

December 2001

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

ADVENT:
DARKNESS,
WAITING,
LIGHT, AND
HOPE



THOUGHTS
ON
SUFFERING
AND A
MIRACLE



THE
CHALLENGE
OF TERROR



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



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Among Friends

Seeking Light in Dark Times

The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined. (Is. 9:2)

It is Advent. I find this time of year always has the theme of darkness and light, with the most important focus being on the coming of true Light into the world. This year the darkness is palpable; devastation and suffering beats in our hearts. As I go through my days, speaking with and listening to others, reading what they have to say, I sense that our yearning for wholeness, for security, for peace is as great as ever it was in those biblical times so long ago.

In this issue we bring you challenging reflections on the attack on the United States. Scott Simon, in "Reflections on the Events of September 11" (p. 16), articulates his reservations about whether absolute pacifism is viable in confrontation with radical evil. His remarks are thought-provoking and merit thoughtful consideration. I am certain he is not alone among Friends these day in raising questions about the Peace Testimony and how effective—or not—it can be in responding to terrorists. I suspect that each generation of Friends must discover for itself the dimensions and import of this testimony.

John Paul Lederach, in "The Challenge of Terror: A Traveling Essay" (p. 21), urges us as a nation to think and respond differently than we have been conditioned to do. Like Scott Simon, he cautions that we not approach this moment in history with methods that reflect past conflicts, but rather that we seek to do the unexpected. The terrorists, he says, "have not faced down the enemy with a bigger stick. They did the more powerful thing: they changed the game." Our task is to "change the game again," to "give birth to the unexpected," and to help our suffering world find its way to new, more secure, more whole relations amongst its peoples.

Carol Reilley Urner, Maia Murray, and Thomas Jeavons each have contributed articles that ask *the* question about human suffering—"Why?"—and lead us through their reflections on personal suffering to a hard-won affirmation of faith and trust in God. "God teaches. God loves. God experiments. God seeks us out, calls us, and requires much of us. We are to listen, we are to say 'Yes,' and . . . we never know where the 'Yes' will lead. It will often lead us into suffering, for we must accompany others in their suffering if healing is to occur," writes Carol Reilley Urner, during her own healing, as she strives to come to terms with the automobile accident that took her husband's life and left her critically injured. My own observation is that when we ask "why" we must take care to remember that God does not promise to spare us suffering—even Jesus was not spared this. I believe our task is to permit suffering to lead us to the "birth of the unexpected": the miracle of healing, redemption, and resurrected lives.

In the darkness of these times, we here at FRIENDS JOURNAL feel truly blessed to have this good work to do and to have you, our remarkable readers, for whom to do it. We send you our warmest greetings as we seek together to articulate the leadings of the Spirit and to bring greater light into the world. Our hope and prayer for all of us, and for the world, is that we will know deeply in our hearts the "peace that passes all understanding," and that we will be led by joy, compassion, and love.

FRIENDS JOURNAL

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Cover: "The Babe in the Manger,"
©1977 by Fritz Eichenberg.
Eichenberg made this wood engraving in 1938, when war was spreading. "There is no place at the inn while the bombs are falling," Eichenberg wrote. "A donkey and an ox are sharing [the babe's] quarters, keeping it warm. Strange compassion stirs in the dumb creatures . . . another version of the Peaceable Kingdom."

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Holiday greetings to you from the FRIENDS JOURNAL staff. Left to right, front: Susan Corson-Finnerty, Pam Nelson, Nicole Hackel, Barbara Benton, Marianne DeLange, Nagendran Gulendran. Second row: Kenneth Sutton, Martin Kelly, Bob Dockhorn, Lisa Rand, Alex Doty. Not pictured: Alla Podolsky

Ken Miller

Reflections on the September attack on the United States

Recent events have challenged my faith, in particular, my belief in pacifism. My inner turmoil can never compare to the suffering of those who have been personally affected by these events.

One friend, with whom I've talked, is trying to resolve her belief in the Quaker Peace Testimony with her love for her family members who are active members of the military. I have always rationalized that we each will answer to God and our conscience when faced with violent alternatives to life's situations, and that we should always work for peaceful resolutions to conflicts. I always figured and hoped that God would guide me in the right direction.

I don't have any grand answers for world peace. I only know that I will continue to pray for it, and that from that I hope answers will come. I've written the following note to my friend, which I hope might be helpful to others:

I've thought a lot about the Peace Testimony and how to live it during this time. I am not sure I can tell anyone how they should live it because, like many people, I am conflicted by my own reactions to the recent tragedies. Here are some suggestions for prayer:

Pray for peace and justice, because we won't be able to have one without the other.

Pray for forgiveness for those whose actions led us to this conflict, and for those who will react violently to it—no matter who they are.

Pray for patience with those who let their anger, fear, or pride drive their actions.

Pray for courage to speak and act with truth and kindness in every situation we encounter—no matter how unpopular it may be.

Pray for wisdom as we try to live in a reality where many matters are out of our control.

Pray for the vision to see clearly how we can personally make a difference in this world—no matter how small it may seem.

Pray for the chains of hatred and blood lust to be lifted from the hearts of all peoples.

Pray for real learning to take place so that we can solve our differences peacefully—no matter how difficult they are.

Pray for faith that will guide us to find more answers than questions in our searching.

Pray for the resolve to never give up trying to build a better world—no matter

how discouraged we may be.

Pray for creative thoughts and innovations to find peaceful solutions to violent conflicts.

Pray for healing to take place in our hearts, minds, and souls—no matter how many scars we may have.

Pray for love to warm our hearts against the pain of sadness, confusion, and helplessness.

Pray for hope to rise up and inspire us to live more fully, and to find joy in our lives again—no matter where we find it.

—Dana Kester-McCabe
Salisbury, Md.

Can't anyone realize that bringing military might to bear on the terrorist threat will not solve the problem, but only incite other terrorists? The signs were there to read all the while—Seattle, Columbine, Oklahoma City, Waco, churches set afire. We do need a new approach when we are not menaced by an entire nation, where some rules of human relations do apply. But not the same old military use of might and power that may achieve a temporary reprieve, but only postpones the day when embittered enemies will rise again.

I do love America, but not only for her "spacious skies and amber waves of grain. . . for purple mountain majesties above the fruited plain." The America I love is blessed with individuals with the ability to crown the country's "good with brotherhood from sea to shining sea." Back when Katharine Lee Bates wrote those words, America enjoyed splendid isolation by virtue of those shining seas.

In the 21st century, the new Information Age, "brotherhood" can no longer stop at the shoreline, but must encompass the world. Universal caring is what will eventually overcome terrorism, when we can all sit down as brothers and sisters and break bread together.

—Evelyn W. Bradshaw
Fredericksburg, Va.

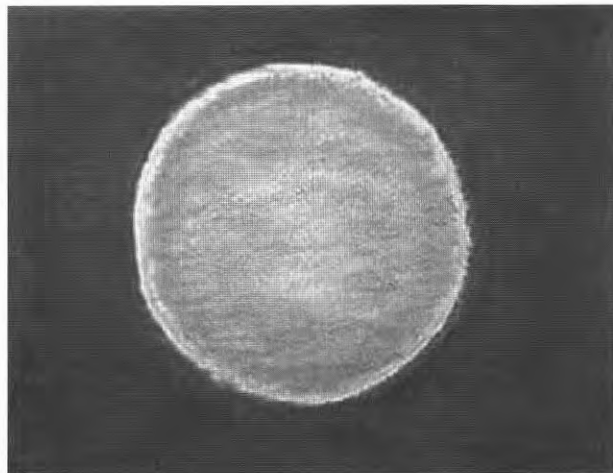
As the U.S. flag began to appear on houses and cars these last two weeks, I realized with sadness that I cannot join in. I am too aware of the ways in which U.S. policies over the years have contributed to the hatred aimed at the "Western world." I don't believe that any kind of violent response will solve this problem. Flying the

flag today would mean I support war. I can't.

I've been made very aware by the events of the past two weeks of how global my own thinking has become. I've lately begun to do what I can to celebrate and protect the ecosystems of Earth. And ecosystems do not acknowledge nation states. Water, weather, animals, plants, even humans when allowed to do so, move over the surface of our beautiful planet without regard to the artificial boundaries that define nations. I know that effective solutions to the problems of our planet will have to be global solutions. And to be real solutions, they will have to be based in love, respect, and shared resources—shared with all life forms and Earth forms. I don't really believe in utopia, but I want to at least be walking in the right direction.

I had a dream last week, in which I saw a symbol. In my dream, this was to be a flag that I could fly. More, it was to be a flag that people around the world who think globally could fly, and thereby recognize each other. So I drew a prototype, which I will make into a flag and fly on my house and car. It is very simple, because I am a very simple seamstress. I like the simplicity, because it leaves lots of room for myriad innovations. I can see it with clouds, with life forms, with stars, a million possibilities superimposed on the basic prototype—which is perfect, since diversity is what thinking globally is all about.

I'm sending a picture. That is all I feel led to do. Since FRIENDS JOURNAL is printed in



black and white, here is a verbal description: a blue-green circle, which takes up about one-third of the surface: that's Earth. It is big, because it is where we live, and it's important to us. There is a thin sky-blue edging (or rim, or outer circle) surrounding Earth. That's the atmosphere on which we depend for life. These rest on a midnight-

Enemies

... wrestle with spiritual weapons and not with flesh and blood, but wrestle with the power of darkness that leads from God ... in the love that thinks no evil, but loves enemies.

(*The Journal of George Fox*, p. 381)

Many Friends are having difficulty with their feelings about the September 11 attack on the U.S. This isn't like Vietnam or Grenada or even the Gulf War. During those conflicts, we could easily distance ourselves from the policies of our government. This time, we have been attacked—and it is impossible to avoid being included in that “we.”

We have been declared an enemy and we don't like it.

For Friends, opposition to war is rooted on the belief that there is that of God in every person. We quote Fox saying, “Walk cheerfully over the Earth, answering that of God in every one.” Somewhere deep within us, we resonate with the old Irish maxim: No one is a stranger, just a friend you haven't met—we'll even capitalize Friend. We like to think that we do better than just loving enemies—that indeed, there are no enemies.

And yet, we have been declared an enemy and attacked.

One way to deal with this situation is to decide that it is a mistake. Those who are being called terrorists have legitimate grievances, but not with us. We are not part of the problem; we are not part of the power structure; we are not among the oppressors; we are not the enemy. Those people have not met us—they don't yet know us as friends.

But we who are citizens of the United States, Canada, Germany, the United Kingdom, and other Western nations do enjoy the benefits and privileges of that citizenship. Our comfort is unparalleled in history. To much of the rest of the world, even our poor look wealthy. When our governments act, they do so in the name of the people (and we are included) and they act for the benefit of those people (and we are included). When their actions raise grievances among others, all the people who benefited are responsible (and we are included).

We cannot cast off the label of enemy by a declaration of solidarity. Even if we were to renounce our citizenship, give up our material goods, and move penniless to a Third World country, we would bring with us accumulated wealth that we cannot simply let go: skills, education, health, immunizations, friends, families, and more. Birthright is hard to relin-

quish. We could live among others, but we could never be others.

And is this what God is calling us to do?

Our Peace Testimony is not a call to run away, but a call to faithfulness. It is a testimony and we need to testify—not to the poor and downtrodden, but to our own neighbors and friends. We need to say uncomfortable things to people we know and live with and love. Uncomfortable for them to hear maybe, but certainly uncomfortable for us to say.

Pacifism is easy if there are no enemies. It's like turning the other cheek when no one is threatening to hit you. The Quaker message is to love your enemies, not to pretend they do not exist. Fox called on Friends to “wrestle with the power of darkness.” This means we have to accept the reality of evil and with love to resist it.

We have had it easy; now we are called to faithfulness when it will be hard.

—Paul Buckley

Paul Buckley is a member of 57th Street Meeting in Chicago. He and his wife, Peggy Spohr, are co-clerks for the 2002 Friends General Conference Gathering in Normal, Ill.

blue field: the cosmos in which we float.

Maybe others will want to pick this up, maybe not. I've done what my dream told me to do.

—Eleanor Dart
Tucson, Ariz.

When can violence legitimately be employed? The death penalty is established on the belief that society's violent act is warranted, because it will diminish future violence. This belief is often summarized with the statement that an executed murderer will never kill again. This analysis ignores two obvious truths—fear of the death penalty might encourage some criminals toward greater violence prior to their apprehension, and the state's willingness to kill citizens desensitizes the community to the evil of intentionally taking another human's life.

Violence often is viewed and employed as a means toward an end. Are there times when its use is worthwhile? Passengers upon the ill-fated United Airlines Flight 93 used violence on September 11 to stop terrorists from fulfilling their objective. The

passengers' violence precipitated the loss of 45 lives. Was a better solution available?

The loss of one life is excessive when there isn't an offsetting benefit. Executing a prisoner isn't justifiable, because he has been rendered harmless before he is executed. All the verbal justifications for the death penalty are refutable by equally weighty counterarguments. Wouldn't it be preferable to restrict the use of violence to overwhelming circumstances?

Terrorists attack peaceful citizens going about their ordinary activities. Terrorists aren't warriors; they are murderers. Government has an undeniable obligation to protect its citizens from murderers. Osama bin Laden denounced all Americans as components of the Great Satan. There is no reason to believe that the killing of 5,000 Americans will placate him or his followers.

Let us think carefully before we call for a violent response. But let us not thoughtlessly exclude the use of any appropriate tool available. Terrorism is always an evil means to an evil end. Violence can be used for a beneficial purpose. When a gang is too powerful for conventional police, the

military is the appropriate force to bring the gang's members to justice. Violence can never restore lost lives, but it effectively can be used to diminish tomorrow's victims.

—Arnold A. Bernstein
Ossining, N.Y.

Thoughts on Friends' theology

I extend to you my heartfelt thanks for Robert Griswold's article “No Creed is not the Same as No Theology” (*FJ* Aug.). Griswold is quite right when he says that “we are famished for meaning in our lives and in our actions” and that “because we have let theology lapse . . . we have lost some of the source of our vitality.” I would add that in the absence of intentional theological reflection, we are either unconsciously and uncritically shaped by faddish “pop theology” or we disconnect head and heart in the interest of “spirituality.” Neither is desirable.

Continued on page 41

Advent

Free Library of Philadelphia

Darkness, Waiting, Light, and Hope

by Thomas H. Jeavons

*Thomas H. Jeavons, general secretary of Philadelphia Yearly Meeting, is a member of Swarthmore (Pa.) Meeting.
©2001 Thomas H. Jeavons*

Last year, as Advent approached, it was the beginning of a very difficult time for me and my family. The first week of Advent, my wife had just gone through her second chemotherapy treatment for breast cancer and was having a bad reaction. It was a season of great stress and fear.

Sometime that week, I got a message from a friend who reminded me that this was also literally the darkest time of year. She reminded me that even if we were not enduring what we were in terms of Gretchen's illness, we might still find this part of the year difficult and depressing; and I needed to hold on to the knowledge that there would be brighter days.

I heard her message while simultaneously being confronted by the first barrage of Christmas advertising and frivolity. That prompted me to reflect on the difference between the way Christians are invited to prepare for Christmas as people of faith in the season and practice of Ad-

vent, and the way we are encouraged to prepare for Christmas by the surrounding culture.

One of the first readings for Advent comes from Isaiah (9:2), where it says, "A people walking in darkness have seen a great light; on those living in the land of the shadow of death, a light has dawned." In the liturgical calendar of the year, and in the traditional practices of the Church over the centuries, it has not been assumed that these few weeks before Christmas should be time for making merry. Rather these weeks are to be seen as a time for reflection and quiet preparation for a miraculous event, the revelation of genuine hope.

If one follows the readings set out for Advent in the lectionary, one finds that this is a liturgical season—a spiritual season, if you will—that specifically acknowledges and invites our reflection on the harder realities of human existence while pointing us to, and inviting us to prepare to receive, the only thing that can help us



endure those realities. The people who were waiting for the Messiah those many years ago were living under political and religious oppression. They were mostly poor, generally very poor, and the conditions in which they lived were hard and often violent. Those were the realities they hoped a savior could change.

The hard realities of human existence now are not all that different for most people. These include the facts that darkness—psychological, emotional, spiritual, and moral, as well as physical—is real, hard to understand, and often hurtful. People can be and often are mean, violent, selfish, and uncaring. They often hurt other people and the larger world, and the world is full of inexplicable suffering because of this.

Moreover, even without the damage we do to one another, life can be hard, even for those of us who are not poor or oppressed. We get sick, our loved ones die, good people suffer tragedies, and the natural world produces floods and fam-

ines and all kinds of calamities that create enormous pain and sorrow. Finally, the truth is we are often bewildered by why things are this way; and try as we may, we cannot change these facts.

The commercial Christmas season offers us decorations, tinsel, parties, and wonderful, uplifting music. It offers us immediate gratification of all sorts, for which (ironically) many of us pay for months to come, and it invites self-indulgence. In what is, in the Northern Hemisphere, literally the darkest of seasons we are encouraged to hang lights to brighten our spirits and our existence. (And I should go on record, before I sound like a Scrooge, that I have great fun hanging Christmas lights, and I love the music of the season.)

We need to remember, however, that it is artificial light we create with our decorations. Moreover, the cheer of the season passes quickly, and it fails to touch some lives at all. Psychologists tell us that problems with depression are actually more common at this time of year. In some ways, many of the commercial and secular practices surrounding Christmas can be seen as primarily a diversion from the literal darkness, and perhaps the accompanying emotional darkness of the season, and they do not work always or for all people.

In contrast, the traditional practices of Advent invite us to do something Quakers should know well. They invite us to wait expectantly for the coming of the real Light. The traditional practices of Advent invite us to prepare to receive the Christ, the One who is "the light of the world." Instead of offering us distractions, Advent invites us to focus on the most real of all lights, the light of God.

In Advent we are urged to wait expectantly, preparing ourselves to receive the One who taught us, and will still teach us, how to

meet the enduring hardships of human existence with patience, love, and grace. When we receive that Light, we come to understand that *only* the power of God can overcome the powers of evil—but it can. We come to understand that *only* the love of God can overcome hatred—but it can. We come to understand that *only* the Light of God can finally overcome the real darkness we find all around us, and sometimes within us.

Finally we come to understand that only that Divine Light can bring us real hope, but as we open ourselves to it and let it flow through us it can do that. What is more, it can transform us into vehicles of light and hope for others.

This is the light we wait for in Advent, and it is worth the wait. Then we need to learn to prepare in every season to wait for and welcome God's presence, the reality of the Christ, into our hearts and our midst, so that it can transform us into Light. Perhaps that is what we can learn in the practice of Advent in the coming season. That is what I hope for most fondly. □

Teshuvah*

by Jeanne Lohmann

**If weeping were the thing could tender us
we would by now be soft and clear.**

**If rage could bring us round, this storm
would hold us north, and keep us sure.**

**With every fresh assault our futile tears
run rivers in familiar groove.**

**But drying salt is hard. Too sharp and strong
the crystal's fixed. We do not move.**

**Where only love will serve, the sun in flow,
our need is greatest, to be kind.
one way we have not set our faces. We turn
Toward Light, and turning, shine.**

** The turning to God in Hasidic teaching*

*Jeanne Lohmann is a member of Olympia (Wash.) Meeting.
This poem originally appeared in Steadying the Landscape.
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Thoughts on Suffering and a Miracle

by Maia Murray

Suffering and unhappiness are normal parts of the human condition; we shouldn't be surprised when they show up. They accompany tragedy and calamity, which are also normal parts of our condition. No one knows why. It is true that we bring some tragedies and calamities upon ourselves. Some, however, are random; some are evil; some are perhaps heaven-sent (but I don't necessarily believe it) and many are indisputably beyond understanding or explaining. Tragedy and calamity are not particularly rare, let alone unique.

Individually, my own suffering usually seems worse than yours, especially if your response to my suffering is to tell me that all I have to do is change my attitude, my diet, my habits, my mind, my relationship to God, or where and what and how I breathe. Or when you say, "Oh, I have that," and proceed to tell me how difficult your 5K runs are these days while I can't get to the supermarket without assistance.

If I think about it, the how-to-fix-it response probably stems from a desire to remove suffering. The minimizing response probably is an attempt to make it smaller, less painful. Another response we sometimes bring to another's suffering is silence. Perhaps this silence also speaks a kind of mutant compassion: Your suffering touches me so deeply that I cannot bear it. It frightens me. I must not

Maia Murray, née Mollie Hibbard, grew up in Goshen (Pa.) Meeting and attended Westtown School. After 30 intervening years in liturgical churches, she is attending Summit (N.J.) Meeting. ©2001 Maia Murray

let it into my consciousness or it will be added to my own suffering and that of others I care about and it will overwhelm and defeat me.

Then there is the suffering that elicits no response, not even silence, because it is not revealed. We are ashamed. We are afraid others won't care. We are afraid we will be judged harshly. We don't want to be a burden. Your problems are more important, more real than are mine. We don't trust that our suffering will be handled gently.

We all suffer. Not today, perhaps, but suffering touches every life at some time.

Illness, incapacity, earthquakes, pestilence, loss of love and loss of loved ones, fear of these. In this New Age, which reveals many truths, a lie has crept in: the lie that the control is ours. We want to believe that we can control suffering, and if I cannot control mine (because I am inadequate, a failure, not worthy, or haven't yet figured it out perfectly), then at least I can give you the means to control yours (change your . . .). This is our transmuted, misconceived compassion: when I see your suffering,

I want to take it away, so I tell you the great wisdom, "change your. . ."

But this wisdom, containing a seed of truth, cannot speak to our suffering. And certainly silence does not speak to it. The only language our suffering can hear says, "Oh, no! How sad! I wish it weren't so. Let me give you a hug. I am so sorry; tell me all about it." This permission to suffer unlocks the gate and—surprise!—

lets the suffering out. A miracle! And when the suffering is released, then there is room for gratitude, love, compassion, acceptance, peace: "the peace that passes understanding."

There is another lie, I think: the lie that God can control these causes of our suffering and is withholding that control for some divine purpose—this is a trial; we are being tested, taught, led into the fire that we might be tempered, like steel. This doesn't make sense to me. Nor does the notion that God is powerless to prevent these tragedies. Neither of these theologies helps me survive and be my best self in the face of calamity. How can I worship, love, believe in a God who withholds the means of release? Or a God who shapes a mother's life by crippling her child, or who teaches some immutable lesson by striking down whole cities and regions with terrible "acts of God"?

So I am led back to First-day school and vacation Bible school to find a simple, accessible answer: God is love. We are created in the image and likeness of God. Our essence is love. Love is all there is, all that matters. This notion gets romanticized, trivialized, buried under the burdens of making a living and getting ahead. But is this not indeed the great Truth? God is love, I am love, you are love. We have always been and will always be love. And if we are love, does it not follow that we are lovable and loved? Perhaps my difficulty finding the love coming to me is because I have forgotten the love that is already there.

Be still and know that I am God, that I am Love. Be still and know that we are all of God and Love. Be still: the heart of Quakerism. Be still.

The above was written in November 1999, the 41st month of the illness that had disabled me, destroyed my career, threatened my marriage, and reduced my world to the confines of my house with an occasional outing, on a good day, to meeting. Others (usually hired others) cleaned my house, did my laundry, shopped for groceries. I had been

What we focus on grows. I had been focusing on my illness. When told I had MS, I focused on having a rich, full, rewarding life.

on a mission those 41 months to discover what was wrong with me and to fix it. I had been given several diagnoses. "A virus, it will pass," said my regular, soon to be replaced, doctor. The next diagnosis was giardiasis, and when that was treated and relieved and I was still ill, the next verdict was major depression. When that was treated and relieved and I was still ill, another doctor said chronic fatigue syndrome. And that was where I was in November 1999. I couldn't read for more than 20 minutes at a time; I could barely concentrate enough to write a check; I had a funny, disconcerting gait called "foot drop"; I had to hold on to walls to keep my balance and would fall over with distressing frequency. It was at this time that I finally bought an electric wheelchair so I could go out to the store, to a museum, or on a "walk." In December 1999 I underwent an MRI of the brain that revealed seven lesions suggesting multiple sclerosis—and therein lies the germ of the end of my suffering.

"Multiple sclerosis spells permanent," I

remember thinking. I was distraught at this news. I approached MS with the same determination I did every other challenge I had faced. I studied it voraciously, as best I could with my limited ability to read. Happily, much MS material is published in large print; that made it easier for me. What I learned, though, was that MS was pretty mysterious, and that I could expect exacerbations and, with luck, remissions, but that recovery probably wouldn't happen.

So in January 2000 I made a decision that I was going to have the richest, fullest life possible, MS or no MS. We bought a minivan with a lift for my wheelchair so I could go out on my own. I made a rule that I would invite someone to lunch each week—a way to reenter the land of the living. I started to seek out things I *could* do—things I wanted to do—and do them.

Instead of using my limited reading

ability to study my illness, I started reading short stories, FRIENDS JOURNAL, *Utne Reader*, *Bark* (a literary magazine for dog lovers whose subtitle is "Dog Is My Co-pilot.")

Spring came. I had a dog trainer help me train my 135-pound Anatolian Shepherd Dog (looks like a cross between a St. Bernard and a pony) to heel with me in the wheelchair, and I took long "walks" with him at a local park with five miles of paved bike paths. I bought a rolling stool and would spend time (just 20 minutes at first) in my garden, pulling weeds and contemplating what might bloom there. I took my wheelchair to the local garden center and bought perennials and vegetables and hired others to dig the holes and then happily sat in the dirt and planted them.

I got stronger. My ability to read improved. God put a book on my bookshelf called *Around the Year with Emmett Fox*. (Does that ever happen to you—a book appears that you have no idea where it came from?) This is one of those page-a-day books so I didn't need a lot of cognitive capacity to capture an idea. On a



Lucy Sikes

On a good day I might read four or five pages, more often one or two.

Emmett Fox's writings helped me change the way I think about God. I tried his "Golden Key," which says, "No matter what your problem is, the solution is to stop thinking about it and think about God instead." He suggests that God created humans so that God would have a way to express God's self, so I started thinking about myself as an expression of the Divine. I made a decision to maintain my awareness that God was the source of everything I might want or need (and the source of everything everyone else might want or need—thereby relieving me of the responsibility to provide such to my loved ones). I made a decision to love and honor myself as an expression of the Divine.

By now it was July 2000. I was in Denver attending a weekend seminar called "Unleash the Power Within" led by Tony Robbins, the motivational speaker and personal coach. In the course of the seminar we were asked to identify our five most limiting beliefs and then to examine what those beliefs had cost us—and would continue to cost us if we held on to them. The challenge was to decide to believe something different. Tony said, "A belief is just a decision to be certain about something." What a concept!

The beliefs I identified were the following:

1. I am fundamentally, existentially broken.
2. If I don't please you (Mom, Dad, husband, boss, friend, or whoever happens to be in the room with me), you will abandon me and I will be lost.
3. God doesn't care about me because I am fundamentally, existentially broken.
4. I was born sick, I have always been sick, I will always be sick; the only thing that changes is the diagnosis.
5. If I am not in control I am vulnerable.

(I had reason to believe # 4: I had my first pneumonia at six months, half of my left lung removed at 22 years, more than 25 pneumonias, 3 malignant melanomas, 2 life-threatening infections, asthma, fibromyalgia, hypoglycemia, what you might call "a lot.")

Through this "Dickens process," as it is called, I decided to change those beliefs to these:

1. I am fundamentally, existentially an expression of the Divine.
2. To enjoy life is a holy obligation; failure

to enjoy life is a sacrilege against God.

3. God loves me unconditionally because I am fundamentally, existentially an expression of the Divine.
4. I have access to perfect health. Regularly and normally, every cell in my body dies and is replaced by brand new, perfectly healthy, robust, vigorous cells. Over a period of more or less two years, every single cell in my body is replaced, so no matter what the injury or illness, as *every cell* is replaced, I have access to perfect health.
5. I am only vulnerable when I am trying to be in control.

That evening, I refused to bring my wheelchair back to New Jersey, seeing it as an encumbrance, and gave it away. By spring 2001 I was able to work as much as five hours in my garden. I had lost all the weight I gained during my illness (50 pounds) and had started working with chronically ill folks, helping them choose to have the richest, fullest lives possible. I am happier than I have ever been, and more optimistic.

So, what, after all, did I do? I changed my attitude, my diet, my habits, my mind, my relationship to God, where and what and how I breathe—all those things I had been told but could not hear when I was suffering. I changed my *focus*. What we focus on grows. I had been focusing on my illness. When told I had MS, I focused on having a rich, full, rewarding life.

And now, working with folks who have been suffering, I remember that I had been told about all the means I eventually used to end my suffering, but I could not hear them then. I am careful not to tell those who are suffering what to do. I listen to hear their suffering so that it is released, and "then there is room for gratitude, love, compassion, acceptance, and peace." I tell them what happened to me and what decisions I made that have brought me to happiness. I do not tell them that they will get well if they do what I have done. I do tell them that what we focus on grows and that we can decide to focus on having a rich, full, rewarding life. I am finding that this approach brings people hope and a willingness to try something different. This is my purpose in life—one I could not achieve had I not suffered illness and despair.

I have experienced a miracle indeed. I am grateful every day for my recovery and for my illness. In my remarks on suffering (above) I had written that some tragedies

are "perhaps heaven-sent (but I don't necessarily believe it)." Today I believe that some tragedies are indeed heaven-sent. My fantasy is that in the summer of 1996, God hit me upside the head with the proverbial two-by-four and said "I've been trying to get your attention for at least 20 years and now you are going to sit down and shut up until you get it." After four years of disabling illness, this is what I finally got:

- Love is the most important thing, maybe the only important thing.
- Self-love and self-care are prerequisites to loving and caring for others and therefore of the highest priority.
- What we focus on grows.
- My beliefs create my experience.
- The power of a decision is unlimited.

In view of the events of September 11, when evil and destruction descended on thousands of people, it's hard for me to put it all into perspective—sort of like everything else in my life. But the truths I discovered in my journey of suffering and miracles remain true for me.

I submit to you that love is not just the only satisfactory answer; it is the only answer. It is the one great truth. When I choose to stand in love today, I refuse to stand in fear. When I love my neighbor—whether that neighbor is bereaved, afraid, or full of vengeful wrath—I am part of the solution, not part of the problem. When I love my God, my child, my enemy, or myself, I am being all whom I am called to be. When I focus on how to manifest love in the world today instead of how I can be safe or get revenge, I help tip the scales of love and fear in the world.

Love is a choice—a daily, in the moment, this-instant choice—and sometimes one that comes with a high price. But the price of fear is higher. God is love. I am love. It is only my ego that fears, my self is invulnerable. So the answer to suffering is Love. Maybe the purpose of suffering is to elicit our love.

The only language our suffering hears says, "Tell me all about it; I will suffer with you."

Love is the most important thing, the only important thing.

The power of a decision is unlimited.

So please, share your sorrow when it's your turn, and listen to others when it's theirs. (Remember the old saw, "A sorrow shared is halved, a joy shared is doubled"?) And decide today to stand in love. □

God the Trickster?

by Carol Reilley Urner

Our son brought Marge Abbott's essay "In the Belly of the Whale" to me during my stay in a South African hospital. The piece had already been accepted for publication by Quaker Books in London, as part of an anthology entitled *God the Trickster*?

The accident had occurred some three weeks before, and I had come out of intensive care only recently. I'd not yet been able to read anything but I was anxious to tackle the typewritten version of Marge's essay. The concept intrigued me—she was examining Jonah's experience of God in light of her own, and vice versa. Her note said she wanted to share the article and wondered how it fit into my own experience.

My immediate experience had been difficult. I was still largely immobile, restricted by metal bars screwed into my legs; by bandages on arms, hands, and feet; and by the seven broken ribs that meant sheer agony whenever the team of nurses gathered to turn me in bed. Tubes of various sorts and purposes were still attached to my body: one to drain my lungs; others to drip glucose, albumin, and antibiotics into my system; another to feed the oxygen mask; and one hooking me to a machine that constantly monitored my breathing. The accident remained fresh and clear in my mind—like a video clip playing over and over. It had taken me days to puzzle out its meaning. What was that white truck doing, suddenly coming toward us in our lane?

A pile of magazines and books, brought by caring friends, lay untouched on the

table beside my bed. I had difficulty even deciphering the many cards and notes that arrived from friends in Lesotho, southern Africa, America, and all over the world. Kirby, our son, helped me do that, and then he taped them on the closet door to give me strength and comfort. During those 11 days in the intensive care unit he had taped photos of my husband Jack and our family near my bed—I had clung to them tenaciously as I moved in and out of consciousness, fighting my way back into life.

Despite the difficulty, I wanted very much to read Marge's essay. I had long admired her for her part in the efforts of a handful of Oregon Quaker women to build bridges across the chasm separating evangelical and liberal unprogrammed Friends in the region. I'd read bits and pieces of her writing before, and it had resonated with me. I had scarcely met her. Jack and I had left Portland and Multnomah Meeting 35 years ago to work in the poorer countries of this world. Marge Abbott and her husband had arrived long after that. Now I would be returning to the U.S. and Portland—and that made me want to read her writing even more. I hoped I would become one of her friends.

But it was a struggle to read. My glasses had shattered in the accident, along with many of my bones. I had to blink and squint and force the tear droplets through which I could see the words more clearly. But the struggle was more than that. I recoiled at the title of the yet-to-be-published anthology: *God the Trickster*? And I drew back from the opening words of Marge's essay: "What kind of God creates beauty and peace in an instant, then takes it away? What kind of God uses creation to torment humanity? Arbitrary, capricious, and distant. That is how God seems at times—especially the distant part."

None of this description fit how I felt about God. Not even at that moment. Yet the words were an opening into a cold



Carol Urner five days before the accident

darkness. God the trickster. God who seems to make promises, and then breaks them; God the planner who would deliberately set a trap. God the schemer who would purposely kill my husband. I almost didn't read on. These were foreign thoughts I did not want to think.

I hadn't felt distant from God, not for years, and certainly not in these past 24 months since I'd begun working with Transformation Resource Centre (TRC), a human rights and advocacy organization in Lesotho. Of course I know that what I call God is in totality far beyond my comprehension, but there is a part I do know and that knows me. For these past two years, especially, I had felt held in God's heart and hand, doing exactly what was asked of me. I worked as a Quaker volunteer under Central and Southern Africa Yearly Meeting, in my favorite Basotho ecumenical organization. TRC staff worked as a team, as a base for Christian communities. Tasks were inwardly laid upon me, and I went forward into the unknown. Doors opened; I walked in; more doors opened. Ideas and visions popped in my brain. I followed; I acted; more visions came. Act on the light that you have. Proceed as the way opens. The

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kingdom of heaven is within. You are the salt, and the light, and the yeast of the world. It all seemed so right, so planned, so expected, so ordained.

And it had all ended so suddenly. My husband's life had ended with it, when the white pickup truck, for no known reason, crossed over into our lane. Life turned upside down, Jack was gone, and I could do nothing but accept it. We had both learned long ago to live with uncertainty and to stay in each other's love and in God's hands. But now the words "trickster" triggered a cold fear. Why? Capricious—was the task now set before me only an illusion? Would the hope of a few more years to work be taken away even before I could rise from my hospital bed? And my husband? Had his death been a capricious trick—or worse, the result of a plan or a scheme, a setup job?

I was trembling on the edge of thoughts I did not want to think.

But I did read on. After the introductory page I soon found I liked what Marge wrote. She interweaves a powerful interpretation of the story of Jonah with her own experiences, and she writes "The answer is not about God's purposes, but about the stubbornness and hardheadedness of humanity." She highlights the anger and hatred in Jonah that keeps him from responding to God's call to spare his enemies, and she shares candidly from her own spiritual journey, weaving it into the story of the reluctant prophet.

My journey was from a different place, but I can respond to and identify with hers. She finds that God is not, after all, a capricious trickster but a loving teacher, seeking by all means to be heard, to break through our "protective shell." She tells of her own inward anger and darkness that had persisted for years. The deaths of her parents, and the resultant mix of pain and joy, were what had broken through her own shell and opened her to the voice within. She found God set hard tasks for her and asked for her "yes." "We never know where the 'yes' will take us," Marge writes. (Oh, that is something I have learned well!) She concludes the essay with, "Out of the darkest periods of our lives comes profound learning. Jonah encountered, as I have, a God who is always present, even to the ends of the Earth: a God who wants us to learn compassion for the whole world."

I've never pretended to know how God works. I know that God is the word I use



Top: Jack and Carol Urner together at the Friends World Committee Triennial in New Hampshire, July 2000

to name the most real of all realities, but I do not pretend to understand or define that reality. There was a time long ago, during the intellectual and spiritual chaos of my college years, when I read theologies in the search for firm foundations. Read them until I learned that many of those theologians could not claim ever to have had a religious experience, or known that deep, overwhelming sense of the active Presence of God. After that discovery I turned instead to those who had experienced and lived more fully what I had caught as a glimmer in early childhood. I found Francis of Assisi first, and then George Fox, John Woolman, William Penn, Gandhi, Theresa of Avila, Martin Luther King, Teresa of Calcutta, Lucretia Mott, and Jesus himself. I clung to my community of saints and looked through their lives to find both affirmation and clarification of the God I had known since childhood.

