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JUNE/JULY 2016 \$6



Almost
QUAKER

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Among Friends

The Quaker Handshake

I would like to shake your hand and say thanks. You, reader, are a part of a special community, one in which I am proud to be a part.

We have something to celebrate: this year, *Friends Journal* was honored by the Associated Church Press as the “Best in Class” denominational print magazine. That’s big news! In our Center City Philadelphia office, we have award certificates and plaques from the ACP going back to 1982—a testament to our enduring strength—but we’ve never gotten this one (we came as close as third place in 2000, 2009, and 2013). We couldn’t have done it if the Quaker community weren’t so vibrant, so engaged, and so interesting. We couldn’t have done it without you.

It’s appropriate, perhaps, that the theme of this issue is “Almost Quaker.” When the ACP’s judges shared their feedback with us, they cited our “tight focus on the Quaker community while also being an excellent ambassador to readers outside the faith.” In this respect, it is gratifying to see that what outside observers see is exactly what we’ve been trying to do. And I would humbly suggest that in being a part of the *Friends Journal* community, you have the power to be an excellent ambassador to those at the edges of the faith—the almost Quakers.

There’s one more thing. I would like to invite you, if you haven’t had the opportunity yet, to go online and check out *QuakerSpeak.com*, now in its third season. Every week, we publish a new short video to share Quaker voices and perspectives on faith and life within our community and beyond. This project won an Award of Excellence from the ACP this year, as well, where the judges called it an “outstanding example of the power of video.” We couldn’t agree more.

As a baby, I was baptized in the Catholic church. In Anchorage, Alaska, where we lived, my radical Catholic parents fell in with Friends. The Quaker way has been mine for a long time, but I carry a deep affection for all those who are open to dialogue with Friends where our paths cross in the clearings of the woods of faith. There is always room for us to grow within our community, but perhaps even more room when we face outward. We grow when we embrace kindred spirits, as Debora Sines Pancoe and Elisabeth Torg suggest we do in their piece of the same name, in which they share stories of ongoing Quaker influences in Friends schools.

But another thread will emerge when you read the heartfelt stories in this issue. Not only should we understand and embrace our ministry to others, such as that of our schools and of Pendle Hill, but we should also try to draw lessons from the ways in which almost Quakers feel that Friends have fallen short of being the kind of community that could serve as a home. In their articles, Lisa Rand and Kimberly Fuller, each in their own way, describe aspects of hospitality whose absence has been an impediment to full communion with Quakers. It is entirely possible to love what we have and to preach it with our lives, while also looking with open eyes on the ways our communities aren’t reaching their potential. We can learn from both of these attitudes. I think we have to. Thanks for reading.

Yours in peace,



Gabriel Ehri
Executive Director
ED@friendsjournal.org

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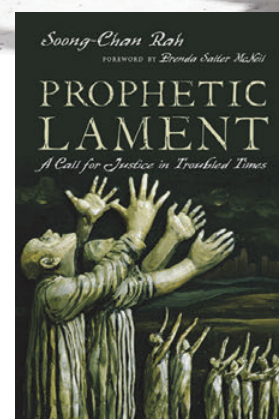


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Friends Journal June/July 2016

A resource for Quakers to connect

Your feature “Quaker Works” (*FJ* Apr.) serves a very current need. In their reorganizations, both Philadelphia Yearly Meeting and Friends General Conference have had to lay down committees doing vital work, leaving many Friends with no way of connecting to other like-minded Quakers. “Quaker Works” provides a way to connect. Information about what groups are currently doing and contact information makes the feature even more useful. Thank you.

Harriet Heath
Haverford, Pa.

Not underestimating children

Peter Landau, the author of “Why I Won’t Teach Bible Stories in First-day School” (*FJ* Apr.), describes a complex and mostly rejective relationship to the Bible, and asserts that while he would not stand in the way of the meeting’s choice to “expose” the children to the text, he would choose not to participate. Indeed, Friends who care for the spiritual formation of children and youth need our support, and I would not encourage anyone to teach that which does not have integrity for them.

As a parent, teacher, and religious educator, I take exception to the low view of children and their spiritual lives expressed in this piece. The author believes that children are “not equipped to deal with symbolism and nuance,” and learning anything from the Bible requires a level of maturity and experience that children are “incapable of understanding.” He condescends that these are big ideas, “too complex for kids who really just want to eat the snack and get back to the swing set.”

The experience of many who teach First-day school—with Bible stories, Quaker stories, stories told by the Buddha, etc.—is that children are entirely capable of, and often yearning to, explore the big questions these stories bring us close to. If you have read the same book more than once yourself or to a child, you have experienced the “spiral curriculum” model where, as we age and mature, we bring new understanding to a story. This is, of course, also true for children

and their experiences of Bible stories. They will understand the complexities of context and canon with time and experience. But today, ancient stories can give words and images to experiences in their young lives of freedom, aloneness, death, and searching for meaning and purpose.

In fact, the “nice Jewish boy” invoked in the article had quite a different view of children. He taught that to come close to the kingdom of heaven, we must first become more like a child—open to wonder, the mystery of both knowing and not knowing, and love. In this, and in decades of others’ religious education experience and writing about the rich spiritual lives of children, are models for respecting children and their ability to listen, explore, learn, and teach us about continuing revelation.

Melinda Wenner Bradley
Oyster Bay, N.Y.

Yes, “a young mind is malleable and what is hammered into it helps define its form.” That is why we need to help children to read the Bible for themselves. Children are deluged with untrue images of what the Bible and Christianity are about. They are also exposed constantly to commercial interests that are influencing their minds. True, it is not appropriate to expect young children to analyze a rebuttal. When my children were young, I presented Jesus’s parables using *Young Children and Worship*, written by Jerome Berryman and Sonja M. Stewart. Now this is expanded into the series Godly Play, and Friends General Conference publishes a Quaker companion to the series called Faith and Play. In our meeting, some of us adults have been exploring the Bible. We use the questions found in the *Friendly Bible Study* as a guide, which allows us to express our difficulties with the passage as well as finding what rings true to each of us. In our meeting, we welcome people of a variety of spiritual practices and spiritualities: yoga, mindfulness meditation, biologists who find nurture in the forest, and even Christians!

Carol Evans
Monteverde, Costa Rica

Quakers and sex

Yes, our faith comes from a god who rejoiced in Her body, and commanded us to love one another with loving kindness (“A Gospel of Quaker Sexuality” by Kody Gabriel Hersh, *FJ* May). And our faith community’s commitment to nonviolence

needs to mean work around healing from sexual violence, preventing sexual violence, and teaching our children effective communication in a way that it doesn’t do yet. Thank you for so clearly speaking my mind!

Miranda Elliott Rader
Charlottesville, Va.

I have a lot of love and respect for Kody Gabriel Hersh, and really appreciate and resonate with this article. I’m very glad he is part of my Quaker community. I think that when we accept that adults won’t be involved with kids, we allow young people’s oppression to continue. Kids are without legal rights or a voice in our government. Having no say, they rely on adults to make choices, legislate, and elect officials, all with their best interests in mind. It’s imperative that all adults know and have some involvement with children. As a society, we have a long way to go toward creating a world where all people are involved with young people, but no one is pressured or coerced into parenthood. But it’s an ideal I want to strive for!

Margie
Philadelphia, Pa.

While I am always eager to expand my own rather narrow-minded views of polyamory, what really resonated was what was said about creating a culture of spiritual discernment within the Religious Society of Friends regarding child rearing. As an anthropology professor, I have been wrestling with this. In my discipline, one sees all too clearly the effects of overpopulation and climate change, and, in good conscience, I don’t feel I can contribute to that problem simply because I want to have children. I always thought I would adopt, but now that I’m marrying my best friend, I find myself wanting to have his children. (Everyone always told me the “baby bug” would kick in when I finally found “the one,” and they were right!) This piece has given me a lot to think about, both pros and cons. Thank you! It’s stuff like this that makes me proud to be Quaker.

Kat Richter
Philadelphia, Pa.

Kody Gabriel Hersh’s article expresses many commendable ideas. Viewing sexuality as a gift from God, including sexual violence in the peace testimony, and encouraging a positive view of the human body are all admirable ideas that I believe all Christians can embrace. However, as a fellow Christian, I am concerned with other ideas expressed in the article, such as

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Finding Quakerism on My Own

I first began checking out Quakerism about ten years ago, after a decades-long avoidance of organized religion. I was raised in an especially harsh strain of Catholicism. My understanding of the Abrahamic and mainstream religions was that they required the same unquestioning demand of followers and the same calls for women's subordination. After an upbringing of hearing "Nice women don't go to college" and "You aren't meant to understand this; we're telling you to believe it, so believe it," I'd developed an aversion to organized religion. Once I broke free of the blind following—and instilled fear—of my family elders, it seemed to me that we are all endowed by a Spirit with brains that are meant for thinking for ourselves—women as well as men. And I was no longer convinced of the existence of a Spirit.

I'm sure I needed those years as a free-range, spiritual-but-not-religious being before I could develop an openness to organized religions. If I was going to join a religion, it was going to have to honor my right and

responsibility to be true to myself and to think for myself. And after my upbringing of elders reprimanding me for my "boldness" and "impudence," I needed remedial coaching in how to be bold and impudent. During those nonreligious years, I grew the skills of questioning I needed to follow a religion with inner strength.

Quakerism called to me once I'd reached a place of self-confidence. I admire Quakerism for the testimonies, the history of activism for women's rights and the abolition of slavery, and the respect for Friends' rights to question and to think independently. Learning about these beliefs felt like I'd emerged from one of Plato's caves to feel the warmth of the sun on my face for the first time. I became an attendee at Central Philadelphia (Pa.) Meeting, feeling ready to dwell in a house of worship for the first time in years. Silent worship is suited to my psyche. I heard Friends stand and minister, free to do so. I savored feeling free to be still and silent and to wait for Spirit or inspiration to come to me, and I felt free to call it "inspiration" or any other name that fit for me.

I'm ready for an association with Quakerism, but I still balk at membership. The hang-up is in me, not in Quakerism and not with Friends. I'm still unsure about my "faith." I'm not 100 percent convinced that every conflict on earth—for instance, those arising from terrorist organizations like ISIL and Boko Haram—can be overcome only with negotiation. I don't feel led to study the Bible. I do become contemplative and still in meeting, but I've never felt the presence of a Divine.

If I'm to feel ready to become a Friend, I have an obligation to bring to Quakerism the right inner spirit. True, Friends don't follow a dogma, and that's a big selling point of Quakerism for me. But Friends must stand for beliefs. I haven't yet shed my associations of the Bible with repression. The same legacy that drew me to Quakerism also holds me back from becoming a Friend. This is a task and a journey I'm still undertaking.

Patty Quinn
Philadelphia, Pa.

supporting polyamorous relationships, or that sex and marriage can be easily divorced in the Christian view. I think Christ would have us hold a more conservative view of sexual ethics and restrain ourselves more than Hersh would. The testimony of Scripture and Christian history teach it is best if one can forgo sex, it is second best if a person can have sex only with their spouse, and it is spiritually damaging to have a partner, or multiple partners, outside of marriage. As a Protestant (I am not a Quaker, though I have Quaker sympathies), I believe tradition should be challenged and, if necessary, should be changed. However, I do not think Hersh gives a compelling enough reason to change this particular tradition.

Adam Cantrell
Horse Shoe, N.C.

This is so, so good. So comprehensive. So rich. I hate to be critical. Am I missing the part where intersex and non-binary

bodies get acknowledged? I just desperately want to find it. It feels like it must be there. Somewhere.

Non-binary bodies and identities are so often left out of the rhetoric of sexuality that it leaves us almost unrecognizable as our fullest selves in the grammar of desire. Instead, we are subsumed under other labels, left to be impersonators or non-participants, except for those who bother to take the time to see us, to really know us, and to let go of preconceived scripts.

Chris Paige
Philadelphia, Pa.

Pacifism is not passive

When I hear the word "pacifist," my mental image is of someone not actually doing anything ("Why I'm Not a Pacifist" with Kristina Keefe-Perry, *QuakerSpeak.com* Mar.). That may not be fair, but it's my image, and I think it's the image of many other people as well. On the other hand, if

you say to me, "Let's go wage peace," then I'm thinking of activism. We'll be doing something. Let's wage peace by engaging our representatives in conversations about alternatives to war. Let's wage peace by helping people understand the real costs of war. Let's wage peace through the conversations we have in our congregations. There are so many ways we can actively wage peace. Being a pacifist does not mean being passive.

Tom Bruhns
Mukilteo, Wash.

I think the word "pacifist" is a beautiful term imbued with profound meaning. Etymologically speaking, it means "peacemaker" (from Old French *pacifique*, from Latin *pacificus*, from *pax* or "peace" and *facere* or "to make"). To be a pacifist is to be part of a grand depth and breadth of efforts, because "making peace"

Continued on p. 51



Hospitality in a Quaker Kitchen

Quaker Formation for Catholic Mission

JULIA MCSTRAVOG

Julia McStravog is the program and research specialist with the Secretariat for Ecumenical and Interreligious Affairs at the U.S. Conference of Catholic Bishops. She holds a bachelor's degree and a master's degree in theology, and will begin doctoral studies this year.

I learned everything I know about hospitality in a Quaker kitchen. Off and on for about ten years, I worked in the kitchen at Pendle Hill, a Quaker center for study and contemplation in the suburbs of Philadelphia, close to where I grew up. In that kitchen, I learned the importance of physical and spiritual nourishment, as well as the diversity within the tradition of the Religious Society of Friends. The Quaker virtues of hospitality and welcome that I learned have been a consistent theme threaded throughout my theology and Catholic practice. I was growing spiritually at Pendle Hill, and my theological education would later give me the words to articulate that experience.

The community gathered in the kitchen; everyone from the executive director to the residential groundskeeper's kids performed a daily chore related to the meal. Everyone participated in the facilitation of feeding the community, whether that was setting tables, scrubbing pots, sweeping the floor, or just being kind to the cook after serving a meal for 75 people. It really instilled the importance of community, equality, openness, collaboration, and fellowship, which I continue to carry with me.

My adult spiritual formation was in its infancy when I began working at Pendle Hill. Quaker spiritual formation was a natural byproduct of working at an institution committed to Friends values. The Catholic Church is hierarchical in nature, and the egalitarian Quaker tradition provided a different framework for exploring my spirituality. The open and welcoming environment not only prepared me to investigate the Catholic



THANK YOU, FRIENDS,

for sharing, caring, teaching, loving, inspiring, and supporting me while accompanying me on my spiritual journey. Thank you for empowering me to live out my Catholic faith commitments to the inherent dignity of every human being and to the radical inclusivity of welcoming the religious other to a place at the table.

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practice of dialogue, both ecumenical and interreligious, but it also reinforced the centrality of the inherent human dignity endowed upon each person by the Creator. Though I was still in high school, I was trusted and mentored. I learned that every person's voice matters, and that consensus, though painstaking, is a priceless practice because it allows space for divergent opinions while working toward a common decision.

The tradition of the Religious Society of Friends has guided my growth into my own Catholic faith commitments. In the Pendle Hill kitchen, I was exposed to an incredibly diverse world beyond my Irish Catholic upbringing. The depth and breadth of Quaker practice was unlike anything I had previously experienced. Pendle Hill hosted a cross-section of Quaker culture that showed me how unity in diversity works. I witnessed the intentional creation of space for the uniqueness given to every person. Though Quaker practice covers a broad spectrum, in meeting for worship these disparate practices came together in the presence of the Spirit. No number of words will ever capture every corner of my life that Quakerism has touched—from informing me of the importance of diversity and inclusion to social justice and care for the environment.

The Catholic tradition has a fourfold practice of dialogue. The Pontifical Council for Interreligious Dialogue outlined these four parts in a document called *Dialogue and Proclamation*:

- the dialogue of life: people striving to live in a neighborly spirit, sharing the challenges and triumphs of life

- the dialogue of action: people called to live their faith commitments through common social action for change
- the dialogue of theological exchange: a more formal/academic dialogue of experts
- the dialogue of religious experience: the sharing of spiritual riches rooted in one's own religious tradition

Most of my early experiences of Friends were rooted in the dialogue of life and the dialogue of religious experience. Sharing the daily chores in the Pendle Hill kitchen and having conversations at the table gave me opportunities to participate in the dialogue of life with my Friends.

My first experience of meeting for worship, the dialogue of religious experience, stays with me. I often find myself returning to this pivotal moment of communion with the Spirit in order to drink from the wellspring of courage and strength that I discovered during meeting.

My current work in the Secretariat for Ecumenical and Interreligious Affairs at the U.S. Conference of Catholic Bishops has offered new ways to participate in dialogue efforts. The conference is a member (along with Friends Committee on National Legislation) of Shoulder-to-Shoulder, an interfaith coalition committed to upholding religious freedom and combating Islamophobia. Both Friends United Meeting and Philadelphia Yearly Meeting are communion members of the National Council of Churches, with which the conference partners. These collaborative efforts among Christians and those of different faiths give the opportunity for

Friends and Catholics to work together for justice and peace.

I am fortunate to have experienced Quaker and Catholic culture. At first glance, they do appear to be at different poles: meeting is immersed in simplicity; Mass is highly ritualistic. Meeting is fluid; Mass is structured. Meeting is egalitarian; Mass is hierarchical. However, I have found commonalities in the shared appreciation for silence, the role of the Spirit, and commitment to social justice issues. Though there are differences, there is joy to be found in each faith practice. Quakers helped me to embrace the diversity in the human family, and therefore the diversity within religious praxis.

Now, more than ever, we are in dire need of this “culture of encounter.” Anti-Semitism and Islamophobia are rising in the United States; bigotry and intolerance are touted as acceptable ways to address societal fears. The radical inclusivity of Friends mixed with the “culture of encounter” espoused by Pope Francis is the antidote I have been using to combat hate and xenophobia in my own community. Growing up in the suburbs of Philadelphia, we learned the history of William Penn and Friends’ search for religious freedom, a concept that has become preeminent as I encounter those who desire religious freedom “for

me but not for you.” The right to religious freedom inherently requires an inclusivity of all humanity—a place for everyone at the table.

Last September I had the privilege of working and traveling with the Holy See Press Office during Pope Francis’s apostolic journey to the United States. Philadelphia, one of the loves of my life, was our last stop. As I stood outside Independence Hall, I heard Pope Francis articulate the profound impact that the Religious Society of Friends has had on my life. The pope affirmed my experience of radical inclusivity with Friends:

The Quakers who founded Philadelphia were inspired by a profound evangelical sense of the dignity of each individual and the ideal of a community united by brotherly love. This conviction led them to found a colony which would be a haven of religious freedom and tolerance.

Thank you, Friends, for sharing, caring, teaching, loving, inspiring, and supporting me while accompanying me on my spiritual journey. Thank you for empowering me to live out my Catholic faith commitments to the inherent dignity of every human being and to the radical inclusivity of welcoming the religious other to a place at the table. ■

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Quaker Meeting

When it's silent
in this room
Spirit
seeps through
windows,
fireplace,
doors
into hearts
and brings
a changed
Reality,
nourishing
heightened,
invisible.

We are agar
in a petri dish:
ground where
the sacred grows.

Kitty Bergel
Chapel Hill, N.C.



EQAT members at
"Flood PNC" day of action
on December 6, 2014.

Photo courtesy of EQAT

HALF A QUAKER

LINA BLOUNT

At the root of my journey in Quakerism is my work with Earth Quaker Action Team (EQAT), a happy band of mostly Philadelphia-based activists working to build a just and sustainable economy through strategic and Spirit-guided nonviolent direct action campaigns.

It's become something of a joke within EQAT that I am "half a Quaker." The joke was even made public by Eileen Flanagan during her keynote address for Friends General Conference's Gathering in 2014: "Yes, half of the women arrested were Quaker—if you count Lina Blount as half a Quaker." I've had a support committee; I

Lina Blount is a Philadelphia-based organizer, trainer, writer, and nonviolent action strategist. In April Lina joined the team at Pendle Hill, a Quaker study, retreat, and conference center, where she is the communications and outreach coordinator.

deeply believe in the idea that there is that of God in everyone; and I find silent worship incredibly grounding and powerful. That said, I do not attend a monthly meeting. I find that I speak more assertively and directly than do most Quakers, and I have complicated feelings about the military: staunchly antiwar but pro-draft. I take pride in my title of "half a Quaker," even if pride in titles is not very Quakerly.

In retrospect, I see some divine influence in how I was first introduced to EQAT. I rarely attended meetings of Bryn Mawr College's environmental

I FIND

that I speak more assertively and directly than do most Quakers, and I have complicated feelings about the military: staunchly antiwar but pro-draft.

I take pride in my title of "half a Quaker," even if pride in titles is not very Quakerly.

I DON'T KNOW

if I will ever feel at home in a monthly meeting.

but I do know that in order to face the environmental and social wounds of our world with clear eyes and a resilient heart, I will keep pursuing worship in action.

club, instead devoting my time to studies and crew team practices. But in the spring of 2011, my roommate dragged me to a meeting during which two visiting Swarthmore students presented information on EQAT and invited people to an upcoming training about mountaintop removal coal mining and EQAT's nonviolent direct action campaign to get PNC Bank to stop funding it. I don't know what it was about the presentation that hooked me, but I chose to trek downtown to Philadelphia's Friends Center the following week and attend the training.

Once there, I was electrified. Descriptions of mountaintop removal shook me to my rural Washington roots, and nonviolent direct action inspired and intrigued me as had none of my studies about urban and environmental policy. Here was a clear tool for action on the inequalities and injustices I was seeing and reading about. I left that EQAT meeting buzzing; I felt new momentum and energy.

After that first training, I became more involved in EQAT. I helped plan and lead protests at local PNC Bank branches, attended meetings, and eventually—just after graduating from Bryn Mawr in 2013—accepted an invitation to join EQAT's executive board.

Meanwhile, I was learning something else from the members of EQAT. Since that first meeting in 2011, I became increasingly acquainted with Quaker spiritual practice. I began to see EQAT actions as worshipful and filled with Light. The experience of worship-in-action was a deeper revelation than the simple, spiritual vocabulary I was learning. That nonviolent direct action could be prayer and acting with others to strategically fight for justice could be worship became important and meaningful to me. I became convinced that “seeing that of God in everyone” calls us to be hopeful, courageous, strategic, and righteous in our pursuit of justice and peace.

Shortly before being invited to join the EQAT board, I began to see EQAT as my primary spiritual community. After graduating from Bryn Mawr, I went on a multi-week walk with strangers (including Shodo Spring, a Buddhist monk) through the Alberta tar sands and along part of the proposed northern route of the Keystone XL Pipeline. Frankly, I had agreed to the trip before I really knew what I was getting myself into and

about a month before leaving, I found myself in a mild panic. Inspired by the spiritual grounding I was finding in EQAT actions, I asked friends and mentors in EQAT if they would be willing to discuss the trip with me. I wanted their help to prepare for the spiritual demands of facing the tar sands and the hundreds of miles of walking. This was my first support committee.

That walk further convinced me of the importance of doing environmental work from a deep grounding. The despair that I feel about the wounds humankind has wrought and will continue to inflict on Earth and our fellow man is profound and can feel almost insurmountable. Looking from horizon to horizon in Alberta's Fort McMurray, I saw only devastation in what was once dense boreal forest. Listening to First Nations people speak, I heard conviction and anger about Canadian policies to force pipelines through their already limited lands. I cried on a curb in Oyen, Alberta, when dinner table conversation with our fifth-generation rancher hosts about the political landscape of fossil fuel extraction was too much for me to bear. Every day I meditated with my companions before breakfast and during our hours walking. Returning to the United States, I was convinced that I could not just walk along proposed pipeline routes any more—I needed to be a part of fundamentally challenging and stopping the wounds of extraction and exploitation.

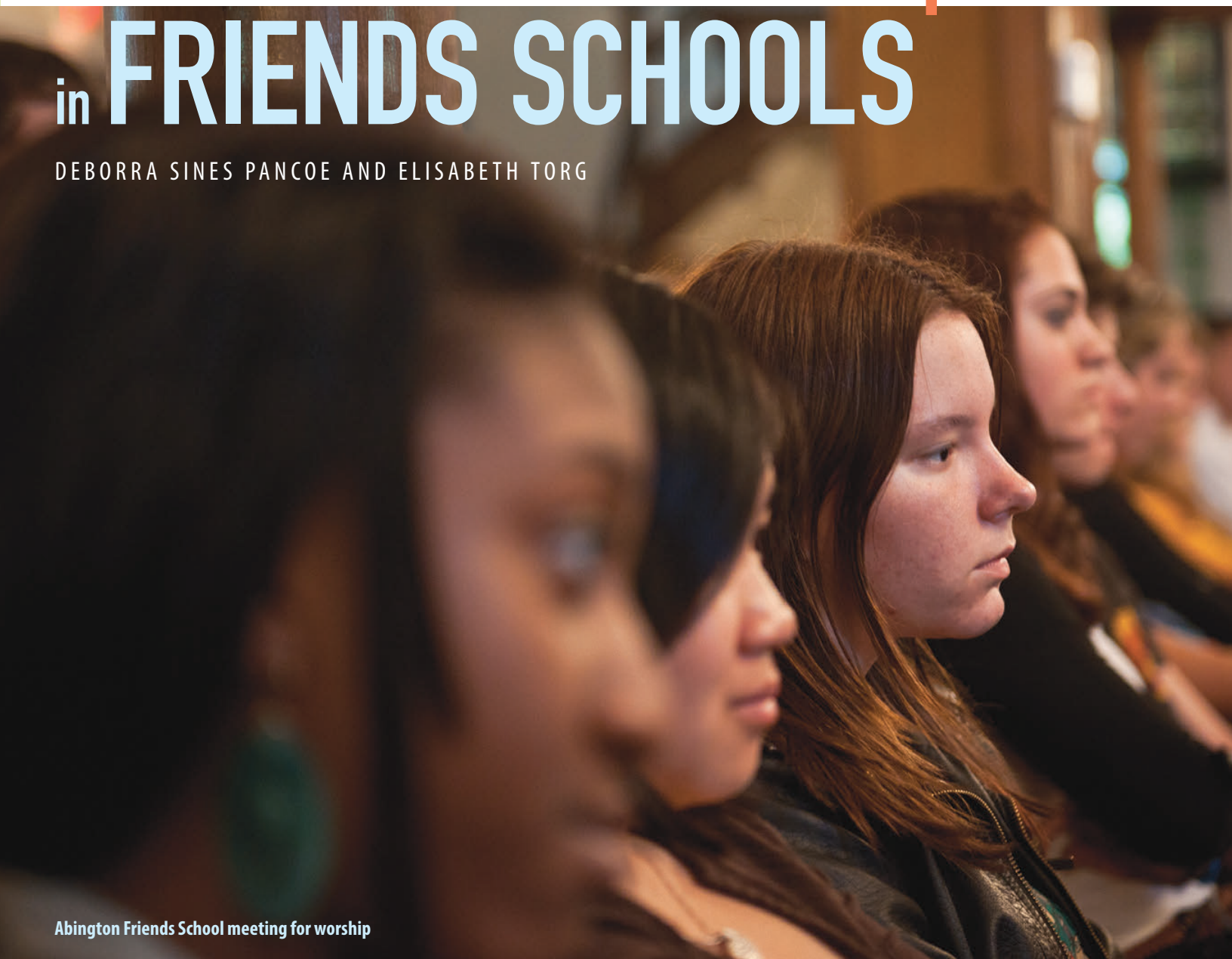
I returned from that experience and to my support committee with a deep feeling of gratitude for EQAT. Since that summer I have been convinced that to do this work for the long term, I need to do it in a supportive, thoughtful, and strategic community. I have participated in actions with EQAT that felt covered by Spirit, and have increasingly learned to invite the Light and wisdom of silent worship into my own daily practice. I have tried several times to go to Quaker meetings near my home in Philadelphia, but haven't felt the same connection with Spirit that is in moments of silence at rowdy protests or during lively debates at EQAT board meetings.

