. This could be because the organization has become unbalanced or because parties are ignored, accidentally or on purpose. Perhaps our calling to support multilateralism is clearest when we can see the imperfections of the organizations through which international decision making is achieved, particularly if this leads to unjust results.

Friends are called to answer the needs of organizations that are not running smoothly, of fora that are stagnating because dialogue is not possible, or situations where "agreements" are not freely consented to by all parties. Regardless of the subject of the discussions and political processes, Friends can play a quiet yet important role in supporting them because our beliefs lead us to methods of working that can help to build trust and foster dialogue.

As Friends, we are called not just to pursue specific aims but also to do so in certain ways. While some Friends are led to take direct action and to speak their truth to power loudly, others are called to build "quiet processes and small circles." The methodology of QUNO is as deeply rooted in the faith and practice of Friends as are the issues we work on. A key part of this is the practice of holding informal, off-the-record meetings. This is most often done over lunch, working on the simple idea that sharing a meal helps to break down some of the barriers of formality and distrust that may exist between the par-

ticipants. Lunchtime is when the parties are most likely to be available, and when they can attend without having to explain to their colleagues where they are going, which is important to some. The participants include diplomats, UN agency staff, academics, and other NGOs. This is not a "quick fix": it can take several meetings for a sense of trust to grow that will allow the participants to move beyond restating their country or agency's agreed position and to actually listen to the others present. Equally, small circles and quiet processes do not mean lack of challenge or that QUNO takes no position: often Quaker House meetings are the most challenging for the participants because they cannot hide behind governmental or institutional positions, and have to be prepared to listen and respond.

An emphasis on inclusiveness does not mean that every meeting we hold is open to all—selectivity of participants may be the only way to ensure that all are heard and to enable an open discussion. It may be that several lunch discussions have to be held on the same topic with different participants in order to make progress. But an emphasis on inclusiveness does mean a willingness to work with all parties. This can be difficult for others, including Friends, to understand: how can we work with this state or that organization when they are responsible for problems Friends are working to address? The answer is simple in words and more difficult in practice: because no matter how monolithic an institution, government or otherwise, may seem, it is made up of individuals, and our challenge is to find and answer that of God in each of them. In meeting this challenge we are committed to working with all—those who appear powerless and those who appear to hold power. It is as important when working with diplomats and bureaucrats to look beyond these labels as it is when working with people pushed to the edges of society.

Given the increasing animosity of states toward multilateral processes, their impatience, and the emphasis on the use of might—military, political, and economic—outside and inside such organizations, it is crucial that Friends answer this call. □

Laurel Townhead is a program assistant for Human Rights and Refugees at the Quaker United Nations Office in Geneva, Switzerland.

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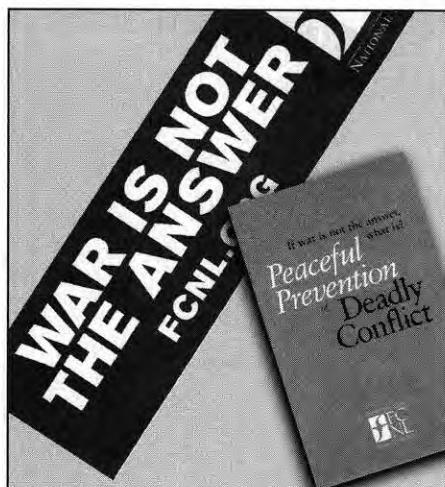
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■ PARENTS' CORNER

Moses and the Tantrum

by Elizabeth O'Sullivan



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If everything worked perfectly, we would be only five minutes late, I told myself as I hurried my two-year-old daughter Emily into her winter clothes. She reluctantly put on her snowsuit and boots, but all progress halted as soon as we stepped out the door. When she saw the new snow on the steps, she sat down to play with it, and refused to budge.

Ordinarily, I would have lifted the child up and carried her to the car, but I was five months pregnant, and I knew that lifting my 30-pound daughter would send sharp pains through my pelvis. I let her play for a few minutes while I dusted snow off the car, but when she still wouldn't move, I alternated between scolding and distracting her. Neither of these worked, and I stood there bewildered. Eventually I took her by the hands and swung her along the sidewalk towards the car, letting her feet rest on the ground between swings to give my pelvis a break from the agony of her weight. "You're hurting me! You're hurting me!" she screamed, but when I released her hands, she started marching right back to the steps.

By the time we had crossed the 20 feet of sidewalk to the car, my patience was gone. Pain tore through my body as I awkwardly lifted her into the car seat, bumping her head against the doorframe in the process. As she wailed, I impatiently buckled her car seat around her and shut the door with a bang.

She screamed and I silently drove the car, thinking that her father would have handled this situation much better than I had. He would have said outrageous silly things to distract her from her tantrum, and in the unlikely event that his humor failed, he could have lifted her up gracefully and carried her to the car. Finally, after settling her in the car seat, he wouldn't have shut the car door with such an impatient bang. Maybe I was wrong, I thought, to ever believe that I could do a good job of being a stay-at-home mom.

In the midst of all this, Moses came to mind. He didn't think he was up for the job that he was called to, either. God appeared in the burning bush and went on at great length about the miraculous things that God and Moses will do for the Israelites: but instead of being caught up in the holy excitement, Moses started worrying. Whenever he had a chance to put in a word edgewise, Moses

insinuated that he shouldn't be doing this work, or he complained that nobody would listen to him. It was as though the Publisher's Clearinghouse prize patrol were trying to hand him a ten-million-dollar check, but he was so obsessed with a hangnail on his thumb that he didn't want to stretch out his hand and accept it.

God went on with his glorious speech, and maybe because of Moses' reluctance, God started performing miracles, like turning a serpent into a snake. None of this shook Moses out of his worrying state of mind, and when he started apologizing for his speech impediment, God just got mad. God demanded, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing or the blind? have not I the Lord?" (Exod. 4:11)

I realized that, like Moses, I was so obsessed with my inadequacies that I couldn't see the miracles before me. I looked around and saw glittering snowflakes drifting down around us even though the sun was peeking out from behind a cloud. A woman standing at a bus stop looked at us in my car, and I could see that my daughter was a beloved child of God who might or might not ever know how deeply precious she is. My child and I were breathing together, and loving each other, and living another day, even though we were upset.

Maybe my husband would have handled the situation better, I told myself, but I happened to be the one who was called to do that very small job. A layer of shame was wrapped around me, but I kept peeking through its folds at the miracles that surrounded us and embraced us. Finally, when my attention was elsewhere, the shame quietly fell away. □

Elizabeth O'Sullivan is a member of Twin Cities (Minn.) Meeting.

The Civil War Swords

by Mary Dimon Riley

They came to us, my husband and me, in 1977, after my mother-in-law died. Long ago she had laid them carefully in a cedar chest, with the rolled-up charcoal reproduction of the daguerreotype of their first owner, my husband's great-grandfather, age 17. He was a draftee from Chambersburg.

We also inherited his squashed flat Union cap, so small and flat you wondered how he kept it on, even for the picture. The discharge papers and letters indicated that the young Chambersburg Dunker, enlisting late in the war, had spent some time in Andersonville Prison.

We still have all these things, but it is a wonder we still have the two swords in their scabbards. Of all these things they are the most controversial. My family by that time was Quaker, a people who shrink from keeping weapons of any kind in their homes. But we kept them, certainly not in any obvious way, not crossed over the mantel, just propped by the great stone fireplace in our house in Harrisburg. That house also dated back 100 years. It was rumored at one time to be a stop on the Underground Railroad, and it did have a now cemented over passage out of the basement, which again was rumored to join one in the house next door. Both homes had large yards stretching around them, separated by tall bushes, so the occupants weren't really all that close. That house was now a group home for wayward youth, who were not permitted to "fraternize" with neighbors, probably especially our own teenagers at the time only somewhat less wayward-seeming to us, a son and daughter, despite their strong urge to question the boys and check out the other end of that tunnel.

We extended our own home and care that year to a foster son, also adjudicated, through Tressler Lutheran Services. He was a tall, handsome-looking young man, hair longer than our daughters'. His background was mostly Native American. He was polite to a fault in the house. We took him horseback riding once with our kids. He was raised in the country, and had been around horses all his life, rode well, reminding me of a noble "Ton-ton" on a horse; what a sight!

Unlike our own children who seemed

Mary Dimon Riley has been a member of Pittsburgh (Pa.), Harrisburg (Pa.), and New Orleans (La.) meetings, and is currently a member of Pittsburgh Mennonite Church.

bored by those swords, he loved them. He'd take them out of their scabbards and run his thumb experimentally down the business side, which had dulled over the years and wouldn't cut soft butter. He asked me if he could sharpen them. The answer was no of course. One day that young man surprised us (but not the agency, who said this was usual) by running away, taking all the wayward youth in the neighborhood with him, save our own two, and the swords. We got them back. Sadly that young man ended up in jail, not in Dauphin County but the county where his family, mostly aunts and uncles, resided and where he was arrested. We drove up in our capacity as now former but still concerned "parental" figures, not in my husband's workaday capacity as a lawyer, to advocate for him. We could not "spring" him.

Seems he'd been doing some organized ongoing burglarizing in our neighborhood with some of the same youth who had joined him running away north. One of the lesser involved youth returned to his home, and told us that the swords had been sold to the nearby Antique Barn, the one with a large Nazi flag displayed on one wall of the establishment. We retrieved them, though not instantly. My husband finally managed to strike enough fear into the heart of the owner, who had insisted that we buy them back, with a few well-chosen words from the penal code on accepting stolen property on his letterhead stationary. Again the swords leaned by the fireplace.

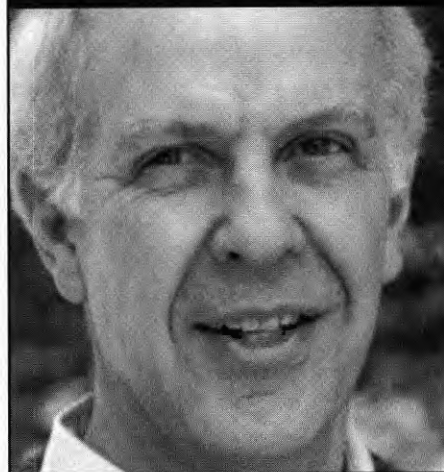
Then a few years later, after my husband's death, I opened my house and heart again, this time to a divorced man, and his teenaged daughter who my daughter had met socially at Friends meeting. He, too, was a "problem" person, but again bright, trying to straighten out. He, too, was attracted by the "history of my people" as he said, being African American. He just about came right out and said that he thought I should give him the swords.

And, when he left my abode, they once again turned up missing. His motives were different. He felt they should be his to keep given their and his history. I didn't notice their absence right away, but when I did I strongly suspected he took them, but was never quite sure. I did not pursue the thought. I'd grown a little weary of pursuing those swords.

Then, several years later when I was working in New Orleans with Mennonites doing relief work with victims of crime, I got a let-

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ter from this man. He was involved in a 12-step program and wanted to make amends and return the swords. Actually the letter was from a Friend, a fellow Quaker in Harrisburg, who was acting as an intermediary. It was tricky, arranging the delivery of the swords from him to her, because she felt the swords should not come into the meetinghouse or her home. I do not remember exactly how she solved this problem, but on a visit to Harrisburg, I once again got them back.

Over the next couple of years, a time of some economic stress, I thought of selling them, but found out that Union Army Civil War swords, most of them, the dealer said, "dress swords," are not very rare, manufactured en masse. So I kept them, and when my oldest son married, I gave them to him, with a poem not so much about the swords as my act of handing them on to him, with of course a nice wedding check.

He was, well, overwhelmed apparently. His wife kind of liked them. But once again they are stuck away in the corner of a closet somewhere. He, like all my children, does not attend meeting, but does still identify himself with Quakers to the extent that he does with any denomination, enough of a "Peace Church" person to feel a bit uncomfortable with housing the swords also.