I had come to think of God—or of that part of God known internally to me—as a teacher, a prodder, a guide. In the early days of adulthood, especially, I had sometimes felt called beyond my ability to respond and then, when I did respond, I was pushed beyond my own strength, used, loved, lifted up, and thrust into places where I had feared to go.

It was in this process of being honed, harrowed, and used that I came to know God, not as a Being I could describe or define, but through experience. I came into this knowing gradually, step by step, and I can date and remember many of the individual turning points. One of the most powerful came when I was 34, raising my children and immersed in the women's peace movement, sensing myself used in the hands of God, pushing open doors, rushing forward into strange and difficult

experiences, trying to stop the bomb, the nuclear tests, the civil defense movement, the war in Vietnam, the cold war itself, militarization, the choice of death.

And one day, sitting in my windowless little den behind the kitchen, working on the national *Economics of Disarmament* newsletter I edited, I felt myself suddenly lifted up as though in powerful arms, and a prayer poem rose up in me. I was alone in the house, so the prayer was able to sing aloud through me:

*Oh God . . .
I love, I live,
I shout, I sing,
I know!
I am yours,
Yours whose faceless face I cannot fully see,
Yet whose love I feel
Around
Around about me.
Sometimes a torrent rushing through,
Sometimes a calmer sea
That lifts, and holds, and washes me.
Oh God, whose name I say but know not,
Oh God I feel but cannot yet define.
Oh God!
I shout! I cry! And I am wholly thine.
My hands, my feet are yours.
Use me as you will . . .
My voice, my life, my heart . . .
Oh God! The failures are all mine
But the successes, they are yours alone to
count or judge . . .
Take me! Use me!
Light that glows
And seed that bursts within!
I would be a seeker after Truth
A channel for the Love that does not cease.
I would be a Child of the Light
An instrument of peace.*

I never could define this reality for others, but I could seek to live and grow in

it. Later, when I looked back through the years of my life, it seemed that there was sense and a plan both before that moment and after it. This event led to that one, this period served as preparation for the next. God as the love that surrounded me, God as the truth that would be made manifest; God as creative force that broke down and built us up and sought to use each one of us as instrument and channel—it seemed so. God the teacher, God the guide, God the utilizer—yes. Even God the planner, perhaps, though I had more a sense of God the experimenter and God the creator, who walks with us into the darkness, side by side, bringing light and love and truth to bear upon the often twisted ways of humankind.

But God the trickster? No! In fact, I'd said just that to my son Kirby a few days previously, and before I knew about Marge's article. I said that God wouldn't deliberately lead my husband into death. It happened. We could only accept it. But it wasn't a setup job!

But if I let myself brood on the accident, that was how it seemed, and Marge's opening words and the book's title were like salt rubbed into the hidden wounds of my wondering.

Lying there in a South African hospital, surrounded by Afrikaner nurses only underlined the sense of inevitability, the planned nature of the accident. They were Dutch Calvinist, almost to a woman. They had grown up accepting predestination as a given, and their words of comfort almost always carried the same message: "There was a reason, dear. We don't know it, but there was a reason." "His time had come. We have to accept that. Each of us has a time to go." "It's hard, my love, but God had a reason."

But that is what I didn't want: a reason, a plan. Why would God plan to kill my husband, to take him in an instant without opportunity to reflect or come to terms with his own life and death? Why? Why take him at a time when he was increasingly at peace within himself and still so useful in the world around him? Yet that was the abyss into which the words "God the Trickster" made me peer. Like a plan. A trick. A carefully set trap. A setup job. And I didn't like at all the thought that there might be a rea-

son! Because then maybe I was the reason. I had emerged from coma already certain that God had laid a new task upon me. I knew why I was still alive. But did Jack have to die for me to go forward?

These were dark and terrible thoughts, and not the ones that had been with me from the beginning.

I had lost consciousness when my lungs and heart stopped functioning several hours after the accident. When I came to, three days later, the doctors were afraid to tell me that Jack was dead but I already knew. I suppose I had realized it at the time of the accident. Many people who had stopped on the road to help that day came to visit me in the hospital. One woman told me that I was conscious then and answered questions, and that Jack, who died instantly, was beside me with his head on my shoulder. I can remember nothing now of those hours after the accident except the excruciating pain when the paramedics cut my broken body out of the car, but I suppose if I was conscious then, that is how I knew.

The hospital notified no one, perhaps because I still hung precariously between life and death. It took three days for my friends in Lesotho to find me, still unconscious—and of course, once they did, they immediately contacted my son in Oregon. When Kirby arrived five days after the accident I was climbing out of dark-

ness. He immediately confirmed what I already knew, and gave me the words I could cling to and build upon. "We know, at least, Mom, that he lived an amazingly full and useful life doing exactly what he felt called to do."

And that was how I could accept it. We could not bring him back. I had to accept that, but I could be thankful that the life he had lived had been so full and rich, all 70 years of it. He was a good man who had realized in college days that he could not serve in the military, wage war, or kill. He was to build, and not destroy. During that same period he received a clear calling to become "a doctor to sick countries." And he spent years in training and preparation. For the past 35 years he had served in the poorest nations of the world, helping governments and people solve their own problems and develop their infrastructures and educational systems. In the process he had formed many lasting relationships with people of varying cultures, often transforming potential adversaries into friends. He had traveled widely on this planet he so loved; touching down in over 100 of its countries and determined, we in his family felt sure, to see them all while he still lived. He was not a mystic by nature. He had been raised an atheist, and feeling close to God did not come naturally to him. But through the years he accepted the discipline of silent meeting,



The Transformation Resource Centre team visits Carol at the hospital a few days before her departure for the U.S.

and he always felt at home among Friends.

When he retired he did not want to return to the United States. He found the contrasts of unrestricted wealth and dire poverty obscene, and he had never wanted to pay the taxes that supported the U.S. military. We agreed to stay in Lesotho and Southern Africa where both of us could continue to be useful. In his retirement years he continued to take short-term development consultancies, and we served together as clerks of Central and Southern Africa Yearly Meeting. It was a formidable task for two raw outsiders, but he thrived on the challenges. We enjoyed working together as a team, and I could see the inward growth in new areas of his being.

I did not want him to go. We both recognized our mortality and knew our way of life carried extra risks, but we had already lived long and looked forward to moving into our 80s together. Yet I could accept that he was taken and rejoice that he had lived so many years and been used for so much good. Admittedly, I could also accept it because I still felt close to him. After almost 50 years of life with him as both lover and best friend I could not feel that he was really gone. I tried to explain that to one of the young nurses in intensive care who was angry because I did not cry.

I told our son Kirby later. Kirby had grieved deeply and felt rage at his father's needless death. He said the other nurses understood my lack of tears, but they thought I was still in shock.

God the schemer; God the trickster. Must I look into the darkness? And was there a reason, as my Afrikaner nurses had said? Did God ordain this death?

At moments, that was how it seemed, when I looked back. Everything had been timed that day, happened so precisely at the right moment, almost as though we were destined for that split-second encounter on one of South Africa's more dangerous highways.

I had just come back from Addis Ababa on a Monday, four days before. I had been at meetings arranged by AFSC in Kenya and Ethiopia. It had been an exciting period: doors opening for more fruitful cooperation in Africa among Friends of all nations. I had also come home with a promised partnership between AFSC and Transformation Resource Centre. Key leaders in the Lesotho government were interested in following the Costa Rican model of demilitarization, and TRC and

AFSC wanted to support them by raising the issue for public discussion.

Because I had been away Jack and I had not had much chance to communicate with each other about our plans. When he told me he had scheduled a Friday appointment with his South African cardiologist and that he wanted me to come with him and stay the weekend, I said no, I couldn't possibly. That day, Friday the 13th, my Basotho teammate and I had already arranged to hold our first teachers' workshop introducing materials we'd produced for teaching democracy in the high schools. Another door opening: this was culmination of years of careful development. The democratic government was new in Lesotho after years of strongman dictatorship and military rule. The country had just passed through post-election riots in which teenagers had been used to torch stores and government buildings. We felt our efforts were important to the life of the country. I had to be there.

But I saw the look of disappointment on my husband's face. He really wanted and needed me. So I hastily rearranged the



Mothusi Seqhee, of the Transformation Resource Centre team, with Carol at the hospital

workshop with my teammates so that they could handle the final session themselves and I could leave at 2:30 in the afternoon. It was an exciting and successful workshop—more opening doors—but I left as planned and arrived home at exactly 2:45 as Jack and I had agreed. We left just before 3:00, again as we'd agreed, crossed over the border into South Africa, and headed for the hospital in Bloemfontein.

Jack always drove at exactly the same speeds, faster and slower according to the traffic zones—I've never known anyone else with a foot so steady on the accelerator. So, an hour out of Lesotho with half an hour remaining to make the appointment at the hospital in Bloemfontein we arrived just in time for that split-second aberration. We were crossing through a former homeland under the apartheid system: acres of less fertile farmland where black South Africans had been moved decades before. Hundreds of thousands still lived there, some in small but decent houses and others in squatters' shacks. We had slowed for a population center and were just regaining speed as we started up the hill on a clear highway. Then, suddenly, the truck appeared in front of us where no vehicle should have been. I watched it approaching, felt our car swerve as Jack tried futilely to escape, witnessed the moment of impact . . . I watched it all as in slow motion during that brief instant, and for days afterward I saw the accident over and over again and wondered where the vehicle had come from, and what it was doing there.

A doctor, who had been driving just behind us and who stopped to help us at the scene, came some three weeks later to my hospital room. He was obviously still shaken, knowing that with a few seconds difference he could have been the one. He said that he had seen clearly what happened and that he would testify to anyone. He actually knew the driver of the truck. She was a nursing instructor returning from work in the provincial hospital which served the former homeland. She couldn't have fallen asleep, he thought, since she had just come on the road. Maybe she was groping for a cell phone or an audio tape. Anyway, with no explicable reason, her truck left the oncoming lane and crossed into ours. There was absolutely nothing, he said, that my husband could have done to avoid the accident, which killed him outright.

Absolutely nothing. At just that moment. Like a trick. A setup job.

I didn't like the notion at all. And even if it were foreordained, what could have been the reason? I knew God as teacher, but there was nothing to teach Jack now. He was dead. How can God teach people by killing them? Surely God would not kill my husband just to teach me! Why, in the greater scheme of things . . . ?

God the trickster! I liked the concept

even less because I had emerged from unconsciousness already knowing what I was called to do. My husband had not wanted to leave our work in developing countries. I agreed we could be of more use there, and as long as he lived it was right to stay with him. But it was also true I was a mother and grandmother as well as a wife, and there were times I felt our children had needed us when we couldn't be there. Now he was gone, and my body was broken; I could no longer climb the stairs to the TRC offices or lead teacher workshops or travel on those narrow, cliffhanging tracks to mountain schools or fly around our ten-country yearly meeting visiting among Friends. The time had come when I was to return home to the United States. I would be with family. I would write from our experiences. And I would continue working on the same concerns both Jack and I had carried through the years.

But most of all I would work in whatever ways might open on the demilitarization of the U.S. economy, foreign policy, and psyche. I would join the thousands of other committed souls working for the same ends. This, I felt clearly, was a concern laid upon me and was to be the main reason for my existence in the years left to me. Again and again I had seen military solutions fail where conflict resolution and poverty alleviation could succeed. There is an America I love which should be leading the world toward democracy, human rights, and the enabling of the world's poor. This is the America that led the world into the United Nations, helped formulate the Universal Declaration of Human Rights, answered to the destruction of World War II with the Marshall Plan. I have to help call my own country away from the worship of weapons and war. The words of Jesus sounded in my head: we cannot worship both God and mammon. The words of the prophets spoke to me. "I set before you life and death, said the Lord. Choose life that you and your children may live."

But no! Jack's death wasn't required to send me home to America. There could have been other ways. And trickster, planner, schemer—those just don't fit my own experience of God. My charge and the concern that was laid upon me I could also accept. But not that my husband's

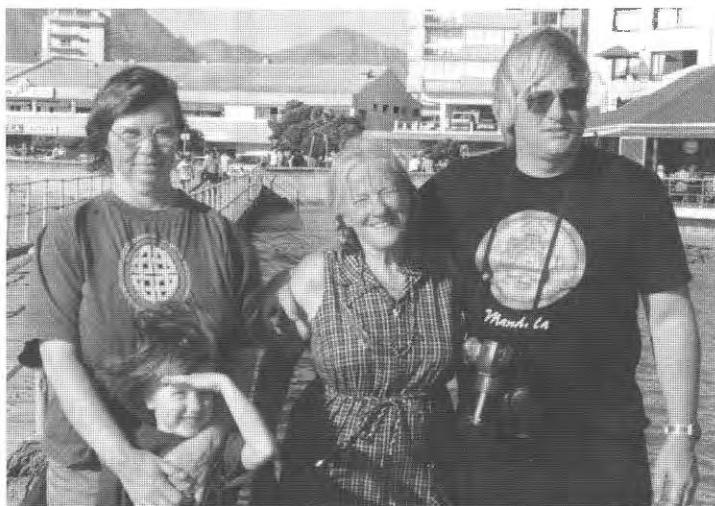
death was planned and for a reason.

In the end it was a younger American friend who gave me ease. Our paths had crossed when I was working for the U.S. Embassy with small self-help community development projects and with NGO human rights programs. She did similar work for the Irish, and we became friends. I also took some short consultancies for her husband, who headed the Irish Aid program. He was now directing Irish Aid in Mozambique, and she was in Maputo with him and her young children. She

when the safety belt ripped the pacemaker from his heart. In a way I even crossed the line with him, and I feel that a part of me is already with him wherever we all go after death. I suspect that sense will make my own death easier when the moment comes. I've been given the gift of a little longer to live and a task that has been laid upon me. And I cannot put away the feeling that Jack is still alive with me. Without understanding how it works or how it can be I take strength from his presence and his quiet "being there."

That reality to which I give the name of God is never a capricious trickster. God teaches. God loves. God experiments. God seeks us out, calls us, and requires much of us. We are to listen, we are to say "Yes," and, as Marge Abbott observes, we never know where the "Yes" will lead. It will often lead us into suffering, for we must accompany others in their suffering if healing is to occur. But the other side of suffering is joy, and we know much joy—the joy of the kingdom. I like the paradoxes Jesus gives us.

The way is hard and narrow, but at the same time it is easy and the yoke is light. I hope Jesus, who we are told cried out "God! Why have you forsaken me?" knew, in the end, God's presence through the pain and darkness when his own unequivocal "Yes" led him to the cross. And I like what Gandhi says: "God is the hardest taskmaster I have known on Earth, and he tries you through and through. And when you find that your faith is failing you, and you are sinking, He comes to your assistance somehow or other and proves to you that you must not lose faith, and that he is at your beck and call. But on his terms, not on your terms. I cannot recall a single instance when he has failed me in the eleventh hour." □



Above: Kirby's wife Dawn, granddaughter Tara, Carol, and son Kirby Urner in 1999

missed Lesotho and was still settling in, looking for openings to creative work. She called me every week from Maputo, and we would talk for close to an hour.

She told me she was sure that during those three days, as I lay unconscious after the accident, Jack and I had been together. He was already dead, so he and I both knew he could not come back. I was hovering between death and life. Jack and I sorted it out and decided together that I should stay and live for both of us in the short time left to me, and work as hard as I could on the concerns we shared.

I don't know how God works, and I don't say that is how it happened, but what she said felt right. It fit the reality of my experience. God the trickster didn't arrange that accident. A woman, tired after her day of work, made a tragic mistake—a moment of inattention while driving that cost her own life as well as my husband's.

I am glad I made the choice to go with Jack that day, and that I was with him up until the moment of his death. I saw what he saw, felt what he felt, until the instant

Jack Urner

Reflections on the Events of September Eleventh

by Scott Simon

I am grateful for the opportunity to speak with you at what is so clearly an urgent time. With your permission, I will depart from the line of remarks I had initially sketched out and address myself explicitly to the events of this war.

I can certainly be expansive on the subject of broadcasting, and how we are—or are not—meeting our responsibilities. But those observations would now be small-minded. The fact is, during the recent weeks of crisis all major broadcasters—not only including, but specifically the much-maligned commercial broadcasters—have met those responsibilities with professionalism and devotion. This week, they have only my admiration.

I suspect that what I have to say today about war and peace will not please a good many of you. They are certainly not the remarks you might expect from the person you invited several months ago. I don't want you to feel compelled to offer courteous applause for remarks with which you may vigorously disagree. I am grateful for the chance just to be heard in this forum; that is as much courtesy as I can expect. So let me suggest that my remarks be received simply with silence.

There is nothing good to be said about tragedy or terror. But miseries can distill a sense of utter clarity—remind us of who we are; whom we love; and what is worth giving our lives for.

When Jeremy Glick of Hewitt, New Jersey, called his wife, Lyzbeth, during the last moments of United Flight 93 he said:

"I love you. Don't be sad. Take care of our daughter. Whatever you do is okay with me."

Scott Simon, host of National Public Radio's Weekend Edition, is a former member of Friends Meeting of Washington (D.C.), and of Northside Meeting in Chicago, Ill. He spent many hours covering the terrorist strike at the World Trade Center. This article is based on a talk given on September 25 in Washington, D.C., as the annual Parker Lecture sponsored by the United Church of Christ; audio version is available at <www.ucc.org>. Scott Simon's memoir Home and Away has recently been released in paperback.

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The depth of his love compressed, and clear as a diamond.

Over the past ten days, the pain of loss and fear of terror may have caused many Americans to admit to themselves how much they really love their country. Love it not blindly, but with unblinking awareness.

They love that frivolous America that

proclaims pride in 31 flavors of ice cream—but also the solemn mission of having a gaudy Times Square assortment of all the world's peoples within its borders.

They love the America that can be shallow, giddy, and greedy—but also funny, delightful, and generous.

America can abound with silly, malicious, and even dangerous ideas—because people here are free to express any damn-fool idea that comes to them.

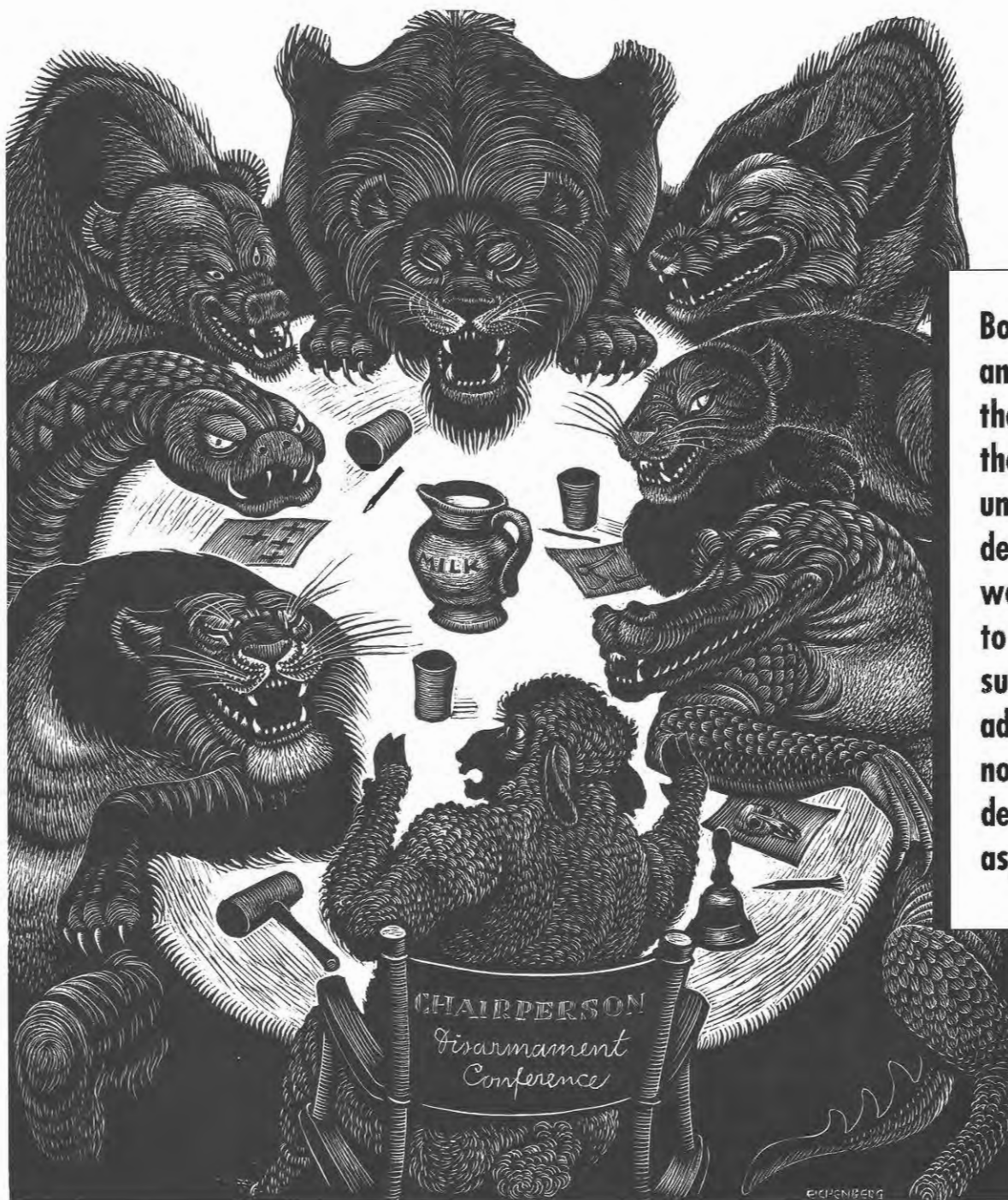
America can be bigoted and inhospitable—but it also takes strangers from all over the world into its arms.

America has now been targeted by a few blind souls who are willing to kill thousands—and themselves—to make this nation bleed. But far more people from around the world have already been willing to die—over-packed into holds of ships and trucks—just to have a small chance to live here.

It's not that Americans don't want their country to change, in a thousand ways, from making good medical care available to all Americans, to abolishing the designated hitter rule. But the blast at our emblems last week has made many Americans see their nation as that place in the world where change is still most possible.

Patriotism has often been the last refuge of scoundrels—and we've had those scoundrels. But what hiding place is open to those who twist their faith into a weapon

There is nothing good to be said about tragedy or terror. But miseries can distill a sense of utter clarity—remind us of who we are; whom we love; and what is worth giving our lives for.



Bosnia had the ambition of being the Costa Rica of the Balkans, an unarmed democracy that would shine out to the world. Its surrounding adversaries were not impressed or deterred by this aspiration.

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to run through innocent people?

Do we really want to live in the kind of world such blind souls would make for us? In the end, the choice may be that harsh: to live in a world that revolves around fear—or in America, with all its faults.

Now I say this knowing that we have our own American mullahs; and by this I don't mean—in fact, I specifically do not mean—American Muslims who have recently been the object of harassment and threats. I am not of a mind to be obscure about this: I

mean specifically the Reverends Jerry Falwell and Pat Robertson. Please permit me to repeat the thrust of some remarks I delivered this past weekend. In a way, I am grateful for this duo: they renewed my capacity to be shocked at a time I thought my sense of shock had been exhausted.

Right after the terrorist strikes in New York and here in Washington, when America was wounded and confused, the Reverend Falwell was a guest on Pat Robertson's 700 Club. He said that God Almighty, angered by America's abortion rights, gay rights, and secularism in the

schools, had permitted terrorists to slay the World Trade Center and smite the Pentagon:

"What we saw on Tuesday," said Mr. Falwell, "could be minuscule if in fact God continues to lift the curtain and allow the enemies of America to give us probably what we deserve."

Mr. Robertson joined in, saying, "Jerry, that's my feeling. I think we've just seen the antechamber to terror. We haven't even begun to see what they can do to the major population."

Then Mr. Falwell concluded, "I really

believe that the pagans, and the abortionists, and the feminists, and the gays and lesbians who are actively trying to make that an alternative lifestyle, the ACLU, People for the American Way—all of them who have tried to secularize America—I point the finger in their face and say, you helped this happen.”

Last week, both the reverends issued apologies. Mr. Falwell called his own remarks “insensitive, uncalled for, and unnecessary”—everything but wrong.

Also last week, it was reported that Mark Bingham, a San Francisco public relations executive, may well have been one of the passengers who so bravely resisted the hijackers of American Airlines Flight 77, which crashed into an unpopulated field, instead of another national monument.

Mr. Bingham was 31. He played on a local gay rugby team, and hoped to compete in next year’s Gay Games in Sydney, Australia.

I don’t know if Mark Bingham was religious. But it seems to me that he lived a life that celebrated the preciousness of this world’s infinite variety, while the Reverends Robertson and Falwell, and the mullahs of the Taliban, see a God who smiles with approval on murder and destruction.

Let me put it in the bald terms in which many Americans may be thinking right now: if your plane were hijacked, who would you rather sit next to? Righteous reverends who will sit back and say, “This is God’s punishment for gay Tele-rubbies?” Or the gay rugby player who lays down his life to save others?

And by the way: which person seems closer to God?

One of the unforeseen effects of being in journalism is that your firsthand exposure to the issues of the world sometimes has the consequence of shaking your deepest personal convictions. I happen to be a Quaker; I suspect that may have something to do with me being invited to speak here today.

I covered conflicts in Central America and the Caribbean, the Middle East and Africa. None of them shook my belief that pacifism offers the world a way to foment change without the violence that has pained and poisoned our history.

Gandhi and Nehru’s nonviolent revolution gave India a skilled and sturdy democracy, rather than another violent religious tyranny.

Nelson Mandela’s willingness to employ deliberate and peaceful protest against the brutalities of apartheid made today’s South Africa an inspiration to the world of the power of reconciliation and hope. Martin Luther King’s campaign to bring down American segregation; Corazon Aquino’s People Power revolution in the Philippines—pacifism has had its heroes, its martyrs, its losses, and its victories.

My pacifism was not absolute. About half the draft-age Quakers and Mennonites in North America enlisted during World War II, on the idea that whatever solutions nonviolence had to

offer the world, it was without a response to Adolf Hitler. I hope I would have been among those who enlisted.

And then, in the 1990s, I covered the Balkans. And I had to confront, in flesh and blood, the real-life flaw—I am inclined to say literally fatal flaw—of pacifism: all the best people could be killed by all the worst ones. Bosnia, we might remind ourselves, had the ambition of being the Costa Rica of the Balkans, an unarmed democracy that would shine out to the world. Its surrounding adversaries were not impressed or deterred by this aspiration.

Slobodan Milosevic will now stand trial before the world—but only after a quarter of a million people in Bosnia and Kosovo have been killed. Forgive me if I do not count his delivery for trial as a victory for international law, and therefore a model to now be emulated. In fact, I am appalled by the fact that much of the evidence presented against him at trial will almost undoubtedly be derived from U.S. intelli-

gence information. That evidence will be used to try to convict Slobodan Milosevic after he has committed murder—because America lacked the will to use its military might to prevent those murders.

So I speak as a Quaker of not particularly good standing. I still am willing to give first consideration to peaceful alternatives. But I am not willing to lose lives for the sake of ideological consistency. As Mahatma Gandhi himself once said—and, like Lincoln, the Mahatma is wonderful for providing quotations that permit you to prove almost any point you choose—“I would rather be inconsistent than wrong.”

It seems to me that in confronting the forces that attacked the World Trade Center and the Pentagon, the United States has no sane alternative but to wage war; and wage it with unflinching resolution.

Notice I don’t say reprisal or revenge. What I mean is self-defense—protecting the United States from further attack by destroying those who would launch them.

There is a certain quarter of opinion in the United States—we certainly hear from them at National Public Radio—who, perhaps still in shock, seem to believe that the attacks against New York and Washington were natural disasters: horrible, spontaneous whirlwinds that struck once, and will not recur.

This is wrong. It is even inexcusably foolish. The United States has been targeted for destruction. We know now that more hijackings were likely planned for September 11th. Other agents were at least exploring the possibilities of other kinds of attacks, including sending crop-dusters over cities with poisonous chemicals. If you dismissed these kinds of scenarios as Hollywood folderol before, it is just not informed to do so now. There is an ongoing violent campaign aimed at bringing down the United States. How many more skyscrapers and national monuments—and the people in them—how many more citizens are we willing to lose?

There are some quarters of world opinion who believe that simply delivering those who plotted the attack to international justice should suffice. But this is not the nature of the danger we confront—literally, physically, in this very city—which is present, persistent, and current. Simply arresting those who executed the attacks in New York and Washington will not deter other assaults that we must assume

Do we really want to live in the kind of world such blind souls would make for us? In the end, the choice may be that harsh: to live in a world that revolves around fear—or in America, with all its faults.

are proceeding right now.

There are some quarters of opinion who say, just this bluntly, that Americans somehow invited this attack down upon ourselves—for sins that range from slavery to the policies of the CIA.

The people who make these arguments usually consider themselves at the polar opposite of the Reverend Jerry Falwell and the Reverend Pat Robertson. But are they? They say that those who died in New York and Washington have only their country to blame for their deaths. By ignoring the extensive advancement America has made towards becoming a just society, they make it seem as if sins that are centuries and decades old can never be overcome by progress.

Some of our finest minds have become so skilled at playing this parlor game of moral relativism that they make little in American life seem worthwhile. They insist, in so many ways, that the United States cannot criticize the Taliban for enslaving women in the 21st century because we once had slavery ourselves—a century and a half ago. They suggest that the United States does not have the moral standing to oppose terrorism because we once supported the Shah of Iran.

But what price would those who urge reconciliation pay for peace? Should we surrender Manhattan Island? Iowa, Utah, or Hollywood? Relocate Israel, piece by piece, to Ohio, New Jersey, or Florida—to fatten the vote for Pat Buchanan? Should we impose a unitary religious state on these shores, throw American women out of school and work, and rob all other religious groups of any rights so that we will have the kind of society that our attackers will accept?

To reconcile ourselves in any way with the blind souls who flew against New York and Washington—and who have other targets within their sights now—is to hand our own lives over into wickedness.

I'm glad to see reporting now that asks, "Why do they hate us?" We need to hear the complaints of those who experience U.S. foreign policy, sometimes at the blunt end. But I

Continued on page 20

PEACE IS NOT

by
Phil Lord

Peace is not a testimony
when uttered
behind the fortress
of suburban landscapes;
or whispered
in the bedrooms
of indignant sufferers of fools
who wish the world
could only be like us;
the way we used to be
(like no one).

Peace is not a testimony
when it shields us from the
pain
of those who bear the burden
of our indifference,
as we in condescending tones
of well-protected comfort
instruct the victims
of our greed to wait
in patience for their
coming turn.

Peace is not a testimony
before the rage has even
seethed within our blood
against the godlike arrogance
of men
who try to slaughter
their own fears
they see reflected
in the eyes of little children.

Peace is not a testimony
until we are so
bored with explanations
of our political correctness
that no one needs
to suffer or affirm
the hollow righteousness
that echoes in our cause.

Peace is not a testimony
until we freely give
what cannot be requested;
and we ignore
the ever-present fact of death
and still move on
because the life we feel
is more compelling
than the fearful future
we would otherwise protect.

Peace is not a testimony
until we realize that
the good that turns the world
is not our formula or
instrument
but we are carried by it
like a river into other lives
if we don't shut our hearts
against the terrifying
torrent of its force.

Peace without price
is apathy dressed up
to look like principle
and self-protection
of the status quo
interpreted to sound
like saintly sacrifice.

Peace is only peace
when love is more than life
and truth the only duty
to our souls
and all salvation sinks
beneath simple silence
of our inevitable Being.

To find this Peace
we must leave our homes
and stand naked
in the rain of darkened night
until the drops fall through us
into thirsty soil
from which the morning
flowers spring.

All else is war.

*Phil Lord is a member of Chestnut
Hill (Pa.) Meeting
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would not want our increasing erudition to distract us from the answer that applies to those who are now physically attacking the United States: they hate us because they are psychotics. They should be taken no more seriously as political theorists than Charles Manson or Timothy McVeigh.

I have been impressed by President Bush's determination to make the rights of Muslim Americans—and American respect for Muslim nations—an essential part of U.S. policy. This is vastly different from the actions that were inflicted against Japanese Americans during World War II. The difference between the damage that good liberals of their time, Earl Warren, Franklin Roosevelt, and Hugo Black, imposed on an ethnic minority in 1941, and what conservatives of this time, George W. Bush, Rudolph Giuliani, and John Ashcroft, have specifically avoided doing, radiantly represents America's ability to improve itself.

Over the past ten years, every time the United States has committed itself to a military deployment—explicitly in the Gulf War, then in Somalia, and over the skies of Bosnia and Kosovo—it has been in the defense of Muslim peoples. At the same time, tens of thousands of Muslim students and other immigrants have been accepted into the United States. American Muslims now number close to 6,000,000.

We still suffer the stain of racial and ethnic bigotry. But this largely peaceful incorporation of Islam into American life should be a source of pride that is not belittled by the actions of a few cranks and bigots. Surely we have the means to defeat them, too.

I can conjure a score of reasons why this war should not be fought. The terrorists who struck are ruthless, and undaunted even by their own deaths. The war will kill people—Americans, and those from other nations: sacred and irreplaceable souls all. The war will be lengthy, costly, and fail to culminate with

an unambiguous surrender in a small-town courthouse. Just when we may begin to feel a sense of safety returning—another strike may occur. The war may restrict some of the liberties—to travel and communicate freely—that define us; liberties that, I would add, have already

been badly abused by those who carried out these attacks.

And yet: to back away from this war would be to live the rest of our lives, not just a few years, with skyscrapers and bridges exploding, people dying by terrorist bombs, chemical attacks, and the successive devices of sharp and ruthless minds, to live out our futures with our liberties shrinking as our losses and fears expand.

I think that peace activists can sometimes commit the same error in judgment as generals: they prepare to fight the last war, not the next one. The conflict before us now does not involve American

power intruding in places where it has interest. It's about American power intervening to save lives in a circumstance in which only American power can be effective.

We are living in a time when we must remind ourselves of the imperfections of analogies. But let me press ahead with one that has recently been on my mind.

In 1933, the Oxford Student Union conducted a famous debate over whether it was moral for Britons to fight for king and country. The exquisite intellects of that leading university reviewed the many ways in which British colonialism exploited and oppressed the world. They cited the ways in which vengeful demands made of Germany in the wake of the end of World War I had helped encourage the kind of nationalism that may have kindled the rise of fascism. They saw no moral difference between Western colonialism and world fascism. The Oxford Union ended that debate with this famous proclamation: "Resolved, that we will in no circum-

stances fight for king and country."

Von Ribbentrop sent back the good news to Germany's new chancellor, Adolf Hitler: the West will not fight for its own survival. Its finest minds will justify a silent surrender.

The best educated young people of their time could not tell the difference between the deficiencies of their own nation, in which liberty and democracy occupied cornerstones, and a dictatorship founded on racism, tyranny, and fear.

But Mahatma Gandhi knew the difference. He spent World War II in a prison in Poona and sat on his hands and spun cloth, rather than to raise a hand in revolt against England when it was most vulnerable. He knew that, in the end, a world that was spun by German and Japanese fascism offered no hope to the oppressed of this planet. And in fact, at the close of World War II, Britain divested itself of empire: exhausted by its own defense, to be sure, but also ennobled by defending its own best ideals.

Have thoughtful, moral Americans in the 21st century become so extremely sensitive to the sins and shortcomings of the United States, so comfortable with the lack of resolution that moral relativism promotes, that we do not see the blessing that has been put into our hands to protect: an incomparably diverse and democratic nation?

Friends do not need any lectures about risking their lives to stop wickedness. Quakers resisted slavery by smuggling out slaves when even Abraham Lincoln tried to appease the Confederacy. But those of us who have been pacifists might consider that it has been our blessing to live in a nation in which other citizens have been willing to risk their lives to defend our dissent.

When George Orwell returned to England after fighting against fascism in the Spanish Civil War, he felt uneasy over finding his country so comfortable—so close to fascism. His country, he said, with its fat Sunday newspapers and thick orange jam—"all sleeping the deep, deep sleep," he wrote, "from which I sometimes fear that we shall never wake till we are jerked out of it by the roar of bombs."

On September 11, Americans, with our 40 different kinds of coffee drinks and diet pills, heard that roar. And that blast awakened a gratitude to live in a country worth loving—worth defending. □

So I speak as a Quaker of not particularly good standing. I am still willing to give first consideration to peaceful alternatives. But I am not willing to lose lives for the sake of ideological consistency.

The Challenge of Terror

A TRAVELING ESSAY

by John Paul Lederach

So here I am, a week late arriving home, stuck between Colombia, Guatemala, and Harrisonburg, Virginia, when our world changed. The images flash even in my sleep. The heart of America ripped. Though natural, the cry for revenge and the call for the unleashing of the first war of this century, prolonged or not, seems more connected to social and psychological processes of finding a way to release deep emotional anguish, a sense of powerlessness, and our collective loss than it does as a plan of action seeking to redress the injustice, promote change, and prevent it from ever happening again.