I have further explored my half-Quaker identity this past year, having completed the six-month “Answering the Call to Radical Faithfulness” class at Pendle Hill Quaker study center in Wallingford, Pa. I have found energy in a daily commitment to the spiritual practices of walking in nature and meditating, and have found at Pendle Hill a thread of the beloved community I first felt with EQAT.

I don't know if I will ever feel at home in a monthly meeting, but I do know that in order to face the environmental and social wounds of our world with clear eyes and a resilient heart, I will keep pursuing worship in action. ■

EMBRACING Kindred Spirits in FRIENDS SCHOOLS

DEBORRA SINES PANCOE AND ELISABETH TORG



Abington Friends School meeting for worship

If you've ever been in a Friends school, chances are you know people like Mary, Ben, and Kate.

Mary has taught at a Friends school for 25 years. She was raised Catholic but hasn't been to Mass since she married 30 years ago. She attends meeting for

Deborra Sines Pancoe and Elisabeth Torg serve at Friends Council on Education. As associate director, Deborra has over 30 years of Friends school experience and is a member of Abington (Pa.) Meeting. Elisabeth is director of development and communications, has ten years of Friends school experience, and is a kindred spirit.

worship every week at her school and occasionally attends meeting on Sunday. When she feels moved to speak, her words provide powerful ministry to a very challenging group of seekers—high school students. She frequently leads service trips, accompanying her students when they take sandwiches to a local homeless shelter. She is an active anti-racist educator and is constantly seeking ways to make her pedagogy more inclusive. When asked about her faith background, she says, "I was raised Catholic, but now, if anything, I feel Quaker."

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Ben is a student who has attended a Friends school for three years. Many of his family members have either attended Friends schools or worked in them. Ben goes to meeting for worship weekly. He comes from a family of mixed faith traditions, from conservative Christianity to progressive Reconstructionist Judaism. When asked about his immediate family's faith, Ben says, "We're almost Quaker. We're like secret unofficial Quakers." Passionate about nature and the outdoors, Ben plans to major in environmental studies in college and is already an environmental activist strongly committed to saving our planet.

Kate attended a Friends elementary school for six years. When she was about eight years old and in primary grades, she said to her mother, "In meeting

go out into the world of work, they share these from a place of principle, spiritual grounding, and values that they identify as rooted in Quaker schooling.

With 81 Friends schools in the United States, the potential number of Quaker kindred spirits is actually quite large. Friends Council on Education (FCE) statistics show that Friends schools across the country include approximately 20,000 students; 4,800 faculty and staff; and 1,160 board members and trustees who volunteer their time for governance. In total, there are over 25,000 individuals in Friends schools today, and if you add parents to the mix, the number is even larger. There are approximately 45,000–60,000 people in Friends school communities who have exposure to Quaker beliefs, values, and practices each year. This count



© Carolina Friends School

Carolina Friends School morning worship

for worship, I know we are supposed to be listening for the voice of God. I haven't heard anything yet, but I will keep listening." Kate went on to a public high school, is now in college, and today both she and her mother are members of a Quaker meeting.

As these stories illustrate, Friends school communities are filled with "almost Quakers," large networks of people touched and nourished by a distinctive Quaker ethos. These kindred spirits play an important role in nurturing the Quaker spirit of Friends schools. Their presence and engagement bring them to an understanding of Quakerism and provide experience with Quaker testimonies. When they then

does not even include the thousands of Friends school alumni who are leading lives that speak, and acknowledging their Friends school education for having inspired the choices they are making.

As we engage in a dialogue about a new kind of Quaker identity, let us hold close the words of Rich Nourie, head of Abington Friends School in Abington, Pa., and a kindred spirit who has been working in Friends education for many years:

Friends teach essential truths about who we are as human beings, our relationship to a larger spiritual reality, an encouragement to recognize, join, and multiply goodness in the world. In this, Friends schools seek to help children grow into a fullness of

who they really are and are called to be. In becoming more whole, they reflect the central insight that animates Quaker communities: that we come from spirit; we can learn from and be led by spirit; we find spirit in each other; and we are naturally, fruitfully responsive to the transcendent in our lives. We are teaching children not to be Quakers but to be human. Friends' vision for education as induction into our truest identities is a great good.

Another Quaker, Ken Aldridge, head of Wilmington Friends School in Delaware, observes the broad reach of Quakerism in Friends schools:

I have worked in three Friends schools. I have watched so many “fellow travelers,” non-Quaker children doing their best to live out the testimonies, and that has been incredibly influential. Students, colleagues, families—all are inspiring in the ways

FRIENDS SCHOOL COMMUNITIES

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they think about community, how they think about sharing, how they think about caring for the earth and the global community. I see how they try to lift one another up, how they seek to help another student to be successful. For some, they find aspects of the testimonies that resonate with their own faith, or if not a person of faith, they think of the testimonies as guiding principles.

Friends schools have reached beyond their walls to include kindred spirits from the start. “All the way back to the beginnings of Quaker education, kindred spirits have been a part of our communities,” says Drew Smith, executive director of Friends Council on Education and a Quaker. “Penn signed three charters in the early 1700s establishing the first ‘public’ school governed by a board of trustees that included Quaker and non-Quaker members.” He continues:

The original purpose of Quaker education was to educate citizens for a democratic society, to promote pluralism, and to provide moral education, not to create more Quakers. Friends schools, governed by Quaker values, have a public purpose to them. It is rightly ordered that they have non-Quakers. Early Quaker founders also thought that this was rightly ordered. Friends schools build an ethos of



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Quakerism in some individuals—some of whom go on to become Quakers and some who do not.

**Abington
Friends School
meetinghouse**

Where do we see aspects of Quakerism at Friends schools? If we took a snapshot of all Friends schools, we would find that students and teachers:

- worship each week in community
- practice conflict resolution skills
- study Quaker tenets, history, and practices
- learn to be stewards of the earth's resources
- learn Quaker-based decision-making process
- design and lead service-learning and community outreach projects
- engage in courageous conversations about difference and inclusivity
- build capacity to actively make a difference in the world

Because the 81 Friends schools across the country vary in size and demographics, there is no single representative model of a Friends school. Some schools are in a care relationship with a meeting; some are not. Some Friends schools have larger numbers of Quakers in their community, and some have very few. Some schools “feel more Quaker” than others.

Schools each live into being a Friends school in varying ways. Friends Council schools commit to engaging in a membership renewal process by doing a Quaker self-study. FCE invests significant time and energy in supporting each school as it intentionally and deliberately explores its own Quaker identity and works to identify how that can be strengthened.

One of FCE's roles is to nurture the relationship between Friends meetings and Friends schools. As the size of the Religious Society of Friends

IF FRIENDS SCHOOLS

are indeed a pipeline where students and their families can become familiar with the Religious Society of Friends, this is beneficial for both schools and meetings. Meetings will be stronger through the growth in membership. Schools will be stronger by having Friends school graduates who join a meeting and then hopefully return to serve Friends education in leadership roles.

dwindles, what will that mean for Quakerism and Quaker schools? Evidence shows the tremendous value of Quaker presence in Friends schools, whether faculty, administrators, board members, or students and their families. Can schools help to grow more Quakers to support their Quaker dimension?

Several small studies show that many individuals come to Quakerism through their experience in a Friends school. In 2006, Philadelphia Yearly Meeting's Committee on Friends Education performed a small, qualitative study; of those who responded to the survey, 67 percent of people in Friends meetings reported that Friends schools had influenced their path to Quakerism. In the 2014 Friends Council publication *Leading in the Light*, Tom Hoopes, chair of the religion department at George School, writes about a survey he did at the school in 2011:

Today, Friends education is evolving to embrace people of all religious and spiritual orientations, including those with no orientation at all. And many of them are calling themselves "Quaker," or some hybridized version thereof. We are the stronger for it.

Ken Aldridge, head of Wilmington Friends School, is one example of someone who came to the Religious Society of Friends through Friends education:

Being part of a Friends school community is what led me to become a Friend. It has had tremendous influence on how I live my daily life. I grew up in Cleveland, Ohio, where I attended a Baptist church and graduated from a Catholic high school. I never knew much about Quakers in Ohio! My first big exposure to Quakerism was being hired right out of college to teach at George School, where I attended meeting for worship regularly and attended several Quaker weddings. I could see Friends and non-Friends living their lives as best they could according to the testimonies, and wrestling with matters of faith.



Later, when I was head of the middle school at Germantown Friends School (Pa.), someone commented that my wife and I were raising our children like a Quaker family would. I was taken by surprise. We didn't think of ourselves as Quakers or even as fellow travelers. Then a friend asked me what meeting I was a member of, and when I said I am not Quaker, he said, "Oh, I thought you were." I co-taught a Quakerism class at GFS with a Quaker colleague. That prompted my interest in joining a meeting. I also read *Letters to a Fellow Seeker* by Steve Chase, which gave me further impetus to join. For me, it is a matter of faith; living a life of integrity is no longer an option: it is required. The decisions we make about how we live our lives are more than right and wrong; they come from a spiritual place.

If Friends schools are indeed a pipeline where students and their families can become familiar with the Religious Society of Friends, this is beneficial for both schools and meetings. Meetings will be stronger through the growth in membership. Schools will be stronger by having Friends school graduates who join a meeting and then hopefully return to serve Friends education in leadership roles.

The number of Quaker students in Friends schools is small, yet they play an important role in the culture of the school. They become a living

presence of our long-standing faith tradition and often model for others in the school community. Ken Aldridge speaks to the role of Quaker students in his school:

I see the ways in which Quaker students at the school can help set the tone for ministry in meeting for worship and how they help frame the Quaker culture of the school. It is rare and moving to have a group that is 10 percent or less of the school population be the dominant culture. The same is true of Quaker faculty in our schools: they too represent a small percentage of the demographic and

This story from Ken Aldridge speaks volumes:

Last year three students, none of them Quaker, went to pizza shop in Wilmington. Standing outside a pizza shop was a homeless man. Several people walked by and never acknowledged the man. Our students went in and bought pizza, and they also bought pizza and a bottle of water for the homeless man. Not only did they bring the food outside and give it to the homeless man, but they also stood and talked with him. We only learned about it because a parent from another school witnessed it and shared the story with us. There is the



United Friends School
meetinghouse

© United Friends School

yet their way of being in the world influences the school's Quaker culture.

Quaker schools need Quakers to help continue the grounding of Friends schools in the principles, beliefs, and traditions of the Religious Society of Friends. Friends meetings can be enriched by the many kindred spirits who come from Friends schools to visit Sunday meeting for worship and sometimes stay for years.

Two young mothers sat together on a First Day morning. Their children were friends and had been attending the school's meeting for worship once a week since kindergarten. These moms attended a program for parents where they were invited to attend the Quaker meeting on Sunday. Organized by the school's Quaker Life Committee, the program included an overview of Quaker history and how Friends principles and testimonies inform what goes on at the school. Faculty members and upper school students told stories of why they felt drawn to being part of a Quaker community at this particular Friends school and talked about their experiences in meeting for worship. These two young mothers did not realize that they would be welcomed on a Sunday (in fact, the meeting would be delighted to have them attend). Now, they have become regular attenders, and one is now often accompanied by her son and husband.

testimony of equality being lived out right there in what we see our students do.

Let us close with words from Quaker Tom Gibian, head of Sandy Spring Friends School in Maryland:

Quaker voices are heard through our schools and colleges, retirement communities, camps, service work, and meetings. I know because every day I am in awe of the Sandy Spring Friends School faculty and other community members—their commitment to seeing that of God within each child, their openness to continuing revelation, and their capacity for love. Are these people unqualified to speak to the values and faith commitments of Friends? Of course not. Our faculty and trustees, alumni, parent volunteers, students, and so many others represent the very best of our society. I hear the soft, still voice of God speaking through members and non-members alike. Some whose journeys bring them here will find their way into our meetinghouses. Among those, some will persevere to be thought of as attenders, and some, eventually, will seek membership. In my mind, this is good, but regardless of their membership status, I know they bring Light to their Quaker communities as well as to their churches and synagogues, families, neighbors, workplaces, and community service destinations. ■

The BILLBOARD

ANDREW GLAZIER

About eight years ago, I was driving on the main road near my new home in California's central valley. I live near Sequoia National Park. The valley below the park has some of the largest citrus groves and vineyards in the state. This is one of the places John Steinbeck visited early in his career. Here, Sanora Babb, a refugee camp nurse, compiled stories of Dust Bowl refugees and their children struggling with the desperate poverty and health issues of the depression. Steinbeck, after reading the stories of the farm workers' and refugees' hardships, went on to write *The Grapes of Wrath*. Here, too, farm worker struggles in the '60s during the time of Cesar Chavez rocked the

region. Farmers were forced to negotiate with labor when they formed a union. Their struggle here continues.

As I was passing a billboard near a Quaker meeting, I saw a hand-painted scene of a farm worker picking oranges next to a Bible passage: "You shall not oppress the sojourners who are in your land. —Deut. 24:14" I cannot emphasize enough how daring that is here in a conservative, rural county. I was intrigued and decided at once to attend the meeting.

I was not disappointed. Here, with my wife and infant

daughter, I found people who happily welcomed me into their meeting. I felt at once at home. Now, eight years later, I have joined and am watching my daughter grow into a caring, considerate young lady. I realized much of what the Quakers have been a part of, I had always supported. I was always amazed at those who helped the Underground Railroad. I had always liked the speeches of Martin Luther King Jr. I had always appreciated those who organized to end the Vietnam War. I hadn't known it at the time, but from an early age, I was on a track to become a Quaker.

I find it remarkable that though I became more involved in my meeting, no one encouraged me to do anything. In fact, none of the Friends encouraged me to be more involved; the Friends simply listened. I joined the meeting when it was clear to me that it was the right time to do so. Because the decision was mine, it was obvious that it was right for me. I can't imagine having been lobbied to join, and had I been, I wonder if I'd have had the same appreciation for my meeting. Because I was allowed to develop my own level of involvement, I chose a gradual path. I found the benefits of the meeting stood the test of time. Now, when I don't attend Sunday worship, I miss the familiar, relaxing state I have come to crave. I cannot imagine working Sundays and feeling the stress of landscaping and running about trying to make ends meet. By taking a day to focus on myself, I am better able to ride out office politics at my work, taxes, or whatever comes my way. In fact, I have found my blood pressure is not as high as it was a decade ago.

Standing on the corner of a main street, I learned to control my temper when holding up

Andrew Glazier is a nursery manager growing native California plants for restoration projects and has written for various gardening publications. He attended Visalia (Calif.) Meeting for five years before becoming a member.





Graciela and Jenny Martinez came up with the idea for this billboard in response to anti-immigration legislation. The sign was painted by Jeanie Warner and Carlyn Chandler.

"No War" signs at the monthly antiwar rally. When young war supporters swore at some of the grandmothers, I was delighted at how they would never frown but continue to wave and smile. It was disarming, literally. I was learning to love my chosen family.

I remember visiting England, determined to visit an old meetinghouse. I chose the Yealand Quakers. I was thrilled to see names carved in the same wooden door George Fox had passed through. The benches were smoothed from centuries of Friends meditating. I sat quietly. I noticed there were almost no young people. After we stood and shook hands, I was asked if my meeting suffered from few children also. I was proud to reply that we have many young people, and in fact, the addition of agricultural activities and gardening had increased the size of our meeting. We continue to get folks who are looking for something real, not just a book of rules for life.

As for the "almost Quakers" who come but don't join, I am very careful to be their friend but never push them to make a decision. I listen to why they came. I listen to their struggles, and I smile. If they join, it will be their decision. If they haven't joined, it's because it hasn't yet become obvious to them that showing up each Sunday might have nothing to do with our food (for which we are well known)

but is rather about nourishment of another kind. Each year, another one or two join. All is as it should be. The incredibly democratic nature of this process encourages a spiritual responsibility that makes our meeting stronger.

I like it when people tell me that they will never join, yet they continue to attend. It is as if they have to prove something to themselves. They have to believe that they could leave at any time. In fact they could, yet they come still. Again, all is as it should be. Baby steps in spiritual development is key to finding a measured, profound understanding of one's self.

Since I first came, the billboard has changed many times. The messages have been short, sweet, and to the point. One time I painted one with my then six-year-old daughter. I cannot tell you how many times people have come to me and confessed they like the billboards and would like to attend, but they already go to one church or another. I am always quick to say, "All are welcome, anytime." Often they do visit and end up coming again. I never want to lobby anyone. If they are meant to be here, they will stay.

Our Easter breakfast has become an event where even the most distant friends of Friends come and enjoy the dogwood and flowering bulbs in the meetinghouse gardens. We find this event draws more people each year. Nearly every progressive in town comes to sit under the giant Quaker oak in silence, hearing only the laughter of children in the field nearby. □



No One Place for Home

LISA RAND

Striving to be a faithful Quaker, I listened to inward promptings and found myself at worship among Mennonites and Episcopalians.

On my way to meeting for worship, I would drive by a half dozen Lutheran churches and a Mennonite congregation. At some point, the Mennonite meetinghouse began tugging at me hard, the invitation on their sign to “pray for peace” beckoning. My small Quaker meeting did not have many attenders in my peer group, and almost no one lived close to me. With everyone’s busy schedules, we rarely had gatherings outside of Sunday worship. I was hungry for neighbors, for peace-seeking neighbors, for fellowshiping and learning with neighbors.

When I would go to meeting for worship and talk with Friends over potluck lunch, I heard stories of active involvement throughout our yearly meeting and beyond into international concerns. Several members worked in a Friends school where their calls to service intertwined with vocation. Another member actively worked with Friends Committee on National Legislation and advocated for peace and justice issues within the state government. Others in the meeting had a special call to help a small community in India. After our conversations, I would drive home and feel a distance, wondering how I should be serving here, now, close to home, and who would serve by my side. Meeting members

Lisa Rand attends Bally Mennonite Church in Berks County, Pa. She also prays and serves the hungry at Christ Episcopal Church in Pottstown, Pa. Lisa writes a book review blog at Lighttoreadby.wordpress.com.



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were active but pursuing their own particular leadings. I could not discern a way toward the togetherness that I craved.

At one point, I began serving meals at a church soup kitchen; it was the most satisfying work I had found in a long time. The servers varied each week, so I did not have a chance to build relationships there, but I enjoyed meeting the people who came to eat and getting to know the steady kitchen help. Still, I felt this desire to work, learn, and pray with the same group of people, and I prayed over how this might happen.

With a restlessness stirring in me, I took a chance and attended a Sunday morning service at the Mennonite church, fully prepared not to enjoy it. I felt led to attend and to keep an open mind, even as I listed to myself all the reasons it would not be a good idea. To my delight, and as proof of the crazy ways the Holy Spirit moves, the text for the morning was from my favorite gospel story, the parable of the good Samaritan (Luke 10:25–37). I listened, prayed, and sang a beautiful selection of songs. I entered as a visitor but already wondered if this was a community of seekers where I could be at home.

I had been hungering for a group of companions in learning, wishing I could attend seminary or spend time on retreat, and trying to figure out a way to find others with whom I could journey in this way. It was a pleasant surprise that the Mennonite church offered Sunday school for all ages every week. This was a positive change for me. My

meeting held occasional discussions on a variety of topics but nothing steady. There were several options: from talking over coffee to book groups to formal Bible studies. I felt energized by the learning, and was very pleased to see an attitude of openness to continuing revelation during discussions. In general, study times were marked by a sense of deep listening together, like a meeting for worship with attention to learning.

The church has established a community garden open to everyone, and the surplus produce is delivered to a local food pantry. In the garden, as at my monthly meeting, I found that working side by side on a common endeavor led to conversations and a spirit of friendliness. I always have avoided yard work, but in the community garden things feel different. I appreciate the sense of mission that extends beyond my own household, and I experience the lightening benefit of companionship for heavy jobs. Since the garden is located on church grounds, people in the neighborhood might not yet realize that garden plots are available to all. At present, the garden committee is

suddenly shy, and my heart raced. I felt a panic that bread would be served for communion—an anxiety that is fueled by my complicated feelings about outward sacraments. Then the neighbor to my right passed me a copy of the *Book of Common Prayer*, laid open to a particular page, and gave me a quiet smile. This simple gesture of hospitality helped me to relax. I read to myself while waiting for the service to begin.

Over the years when people have asked me to describe silent meeting for worship, I often have said, “You have to experience it. It is hard to articulate the feeling of Spirit’s movement and promptings.” I could make a similar statement about my experience of this healing service. I received further hospitality through the palpable feeling I had of being welcomed into the room, seen only as a stranger who felt a need to pray, free of expectations or judgment.

We were gathered to offer vocal prayers (and silent prayers in our hearts) for a wide variety of concerns. We followed a written service that had space built in for speaking out of silence to voice our longings for prayer. Then we rose and made a circle, each person stepping into the center in turn, for laying on of hands. As we felt led, we could express a particular prayer concern, and each person would rest a hand on the one in the center, while the service leader vocalized the request, offered an anointing with oil, and said a blessing. In this setting, being prayed for by strangers was a profoundly moving experience for me. I felt enveloped in tenderness, and tears ran down my cheeks.

At the close of service, I was greeted and introductions were made. I was invited to return any time, and I knew that I would. This healing service became a steady habit, and I thought wistfully of my time working in Philadelphia, when one meeting nearby offered midweek meeting for worship and my own meeting had a midweek Bible study. Not only had I been hungry beyond imagining for this embodied prayer service, but I needed communal prayer and praise beyond Sunday.

Through these ventures outside of Friends meetings, I have found spiritual community as well as neighbors. I have found others hungry for peace and justice who testify with their lives that we all are equally human, with equal access to the light and love of God.

For now, I cannot choose only one place to make my home. To do so would not reflect the truth of my experience. On some level, crossing the borders of faith communities helps me to live out my longings for equality, for a removal of walls between people, for love to overcome fear. □



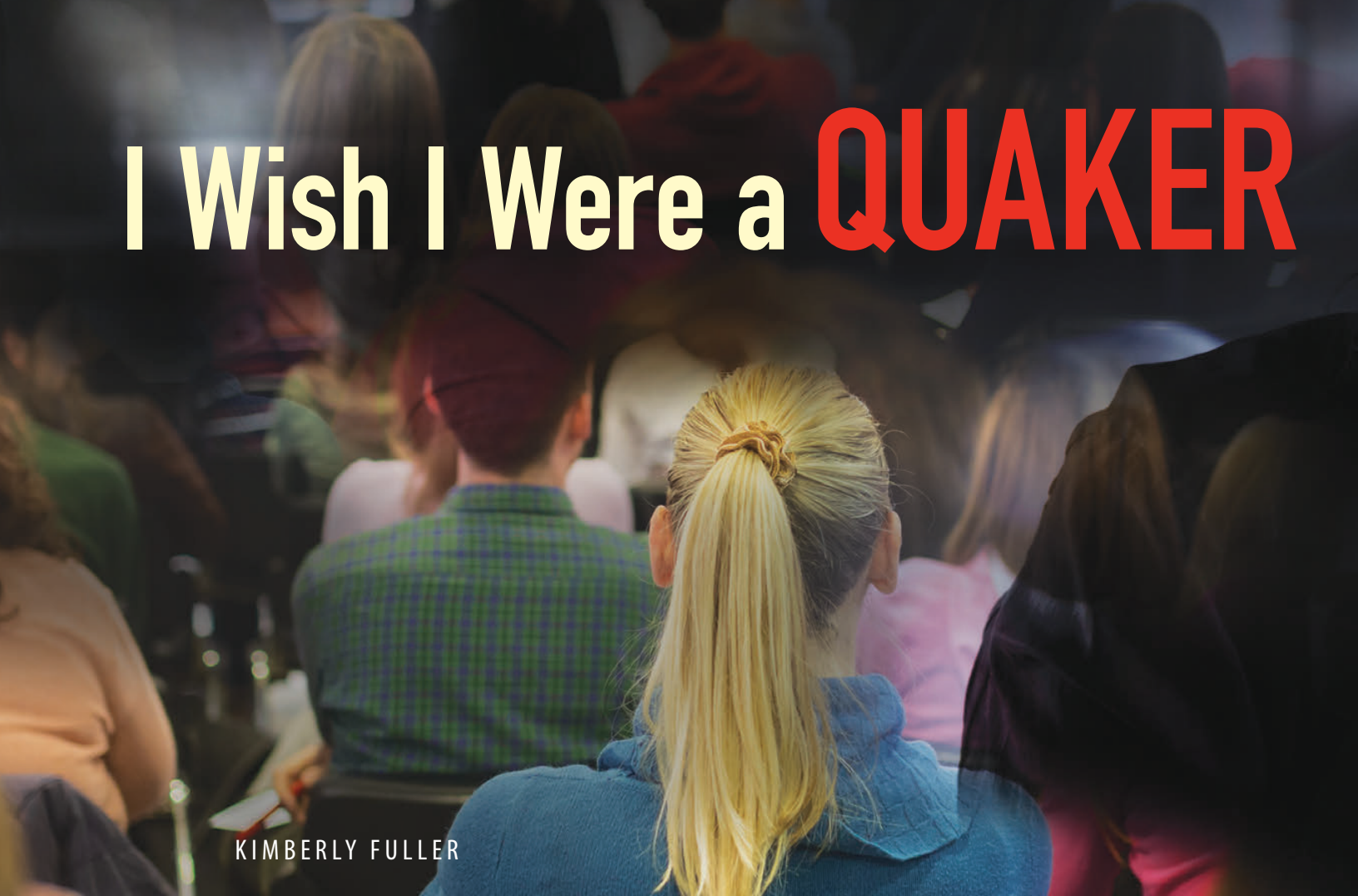
ON SOME LEVEL.