Maybe that is the significance of these swords to us, our family; maybe that was the significance of them to my husband's great-grandfather, that young Dunker (also traditionally a Peace Church). Sometimes objects that make us uncomfortable, from our past, the past of our family in this generation, and those that have come before, simply won't let go, stick stubbornly to our heels, as if to remind us who and what we are, were, fought, died for, comparing that to who we are now, who we struggle to become, and just who and what we must someday manage to shake, like dust from our shoes, leave behind to become finally our fully disarmed selves. □



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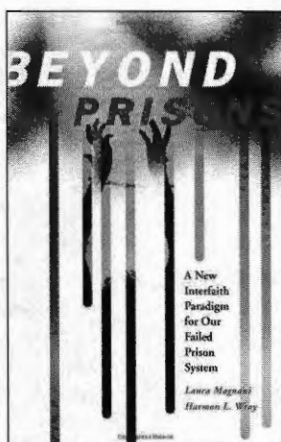
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■ BOOKS

Beyond Prisons: A New Interfaith Paradigm for Our Failed Prison System

Laura Magnani and Harmon Wray.
Fortress Press, 2006. 204 pages.
\$13/softcover.



dimensions of the many ways in which citizens interface with the criminal justice system." In their discussion of justice issues relating to juveniles, the authors contend that our current justice approach holds youth inappropriately responsible for the ways in which society has failed them.

In *Beyond Prisons* Laura Magnani and Harmon Wray explore the extensive socioeconomic factors that have contributed to the current prison crisis. In an era of oversimplification of crime and other social issues, *Beyond Prisons* refocuses our attention on the complexities of crime and justice and calls us to societal self-examination in order to change our failing criminal justice system. *Beyond Prisons* is a thought-provoking resource for people interested in exploring the individual and social realities of incarceration and considering steps to promote system change.

The authors' vision is for a peace-building justice system based in a "new morality" that is grounded in relational, economic, and natural balance. They contrast their vision with the current system that emerges from and thrives on social imbalance and inequality. And the authors explore the centuries-old "complicated web of relationships" between public policy, race, and class that has led to a justice system that imprisons minorities, the poor, and others that society fears. After an introduction of current justice practices, the authors conclude that the community itself can and should be empowered and resourced to do justice and prevent crime.

Magnani and Wray discuss common sentencing practices and their impact, and while discussing the impact of criminal records, they suggest that we "are actively legislating our way into a two-tiered society made up of those who have resources and those who do not, those who are punished and those who are not, those who have hope and those who do not." They assert that trusting in criminal records "as an indicator of a person's capacity or incapacity to do good work ignores the racism, classism, sexism, and homophobia imbedded in the records."

The authors also address such concerns as the prison industrial complex, prison privatization, control units, and intergenerational incarceration. Magnani and Wray call faith communities to be more holistic, prophetic, and critical, and to use prison ministry to transform individuals as well as organizations and systems. They entreat ministries to "move far beyond the jails and prisons themselves and begin to raise the consciousness of people of faith about the theological and moral

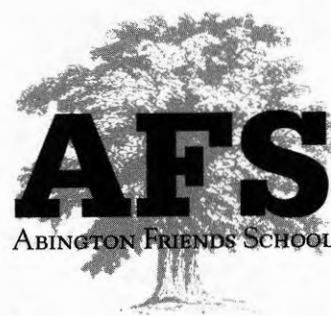
Beyond Prisons closes with a comprehensive look at an alternate vision of justice and a new justice paradigm. The authors again challenge the community to look within to address root causes of crime. Addressing root causes "requires fundamental change in how people within the community see one another—particularly the way they view those who are struggling or outcast, or who sometimes hurt themselves or others." Magnani and Wray close the book with AFSC's Twelve Point Plan to move society toward prison abolition.

In my position at the Pennsylvania Prison Society, an historical advocacy agency discussed in the book's first chapter, I have experienced the potential, complexities, and tensions associated with prison programming and advocacy. For others like myself, *Beyond Prisons* provides a helpful historical and social context to the work, and an accessible language with which to present it to others.

Magnani and Wray invite faith communities and society as a whole to recognize their participation in the creation of the prison crisis and to take steps to rectify it. The book's strength derives from the clarity and sensitivity with which this message is delivered. The authors offer many social justice issues with which one can become involved, and specific positions for which one can advocate. The book communicates hope that system change is possible.

System change is daunting work, however. It is easy to feel overwhelmed and discouraged when change is slow or met with resistance. The book does not fully answer the question of how to practically untangle the "complicated web," which has been created over centuries. How can one individual make the most difference? How does one go about educating and mobilizing a whole society? How can we reduce social distance in the community? *Beyond Prisons* offers the alternative justice vision and challenges the reader to create one's own path toward it.

Magnani and Wray take an urgent and complex issue and discuss it in a sensitive and accessible way. They offer a bird's eye view of the prison crisis while staying grounded in the importance of local action. The book is an excellent resource for readers who are both



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new to and seasoned in prison abolition or reform. *Beyond Prisons* lends itself to both individual and group study and deserves a place in secular and faith classrooms and prison ministries. Magnani and Wray write that our "comfort with punishment should alarm us and make us ask ourselves profound questions about who we are as people." *Beyond Prisons* holds up the mirror and asks if we like what we see.

—Barb Toews

Barb Toews is a practitioner, trainer, and educator in restorative justice and victim offender conferencing. She was the founding director of the Lancaster Area (Pa.) Victim Offender Reconciliation Program. She authored Little Book in Restorative Justice for People in Prison and co-edited Critical Issues in Restorative Justice.

Exploring Quakerism: A Study Guide

By Marsha D. Holliday. Quaker Press of Friends General Conference, 2006. 48 pages. \$15/softcover.

Marsha Holliday's *Exploring Quakerism: A Study Guide* aims to be a resource for meetings (including middle-school-aged kids to adults), and for students in Friends middle and upper schools. It could also be appropriate for adults associated with Friends schools such as parent groups and faculty.

There are 15 sessions in this study guide. The first four deal with our faith and worship. Sessions 5 through 12 address how we live in the world. You will not find the traditional testimonies explicitly presented until Session 12. This works well with the Peace Testimony—there is no session for it, but Session 6, on "Honoring the Spirit Within," is about one way of approaching it, and it can also be found in Session 11, "Quaker Faith in Action." For non-Quakers (found, for example, in Quaker schools, a proposed audience that ought to be considered important), it is the Peace Testimony for which we are best known, so it may be a problem that the Peace Testimony is not given more explicit treatment.

Sessions 13 to 15 deal with the organization of Quakerism, including our method of corporate discernment and the monthly meeting and its committees, particularly clearness committees. More attention could have been given to committees for clearness for marriage and membership, and to the committee that then oversees the wedding. The last chapter, "The Roots and Branches of Modern Quakerism," tells us about Friends outside of Friends General Conference (the publisher of this study guide).

The study guide comes with a Leader's Edition and a Participant's Edition. Both have

one to three pages of text to be read or otherwise presented, followed by a question for reflection. The Leader's Edition differs primarily in offering guidelines and suggestions for an opening worship sharing, discussion questions, and activities.

The first session begins with participants introducing themselves—it is useful for these introductions to include something of the participants' religious background, or otherwise what expectations and assumptions they are bringing to the sessions. After the first session, each session begins with a suggestion for worship sharing. Don't short-change the worship sharing. These periods are designed as a bridge connecting the previous session with the current. But more than that, the worship sharing is the lab part of the course (to borrow from Howard Brinton, which the author does in places) in which participants experience finding the Truth in the silence and stillness of their own hearts, and hearing the Truth as they each understand it, from each other. The information in the sessions can be gotten by reading the material.

You may find the suggested activities a distraction in an adult class. Unlike worship sharing, the activities have no basis in the Quaker method of inquiry. But here the leader can judge the group and use what works for it. Any weaknesses in this study guide are such that an imaginative leader can work with them.

Marsha presents our tradition well, balancing its sources in the Hebrew and Christian Scripture with recent (in the last 350 years) Quaker discernment through continuing revelation. The sources in Scripture and early Quaker writings are footnoted and in a smaller font so as not to distract one who is reading the text aloud. She also does well in balancing the individual and corporate aspects in our process of discernment.

Sessions are connected, yet can stand on their own, so in cases where not all the participants will be able to make all sessions this guide is still useful. The recommended readings would be better placed if broken up and at the end of the sections for which they are appropriate. *Exploring Quakerism* should prove to be a valuable resource when used by a seasoned Friend in leading a class of other Friends, seekers, or even just the curious, or even when used by an eager neophyte as long as there are one or two seasoned Friends in the group to stimulate discussion. I hope it finds wide use.

—Gene Hillman

Gene Hillman is a member of Middletown Meeting in Lima, Pa. He has lectured on and led workshops and retreats on Quakerism, the Bible, devotional practices, mysticism, and other topics for Friends since 1988.

February 2007 FRIENDS JOURNAL



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The General Committee of Friends Committee on National Legislation approved environmental priorities last November for its work in the new Congress. It calls for reducing fossil fuels through energy conservation, improved energy efficiency, accelerated development and use of renewable energy sources, establishing equitable and sustainable use of the world's natural resources, and participating in and complying with multilateral environmental agreements. The urgency of the issue is indicated in a new Briefing Book from the Nobel Prize-winning Physicians for Social Responsibility. Among many other new findings cited in the briefing are: oceans have been warming 22 times faster than the atmosphere since the 1950s, speeding up the global water cycle, contributing to Arctic ice melting, changes in ocean circulation, and heavier storms and downpours. Climate change is putting human health at risk, ranging from increased deaths and illness from intense heat waves, to respiratory diseases from smog and dust storms, allergens, and soil mold spores; more infections from the proliferation and spread of mosquitoes, rodents, and waterborne diseases to regions that have not experienced these ills, as well as among those peoples where diseases are endemic. The poorest regions and peoples will bear the burden earliest and heaviest. In November the U.S. Administration continued to refuse to participate in the Kyoto climate change treaty revision summit and insisted before the Supreme Court that the Environmental Protection Agency does not have the authority or scientific knowledge to regulate carbon emissions—in contradistinction to the mandates in the Clean Air Act. Studies suggest that

slowing population growth by a billion in the next half century would avoid 25 billion tons of heat-inducing carbon emissions through reduced energy consumption. Lowering birthrates worldwide is possible by empowering women, expanding child survival programs, and assuring access to non-coercive, effective birth control. Another 50 billion tons of carbon could be avoided by doubling the world car fuel economy to 60 miles per gallon and cutting electricity use in buildings and homes by 25 percent. The President has consistently cut international and U.S. family planning funds in his budgets over the last six years. —www.fcnl.org, *Physicians for Social Responsibility*, and the *New York Times*

At the October 2006 meeting of Friends General Conference's Central Committee, presiding clerk Marian Beane announced that, at the request of the FGC Executive Committee, she had appointed an Ad Hoc Committee on Quaker Sweat Lodge (QSL) Concerns. "The ad hoc committee is asked to recommend to Long Range Conference committee a way or ways forward on the matter of the Quaker Sweat Lodge that takes into consideration the various understandings and points of view. The committee should consult with Long Range as needed on some of the practical aspects of the Quaker Sweat. The committee is also asked to address the concern for how Friends hear each other in a loving and open spirit, particularly when there are strongly held opinions and understandings, and to report to Executive Committee on its work." The committee consists of Von Keairns, Lynne Phillips, Helen Hebben, Andrew Esser-Haines, and George Owen,

who will serve as clerk. The committee was selected in part for its diversity in age, views on QSL, experience with Native American and First Nations issues, knowledge of interfaith and cultural appropriation issues, and experience as participants and parents of participants in the Quaker Sweat Lodge. The committee will seek further input from others representing these constituencies and from representatives of other concerns and groups. The committee's work is expected to extend over at least one year. The committee will provide opportunities for input and feedback as it seeks to be faithful to its charge.—*Friends General Conference*

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On Sexism as a Spiritual Disaster

continued from page 8

ble and that what we as human beings desire above all else is to know and live the Truth, then patriarchy in all its many forms is antihuman. Though woman-hating is one of the most widespread and virulent forms of patriarchy, we need to call patriarchy a *human*-hating culture because sexism is a spiritual disaster for both women and men, and damages our relations to each other.

In speaking of sexism as a spiritual disaster and in thinking of feminism as a spiritual movement, I join many other women and men who have begun to articulate a new wave of feminism. Like so many of my colleagues in this work, I sense a profound hunger in people everywhere for spiritual growth. As a Quaker, I would like to start an institute that would support the development of this new wave of feminism and that would respond to this widespread spiritual hunger. Its goal would be to implement "the radical notion that women are people." Its objective would be to end all forms of violence against women. Its practice would be to develop projects to accomplish this goal based on the soul force of nonviolence, and it would celebrate our capacity for change. It would engage men in this work at every level, for truly we are all in this together, and ending sexism must be a joint project of men and women. Finally, this institute would actively promote feminism as a peace movement. For its motto I would choose the words of Lucretia Mott: "There can be no true peace without justice." And to these words I would add, "There can be no true justice without peace." Until we have addressed the spiritual disaster of sexism, there can be neither justice nor peace.

