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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**Friends Testimonies and
Ecological Understanding**

**Reflections on the World
Since 9/11**

Noah's Problem



An
independent
magazine
serving the
Religious Society
of Friends



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■ AMONG FRIENDS

Contemplating the Nativity

It is December, and we are coming to the end of a long season of commercial clamor. I am old enough to be a grandmother, and it has been this way throughout my entire lifetime. Each year I'm taken aback at how early the clamor begins—now in October, before Halloween. In North America, it is difficult not to be caught up in a celluloid (or tabloid, or television, or radio, or iPod, or Internet) vision of endless resources, perpetual economic growth, and the “need” to have *more*. This sparkling, jingling, bustling culture of *more* seemingly has always been in place, relatively unquestioned, certainly not by society at large. Friends have traditionally eschewed both the relentless pursuit of *more*—in the material sense—and the seasonal clamor. And we have been a long-standing, far-from-perfect counterculture, aiming at the practice of simplicity.

This past October, while I was feeling surprise at secular Christmas trappings creeping into places I'd not expected them, I traveled with my husband and younger son to Yellow Springs, Ohio, to attend a weekend conference on peak oil planning, sponsored by an organization called Community Solutions. “What *is* peak oil?” I've been asked by otherwise well-informed Friends. Peak oil is where we are now. Oil production peaked in the U.S. during the 1970s, and has been in decline (less extracted; what's left, harder and more expensive to extract) in the U.S. ever since. Peak oil is where we are now as a *world* community—we have reached the peak of world production, and decline worldwide is immediately before us. Oil is not the only precious resource that we are going to find increasingly scarce (and therefore costly). Natural gas, coal, and many minerals needed for manufactured goods are also going or about to go into decline, particularly as the demand for them is inexorably rising as other countries, like China and India, seek to emulate our very questionable North American lifestyle. Climate change, with all the disruption and suffering it will bring in its wake, is just one result of the excesses of industrialized cultures. The social, ecological, economic, and cultural implications of depleting resources needed to maintain industrialized cultures are enormous. Bigger than anything that's arrived so far in my lifetime.

What has this got to do with the birth of Jesus—the Prince of Peace? Everything, I suspect. If we contemplate the traditional vignette—mother and child, beheld in a simple stable by amazed and adoring father, shepherds, kings, farm animals, and angels—we have a tableau that can speak to the immediate needs of the world in which we are living. No high technology there, and no need of it. No surfeit of material goods, no sparkling lights, no piped-in jingles. But kings and shepherds rendered equals, sharing a profound experience, surrounded and warmed by the presence of animals, cohabiters of the creation, all affirmed and upheld by heavenly spirits. What *is* in that tableau encompasses all that we truly need: family, community, egalitarian access, simplicity, participation in the natural world, generous giving of one's best, respect, celebration, wonder, worship, awe, and love. Is the Bethlehem scene far-fetched and remote from our commercialized, industrialized, greedy, and combative world? Is it irrelevant? Perhaps there is nothing *more* relevant at this time. Perhaps it can offer us a paradigm by which we can live, a paradigm for a tenable future.

In this issue, Helena Cobban shares her “Reflections on the World Since 9/11” (p.10). Years of living in Lebanon and traveling the world as a journalist underscore her understanding of the urgency of finding nonviolent resolution to conflicts. Keith Helmuth writes at length about “Friends Testimonies and Ecological Understanding” (p.14). I recommend these articles to you, and encourage you to contemplate how our Quaker testimonies—and communities—can help us relate to a planet increasingly in need of restored relationships and true stewardship.

May the real joys of the season be yours.

Susan Corson-Finnerty

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photo by Barbara Benton

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Rembrandt, Adoration of the Shepherds, c. 1654

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Who is truly a Friend?

In the Viewpoint of June 2007, James Wilkerson wrote, "Is thee truly a Friend?"

Although I have never met—or even heard of—individuals or groups such as James Wilkerson mentions, his question, I think, is worth pondering. Periodically, we *should* look to our roots and what we stand for.

Again, I've never encountered a "zen-Quaker" or those who "accept all manner of behavior" or the others to whom he refers. James Wilkerson's question causes me to think thus:

1) There are dangers in labels or labeling. Who is a *real* Christian, or who is truly Lutheran, who is a proper Catholic, and so on?

2) It behooves us all to be humble and not to judge. We are all imperfect, fallible, and fragile creatures.

James Wilkerson is correct that Quakerism has a rich history of courage, of integrity, of putting convictions into practice, etc.

Along with integrity, Friends are known for simplicity, gentleness with strength, community, equality, women's rights, compassion, witness to the Light, and of course their Peace Testimony.

As a weighty Quaker/Friend—I cannot recall his name—once said, "Organization is a good servant but a bad master." So it might be said of tradition. Christianity is stronger by acknowledging science and to the extent that it states faith in the thought-forms of the time.

Norman C. Truxton
Nashville, Tenn.

Balancing criticism and activism during war

Phil Lord's "Peace is Not" (Poetry, *FJ* Sept.) reminds us how seamlessly we are co-opted when our nation goes to war. This is indeed an unpalatable truth, appropriately juxtaposed with Burton Housman's "Unpalatable Truths."

One of our yard signs, a product of Iraq Summer, reads "Support the troops—*end the war.*" The balance of our front yard statement comes from our FCNL sign, "War Is Not the Answer." We lack the courage to plant one that reads, "Soldiers are not heroes—they are tragedies."

Claudia Koonz's 1987 book *Mothers in the Fatherland: Women, Family Life, and Nazi Ideology, 1919–1945*, is a sobering look at the critical role of soft and gentle women in

supporting the rise of fascism and the atrocities of the Nazis. By worshiping their warriors, overlooking both the everyday and extraordinary brutalities of their nation, and providing a warm and nurturing home life for politicians and soldiers, they enabled their men to stifle misgivings and carry on.

As Housman implies, it is important to move beyond being an enraged critic to being an engaged doer. Equally important is to keep the enraged critic alive and active. U.S. military casualties are victims of war—and there is nothing noble or uplifting about war or warriors.

Deborah Fink
Ames, Iowa

Is violence biological?

I thought I was back in my college course, Calvinism 101, while reading the Reflection piece "Thoughts on the Peace Testimony" by Elizabeth A. Osuch (*FJ* Sept.). Total depravity and original sin appeared as if right out of that course. Early Friends inveighed against these doctrines.

The author refers to innate animal violence being due to hormonal and biochemical factors causing the animal to react violently to a violent attack to relieve the stress, which would put the animal at risk for "many negative consequences from abnormally high stress hormones. Similar findings in the field of social psychology confirm this basic principle in humans. It is an inescapable reality of our biological inheritance as human organisms on this planet." And later in the article: "Spiritual disciplines struggle desperately to challenge our innate biological drives to discharge distress by using violence."

If there is new scientific evidence to support such a view, I am unfamiliar with it. Three popular books of the '60s gave credence to this view: Robert Ardrey's *African Genesis* (1961) and *The Territorial Imperative* (1966) and Konrad Lorenz's *On Aggression* (1966). M. F. Ashley Montagu collected a series of essays to refute these views published in a book entitled *Man and Aggression* (1968). The titles of several of the essays in his book give the flavor: "Man has no 'Killer' Instinct" by Geoffrey Gorer, "War is not in Our Genes" by Sally Carrighar, and "The New Litany of 'Innate Depravity' or Original Sin revisited" by Montagu.

Kenneth Boulding titled his essay: "Am I a Man or a Mouse—or Both?" and calls Ardrey's and Lorenz's works "pseudo science" and "scientific humbug" despite being entertaining reads. He refers to the "naïve idealism" between World Wars I and II and

Can Friends of diversified thinking remain united?

*The perspective of a 2007
FGC Gathering attendee*

What a great week the Gathering was! I felt like a country boy attending his first county fair. There were multiple things happening constantly. And there were excellent classes on nearly every subject embraced by Quakerism. It was my chance to seek answers to questions about the practices of Friends that heretofore had eluded me. For instance, what is the definition of "convincement"?

Historically, the Peaceable Kingdom (Quakerism) has from time to time experienced disruptive schisms and internal strife regarding theological issues. Yet we're a creedless people, and the values and beliefs of Friends are shared and examined by testimony and queries. Quakerism is thought by many to be an ongoing process of growth through spiritual revelation. Truth of spiritual leading traditionally has been held to be verified by the occurrence of the "gathered meeting" when several Friends seem to have been given the same worshipful thought. Why then do we have disagreements?

Even though Friends verbalize that each of us in our own way may discover life-directing truth, there is a tendency for individual Friends to think everyone should view spiritual matters the way they personally do. Consequently, differences occur because our people reflect various stages of development and vari-

feels we decided to throw out the idealism with the naïve.

In 1986, scientific scholars from around the world published "The Seville Statement" from the UNESCO Culture of Peace Program. It states in part: "It is scientifically incorrect to say that war or any other violent behavior is generically programmed into our

ous experiential insights. There should be room for diversity, but sometimes hurt feelings have occurred because the spiritual conclusions of one or more people aren't thought to be respected by others in the meeting.

Such differences in some cases have resulted in individuals leaving their monthly meetings or monthly meetings being laid down. Probably the most dramatic of such separations occurred in Philadelphia Yearly Meeting in 1827. It was then that the Hicksite and the Orthodox parting began. That yearly meeting division continued for 128 years as individual members of each group distanced themselves from their former friends in the other groups.

It appears Quakerism as a movement may be approaching a time of increased diversity of thought. The 2007 Friends General Conference Gathering included presentations or discussions by Nontheistic Friends, Universalist Friends, and Christ-centered Friends, as well as other variations. If everyone is to be accommodated, we need to set widely accepting membership standards. Maybe with a little preparation we can avoid hurt feelings and theological clashes.

Most yearly meeting *Faith and Practice* guidelines indicate that "convincement" is the requirement for acceptance into membership. However, I was unable to find a definition of convincement in any of several current *Faith and Practice* books I reviewed. A personal visit with Douglas Gwyn, author of *Apocalypse of the Word: The Life and Message of George Fox*, helped me remember that early Quakers spoke of being "convinced of the Truth." I, therefore, began searching 18th and 19th century Quaker Rules of Discipline. There, I found such statements as the following 1796 Philadelphia Yearly Meeting membership criteria:

Wherefore, we desire, that on every application of persons to be received into membership with us, monthly meetings may be deep and weighty in their deliberations and result; and when united in believing that the applicants are clearly convinced of our religious prin-

ciples, and in a good degree subject to the divine witness in their own hearts, manifested by a circumspect life and conduct, said meetings are at liberty to receive such into membership, without respect to nation or colour. (*The Old Discipline—Nineteenth-Century Friends' Disciplines in America*, 1999, p.31)

It appears the Baltimore, Ohio, and Indiana (Orthodox) Yearly Meetings discontinued the following membership admission language in 1821, but it was preserved at that time by Hicksite Friends with the modification that "when united" be "should be united" and the final eight words of the paragraph be omitted:

... and when united in believing that the applicants are clearly convinced of our religious principles, and in a good degree subject to the government of the divine witness in their own hearts, manifested by circumspection of life and conduct, the said meetings should receive such into membership." (*The Old Discipline*, p.241)

The rules of Quaker membership clearly were changing by the early 1800s, yet we have retained to this day the term "convincement" as the standard of membership acceptance. It now may be an out-of-date qualification, for it makes no sense to have a standard that has no current definition. It also seems disrespectful to those who hold convincement to have special meaning to interpret it in any way the membership clearness committee decides. Lack of *Faith and Practice* guidance in defining the "convincement" requirement seems to invite theological rivalry.

As a member of Eric Moon's 2007 FGC Gathering workshop on the importance and history of Friends testimony, I, like my colleagues in the workshop, was encouraged to visit with other Friends at the Gathering about what testimony means to them. I took that opportunity to inquire about the meaning of "convincement" from a half dozen or

so friendly attenders. I received replies that ranged from, "If you don't believe God leads people, you can't be a Quaker," to, "As a birthright Quaker, I believe even birthright Quakers aren't true Quakers until they've reached convincement," to, "Convincement only means you aren't a birthright Quaker." It was apparent that the word *convincement* held at least a degree of importance to each of these people and some of them felt very strongly about its significance.

So what can be done to provide guidance to membership clearness committees as they try to be welcoming of sincere people with diverse thinking and also abide by the *Faith and Practice* committees to give some serious thought to this looming dilemma?

Nontheists have been recognized as Friends in at least some monthly meetings. They also were given presentation time at this year's FGC Gathering. Despite my personal conviction that convincement is a testimony of believing that God leads people by influencing their thinking, that definition simply isn't held by all Friends.

To embrace everyone at a common starting point, it may be best for *Faith and Practice* publications to openly state, "Convincement as used in this manual means Friends who have entered Quakerism by personal decision rather than birthright presence. The expectation is that they will respect Quaker traditions, practices, and testimonies and will acknowledge a desire to pursue seeing that of God and/or recognizing the goodness in everyone. Membership clearness committees are charged with instructing applicants in these expectations."

We can live best if we unite in kindness. The concept of seeing or willing the good was taken from Søren Kierkegaard's *Purity of Heart is to Will One Thing*, translated by Douglass V. Steere of Haverford College, reprinted in 1956, p. 220.

—Eldon Morey

Eldon Morey is a member of Brainerd (Minn.) Meeting.

human nature. . . . Except for rare pathologies, the genes do not produce individuals necessarily predisposed to violence. Neither do they determine the opposite." Yet violence is pervasive in our culture. Walter Wink has so aptly put it: "Violence is the ethos of our times. It is the spirituality of the modern world. . . . We

learned to trust the Bomb to grant us peace." He called this the "myth of redemptive violence" (quoted from Catherine Whitmire's *Practicing Peace* 2007).

We can learn peace. Indeed, we have the Inner Light to help us. I, too, like Elizabeth Osuch, "keep trying, failing, and trying again." I keep hoping my spiritual disciplines

will help me toward a transformed life, to learn peace, and to practice peace with joy and hope.

Rich Van Dellen
Rochester, Minn.

John Greenleaf Whittier:

by Thomas Becknell

THE birthday of one of the United States' most popular Quakers was once a national event. Around the fire-sides and in schoolrooms across the country, people affectionately recited—and even sang—the lyrical poems of John Greenleaf Whittier. On his 70th birthday, Harriet Beecher Stowe called Whittier's life "a consecration, his songs an inspiration, to all that is highest and best." And to celebrate the occasion of his 100th birthday, Booker T. Washington praised "the unselfish labors rendered by this great individual to the cause of freedom."

Now, on this 200th anniversary of his birth, hardly anyone knows the poems of John Greenleaf Whittier. He modestly

not be sufficiently grateful to the Divine Providence that so early called my attention to the great interests of humanity, saving me from the poor ambitions and miserable jealousies of a selfish pursuit of literary reputation."

Whittier's renown has understandably faded; his rhymes and subjects reflect the sensibilities of a bygone era. But the life of this Quaker humanist endures as an inspiring witness for our own times. At the most critical period in our nation's history, he spoke truth to power. As he once said of a Quaker woman he admired: "The Gospel of a life like hers / Is more than books or scrolls." We can learn much from the "gospel" of a life like John Greenleaf Whittier's.

Born on December 17, 1807, Whittier grew up on a struggling New England farm. His father, a practical but not a prosperous man, had little use for books—only the Bible and the writings of William Penn, Richard Baxter, Thomas Chalkley, and several other devout Quaker writers. Whittier absorbed those books fully, but the farm life was demanding and John's health was poor, so he received little formal education.

Whittier's early life bears witness not so much to his own determination as to the encouragement he received in those early years—from individuals like Joshua Coffin, a schoolmaster, who one day dropped by the farmstead with a book, firing the young teen's imagination with the lyrical poems of Robert Burns. And when Whittier, still a teenager, began to write his own lyrics, it was his older sister who rescued him from his bashfulness, sending one of his poems to William Lloyd

Garrison's *Free Press* where it was published. In turn, Garrison, himself only 20 years old, came to see the young poet and persistently begged his father to release him for more schooling. "Poetry will not get him bread," his father grumbled. But eventually he consented. By the time he was 20, John Greenleaf Whittier had published nearly 80 poems.

Most of those early poems are quite forgettable, and even Whittier called them "wretched" attempts. But what should not be overlooked is the vitality of this youthful collaboration. However insufficient their knowledge or inadequate their experience, these two young people provided mutual encouragement by acting upon their dreams and learning by doing.

One of Whittier's more popular poems, "Maud Muller," tells the story of an encounter between a young farm girl and a wealthy judge; each envies the life of the other and dreams of what might be possible. But neither does anything to make it happen. Whittier concludes the poem expressing pity for them both:

*For all sad words of tongue or pen,
The saddest are these: "It might have been."*

Whittier's membership in the Religious Society of Friends was "the decisive factor which gave force and direction to his life," according to biographer, John A. Pollard. "It was not chiefly the mystic aspect of Quakerism which held him. The



The birthplace of John Greenleaf Whittier

described his work as "the farm wagon and buckboard of verse," and admitted it was not built to endure: "I shall not dare to warrant any of my work for a long drive."

Yet Whittier wanted to be remembered—for his life if not for his poetry. In 1867, at the height of his popularity, he wrote to the editor of *The Nation*: "I can-

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The old schoolhouse, Haverhill, Mass.

A Bicentennial Reflection

intense religion in him bore not the slightest relation to theology or creed. It was the practical Quaker way of life which gripped him, the consecrated purpose to help the helpless. . . . A large part of his life was nothing less than the practical application of Quaker principles to a troubled social era."

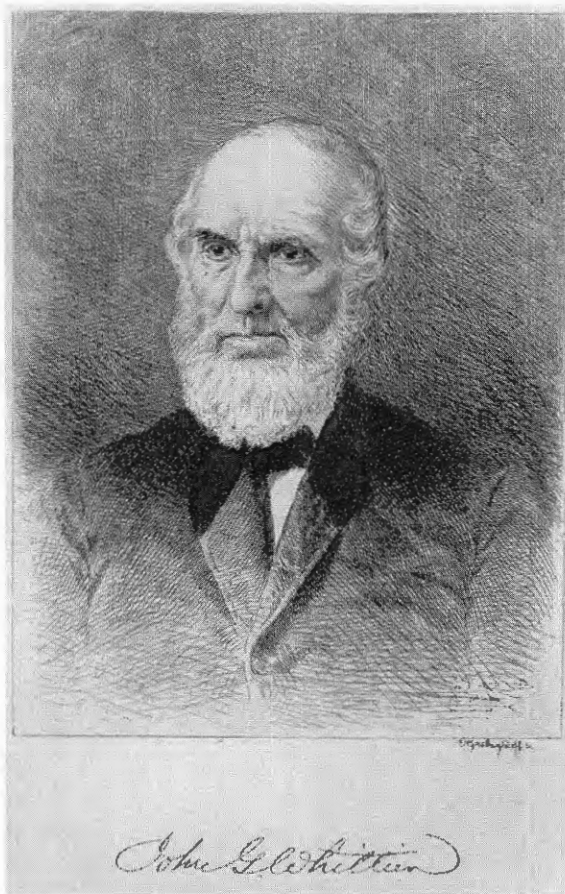
For Whittier, this practical application of principles meant devoting some 30 years to the abolition of slavery, a personal commitment for which he paid dearly.

Whittier had studied for two years at Haverhill Academy when William Lloyd Garrison found him a newspaper editorship and encouraged him in the abolitionist cause. Whittier, now in his early 20s, found himself composing editorials and speeches opposing slavery and lobbying for the abolition of slavery. He vigorously supported Henry Clay's campaign and even ran for political office himself. "The truth is, I love poetry,"

Whittier wrote to the popular poet Lydia Sigourney in 1832. But, he continued, "Politics is the only field now open for me, and there is something inconsistent in the character of a poet and a modern politician."

There are scholars who think Whittier could have been a greater poet had he not been so politically fervent. It certainly took a toll on his health and his reputation. Not all northerners supported abolition, and not all Friends approved of Whittier's militancy about slavery. On more than one occasion, Whittier was pelted with sticks and stones; in 1838, when Whittier was editing *The Pennsylvania Freeman*, an angry mob looted and burned his office in Pennsylvania Hall, threatening to hang him. Two years later, broken by the stress, Whittier gave up editing and went home to Amesbury, Massachusetts.

Students are sometimes surprised to learn that this apparently benign Fireside Poet was such a political activist, or that



such fiery passions could burn so brightly in the heart of one so quiet. Whittier's friend Edna Dean Proctor once told him, "I have always been impressed by the mingled volcano and iceberg of your character."

His character certainly made a lasting impression on Thomas Wentworth Higginson, who was 19 years old when he met the middle-aged Whittier. "We shook hands," Higginson recalled many years later, and "to me it was like touching a hero's shield." To Higginson, Whittier's character was purposeful and authentic: "Whittier's interpretation of 'The Inward Light' included no vague recognition of high impulse, but something definite, firm, and extending into the details of conduct. It ruled his action; and when he had, for instance, decided to take a certain railway train, no storm could keep him back."

Higginson, a Unitarian minister, also became a man of political and military action. He was one of the Secret Six, a group that supported the radical efforts of

John Brown, and as a colonel in the Civil War Higginson commanded a regiment of former slaves, the First South Carolina Volunteers. When the war ended, Higginson continued his friendship with Whittier, pursuing a literary life himself and mentoring other writers, most notably, Emily Dickinson.

Whittier, having abandoned editing and having grown increasingly disillusioned with politics, still refused to compromise on abolition. When the great orator Daniel Webster did compromise his principles, enabling passage of the Fugitive Slave Act of 1850 (which allowed slave owners to pursue escaped slaves into free states), Whittier was bitterly disappointed. He wrote, and immediately published in *National Era* magazine, a poem called "Ichabod," denouncing that sort of political expediency and lamenting the loss of all Webster had represented:

*All else is gone; from those great eyes
The soul has fled:
When faith is lost, when honor dies,
The man is dead!*

Today, the phrase "speaking truth to power" has become something of a political cliché, but Whittier's life and the courage of his convictions show what that concept means.