I am stuck from airport to airport as I write this,

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the reality of a global system that has suspended even the most basic trust. My Duracell batteries and fingernail clippers were taken from me today and it gave me pause for thought. I had a lot of pauses in the last few days. Life has not been the same. I share these thoughts as an initial reaction recognizing that it is always easy to take potshots at our leaders from the sidelines, and to have the insights they are missing when we are not in the middle of very difficult decisions. On the other hand, having worked for nearly 20 years as a mediator and proponent of nonviolent change in situations around the globe where cycles of deep violence seem hellbent on perpetuating themselves, and having interacted with people and movements who at the core of their identity find ways of justifying their part in the cycle, I feel responsible to try to bring ideas to the search for solutions. With this in mind I should like to pen several observations about what I have learned from my experiences and what they might suggest about the cur-



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rent situation. I believe this starts by naming several key challenges and then asking what is the nature of a creative response that takes these seriously in the pursuit of genuine, durable, and peaceful change.

Some Lessons about the Nature of Our Challenge

1. *Always seek to understand the root of the anger.* The first and most important question to pose to ourselves is relatively simple though not easy to answer: how do people reach this level of anger, hatred, and frustration? By my experience, explanations that they are brainwashed by a perverted leader who holds some kind of magical power over them is an escapist simplification and will inevitably lead us to very wrong-headed responses. Anger of this sort, what we could call generational, identity-based anger, is constructed over time through a combination of historical events, a deep sense of threat to identity, and direct experiences of sustained exclusion. This is very important to understand, because, as I will say again and again, our response to the immediate events has everything to do with whether we reinforce and provide the soil, seeds, and nutrients for future cycles of revenge and violence, or whether the cycle changes. We should be careful to pursue one and only one thing as the strategic guidepost of our response: avoid doing what they expect. What they expect from us is the lashing out of the giant against the weak, the many against the few. This will reinforce their capacity to perpetrate the myth they carefully seek to sustain: that they are under threat, fighting an irrational and mad system that has never taken them seriously and wishes to destroy them and their people. What we need to destroy is their myth, not their people.

2. *Always seek to understand the nature of the organization.* Over the years of working to promote durable peace in situations of deep, sustained violence, I have discovered one consistent purpose about the nature of movements and organizations who use violence: Sustain thyself. This is done through a number of approaches, but generally it is through decentraliza-

tion of power and structure, secrecy, autonomy of action through units, and refusal to pursue the conflict on the terms of the strength and capacities of the enemy.

One of the most intriguing metaphors I have heard used in the last few days is that this enemy of the United States will be found in their holes, smoked out, and when they run and are visible, destroyed. This may well work for groundhogs, trench, and maybe even guerilla warfare, but it is not a useful metaphor for this situation. And neither is the image that we will need to destroy the village to save it, whereby the population that gives refuge to our enemies is guilty by association and therefore a legitimate target. In both instances the metaphor that guides our action misleads us because it is not con-

**Our response to the immediate events
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nected to the reality. In more specific terms, this is not a struggle to be conceived of in geographic terms, in terms of physical spaces and places, that if located can be destroyed, thereby ridding us of the problem. Quite frankly, our biggest and most visible weapon systems are mostly useless.

We need a new metaphor, and though I generally do not like medical metaphors to describe conflict, the image of a virus comes to mind because of its ability to enter unperceived, flow with a system, and harm it from within. This is the genius of people like Osama bin Laden. He understood the power of a free and open system and has used it to his benefit. The enemy is not located in a territory; it has entered our system. And you do not fight this kind of enemy by shooting at it. You respond by strengthening the capacity of the system to prevent the virus and strengthening its immunity. It is an ironic fact that our greatest threat is not in Afghanistan, but in our own backyard. We surely are not going to bomb Travelocity, Hertz Rental Car, or an airline training school in Florida. We must change meta-

phors and move beyond the reaction that we can duke it out with the bad guy, or we run the very serious risk of creating the environment that sustains and reproduces the virus we wish to prevent.

3. *Always remember that realities are constructed.* Conflict is, among other things, the process of building and sustaining very different perceptions and interpretations of reality. This means that we have at the same time multiple realities defined as such by those in conflict. In the aftermath of such horrific and unmerited violence that we have just experienced this may sound esoteric. But we must remember that this fundamental process is how we end up referring to people as fanatics, madmen, and irrational. In the process of name-calling we lose the critical capacity to understand that from within the ways they construct their views, it is not mad lunacy or fanaticism. All things fall together and make sense. When this is connected to a long string of actual experiences wherein their views of the facts are reinforced (for example, years of superpower struggle that used or excluded them, encroaching Western values that are considered immoral by their religious interpretation, or the construction of an enemy-image who is overwhelmingly powerful and uses that power in bombing campaigns and always appears to win) then it is not a difficult process to construct a rational worldview of heroic struggle against evil. Just as we do it, so do they. Listen to the words we use to justify our actions and responses. And then listen to words they use. The way to break such a process is not through a frame of reference of who will win or who is stronger. In fact the inverse is true. Whoever loses, whether tactical battles or the "war" itself, finds intrinsic in the loss the seeds that give birth to the justification for renewed battle. The way to break such a cycle of justified violence is to step outside of it. This starts with understanding that TV sound bites about madmen and evil are not good sources of policy. The most significant impact that we could make on their ability to sustain their view of us as evil is to change their perception of who we are by choosing to strategically respond in unexpected ways. This will take enormous courage and courageous leadership capable of envisioning a horizon of change.

4. *Always understand the capacity for recruitment.* The greatest power that ter-

ror has is the ability to regenerate itself. What we most need to understand about the nature of this conflict and the change process toward a more peaceful world is how recruitment into these activities happens. In all my experiences in deep-rooted conflict, what stands out most are the ways in which political leaders wishing to end the violence believed they could achieve it by overpowering and getting rid of the perpetrator of the violence. That may have been the lesson of multiple centuries that preceded us. But it is not the lesson learned from the past 30 years. The lesson is simple. When people feel a deep sense of threat, exclusion, and generational experiences of direct violence, their greatest effort is placed on survival. Time and again in these movements, there has been an extraordinary capacity for the regeneration of chosen myths and renewed struggle.

One aspect of current U.S. leadership that coherently matches with the lessons of the past 30 years of protracted conflict settings is the statement that this will be a long struggle. What is missed is that the emphasis should be placed on removing the channels, justifications, and sources that attract and sustain recruitment into the activities. What I find extraordinary about the recent events is that none of the hijackers was much older than 40 and many were half that age.

This is the reality we face: recruitment happens on a sustained basis. It will not stop with the use of military force; in fact, open warfare will create the soils in which it is fed and grows. Military action to destroy terror, particularly as it affects significant and already vulnerable civilian populations, will be like hitting a fully mature dandelion with a golf club. We will participate in making sure the myth of why we are evil is sustained and we will assure yet another generation of recruits.

5. *Recognize complexity, but always understand the power of simplicity.* Finally, we must understand the principle of simplicity. I talk a lot with my students about the need to look carefully at complexity, which is equally true (and which in the earlier points I start to explore). However, the key in our current situation that we have failed to fully comprehend is simplicity. From the standpoint of the perpetrators, the effectiveness of their actions was in finding simple ways to use the system to undo it. I believe our greatest task is to find equally creative and simple tools on the other side.



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Suggestions

In keeping with the last point, let me try to be simple. I believe three things are possible to do and will have a much greater impact on these challenges than seeking accountability through revenge.

1. *Energetically pursue a sustainable peace process to the Israeli/Palestinian conflict.* Do it now. The United States has much it can do to support and make this process work. It can bring the weight of persuasion, the weight of nudging people on all sides to move toward mutual recognition and stopping the recent and devastating pattern of violent escalation, and the weight of including and balancing the process to address historic fears and basic needs of those involved. If we brought the same energy to building an international coalition for peace in this conflict that we have pursued in building international coalitions for war, particularly in the Middle East; if we lent the same significant financial, moral, and balanced support to all sides that we gave to the Irish conflict in earlier years; then I believe the moment is right and the stage is set to take a new and qualitative step forward.

Sound like an odd diversion from our current situation of terror? I believe the opposite is true. This type of action is precisely the kind of thing needed to create whole new views of who we are and what we stand for as a nation. Rather than fighting terror with force, we enter their system and take away one of their most coveted elements: the soils of generational conflict perceived as injustice used to perpetrate hatred and recruitment. I believe that monumental times like these create conditions for monumental change. This approach would solidify our relationships with a broad array of Middle Easterners and Central Asians, allies and enemies alike, and would be a blow to the rank and file of terror. The biggest blow we can serve terror is to make it irrelevant. The worst thing we could do is to feed it unintentionally by making it and its leaders the center stage of what we do. Let's choose democracy and reconciliation over revenge and destruction. Let's do exactly what they do not expect, and show them it can work.

2. *Invest financially in development, education, and a broad social agenda in the countries surrounding Afghanistan rather than attempting to destroy the Taliban in a search for bin Laden.* The single greatest

pressure that could ever be put on bin Laden is to remove the source of his justifications and alliances. Countries like Pakistan, Tajikistan, and yes, Iran and Syria should be put on the radar of the West and the United States with a question of strategic importance: how can we help you meet the fundamental needs of your people? The strategic approach to changing how terror reproduces itself lies in the quality of relationships we develop with whole regions, peoples, and worldviews. If we strengthen the web of those relationships, we weaken and eventually eliminate the soil where terror is born. A vigorous investment, taking advantage of the current opening given by the horror of September 11, shared by even those whom we traditionally have claimed as state enemies, is immediately available, possible, and pregnant with historic possibilities. Let's do the unexpected. Let's create a new set of strategic alliances never before thought possible.

3. *Pursue a quiet diplomatic but dynamic and vital support of the Arab League to begin an internal exploration of how to address the root causes of discontent in numerous regions.* This should be coupled with energetic interfaith engagement, not just of key symbolic leaders, but of a practical and direct exploration of how to create a web of ethics for a new millennium that builds from the heart and soul of all traditions but that creates a capacity for each to engage the roots of violence that are found within their own traditions.

Our challenge, as I see it, is not that of convincing others that our way of life, our religion, or our structure of governance is better or closer to truth and human dignity. It is to be honest about the sources of violence in our own house and invite others to do the same. Our global challenge is to generate and sustain genuine engagement that encourages people, from within their traditions, to seek that which assures the respect for life that every religion sees as an inherent right and gift from the Divine, and how to build organized political and social life that is responsive to fundamental human needs. Such a web cannot be created except through genuine and sustained dialogue and the building of authentic relationships, at religious and political spheres of interaction, and at all levels of society. Why not do the unexpected and show that life-giving ethics are rooted in the core of all peoples by engag-

ing a strategy of genuine dialogue and relationship? Such a web of ethics, political and religious, will have an impact on the roots of terror far greater in the generation of our children's children than any amount of military action can possibly muster. The current situation poses an unprecedented opportunity for this to happen, more so than we have seen at any time before in our global community.

A Call for the Unexpected

Let me conclude with simple ideas. To face the reality of well-organized, decentralized, self-perpetuating sources of terror, we need to think differently about the challenges. If indeed this is a new war, it will not be won with a traditional military plan. The key does not lie in finding and destroying territories, camps, and certainly not the civilian populations that supposedly house them. That will only feed the phenomenon and assure that it lives into a new generation. The key is to think about how a small virus in a system affects the whole and how to improve the immunity of the system. We should take extreme care not to provide the movements we deplore with gratuitous fuel for self-regeneration. Let us not fulfill their prophecy by providing them with martyrs and justifications. The power of their action is the simplicity with which they pursue the fight with global power. They have understood the power of the powerless. They have understood that melding and meshing with the enemy create a base from within. They have not faced down the enemy with a bigger stick. They did the more powerful thing: they changed the game. They entered our lives, our homes, and turned our own tools into our demise.

We will not win this struggle for justice, peace, and human dignity with the traditional weapons of war. We need to change the game again.

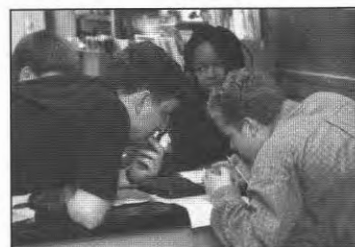
Let us give birth to the unexpected.

Let us take up the practical challenges of this reality perhaps best described in the *Cure of Troy*, an epic poem by Seamus Heaney, no foreigner to the grip of the cycles of terror, who wrote:

"So hope for a great sea-change
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Quaker Profiles

Dulany Ogden Bennett

by Kara Newell

With William Penn, 300 years ago, Dulany Ogden Bennett's ancestors came to what is now Chester County, in suburban Philadelphia. Born into Swarthmore Meeting, Dulany attended Willistown Meeting from age four through her teens and was active in Philadelphia Yearly Meeting's Young Friends.

As she grew older, she "stayed with—and liked—being a Friend and going to meeting, and found no reason to stop. People told me stories of running from horrifying parental beliefs, or dreadful churches. I had a curious mixture of envy and relief; envy that I never had to stake my own ground and say, 'This is what I believe'; but relief that I didn't have to be against something. I can walk into most any meetinghouse on a Sunday morning and feel completely at home."

A graduate of Swarthmore College (she has served on its board for the past 13 years), Dulany attended both Friends and public schools prior to college. Her professional life has been as teacher and administrator, for 25 years in Philadelphia-area Friends schools, and currently as head of Oregon Episcopal School in Portland. She has a Master's degree in Educational Administration as well as a Ph.D. in Clinical Psychology. Throughout her adulthood she has been active in various Quaker meetings.

How did she decide to become the head of an Episcopal School? "First, I served the school as a consultant. When they asked me to be head, I already knew I felt quite at home there; I felt spiritually guided. Furthermore, the school was very welcoming of Quaker silence and worship sharing. All sorts of Quaker things have crept into our practice! It's good for me to have some experience in my life with a religion other than Friends. It's clarifying."

Dulany's former husband, Douglas Bennett, is the current president of Earlham College. Their son, Tommy, lives with Dulany, studies at Oregon Episcopal School, and, like Dulany, is a member of Multnomah (Oreg.) Meeting. Dulany and Doug have remained friends and share parenting responsibilities and joys in every way possible. When asked about her greatest accomplishment (in a life

Kara Newell is a member of Reedwood Friends Church in Portland, Oregon.

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filled with many!), Dulany responds immediately, "Tommy, without a doubt! I can't imagine many parents who wouldn't say that."

She insists that she's "not a very surprising person." In her youth, she was an acrobat. "It's really hard for me to carry a tune; I teach one to myself by playing it on the piano and learning it by rote. I'm a movie buff. I'm a hiker. Heat makes me harder to get along with—I'm very bad about loud noise, bright light, and hot weather."

American Friends Service Committee has played an important role in Dulany's life. In the early '90s, she served on its national board; in her four years as its clerk, she gave leadership and vision to AFSC's adapting and transitioning to new realities. She has been active in the Northwest Regional Office.

Influences in Dulany's life are interesting. "My father, who died before I was born, was an only child whose parents tried to control my life. My paternal grandfather, though born a Quaker, didn't participate much. As I grew older, I struggled with his racism and anti-Semitism and eventually found it emotionally and spiritually necessary to distance myself from him. It is still really hard for me. I am grateful to him, however, for paying for much of my education."

Anna Bartram, who died at 107, was a positive influence on Dulany. "She was, when I was growing up in Willistown meeting, the elder, and taught my First-day school many times. I spent time in her house; she was very smart, interesting, and gifted spiritually. And I loved her."

In making choices and decisions, she likes to do lots of consulting with people who might be both positive and negative—"people who know me and will have opinions. I try to leave myself a significant amount of time—a week minimally, longer if I can—to put it out of my consciousness. As the time approaches, I mull it over, pray about it, but think and talk about it almost not at all. I wait until it comes to me. It's very hard for me when a decision is forced upon me. In that case, I focus on trying

to buy time rather than making the choice. That helps me."

Dulany nurtures her own spiritual life and growth in several ways. First, "I try always to get to meeting or to have meeting myself every week. I find times to have my own quiet meditation period by monitoring my body when I start to feel tensed up. When I'm upser, I try to stop and imagine what a loving set of behaviors or responses would be in the situation—to listen for God's guidance. My biggest worry in my work is that I will take action out of something other than love."

Characterizing the strengths of Quakerism, Dulany says, "first, if it's working right, anyone's voice can speak the word of God—a responsibility and incredible opportunity to participate in the spiritual lives of others, enriching the whole meeting community. Second, the wedding of seeking truth and making change that is part and parcel of Friends history and practice. And third, it's a religion that has built institutions of various kinds. I believe in institutions and have dedicated my life to them; I'm not an individualist. I believe that you can create an institution that helps make the people in it and the world they serve better."

But Quakers do present some difficulties for Dulany. The first she mentions is "discipline, which I have always thought should be the universal word for Faith and Practice. The absence of discipline in some meetings creates problems—in developing a gathered meeting, in the work and practice of committees, and in financial stewardship, to name a few."

Secondly, "the institutions that Quakers support require money. Today, we seem to have less tolerance for people with resources, . . . a belief that somehow they're not as good people as Quakers ought to be. This has led to a turning away from Friends institutions; in my view, that makes us a much less powerful force in our society."

Dulany is concerned about the future of Quakerism. "Part of what makes Quakerism an important religion is the impact it can have on others, on creating a spiritually-based moral sense in people who are not particularly religious. The dignity of and respect for people requires us to behave in new ways. If you look at the history of Quakerism, that has happened many times, either through individuals who have carried Friends' message widely (like John Woolman) or through Friends institutions. I worry that we are too inward-looking to have the same impact in the 21st century that we had in the 19th and 20th centuries. Swarthmore and other colleges and universities that have Friends connections can do a huge service in this regard." □

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Young Friends

Towards Simplicity as a Freshman at Guilford

by Elizabeth Baltaro '03

During my freshman year, I made more changes in lifestyle than I have ever made before. I was expecting a big shift in my life when my parents decided to move from Oklahoma to New York and I headed off to college in the fall. I knew being away from my family for the first time and the new environment at college would force me to be more independent. However, my biggest transformation was redefining my Quaker testimony of simplicity. My experiences at Guilford that year made me much more aware of how my lifestyle affects the environment, others, and myself. This awareness changed my goals and attitude about life.

When I arrived at Guilford a year ago last fall, I was very interested in discovering more about my lifestyle. Since I am Quaker, I have dwelt on the testimony of simplicity many times before. I have been concerned with the effects of my lifestyle, but I never felt "moved" to make any big changes; breaking away from social norms seemed scary and difficult. In the past I felt that the simplicity of my life was conveyed through my value of others' happiness and my relationship with the Holy Spirit. My freshman year has offered me the opportunity to reexamine my values and find out who I am.

Before coming to college, I had never thought twice about what my goals in life were. I felt I really did not have an option. I needed to come to college and get a good education so I could have a "successful" career. I needed a good job so I could afford "important" possessions like a big house, fancy car, and cable television. As long as I still valued my faith and did not own too many possessions, I would still be fulfilling my testimony of simplicity. I was following a path that had been shaped by my parents, society, and everything around me. I needed to find my own path to follow.

In the fall, I enrolled in Max Carter's First Year Experience course entitled "Plain People."

Elizabeth Baltaro, now a junior at Guilford, is a member of Oklahoma City (Okla.) Meeting, and attends Friendship Meeting in Greensboro, N.C. This article first appeared in Guilford College's Friends Center Newsletter, Summer 2000.

This class provided a close-knit community in which I explored issues surrounding simplicity in our culture and in other cultures. I participated in discussions, readings, and field trips, and many of these activities revealed deeper messages for me. I realized early in the semester that the Spirit was leading me towards simplification. I realized that the path I needed to take was different from the lifestyle I was living. I became much more aware of what I needed to do, and I slowly began to make changes.

One of my first major changes had to do with my diet. I read a detailed article about how animals are treated in corporate animal industries, and I felt led to become vegan, giving up all store-bought meats and dairy products. I had tried to be a vegetarian in high school, but I did not feel as strongly about it, and I could not give up meat. After several weeks of eating more fruits and vegetables, I actually felt much healthier. I began to value my body as an amazing creation that I should give better care to. Gradually I gave up carbonated beverages, caffeine, and partially hydrogenated oils, as well.

During that year, I visited several communities where people live very simple lifestyles. I was confused when I visited one Amish family who chose to live without many machines that I thought simplified daily life. I wondered, "Wouldn't it be more complicated to give up electricity and make everything from scratch?" However, I saw how much was gained by giving up many "conveniences." The Amish lifestyle led to a deep appreciation for many aspects of life that I took for granted. I experienced a wonderful sense of community while cutting firewood with the Amish family. Chopping wood for my fire may have been more difficult than turning on the furnace, but there was something simple and satisfying about accomplishing this task. I realized that simplicity is not the opposite of complication.

After studying the Amish, I was inspired to try to "do things the hard way." Over my fall break I asked my mom to teach me how to knit and I made myself a scarf. During Thanksgiving break, my grandmother taught me how to crochet. I put a lot of work into making myself a hat and scarf, and when I wear them, I am very appreciative. I value my other clothing more too, and I have been mending holes in socks or shirts rather than buying new clothes. I also have decided to cook and bake bread from scratch. Taking part in my own food preparation also increases my gratitude during meals. I have been washing and reusing items that I would have previously thrown away, such as plastic silverware and containers. I also got rid of my tissue box and got some old handkerchiefs to use instead. I try to walk places rather than take a car. Taking

time to complete more difficult tasks prevents me from taking our modern conveniences for granted. I know that I no longer expect everything to be easy, and I can see what blessings difficult tasks can be.

I also began to think more carefully about time and sincerity. I realized that I valued "being busy." The first thing I would tell people in daily conversations was how busy I was and what I had been doing to fill my time. I felt uncomfortable when silence occurred in conversations, and I tried to fill it with questions or stories that were not really important to me. I knew that I valued other people more than anything, and it was frustrating to realize that my mannerisms seemed to say that I valued my "busy" life more than them. Several months ago, I decided not to wear a wristwatch. I wanted to stop focusing on the passage of time and begin to enjoy time instead. So far, I have not been late to anything. I feel less pressured, and it is easier to stop and really communicate with people. When I do feel busy, I turn the ringer of my phone off, so I do not have to tell anyone I am too busy to talk. When I talk to people, I try to focus less on what I need to do and more on what they need from me.

In the second semester of my freshman year, I designed my own independent study course called "Sustainability." I became much more aware of the state of the environment and how my lifestyle affects the world around me. I learned that people on Earth will have to become more sustainable as we use up more and more resources than are replaced by nature. My path towards simplicity has led me to become more sustainable and environmentally conscious. I spent my spring break living on a sustainable organic farm in Ohio, where I lived with a group of people who conveyed their values through everything they did. This experience reminded me of how John Woolman was careful about how his values were incorporated into his lifestyle.

As I look for ways to share my discoveries with my friends at Guilford, I realize that I could teach others by living my values more clearly. I am excited that I can incorporate my spiritual growth into my classes at Guilford. This fall I plan to continue to explore simplicity in my own life and at Guilford.

If I had to sum up everything I have learned this year into one word, the word would be "awareness." Guilford has provided me with the environment I needed to learn about myself, and my simplicity is the result of focusing more carefully on my leadings. I have just begun to explore a new path, and I know that I will make many more changes as I grow older. Now I feel as if my values are more clearly reflected in my lifestyle, and I am closer to the Spirit. I am much more aware of life, and I am enjoying it more than ever before. □

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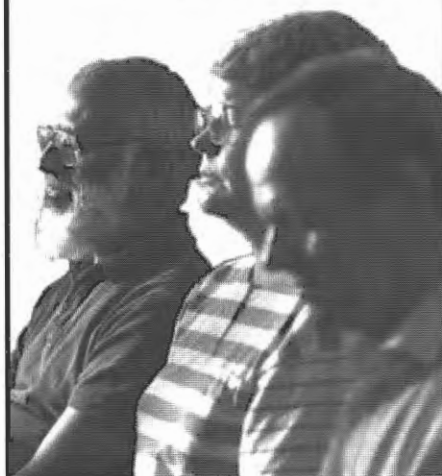
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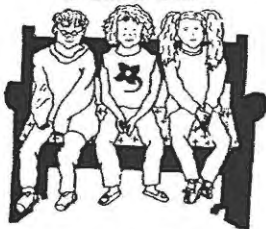
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By Sandy Eisenberg Sasso. Illustrated by Avi Katz. Jewish Lights Publishing, 2000. 30 pages. \$16.95/hardcover.

God Said Amen is Sandy Sasso's story of the Grand Prince of the Kingdom of Midnight and the Grand Princess of the Kingdom of Desert. Each kingdom has its resources—and its problems. A roving minstrel tells each of the other's kingdom, unseen just beyond their borders. Could the other kingdom's abundance be their answer to prayer?

It seems so. The Prince and Princess each hear the other's prayers and their hearts are warmed. But then they remember their grandness. "I am a Grand Prince." "I am a Grand Princess." Their hearts grow cold and hard. And God is sad—the prince and princess refuse to see the answers to their prayers.

Happily, a young girl and boy, not constrained by grown-up grandness, follow their leadings, literally, and bring to each kingdom just what it needs. Little children lead the grand ones. And God said, "Amen."

Though written for ages four and up, this beautifully illustrated book is a great bedtime story for all of us. That's because we've all had our moments of being Grand Prince or Grand Princess wanna-bes. As the opening quotation by Martin Buber states, "When people consider themselves just human beings, pure and simple, they can meet. But if they consider themselves lofty mountains, then they cannot meet." How many times have we let our "grandness" come between us and others—and God?

—Nancy Bill

Nancy Bill is a gardener and grandmother who lives in Plainfield, Indiana, and attends First Friends Meeting of Indianapolis.

God Is Like: Three Parables for Children

By Julie Walters. Illustrated by Thea Kliros. Waterbrook Press, 2000. 90 pages. \$12.95/hardcover.

As a parent and First-day school teacher, I've often been asked, "What's God like?" *God Is Like* answers that question with three parables about a rock, a spark of light, and a breath of wind. In the first parable a boy climbs on a rock; pushing, pulling and peeking around it, he finds that it's big, strong and

steadfast. While he plays and pretends, the rock hides and protects him. Every summer the boy comes to visit the rock. Though he changes, the rock never changes. So it is with God. Through all the seasons of our lives, God changes not.

The second parable, one using light, is, oddly, less clear. We Friends like parables of



Thea Kliros/God Is Like . . .

light, but this one is a bit confusing. It starts with a spark of light shining in the darkness that grows and grows and bursts into flame to light a candle. The candle gave its light to another and that candle gave its light to another and . . . well, I thought I knew where it was going. But before it got there, my granddaughter wanted to know where the spark and the first candle came from. Then a campfire, roasting marshmallows, and wild animals made their entrance, making everything a bit fuzzy. It's a good concept, but lacked direction. For Alexis, our granddaughter, it just kept raising questions—she saw it as a problem to be solved, not a parable encouraging thoughtful reflection.

The final parable of the three tells how we can feel the unseen wind. We see what the wind does—leaves blowing, waves on the lake, clouds scudding across the sky—but we can't see the wind itself. And, as the child playing by the seashore pretends, we can blow life into someone with our personal wind. God's breath, the wind, the Spirit—all are around us, in us, and through us.

Though it has its shortcomings (notably the middle parable) the book is beautifully written and Thea Kliros' watercolors are delightful. I'd recommend it, especially as a way to talk with children about your answer to "What is God like?"

—Nancy Bill

Torch in the Darkness: The Tale of a Boy Artist in the Renaissance

By Alan K. Garinger. Illustrated by Claire Ewart. Guild Press of Indiana, 2000. \$16.95/hardcover.

Alan Garinger's book is spellbinding. Though written for "middle readers," it's an exhilarating trip through history for kids and adults alike. Set in 1580, *Torch* tells the tale of Dieter, a 12-year-old peasant boy who's been sold by his heartless father to an ironworker in Augsburg, Germany. Dieter becomes one of the "cinder children" who keep the blast furnaces of the ironworks clean. His hunger and harsh existence are changed when good fortune comes in the form of new masters. These men recognize Dieter's growing artistic talent and move him into an apprenticeship. There he learns ironworking and puts his new skills to work in creating the stunning fence surrounding the Schöne Brunnen—Beautiful Fountain—in the heart of Nürnberg.

Garinger, a Quaker writer and educator from Muncie, Indiana, bases his story on the real Beautiful Fountain in Nürnberg. It's a story he learned while traveling there as a young man almost 50 years ago. It's a riveting tale of

fully fleshed characters, accurate historical detail, and crisp storytelling, complemented by Claire Ewart's moving color illustrations.

Garinger's Quakerism shines through most clearly in his notes at the end of the book, when he decries the waste of war that first brought him to Germany in the 1950s. But it is also apparent in his characters, who try to live by the Light that they've been given. *Torch in the Darkness*, while tragic in some of its themes (child slavery, for example) is ultimately a tale of Dieter's triumph and redemption. We liked it so much that we bought multiple copies for the grandkids, assorted friends—and one to keep!

—Nancy and Brent Bill

Nancy and Brent Bill live in Plainfield, Indiana, and attend First Friends Meeting of Indianapolis

Because of Winn-Dixie

By Kate DiCamillo. Candlewick Press, 2000. 182 pages. \$15.99/hardcover.

India Opal Buloni, ten-year-old daughter of a southern preacher, is the star of this book for middle grade readers. The first scene shows her in the local supermarket with a stray dog whom she immediately adopts and names for the store. Much humor exists amid tales of

daily life as Opal meets people in her new community. Opal misses her mother who abandoned the family when Opal was three; she is quick to become friends with a woman who is thought to be a witch. Her experiences making new and unusual friends in the town show us exactly what friendship is all about. Recommended for ages 7–11.

—Joan Overman

Joan Overman is the book review assistant for FRIENDS JOURNAL.

Lucy's Family Tree

By Karen Halvorsen Schreck. Illustrated by Stephen Gassler III. Tilbury House Publishers, 2001. 36 pages. \$16.95/hardcover. Ages 5–9.

Lucy is quite sure that families should look alike, as on TV. She does not look like her parents, and when the teacher requests that all the students make family trees, she feels certain that she cannot complete the assignment. Her blond and red-haired parents are not like her, with her own black hair and tawny skin. Some difficult discussions follow as Lucy's adopted parents help her realize that she can indeed make a family tree. As Lucy makes a list of typical families, she begins to recognize that all families include differences of varying kinds.

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The colorful watercolor illustrations help to bring these differences alive. Stepfathers, a stay-at-home Dad and a working Mom, two mothers, being Jewish, being adopted—all these differences are part of Lucy's family and friends. She comes to realize that she can make a family tree—and a very special one at that.

This slim book celebrates family diversity in a truly interesting and constructive manner. Different methods of making a family tree are explained at the end of the book and can be useful at various age levels.

—Joan Overman

In Brief

Testimony: John Woolman on Today's Global Economy

By David Morse. Pendle Hill Pamphlet #356, 2001. 39 pages. \$4/paperback. If I had not been sent this pamphlet for review, I'm afraid that the subtitle alone would have kept me from picking it up and reading it. This would have been regrettable, because I would have missed out on something important, something that truly speaks to me and offers me hope. I suspect that I'm not alone in finding words like "global economy" to be overwhelming and discouraging. To consider what John Woolman's response to "today's global economy" might be is particularly daunting, because it makes me more aware of how my own response falls short. And that feeling of being discouraged and daunted is exactly what this pamphlet addresses. "Today we are invited . . . to feel overwhelmed by the complexity of the world, to experience a paradoxical choicelessness before the glut of information and goods that bombard us daily. How can we restore our own field of moral choice?" David Morse does not offer an easy answer to this question (maybe one problem with today's world is that it offers too many easy answers that only lead to more complicated questions). Instead, he suggests that we begin to "identify this sense of helplessness, and to recognize that it does not overtake us by accident." He describes the complexity of some of the challenges we face and encourages us not to be paralyzed by these challenges, but to start small. This pamphlet asks us to ask ourselves, "How do I bring change within my own heart?" We are given the opportunity to consider what a "changed heart," like that of John Woolman, may be able to accomplish even in the convoluted global economy of today.

—Kirsten Backstrom

Kirsten Backstrom is a member of Multnomah Meeting in Portland, Oregon.

News

Four Friends organizations released a joint statement on October 10 in response to the decision of the U.S. government to launch military strikes against Afghanistan that began on October 7, expressing regret and calling for a halt to these actions. Executives of American Friends Service Committee, Friends Committee on National Legislation, Friends General Conference, and Philadelphia Yearly Meeting signed the statement. "We recognize the responsibility of the international community to apprehend and try, under international law, those responsible for the recent terrorist attacks," the statement read in part. "We urge that such efforts be undertaken as a law enforcement action—not as acts of war—and with great care to avoid the killing or injuring of innocent people. . . . The struggle against terrorism will indeed be long. To succeed, it will have to undermine the ability of those who would use terrorism to recruit new people to carry out such attacks. This requires ending, or greatly diminishing, the tremendous anger and hatred toward the United States and its allies felt, in particular, by many in the Muslim and Arab world. This can only be done with prolonged, nonviolent efforts for reconciliation, justice, and long-term economic development. It cannot be done through massive bombing and military attacks."

On September 25, the U.S. House of Representatives voted to release \$582 million toward longstanding U.S. arrears to UN peacekeeping operations and its regular budget. "Yesterday's vote by the House is an essential step toward improving United States relations with the other 188 member states of the United Nations," said William H. Luers, President of the United Nations Association of the USA. The arrears issue has been a source of friction between the United States and the member states of the United Nations since the early 1990s. Responding to U.S. Congressional calls for management reform over the past decade, the UN created an inspector general's office, reduced the staff of the UN Secretariat by 1000 posts, implemented a consensus-based budgeting process, and has operated under a no-growth budget since 1996. "These accomplishments, along with last year's General Assembly vote to reduce the U.S. share of the UN's operating budget and its peacekeeping activities have demonstrated the members states' willingness to work with the U.S. and their realization that full U.S. participation in the UN system is imperative," Luers said. "There can be no question that the United Nations has long been due this arrears payment." The May 2000 report by the U.S. General Accounting Office to Congress found that the Secretariat has implemented all reforms on the American agenda within its

power. Added Luers, "we trust that Congress will soon make provisions for paying the remainder of its UN arrears." —UNA-USA

Monteverde Monthly Meeting, in Costa Rica, has celebrated its 50th anniversary since its founding in 1951 by 11 Quaker families from the United States. Two years earlier, Costa Rica abolished its army, an act that spoke to these Friends, who were deeply rooted in the pacifist tradition. Friends and family members have been invited to Costa Rica for the celebration and to share experiences and stories. A jubilee history of Monteverde Meeting is to be published later this year. Meanwhile, the primary outreach and ministry of the meeting continues to be its Friends School. Last year the library was expanded at a cost of \$30,000, and construction was begun on a new wing for the school. The school has grown from an enrollment of 20 students in its early days to 75 students in K-12 classes. "We look toward the future not knowing the answers, but looking toward those things that sustain the human heart," said Lucille Guindon and Mary Newswanger, the meeting's clerks. —*Monteverde Meeting Epistle*

State College (Pa.) Friends Meeting has underway a Spiritual Formation Program similar to Spiritual Formation Programs offered by Baltimore Yearly Meeting and Philadelphia Yearly Meeting. Participants meet monthly in small "spiritual friendship" or "accountability" groups of three to six persons. These small groups are formed on the basis of interests, times available to meet, geographic location, and other information obtained from a survey. Participants are asked to commit to an individual daily spiritual practice, such as meditation, prayer, Bible study, or devotional reading, attend their monthly small group meetings, and also attend both the opening and the closing retreats. The opening retreat on October 6 was led by Virginia Schurman, one of the originators of the Baltimore Yearly Meeting Spiritual Formation Program and co-author of a paper about the Baltimore program that has been made available to participants in the program at State College Meeting. The State College program will end with a retreat on May 19. —*State College Meeting Newsletter*

Summit Meeting in Chatham, N.J., was supported by Friends in other monthly meetings in its concern for Susanna Thomas, who was arrested in Genoa, Italy, last July 22 in the aftermath of the G8 Summit. Susanna, a student at Bryn Mawr College, was released from jail on August 14, following a pre-trial hearing on August 13 before an Italian judge. Friends from around the world provided support through translation services, web searches,

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insights into their search for a deeper meaning through personal experience in the face of a seemingly godless modern culture. Contributors include Jocelyn Bell Burnell, Adam Curle, and Rafiq Abdullah.