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addressing this, making extra efforts to extend invitations and share the blessings of this work with others.

Meanwhile, for some time, I had been searching for a place where I could help serve a meal close to home. Through a local food pantry, I found a listing for lunch, and visited the website of the host church, Christ Episcopal Church in Pottstown, Pa., for details. I noticed on their events list a weekly healing service. The words stood out to me as if printed in neon. For several months, I would think about this healing service. Just as the Mennonite church building had beckoned to me, I could not get it out of my mind. One day I found the courage to lay aside my wariness and to visit.

The service was held in a small chapel, decorated sparingly, with an altar at one end of the room and a group of wooden chairs arranged in a circle. As I chose a seat, I felt



I Wish I Were a **QUAKER**

KIMBERLY FULLER

I am an “almost Quaker.” While I identify myself as a convinced Friend, I have never become a member of a meeting, nor do I currently attend any. I regularly attended in the past, but I never came to feel that I belonged. That, however, is getting ahead of my story.

I was raised in charismatic, evangelical, Pentecostal, Protestant Christianity. I found that this religious training can’t be explained, only experienced. In Pentecostal Christianity, I felt that God couldn’t love me because I was so imperfect, and my teen years were full of pain and confusion. Later, as a young adult, I found that the more I learned about science and about religion, the less sure I was about what I had been taught growing up. My denomination, however, had no room for questioning.

I, in turn, had no use for a judgmental God who didn’t love every single human being and didn’t love those who fell outside the parameters set by society. I didn’t understand a God that would make someone’s favorite football team win a game but not heal a child

of cancer. Intercessory prayer was confusing and the proffered answers even more so. I suspected that a lot of religion was human beings using God to explain things that God maybe had nothing to do with. A lot of churches seemed to be using God to control behavior with fear rather than love.

I needed to turn away from the God of religion before I could hear the God of love. I needed significant time to heal from the trauma that the Pentecostal idea of God had caused in my life and to let go of my preconceived notions about what or who God is and does.

When the presence of God returned, it was a quiet whisper, a feeling of presence, and an understanding that I was not alone. I encountered the I Am as the Light Within and realized that I didn’t have to define anything. It was okay not to know what God is. I have learned to be okay with the messiness of not knowing, have realized I may be incapable of ever knowing, and even accept that I may be altogether wrong.

Repeatedly, over the course of more than three decades, I had felt pulled to Quakerism. On any given day, some people might intersect with the Religious Society of Friends and continue on their way. I came to a standstill each time I inadvertently came upon the subject of Quakerism. Many times as a teenager, I had

Kimberly Fuller lives in southern California, fulfilling her life’s calling as wife to Mike and mother to Thomas and Jake. When she isn’t busy being a mountain bike mom, she enjoys reading, knitting, walking, and spending countless hours in the kitchen making plant-based meals for her friends and family.



I do not have that Quaker community anymore. I am an almost Quaker. I spent five months attending the closest meeting as often as I could (weekly for the first few months). Other than in silent worship, I never felt like I belonged. It wasn't that people were unkind, although some were certainly standoffish. Perhaps they worried that I wouldn't commit to the meeting. I would argue that this unwillingness of Friends to reach out and warmly welcome newcomers is the prime reason many newly convinced or even merely curious do not commit.

We newcomers cannot commit to a community that doesn't embrace us as brethren in the Light. I believe that Friends need to be willing to love fiercely right away and to welcome the newcomers as if they intended to stay forever, rather than acting as if they will leave. They will indeed leave if what they encounter is a group of Friends who don't truly make the effort to let them in. Yes, not everyone who is embraced will stay, and that might cause pain. The pain must be risked, however, or the tenuous connections will be lukewarm and weak.

I sit in silent expectation at home, waiting for a message, sometimes wondering if it was meant only for me or if it should have been delivered to a group in meeting for worship. At the same time, I can't make myself go back to a place where I feel so left out. A person can only try so many times: writing down my

voiced my desire to be a Quaker despite not really knowing what that meant, other than that the Society was an historic peace church. Later, a homeschool book written by a Friend created a longing for a different community from what I had. A mention of Friends in a magazine article about peace churches would remind me that the peace testimony had resonated with me since I was a child. I had been curious about Friends since becoming old enough to read more than picture books. I didn't recognize my interest for what it was: the Spirit leading me to encounter God within myself.

When I was finally still, recognized the Light, and felt God, I realized that I was a Quaker. It was like a thunderclap after the whisper of "I Am." And so, in 2014 I attended a Quaker meeting that I had known about for two decades.

All my life I had fought the idea that I needed an umbrella hierarchy to stand between God and me; with the Friends, this wall no longer exists. I believe that there is that of God in each of us and that we all hold the Light. No one preaches to me; no one else interprets scripture for me; no one decides the nature of God for me. In Quaker worship, I learned to listen to the Spirit.

WE NEWCOMERS

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email address again and still not receiving information about other gatherings; saying hello to people after meeting, only to be politely rebuffed; and standing in a small group listening to others talk about their shared experiences and gatherings while ignoring the presence of someone new. My very best connection at meeting was with a couple who were visiting and happy that I made the effort to talk to and learn about them. They didn't stay, and that simply wasn't enough. My experience has led me to think that "almost Quaker" is perhaps a new identity. If so, it is one that I wish I didn't have. □

Are You a FRIEND

PETER MORETZSOHN

Religious Identity in an Age of Uncertainty



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It was last year, during a summer which lingered long into a mild winter, when I came to my first Friends meeting in the hills of southern Vermont. It had been several months, and I was still the newcomer, when I was asked a curious question. It came from a great, big Quaker man of 70-something years who had just recovered from a stroke and was learning to live with some debilitating aftereffects. I had most likely met him at a meeting prior, but his memory was so spare that he addressed me as a stranger. “Are you a Friend?” His inquiry couldn’t have been more simple nor well-meaning if he had tried to make it so, but it caught me off-guard nonetheless. I knew that he meant, “Are you a Quaker?” and so I responded sheepishly, “Well, no.” But over the months since, the question has followed me. Am I a Friend? And what does that really mean?

As a 25-year-old “almost Quaker,” I am standing at the edges of the faith and in the dead

center of a sort of predictable uncertainty. Questions of how to honestly present my whole self to the world occupy my mind daily. A good part of this uncertainty, for me and perhaps for many others, is the conundrum of identity and the intersection of its social aspect with the personal. Somewhere in that intersection falls my religious identity. But where? For example, can I be a Buddhist if I don’t go to a temple and engage in its life? Can I be a Quaker if I don’t attend a meeting and participate in its ritual coming-together? We’ve begun to think about religion and identity in new ways in the twenty-first century, and often it can be very hard to know where we stand. But one thing is sure: that our social religious identities can often look very different from our personal religious identities. Perhaps one of the challenges of the spiritual life consists of finding sure footing and safe passage on a bridge between the two. Either way, my own life has brought me to the doorstep of the proverbial meetinghouse, and I have been asked, are you a Friend?

Having been baptized into the Episcopal Church by my priest uncle, and raised accordingly by my church-going family, I am, by some standards of religious identity, an Episcopalian. I was born and grew up into a distinctly

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Episcopalian social environment. And yet somehow, as I've matured, that doesn't quite do it for me anymore. I no longer attend church with my family apart from holidays, and when I do, I find myself scratching my head so often that I figure maybe this isn't for me. I can confidently say, then, that I am no longer an Episcopalian.

What then? By another set of social standards, I suppose I am nothing but a nominal "Christian." I show up to a small Quaker meeting when I can, attend the Episcopal holiday services with my family, read scriptures with no scheduled regularity, and that's all. I have no clear social commitment, and it seems that, more and more among people of my generation, this is the norm. Some of us lead social lives dominated by engagement with a certain religious community, but perhaps feel that our hearts aren't in it, that our souls thirst for something more than the weekly potluck and small talk. Others of us may lead rather unsocial lives dominated by a longing for involvement with a community centered in truly spiritual things. Indeed, we are more than our social engagements, for while we stutter before the other actors on the stage, we study our own lines obsessively, hoping to find a stronger voice.

the Spirit in the heart toward the Source of all things. If this is true, it spells good news for the armies of the uncommitted, the fringe seekers who don't quite fit in any boxes. There must first be a pull in the heart toward something more, and the decision to show up to the temple, to the church, or to the meetinghouse must be the direct reflection of that pulling in the world. In the sense that the truly religious life begins with the life of the individual, the Psalmist was right in singing that "the sacrifices of God are a broken spirit" (Ps. 51:17). We cannot come before a meeting for worship with any honesty until our spirits are broken, until we are so beset by questions of paralyzing importance that sitting together in silence for an hour seems like the only answer.

Admittedly, these sentiments might only reflect the limited perspective of the "almost Quaker." For many, like myself, on the fringes of the faith, there is that pulling toward it in the heart, or even no more than a vague and distant interest, which is keeping it in its orbit. There is a host of varying reasons why we may not show up to a meeting, but simply showing up might not be the most important part of the equation just yet. Of course, our lives are processes, and what is good for us at



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for me and perhaps for many others, is the conundrum of identity and the intersection of its social aspect with the personal. Somewhere in that intersection falls my religious identity. But where?

If our own religious identities are more than social, more than relational, how do our personal lives influence them? Well, it could be said (and has been) that the whole of the spiritual life really begins within the individual, with the motions of

one stage would hurt us at the next. We learn, we grow, and our needs constantly evolve. In this sense, a generation of uncommitted seekers who still have in them a relation or interest in the Quaker faith could indeed be what lays the

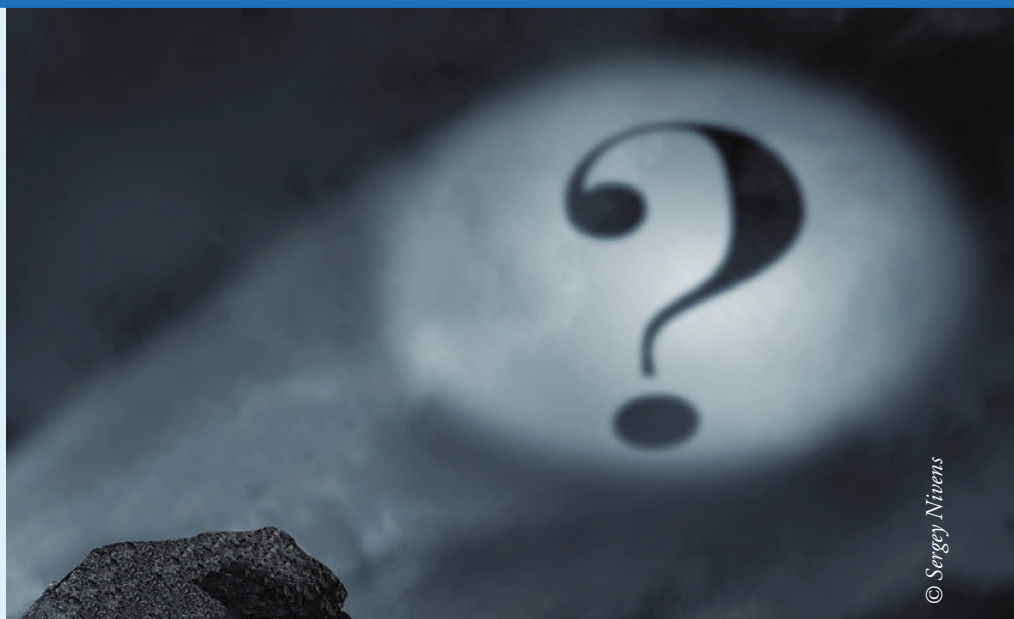
groundwork for a future generation of Friends that are not Friends in form alone, but first in truth.

This can apply to both those coming to the Quaker faith later in life and those raised in Quaker social environments. Many graduates of Friends schools, for example, while they may no longer be institutionally aligned with the Quakers, still seem to carry with them in some way the ingrained testimonies of community, simplicity, integrity, equality, and peace. By the same token, the unaffiliated seekers who feel beckoned to ask themselves, “Am I a Friend?” will consider these testimonies, see what silence might teach them, and only then make an effort to familiarize themselves with a local meeting. And here, it is vital that we ask ourselves, is it more important

simply because I allowed myself to think, in that moment, in very narrow terms of what it might mean to be a Friend. In the social sense, I am an outsider. And yet I am drawn to the faith in ways I am still discovering. In silence, I am in awe. Of institutions, I am skeptical. I have been this way for as long as I can remember. So maybe I can say, in personal terms, I am a Friend, or at least that I have always held the values of a Friend. But then again, maybe not. Somehow in all of this, I am left expecting more from the word “Friend.” What was it that George Fox, Margaret Fell, James Nayler, and others meant by that appellation? Surely to them it meant more than just a signified affiliation with a group or a system of belief. To the first Friends, who interpreted every facet of life through

IF A GENERATION OF SEEKERS AND OUTSIDERS

does not appear to the eye as traditional Friends, or as traditional Christians for that matter, it may be that they are called to serve as searchlights for our ideas of what tradition does for us.



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that we “almost Quakers” come to a meeting and engage in its modest forms of faith and practice, or perhaps that we first begin to understand what Isaac Pennington meant when he said:

We come not to [the true way] by hearing or receiving new notions or apprehensions of things, but by experiencing that which puts an end to all creaturely notions and apprehensions; and we grow in it by the increase of that thing in us.

Perhaps to be a Friend, regular attendance at a meeting is not the greatest prerequisite, but an outgrowth of the life which sprouts humbly from a seed in each of our hearts, and which must first germinate in darkness.

It is in the spirit of these reflections that my mind often returns to that day, just after meeting, when I was asked, are you a Friend? I answered no,

the radical faith and practice of the gospel, the good news that Christ has come to teach people himself, being a Friend must have meant at all times to be a friend to the friendless, a friend of the truth in the face of mockery and shame. It meant standing in the world as an unyielding witness to the power of the Word, the Logos, written on every heart, “sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart” (Heb. 4:12).

To be a witness to this reality, this power which puts an end to all notions and apprehensions—in other words, to be a “Friend of the Truth,” what must we do first? Should we window-shop for a community that reflects our values? Should we try on, like garments, all the rituals of social institutions which fit our tastes? Or should we first

strive to stand naked in the same Spirit that shed such a convicting light on the institutions and inclinations of George Fox's day, and see where, in and around us, its light shines now? It is becoming clearer to me that, today, there is a generation of Friends of this sort, hesitant for now perhaps to dedicate themselves to an established religious community, wary of what it might mean. It is a hesitance that reflects not a disinterest in things spiritual, but rather an uncertainty as to how the Spirit actually moves and lives in community. In another sense, it is also the understanding that that part of us which combs desperately through groups and systems for a sense of belonging, whether fulfilled or not, is at last just that—a desperate, searching part, hungry for identity in the world, a mirage of meaning. The need to belong, to be recognized, and to feel the faint praise of our peers cannot, in the end, be what pulls us to involve ourselves in spiritual community. It must be something much more.

To stand still in the glare of the Light that illuminates every hidden part of us, still and not wavering until we are moved to act not of ourselves but of that which holds us, from beginning to end—this must be our rule, irrespective of title and tradition. If a generation of seekers and outsiders does not appear to the eye as traditional Friends, or as traditional Christians for that matter, it may be that they are called to serve as searchlights for our ideas of what tradition does for us. On this point, Margaret Fell quite aptly warned:

It's a dangerous thing to lead young Friends much into the observation of outward things which may be easily done. For they can soon get into an outward garb, to be all alike outwardly, but this will not make them into true Christians: it's the spirit that gives life.

The hesitance of some to invest fully in Quaker social life must awaken us to this fact: our communities are not beacons of the Spirit simply on the basis of being called "Quaker" and holding to certain values. Rather, we are meant to look much deeper, into both ourselves and our relations to others, so as to learn how to let the Spirit change us entirely and to dissolve all the habits of the old life in us, until what is left is the ever-new and pulsing Life common to us all. I think we become Friends when we allow this to take place. So, are you a Friend? If I could answer again, I might say that I ask myself that question every day. ■

Realization

He writes in this daily devotional that his mother had to work assembling heaters to support her four children and consoled herself on weekends by getting drunk and used a leather belt as punishment when they left a chore undone or argued with each other.

And that one day, sitting in a cold, grey cement-block cell he read about Jesus dying on the cross and realized that meant God had set him free from the hurts done to him and the hurts he'd done to others which is a leap of faith I find simplistic, conceptually crude,

maybe because my mother was not a drunk and did not beat me and I never sat in jail which is to say I suddenly see I am close kin to the Pharisee who stood in the temple proudly pouring into God's ears the details of his impressive religious resumé.

*Ken Gibble
Camp Hill, Pa.*

Where Were You Born?

Sonali Kumar

There were many who warned me of the troubles I would encounter at the Friends General Conference Gathering. I took these warnings with a grain of salt. I've spent my whole life around people who do not look like me, and I usually do not have problems. I survived attending Catholic school where there were only two other Indian Americans (including my brother) and living in Philadelphia, Pa., where the only Indian Americans I met were at restaurants. While in Philadelphia, I attended Green Street Meeting and found the community there to be more welcoming than I could have imagined, so I did not expect the Gathering to be any different. My parents had always instructed my brother and me to diversify our friend groups. As a result, I'd learned to blend in, to navigate the system, to speak the language of those who do not look like me. I grew up knowing no other way to live.

Attending the Gathering was a wonderful experience. Surrounded by 1,400 Quakers of all ages, I was happy to participate in the various activities: I tried sacred circle dancing, waltzing, and swing dancing. I also played with the youngest of Friends, heard many Friends tell the stories of their lives, and sang many of my favorite songs at Noon Sing. I laughed a lot, received numerous hugs, and took long walks with new f/Friends.

However, there were several uncomfortable moments which made the Gathering more draining for me. Almost every time I attempted to make a new friend who was European American, the conversation went something like this:

Friend: What's your name?

Me: Sonali.

Friend: Oh, where were you born? Are you Indian?

Me: I grew up in California.

Friend: Do you know Hindi?

Even if I attempted to deflect the conversation, it would always come back to my ethnicity. I'm so much more than my ethnicity. I'm a sister, a Smith College graduate, a New Mexico resident, an attendee at Las Cruces (N.M.) Meeting, and a Quaker Voluntary Service alumna. I

love folk music, bookstore browsing, and rock climbing—to name a few of the things that make up me.

One time the conversation became especially uncomfortable. A Friend had kindly given me a ride in her golf cart, and while driving, she asked me a series of questions.

Friend: What's your name?

Me: Sonali.

Friend: When did you come to the United States?

Me: I was less than a year old.

Friend: Oh, so you were adopted.

Me: (trying not to laugh) No . . .

Friend: Oh, so your whole family came to the United States. When did they adopt Quakerism?

It was times like this when I began to wonder, what am I doing here, in this place filled with people who constantly make assumptions about me and do not take the time or effort to actually get to know me? I could feel my identity being erased as the questions continued. It seemed that these Friends had their own ideas of what I was like before ever meeting me, and their limiting questions felt like an attempt to fit me into a preconceived little box.

Simultaneously I also started to wonder if I was overreacting. The questions themselves were not always inappropriate; it was the rapid fire of presumptive questions that felt alienating. My family is not Quaker and probably will never be Quaker since they either have been hurt by organized religion or are not interested in the spiritual aspects of life. However, there are Quaker meetings in India, so it is not implausible that in other circumstances I may have come from a long line of Indian Quakers.

At times I recognize these same biases in myself. I often catch myself thinking that older Quakers are too conservative for certain topics. I have learned to address these stereotypes with a three-step process.

1. I question the validity of my assumption, and ask myself where it comes from. Have I met many conservative older Quakers? Why do I believe that older Quakers (or older people in general) are conservative?
2. I increase my exposure to the people of my stereotype. As I meet more older Quakers and interact with them in a meaningful way, this stereotype will begin to fade away.
3. I replace my made-up idea with a real person who defies this stereotype. I have replaced my imaginary stereotypical conservative, older Quaker with several

real Quakers who are more radically liberal than anyone else I have ever met.

This technique has helped me many times. I also recommend a simpler strategy when getting to know a new person in a shared space: ask open-ended questions. One of the daily bulletins at the 2015 Gathering had a list of suggested questions and conversation prompts that aim to make Gathering a more inclusive place. Here are a few: Which workshops are you taking? Tell me about where you live and which meeting you go to. What do you like to do for fun? When did you first know that the Quaker way was right for you? Sure enough, one European American Friend asked me some of these types of questions; our conversation was very enjoyable and made me feel more welcome.

For the times when my stereotypes do actually seem to be fulfilled by a particular person, I find it helpful to remember a poem by Pat Parker, "For the White Person Who Wants to Know How to Be My Friend." The first two stanzas are a beautiful start:

The first thing you do is to forget that I'm black.

Second, you must never forget that I'm black.

You should be able to dig Aretha, but don't play her every time I come over.

And if you decide to play Beethoven—don't tell me his life story. They make us take music appreciation, too.

We should not forget that the classifications of race, age, gender, and ethnicity work together to make up parts of a person. They do not, however, make up all or even most of a person. As I've learned, older folks are so much more than their age, just like I am more than my ethnicity. By inviting people into our lives—especially those who are different from the people we normally socialize with—and by accepting the invitation when others reach out, we often find that we all have more in common than first imagined, which makes sense to me. Isn't there that of God in everyone?

Sonali Kumar was raised in San Diego, Calif. After attending a few Quaker meetings, she did a year of Quaker Voluntary Service, working at Friends General Conference. Now she works with domestic violence victims in Las Cruces, N.M., as part of Border Servant Corps, and attends Las Cruces Meeting.



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Ten years ago I was struggling with a feeling of not belonging. The feeling started during a plenary session at the Friends General Conference Gathering. The presenter started her speech by noting that profit-making businesses were really efficient at getting things done. She told a story about how Walmart acts as a first responder in cases of hurricanes. Walmart is able to get the supplies needed after a storm—things like bottled water, plywood, and batteries—to those who need them much faster than nonprofits can. My head was nodding. I have worked in profit-making businesses my entire life, and I know how they can be well-oiled machines.

But then she went on to detail various problems with for-profit corporations. In one example, she highlighted the large marketing budget of a company where I used to work. I started to feel attacked. This feeling intensified during the rest of the Gathering whenever I introduced myself to others. As soon as I mentioned what kind of work I did, the people I'd just met dumped all their complaints about the industry I had worked in for over a decade.

I came home from the Gathering feeling battered. I wondered whether I could continue to be both a Quaker and in my career. Quakerism was relatively new for me. I had been raised in another faith tradition and had been seeking a more comfortable spiritual home for many years. In Quaker meeting, I was regularly experiencing God in silent worship and felt that my spiritual life was blossoming. But now it seemed that, while the Religious Society of Friends fit me spiritually, it wasn't going to work with the rest of life. My spiritual home didn't feel like a home anymore. I was in a spiritual crisis.

I've deliberately delayed revealing that my career was in pharmaceutical marketing. Yes, I worked in one of those industries and one of those fields that some call evil. The very budget the speaker had identified as a problem included my salary and the projects I had created.

I agonized over this issue. Even though I wasn't yet a member, the meeting I had been attending (Rahway–Plainfield Meeting in Plainfield, N.J.) assigned me a clearness committee. My committee helped me identify three areas of exploration to consider in my discernment.

A Quaker in Business Faces a Spiritual Crisis



Karen Tibbals

The first was to explore more deeply one of the questions I had been hearing, whether I could apply my skills in a different area (one that wasn't open to such criticism by Quakers), such as working for a nonprofit. The second was about whether I had any uneasiness of my own about the pharmaceutical industry. And the third was to explore the rich history of Quakers in business.

Over time I got answers. I discovered that my talents weren't sought after in the nonprofit arena, nor did I have a passion for the types of work available in nonprofits. I came to see that I was passionate about my work and that it was a calling for me. I was doing important work to uncover what doctors and patients needed in a new medication and to make sure the company heard about those needs. This is a for-profit version of "giving voice to the voiceless." On reflection about the drug industry, I came to believe that pharmaceutical companies fill a necessary role in society in an imperfect way because they are a human-created institution. Despite the problems, I was proud to be part of helping to improve (and save) people's lives—a small part but still a part.

Finally, delving into the history of Quakers and business led me to my final

conclusion. Years earlier, I had had questions of how to apply my faith to my business life. I hadn't found any answers in the Baptist tradition I had been raised in, but in Quakerism, there was a history of people who had asked the same questions. I was able to find my own answers in Quakers' rich history of running their businesses according to their faith. I realized there needed to be an intersection of Quakers and business people, and that was my place, no matter how uncomfortable it was. Contrary to what I initially thought, I would be able to integrate both parts of my life finally—a true version of integrity.

I've since left that job to go back to school at Earlham School of Religion to study the history of Quakers in business and am involved with a new organization for those Quakers who are involved with or interested in business. But my paying work will continue to be in the for-profit sector. That is where I am called.

Karen Tibbals is a consultant to the pharmaceutical industry and one of the founding conveners of the emerging Quakers and Business Group. She holds a master's in Quaker studies from Earlham School of Religion.

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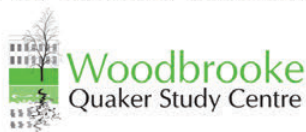
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WE
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GROW
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Interview with

NIKKI MOSGROVE

Trevor Johnson

Nikki Mosgrove is a member of Trenton (N.J.) Meeting and works for the Princeton Area Community Foundation. She also serves on the board of trustees for the Lawrence Township Community Foundation and is a member of the Junior League of Greater Princeton. Recently, she was named to the Nominating Council of Philadelphia Yearly Meeting (PYM).