To challenge sexism at its deepest level, we must find ways to include women in the definition of the person and in the category of the sacred. These are huge challenges. At present, virtually every system of Western culture—political, legal, philosophical, medical, ethical, religious—is based on the idea that a *person* is the inhabitant of a male body. In her essay, "Are Mothers Persons?" a feminist philosopher, Susan Bordo, explores the different ways male and female bodies are treated in law, medicine, and ethics. A male body is considered sacrosanct, inviolable, home to a person; a female body is

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considered the property of the husband, the state, and most recently, as she points out, the fetus.

Like Bordo, I believe the equation of *person with one living in a male body* explains in good part the deadlock in the conversation around reproductive rights. The major participants in the debate frame the question as one of rights, and argue over whether those with female bodies have the same rights as those with male bodies to control what happens to their body. One group answers no, the other yes. But in all the rhetoric, it is hard to find space to articulate the actual experience of most women who become pregnant, which is an experience of rights *and* responsibilities, of dual claims and dual needs, the language of "me" *and* "my child."

Feminists have not wanted to focus on the physical differences between male and female bodies because historically these differences have been used to oppress women. But what if the Lucretia Mott Institute took this difference as a starting point and asked what our political, legal, philosophical, medical, ethical, and religious systems would look like if they assumed as normative the experience of a body capable of creating another body? They might propose that women's bodies, with their ability to carry another body inside them, provide a compelling model of human experience, because as humans our experience is one of separation and interconnection, interdependence and dependence, rights and responsibilities—coexisting.

According to Reuther, whatever promotes the full humanity of women is holy. I believe it is also true that women will not be seen as persons until they are included in the sacred. As feminist theologians have observed, there is a long tradition within Christianity, as well as other religions, of viewing the female body as inherently unholy. So when we think about bringing women into the circle of the sacred, we have to think about the body. How do we create a culture in which the female body and the male body can be seen as equally housing the Holy, as equally sacred, as both being the embodiment of God? The phobic reaction to calling God "she" noted by Reuther suggests that such an effort will meet with considerable resistance. But if we don't make this effort, which Reuther calls holy work, what are we say-

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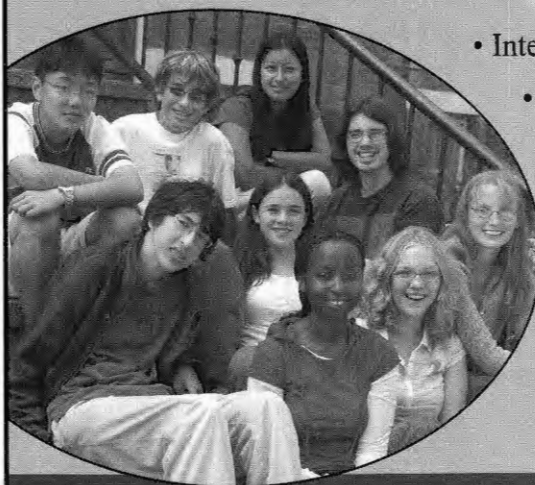
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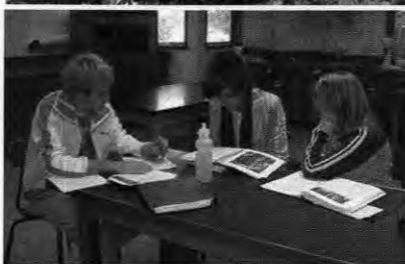
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ing to those who walk a spiritual path in a female body? How do we measure the spiritual cost to women of their exclusion from "God-talk" and of their saying it doesn't matter? I believe women yearn for reflections of the female in the sacred; I also believe this is a holy hunger.

Andrew Greeley, a Catholic theologian and columnist, has written: "The pall of silence inside the church on the subject of the abuse of women by husbands, fathers, military conquerors, ethnic cleansers, co-workers, and strangers frightens me. I cannot understand why we are afraid of the subject." I, too, am frightened by the silence but I am also frightened by the noise. I hear loud voices at home and abroad insisting, in the name of God, that women cannot be holy and that they must be under men's control. As Quakers we have a long history of challenging both silence and noise, in ourselves and others, and of seeking to intervene.

The question George Fox posed, the question that, according to Margaret Fell, led to her "convincement," has been much in my heart and soul as I have been writing this piece: "You will say, Christ saith this, and the apostles say this, but what canst thou say?" What we are capable of saying, and what we are empowered and allowed to say are often at odds, particularly for women. But when we realize that the force of Fox's question comes from his assumption that these two meanings are one—what we know as Truth from our experience is precisely what we are empowered to speak and must speak—then a way opens.

I am called to write this piece as a form of witness and as a way of responding to the question asked by the Quaker Women's Group in 1986: Where, as Quakers, is our witness against the injustice toward women? I believe our intervention is needed now more than ever to address the spiritual disaster of sexism. Let this then be our witness to the world: we will use the soul force that comes from our fierce faithfulness to the love of Truth and the truth of Love to end sexism. Such witness is desperately needed now. □

Whose DNA Is It Anyway?

continued from page 14

raised in this article, and others, such as the tension between our sense that these are personal decisions that should not be preempted by the state and the conviction that genetic modification and abortion in order to create the "more perfect child" are a distortion of our humanity. Creation of "designer genes" pushes children as a commodity rather than as beloved.

We also agreed that humans have a tendency toward arrogance, assuming that we can know the consequences and long-term ramifications of our actions. We as Friends believe that one of the most important approaches we can bring to this discussion is an attitude of humility and the caution that our genes only tell us part of the story of our health and physical well-being.

We spoke of an ethical approach grounded in compassion and awareness of the uniqueness of each individual and each family, even as we felt that these issues are also the concern of the community. When we look at genetic technology through the eyes of a spiritual community, we have a responsibility to reflect and act out of love rather than to respond from fear. Sorting out the difference may take thought and reflection. I hope that more Friends will take the time to become educated and discuss with one another the implications for our lives arising from this science. □

Additional Reading

Religion and Science: Historical and Contemporary Issues, by Ian G. Barbour

Inventing Heaven? Quakers Confront the Challenges of Genetic Engineering, edited by Amber Cartoll and Chris Skidmore

Unprecedented Choices: Religious Ethics at the Frontiers of Genetic Science, by Audrey R. Chapman

Playing God? Genetic Determinism and Human Freedom, by Ted Peters

Playing in the Presence: Genetics, Ethics and Spirituality, by Jackie Leach Scully

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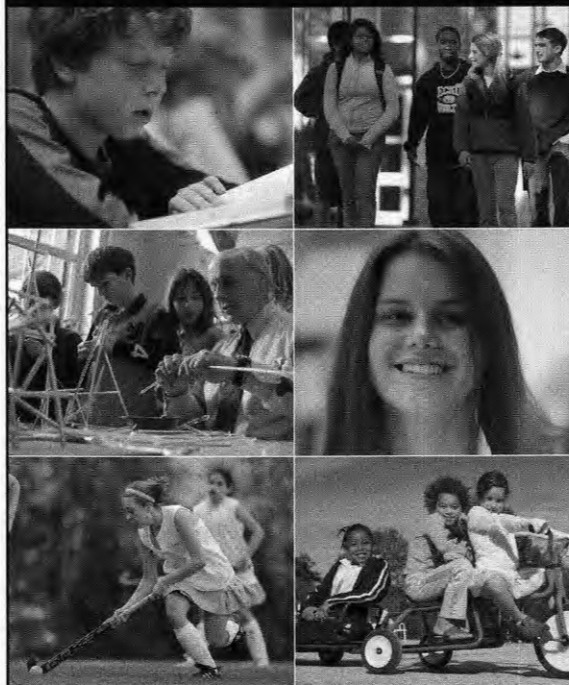
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Andean Quakers

continued from page 19

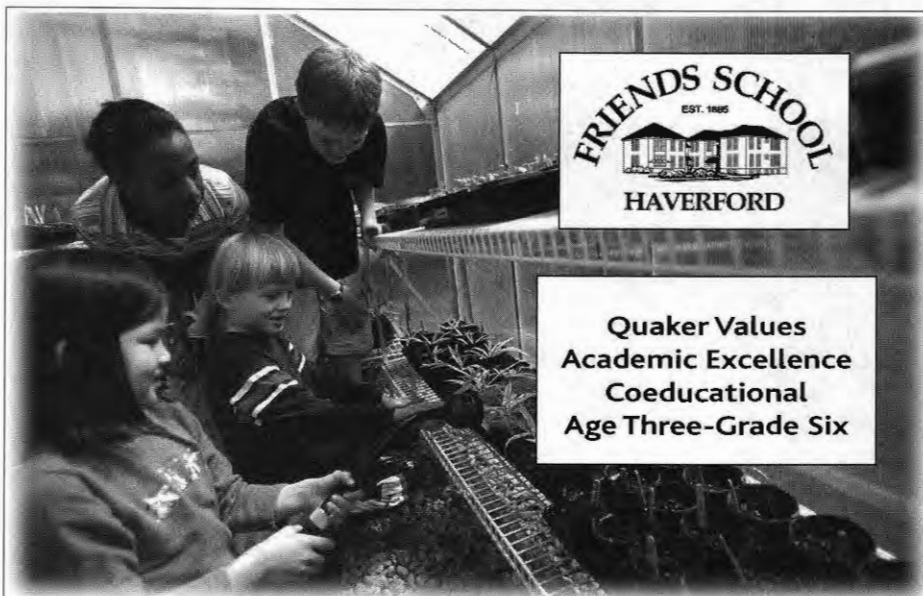
guidelines. In July, Bernabé Yujra wrote of BQEF volunteers:

These visits are greatly strengthening the Quaker schools in Bolivia; the students take more interest in the English language when they get to know visiting students who speak Spanish. The teachers of computer studies also need some teachers from the Quaker colleges in the North to visit them to help improve their work, as with English; we hope that some volunteers can come in the next months or year.

Mission and Strategy

The mission of BQEF is to strengthen ties between Andean Quakers and those of North America and Europe through programs that enhance the educational opportunities of Andean Friends, nurture their service work, strengthen their schools, and tell Friends in North America and Europe about the mission and its programs.

Our strategy is to build two organizations, one in the United States for fundraising and communication, and one in Bolivia for devising and managing the programs. The need to set budgets in the United States gives us in the North undeniable power, but program details are decided in Bolivia and the organization there grows stronger each year. Both organizations will remain in close contact with each other. In the United States, BQEF started within New York Yearly Meeting, but it now has board members associated with five yearly meetings and is recommended for becoming an affiliated organization of FWCC Section of the Americas. In Bolivia we have not yet navigated the red tape necessary for becoming a legal entity (*personería jurídica*), but there are responsible committees overseeing scholarships, English, Computer Studies, and AVP, as well as a new one charged to study the overall educational needs of the indigenous people in Bolivia. Bernabé Yujra has proven a competent manager, a good judge of character, and an able negotiator. Both organizations still need to be strengthened, but BQEF has grown from infancy to young adulthood, and its solid, steady growth augurs well for the future. We in the North cannot fulfill the aspirations of Andean Friends; only they can do that. But we can help them. □



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Ellsworth-Hesse—*Susan Marie Hesse* and *Allen Cornell Ellsworth*, married under the care of Binghamton (N.Y.) Community Meeting, on May 13, 2006. Susan is a member of Binghamton Meeting. The wedding and reception dinner were held in a church in Endicott, N.Y., since the nearest Friends meetinghouse was an hour away. Donna Warner served as convener of the Clearness Committee. In addition to its invaluable work, other members of the meeting and friends of the couple helped with wedding preparations and cheering the couple on as they got closer to the wedding date. Allen and Susan met in 1999. Susan had many years experience as a social justice activist and had taught English, English as a Second Language, conflict resolution, and reading in various venues. Allen's professional work involves providing care for disabled individuals. He's also known to have a soft spot in his heart for animals who have been neglected or abused. His avocation is photographing unspoiled areas of the natural world. Early in their relationship Allen and Susan discovered that they had similar family histories and share a strong commitment to putting their values into action. Allen claims he was attracted to Susan's brain. Susan delights in Allen's responses to her ubiquitous question, "How does that work?" in reference to scientific mysteries and events. Although Susan has not yet convinced Allen of the merits of contra dancing, negotiations continue. Susan Hesse and Allen Ellsworth divide their time between homes in Ithaca and Endicott, New York.