Floris, 2001, 256 pp., paperback \$16.95

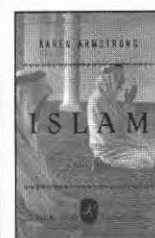
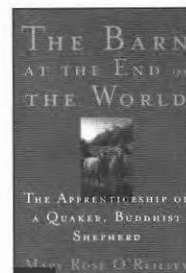
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Milkweed Editions, 2001, 344 pp., paperback \$15.95



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getting and receiving faxes, placing international telephone calls, and offering prayers and support. On the evening before the hearing, a prayer vigil at Summit Meeting was attended by 40 persons from six different meetings, including Summit, Plainfield, New Brunswick, and Montclair in New Jersey, Westbury on Long Island, and Elmira in upstate New York. After her release, Susanna stayed with her parents in Warren, N.J., and she has since returned to classes at Bryn Mawr. Her mother, Cathy Thomas, is treasurer of Summit Meeting. —*Summit Meeting Newsletter*

Meanwhile, Twin Cities Meeting in St. Paul, Minn., approved a letter to Senators Paul Wellstone and Mark Dayton reflecting concern for Susanna Thomas. Written by Tim Silverthorn, clerk of the meeting's Peace and Social Action Committee, the letter urged the two senators to contact New Jersey Senator Robert Torricelli, "who is reportedly investigating Thomas's jailing, and offer any assistance or support that you can." The letter also expressed concern about reports of journalists who were beaten and had their equipment and informational materials confiscated by Italian police. —*Twin Cities Meeting Newsletter*

Reno (Nev.) Meeting recently contributed 32 backpacks to the Children's Service Kits Project at the Center Street Mission for homeless families in Reno. The kits were assembled by children in the meeting's First-day school. The backpacks were filled with coloring books or binder paper, socks, playing cards, paperback book, shampoo/conditioner, tooth brush and tooth paste, lotion, soap, two snacks, one juice, and a lollipop. In addition, five tote bags for infants were filled with pajamas, cup and/or bottle, three or four jars of baby food, baby wipes, nail clippers, baby shampoo, rattles, and diapers. The meeting also collected and donated to the Center Street Mission 19 packages of disposable diapers, 15 three-ring binders, nine additional backpacks, six additional tote bags, two new boy's winter coats, feminine products, a large bag of hotel-size toiletries, and miscellaneous regular-size toiletries. The people at the Center Street Mission responded with amazed thanks that such a small group as Reno Meeting could assemble such a large donation for the Mission. —*Reno Meeting Newsletter*

Philadelphia Yearly Meeting reported a slight increase in membership in 2000. Monthly meeting recorders reported 11,815 total members as of Dec. 31, 2000, an increase of five members from the previous year. —*PYM News, May/Summer 2001*

Bulletin Board

Upcoming Events

•December 3—Ethical Responses and Moral Dilemmas: A Peace-BUILDER's View of the Current Global Crisis, presented by Paula Green, Karuna Center for Peacebuilding, at Media Meeting, 125 West 3rd Street, Media, Pa., at 7:30 P.M. Paula will speak about her experiences working with Bosnians, Kosovars, Israelis, Palestinians, Sri Lankans, Rwandans, and others. This event is part of the Pendle Hill Monday Night Forum series *Discernment in the Aftermath of September 11*. For information about these and other programs call (610) 566-4507, ext. 120 or 137, or visit <www.pendlehill.org>.

•January—Inela Yearly Meeting (Bolivia), El Salvador Yearly Meeting

•January 1-3—Pemba Yearly Meeting (Tanzania)

•January 5-11—Australia Yearly Meeting

•January 13—Bhopal Yearly Meeting (India)

•January 31-February 1, 2002—A conference to launch the European Network for Peace and Human Rights, in Brussels. The aim of the network is to achieve a better understanding of changes in military technology and doctrine and possible effects on international security and the Anti-Ballistic Missile Treaty. See <www.russfound.org> or contact Bertrand Russell Peace Foundation, Russell House, Bulwell Lane, Nottingham NG6 0BY, England. —*The Friend*, August 24, 2001

Opportunities/Resources

•Friends World Committee for Consultation offers grants of up to \$1,000 through the FWCC Elizabeth Ann Bogert Memorial Fund for the study or practice of Christian mysticism. Proposals should include a working definition of mysticism. For information, contact Michelina and Vinton Deming, Co-Secretaries for the Bogert Fund, 4818 Warrington Avenue, Philadelphia, PA 19143, or (215) 727-4376. Proposals and references are due March 1, 2002. —*Michelina and Vinton Deming*

•Papers on any aspect of Quaker history are solicited for the 14th biennial Conference of Quaker Historians and Archivists, to be held at Haverford College, June 21-23, 2002. Send one-page proposals and a CV to Gwen Erickson, Friends Historical Collection, Guilford College, 5800 W. Friendly Ave., Greensboro, NC 27410. Deadline: January 15, 2002. —*Thomas Hamm, Earlham College*

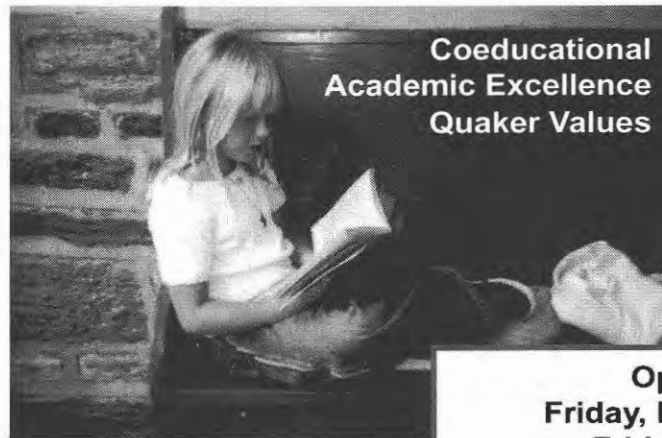
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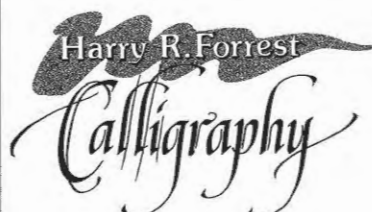
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Milestones

Marriages/Unions

Morris—Wedgwood—Oppenheim—LauraNell Obaugh Morris and Felix Wedgwood—Oppenheim, on August 4, 2001, under the care of Hopewell Centre Meeting near Winchester, Va., of which LauraNell is a member. Felix is from Cotteridge Meeting, Warwickshire Monthly Meeting, Britain Yearly Meeting.

Deaths

Bigelow—Paul J. Bigelow, 64, on June 24, 2001, in Coatesville, Ind. Paul was born on May 11, 1937, to Karl and Margaret Bigelow, and graduated from George School in 1955. He attended Earlham College and graduated from Michigan State University in 1960. He spent most of his adult life in Massachusetts, where with his wife, Marilyn, he owned a Northampton bookstore. Before retiring, he was supervisor of residential life maintenance at Westfield State College. In 1999 he and Marilyn moved to Coatesville, Ind., where he worked on the George School alumni fund and enjoyed gardening, woodworking, and captaining his boat. He was a member of Hadley Meeting in Danville, Ind. Paul is survived by his wife, Marilyn Bigelow; his daughter Beth Lucero and husband Dan; his daughter Rebecca Brooks and husband Ian; his son Mark Bigelow and wife Charlene; and six grandchildren, Sarah, Matthew, Heather, Nicholas, Amanda, and Joshua.

Corbett—James A. (Jim) Corbett, 67, on August 2, 2001, of paraneoplastic cerebellar syndrome, a rare brain disease, at his home in the Arizona desert about 30 miles from Benson. Jim was born on October 8, 1933, in Casper, Wyo., a descendant of Blackfoot Indians, Kentucky pioneers, and Ozark Mountain mule traders. His father had given up a law practice in Missouri and gone to Wyoming to teach in high school. His mother supplemented the family income by substitute teaching. In the summer they moved to an Indian reservation, where they kept food on the table by foraging for berries and fishing for trout. A scholarship student at Colgate University, he graduated in three years and went on to Harvard on a Woodrow Wilson fellowship, completing a Master's degree in Philosophy in one year. He married and took his wife to live on a Wyoming ranch, but she did not like ranch life, and they divorced after a few years and three children. Joining his parents at their ranch, Jim studied Library Science at University of Southern California. There he met Patricia Collins. The couple married and moved to Douglas, Ariz., where he became head librarian and a philosophy instructor at Cochise Junior College. When college officials censored a book on an instructor's reading list and a work by a visiting artist, Jim notified the ACLU, and his contract was not renewed. Jim became a Quaker in the early 1960s and organized efforts against the Vietnam War. He returned to Arizona to ranch and develop goat husbandry techniques for use in poor countries. In 1977, increasingly troubled by arthritis, he moved to Tucson near a fence newly built to deter illegal border crossings. "I took the fence for granted and had never been particularly interested in border problems," he wrote in a 1988 essay. But on May 4, 1981, he heard about a Salvadoran refugee who had been caught by the Border Patrol. Jim found

the refugee in jail in Nogales, Ariz., and followed him to a detention center in California, where he discovered hundreds more Central Americans who had fled wars and persecution in their home countries. Jim was soon housing two dozen refugees in his home. Fluent in Spanish, he would sometimes lead groups from the Guatemalan border all the way to Arizona. Realizing his home and personal finances could not accommodate the flood of Central Americans, he mailed 500 letters to Quaker groups in the U.S., requesting their help, and with John M. Fife III, pastor of Southside Presbyterian Church in Tucson, helped organize a system for passing illegal immigrants from church to church across the country. Jim's crusade became known as the Sanctuary Movement. Its adherents believed that Central Americans streaming to the U.S. to escape political oppression were equivalent to slaves escaping their masters prior to the Civil War, and he likened this new movement, which involved hundreds of churches, to the Underground Railroad. James wrote that because after World War II the United States government bound itself by law never again to expel or return refugees to any country in which they would face persecution, the Sanctuary Movement was not an act of civil disobedience. Prosecutors insisted that the Central Americans were not political refugees, but economic ones, and in a 1986 trial, Jim was one of 11 defendants charged with breaking immigration laws. Judge Earl H. Carroll said, "Good motive is not a defense to intentional acts of crime," but Jim and two others were found not guilty on all charges while the others were sentenced to probation. Immediately after the verdicts, Jim said, "The work of sanctuary will continue exactly as it has. . . . We'll stand trial as often as we have to; . . . the refugees and their needs actually set the agenda." As the numbers of Central American refugees dwindled, the Sanctuary Movement gradually faded. Jim is survived by his wife, Patricia Corbett; daughters Laurie Longtin and Megan Schaefer; a son, Geoffrey Corbett; and three grandchildren.

MacInnes—David MacInnes, 83, on July 13, 2000, at home in Huntingdon Valley, Pa. David was born on June 23, 1917, in Rydal, Pa. He enjoyed a full life, enriched by gifts in writing and engineering and an enthusiasm for the outdoors. Trained as a naval engineer, he viewed difficulties not as conflicts, but as challenges to be explored and solved. His wry humor, gently self-deprecating manner, and light touch were a great help to his meeting. In over a half century of active contribution to the life of Abington Meeting, David served as clerk of the meeting, teacher of the high school group, overseer, clerk of the School Committee, and as representative on various yearly meeting committees. He provided leadership to the committee of The Quaker School at Horsham. Other activities included a fair housing project in Philadelphia, involvement in developing the Suburban Council on Human Relations (SCOHR), summer canoeing weekends for meeting families, training sessions in clerking, the Abington Meeting Journal for members who live at a distance, and a wide variety of study groups on Quakerism, the Bible, and the spiritual journey. With David's writing and Kay's illustrating, the couple collaborated on a number of books, including *Walking Through Scotland*, *Walking Through Wales*, and *Hiking Inn to Inn*, about hiking the Appalachian Trail. David

also wrote a number of books for his grandchildren. He was personally engaged in achieving a fuller understanding of, and relationship to, God. He was especially supportive of young people as they began their own seeking and could ask the questions that would open doors for them. He enjoyed sharing new religious thinking and the fellowship of fellow seekers. The respect with which he treated the most tentative thoughts endeared him to newcomers as well as seasoned Friends. He is survived by his wife, Kathleen O'Neill MacInnes, five sons, a daughter, and 16 grandchildren.

Maxfield-Miller—*Betsy Maxfield-Miller*, 90, on June 28, 2001, at Brookhaven, a retirement community in Lexington, Mass. Betsy was born on July 20, 1910, to a Quaker family in Philadelphia, Pa. As an adolescent, she spent a year abroad with her family in 1925–26, attending the Lycée Molière in Paris. After returning to the U.S., she attended Swarthmore College, and then earned a doctorate from Harvard/Radcliffe in 1938. Her thesis was a groundbreaking work on Romansch, the fourth official language of Switzerland; it was the first scholarly work on Romansch to be published in English. She was decorated by the French Government in 1966 (Chevalier de l'Ordre des Palmes Academiques); and in 1968 (Chevalier des Arts et des Lettres). An Assistant Professor of French at Wheaton College from 1940 to 1955, and a teacher at Concord Academy from 1955 to 1975, Betsy was a dynamic and inspiring teacher. She was married in 1941 and later divorced. After retirement, she researched the genealogy of Elizabeth Sherman Hoar, the wife of Ralph Waldo Emerson's brother. She loved to travel, and from 1925 to 1981 she made 23 trips overseas. Her joie de vivre and generosity touched all who knew her as a friend, family member, or teacher. She is survived by her daughter, Sandra Miller-Sanchez; her son-in-law, Paul Sanchez; four grandchildren; and four step-grandchildren.

Mikesell—*Mary Mikesell*, 85, on November 2, 2000, in Pomona, Calif. Mary was born on September 2, 1915, in Alameda County, Calif., the first of three daughters of a schoolteacher and a forester who were closely associated with University of California at Berkeley. Starting school at an early age, Mary was included in the Terman-Stanford study of gifted children. She began piano lessons early in her life, and, with her parents, was active in the local astronomy club, even constructing her own eight-inch reflecting telescope. At Piedmont High School in Piedmont, Calif., she was the first girl to be a member of the chess team. She majored in Astronomy at University of California in Berkeley, but left before completing her doctorate to become the wife of astronomer Alfred H. Mikesell. They later became the parents of five daughters and three sons, which included three sets of twins. Her love of the outdoors, which had begun when she was a child on family camping trips, continued throughout her married life. Born into a family of Congregationalists and having married a Northern Baptist, Mary soon became, with her husband, a Quaker. She worked in the office of Friends Meeting of Washington (D.C.) and served for several years as housekeeper at Pendle Hill. Mary had a strong conviction of immortality that included a certainty of continuing after death one's search for an understanding of both the cosmos and the people one



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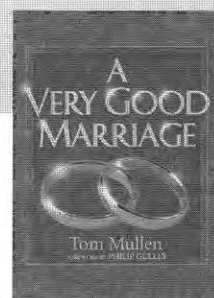
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has known in life. Her early letters were full of this concern, and it was part of her special interest in Quaker practice. When her own mother became frail, Mary moved back to Berkeley to be near her and became active in Berkeley Meeting, helping to form and operate a cooperative living establishment. She became a tax resister and in lieu of income tax, sent an equivalent amount, her own alternative tax, to a private organization for relief work in Vietnam. Mary protested the billions that the government poured into what she called "conventional defense" when the government did not give equal attention to the internal problems of the crime, violence, poverty, unemployment, inflation, pollution, and energy needs threatening our security within. She helped organize the Quaker Center at Ben Lomond. In her later years, Mary moved with close friends to the retirement community of Mt. San Antonio Gardens. She is remembered for her independent spirit and her quirky sense of humor. Mary is survived by her eight children, twins Kathryn and Margaret, Barbara, Jerry, twins Elisabeth and Rebecca, and twins John and Stephen; 14 grandchildren; and her youngest sister, Carolyn Hill Clapp.

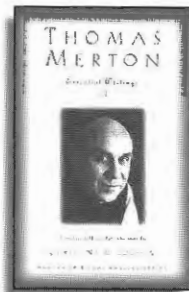
Sidwell—*Florence J. Kirk Sidwell*, 87, on June 12, 2001, as the result of a vehicle accident near Salem, Ohio. Florence was born on February 19, 1914, in Columbiana, Ohio, to Louis J. and Alice Cope Kirk. She began her education in the one-room schoolhouse in Middleton, Ohio, and she graduated from the Olney Friends School in 1932. On December 22, 1937, she married Floyd Hall Sidwell. Together they created a welcoming home and were the parents of seven children. People in the community came to know Florence and Floyd because of the beautiful peaches and apples that came from their trees. Florence was one of the first women in the community to drive a rural school bus. A lifelong member of Ohio Yearly Meeting and Middleton Meeting, in the late 1950s she represented yearly meeting at the Friends World Conference Committee triennial in Germany. From that time on, her correspondence included Friends from all branches of Quakerism and her home was open to many visitors. She worked diligently to improve understanding among the five yearly meetings in Ohio, and she and Floyd worked to support Friends in South Korea. She excelled at written correspondence, whether with her family, for social issues, or with people in prison and Friends around the world. She worked on issues of hunger, faith, land use, rural issues, and personal encouragement to others. She was a woman of compassion, energy, creative ability, good humor, and patience with the tumult of her family. She was predeceased in 1968 by a son, Raymond. She is survived by her husband, Floyd; a daughter, Esther Arlene Taylor, and her husband, Grant; a daughter, Kathryn Louise White, and her husband, Stan; a daughter, Erma Florence Shea, and her husband, William; a son, Richard F. Sidwell, and his wife, Mary; a daughter, Karen Emily Wilson, and her husband, John; a daughter, Margaret Alice Warren, and her husband, Roderick; nine grandchildren; and eight great-grandchildren.

Sing—*Banson Sing*, 57, on December 28, 1999. He was born on November 8, 1942, in Shanghai, China, the youngest of seven children of K. C. Sing, who had married Banson's mother, M. Cheng, after his first wife died. During the up-

heaval of the Chinese Civil War of the late 1940s, the Sing family moved to Hong Kong, where Banson attended school. In 1960, when his parents were about to move to Taiwan, he decided to come to the United States to further his education. Supporting himself by manual labor, Banson enrolled at Bethel College in Newton, Kans., a Menonite college. He earned a B.A. in Mathematics from Bethel in 1963, and two years later was awarded an M.A. in Mathematics from University of Buffalo (now SUNY Buffalo). He taught for two years at Oswego, a state college; during this time, interning at a summer camp for disadvantaged children in Philadelphia, he was introduced to Quakerism. Also during this time he met Regina Huang. The couple married in 1969 and moved to Berkeley, where both entered University of California at Berkeley's graduate school of Business Administration. Banson received his MBA in 1975, then went on to study higher mathematics at Berkeley and was awarded a Ph.D. in 1984. By 1986 the couple were both regular attenders of Berkeley Meeting. Banson served on the regional finance committee for AFSC in San Francisco, and he was instrumental in starting its Asian-American and Pacific Islander Youth Program, which still continues. In 1993 Banson was stricken with cancer of the blood. Uncomplaining, he tried various treatments, including traditional Chinese medicine in his home country. In the spring of 1997, during a period of remission, Banson offered the Quakers of Berkeley a class in the "Wild Goose" form of Qi Gong, a sequence of 64 meditative movements derived from those of the bird, which allow qi, or cosmic energy, to flow through one's body. In 1999 Banson and Regina became members of Berkeley Meeting. He is survived by his wife, Regina Sing.

Smith—Barbara Ann Smith, 53, on August 4, 2001, in Philadelphia, Pa., after a courageous battle with breast cancer. One of five daughters of Robert Myers Jr., and Ella Mae Myers Jenkins, she was born on August 24, 1947, in Columbia, S.C., but when she was only a month old, the family moved to Philadelphia. She attended Abyssinian Baptist Church. She met and married James Smith in 1969, and they had two daughters, Shawna and Gemma. Barbara graduated from Gratz High School, obtained a teacher's certificate from Temple University, and taught elementary school for nine years at University City New School. Then she became a grassroots activist. An African American having grown up in Philadelphia, she experienced firsthand the racial and economic injustice that drove her work as an activist, consultant, journalist, and motivational speaker. For the past two decades Barbara provided leadership to economic and racial justice movements by working through political campaigns, community and neighborhood organizations, human rights movements, workshops and seminars, and by traveling widely throughout North and Central America, Europe, and China. She participated in the Philadelphia women's delegation at the 4th World Conference of Women in Beijing. As part of a delegation that visited El Salvador in the fall of 1990, Barbara compared the destruction in El Salvador with the desolation in inner-city neighborhoods in the United States. She was a key player in organizing Mantua Against Drugs in West Philadelphia. Barbara worked with Philadelphia's Maternal and Child Health Department on the Jobs with Peace

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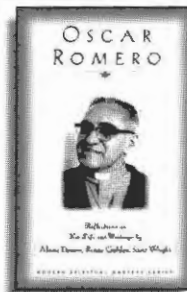


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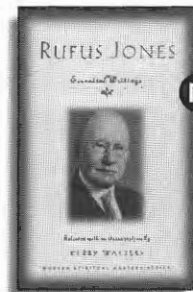


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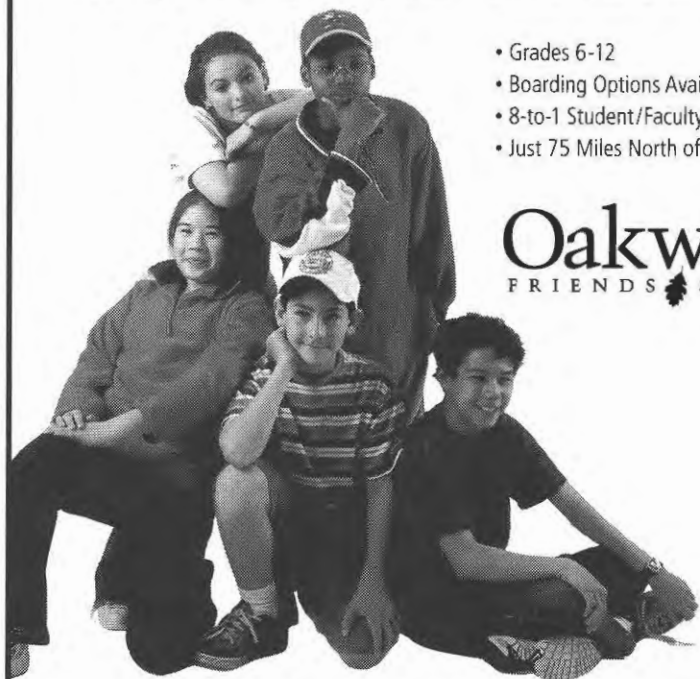
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Campaign. She worked on a seven-year plan to organize Mantua Hall, an 18-story public housing facility. She worked with Friends in projects such as the Intervisitation Program run by David Richie. She was able to build bridges between people who differed in experience, economic status, and culture by working as a consultant to the Philadelphia School District, The Mayor's Office of Community Service, and the National Union of the Homeless. She served as National Media Chairperson of the historic Million Woman March, which brought 2.5 million women of many ethnic backgrounds to Philadelphia in October 1997. In February, 2001, she celebrated ten years as the host of a weekly TV program with WYBE public television that represented her beloved African American community in her own unmistakable style, with controversial guests, issues, and advocacy for change. She appeared on the Oprah Winfrey Show and on Jesse Jackson's "Both Sides." With all her work outside the home, Barbara was also a devoted mother who made sure that her children were her priority. Barbara is survived by her two daughters, Gemma Smith Muhammad and Shawna Smith; her father, Robert Myers Jr., and mother, Ella Mae Myers Jenkins; her grandmother, Juanita Morgan; and numerous other family members.

Smith—Ruth Dart Smith, 88, on June 10, 2001, in Pomona, Calif., after a valiant struggle with cancer. She was born in Southern Rhodesia (now Zimbabwe) on July 7, 1912. Her father was an industrial missionary in the Mr. Salinda Mission of the American Board of Commissioners for Foreign Missions. In 1918, the family—including her brothers Francis and Leonard and, later, John—moved to the Dondi Mission in Angola, and nine years later she was sent to the United States for schooling. She graduated from Oberlin College in 1936, and after additional studies at University of Chicago, she was employed as a social worker in North Carolina. In 1938 she married Harvey Smith, a forester. They moved to Madison, Wis., in 1942, and then to Berkeley, Calif., in 1948, where they joined Berkeley Meeting. The house they designed and built became a favorite place for Quaker and other social gatherings, and they welcomed many people around the dinner table or for fireside discussions. Whenever Ruth needed something done, she would sign up for a class or teach herself how to do it. In this way she became an excellent seamstress, and she made the architectural designs for their house. At Ben Lomond Quaker Center, she designed the Art Building and much of the Casa de Luce. When her two children were small, she became involved in the local nursery schools and continued as a teacher there for ten years. She was active in Pacific Yearly Meeting, where she was in charge of the children's program for three years. After Harvey retired in 1972, the couple often went to Hawaii and were active in Honolulu Meeting, sometimes exchanging houses with Hawaii Friends for a few weeks. In 1992, they moved to their retirement community, Mt. San Antonio Gardens, transferring their membership to Claremont Meeting. Ruth will be remembered for her graciousness, helpfulness, and sense of humor. She was predeceased by a son, Sidney Smith. She is survived by her husband, Harvey Smith; a son, Sandy Smith and his family, Ginny and Mac; her granddaughter, Sara Coptieters; her brothers John and Leonard Dart; Leonard's wife, Martha Dart; and many nieces and nephews.

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Forum *continued from page 5*

I could quibble with a few of Griswold's "points of Friends' theology" but why should I? That is for another time. Now is the time for thanks and for gratitude that more and more Friends are exploring the rich treasure of theological literature and are recognizing the vitally important role that theological thinking plays in understanding the experience of faith in strengthening our witness to and in the world.

—David L. Johns
Assistant Professor of Theology
Earlham School of Religion
Richmond, Ind.

As a nontheological Friend, I disagree with Robert Griswold (*FJ* Aug.) that Friends have a common theology. He makes the error of many evangelical Friends, equating their personal beliefs with those of Friends as a whole. In doing so, they attack non-theological and liberal Friends, seeming to wish to exclude them from the fold.

Quakerism is an increasingly diverse movement. Friends General Conference has liberal, Buddhist, Gandhian, Jewish, and platonic Friends. In the umbrella organizations, Friends United Meeting and Evangelical Friends International, there are sharp and contrasting tendencies. All have to be considered. This suggests that Robert Griswold is wrong in seeking to decide who is a true Friend and who is not.

Robert Griswold takes liberal Quakers to task, saying they do not like the concept of Christ. I personally do not object to the concept. I simply believe that we need a name and language which has been less corrupted by war and debate. The appellation of Christ has too often been used as a battle cry and as unpleasant rhetoric. Could not a more neutral word be used?

Robert Griswold has the uncontested right to devise his personal theology. However, he has no right to claim that his theology belongs to the Religious Society of Friends as a whole, including non-theologians such as myself.

—T. Noel Stern
North Dartmouth, Mass.

In Robert Griswold's "No Creed Is Not the Same as No Theology" (*FJ* Aug.), he states, "it is only by . . . being empty of my own will that God can find me and the relationship can happen." Actually, we should use our free will to choose God's will, so that our free will can be one with God's loving spirit. We can use our free will! Free will is a precious gift from God.

—Deborah Nagida
Ojai, Calif.

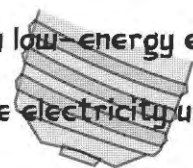
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A response to reflections on Jesus' flexibility

This is in reply to the letter written by Robert H. Keiter (Forum, *FJ* Aug.). There is another way to interpret the scriptural passages to which he refers (Mark 7:25-29 and Matt. 15:22-28). The writing of the New Testament documents spanned some 70 years. The writing of the Gospels occurred some 30-50 years after Jesus' death and resurrection. Each of the Gospels reflects the theological slant of its author and the related church community. Thus it is likely that some material from a period later than the life of Jesus was included in some documents.

The passages in Mark 7:25-29 and in Matthew 15:22-28 likely come from this later period. They reflect the time of the Jerusalem Council (Acts 15:1-29; Gal. 2:1-10) and the meeting of the apostles in Antioch (Gal. 2:11-14). The Greek woman represents the Gentiles who were beginning to take interest in this offshoot of Judaism. The stories and care and spiritual presence of Jesus were very attractive, as was the living church community. The reluctant Jesus of the passages in Mark and Matthew reflects the attitude of the disciples/apostles to only

accept Jews into the Church. This story worked nicely to show Jesus himself as welcoming the Gentiles into the healing warmth of the Church.

Was the story invented as propaganda? We'll never know. On the other hand, the story likely had a similar effect on the listeners as did the revelation of Jesus to Saul on the road to Damascus (Acts 9:1-9). There were several ways to describe the opening of the ministry of Jesus to a much larger Gentile community.

Perhaps the human Jesus did not have any ministry and little contact with Gentiles, but we know the ministry of the Holy One has been very powerful and effective through the Gentile presence in the Church.

—Michael Moore
Poulsbo, Wash.

Deaf Friends Fellowship

I was surprised and pleased to see a letter I wrote appear in the August issue of *FRIENDS JOURNAL*. I believe when I wrote that letter, an uppercase "D" was used for the word "Deaf." I found this altered as it was printed in the *JOURNAL*. To those of us in the Deaf community, the uppercase letter

signifies something beyond a physical attribute. It signifies a sense of Deaf identity, pride, culture, and community. This is somewhat similar to the difference between "friend" and "Friend."

I'd also like to note that since that letter was written, a few Deaf Friends and other interested individuals have found each other. We are all under the weight of the same concern: outreach, welcoming, and accommodating the Deaf. Deaf and other concerned Friends and attenders are welcome to join us as we share our experiences, leadings, and continue our growth toward becoming a resource for interested Friends entities. To contact Deaf Friends Fellowship, send e-mail to <aslfriends@mymailstation.com> or write to Deaf Friends Fellowship, c/o O'Doherty, 109 West Main St., Strasburg, PA 17579.

—Hamsa O'Doherty
Strasburg, Pa.

Note: FRIENDS JOURNAL house style is to reduce capitalization when possible throughout our pages. We thank Hamsa O'Doherty for bringing this to our attention, but will continue to use our present house style in reference to affinity communities. —Eds.

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Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: +44 (0207) 636-4718. Fax: +44 (0207) 636-5516.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 328-3066.

When travelling to the Pacific Northwest, consider the simple and economic travellers' rooms at **Quaker House in Seattle**. Reservations required: (206) 632-9839, or <pablopaz@juno.com>.

Coming to DC? Stay with Friends on Capitol Hill. **William Penn House**, a Quaker Seminar and Hospitality Center in beautiful, historic townhouse, is located five blocks east of the U.S. Capitol. Convenient to Union Station for train and METRO connections. Shared accommodations including continental breakfast for groups, individuals. 515 East Capitol Street, SE, Washington, DC 20003. E-mail: <dirpennhouse@pennnet.org>. Telephone: (202) 543-5560. Fax: (202) 543-3814.

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

Books and Publications

Daily Readings From Quaker Writings Ancient and Modern, 385-page HB, Vol. 1 or 2, \$36 each, p.p. (add \$2 foreign). Send to Serenity Press, 131 Meadow Lane, Grants Pass, OR 97526, USA.

A Seasonal Gift

A book of Middle East history from 1860. Centerpiece: Israeli-Palestinian conflict. American Presidents' reactions. Interwoven: story of four generations of author's family. *Olinda's Dream*, subtitled *Palestine and Lebanon Remembered*, by Farid Hourani. Contact: Xlibris, (888) 795-4274, or <www.amazon.com>.

Forthcoming Book

We seek the names of Friends to be considered for inclusion in the upcoming Quaker Press of FGC publication *Friends of African Descent*. Please send suggestions with a few lines of information—approximate age or birth/death dates, meeting membership or attendance, contribution to Quakerism and/or to the wider world and how you can be contacted. One of the book's co-editors (Donna McDaniel or Vanessa Julye) will contact you. Send the information to: Barbara Hirschowitz, FGC, 1216 Arch Street, 2B, Philadelphia, PA 19107. Or e-mail: <barbarah@fgcquaker.org>.

Read Quaker Theology, the exciting journal from QUEST (Quaker Ecumenical Seminars in Theology). And join us for a weekend seminar, "Quaker Theology: Beyond the Beginnings," January 18-20, 2002, in State College, Pa. Details from: QUEST, P.O. Box 82, Bellefonte, PA 16823; E-mail: <QUEST@quaker.org>; Web page: <www.quaker.org/quest>.

Quaker Life (succeeding *American Friend* and *Quaker Action*)—informing and equipping Friends around the world. Free sample available upon request. Join our family of Friends for one year (10 issues) at \$24. For more information contact:

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or check out our website: <www.fum.org>.

Quaker autobiography *Becoming Myself: My Life in Letters and Verse*, by Mary E. B. Feagins. Retired Guilford College professor, author, poet, traveler, wife, and mother has drawn on her letters and poems to recreate a life influenced by the critical historical events and philosophical issues of the 20th century. Rich in political, social, and psychological awareness, the book is leavened with a gallant sense of humor. This book will leave the reader wiser and more optimistic about the human spirit. 195 pp., illustrated. To order: Send \$16.25 p/d to North Carolina Friends Historical Society, P.O. Box 8502, Greensboro, NC 27419. Checks payable to NCFHS.

The 2001 Quaker Peace Roundtable—Read all about it, on the web; 25+ stimulating, informative reports and papers, at <www.quaker.org/qpr>.

Become a Published Author. 80-year tradition of quality book publishing, promotion, distribution. "Author's Guide to Subsidy Book Publishing"—(800) 695-9599.

Books by Ernest Morgan

1) *Dealing Creatively with Life*—autobiography of Ernest Morgan (\$15)
2) *Dealing Creatively with Death*—14th edition of A Manual on Death Education and Simple Burial (\$15)
Send check or money order to Arthur Morgan School, Ernest Morgan Scholarship Fund, 1901 Hannah Branch Road, Burnsville, NC 28714.

Quaker Artists Book. 94 reviews of 19 genres, history, illustrations, study questions, bibliography. Period covered: 1657–1992. An entertaining and celebratory read, also useful for study groups, libraries, and First-day schools. \$16. Gary Sandman, 25–26 18th Street, Apt. 1F, Astoria, NY 11102.

Friends Bulletin, magazine of Western Independent Quakers, free samples, subscription \$15. A *Western Quaker Reader*, *Writings by and about Independent Western Quakers*: \$23 (including postage). *Friends Bulletin*, 5238 Andalusia Court, Whittier, CA 90601. <www.quaker.org/fb>. <Friendsbul@aol.com>.

Quaker Books. Rare and out-of-print, journals, memoirs, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. E-mail us at <vintage@gis.net>.

You're in good company with Friends United Press authors, including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that take you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. <www.fum.org>.

For Sale

Let the sun be your electric company. Budget Solar has quality solar products, from educational kits, books, and gadgets to PV panels, charge controllers, batteries, and inverters, priced to fit any budget. Shop online at <www.budgetsolar.com>.

Peace Fleece yarns and batting in 35 colors; kits, buttons, needles. Sample card \$3.00. Yarn Shop on the Farm, 1235 Red Run Road, Stevens (Lanc. Co.), PA 17578. (717) 336-5860.

Opportunities.

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts. FQA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership: \$22/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: <fqa@quaker.org>. Web: <http://www.quaker.org/fqa>.

Friends Center with unprogrammed Christian orientation at Barnesville offers personal retreats with spiritual consultation available. Also weekend retreats: March 8 *Listening to the Holy Spirit* with Katherine and Ken Jacobsen; April 5 *Intentional Living and Mindful Dying* with Connie McPeak; April 26 *Understanding Robert Barclay* with John Smith. For information write Bill Taber, 61357 Sandy Ridge, Barnesville, OH 43713 or phone (740) 425-1248.

Early Winter at Pendle Hill

December 29–January 1: Celebrate the New Year!
Mozart, Amadeus and the Age of Enlightenment, with Karl Middleman
"Speak, Lord; Your Servant Is Listening", led by Patricia McBea
January 11–13: **Couple Enrichment**, with Brad Sheeks and Pat McBea
January 18–20: **The Iron Bridge: Writing Fact and Fiction**, with David Morse
January 18–20: **Quaker Discernment in Small Groups**, with Gale Wills
January 20–25: **Enneagram: Nine Ways of Being in the World**, with Sabra Peil
January 25–27: **Opening the Scriptures: A Quaker Approach to the Bible**, with Tom Gates
January 27–February 1: **Christianity and Fiction: Evelyn Waugh's A Handful of Dust and Nikos Kazantzakis's Christ Re-Crucified: Two Totally Different Approaches**, with Peter Bien
January 27–February 1: **Peaceful Mind, Open Heart: A Silent Insight Meditation Retreat**, with Mary Orr
February 3–8: **A Lived Theology: Speaking with Integrity as Friends**, with Marge Abbott
February 8–10: **Religion and Social Issues Forum: Earning, Spending, Saving, and Sharing Money**, with Richard Barnes
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.

Consider a Costa Rica study tour. Take a 12-day trip to see the real Costa Rica. For information and a brochure call: (520) 364-8694 or 011 (506) 645-5436; e-mail: <jstuckey@racsa.co.cr>; or write: Roy Joe Stuckey, 6567 N. San Luis Obispo Dr., Douglas, AZ 85607.

Quaker House Ann Arbor has periodic openings for six-person intentional community based on Friends principles. (734) 761-7435, <quakerhouse@umich.edu>, <www.ic.org/qhaa>.