How did you come to Quakerism? What were your previous experiences of faith?

I grew up Baptist in Trenton, third generation in the same church. Although I attended Baptist services, I went to a Catholic grammar school, and that was another faith influence. Years later I attended Boston College for my undergraduate degree, and during my junior year I converted to Catholicism. Incidentally I ended up receiving my graduate degree from yet another Catholic institution, Seton Hall. So I spent the first 20 years of life as a Baptist, and the next 20 years as a Catholic. But by 2012, I was no longer attending Catholic services. I just couldn't stomach the way the church was being managed. I'm not talking about a particular church but rather the hierarchy. My spirit could no longer accept certain dogmas. While I know many wonderful Catholics, I could no longer participate in that system.

Trevor Johnson is the editorial fellow at Friends Journal through Quaker Voluntary Service's second-year Alumni Fellows program. Do you know someone we should interview? Reach us at editors@friendsjournal.org.

I started researching a number of faiths in 2012 because I wanted to find a new faith practice before I turned 40 the following year. Quakerism stood out, and I wanted to become the most familiar with it. What attracted me was the lack of creed and dogma. It was like the pendulum completely moved the other way, away from the hierarchy and the system that told you what to believe, how to pray, and even how your house of worship should smell. I moved away from having every little detail spelled out for me to a place where I felt free. I visited Trenton Meeting in January 2013 the week I turned 40.

As for my Catholic and Baptist roots, I definitely still admire some of their saints and their work for humanity, especially Saint Francis of Assisi. My Baptist roots will never go away. I have to listen to Gospel music every single day. That's how I prepare for the day, with worship and praise to go out the door and fulfill my day. It's funny, my Baptist upbringing and the Catholic tradition don't really enter into the worship space when I'm at meeting. Those two traditions still influence my day-to-day life but not in the worship space.

What was your first meeting for worship like?

I did not understand it before I went. I read *Faith and Practice* before I went to my first meeting. I read it twice actually. I'm a geek, and I love studying all religions. Meeting for worship seemed really odd. When I got to the meetinghouse, I thought, well, this is sparse. It's not at all what I envisioned it would look like on the

inside. You didn't have ornate windows or plush cushions. It was bare, but it was real. To be honest, I was not expecting to get much out of it, but when it began I felt a sense of community and the presence of the Spirit. There has to be something more spiritual or metaphysical about more than one person gathered. I think one person may have spoken that first meeting, but what struck me was that the message they gave resonated with me and where I was in my life. Afterward the fellowship was just awesome.

I really felt that I didn't need the scripture reading. I didn't need a homily or sermon. I didn't need a bangin' choir. I still felt a sense of community. So I said, "Okay, this is different. I guess I'll just keep coming." Then eventually at the end of 2013, I applied for membership. There aren't that many members who actually live in Trenton, but our meeting is so dedicated to that community and that neighborhood. That's a beautiful thing.

I also appreciated that there was no proselytizing. This has come up in discussions about how meetings can be more welcoming to people of color. My answer is that we need to just be who we are as a witness in the community, to be active members of the community, and still not proselytize. If people see our goodness, our heart, and our reaching out, that is how we will attract more members of color. Trenton Meeting had a barbeque in our community, and the community showed up. They were very appreciative because they could come and eat as much as they liked. If they had gone to another church or a soup kitchen, they'd get one plate.



Photo courtesy of Nikki Mosgrove

They told us that they got to fill up and that they were fed. That was really great for me to hear. I don't really know how we, as Quakers, recruit. We just have to live our faith, and they will come.

How do you center yourself in meeting for worship?

It usually takes me a little while. If I am visiting Princeton Meeting, then it is easier because it's a crackling fire in the winter or birds chirping in the spring. I visit there every now and then when I want to get a different message. When I am at Trenton Meeting, it takes me longer because it is an urban environment. I incorporate what is going on into my worship. You may hear loud music or you may hear an argument on the street where people are cursing. I will wish that whatever it is they are going through in their life right then, that peace and joy and light will accompany them. Then I center. I try to find a stillness somewhere in the chaos. Every once in a while I'll get a message, maybe once or twice a year. Otherwise I just enjoy our time as a community and the messages that others bring forth.

How have you been involved in your meeting?

Since becoming a member of Trenton Meeting, I've served on various committees. I currently clerk the Counsel, Ministry, and Worship Committee, which has been a challenge, a wonderful challenge. I didn't realize that everything comes through that committee. I have

found that the older members are always there to give me guidance. It feels like I am being held up in love by them. It is teaching me to have a spiritual basis for administrative work. Previously, it was my practice to be more analytical and task-oriented instead of seeking guidance first, whether that be through prayer or reaching out to more experienced Quakers.

How do you see Quakerism working in your life?

I tell people that being Quaker has prepared me for where I am in my life right now because I need a quiet space. I'm this humanitarian who wants to save the world. I'm involved in every group and know about everything going on. When I come to meeting, that is the only time where I get to center myself and be still and quiet. I believe that things happen for a reason. I believe I found Quakerism and then I found this world where I am interacting with people that have incredible resources, and I'm able to help those individuals see the jewels in the community where they can invest. So I just give away money all day. I don't think I could do it if I didn't have a sense of humility and stillness that living the testimonies gives me.

I also find myself being even more inclusive. I'm working toward including everyone in the conversation and opening up space for different ideas. Our testimony of equality is incredibly important. We are all equal in the eyes of God. And we talk a good game, but it takes courage to be open. Along with being a new Quaker, I

have been open to other faith practices. Last weekend I was at continuing sessions for PYM and the weekend before that I was at a women's prayer breakfast at the local Baptist church. If anyone of any faith or ethnicity had anything negative to say about another group, I would speak up. I feel comfortable in that regard. I feel like being a Quaker has helped me face adversity. It's like a suit of armor. It gives me strength.

What would you like to see for the future of Quakerism?

As a whole, I would like to see us more present in the world, specifically as individual Quakers. I would like to see us personally make a commitment to be change in our own communities. I do really believe in individual action. Collective action is important, but I think we need to step out on faith a little bit more as individuals and be the change that we wish to see in the world. There was a member who passed away recently, and she was the smallest most diminutive person in the meeting. I can say small because I'm only five feet tall. She was such a dynamic person who made a lot of change, and she was just one person. We do a lot of contemplating, collaborating, and thinking, thinking, thinking. It's time for us to do. That's what I would like to see, but I'm an Aquarius.

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Thanks to Nia T., James O., Nathan S., Bill R., Cynthia D., Cathy G., Talley K., Ginny S., Amador County (Calif.) Worship Group, and West Chester (Pa.), Gainesville (Fla.), and Multnomah (Ore.) Monthly Meetings for bringing new members into our community!

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12,000
MEMBERS
(September 2016)

Quakers part of demonstration at annual meeting of BAE Systems

On May 4, a group of Quakers was involved in a demonstration at the annual shareholder meeting of BAE Systems, one of the largest weapons manufacturers in the world and the largest in the United Kingdom. The meeting took place in Hampshire, England.

The actions were planned and carried out by Campaign Against Arms Trade, a UK organization working to end international arms trade. A total of 30 activists were present at the meeting. Together they brought the focus of the meeting to the sale of arms to Saudi Arabia, and successfully disrupted the proceedings.

Quaker student film festival presents another year of awards

The 2016 Bridge Film Festival, a project of Brooklyn Friends School and Friends Council on Education (FCE), had its annual awards ceremony on April 28, awarding five student-made films from various Friends schools across Pennsylvania and one school in Ireland.

The awards ceremony took place as part of FCE's annual luncheon. The filmmakers from almost all the schools were present to receive their awards, with the exception of the students from Ireland. The Bridge Film Festival originated at Brooklyn Friends School in 2000 and is dedicated to showcasing films that depict Quaker values in action. This year, there were 24 film entries from 14 schools and 2 monthly meetings.

The festival has four main categories: documentary, narrative, public service announcement (PSA), and new media. Each of these categories wins a judges' choice award. The judges evaluate each entry based on five criteria: communication skill, creativity, technical quality, Quaker relevancy, and originality. This year's films dealt with important and difficult topics including hospice, feminism, domestic violence, and bullying.

This year's winner for documentary was "Grandma" from George School; for narrative, "Separation," also from George School; for new media, "Grassroot Feminists" from Delaware Valley Friends School; and



Bridge Film Festival founder Andy Cohen presenting awards.

for PSA, "#LittleThings" from Newtown School in Waterford, Ireland. The last prize, the Spirit of the Festival Award for the film best representing Quaker values in action, went to "Pocket Knife" from Frankford Friends School.

Learn more about the festival at bridgefilmfestival.org.

Quakers find their way onto U.S. money

The U.S. Treasury Department recently released information about redesigns of some paper currency, and many of the people being added to the greenbacks are Quakers. The five, ten, and twenty dollar bills are all being redesigned and will be released by 2020 starting with the ten.

For the five dollar bill, there will be a new design for the back featuring important events that took place at the Lincoln Memorial and the figures Martin Luther King Jr., Marian Anderson, and Eleanor Roosevelt. While none of those folks are Quaker, the presence of King is a reference to the historic 1963 March on Washington, for which Bayard Rustin, a Quaker, played a major organizing role.

The ten dollar bill will also have a redesigned back, which will honor Susan B. Anthony, Alice Paul, Sojourner Truth, Elizabeth Cady Stanton, and Lucretia Mott, all leaders of the suffrage movement. Anthony, Paul, and Mott were all Quakers, and Stanton had great respect for Quakers.

The front of the 20 dollar bill will be

redesigned, replacing Andrew Jackson with Harriet Tubman. Tubman, an abolitionist who helped more than 700 people escape slavery, worked closely with Quakers. All of these redesigns were part of a recent movement to feature more women and people of color on U.S. currency. It turns out that meant more Quakers as well.

Quakers abundant at White Privilege Conference in Philadelphia

The 17th Annual White Privilege Conference, a collaborative educational conference addressing multiple forms of oppression and privilege, took place in Philadelphia, Pa., over April 14-17. The conference was the largest that it's ever been, serving 2,500 attendees and, of those, 500 people were Quakers or affiliated with Quaker organizations. This was also the largest number of Quakers to attend the conference. At least 18 Friends schools, 15 yearly meetings, many Quaker colleges, and several organizations, including *Friends Journal*, were represented. Some schools sent as many as 35 attendees.

The major role that Quakers and Quaker organizations played in this conference was as the host team. The host team, which begins organizing years before the conference, is responsible for some of the logistics, finding local sponsors, and assisting on the days of the conference. The host team was made up of mostly Quaker organizations, including Abington Friends School, George School, Friends General Conference, William Penn



The members of the local host team on stage with Eddie Moore at WPC17

Charter School, Germantown Friends School, Friends Council on Education, New York Yearly Meeting, American Friends Service Committee, and Philadelphia Yearly Meeting.

The conference, which features keynote speakers and hundreds of possible workshops, also featured a few Quakers as workshop leaders, although they were only a handful of the over 230 presenters.

Another important part of the conference was the Youth Action Project, the section of the conference for middle and high school students, was also attended largely by students from Friends schools.

Quakers in Philadelphia who had attended previous WPC events wanted to bring the conference to Philadelphia. One of the leaders of that work was Vanessa Julye, coordinator of Friends General Conference's Ministry on Racism. Julye helped to insure that Quakers made up such a great portion of the audience.

New research into Quaker role in Indian boarding schools

For a few years now, Paula Palmer of Boulder (Colo.) Meeting has been researching the history of Quaker relations with Native Americans. Recently she finished a tenure with Pendle Hill as the 2016 Cadbury Scholar, with scholarship help from both Pendle Hill and Friends Historical Library in Boulder, Colo. Palmer spent the majority of her time studying Indian boarding schools and the pivotal role that Quakers took in those atrocities.

Palmer's research has been solidified into a presentation that she first gave at Swarthmore College on April 13, the title of which is "The Quaker Indian Boarding Schools: Facing Our History and Ourselves." She has presented at several other Quaker gatherings since. This work is part of the work that she has done with Boulder Meeting's Toward Right Relationship with America's Native Peoples, a project of the meeting's Indigenous Peoples Concerns Committee.

Palmer embarked on her research in response to a call from Native American organizations that promote truth, reconciliation, and healing processes for Native people who continue to suffer wounds from the boarding schools. "Truth-telling is a first essential step in any truth, reconciliation, and healing process," says Palmer.

In Haverford and Swarthmore college Quaker history collections, she sought

answers to such questions as: What concerns led Friends to operate schools for Native children over a 210-year period, from 1796 to 2006? What were Friends hoping to accomplish in these schools? How did they assess the effectiveness of their labors? Who were the children in these schools? What was their experience? What was the relationship between the Quaker Indian schools and the federal government's policy of forced assimilation of Native children?

"As Friends learn the truth, we need to ask what this history means to us today," says Palmer, "and are there ways we can contribute to healing now?"

Learn more about Palmer's ministry at boulderfriendsmeeting.org/ipc-boarding-school-research.

Friends school exempt from anti-discrimination laws

On April 3, a federal judge ruled that Haddonfield Friends School in Haddonfield, N.J., is exempt from disabilities discrimination laws based on the religious nature of the school. This ruling was in response to a suit filed in 2014 around a child who had learning differences being expelled from the school earlier that year. The suit will be appealed at a higher court later this year.

Historically, religious schools have always been exempt from certain laws. This isn't the first suit around Quaker schools and discrimination around learning differences. There was a previous suit in 2007 with Abington Friends School in Jenkintown, Pa., and one ongoing with William Penn Charter School in Philadelphia, Pa.

Appointment

The new co-executive directors at Powell House conference and retreat center are Regina Baird Haag and Dennis Haag. They will begin July 1. Regina ended 12 years of service as the minister at Adirondack Meeting in South Glens Falls, N.Y., at the end of February.

Together, they are replacing Ann Davidson who is retiring after 22 years as executive director at Powell House. Powell House is a Quaker conference and retreat center in Old Chatham, N.Y., and was founded in 1960.

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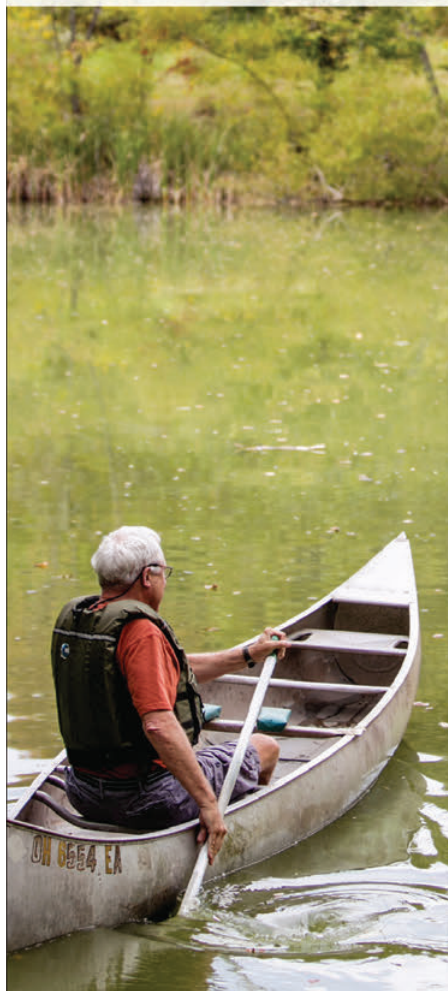
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Books

Editors' note: In the first book reviewed, *Coming Back to Life* by Joanna Macy and Molly Brown, the authors emphasize the importance of grieving in preparing ourselves to see problems and possible future outcomes with new eyes. For this reason, we have a review of *Prophetic Lament*, which speaks to grief, following the review of *Coming Back to Life*.

Coming Back to Life: The Updated Guide to the Work that Reconnects

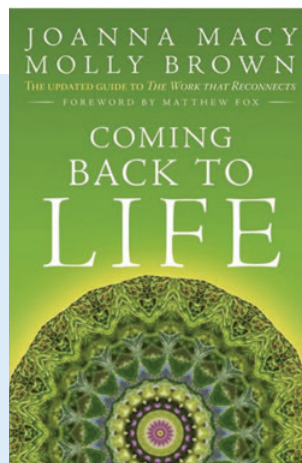
By Joanna Macy and Molly Brown. New Society Publishers, 2014. 285 pages. \$21.95/paperback; \$14.25/eBook.

Reviewed by Pamela Haines

String together the first three chapter titles, and the rich flavor of *Coming Back to Life* emerges. "We Can Still Opt for a Life-Sustaining World," despite "The Greatest Danger—The Deadening of Heart and Mind" because of "The Basic Miracle—Our True Nature and Power."

After this initial grounding, the bulk of the book is a series of descriptions of activities that groups can engage in to do the work of reclaiming that true nature and power, or "The Work that Reconnects." Whether in a single evening session, a day-long or weekend-long event, or a longer gathering, the work moves through a spiral, starting with gratitude, then honoring our pain for the world, seeing with new eyes and reconnecting with past and future generations, and concluding with attention to going forth. These activities have been gathered and refined over decades of work with groups around the world. Included are notes on how they originated and suggestions about how they might be revised given time or space limitations or the needs of particular groups. For each section many more activities are offered than would be used in most events, but the reader is immersed in the possibilities and the tone of the work.

I was blessed by the spiritual depth, the unflinching honesty, and the steady, loving openness with which the authors face our current reality. I



particularly appreciated the clear understanding of the need to feel the pain of the world, where the authors' training in systems theory provides fresh insight. To be conscious in our world today, they say, is to be aware of vast suffering and unprecedented peril. No one is exempt from that pain, but luckily it has a purpose as a warning signal, designed to trigger remedial

action. The problem lies not in our pain for the world, but in our efforts to dodge or dull it. Then we cut the feedback loop and block effective response, surrendering ourselves to futility.

Those of us who have maintained—or reclaimed—our ability to grieve mostly do it in private. Yet the authors are persuasive about the value of grieving together. "The very distress that, when we hid it, seemed to separate us from other people, now uncovers our connective tissue."

The ritual-based activities were most challenging for me, perhaps because of my Quaker training in wariness of pretense. Yet I have seen the deeply grounded way in which Joanna Macy approaches these Buddhist-based rituals, and know the limitations of a purely rational or intellectual approach. I was helped by their reminder that "We are not brains on the end of a stick . . . ideas become real for us through our senses and imagination—through stories, images and rituals that enlist our capacity for devotion, our tears and laughter."

While *Coming Back to Life* could be treated as a smorgasbord of interesting exercises to apply in a variety of settings, they caution that a personal experience of the work that reconnects is needed in order to offer the guiding and grounding presence that such deep work requires. Furthermore, this is not just a collection of activities; it is a carefully discerned guide for a journey from disconnection through pain to clarity, reconnection, and power.

This is an updated version of a previous *Coming Back to Life* (first published in 1998). Two new chapters interested me particularly: lessons learned from doing this work with children and with communities of color. The one on children is filled with useful suggestions and experience. The one on communities of color starts with an open acknowledgement that this work has been most appealing to white people, particularly older middle-class white women. Offering a glimpse of how people of color might adjust it to meet

their needs, this edition includes a very thoughtful essay on the role of exploring culture and privilege in this work, written by a woman with Native American roots. Yet the experience of African Americans is visibly missing. While I am deeply drawn to this work, and to its importance in what many people are calling the “Great Turning,” I long for some indication of how all of my neighbors of color might find it accessible.

That said, *Coming Back to Life* is a treasure and a rich resource. I was revisiting earlier parts even before completing it—referring back to the very detailed table of contents, re-reading an exercise that’s referenced later on—and I believe I will return to it again and again. It would be an asset in any Quaker library. The first 60 pages stand on their own as a powerful read for a religious education group, and I hope the book inspires many to participate in the work that reconnects.

What may stick with me the most is the authors’ clear-eyed view of our current reality and the foundations of their hope for the future. “When we know and revere the wholeness of life, we can stay alert and steady. . . . When we are distracted and fearful and the odds are running against us, it is easy to let the heart and mind go numb. . . . Yet of all the dangers we face, from climate change to nuclear wars, none is so great as the deadening of our response. . . . The Work That Reconnects helps us open up our eyes, our minds and hearts. Then, reconnected with our deepest desire, we will choose life.”

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

Prophetic Lament: A Call for Justice in Troubled Times

By Soong-Chan Rah. InterVarsity Press, 2015. 224 pages. \$17/paperback; \$13.99/eBook.

Reviewed by Samuel Mahaffy

From the heartland of North American Evangelical Christianity, Soong-Chan Rah shapes exegesis of the Old Testament Book of Lamentations into a stunning and prophetic indictment of a church that “gravitates toward narratives of exceptionalism and triumphalism.” He argues passionately that we have lost our way as North American Christians because we have



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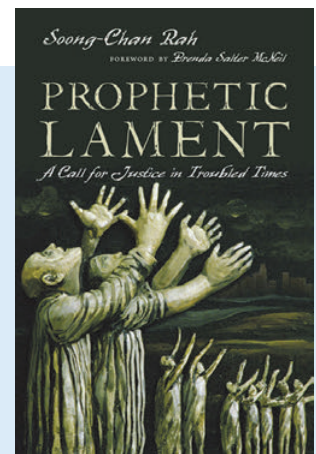
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forgotten how to lament: "Should we not be concerned over a church that lives in denial over the reality of death in our midst?" Lament involves "necessary truth telling." Lament confronts privilege. It calls us to question what voices are silenced and challenges us to hear voices "outside the dominant white male narrative." Lamentation rejects our tendency to depersonalize or objectify injustice. Lament mandates that we suffer with those who suffer and weep with those who weep. There is no shortcut. There are no sidelines to stand on for people living their faith into a broken world.

"We are Quakers, not because we are so smart or have such great insights, but because we are a broken people." These words, spoken from the silence of a Friends meeting for worship, resonate with the call of Rah for lament as "the proper response to a broken world."

This work raises compelling questions for Friends communities. In the silence of our meeting for worship, is there a place left for the cry of anguish? Do we turn injustice into a philosophical concept or a concern that we relegate to the social justice committee? If we respond to the injustices of our times from the sidelines or answer the cry of suffering inner cities from the comfort of suburban churches, Rah challenges us to ask ourselves: "In our quest for justice, do we actually contribute to injustice?"

As I read this work, I reflect on Friends local meetings and yearly meetings that have recently been fraught with divisive conflict. Before walking away from each other over seemingly irreconcilable differences around issues of sexual identity, acceptance of alternative lifestyles, or the applicability of Scriptures, have we paused long enough to first weep together for the brokenness of our own relationships? When we avoid the process of lamentations, we miss the

opportunity for great healing. Rah suggests that we must participate in narratives of suffering as well as narratives of celebration and at the intersection and integration of the two, find the rightful place to answer the biblical call to be salt and light in the world.

Do Quakers corporally practice lamentations as an aspect of worship? Perhaps Quakers have their own unique tradition of practicing lamentations. I was in a Friends meeting for business on the Sunday morning when it was announced that the United States was initiating its "shock and awe" bombing campaign against the country of Iraq and its leader Saddam Hussein. It was a moment that we had prayed would never come. Our meeting fell into a stunned silence. The other business at hand became irrelevant. The shared grief among Friends was palpable. Yet it was silent. What can surely be described as a communal lamentation in this circle of Friends stood in sharp contrast to the grieving of the East African village in which I grew up. There, grief was characteristically very audible. The cry of the villagers suffering collectively the loss of a child or the experience of a disaster rose loudly to the heavens. In weeping together, the village found the place of renewed collective hope. The night of lament heralded the dawn of a new day. I wonder if we, as Friends, sometimes hide in the comfort of our shared silence because we are uncomfortable with the cry of anguished lamentations?

From his exegesis of the ancient Book of Lamentations, Rah brings forward a compelling call for a new way to respond communally and individually to injustice. It does not begin with constructing answers and solutions to injustice or the forming of a committee. Rather, it begins at the place of journeying with those who suffer, stepping fully into their grief with them, and owning how our privilege sometimes sets us apart as exceptional. It begins with the shared cry of anguish for both the brokenness of the world and the brokenness of our own relationships with each other, with creation, and with our Creator. For Rah, combating injustice simply requires lament. It is the necessary context and construct for the work of justice.

Rah offers a compelling counter-narrative to the notion of exceptionalism endemic in both

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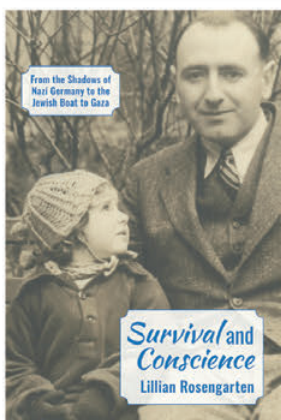
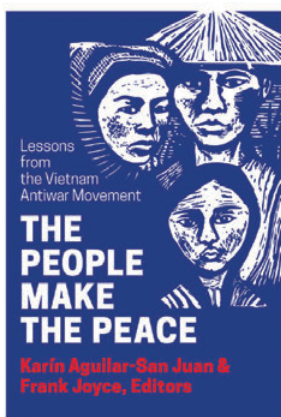
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Western culture and the mainstream Christian Church, which he sees as being in captivity to Western cultural values. Readers will find in this work a truly prophetic and incisive call for a new way of seeking justice in troubled times.

Samuel Mahaffy and his family fellowship with Olympia (Wash.) Meeting. With his colleagues, Samuel facilitates a process for faith communities divided by conflict to find the Voice of Common Vision through sharing and integrating both voices of grief and celebration into a liturgy for restoration of broken relationships.

The Public Universal Friend: Jemima Wilkinson and Religious Enthusiasm in Revolutionary America

By Paul B. Moyer. Cornell University Press, 2015. 272 pages. \$27.95/hardcover; \$24.95/eBook.

Reviewed by Paul Buckley

On November 29, 1752, a daughter was born to Jeremiah and Amey Wilkinson, a Quaker couple living in Rhode Island. They named her Jemima. Almost 24 years later, unmarried and still living at home, she fell ill, and over the next week, she steadily weakened. On October 11, 1776, she was reported to have died. According to accounts published later, her soul left her body and was taken up to heaven. At the same time, God reanimated her corpse to become the earthly vessel of a divine spirit who announced his name was the Public Universal Friend. You may not have noticed the gender change of the pronoun in the previous sentence—it was intentional. As a spirit, the Public Universal Friend was neither male nor female, but he insisted that his embodied form be addressed as male.