Deaths

Anderson—*Joseph Anderson*, 60, on May 27, 2004, in Doylestown, Pa. Joe was born on October 19, 1943, in Philadelphia, Pa. He contracted polio during the second year of his life. His maternal grandmother was an important companion for him when he was a young child; she taught him to crochet, play cards, and make crafts—interests that became lifelong for him. Joe attended Catholic school until 8th grade, entered seminary around age 12, and rejoined his senior class after leaving seminary. He earned a bachelor's degree in Philosophy from LaSalle University. Throughout life he experienced a tension between his interest in academics and his desire for community. His idealism and commitment to service constituted a similar dilemma for him. As a member of the Augustinian Order at St. Mary's Seminary, he was assigned to teach in San Antonio, Tex., and became involved in social action projects there and later in Colorado. Joe married Johanna Dorff in 1971 in Mt. Airy, Pa. Their daughter, Kri, was born five years later; and while she was still an infant, Joe began to have frequent hospitalizations with the development of kidney and heart disease. Joe's passions were for life and for the joy he gained from family, books, old languages, playing cards with friends, crossword puzzles, cooking, music, needlework, and his talent with mixing music and playing guitar, especially when sharing all these in community. Joe was outspoken and frank. In 1978, musical gatherings led Joe and his young family to Quaker meeting. He continued to challenge Quakerism with his liberal Catholic theology. He was a robust and delightfully feisty participant in Doylestown (Pa.) Meeting. As newsletter editor, Joe attended meetings for business faithfully during the six years of editorship.

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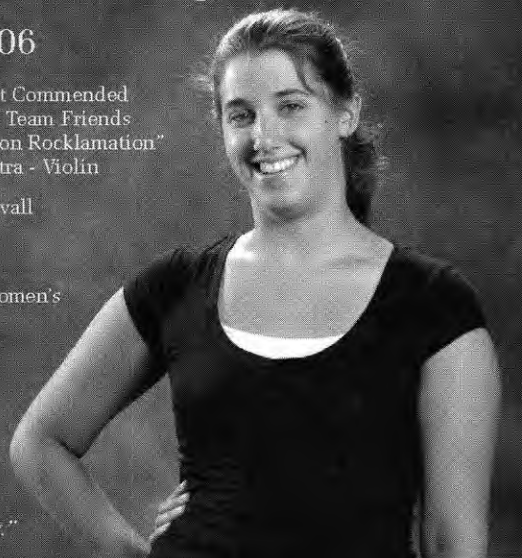
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Frequently he would then debate the merits of lengthy meetings and the slow progress toward consensus. He was a member of Worship and Ministry, the Men's Group, and Friendly Eights. Joe was an avid bridge player, and challenged his opponents to be more analytical and thoughtful. Especially challenging for Joe was a lengthy separation from his beloved wife, Johanna, when his illness and physical challenges made it sensible for him to move closer to his family of origin in Philadelphia, Pa. Joe endured incredible physical suffering. He possessed a remarkably strong spirit for health and being present to life, despite coping with his medical maintenance, in almost constant pain and with little apparent positive outcomes. Joe was survived by his wife, Johanna; his daughter, Kri; several siblings; and his mother.

Brodie—*John Hartley Brodie*, 36, on January 28, 2006, near Brattleboro, Vt. A widely published theoretical physicist and peace and social justice activist, John was born on May 6, 1969, to Harry Brodie and Angela Hartley Brodie, in Worcester, Massachusetts. John attended Sandy Springs (Md.) Meeting as a young Friend, and Alhilton High School, where he was an accomplished pianist and lacrosse player. He earned his BS and MS Degrees in Physics from Cornell University, then took a year off to journey around the world. During his travels, he was especially drawn to Eastern philosophies and religions. Returning to his studies, now at Princeton University, he completed his dissertation on gauge and string theories and received a PhD in Theoretical Physics. He continued researching string theory, first at the Stanford University Linear Accelerator, and then at the Perimeter Institute for Theoretical Physics in Waterloo, Ontario, Canada. In 2004, John took a leave from his research to teach at Monteverde Friends School in Costa Rica. While there, he traveled to Nicaragua to work with Habitat for Humanity, constructing housing for poor inhabitants. Over the years John became an ardent environmentalist, a supporter of People for the Ethical Treatment of Animals (PETA), and a strict vegetarian. He was active in the peace movement. He enjoyed playing the guitar, hiking, camping, yoga, and meditation. A member of Sandy Springs Friends Meeting at the time of his death, he was attending Putney (Vermont) Friends Meeting. John is survived by his parents, Angela Hartley and Harry Brodie; his brother, Mark Brodie; a niece, Rylan Brodie; and a nephew, Jackson Brodie.

DeLamotte—*Eugenia Caroline DeLamotte*, 53, on August 22, 2005 in Paradise Valley, Arizona, surrounded by family and friends. Genie was born on November 28, 1951, in New Haven, Conn., to Araminta Harper DeLamotte, a social worker, and Dr. Roy DeLamotte, a Methodist minister. After spending several years in eastern Tennessee, the family settled in Augusta, Ga., where Roy and Araminta were professors at the historically black Paine College. In response to the Civil Rights and peace movements taking place at that time, Genie began attending Quaker meeting in high school in Augusta. She went on to study at Duke University, where she became friends with Carl Gardner. At their 1986 wedding in the Duke University Chapel, Genie, a gifted musician, played the organ. While continuing her devotion to music, Genie earned degrees in English Literature with highest honors from Duke, as a Marshall Scholar at

Oxford, and Harvard. She taught English and Women's Studies at Carolina Friends School, Duke University, and Arizona State University. A frequent First-day school teacher at Tempe (Ariz.) Meeting, she guided the children in baking, origami, and service projects, as well as the cooperative games she led in nearby Peace Park. Genie's compassion and mentoring skills brought her numerous awards for teaching and scholarship, which included her research on women, anarchist thought, and African American writers. Her publications included a rigorous study of Puritan theology and three books, the first of which focused on the tradition of the Gothic among British and American women writers. With a colleague and student, Genie co-edited one of the first global anthologies of women's writings, a book that spanned 2,600 years. Genie's next book on African American, Barbados-born writer Paule Marshall presented the first major study of this writer's work. She was completing her fourth book, about the life and work of the 20th century anarchist writer Voltairine de Cleyre, when she was diagnosed with lymphoma. Genie's energy, intelligence, clarity of vision, and simplicity of manner made her a powerful representative of Friends on the Arizona State University Campus Interfaith Council. She helped organize the ASU chapter of "Women in Black," which stood in silent, noontime vigil on campus starting in 2001 to protest U.S. military actions in Afghanistan and Iraq. In her last major presentation, held at Arizona State University's Memorial Union in October 2003, Genie appeared alongside representatives of Buddhist, Jewish, Muslim, and various Christian groups to speak of the historical and ongoing importance of the Quaker Peace Testimony. A beloved member of Tempe Meeting, she remains present there in spirit. She was predeceased by her mother, Araminta Harper DeLamotte (1991). She is survived by her husband, Carl Gardner; their sons, Paul DeLamotte Gardner and Mark DeLamotte Gardner; her father, Roy DeLamotte; and her sister, Becky DeLamotte.

Drath—*Marjorie Drath*, 94, on May 21, 2006, in California. Marjorie was born on January 26, 1912, in Berkeley, Calif., to John Henry Schell and Wilhelmina Beutzel-Schell. When she was three, her family moved to the San Joaquin Valley. She graduated from Fresno State University with a teaching credential and degrees in Art and Literature, and went on to University of California-Berkeley for her graduate work. After college she taught elementary school and worked at the *San Francisco Chronicle*. She married Phil Drath, a master carpenter who became a contractor. Until the end of World War II they lived in the San Joaquin Valley, managing a family ranch and sponsoring European Jews fleeing Nazi Germany. After the war Marjorie and Phil took in formerly interned Japanese Americans, eventually inviting 30 people to live with them and converting a chicken house into a boat-building business. In Marin County, the couple first lived in Sausalito Harbor aboard their 37-foot sailing boat, and eventually built a house overlooking the water in San Rafael. In 1973 they moved to another house in West Marin that Phil built. They joined with others to build a Peace Center in Marin that was very active, sponsoring several peace marches. During the Civil Rights Movement they traveled to the South to

rebuild 30 African American churches that had been burned by the Ku Klux Klan. Locally, during the occupation of Alcatraz Island by "Indians of All Tribes," Marjorie and Phil supported the American Indian Movement by delivering supplies to the island on a schooner they had previously sailed for pleasure. Marjorie and Phil were both raised Methodists, and became members of San Francisco Meeting in 1962. After Phil died in 1983, Marjorie transferred her membership to Marin Meeting, where she served on several committees and opened her home on several occasions for meeting retreats. Later she was involved with the West Marin Worship Group. Marjorie was a breast cancer survivor and also survived two life-threatening car accidents. A member of a group of local artists called Thursday's Children, Marjorie painted West Marin landscapes in oil, acrylic, and watercolor, exhibiting them at venues including the Dance Palace, Marin General Hospital, and the annual Inverness Fair. Over the years, her poems and short stories were published in a number of collections and periodicals. Friends knew her as a kind and nurturing person. Marjorie was predeceased by her husband, Phil Drath; and her brother, Paul Schell. She is survived by her daughter, Marilyn Drath.

Dyer—Donald R. Dyer, 86, on February 2, 2005, in Chapel Hill, N.C., of a massive brain hemorrhage. Donald was born in Mesa, Colo., and received a bachelor's degree in Geography from Stanford University. In 1950, after receiving a doctorate from Northwestern University, he joined the geography faculty at the University of Florida in Gainesville. His work took him to Cuba and Peru. In 1962 he became geographic attaché for the U.S. Embassy in Rio de Janeiro. As geographic specialist under direction of the State Department's Bureau of Intelligence and Research, Donald worked in 87 countries before moving to Chapel Hill in 1978. Active in the Religious Society of Friends, he was also a member of the C. G. Jung Society of the Triangle Area. He published two books and numerous articles about Jungian thought in professional journals. He is survived by his wife, Marilyn A. Dyer; two daughters, March Elizabeth and Meredith Claire Dyer; and one grandchild.

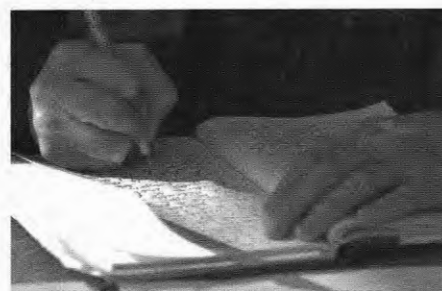
Edwards—Sterling Edwards, 83, on June 28, 2004. Born July 23, 1920, in Birmingham, Ala., Sterling received his formal education at Virginia Military Institute and University of Pennsylvania Medical School. During World War II he served in the U.S. Army. In 1946 he married Ann Rorer Dudley, whom he had met when she was attending Bryn Mawr College. The couple and their four children lived in Birmingham until 1969, when the family moved to Albuquerque, where Sterling, an honored surgeon, worked until his retirement at University of New Mexico Medical School. He was a member of Albuquerque Meeting. Sterling never stopped educating himself, and while his inquisitive mind slowed family road trips because he insisted on stopping at every historical marker along the highway, it also solved problems for which there seemed no solution. One morning, lacing up his shoes, Sterling suddenly realized what he was doing, called up a shoelace company, and discovered a way to create a seamless tube for surgery, something he had been told was impossible. Sterling empowered others by demonstrating his faith in their ability to know what to do. He was also

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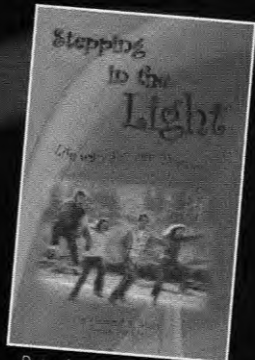


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known for seeking out people of color to fill positions at University of New Mexico Hospital. After his retirement Sterling organized and led a men's support group; started to go dancing regularly with Ann; and met with Friends in silent meetings to cope with the cancer that would take her life. In the same way that Sterling had helped many people face the end of life, a strength of spirit helped him in his struggle with Parkinson's disease and deafness. Sterling was predeceased by his wife, Ann Edwards. He is survived by his sons, Bruce, Peter, and Wyman Edwards; his daughter, Kitty Lineberger; sisters, Alabama E. Williams and Betsy E. Pless; brother, Leon Wyman Edwards; and six grandchildren.