To consider mountain view retirement property, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 6567 N. San Luis Obispo Drive, Douglas, AZ 85607.

Travel to Tuscany and Provence

Taste of Tuscany and Friends in France trip programs offered each fall and spring. Learn about art, culture, and cuisine in small groups of 8–12 people with excellent accommodations, food, and expert guidance. Guests stay at historic villas in the country near Lucca and Avignon. Information contact: Mark Haskell, **Friends and Food International**, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/fax (202) 726-4616, e-mail <MkHaskell@aol.com>.

Personals

Concerned Singles

Concerned Singles links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Straight/Gay. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; (413) 445-6309; <http://www.concernedsingles.com>.

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

Positions Vacant

Resident. Redwood Forest Friends Meeting, Santa Rosa, Calif. Residents performing hospitality and caretaking duties are sought for a dynamic Friends meeting north of San Francisco. Post inquiries to Resident Committee, RFFM Box 1831, Santa Rosa, CA 95402.

Interns. 9–12 month commitment beginning January, June, or September. Assist with seminars and hospitality at William Penn House, five blocks from U.S. Capitol. Room, board, and small stipend. WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Jeanes Hospital ACPE Center, Philadelphia, Pa., is seeking **CPE RESIDENT** for primary clinical placement at nearby Friends Hospital, a 192-bed behavioral and mental health facility. Both institutions are Quaker in heritage and philosophy. Resident stipend: \$20,000/year plus benefits for four consecutive units of CPE. Completion of at least one prior CPE unit is required. For additional information, or to request an application, contact: Jeanes Hospital Pastoral Care Dept., 7600 Central Avenue, Philadelphia, PA 19111; phone (215) 728-2036; e-mail: <ward@tuhs.temple.edu>.



Head of School

Westtown School, a Quaker coeducational day and boarding school founded in 1799, is located on 600 acres in Chester County, Pennsylvania, and serves nearly 700 students in pre-kindergarten through twelfth grades. Rooted in the Quaker tradition, Westtown School encourages spiritual and intellectual integrity and values a commitment to community, equality, nonviolence, service, and simplicity. The School maintains high academic standards in an atmosphere characterized by respect for the individual and the community. Reporting to the General Committee, the Head of School provides leadership for the academic and spiritual life of the school and its administrative and financial health.

The successful candidate for the position will have proven leadership experience and an appreciation for and commitment to Quakerism and Quaker process. The candidate's administrative background should reflect strong management and communication skills and a clear understanding of the current issues facing independent education. S/he must be able to articulate the school's vision for the future and spark excitement for change while working through a process that invites the participation of many voices. For further information, please contact: **Arthur M. Larrabee, Clerk of the Search Committee**, c/o Kim M. Morrissey, Ph.D. or B. A. (Mackie) MacLean, Jr., Managing Directors, The Diversified Search Companies, 2005 Market Street, Suite 3300, Philadelphia, PA 19103. Tel: (215) 656-3579 or e-mail: <westtown@divsearch.com>. For additional information, please go to: <http://www.westtown.edu> and <http://www.divsearch.com>.

Haverford College

370 Lancaster Avenue, Haverford, PA 19041-1392

Haverford College seeks candidates for the following positions, at the rank of assistant professor, to begin Fall 2002:
English: Tenure-track position in 18th-century British Literature. Interest across genres in intellectual history, public culture, and circum-Atlantic negotiations is welcome. The successful candidate will maintain an active research agenda and will teach at all levels of the undergraduate liberal arts curriculum. Send letter of application, CV, and three letters of recommendation as soon as possible to Carol Henry, search secretary, <chenry@haverford.edu>; (610) 896-1157.
Fine Arts: Three-year, non tenure-track, part-time appointment as printmaker. The successful applicant must have a Master of Fine Arts degree or the equivalent. Send letter of application, statement of teaching principles, CV, official transcripts and appropriate certifications of undergraduate education and advanced study, sample copies of course descriptions, twenty slides of applicant's prints and three current letters of recommendation as soon as possible c/o Kathy McGee, search secretary, <kmcgee@haverford.edu>; (610) 896-1008.

Philosophy: Tenure-track position in African and/or African American philosophy. The successful candidate will contribute to the broader areas of social/political philosophy and/or ethics. Send CV; a cover letter, which will include or be accompanied by a statement on teaching interest, experience and/or philosophy; writing sample; and the names of at least three academic references whom candidates must ask to submit supporting letters as soon as possible addressed to Prof. Paul Jefferson, Chair, c/o Annette Barone, search secretary, <abarone@haverford.edu>; (610) 896-1031.

Political Science: Tenure-track position in comparative politics. Specialists in any region excluding Latin America welcome; research and teaching in the fields of political economy, nationalism, and/or identity politics would be considered an asset. Send letter of application including a statement of teaching and research interests, CV, a sample of written work, graduate transcripts, and at least three letters of recommendation as soon as possible to Sharon Nangle, search secretary, <snangle@haverford.edu>; (610) 896-1076.

Rhetoric and Composition and Director of College Writing: Tenure-track position in rhetoric and composition to teach basic and advanced writing courses, assess student writing abilities, administer the College Writing Program, lead the expansion of the College Writing Center, and work with faculty in all disciplines to expand and improve writing instruction. Applicants may hold the Ph.D. in any relevant field, but experience in writing pedagogy and an active research agenda in rhetoric and composition are essential. Send letter of application discussing your teaching, research, and views on the teaching of writing in a liberal arts college; CV; sample of your writing on composition theory or teaching; and three current letters of reference as soon as possible to Merleen Macdonald, search secretary <mmacdon@haverford.edu>; (610) 896-4979.

AA/EOE, to diversify its faculty and enrich its curriculum and the life of the College, Haverford encourages women and minority candidates to apply. For information concerning Haverford College, please visit our web site, <http://www.haverford.edu>.

EARLHAM

Vice President for Institutional Advancement

Earlham seeks a Vice President for Institutional Advancement to lead and manage a comprehensive fundraising, alumni relations, and public affairs program.

Earlham comprises a selective liberal arts college, a Quaker graduate seminary (the Earlham School of Religion), both in Richmond, Indiana; and a living history museum, Conner Prairie, located north of Indianapolis. Earlham's learning community is characterized by academic challenge, a commitment to social concerns, service, and peacemaking, and a dedication to the intellectual, emotional, moral, and spiritual growth of all members of the community. Candidates should have a substantial record of successful and diverse fundraising including annual fund and capital campaign experience at a senior management level. Great integrity and the ability to serve as an enthusiastic, articulate ambassador for Earlham and a commitment to the mission and values particular to a Quaker liberal arts college and seminary are essential.

Nominations, applications, inquiries: Judith Auerbach/Liz Neumann, Auerbach Associates, 65 Franklin Street, Suite 400, Boston, MA 02119. Phone (617) 451-0095. E-mail: <liz@auerbach-assc.com>.

Job description at <www.earlham.edu>. Review of applications will continue until position is filled.

An AA/EEO employer, Earlham eagerly solicits applications from African Americans and other ethnic minorities, women, and Quakers.

Retreat/Conference Center Director will develop, plan, and help implement a year-round program which will more fully use the resources of Camp Woodbrooke's location. This position requires a concern for Quaker values/process. Other desired skills are creative thinking, marketing, fundraising, and administrative experience. Responsibilities would include administrative help with the summer camping programs. For more information contact Alfred and Jenny Lang, phone (608) 647-8703, <ajlang@mhtc.net>.

The Friends Committee on Legislation of California, a Quaker-sponsored Legislative Action Group, is seeking a Director of Legislation and Administration and a Development and Outreach Coordinator. The Director of Legislation and Administration will direct the legislative programs of FCL in the California Legislature while the Development and Outreach Coordinator will plan and implement fund development and outreach strategies. The positions are open until filled. Further information may be obtained from the FCL, 926 J Street, # 707, Sacramento, CA 95814 or by e-mail: <clinfo@cwo.com>. No calls please.

Monteverde Friends School needs K-12 teachers, a special ed teacher, and volunteers. School year begins in August. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included for teachers. Teachers please apply by January 31, volunteers any month, to Jenny Rowe, Monteverde Friends School, Monteverde 5555, Puntarenas, Costa Rica. Tel/fax (506) 645-5302. E-mail: <mfschool@racsa.co.cr> with copy to <vandusen@racsa.co.cr>.

Arthur Morgan School. A small junior high boarding school seeks houseparents and teachers for 2001-2002 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives, music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send résumé with cover letter to: Frederick Martin or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.



Sidwell Friends School, a coed, pre-K-12 Quaker day school located in Washington, D.C., invites qualified applicants for staff and faculty positions that may be applied for at any time. Members of the Society of Friends are particularly encouraged to apply. Sidwell Friends, students, and alumni represent many cultural, racial, religious, and economic backgrounds. The school's vigorous academic curriculum is supplemented by numerous offerings in the arts and athletics. A Chinese language and history program is shared with other area schools on a consortium basis. The curriculum includes community service requirements and opportunities for internships in Washington, D.C., and a student year abroad. Educational and extracurricular activities are enriched by the school's presence in the nation's capital. Send cover letter and résumés to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, NW, Washington, DC 20016.

Real Estate

Midcoast-Maine. Three-bedroom, 1991 cape, 1/2-acre lot in small community, own septic, shared well and leach field, some common land, monthly fee to association, rural, 7 miles Midcoast Meeting. Inquiries: (207) 529-6325; <ecope@lincoln.midcoast.com>.

Historic Mount Laurel brick home of Joe and Eleanor Lippincott. Next to Mount Laurel Friends' Meeting House on 3/4 acre. Large, comfortable rooms, wide plank floors. Large eat-in kitchen with view of Meeting House. 6 bedrooms, 2 1/2 baths, apartment, huge attic and basement. Special home, great character, needs some tender loving care. Could be family home, business (antique shop, art gallery?) or both. Details, photo and virtual tour at <Realtor.com>. Click "By MLS#" then enter "Mount Laurel", "NJ", MLS#: 4008110, \$200,000. An offer is being considered so please don't delay. Call Linda Stajdel at Prudential Fox and Roach, (856) 234-0011, extension 179.

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A Friendly Maui vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

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

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week. May through October. Contact Jonathan Snipes: (215) 736-1856.

Retirement Living

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, wood shop, computer lab. CCAC Accredited. Reasonable fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. <www.foxdalevillage.org>.

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

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Communities under development:
Kendal on Hudson • Sleepy Hollow, N.Y.
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Independent living with residential services:
Coniston and Cartmel • Kennett Square, Pa.
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Barclay Friends • West Chester, Pa.
Advocacy/education programs:
Untie the Elderly • Pa. Restraint Reduction Initiative
Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. E-mail: <info@kcorp.kendal.org>.



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

Schools

Rancocas Friends School: Pre-K, half and full day, after school care, quality academic and developmentally appropriate program with Quaker values. Affordable tuition, financial aid. 201 Main Street, Rancocas (Village), NJ 08073. (609) 267-1265. Fax: (856) 795-7554.

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

Friends Meeting School. Serving more than 100 students on 50+ acres in southern Frederick County between I-270 and I-70. Coed, pre-K to grade 8. Strong academics, Quaker values, small classes, warm caring environment, peace skills, Spanish, extended day program, optional piano lessons. 3232 Green Valley Road, Ijamsville, MD 21754, (301) 798-0288 <friendsmeetingschool.org>.



Orchard Friends School. A school for children, grades K-7, with language-based learning differences. 16 East Main Street, Moorestown, NJ 08057. Phone: (856) 802-2777. Fax: (856) 802-0122. E-mail: <OrchardLD@aol.com>.

Frankford Friends School: coed, K-6; serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School**, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Westbury Friends School—Academic excellence in a nurturing Quaker environment for 170 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation/holiday, summer programs. Half and full-day nursery, pre-K. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. <www.ssfss.org>.

The Quaker School at Horsham, a value-centered elementary and middle school for students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia, Bucks, and Montgomery Counties. 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (740) 425-3655.

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (530) 273-3183.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

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

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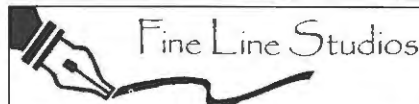
Over 30 full-color images of hand-drawn, illustrated, realistic artwork plus ceremony ideas, sample vows, and easy, on-line estimates. Ketubahs, gay celebrations of commitment, and non-Quaker examples. E-mail birthright Quaker, Jennifer Snow Wolff, at <snowwolff@att.net>. Browse online: <http://www.calligraphicART.com> or <http://home.att.net/~snowwolff>.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.

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Meetings

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

♿=Handicapped Accessible

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

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

AUSTRALIA

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

BOTSWANA

GABORONE—phone (267) 347147 or fax 352888.

CANADA

HALIFAX, NOVA SCOTIA—(902) 461-0702 or 477-3690.

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

PRINCE EDWARD IS.—Worship group (902) 566-1427.

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

WOLFVILLE, N.S.—Sundays 10:30 a.m. (902) 542-0558.

COSTA RICA

MONTEVERDE—Phone 645-5207 or 645-5036.

SAN JOSE—Unprogrammed meeting, 11 a.m. Sunday. Phone: 224-4376 or 233-6168.

EGYPT

CAIRO—First, third, and fifth Sundays at 7 p.m. Call Alan Swanson, 337-1201, or Ray Langsten, 357-6969 (days).

EL SALVADOR

SAN SALVADOR—Unprogrammed meeting. Call Carmen Broz 284-4538.

FRANCE

PARIS—Unprogrammed meeting for worship 11 a.m. Sundays at Centre Quaker International, 114 Rue de Vaugirard, 75006 Paris. Entrance at 114 bis. Phone: 01-45-48-74-23. The Center has no sleeping accommodation.

GERMANY

GOETTINGEN—Unprogrammed meeting 11 a.m., second and fourth Sundays. Goerlitzer Str. 51 (Caspers). Phone 0551-3791726.

HAMBURG—Unprogrammed meeting 10:30 a.m., second and fourth Sundays. Winterhuder Weg 98. Phone 04531-806211.

HEIDELBERG—Unprogrammed meeting. First and third Sundays. Call Brian Tracy: 06223-1386.

GHANA

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

GUATEMALA

GUATEMALA—Unprogrammed. First and third Sundays. Call Loren at 849-5510.

INDIA

NEW DELHI—Unprogrammed worship, 10 a.m. Sundays at National YWCA Office, 10 Parliament St., Tel.: 91-11-6963925.

MEXICO

CIUDAD VICTORIA, TAMAULIPAS—Iglesia de los Amigos, Sunday 10 a.m.; Thursday 8 p.m. Matamoros 737 2-29-73.

MEXICO CITY—Unprogrammed meeting Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA—Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: 813-821-2428 or 011-505-266-0984.

UNITED STATES

Alabama

AUBURN—Unprogrammed meeting, Sundays 9 a.m. Room 205, 132 N. Gay St. Phone: (334) 887-9688 or 826-6645.

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

FAIRHOPE—Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (334) 928-0982.

HUNTSVILLE—Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

ROYAL (Blount County)—Worship group. (205) 429-3088.

Alaska

ANCHORAGE—Call for time and directions. (907) 566-0700.

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

JUNEAU—Unprogrammed, 10 a.m. Sunday. 750 St. Anns St., Douglas, Alaska 99824. Phone: (907) 586-4409.

Arizona

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

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (520) 642-9274 or (520) 642-9900.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5831 or 955-1878.

TEMPE—Unprogrammed worship and First-day school 10 a.m. 318 East 15th Street, 85281. Phone: 968-3966.

TUCSON—Pima Friends Meeting (unprogrammed). First-day school and worship 8:15 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 323-2208.

Arkansas

CADDO—(Ark., La., Okla., Tex.). Unprogrammed. Call (El Dorado, Ark.) (870) 862-4179, (Mena, Ark.) (870) 394-6135.

FAYETTEVILLE—Unprogrammed. (501) 521-8657 or 267-5822.

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

California

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

BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

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

CHICO—9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th Ave. (530) 897-3638.

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

DAVIS—Meeting for worship First Days 9:45 a.m. 345 L St. Visitors call 753-5924.

FRESNO—Unprogrammed meeting. Sunday 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (209) 237-4102.

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

LA JOLLA—Meeting 10 a.m. 7380 Eads Ave. Visitors call 456-1020.

LOS ANGELES—Worship 11 a.m. at meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037. (213) 296-0733.

MARIN COUNTY—10 a.m. 177 East Blithedale Ave., Mill Valley, Calif. Phone: (415) 435-5755.

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

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

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

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

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

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting. Unprogrammed. Call (909) 882-4250 or (909) 682-5364.

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

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

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

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

SAN LUIS OBISPO-Two worship groups in area: (805) 239-9163, 528-1249, or 528-6487.

SANTA BARBARA-Antioch Univ., 801 Garden St., 10 a.m. children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-4012. Phone: (805) 965-0906.

SANTA CRUZ-Meeting 10:30 a.m., at Georgiana Bruce Kirby School, 117 Union St., Santa Cruz.

SANTA MONICA-First-day school and meeting 10 a.m. 1440 Harvard St. Phone: 828-4069.

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

SEBASTOPOL-Apple Seed Friends. Unprogrammed worship 10 a.m. Garzot/Duffield Building, Libby Park (corner of Valentine and Pleasant Hill Rd.). Contact Ron Higgins (707) 887-1160.

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

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

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

Colorado

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

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at Pikes Peak Justice and Peace Commission, 29 S. Institute St., Colorado Springs, Colo. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

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

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

FORT COLLINS-Meeting for worship and First-day school 10 a.m., 2222 W. Vine. (303) 491-9717.

Connecticut

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

MIDDLETOWN-Worship and First-day school 10 a.m. 267 William Street (2nd floor), Phone: (860) 663-3022.

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

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. (860) 889-1924 or 442-7947.

NEW MILFORD-Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 354-1346.

STAMFORD-GREENWICH-Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.

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

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

WOODBURY-Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

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

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

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

NEWARK-Worship and First-day school 10:30 a.m. Preparation for worship 9:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

ODESSA-Worship, first Sundays, 11 a.m., W. Main Street. **WILMINGTON**-Worship and First-day school 10:30 a.m. 4th and West Sts. Phone: 652-4491.

District of Columbia

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

Unprogrammed meetings for worship are regularly held at:

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

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

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

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

Florida

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 786-6270.

DELAND-Worship and First-day school 4 p.m. Unitarian Church, 820 N. Frankfort. Info: (904) 734-8914.

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

FT. MYERS-Meeting at Calusa Nature Center, First Days at 10:30 a.m. Telephone: (941) 274-3313.

FT. PIERCE-Stuart Area Worship Group, 10:30 a.m., Fall-Spring. (561) 460-8920 or 692-2209.

GAINESVILLE-Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

JACKSONVILLE-Meeting for worship, First Days. For location and time phone (904) 768-3648 or 733-3573.

KEY WEST-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787.

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

LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 585-8060.

MELBOURNE-9:30 a.m. (321) 777-1221 or 676-5077. Call for location.

MIAMI-CORAL GABLES-Meeting 10:30 a.m. 1185 Sunset Dr., 661-7374. Clerk: Gerry O'Sullivan, (786) 268-0556.

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

ST. PETERSBURG-Meeting, First-day school, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

SARASOTA-Worship 10 a.m., discussion 11 a.m., Sudakoff Hall, New College. For directions, call (941) 358-5759, or Fern Mayo, clerk, (941) 955-1974.

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

TAMPA-Meeting and First-day school 10 a.m. Life Center, 6811 N. Central Ave. Phone contacts: (813) 854-2242 and 977-4022.

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

Georgia

ANNEEWAKEE CREEK-Worship Group—30 miles West of Atlanta. Unprogrammed Worship 11 a.m. Discussion following. 5525 Dorsett Shoals Lane, Douglasville, GA 30135. Call for directions Janet or Free: (770) 949-8079.

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

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

ATLANTA-Northside. Unprogrammed worship and First-day school, 2nd and 4th First Days at 10 a.m. 1085 David Trace, Suwanee, GA 30024. (770) 886-3411.

<pjay@mindspring.com>.

AUGUSTA-Worship 10:30 a.m. (706) 796-0970 or (803) 278-5213.

ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 638-4671.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call (808) 322-3116, 775-0972.

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 968-2714.

MAUI-Friends Worship Group. Contact: George R. Harker, (808) 879-4160, P.O. Box 1137, Kihel, HI 96753; or (808) 572-9205 (Vitarelis).

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 344-4384.

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

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

Illinois

BLOOMINGTON-NORMAL-Unprogrammed worship and First-day school 10:30 a.m. in members' homes. (309) 454-5463 or (309) 862-1908.

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

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

CHICAGO-Northside (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 10:30 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (312) 409-0862.

DECATUR-Worship and First-day school, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 872-6415.

DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

EVANSTON-Worship 10 a.m. 1010 Greenleaf, 864-8511.

GALESBURG-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-7097 for location.

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

MCHENRY COUNTY-Worship 5 p.m. (815) 385-8512.

McNABB-Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meetinghouse 2 miles south, 1 mile east of McNabb. Phone: (815) 882-2214.

OAK PARK-Worship 10 a.m. (First-day school, childcare), Oak Park Art League, 720 Chicago Ave., P.O. Box 3245, Oak Park, IL 60303-3245. (708) 386-6172—Katherine.

ROCKFORD-Unprogrammed worship, First Days, 11 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241.

URBANA-CHAMPAIGN-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 344-6510.

Indiana

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

FORT WAYNE-Open worship 10 a.m., First-day School and adult discussion 10:45 a.m. 6557 North Clinton. (219) 482-1836.

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

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

INDIANAPOLIS-Valley Mills Friends Meeting, 6739 West Thompson Road. Charles Bunner, pastor. Call (317) 856-4368 for meeting times. Web page: <<http://vmfriends.home.mindspring.com>>

MUNCIE-Friends Memorial Meeting, unprogrammed worship 8:30 a.m., First-day school 9:30 a.m., programmed worship 11 a.m. 418 W. Adams St. (765) 288-5680.

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

SOUTH BEND-Unprogrammed worship, First-day school 9:45 a.m. (219) 277-7684, 232-5729.

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

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

Iowa

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

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

DES MOINES-Meeting for worship 10 a.m., discussion 11:30 a.m. Meetinghouse, 4211 Grand Ave. 274-4717.

DUBUQUE-Worship 10:15 a.m., Sun., unprogrammed; Summer schedule varies. Call (319) 556-3685 or (319) 583-8653.

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

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

Kansas

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

MANHATTAN-Unprogrammed Meeting. For time and location please telephone (785) 539-3733, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Conrows, 2371 Grandview Terrace, Manhattan, KS 66502.

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

WICHITA-Heartland Meeting, unprogrammed worship 11 a.m. First Days. 14700 West Highway 54. (316) 729-4483. Carry-in lunch and business following worship on last First Day of month. Our Web address is: <http://heartland.quaker.org>.

Kentucky

BEREA-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (606) 623-7973 or (606) 986-9840.

BOWLING GREEN-Unprogrammed Worship Group. Meets second and fourth First Days. Call (502) 782-7588.

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

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

Louisiana

BATON ROUGE-Unprogrammed worship 11 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (225) 665-3560.

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

RUSTON-Unprogrammed. Call: (318) 251-2669.

SHREVEPORT-Unprogrammed. Call: (318) 459-3751.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.

BELFAST AREA-Unprogrammed meeting for worship, 9:30-10:30 a.m. Telephone: (207) 338-6823.

BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 725-8216.

CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 627-4437.

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, U.S. 202). No meeting July-August. Telephone: (207) 786-4325.

MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 866-4382.

♣ **OXFORD HILLS**-Unprogrammed meeting, worship 9:30 a.m. 52 High St. Hope Ripley Ctr., So. Paris, (207) 583-2780.

PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.

VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.

WATERBORO-Unprogrammed worship, First-day school 9 a.m. For details call (207) 636-4149, 490-7113.

WHITING-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2191.

Maryland

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

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

♣ **BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. Sept.-May (except 3rd Sunday-10 a.m.), 10 a.m. June-August. 3107 N. Charles St. (410) 235-4438. Fax (410) 235-4451. E-mail: sparkle@clark.net.

BALTIMORE/SPARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 472-4583.

BETHESDA-Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Winslow Long, P.O. Box 1005, Chestertown, MD 21620. (410) 778-1503.

DARLINGTON-Deer Creek Meeting. Worship 10:30 a.m. Clerk, Anne Gregory, (410) 457-9188.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (410) 820-8347, 820-7952.

FALLSTON-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Dale Varner, clerk, (410) 877-3015.

FREDERICK-Meeting for worship 10 a.m. First-day school 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.

PATAPSCO-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 997-2535.

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

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

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

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

TAKOMA PARK-Preparative Meeting. Unprogrammed worship 10 a.m. Sunday at Crossings, 1 Columbia Ave. (at Pine), P. O. Box 11365, Takoma Park, MD 20913. (301) 891-8887.

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

Massachusetts

ACTON-Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts. West Concord (during summer in homes). Clerk: Jim Thoroman, (978) 263-8660.

AMESBURY-Worship 10 a.m. 120 Friend St. Call (508) 463-3259 or (508) 388-3293.

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188, or clerk (413) 772-2826.

ANDOVER-Worship and First-day school, 10 a.m., 65 Phillips St., SHED kindergarten, (978) 470-0350.

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

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

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

DEERFIELD-GREENFIELD-Worship group Thursday 5:30 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

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

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

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

MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.

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

NANTUCKET-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (509) 228-0136.

NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring Street. Phone 990-0710. All welcome.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.

NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. Smith College, Bass Hall, Room 210. (413) 584-2788.

SANDWICH-East Sandwich Meetinghouse, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-4181.

SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.

WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.

WEST FALMOUTH-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.

WESTPORT-Worship Sundays 10 a.m. 938 Main Road. (508) 636-4963.

WORCESTER-Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

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

Michigan

ALMA-MIDLAND-MT.PLEASANT-Pine River Friends. Unprogrammed meeting 10 a.m. Clerk: Nancy Nagler, (517) 772-2421.

ANN ARBOR-Unprogrammed meeting for worship 9 a.m. and 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Clerk: Claire Tinkerhess, (734) 663-9003.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Theatre, N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. (248) 377-8811. Clerk: Marvin Barnes: (248) 528-1321.

♣ **DETROIT**-First Day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

♣ **EAST LANSING**-Red Cedar Friends Meeting, unprogrammed worship and First-day school, 12:30 p.m. All Saints Episcopal Church lounge, 800 Abbott Road. Worship only, 9:30 a.m. except first week of month, Sparrow Wellness Center, 1200 East Michigan Ave., Lansing. Both accessible. Call (517) 371-1047 or 371-1754.

FLINT-Crossroads Worship Group (Conservative): unprogrammed worship on 2nd and 4th Sundays, 3 p.m. Contact: (810) 743-1195 for location.

GRAND RAPIDS-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-7701.

KALAMAZOO-Meeting for worship and First-day school 10 a.m., discussion and childcare 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

MT. PLEASANT-MIDLAND-ALMA-Unprogrammed meeting 10 a.m. Discussion 11 a.m. 1400 S. Washington, Mt. Pleasant. Clerk: Nancy Nagler, (989) 772-2421.

Minnesota

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

DULUTH-SUPERIOR-Unprogrammed worship and First-day school, 10 a.m. 1802 E. 1st Street, Duluth. Michael Koppy, clerk: (218) 729-7643.

MINNEAPOLIS-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159.

NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street., Northfield. For information: Corinne Matney, 8657 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.

ROCHESTER-worship First Day 9:30 a.m. Assisi Heights (1001 14 St. NW) in Canticle Hall at the back of the building. First-day school. Phone (507) 287-8553.

ST. PAUL-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 917-0383 for more information.

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 9 a.m. and 10:30 a.m., Wednesday at 6:30 p.m.; adult education Sunday at 9 a.m.; First-day school Sunday at 10:30 a.m.; meeting for business second Friday of month at 7 p.m. (651) 699-6995.

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

Missouri

COLUMBIA-Discussion 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.

KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.

ST. LOUIS-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.

SPRINGFIELD-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

Montana

BILLINGS-Call: (406) 252-5065 or (406) 656-2163.

GREAT FALLS-(406) 453-2714 or (406) 452-3998.

MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

Nebraska

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

OMAHA-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 391-4765.

Nevada

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

RENO-Unprogrammed worship. For information, call: 329-9400.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Sara Hubner, (207) 384-0991, or write: 392 Main St., S. Berwick, ME 03908.

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

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Judith Pettingell, (603) 643-2164.

KEENE-Worship group-unprogrammed 10:30 a.m. Children's program and child care. 98 S. Lincoln St., Keene, N.H. Call (603) 352-5295.

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

PETERBOROUGH-Monadnock Meeting at Peterborough/Jaffrey town line on rte. 202. Worship 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

WEST EPPING-Unprogrammed. 10 a.m. on 1st and 3rd First Days. Friend St., directly off rte. 27. Clerk: Fritz Bell, (603) 895-2437.

New Jersey

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

ATLANTIC CITY AREA-Worship 11 a.m., 437A S. Pitney Rd., near Absecon. (609) 652-2637.

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

CINNAMON-Westfield Friends Meeting, rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

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

CROSSWICKS-Meeting and First-day school 9:30 a.m. (609) 298-4362.

DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-3987.

GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye Greate St., Greenwich. (609) 451-8217.

HADDONFIELD-Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

MANASQUAN-First-day school 10 a.m., meeting 11:15 a.m. Rte. 35 at Manasquan Circle.

MARLTON-See CROPWELL.

MEDFORD-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. Call (609) 953-8914 for info.

MICKLETON-Worship 10 a.m., First-day school 11 a.m. (609) 848-7449 or 423-5618.

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

MOORESTOWN-118 E. Main St. For meeting information call (856) 235-1561.

MOUNT HOLLY-Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

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

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

NEWTON-Meeting for Worship 10 a.m. Sundays. Haddon Ave. and Cooper St., Camden. (856) 232-8188.

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

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

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

RANOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule-worship 10 a.m. only, 6/15-9/15. 201 Main St., Ranocas (Village), NJ 08073. (609) 267-6152 or (609) 654-3625. E-mail: <jjranco@aol.com>.

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

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

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

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

SOMERSET/MORRIS COUNTIES-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship held 10:30 a.m. Sept.-May. (908) 876-4491.

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

TRENTON-Meeting for worship and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

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

WOODBURY-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (609) 845-5080, if no answer call 845-9516.

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

New Mexico

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

LAS CRUCES-Meeting for worship 10 a.m. 622 N. Mesquite. Contact: David Richman (505) 525-8322, Jean McDonnell (505) 647-1943.

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

CHAMISA FRIENDS PREPARATIVE MEETING-4 p.m. worship/children's prog. at Westminster Presb. Church on Manhattan at St. Francis. Info.: (505) 466-6209.

SILVER CITY AREA-Gila Friends Meeting, 10 a.m. Call: 388-9053, 538-3596, 538-9565, or 535-2330 for location.

SOCORRO-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0277.

TAOS-Clearlight Worship Group meeting for worship first and third Sundays 10:30 a.m. Call (505) 758-8220 for location.

New York

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

ALFRED-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 669-8549.

BROOKLYN-Worship and First-day school 11 a.m. (childcare provided), 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

BULLS HEAD RD.-Worship and First-day school 10:30 a.m. N. Dutchess Co., 1/4 mile E. Taconic Pky. (914) 266-3223.

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

CATSKILL-10 a.m. worship, Rt. 55, Grahamsville. November-April in members' homes. (914) 985-7409 or (914) 434-3494.

CENTRAL FINGER LAKES-Geneva vicinity/surrounding counties. Unprogrammed meeting and First-day school. Call for time and place: (716) 526-5196 or (607) 243-7077.

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

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

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

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

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

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

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

HUDSON-Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-8617 (voice mail); e-mail: brickworks@juno.com.

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

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

BETHPAGE P.M.-second and fourth First Days

CONSCIENCE BAY M.M.-St. James

FLUSHING M.M.

JERICHO M.M.

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

MATINECOCK M.M.-10 a.m.

PECONIC BAY E.M.-Southampton College and Southold

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

WESTBURY M.M.

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

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

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

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

ONEONTA-Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

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

POPLAR RIDGE-Worship 10 a.m. (315) 364-5563.

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

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

QUAKER STREET-Worship 10 a.m. Easter to Thanksgiving. Rte. 7, Quaker Street, New York 12141. For winter schedule call (518) 234-7217.

ROCHESTER-84 Scio St. (one block N of East Avenue across from East End Garage downtown). Meeting for worship Sundays at 11 a.m. school year; 10 a.m. summer (ASL-interpreted). Religious education for children and adults 9:45 a.m. (716) 325-7260.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 735-4214.

RYE-Unprogrammed meeting for worship, 624 Milton Road. Phone (914) 967-0539.

SARANAC LAKE-Meeting for worship and First-day school; (518) 523-3548 or (518) 891-4490.

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

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

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

STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 720-0643.

SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave.

WESTBURY (L.I.)-Worship, First-day school 11 a.m. 550 Post Ave. at Jericho Turnpike. (631) 271-4672.

North Carolina

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

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

Discussion, fellowship. Bob (252) 726-2035; Tom (252) 728-7083.

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 299-4889.

BOONE-Unprogrammed meeting for worship 10 a.m. First Days. 171 Edgewood Drive, Boone, NC 28607.

Michael Harless, clerk, (828) 263-0001.

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

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (828) 675-4456.

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Carolyn Stuart, (919) 929-2287. Meetinghouse, (919) 929-5377.

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

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

DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 732-5630.

FAYETTEVILLE-Unprogrammed worship, 11 a.m. 223 Hillside Ave. (910) 323-3912.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (336) 294-2095 or 854-5155.

GREENSBORO-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. John Young, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-487.

GREENVILLE-Unprogrammed worship and First-day school. 355-7230 or 758-6789.

HICKORY-Unprogrammed worship, First-day school 10:15 a.m., forum 11:30 a.m. 328 N. Center St., (704) 328-3334.

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

WENTWORTH/REIDSVILLE-Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.

WILMINGTON-Unprogrammed worship 11 a.m. Discussion 10 a.m., 350 Peiffer Ave. 792-1811.

WOODLAND-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3911.

North Dakota

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

Ohio

AKRON-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-0521.

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

BOWLING GREEN-Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

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

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

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

TOLEDO-Rilma Buckman, (419) 867-7709.

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

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

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

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331 or (614) 487-8422.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1516 Salem Ave., Rm. 236. Phone: (937) 643-9161.

DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 587-1070.

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stillwell. Phone: (330) 670-0053.

MANSFIELD-Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First and Third Sundays 10:30 a.m., Betsey Mills library, 4th and Putnam Sts. Phone: (740) 373-5248.

OVERLIN-Unprogrammed worship Sundays, 10:30 a.m., 102 AB A.J. Lewis Environmental Center, Oberlin College. Midweek meeting Thursdays, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (440) 774-6101.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.

WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 885-7276, 897-8959.

WILMINGTON-Campus Meeting (FUM/FGC), Thomas Kelly Center, College St. Unprogrammed worship 10:30 a.m. year-round.

WOOSTER-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 345-9343 or (330) 345-8664.

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Diane Chiddister, (937) 767-5921.

Oklahoma

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

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

TULSA-Green Country Friends Meeting. Unprogrammed worship 5:15 p.m. Forum 4 p.m. For information, call (918) 743-6827.

Oregon

ASHLAND-South Mountain Friends Meeting. Each First Day at 543 S. Mountain Ave. Business, adult ed., and singing 9:30 a.m. Children's program and silent meeting for worship 11 a.m. Hospitality and child care available during all activities. Bill Ashworth, clerk, (541) 482-0814.

CORVALLIS-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

FLORENCE-Unprogrammed worship (541) 997-4237 or 964-5691.

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10:15 a.m. Phone: (503) 232-2822.

BRIDGE CITY PREPARATIVE MEETING-Worship at 10 a.m. at Historic Neighborhood House, 3030 S.W. 2nd Ave., First-day school at 10:15 a.m. Contact Janet Jump, (503) 528-0213.

FANNO CREEK WORSHIP GROUP-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 8825 S.W. Barnes Road. Contact Margie Simmons, (503) 644-0501.

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

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

Pennsylvania

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

BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester on Rte. 202 to Rte. 926, turn W to Birmingham Rd., turn S 1/4 mile.

BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202-263), Lahaska. (215) 794-7299.

CARLISLE-252 A Street, 17013; (717) 249-8899. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Linda Drive. Telephone (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts. (610) 874-5860.

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

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

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

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

DOYLESTOWN-Meeting for worship and First-day school 10 a.m. East Oakland Ave.

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

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

EXETER MEETING-191 Meetinghouse Rd., 1.3 miles N of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Winfield Keck (610) 689-5509.

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

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

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

GWYNEDD-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Summerville Pike and Rte. 202.

HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

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

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

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

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

INDIANA-Unprogrammed meeting for worship 10:30 a.m., first and third Sundays. (724) 349-3338.

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

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

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

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

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

LEWISBURG-Worship 10:30 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

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

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

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

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

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

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

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

MILLVILLE-Worship 10 a.m., First-day school 11 a.m. Main St. Dean Giron, (717) 458-6431.