Paul Moyer has documented the subsequent life and ministry of the Public Universal Friend, who founded a new religious society, the Society of Universal Friends, and traveled in the ministry to gain new followers. Like several other new religious bodies in the post-Revolutionary War United States, he established a separate

religious community on the frontier, and, like nearly every other such utopian society of those years, it failed to survive for long after the death of its founder.

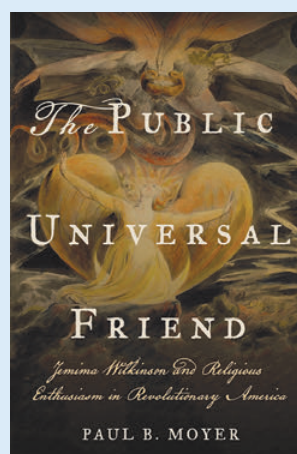
If that was all this book revealed, I wouldn't advise Friends to read it. But there is something more embedded in this text that we need to see and acknowledge. Quaker mythology revels in the deep roots of equality within the Religious Society of Friends. We rightly celebrate the fact that Quakers rid themselves of involvement in slavery long before other denominations, but it is only recently that we have also recognized that our spiritual ancestors were not also able to scrub out the racism so prevalent in the surrounding culture. Books like *Fit for Freedom, Not for Friendship* by Donna McDaniel and Vanessa Julye have forced us to confront the limits of racial equality among Friends.

Reading *The Public Universal Friend* may help us to come to a similar understanding of how women were treated in the late eighteenth and early nineteenth centuries—by the wider society and more especially by our religious society. All too often, Moyer points out how possession of a female body interfered with work of God's Messenger in the world. Worse for us, some of the most pointedly gendered criticism came from prominent male Quakers. It was one thing to proudly assert spiritual equality and defend a woman's right to minister, but quite another to acquiesce to a woman owning property in her own name or being in a position of authority over men.

This is not to denigrate nineteenth-century Quakers for being people of their times. They were ahead of others and we should remember those achievements. But just as we have faced up to our past racial shortcomings, we need to see clearly the station assigned to women 200 years ago.

This book provides a window into our past. If we are to know where we come from, we need to peer through it.

Paul Buckley is a member of North Meadow Circle of Friends in Indianapolis, Ind. He is the author of numerous articles and books on Quaker history, faith, and practice. His most recent book is Dear Friend: Letters and Essays of Elias Hicks.



Quakers: That of God in Everyone

Directed by Isaac Stambaugh, written by Donna Hayden. Rebel Pilgrim Productions, 2015. 90 minutes. \$19.99/DVD.

Reviewed by Larry Ingle

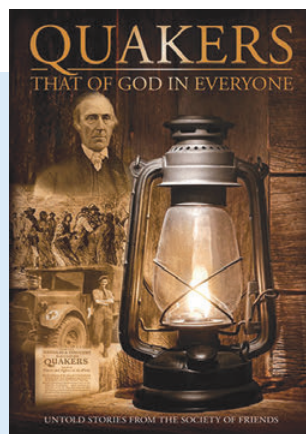
Having never reviewed a video documentary for print before, I am a bit unsure. A book usually states its purpose and why the author believes others might value it; this documentary offers no such rationale. It was produced, the second frame informs us, "in association with Cincinnati Friends Meeting," one of three in the city. Two Friends featured in it, however, are not affiliated with that meeting: Paul Buckley and Thomas Hamm, both acclaimed authors of numerous historical works, appear among the narrators. Some explanation of their involvement would have been useful.

The attached "trailer" promises an introduction to Midwestern Friends, but the bulk of the production centers on activities of average Friends in the Queen City and in nearby areas. There's nothing wrong with this approach, for average Friends are often overlooked when the spotlight of history shines, as it usually does, on those who are larger than life.

The times in which these Friendly Cincinnatians acted demonstrate how they responded to larger events created by others, how they seized the moment often sparked by outsiders, sometimes on the other side of the globe, as in the case of the Vietnam War.

For its genre, the video is celebratory and at times quite moving. More than a third of its 90 minutes is focused on how Friends responded to slavery, centered on Levi Coffin and his family's activities in the Underground Railroad. But the story comes down to the present with a community "eco-garden" in the inner city and an art program designed to appeal to children who live there. These endeavors are valuable and require work and dedication on the part of Friends, but they are not on the scale of the Underground Railroad.

The especially compelling parts of the documentary are memoirs of people who were conscientious objectors in World War II, the Vietnam War, and, most recently, the Gulf War of the early 1990s. There is a section on American Friends Service



Committee and a sketch on a prominent Cincinnati businessman who was a tax resister and how he made his stand public.

Historian Hamm utters what were, for me, this documentary's most profound words: "Quakers try not to be proud, but there is something to be proud of for being

countercultural for peace and justice, pulling the larger community to recognize the need to be more just and fair, and, yes, add I, more radical."

Such sentiments and the stories that brought them to us surely demand a wide viewership for this video. May it, rooted in the experiences of average Friends, help produce many more far above average countercultural Quakers, not for the sake of oddity but for truth.

Larry Ingle is an historian of Quakerism and a member of Chattanooga (Tenn.) Meeting. He is retired from the History Department of the University of Tennessee-Chattanooga. His book Nixon's First Cover-up: The Religious Life of a Quaker President was published in 2015.

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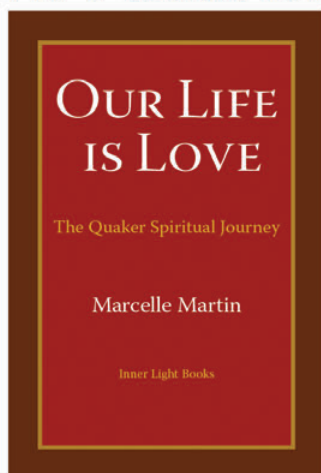


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Of Martyrs, Monks, and Mystics: A Yearly Meditational Reader of Ancient Spiritual Wisdom

Edited by Charles Ringma and Irene Alexander. Cascade Books, 2015. 440 pages. \$48/paperback or eBook.

Reviewed by William Shetter

Since this book offers a one-page quote for each day of the year, the editors could have with equal justice called it "a *daily* meditational reader." Each day's page starts with a Bible reference (the greatest number of them from the Book of Psalms), then an extended quote from one of over 90 different ancient authors, and at the bottom of the page is a brief concluding meditation variously labeled "Meditation," "Thought," "Prayer," or "Reflection." The editors' vision is an admirably ambitious one: they offer us a small sample from "the deep wells of theological and spiritual insight," and in their introduction remind us that "these voices speak of a recovery of spirit, the need for the re-enchantment of the modern world, focus on the growth of wisdom . . . and the need for a reengagement with meditative and contemplative practices." They invite the reader to "explore some of the ways in which the ancient wisdom can bring light to our contemporary spirituality."

These writings are from 14 centuries of Christian living, from Clement of Rome of the first century, to Catherine of Genoa, who died in 1510 CE. They are the reflections of medieval mystics, early desert fathers and mothers, early martyrs and saints, and those part of the long monastic tradition. The three authors most often quoted are Saint Francis (thirteenth century), Saint Augustine (fifth century), and Julian of Norwich (fourteenth century). Although not all their thoughts—for example those on the Trinity, Baptism, the Eucharist—will speak equally persuasively to Friends, readers may be surprised to note how old, and therefore deeply rooted, many of our most valued spiritual treasures are.

Some of the early Desert Fathers urge us to celebrate the beauty surrounding us. The importance of discernment is prominent in the thought of Gregory of Nyssa (fourth century), John Cassian (fifth century), and Columbanus (seventh century). In the fourteenth century, Meister Eckhart's thoughts revolve around the

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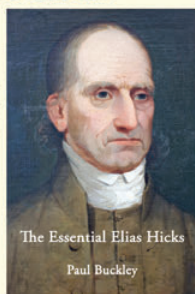
Over the years, his memory has been lost to stories told by his friends and his opponents. Much of what people believe about him is false. The truth is, Elias Hicks was a minister, a mystic, a farmer, an environmentalist, an abolitionist, a father and a husband. This book aims to reveal the real Elias Hicks and his understanding of what it means to be a Quaker.

Elias Hicks has much to say to Friends today.

Paul Buckley is a Quaker historian and theologian. He has written books on William Penn, Elias Hicks, and the Lord's Prayer; and co-edited *The Quaker Bible Reader*.

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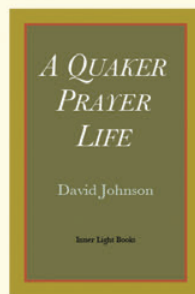
The difficulties we experience in inward prayer are preparation for our outward lives. Each time we return to the center in prayer we are modeling how to live our lives; . . . every time we turn to prayer and to God we are seeking an increase in the measure of Light in our lives.

David Johnson is a Member of Queensland Regional Meeting of the Australia Yearly Meeting of the Religious Society of Friends. He was part of the work to establish the Silver Wattle Quaker Centre in Australia in 2010, and is Co-Director of the Centre.

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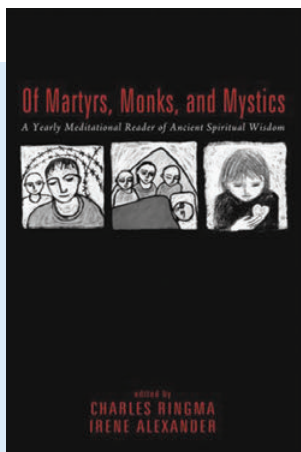
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balance of contemplation and action, the identification of love as profound respect, the fruitfulness of the spiritual life, and the reality of God's presence in all things. He is joined by many others through the centuries in meditating on the light of Christ. Our attention is called to the centrality of an attitude of humility by Bonaventure, *The Cloud of Unknowing*, and others. The eleventh-century archbishop of Canterbury Anselm offers some powerful words about what forgiveness holds for both receiver and giver. An Irish poet of the fifteenth century reminds us of the importance of a deeper listening, and our familiar metaphor of the "spiritual journey" appears to be just as familiar to even the earliest writers. The Scot Richard of Saint Victor (twelfth century) is thrilled—and inspires the reader of today—by the power of simple wonder at all that is around us.

Such resonant insights as these are examples of what the editors mean by "the re-enchantment of the modern world." Friends will feel even more at home in the meditations of many of these ancient authors, such as Gregory the Great (sixth century) on the Inner Light and the English mystic Walter Hilton (fourteenth century) on God within. Many authors, such as Saint Basil (fourth century) and Bonaventure (thirteenth century) write about the central importance of silence. In the fourteenth century both Catherine of Siena and Julian of Norwich reflect on the inner voice, the inner promptings of the Spirit. Abbot Symeon, the eleventh-century Byzantine mystic, reaches across the centuries to remind us how far back our mystic tradition reaches. The fourth-century bishop of Constantinople John Chrysostom shows a modern-sounding environmental awareness when he evokes the power and beauty of Nature. For both Origen (third century) and

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Francis of Assisi a thousand years later, true wisdom comes from what we would now call “experiential living.” Our commitment to patient waiting for the Spirit to speak differs little from the words of Hadewijch in the thirteenth century, and we hear our testimony of equality being given a strong voice in *The Cloud of Unknowing*. We can feel quite familiar with the words of Hildegard of Bingen (twelfth century) that “each human being contains heaven and earth and all of creation.”

We can feel heartened and reassured on finding here much of the depth of the fertile soil which today continues to nourish our own faith.

William Shetter is a member of Bloomington (Ind.) Meeting.

Taking the Adventure: Faith and Our Kinship with Animals

By Gracia Fay Ellwood. Wipf and Stock, 2014. 217 pages. \$27/paperback; \$9.99/eBook.

Reviewed by Margaret Fisher

How do we reconcile our experience of divine love with the evil we see around us every day? Gracia Fay Ellwood calls upon the biblical origins of Quakerism and other archetypal stories to help us answer that question. In an eclectic collection of essays from her online monthly journal, *The Peaceable Table*, she reimagines stories ranging from Eden to Emmaus and from Dante to Tolkien. In the retelling, the concerns of people who lived long ago are made comprehensible to the modern mind, and our common failings also become more understandable, if not more justifiable.

In *Taking the Adventure*, Mordor—the circle of Hell for which we all must account—is the world of animal agriculture, where billions of suffering beings are born only to be tortured and prematurely killed. Friend Gracia Fay was raised on a family farm and knows the despair that can permeate even that most benign of agricultural endeavors. She has compassion for evildoers but minces no words in her condemnation of the deeds of those who perpetrate the ghastly conditions of factory farms.

Stories do not always reveal an inner truth. They sometimes blind us to reality and create the conditions for self-justification. But they also have the power to reveal the good, the bad, and the potential that lies within each of us.

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Ellwood observes that resistance to the idea of giving up meat arises from motives far deeper than a trivial clinging to indulgences, although “the dead hand of tradition and habit is heavy indeed.” Rather, a challenge to our animal-sourced food choices can shake our whole worldview and threaten our understanding of ourselves as moral beings. We thus willingly allow businesses which are ruled by greed to make our choices for us. Given the minimal governmental restraints, owners of factory farms continue to inflict unspeakable cruelty rather than relinquish the smallest hold on their treasure. And yet we may pity even those dragons sitting on their gold, for “such cravings . . . can never be satisfied because they are at their root longings for what is infinite.”

The author wraps up the book with a celebration of the resurrection of Jesus, with its implications for our daily lives and for life after death. Although most of the book focuses on Christian themes, those who are open to the possibility of paranormal phenomena will be interested in the discussion of near-death experiences and contact with the unseen world.

Taking the Adventure’s exploration of human motivation does not claim to explain all evil: the author concludes that much must be accepted as mystery. But it does help illuminate the darkness that separates us from each other and from the rest of the living world. Ellwood believes that once we perceive that paradise lies within all things, we will come to understand that George Fox’s “hidden unity in the Eternal Being” includes not only all humans but also the rest of the living world.

Margaret Fisher is a member of Herndon (Va.) Meeting and of the Baltimore Yearly Meeting Working Group on Right Relationship with Animals.

Crashing the Party: Legacies and Lessons from the RNC 2000

By Kris Hermes. PM Press, 2015. 336 pages. \$22.95/paperback.

Reviewed by J.E. McNeil

The author, a legal worker (non-lawyer) member of the National Lawyers Guild, stated early on that he proposed “to write

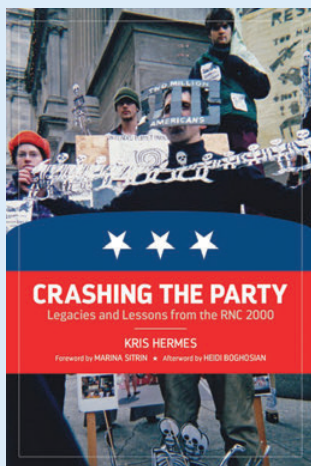
about the legal and political events as both a firsthand participant and an objective observer.” From what I knew from various accounts—the press, the National Lawyers Guild’s, and my nephew’s (he had been arrested during the events in the book)—few, if any, of the participants in the horrific events surrounding the 2000 Republican National Convention in Philadelphia, Pa., were “objective” about

what happened.

But I was wrong. The book is a detailed, exacting retelling of the events before, during, and after—long after—the convention had left Philadelphia. It is a chilling story, well told. In it are many accounts of solidarity, betrayal, bravery, and brutality.

The basic story is about the groups who sought to protest many issues during and around the Republican gathering in Philadelphia in August 2000. Hermes notes that some of the actions had foreshadowing in the Seattle World Trade Organization protests. In those protests, the activists ably used various educational, street theater, and arrest-and-trial strategies as well as legal observers. And the government effectively used disinformation tactics, initially convincing the general public that the protests were largely led by violent, black-clad anarchists.

The alliances who sought to protest the convention spent more than a year planning and preparing—as did the police. The activists were spied upon, infiltrated, harassed, and eventually—in many cases before the events—arrested. In particular, the proposed peaceful street theater’s puppets, float,



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God is in all beauty, not only in the natural beauty of earth and sky, but in all fitness of language”

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- Parents of Mikaela, Friends' Central Class of 2017, new to FCS this year, pictured above as Titania in *A Midsummer Night's Dream*

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and banners were destroyed prior to the event, with everyone in the staging area arrested whether they were connected to it or not. The treatment of the activists by the police during the arrests and while in custody without bail hearings in jail was vicious. The criminal charges were outrageous violations of constitutional rights. People in authority lied and colluded. Eventually, 95 percent of those arrested were not convicted.

Many of the methods and strategies used by the activists will not be new to Friends, such as consensus decision making. Others will be things with which we are not in accord, such as "a pushback against the rigidity of 'nonviolence.'" Hermes explains coherently the strategies of arrest solidarity, jail solidarity, and court solidarity as well. But he also includes mistakes and failures of the activists. He relates, for example, a story of activists robbed when they handed bail money to a young African American man whom they failed to vet as they normally would have. This event led to a discussion among the activists of the inherent racism in trusting people more because they are members of an oppressed class.

Hermes relates all of this in great detail, using transcripts, interviews, and media reports.

The book ends with his own analysis of the events and strategy and that of many of the other participants, by itself well worth reading. And clearly the events had several important results. One result, and foremost for me, was the understanding at a new depth by the predominantly young, white, affluent protesters of just how horrible and racist the prison and justice system is in our country. Reading and hearing about something is very different from experiencing and witnessing it. Another result was the strengthening of direct action trends among young activists of color. As Kazembe Balagun, a SLAM (Student Liberation Action Movement) member noted: "direct action, done correctly, can foster solidarity across racial and gender lines, and that's something we definitely learned."

But even as some were radicalized, others such as Ryan Harvey, political activist and organizer, realized:

We have a lot of work to do, and most of it is not going to get done in the streets. It's going to get

done on the doorsteps, the libraries, the churches, the labor halls, the schools, the military bases, the parks, the prisons, the abortion clinics, the neighborhood associations, the PTAs.

Even if you do not share all of the beliefs of the activists, *Crashing the Party* is an important read for those who would like to understand the various anti-globalization actions before and since. Even if some of the political analysis leaves you cringing, *Crashing the Party* provides useful insights for peace work in our meetings. Even if you do not choose to engage in direct action or even protest, *Crashing the Party* is a revealing take about the dysfunction of our legal system, prison systems, and society.

We have a lot of work to do.

J. E. McNeil is a member of Friends Meeting of Washington (D.C.) and an attorney member of the National Lawyers Guild, off and on depending on the pressure to support military or violent solutions within the local chapter.

Hunting Pennies: Poems from an Appalachian Boyhood

By Errol Hess. Wetknee Books, 2015. 69 pages. \$5.99/paperback.

Reviewed by Catherine Wald

Hunting Pennies reminded me of going for a dip in a local swimming hole. You're not expecting anything fancy or elaborate; you may encounter mud, muck, and silt along the bottom; and you'll probably come back with a few bug bites—but man, is that cold water refreshing!

This “memoir in verse” covers Hess’s childhood in the small Appalachian town of St. Marys, W. Va., between 1941 and 1959. Hess was a war orphan whose father

was shipped out to the Philippines, leaving behind a two-year-old son and an emotionally absent mother. It was a time of physical hardship, when a grandfather’s coffin would be by far the most expensive and luxurious piece of furniture in the family living room, and every half-crust of bread was put aside for catching fish. There was emotional hardship too: to a neglected young boy, every woman who “said hello / with soft voice and a smile” was a longed-for maternal figure. The poem “Substitutes” ends with the shattering question:

How many bits of women does it
take to make
a full-time mother when yours
is absent,
knotted around her own misery?

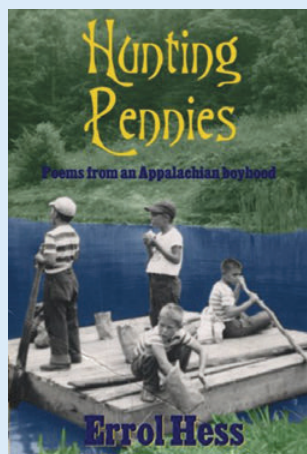
Although it doesn’t mince words or shrink from pain, this is a gentle, elegiac collection that portrays a Tom Sawyer-like childhood, full of streams, skinny-dipping, squirrel hunting, treehouses, and discovery. I recommend you read it in one sitting, giving yourself time and space to inhabit Hess’s world of memory. I imagine an adult narrator sitting in a rocker on an old porch, trading tall tales with his neighbors, or a young boy bragging about his adventures to scoffing but admiring friends.

Take a listen to Hess’s yarn and learn about (or remember) days when time passed slowly, people did backbreaking work, and pennies retrieved from the deep end of the swimming pool opened huge vistas of possibility, for example:

Buy a big pretzel after swimming
all afternoon.
Nibble off the salt, one piece at a
time.
Dissolve it from one end in your
mouth,
tasting what salt remains, savoring
the crisp crust
and dry crumbs inside.

I can almost hear that rocking chair creaking now.

Catherine Wald is a poet and author of Distant, Burned-out Stars. She is a member of Amawalk (N.Y.) Meeting.



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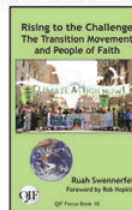
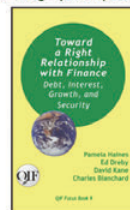
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Milestones

Deaths

Clark—*Marie DuBois Clark*, 92, on August 10, 2014. Marie was born on December 10, 1921, in upstate New York. She met her future husband, Robert Clark, at Poughkeepsie (N.Y.) Meeting. She and Bob moved to Ashland, Va., in the early 1940s, and Marie became a member of Richmond (Va.) Meeting in 1941. She and Bob were one of the couples who offered their home on the outskirts of Richmond as security for the purchase of the current meetinghouse.

Marie was a woman of many talents and tireless energy. She and Bob planted a garden and maintained the yard and area of their large homestead. It was not uncommon to see her chopping wood for the wood stove that warmed their home or riding the lawn mower. She was enthusiastic and enjoyed traveling with Bob in their camping trailer. They drove to Alaska several times and visited many other places around the United States and Canada. Volunteering at the Hanover County Extension Service and at Lewis Ginter Botanical Garden, she became a Master Gardener. She also volunteered at the Virginia State Fair in the arts and crafts area and knitted many articles of clothing for family, friends, and the Red Cross Ray of Hope.

Robert Clark, Marie's husband of 63 years, died in 2009. She is survived by three sons, George R. Clark (Judy), Donald A. Clark (Alyene), and David W. Clark (Mary Ann); five grandchildren; and three great-grandchildren.

Cummings—*Frank Edson Cummings*, on his 76th birthday, in Eugene, Ore., from acute myeloid leukemia, surrounded by his family. He was born on February 19, 1940, in Berkeley, Calif., to Beryl Snell and Roger Cummings and lived as a child in Ottawa, Kans., where his father taught at Ottawa University. His parents and grandparents were members of the American Baptist Church and served as missionaries in Burma. When Frank was 12, his family moved to Indonesia and after that to San Salvador for his father's work with USAID. His parents' and grandparents' service convinced him to follow their example.

He earned a bachelor's in chemistry in 1962 from Harvey Mudd College and a doctorate in physical chemistry from Harvard in 1972. In Cambridge he attended the Old Cambridge Baptist Church, where he met Carol Riemer. They married in 1967 and moved to Atlanta, Ga., where he studied the problems of segregation in the South and from 1967 to 1988 taught in the chemistry department of Atlanta University, a historically black graduate institution. For seven of these years, he was department head. He then managed a technical assistance contract for the university for ten years. With USAID, he coordinated programs in Egypt to eradicate polio and control acute respiratory infections. He also developed the first method to measure maternal mortality and started 22 neonatal wards for low birth weight babies at hospitals across the United



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States. Frank and Carol were active in the Atlanta community, including Atlanta Meeting. Frank served as a draft counselor to young men considering conscientious objection. When Frank spoke about his life's spiritual journey to Atlanta Meeting, he said, "I had an early awareness of being touched by God, and I've always seen my life as not entirely my own."

He and Carol were instrumental in the meeting's approval as a place of asylum and sanctuary for Central American refugees. For over a decade they took in people from El Salvador, Guatemala, and Nicaragua, serving as a communication link with family members in Central America and arranging for legal advice, medical care, help with substance abuse, and other assistance. Frank shared with Carol Amnesty International's annual Group 75 award in 1995 for their work with refugees. Between 1985 and 2001 they visited Central America with a focus on El Salvador and Guatemala. From 2000 through January 2001, Frank served as interim regional director for the Southeastern Regional Office of American Friends Service Committee.

Frank and Carol moved to El Salvador in 2001, settling in the town of Suchitoto, where they created opportunities for youth in education, the arts, and small business development; tutored students in English and math; worked with educators, the local Padre, and the federal minister of education; and re-learned quantum mechanics so Frank could teach it to instructors at the university in San Salvador. With the help of other groups, including Atlanta Meeting, Frank managed five scholarship programs, estimating that over 12 years he helped about 160 students graduate from universities in El Salvador. His will allows for these scholarships to continue and will create a new fund to provide recognition and continuing support for youth development initiatives in Suchitoto.

Frank is survived by his children, Mark Cummings (Amo) and Andrew Cummings (Aracely); three grandchildren; and a brother, Roger Cummings (Barbara).

Hempel—*Matthew David Hempel*, 42, suddenly, on February 14, 2016, in Marlton, N.J. Matt was born on April 3, 1973, in Crosswicks, N.J. He attended Moorestown Friends School and graduated from high school in 1992 in Duxbury, Mass., and from Eastern Kentucky University (EKU) with a bachelor's degree in 1996. He earned a master's in public safety administration from Saint Joseph's University. He always wanted to be a firefighter and began his career at the Duxbury Fire Department in Richmond, Ky., while he attended EKU. After graduating from EKU, he returned to New Jersey and served with the Moorestown Fire Department and Moorestown Emergency Medical Services until he was hired in 1996 by Evesham Township Fire and Rescue Department, where he was a firefighter, lieutenant, training officer, and recruitment and retention officer. While serving at Evesham, he completed the challenging four-year National Fire Academy Executive Fire Officer program, which often serves as the pinnacle of a fire service career.