Fox—James Charles Fox, 83, on March 26, 2005, in Silver City, N.Mex. He was born on July 21, 1922. Charlie was a soft-spoken, unassuming man, a geologist who took great pride in being a Quaker. A lifelong Quaker, he was a graduate of Westtown Friends School and University of Colorado. A member of Gila Meeting in Silver City, N. Mex., who attended the Intermountain Yearly Meeting, he was a conscientious member of Ministry and Oversight Committee. He was an avid mountain climber, and scaled a number of Colorado's 14,000-foot peaks. He belonged to a square dance group in Deming, N. Mex., and spent much time in the public libraries. After cataract surgery he was delighted to be able to see flowers, colors, and shapes long forgotten. James is survived by a brother, four cousins, and numerous friends.

Fuson—C. Nelson Fuson, 92, on February 5, 2006, in Kennett Square, Pa. Nelson was born on September 4, 1913, in Guang-zhou, China (Canton), where his parents, Chester and Phebe Fuson, were Presbyterian missionaries. Nelson learned to speak both English and Chinese (Cantonese) as a child. He spent most of his first 15 years in China, returning to Emporia, Kans., with his family on furlough years when he was three and, later, nine years old. He completed high school in Emporia and graduated from the College of Emporia in 1934. Nelson earned a master's degree in Physics and Astronomy at Kansas University in 1935, and a PhD in Physics at University of Michigan, Ann Arbor, in 1938. Nelson then taught Physics at Rutgers University for three years until, in 1941, he was drafted as a conscientious objector to military service. He worked for four and a half years in Civilian Public Service at camps in Patapsco, Md.; Goshen, Ind.; Big Flats, N.Y.; and Trenton, N.D. He also worked for a semester at Columbia University preparing for relief administration; he spent several months at Pendle Hill directing a CPS China Relief unit; and he worked a final year in "detached service," researching the effects of infrared rays on penicillin at University of Michigan. Nelson and Marian Darnell were married on June 23, 1945, at Moorestown (N.J.) Meeting, and Nelson soon joined the Religious Society of Friends. In 1946, when Nelson was released from CPS, the couple moved to Baltimore, Md., where Nelson researched infrared detectors at Johns Hopkins University for two and a half years. He then taught physics at Howard University for one year. In 1949 the family moved to Nashville, Tenn., where Nelson became chairman of the Physics Department at Fisk University. He also directed the infrared spectroscopy research laboratory. Nelson and Marian, along with Fisk students and other faculty families, were very

involved in bringing about racial desegregation during the sit-ins, stand-ins, and freedom rides in the South in the 1960s. Nelson directed the Fisk Infrared Institute for over 28 years. The family lived in Bordeaux, France from 1956 to 1959, while Nelson was on sabbatical and researched infrared spectroscopy. Nelson and Marian helped to start a Quaker meeting in Nashville in 1963, and Nelson served as clerk of the newly formed Southern Appalachian Yearly Meeting for two years. He also directed American Friends Service Committee International Student Seminars for five summers. Nelson and Marian trained as facilitators for Couple Enrichment, and led many workshops at Friends General Conference Gatherings and at meetings. They were the resident couple at Honolulu (Hawaii) Meeting from 1983 to 1985 after Nelson retired from Fisk. In 1998, Nelson and Marian moved to Kendal at Longwood in Kennett Square, Pa., where Nelson enjoyed singing in the Kendal Chorus and reading in Play Readers. Nelson was predeceased by his brother, Ben. He is survived by his wife, Marian; two sons, Allan and Dan; three grandchildren; and his brother, William.

Hess—Beverly (Bev) McGraw Hess, 79, on January 25, 2006, in Kennett Square, Pa., from scleroderma. Bev was born in Lancaster, Pa., the daughter of Donald C. and Nellie Phillips McGraw. After graduating from Barnard College, Bev returned to Lancaster and worked as a caseworker for the Pennsylvania Department of Public Assistance. In 1950 she married Richard (Dick) G. Hess, an executive of a local firm and an artist. Bev took her role as wife and mother of two seriously. She gave up her job and threw herself into family life and myriad volunteer activities. Operating from the old stone farmhouse that she and Dick restored, Bev became active with Girl Scouts, Urban League Guild, AAUW, UNICEF, and the PTA. Having belonged to the Lutheran, Moravian, and Episcopal churches at various times in her life, Bev found herself attracted to Quakers during the Vietnam War. Lancaster Meeting turned out to be a spiritual home for the entire family, and Bev immersed herself in the life of the meeting. Quaker activities soon took over much of her life, as she helped organize Peace Fairs, cookbooks, and the First-day school. After the nuclear accident at Three Mile Island in 1979, Bev was a founder of the Susquehanna Valley Alliance, an antinuclear group that worked against the reopening of TMI. She also served as president of the TMI Public Interest Resource Center, a regional coalition of area citizens' groups. Bev spent countless hours researching information for and participating in hearings with the Nuclear Regulatory Commission. The eventual upshot was that the NRC and PECO power company were prohibited from dumping radioactive water into the Susquehanna River. In 1985, Bev's attention turned toward the concern and care for her husband, who had begun to suffer from Alzheimer's disease. She sold the cherished house in the country with its pond, woods, and garden and moved with Dick to a Brethren in Christ continuing care community in Mechanicsburg, Pa. After Dick's death in 1991, Bev moved to Kendal Community in Kennett Square, where she served on Kendal's Board of Trustees and was a founding member of Kendal Voices for Peace and Justice. Bev was an insatiable and lifelong learner. Until a year before her death, she continued to pur-

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sue her passions for sharing spiritual journeys, the historical Jesus, learning about Jung, and analysis of dreams. Bev was caring, ebullient, gutsy, and a force to be reckoned with. Bev is survived by her daughter, Megan Hess; son, Chris Hess; and grandchildren, Kiri and Custer Cook and Sophie and Schuyler Hess.

Mott—*John Colman Mott*, 87, on May 26, 2004. John was born on May 29, 1916, in Tenaflly, N.J., and lived most of his life in northern New Jersey. As an undergraduate at Harvard he devoted significant effort to *The Harvard Crimson*, the college's daily newspaper, serving on its editorial board, and graduated in 1937 with a major in History. That same year he found a job in investment research. During World War II John was granted conscientious objector status. Subsequent health problems caused reclassification to 4F, and he remained one of very few young men then employed on Wall Street. He advanced in security analysis and closed his career with 17 years at the Irving Trust Company. John married Kathryn Hardin in 1944, and together they joined Ridgewood (N.J.) Meeting in 1946. Through the next four decades, Quaker activities were a major focus; John taught First-day school, raised funds for the meetinghouse, organized draft counseling during the Vietnam War, and anchored local peace vigils. For New York Yearly Meeting he served on the Peace and Social Concerns Committee and on the Board of Managers of Oakwood School. He also served as a Trustee of the Lindley Murray Fund. In 1987, John and Kay moved to Kendal at Longwood. Here John cultivated an extensive garden of vegetables and fruits. He valued Kendal's meeting for worship. John is survived by his wife, Kathryn; a son, Jereny; three daughters, Margaret, Jessica, and Bethany; and five grandchildren.

Paulmier—*Louis Stephen Paulmier III*, 70, on June 6, 2002, comforted by his son, on a football field during a windy, rainy evening, after insisting on going there to run a mile. Louis was born on February 2, 1932, in Philadelphia, Pa., the son of Florence Fox Paulmier and Louis Paulmier Jr. Lou was an athlete, coach, and educator. A graduate of Haverford High School, West Chester State Teachers' College, and Temple University, he earned an MS in Physical Education. In 1953 he married Marguerite Carelli, his high school sweetheart, and together they raised five children. For more than 20 years he taught at Germantown Friends School, where he was Head of Physical Education and the long-time coach of wrestling, football, and track and field. A lifetime pacifist, he became a Quaker at an early age and performed alternative service as a conscientious objector. He participated in the civil rights and antiwar activism of the 1960s and was an active member of Germantown Meeting. He was involved in the Democratic Party and active in the Germantown community where he lived for the last four decades of his life. He served on the board of Wissahickon Boys Club, and was a volunteer firefighter, show repairman, summer camp counselor, and, at his farm on the Maine coast, an organic blueberry grower. He is remembered for all this and much more, including his heroic 30-year struggle with Parkinson's Disease. Lou was survived by his wife, Marguerite Carelli; five children, eleven grandchildren, and his sister.

groups labor about this issue, and some of their deliberations would be helpful to us all.

This issue was long overdue, and apparently I wasn't the only reader who found it a real "keeper." I hope my suggestions will be helpful without necessarily waiting for a full theme issue.

Dave Elkinton
Huntingtown, Md.

Interfaith relations are important

I read with interest and appreciation the article by Newton Garver (*FJ* Sept. 2006) regarding the response of Paul Anderson to the encyclical letter of Pope John Paul II inviting all Christian denominations to submit their thoughts on attainment of Christian unity. I found the comments much in accord with the leadings I have experienced in recent years. In particular it is important that we include others within our circle of love; a circle whose radius expands to all humankind and all creation.

Years spent in China with the Friends Ambulance unit, and subsequently in India under auspices of American Friends Service Committee, Friends Service Council, and Canadian Friends have given me some insight into and appreciation of the spiritual basis of the lives of friends of different nationalities and religious backgrounds. These friendships have given me inspiration and reason to extend loving fellowship to those of other faiths. My heart warms toward them as I see them living up to the Light they have. I have witnessed what Newton Garver calls the seed of Christ, or spirit of Jesus, in persons of Hindu, Buddhist, and Muslim faiths as well as some who call themselves humanists. When Jesus said, "Other sheep I have that are not of this fold, them also I must bring," surely he did not require that the black sheep should become white to be included in the fold.

Because Christian concepts and terminology may sometimes be a barrier in the same way that sexist terminology may hinder full fellowship, we should seek, as much as possible, to use inclusive terminology. We have been happy to see harmony between the various Christian denominations evidenced by their colleges sharing theological professors, but should we stop there? Is it not time to respect and work for spiritual unity of all faiths? The late Douglas Steere worked for this end as he traveled to meet with leaders of other faiths in what he referred to as "mutual irradiation." One step in this direction that I

have found worthwhile is regularly meeting with an interfaith group for discussion and fellowship. Tina Tau McMahon, in her article "Activism from a Place of Peace" (*FJ* Nov. 2006) referred to a bumper sticker that reads, "God is too big to fit into one religion."

Edwin V. Abbott
Oro Station, Ont.

Let's keep our testimonies fresh

Hearing again from Scott Simon in "Challenging Certainty" (*FJ* Nov. 2006) was music to my ears. I share his concern that Friends have allowed pacifism to become politicized and predictable.

After 9/11, I had the experience of feeling that there was a definite "right" Quaker response, and that was to assume our nation's leaders provoked the attack. This assumption extended to surrounding meetings. Many Friends were signing petitions asking our government not to retaliate and were assuming unification on this approach, as if all Friends would naturally agree. I stopped going to meeting for close to a year, feeling that there was no place for my grief or my conviction that we had to respond as a nation in some way, even though the way to respond was not clear to me.

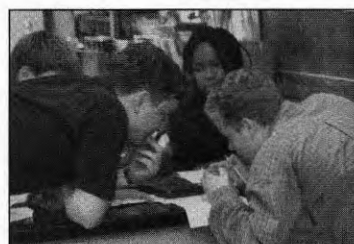
I later realized I was not alone in feeling this way. Other Friends had remained silent, fearing they would also be met with criticism or misunderstanding. I might not, in fact, have been misunderstood had I spoken to my meeting about my concerns, but felt too vulnerable at that time to take the risk. I have been a Quaker all my life. How might a newcomer have felt in my shoes? What are the chances they would return?

The strength of Quakerism lies in our prayerful search for answers. I would distrust any clearness committee that had an agenda and ready answers prior to deep discernment, for example, because without discernment we diminish the notion that we as a Religious Society practice listening and waiting for God's guidance.