NEWTOWN (Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. W of I-95, exit 30. (215) 968-3801.

NEWTOWN SQUARE (Del. Co.)-Forum 10 a.m. Worship 11 a.m. Rte. 252 N of Rte. 3. (610) 356-4778.

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

OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., P.O. Box 168, Oxford, PA 19363. (610) 932-8572. Clerk: Harriet Magoon, (610) 932-5190.

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

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

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

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

CHELTENHAM-Jeanes Hosp. grnds., 19111. (215) 342-4544. Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

CHESTNUT HILL-100 E. Mermaid Lane, 19118. (215) 247-3553.

FRANKFORD-1500 Orthodox St., 19124. (215) 533-5523.

GERMANTOWN-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)

GREEN STREET-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)

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

UNITY-Unity and Wain Sts., 19124. (215) 295-2888*. Worship 7 p.m. Fridays.

PHOENIXVILLE-Schuylkill Meeting, Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.

PITTSBURGH-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.

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

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

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

READING-First-day school 10:15 a.m., meeting 10:30 a.m. 108 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sugar Rd., 2 miles NW of New Hope. (215) 297-5054.

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

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

STATE COLLEGE-Worship and children's programs 11 a.m. Also, on most Sundays, early worship at 8:45 a.m. and adult discussion at 10 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

SWARTHMORE-Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. At Barclay Friends School, off Rte. 6, North Towanda. Phone: (570) 265-9620.

UPPER DUBLIN-Worship & First-day school 11 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

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

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

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

WEST GROVE-Meeting for worship 10 a.m.

153 E. Harmony Road, P.O. Box 7, 19390.

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

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

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

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

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

Rhode Island

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

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

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

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

South Carolina

CHARLESTON-Meeting for worship Sundays. Stern Student Center (4th floor student community room), College of Charleston. Call or write for the time: (803) 723-5820, P.O. Box 1665, Charleston, SC 29402.

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

GREENVILLE-Unprogrammed, meets each First Day at the First Christian Church or in homes, at 4 p.m. EST, i.e., 4 p.m. EST or 5 p.m. EDT, when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.

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

South Dakota

RAPID CITY-(605) 721-4433.

Tennessee

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

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

JOHNSON CITY-Tri-Cities Friends (unprogrammed), Edie Patrick, (423) 283-4392 or <ewpatrick@aol.com>.

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 762-8130.

NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth Sundays. 2804 Acklen Ave., (615) 269-0225. Thais Carr and Pam Beziat, co-clerks.

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

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (915) 837-2930 for information.

AMARILLO-Call (806) 538-6214 or (806) 655-0446.

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

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

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.

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

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. Andrew McPhaul, Clerk, (409) 744-4214.

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

HOUSTON-Live Oak Meeting. Unprogrammed worship 8:30 and 10 a.m. Sunday and 7 p.m. Wednesday. First-day school 11:15 a.m. Childcare provided. 1318 W. 26th St. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning at 10:45. Lutheran Student Center, 2615 19th St. Please use back door. (806) 799-3307 or 791-4890.

RIO GRANDE VALLEY-Unprogrammed worship 10 a.m. Sundays. For location call Carol J. Brown (210) 686-4855.

SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

TYLER-Unprogrammed. Call: (903) 725-6283.

Utah

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

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Ladies Literary Club, 850 E. South Temple. Telephone: (801) 359-1506 or 582-0719.

Vermont

BARTON-Glover Friends Meeting 9:30 a.m. Sundays. Barton Library basement. 525-6961 or 525-6990.

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

BURLINGTON-Worship 10:30 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

& **MIDDLEBURY**-Worship 10 a.m. at Parent/Child Center, 11 Monroe Street, Middlebury. (802) 388-7684.

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

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

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

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

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, near U.S. 1. Call (703) 781-9185 or 455-0194.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-Ouaker Lake FM, discussion at 3 p.m., worship at 4 p.m. (434) 223-4160 or (434) 392-5540.

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

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

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

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

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

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

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

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

NORFOLK-Worship and First-day school at 10 a.m. Phone (804) 624-1272 for information.

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

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

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

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

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

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

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

Washington

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

BELLINGHAM-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk: Susan Richardson, (360) 733-5477.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: 943-3818 or 357-3855.

PORT TOWNSEND-10 a.m. Sunday. (360) 385-7981.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 282-3322.

SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. 547-6449. Accommodations: 632-9839.

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

SPOKANE-Friends Worship Group. Meets monthly at 11 a.m. Call (509) 326-4496 or (509) 535-2464.

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

TRI-CITIES-Unprogrammed worship. Phone: (509) 946-4082.

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

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Mininger (304) 756-3033.

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

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

Wisconsin

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

EAU CLAIRE-Worship at 10:30 at 3131 Stein Blvd. preceded by singing. Call (715) 833-1138 or 874-6646.

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

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MENOMONIE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 658-1042.

MILWAUKEE-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

OSHKOSH-Meeting for worship 10:30 a.m. on Sunday. (920) 233-5804.

PENDLE HILL

A Campaign for a New Century



Main House, 1930

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The end of the year is traditionally when people review their financial transactions for the past year and assess their fiscal health. Did we meet our budgetary goals? Did we reduce our debt? How did our investments do?

It is also the time when people pay off their pledges or consider a "bonus" gift to their Meeting and to other Friends organizations they support. Giving securities, especially long-term appreciated stock, makes a lot of sense! Why? Because the donor receives a DOUBLE tax benefit! First, you receive a current income tax deduction for the full fair-market value of the stock. Then, you pay NO capital gains tax on the "paper profit."

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Director of Development
Pendle Hill
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Wallingford, PA 19086-6099
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E-mail contributions@pendlehill.org
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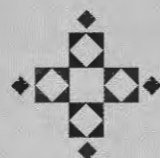
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ESR Reports
Vol. V, Number 1

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Visit esr.earlham.edu/publications for stories and photos available only on our website, as well as a complete set of back issues of *ESR Reports*.

Joining Hands to Nurture Quaker Leadership:

ESR AND FIRST FRIENDS OF GREENSBORO

By Sarah Peterson

ESR prepares people for ministry within many different kinds of faith communities, but as one of only a few Quaker seminaries in the United States, *ESR* has a unique concern for nurturing leadership within the Religious Society of Friends. As a seminary within a numerically small denomination, *ESR* can't help but think about how to keep the Quaker faith strong for the future in a rapidly changing world.

To do this job well, *ESR* relies on a wide network of Quaker meetings for support in its mission, prayer for its work, dialogue about education and ideas, and financial assistance. Some of these meetings are a short walk from *ESR*'s Richmond campus, while others are as far away as Whittier or Ramallah. Of all these meetings, one particularly special relationship is with First Friends Meeting of Greensboro, North Carolina. The exchange of resources and talent and the mutual support between these two institutions helps *ESR* fulfill its mission in a way that would be impossible without First Friends Meeting.

Members of First Friends have always been generous—both individually and corporately—in their financial support of *ESR*. Most notably, they have supported scholarships that help students attend *ESR* at a reduced cost—a very important gift, since many students come to *ESR* with a calling toward further education but without the resources necessary to finance a two to four year graduate degree program. First Friends Meeting is the home of many of the donors who have endowed scholarships under the Cooper Scholars Program, which covers recipients' tuition for the first two years of seminary study. When *ESR* launched its Partners In Scholarship program, which invites large meetings to contribute, over three years, the amount equal to one seminary student's tuition, First Friends responded immediately. It is the only meeting so far to have completed a full three

year pledge.

First Friends also hosts the North Carolina site of *ESR Access*, the distance learning program that allows students to take *ESR* classes over the Internet or in two-week sessions in Richmond, Indiana; Marshalltown, Iowa; Pasadena, California; Hartford, Connecticut, and Greensboro, North Carolina. From the beginning, First Friends has offered overwhelming support for the *Access* program. *ESR* offered to rent space at the meeting-house to hold classes, but First Friends allowed *ESR* to use the space for free. *ESR* had also planned to hire an administrative liaison to coordinate the *Access* classes,

Continued on page 4.

Local Networks: ESR Connects with Richmond Churches

Visit esr.earlham.edu/publications for coverage of professor Stephen W. Angell's July 10th discussion with leaders of Richmond's African American churches about the new PBS documentary of African American religion, *This Far by Faith*.



Fall 2003

Up Coming@ESR



Come to Richmond!
Or Pasadena,
Hartford or
Stockholm!
ESR activities are
taking place in
these and other
locations over the
coming months.
If any of these
opportunities
attract you,
call 1-800-432-1ESR
(1377) or visit
esr.earlham.edu for
all the information
you need.

ESR Reports is published
in the fall and spring
for alumni/ae and friends
of Earlham School
of Religion

Jessica Bucciarelli, Editor
Susanna Combs,
Art Director

Monday–Tuesday,
September 29–30, 2003:
Pastors' Conference

"Exegeting the
Congregation" is
the theme, and Art
McPhee the
featured speaker,
for this sixth
annual gathering
of Quaker pastors and other
interested persons. Art McPhee
teaches mission and intercul-
tural studies at Associated
Mennonite Biblical Seminary in
Elkton, Indiana. Art is also a
published author and an
experienced pastor. Phil Baisley,
ESR's Assistant Professor of
Pastoral studies, says, "This
conference aims to assist
pastors in their transforma-
tional role of aligning congrega-
tional priorities with God's
purposes. The need to exegete
not just biblical texts but one's
local congregation is brought
home painfully to pastors
whose cultural assumptions
differ from those of their
parishioners." All sessions will
be held on the ESR campus.



Art McPhee

Friday–Saturday,
October 24–25, 2003: Ministry
of Writing Colloquium

Workshop leaders at this
twelfth annual event include
Scott Russell Sanders, Haven
Kimmell, Lil Capon, Pat
Schneider, Nina Shelton, Brent
Bill, Nan Phifer, and Mary
Lacey. In addition to hands-
on workshops, the gathering
will feature readings,
plenaries, an autograph

signing, and an open mic.
Held on the ESR campus.

October 13–24, 2004:
ESR Access Regional Intensive
Courses

The following courses are
proposed for Hartford, CT;
Greensboro, NC; Marshalltown,
IA, and Pasadena, CA. Actual
availability will depend upon
student interest.

- Quaker Beliefs
- Christian Discipleship &
Living in the Spirit

January 5–16, 2004:
ESR Access Regional Intensive
Courses

The following courses are
proposed for Hartford, CT;
Greensboro, NC; Marshalltown,
IA, and Pasadena, CA. Actual
availability will depend upon
student interest.

- Christian Reconciliation:
Conflict Resolution in the
Church and the World
- Ministry Among
Unprogrammed Friends
Greensboro, NC, only:
- Old Testament Exegesis:
Postexilic Prophets

Saturday, March 6, 2004:
Fourth Annual Spirituality
Gathering

Held at ESR, theme to be
announced.

Monday–Tuesday,
March 23–24, 2004:
Willson Lectures

This year's speaker is Ted
Peters, Professor of
Systematic Theology at

Pacific Lutheran Theological
School in Berkeley, California.
His topic is "Science and Faith:
Where are We?"

Thursday–Sunday,
April 1–4, 2004: Quakers in
Pastoral Care and Counseling

The thirteenth annual gather-
ing, held at Quaker Hill in
Richmond, Indiana. Theme to
be announced.

July 2004:
Pilgrimage to Sweden

Sponsored by ESR and the
Newlin Center for Quaker
Thought and Practice, this
unique travel experience will
integrate visits to sites of
spiritual and cultural signifi-
cance with quiet retreat days,
times for group reflection and
opportunities to meet and
worship with Swedish Friends.
The group will stay at
Svartbäcken, a Quaker retreat
center north of Stockholm. The
cost is approximately \$1200, not
including airfare to Stockholm.
For more information contact
group leaders Carol Sexton at
(765) 983-1548, sextoca@earlham.edu or Julia Ryberg at
ryberg.svartbacken@swipnet.se,
or visit the Svartbäcken website
at <http://www.kvakare.org/svartbacken.shtml>.



*At top and right: Scenes from Svärthäcken, the Quaker retreat
center to be featured in next summer's "Pilgrimage to Sweden."*

Michael Brenneis— An Ecumenical Spirit

ESR'S NEW ASSISTANT
PROFESSOR OF
PASTORAL CARE AND
COUNSELING

By Donne Hayden



Indiana and Virginia engaged in a form of cultural exchange this summer when Michael Brenneis from Virginia came to Earlham School of Religion as Assistant Professor of Pastoral Care and Counseling, assuming the duties of Professor Bill Ratliff, who has retired and moved from Indiana to an intentional community in Virginia.

Michael Brenneis (pronounced Bre-NICE) is ordained in the Christian Church (Disciples of Christ) and in the

process of being ordained in the Episcopal Church. He is a licensed Marriage and Family Therapist and a Clinical Professional Counselor.

Throughout his career as counselor and psychotherapist, Michael always believed when

the time was right, he'd make the transition to teaching. "One has to have something to teach," he comments. "My vocation now is to pass along what I have learned."

Much of what Michael has learned came from his decade

as a psychotherapist at St. Luke Institute in Silver Spring, Maryland, where he dealt specifically with clergy suffering from addiction or compulsive behavior disorders. This experience led him to specialize in pastoral and psychiatric care for people in ministry, the subject of his doctoral dissertation.

Because of his extensive experience in providing psychiatric and pastoral care for clergy in crisis, Michael looks forward to working at ESR and doing what he refers

to as "front-end work." His experience gives him valuable insight into necessary preparation for those entering ministry so they learn to avoid potential difficulties inherent in the role of pastoral caregiver.

Twenty years ago, while Michael was a chaplain intern at St. Elizabeths Hospital, he met Jeanne Maguire, a graduate of Yale Divinity School, who was also in CPE. They became friends and colleagues but went their

separate ways afterward. Over a year later, they reestablished their relationship and eventually married. Reverend Jeanne Brenneis, who is ordained in the United Church of Christ and in the Christian Church (Disciples of Christ), has been a hospice chaplain since 1986; she is currently Director of the Center for Bioethics, The Hospices of the National Capital Region. Their sixteen-year-old daughter, Rebecca, sings and plays flute, clarinet, piano, and guitar, and is student conductor of the school orchestra. In this ecumenical family, Rebecca is called to the Episcopal faith, and is preparing to serve as state co-chair of the Parish Youth Ministries of the Episcopal Diocese of Virginia.

Michael plans to "commute" this year, spending holidays and weekends as possible with his family in Arlington. Both Jeanne and Rebecca supported his decision to accept the teaching position at ESR. When her father was offered the post, Rebecca responded, "Of course accept it. It's what you've been wanting to do all your life."

Donne Hayden, a second-year student at ESR, has worked as a teacher and editor for many years.

MICHAEL BRENNEIS

Assistant Professor of
Pastoral Care and Counseling,
Earlham School of Religion

EDUCATION

- BA, History and Religious Studies; Southwest Baptist University, Bolivar, Missouri (1978)
- MA, Counseling Psychology and Psychological Assessment; Spalding University, Louisville, Kentucky (1982)
- Master of Divinity; Southern Baptist Theological Seminary, Louisville, Kentucky (1983)
- Ph.D., Counseling & Development; George Mason University, Fairfax, Virginia (2000)

PROFESSIONAL EXPERIENCE

- In the Washington, DC, area
- Chaplain Intern, St. Elizabeths Hospital and Spring Grove Hospital Center
 - Chaplain, St. Elizabeths Hospital
 - Parish Pastor, Garfield Memorial Christian Church
 - Psychotherapist, St. Luke Institute
 - Pastoral Care Consultant, Dominion Hospital
 - Adjunct Counseling Faculty, George Mason University
 - Private Practitioner, Renaissance Clinic

HOBBIES & INTERESTS

- Long-distance swimming, running, bicycling; studying local history; travel

Visit esr.earlham.edu/publications to read more about Michael Brenneis' faith journey.



FIRST FRIENDS
continued from page 1.

Why has the community of First Friends Meeting been so deeply and consistently generous in their support of ESR? Hopefully because ESR can offer something valuable in return.

but First Friends offered to provide the necessary administrative support as well.

Why has the community of First Friends Meeting been so deeply and consistently generous in their support of ESR? Hopefully because ESR can offer something valuable in return.

About the *Access* program, Lisa Lundeen, a First Friends member, says, "I think First Friends likes to be a host for Quaker education and outreach." Lisa took her first *ESR Access* class at the meetinghouse in 2001. She recalls that members of her meeting—both those in the class and those beyond it—were so impressed with the professor, Susan Jeffers, that they invited her to return to Greensboro to address the meeting during its annual spiritual renewal weekend.

The influence of *Access* classes at First Friends is frequently felt beyond the classroom. In January 2003, when Lonnie Valentine brought an *Access* class called "Christian Reconciliation:

Conflict Resolution in the Church and World" to the First Friends meetinghouse, he was asked to give the message at worship, to teach a First Day school class, and to address the Quarterly Meeting as well. Because of this resounding welcome, the conflict resolution message reached approximately 80 people—far more than just the students who were enrolled in the two-week class.

But it's not just the potential of ESR's unique *Access* program that First Friends Meeting cares about. They also recognize ESR as a place that nurtures leadership among Friends. "First Friends has a real concern for Quaker leadership," says Sara Beth Terrell, a 1982 graduate of ESR and a current member of First Friends. First Friends has always appreciated ESR, she observes, as a seminary that helps in the training of ministers who are well-educated, and who also have a heart for the distinctive tenets of the Quaker faith. Sara Beth herself demonstrated how an ESR education can enrich the life of a meeting when she agreed to speak regularly at First Friends Meeting when pastor Jack Kirk was absent for nine months during an illness in 1999.

Lisa Lundeen agrees that First Friends Meeting is eager to equip people for

ministry—which can include encouraging them in further Quaker education. After her introduction to ESR through the *Access* program at First Friends, Lisa traveled to Richmond in the fall of 2002 to become a full-time, residential student. During the summer of 2003, she served as a pastoral intern for First Friends. One of the things she appreciates the most about her education at ESR is its practicality, making it easy to tailor the work she does in class to what's going on in the life of her meeting—writing a paper, for example, that she can send to meeting leaders and friends to share ideas she believes they might find helpful.

Does ESR give something back to First Friends? "I sure hope so!" exclaims Jay Marshall. "I know those of us at ESR who regularly visit First Friends come back feeling inspired. I always feel like I've been ministered to, and that's no small thing."

As an urban congregation with many members who are young adults, singles, and professionals, First Friends has found a way to let the Quaker message speak to a different group of people than that which makes up many Quaker congregations in the U.S. Many of the newer members at First Friends are just out of college—a definite

As an urban congregation with many members who are young adults, singles, and professionals, First Friends has found a way to let the Quaker message speak to a different group of people than that which makes up many Quaker congregations in the U.S.

contrast to national trends in church membership for any denomination. This unique connection with young adults, Jay remarks, is an important one to ensure the continued vitality of the Religious Society of Friends. "It gives us hope that the essence of the Religious Society of Friends can speak to a 21st century congregation."

On a variety of levels, from concrete resources to leadership and inspiration, the connection between First Friends Meeting is meaningful and mutual. "Our connection to ESR links us with a larger Quaker world, keeping us from becoming provincial or isolated," says Sara Beth Terrell. About ESR's relationship with First Friends

Meeting, Jay Marshall says, "It's a model for how I wish seminary and meeting relationships were in many places."

Sarah Peterson, an evangelical friend from Spokane, Washington, is in her second year at ESR. Her seminary education is being sponsored by a Cooper Scholarship in the name of Mrs. Viola

Braxton, a member of First Friends Meeting of Greensboro. Of her experience researching this article, Sarah reflects, "One of the things I came away with after talking to Jay was a much greater appreciation for what the Access program does and why we offer it. And I was so impressed with First Friends, especially the boldness of their Christian message."

Meeting of ESR: Support

A Conversation with Pam and Ron Ferguson

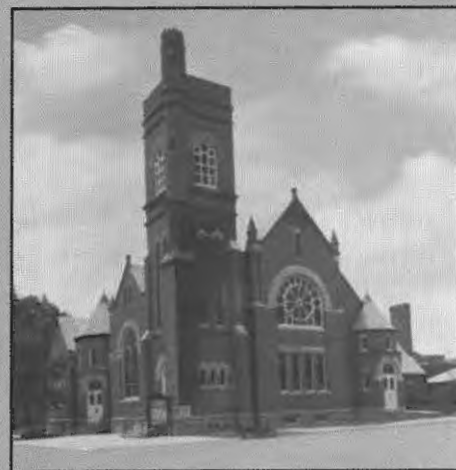
Like First Friends of Greensboro, featured in this issue's cover story, Winchester Friends Meeting in recent years has given regular financial support to ESR. The church is located in Winchester, Indiana, about 25 miles north of Richmond on Route 27. Ron Ferguson, co-pastor with his wife, Pam, says, "Our meeting realizes just how short the supply of pastors is in Indiana Yearly Meeting. Three years ago, we began consciously giving money to a special ESR fund to develop pastors. We need to be training up people. This is one way to do that."

Each year's gift has been in the \$1000 range. The exact amount varies because of the source of the funds. Ron explains, "The church is a beneficiary of a perpetual trust of deceased Friends who owned a local grocery store. When Pam and I got here five years ago, we joined an ongoing conversation in the Meeting regarding stewardship of the 'nest egg' that had built up. The monthly meeting eventually decided that the reserve fund was large enough, so we began giving away what was left over after we met our expenses." The beneficiaries of this new understanding of stewardship include not only ESR's pastoral ministry training, but also Friends Committee on National Legislation, jail ministry, and a fund that sends unchurched

local kids to camp.

Other elements of the mutually beneficial relationship between Winchester Friends and ESR include:

- Carloads of Winchester Friends traveling to events at ESR and Earlham, such as the Pastors' Conference, Peace Forum, and Convocation. "Ron and I try to go to everything IYM and ESR offer!" says Pam.
- Friends from ESR visiting Winchester to give the Sunday message. "We got to hear from John Punshon while he was here, and Jay Marshall spoke last fall," Ron remembers. He observes, "We're working to build relationships that break down the wall of suspicion and distrust" that has at times stood between some Friends and ESR.
- Pam and Ron's informal mentoring of students and recent alums who are serving in Indiana Yearly Meeting. Ron



Continued on page 11.

Individuals & Families:

The Strength of ESR's Donor Network

"By far the majority of gifts to ESR over the years have been from individuals. The more individuals with resources and interest we can find, the stronger our work is."

—Keith Esch, M.A. 1966, former Development Director

Hundreds of people have given millions of dollars to support ESR's educational ministry in the 43 years since the school first opened its doors. For each of these donors, there is a story: the first awareness of ESR; the decision to give the first gift, and the second, then the third, and the personal encounters with the school and its people over the years.

There is no such thing as a "typical" donor to Earlham School of Religion, but the stories of Mary Birenbaum and Wallace Collett certainly give an intriguing glimpse of the many facets of the donor network. These two special friends of ESR have certain characteristics in common. Both Wallace and Mary have served on the Earlham College Board of Trustees; Wallace is now an Honorary Lifetime Trustee, and Mary has just completed a term as Clerk of the Institutional Advancement Committee. While serving the College, both of these individuals have taken a particular interest in ESR, sharing generously of

their resources and counsel. And in both cases, the commitment to ESR is part of a larger picture of each person's life of service.

Wallace Collett has been involved with ESR since its very beginnings. Raised "a good Baptist" in Wilmington, Ohio, Wallace started his undergraduate degree at Wilmington College, and did one year at Haverford College. Looking back almost 70 years, Wallace recalls that the Haverford year "was a wonderful thing for me. People like Rufus Jones were still here. We started a meeting of six people who gathered on Sundays for unprogrammed worship, and that's been my direction ever since."

Wallace went on to become a prominent businessman in Cincinnati, Ohio. In 1958, when Wil Cooper embarked upon his travels to assess Friends' support for a proposed Quaker seminary, Wallace Collett was one of the people he visited. Wallace remembers, "Wil came down to my office in Cincinnati to talk about the school they were going to start. It sounded good to me. The Friends don't have a central authority — which is good — but we certainly need a group of people coming along who



Wallace Collett



Mary and Georges Birenbaum

have a depth of knowledge about Quakerism and Christianity and so forth."

Since that meeting in Cincinnati, ESR has been one of the Friends' projects to which Wallace has dedicated himself. He also served as national clerk of the American Friends Service Committee, and has spoken widely about tax resistance as peace witness.

As he considers the impact of ESR since its founding, Wallace opines, "Taking classes at ESR and getting a degree makes a person almost a new person—she or he has a wider understanding of spiritual issues." He continues, "I'm so pleased to find how the different branches are able to get along and understand each other at ESR. I believe students get a good grounding in both unprogrammed and programmed traditions." Wallace concludes, "ESR is very important for the Society of Friends. It prepares Friends to do valuable work for humanity."

Wallace Collett and his wife, Stella Miller-Collett, recently moved to the Philadelphia area, where

she is chair of the Department of Classical and Near Eastern Archaeology and he is active — once again! — in Haverford Meeting. His new book, *McCarthyism in Cincinnati: The Bettman-Collett Affair* is available from Pendle Hill.

Like Wallace Collett, Mary Birenbaum has Earlham connections that go back over 40 years. She and her husband, Georges Birenbaum, met at Earlham College. She grew up in the Philadelphia area and went to Earlham directly after high school. Georges was older, but didn't arrive in Richmond until later. Mary explains, "My husband is a Holocaust survivor. He received a rather limited education in Belgium, never completing what we would consider a high school education. In his early 20s, Georges decided to contact a very distant relative in Troy, NY. He sailed to the States in '57 and eventually ended up in Manhattan, where he went to night school to learn English. In '59 another distant relative had a son

Foundations

New Grants Make Possible New Programs

graduating from Earlham, and Georges went along for the ride. By the end of the weekend, he had been enrolled. He attended Earlham for three years and applied to medical school. At this point he had no high school diploma, no college degree, and wasn't a U.S. citizen. The University of Kentucky Medical School accepted him. When he graduated from UK, Earlham gave him his undergraduate degree." Two of the Birenbaum children have also attended Earlham College.

"I knew of ESR, but I didn't really have any connection until I went on the Earlham Board of Trustees ten years ago," Mary says. Since then, she has become a strong supporter of the seminary's mission. She comments, "We are Jewish, so why are we supporting a Christian seminary? There are three reasons. First, my husband and I give to institutions whose philosophies are compatible with our own. At ESR, you're teaching people to resolve differences, and whether that's through Christianity or other ways, it's a good thing. I also like the general way the school operates: it's so small, and gives so much personal attention. Second, we want to know how our money's being spent, and Earlham does a

A financial support for ESR is a drama — in the positive sense of an interesting story with important themes — then individual donors and meetings play the lead, with foundation grants in an indispensable supporting role. Wil Cooper, the first dean of ESR, emphasizes: "I wouldn't be here, and the school wouldn't be here, without the support of the Lilly Foundation."

Today, it remains the case that there are times when grant funding is the best "fit" for a particular initiative within ESR. Two such occasions arose earlier this year. The first piece of good news came in the spring, when the Arthur Vining Davis Foundations accepted ESR's proposal for a \$150,000 grant to launch the Digital Quaker Collection, which will put hun-

dreds of important Quaker texts — more than 60,000 pages — on the Internet. The materials will be available at no charge to anyone who visits the ESR website. Tim Seid has created a webpage — esr.earlham.edu/dqc/ — where you can view the bibliography, learn the details of the digitizing process, and follow the progress of these precious volumes as they move from the seventeenth and eighteenth centuries into the twenty-first, from the confines of North American Quaker college libraries to an electronic medium that is increasingly available to Friends internationally.

In early summer, ESR learned that the Board of the E. Rhodes and Leona B. Carpenter Foundation had awarded the school \$27,000

Read more on the web:

Visit esr.earlham.edu/publications for detailed profiles of the projects funded by these new grants.

fine job of explaining that. And third, we know our gift is really appreciated, and that gives us a good feeling."

Mary and Georges Birenbaum currently live in Albuquerque, New Mexico, where Mary reports they are "moderately active in the local Jewish community, just

as we were when we lived in Kentucky." The couple travels frequently to developing countries, where Georges, a retired physician, performs volunteer eye surgeries and Mary provides operating room assistance.

Donors like Mary Birenbaum and Wallace

to support faculty research. This new initiative includes opportunities for faculty to present their research to the ESR community.

While the Arthur Vining Davis Foundations are new to the ESR family, the Carpenter Foundation is not. Jay Marshall recalls, "Seven years ago, a major grant from the Carpenter Foundation launched ESR's campaign to fund the Cooper Scholars program, which has become the foundation of a vital and diverse student body. Today, by creating a pool of research funds where none have existed before, the Carpenter Foundation is positioned to play a similar catalytic role on the faculty side of the equation."

Collett are important points in ESR's network of support. In turn, the connection with ESR is an integral part of Wallace and Mary's lives of service. It is our intention that this principle of mutual benefit inform our relationships with all of ESR's many supporters.

SOME
HISTORICAL ACCOUNT
OF
GUINEA,
ITS
SITUATION; PRODUCE, and the General
DISPOSITION OF ITS INHABITANTS.
WITH
An Inquiry into the Rise and Progress
OF THE
SLAVE TRADE,
Its Nature, and Lamentable Effects.
By ANTHONY BENEZET.

Acts xxi. 9. *Behold, I make the sun and the moon, the sea and the land, for is dwell on all the face of the earth, and hath decreed the sun should shine by day, and the moon and stars by night.*

A NEW EDITION.



L O N D O N,

Printed and Sold by J. Phillips, Corner York, Lambeth-Street, W. COO, LAKESIDE.

Quaker texts like this one
will be part of the new
Digital Quaker Collection.



At the Baccalaureate Dinner, each graduating student receives a farewell tribute from their faculty advisor. Pictured: Stephanie Ford, Assistant Professor of Christian Spirituality, with her advisee, Kat Jaramillo, M.Div. 2003.

ESR People & Places FACULTY NEWS

Stephanie Ford, Assistant Professor of Christian Spirituality, was awarded her Ph.D. this spring, and enjoyed trying on her doctoral robes for the first time at ESR's graduation. In June, Stephanie traveled to North Carolina with five ESR students to attend the Baptists and Others Interested in Spirituality, where she offered a workshop on the metaphysical poetry of Evelyn Underhill. In July, Stephanie gave a series of talks at the 20th anniversary celebration of the Academy of Spiritual Formation in Sumatanga, Alabama, where spiritual friendship was the theme. Stephanie hopes in the next year to publish an article or two from her dissertation, ideally focused on Evelyn Underhill's theology of the Holy Spirit and her passionate pacifist vision. After three years of focus on Underhill, Stephanie also looks forward to branching out in her writing, saying, "It's a joy to be able to let my imagination wander among a variety of topics in spirituality. I am particularly interested in looking at the relationship of the body and spirit."

Dean Jay Marshall visited Newtown Meeting (Philadelphia Yearly Meeting) in April as part of his continuing work on ESR's Vitality Study. This past spring and summer, Jay also clerked the annual session of Indiana Yearly Meeting, delivered the Douglas Steere Lectures in Bay View, Michigan;

led Sunday School and gave a prepared message at West Newton Friends Meeting (Indiana Yearly Meeting); and preached at Jericho Friends Meeting (IYM), as well as at the revival services of Southern Quarterly Meeting (North Carolina Yearly Meeting). In July, Jay was reappointed as Clerk of Indiana Yearly Meeting.

In January, Stephen W. Angell, Geraldine Leatherock Professor of Quaker Studies, presented a sermon on "Quakers and the American Revolution" at West Elkton (Ohio) Friends Meeting, and led a clerking workshop for Friends Memorial Church in Muncie, Indiana. In April, Steve presented a paper entitled, "Bunji and Toshi Kida and the Friends' Mission to the Japanese in California" to the Midwest section of the American Academy of Religion in Chicago, Illinois. He will present the same paper at the national meetings of the American Academy of Religion in November, in Atlanta, Georgia. "George Fox's Catechisms" was the topic of the paper Steve presented at the Friends Association for Higher Education conference this summer in Swarthmore, Pennsylvania.

Tim Seid, Associate Dean of Distributed Learning, has completed the Distance Learning Certificate program from State University of West Georgia. He has accepted an invitation to join the editorial board of that school's *Online*

Journal of Distance Learning Administration, viewable online (of course!) at <http://www.westga.edu/~distance/jmain11.html>.

Sue Axtell, Director of Admissions and Recruitment, recently studied "Theology and the Visual Arts: Narrative Cycles in Central Italy" with Bethany faculty member Dena Pence Frantz and a group of seven ESR and Bethany students. After a semester of preparation, the group flew to Italy in mid-May to view mosaics, frescos, and sculptures in cathedrals and museums in Venice, Padova, Florence, Sienna, Assisi, and Rome. Sue reports, "Decoration of the cathedral domes was the life work of artists (we studied 15th century) who spent literally decades of their time on scaffolding pasting mosaic pieces into masterpieces of religious art scenes from old and new testaments and pre-testamental works about the ark, or Mary, or Jesus' life, or Adam and Eve, the lives of the apostles etc. The works are stunning and huge. People without reading skills learned the bible stories by sitting in the cathedrals." Seeing the places of baptism, the catacombs, and illuminated manuscripts caused Sue to reflect on the history of faith and dedication of the faithful.

Phil Baisley, Assistant Professor of Pastoral Studies, continues to pastor Williamsburg Friends Meeting. This spring, he

Last August, Claire Retter joined her dad, ESR student Jeff, at an end-of-intensives Common Meal. Today, Jeff is preparing to graduate, and Claire is a whole year older!



accepted invitations to speak at the Fountain City (Indiana) area ecumenical Good Friday service, as well as the Williamsburg (Indiana) Community Memorial Day Commemoration.

Stephanie Crumley-Effinger, Director of Field Education, attended the biennial meeting of the Association for Theological Field Education in Chicago last January. This spring, Stephanie chaired the committee planning the baccalaureate service for Richmond high school graduates, which incorporated seniors' talents in dance, music, poetry, and rap. Stephanie brought a message which challenged seniors to know that they matter, that the things that they say and do make a difference toward goodness or toward chaos, and that each one of them is needed to be a "thinking heart for our troubled world." In June, Stephanie and a van-load of Earlham and ESR faculty traveled together to the Friends Association for Higher Education gathering in Swarthmore, Pennsylvania. The conference theme was "Seeking a Praxis of Peace: The Sacred and the Secular," and Stephanie's session was entitled, "Can't We All Just Get Along?" — Peacemaking in Theological Conflicts." Stephanie traveled east again in July, to Cambridge, Massachusetts, where the annual Case Study Institute was held at Harvard Divinity School. Stephanie is currently serving as clerk of the Indiana

Yearly Meeting Appraisal Committee, which meets for discernment with local ministry and oversight committees and meeting members they are recommending for entering the process of being recorded as a minister of the gospel.

Tracy Crowe, Business Manager, has also assumed the duties of Director of Student Services. This spring, she traveled to Brooklyn, New York, to handle matters related to Frank Mullen's planned donation of his home to ESR.

Lonnie Valentine, Associate Professor of Peace & Justice Studies, has been giving workshops on conscientious objection to military service, nonregistration for the military draft and counter-recruitment issues. In addition to presentations at the Bethany and ESR Peace Forum and for Earlham College students on campus, Lonnie has given workshops at a number of Friends Meetings and Churches in the region. Given the fact the U.S. government is committed to conducting "preventive" wars, and that several bills to reinstate the military draft have been introduced in the U.S. Congress, Lonnie believes it is important for young Friends—or anyone—with questions about these issues to consider them *before* a military draft returns. To see what the major groups addressing these issues are doing, Lonnie encourages readers to check out their web sites:

- Central Committee for Conscientious Objectors (CCCO) www.objector.org
 - National Interreligious Service Board for Conscientious Objectors (NISBCO) www.nisbco.org
 - American Friends Service Committee Youth & Militarism Project (AFSC) www.afsc.org/youthmil.htm
- Please feel free to contact Lonnie for information on these topics at valenlo@earlham.edu or (765) 983-1353. Looking ahead, Lonnie plans to represent ESR at the Friends World Committee for Consultation Triennial in Auckland, New Zealand, in January 2004.

Last fall, David Johns, Assistant Professor of Theology, responded to two papers at the international conference on the legacy of George Fox held at Swarthmore College. David also spoke at a number of churches and meetings throughout Indiana, Ohio, and California over the spring and summer. In addition, he addressed "Speaking Truthfully in a Broken World" at a Quaker Forum at First Friends Church of Whittier, California, in February, and traveled to Washington, DC, in March to participate in Faith & Order Commission meetings of the National Council of Churches. In April, David presented the Quaker Lecture at Wilmington College, with the title "He's Not a Tame Lion, You Know! Thinking About God with Lucy and Lewis."

Summer Reunions:

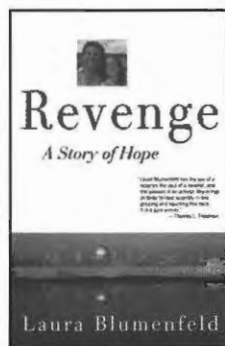
ESR SENDS REPRESENTATIVES TO YEARLY MEETINGS

"I'll be traveling to Lake Erie and Northwest Yearly meetings this summer, ostensibly representing ESR, but really looking to learn more about Friends, having never been to either of these yearly meetings before. If the folks they've sent to study with us at ESR are any indication, I expect I discover some extraordinary people both places!"