He was also a senior instructor at the

Burlington County Emergency Services Training Center and Burlington County EMS coordinator for many years, lending support to incident commanders throughout the region and state. He served as a member of the Burlington County Hazmat Team, Burlington County Emergency Management Incident Support Team, Beverly-Edgewater Park EMS, Florence Township Fire Department, New Jersey State Forest Fire Service, Burlington County College Fire Science Program Advisory Board, and Burlington County First Aid Council Board of Directors. He was also president of the Evesham Fire Officers FMBA Local 115.

He received many valor awards for his heroic actions, including one from Burlington County for his 2014 off-duty rescue of a man from a burning motel room, in which he entered the room three times without fire gear protection in his search and suffered smoke inhalation for his effort.

Matt is survived by his wife, Suzanne Szabo Hempel; two children, Savanna Painter and Colby Hempel; his parents, Mary Beth and Walter Hempel; a godchild, Taylor Hempel; a brother, Benjamin T. Hempel (Amy); his parents-in-law, Lois and Joseph Szabo; the Szabo family; and many loving family members, nieces, and nephews.

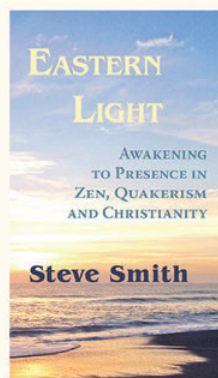
In lieu of flowers, donations may be made in his memory to Eastern Kentucky University Arthur Glatfelter Scholarship for Fire Safety, Office of Development, 521 Lancaster Ave., Richmond, KY 40475.

Mason—*Barbara Paine Mason*, 92, on March 26, 2016, in Abington, Pa., following a series of strokes. Barbara was born on August 26, 1923, in Buffalo, N.Y., to Louise Morse Hill and Walter Thomas Paine. She grew up in Westfield, N.J., and Brooklyn, N.Y., spending many happy hours in Bath, Maine, and Phippsburg, Maine, with her extended family, a life that was interrupted by her father's sudden death of a heart attack at 43 when she was 15. Her family lived for a time with her grandparents in Bath and then in Brunswick, Maine, where she finished high school. She met Bert Mason, a student at Bowdoin College, and won a scholarship to Radcliffe for her first year. She loved Radcliffe and especially enjoyed the science labs and the glee club, but World War II disrupted her plans for college. Bert was a conscientious objector and served in New Hampshire and in Middletown, Conn. When he became ill with pneumonia, they decided to marry immediately so she could help him recover. They married in Saint Paul's Episcopal Church in Brunswick and moved to Middletown, Conn., where she worked in the Wesleyan University library. After the war, they lived with Bert's parents in Brunswick while he finished college.

Moving several times for Bert's work at Friends schools, Barbara was secretary to the principal of Oakwood Friends School in Poughkeepsie, N.Y. (the principal saying she was the smartest and most organized assistant he had ever had); librarian at George School in Newtown, Pa.; and secretary of Abington (Pa.) Meeting, which she joined.

In the late 1950s, she became ill, losing weight down to 80 pounds, and her doctor brother's

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clinic in Seattle diagnosed celiac disease. She, afterward, often quietly helped newly diagnosed people cope with the dietary requirements.

Upon her retirement as secretary, Abington Meeting collected donations for an Alaskan cruise, something she had always wanted. She and Bert often vacationed on Bailey Island, Maine, at the 1910 cottage of one of her adopted grandmothers, Grace Clark. Over the years, they lifted the cottage up for a new foundation (the old one being two stones at each corner), rewired it, replaced the 2-hole outhouse with a bathroom, re-shingled it, and re-roofed it. After their retirement, they spent the non-freezing months of the year there until Bert became disabled, and enjoyed tea on the porch, concerts at Bowdoin, and covered dish suppers at nearby churches.

In 1994, they moved to Foulkeways retirement community in Gwynedd, Pa. Bert suffered from Multiple Systems Atrophy and needed daily help, so she spent most of her days in his room in the skilled nursing wing, limiting her opportunity to be with friends. After Bert passed away in 2010, she embraced life on her own, spending time with Foulkeways friends, visiting her children, and traveling to Seattle for her brother's 90th birthday. All of her children and grandchildren were with her in her last days, during which she received caring support from the staff at Abington Memorial Hospital.

Barbara is survived by her children, Nicholas P. Mason (Susan J.), Daniel P. Mason (Deborah B.), and Faith Mason (Ann Elsbach); seven grandchildren; one great-grandchild; and four nieces.

Olmstead—*Shirley Marie Bramkamp*
Olmstead, 97, on July 29, 2015, in Centennial, Colo. Shirl was born on April 13, 1918, in Cincinnati, Ohio. After her graduation from Columbia University, she and her husband, Paul Olmstead, worked for American Friends Service Committee in several locations. In Tennessee, she started a community pottery enterprise that used local clays and created its own glazes. When she and Paul left Appalachia, they worked for George Junior Republic, an experimental school in New York that provided vocational studies, art, and academic education for residential youth. In 1955, they became teachers at a Presbyterian mission school in Mount Pleasant, Utah. An accomplished potter and watercolor artist, Shirl taught art at Wasatch Academy. While living in Utah, she served as American Association of University Women State President and was appointed by the governor to the Utah State Board of Mental Health. She helped to bring mental health services to rural areas and checked herself into the Utah State Mental Hospital for a week to better understand the plight of mentally ill people in Utah.

She and Paul retired to Santa Fe, N.M., in 1983. Paul had been raised in a Quaker household, and they became part of Santa Fe Meeting. She served on committees and as clerk of the meeting. She and Paul hosted book discussions, worship-sharing, and other events in their home. Shirl gave away many watercolors and calligraphy gifts that said, "Each moment contains some sign of the will of God." Her quiet service included a daily

walk in the arroyo near their home where she picked up litter. She loved to go to museums and on hikes with visiting grandchildren and with the children of the meeting, who called her Grandma Shirl. She and Paul enjoyed snowshoeing, skiing, horseback riding, and attending artist classes and retreats at Ghost Ranch. They organized the meeting's annual camping trip beside the Rio Santa Barbara in the Carson National Forest.

Shirl's religious beliefs blended Friends testimonies and the teachings of Rabindranath Tagore, who said, "Death is not extinguishing the light. It is putting out the lamp because the dawn has come." Friends remember her kindness, wisdom, optimism, and gentle humor. After Paul's death in 2004, she spoke about her full and useful life, and her intention of continuing to develop her gifts, including spiritual development. Shirl is survived by her son, Chuck Olmstead (Joanne), grandchildren, and great-grandchildren.

Rhodin—*Elspeth L. Rhodin*, 86, gently, on August 20, 2015, in Ithaca, N.Y., at Tompkins County Hospital. Elspeth was born on October 28, 1928, in Montreal, Quebec, Canada. She worshiped with Ithaca (N.Y.) Meeting and actively supported its mission of nonviolent collaboration beginning in 1958. Active in its First-day school in the 1960s and 1980s, she frequently represented the meeting at Regional Meeting and New York Yearly Meeting, served as clerk from 1976 to 1978, and was a member of the Pastoral Care; Program, Ministry, and Oversight; Trustees; Peace and Social Action; and Burt House committees, on several of which she served as recording clerk.

She became a registered nurse in 1982 and helped many improve their health and lives as a nutritional counselor. Elspeth gave her time freely, aiding the elderly and counseling prisoners at the Tompkins County Jail. Following the invasion of Iraq, she campaigned tirelessly for peace, inspiring hanks of support from passing drivers as she stood with a peace sign at the bottom of State Street in Ithaca in all weather.

Her unstinting love and tolerance for all living things set an example for all who survive her. She was a mentor to many and a magical mother. Some will remember her for her letters of love and encouragement; others for her wise words of counsel and whimsical humor; and still others for her indomitable self-reliance, skill with a chainsaw, and ready willingness to work at the top of a ladder in her 70s.

Elspeth's husband of 57 years, Thor Rhodin, died in 2006. She is survived by her four children, Robin Rhodin, Ann Rhodin, Lindsay Rhodin, and Jeffrey Rhodin; seven grandchildren; a sister, Eleanor Jarrett; and a brother, Alan Lindsay. In lieu of flowers, the family requests that donations be made to Amnesty International (amnesty.org) or Ithaca Friends Meeting (ithacamonthlymeeting.org).

Robbins—*Ford MacLaughlin Robbins*, 72, on June 25, 2015, in Santa Fe, N.M. Ford was born on November 20, 1942, in San Pedro, Calif., to Jean Fairman and Orem Robbins and grew up in Minneapolis, Minn. He and his family rode Amtrak when he was a child, and he developed a lifelong interest in trains. He

and Margaret Cornelison met as students at Lawrence College in Appleton, Wis., and married in 1966. After his law degree at University of Minnesota Law School, they moved to California, where he practiced diverse military law in the U.S. Air Force. Their daughter Elizabeth was born in California, and daughter Heather was born in Japan while Ford served as U.S. Claims Commissioner and Negotiator for the Okinawa Reversion Treaty. His visit to ground zero in Hiroshima reinforced his pacifism. Returning to Minnesota, he served the Sierra Club in legal matters, volunteered with homeless services, and provided legal assistance to immigrants.

After retiring, he and Margaret moved to Santa Fe, N.M., where he served as clerk of Santa Fe Meeting's Ministry and Oversight Committee and as treasurer. His service on the meeting's Future Planning Committee led in 2009 to attendance at South Santa Fe Quaker Worship Group under the care of Santa Fe Meeting. During his years of dedication to religious education and good order of Friends, Ford led that worship group's long-range planning and helped it to grow into Quaker House Santa Fe Meeting (Preparative). As treasurer he handled the financial details of purchasing and establishing their meetinghouse, and in his last year of life, he led the process for gathering the history of the worship group.

In Santa Fe he concentrated on photography that focused on the quality of light and beauty in the natural environment. Many private, corporate, and public collections exhibited his photographs, including the New Mexico State Museums, the Albuquerque Museum, and the Harwood Museum of Art in Taos. A book of his photography, *Connections: A Visual Journey*, was published by Red Mountain Press in 2009. The N.M. Museum of History houses his entire portfolio in the permanent collection of the Palace of the Governors.

One of his last successful acts ensured that the Southwest Chief's passenger route through New Mexico was secured after closure had been threatened. Friends will miss his kindness, thoughtfulness, and wry humor. He was generous with his time and creativity, responding with compassion. Fascinated by the intersection of his own family's story of settling in Radcliffe, Iowa, and the Quaker Norwegian diaspora, he wrote about the diaspora in *Quaker Sloopers: The Search for Religious Freedom*.

As his body weakened with multiple myeloma, he welcomed visitors to his bedside. He and Margaret shared their gratitude for the friends who stopped by and for the lovely view from their living room of the birds and wildlife, summer wildflowers, and changing colors of the sky. Ford's wife, Margaret Robinson, and his two daughters survive him.

Spencer—*Steven Sears Spencer*, 85, on July 11, 2015, in Santa Fe, N.M. Steve was born on August 27, 1929, in Philadelphia, Pa., to Mary and Steven Spencer. He graduated from Swarthmore College, where he met his wife, Joan, and went on to earn an MD from University of Pennsylvania Medical School. Awarded a fellowship at the Mayo Clinic, he believed that the greatest value in life came



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from helping others, and he dedicated his life to trying to make a difference through service. In the 1950s he served on the Navajo reservation as senior assistant surgeon and chief of outpatient services for the U.S. Public Health Service. He enthusiastically seized an opportunity in 1960 to work with a man he greatly admired, Dr. Albert Schweitzer, at the Lambarene Hospital in Gabon, an experience that inspired and influenced him for the rest of his life.

Steve established a coronary care unit in the Community Hospital in Flagstaff, Ariz., where he had a private practice. As a faculty member of University of Arizona Medical School, he founded the Commitment to Underserved People Program, a special educational and enrichment program for medical students. He served in Sage Memorial Hospital, as medical director at the Navajo Nation Health Foundation, as associate professor in the University of Dar es Salaam department of medicine in Tanzania, and on the board of Saint Elizabeth's Shelter in Santa Fe. Publishing many articles and receiving fellowships, grants, and honors, in 1985 he became medical director of the New Mexico Corrections Department, and when he retired, continued as an independent consultant in correctional health care.

A member of Santa Fe Meeting for many years, he served on committees and participated in larger gatherings of Friends. He and Joan hosted traveling Friends and opened their home for many Quaker events. He and Joan were founding members of the N.M. Coalition to Repeal the Death Penalty, which was instrumental in New Mexico's ultimate death penalty repeal.

He loved skiing, camping, spending time with family, and world travel. He was an avid fly fisherman and a member of the Santa Fe Men's Camerata and other singing groups. At the memorial service giving thanks for his life at the United Church of Santa Fe, the church choir and the Santa Fe Men's Camerata led the hymns that had special meaning for Steve and that he enjoyed singing. His mantra was printed on his memorial flyer: Simplify and beautify. Carefully create. Love, honor, and help others. Each day, celebrate.

Steve is survived by his wife of 60 years, Joan Spencer; four daughters; seven grandchildren; and two brothers, Douglas Spencer and David Spencer.

Stevenson—*Nancy Anne Rockhill Stevenson*, 83, on March 20, 2016, peacefully, at her home in Columbus, N.J., with her husband and family by her side. Anne was born on October 18, 1932, in Columbus, to Marion L. and Frederick D. Rockhill. She married the love of her life, Maurice W. Stevenson, in 1953. She and Maurie built their first house together and established and operated Stevenson Supply Company in Mount Holly, N.J. A member and First-day school teacher at Crosswicks (N.J.) Meeting, she volunteered at Moorestown Friends School for over 25 years. She was also a founding member of the Chesterfield, N.J. Country Pool Club and swim team and a long-time member of the Chesterfield PTA, Girl Scouts, and Boy Scouts.

Anne took a lifetime to grow up, learning to

downhill ski at age 50 and ziplining and crazy golf cart driving with her grandchildren at age 80. She was a lover of chocolate and the queen of old wives' tales. Fun-loving, strong-willed, humble, and proud, she was often the leader of fun times in Maine with her husband, children, and grandchildren: fishing, wave running, boating, swimming, hiking, tubing, and card playing. She often drove hours to watch her children or grandchildren participate in swim meets, races, and games. In her later years she spent winters in Florida, where her children and grandchildren often visited and spent time with her walking, riding bikes, playing cards, and enjoying the beach.

Anne was a role model for her children, grandchildren, and great-grandchildren. Her family offers a special thank you to the caregivers from Cadbury at Home and Samaritan Healthcare and Hospice, whose compassionate care enabled her to rest comfortably and peacefully in her home.

Anne was preceded in death by four siblings, Robert Rockhill, Jeanne Youngs, Doris Rockhill, and Eunice Rockhill; and a grandson, Kyle Stevenson. She is survived by her beloved husband of over 62 years, Maurice W. Stevenson; five children, Laurie A. Gorby (David), William M. Stevenson (Lisa), Drew W. Stevenson (Sharon), Mandy S. Hudson (Wayne), and Brian L. Stevenson (Kristiana); ten grandchildren; two great-grandchildren; and a brother, Frederick "Bud" Rockhill (Alice). In lieu of flowers, memorial donations may be made to Samaritan Healthcare and Hospice, 5 Eves Drive, Suite 300, Marlton, NJ 08053 or Crosswicks Friends Meeting, PO Box 456, Crosswicks, NJ 08515.

Tschudi—*Edith Tschudi [Cole]*, 86, on July 2, 2014, in Lahore, Pakistan. Edith was born on May 25, 1928, in St. Gallen, Switzerland, the younger of two daughters. She studied Swiss history and Germanic philology at University of Basel and was especially interested in Germanic and Romance languages and the migration patterns of peoples in early centuries. Her interest in religion drew her toward Quakerism. As a graduate student in the summer of 1953, she attended a youth camp sponsored by American Friends Service Committee, where she met Clifford Cole, a graduate of Whittier College. When the two-week camp was over, they traveled together by bicycle for the rest of the summer and decided to marry. Cliff returned to California to find a job, and Edith traveled with her sister to Australia. Edith and Cliff reunited in Honolulu, Hawaii, and married under the care of Honolulu Meeting in 1955. During her marriage she went by Cole.

A teaching job for Cliff drew them to Claremont, Calif., and from 1966 to 1969 to Bogota, Colombia, where they both taught at the American school Colegio Nueva Granada. When they returned to Claremont, in addition to raising her children and participating in Claremont Meeting, Edith earned a PhD at Claremont School of Theology, worked as a school psychologist, and volunteered with Peace Brigades International, making use of her fluency in multiple languages to strive for world peace and promote accessible education, especially for girls.

Late in life she and Cliff divorced, and she took back her maiden name. When she visited a daughter and son-in-law in 2002 in Lahore on the occasion of their seventh child, she learned of the lack of schools for girls in the Afghan refugee camp near the Afghan border. Largely because of her urging, many Friends and others established and supported schools for these girls. The school was one of her last projects, and she worked tirelessly on it until West Nile virus left her dependent on others.

Edith is survived by six children.

Williams—*Kale Alonzo Williams Jr.*, 90, on January 7, 2016, at home in Boulder, Colo. Kale was born on August 7, 1925, in Independence, Kans., to Hazel Parks and Kale Williams Sr. He grew up in the small town of Cedar Vale, Kans., the oldest of seven children. At 17 he joined the U.S. Navy and served in the Pacific Theater during World War II, his experiences in the war leading him to become a pacifist and a tenacious advocate for human rights and nonviolent social change. Following the war, he went to University of Chicago, beginning more than 67 years in Hyde Park and the Chicago, Ill., metropolitan area. He became a member of Fifty-seventh Street Meeting in Chicago in the early 1950s and worked for American Friends Service Committee (AFSC) in 1951–1972 in the Chicago, Philadelphia, and Pasadena offices, ultimately directing the Chicago office. Opposing the Vietnam War, during his years with AFSC, he challenged racial segregation, helped address injustice in Chicago's low-income communities, and assisted Native Americans in the Southwest. In 1968–1970 he and his family lived in Nigeria, where he directed a relief program during the Nigeria-Biafra civil war.

A pivotal time in his life occurred when he worked with Martin Luther King Jr. in Chicago to secure fair-housing opportunities for all citizens. After the 1966 open housing marches, he joined the Leadership Council for Metropolitan Open Communities, serving as executive director for more than 20 years. In 1994, he became a visiting professor of applied ethics at Loyola University Chicago and later served for more than 10 years as senior scholar in residence at Loyola's Center for Urban Research and Learning, where he inspired many students and faculty.

As immersed as he was in urban problems, Kale was often at his happiest on his land in Porter County, Ind., tending his big garden, walking the woods, and cooking meals for friends and family. The Williamses donated part of the property to the Moraine Nature Preserve to ensure that its beautiful wooded ravines would remain protected. He retired at age 80 and moved to Boulder in 2013.

Kale is survived by his wife of 66 years, Helen Leonard Williams; his children, Kale Leonard Williams, Mark Williams, and Sara Williams-Mann (Stuart Mann); and five grandchildren. He never forgot his Kansas roots and remained close to his five surviving siblings and many nieces and nephews.

continued from page 5

Barbara
Malvern, Pa.

Irene Olek
Downingtown, Pa.

Jim Macpherson
Ann Arbor, Mich.

Friends Journal June/July 2016

[illegible]

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Gandhi to coin a new word, *satyagraha*. It combines both a spiritual and a material/physical element, variously translated as “the power of truth,” “struggle for truth,” “soul force,” “love in action,” or “strength to love” (the title of one of Martin Luther King Jr.’s early books).

So, while I’ll still claim the title “pacifist” and welcome the discussions about the difference between the mass indiscriminate violence of war and the institutions of peacekeeping which a Quaker might affirm, I’m also glad for Friends and their friends to keep exploring what are, as the prophet Jeremiah said, “the things that make for peace.” Perhaps this venue, this forum, is part of what is getting us there.

David H. Finke
Columbia, Mo.

After 21 months of combat in Vietnam, I returned an alienated and broken man. In my dark night of the soul, I found a small Quaker meeting. When I saw the peace testimony posted on the wall, I knew I had found my home. If I had been brought up a Quaker, would I have avoided my experience in war? A few years later, I had the opportunity to interview a Quaker who had volunteered to serve in World War I. I could understand Quakers who felt led to serve as medics in World War II to stop Hitler, but the First World War seemed to me to be an unnecessary and unjust war, just like my war. Alfred told me that he believed in President Woodrow Wilson, that his was the war to end all wars, that his was the war to make the world safe for democracy. These were my reasons too. I believed in President John Kennedy and the mainstream churches. Now of course, the mantra is to make the world safe from so-called Islamic terrorism. When will they ever learn?

When I sit in my meeting for worship and reflect on the damage and destruction that the United States inflicts around the world, and then hold that in the light of our Quaker peace testimony, I only know that it is better to light one candle than to curse the darkness—better to know truth as revealed by divine Light inwardly than to trust outward forms. Your testimony has lit one candle in the darkness. Thank you.

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Traditional Wedding Certificates by Quaker artist, born and bred, with calligraphy and illustration. Each one designed with Quaker simplicity for your special day and reasonably priced. Valerie Morrissey, Valmorr Creative Services, (201) 337-6284, Valmorr@aol.com.

Summer Camps

Camp Woodbrooke—Quaker led summer camp in southern WI with emphasis on simple living and connecting with nature. 162 acres, pond, woods, swimming, hiking, nature crafts, woodworking, garden, chickens, goats. Coed, ages 7-15. Labor Day Weekend Family Camp. ACA accredited. (608) 647-8703, www.campwoodbrooke.org.

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**FRIENDS
JOURNAL**

Meetings

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

♿ = Handicapped Accessible

Meeting Notice Rates: \$35 per line per year.

Payable a year in advance. No discount.

Submit your text to marianne@friendsjournal.org

Notice: Some meetings have been removed due to difficulty in acquiring updated information. If your meeting has been removed and wishes to continue to be listed, please contact us at marianne@friendsjournal.org.

CANADA

MONTREAL-Worship and First-day school, Sundays 11 a.m., 1090 Greene Ave., Westmount. English et français. www.montreal.quaker.ca

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

HONDURAS

LIMON, COLON-Unprog. worship 10 a.m. Thurs. & Sun. Prog. worship 11 a.m. Sun. Amigas del Señor Methodist-Quaker Monastery. amigashonduras@gmail.com.

NICARAGUA

MANAGUA-Unprogrammed bilingual worship and FDS bi-monthly at Casa Cuáquera. pronica.org/quakerhouse. +011-505-2266-0984. info@pronica.org.

PALESTINE/ISRAEL

RAMALLAH-Unprogrammed worship, Sunday at 10:30 a.m. Meetinghouse on Main Street in Ramallah. Contact: Jean Zaru, phone: 02-2952741. www.rfmq.org.

UNITED STATES

Alabama

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

FAIRHOPE-Discussion 9 a.m. Unprogrammed meeting 10 a.m. Sundays Meetinghouse: 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (251) 979-7712.

HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays. (256) 604-0497. P.O. Box 3530, Huntsville, AL 35810.

Alaska

ANCHORAGE-Unprogrammed worship Sundays 11 a.m. Call for FDS schedule. Anchorage Waldorf School, 3250 Baxter Road. Call (907) 277-6700.

FAIRBANKS-Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: (907) 479-3796.

Arizona

FLAGSTAFF-Unprogrammed meeting and First-day school, 10 a.m. 402 S. Beaver, 86001. (928) 607-5725. www.flagstaffquakers.org.

MCNEAL-Cochise Friends Worship Group. Unprogrammed worship Sun. 11 a.m., worship sharing third Sunday 9:45 a.m. Hwy 191 MP 16.5. (520) 255-9024.

♿ **PHOENIX**-Unprogrammed meeting and First-day school 10 a.m. 1702 East Glendale Road, Phoenix, 85020. (602) 319-8531. phxquakers.org.

TEMPE-Worship and First-day school 10 a.m. 318 E. 15th St., 85281. (480) 968-3966. www.tempequakers.org.

♿ **TUCSON**-Pima Friends Meeting (unprogrammed), First-day school and worship, 8 a.m. and 10:30 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 884-1776. pima.quaker.org.

Arkansas

FAYETTEVILLE-Friends Meeting. See us on Facebook. 3274 N Lee Ave. AR 72703. Singing 9:30 a.m. worship 9:45 a.m. (479) 267-5822. Website: fayettevillefriends.org.

♿ **LITTLE ROCK**-Unprogrammed worship Sundays 11 a.m. Adult discussion and First-day school 10 a.m. at 3415 W. Markham Street.

♿ **TEXARKANA**-Caddo Area Preparatory Meeting. Saturdays at St. Luke's Methodist Church, 3501 Main St. (318) 459-3751. Sharing at 10 a.m., unprogrammed worship at 11:15.

California

ARCATA-11 a.m. 1920 Zehndner. (707) 826-0453.

BERKELEY-Unprogrammed meeting. Worship, 9 a.m. and 11 a.m. 2151 Vine Street, 94709 (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 Technology Academy, Martin Luther King Jr. Way and Derby Street. strawberrycreek.quaker.org.

OAKLAND WORSHIP GROUP-5 p.m. Sundays, at 296 Rishell Dr., Oakland. For more information call (510) 530-0479. oaklandquakers.org.

CHICO-9:30-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. 1601 Hemlock at 16th Street. (530) 345-3753. www.chicofriendsmeetingquakers.com.

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

GRASS VALLEY-Meeting for worship 10 a.m. Discussion/sharing 11 a.m. Sierra Friends Center campus, 13075 Woolman Ln. Phone: (530) 273-2094.

IRVINE-Orange Country Friends Meeting, 2091 Business Center Dr. Ste.100. Religious education 9:30. Meeting for worship 10:30. www.orangecountryquakers.org.

LA JOLLA-Meeting 10 a.m. 7380 Eads Ave. (858) 456-1020. www.lajollaquakers.com.

LIVERMORE-Worship Group-7pm Mondays. 1886 College Ave. www.livermorequakers.org.

OAKLAND WORSHIP GROUP-5 p.m. Sundays, at 296 Rishell Dr., Oakland. For more information call (510) 530-0479. www.oaklandquakers.org.

OJAI-Unprogrammed worship. First Day 10 a.m. 506 Crestview Dr., Ojai, CA 93023. For information call (805) 454-0444.

PALO ALTO-Meeting for worship and First-day classes for children, 10:30 a.m. 957 Colorado, Palo Alto, CA 94303. (650) 856-0744. www.pafm.org.