When the Thirteenth Amendment was passed, abolishing slavery, Whittier poured out an uninhibited song of praise in "Laus Deo":

*Sing with Miriam by the sea:
He has cast the mighty down
Horse and rider sink and drown;
He has triumphed gloriously!*

Through the years that followed the abolition of slavery, Whittier became more and more a poet of hearth and home, a national treasure who articulated

many of the culture's spiritual and domestic values. People found comfort and reassurance in his poetry. Thomas Wentworth Higginson tells the story of one college girl who felt that her life was a failure who was advised by the college president to read the poems of Whittier. "The young



Whittier's study at Amesbury, Mass.

girl came back in an hour with a changed countenance," Higginson relates. "She said, 'I will go on with my college course. I believe, after reading Whittier, that life is worth the effort.'"

There are many such stories about Whittier—about his persistent sense of humor, his friendships, his decision not to marry, his simple lifestyle, and his amazing generosity with his money.

As the century wore on, Whittier also became known in various Protestant churches for his hymns, but he maintained he was not really a hymn writer and knew nothing of music. His was a tradition of silence, as he said in "First-Day Thoughts":

*I find my old accustomed place
among
My brethren, where, perchance,
no human tongue
Shall utter words; where never
hymn is sung,
Nor deep-toned organ blown, nor
censer swung. . . .*

Among the Protestant churches of the 19th century, however, there was great enthusiasm for singing—especially for new American hymns. In 1846, two students at Harvard Divinity School, seeking fresh and unconventional hymns, lifted stanzas from Whittier's poetry,

set them to music, and published them in *A Book of Hymns*. Other editors continued to mine Whittier's poetry for hymns. Because so many of his poems were composed in common meter, they were readily adapted to the metrical standard of hymn tunes. Arranging Whittier's stanzas in various ways, editors created perhaps 100 hymns from poems Whittier had never intended for this use.

Here is yet another lesson one might draw from Whittier's life, and perhaps, at the same time, a glimpse one might gain into the mysterious workings of Providence. Those few poems Whittier called "hymns" were never memorable, and the great hymns for which Whittier is still remembered were adapted by others—by Unitarians and Presbyterians—for uses he never envisioned.

Religious themes, especially the experience of God's goodness and love, informed Whittier's later poetry and led to some of his best writing. "The Eternal Goodness" is his quintessential Quaker poem from which several hymns have

been drawn. This very personal yet humble composition offers a series of contrasts. Addressing those who hold to the "iron creeds" of their Calvinistic convictions, Whittier presents the simple pleading of the heart. While they emphasize God's justice, he clings to the knowledge "that God is love." They see the curse of original sin brooding over the world; he hears the beatitudes and the Lord's cry from the cross. Where they "tread with boldness shod," he walks "with bare, hushed feet." In a manner that is both direct and confessional, Whittier acknowledges the pain he perceives in the world around him: "I see the wrong," "I feel the guilt," and "I hear, with groan and travail-cries. . . ." Yet even more, he says, "I know that God is good!"

"Our Master" is Whittier's most Christological poem; it also yielded several hymns. Jesus Christ, Whittier explains, is not to be found in "the heavenly steep," nor primarily through the sacraments or Scriptures, nor to be looked for in a literal Second Coming. "His witness is within," declares Whittier. "We touch him in life's throng and press, / And we are whole again." The reality of the Christ is found through the experience of the human heart, where "faith has still its Olivet, / And love its Galilee."

In 1870, Whittier turned his critical attention to the Religious Society of Friends itself, composing a letter to the editor of *Friends Review* in Philadelphia. In it, Whittier writes with the rhetorical strength and soulful appeal of a Pauline epistle:

With the broadest possible tolerance for all honest seekers after truth, I love the Society of Friends. My life has been nearly spent in laboring with those of other sects in behalf of the suffering and enslaved; and I have never felt like quarrelling with Orthodox or Unitarians, who were willing to pull with me, side by side, at the rope of Reform. A very large proportion of my dearest personal friends are outside of our communion. But after a kindly and candid survey of them all, I turn to my own Society, thankful to the Divine Providence which placed me where I am; and with an unshaken faith in the one distinctive doctrine of Quakerism—the Light within—the imma-

First-day Thoughts

In calm and cool and silence, once again
I find my old accustomed place among
My brethren, where, perchance, no human tongue
Shall utter words; where never hymn is sung,
Nor deep-toned organ blown, nor censer swung,
Nor dim light falling through the pictured pane!
There, syllabled by silence, let me hear
The still small voice which reached the prophet's ear;
Read in my heart a still diviner law
Than Israel's leader on his tables saw!
There let me strive with each besetting sin,
Recall my wandering fancies, and restrain
The sore disquiet of a restless brain;
And, as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread,
But, cheerful, in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in His strength alone!

though in those simple duties which we owe to our suffering fellow-creatures, in that abundant labor of love and self-denial which is never out of place. Perhaps our divisions and dissensions might have been spared us if we had been less "at ease in Zion."

Encountering John Greenleaf Whittier on this bicentennial can be unsettling,

something like carelessly flinging open a door to a chamber you thought empty, only to be startled by a strong voice calling from within, "Hey! There's more work to be done!"

"Life is indeed no holiday," Whittier wrote in his very last poem, shortly before his death in 1892.

hints, not exactly what is said, nor yet entirely what is done."

This is good advice for honoring Whittier on his 200th birthday. His poetry is best taken in very small doses, but what he said, and what he did, offer us plenty of hints to follow and suggestions for what might yet be possible. □

The Quaker of the Olden Time

The Quaker of the olden time!
How calm and firm and true,
Unspotted by its wrong and crime,
He walked the dark earth through,
The lust of power, the love of gain,
The thousand lures of sin
Around him, had no power to stain
The purity within.

With that deep insight which detects
All great things in the small,
And knows how each man's life affects
The spiritual life of all,
He walked by faith and not by sight,
By love and not by law;
The presence of the wrong or right
He rather felt than saw.

He felt that wrong with wrong partakes,
That nothing stands alone,
That whoso gives the motive, makes His
brother's sin his own
And, pausing not for doubtful choice
Of evils great or small,
He listened to that inward voice
Which called away from all.

O Spirit of that early day,
So pure and strong and true,
Be with us in the narrow way
Our faithful fathers knew.
Give strength the evil to forsake,
The cross of Truth to bear,
And love and reverent fear to make
Our daily lives a prayer!

Lines from

The Brewing of Soma

Drop thy still dew's of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be numb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm!

Forgiveness


My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong;
So, turning gloomily from my fellowmen,
One summer Sabbath day I strolled among
The green mounds of the village burial-place;
Where, pondering how all human love and hate
Find one sad level; and how, soon or late,
Wronged and wrongdoer, each with meekened face,
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart,
Awed for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling I forgave!

Pp. 8-9:

Poems by John Greenleaf Whittier

Reflections on the World

by Helena Cobban



THAT MORNING I helped my youngest child get off to school. I straightened our now-quiet kitchen, then sat at my desk to check my e-mail. There, in a little box on the AOL welcome screen, I saw a still picture of massive fires raging in the upper stories of one of New York City's Twin Towers. The news reports said a plane had flown into the tower.

Oh my.

I had worked in the news business for more than a quarter century. I knew this was big. I ran to the family room and turned on CNN. Within minutes, I saw a second plane fly into the other tower. I stayed locked to the TV through the horrifying scenes that followed—scenes that I probably don't need to describe to any other person in this country. "Al-Qaida," some of the talking heads were saying. I've worked on Middle East issues since the 1970s and that made some sense to me, though so far no one had any firm information.

I had married my first husband when I was a young reporter in Lebanon in the 1970s. He is Lebanese. By 2001, our two kids from that marriage were Arab Americans in their mid-20s, living in Texas and Michigan with their distinctively Arab names. As the dimensions of the 9/11 attacks became clear, I worried about the vulnerability of my kids and others who were (or were judged to be) Arab Americans to vengeance-fueled hate crimes. But I worried even more that our country's leaders might feel compelled to launch some massive and ill-considered military attack overseas that, as I already judged, would not solve the problem posed by al-Qaida, but could meanwhile inflict a lot of suffering on people and communities everywhere.

Helena Cobban is a member of Charlottesville (Va.) Meeting. She is a "Friend in Washington" with Friends Committee on National Legislation, and has recently written a book on U.S. foreign policy after George W. Bush's presidency, due out in early 2008. Details of her work are available at her blog <www.justworldnews.org>.

At 11 AM, my editor at the *Christian Science Monitor* called. I had been writing a column on global affairs for the paper since 1990, and now Linda, the editor, asked if I could write a special column on the day's events for the paper's September 13 edition. And could I have it with her by 4 PM? I gulped, and said yes.

I still feel fairly pleased with the text I sent her shortly before the agreed deadline. It started like this:

We may not know for many days yet how high the human casualties of Tuesday's attacks will mount. But we should take care that some of our country's basic values don't fall casualty to the attacks, too. . . .

President Bush should do what he can to fashion a targeted response that punishes those responsible, while taking care to avoid collateral damage and overkill.

And meantime, he should continue holding out an active hand of friendship to all the world's peoples—without exception. Blaming any one national or religious group for the wrongdoing of a small number of its members would be as foolish today as it would have been, in 1945, to try to punish all the Germans.

Throughout the months that followed I continued to argue—in my CSM column, on the blog *Just World News* that I started writing in February 2003, and anywhere else that I could—in favor of a response to the 9/11 attacks that was focused, discriminate, and based on the sound principles and constraints of international police work rather than the waging of wars. In those months I was one of few voices in the mainstream media pointing out that launching one war—let alone two!—would be counterproductive and harmful to everyone involved.

I tried to make my witness as solidly based on my own life experiences as possible. The day the Bush administration launched the invasion of Afghanistan I was plunged back into memories of my time in Lebanon, where I was not only a foreign correspondent chasing news and deadlines but also a wife and mother try-

ing to run a household and ensure a safe childhood for my kids amid the country's civil war. I remembered the fearfulness that gripped Beirut as the normal institutions of law and order broke down, and the widespread and seemingly random acts of butchery that occurred in that environment. I recalled the hard knot of dread that would punch me in the stomach if I was working at the Reuters office and heard of something happening near our apartment—or vice versa. I remembered the travail of hauling water eight stories up to our apartment whenever power cuts made the water pumps useless. I remembered interviews with families stripped by the war of homes and adult men, and the gaunt faces of women struggling to create new lives and shelter for their children in the burned-out shells of other people's homes. I remembered a 9-year-old boy, Fady, who told me that his parents and three of his siblings had all been killed. "Now I'm the oldest," he told me matter-of-factly. (Where is he now?) I remembered the scene of one massacre I visited just hours after the carnage had ended—though the occasional stray shot still rang out. What I thought were yet more bundles of clothes abandoned by fleeing families turned out on closer inspection to be bodies starting to swell in the hot sun.

In those years I saw and smelled too much for a person to bear easily. But my work as a reporter kept me focused. As a journalist I needed to interact calmly and professionally with people on *all* sides of what was a very multifaceted and complex conflict. In addition, my then-husband, a Lebanese Christian, had relatives on all sides. Through my work and my life there I saw firsthand how the state of war itself brutalized people of all different kinds and on all the different sides of the conflict. I saw how people who were fighting for, as they saw it, self-evidently worthy ends could rapidly find themselves sliding down the slippery slope to the employment of more and more brutal means; and how the cycles of violence, once ignited, continu-

ally gained fresh bursts of momentum.

My experience of living as part of Lebanese society for those six years of war deeply informed my view of warfare as something that necessarily inflicts great

harm on civilians. There is no such thing as a "clean" war, despite the claims of the salesmen of so-called "precision-guided" weapons. This lesson was reinforced by my

It was disturbing how quickly many people in the U.S. seemed to buy the idea that waging wars to invade first Afghanistan and then Iraq could end up being good not just for their security but also for the peoples of the countries invaded.

assignments to other places, to cover other wars, by the study of strategic affairs I undertook in the mid-1980s, and by my more recent studies of conflicts and peace-making efforts in sub-Saharan Africa. My heritage of growing up English in an England still badly scarred by the Blitz was relevant, too. My family was one of the many of that era that for two generations had no uncles, since so many millions of the continent's men had perished in two World Wars.

In the aftermath of September 11, I found it disturbing to see how quickly many people in the U.S. seemed to buy the idea that waging wars to invade first Afghanistan and then Iraq could end up being good not just for their security, but also for the peoples of the countries invaded. I worked steadily with others in the antiwar movement to try to debunk the exaggerated fears that the Bush administration and others were stoking with regard to Saddam Hussein's alleged WMD program or his alleged links with al-Qaida. But what concerned me most was to see many of my longtime friends and colleagues in the human rights

Rob Howard

In Iraq, 2006

other rationales Bush used as he led the country towards war—an invasion of Iraq would bring real improvements to the Iraqi people.

I was sympathetic to the arguments of these “liberal hawks.” How could I not be? I’ve been on the Middle East Advisory Committee of Human Rights Watch since 1992. In that position, and because of my 30-plus years of close engagement with the Middle East, I knew how extremely damaging Saddam Hussein’s numerous, very grave rights abuses had been. (I also

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knew that in the 1980s, the U.S. government aided and abetted many of those abuses.) But still, because of my own experiences in Lebanon, because of my study of other attempts elsewhere to win humanitarian gains using military means, and because of the understanding I’d gained over the years into the deeply anti-humanitarian nature of military instruments, I continued to argue against the idea that a U.S. military invasion of Iraq could end up, on balance, bringing good things to the Iraqi people. I also did some brainstorming on how the international community might intervene effectively in *nonmilitary* ways to increase the rights of the Iraqi people—something that the economic sanctions that the U.S. and UK spearheaded against Iraq between 1991 and 2003 notably failed to do.

I have several close and deeply valued friends (and two beloved sisters) whose attitudes in the run-up to the U.S.-UK invasion of Iraq could be described as those of liberal hawks. One of these friends is an Iraqi man who worked at Amnesty International’s headquarters in



London for 19 years. In 2002 he was an enthusiastic advocate on human rights grounds of the U.S. plan to invade Iraq; after the invasion, he returned to Baghdad and dedicated himself to trying to build solid and accountable institutions of national governance there. I am very grateful that, from

2002 until today, he and I both worked hard to maintain our friendship despite the grievous depth of our disagreement over the invasion. (I met him in Jordan earlier this year. He talked a lot about the missteps he saw the U.S. taking in Iraq, and told me he was preparing to depart Baghdad.)

Even within our own beloved Religious Society of Friends we apparently had at least one fairly vociferous “liberal hawk.” I’m referring to Friend Scott Simon who, describing himself as “a Quaker of not particularly good standing,” argued publicly after 9/11 that “the United States has no sane alternative but to wage war; and wage it with unflinching resolution. . . . What I mean is self-defense—protecting the United States from further attack by *destroying those who would launch them*” (“Reflections on the Events of September 11,” *FJ* Dec. 2001). Simon explained this embrace of war-making by reference to scenes he had witnessed during the interethnic wars in the Balkans in the 1990s. Later, he said of Quakers and others who had challenged his views that, “It seems to me that many

of [them] . . . were inflexible political ideologues. Some sounded as if they hadn’t taken a fresh look at the world or reassessed their own thinking since Joni Mitchell’s *Greatest Hits* album” (“To FRIENDS JOURNAL readers: A Response,” *FJ* May 2003).

All I can say is that, like Simon, I too am a veteran journalist. Like him, I have covered the aftermath of a number of atrocities in different continents, interviewed survivors and perpetrators, and reflected deeply on the meaning of “man’s inhumanity to man” as revealed in those investigations. Unlike Simon, however, I also had the experience of living as a part of a country at war for six long years, and seeing the wrenching moral and spiritual deformations that the state of war engendered in otherwise good and worthy people. And apparently unlike him, I have had the blessing of meeting and interacting deeply with a large number of inspiring social activists who have proclaimed and practiced active nonviolent engagement right on the frontlines of war and sometimes under almost unbelievably trying circumstances. In Rwanda in 2002, I interviewed two Anglican priests—Michel Kayetaba and Antoine Rutayisire, both Tutsis—who in April 1994 sat and prayed with their families even as the hate-crazed Hutu militiamen stormed their houses and threatened not only them but also (a harder challenge) the loved ones for whom they felt responsible. As both men described it later, they prayed even for the souls and well-being of the men coming

to kill them; and then, as the killers came closer, these men of God used scripturally based reproaches to remind them that they were still, indeed, God's children. And the killers spared them.

In Mozambique, I interviewed two other deeply Light-filled church leaders. These men, one Anglican and the other Catholic, played a crucial role in facilitating the opening of the peace talks that in 1992 finally brought an end to their country's 15 years of atrocity-laden civil war. That peace was won not on the basis of "destroying" the perpetrators of violence, but rather by reintegrating them into peaceful and productive relations with their neighbors.

I have been truly blessed to meet, work with, and learn from nonviolence activists from numerous different religions, ethnicities, continents, and cultures—people who have upheld the ethical and practical value of nonviolence under circumstances that are far more personally taxing than anything I, and probably also Scott Simon, have ever been forced to face. And yes, these activists include people from the Balkan war-zones that had apparently touched Scott Simon so deeply.

In the years since 9/11 I have traveled broadly in connection with my work, both within and beyond the United States. In those years I've spent significant amounts of time in 17 other countries, on five different continents. Everyone I met on those travels—including Hamas leaders and Iranian government officials!—expressed great sympathy for what befell our country on 9/11. But I met almost no one in those travels who understood why we U.S. citizens allowed our government to invade Iraq 18 months later. On the morning after the U.S. started bombing Baghdad I was walking along a nearly empty dirt lane in Arusha, Tanzania. A slip of a girl skipped toward me. With a singsong voice she asked where I was from and when I said, "America," she turned and asked in amazement, "Why you bomb Iraq?" I've found that same amazed incomprehension everywhere I've been.

I believe that for a long period after 9/11, a large proportion of the U.S. citizenry remained locked in a form of post-traumatic shock over what had happened that day. It was understandable. The attacks on the Twin Towers, the Pentagon, and the other planned targets were inhumane and shocking. In addition, these attacks shattered the sense we in the U.S.

have had for so long that our country, protected by its broad oceans, is virtually invulnerable to attacks from outside. There was shock; there was grief; there was fear. And, as often happens in such circumstances, some of these emotions became transformed into rage and a self-righteous form of anger that, tragically, was systematically fanned by the militarists and hate-mongers in our midst. As a Quaker, I felt called to speak to the grief, vulnerability, and fear that so many of my compatriots felt—while also trying to point out that using means other than violence would meet our people's now-urgent need for security much, much more effectively than violence ever could.

Both before and after 9/11, I have felt sustained in my espousal of a clear pro-peace position by the strong relationship I have with my monthly meeting, Charlottesville (Va.). Our meeting is a haven of spirituality and mutual support for me and many others, including the young families and other community members who have joined and enriched our community in notable numbers since 9/11. We have wise elders, other weighty Friends, spiritual teachers, children, and seekers following a variety of personal

paths who come together to gain the sustenance of Spirit-led worship and to gain a sense of what it means to build our own little Beloved Community, however imperfect. With other Friends and on my own I have studied George Fox, John Woolman, the Dalai Lama, some New Testament, Henri Nouwen, and Pat Loring. In between meetings for worship or business, I have worked with the Charlottesville Center for Peace and Justice, and I've had the joy of being able to travel the world to learn more about conflict and, above all, about peacemaking. My experience as a member of my monthly meeting has given me powerful tools to do that: tools of humanity and understanding and a stronger ability to listen, be patient, be humble, trust others—and to know that there really *is* that of God in everyone here on God's Earth, and that with the help of "that of God" in me I can hope, even when this seems difficult, to reach out and connect with that of God

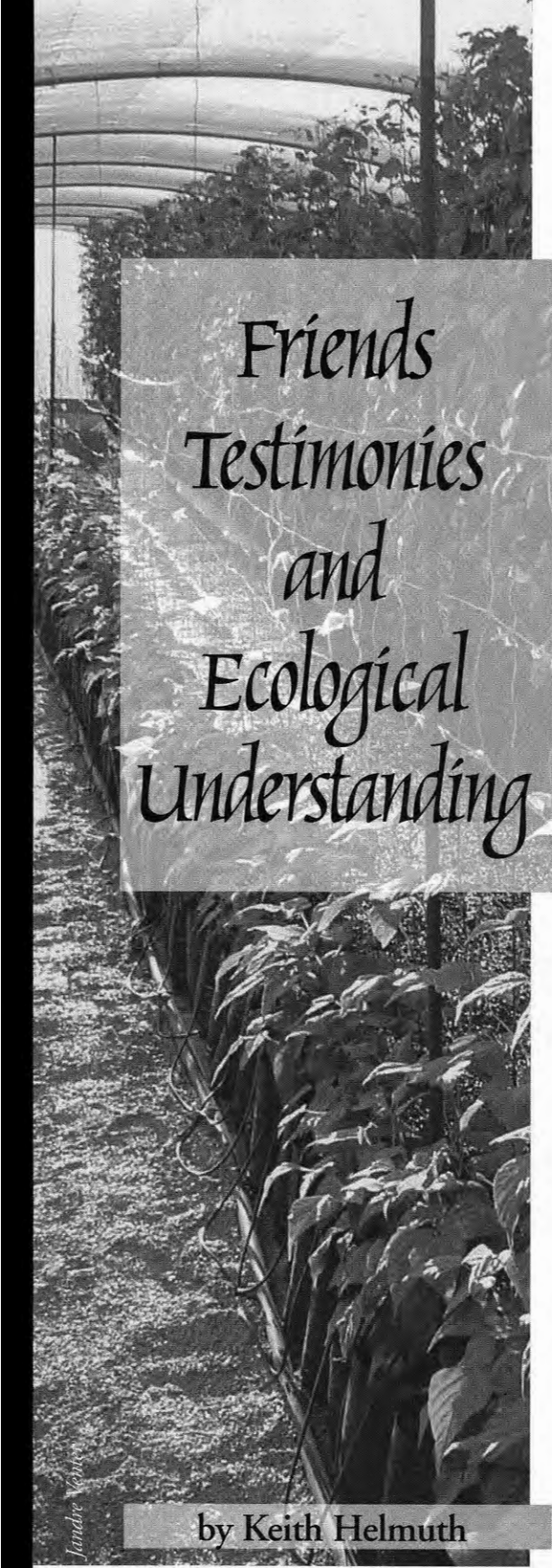
in everyone else.