— Steve Spyker, Director of Information Technology, 6/17/03

Did Steve's experiences match his expectations? Read more on the web: Visit esr.earlham.edu/ publications for tales of faculty and staff visits to yearly meetings and the FGC gathering since this newsletter went into production.

RECOMMENDED reading



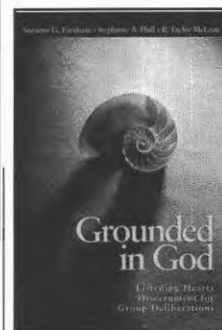
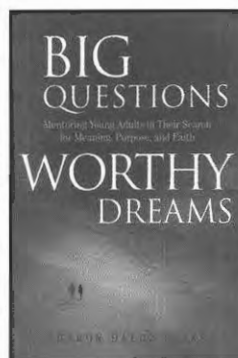
A friend of mine recently sent Laura Blumenfeld's *Revenge: A Story of Hope* (New York: Simon & Schuster, 2002) because she thought I'd find it interesting, and she was right. Blumenfeld is a staff writer for The Washington Post. In 1986 her father was shot by a Palestinian in the Old City of Jerusalem. Although he was not seriously wounded, and recovered fully, Blumenfeld became obsessed with the need to revenge this shooting. This book is a chronicle of her journey of revenge. She examines psychologists' research into our need for revenge and explores the rules of revenge by visiting the Mafia in Sicily and Ayotollahs in Iran, among others. She spends a year in Jerusalem and — without revealing her personal connection — gets to know the shooter's family and ends up corresponding with the shooter, who is in prison. A dramatic confrontation with the shooter climaxes her story. The book is well written and engaging to read. In the wake of 9/11, as well as the ongoing cycles of violence in the Middle East, her topic is especially timely. But it should also be of interest to anyone who has ever wanted revenge for harm done to them or who

wonders in perplexity at the need for revenge. Blumenfeld, who is Jewish, struggles as well with what her faith and her tradition tell her about revenge, justice, and forgiveness. I find myself continuing to reflect on her story and what my own faith and the Christian tradition have to say on the same issues.

Nancy Bowen
Associate Professor of
Old Testament

Anyone who works with, is related to, or cares about young adults will find a treasure trove of useful information in Sharon Daloz Parks' *Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith* (San Francisco: Jossey-Bass, 2000). A substantial rewrite of her earlier work, *The Critical Years*, Daloz Parks' recent volume helps readers understand the process of faith development and describes the needs of young adults as these have changed over time and are experienced in the 21st century. She emphasizes the situations common to many people between the ages of 22 and 35, and describes the vital role of mentors in helping young adults grow in their ability to make meaning, participate deeply in communities, and establish trust in God.

Stephanie Crumley-Effinger
Director of Field Studies

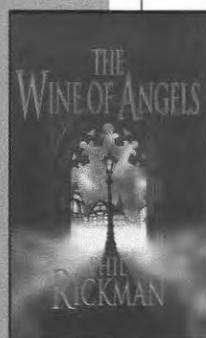


I heartily recommend *Grounded in God: Care and*

Nurture in Friends Meetings (Philadelphia: Quaker Press of Friends General Conference, 2002.) Pastoral care is a subject that unprogrammed Friends sometimes overlook. This delightfully informative book, edited by Patricia McBee, should help to remedy that problem. Drawn from the best articles published in Philadelphia Yearly Meeting's Pastoral Care newsletter, it offers pithy and thought-provoking insights in such areas as meeting membership, care of marriages and divorces, care of the meeting community, care for those who are ill and dying, and facing conflict in our meetings. It was used as a text in the Ministry Among Unprogrammed Friends class during May term, and participants all agreed that this was a useful resource that they would take back to their meetings. Highly recommended for every Ministry, Worship, and Oversight committee or committee member.

Stephen W. Angell
Leatherock Professor of
Quaker Studies

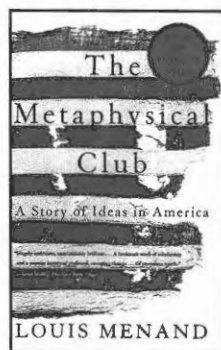
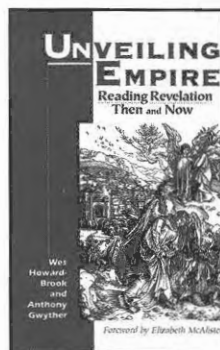
This Fall I will be teaching the course "Bible and Violence and Nonviolence" and believe that one of the newer texts for that course is particularly timely and may be of wide interest. It



Bonus fiction review! Visit esr.earlham.edu/publications for Stephanie Crumley-Effinger's comments on the "unusual stories of crime and detective work" to be found in Phil Rickman's Rev. Merrily Watkins series.

is called *Unveiling Empire: Reading Revelation Then and Now*

(Maryknoll, NY: Orbis Books, 1999) by Wes Howard-Brook and Anthony Gwyther. As you would expect from the title, the authors place the Book of Revelation in the historical context of the Roman Empire's economic, military and cultural milieu. The authors argue that reading the text with an awareness of this context undermines the pervasive premillennialist approach to the text in the United States. That is, the real challenge of Revelation is to the emerging Pax Americana and also to those elements of the Church that support oppressive U.S. government policies. Though this reading of Revelation is not brand new, the authors show the parallels between the situation of the Church at the time of the composition of Revelation and our current national and world situation. Also, they end with a note of hope in the final chapter entitled "How Do We Take a Step Away from Empire and toward New Jerusalem?" A feature of this text that I found particularly helpful was the effort to understand the attraction of premillennial thought. In reviewing the literature on this topic, they find that the millennial readings of Revelation respond to "real and deep needs" of people that are most "acutely felt in times of social confusion

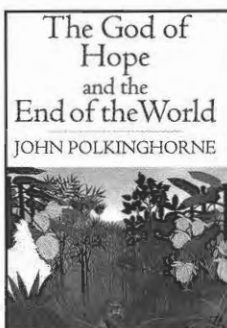


and stress." The current U.S. situation is one that

not only affects people's attitudes towards government, but to the Churches as well. That is, if the Church does not offer alternative visions and address the substantive concerns of people, then the premillennialist readings will supply the vision to meet those needs. With such an apocalyptic vision, the people will perish.

Lonnie Valentine
Associate Professor of
Peace and Justice Studies

I recently enjoyed Louis Menand's *The Metaphysical Club: A Story of Ideas in America* (New York, Farrar, Straus and Giroux, 2001). Focusing on the lives, work, and relationship between four great American thinkers, Oliver Wendell Holmes, Jr., William James (of "Varieties of Religious Experience" fame, though it's barely mentioned here), Charles Peirce, and John Dewey, Menand manages to turn a primer on some of the deepest philosophical thought to come out late nineteenth and early twentieth-century America into a real page-turner. What seemed particularly fascinating to me was how driven these men were by religion and the search for a unified philosophy that incorporated all of human



understanding, which we now too

easily compartmentalize into mutually exclusive categories like science, religion, psychology, sociology, spirituality, politics, statistics, and so on. It also gave me a much deeper insight into the school of philosophy commonly known (somewhat inappropriately it turns out) as "American pragmatism." It was little intimidating, but a worthwhile corrective, to discover just how smart some of these "dead white guys" were. I recommend it highly to anyone who has a love of history and philosophy. (And if you don't love history and philosophy, I just don't know what to say to you!)

Steve Spyker, Director of
Information Systems

In *The God of Hope and the End of the World* (New Haven: Yale University Press, 2002), John Polkinghorne, a physicist and an Anglican priest, tackles the

complex theme of eschatology and science. Brimming with insight, passion, and hope, he does not flinch from discussing difficulties on both sides of the connection. On the one hand, Polkinghorne considers chance and necessity in evolutionary history and threats from natural disasters; on the one other, he looks at heaven, hell (he takes a purgatorial view), judgment, and death. Rather than dismiss science and religion as enemies, Polkinghorne sees connections. For example, quantum theory recognizes relationality at every level; Christianity has claimed since the fourth century that there is internal and eternal relationality within God's very being (doctrine of Trinity). Not all our perplexities can be resolved in this life, Polkinghorne concedes, but the ground of a true and everlasting hope in this life and beyond lies only in the eternal faithfulness and love of the God who is Creator and Redeemer of history.

David Johns, Assistant
Professor of Theology

WINCHESTER continued from page 5.

says, "Local pastors can help ESR graduates prepare to pastor in the IYM environment just by inviting students to come and worship and see where Indiana people are at."

ESR values all the contributions of Winchester Friends Meeting to our work: the money, the prayers, the visits, the feedback and advice. We are glad to have the opportunity to "give back" to Winchester Friends as well, and look forward to a continued blossoming of the relationship with this congregation, and with others in our network of mutual support.

ESR Access 3rd Enters Its Year

ESR Access, the distributed learning program of Earlham School of Religion, offered its first classes in the fall of 2001. The program is a major outcome of the consultation/strategic planning process in the late '90s, as well as a continuation of ESR's long history of working with meetings around the country to offer educational opportunities to persons who are not in a position to move to Richmond and become residential students.

12 In those two years, more than 40 persons have become *ESR Access* students. Their names and hometowns appear below. In a couple of instances, those who began as *Access* students became residential students, at least for a time. In addition, a number of residential students have taken classes that were offered through *Access*.

These folks come from the following Yearly Meetings: Baltimore, Iowa, Northern, North Carolina, New York, New England,

Might distributed learning speak to you? One of the "accessible" qualities of *ESR Access* is that new classes start six times a year. Check out the *ESR Access* schedule at esr.earlham.edu/esraccess.html.

North Pacific, Pacific, and Philadelphia. Beyond Quakers, they represent the following denominations: American Baptist, Baptist, Episcopalian, Presbyterian-USA, United Church of Christ, Unitarian Universalist, and Unity.

Access courses are taught by regular and adjunct *ESR* faculty. Courses offered in the first two years included:

- Introduction to Spiritual Formation
- Educational Ministries in the Church & World
- Introduction to Old Testament History & Literature
- Quaker Beliefs
- Introduction to Pastoral Care & Counseling
- Technology & Ministry
- Christian Reconciliation: Conflict Resolution in the Church & World
- Work of the Pastor I
- Old Testament Exegesis: Exegesis of Biblical Narrative
- Introduction to Peace & Justice
- Emergency Pastoral Care
- Ministry Among Unprogrammed Friends

When *Access* was launched in 2001, *ESR* made a commitment to offer the program for at least five years, and to begin an



After a four-hour class, members of this May 2003 intensive course kept the conversation going in the Earlham campus coffeeshop. Pictured: Steve Angell (center right, gesturing) leading a discussion with Ministry Among Unprogrammed Friends students.

evaluation process during year three. If you have comments or questions about *ESR Access*, please contact Associate Dean of Distributed Learning, Tim Seid, at seidti@earlham.edu, or 1-800-432-1377. For more information about *ESR Access*, including a slideshow presentation of its first year, please visit esr.earlham.edu and click on the *ESR Access* banner.

ESR Access Students, August 2001–May 2003

Laurel Amabile	Alexander, NC	W. Philip Irwin	Newtown Square, PA
Anne Andrews	Hampton, VA	Susan Kaul	Darnestown, MD
Tanya Atwood Adams	Syracuse, NY	Angelynn King	Redland, CA
Noel Berendt	Greensboro, NC	"Skip" Theodore Londos	Waco, TX
Priscilla Berggren-Thomas	Cortland, NY	Lisa Lundeen	Greensboro, NC
Alyce Branum	Iseco, NY	Janet MacColl-Nicholson	Media, PA
Kathryn Carpenter	Pasadena, CA	Kathryn McKay	Columbia Falls, MT
Kathleen Coe	Greensboro, NC	Ann Lee Nichols	State Center, IA
William Davis	Hutchinson, KS	Kirsten Paap	Sauquoit, NY
James Douglas	Durham, ME	Eugenia Perkins	Greensboro, NC
Sharon Doyle	Sierra Madre, CA	Peggy Ramsey	Glendale, CA
Roger Dreisbach-Williams	Easton, PA	Christopher Reece	West Branch, IA
Robin DuRant	Los Angeles, CA	Julia Ryberg	Svartbacken, SWEDEN
Betsy Emerick	Monrovia, CA	Esther Safford	Cleveland Heights, OH
Elaine Emily	Tujunga, CA	Patricia Shepherd	Manfos, CO
Cheryl Garrison	High Point, NC	Laurence Sigmond	Philadelphia, PA
James Glasson	West Branch, IA	Ronald Stroud	Oxford, PA
Rosalie Grafe	Portland, OR	Wendy Wells	Philadelphia, PA
John Hancock	Greensboro, NC	Terry L. Williams	Merritt Island, FL
Carol Iammatteo-Code	Gilman, IA	Sallie Wolff	Brighton, IA
William (Bill) Iammatteo-Code	Gilman, IA		

Deceased

In PRINT

Michael L. Birkel's new book, *A Near Sympathy: The Timeless Quaker Wisdom of John Woolman*, is forthcoming from Friends United Press. Michael is an ESR alum and a member of the Earlham College Religion faculty who also teaches at ESR. The Friends United Press catalogue states, "Today's world cries out for lives of integrity, for Christian models that integrate 'the inward life of devotion and the outward life of the activist for justice and peace.' We can find no better example than the eighteenth-century Quaker John Woolman. *A Near Sympathy* is not a history book. It is an invitation to a friendship with John Woolman and encourages readers to consider what John Woolman has to say to us today." The volume includes a group discussion guide. To check on the availability of this book, contact FUM's Quaker Hill Bookstore at 1-800-537-8838 or visit www.quakerhillbooks.org or QuakerBooks of FGC at 1-800-966-4556 or www.quakerbooks.org.

Lonnie Valentine (Associate Professor of Peace & Justice Studies) has a brief article on "Process Theology and the Friends Peace Testimony" in the spring 2003, newsletter of the Friends Association for Higher Education. This came as a result of his presentation on the same topic at the Friends World Committee for Consultation gathering on the Peace



Testimony at Guilford College in January 2003. Lonnie believes that there is great affinity between Quaker perspectives and what is termed "process theology." With regards to the Peace Testimony, process thought provides a way to develop the idea that the Peace Testimony is a "witness," a calling, rather than a "command" for obedience to a pacifism based upon rules or based upon an expectation of "success."

David Johns' recent publications include: "Parenting Virtues" in the summer 2003 issue of *Christian Reflections* (Center for the Study of Christian Ethics, Baylor University), entries on "Ecumenism" and "Theology" in the *Historical Dictionary of the Friends (Quakers)*, and "Blessing and Cursing: Learning the New Language of Christian Faith," in *Proceedings of the 2002 Friends Association for Higher Education*.

A God So Near: Essays in Old Testament Theology in Honor of Patrick D. Miller, edited by Nancy R. Bowen and Brent A. Strawn (Candler School of Theology) was published in March 2003 by Eisenbrauns. Dr. Miller was Nancy's dissertation advisor and is professor at

Princeton Theological Seminary. The volume is a collection of essays by Miller's colleagues on the themes of Psalms and Deuteronomy. Nancy's contribution is

an essay titled "A Fairy Tale Wedding?: A Feminist Intertextual Interpretation of Psalm 45." The cover art for the book is an original painting by ESR alumna (1998) Melanie Weidner, entitled "Our God So Near" and commissioned specifically for this volume.

Phil Baisley continues to write the teacher's guide for *The Adult Friend* curriculum. Phil also bore witness for simplicity in an unusual venue this summer, when the June 2003 edition of *Road & Track* magazine carried his letter to the editor, extolling the virtues of SUVs: Small Utility Vehicles, such as Phil's trusty little 1991 Festiva.

Stephanie Ford, Assistant Professor of Christian Spirituality, is one of 53 contributors to The Upper Room's *Dictionary of Christian Spiritual Formation*, published earlier this year and edited by Keith Beasley-Topliffe. Stephanie contributed 17 articles, on topics ranging from Mother Ann Lee to William Penn, from the medieval lay movement of the Beguines to the contemporary Christian writer, Agnes Sanford. This volume is designed to be of interest to scholars and laypeople alike.

THE DEAN'S WORD continued from page 16

ute to the well being of the whole, even as each receives generously from the affiliation. ESR wants friends to know that we take seriously our role in the network. Offering sound theological education and ministry preparation is an important contribution to the life and vitality of local meetings. Providing innovative leadership and resources outside the classroom is another way we contribute to the life of the network. Whether we're constructing the new digital collection of Quaker texts, or conducting sessions at monthly and yearly meetings around the country, we at ESR continuously look for ways to serve beyond the boundaries of Richmond.

And, ESR wants its friends to know that we understand how important your support is to our work as well. From the simplest of prayers and encouragement, to major financial support, to hospitality in regions around the country when we visit, to feedback that allows us to adjust our practices, we simply could not be the strong institution we are without the help of our network.

It is my hope that this edition of *ESR Reports* makes the network visible for a few moments, much the way a flash of lightening reveals the supporting backdrop to a rain shower. Whenever and wherever you catch a glimpse of this network, be grateful for it. At ESR, we certainly are as we continue to contemplate how best to offer our educational resources for the benefit of the greatest number of Friends and friends.



Nowadays

ALUMNI/AE NEWS

Ron Stroud, a new and much-loved ESR Access student, died of a heart attack on May 28, 2003. His death is a loss to ESR, and a sharp sorrow to those who knew him in his six months with us. Ron began his studies in January with a two-week regional intensive, "Conflict Resolution," in Greensboro. He continued with a full-semester online class, "Work of the Pastor," and then traveled to Richmond in May for another intensive, "Ministry Among Unprogrammed Friends". Friends in that mid-May course remember Ron's enthusiasm, his meaningful contributions to discussions, and his moving written reflections about his beloved Oxford-Nottingham (PA) Meeting and the George Fox School he administered. A community builder, Ron was always ready to continue the conversation over lunch or while sitting on a porch in the evening. The great joy he took in living was evidenced by a persistent twinkle in his eye, which shone especially bright with love for his wife, Lynn, and their young daughter, Ellen Marie. May Ron's spirit carry on, and may his family be comforted.

Jennifer Amy-Dressler (M.Div., 1988) is Associate Pastor of Saron United Church of Christ in Linton, Indiana.

Peter Anderson (M.Div., 2000) has become editor and publisher of the journal, *Pilgrimage*, a publication of story, place, spirit and witness.

Josh Brown (M.Min., 1984) is in his tenth year as pastoral minister at West Richmond Friends.

Marie Cavanagh (M.Div. 2000) is a chaplain at Dominican Santa Cruz Hospital and has just become a Board Certified Chaplain with the Association of Professional Chaplains.

In November 2002, **Juliet (Julie) Dodds** (M.Div. 2000) passed her qualifying exams and became a Ph.D. candidate at Garrett Evangelical Theological Seminary.

Shirley Dodson (M.Div., 1981) has become Director of Marketing at Pendle Hill.

Chris Ebberts (M.Div. 1991) is just finishing his sixth year of serving the United Methodist Churches in both Harris and Lake Park, Iowa.

Ingrid Fabianson (M.Div. 2002) has recently traveled to Ireland, England, and France, as well as points up and down the Pacific Northwest.

Sabrina Falls (M.Div. 1995) plays harp music in hospitals as a certified Music Practitioner in Indianapolis.

Margaret Fraser (M.Div. 1997) is now Executive Secretary of Friends World Committee for Consultation Section of the Americas.

John (M.Div.1990), **Manuela, Maya and Milo Guffey** have recently moved to Estes Park, Colorado, where John is a service-learning instructional specialist at Eagle Rock School.

Kenneth E. Hall (M.Div. 1978) now resides in Fort Worth, Texas, where he serves as the Trinity-Brazos Area Minister for the Christian Church (Disciples of Christ) in the Southwest.

Robert Hayes-Bennett (M.Div. 1981), D.Min., LMHC, and his wife **Ginny** live in Indianapolis, where Robert counsels individuals, couples, families, faith groups and the community.

Phyllis Chamberlin Hutson (M.Div., 1982) received the 2003

Distinguished Alumna Award from Hood College, in Frederick, Maryland, in recognition of her work enriching the lives of people challenged by dyslexia.

Holly Inglis (M.Min. 1983) has been with Arvada Presbyterian Church (APC) for six years. **Mark Inglis** (M.Min. 1983) works as a 'techie,' teacher and administrator at the Center for Discovery Learning.

Katherine Jaramillo (M.Div. 2003) spent the summer immediately after graduation living and working in Bloomington, Indiana, where she served as the Interim Chaplain/Director of Pastoral Services at Bloomington Hospital and Healthcare System.

Trish Roberts (M.Div. 2000) has settled in Australia's national capital, Canberra, where she works from home as a spiritual director, and is on the local planning committee of a spiritual direction network.

Peter Sebert (M.Div. 1973) is a storyteller and minister in Southern Indiana's Brown County.

Read more on the web: Visit esr.earlham.edu/publications for:

- An introduction to Marty Sulek, ESR's new Development Director
- Much more news from the alumni/ae whose names you see here
- Reflections from Victoria Burke (M.Div. 2000), "Traveling in Ministry: One Alum's Experience"

Send your alumni news to Marty Sulek, Director of Development, 228 College Avenue, Richmond, IN 47374. Email: sulekma@earlham.edu. Phone: (800) 432-1377. Notes may be edited for clarity, consistency and length. Submissions for the spring 2004 issue should be received by December 1.

LOOKING BACK *on Spring Events*

After 18 years teaching pastoral care and counseling at ESR, Bill Ratliff has retired. Fittingly, Bill's involvement in his own retirement festivities was a powerful model of self-care, mindfulness, and God-centeredness during major life transitions.



The public celebration took place on Saturday, April 5, right in the middle of the annual gathering of Quakers in Pastoral Care and Counseling, a group founded by Bill in 1991. The evening, entitled "A Celebration Worthy of a Season of Care," began at Nicarry Chapel (pictured) with worship, words of farewell and tribute, and music by alums Sabrina Falls, Jesse Paledofsky, and Wiley Smith. Alumni, students, faculty, staff and special guests — including members of four generations of Bill's family, and his CPE supervisor from more than 20 years ago — then moved to the quilt-bedecked ESR gathering area for fellowship and refreshments.

Just two days later, while many QPCC folks were still in town, Bill introduced the three talks by Margaret Zipse Kornfeld, the 2003 Willson Lecturer. Margaret, a learned and

engaging speaker, is a leading figure in pastoral counseling, and the author of a key text used in Bill's classes.

In May, another wave of honors for, and messages from, Bill arrived on ESR's shores. Bill gave the message at joint meeting for worship on the last day of classes, delivered the Baccalaureate message the night before graduation, and taught an intensive class during the two weeks immediately following graduation.

A few weeks later, Bill and Virginia moved to their new home in an intentional community in rural Virginia, where they plan to (among other things) sip tea at dawn and dusk while enjoying Bill's retirement gift, a set of metal lawn furniture, one item of which Bill drolly dubbed "the endowed chair in pastoral care and counseling." God be with you, Bill and Virginia, and stay in touch.

On May 11, 2003, ten students received the Masters of Divinity degree from ESR. The graduates posed for a photo (above) with some of the faculty; the names of members of the class of 2003 appear in bold.



(Top photo) Back: Steve Angell, **Beth Lawn**, **Patti Pomerantz**, Stephanie Ford, Shelley Newby, Sara Van Degrift; Middle: Jay Marshall, David Johns, Lonnie Valentine, Bill Ratliff, Steve Spyker, Phil Baisley; Front: Joanne Afshar, Steve Ackley, **Maureen McCarthy**, Katherine Jaramillo, Clarence Morningbear Cullimore Mercer, Stephanie Crumley-Effinger; Graduate not pictured: **Keith Sellers**

Participants in the third annual ESR Spirituality Gathering were greeted by this stunning display of quilts as they entered the gathering area on Saturday, March 8, 2003. The quilts were created by members of the Quaker Quilters, including Virginia Ratliff, and were displayed again a month later for Bill Ratliff's retirement festivities. With the theme, "Engaging with God in the Arts," and the leadership of

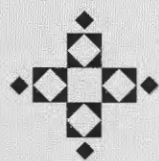


Dena Pence Frantz and Carol Sexton, participants were guided through a series of reflections and exercises, including the group drawing project pictured.



THE DEAN'S *word*

16



The Power of the Network

Our theme this issue — networks — is a fundamental concept for Friends in general, and for Earlham School of Religion in particular. Indeed, ESR's strategic plan observes:

[In centuries past,] Quaker networks allowed Friends to succeed in business. They kept the society of Friends connected; brought Friends of varying locations/persuasions into contact; provided avenues of safety and trust for a variety of interactions. As a result, networks created opportunities to shape identities. . . . ESR can build on this historic principle of networking used by early Friends by considering how best to use its educational resources for the benefit of the greatest number of Friends.

I lift these words from this important document — itself informed by the wide network of constituents who participated in ESR's National Consultation of 1998-99 — as a means of raising the concept of "network" as you

read and digest the material in this edition of *ESR Reports*.

The past century gave rise to at least three distinct meanings of the word "network" in popular North American usage, all of which translate to a Quaker context. For many years, the term was used primarily to refer to the three or four major television companies. Sometime in the 1980s, a verb form emerged, and "networking" came to describe the cultivation of informal yet powerful work relationships, as in "you'll have to network to find a job." More recently, the term has surged in popular consciousness as a description of computer-related technological connections.

All three images serve well as we reapply the concept to Friends. As in the world of television broadcasting, networks help Friends communicate, educate, and even entertain. As in the creation of loose associations of persons with similar interests or demographics,

networking strengthens Friends' caring and effectiveness within and beyond our faith communities. And as with computers and the Internet, networks help Quakers with efficient delivery of information and assistance, with little regard to geographical barriers.

History repeatedly teaches that no group of Friends or friends flourishes in isolation, least of all ESR! Without a thriving network, the school lacks meaningful connections that inform and support. In their absence, we miss an important outlet toward which to direct our graduates who've prepared to serve in ministry. With no network intact, we lose the wise counsel and rich heritage that shapes our educational ministry, as well as the encouragement, partnership and financial support that are so important to this work.

In a good network, relationships are mutually beneficial. All parties contrib-

Continued on page 13.

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In this issue:
Networks

coaster. When you stand on the ground looking up at a roller coaster while waiting in line, you feel your stomach start to push in towards your back, as if pushing you away from the line. This is the initial calling, when you first realize that you could say something but are so scared about doing it. You think through what you are going to say over and over. Then you sit in the seat and someone straps you in. You say to yourself, "I should not do this"; then, "It will be fine"; then, "Why scare myself"; and lastly, "I want to get off." But you know you will not get out of the seat; the ride has started and you are buckled in.

This part of the "ride" is all about making the decision and not turning back. When you get the calling, you either decide that you will say it, eventually, or that you will not. Once you have made the decision to share your message, your gut and mind begin a power struggle over when to stand.

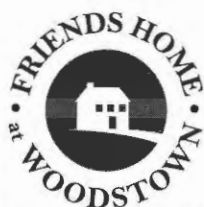
Finally, the roller coaster starts. There is no turning back, and you do not have time to be petrified—instead, you are exhilarated. You scream—to shake the fears—and you do not let yourself think too much, because if you do it will only turn the ride into a bad experience and bring you to tears.

This parallels the moment in meeting when you finally stand up. There's no turning back, and you just cannot think too much about what is coming out of your mouth. But if you do, you stumble and trip on the words; the meaning remains strong.

And then you come to the end of the ride. Your car slows down, and you realize the belt that strapped you in is being undone. You rise up out of your seat and marvel at how awesome the ride was—and how crazy you would be to consider doing it again.

After you have shared your message, adrenaline still rushes through your body. As you sit down and begin to settle back into silence, you are not as scared as you were. Maybe you think of things to add to your message, but it would be crazy to stand up again—not to mention rude. You feel a burden has been lifted, as though God gave you a load to carry and you have put it down in its proper place.

I may not often speak in meeting, but I recognize a calling. I can feel the power of others' messages. I can hear God's voice, or the spirit around me. I can be helpful in prayer by participating with others and silently sharing my thoughts with those around me. I can hold others in the Light, and still reflect on my own values and problems, and discern what is most important at the time. I have only stood up in meeting once, but I still search constantly to see the Light within each person, including myself. □



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Quaker Writings

James Nayler: The Lessons of Discernment

by Brian Drayton

Friends encounter James Nayler mostly as an object lesson. They tend to know that he was an important early leader, and that he entered Bristol in 1656 on a donkey in a reenactment of Jesus' Palm Sunday entry into Jerusalem. They may have heard that this drew heavy criticism, a trial, and serious punishment, and that the event damaged the infant Quaker movement by seeming to confirm its critics' accusations of deluded fanaticism.

The Bristol event was pivotal in the development of a Quaker balancing act between spiritual enthusiasm and group discernment. Unfortunately, the traditional take on this event has impoverished our understanding of early Quakerism and has deprived us of an important guide to life with the Spirit—at a time when we most require James Nayler's insights if our testimony is to grow in power, endurance, and purity. It is not his words we need, but the Life to which they point us—a life filled with a spirit of truth and fearless love.

My engagement with James Nayler's writings has challenged me to greater integrity, faithfulness, and teachableness. But until recently it has been hard to find his writings in print. Since 1994, however, New England Yearly Meeting has published selections from some key texts, and Quaker Heritage Press has just issued the first volume of a beautiful, complete new edition.

Biblical allusions and imagery are woven together in James Nayler's writings with passionate argument, careful theology, and acute reasoning, resulting in a very rich mix. The sentences run on and on, and I assume James Nayler's preaching must often have been like this. Although his style is not a modern one, his preaching, reasoning, passion, and guidance are neither scholarly nor dry. He has experienced Life with the Spirit of Christ, he has thought carefully about the meaning of this experience, and, with no quenching of the experiential fire, he invites the reader to turn to the same teacher.

James Nayler is concerned with "the life of God in all," and he says that this divine Life is conceived as from a heavenly Seed. The

individual's required response to the small, hidden presence of this Life is to wait, and to learn to feel its motion and action in the heart. This motion will teach the individual how to follow, and how to act faithfully:

As the Spirit sees your wants, your love will spring and move in you, and bring forth towards God and man upon all occasions; which if you willingly serve in its smallest motion, it will increase, but if you quench it in its movings, and refuse to bring it forth, it will wither and dry in you, not being exercised. And it is the like of gentleness, meekness, patience, and all other virtues which are of a springing and spreading nature, where they are not quenched, but suffered to come forth to His praise in His will and time, who is the Begetter thereof, and to the comfort of His own Seed, and cross to the world: And if you be faithful daily to offer up your body as a sacrifice, to bring forth His image, name, and power before His enemies, then what He moves you to bring forth shall be your inheritance, and will daily increase with using.

It is most important to remember that this experience is not a matter of thought or feeling, but moves from inward experience to outward action. If you say that you are being moved by the Spirit, and your life seems no different than before, you are not yet under the Spirit's guidance. Hence the emphasis in the previous paragraph on bringing out into the open the Spirit's image as you have learned of it. The forces in the world (and in your life) that oppose it will react against it, and so the struggle is joined, the Lamb's War.

James Nayler is realistic about how this must proceed: you must stay close to your Guide. And as you learn God's voice and are faithful to it, you will be drawn further and further along in insight, and in an awareness of where next to focus your attention and acceptance of God's healing.

Over and over, James Nayler reminds us to be patient, not to do or claim more than you have actually experienced: "Dear friends, be faithful in what you know, take heed of making a profession of what you are not. Let

Brian Drayton, an ecologist working in science education, is a member of Weare (N.H.) Meeting and a recorded minister



Illustration from a German pamphlet. The crowd behind James Nayler shouts, "Holy! Holy!"

your food be in the life of what you know, and in the power of obedience rejoice, and not in what you know, but cannot live, for the life is the bread for your souls."

Keeping close to this experience is one way to learn the difference between the guidance that comes from the Spirit and your own thinking, willing, intending, and posturing. If you feel haste, impatience, anger, pride, or defensiveness, then you are moving out of the Light and starting to rely on your own insight and strength.

It is fascinating to see how James Nayler diagnosed his own state as he looked back on the incident at Bristol, the great lesson of individual enthusiasm by which we are to be warned. At first reading, his description seems contradictory. He says that he abandoned the Light and allowed himself to be led by others. Yet he is clear that the thing he needed to do was to wait upon the Lord and stay close to his meek, lowly, sacrificial life. God is to be relied upon to find even the most errant of sheep who waits for rescue: "Thus became I an occasion to make sad the innocent and harmless people, whose hearts were tender, and to make glad the man that delights in mischief, and such as rejoice in iniquity. . . . Over the head of all this was I kept by His power, while singly I stood in His pure counsel, and humbly walked in His daily fear: the loss whereof was of myself. And this to His eternal glory I confess forever."

James Nayler's dependence on the Spirit was not just on *any* spirit: "See if your Christ be the same that was from everlasting to everlasting, or is he changed according to the times: in life, in death, in peace and wars, in

reigning, in suffering, in casting out and receiving in." His understanding of Christ's work leads him directly to the Lamb's War because Christ has come to replace the old order with a new one, built upon the law of God written in our hearts. Thus, one more way the individual can tell if he or she is being led by the true Light or the false is to ask: "Are you led into opposition to the world's ways?"

We can be confident in our grounding in the true, holy Spirit if it engenders holiness and a humble willingness to faithfulness, first in inward battle and then against the lie wherever we find it, wherever it oppresses the Seed of Life. Because it is in a place where inward and outward meet, the soul is an appropriate battlefield upon which to begin the war against outward evils in the world. More

than this: if the battle remains unfought in any soul, then in our unredeemed regions, seeds of sin and death (fear, materialism, distraction) lie as in an incubator, from which they can spread abroad anew. The "Lamb's War against the Man of Sin" is both a social and a revolutionary act.

James Nayler's exploration of inward conditions is subtle and humane, yet unsparing, and thus it has much to say to us about how to live in that spirit that "bloweth where it listeth."

For further reading: Volume 1 of the eagerly awaited complete *Works* from Quaker Heritage Press has just appeared, with three more projected to follow. Currently, the biographical treatment that I recommend turning to first is Leo Damrosch's *The Sorrows of the Quaker Jesus*. William Bittle's *James Nayler: The Quaker Indicted by Parliament* is also good, though less perceptive of Nayler's thought. Vera Massey's *The Clouded Quaker Star* is a brief, popular biography that focuses more on Nayler's personality than the other more scholarly books. When you read James Nayler, look for his letters, and for the tracts "The Lamb's War" and "Milk for Babes and Meat for Strong Men." When publication of the complete *Works* reaches the writings from around 1656, you will be able to read the major theological tract "Love to the Lost." A short collection of James Nayler's writings throughout his career can be found in *Selections from the Writings of James Nayler* that I edited. In addition to these printed sources, much of James Nayler's writings is available on the Web at: <www.strecomsoc.org/quaker.html>; and soon at <www.qhpress.org>. □

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Books

A Young Friend's Bookshelf

Ages 3 to 7

Max Lucado's Christmas Collection

By Max Lucado. Illustrations by Liz Bonham, Michael Garland, Robert Hunt. Tommy Nelson, 2002. A boxed set with ornament, 3 volumes, 32 pages each. \$15.99.

Over the years we have developed a collection of books that makes its appearance every December in anticipation of Christmas. Reading them together as a family makes for an occasional cozy break for us during the Christmas

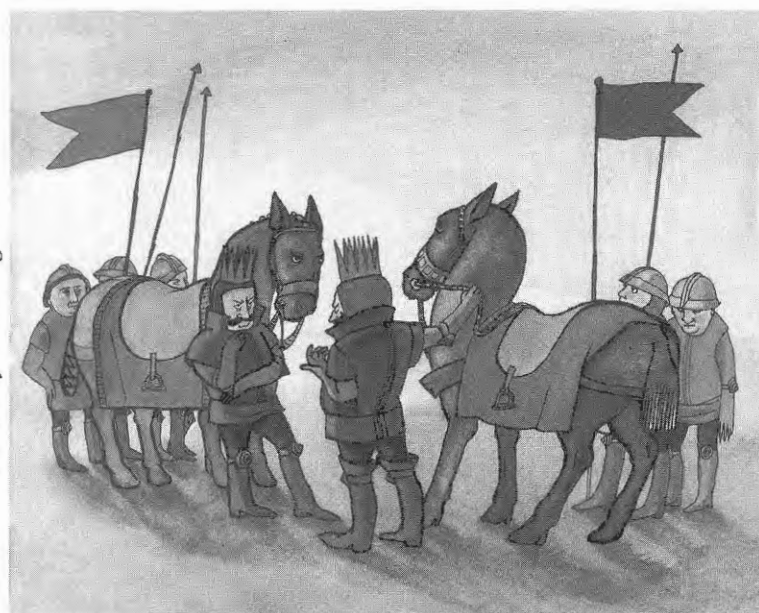
the lovely way Max Lucado has of telling a story and involving young listeners and readers. All three books invite children to use their imagination to envision the arrival of Jesus and our celebration of Christmas. The illustrations in all three books are realistic as opposed to fanciful, which in this case aids the imaginative process.