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. 10:15 a.m. 4061 Mission Inn Ave., Riverside, CA 92501. (951) 682-5364 or (909) 882-4250. www.inlandvalleyfriends.org.

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

♿ **SAN JOSE**-Sunday worship at 10 a.m. Fellowship at 11:30 a.m. 1041 Morse St., San Jose, CA 95126. (408) 264-0524.

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

SANTA MONICA-Unprogrammed. Sundays 10 a.m. First-day school & childcare 10:15 a.m. 1440 Harvard St. 90404. (310) 828-4069. www.santamonicafriends.org.

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

♿ **SEBASTOPOL**-Apple Seed Mtg. Unprogrammed worship 9:30 a.m. 130 S. Main St., Many Rivers Books & Tea. (707) 573-6075.

STOCKTON-Delta Meeting. Unprogrammed 11 a.m. 2nd First Day. 645 W. Harding Way (Pacific Complementary Medicine Center). For info call (209) 478-8423.

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (559) 734-8275. www.vasaliaquakers.org. Also on FB.

Colorado

♿ **BOULDER**-Unprogrammed meeting for worship 8:30 & 10 a.m. First-day school & childcare at 10 a.m. 1825 Upland Ave. (303) 442-3638. www.boulderfriendsmeeting.org.

COLORADO SPRINGS-Unprogrammed meeting for worship and First-day school at 10 a.m. 950 E. Cimarron St., 80903. coloradospringsquakers.org.

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, 10 a.m. Phone: (303) 777-3799.

♿ **DURANGO**-Unprogrammed. 803 County Road 233. durangoquakers.org.

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

MONTROSE-Unprogrammed worship. (970) 240-8342 or (970) 417-6639. purdy81403@q.com. www.ftgquaker.org/cloud/three-valleys-worship-group.

Connecticut

HARTFORD-Worship and First-day school, 10 a.m. Discussion 11 a.m. 144 South Quaker Lane, West Hartford. (860) 232-3631. www.hartfordquakers.org.

MIDDLETOWN-Worship at 10 a.m. 51 Lawn Ave. Phone: (860) 347-8079.

NEW HAVEN-Meeting for worship & childcare, Sundays, 10:30 a.m. FDS 10:45 a.m. (Sept-May) 225 East Grand Ave., New Haven, CT 06513. (203) 468-2398. www.newhavenfriends.org.

STORRS-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. (860) 487-1847.

♿ **WILTON**-Unprogrammed worship and First-day school 10 a.m. Childcare all year. Meeting for healing, discussions, fellowship. 317 New Canaan Rd. (Rte. 106), Wilton, CT 06897. (203) 762-5669.

Delaware

CAMDEN-Worship 10 a.m., First-day sch. 9 a.m. 2 mi. So. of Dover. 122 E. Cam-Wyo. Ave., Camden. (302) 222-4198; (816) 550-0504.

CENTRE-Worship 11a.m., childcare provided. First-day school 11 a.m. Sept-May: Center Meeting Rd. & Adams Dam Rd. between Routes 52 & 100. (302) 428-1980. P. O. Box 154, Rockland DE 19732.

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. localquakers.org.

♿ **LEWES**-Friends Worship Group, 10 a.m. Sunday Call for directions. (607) 545-8366 or (302) 422-8780 or consult www.delmarvaquakers.org.

NEWARK-10:30-11:30 a.m. worship, NCCL, 401 Phillips Ave. June through August at London Britain Meeting House. (302) 547-9228.

WILMINGTON-Worship and First-day school, Sundays 10 a.m. 401 N. West St., Wilmington, DE 19801. Phone: (302) 652-4491. wilm.de.mtg@gmail.com.

Florida

♿ **CLEARWATER**-Meeting 10 a.m., 917 Loudon Ave., Dunedin, FL (727) 210-5742, clearwaterfriends.org. First-day school available.

DAYTONA-Halifax Friends Meeting. Worship 2nd & 4th First Day in homes. Call (386) 441-7562 or email: delicatecourage@aol.com.

♿ **GAINESVILLE**-Meeting and First-day school, 11 a.m. 702 NW 38 St., Gainesville, FL 32607. (352) 372-1070 www.gainesvillequakers.org.

FT. LAUDERDALE-Meeting 11 a.m. at 2nd Presbyterian Church, 1400 N. Federal Highway. (959) 682-1433.

♿ **FT. MYERS**-Meeting at Calusa Nature Center, First Days at 10:30 a.m. Telephone: (239) 437-4615. www.quakercloud.org/fortmyers.

JACKSONVILLE-Meeting for worship, First Days. For location and time phone (904) 768-3648.

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) 360-7522.

MIAMI-Friends Meeting and First-day school, 10:30 a.m. 1185 Sunset Dr. (305) 661-7374. Clerk: Andrea Hoskins. www.miamifriends.org.

ORLANDO-Meeting and Young Friends Group 10 a.m. 316 Marks St., Orlando, 32803. (407) 476-4369. www.orlandoquakers.org.

PORT ST LUCIE-Treasure Coast Worship Group 4:30 p.m. Port St Lucie Community Center, 2195 SE Airoso Blvd., Port St Lucie, FL 34984. (772) 267-9156.

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., Crosby Wellness Center, 2005 Mizell Ave., Winter Park, FL 32792. Phone: (407) 843-2257.

Georgia

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

ATHENS-Unprogrammed. athensga.quaker.org.

SAVANNAH-First Day, 11 a.m. at Trinity Methodist on Telfair Sq., use side door, 3rd floor, follow signs. Contact savannahquakers@gmail.com.

Hawaii

BIG ISLAND-10 a.m. Sunday worship and lunch. Kona (808) 322-3116 or Hilo (808) 333-2513.

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. www.hawaiiquaker.org. 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). www.boisevalleyfriends.org.

MOSCOW-Pullman-Moscow Meeting, Campus Christian Ctr., 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. (208) 882-5120.

SANDPOINT-Friends Meeting. Unprogrammed worship at 1025 Alder St. 10 a.m. Sundays. For information call Elizabeth Willey (208) 263-4788 or liz@willey.com. www.sandpointquakers.org.

Illinois

CHICAGO-Chicago Monthly Meeting. Unprogrammed meeting for worship 9 a.m. 10749 S. Artesian Ave., Chicago, IL 60643. Call (773) 445-8949.

www.quakercloud.org/cloud/chicago-quaker-meeting.

♿ **CHICAGO**-Northside Friends Meeting. First-day worship and childcare at 10 a.m. JASC 4427 N. Clark St. (773) 980-6734. www.northsidefriends.org.

♣ **DOWNERS GROVE**-West Suburban Chicago. Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (Exit I-355 at Maple Ave, East 3 blocks, turn right on Lomond). 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. evanston.quaker.org.

GALESBURG/MONMOUTH-Spoon River QM. Worship 10 a.m. Sundays in homes. (309) 351-2269.

LAKE FOREST-Worship Sunday 10:30 a.m. Thursday 8 a.m. at meetinghouse. 101 W. Old Elm Rd. Mail: Box 95, Lake Forest, IL 60045. Phone: (847) 234-8410.

McNABB-Clear Creek Meeting, 11 a.m. Meetinghouse, 1.5 mi. south, .5 mi. east of McNabb. (815) 882-2214, www.clearcreek.ilym.org.

OAK PARK-Worship 10 a.m. Oak Park Art League, 720 Chicago Ave. (708) 445-8201. www.oakparkfriends.org.

UPPER FOX VALLEY-Discussion and/or singing 9 a.m., worship 10 a.m., post worship fellowship 11 a.m. 3013 Country Club Rd., Woodstock, IL. For info call (815) 385-8512.

URBANA-CHAMPAIGN-Meeting for worship 10:30 a.m., Sunday. 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853. www.quaker.org/urbana.

VALPARAISO-Duneland Friends Meeting. Unprogrammed worship 10 a.m. on the 2nd and 4th Sundays at the Family & Youth Service Bureau, 253 W. Lincolnway. Call for other times (219) 945-9260.

Indiana

BLOOMINGTON-Meeting for worship 10:30 a.m. Sunday. 380 E. Moorse Pike. (812) 336-5576.

♣ **CAMBY**-Fairfield Friends Meeting, 10441 E. County Rd. 700 South, 46113. (317) 856-3121. www.fairfieldfriends.org.

FORT WAYNE-Singing & unprogrammed worship 10:15 a.m. Adult Ed 11:30. Youth welcome! Plymouth Church, UCC, Room 201. 501 W. Berry, Fort Wayne, IN 46802. fort-wayne.quaker@quaker.org.

♣ **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. www.vmfriends.org.

LA FAYETTE-Unprogrammed worship Sundays at 10 a.m., 176 E. Stadium Ave., West Lafayette. (765) 404-5150. laaffriendsmtg@gmail.com.

♣ **RICHMOND**-Clear Creek Meeting. Unprogrammed meeting for worship 10 a.m. Stout Meetinghouse on Earlham College campus, 801 National Rd. West, Richmond, IN 47374. clearcreekfriendsmeeting@gmail.com, quakercloud.org/cloud/clear-creek-friends-meeting.

♣ **RICHMOND**-West Richmond Friends Meeting. A welcoming congregation. Semi-programmed worship 9:30 a.m. Sunday school 11 a.m. 609 West Main Street. (765) 962-4485. www.westrichmondfriends.org.

SOUTH BEND-Unprogrammed worship with concurrent First-day school, 10:30 a.m. 802 Lincoln Way W., South Bend, IN 46616. (574) 232-8258. southbendfriends@gmail.com, southbend.quaker.org.

VALPARAISO-Duneland Friends Meeting. Unprogrammed worship 10 a.m. on the 2nd and 4th Sundays at the Youth Service Bureau, 253 W. Lincolnway. Call for other times (219) 945-9260.

Iowa

♣ **AMES**-Worship 10:30 a.m. Sunday. 121 S. Maple. (515) 232-2763. ames.friendsmeeting.wordpress.com.

CEDAR FALLS-Unprogrammed worship 10 a.m. 2422 College St. www.cedarfallsquakers.org.

DECORAH-First-day school 9:30 a.m., worship 10:30 a.m. 603 E. Water St. (563) 382-3699. 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.

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

PAULLINA-Unprogrammed worship 10 a.m. Info about First-day school, adult discussion, meeting for business, potluck dinner and guest house at www.paullinafriendsmeeting.wordpress.com.

♣ **WEST BRANCH**-Unprogrammed worship at 10 a.m., 2nd Sunday worship includes business and potluck. 317 N. 6th St. Call: (319) 210-1282.

Kansas

♣ **LAWRENCE**-Oread Friends Meeting. 1146 Oregon. Unprogrammed meeting for worship at 10 a.m. Childcare available. www.oreadfriends.org.

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 220-7676.

♣ **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. heartland.quaker.org.

Kentucky

BEREA-Meeting Sunday, 10 a.m. 300 Harrison Road, Berea, KY. (859) 334-0406. www.bereafriends.org.

LEXINGTON-Meeting for worship and First-day school 10:30 a.m. Sundays. 649 Price Ave. Mail to P.O. Box 24411, Lexington, KY 40524. Phone (859) 254-3319.

LOUISVILLE-Meeting for worship 10:45 a.m. 3050 Bon Air Ave., 40205. Telephone: (502) 452-6812.

Louisiana

BATON ROUGE-Unprogrammed worship 11:30 a.m. Sunday. 2303 Government St. (225) 665-3560. Facebook: Baton Rouge Friends Meeting.

Maine

♣ **BAR HARBOR AREA**-Acadia Friends. Unprogrammed worship and First-day school, 9 a.m., Neighborhood House, Northeast Harbor. (207) 244-9466 or (207) 610-0555.

BELFAST AREA-Unprogrammed worship Sunday 11 a.m. 95 High Street, the Lounge, First Baptist Church, Peace Garden entrance. FMI (207) 338-3080 or (207) 930-3518.

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) 650-6263.

♣ **DURHAM**-Friends Meeting. On corner of 532 Quaker Meetinghouse Rd. and Rt. 125. (207) 353-6354. Semi-programmed meeting for worship 10:30 a.m.

♣ **MIDCOAST**-Damariscotta. Unprogrammed meeting. 77 Belvedere Rd. off Rt. 1. (207) 563-3757 or (207) 236-0903. www.midcoastfriendsmeeting.org.

PORTLAND-Unprogrammed worship 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 400-5780.

SOUTHERN MAINE-Friends Meeting. Unprogrammed worship in homes, Sundays 9:30 a.m. (207) 468-1344 or (207) 850-1934.

VASSALBORO-Worship in song 9:45. Unprogrammed worship 10 a.m. 48 S. Stanley Hill Rd., E. Vassalboro. quakercloud.org/cloud/vassalboro-friends-meeting.

WHITING-Cobscook Meeting, unprogrammed. Worship and childcare 10 a.m. (207) 214-4988.

WINTHROP CENTER-Friends Church. 219 Winthrop Center Rd. Winthrop, ME 04364. Programmed worship 9 a.m. year round. Call (207) 395-4790.

Maryland

♣ **ADELPHI**-Worship and First-day school 10 a.m. Nursery available. 2303 Metzertott Rd., Adelphi. (301) 445-1114 or adelphifriends.org.

♣ **ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. First-day school. Phone: (410) 573-0364. www.quaker.org/annapolis.

♣ **BALTIMORE**-Stony Run: worship 9:30 and 11 a.m., First-day school at 11 a.m. and simple lunch at rise of meeting, except, worship at 8:30 and 10 a.m. July & August, 5116 N. Charles Street. (443) 703-2590.

♣ **BALTIMORE**-Homewood: worship and First-day school 10:30 a.m. year-round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-6058. homewoodfriends@verizon.net.

♣ **BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 10 a.m. 14934 Priceville Road. Childcare and hearing loop. Call 410-491-5170.

www.quakercloud.org/cloud/gunpowder-friends-meeting.

♣ **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.

EASTON-Third Haven Meeting, 405 S. Washington St. Worship & First-day school Sun. 10 a.m. Worship Weds 5:30 p.m. 1684 Meeting House. www.thirdhaven.org.

♣ **ELLCOTT CITY**-Patapsco Friends Meeting, Mt. Hebron House, 2331 Calvin Circle, 10:30 a.m. First-day school & simple meal, (410) 465-6554. www.patapscofriends.com. PFM sponsors South Mountain Friends Fellowship, MD Correctional Institute, Hagerstown.

FALLSTON-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m., children's First-day school 10:45 a.m. www.littlefallsfriends.org.

NORTH CENTRAL MD-Pipe Creek Meeting. Worship 10 a.m., 455 Quaker Hill Rd, Union Bridge, MD, Phone (410) 374-1933.

RISING SUN-Brick Meetinghouse Rd., 1st and 3rd Sundays at 10:30 a.m. www.nottinghambrick.org.

SALISBURY-Unprogrammed worship 11 a.m., 519 Dykes Road. (410) 749-9649.

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

SOUTHERN MARYLAND-Patuxent Friends Meeting. Worship 10 a.m. 12185 Southern Connector Blvd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233. www.patuxentfriends.org.

Massachusetts

AMESBURY-Unprogrammed worship 10:00 a.m. every First Day. Meeting for bus. 8:25 a.m. third First Day of each month. 120 Friend Street, Amesbury MA 01913. (978) 378-0553. www.amesburyquakers.org.

AMHERST-GREENFIELD-Mount Toby Meeting. First-day school and Adult RE at 9 a.m., Worship at 10 a.m. Childcare provided 9-11 a.m., 194 Long Plain Road (Rte. 63), Leverett. (413) 548-9188 or clerk (413) 325-6245. www.mounttobyfriends.org.

♣ **BOSTON**-Worship 10:30 a.m. Sunday. Beacon Hill Friends Meeting, 6 Chestnut St., Boston 02108. Phone: (617) 227-9118. www.bhfm.org.

♣ **CAMBRIDGE**-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m., mid-week worship Wed. at 8:30 a.m., 5 Longfellow Park (near Harvard Sq., off Brattle St.). (617) 876-6883. www.fmcquaker.org.

CAMBRIDGE-Fresh Pond Monthly Meeting. Worship & FDS 10 a.m. (781) 643-6176. www.neym.org/fpm.

DARTMOUTH/WESTPORT-Allen's Neck Friends Meeting, 739 Horseneck Rd., Dartmouth. Semi-programmed worship and First-day school Sunday 9 a.m. (508) 636-8910. www.allensneck.org.

♣ **FRAMINGHAM**-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). (508) 877-1261. www.neym.org/ffm.

♣ **LAWRENCE/ANDOVER**-Unprogrammed worship 6:30 p.m. Forest Street Union Church, 15 Forest Street, Methuen, MA 01844. Call ahead for child care. (978) 475-5752. www.lawrence-andover-quakers.org.

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

♣ **MATTAPoisett**-Unprogrammed 9:30 a.m. 103 Marion Rd. (Rte. 6). (508) 291-2055. www.mattapoissetquakers.org.

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, MA. (978) 922-2513.

♣ **NORTHAMPTON**-Worship 11 a.m., adult discussion 9:30; childcare. 43 Center Street. (413) 584-2788 Aspiring to be scent-free. www.northampton.quaker.org.

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) 419-1619.

WELLESLEY-26 Benvenue St., Wellesley. 9 a.m., fellowship 9:30 a.m., all-ages religious education, 10:30 a.m. unprogrammed worship. (781) 237-0268. www.wellesleyfriendsmeeting.org.

♣ **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, childcare and religious education 11 a.m. 901 Pleasant St. Phone: (508) 754-3887 or www.worcesterfriendsmeeting.org.

YARMOUTH-Meeting for worship, children's First Day School 10 a.m. Sunday. 58 N Main, South Yarmouth. Patricia Harvey (508) 364-2006.

Michigan

♣ **ANN ARBOR**-Unprogrammed worship 9 a.m. (7:45 3rd Sunday) and 11 a.m., 5th Sunday 10 a.m. only. FDS 11:20 a.m. 1420 Hill St. www.annarborfriends.org. Office: (734) 761-7435, clerk: (734) 668-8063; guestroom and residential community: (734) 274-2411 or email: qhrc.contact@gmail.com.

BIRMINGHAM-Meeting 10:30 a.m. Song and Spirit Institute for Peace, 2599 Harvard, Berkley, MI 48072. Clerk: Marvin Barnes, (248) 528-1321.

CADILLAC-Tustin Friends Worship Group. Unprogrammed worship, Wednesdays, 7 p.m. For additional information: Call (231) 829-3440 or (231) 829-3328.

♣ **DETROIT**-Unprogrammed worship 10:30 a.m. 6227 W. Fort. (734) 427-0135.

www.quakercloud.org/cloud/detroit-friends-meeting.

GRAND RAPIDS-Worship 10:30 a.m. grandrapidsfriends.org or email: clerk@grandrapidsfriends.org.

♣ **KALAMAZOO**-Childcare & adult education 9:30 a.m. Unprogrammed worship & First-day school 10:30 a.m. Friends Meetinghouse, 508 Denner. (269) 349-1754.

♣ **LANSING**-Red Cedar Friends Meeting, 1400 Turner St. Lansing, MI 48906. First day worship (with childcare) 9 and 10:30 a.m. First-day school 10:30. Message phone (517) 371-1047. www.redcedarfriends.org.

MARQUETTE-Lake Superior Friends Meeting. Unprogrammed meeting for worship. Please call (906) 475-7582 or (906) 249-1527 for more information.
MT. PLEASANT-Pine River Friends. Unprogrammed worship 10 a.m. White Pine Montessori Center, 701 E. Maple St. (989) 772-2421. www.pineriverfriendsmi.org.
NEWAYGO CO.-Fremont Friends Worship Group. Unprogrammed Sundays 5:30 p.m. (231) 924-5349. Email: theresa.lindsay52@gmail.com.

Minnesota

BRAINERD-Unprogrammed meeting Sundays. (218) 833-2153 or brainerdfriendsmeeting.org.
 & **MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Unprogrammed and semi-programmed worship; First-day school. Call for times (612) 926-6159. www.minneapolisfriends.org.
NORTHFIELD-Cannon Valley Friends, 512 Washington. quakercloud.org/cloud/cannon-valley-friends-meeting.
ROCHESTER-Worship First Day 9:30 a.m., 1300 10th Ave. N.E. (507) 252-6958.
 & **ST. PAUL**-Prospect Hill Friends Meeting. Meets Sun. 4 p.m. Call (612) 379-7386 or (612) 379-7398 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. Visit www.tcfm.org for more information.
WINONA-Unprogrammed meeting 10 a.m. Sundays. For info call (507) 452-0490.

Missouri

KANSAS CITY-Penn Valley Meeting. Unprogrammed worship 10 a.m. 4405 Gillham Road.
COLUMBIA-unprogrammed worship 10 a.m. 6408 E. Locust Grove Dr. (573) 474-1827. quakersmissouri.org.
 & **ST. LOUIS**-Meeting 10 a.m. First Days. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.
ROLLA-Meeting 10:30 a.m. First Days, 603 E. 10th St., Rolla, MO. Clerk: Ken Alford, (573) 201-0921.

Montana

BILLINGS-Call: (406) 252-5647 or (406) 656-2163.
BOZEMAN-Worship Group. (406) 556-8014.
DILLON-Worship Group. (406) 683-5545 or 683-6695.
GREAT FALLS-(406) 453-2714 or (406) 788-2299.
HELENA-Worship Group. (406) 457-0515 or (406) 422-5539.
MISSION VALLEY-Worship Group. (406) 676-8988.
MISSOULA-Unprogrammed. Sundays, 11 a.m. winter; 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276. missoulafriendsmeeting.blogspot.com.

Nebraska

& **LINCOLN**-Unprogrammed worship 10 a.m. 3319 S. 46th. (402) 488-4178 or clerk: (402) 476-4948.
OMAHA-Worship 10 a.m., discussion 11 a.m., First-day school available. (941) 716-1761 or (402) 391-4765 for information. iymc.org/monthlymeetings/omaha.

Nevada

& **RENO**-Unprogrammed worship. For information call (775) 329-9400. Website: www.renofriends.org.

New Hampshire

CONCORD-Worship 10 a.m. Active child program. 11 Oxbow Pond, Canterbury, NH 03224. concordfriendsmeeting.org.
DOVER-Unprogrammed worship, 10:30 a.m. 141 Central Ave. Childcare available. Clerk: Jean V. Blickensderfer, (207) 252-4573, or write: P.O. Box 297, Eliot, ME 03903, www.fgcquaker.org/cloud/dover-friends-meeting.
GNIC-Worship every First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Muriel Farrar Phone: (603) 332-1097.
 & **JAFFREY**-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.monadnockquakermeeting.org.
HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Dulany Bennett, (603) 643-4138.
NORTH SANDWICH-First Day worship 10:30 a.m. 354 Quaker Whiteface Rd., corner Brown Hill & Stevenson Hill Rds. Contact: Gloria Hoag (603) 323-7487.
QUAKER CITY-Unity Monthly Meeting. Unprogrammed worship Sunday 10 a.m. and potluck lunch. Unity Stage Rd., Unity, NH. Call (603) 543-0910.
WEARE-10:30. 529 Quaker St., Henniker. Contact M. Baker, (603) 478-5650 or Ludders, (603) 995-4311.

New Jersey

ARNEY'S MT.-Worship 10 a.m. 2nd and 4th First Days. Intersection of routes 668 and 669. Snowtime call (609) 304-7058.
BARNEGAT-Worship 10 a.m., 614 East Bay Ave. Visitors welcome. (609) 698-2058.
 & **CAMDEN**-Worship 1st and 3rd Sundays, Cooper at Haddon St. Visitors welcome. (215) 727-4376 for information.
CHATHAM-Worship & First-day school 11 a.m. 158 Southern Blvd. www.chathamquakers.org.
CINNAMINSON-Westfield Friends Meeting, 2201 Riverton Rd. Meeting for worship 11 a.m., adult First-day school 10 a.m., children's 10:45 a.m. (856) 829-7569.
 & **CROSSWICKS**-Worship and First-day school 9:30 a.m. 15 Front St., Crosswicks. (609) 298-4362.
DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave., Randolph. (973) 627-0651. www.doverandrandolphmeeting.org. www.facebook.com/DoverRandolphFriendsMeeting.
HADDONFIELD-Worship 10 a.m., First-day school follows, except summer. Babysitting provided during both. Friends Ave. (856) 428-6242 or 428-5779.
 & **MANASQUAN**-Adult class 10 a.m., children's class & meeting 11 a.m. Rte. 35 at Manasquan Circle. (732) 223-2133.
MEDFORD-Worship 10 a.m. First-day school 10 a.m. 14 Union St. Medford, NJ 08055. (609) 953-8914. medfordfriendsmeeting.org.
MICKLETON-Worship 10 a.m. 413 Kings Hwy (Rte. 551). Call (856) 423-3782. www.mickletonmeeting.org.
 & **MONTCLAIR**-Worship, childcare and First-day school 11 a.m., seekers 9:30 a.m., July-August 10 a.m. and 9 a.m. 289 Park St. Montclair. 973-744-8320. montclairmeeting.wordpress.com.
MOORESTOWN-118 E. Main St. First Day worship 10 a.m. Adult RE 9 a.m. (Sept.-May). For info call (856) 235-1561, or email mmm1802@verizon.net.
MULICA HILL-2 Woodstown Road. Worship 9:45 a.m. Meeting for learning 11:15 a.m.
 & **NEW BRUNSWICK**-Meeting and First-day school 10:30 a.m. 109 Nichol Ave. at Hale St. (732) 846-8969.
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. 290 White Bridge Rd., Quakertown, NJ 08868. (908) 735-0353.
 & **RANCOCAS**-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m. 6/15–9/15, 201 Main St., P.O. Box 104, Rancocas (Village), NJ 08073. (609) 267-1265. Email: rjanney14@comcast.net.
SALEM-Meeting for worship 10:30 a.m., First-day school 9:30 a.m. East Broadway.
SEAVILLE-Meeting for worship 10 a.m. South Shore Rd., Rte. 9, Seaville. (609) 624-1165. Beach meeting in Cape May-Grant St. Beach 9 a.m., Ocean City at 23rd St. 8:30 a.m. Sundays, Memorial Day through Labor Day. Please visit our website at seavillequaker.tripod.com.
SHREWSBURY-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (732) 741-4138.
TRENTON-Unprogrammed meeting for worship & primary FDS 10 a.m. 142 E. Hanover St. (609) 278-4551. trentonquakers.org.
TUCKERTON-Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

New Mexico

ALBUQUERQUE-Unprogrammed Meeting for Worship, Sundays 10:30 a.m., 1600 5th Street NW (505) 843-6450.
SANTA FE-Meeting for worship, Sundays, 9 and 11 a.m. Friends Meetinghouse, 630 Canyon Rd. Phone: (505) 983-7241 and Sunday 10:30 a.m., Quaker House, 2098 Calle Ensenada. (505) 471-2288.
SILVER CITY AREA-Gila Friends Meeting, 10-11 a.m. Sundays at 609 Arizona Street, Silver City, NM. (505) 469-7505.
TAOS-Clearlight Worship Group second & last Sundays. Avis (575) 737-9484.