At some points after 9/11 it felt quite difficult to uphold the Peace Testimony in public places in the U.S. Now, because of the continuing tragedy and turmoil inside Iraq, upholding the Peace Testimony feels much easier than it was four or five years ago! (I have seen the steady increase in the support we get from motorists during our weekly peace vigil here in Charlottesville.) At this point, because of the evident failure of President Bush's project of coercive violence in Iraq, we have exciting new opportunities to envision and plan how to reorder our country's relationship with the rest of the world. As part of this effort, those of us who are convinced pacifists need to redouble our efforts to reach out to those of our friends who four years ago were still "liberal hawks." We need to gently connect or reconnect them with the wisdom A.J. Muste articulated regarding the unity of ends and means when he said, "There is no way to peace. Peace is the way." Or with the wisdom of the Dalai Lama when, in the face of the provocations his people have suffered (which have been many times graver than anything people in the U.S. have suffered at the hands of others), he gently argues that

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people who use violence to win their ends will find that any gains they make will be far less well-grounded and long-lasting than they had hoped, and also that any use of violence sends unpredictable waves of onward violence cascading and ricocheting into the future. Or, with the core teachings of Quakers or

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Friends Testimonies and Ecological Understanding

by Keith Helmuth

Keith Helmuth is a member of New Brunswick Monthly Meeting, Canada. He currently lives in Philadelphia, Pa., where he is a sojourning member of Central Philadelphia Meeting. He is a member of the board of trustees of Quaker Institute for the Future.

The Religious Society of Friends introduced into the Christian tradition a change in consciousness about spiritual life that has had profound consequences. When George Fox came down from Pendle Hill and announced that "Christ has come to teach his people himself," he shifted the emphasis of spiritual life from a focus on personal security to the process of ongoing learning.

The process of learning that became central to Quaker spiritual life was called "continuing revelation." Among Friends, continuing revelation found its focus in a sense of "right relationship," which has permeated the entire ethical horizon of spiritual development since that time.

This shift in guidance from a fixed theological formula to an open horizon of ongoing learning is now characteristic of many religious communities. I see it on every hand. For example, on a recent visit to the animals in the live crèche of the United Church of Christ at 4th and Race Streets in Philadelphia, I saw a banner in the door yard that quoted old time radio comedian Gracie Allen: "Don't put a period where God puts a comma." Below these words of theological wisdom, even larger lettering proclaimed, "God is still speaking!" This shift was launched into the Christian tradition in great part by Quakerism.

It is no accident that Quakers have been pioneers in education and in the fields of human development. Nor is it surprising that many Friends have been attracted to the sciences and that scientists have been attracted to Quakerism. We may wonder why so much modern social analysis, so many programs of experiential learning, so many problem-solving processes, and so many programs of contemporary social action that have no direct link to Friends sound like they come right out of Quakerism. In a real sense they do. If we study the shift in Western culture from a set worldview to an evolutionary perspective, from the certainty of eternal knowledge to an open horizon of learning, it is not difficult to see that the innovation in spiritual life that Friends launched is one of the primary sources of this change.

The cultural world of 17th-century England was certainly primed in a variety of ways for this shift, but its articulation in Quakerism and its advance within

Quakerism's enduring social form is an especially notable factor. Quaker economist and social scientist Kenneth Boulding called this factor "the evolutionary potential of Quakerism." His classic 1965 lecture under this title looks mostly to the

Is it possible that something like a corporate Quaker voice on the human-Earth relationship may be in gestation?

future, but the concept applies with equal cogency to Quakerism's past. The evolutionary potential of Quakerism has been a major factor in the unfolding of the human development, human solidarity, and human rights movements.

Another shift of similar magnitude is now underway, a shift that flows from the same learning ethos and now surrounds right relationship in the social domain with right relationship in the ecology of human adaptation. While corporate witness of the Religious Society of Friends has not been at the forefront of this shift, the spiritual ethos of continuing revelation and right relationship pioneered by Quakerism is part of the underlying warp on which the weaving of a new and ecologically sound way of living is being created. Adding to this the fact that many Friends have been professionally and personally active in this movement, the Quaker contribution is even more evident.

Nonetheless, it is important to ask whether Quakerism has an institutional voice that can help advance the ecological shift. Although Quakerism today is not likely to contribute another innovation comparable to its evolutionary ethos of continuing revelation, it does have an overarching moral commitment to equity and environmental justice that is urgently needed in ecological understanding and the promotion of ecologically sound behavior. Quakerism's voice can be appropriately focused on building the momentum of the ecological shift in a way that will equitably serve all human communities and the whole commonwealth of life.

Is it possible that something like a cor-

porate Quaker voice on the human-Earth relationship may be in gestation? One way of approaching this question is to look at Friends testimonies in the light of ecological understanding. Although I had been thinking about Friends testimonies in this way for a long time, it was Phil Emmi of Salt Lake City (Utah) Meeting who prompted me into action. During deliberations on this ecological shift at one of the first meetings of Quaker Institute for the Future, Phil said with emphasis, "We need Quaker testimonies for the organic world." I thought, yes; as savvy as we may be about greening our way of life, the question of a fully rounded and deeply assimilated ecological understanding often remains unexplored. Extended into the ecological worldview, Friends testimonies offer an excellent opportunity to explore the concepts, relationships, and behaviors that flow from a human-Earth relationship centered in the integrity of Creation.

Because Friends testimonies have been expressed in various ways over time, they are a rich groundwork for reflection. I often think of Quakerism as a greenhouse attached to the cathedral of Christendom. Working as directly in the Light as possible, Friends have kept the beds of Quaker tradition rich with the humus of experience, nurturing various seeds of understanding into testimony and action. The testimonies are like sturdy plants taken out into the garden of the world and planted, hopefully to yield a good crop. Parishioners and clergy of the great cathedral have often been seen strolling through the greenhouse, soaking up the light and looking carefully at the plantings. The organic metaphor comes full circle in my tending of the testimonies here, and I hope this bit of "gardening" will help advance the evolutionary potential of Quakerism.

The following outline offers some key words and phrases typically associated with Friends testimonies, along with additional reflections. Following each section on the testimony is a second section in italics that gives a companion concept from the language of social ecology, along with additional reflection that characterizes the testimony in the context of ecological understanding. These companion concepts do not replace or detract from the original testimony, but expand

the testimony to encompass the ecological worldview. To the five testimonies of Simplicity, Peace, Equality, Integrity, and Community, a sixth has been added: Service. This last testimony is generally understood as implicit in the other testimonies, but here, it is useful to articulate it distinctly.

Simplicity

Simplicity is often regarded as the testimony most directly related to an ecologically sound way of life. We think of simplicity as including a functional approach to the arrangements of life and work: non-acquisitive, frugal, unadorned, spiritually centered, and attentive to direct experiences and relationships.

Simplicity, in large part, is about focusing on relationships and processes that are fundamental to a well-balanced life. In practice this can be a fairly complex way of living, but attentiveness to the discipline of basic relationships and life maintenance processes creates a sense of wholeness that connects with Simplicity at a fully rounded and deeply satisfying level.

The ecological corollary for Simplicity is Subsidiarity: This means the anchoring of life and livelihood in local and regional communities. It means the production, use, and recycling of goods and services within local and regional economies. It requires attentiveness to decision making and problem solving on issues of public interest at the local



level. It is true, of course, that some activities and problem situations require being addressed at national, international, and global levels. But the more of our life that can be centered in local and regional ecosystems, the more resilient and well-balanced our personal activities, our household arrangements, and our communities will be.

("Subsidiarity" may be an unfamiliar term, but it is of increasing importance for understanding and articulating the ecological worldview. In general, it refers to bringing personal, community, and civic activities into direct relationship with the resources and processes that provide access to the means of life and life development.)



Peace

The Peace Testimony is probably best seen as a process, as a continual unfolding and reconfiguration of relationships that nurture and enhance the well-being of the soul and of souls in community. Like happiness, Peace emerges from right relationships. Right relationships manifest in both personal life and in larger social forms, and so, too, does Peace. We think about the domain of Peace as including nonviolent living, conflict prevention, conflict resolution, relationship building, and reduction and elimination of the causes of conflict, violence, and war.

The ecological corollary for the Peace Testimony may be thought of as the practice of an ecologically sound Human-Earth Relationship. Here, too, we see both a personal and a larger social process. At the personal and household level we can, to a certain extent, end—or at least greatly reduce—our participation in the "conquest of nature." However, the wider peace of a "mutually enhancing human-Earth relationship"—a concept first advanced by eco-theologian Thomas Berry—can only emerge when the social process of economic activity is reformulated around life-value enhancement. For example, a society that placed the well-being of all children at the top of its priorities, that systematically promoted the organic enrichment of food producing soils, and that worked for the retention and restoration of forests and wetlands (among many other such programs

Matthew Hains

of social and ecological value) would be moving from the warlike relationship with the Earth, which now often drives economic activity, to a right relationship in which a sense of peace with Earth emerges. Within this context we would be developing ways of life and means of livelihood that do not violate ecosystem resilience and integrity, or depend on violent and exploitative control of resources. We would be aiming for a mutually enhancing human-Earth relationship within a context of right sharing of resources.



Manita Sidhu

Equality

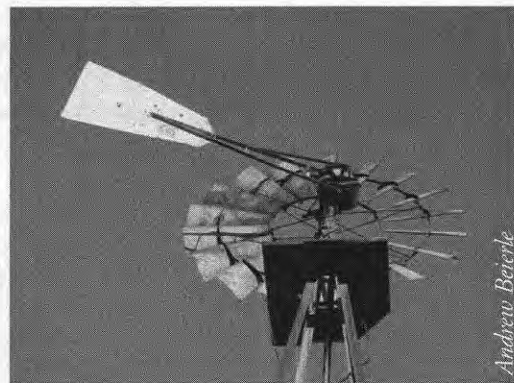
Equality is perhaps the most difficult of the testimonies since it is obvious that real differences occur between abilities at the personal level and between endowments at the social and geographic level. If we are tempted to question the Testimony on Equality because it seems to cut across the grain of seemingly natural arrangements, we should remember that evolution can be seen working in a variety of different and even inconsistent ways. The world of natural processes seems, at times, to encompass a kind of cross-grained conversation. For example, competition and cooperation are both natural processes but produce very different results. In the realm of social and economic life, competition tends to produce inequality and cooperation tends to produce equality. But if we study this matter closely, it is not hard to see that competition is secondary to cooperation. Competition can only function in a useful way where there is an underlying and ongoing platform of cooperation. Total competition, heedless of the social context, destroys both human and ecological integrity.

The emergence of human social development within Earth's story is a prime example of the cooperative dynamic at the core of evolutionary process. As human societies have played out their develop-

ment within this context, the question of moral evolution has emerged into full view. It now seems clear we can choose various paths of social behavior within our evolutionary scenario. We can, for example, choose to exploit competitive behavior. Or we can choose to foster and draw out cooperative behavior, advancing this potential of moral evolution and bringing it ever more fully into practical realization. For example, Norway, through a variety of cooperative means, has chosen to eliminate poverty, and this was done before the benefit of North Sea oil revenue. Other jurisdictions—the United States, for example—have chosen to retain a social ecology and political economy that locks a significant number of people into the structural violence of poverty and life development deprivation.

Some people in Norway have more wealth than others, but nobody lives in poverty or is without access to the full range of social and cultural benefits. This helps us look at equality in a different way: here, we find the ethic of equity. In a practical working sense, equity can mean a fair share, a valued status, the prospect of a fulfilling and productive life. The Testimony of Equality thus opens into recognition and respect (in contrast to marginalization and devaluation). It looks for and helps to manifest human dignity. It holds human solidarity as its moral compass. It aims at equitable access to the means of life and life development resources.

The ecological corollary for the Testimony on Equality can be seen in the new metaphor, Ecological Footprint. Ecological footprint research and analysis is now a well-developed exercise and educative tool that calculates the resource draw required by various lifestyles. In this application, I am drawing on the metaphorical power of the concept to lift up the moral issue of ecological equity. This concept provides a clear orientation toward a more equitable sharing of life space, and the more equitable distribution of life maintenance and life development resources. It guides us to a new kind of moral ecology and makes us citizens of the biosphere. It leads us to a better sense of a shared world. It brings habitat and biodiversity restoration and preservation into focus as a significant spiritual calling. In the classic Quaker phrase, we are now talking about "right sharing of world resources" within the whole community of life.



Andrew Beierle

Integrity

Integrity is perhaps the most easily understood of Friends testimonies. Some folks see it as a kind of linchpin testimony, the presence of which vitalizes and validates all the other testimonies. At the first level it encompasses truthfulness and ethical consistency. In a widening perspective it includes devotion to right relationship, valuing direct experience in the formation of knowledge and judgment, and a commitment to accurate information.

The corollary for integrity is Ecologically Sound Adaptation. This means ways of life and means of livelihood that are congruent with the resilience and functional integrity of the biotic environment. It means working in concert with ecosystem enhancement and resilience. It means recognizing the ecological worldview and the integrity of Creation as the essential operating platform for advancing the great work of justice and peace.

Community

Community is such a basic phenomenon of human experience that we may wonder how it came to be a distinct Quaker testimony. Originally in human social development most forms of livelihood and religion were embedded first in kinship clans and later in neighborhood communities. From the earliest days of



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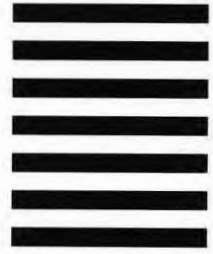


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the Christian era in Western Civilization neighborhood communities were spiritually unified under the canopy of the Roman Catholic religion. The Protestant Reformation, as well as the subsequent Radical Reformation of which Quakerism was a late expression, fractured and fragmented the spiritual communities of Europe. The subsequent Industrial Revolution uprooted many forms of livelihood from neighborhood communities, and community life slipped into still further decline. In areas of England where considerable numbers of persons were drawn to Quakerism and where persecution by civil authorities attempted to stop the movement, community solidarity became an expression of faith. In North America, where Quaker settlements were clustered, old ways of community association were often initially maintained. But with the ascendancy of the commercial-industrial economy this has all changed. Community, instead of being a natural "commons" on which we can rely, has become something we have to work to maintain and redevelop where it has been lost.

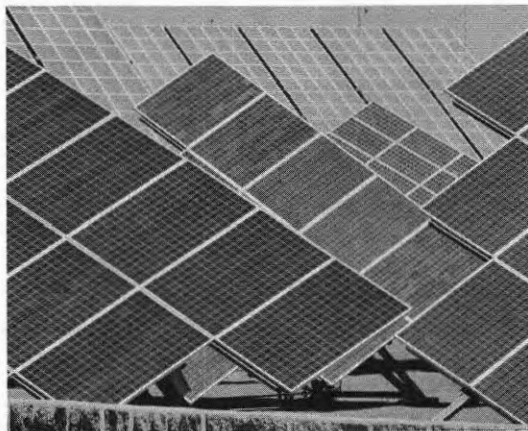
Because the importance of community is so deeply imprinted in human experience as "right relationship," the forms of community are always resurgent where people gather and work in the unity of Spirit for the common good. Authentic community creates a bond of solidarity and lives out a pattern of cooperative reciprocity. It involves sharing our physical and spiritual commons. It provides for the ceremonial representation of social life—events that reflect and celebrate the significant aspects of the community.

Largely because Friends have had an enduring concern for "right relationships," and because Quakers have a well-tended tradition of collaborative discernment in decision making, the soul of community has been kept alive, even though meetings have generally suffered the same geographic dispersion of bodies as other faith groups. Community thus becomes a special witness and a testimony of experience. This experience draws on the deepest and most engrained currents of human association, currents that may lift us into a sense of communion and divine presence, and may, as we head into increasingly darker times, help us weather a sea of troubles.

The ecological dimension of community can be found in the dynamic of Social Ecology.

Although Western philosophy and religion have restricted the social domain to human relations, natural history and the rise of ecological science have given us a new perspective on the nature of biotic relationships and what may be considered social. Ecological and Earth sciences have shown us that the biosphere in which we are embedded is permeated with an intricacy and interdependence of relationships that are intensely social.

This should not be surprising. Human relationships did not arise in one domain and all other biospheric relationships in another. The key insight of social ecology is that all biospheric relationships have arisen together in a mutually interacting and generally reinforcing way. Since we now have both a historical and a global view of biospheric relationships, and of human emergence within this context, we have the ability to act on behalf of the social ecology of the whole community of life. The ethic of community guides us to create—in the now oft-repeated phrase—a mutually enhancing human-Earth relationship. We need life and work designs that are fully responsive to environmental processes. We can set our sights on mindful participation in restoring and maintaining our local and regional ecosystems. We can practice ecosystem reciprocity—responding to the circumstances of our local and regional environments in ways that serve the common good and lift both our human communities and all other associated communities of life into the resilience of physical and spiritual health.



Service

Service is the way in which Friends testimonies come together in coherent expression. A high value on service is obviously not unique to Friends, but Friends characteristically do not put service in a compartment of practice. For

many Friends, service is life and life is service. Without deep reflection we seem to know from daily life that we exist for other people and they for us; that at our best we are bonded together in service to the common good and human betterment. This orientation to life often finds expression in some form of human service work, or in the provision of useful goods and services. It can include the arts, public policy work, civic, and political engagement, and working for social justice, peace, and economic security.

Stewardship is a corollary concept and practice that bridges the service orientation into the full ecological context in which we actually live and work. Once again, as for other corollaries of testimonies, we can see that stewardship means building a mutually enhancing human-Earth relationship into our life and work: for example, ecosystem restoration, energy use conservation, transitioning from nonrenewable to renewable energy and materials, local production for local use, green building, environmental education, and ecological footprint reduction.

Why should all these economic and ecological concerns be seen as spiritual issues relating to Friends testimonies? The answer is pretty straightforward. Our spiritual traditions and our experience teach us that in right relationship we touch the fullness of human meaning and the presence of the Divine. In both an ordinary and in a deeply profound sense, economics

and ecology are domains of relationship. Economics is the domain of relationship in which the moral content of our faith enters most fully into the service of the world. Ecology is the domain of relationship that places the human story in the fullness of its cosmic significance and, at the same time, provides a Spirit-filled orientation on how best to live on Earth. Economics and ecology are prime sites for the practice of right relationship, and thus give Friends testimonies a renewed grounding and true home. □

Sustainability for the Rest of Us

by Diane Pasta

As I commit increasingly to obedience to God, I have become more confused about my place in the movement towards sustainability. Surely, one aspect of seeking God's realm on Earth is care for the environment. I became committed to ecological responsibility in a class I took in 1971; since then I have eaten from lower on the food chain; reduced, reused, and recycled; and taken responsibility for the ecosystem of which I am part. In 1982 I awakened to the spiritual aspect of life, and only since then have I defined my ecological concerns in terms of a faith journey. However, though I am resolute in favor of sustainability, the movement itself has not been calling to me. The visible advocacy for a sustainable future has a flaw that alienates me and, I suspect, too many others. I fear that there is no place for me in a sustainable future, and hence no place for me in the sustainability movement of the present. Until the defect I perceive—the failure to be inclusive—is remedied, efforts at widespread sustainability are bound to fail.

The visions of a sustainable future presented by example and by endorsement appear not to include those of us with disabilities, whether by chronic condition, from trauma, or the frailty intrinsic to aging. Environmental activists are missing an opportunity to make people like me full allies. We, like them, are seeking to bring God's realm into being on Earth,

Diane Pasta is a member of Palo Alto (Calif.) Meeting. She currently serves as clerk for the Ben Lomand Quaker Center Association board.



though we are called to play different parts. I will address only this one aspect of the inclusivity that I see missing, the one that speaks to my condition and is shared by a multitude of others. If those befriending the environment are intentional in this omission—survival of the fittest and all that—there is no need to converse further. But if we are ready to dream together of a future in which all can be included, I offer some thoughts. I challenge leaders to issue purposeful invitations to all kinds of people to be included in the sustainable community.

My fear is illustrative. People like me are tempted to ignore the issues (taking fewer steps to lessen our ecological footprint) rather than resolve those fears. How can we face evidence that there may be no way for us to survive? Ecological concerns are frightening in the big picture, and all the more so for individuals unable to picture a sustainable alternative that includes us. Furthermore, environmentalists seem to rotate among haranguing the majority as evil-doers, building private oases of sustainability, and sinking into despair. Outsiders are perhaps too frightened for our own futures to address ecological responsibility. We must reiterate the hope that there is enough for everyone's needs, and no one's greed; it gives perspective. But

Am I destined

what if I see something as a need and you think it is greed? Am I destined by my physical differences to be a part of the problem and never a part of the solution?

I am a bit different from others, but I want to be included. People like me who do not see themselves in the

plan may not fight as hard as I will to be included. We have often become comfortable being outsiders, being different. Many Quakers experience the same sense of being outsiders when living our values—when we live as directed by Spirit instead of the consumer market system; when we follow dictates of leadings instead of a career path; when we put God before country. But if supposedly apathetic people felt included, they/we would be willing allies. There would be hope instead of despair, because most of us would be working together towards a common Earth-friendly goal. To get there, we need a vision for a sustainable future that is broad and inclusive. Besides the physical survival of the planet, we need to address whether we are nurturing the self-respect, self-reliance, and radical inclusion of all. The temptation is to say "of course" and dismiss it. However, it is hard to include a lot of people.