We need to find a place in our hearts to hear "the unpopular" in our meetings and not simply take sides. Friends often respond to such tension in a predictable politically correct manner, but without any prayerful searching behind their actions. It is frustrating to hear simplistic assessments of complicated problems because it essentially silences or drives away those Friends who seek another way. We live in a complex world. Dealing with what is unpopular or uncomfortable is an opportunity to seek the Truth and examine the meaning of the Peace Testimony to each of

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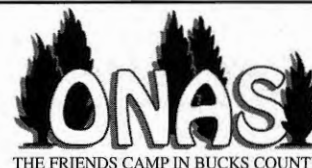


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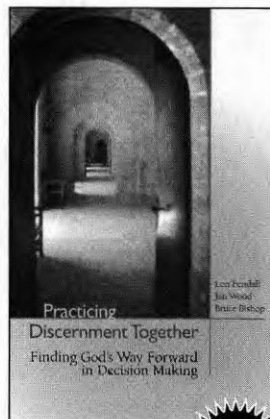
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us. Maintaining a spirit of openness to the complexity of life will serve us well.

Elke Narkiewicz
 Monmouth, Ill.

Minding that of God in animals

In Scott Simon's "Challenging Certainty," (FJ Nov. 2006) the first calling is our relationship with animals. It reminded me of the poem below that I had written years ago ("Fe" refers to Felicity, my black Labrador retriever):

We flushed two pheasants in the field
 And Fe reproached me for not bringing one
 down.
 Standing in my leather shoes and down
 jacket,
 Having bagged my quota of Big Macs
 I have difficulty explaining reverence for life
 To a black retriever.

Nancy Corson
 Plymouth Meeting, Pa.

Questioning nuclear energy

In the November 2006 issue, Scott Simon expressed an opinion in favor of nuclear energy. His argument was based on an appeal to authority; he cited the well-known environmentalists, James Lovelock and Stewart Brand. Thus, his argument lacks logic. Underneath, I believe, lie wishful thinking and fear. Scott Simon and I are not specialists in nuclear power. Now I am going to trot out my expert, Dr. Helen Caldecott, the well-known antinuclear activist. She was on Book TV (CSPAN2, viewable on the web at <www.medscape.com/viewarticle/548018>) recently, discussing her new volume on this very issue. She scared the you-know-what out of me. Bottom line—the poison lasts forever; there is no way to dispose of it; and it can be diverted to weapons production. But this is me, a non-expert, saying this.

This illustrates a dynamic tension in democratic discourse. Even in the most democratic of societies, nowadays there are problems that require technical expertise, and that tends to exclude the general public. This exclusion is from discussion and decisions regarding issues that affect the lives of this "general public" and thus is inherently oppressive. For the specific problem at hand I suggest a partial solution—a public debate or series of debates on TV between experts on nuclear power, such as the three mentioned. Scott, can you help get them together?

Of course, our society is a plutocracy

with democratic window dressing, and that has further implications for both democratic discourse in general and the specific issue of nuclear power. The maintenance of this plutocracy is based on the logic of corporate capitalism; everything must be as profitable as possible. Corporate capitalism is, loosely speaking, monopoly capitalism. That is, a few people strive to drive the prices of their commodities upward (and their costs downward). Scarce resources that require huge high-tech investment such as nuclear power are easily monopolized and thus facilitate the capitalist process. This being the case, and the fact that the same ruling elite own the mass media, there will be much argument heard in favor of nuclear power and little against it. My hope is that people will become aware of this and insist on full public discussion based on facts and logic alone.

Morton Skorodin
 Stillwater, Okla.

Godless for God's sake

I welcome Marty Grundy's stout defense of Friends' tradition in her review of the book *Godless for God's Sake* (FJ Nov. 2006), but I was taken aback by her asking whether Friends have "been so sloppy in our membership procedures that . . . we have taken no care to assure that we are, in fact, a community of like minds and searches." Is she not, in effect, advocating disownment? Before we take this step, should we not take to heart the letter Isaac Penington wrote from Aylesbury Jail in 1667 to Friends in Amersham Meeting: "Our life is love, and peace, and tenderness; and bearing one with another, and not laying accusations one against another; but praying one for another, and helping one another up with a tender hand?" We don't "do" creeds. But the years in the past in which opposing sides have taken up entrenched positions have not been either happy or spiritually fruitful. Would it not be better to give peace and tenderness a chance?

Marty Grundy has also made an important point about experiment. I have tried and failed to find in *Godless for God's Sake* any passage where a contributor offers experience as a proof that there is no God; although I may not have looked in the right place. However, I am sure that when Fox said, "This I knew experimentally," he was putting his life on the line. In Studdert Kennedy's phrase, he was "betting his life on God." In 1937, another man followed the same course: Michael Polanyi, a physicist of world repute, who found himself compelled to forsake his laboratory and embark on a hazardous exploration into the philosophy of personal freedom in order to save pure

science from oblivion in the totalitarian countries. Polanyi put his statement of faith thus: "I believe that in spite of the hazards involved, I am called upon to search for the truth and state my findings." His findings went beyond the factual bounds of physical chemistry, since he found that the experimental method itself depended upon a fiduciary framework embracing the eternal verities of integrity, belief, and trust. So now he was dealing with two sets of "Truth": material truth, and spiritual truth represented by the eternal verities. In both, experimentation is called for; but the methods differ in one crucial respect. In the material world of science it is essential for the experimenter to "stand back" from his experiment and let it run its course in real time without interference. But in the field of eternal verities, the experimenter herself is her own experiment. Closure can not occur this side of the grave.

Polanyi describes scientists as a "society of explorers." We can perhaps describe Friends as a society of explorers, too. We are embarked on a hazardous venture into experimentation. How then should we conduct ourselves towards our fellow explorers? Let Isaac Penington have the last word: "Oh, how sweet and pleasant it is to the truly spiritual eye to see several sorts of believers . . . performing their own peculiar service, and knowing, owning, and loving one another in their several places. . . . For this is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same Spirit and life in him, and that he walks in his rank, in his own order, in his proper way . . . and this is far more pleasing to me than if he walked just in that track wherein I walk."

Philip Hunt
Sheffield, England

Are we not all seeking Truth?

This is in response to the review by Marty Grundy of *Godless for God's Sake*, a book about nontheism in contemporary Quakerism (FJ Nov. 2006). Marty contends that we unprogrammed Friends have been sloppy in our membership procedures by allowing nontheists into our midst.

Over 25 years ago I applied for and received membership into the Religious Society of Friends in part because of the Quaker belief that we are all seekers, that we are all humble learners. A good deal of that seeking involved my beliefs of God, beliefs that have changed radically from those I had as a child. My definition of God has changed.

Defining God is not a Quaker practice, but maybe it should be. Might we all acknowledge that many Quakers do not

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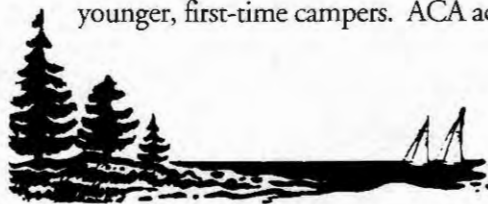
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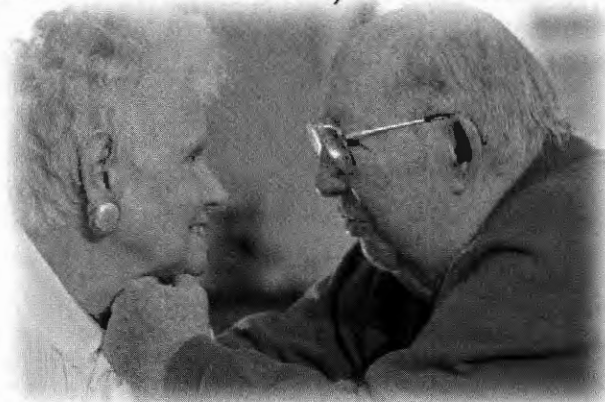
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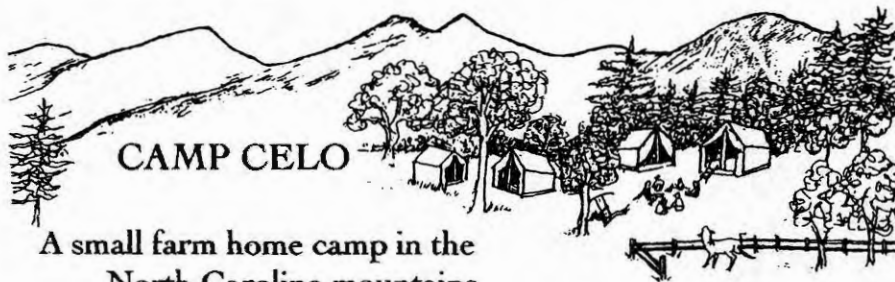
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experience God as a supreme being but rather as that which is Truth? Some Friends may experience God as a set of eternal objective principles with which to lead our lives. Are we all not looking for Truth?

Are we blinded by tradition, or can we realize the validity of science and reason? Is life any less astounding if it is explained by science? Are we less kind to our neighbors if we do not believe in eternal judgment? Is our experience in Quaker worship any less valuable? Are we less of a Quaker if we look for answers in science?

Elizabeth Willey
Sandpoint, Idaho

Will we profit from exclusion?

I read with interest Marty Grundy's review of *Godless for God's Sake* in the November 2006 issue. It reminded me of the heartfelt exhortations by male members of those societies that prohibit women from taking part in public life, thereby depriving whole nations of the benefit of women's skills, intellect, energy, and commitment.

If the Religious Society of Friends, which is traditionally noncreedal, rejects nontheists on the ground of their belief (or non-belief), are we not depriving ourselves similarly of all the good works that these Friends can do in our name? I hope we need not move in that direction!

Rosemary K. Coffey
Pittsburgh, Pa.

Seeking simplicity in a retirement community

The letter from Olive King Bray in the December 2006 issue, concerning her discovery of Friends House in Santa Rosa, Calif., inspires me to share some thoughts about our search for Quaker simplicity in our later years.

We, too, have been troubled by the cost and the "horel atmosphere" of the larger Friends retirement communities. Our search has led us to Friends Village in Newtown, Pa., where we have now lived since March 2006.

Friends Village has all we could ask for: 42 interesting residents, 11 of whom are Friends; minimum rules and regulations; personal gardens; a community garden raising food for all; emergency calling from each room; a library; etc. But one thing a smaller, friendlier retirement home cannot provide is a seamless move from vigorous health to the grave. And we hesitated for that reason. But life is a gamble with no

guarantees. So, we bought some catastrophic health insurance and moved in.

Irving Hollingshead
Newtown, Pa.

Thanks

No other journal comes even close to publishing wonderful articles such as "The Power of a Snowflake" by Arden Buck (*FJ* Dec. 2006). That is why I subscribed for three years. Keep up the good work!

Vinod Gupta
Springfield, Ill.

Canadian Doukhobors and peacemaking

What a delight to read the December issue of *FRIENDS JOURNAL*. It is chock-full of relevant issues on life: conscientious objectors, the Spirit within, nonviolence, and love. As a second generation member of the Russian Doukhobors who came to Canada in 1899, I have had the opportunity of studying the movement for over 50 years and have maintained contact with the Historic Peace Churches. It was through the late David C. Elkinton (great-grandson of Joseph S. Elkinton, who met the first ship of Doukhobors in Halifax, Nova Scotia, in 1899) of Philadelphia that I have had a long association with the Religious Society of Friends.

In the 1980s I attended Philadelphia Yearly Meeting and participated in a session on East-West bridge-building during the Cold War. Earlier still, Edith Reeves Solenberger regularly reviewed books of interest to Doukhobors and Quakers in the *Philadelphia Inquirer*, which I edited and published in the mid-1950s as the first publication of Doukhobor youth in the English language. It was also during this time that I met Bayard Rustin at Friends House in London, England, where we shared a room while attending the War Resisters' International Conference in Roehampton, June 15-19, 1957.

In October 2006, I participated in a weekend conference on "War and the Conscientious Objector" in Winnipeg, Manitoba, where there were perspectives from Mennonites, Friends, Doukhobors, and others. My paper on COs is posted on my website <www.spirit-wrestlers.com>, along with other materials, including a feature on "Our Way Home Reunion of U.S. War Resisters" who came to Canada during the Vietnam War (held in Canada in July 2006), a paper on "The Culture of Peace" by Murray Thomson of Ottawa Monthly Meeting, a tribute to Quaker

scholar Peter Brock, and a paper by Mairead Maguire on "Nonviolence in Ireland."

Throughout the past century, these and other personal Quaker-Doukhobor connections have increased my understanding of our beliefs and traditions and have encouraged me to continue working toward peace at home and abroad.

Koozma J. Tarasoff
Ottawa, Ont.

Memories from a World War II CO

Thanks for the article "U.S. Conscientious Objectors in World War II" in your December 2006 issue. The author, John Mascari, did an excellent job. I was one of those COs from Oregon, with no deliberation or objection from my draft board to grant me this exemption after stating my reasons for being a CO.