New York

& **ALBANY**-Worship and First-day school 10 a.m. 727 Madison Ave. Phone: (518) 436-8812.
BROOKLYN-Worship First Days 9 a.m. and 11 a.m. (childcare provided 11 a.m.). First Day school 11 a.m. Third Day worship 6:30 p.m. 110 Schermerhorn St. For information: www.brooklynmeeting.org or 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-Unprogrammed worship, Geneva area. www.quakerwny.com. Call (315) 789-8792 or (607) 243-7077 for time & place, first-day school.
CHAUTAUQUA-Unprogrammed summer worship under care of Fredonia Meeting, 9:30 a.m. at Octagon building. Call (716) 358-6419 or (716) 782-3570.
CLINTON CORNERS-BULLS HEAD-Oswego Monthly Meeting. Unprogrammed meeting for worship Sunday 10:30 a.m. 1323 Bulls Head Road, ¼ mile E. of Taconic Pkwy. (845) 266-6068. bullshhead.quaker.org.
CORNWALL-Unprogrammed worship 10:30 a.m., childcare provided. 60 Quaker Avenue, Cornwall, NY. For more information visit www.cornwallquakers.org.
EASTON-Unprogrammed worship 11 a.m. Rte. 40, 20 miles N of Troy. (518) 677-8934 or 677-8884.
ELMIRA-Meets Saturdays at 10:30 a.m. Call for location (607) 962-4183. www.elmiraquakers.org.
FLUSHING-Unprogrammed meeting for worship, First Day, 11 a.m. 137-16 Northern Boulevard, Flushing, NY 11354. (718) 358-9636.
FREDONIA-Year-round unprogrammed meeting, 11 a.m. Barlows Mill, 369 W. Main, Fredonia, NY. Call (716) 358-6419 or (716) 672-2564.
ITHACA-Unprogrammed meeting for worship and First-day school, Sundays 10:30 a.m. 120 Third Street. (607) 229-9500. 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) 267-6606.
SHELTER ISLAND E. M.-10:30 a.m. May to October.
WESTBURY M.M. Contact us at komoska@optonline.net or (631) 283-3981. Our website is www.nyqm.org/liqm.
NEW PALTZ-Worship, First-day school, and childcare 10:30 a.m. 8 N. Manheim. (845) 255-5791.
NEW YORK CITY-Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; **Fifteenth Street Meeting** at 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m.; **Flushing Meeting** at 137-16 Northern Blvd, Queens: unprogrammed worships every Sunday at 11 a.m.; **Manhattan Meeting** at 15 Rutherford Place (15th Street): programmed worship every 1st, 2nd, 3rd, and 5th Sundays at 9:30 a.m. in Room 1;
Morningside Meeting at Riverside Church, 91 Claremont Ave., Manhattan (W. 120th Street): unprogrammed worship every Sunday at 11 a.m. in Rm 12;
Staten Island Meeting: unprogrammed worship every Sunday at 10 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. May - Sept. For exact location call (212) 787-3903.
ONEONTA/COOPERSTOWN-Butternuts Monthly Meeting. Phone: (607) 547-5156 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., 1868 Poplar Ridge Rd. (315) 364-8676.
POTSDAM/CANTON-St. Lawrence Valley, Worship Sundays 5 p.m. followed by potluck. (315) 386-4648.
 & **POUGHKEEPSIE**-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (845) 454-2870.
 & **ROCHESTER**-84 Scio St. between East Ave. and E. Main St. downtown. Sept.-May 9:45 Adult RE. Unprogrammed worship & childcare 11 a.m. (Jun.-Aug. 10 a.m.) Other weekly and monthly worship call for information (585) 325-7260. LGBT friendly.
 & **ROCKLAND**-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (845) 638-1864 or (201) 768-2811. www.rocklandquakers.org.
SARANAC LAKE-Worship 9:30 a.m., 94 Church St. (Route 86) next to Episcopal Church. (518) 327-3885.
SCARSDALE-Meeting for worship and First-day school Sundays 11 a.m., 133 Popham Rd. (914) 472-1807.
 & **SCHENECTADY**-Meeting for worship 10 a.m. (9 a.m. May-Oct.) 427 Franklin Street, (518) 374-2166.
SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave. (315) 476-1196.

North Carolina

ASHEVILLE-Unprogrammed. Religious education and meeting for worship 10 a.m., 227 Edgewood Rd., 28804. (828) 423-0714. For more information check our website www.ashevillefriends.org.

BEAUFORT-1st & 3rd Sundays 2:30 p.m., St. Paul's Parish House, 203 Ann St. For time & place (252) 269-0032. (848) 702-7847. susu@susanschmidt.net.

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. 137 Center Ave. Unprogrammed worship 9:30 a.m. (828) 669-0832.

BREVARD-Unprogrammed meeting for worship 11 a.m. (828) 698-2862.

CELO-10:45 a.m., 70 Meetinghouse Lane, Burnsville, (from Rte. 80 S., left on Seven Mile Ridge Rd. right on Hannah Branch). (828) 675-5535.

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: Tom Munk, (919) 967-4926. 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**-Unprogrammed worship and First-day school 10 a.m., 625 South St. davidsonquaker.org.

DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave, Durham, NC 27705. Email: durhammonthlymtg@mindspring.com. www.quakercloud.org/cloud/durham-friends-meeting.

FAYETTEVILLE-Unprogrammed worship, 2 p.m.; First Day discussion, 3 p.m. 223 Hillside Ave. (910) 323-3912. www.ncymc.org/fayetteville.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship and childcare at 10:30 a.m. Call: (336) 854-5155. www.friendshipmeeting.org.

RALEIGH-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. 625 Tower Street, Raleigh, NC. (919) 821-4414. www.quakercloud.org/cloud/raleigh-friends-meeting.

SNOW CAMP-Spring Friends Meeting. Semi-programmed. 3323 E. Greensboro-Chapel Hill Rd., Sept-May, First-day school 10 a.m. & meeting for worship 11 a.m. (Jun.-Aug. 10 a.m.). springfriends.quaker.org.

WILMINGTON-Unprogrammed worship 10 a.m., discussion 11 a.m. 202 N. 5th Avenue. www.wilmingtonquakersnc.org.

WINSTON-SALEM-Salem Creek Friends Meeting. Unprogrammed worship 10 a.m. John Cardarelli (336) 978-3061, e-mail jcardarelli@gmail.com. quakercloud.org/cloud/salem-creek-friends-meeting.

WOODLAND-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571. www.ncymc.org/richsquare.

North Dakota

BISMARCK-Meeting, Sun. 8 a.m. 818 E Divide Ave. Email: bismarckquakers@gmail.com, (701) 202-8929.

Ohio

ATHENS-10 a.m. 22 Birge, Chauncey. (740) 797-4636.

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

CINCINNATI-Community Meeting, 3960 Winding Way, 45229. Worship and First-day School 10 a.m., Ph: (513) 861-4353. www.communityfriendsmeeting.org.

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

COLUMBUS-Singing 10:30 a.m., unprogrammed meeting 10:45 a.m. 1954 Indianola Ave. (614) 291-2331.

DAYTON-Dayton Friends. Unprogrammed. Singing 10:15 a.m., worship 10:30 a.m. daytonfriendsmeeting.org.

♣ **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 10 a.m. (740) 587-9847. Facebook: Granville Friends Meeting Quakers.

MARIETTA-Mid-Ohio Valley Friends, Betsey Mills Club, 300 Fourth St., 1st and 3rd Sundays each month. 10:30 a.m. Phone: (304) 679-3970. www.movquakers.org.

NORTHWEST OHIO-Broadmead Monthly Meeting FGC. www.broadmead.quaker.org.

BLUFFTON-Sally Weaver Sommer, (419) 358-0950.

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

TOLEDO-Shelly/Harold Kotz, (419) 536-1898.

OVERLIN-Unprogrammed worship Sundays 10:30 a.m. at Kendal at Oberlin, 600 Kendal Drive. Call (440) 935-3176 or email: droose@oberlin.edu.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. 16 S. Campus Ave. (513) 523-1061.

WAYNESVILLE-Miami Monthly Meeting. First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. Waynesville, OH 45068. (937) 238-9858. miami.quaker.org.

WILMINGTON-Campus Meeting. T. Canby Jones Meetinghouse, Wilmington, College St. Unprogrammed worship 10 a.m.

WOOSTER-Unprogrammed worship 10:45 a.m. 353 E Pine St. at SW corner College and Pine Sts. (330) 241-2713. www.woosterfriends.org. woosterclerk@yahoo.com.

♣ **YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Cheryl Keen, (937) 767-8486.

Oklahoma

OKLAHOMA CITY-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays. 333 SE 46th St. (405) 632-7574.

STILLWATER-Monthly Meeting of Friends. The Lodge, 315 W. 12th Ave., meeting for worship 11 a.m. Sundays. Childcare and First-day school. (405) 624-0778 or (405) 372-5594. Email: stillwaterquakers@gmail.com.

TULSA-Green Country Friends Meeting. Unprogrammed worship Sundays at 11 a.m. Call for meeting location (918) 516-5007.

Oregon

♣ **ASHLAND**-South Mountain Friends Meeting, 543 S. Mountain Ave., unprogrammed worship Sunday 11 a.m., adult programs at 9:30 a.m. Childcare available. www.ashlandquakers.org.

ASTORIA-see **SEAVIEW**, Washington.

♣ **CORVALLIS**-Meeting for worship 10 a.m. 3311 N.W. Polk Ave. Phone: (541) 752-3569.

♣ **EUGENE**-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: (541) 343-3840.

FLORENCE/COOS BAY-Unprogrammed worship, Florence 1st, 2nd, 4th Sundays. Coos Bay 3rd Sunday. (541) 997-4237.

PORTLAND-Bridge City Friends meeting, (beginning with singing) 10 a.m. Sundays. Architectural Heritage Center, 701 SE Grand Ave., Portland, OR 97214. Message Phone: (503) 987-0495. www.bridgecitymeeting.org.

♣ **PORTLAND**-Multnomah Monthly Meeting, 4312 E. Stark. Worship at 8:15 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822. See www.multnomahfriends.org for worship groups in northern Oregon and S.W. Washington.

♣ **PORTLAND**-West Hills Friends, progressive, welcoming and somewhat programmed. Worship 10 a.m. 7425 SW 52nd Ave. (503) 246-7654. www.westhillsfriends.org.

♣ **SALEM**-Meeting for worship & children's program 10 a.m., forum 11:30 a.m. 490 19th St. NE. Phone (503) 399-1908 for information.

Pennsylvania

ABINGTON-Worship at 11:15 a.m. Full information at www.abingtonmeeting.org. 520 Meetinghouse Rd., Jenkintown, PA 19046. 215-884-2865.

BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester, PA. For more information visit www.birminghamfriends.org.

CARLISLE-Unprogrammed worship and First-day school 10 a.m. 252 A Street, 17013. (717) 249-8899. carlislequakers.org.

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

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Lindia Drive. Telephone (717) 263-6576.

CHESTER-Meeting for worship 11 a.m., Sunday. 520 E. 24th St., Chester, PA 19013. (610) 874-8406. pym.org/meetings/location/chester-monthly-meeting.

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

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

DUNNINGS CREEK-First Day at 10, Meeting for Worshipat 11, 285 Old Quaker Church Rd., Fishertown, PA. (724) 388-2924.

FALLSINGTON (BUCKS COUNTY)-Fallsington Friends Meeting, 9300 New Falls Rd. Worship 11 a.m. Classes for children and adults 10 a.m. near Pennsbury Manor/William Penn's historic home. (215) 736-1277. www.fallsingtonmeeting.org.

GAP-Sadsbury Meeting, unprogrammed worship 10:15 a.m., adult forum 11 a.m., 1089 Simmontown Rd., Gap, PA 17527. www.sadsburyfriendsmeeting.org. Call (610) 593-7004.

GETTYSBURG-Worship 10:30 a.m., Glatfelter Lodge, Gettysburg College campus. (717) 420-5900.

♣ **GWYNEDD**-Worship 9:30 a.m. Child FDS 9:55 a.m., Adult FDS 10:45 a.m., fellowship 11:45 a.m. Business meeting 3rd First Day of the month 10:45 a.m. 1101 DeKalb Pike. (215) 699-3055. www.gwyneddmeeting.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., 855 Buck Lane, Haverford. Childcare 10:30 a.m., Fifth-day meeting for worship 12:30 p.m. at Haverford College Commons Room.

♣ **HAVERTOWN**-Old Haverford Meeting. East Eagle Rd. at St. Denis Lane, Haverstown; 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. www.horshammeeting.org.

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

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

LANCASTER-110 Tulane Terrace. (717) 392-2762. Visit us at www.lancasterpaquakers.org.

LEHIGH VALLEY-Bethlehem, worship 9:30 a.m., FDS 9:50 a.m. Jul.-Aug. 10 a.m. no FDS. Childcare provided, 4116 Bath Pike (Rte. 512) 1/2 mi. north of US Rt. 22. (610) 691-3411.

LEWISBURG-Worship and First-day school 10: 45 a.m. (570) 523-0878 or email terese@dancingbearfarm.org.

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

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

MEDIA-Media Friends Meeting. Unprogrammed meeting for worship 10 a.m. Sundays. 125 W. 3rd St. (610) 566-5657. www.mediafriendsmeeting.org.

MERION-Meeting for worship 11 a.m., First-day school 10:50 a.m. 615 Montgomery Ave. at Meetinghouse Lane. www.merionfriends.org.

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

♣ **MILLVILLE**-Worship and First-day school 10 a.m. 351 E. Main St. www.millvillefriends.org.

NEWTOWN SQUARE-Worship 10 a.m. 120 N. Newtown Street Road. www.pym.org/meetings/meeting/newtown-square-monthly-meeting/.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. at 20 E. Jacoby St. (610) 279-3765.

OXFORD-260 S. Third St., worship at 10:30 a.m. www.oxfordfriends.org. (484) 758-0750.

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

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.

CHESTNUT HILL-20 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. (267) 285-0553. (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 and 11 a.m. 1st and 3rd Sundays (215) 295-2888.

WEST PHILADELPHIA-1018 S. 48th St. (Squirrel Hill Apt. Bldg. Basement) 19143 at 1:30 p.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.

PHOENIXVILLE-Schuylkill Friends Meeting. 37 N White Horse Rd. Phoenixville, PA. Worship at 10 a.m. www.quakercloud.org/cloud/schuylkill-monthly-meeting.

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

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

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

QUAKERTOWN-Richland Monthly Meeting, 206 S. Main St. First-day school and meeting for worship 10:30 a.m. (215) 538-7555. richlandquakers.org.

♣ **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. (610) 293-1153.

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

SOLEBURY-Worship 10 a.m., First-day school 10 a.m. Sagan Rd., 2 miles NW of New Hope. (215) 862-1419.

SOUTHAMPTON (Bucks Co.)-Worship 7:30 p.m. Tuesday, and 10 a.m. fourth Sunday. Call (215) 364-0581. 710 Gravel Hill Rd at top of hill.

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

SWARTHMORE-Meeting and First-day school 10 a.m. 12 Whittier Place, off Route 320. (610) 328-8699.

VALLEY-Meeting for worship each Sun 10 a.m. 1121 Old Eagle School Rd, Wayne, PA. (610) 688-3564. www.valleymeeting.org.

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

WEST CHESTER-Worship and First-day school 10:30 a.m. 425 N. High St. West Chester, PA. (610) 696-0491. wcfmeeting@gmail.com. www.westchesterfriends.org.

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

WESTTOWN-Unprogrammed worship & FDS 10:30 a.m. Westtown School. www.westtown.monthlymeeting.net.

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-Friends-Meeting for Worship 10 a.m. First-Day School 10:15 a.m. Year round. 7069 Goshen Rd. Newtown Square, PA 19073. (610) 356-9799.

WRIGHTSTOWN-535 Durham Road, Newtown 18940. MFW 10 a.m. FDS 10:15 a.m. (215) 968-3994.

YARDLEY-Meeting for worship 10 a.m. First-day school and nursery available. www.yardleyfriendsmeeting.org.

YORK-Unprogrammed Meeting for Worship, 11 a.m. Worship sharing 9:30 a.m. 135 W. Philadelphia St. (717) 814-8437. www.yorkfriendsmeeting.org.

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. www.providencefriends.org.

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

WOONSOCKET-Smithfield MM, 108 Smithfield Rd. Worship 10:30 a.m. (401) 762-5726; smithfieldmeeting@gmail.com.

South Carolina

♣ **COLUMBIA**-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m. 120 Pisgah Church Road. (803) 780-4197. Visitors welcome.

♣ **FIVE RIVERS**-Friends Meeting Worship Sundays, 10:30 a.m. (unprogrammed). Grace Gifford, inland, (843) 365-6654.

GREENVILLE-Unprogrammed worship Sundays 11 a.m. For directions call (864) 246-6852.

South Dakota

SIOUX FALLS AREA-Worship Group. For meeting times call (605) 376-8863.

Tennessee

CHATTANOOGA-Unprogrammed worship and FDS 10 a.m. Second hour 11:30 a.m. 335 Crestway Drive. 37411. ChattanoogaFriendsMeeting.org.

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. 3387 Walnut Grove Rd at Prescott, mfm@memphisfriendsmeeting.org.

NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10:30 a.m. Adult sharing 11:45 on second and fourth First Days. 530 26th Ave. North. (615) 329-2640. www.nashvillefriendsmeeting.org.

WEST KNOXVILLE-Unprogrammed worship and First-day school 10 a.m. 1517 Meeting House Road. (865) 694-0036. westknoxvillefriends.org.

Texas

DALLAS-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St., 75214. www.dallasquakers.org.

♣ **EL PASO**-Meeting for worship 10 a.m. 2701 Frankfort Ave. Email: elpasoquakers@gmail.com.

FORT WORTH-Unprogrammed meeting 11 a.m. Rm. 201 University Christian Church, 2720 S. University Dr. For info call (682) 472-6770 or (817) 718-8340. www.scym.org/fortworth.

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) 802-0622.

KERRVILLE-Campus Ministry Bldg., Schreiner University 10 a.m. Jim Myers (830) 257-4316 or jmfm@ktc.com.

♣ **SAN ANTONIO**-Unprogrammed worship and First Day school, Sundays 10 a.m. 7052 N. Vandiver, San Antonio, TX 78209. (210) 945-8456. www.sanantonioquakers.org.

♣ **TEXARKANA**-Caddo Area Preparatory Meeting. Saturdays at St. Luke's Methodist Church, 3501 Main St. (318) 459-3751. Sharing at 10 a.m., unprogrammed worship at 11:15.

Utah

MOAB-10 a.m. worship. (435) 259-8178/5306.

SALT LAKE CITY-Unprogrammed meeting 10 a.m. 171 East 4800 South. www.saltlakequakers.org.

Vermont

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

CUTTINGSVILLE-Wilderness Friends Mtg. Sunday 10 a.m. Shrewsbury Library. (802) 446-2877 or (802) 492-3542.

♣ **MIDDLEBURY**-Worship 10 a.m. at Havurah House, 56 N. Pleasant St., Middlebury. (802) 388-8024.

PLAINFIELD-Unprogrammed worship Sunday 10:30 a.m., First-day sch. 10:45 a.m. 203 Martin Meadow Rd., Plainfield, VT. planfield.friend.googlepages.com.

PUTNEY-Worship, First Day 8:30 & 10:30 am, Fifth Day 8 am. 17 Bellows Falls Rd. (802) 387-5500. www.putneyfriendsmeeting.org.

SOUTH STARKSBORO-unprogrammed worship Sundays 9:30 a.m. south-starksboro.neym.org/index.html.

Virginia

ABINGDON-Friends Meeting. Unprogrammed worship 10:30 a.m. each First Day. For directions call (276) 475-3548 or (423) 914-0815.

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, at Rte. 1 and Woodlawn Rd. Information: (571) 409-1761 woodlawnfriends.org.

♣ **BLACKSBURG**-Friends Meeting worship 10 a.m. 404 Mt. Tabor Rd. www.blacksburgfriends.org.

CHARLOTTESVILLE-Monthly Meeting early worship 8:30 a.m. Adult discussion hour (with childcare) 9:45 a.m. Later worship and religious education for children and youth 11 a.m. Summer worship only 8:30 a.m. and 10:15 a.m. 1104 Forest St. (434) 971-8859. www.charlottesvillefriends.org.

DAYTON/HARRISONBURG-Valley Friends Meeting. Unprogrammed worship, Sundays, 10 a.m. 363 High St. Dayton, 22821. www.valleyfriends.org.

FAUQUIER-NEW unprogrammed Worship Group. Singing 10:30 a.m., worship/ First-day school 11 a.m., worship/sharing topic 1 p.m. Seek dates/directions: (703) 736-0592 or fauquierfriends@gmail.com. www.byrm-rsf.org/who_we_are/meetings/.

FLOYD-Unprogrammed meeting and First-day school 10 a.m. Call for directions: (540) 745-3252 and (540) 651-8556.

HERNDON-Singing 10:15 a.m., worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592. www.herndonfriends.org.

LEXINGTON-Maury River Friends. Unprogrammed worship Sundays 10 a.m. Childcare provided. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

LYNCHBURG-Indulged Meeting. Worship Sundays 10:30 a.m. Lynchburg College Spiritual Life Center, 500 Brevard Street, Lynchburg, VA 24501.

♣ **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. www.quaker.org/langleyhill.

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

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

ROANOKE-Meeting for worship Sundays 10:30 a.m. 505 Day Ave., Roanoke, VA 24016. (540) 725-1131. www.roanokequakers.org.

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) 887-3108. 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. Email: hopewellcentre@yahoo.com, hopecentre.quaker.org.

Washington

AGATE PASSAGE-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14450 Komedal Rd. Mail Address: P.O. Box 1821, Poulsbo, WA 98370. Info: (206) 317-4526.

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., second hour 11:30 a.m. (425) 641- 3500.

BELLINGHAM-1701 Ellis St. Worship 10 a.m. (360) 734-0244. www.bellinghamfriends.org.

LOPEZ ISLAND-Unprogrammed worship 10 a.m. Sunday. 6363 Fisherman Bay Rd. (360) 468-2406. www.quakercloud.org/cloud/lopez-island-preparative-meeting.

OLYMPIA-Worship 10 a.m. 3201 Boston Harbor Rd. NE, 98506. Children's program. (360) 754-4028.

PORT TOWNSEND-10 a.m. worship. 1841 Sheridan. www.ptquaker.org. (360) 379-5376.

PULLMAN-See Moscow, Idaho.

SAN JUAN ISLAND-Unprogrammed Worship Group 10 a.m. Sundays 476 Market St Friday Harbor (360) 370-5502.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N. Worship at 10 a.m. (206) 523-5568. www.salmonbayfriends.org.

SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. (206) 547-6449. ufmeeting@gmail.com. www.scn.org/friends/ufm. Accom.: (206) 632-9839, quakerhouse.sea@gmail.com.

SEAVIEW-Lower Columbia Worship Group, unprogrammed worship, 3 p.m. Sunday, Peninsula Church Center, 5000 'N' Place, Seaview 98644. lowercolumbiaquakers@gmail.com.

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

VASHON ISLAND-Friends Worship Group. Unprogrammed Meeting 10 a.m. Sundays in members' homes. Call (206) 463-5117 or email: jameshauser@comcast.net.

WALLA WALLA-10 a.m. Sundays. (509) 522-0399.

WHIDBEY ISLAND-Unprogrammed worship 4 p.m. Sundays. 20103 S.R. 525 Freeland. www.whidbeyquakers.org.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 941-6837 or Miner (304) 756-3033.

BUCKHANNON-Worship group. WV Wesleyan College campus. Second and fourth First Days 10 a.m. Judy Seaman (304) 637-0892 or Grace Harris (304) 472-3097.

MORGANTOWN-Monongalia Friends Meeting, First Day 11 a.m. 648 E. Brockway. Phone Keith (724) 579-4889, John (304) 276-5141, or Judith (304) 292-0883 or monquakers@gmail.com.

PARKERSBURG-See Marietta, Ohio.

SHEPHERDSTOWN-Monthly Meeting. Unprogrammed worship Sundays 10 a.m. at the train station on the corner of German and Egle Sts. Call (304) 584-3126.

Wisconsin

GREEN BAY AREA-Fox Valley Friends Meeting. Sundays 11 a.m., Mauthe Center, Univ. of Wisconsin Green Bay campus. Directions: (920) 863-8837. quakercloud.org/cloud/fox-valley-friends-meeting.

MADISON-Monthly Meeting, 1704 Roberts Ct. (608) 256-2249. Unprogrammed worship, Sunday mornings: 8:45 & 11:15; fellowship/discussion 9:45; children's classes 11:15. Weekdays: check times. www.madisonfriends.org.

MADISON-Yahara Worship Group, unprogrammed. For times and locations, contact yahara@iymc.org or visit yaharafriends.org.

OSHKOSH-Meeting for worship 4 p.m. 419 Boyd St. (920) 233-5804.

STEVENS POINT-Unprogrammed meeting for worship 10 a.m. 2108 4th Ave. (715) 344-2593. Call for information about First-day school, fellowship follows meeting.

Wyoming

www.quakercloud.org/cloud/wyoming-friends-meeting.

New videos for Season 3 are released every Thursday. Have you seen the one about nonviolent strategies as a response to terrorism? These ideas got the attention of the Pentagon!

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—George Lakey, professor at Swarthmore College and member of Central Philadelphia (Pa.) Meeting

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