Though I want to be part of the "we" that works creatively towards the sustainable future the Earth requires, my needs differ. The specific challenge is that because of my disability, I need more than my *equal* share of renewable resources. Here is the uncomfortable radical edge: I think my *fair* share is more than most people's. If this is true, I may not be able

Kevin Jamieson

to meet a personal goal of sustainability, even without attempting to offset those who are not even trying. If so, is there room in the sustainable living movement for all of us, for those who need more than others? Or, as seems the case if the issue is not addressed, will the public image of the environmental movement remain one meant for only healthy, able-bodied people who like to walk far, live rustically, and farm manually? If a blended community of all kinds of people is envisioned, some reality checks are in order. Do we know

cult and even risky. Yes, there are many things I can do, like teaching math with an overhead projector, writing on a computer (not by hand), and so on, but I can picture them only in the society we live in now. I don't hear enough about roles for people like me in the sustainable future. Given the aging of the population in this country, surely there are others with similar concerns. About 20 percent of people over 65 in this country are chronically disabled. Though the percentage has been decreasing, the actual number of disabled

I speak. I will offer some specifics, to give a flavor for the kind of conversation I would find beneficial. When we advocate walking and public transportation, let us also address the issue of wheelchair access to trains and buses, and also public benches—for there are those who find it exhausting getting to the stop and waiting with nowhere to sit. Small electric carts for local transportation often are not allowed on public roads, and they are easily stolen if left, more so than regular cars—when we ask for bicycle lanes and bike racks we could ask about that, too. The financially marginalized find it difficult to afford natural cotton clothing, organic food, and other expensive options over the cheap and dirty (dirty in terms of the environment), so we might advocate for the sustainable options to be so labeled at thrift stores and

anywhere they're discounted. We could also encourage stores to subsidize organic food with the prices of other items (as did the co-op I used in Seattle), and otherwise make them financially obtainable. Bottled water and other food and drink is more ecological in the larger sizes (less packaging), but many cannot lift a half gallon, and waste is an issue, too. For example, returnable glass bottles were my first choice at home until they became too heavy for me to handle. At least the containers are recyclable. Does the delivery system you use create an option for carrying and repackaging bulky items? I loved living collectively for many years, but no longer visit my old communal house because of the stairs (especially with no railings). The "slow elevator" is a great option in housing; the able bodied will avoid it because they can go faster by foot, and only those who need it will use it. These are just a few of the ways that I hope the parameters of our conversation and advocacy will broaden.

To create a sustainable future in partnership, we all want to be included in the community of sustainability. It is just that when we talk about what "we" should be doing, we forget that it may not be an option for others, and we alienate them. It is not enough to change the statement to, "What I am doing..." Although this is less alienating, it does not create for me, and others like me, a clear image of what we can do, will be able to do, or how we will be a part of God's new realm. And for sure, more than anything, we do want that. □

by my physical differences to be a part of the problem and never a part of the solution?

what we are up against?

In a sustainable world, we live in community, sharing resources, each of us taking no more than we can return to the Earth. We use only the current solar energy rather than borrowing from the past and future in the form of oil and other resources not renewable in the time frame we use them. To use plastics takes too much of a person's share of the world's resources: the time to create the oil used to make the plastics, the energy for manufacture, and the footprint of the cost of the toxic waste. We might resolve not to use plastics. But I use plastic leg braces to make me mobile. Would the alternative of a (presumably solar-powered) wheelchair be more sustainable in the long run (metal being more easily accessed and recovered)? Even if it were, if we add the personal costs of access, the decreased productive output (there are things I can do now that I would not be able to do from a chair), and my isolation, I feel justified in saying I need those leg braces. They are formed to fit me, and cannot be shared: "Tuesday I'm mobile, Wednesday my neighbor is." But if an individual's share of the world's resources is limited to the sustainable, where does that leave me? Already, in a living community, I am a drain because of limits on my abilities—I cannot do my share of physical labor. I cannot walk distances (and even standing, waiting my turn at the farmer's market or for public transport is a serious drain on my limited energy). Small motor skills (like chopping or peeling food) are diffi-

people has been increasing because there are more people in that age group, which was projected by the UN in 1999 to rise to from 14 percent of the population in 2000 to 26 percent by 2050. (For more details on the economic impact of the aging population, see *Global Aging: Achieving Its Potential*, a report from AARP available on <www.aarp.org>.)

Turning this around, I wonder what a sustainable community would look like, and how we could live now, inclusive of differently abled. Of course it would be easier just to isolate such people in institutions designed for their needs—but most of us would refuse to go, at least until there are no other options. So here is what I request: Let's envision the future, but when we do, remember the marginalized—for example, the physically and mentally disabled. How will we create a place for us? When we say "we should..." does our statement hold true for the differently abled? For people with allergies to soy or other staples of the new life we propose? For people whose internal thermostat works poorly and are always cold or always hot? For claustrophobic or agoraphobic people? For those managing sleep apnea or diabetes? We need efficient solutions to practical problems, which often cost resources. Who are we leaving outside of our statements of sustainability?

Since I am not particularly integrated into the sustainability movement, my questions and ideas may be obviously those of an outsider, but that is for whom

by David H. Albert

It rained last winter. A lot. It rained for 35 straight days. Then there was a sunny day. Then it rained for 15 more.

Storm drains were flooded. Gutters were stuffed up. Streams overflowed their banks. Salmon swam on highways. Cows waded through puddles-turned-swamp like ducks. Ducks, for their own part, didn't want anything to do with it, and nestled under whatever overhangs they could find. Horses weren't allowed out of barns. I almost broke out a 20-year-old raincoat that has been gathering dust in the hallway closet, dating from the time before I lived in the Pacific Northwest, but, no, it stayed put, refusing to embarrass me for whatever weight I've put on since then.

I heard more Noah jokes than I can ever remember. Folks who would have nothing to do with organized religion of any kind prattled on about arks. There were cartoons in the newspaper. Politicians began speeches by thanking people for floating in to hear them, and people asked how many quarters were required for arks at parking meters.

As a child, I loved the story of Noah's Ark, as did many of my friends. At some point, as I'm sure many of you with seven-, eight-, or nine-year-olds have become well aware, the story provokes a rain of questions, the kind for which you are not equipped with pat answers. In other words, it's the best kind of story.

"Mom, were there dinosaurs on the ark?"

"Joey, as far as I know, there weren't any brontosaurususes."

"Oh, Mom. Of course there weren't any brontosauri. You know that brontosaurus wasn't a real dinosaur, right? You must mean brachiosaurus."

"Mom, with all those animals on the ark and it raining for 40 days and 40 nights, what did they do when they had to go to the bathroom?"

"Oh, Timmie, if God could make it rain for 40 days and 40 nights, I'm sure God could arrange it so that nobody had to go."

"Mom, if only two of every animal

David H. Albert is a member of Olympia (Wash.) Meeting and moderator of the Quaker Homeschooling Circle.

came off the ark, what did they do to prevent inbreeding?"

And so forth. Some questions are not really meant to be answered.

At a certain point in our growing up, I believe we all come to realize one way or another that life itself is an open-ended question. Sometimes things just aren't that simple and we learn to appreciate that there can be as much beauty and wonder in the new-found complexity of the universe as in its simplicity. This is an important piece of learning. We grow to expect the unexpected. We take a deep breath and wade into the water.

Like ducks. Like the cows last winter.

Noah looked out the window and knew he had a problem.

The ark had taken him a hundred years to build. Three hundred cubits long, 50 cubits wide, bigger than a football field, and three stories high. Ribs of cypress, just as the blueprints specified. Reed roof. No one had ever seen anything even remotely like it. By the time he finished, the forest by the side of the barely

Noah's Problem



running stream was a grassy field, the reeds were all gone, and the Earth was flat.

His neighbors (what was left of them) occasionally came by, shaking their heads. What was this about a flood? There wasn't even a reasonably sized lake within 200 miles. And who had ever seen anything so humongous? How could anyone possibly believe it was going to float? And who could presume they were ever going to get the opportunity to find out?

Noah slept on the ark that night. It was the first night it was finished. He knew the ark was supposed to contain two of every kind of animal on Earth, one male, one female, but he had no idea how he was

supposed to gather them up. He slept that night without dreams, amidst this cavernous empty expanse, the night marked by an eerie and unusual silence.

He awoke early the next morning to the most awful roar he had ever heard in his life. He limped over to the window, his legs and arms still sore from a hundred years of carrying, hammering, sawing, plaiting of reeds for the toof, and spreading pitch on the ark's bottom and sides, all without access to a single power tool.

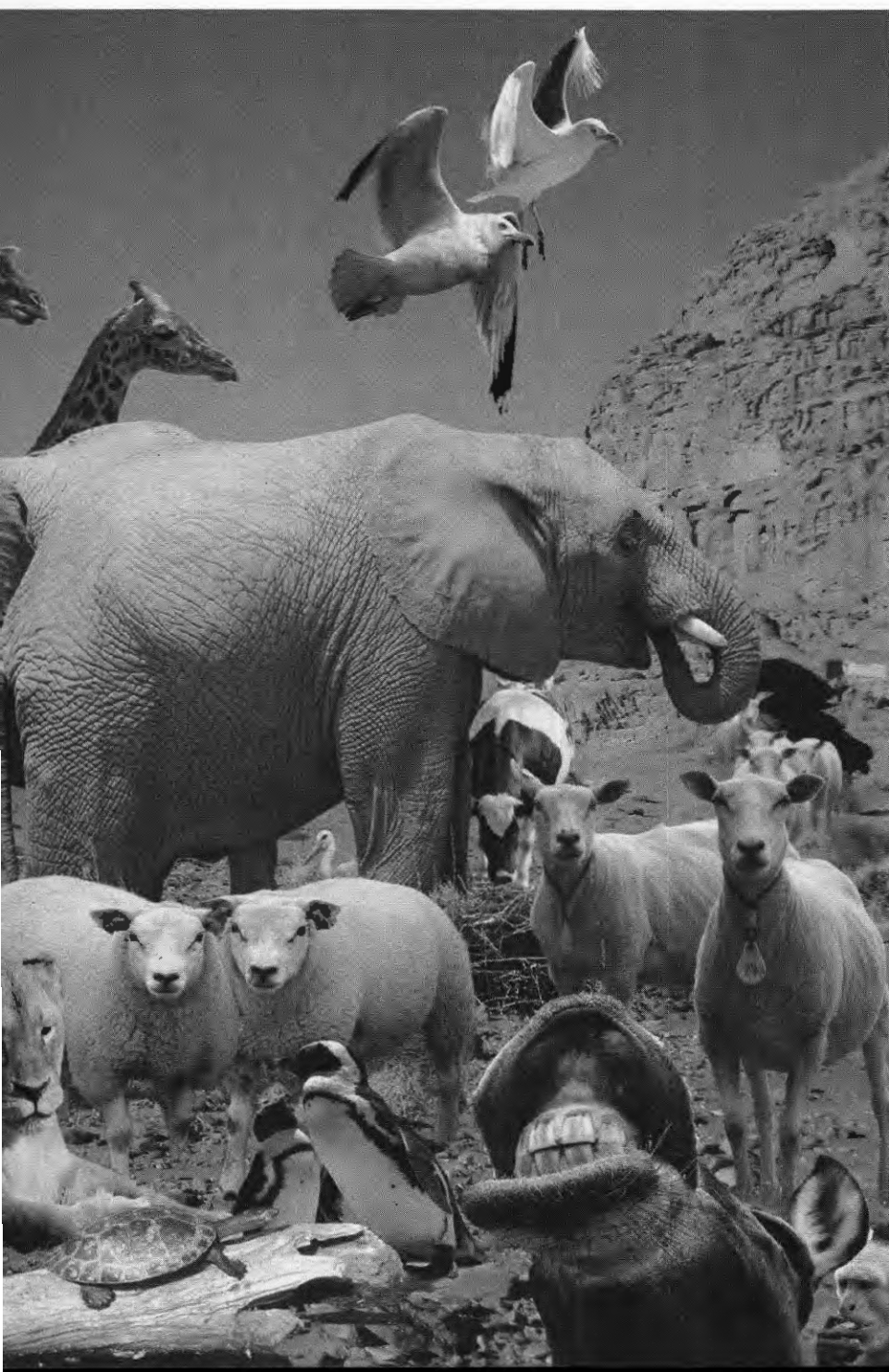
Yes, now he knew he had a problem. As he looked out the window, there were animals covering the field, miles of animals, as far as his eye could see or his ear

could hear, if he could manage to hear anything at all. There was roaring and quacking and bleating and buzzing and yowling and screeching and squawking and bellowing and belching and trumpeting and squealing and every sound he could ever imagine an animal making, and some he couldn't even imagine. There they were, a coiling, wallowing, teeming, sweating mass of undifferentiated animality that stretched out to the treeless horizon, beyond anything he could possibly envision fitting on his vessel, which suddenly seemed absurdly small.

Noah clambered up to the top floor of the ark and looked out. Once he could pull himself away from staring at the overwhelming, roiling sea that produced this cacophony and smell, his attention was drawn to his left, down front, within spitting distance of the ark itself. Elephants! He had heard about them from travelers who had come to see him at what they thought to be his absurd labors, but he had never before seen one himself. But now he was taken aback, there weren't two of them, but four! He blinked, rubbed his eyes, and looked again. Sure enough, four of them, 16 legs and eight tusks in all, patient in all their enormity. And now he began to look more carefully. The ears! Two of them had ears that were barely a cubit across. But the other two had ears that were almost big enough to be wings, four cubits wide, flapping in the growing heat of the day. One of the travelers had told him, he now remembered, that there were two kinds of elephants, one from Africa and one from India, and that one could tell them apart by the ears. Noah had let that information slide from his consciousness, especially as he had no idea what or where Africa and India were. He still didn't know.

He had figured on a pair of elephants. He knew each would be larger than any animal he had ever seen, and had made a special space in the middle of the boat, bottom story, with specially reinforced flooring. But what was he going to do with *four* of them?

He looked over to the right a little bit, behind the elephants. There were cats. They took up an entire hectare. Lions and panthers and cheetahs. Ocelots and leopards. Three different kinds of tigers, one pair with teeth that gleamed like sabers. Fluffy ones and hairless ones. Cats with



Continued on page 39

Out of Bethlehem

Love came one ordinary day
Born in the ordinary way
With pain and labor, blood and cries
No silent night, no opening skies
No virgin humming lullabies
No reverent beasts, no choir to sing
No holy light or kneeling kings
No sweet, clean hay, no angel wings.
Born in the ordinary way
Love came one ordinary day.

Come Love, again to us today
Come in some ordinary way
In homeless shelter, mall or mill
In car, at desk, in fields we till.
Visit our hearts, our minds, our will.
Bring gifts thy impulse can afford
To courtroom, market, cancer ward
To meals and meetings of the board.
Come here some ordinary way.
Come, Love, be born in us today.

—Janeal Turnbull Ravndal

Bargain Hunter Musings

Maybe
he would choose not to
step over the threshold
onto this small rug,

would find
its source
a sober consideration
far beyond price.

Of course
the cotton and colors
would be carefully,
prayerfully, considered.

So hard to picture
John Woolman
shopping
with a MasterCard.

—Janeal Turnbull Ravndal

Triumph in the Seed

The greenleaf and the berry switch the eyes
with the memory and the anticipation
clear as the water in the melting gutters
of long ago when spring struck my skittery
boy life, or as the September I was blinded
by love in your Quaker grandmother's woods.

Palaces of faithfulness invisibly touch the earth
where the children, far too old for their stockings
to be hung up by the chimney, hang them anyway.
Too old, too old to be young again—they stand
for their pictures, seedlings reaching for the day
they will be children through their children's eyes.

—Ralph L. Slotten

A Simple Birth

By most accounts it was a simple birth,
A sudden crisis travelers may face.
Despite debate about the when or worth,
It happened in a Palestinian place.

The Buddha past, Mohammed yet to come,
Before the pagan trappings and the rites.
No mistletoe, no eggnog mixed with rum.
No decked out trees and artificial lights.

A stranger passing by would hear no song
Of Santa Claus (there were no saints) resound.
Instead, the throes of motherhood were strong,
Or maybe silence, wondrous and profound.

And then came gifts, at least so goes the story,
Small tokens of the grace befitting glory.

—Robert M. Wilson

Janeal Turnbull Ravndal lives in
Yellow Springs, Ohio

Ralph L. Slotten lives in Carlisle, Pa.

Robert M. Wilson lives in
Albuquerque, N.Mex.

Juarez Reflections

T by Mary Ray Cate

The three empty bird cages are stacked forlornly against the wall of the house on the small concrete paved patio, one with a dead parakeet still in its nesting box. Many Mexican families enjoy caged birds, but since the birth of her grandson Angel four months ago, Elodia has been too overwhelmed with other responsibilities to care for songbirds. Elodia and Fidel were my hosts in Ciudad Juarez, December 1–4, 2005, when I participated in a border immersion trip. Juarez is a city of 2,000,000 people in Chihuahua, Mexico, just across the Rio Grande from El Paso, Texas.

Like many Friends, I am concerned about our neighbors to the south. At the clinic where I work in Santa Fe, New Mexico, about 90 percent of our patients are from Latin America, mainly from the state of Chihuahua. When we hear and read about the hardships endured by poor people as a result of U.S. government policies and big U.S.-based corporations, it is easy to despair of having any impact on the situation. How can we respond to the tremendous inequalities and injustices of our world? What can we as Friends, or I as an individual, do to alleviate the suffering of our Mexican neighbors? For me the trip was a chance to learn more about conditions along the border and to try to answer my most pressing question: How can I as a privileged U.S. citizen feel more

at peace about being part of a society where greed and fear seem to prevail over compassion and understanding?

The leader of our group of ten middle-class New Mexicans was Chuck O'Heron-Alex, a caring and creative man. He has developed a simple, self-contained box garden that makes it easy for families to grow fresh organic vegetables in harsh environments. Our group participated in his Home Grown Nutrition program, assisting families in a *colonia* (outlying neighborhood) of Juarez to set up and plant these small gardens.

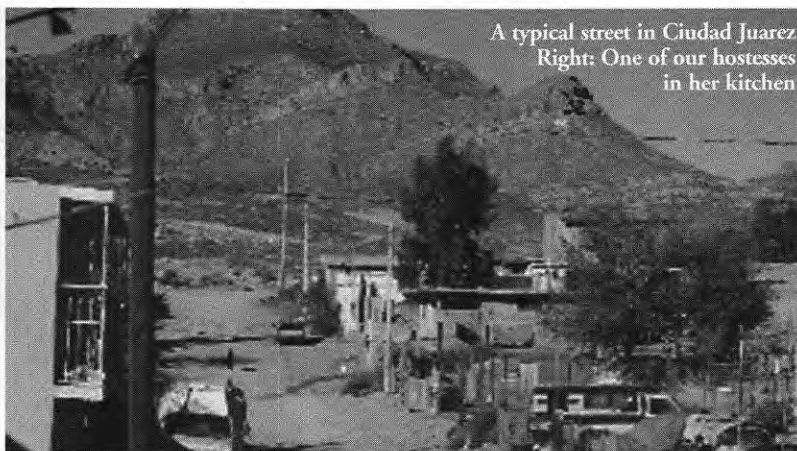
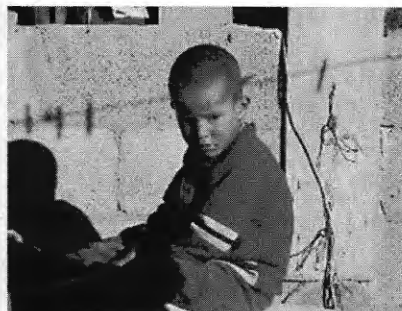
We also had the opportunity to meet three amazing people who have given up many comforts and privileges to live with and serve the poor in the El Paso-Juarez area. Ruben Garcia is one of the founders of Annunciation House, a shelter run by live-in volunteers in El Paso for immigrants and victims of torture from all over the world. Frank Alarcon gave up his job as a mail carrier in El Paso to start a clinic, daycare center, community dining hall, and other services for residents of one of the poorest areas of Juarez. And Sister Donna Kustusch is a Dominican nun who has spent the last 14 years with women who live on the site of the former Juarez garbage dump. About 75 families are being helped by the Centro Santa Catalina, a remarkable project which grew out of Sister Donna's conversations with the women about their needs, hopes, and dreams. These three individuals exemplify what it means to "live in solidarity with the poor." Their lives are inspiring but very difficult to emulate.

How many of us could give up our homes and families in order to serve the poor? As guilty as I feel about being a rich American, I don't think I could.

We stayed with Centro Santa Catalina families for three nights. Most of them migrated to the *colonia* from central and southern Mexico in search of jobs. Life has become very difficult for small farmers in Mexico since the North American Free Trade Agreement (NAFTA) went into effect a decade ago. Mexican farmers cannot compete with U.S. agribusiness (neither can small U.S. farmers, of course). The former garbage dump is dusty, with few trees and toxic soil. Trash is continually making its way to the surface of the unpaved streets. Many of the houses are built of scrounged materials—cardboard, scraps of wood, Styrofoam and tar paper—and have dirt floors. Gradually some of the families have managed to build small cement block houses, and everyone now has electricity, a propane cook stove, and at least one water tap somewhere on their tiny lot. We were hosted in pairs, and family members shared their lives with us.

As a result, we were able to talk directly and openly with our hosts. My Spanish isn't fluent—it takes me a while to remember the words I want to use—but it was good enough to understand most of what I heard. We were encouraged to ask the families questions about their lives, their finances, their feelings and hopes—questions that ordinarily wouldn't be considered polite. For three days we had a chance to experience a little bit of what it

Mary Ray Cate is a member of Santa Fe (N.Mex.) Meeting and an artist who sells her work to benefit AFSC, Centro Santa Catalina, and other nonprofit organizations.