I was sent to an Oregon Civilian Public Service Camp under the Forestry Department. There I maintained a large vegetable garden for the camp kitchen. After three months, 25 of us were transferred to the Washington State Mental Hospital at Ft. Steilacoom. With my experience and training, I was assigned as the head gardener for the hospital's extensive acreage and gardens, using patients to do most of the work.

At first there was a bit of conflict with the regular staff members, but with all of our positive interactions and exceptionally fine care and attitude we were soon all accepted and appreciated. There was also a group of student nurses from various hospitals, with a new group arriving every three months. I met my wife there.

Early in our marriage, we both decided to become missionaries, so we applied to our United Methodist Board of Missions in New York. We were soon accepted to go to Angola, she as a nurse and I as an agricultural missionary. We were sent to the Quessua Mission Station in the interior, where Margaret worked as a nurse and trained African nurses. I taught agriculture in the Conference Pastoral Training School, and also had charge of the school gardens. After 24 years in Angola, we were expelled because of the civil war. Then we went to neighboring Botswana, where I taught agriculture. Every student had a garden. Margaret acted as the school nurse and worked in a hospital. After ten years we retired in 1981. In that year I was nominated the alumnus of the year at Pacific College, now George Fox University, at Newberg, Oregon.

Lloyd O. Schaad
Portland, Ore.

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Grateful help. Please write checks to "Friends Peace Teams/AGLI" (earmarked Ngong Road Conference Center). Send to Friends Peace Teams, 1001 Park Avenue, St. Louis, MO 63104 to ensure tax benefits. Queries to Donald Thomas, <dbtrt@yahoo.com> or <davidzarembka@juno.com>.

Books and Publications

Friends Bulletin, magazine of Western U.S. Quakers, subscription \$18. **A Western Quaker Reader**, \$19. **Compassionate Listening**, \$16. Friends Bulletin, 3223 Danaha St., Torrance, CA 90505. <westernquaker.net>, <friendsbulletin@aol.com>.

The Tract Association of Friends (founded: 1816)

Offers Friends Calendar, pamphlets, and books on Quaker faith and practice. 1501 Cherry Street, Philadelphia, PA 19102-1403. <www.tractassociation.org>; phone (215) 579-2752; e-mail: <tract@verizon.net>.

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Opportunities

African Summer Workcamps 2007 AGLI—The African Great Lakes Initiative of Friends Peace Teams is sponsoring intergenerational workcamps in Burundi, Kenya, Rwanda, and Uganda. A two-day orientation begins June 23 near Washington, D.C. Workcamps end on July 28. Workcampers will assist with building or rebuilding clinics, schools, and a peace center—no skills needed. Visit our website at <www.aglionline.org> or contact Dawn Rubbert at <dawn@aglionline.org>.

Teach English in China. YingwenTeach, a Friendly Tucson organization, seeks adventuresome souls to teach conversational English for long- or short-term (2, 3, or 4 weeks). Chinese schools provide salary, free housing, and more. Contact Shane at <info@yingwenteach.com>.

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.

Braye
February 5-9: **Nurturing Faithfulness**, with Marcelle Martin and Laura Melly
February 9-11: **Forgiveness as a Spiritual Practice**, with Sue Regen
February 16-23: **A Mindfulness Meditation Retreat**, with Mary Orr
February 23-25: **Life Coaching Through a Writing Practice**, with Yvette A. Hyater-Adams
March 5-9: **Rest the Body, Live in the Light**, with John Calvi
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STUDY TOUR—BOLIVIA. Meet Aymara Indian Quakers. Visit life-changing rural development projects of Quaker Bolivia Link near Lake Titicaca: June 25-July 9, 2007; optional Peru—Cusco, Machu Picchu: July 8-15. Contact Barbara Flynn (U.S.). (707) 823-6034, <treasuresoftheandres@mindspring.com>, web: <www.TreasuresoftheAndes.com>.

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Consulting services for educational institutions and non-profit 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, Uwhatch, PA 19480. (610) 458-4255. <prbcallig@verizon.net>.

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

All Things Calligraphic

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

Summer Camps

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

FRIENDS MUSIC CAMP at Olney, 4-week summer program, ages 10-18. Musical growth in a caring, Quaker community. Parent comment: "A profound, life-changing experience." Camper comment: "Awesome!" For brochure and camp video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311. <musicfmc@yahoo.com>.



Camp Woodbrooke, Wisconsin

Quaker-led camp with emphasis on simplicity, 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.org>.

Friends Camp—New England Yearly Meeting: Located in South China, Maine, offering activities that spring from the creative ideas of our counselors. Program offerings: swimming, canoeing, photography, nature, noncompetitive games, crafts, music, arts, sailing, sports, and other imaginative programs. Specialty camps: Leadership & Service, Drama, Wilderness Camping, and a one-week Family Camp. Affordable / Camperships. Contact: Nat Shed at (207) 873-3499 or <director@friendscamp.org>; <www.friendscamp.org>.

Journey's End Farm Camp

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

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

Log cabin, full amenities, coastal downeast Maine by wildlife preserve, sleeps five. Two weeks \$800.00 plus utilities. Mid-May to mid-September. Montaux orchestra concerts nearby, lobster, crab, and blueberry in season. Beach ideal for kids. <Harriet_Heath@hotmail.com> or (610) 649-7037.

Prince Edward Island, 3.5-bedroom house, simple living, private, over a mile of shoreline on a beautiful bay. In the Canadian maritimes with many Celtic & Acadian cultural events. US\$650/wk. Contact: <melsax7@yahoo.com> or (608) 280-0882.

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

MEETINGS

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

♿ = Handicapped Accessible

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

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

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

AUSTRALIA

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

BOTSWANA

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

CANADA

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

TORONTO, ONTARIO—Worship 11 a.m. 60 Lowther Ave. (Bloor and Bedford), <tmfrienhouse@hotmail.com>.

COSTA RICA

MONTEVERDE—Phone (506) 645-5207 or 645-5302.

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

GHANA

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

NICARAGUA

MANAGUA—Unprogrammed worship, 10:45 a.m. 2nd Sundays, El Centro de los Amigos, APTDO 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.O. Box 319, Fairhope, AL 36533. (251) 945-1130.

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

Alaska

ANCHORAGE—Call for time and directions. (907) 277-6700.

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

HOMER—Friends Meeting, unprogrammed worship, 10:30 a.m. First days at Flex School. (907) 235-8469.

JUNEAU—Unprogrammed, 11 a.m. Sunday at the Juneau Senior Center, 895 W. 12th St. Contact: (907) 789-6883.

Arizona

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

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) 968-3966. <www.tempequakers.com>.

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

Arkansas

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

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

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

TEXARKANA—Unprogrammed Meeting for worship, Saturdays, 10 a.m. 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.

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

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

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

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

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

GRASS VALLEY—Meeting for worship, 9:45 a.m., discussion/sharing, 11 a.m. Sierra Friends Center campus, 13075 Woolman Ln. Phone: (530) 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. (562) 598-9242.

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

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10 a.m. Call (831) 649-8615.

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

OJAI—Unprogrammed worship. First Day, 10 a.m. For meeting place, call Quaker Dial-a-Thought (805) 646-0939, or may be read and heard on <http://homepage.mac.com/deweyval/OjaiFriends/index.html>.

ORANGE COUNTY—Meeting for worship 10 a.m. 117 W. 4th St., Ste. 20, Santa Ana, CA 92701-4610. (714) 836-6355.

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

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

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

SACRAMENTO—Meeting 10 a.m. 690 57th Street. Phone: (916) 457-3998.

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

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

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

SAN LUIS OBISPO—Call: (805) 528-1249.

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

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

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

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

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

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

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

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

Colorado

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

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

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

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

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

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

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

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

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

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

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

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

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 Centerville on the Centre Meeting Rd. at Adams Dam Rd.

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

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

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

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

District of Columbia

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

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

Unprogrammed meetings for worship are regularly held at:

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

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

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

Florida

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

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

DELAND-Worship and First-day school 10 a.m. 217 N. Stone. Info: (386) 734-8914.

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

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

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

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

GAINESVILLE-Meeting and First-day school, 11 a.m. 702 NW 38 St., Gainesville, FL 32607. (352) 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: B51arbara Jacobson (305) 296-2787.51

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

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

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

MIAMI-CORAL GABLES-Meeting and First-day school, 10:30 a.m. 1185 Sunset Dr. (305) 661-7374. Co-clerks: Doris Emerson, Joan Sampieri. <http://miamifriends.org>.

OCALA-1010 NE 44th Ave., 34470. 11 a.m. Contact: George Newkirk, (352) 236-2839. <gnewkirk1@cox.net>.

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

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

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

TALLAHASSEE-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; 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, <www.tampafriends.org>.

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

Georgia

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

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

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

GWINNETT-Preparative Meeting. 10 a.m., 5855 Jimmy Carter Blvd., Suite 170, Norcross. Scott (770) 315-4610 or <www.gwinnettfriends.com>.

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

Hawaii

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

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 986-2714.

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

Idaho

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

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

SANDPOINT-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, (208) 263-4788.

Illinois

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

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

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

CHICAGO-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 10 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: (630) 988-3861 or (630) 852-5812.

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

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

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.

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

URBANA-CHAMPAIGN-Meeting for worship 11 a.m., Sunday. 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853.

Indiana

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

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

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

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

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

INDIANAPOLIS-Valley Mills Meeting, 6739 W. Thompson Rd. (317) 856-4368. <http://vmlfriends.home.mindspring.com>.

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

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

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

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

Iowa

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

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

DES MOINES-Unprogrammed worship 10 a.m., discussion 11:30 a.m. Iowa Yearly Meeting (Conservative), childcare provided. Meetinghouse, 4211 Grand Ave. (515) 274-4717.

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

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

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

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

Kansas

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

MANHATTAN-Unprogrammed meeting. UFM Building, 1221 Thurston St., First Sundays, Sept.-May, 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.

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

<http://heartland.quaker.org>.

Kentucky

BEREA-Meeting Sunday, 10 a.m. 300 Harrison Road, Berea, KY. (859) 985-8950. <www.bereafriendsmeeting.org>.

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.

Louisiana

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

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

RUSTON-(Caddo Four States) Unprogrammed worship, call (318) 251-2669 for information.

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

Maine

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

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

BRUNSWICK-Unprogrammed worship 9:30 a.m. 333 Maine St. Call clerk (207) 725-8216 to verify time and location.

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. 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 childcare 10 a.m. (207) 733-2068.

Maryland

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

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

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

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

BETHESDA-Worship, First-day school, and childcare at 11 a.m. on Sundays; mtg for business at 9:15 a.m. 1st Sun.; worship at 9:30 a.m. other 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) 457-8188.

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) 631-1257.

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

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

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

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

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

Massachusetts

ACTON-Worship and First-day school 10 a.m. Minute Man Arc, 130 Baker Ave., Ext., Concord. (978) 263-8660.

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

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188 or clerk (413) 256-1721.

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

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

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

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

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

GREAT BARRINGTON-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day, 280 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 House, 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. <www.annarborfriends.org>.

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. Clerk: Harriet Greenwood (313) 441-1414.

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 10:30 a.m. (616) 942-4713 or 454-1642.

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

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

Minnesota

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

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

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

NORTHFIELD-Unprogrammed worship and First-day school, 10:30 a.m. Sundays, at 313 1/2 Division St. (upstairs). First Sunday of each month, in private homes. Information: Corinne Smith, (507) 663-1048 or <www.cannonvalleyfriends.org>.

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

ST. PAUL-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 645-3058 for more information.

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of 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: <nann@olemiss.edu>.

Missouri

COLUMBIA-unprogrammed worship 10 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 a.m. First Days. 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 4 p.m. 1st and 3rd First Days, Newman Center, 821 W. 27th St. Call (308) 237-9377.

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

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

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 615-3673.

RENO-Unprogrammed worship. For information call: (702) 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, Jhana Hodson: (603) 742-2110, or write: 23 Hill St., Dover, NH 03820.

GNIC-Worship 2nd and 4th First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends meetinghouse, 43 Lebanon St. (next to high school). Clerk: Rhea McKay, (802) 785-4948.

KEENE-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. 25 Roxbury St., Rear (YMCA Teen Program Center), Keene, N.H. Call (603) 352-5295 or 357-5436.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.