A typical street in Ciudad Juarez
Right: One of our hostesses
in her kitchen



Photos courtesy of Mary Ray Cate



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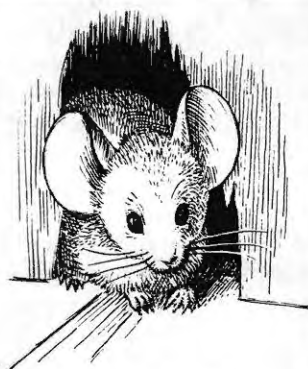
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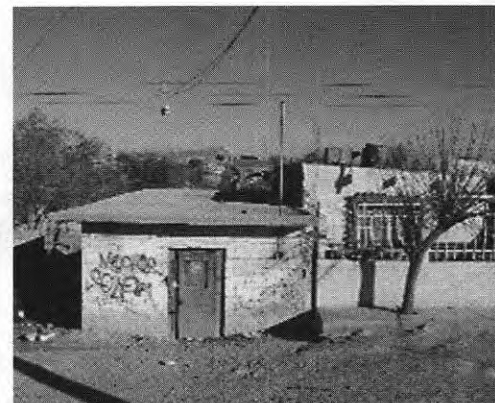


means to live in solidarity with the poor.

In the Annunciation House newsletter I had read the story of Dianna Ortiz, a nun from the U.S. who was kidnapped and tortured while working as a missionary in Guatemala. Ruben Garcia of Annunciation House told us that for those who are victims of torture and for those whose lives are a continual struggle, such as our hosts, being able to share the realities of their lives with people who care is a real comfort. We were fairly nonjudgmental listeners, so taken aback by what we heard and saw that we could only respond with sympathetic looks and murmurs.

Elodia and Fidel have six children, ranging in age from 17-year-old Patricia to 4-year-old Hector. Patricia and Angel gave up their room and bed for my friend Sheila and me. Only one of the family's four rooms is heated—with a small metal stove that looks like it was made out of a tin can. Five of the nine members of the family sleep on two beds in this room. Elodia does the laundry at an outdoor sink and hangs it on lines to dry. The family's animals (two dogs, a cat, two roosters who begin their wake-up calls at 4 or 5 AM, two hens, and four chicks), live on table and kitchen scraps that are dumped onto the patio. There is an indoor flush toilet but no running water in the bathroom sink. The family, especially Elodia, has been stressed by the birth of Patricia's baby, Angel. Elodia feels it is very important for Patricia to stay in school, so Elodia cares for four-month-old Angel five days a week.

Fidel works six days a week, at least ten



do to alleviate
some of the
suffering we
saw? . . . What
does it mean to
live in solidarity
with the poor?

hours a day, selling snacks and soft drinks to workers in the *maquiladoras*, factories owned by big multinational corporations. He earns about four dollars a day. The factory employees work 10- to 12-hour shifts making many products that can be sold cheaply to U.S. consumers at stores like WalMart and J.C. Penney. Why are the prices in "big box" stores so low? Low wages, lack of enforcement of environmental regulations, and few export duties (thanks to NAFTA) make Mexico an attractive location for corporations to build factories. The workers earn up to \$5.50 per day, about 50 cents an hour. Yet prices for food, water, propane, and electricity are about the same as on the U.S. side of the border. One of the few advantages of working at a maquiladora is that health insurance is provided.

Attending public school costs money in Mexico. For the family's three oldest children, two in a technical school learn-

ing bookkeeping and one in high school, Elodia and Fidel have to pay for uniforms, books, entrance fees, bus fare, and supplies. Their five-year-old, a bright, affectionate, and lively girl named Luna, attends the kindergarten at Centro Santa Catalina. It costs two dollars a month, much less than the public kindergarten. Her elementary-school-age brother benefits from the after-school tutoring and recreation program at the Centro, and all the children get small scholarships since Elodia is a member of the Centro Santa Catalina sewing cooperative and participates in the weekly Faith and Values classes taught by Sister Donna.

Participating in the activities of the Centro gives the 23 women in the cooperative extra income, increases their self-esteem, and helps them become more assertive in a *macho* society. They are becoming more able to stand up to their husbands and advocate for their children, and the group offers spiritual and social support as they struggle for better lives. They meet at the Centro to sew four afternoons a week, making beautiful bags, tablecloths, napkins, shawls, and other items that are sold at church bazaars in the U.S. and via the Internet (www.centrosantacatalina.org). They each make at least \$100 a month for 16 hours of work a week. Sister Donna, who has a PhD in Theology, developed the four-year-long Faith and Values course. The weekly meetings include singing, games to get everyone laughing, prayer, medita-

Continued on page 40



A small organic garden, part of the Home Grown Nutrition program



Sister Donna in front of Centro Santa Catalina with a boy who receives tutoring there

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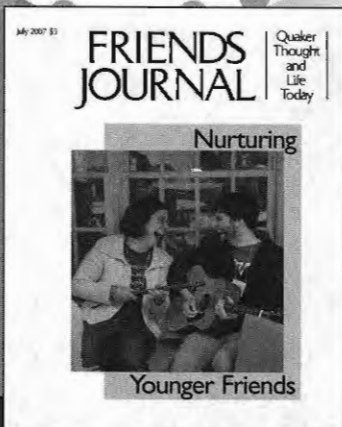


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Central and Southern Africa Yearly Meeting Held in Zimbabwe, 2007

Central and Southern Africa Yearly Meeting (C&SAYM) gathered at Hlekweni—"The place of laughter"—near Bulawayo, Zimbabwe, from April 4 to 10, 2007, under the theme, "Renewing the Quaker Spirit in Africa." Hlekweni was celebrating its 40th anniversary of responding to the needs of rural people in Matebeleland.

One hundred and thirty-five Friends from meetings in Zimbabwe, Lesotho, South Africa, Botswana, Namibia, visiting Friends from the United States, England, Wales, Germany, Norway, the regional representative of American Friends Service Committee (AFSC), and Quaker Peace and Social Witness (QPSW) workers participated in this yearly meeting. We were blessed with a vibrant presence of 19 young Friends who participated actively in business meetings, meetings for worship, worship sharing, ten-minute talks, special interest groups, and children's program. Children's activities included team building, sharing, cooperative games, and conflict resolution that sought to strengthen the Quaker values of equality and peace.

We are grateful to the members of C&SAYM who designed the program that enabled us to renew our Quaker spirit and also have well-organized and fruitful business meeting sessions. The business meeting sessions were fewer because of the intensive preparations that preceded C&SAYM, and the rest of the time was used for spiritual nourishment. We were saddened that some of the key planners could not attend because of circumstances beyond their control.

The program aspects that enabled us to respond to the theme included the following: Hearts and Minds Prepared sessions, African Quaker Faith and Practice, Expressing Our Quaker Identity, Sustainable Energy, Ethical Investments, Communication Information Overload, and Quaker Process.

The diverse forms of worship that deepened our spiritual nourishment included singing, silence, vocal ministries, prayer in different languages, and Taizé.

Martin Wilkinson from Britain Yearly Meeting delivered a moving Richard Gush Memorial Lecture entitled "Prophets of Equality." He shared his experience of peace-makers in Africa and presented new evidence of damaging effects of inequality on the health and happiness of people and communities. He reminded us of values needed to overcome challenges that continue to face us: equality, truth, simplicity, peace, and courage.

December 2007 FRIENDS JOURNAL

We were made deeply aware of the wide disparities existing in our communities and in the world and the need to work to increase the sense of community and express our concern and action for disadvantaged people.

C&SAYM approved a testimony on "Equality in the 21st Century: Making a Start in Southern Africa," committing our meetings to strive for reduction of social and economic inequality in our countries. Therefore, we call on all Friends everywhere to assist us in living this testimony.

The challenges that faced us included information sharing among ourselves and other Friends organizations, addressing economic disparities, ensuring equality, speaking truth amongst ourselves and to those in positions of power, courage to celebrate our diversity, cross-border travels, and a simple and wholesome living of Hlekweni and the political and economic challenges facing Zimbabwe and thus impacting programs at Hlekweni. Stephen Hussey, a former director of Hlekweni, presented the history of the origins and life of Hlekweni, which enabled us to look at the present challenges and future sustainability of programs offered by the center.

We were refreshed by a variety of outings to the following places: Chipangali Animal Orphanage and Research Center, Matopo Hills, Silozwane Cave, Ethandweni Orphanage in Matopo Hills, a Marimba workshop, Khami Ruins, and Bulawayo Natural History Museum, which was organized for children.

We leave Hlekweni with laughter and joy, spiritually refreshed and full of courage to make a difference in the world. We are grateful to the staff of Hlekweni for their warm hospitality.

Ha e ne pula! (Let it rain!)

—*Tankiso S. Phori, Dudu Mtshazo
and Dudu Dlamini*

Quakercamp at Barnesville: Blessed by the Witness of God

It was Friday night. We had finished with introductions, and were looking toward getting ourselves organized for the time ahead. Someone stood up to share a thought, which grew into a heartfelt message. When he sat down, there was a pause that grew longer and deeper, and we found ourselves in the sweet, cool water of a gathered meeting. In astonished recognition, gratitude, and anticipation, we realized that Quakercamp had begun.

The initial vision was simple: to create a space where Friends could be together with enough unscheduled time that the Spirit could work on us, so that Truth could rise, and

what happened one day could affect what happened the next. Gradually, over the months of planning, a shape emerged. Olney Friends School in Barnesville, Ohio, was chosen as an inexpensive site with ties to Ohio Conservative Friends, who have helped our Religious Society to be fed from the deep pools that nourished early Friends.

The idea of an initial weekend gathering of those who had found similar nourishment in participation in Young Friends of North America was expanded to include current young adult Friends who are seeking the heart of our faith, where all branches of our Quaker tree can be together in worship and witness. The week that followed was planned with just enough structure to hold us together—a morning of preparation for worship and worship sharing, an open afternoon for visits, small groups and play, and an early evening presentation by Ohio Conservative Friends, followed by an open plenary time for whatever might rise up to be addressed.

Those who came were drawn together by a common hunger—to know God experientially, to be present to the Spirit, to be led. We had anticipated the blessing of having that experience across generations. An unexpected blessing was the richness of the interaction among Friends General Conference and Conservative Friends.

The evening presentations on community, prayer, Scripture, eldering, and meeting for business led to a deeper understanding of our common heritage. During a group called by a Friend from the liberal tradition to share her understanding of Barclay's *Apology*, a Conservative Friend in plain dress listened closely, nodded at times, added a few words. His parting comment was that if she could bring a real appreciation of Barclay to liberal Friends it would be a great service. Conservative Friends shared their love for the Scriptures, and morning Bible study became a rich time of reflection together. As the week went on, local Friends joined more and more fully into the experience till by the end we were truly joined in the Spirit. One elder observed that this was her first experience of a mixed gathering of Friends that truly worked for members of her beloved Ohio Conservative Yearly Meeting. What a gift to be able to help water each other's roots!

Each day helped shape the next. A late afternoon intergenerational session on sexual ethics that developed unexpected depth was continued the next day. One Friend's discomfort with the way confidentiality was handled led to a lunch conversation that flowed into an afternoon group that led to a set of queries for Friends of all persuasions on confidentiality and openness. A newly convinced Friend,

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engaged in absorbing the treasure of our heritage by putting quotes of early Friends to music, sang the words of George Fox, William Penn, and Isaac Pennington to us in the time following worship. A group met the next day to support her in her ministry, and interest was expressed in bringing her gifts to Ohio Yearly Meeting sessions. On our last evening together, when a proposed set of queries on sexual ethics led to significant discomfort and the prospect of division, a young adult Friend offered words that allowed us to move forward in unity.

Worship preparation included not only Bible study but times of singing, meeting for healing, and lamentation. We never grew tired of worship. At meal times we were nourished by the simple fare provided by Olney Friends School and by conversation both informal and topical. In the afternoons you might find Friends in pairs on a bench or under a tree talking intently, young adults deep in discernment on next steps in creating an all-inclusive young adult Friends group, individuals in silent reflection, group games full of movement and laughter, a cluster of folks gathered around a common topic, the sound of a concertina floating across the lawn. Clearness meetings sprang up (and flowed over into at least one car ride home). Several Friends who rarely ask for help expressed deep gratitude for the spacious welcoming spirit that opened the way for them. Late evening sings were sweet. Even the all-ages soccer game, campfire, and swims in the pond seemed touched by grace.

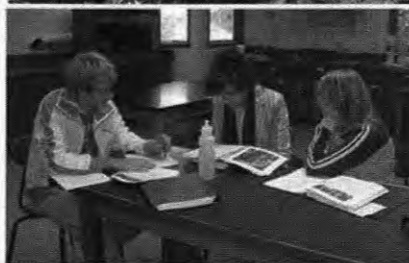
George Fox tells us that when we have learned to live lives that allow us to walk cheerfully over the Earth answering that of God in everyone, we will come to be a blessing in them, and make the witness of God in them to bless us. It was a small bit of Earth that we were walking over that week, but the blessings, both given and received, were real.

A second Quakercamp is planned for June 23-28, 2008 in Barnesville, Ohio. For more information go to <www.quakersong.org/quakercamp>.

—Pamela Haines, Philadelphia, Pa.

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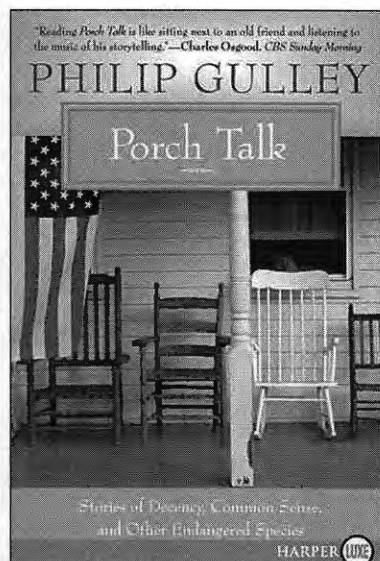
Porch Talk: Stories of Decency, Common Sense, and Other Endangered Species

By Philip Gulley. Harper San Francisco, 2007. 172 pages. \$15.95/paperback.

To enjoy a lighthearted weekend, tune in to PBS's *Prairie Home Companion* on Saturday afternoon and then repair to a comfortable spot to read *Porch Talk: Stories of Decency, Common Sense, and Other Endangered Species*. To give you a frame of reference, Garrison Keillor's fictional hometown on *Prairie Home Companion* is Lake Wobegon, somewhere in Minnesota; Gulley's Quakerly neighborhood, Harmony, is in Indiana. Not many people know where Harmony is because, Gulley says, in a Rand-McNally map of Indiana, its name is hidden under the left staple.

Porch Talk is the latest in a series of 14 fictional books that began with *Front Porch Tales*, *Home Town Tales*, and *For Everything a Season*, and contains 30 short chapters seeking to confirm his belief that "all that is wrong with our world can be attributed to the shortage of front porches and the talks we had on them. Somewhere around 1950, builders left off porches to save money, and we've had nothing but problems ever since."

One of my favorite chapters is "Call Me Coach." With tongue in cheek, Gulley relates his encounters with a fellow Quaker pastor who he says "pursues [his] vocation with more passion [than I do] and complains: We Quakers lack a fighting spirit and have to draft a few Baptists to add vigor to [our] roster." In response, his fellow Quaker pastor pays \$100 per session with a "life coach," whereupon



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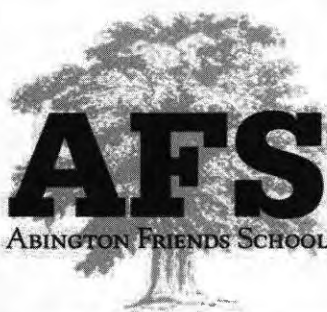
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Gulley says, "The last thing I'd do is pay someone to tell me what to do. I'd spend it on really important things like a new motorcycle and power tools and pocket knives."

Perhaps the chapter most revealing of Gulley's views is "Death of Freedom." The chapter begins with his chance encounter with a local technician delivering a new computer. The technician asks Gulley what he does for a living. Gulley tells him that he's a Quaker pastor and says that, "I sensed he wasn't religious himself, but some people think that's the only thing ministers talk about, so off he went, careening down the theological trail." The technician ticked off his "Christian fundamentalist" litany, denouncing liberal beliefs about evolution, science, gays, women's rights, dissent, and more. Gulley says he wanted to remind him that his "tyranny is like the rabid dog that finally bites his master. I hope he reads this [book] though and concludes, as I have, that being descended from beasts is better than being ruled by them."

Gulley concludes, "In my childhood it was Doc Gibbs and Mrs. Harvey who oozed sound judgment from every pore. In a culture that [now] prizes glitz, celebrity, and youthfulness we've forgotten where to find it."

Most *Porch Talk* chapters begin with amusing self-deprecating anecdotes and end with his Quakerly views about human frailty, arrogance, foibles, and whatever else. Gulley is easy reading, uncomplicated, and makes no pretense of doing classical stuff. Upon first reading I thought a few of his folksy anecdotes a bit heavy with hyperbole, but I now concede it's what makes his books entertaining and popular.

—Wilmer Tjossem

Wilmer Tjossem is a member of Des Moines Valley (Iowa) Meeting, was an AFSC Finance staffer for almost 40 years, and was co-founder of the Clarence and Lilly Pickett Endowment for Quaker Leadership.

Slavery and the Meeting-house: The Quakers and the Abolitionist Dilemma, 1820–1865

By Ryan P. Jordan. Indiana University Press, 2007. 175 pages. \$29.95/hardcover.

Ryan P. Jordan goes behind the myths and assumptions creating the usually positive stereotype of Quaker abolitionists to tease out the complicated truth of the antislavery positions and actions of the Religious Society of Friends in the United States from 1820 to 1865. Ideals are compromised on all sides, as



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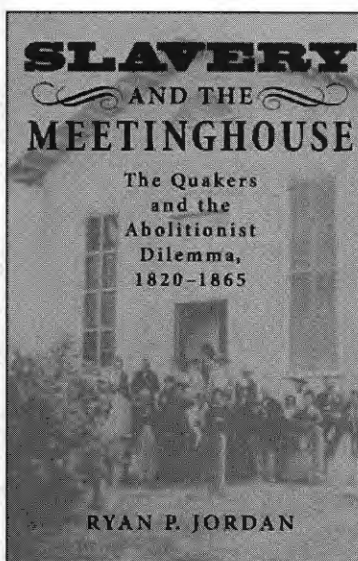


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individuals and organizations determined differing tactics to bring an end to slavery, sometimes resulting in disownments and divisions. Most Friends already know about individuals such as Levi Coffin and Lucretia Mottr who were public leaders in antislavery work. Less known is the Quaker opposition to the American Anti-Slavery Society's call for an immediate abolition of slavery. Friends as an institution were more cautious in their call for reform and often fell short of being trailblazers in the areas of abolitionism and racial equality.

Of course, the time period presented also covers one of internal tension within the Religious Society of Friends, as great schisms divided the majority of the yearly meetings, some more than once. Jordan addresses the Hicksite/Orthodox split of 1827 and draws from sources of both groups. Jordan is quite fair in his use of sources and provides examples from both branches—of radical actions by individuals being met with condemnation and caution from institutional leaders. He also provides thorough explanations of lesser-known separations that resulted in the establishments of Indiana Yearly Meeting, which was antislavery, as well as Pennsylvania Yearly Meeting, which was progressive.

The book manages to cover a number of key threads—the debate between gradualist and immediatist approaches in the antislavery movement, universal reform efforts, racism and segregation within Quakerism, and the perceived limits of pacifism as violence increased in the 1850s and 1860s—without being longwinded. Examples and individuals are not limited to a specific region or yearly meeting. This is an institutional study rather than a collection of anecdotes. Those seeking detailed information about specific individuals or a play-by-play account of particular controversies are better served by other sources. Endnotes and a bibliography provide references for learning more about specific examples and efforts of individual Friends.

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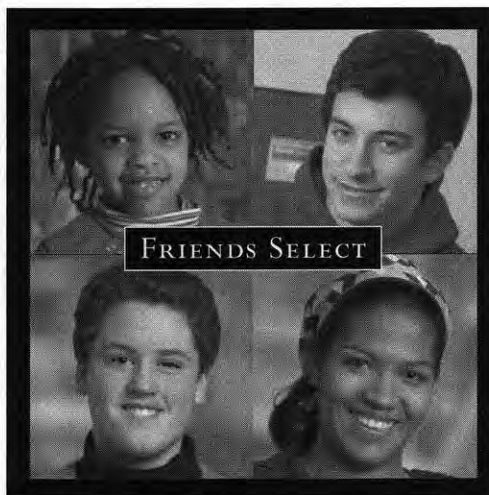
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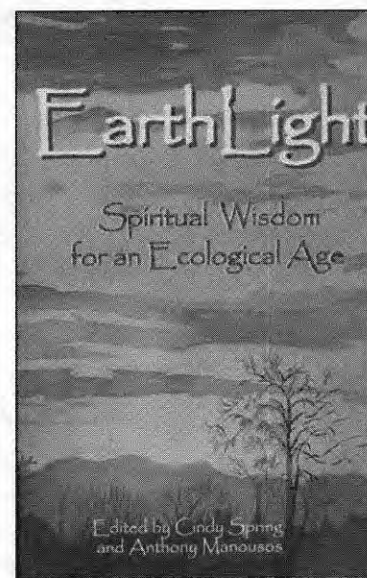
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richer understanding of our complex past that encourages further discussion about the way our yearly meetings and members address contemporary reform movements both corporately and individually.

—Gwen Gosney Erickson

Gwen Gosney Erickson is the Friends Historical Collection Librarian and College Archivist at Guilford College and a member of Friendship Meeting in Greensboro, N.C.



Earth Light: Spiritual Wisdom for an Ecological Age

Edited by Cindy Spring and Anthony Manousos. Friends Bulletin Corporation, 2007. 344 pages. \$20/hardcover.

I approached this book with interest and caution. I've been skeptical of new-age Earth spirituality, which seems so ready to discard Christianity in search for something new. My energy has gone instead toward finding the life in our religious tradition. But I sure do love the Earth.

I was richly rewarded for my time (and my choice to read outdoors was fitting). Drawing on the best of 15 years of Quaker-founded *Earthlight* magazine, this anthology is organized in seven sections, from Conscious Evolution to Celebration. Each section opens with an Earth Light principle, a set of queries, and a selection of quotations, followed by a number of short articles interspersed with poetry and art. Of course any anthology is uneven, and some parts will speak more to some than to others. But I found pearls of wisdom

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here—wisdom that predates Christianity and is accessible to people of all religious persuasions, or none at all.

One of the recurring themes is the idea that as human beings we are all part of the “Great Story” of the universe, a story that is still being told. We are neither our own story that is separate from the Earth, nor a blot on creation, a distortion of how it “should” be unfolding. Rather, we are an integral part of the whole thing. Several of the articles talk of the power of inviting children to that story and to an understanding of what their world is telling them. Whether through gardening, listening closely to nature, taking on the stories of other animals, or absorbing and reflecting on the story of the universe itself, their hearts and minds and souls are eager to be part of it.

What if we shifted from a focus on saving other species to an awareness that we are a species? One author suggests that, because humans have developed the ability of consciousness, one important role for us in the story is, very simply, to be aware of and delight in the world around us. What will allow us to be liberated from the confinement that grows from our advanced training in materialism, and ease into the magnificence of the universe?

I loved Rex Ambler’s piece on the relationship of Earth consciousness to Christianity and Quakerism. He tells of the Judeo-Christian movement to raise people from their bondage to the land into a special covenant with God; how the emerging Christian church’s focus on an afterlife devalued our life here on Earth; how the Enlightenment and expanding sense that science could explain reality pushed religion even further from earthly matters. He holds up understandings from Quakerism that can help move us back into active relationship with the Earth: being open to new leadings from the Spirit, recognizing God within Creation, seeing spirituality as an active transformation of life rather than a passive acceptance of grace, having hope for the world through believing the Kingdom of God can come through us, and resisting violence, material greed, and the ethic of domination.

Several articles address our physical relationship with the universe, how previous generations of stars forged the very atoms of carbon, calcium, and nitrogen that have become us. From this perspective, eating is sacramental. Each bite contains the life of the sun and the Earth, the world made flesh. Alternatively, other things we consume, such as TV and popular culture, are full of violence and despair, and highly toxic. Consuming them is choosing intoxication.

There is harsh criticism of the whole modern project of economic development that is



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based on using technology to overcome the very conditions of the Earth's process. Limiting our focus to that which we can manipulate, we shrink our lives to pitiable smallness and devitalize our world. All the rest of the cosmos goes unnoticed—a high price to pay for the illusion of control and safety. The idea that we humans are a small island of meaning and civility in a vast uncaring cosmos separates us from our potential to join in the creation of the future. There are powerful dreams and stories buried in people, but when we don't water those seeds with attention, we lose the capacity to dream ourselves forward.

Succumbing to despair and fear may be the ultimate source of the violence we do against each other, our planet, and our future, but *Earth Light* does not despair. It is filled with a hope that is anchored in a sense of connection and relationship with the universe. That which we bless blesses us; the more we come alive to the world, the more the world comes alive in us. One article talks about how creative life is, how it plays. In this open-ended process, as life tinkers with discovery, it makes more and more possibilities. If we forget to play we lose our love for life, and loving life, not fearing destruction, is what moves the universe, what will save our world.

I finished *Earth Light* (on a beautiful summer day) feeling no less committed to a faith and practice rooted in 17th century Quakerism, but more supported in my sense of deep connection to the Earth. I think we get to have both.

—Pamela Haines

Pamela Haines is a member of Central Philadelphia (Pa.) Meeting.

Also of Interest

Why Now: The Evolution of a Conscientious Objector.

By Henry Swain. Lotus Petal Publishing, 2006. 125 pages. \$14.95/softcover.

Commerce, Community, and the Regulations of Universal Love: A Contemporary Relevance of John Woolman's Essay "A Plea for the Poor."

By Daniel A. Seeger. Quaker Universalist Fellowship, 2007. 25 pages. Available free online.

Engaging with the Quaker Testimonies: a Toolkit

By the Quaker Peace and Social Witness Testimonies Committee. Quaker Books, 2007. 78 pages. £8.

NEWS

George School, the Friends day and boarding school in Bucks County, Pa., has received the largest single donation to an existing independent preparatory school. Barbara Dodd Anderson, a graduate of the class of 1950, gave \$128.5 million "to honor not only my father, [the late] David Dodd, and his legacy, but also all of the teachers . . . who had such an impact on me and are so important to their students today," she told the school. George School will receive the gift in increments over a 20-year period, and will first use the money to increase financial aid and faculty and staff salaries, and to continue its commitment to an environmentally sound campus. Barbara's father, a professor of economics at Columbia University, made his fortune when he invested in Warren Buffet's firm, Berkshire Hathaway, while the latter was a student of Dodd's.

Duluth-Superior (Minn.) Meeting has been declared a "sanctuary church" to support men and women in military service who are resisting deployment to Iraq or Afghanistan. The minute was approved in May. In a statement that describes sanctuary as "the time-honored tradition of churches protecting individuals," members of the meeting pledged, "We will present a course of human and spiritual protection and support in any transforming relationship between individuals and military structures, including any selective service system. . . . Our response is rooted in our understanding of God's love and the examples of courage and conviction of individual Quakers and monthly meetings that are part of our faith tradition." Other area churches are encouraged to join Duluth-Superior Meeting as "sanctuary churches," Mary-B Newcomb, clerk of the meeting, said. "We want to be a light, an alternate way to help men and women in military service in our concern about the wars in Iraq and Afghanistan." This is Duluth-Superior Meeting's second experience as a sanctuary church. In the 1980s, with community-wide support, the meeting helped some 200 refugees from Central America to settle in Canada, Mary-B Newcomb said.—*From Duluth-Superior Meeting newsletter; conversation with Mary-B Newcomb*

Iran's President, Mahmoud Ahmadinejad, met with a group of interfaith leaders at Columbia University in September at the interfaith UN chapel. AFSC and FCNL were among the sponsors. Approximately 140 religious leaders participated in the hour-long encounter, asking him about his statement on the Holocaust, Iranian human rights abuses, Israel, and nuclear weapons development. He calmly conceded nothing, often deflecting queries by criticizing the policies of the Uni-



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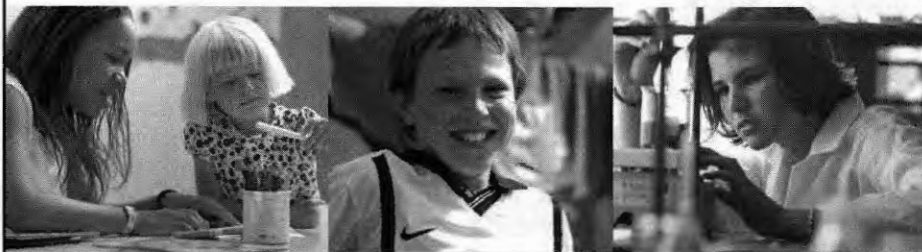
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ed States and Israel. The tone was a marked contrast to the verbal attacks he received at Columbia, when the university's president called Ahmedinejad "brazenly provocative or astonishingly uneducated" for his stance on the Holocaust. The executive director of the Mennonite Central Committee, said to him at the chapel, "We mean to extend to you the hospitality that a head of state deserves." Peace organizers had sought a Jewish leader to participate, but were turned down because those who were invited said they could not win support from Jewish organizations. "My heart was broken that there was so little support from other religions to be here," said Mary Ellen McNish, general secretary of AFSC. "If we don't walk down this path of dialogue, we're going to end up in conflagration." The Conference of Presidents of Major American Jewish Organizations said in a *New York Times* interview: "They're not going to convince him [Ahmedinejad]. Their very presence there gives him respectability." In a later response, McNish said, "The more we isolate him, the more support he gets at home." This was the third in a series of interfaith conversations focused on establishing dialogue between people of faith in the United States and the people and government of Iran. The peace group has called on the governments of Iran and the United States to establish face-to-face diplomatic negotiations to help create a path to peace. Joe Volk, executive secretary of FCNL, said: "I think the peace churches and the Iranian government have demonstrated a way to build a bridge to understanding. This exchange is a very important counterpoint to the other dialogues with the Iranian president during this trip."

The United Nations General Assembly adopted the UN Declaration on the Rights of Indigenous Peoples in September, much to the delight of Friends World Committee for Consultation (FWCC), AFSC, FCNL, other human rights organizations, and many Quaker groups throughout the world. A statement issued by the Quaker United Nations Office said, "Adoption of the Declaration sends a clear message to the international community that the rights of Indigenous Peoples are not separate from or less than the rights of others, but are an integral and indispensable part of a human rights system dedicated to the rights of all." The Declaration recognizes the rights of Indigenous Peoples to the lands, territories, and natural resources that are critical to their ways of life and affirms that Indigenous Peoples, like all peoples, have the right to self-determination. It provides guidance on basic measures needed to ensure the dignity, survival, and well-being of some of the world's

most impoverished and marginalized peoples. Australia, Canada, New Zealand, and the United States voted against adoption of the Declaration, according to the Quaker United Nations Office.

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•March 1—Deadline for applications to the Elizabeth Ann Bogert Memorial Fund for the Study and Practice of Christian Mysticism, administered by Friends World Committee for Consultation, Section of the Americas, which makes annual grants of up to \$1,000. Proposals should be no more than two pages and include a statement of the applicant's working definition of mysticism, a description of the project, the specific amount of money requested, the way in which a grant will be used, other sources of funding, and plans for communicating the results to others. Seven typed copies of the proposal should be mailed to Bogert Fund Secretaries, Vinton and Michelina Deming, 4818 Warrington Ave., Philadelphia, PA 19143. Two or three people familiar with the applicant's work should mail letters of reference directly to the secretaries. Decisions will be made by the committee in May, and grants distributed in June. For more information, e-mail <muccidem@verizon.net>.

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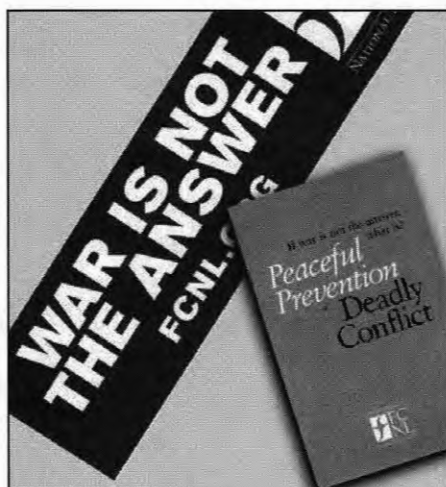
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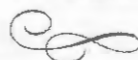
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The World Since 9/11

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other practitioners of nonviolence who stress the transforming power of love. (As John Woolman said so succinctly: "Love is the first motion.")

Of course, we should not engage with these former liberal hawks in any kind of a gloating way that says, "Ha! We were right and you were wrong." Instead, we could simply invite them to join with us in reflecting more deeply on what went wrong with the project to improve Iraqis' lives through the application of military force, and to entertain the idea that now and in the future, when we are concerned about harms suffered by vulnerable others in distant places around the world, there are ways for our country to respond that would be a lot more effective than the use of military action—even if this action is dressed up in the fine (though very misleading) words "humanitarian intervention." We need to strengthen our country's commitment to the UN and the essentially egalitarian principles it embodies. We need to work hard to develop the capacities of all nations—including our own—in nonviolent conflict resolution and the nonviolent prevention of future wars. And we all need to work much harder than we have thus far to build the kind of equitable world order that is needed to enable all of God's children to flourish, in whichever part of the globe they're born.

And we need to start doing these things quickly. Already, many U.S. politicians are looking at the unfolding debacle in Iraq and arguing that what the U.S. therefore needs is an even bigger military than the 1.4 million people our nation currently has under arms! Those of us who want to build a better world and who can see that this cannot be achieved through more warfare and violence need to act prayerfully—but also fast. Quakers who are U.S. citizens have some awesome but exciting responsibilities in the years ahead. □

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Noah's Problem

continued from page 21

big ears, and cats with almost none. Cougars! Maine Coons and Siamese. Havana Browns, Egyptian Maus, and Ragamuffins. Striped cats and orange tabbies. A Cheshire cat lay on his back, hoping to get his tummy scratched. (Noah later found out from his son Ham that it was a Chartreux, and had to wrestle with the French pronunciation for a very long time.) His youngest son Japheth, he reminded himself, was allergic.

And snakes! There were coiled cobras, waiting to strike, clearly uncomfortable in all the surrounding commotion. Pythons, like long, glistening pipes, sunning themselves in the grass. Tree snakes searching in vain for an overhang. Garter snakes hunting for holes in the ground so they could cool off. Water moccasins remaining indecisive as to whether to remain where they were or slither their way down to the water's edge, along with the komodo dragons, duck-billed platypi, walruses, 66 other pinipeds, and a group of miscellaneous caimans, joined by an unnumbered party of bullfrogs.

Cows—oh, there were cows all right. More cows than Noah had ever conceived of. Brahma bulls and Holsteins and Longhorns. Little mountain cows and Jerseys. Brown cows and brindled. Red heifers, and even a pair of blue ones—yes, there were blue cows back in those days. And yaks, oxen, water buffalo, and, what are those with the big, woolly heads? Bison! And there was a cow giving birth! Now which one was he supposed to take—the mother or the baby? Underfoot were 7,923 pairs of differentiated dung beetles!

Noah sat down on the gangway and stroked his red beard—fast turning gray—as he confronted his problem. In the west, beyond the brightest sunshine he had ever witnessed, he saw a very small cloud appear, like a puff of smoke, peeking out between the heads of the two giraffes.

It was going to be a *very* long day. □



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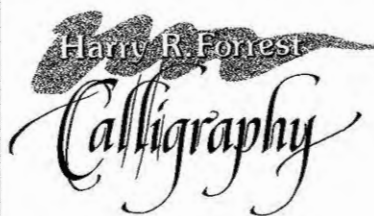
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Juarez Reflections

continued from page 25

tion, discussion, and sharing. We participated in these activities with the women, who obviously give each other lots of support by holding each other's babies, praying for each other's sick children, and preparing meals together when visitors come. In one-to-one sharing time a 40-year-old grandmother told me of her deep faith in the Virgin of Guadalupe and how that sustains her.

We met a small girl who could not return to school because her parents lacked \$20 for medicine to control her asthma, and talked with the mother of a two-year-old boy who is always sick because the cardboard roof of their one-room home leaks. (Our group came up with \$20 for medicine, but singling out one family for a larger monetary gift would not have been a good idea, even if we could have made such a donation.)

The mothers of those two children are part of the garden group at Centro Santa Catalina. Through the Home Grown Nutrition program they are learning not only how to grow some of their own food, but how to prepare healthier meals, collect seeds for future plantings, and turn vegetable scraps into compost.

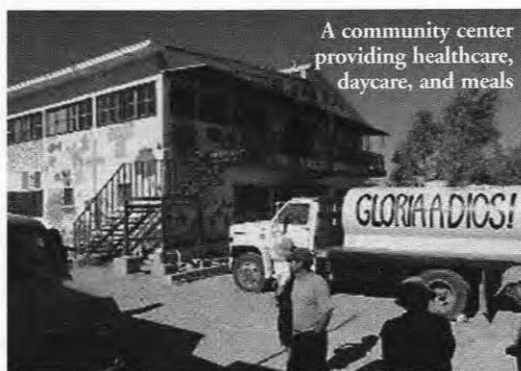
The most moving moment of the weekend was on Sunday morning when we all gathered at the Centro to say goodbye. Each of our group of ten was given a blessing by every member of Centro Santa Catalina, the blessing she would give to her husband or children if they were leaving on a journey. We were also given small gifts of colorful paper flowers from the sewing co-op, and Elodia gave Sheila and me the pottery mugs we had drunk our tea from at each meal in her house. These women, who had so little in the way of material comforts, were giving freely to us of their spiritual riches.

When we asked what we could give them, the answer was, "Tell others about

us and our sewing products, send money for scholarships so our children can finish school, come back to visit, and pray for us."

The trip brought up many emotions for our group. As we rode back to Albuquerque in our rented van we reflected on what we had learned. Though we were still pondering many questions, we now had answers. What can we do to alleviate some of the suffering we saw? We now have personal experience of some very positive projects that are making a big difference in the lives of the people we met. We can support them financially and tell other people about them. What does it mean to live in solidarity with the poor? We can examine our own lives and look at how we contribute, through our purchases, investments, and lifestyles, to the misery of those less fortunate. We can try to live more simply. When we become irritated at some little glitch, such as a family member forgetting to get something from the grocery store, a class being canceled, or the computer malfunctioning, we can stop, put our problems into perspective, and be grateful for all we have.

As for my dilemma of feeling at peace living in a wasteful and callous society, the most rewarding result of the trip was my close personal connection with Elodia. Although our burdens are different, we share the same love and concern for our children, we have similar daily household chores, and we each have a husband who has his faults but is a good man. We face the same challenges each day: to be a cheerful giver, to do the tasks assigned to us with care and attention, not to give in to discouragement, and to let love and good humor shine through us to brighten our little worlds. This is a comfort to me, to know that Elodia, with her chickens and dogs in Juarez, is my "sister" in the struggle to stay sane, serene, and unafraid in this world. □



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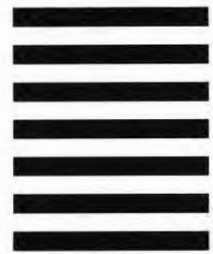
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The Impact of the Abortion Debate on Peace Movement Goals

As passionate advocates of stopping wars, executions, poverty, racism, and other deadly forms of bigotry, we have noticed an obstacle we want to draw to your attention. Because polling for elections gives clear-cut numbers, they give the clearest illustration. The U.S. National Right to Life Committee has a concept which it applies to elections called the "pro-life increment" - the percentage of votes a candidate *gets* for opposing abortion minus the votes the candidate *loses* for opposing abortion. It's almost always a positive number, most commonly around 3-4%. While this won't matter in many races, in very close races, it can and commonly does make the difference.

The Wirthlin organization's exit polls for the 2004 U.S. presidential race showed this range in favor of Bush over Kerry - a race in which anti-war activists were energized to turn out against Bush. Exit polls showed the anti-abortion vote had also been energized to turn out against Kerry.

One common interpretation of this is that progressive values are all of a piece, and if people reject a pro-choice position for women's rights, then they need to be worked with so that they become more enlightened. Even if it does hurt politically in the short run, in the long run we are better off sticking to our principles.

Another common interpretation is that we are losing a large number of people of tender conscience toward the goals of the peace movement because they see us as inconsistent: we oppose killing children in warfare but not in the abortion clinic. They cannot see that "women's rights" are served because the pro-life movement is full of women who have had abortions and present it as a traumatizing experience. If we oppose violence in some cases and not in others, then the abortion-defending position becomes a double tragedy as we also lose ground in those cases because of it.

While elections most clearly show the problem, the same principle applies to educational campaigns and to one-on-one contacts. Advocacy for nonviolent solutions to problems will be most effective when that principle is applied across the board, and least effective when it's contradicted in some issues. If you doubt that, consider your own disgust at politicians who say they are "pro-life" but don't apply this to war or the death penalty; then consider if those who are anguished over the fate of small children might not have a similar reaction to people who say they are "pro-peace" but don't apply that to feticide.

Where Can Dialog Begin?

Those who follow the consistent life ethic can simply relate to pro-lifers as colleagues, but those who maintain the pro-choice position will find their effectiveness in peace advocacy with pro-life sympathizers is blocked by the perception that they support the killing of babies and are naïve about what is actually helpful to women. Some possibilities:

- Discuss the importance of pregnant women having more access to services and being treated without discrimination in the work-force and any other policy proposal or volunteer services that help women who choose to continue a pregnancy to do so. Participate in diaper drives and similar projects to show the concern for common ground.
- Commiserate with them about how terrible the media portrayals are. Stereotypes abound in the media, and frustrations are high in both the peace movement and the pro-life movement. Sharing that anger becomes another way of humanizing and relating.
- A person who cannot in good conscience make the persuasive argument for the consistent life ethic can send pro-life sympathizers on to the people who can. Below are listed some web-sites that people can be referred to; becoming familiar with them may also be helpful in any discussions.

Consistent Life: an international network for peace and life:

<http://www.consistent-life.org/>

Forthcoming anthology: *Consistently Opposing Killing:*

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Feminism & Nonviolence Studies Association:

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Feminists for Life of America: <http://www.feministsforlife.org/>

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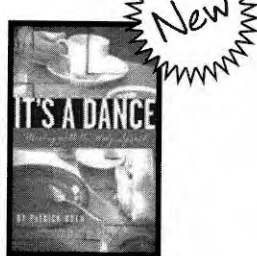
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Deaths

Alexandre—*John Clement Alexandre*, 94, on April 14, 2007, in Lebanon, N.H. Clement was born on January 19, 1913, in London, UK, to John and Mary Kittow Alexandre. He attended Stationers' Company's School in London until the age of 16, and then worked in an insurance office and as a law clerk in Jersey, Channel Islands. A pacifist, Clement served in the Friends Ambulance Unit during World War II, first in London and then in India. There he met his wife, Frances Mae Gordon, who was in India with American Friends Service Committee. They were married in 1946 in Dacca, India, and subsequently lived in Jersey in the Channel Islands; Philadelphia; Chicago; and Port Washington and Ossining, N.Y.; before making their home with their daughter Jane and her family in Tarrytown, N.Y., in 1991. Clement worked for Doubleday and Macmillan publishers as a book acquisitions editor. A member of Chappaqua (N.Y.) Meeting, he was a man of strong principles and intellectual curiosity, with a keen sense of humor and an open and accepting mind. He was predeceased by his wife, Frances Mae Gordon; his daughter, Martha Alexandre; two sisters, Olive Picot and Elizabeth Alexandre; and two brothers, Arthur and Stephen Alexandre. He is survived by his son, Peter Alexandre; two daughters, Jane and Faith Alexandre; and seven grandchildren.