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

New Jersey

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

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

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

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

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

CROSSWICKS-Intergenerational assembly 9:30 a.m. September/June. Meeting for worship and First-day school 10 a.m. September/June. Meeting for worship 9:30 a.m. July/August. 15 Front St., Crosswicks. (609) 298-4362. Secretary in office Wednesday mornings.

DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-0651.

GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye 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) 966-1376.

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

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

QUAKERTOWN-Worship and First-day school 10:30 a.m. Box 520, Quakertown 08868. (908) 735-0353.

RANOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Ranocas (Village), NJ 08073. (609) 267-1265. E-mail: <7janney@aol.com>.

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

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

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

SHREWSBURY-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (732) 741-4138.

SOMERSET/MORRIS COUNTIES-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship held 9 a.m. Sept.-May. (908) 876-4491.

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

TRENTON-Meeting for worship and primary First-day school 10 a.m. 142 E. Hanover St. (609) 278-4551.

TUCKERTON-Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

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

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

New Mexico

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

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

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

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

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

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

TAOS-Clearlight Worship Group. Sundays, 10:30 a.m. at Family Resource Center, 1335 Gusdorf Rd., Ste. 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 <www.alfredfriends.org>.

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

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

BUFFALO-Worship 10:30 a.m. 1272 Delaware Avenue. (716) 892-8645 for further information.

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

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

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

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

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

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

EASTON-Unprogrammed worship. Rte. 40, 20 miles N of Troy. (518) 677-3693 or (518) 638-6309.

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

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

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4518 or (716) 358-6419. Summer season Chautauqua Inst. 9:30 a.m.

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

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

ITHACA-Oct.-May: 11 a.m., Anabel Taylor Hall, Cornell. Last Sunday of May-Sept.: 10:30 a.m. 5066 Perry City Rd. (607) 273-5421. <www.ithacamonthlymeeting.org>.

LONG ISLAND QUARTERLY MEETINGS normally at 11 a.m.

BETHPAGE P.M.-second and fourth First Days

CONSCIENCE BAY M.M.-St. James. July and August 9:30 a.m.

JERICHO M.M.

MANHASSET M.M.-10 a.m.

MATINECOCK M.M.-10 a.m.

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.nym.org/irqm>.

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

NEW YORK CITY-Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at 221 East 15 Street (Rutherford Place), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and

11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan: programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Riverside Church, 10th fl.: unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting: worship 2nd and 4th Sundays at 10:30 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information. Downtown Manhattan Allowed Meeting: outdoors in lower Manhattan, Thursdays 6-7 p.m. June-Sept. For exact location call (212) 787-3903.

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

ONEONTA/COOPERSTOWN-Butternuts Monthly Meeting. Phone (607) 547-5450 or (607) 435-9951.

ORCHARD PARK-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. (716) 662-5749.

POPLAR RIDGE-Worship 10 a.m. (315) 364-8102.

POTSDAM/CANTON-St. Lawrence Valley 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).

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

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

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

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

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

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

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

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

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

North Carolina

ASHEVILLE-Unprogrammed. Please call or check our website for times of meeting for worship and First-day school. 227 Edgewood Rd., 28804. (828) 258-0974. <www.ashevillefriends.org>.

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

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

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 70 Meeting House Lane, Burnsville, NC 28714, (828) 675-4456.

CHAPEL HILL-Meeting for worship 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: Judy Purvis, (919) 402-0649. Meetinghouse, (919) 929-5377.

CHARLOTTE-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. (704) 599-4999.

DAVIDSON-10 a.m. Carolina Inn. (704) 892-3996.

DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact clerk, (919) 419-4419.

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

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

GREENSBORO-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 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 for 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.

Ohio

AKRON-Unprogrammed meeting, 11 a.m. Sunday. First-day school 11 a.m. 216 Myrtle Place, Akron, OH 44303; (330) 336-7043.
ATHENS-10 a.m., 22 Birge, Chauncey (740) 797-4636.
CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.
CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Lisa Cayard, clerk.
CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.
COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331.
DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1717 Salem Ave. At Mack Memorial Church of the Brethren. Phone: (937) 847-0893.
DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.
GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 587-1070.
KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell. Phone: (330) 670-0053.
MARIETTA-Mid-Ohio Valley Friends, Betsey Mills library, 300 Fourth St., first Sunday each month. 10:30 a.m. Phone: (740) 373-5248.
NORTHWEST OHIO-Broadmead Monthly Meeting FGC. Unprogrammed worship groups meet at:
BLUFFTON-Sally Weaver Sommer, (419) 358-5411.
FINDLAY-Joe Davis, (419) 422-7668.
SIDNEY-(937) 497-7326, 492-4336.
TOLEDO-Janet Smith, (419) 874-6738, <janet@evans-smith.us>.
OBERVILLE-Unprogrammed worship Sundays, when Oberlin College is in session: 9:30 a.m. Kendal at Oberlin and 10:30 a.m. A.J. Lewis Environmental Bldg., 122 Elm St., Oberlin. Other times 10:30 a.m., Kendal at Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Call (440) 774-6175 or <randcbim@juno.com>.
OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 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), Wilmington College Quaker Heritage Center Meetinghouse, 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) 264-8661 or (330) 262-3117.
YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Dale Blanchard, (937) 767-7891.

Oklahoma

OKLAHOMA CITY-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays. 1401 N.W. 25th, east entrance (Wesley United Meth.). (405) 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). Adult programs at 9:30 a.m. (11 a.m. summer). Childcare available. <www.smfriends.org>.
BEND-Central Oregon Worship Group, unprogrammed worship, (541) 923-3631 or (541) 330-6011.
BRIDGE CITY-West Portland. Worship at 10 a.m., First-day 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-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822.

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

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

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

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E of York Rd., N of Philadelphia). (215) 884-2865.
BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester on Rte. 202 to Rte. 926, turn W to Birmingham Rd., turn S 1/4 mile.
BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202 and 263), Lahaska. (215) 794-7299, <www.buckinghamfriendsmeeting.org>.
CARLISLE-252 A Street, 17013; (717) 249-8899. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.
CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Linda Drive. Telephone (717) 261-0736.
CHELTENHAM-See Philadelphia listing.
CHESTER-Meeting for worship 10:45 a.m., Sunday. 520 E. 24th St., Chester, PA 19013. (610) 874-5860.
CONCORD-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block S of Rte. 1.
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.
DOWNTOWN-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. <jmw@bedford.net>.
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. Sirmontown Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.
GOSHEN-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.
GWYNEDD-Worship 9:30 a.m. to 10:30 a.m. Adult FDS 10:45 a.m. Fellowship 11:45 a.m. to 12:15 p.m. Business meeting 3rd First Day of the month 10:30 a.m. Sunnyside Pike and Rte. 202. (215) 699-3055. <gwyneddfrinds.org>.
HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. (717) 232-7282. <www.harrisburgfrinds.org>.
HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. at the College, Commons Room. Buck Lane, between Lancaster Pike and Haverford Rd.
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 SQUARE-on Rte. 82, S of Rte. 1 at Sickles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.
LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.
LANSOWNE-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 <lewisburgfrinds@yahoo.com> or call (570) 522-0183 for current location.
LONDON GROVE-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and rte. 926, 5 miles W of Kennett Square. (610) 268-8466.
MAKEFIELD-Worship 10-10:30 a.m. First-day school 10:30-11:30. E of Dolington on Mt. Eyre Rd.
MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. W of West Chester. 11 a.m. 692-4215.
MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) 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. <www.millvillefrinds.org>, (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. <www.newtownfrindsmeeting.org>.
NEWTOWN SQUARE (DEL. CO.)-Worship 10 a.m. Rte. 252 N of Rte. 3. (610) 356-4778.
NORRISTOWN-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19044.
OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., Oxford, PA 19363. (610) 932-8572.
PENNSBURG-Unani Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: (215) 234-8424.
PHILADELPHIA-Meetings for worship Sunday 10:30 a.m. unless specified otherwise. * indicates clerk's home phone.
BYBERRY-3001 Byberry-Southampton Rd., 19154. (215) 637-7813. Worship 11 a.m. (June-Aug. 10 a.m.)
CENTRAL PHILADELPHIA-15th & Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.)
CHELTENHAM-Jeanes Hosp. grnds., 19111. (215) 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 Wain Sts., 19124. (215) 295-2888. * Worship 7 p.m. Fridays.
PHOENIXVILLE-Schuylkill Meeting. Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.
PITTSBURGH-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.
PLUMSTEAD-Meeting for worship and First-day school 9:30 a.m. (215) 822-2299.
PLYMOUTH MEETING-Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.
POCONO-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (570) 689-2353 or 689-7552.
OUAKERTOWN-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 Sprout Roads (Rte. 320), Villanova, Pa. (610) 293-1153.
READING-First-day school 10 a.m., meeting 10:15 a.m. 108 North Sixth St. (610) 372-5345.
SOLEBURY-Worship 10 a.m., First-day school 10 a.m. Sagan Rd., 2 miles NW of New Hope. (215) 297-5054.
SOUTHAMPTON (BUCKS CO.)-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.
SPRINGFIELD-Meeting 11 a.m. 1001 Old Sprout 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) 746-3408.

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

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

WELLSVILLE-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-7402.

WEST CHESTER-First-day school 10:30 a.m., worship 10:30 a.m. 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 19385.

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) 824-1310.

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) 845-3799.

Rhode Island

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

SAYLESVILLE-Worship 10:30 a.m. 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 Sundays 11 a.m. For directions call (864) 246-6292.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

SUMTER-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

South Dakota

RAPID CITY-(605) 721-4433.

SIOUX FALLS AREA FRIENDS-occasional Sunday and mid-week worship. Call for time. (605) 256-0830.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411, (423) 629-2580.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Gladys Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

& **JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 283-4392 (Edie Patrick)

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

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

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

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Florio. 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 message.

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

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

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

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

LUBBOCK-Unprogrammed worship, Sunday afternoons from 2 to 3 p.m. Grace Presbyterian Church, 4820 19th St. (806) 796-1972. <www.lubbockquakers.org>.

RIO GRANDE VALLEY-Unprogrammed worship 10:30 a.m. Sundays. 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.

Utah

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

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

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. at 171 East 4800 South. Telephone: (801) 281-3518 or 582-0719.

Vermont

BENNINGTON-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rte. 7 and Main St. (Rt. 9). (802) 442-6010.

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

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

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

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

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

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

Virginia

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

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

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

FLOYD-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (540) 745-3252 and 745-6193.

FREDERICKSBURG-First Day, 11 a.m. (540) 548-4694.

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

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

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

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

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

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

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

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

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

ROANOKE-Worship 10:30 a.m. Info.: Waring, (540) 343-6769, or 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 10 a.m. Sunday. 4214 Longhill Rd. P.O. Box 1034, Wmbg, VA 23187. (757) 253-7752. <www.williamsburgfriends.org>.

WINCHESTER-Hopewell Centre Meeting. 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <abacon@visuallink.com>.

Washington

AGATE PASSAGE-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komedal Rd. Info: (360) 697-4675.

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.

BELLINGHAM-Bellingham Friends Meeting, Explorations Academy, 1701 Ellis St., Bellingham. Unprogrammed worship 10 a.m. Children's program. (360) 752-9223.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98512. Children's program. (360) 705-2986.

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 PREPARATIVE MEETING-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.

BUCKHANNON-Worship group. WV Wesleyan College campus. Second and Fourth First Days 10 a.m. Judy Seaman (304) 636-7712 or Maria Bray (304) 472-2773.

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261.

PARKERSBURG-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

Wisconsin

Beloit-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

& **EAU CLAIRE**-Worship at 10:30 (9:30 June-Aug.) preceded by singing. 416 Niagara St. Call (715) 833-1138 or 874-6646.

GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.

KENOSHA-RACINE-Unprogrammed worship on Sundays at 10 a.m. 880 Green Bay Rd., Kenosha. (262) 552-6838. <www.geocities.com/quakerfriends>.

KICKAPOO VALLEY FRIENDS-Gays Mills. Worship Sunday 11 a.m. Children's program 1st and 3rd Sundays (608) 637-2060. E-mail: <chakolain@mailbag.com>.

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7:15 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.quakeret.org/MonthlyMeetings/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) 232-1460.

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Laurence Sigmund

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Laurence Sigmund

"Friends General Conference fulfills my need for diversity of spiritual enrichment. I want to insure that the work and outreach of Friends General Conference goes on into the future, so I have included FGC in my will."

— Louise E. Harris, Friendship Friends Meeting, Winston-Salem Worship Group, North Carolina