Freivogel—*Stephanie Freivogel*, 102, on Saturday, April 22, 2006, at Friends Fellowship Community in Richmond, Ind., surrounded by her family and her devoted nursing staff. Stephanie was born on September 1, 1903, to Alfred and Paula Low-Beer in Vienna, Austria, at a time when Vienna was the center of the Austro-Hungarian empire. Her father introduced his children to chamber music and concert-going, planting the seeds for Stephanie's lifelong love of classical music. Stephanie loved school and was passionate about French, literature, sports, and modern dance. She spent summer days swimming in the Danube and hiking in the Vienna Woods, until World War I. An important influence in Stephanie's life was a woman she called "Mother Frankl," the mother of her best friends Edith and Trude, who opened the path of Quakerism to Stephanie. Both of Stephanie's parents died when she was 17. When she was in her early 20s she met Hans Freivogel, a young dentist whom she married in 1927. Their daughter, Vera, was born in 1930. Their Jewish roots made it necessary for them to emigrate from Austria in 1938. The young family arrived in New York City with only shoes, clothing, a sewing machine, some kitchen equipment, a set of nesting tables, and \$40. Soon after their arrival in the U.S., while Hans looked for work, Stephanie and Vera spent several months in a Quaker Camp for refugees in upstate New York, with Hans joining them each weekend, where she was reminded of Mother Frankl's spirituality and was drawn to Quakerism. Hans and Stephanie spent the next few years helping friends and relatives get out of Austria and resettle in America. Stephanie's beloved friend Mother Frankl was unable to leave, and her life ended in a concentration camp. Hans and Stephanie created a life in Flushing, a neighborhood in the borough of Queens in New York City. Hans worked to earn his certificate to practice den-

tistry in the U.S., eventually opening a dental practice in Flushing. Stephanie served as his assistant and business manager. A member of Flushing Meeting for 53 years, Stephanie sang for many years in the alto section of the Queens Oratorio Society. Retiring from work in the dental office in her late 70s, Stephanie filled her life with volunteer, religious, and cultural activities. She served as clerk of Flushing Meeting and provided leadership in her quarterly meeting and New York Yearly Meeting. She devoted many hours to creating a loving atmosphere, visiting and comforting ailing friends in hospitals and nursing homes, giving generously of her unconditional love, telling stories, playing games, and baking cookies. Her move to Friends Fellowship Community in Richmond in 1991 enabled her to share in her grandchildren's lives in a fuller way, mending ripped jeans, joining in birthday parties, and cheering them on through soccer games, school performances, and dance recitals. She was a member of West Richmond Meeting. Stephanie's final years brought the challenges of greatly diminished eyesight and hearing, a broken hip, and increasing dementia. Stephanie is survived by her daughter, Vera Crumley; her brother, Fritz Berens; four grandchildren, Stephanie Crumley-Effinger, Patricia Hartmannsgruber, and Nancy and Don Crumley; six great-grandchildren, Sandy Hartmannsgruber, Gabriel Hartmannsgruber, Anna Crumley-Effinger, Max Crumley-Effinger, Mary Crumley-Effinger, and Adam Crumley; and two nieces, Carol Lowbeer and Beverly Berens.

Gluyts Hawk—*Helen Louise Gluyts Hawk*, 88, on May 26, 2006, in State College, Pa., after a brief illness. Helen was born on March 29, 1918, in Richmond, Ind., the daughter of James Howard and Reba Anna Macy Gluyts. Helen received her bachelor's degree from Earlham College in 1939 and married David Carlton Hawk in 1941. In the early 1950s they left Richmond with their three young sons and proceeded to live in Ohio, Mass., R.I., N.J., and Md. In 1968 Helen received a master's degree in Social Work from Rutgers University. A lifelong member of the Religious Society of Friends, she was actively engaged in a number of social justice and political concerns. She applied her open and engaging personality to prisoner counseling, classroom support in State College elementary schools, and the League of Women Voters. She became active in State College Meeting in support of the Philadelphia Yearly Meeting clothing drive, and accompanied her husband on his many trips to Philadelphia for Representative Meetings. Her concerns for social justice and equity were instilled in her children along with her desire that they be self-reliant and able to manage daily housekeeping skills—the latter being only partially realized. In 1989 she and David retired to Foxdale Village, a Quaker-directed retirement community in State College, Pa. In addition to her good works, Helen is remembered for her spunky and optimistic outlook on both life and people. She was predeceased by her husband of 62 years, David Carlton Hawk; her sister, Mildred Jane Gluyts Bingham; and her brother, Howard Macy Gluyts. Helen is survived by three sons, Stephen Allen, Arnold Bruce, and Roger Carlton Hawk; three grandsons, Andrew, Edward, and David Hawk; and her brother, Charles Byron Gluyts.

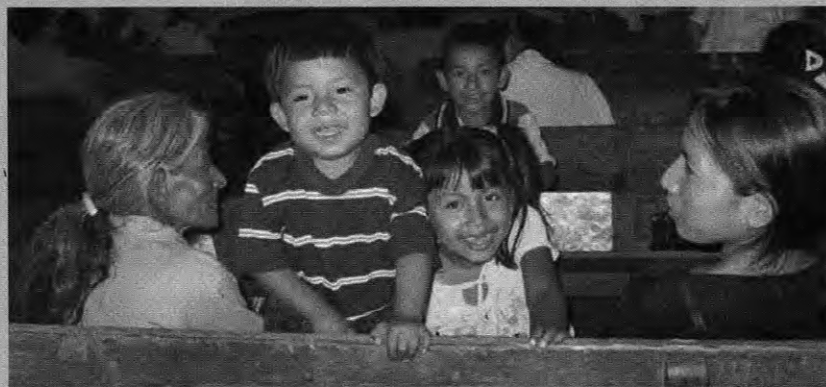


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McAllester—David Park McAllester, 89, in Monterey, Mass. David was born on August 6, 1916, in Everett, Mass., to Ralph W. McAllester and Maude Park McAllester. From age seven until college, David explored native crafts and customs, making his first tipi when he was eight, and learning woods lore from his mother at his aunt's dance camp in the Adirondack Mountains. After attending Everett public schools, David went to Harvard, believing that his career lay in vocal performance. He had already had a career as a boy soprano soloist in the Boston area. Singing in the Harvard-Radcliffe Choral Society, David met Susan Watkins during rehearsals. They were married in New York just before World War II. While in college he began to combine his interest in Indians with that in music. David joined Fifteenth Street Meeting in New York in 1940. As a conscientious objector to war, David worked first at a Civilian Public Service camp near Cooperstown, N.Y., and later at a state mental hospital in Middletown, Conn., where he and Susan were introduced to the Wesleyan University community. After finishing his PhD at Columbia, David was hired by Wesleyan, where he would spend nearly 40 years as a humanities professor, anthropologist, and a founder of the World Music doctoral program. With his colleagues in the music department he was able to bring to central Connecticut visiting artists in music from Java, India, Japan, Korea, China, Africa, Eastern and Western Europe, and southwestern U.S. After fieldwork and collaborations with American Indian colleagues from various tribes and traditions, David focused on ceremonial music in Arizona, integrating Quakerism with the naturalism and music of the Navajo. By this time his family included two children, and most summers they all headed west in a Volkswagen bus to live in a tent near the extended family of Frank Mitchell, a Navajo singer and ceremonial practitioner who felt himself to be David's "Navajo father." During these Wesleyan years David and Susan and others founded Middletown (Conn.) Meeting. Their children, Bonner and Burling, grew up in this meeting where David taught First-day school in classes that included plenty of Navajo singing as well as woods lore in nearby Wadsworth Park. The couple was active in Connecticut Valley Quarterly Meeting's Ministry and Counsel Committee. David took groups of First-day school children on Friday afternoons to the nearby state mental hospital, site of his World War II alternative service, to play cards and socialize with the women on a ward there. During winter vacation, David and his family took Middletown Young Friends to the Berkshires in Massachusetts for snowshoeing and winter camping on the family land where Susan and David would later retire in the 1980s. David was a member of New England Yearly Meeting's Ministry and Counsel Committee and of Friends in Unity with Nature, now called Earthcare Ministry. He was a member and founder of South Berkshire Meeting in Great Barrington, Mass., and served on nearly all of its committees and as clerk. David was often at the meetinghouse before breakfast on a weekday with clippers, scythe, shovel, and axe. He was a principal architect and reliable trail-crew member on the Swamp Trail, and he gave his tipi to the First-day school, showing them how to put it up and taught them that the door always faces east toward the rising sun. After Susan's death in 1994, David was for-

fortunate enough to meet Beryl Courtenay, a visitor from Nova Scotia who was attending South Berkshire Meeting. They married and had 11 companionable, loving years together with much reading aloud and travel whenever David was not in his tipi, or the woods, or the swamp. David published more than 200 books, articles, and reviews. He was a founder of the Society for Ethnomusicology and served as its secretary, newsletter editor, and president. At his last meeting of that international society, in Atlanta in November 2005, he gave an address that brought down the house, performing an Apache song he had learned decades before. He urged the people in the audience to broaden their definition of music and to remember the contributions of John Cage, the humpbacked whales, and the music of the spheres. David was preceded in death by his first wife, Susan Watkins. He is survived by his wife, Beryl Courtenay; his daughter, Bonner McAllester; his son, Burling McAllester; and his two granddaughters, Sudi and Cora Baker.

Sims—*Dorothy Rosella Rands Gowin Sims*, 87, on April 22, 2007, in Syracuse, N.Y. Dorothy was born on June 9, 1920, in Darlington, Md., the daughter of John and Una Clingan Rands. She married her first husband, Richard Drury Gowin, on January 3, 1944. They settled in Alaska, first operating a poultry farm in Palmer, and then staking out a claim under the Homestead Act in the wilderness of the Copper River Basin area. They built a log cabin and became parents of three children. They lived on the homestead from 1950 to 1955, when they moved to the city of Anchorage. Here the older children were enrolled in public school, and that year their fourth child, Anola Rose Gowin, was born and Dorothy first began to attend Friends meeting in Anchorage. The following year, when they moved their family to Phoenix, Ariz., Dorothy continued attending meeting. In 1959, the family settled in Danbury, Conn., where Dorothy attended Wilton Meeting. Dorothy's first marriage ended in divorce in 1972, and she moved to New Milford, Conn., where she helped establish Housatonic Meeting. In the early 1970s, Dorothy met Dan and Philip Berrigan, who were incarcerated in Danbury prison for their antiwar activities. Inspired by her meetings with them, Dorothy began her lifelong work as a prison activist. In 1974 Dorothy achieved a lifetime goal by graduating from the University of Connecticut with a bachelor's degree in Psychology. Later that year she moved to Syracuse, N.Y., to work with Janet Lugo for the Quaker Information Center on Criminal Justice and the Alternatives to Violence Project. She became a member of Syracuse Meeting. She helped establish the first Quaker meetings inside New York state prisons and worked for many years with the Prisons Committee of New York Yearly Meeting. Through this work she met her second husband, William Sims, a member of Poplar Ridge (N.Y.) Meeting. They were married in Auburn, N.Y., on April 23, 1990. Dorothy worked for decades as a nurse's aide in nursing homes and as a home health aide. Both in this professional work and in her extensive volunteer work, her life was defined by compassionate service and informed by her Quaker spiritual beliefs. In 2001 she was diagnosed with Alzheimer's disease. The last years of her life were spent in the Rosewood Heights nursing home in Syracuse. Dorothy was predeceased by her son,

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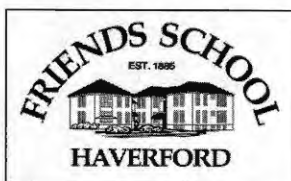
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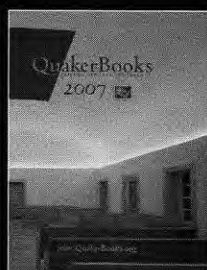
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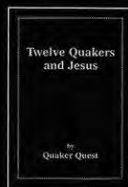
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Forest Richard Gowin, and her first husband, Richard Gowin. Dorothy is survived by her husband, William Sims; her children, Alan and Dale Sims, and Anola Gowin; grandson, Adam Gowin; great-granddaughter, Joscelin Gowin; brother, Robert Rands; and nephew, Gordon Rands.

Solenberger—*Robert Reeves Solenberger*, 90, on December 22, 2006, in Tucson, Ariz. Robert was born on September 14, 1916, in Drexel Hill, Pa., to Edwin D. Reeves, a Presbyterian deacon, and Edith Reeves Solenberger, who was active in Lansdowner (Pa.) Meeting. After graduating from high school in 1934 from George School in Newtown, Pa., Robert earned undergraduate and graduate degrees in Anthropology and Oriental Studies from University of Pennsylvania in 1938 and 1942. In 1937, Robert received the Delta Phi Alpha distinction for advanced German, and he was awarded a Harrison Fellowship in 1941–42. Robert attended a Presbyterian church as a child, later joining Friends meetings in Millville (Pa.), Central Philadelphia (Pa.), and Richlands (Va.) before becoming a member of Pima Friends Meeting in Tucson, Ariz., for 20 years. Fluent in several languages, he traveled widely, advocating for the rights of indigenous people throughout the world. He had a long-term concern for the fate of the Doukhobors, a dissenting Christian sect originating in Russia and now living mostly in Russia and Canada. A conscientious objector during World War II, Robert served alternative service in Civilian Public Service camps, helping the mentally ill and assisting with public park trail construction. After the war Robert was professor of Anthropology at American University, Louisiana State University, Hollins College, and then at Bloomsburg State College from 1960 to 1976. He was a government anthropologist in Micronesia, and a school social worker in Virginia and Pennsylvania. He held affiliations with the American Anthropological Association; the Association for the Social Anthropology of Oceania; the Academy of Natural Sciences; the American Ethnological Society; the Society for Applied Anthropology; and various other professional organizations, serving on the Board and Law Committee of the Indian Rights Association of Philadelphia and as chairman of the Community Service Council of Bucks County, Pa. His collected papers, including letters, notes, essays, reports, and articles about Native Americans, were donated to the library at Haverford College. Robert is survived by his brother, Donald Solenberger; his former wife, Anne Foulke; his sons, Thomas and Edwin Solenberger; four grandchildren; six great-grandchildren; and several nieces and nephews.

Steele—*Virginia Steele*, on September 9, 2006, at Friends Care Community in Yellow Springs, Ohio, where she had lived since 2004. Virginia was born in 1922 in Alderston, W.Va., the seventh of eight children of Robert Steele and Mamie Beckett. She was valedictorian of her 1939 graduating class at Alderston High School. From 1944 to 1946 she worked at Ashford Hospital in White Sulphur Springs, W.Va., followed by work at Emory University, University of Pittsburgh, John Paulding School in N.Y., and Edgewood Elementary School in Pittsburgh. In 1964, she received a degree in Library Science from University of California at Berkeley, and she responded to her friend Robert Parris Moses' call for volunteers to join the Freedom Summer project to register disenfranchised

black voters in Mississippi. She and two other volunteers drove her Volkswagen bus from Berkeley to Oxford, Ohio, for several days of nonviolence training. One of her passengers, who became a life-long friend, was Mario Savio, leader of the Free Speech Movement on the Berkeley campus in the fall of 1964. They went to Mississippi shortly after the murder of three civil rights workers in Oxford, Miss. As the only librarian volunteer, she was assigned the responsibility of creating "freedom libraries" from the thousands of books northern donors had shipped to black communities because African Americans in Mississippi and several other Southern states were barred from public libraries. Black children eagerly helped in packing and transporting these books to stores, barber shops, service stations, and other public places. These young helpers dubbed Virginia's Volkswagen bus "The Freedom Bus." Virginia spent 1964-65 at Pendle Hill in Pa., and then worked in the Berkeley, Calif., Unified School District until her retirement in 1987. She became a member of Berkeley Meeting in 1967, and was an active participant until 1989, when she retired to Friends House in Santa Rosa, Calif. During these years she was a regular attendee and served on the meeting's library and social concerns committees with her warm and outspoken nature. Though she lived away from Berkeley Meeting for many years after that, she kept her membership. In 1974 she purchased an abandoned mountain farm adjacent to the Monongahela National Forest near Hillsboro, W.Va., and began to spend the summers there, writing and enjoying local events. Her articles were published in *Wonderful West Virginia* and *Goldenseal* magazines. On her farm she encouraged the development of High Rocks, a year-round leadership development program for rural high school girls. She actively participated in this program and later became a generous benefactor. It is now named Camp Steele in her honor. Virginia is survived by her sister, Mary M. Morgan; four nieces; and one nephew.

Wendell—*Connie Miriam Wendell*, 88, on January 11, 2007, in San Francisco, Calif. Connie was born on March 30, 1918, in Little Falls, Minn., on a family farm with three brothers and two sisters. After high school, in 1944, Connie left that rural life for New York City, where she worked as a secretary. In 1950 she married Carl James Wendell, moving soon thereafter to Corpus Christi, Texas. In 1955, Jim and Connie were in San Francisco, working on behalf of peace and justice causes. They became members of San Francisco Meeting, where Connie loved to watch the way the sun streamed in through the high clerestory windows. She served on the Welcoming, Library, and Community Committees. In 1978, unable to attend meeting because of illness and other concerns, Jim and Connie were released from membership, and Jim died some years after that. After a long absence, Connie began attending meeting again, and in 2005 she requested membership, saying that she had decided to apply "once every 50 years." Soon she was too frail to attend, but with her amazing memory and great sense of humor she often entertained Friends with stories of the spare and adventurous years on the farm of her childhood. In the weeks before her death, her friends assembled a collection of her stories. Connie was predeceased by her husband, Carl James Wendell. She is survived by her daughters, Jamie Michiko and Lissa Laulanili.

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February issue, December 10
March issue, January 14

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For information call (215) 563-8629

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Accommodations

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Ashland, Ore.—Friendly place in Southern Oregon for outstanding theater, rafting, fishing, birding, quiet time. **Anne Hathaway's B&B and Garden Suites.** <www.ashlandbandb.com>; (800) 643-4434.

Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3264. (617) 227-9118. Overnight and short-term accommodations also available. <directors@bhfh.org>, <www.bhfh.org>

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

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

Seattle—Two affordable, private travelers' rooms at Quaker House, near University Friends Meeting, centrally located in Seattle's University District. For reservations: (206) 632-9839 or <quakerhouse.sea@juno.com>

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

William Penn House & Washington Quaker Workcamps. Washington, D.C., Quaker Center on Capitol Hill offering hospitality, meeting space, and worship. Offering workcamp opportunities for youth, peace studies seminars for educators, and seminars for all ages. Leadership training for Quaker young adults through our internship program. All are welcome. <www.WmPennHouse.org>, <info@WmPennHouse.org>, (202) 543-5560. 515 East Capitol St., SE, Washington, D.C. 20003.

Quaker House Ann Arbor has periodic openings in a small intentional community based on Friends principles. Guestroom available for traveling friends. <qhrc_apply@umich.edu>; <www.annarbortofriends.org> (734) 846-6545.

Santa Fe—Charming, affordable adobe guest apartment with kitchenette at our historic Canyon Road meetinghouse. Convenient to galleries and downtown. More at <<http://santa-fe.quaker.org>>. Reservations <guestapartment@yahoo.com> or 505-983-7241.

Marni's House, Martha's Vineyard, MA. Contemplative summer/fall B&B. Informal, contemporary, crafts, natural light, sybaritic baths, tranquil setting. Peaceful oasis for hectic lives. Bike to ferry, town, beach. For brochure/information/reservations: (508)696-6198, <marnivh@vineyard.net>, <www.marnishouse.com>

Casa de los Amigos, Mexico City. Quaker hospitality. Peace projects. Volunteer opportunities. <www.casadelosamigos.org>, <amigos@casadelosamigos.org>, (+52 55 5705 0521). ¡Te esperamos!

Books & 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 <tractassn@verizon.net>

Pendle Hill Pamphlets are timely essays on many facets of Quaker life, thought, and spirituality, readable at one sitting. Subscribe to receive six pamphlets/year for \$25 (US). Also available: every pamphlet published previously by Pendle Hill. 800-742-3150 ext. 2 or bookstore@pendlehill.org www.pendlehill.org

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

Calling all Book Lovers! Friends United Press has a bold new look: books with study guides for reading groups, vibrant covers on timeless Quaker classics, and a new release, *Sparrow Seed: the Franciscan Poems*. Explore Quaker beginnings, belief, and beyond through humor, inspiration, and grounding in Truth. Free catalog. Contact us at: 101 Quaker Hill Drive, Richmond, IN 47374; (800) 537-8839; www.fum.org.

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Opportunities

THE PEACEABLE TABLE

A Free Online Journal for Quakers and Other People of Faith
www.vegetarianfriends.net

Costa Rica Study Tours: Visit the Quaker community in Monteverde. For information and a brochure contact Sarah Stuckey: +011 (506) 645-5436; write: Apdo. 46-5655, Monteverde, Costa Rica; e-mail: <crstudy@racsa.co.cr>; <www.crstudytours.com>; or call in the USA (937) 728-9887.

PRONICA

NICARAGUA DELEGATIONS—students, groups, service learning, grassroots development projects, cultural exchange, history, economics, music, agriculture, health, literacy, children, homestays. Experience Nicaragua. <www.pronica.org>, (727) 821.2428.

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.

Quaker Writers and Artists!

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

Peaceful ridge-top sanctuary hosting workshops with Quaker-related themes, group retreats and individual sojourns. See our website for a full program listing. **Woolman Hill Quaker Retreat Center,** 107 Keets Road, Deerfield, MA 01342; (413) 774-3431; www.woolmanhill.org.

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

Support growing meetings and a spiritually vital Quakerism for all ages with a deferred gift to Friends General Conference (bequest, charitable gift annuity, trust).



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

Connecting Friends Crossing Cultures Changing Lives



Vincula a los Amigos Sobrepasa Barreras Culturales Cambia Vidas

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

QUAKER STUDY TOUR-BOLIVIA June 22-July 6/14. Spectacular Andes, Lake Titicaca. Experience community with indigenous Quakers in isolated villages. See www.qbl.org development projects, visit schools, students supported by www.bqef.org. Meet friends of Evo Morales. Optional: Peru, Machu Picchu. 707 823-6034. <www.TreasuresoftheAndes.com>

African Summer Workcamps 2008 AGLI—The African Great Lakes Initiative of Friends Peace Teams is sponsoring 5 intergenerational workcamps in Burundi, Kenya, and Rwanda. A two-day Orientation begins June 22 near Washington DC. Workcamps end on July 26. Workcampers will assist with building or rebuilding clinics, schools and peace centers—no skills needed. Visit our website at <http://www.aglionline.org> or contact Dawn Rubbert via <dawn@aglionline.org>

Events at Pendle Hill

December 7-9: **Awakening the Dreamer, Changing the Dream,** with Andrew Brazington and Hollister Knowlton

December 28-January 1: Celebrate the New Year! **Open Heart, Peaceful Mind,** with Valerie Brown (Inder Kaur), and **20th Century Music,** with Karl Middleman

January 11-13: **Recording: Spiritual Discipline and Communal Gift,** with Mario Cavallini

January 18-25: **A Mindfulness Meditation Retreat,** with Mary Grace Orr

January 25-27: **Insight Meditation and Worship: A Quaker-Buddhist Encounter,** with Mary Grace Orr and Sallie King

Contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6023. (800) 742-3150, extension 3. <www.pendlehill.org>

Trustees of the **PICKETT ENDOWMENT FOR QUAKER LEADERSHIP** urge Friends everywhere to send us nominations of members eligible for financial grants in recognition of hands-on projects affirming leadership talent. Contact: Coordinator Mike Moyer at 201 Trueblood Ave., Oskaloosa, IA 52577, phone 641 673 1085, or E-mail <moyerm@mahaska.org>

Positions Vacant

Westbury Friends School is seeking applicants for the position of **Head of School** to begin in the 2008-2009 school year. Westbury Friends is a culturally diverse elementary Day school located in the heart of Long Island, NY. Candidates should possess effective leadership qualities, significant communication skills and strong educational credentials. Knowledge of and dedication to Quaker education is essential. Please send your cover letter, resume and references to: Westbury Friends School, Search Committee, 550 Post Avenue, Westbury, New York 11590

CAMP DIRECTOR for Quaker led **Camp Woodbrooke** in southern Wisconsin. Applicants must have summer camp work experience and experience with building community in a Quaker setting. Live on site for two summer months. Website at <www.campwoodbrooke.org>. Call (608) 647-8703, <jobs@campwoodbrooke.org>.

Greenwood Friends School, Millville, Pa., seeks a Head of School to begin July 1, 2008. For details visit Head of School search, <www.greenwood-friends.org>. Application deadline 12/01/07

The Quaker United Nations Office - New York invites applications for their 2008-09 internship program. The internship provides an opportunity for candidates with an interest in international affairs, and a commitment to Friends' principles, to work at the UN. Further information and applications are available online, <www.quno.org>, or by contacting the office: 777 UN Plaza, New York, NY 10017, <qunony@afsc.org>. Deadline for submission of applications and references: **February 8, 2008**.

Real Estate

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

Rentals & Retreats

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

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

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.

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

Italy. For writers, artists, musicians or families, a peaceful cottage in the woods on an Umbrian hillside: large living room, kitchen/diningroom, one bathroom, two bedrooms (sleeps maximum 6). Non-smoking. Contact: Allison Jablonko, Via della Ginestra, 12, 06069 Tuoro sul Trasimeno (PG), Italy. Email: jablonko@tin.it

Chincoteague Island VA. Choice of adjacent, 1920s, protected vacation homes sleeping 8-10. Protected Assateague Island nearby (ponies, ocean beaches, birds...). September until June; approx. \$250/weekend, \$500/wk. Polite pets OK. 703-448-8678, <markvanraden@yahoo.com>.

Retirement Living



Friends Homes, Inc., founded by North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service, continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952, or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity. <www.friendshomes.org>.



The Hickman, a nonprofit, Quaker-sponsored retirement community in historic West Chester, has been quietly providing excellent care to older persons for over a century. Call today for a tour: (484) 760-6300, or visit our brand-new website <www.the-hickman.org>.

Living in Retirement: People who believe in peace and justice never retire, they just move to Uplands! An ecumenical community with UCC relationship. <www.UplandsVillage.com>. 931-277-3518



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

Continuing care retirement communities:

Kendal at Longwood; Crosslands - Kennett Square, Pa.

Kendal at Hanover - Hanover, N.H.

Kendal at Oberlin - Oberlin, Ohio

Kendal at Ithaca - Ithaca, N.Y.

Kendal at Lexington - Lexington, Va.

Kendal on Hudson - Sleepy Hollow, N.Y.

Kendal at Granville - Granville, Ohio

Independent living with residential services:

Coniston and Cartmel - Kennett Square, Pa.

The Lathrop Communities - Northampton and Easthampton, Mass.

Nursing care, residential and assisted living:

Barclay Friends - West Chester, Pa.

Advocacy/education programs:

Untie the Elderly - Pa. Restraint Reduction Initiative

Kendal Outreach, LLC

Collage, Assessment Tool for Well Elderly

For information, contact: Doris Lambert, The Kendal Corporation, 1170 E. Baltimore Pike, Kennett Square, PA 19348. (610) 388-5581.

E-mail <info@kcorp.kendal.org>.



Medford Leas— A Quaker-Related, Not-for-Profit Community For Adults Age 55+

We welcome your visit! Medford Leas is a unique, not-for-profit, Quaker-related community for older adults that combines the advantages of a *Continuing Care Retirement Community (CCRC)* with those of a 55+ Active Adult Community. Blending the convenience and accessibility of suburban living with the unique aesthetic of an arboretum and nature preserve, Medford Leas offers campuses in Medford and Lumberton, NJ, and a wide range of residential styles—from garden-style apartments to clustered townhouses—all arranged amidst the extraordinary beauty of over 200 acres of landscaped gardens, natural woodlands, and meadows. Cultural, intellectual and recreational opportunities abound as Philadelphia, Princeton, New York City, and New Jersey's famous shoreline are all easily accessible via car or public transportation. Medford Monthly Meeting is thriving, active and caring. Amenity and program highlights include: walking/biking trails, tennis courts, indoor and outdoor swimming pools, fitness centers and programs, computer center, greenhouses, very active self-governed residents' association with 90+ committees, on-site "university" program, and much more. Medford Leas' superior health, wellness, and long-term care (assisted living & skilled nursing care) services are available through **two distinct contract types** and a wide range of fees: "**Lifecare**"—with unlimited care included in fees; and "**Non-Lifecare**"—with fee-for-service health care services. CCAC-Accredited; Member, Friends Services for the Aging. For more details or to schedule your visit, call (800) 331-4302. <www.medfordleas.org> E-mail <move-in-information@medfordleas.org>.

Schools

ARTHUR MORGAN SCHOOL. Boarding and day school for grades 7-9. Small academic classes, consensus decision making, outdoor and community service trips, daily work program. A small, caring community environment. For information about admissions or hiring: (828) 675-4262. <ams@yancey.main.nc.us>. 60 AMS Circle, Burnsville, NC 28714. <www.arthurmorganschool.org>

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

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

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

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



The Quaker School at Horsham—A Friends school for bright children who learn differently. Coed, pre-first through ninth grades. Our research-based curriculum is carefully designed to address language-based learning differences. After school care. Enrichment programs: Affinities, art, music, shop, drama, sports. New campus. 250 Meetinghouse Road, Horsham, PA 19044 (215) 674-2875 www.quakerschool.org.



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Pastoral Care and Counseling—Basic Pastoral Care skills include ministering to persons in crisis, and listening, relating, referring and caring in a non-anxious manner. The Pastoral Care and Counseling graduate emphasis is one of seven in ESR's M Div/M Min program. For Pastoral Care Studies with a Quaker influence, contact axelsu@earham.edu or (800)432-1377.

Services Offered

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

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Please mention **Cyrano Consulting Services** in your subject line. Call (256) 725-2053 or (256) 824-2347.

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.

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.

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>.

Make friends, make music at **FRIENDS MUSIC CAMP** at Olney. Ages 10-18. Grow musically in a caring, Quaker community. Brochure, video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311. musicfmc@yahoo.com Online: <friendsmusiccamp.org>.



Camp Woodbrooke, Wisconsin

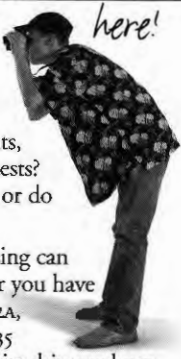
Quaker-led camp with emphasis on simplicity, community, living in harmony with the environment. Have fun, make friends. 34 boys and girls, ages 7-12. Teen program, ages 13-15. (608) 647-8703. <www.campwoodbrooke.org>.

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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), <tmfmiendhouse@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, around Achimota Golf Club, P.O. Box CT 115 Cantonments Accra, Ghana. E-mail: <hhmeeting@yahoo.com>.

MEXICO

MEXICO CITY-Paty (55) 5616-4426. <http://mexico.quaker.org>.

NICARAGUA

MANAGUA-Unprogrammed worship, 10:45 a.m. 1st & 3rd Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. <www.pronica.org>, (727) 821-2428, +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

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

FAIRHOPE-Discussion 9 a.m. Unprogrammed meeting 10 a.m. Sundays. 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) 762-1975 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. 3500 Texas Blvd. For information call (903) 794-5948.

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) 272-3736.

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. 2935 Spaulding St. at Orizaba. (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. Enter at rear: 1780 Third St. near Jefferson; Napa, Calif. Joe Wilcox, clerk, (707) 253-1505 or <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. 200, Santa Ana, CA 92701-4610. (714) 836-6355.

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting, 10 a.m. 4061 Mission Inn Ave., Riverside, CA 92501. (951) 682-5364 or (909) 882-4250.

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

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

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

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

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

SANTA BARBARA-2012 Chapala St., Sundays 10 a.m., 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.

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. Worship and First-day school. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 355-9330.

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

STORRS-Meeting for worship 10 a.m. Corner North Eagleview and Hunting Lodge Rds. (860) 429-0087.

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

Delaware

CAMDEN-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 1603 Andrews Lake Rd., Felton, DE 19943. (302) 284-4745, 698-3324.

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

HOCKESSIN-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year-round. NW from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old 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 Bosarey 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) 372-1070.

JACKSONVILLE-Meeting for worship, First Days. For location and time phone (904) 788-3648.

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: Rustin Lenvenson, Warren Hoskins. <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.; midweek worship and Bible study. (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

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

ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12. On Poplar St. in the personage 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 in Atlanta area. Unprogrammed worship. (678) 217-4098.

SAVANNAH-First Day, 11 a.m. Trinity Methodist Church, Tellair Square, 3rd floor. Use side door and look for our signs. Info: (912) 247-4903.

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 and lunch at alternating locations. Call (808) 322-3116, 325-7323.

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

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

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. 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 Wiley, (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 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: (630) 968-3861 or (630) 852-5812.

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

LAKE FOREST-Worship 10:30 a.m. at meetinghouse. 101 W. Old Elm Rd. (at Ridge Rd.). Mail: Box 95, Lake Forest, IL 60045. Phone: (847) 234-8410.

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

MONMOUTH-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 734-7759 for location.

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. <www.quakers.org/urbana>.

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 E. SR 38. Contact P.O. Box 561, Pendleton, IN 46064; (765) 788-7143 or (765) 642-6182.

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://vmfriends.home.mindspring.com>.

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

SOUTH BEND-Unprogrammed worship 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 W. Lincolnway. (219) 926-7411.

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. 10 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 267-3164.

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

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) 288-9695.
BELFAST AREA-Unprogrammed meeting for worship, 10 a.m. Telephone: (207) 338-3080.
BRUNSWICK-Unprogrammed worship 10 a.m. 56 Elm St. (Rt.24), Topsham. (207) 725-8216.
CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 693-4361.
DURHAM-Friends Meeting, on corner of 532 Quaker Meetinghouse Rd. and Rt 125, (207) 522-2595, semi-programmed meeting for worship, 10:30 a.m.
FARMINGTON AREA-Unprogrammed meeting for worship, 10-11 a.m. 227 Main St., Farmington. Telephone: (207) 778-3168 or (207) 645-2845.
LEWISTON-Unprogrammed worship and First-day school 10 a.m., 111 Bardwell St. (Bates College area). No meeting July-August. Telephone: (207) 786-4325, 786-2165.
MIDCOAST-Unprogrammed meeting for worship, 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) 296-2926.
PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.
SOUTHERN MAINE-Unprogrammed worship, Sundays a.m., FMI (207) 282-2717 or (207) 967-4451.
VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.
WHITING-Cobscook Meeting, unprogrammed. Worship and childcare 10 a.m. (207) 733-2068.
WINTHROP CENTER-Friends Church. Winthrop Center Rd. (Rte 135 South). Unprogrammed worship 8:30 a.m. Programmed worship 10 a.m. (207) 395-4790, e-mail <winthropcenterfriends@hotmail.com>.

Maryland

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. Phone (410) 778-2797.
DARLINGTON-Deer Creek Meeting. Worship 10 a.m. Clerk, Henry S. Holloway, (410) 457-9188.
EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. Anne Rouse, clerk, (410) 827-5983 or (410) 822-0293.
ELLCOTT CITY-Patapsco Friends Meeting, Mt. Hebron House, 10:30 a.m. First-day school, weekly simple meal. (410) 465-6554. <www.patapscofriends.com>. 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. Bobbie Siebens, 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: Sundays at 2 p.m. Forest Street Union Church, 15 Forest Street, Methuen, Mass. (978) 470-3580.
BOSTON-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: (617) 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.
LENEX-Friends Worship Group, 10:30 a.m., Little Chapel, 55 Main St. (413) 637-2388.
MARTHA'S VINEYARD-Unprogrammed 11 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.
MATTAPOISETT-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.
NANTUCKET-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.
NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 990-0710. All welcome.
NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.
NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. 43 Center Street. (413) 584-2788. Aspiring to be scent-free.
SANDWICH-East Sandwich Meetinghouse, 6 Quaker Rd., N of junction of Quaker Meetinghouse Rd. and Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-7629.
SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.
WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.
WEST FALMOUTH-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.
WESTPORT-Worship Sundays 10 a.m. 938 Main Road. (508) 636-4963.
WORCESTER-Unprogrammed meeting for worship, child care and religious education, 11 a.m. 901 Pleasant St. Phone: (508) 754-3887.
YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

Michigan

ANN ARBOR-Unprogrammed worship 9 a.m. (except 3rd Sunday) and 11 a.m., 1420 Hill St. <www.annarborfriends.org>, office: (734) 761-7435, clerk: (734) 662-6704; 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: Geoff Brieger (248) 547-3073.
CADILLAC-Tustin Friends worship group. Unprogrammed worship, Wednesdays, 7 p.m. For additional information: <www.tustinfriends.org> or call (231) 829-3440, or (231) 829-3328.

DETROIT-First Day meeting 10:30 a.m. Call (313) 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), at Everybody Reads bookstore, 2019 E. 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: (269) 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: Nancy Cantwell, (507) 645-4603 or <www.cannonvalleyfriends.org>.
ROCHESTER-Worship First Day 9:30 a.m. 11 9th St. NE. (507) 287-8553. <www.rochesterminnfriends.org>.
ST. PAUL-Prospect Hill Friends Meeting. Meets Sun. 4 p.m. Call (612) 379-7386 or (651) 645-7657 for current 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, e-mail: <nan.n.johnson@gmail.com>.

Missouri

COLUMBIA-unprogrammed worship 10 a.m. 6408 East 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) 553-2211, 391-4765 for directions.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 615-3673.
RENO-Unprogrammed worship. For information call: (775) 329-9400. website: <www.RenoFriends.org>.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.
DOVER-Unprogrammed worship, 10:30 a.m. 141 Central Ave. Childcare available. Clerk, Jnana Hodson: (603) 742-2110, or write: 23 Hill St., Dover, NH 03820.
GORHAM-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 After School 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) 953-8921.

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

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

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

CROPWELL-Meeting for worship 10 a.m. Old 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: <e7janney@aol.com>.

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

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

SEAVILLE-Meeting for worship 10 a.m. South Shore Rd., Rte. 9, Seaville. (609) 824-1165. 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.

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, 6 West University St. Visit us at <www.alfredfriends.com>. E-mail: <info@alfredfriends.com>. Phone: (607) 587-9454.

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.

CENTRAL FINGER LAKES-Geneva vicinity/surrounding counties. Unprogrammed meeting and First-day school. Call for time and place: (585) 526-5202 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 MEETING-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.

ORIENT-Worship Group, Orient Congregational Church in Pastor's Conference Rm., 9 a.m. (631) 477-2235

PECONIC BAY E.M.-Wainscott Chapel, Wainscott, 10 a.m. (631) 259-3844

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

WESTBURY M.M.

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

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. Worship Sundays 4 p.m. followed by potluck, 24 Leroy St., Potsdam, N.Y. (315) 262-2952.

& **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) 891-2709.

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

SCARSDALE-Meeting for worship: Sundays 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.

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 a.m. at 10 Lakewood Rd. Information: (718) 727-4535.

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. 137 Center Ave. Unprogrammed worship 9:30 a.m. (828) 669-0832.

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 8:30 a.m. and 11 a.m. First-day school at 11 a.m., childcare starting 9:30 a.m. 531 Raleigh Rd. Clerk: Jennifer Leeman, (919) 929-9135. 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 9:45 a.m. Sallie Ciofletler, 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.

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.

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, Chaucery (740) 797-4636.

CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

CINCINNATI-Community Meeting, 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Ken Bordwell, 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) 253-3366.

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. Barb Warrington. Phone: (330) 342-3503.

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>.

& OBERLIN-Unprogrammed worship Sundays, 10:30 a.m. Kendal at Oberlin and when Oberlin College is in session 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) 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 worship 10:45 a.m. 353 E Pine St. at SW corner College and Pine Sts. (330) 262-6004. <www.wooster.quaker.org>. E-mail: <qrit@ssnet.com>.

& 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) 632-7574.

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

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>.

& BRIDGE CITY-Friends meeting, Portland, Ore. Singing followed by worship starting at 10 a.m. Sundays. (503) 230-7181. <www.bridgecitymeeting.org>.

& 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 Lindia Drive. Telephone (717) 261-0736.

CHESTER-Meeting for worship 11 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.

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

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

DUNNINGS CREEK-10 a.m. 285 Old Quaker Church Rd., Fishertown. (814) 839-2952. <jmw@bedford.net>.

ERIE-Unprogrammed worship. Call: (814) 866-0682.

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

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

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

& 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. Summerytown Pike and Rte. 202. (215) 699-3055. <gwyneddfriends.org>.

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

HAVERFORD-First-day 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) 669-4038.

INDIANA-Meeting 10:30 a.m., (724) 463-9827.

& 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.kennettfriends.org>.

LANCASTER-Meeting 8 a.m. 10 a.m. First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

LANDSOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsowne 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-Worship and First-day school 10:45 a.m. (570) 522-0231 or e-mail <lewisburgfriends@yahoo.com>.

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 10:10-10:30 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.) First-day school 9:30 a.m. (Sept.-May), 125 W. 3rd St. (610) 566-5657.

MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. First-day school 11:20 year round.

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.millvillefriends.org>. (570) 441-8819.

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.

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

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

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

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

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.

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

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

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

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

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

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

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

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

TOWANDA-Meeting for worship, unprogrammed. First Sundays at 10:30 a.m. Summer variable. For location, 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. 425 N. High St. Caroline Helmut, (610) 696-0491.

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

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

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

WILLISTOWN-Worship and First-day school 10 a.m. 7069 Goshen Rd. (at Warren Ave.), Newtown Square, 19073. Phone: (610) 356-9799.

WRIGHTSTOWN-Rte. 413 at Penns Park Road (535 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. Sundays. 374 Great Rd., Lincoln. <http://s-quakers.tripod.com/home>.

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

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 11 a.m. (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 10:30 a.m. Adult sharing 11:45 a.m. on second and fourth First Days. 530 26th Ave. North; (615) 329-2640. Dick Houghton, clerk.

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

Texas

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

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-Coastal 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.

RIO GRANDE VALLEY-Unprogrammed worship 10:30 a.m. Sundays. <www.rgvquakers.org>. (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. 3500 Texas Blvd. For information call (903) 794-5948.

Utah

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 Joyce Wilson, (802) 492-3542, 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) 879-9679.

HERNDON-Worship and First-day school. 660 Spring St. Call for schedule (703) 736-0592. <www.HerndonFriends.org>.

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.

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 (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@visualink.com>.

Washington

AGATE PASSAGE-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komeda 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. Betsy Brown, clerk, (206) 709-7849.

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 Miner (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. at the Ecumenical Center at the University of Wisconsin Green Bay campus. For directions or more information call (920) 863-8837.

KENOSHA-RACINE-Unprogrammed worship on Sundays at 10 a.m. 880 Green Bay Rd., Kenosha. (262) 552-6836. <www.geocities.com/quakerfriends>.

KICKAPOO VALLEY FRIENDS-Gays Mills. Sunday Program 10 a.m. Worship and FDS 11 a.m. (608) 637-2060. E-mail: <chakoian@mailbag.com>.

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7:15 a.m. and 5:15 p.m. Children's classes at 11 a.m. Sunday.

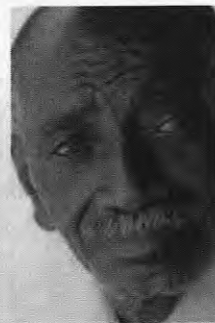
MADISON-Yahara Friends. Unprogrammed worship, Sunday 10:30 a.m. (608) 251-3375. Web: <www.quakeret.org/MonthlyMeetings/Yahara>.

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.

Spirited ENGAGEMENT



A campaign to raise \$200,000,000 to fund the American Friends Service Committee's programs for peace, justice and human dignity that will give practical assistance and hope in the United States and abroad – now and for generations to come. Be looking for more information in the coming months about how you can help.

Thank you for your support of AFSC's ongoing witness to Quaker values.



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Service Committee**

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