This is a nice collection for any household with young children, and the lamb ornament that accompanies the set gives it a little extra pizzazz upon opening that the gift of a book sometimes lacks.

—Abby McNear

Abby McNear is a mother of two, a freelance writer, and a member of Evanston (Ill.) Meeting.

"The War." Illustration by Anais Vaugelade



season. Famed Christian author Max Lucado has written a number of children's Christmas books, and his *Christmas Collection* brings together three favorites that invite children to truly feel the spiritual aspect of the season.

The Crippled Lamb tells the story of a lamb whose infirmity requires that he be left behind to spend the first Christmas Eve in the stable while the other lambs enjoy a fun outing to a nearby valley. Needless to say, the lamb's infirmity enables him to be included in the ultimate event.

Jacob's Gift is another re-imagining of that first Christmas in which a boy with a talent for woodworking decides to give his prized project, a manger, to Joseph and Mary for their new baby.

Alabaster's Song is set in modern times and tells the story of a boy who, throughout all the gift-giving that takes place on Christmas morning, hears an angel friend sing.

These summaries are brief and leave out

Ages 3 to 8

The War

Written and illustrated by Anais Vaugelade. Carolrhoda Books, 2001. 32 pages. \$15.95/ hardcover.

How do you talk with young children about stopping a war? Anais Vaugelade, a French author and illustrator, offers us the tale of Prince Fabian, a medieval teen who likes to sit in trees to think things out.

In his world, Armand the Twelfth, King of Blues, and Victor the Second, King of the Reds, have been at war for longer than anyone can remember. In fact, the war has lasted for so long that no one can remember why it began. Yet, as Anais Vaugelade writes, "Each morning, the soldiers walked to the battle-field. Each evening, the survivors brought home the wounded and the dead."

Prince Fabian, who had been disowned by

his war-mongering father Armand the Twelfth, knew that years of hate had made it impossible for each side to see the humanity in the other. So he sent a fake message to each King, challenging them to battle with a third army, the Yellows. No such army existed, but when the King of the Blues and the King of the Reds arrived to do battle, the two warriors decided to join forces to fight it.

"The allies waited all afternoon," she writes. "At dinnertime, they sent out for sandwiches. . . . On the second day, the Yellow Army still didn't arrive. The soldiers began to pitch tents and light campfires.

"On the third day, some of the soldiers' wives came to the battlefield. They brought pots and ladles, for soldiers can't live on sandwiches alone.

"On the fourth day, the women brought their babies. And on the fifth day, the other children felt lonely, so they followed their mothers. They brought their cows, pigs, and chickens. The older children began to trade back and forth.

"And on the tenth day, the battlefield looked like a village."

The war was over—due entirely to a teen who was able to break down the biased walls entrapping his elders.

—Ellen Michaud

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

Noah's Ark

Written and illustrated by Jerry Pinkney. SeaStar Books, 2002. 30 pages. \$15.95/hardcover.

Jerry Pinkney is a four-time Caldecott Honor recipient for his work as an illustrator. Here he turns his attention to the epic story of Noah's Ark.

God was not pleased with the people of the Earth. They did not care for one another. They did not care for the land that God had made. And they did not care for God.

God's heart was filled with pain to see the wickedness of humankind. God decided to sweep away all living things on Earth.

The well-known Bible story is clearly told, and after the opening that sets the scene, it keeps the emphasis on Noah's obedience to God, as opposed to God's desire to destroy the world.

While the telling of the story is well done, the true masterworks here are the illustrations. Done in pencils and watercolors, they are rich, detailed, and truly celebrate our natural world. Animals from around the globe populate the pages, but one of the most striking elements in these drawings is the inclusion of

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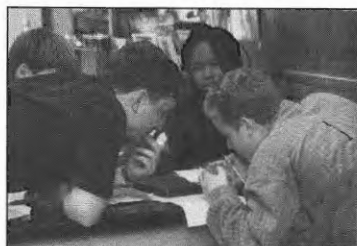
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whales. They jump and swim, and one picture even includes a whale's-eye view of the ark. There is much to see in the pictures, and the writing is nicely done. With so many different versions of this story available, this book is highly recommended as *the* Noah's Ark book for a child's book collection.

—Abby McNear

I Can Talk with God and God Knows My Name

Written and illustrated by Debby Anderson.
Crossway Books, 2003. 32 pages each. \$9 each/
hardcover.

God Knows My Name and *I Can Talk with God* will not appeal to every Quaker family, but there is much to love about both of these books and they are definitely worth a look. Author and illustrator Debby Anderson is a missionary and kindergarten teacher who uses her considerable talents and understanding of young children to convey some profound truths about God and our relationship with God.

Debby Anderson illustrates, both through pictures and words, things we know about God from the Bible. *I Can Talk with God* shows a group of children joyfully discovering the many ways and times there are to pray with God. In *God Knows My Name*, she shows how deeply and intimately God knows each of us. In both books, she demonstrates these concepts in clear and sweet paraphrasing of Biblical verses. For example:

The traffic light even reminds me of how God answers our prayers. Sometimes He answers "Yes" like a green light for go. Sometimes He answers "No" like a red light for stop. But most often He answers "Wait" like a yellow light for slow. So when you ask God for something, He might say, "Yes," "No," or "Wait." (Psalm 27:14)

Each text is followed by the Biblical reference and accompanied by Debby Anderson's colorful, sunny, adorable illustrations of a diverse group of children and cuddly animals discovering these concepts. She modeled the pictures on her kindergarten class, whose signatures decorate the inside cover of the book. This touch of reality really drew my children in. My eight-year-old daughter and six-year-old son were both wild about these books. My daughter particularly loved the illustrations, and *I Can Talk with God* made a quite an impact on their prayer lives.

Having said this, some Quaker families may hesitate over *I Can Talk with God* because Debby Anderson is a firm believer in the Trinity and includes a prayer for children to

say to Jesus to "rescue them from their sin and badness." If this does not mirror your own beliefs, you may wish either to have a short explanation ready, or skip the book altogether.

—Abby McNear

Ages 7 and Up

Thich Nhat Hanh: Buddhism in Action and Gandhi: India's Great Soul

By Maura D. Shaw. Illustrated by Stephen Marchesi. Skylight Paths, 2003. 32 pages.
\$12.95 each/hardcover.

These two books are part of Skylight Path's Spiritual Biographies for Young Readers. Each book offers highlights from the life of its subject and has a wonderful feature—"Now It's Your Turn!"—that encourages kids to think about how they might put the biography subject's principles into action. Despite the fact that neither book is well organized and the Gandhi book uses complex terms without explaining them in a way children can grasp, the fascinating details that emerge from each biography and the books' blatant call to activism make them a welcome addition to First-day school libraries.

—Ellen Michaud

Ages 12 to 15

Freedom Roads: Searching for the Underground Railroad

By Joyce Hansen and Gary McGowan.
Illustrations by James Ransome. Cricket Books,
2003. 164 pages. \$18.95/hardcover.

Reading almost like a detective story as it uncovers one hidden truth after another, *Freedom Roads: Searching for the Underground Railroad* traces the history of our efforts to free ourselves from slavery. It makes the overarching point that, far from being an organized rescue society, the Underground Railroad better describes a social movement in which people sought to emancipate themselves by drawing upon the help of foreign governments, fellow slaves, free African Americans, Quakers, and other religious individuals who often felt compelled to act in the moment to help their fellow humans.

The book carefully explains the research that allowed the discovery of this history, which by its very nature was shrouded in secrecy. The story starts with a community of freed African Americans in St. Augustine, Florida, when that area was under Spanish rule. Annoyed by Britain's establishment of a

colony in neighboring South Carolina, the Spanish offered freedom to any slave who could make it to St. Augustine and agreed to be baptized Catholic.

The threads of the story continue by recounting individuals' stories, both slaves seeking freedom and the families and individuals who helped them. The book recounts the Work Projects Administration project in which former slaves were interviewed in the 1930s in an effort to preserve firsthand accounts of slavery. It also draws attention to the 1850 fugitive slave act, the harshness of which did much to mobilize support for the abolitionist movement. There are also intriguing reproductions of posters seeking the return of missing slaves; in both instances the owners took great pains to spell out how well-treated their missing "property" had been.

Needless to say, Quakers and Quakerism pop up continually throughout the book. The authors recount how one commonly used password between freedom-seeking slaves and potential helpers was "William Penn." Although not written for adults, *Freedom Roads* does not patronize in its writing style. This is a wonderful book for any Quaker teen—and for parents!

—Abby McNear

In Brief

Divine Becoming: Rethinking Jesus and Incarnation

By Charlene P.E. Burns. Fortress Press, 2002. 197 pages. \$18/paperback. Chapter by chapter, patiently, briefly, and clearly, Charlene Burns develops the idea of the role of empathy, beginning with the Christians' first understandings of Christology to the nature of God and of Jesus. The final chapter of the book is devoted to our struggles today to understand 20th-century evil and to incorporate into our understandings and practice the contemporary awareness of the world as a neighborhood and of the interrelatedness of all creation. Charlene Burns concludes that a theology of incarnation as participation has practical application in everyday life, or is "experiential." Her explication of these ideas is well worth pondering. The unobtrusive but thorough notes make this a valuable work for those who are familiar with the history of Christology and would like to be brought up to date with some of the latest thinking and for those who would like to become more familiar with the ideas that Christology can offer us. The book also includes an excellent index.

—Sharon Hoover

Sharon Hoover is a member of Alfred (N.Y.) Meeting.

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Penn's Sword *continued from page 10*

In other words, the free thinking that characterized Hicksites should not be cause for separation, but for forbearance and joint exploration.

The Persistence of the Myth

Once released, this story spread widely. Its original purpose is no longer a major issue among Friends—a wave of reunions passed through the Society 50 years ago and seems to have died down. The things that divide us are more outwardly prominent and more inwardly significant today than they were in 1851. What, then, is the source of its enduring appeal?

I believe it rests in the pictures it paints of George Fox and William Penn.

The image of George Fox in this story is that of a kindly and understanding elder—one who is tolerant of a young acolyte's failings. Likewise, William Penn is portrayed as a young seeker, one who was, to a degree, still searching for his spiritual home. These are comforting pictures. They are, in many ways, how we contemporary Friends like to see ourselves—both as tolerant of others and as continuing seekers.

George Fox, in person, was both engaging and highly demanding. William Penn, even as a young man, was a true believer. Both were convinced of the utter rightness of their beliefs and quite assertive in expressing them. When they petitioned the king and Parliament for toleration, they were asking for freedom from persecution and freedom to live in complete and uncompromising faithfulness to the will of God as it had been revealed. If they were to walk into a contemporary Quaker meeting, we would probably find them demanding, overbearing, and unreasonable.

It is far easier to emulate the tolerant and forgiving men in this story than the originals. But it may be time to give up what makes us comfortable and see if we are ready to be George Fox's and William Penn's true spiritual descendents. One small step would be to give up this myth. □

Jesus as a Friend

continued from page 13

Jewish and Roman alike, when he preached the salvation of the poor and called on the rich to be generous as God is generous. Jesus inhabited a world where people considered riches a sign of God's favor. He turned that world upside down, infuriating those whose sense of self-worth arose from their wealth. In a world where kinship counted so heavily, his exaltation of friend above kin did not endear him to the powerful, either.

Another Quaker testimony speaks of equality. Jesus dined with all, including outcasts, in a world where men sought to dine with their superiors and women dined separately. Jesus consorted with women in a world where men did not speak to women in public. He praised as models of faith a Samaritan and a Roman while deflating the usual Jewish exemplars—the Pharisees, the Temple authorities, and the rich. Each of these actions declared the equality of all people.

Peace is another Quaker testimony. Given Jewish factionalism and anger at Rome in Jesus' day, it appears that one of Jesus' main messages was peace through forgiveness and reconciliation, even as he denigrated the human quality that makes peace impossible—the belief that one group knows the truth about goodness and God and that another group behaves sinfully and follows false concepts of God. When Jesus preached directly against the Essenes waiting in the desert in war camps for God's final slaughter of enemies to begin, he spoke against their way of viewing the world. They thought of themselves as sons of light, true interpreters of Torah, dining with angels, to be vindicated in the final battle, and of their enemies as sons of darkness, rejecting God's ways, ultimate bearers of God's vengeance. Jesus roundly rejected this worldview. His stories of God's reign were of forgiveness and generosity so great they angered the law-abiding, like the elder brother, the early-hired, and the Pharisee at prayer.

Because the historical Jesus of Nazareth followed Quaker testimonies, we might readopt him into the Religious Society of Friends. Such a Friend can again be our friend, our companion. □

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News

The recent southern California fires forced several Friends from meetings in Southern California Quarterly Meeting (Pacific Yearly Meeting) to evacuate their homes. Some members of San Diego, Inland Valley (San Bernardino and Riverside areas), Claremont, and perhaps La Jolla meetings were affected. While most were able to return after the fires subsided, one member of Claremont Meeting lost her home, which was uninsured. Claremont Meeting has rallied in support of this member, both in material and cash assistance. Friends who wish to contribute to this relief may send checks to Claremont Friends Meeting, 727 Harrison Ave, Claremont, CA 91711, made out to Claremont Friends Meeting and earmarked "Fire relief." —*Steve Smith, clerk, Southern California Quarterly Meeting*

Botswana Meeting is deeply involved in famine relief in Zimbabwe, which is experiencing dire political and economic conditions. The meeting receives financial donations from Quaker groups in southern Africa and Europe; Schenectady (N.Y.) Meeting has begun facilitating donations from North America. Botswana Meeting arranges for the purchase and transport of cornmeal into Zimbabwe, where there are over a million people without sufficient food. Each household receives 12.5 kg (27.5 lb.) of cornmeal, but deliveries are irregular due to lack of funds. The distribution process is carefully monitored to ensure equity—in contrast, much of the food relief received by the state is funneled into areas supportive of the current regime. To learn more, contact Schenectady Meeting, 930 Albany St., Schenectady, NY 12307. —*David Gerhan and Anita Paul*

Friends Committee on National Legislation has focused attention on the request of the White House to Congress for \$87 billion in additional spending for Fiscal Year 2004 (FY04) to cover military and reconstruction operations in Iraq and Afghanistan. The majority of the Administration's request—\$66 of 87 billion—is for military operations, with \$21 billion earmarked for reconstruction activities. The Administration's latest supplemental request of \$87 billion comes in addition to \$78.5 billion appropriated by Congress through an initial supplemental request in April. Current operations in Iraq now cost \$1 billion per week, and estimates for long-term costs top \$400 billion. FCNL encourages Friends to urge members of Congress to oppose the continued U.S. military occupation of Iraq and condition any supplemental funding on significant change in U.S. policy. FCNL urged Congress to transfer authority for operations in Iraq out of the Department of Defense and into the State Department; to vest

independent authority in the UN to help restore security and guide the economic and political reconstruction process; and to support generous U.S. funding for civilian rebuilding in both Afghanistan and Iraq. For further information visit <www.fcnl.org>. —*FCNL*

AFSC's Democratizing the Global Economy Project is working to stop the Free Trade Area of the Americas (FTAA), a plan to extend the North American Free Trade Agreement (NAFTA) to include all countries in Latin America and the Caribbean (excepting Cuba). Nine years ago, NAFTA was put into place, linking the economies of the United States, Canada, and Mexico. Despite promises of job growth and an improvement in living conditions for the poor, AFSC charges that NAFTA has resulted in increased poverty, stagnant or falling wages, erosion of consumer protections, a decrease in the number of good jobs, and a continuation of violations of the fundamental rights of workers, including the right to organize and bargain collectively. AFSC further charges that the FTAA negotiations have been going on for several years without substantive input from civil society organizations. If the vote comes up in the U.S. Congress under Fast Track rules, no amendments can be made to the agreement and only an up-or-down vote will be allowed. To learn more about trade in the Americas, alternative models, and the campaign to stop FTAA, visit <www.afsc.org/trade>.

On October 12 Woodbrooke Quaker Study Centre celebrated 100 years of delivering Quaker education to Quakers around the United Kingdom and abroad. Woodbrooke was founded with the support of two major families in British business—the Rowntrees and the Cadburys. John Wilhelm Rowntree was the inspiration behind an independent Quaker college, and George and Elizabeth Cadbury donated their home, Woodbrooke, as the premises for this fledgling enterprise in 1903. For details contact: Mark Britton at <mark@woodbrooke.org.uk> or Elisabeth Klaar at <elisabeth@woodbrooke.org.uk>.

Canadian Yearly Meeting, in Session on August 8, 2003, approved a minute indicating that "whether or not to support same-sex marriages is decided at the local meeting level." Affirming that couples in same-sex relationships can bring up children in a loving way, the minute objects to religious statements to the contrary. It expresses support for "the right of religious groups and clergy to consent to or refuse to perform same-sex marriages," as well as "the right of same-sex couples to a civil marriage and the extension of the legal definition of marriage to include same-sex couples." —*Canadian Yearly Meeting*

Baltimore (Md.) Meeting, Stony Run, in meeting for worship with a concern for business in May, approved a minute calling for a deepened commitment to the Peace Testimony. With the support of an ad hoc Peace Action Committee, Stony Run Meeting will coordinate with other peace groups and develop a well-publicized series of educational events open to the larger community—including speakers, programs, and activities; circulate in the meeting newsletter a list of ideas for furthering the Peace Testimony; and use the information gathered to form ad hoc groups to work on specific actions. —*Baltimore Meeting, Stony Run newsletter*

Columbia (S.C.) Meeting affirmed opposition to the death penalty in a minute adopted during meeting for worship for business in May. "We are opposed to the death penalty in all instances. . . . We do not believe that there is any way to make the death penalty a fair or just or moral punishment. We mourn the pain that violence visits on both the victim and doer of evil and that spreads in ever widening circles for family, friends, and society. We continue to look for ways to prevent violence, to protect society, to comfort the victims but which do not increase the continuing chain of rage and cruelty," the minute attests. —*Columbia Meeting newsletter*

Atlantic City (N.J.) Area Meeting, in meeting for business in June, approved a minute expressing support for a proposal by Pendle Hill to organize a Peace Network throughout the United States and to become a founding member of such a network. According to the minute, the objectives of the Peace Network can be achieved by such means as peace education of youth at an early stage in their schools; research, education, and training of emerging activist individuals in the principles and techniques of peacebuilding and peacekeeping; and the gradual building of political support for creation of an international corps of peacebuilding and peacekeeping services. —*Atlantic City Area (N.J.) Meeting newsletter*

Haverford (Pa.) Meeting, in meeting for business in May, approved a minute affirming commitment to ensure that the Peace Tax Fund becomes enacted into federal law. "A Peace Tax Fund, which would allow people of conscience to pay the full amount of their federal income taxes into a fund designated strictly for nonmilitary purposes, would represent 'alternative service' for taxpayers and their tax dollars," the minute asserts. The meeting will work with other faith-based communities and organizations to develop a stronger network advocating for a Peace Tax Fund and work with legislators and other public officials to cultivate their support for this initiative. —*Haverford (Pa.) Meeting newsletter*



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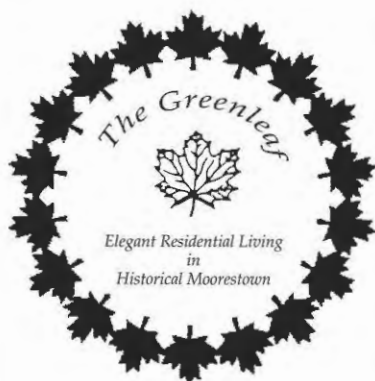
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Bulletin Board

Upcoming Events

- January 1-3—Pemba Yearly Meeting
- January 5-12—Australia Yearly Meeting
- January 11—Bhopal Yearly Meeting

Opportunities

• Friends' Witness Tour to Nicaragua, January 22 to February 1, will visit the programs of ProNica, a project under the care of Southeastern Yearly Meeting. Contact <info@pronica.org> or phone (727) 821-2428.

• The Elizabeth Anu Bogert Memorial Fund for the Study and Practice of Christian Mysticism, administered by Friends World Committee for Consultation, Section of the Americas, makes annual grants of up to \$1,000. Individuals wishing to apply should submit seven copies of their proposal (one or two pages) by March 1. Include two or three letters of reference. For additional information contact: Michelina and Vinton Deming, 4818 Warrington Ave., Philadelphia, PA 19143.

• Christian Peacemaker Teams is seeking participants for upcoming delegations to Colombia (February 21–March 4), the Middle East (February 17–March 1), and Iraq (dates to be announced). CPT seeks participants who are interested in human rights work, committed to nonviolence, and willing to participate in team worship and reflection. Delegates should have plans to share about the trip upon return to their home communities. For more information visit CPT's website: <www.cpt.org>.

• The Associated Committee of Friends on Indian Affairs welcomes work teams at its centers in Oklahoma, Alabama, and Iowa. Volunteers are needed to construct new buildings, repair existing facilities, and lead programs for area children. For more information about ACFIA contact Keith and Judy Kendall at <kjkendall@earthlink.net>; phone (765) 935-0801.

Resources

• Friends Committee on Unity with Nature produces an eco-networking directory, intended to help Friends find Friends who carry a concern for "an Earth restored." Contact FCUN at <fcun@fcun.org>.

Milestones

Marriages/Unions

Kavanaugh-Skarin—Bruce K. Skarin, of Yakima Valley (Wash.) Worship Group, and Diane L. Kavanaugh, on September 20, 2003, under the care of Providence (R.I.) Meeting, where they are both attenders. The meeting for worship took place at Smith Castle, North Kingston, R.I.

Trickey-Zahour—Hajiba Zahour and Owen Trickey in Meknes, Morocco, on August 28, 2003. Owen Trickey is a member of Frankford (Pa.) Meeting. The couple will reside in Philadelphia.

Deaths

Colgan—Thomas E. (Tom) Colgan, 84, on January 10, 2003, in Wilmington, Del. Tom was born on June 18, 1918, in Philadelphia, Pa., the oldest of four sons of Irish parents Edward and Josephine O'Reilly Colgan. He married Joan Ware in 1943. Before settling in Arden, Del., where they lived most of their married life, Tom was on the staff of American Friends Service Committee, working to integrate the workforce of several large department stores in Chicago. Subsequently he was executive director of William Penn Center, a Quaker organization dedicated to peace and social justice programs in Fallsington, Pa. For over 20 years he was active on the Prison Committee of Philadelphia Yearly Meeting, serving as its clerk for many years. In the 1960s Tom worked with Concerned Citizens, an inter-denominational group fighting racial segregation in Wilmington's public places. In 1965, as a member for the State Human Relations Commission, he fought for the integration of the State Welfare Home in Smyrna. He founded the Wilmington Rowing Club and served as executive director of Camp Dimension, a nonprofit charitable group that trained handicapped and disadvantaged youth. He traveled to Cuba in 1963, soon after the revolution. He interviewed many of the top government officials and then journeyed to Washington, D.C., to lobby for an end to the embargo. Tom saw the Cuban revolution as a step towards human freedom, and he loved to tell about his experience cutting cane with Che Guevara. In 1993, returning to Cuba, he was heartbroken to see the results of the embargo and the withdrawal of Russian financial support. In March 2002, Tom received a lifetime achievement award from the State House of Representatives at the 141st General Assembly for his contributions to the social, cultural, environmental, and recreational fabric of Delaware. In the last decade of his life, Tom transferred his membership from Wilmington (Del.) Meeting to Birmingham (Pa.) Meeting. He clerked the Peace and Social Concerns Committee, bringing to the meeting his passionate concern for peace, human rights, and racial and social justice. In West Chester, Pa., he picketed for abortion rights, wheelchair accessibility at the local bookstore, and an end to discriminatory practices at the local bank, and he helped found the Human Relations Council of Greater West Chester. He was predeceased by his wife, Joan Ware Colgan, in 1993. He is survived by his children, Penny Colgan-Davis, Deborah Colgan, Thomas James Colgan, Terry Ann Colgan, and H. Tony Colgan; eight grandchildren; and six great-grandchildren.

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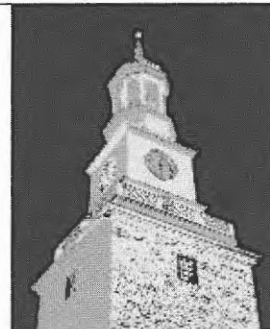
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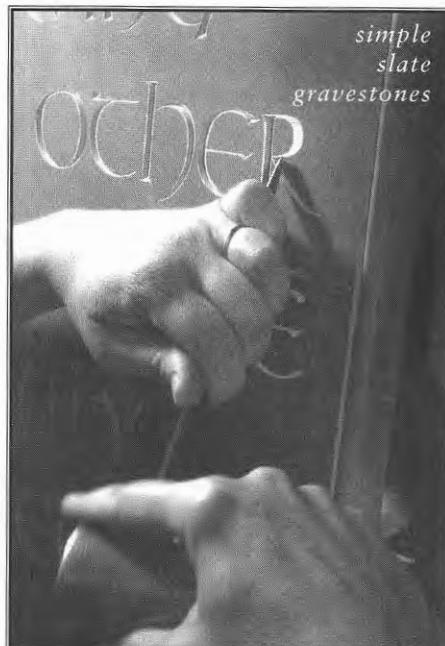
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Kowal—*Annette S. Kowal*, 91, on September 15, 2002, in Denver, Colo. She was born Annette Elise Schork, in Elmhurst, Long Island, N.Y., on March 1, 1911. Her parents, Rev. Georg P. Schork and Paula Siebel Schork, were German immigrants. In 1918, when German-speaking churches were closed down, her father became a chaplain for the Port of New York Authority, so Annette had to change public schools. She graduated from Jersey City Normal School, a teachers college, in the early years of the Great Depression—just in time, she said, to be paid in scrip instead of cash. Around 1942, Annette became a federal employee, administering dependent benefits for servicemen's families. Annette's sister Elsa received a request for reading material from Edward J. "Ned" Kowal, a soldier stationed in North Africa (and later, Europe) who was a cousin of Elsa's husband. Through Elsa, Annette reluctantly agreed to send him some books, and a V-mail correspondence began that lasted over three years. On December 22, 1945, a few months after he had returned to New York, Annette married him. In the early 1950s they joined Ridgewood (N.J.) Meeting. Over the years they served together in many Quaker roles, including working with Quaker youth and overseeing construction of the Ridgewood meetinghouse. Annette was active in the New Jersey Education Association, and she earned her master's degree in Educational Administration from Rutgers University. In 1984, the couple moved to Colorado to be close to their grandchildren. A pianist with a rich contralto singing voice, Annette continued her interests in music as well as in birds, cats, African violets, and liberal politics. She and Ned were active in the National Association of Retired Federal Employees, serving as District and Colorado officers. They were active in Mountain View Meeting in Denver, Colo. Without being radical or strident, Annette was a determined and relentless feminist her entire life. She quietly celebrated many firsts, such as getting her own name on her checks and bank accounts at a time when banks offered only "Mrs." accounts. She saw no reason to accept unequal treatment for herself, any more than she would herself discriminate, or quietly suffer it to occur around her. Annette was predeceased by her husband Ned in January 2000. Annette often expressed herself on metaphysical issues, and was interested in finding out where her spirit would find itself after death. Having clearly and firmly decided that it was her time to leave those she loved, she asked for help from family, hospice, and her beloved caregivers in carrying out her wishes. She left on her own terms and schedule. She is survived by her children, Tom Kowal and Paula K. Daniels, and their spouses, Annette M. Kowal and Kevin Clevely; grandchildren Matt Kowal, Jeremy Kowal, Cheyenne Kowal, Sofia Kowal, Joel Kowal, Jim Clevely, and Caitlin Clevely; great-grandchildren Bailey Michelle Wolf and Jerome Thomas Nolan Kowal; nieces and nephews Madelyn Kowalewski, Evelyn Ohlson Picker, Dorothy Ropke, Edward Czarnecki, and John Kowalewski.

Miller—*Nuran Baydan Miller*, 72, on January 18, 2003, in Leonardtown, Md. Nuran was born on April 5, 1930, in Eskisehir, Turkey, where she spent her childhood. She graduated from the American Collegiate Institute for Girls in Izmir, received her bachelor of arts in Psychology from Lindenwood College, and her master's and PhD in Psychology from Indiana University, where she met H. Joseph

Miller. Nuran and Joe were married under the care of Homewood Meeting, Baltimore (Md.), on June 8, 1963. In the late 1960s Nuran taught at Hacettepe University in Ankara, Turkey, where she was instrumental in founding a master's degree program in Psychology. Nuran later taught at Frostburg University and St. Mary's College of Maryland. In 1976 she left teaching to establish the Psychological Services Center of Southern Maryland. Nuran and Joe were founding members of Patuxent Meeting in Lusby, Md. Nuran particularly espoused the views of Quaker Universalism, writing, "I believe there are many paths to the light. I was born as a Muslim and was raised by my grandparents who were devout Muslims, praying five times a day. . . . Mevlana Celaleddin Rumi was a Muslim Sufi. He said, 'I looked at East and West, South and North, and found God within me.' This is one of the Quaker beliefs, there is that of God within everyone." Nuran welcomed friends to her home and garden for potlucks, discussions, and committee meetings, as well as canoeing and kayaking. She felt strongly that Patuxent Friends needed a meetinghouse to help establish the presence of Friends in southern Maryland and was delighted when that dream became a reality in 2001. She was especially excited that there would be space for a library, and worked hard on the library committee to organize donated books. After she became ill with cancer, her spirit remained strong. Patuxent Friends held meetings for worship in her home, focussing on healing. Nuran enjoyed her grandchildren, gardening, reading, and playing bridge. She became a U.S. citizen, but throughout her life was concerned about education in Turkey, particularly for women, remembering that she was once a little girl who studied at the girls' school in Izmir. Nuran is survived by her husband of 39 years, H. Joseph Miller; her daughter and son-in-law, Deniz and Mark Carroll; her son and daughter-in-law, Erol Miller and Robyn Shinn-Miller; her grandchildren, Dylan Miller and Ethan Miller; her sister, Nigan Atay; and other relatives and friends in Turkey and the United States.

Peckham—*John Rogers Peckham*, 73, on April 10, 2003, in Mill Valley, Calif. He was born on June 9, 1929, in Wilder, Idaho, to Cecil Rogers Peckham and Edith Widman Peckham. When John was 13 his father died, and the family moved to Pennsylvania. He graduated from Westtown and received a BA in Social Science from Earlham College, and a BS in Civil Engineering from Purdue University. John went to California and worked in project design and project management for the Department of Water Resources in Sacramento's South Bay Aqueduct Design, and then for the Marin Municipal Water District. Later in life, he worked with American Friends Service Committee to help bring water to poor communities in Mexico. He was active in the American Concrete Institute, the Bay Area Water Works Association, Water for People, raising money for potable water installations in developing countries, and as director for Vivamos Mejor, a self-help group in Mexico. An avid mountain climber, he scaled many high peaks in the United States and Mexico. He was a Quaker from birth. When he moved to Mill Valley, Calif., he began attending Marin Meeting, where he served as treasurer. John is survived by his brother, Alan Embree Peckham, and by many cousins.

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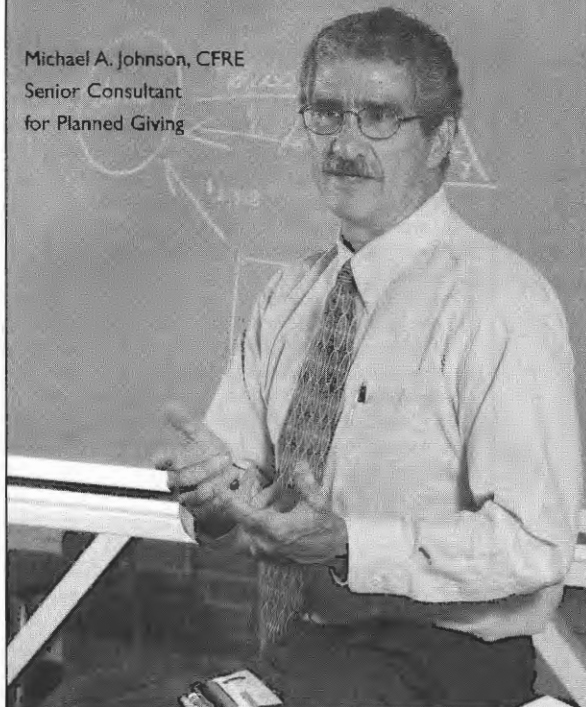
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AFSC is a Quaker organization which includes people of various faiths who are committed to social justice, peace and humanitarian service.

Williams—Henry (Hal) Noyes Williams, 87, on November 2, 2002, in Lancaster, Pa. He was born in Geneva, N.Y., to Lucinda Chamberlain Noyes and James Mickel Williams. The family attended an Episcopal church until his father became a convinced Friend and started a meeting at Hobart College. Hal was 19 when he began attending this meeting. He graduated Phi Beta Kappa from Hobart, received his MD from Columbia School of Physicians and Surgeons in 1941, and completed his internship and residency in Rochester, N.Y. A conscientious objector, Hal became resident physician at the New Jersey State Home for Boys in 1944. During a weekend at Pendle Hill, Hal met Dorothea Sener Wieand of Lancaster, Pa. They were married in a Quaker ceremony at the Sener family home in June 1943. Hal and Dorothea founded the Susquehanna Waldorf School and an anthroposophical study group in Lancaster. Hal remained involved with these organizations, serving as physician for Waldorf schools throughout the United States for many years. This work led to his becoming a physician for other schools and institutions for children with special needs. A founding member of Lancaster (Pa.) Meeting, he was active in its programs. Hal had a lifelong love of music, especially singing, but he said he chose medicine because he could help more people as a doctor than as an opera singer. He took a personal vow to put other people first. His sensitivity to the spiritual as well as to the physical needs of his patients led him towards holistic medicine, and he studied homeopathy with Dr. Elizabeth Hubbard in New York City and mechano-neural therapy with Dr. Ella Kilgus of Philadelphia. He went on to be a member of several homeopathy organizations and to help compile the homeopathic pharmacopia. In spite of some negative reactions from his colleagues, Hal continued to use his knowledge and intuition to treat the whole person, rather than relying completely on Western medical practices. He believed in giving patients "space to heal themselves," treating mind and body together, and allowing nature to do the work. In recognition of his dedication, each year the National Center for Homeopathy honors Hal by presenting the Henry N. Williams Award to a physician who has shown excellence in the field of homeopathy. For Hal, medicine was not just a profession but a true calling to serve and teach others. He felt a special empathy with the prophet Samuel, who heard and heeded God's call to serve (1 Samuel 3). He was well known in the Amish community, making house calls and treating needy patients free of charge. He tried retiring in 1970, and again in the 1990s, when he started an ongoing homeopathic study group in Lancaster to help people to help themselves. Hal was an early member of the National Association for the Advancement of Colored People. In the early 1950s in Lancaster, Hal and Dorothea organized workcamp projects, using the writings of Rachel Davis DuBois to promote neighborhood festivals that brought different races together for useful work, fun, food, and singing. Hal was active with the Fellowship of Reconciliation and American Friends Service Committee. A year after Dorothea died in 1993, Hal married S. Anne Rae in Lancaster Meeting. He is survived by her and by his daughters, Ellen Williams and Frances Williams Dunlap; and grandchildren Lucinda Merlyn Dunlap and Benjamin Sener Dunlap.

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Selected Conferences at Pendle Hill


December 28–January 1: **Musical Poets of the Early 19th Century**, led by Karl Middleman

December 28–January 1: **Yoga as Body Prayer for Heart and Soul: A Retreat for the New Year**, led by Valerie Brown (Inder Kaur)

January 9–11: **Playback Theatre: Community as a Process of Change**, led by Sarah Halley

January 16–18: **Ecology and the Soul**, led by Louise M. Tritton

January 18–23: **Spiritual Formation in Community**, led by Kathryn Damiano

 For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, (800) 742-3150, extension 142, <www.pendlehill.org>.

Summer 2004 Workcamps in Africa: Organized by the Friends Peace Teams' African Great Lakes Initiative. (1) Burundi with the Kibimba Peace Committee: rebuild four homes for people from an internally displaced camp. (2) Uganda with Evangelical Friends for Peace, Community Development, and Child Care: build two classrooms for technical school for orphans. (3) Rwanda with Rwanda Yearly Meeting: build classrooms for training school for street children/orphans. No construction skills needed. Five weeks in length. Fundraising required. Applications due January 31, 2004. For more information and an application contact <davidzarembka@juno.com>.

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Cuernavaca, Mexico: Families, friends, study groups enjoy this beautiful Mexican house. Mexican family staff provide excellent food and care. Six twin bedrooms, with bath and own entrance. Large living and dining room, long terrace with dining area and mountain and volcano views. Large garden and heated pool. Close to historic center and transportation. Call Edith Nicholson (011) 52-777-3180383, or Joe Nicholson, (502) 894-9720.

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

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Jonathan Snipes: (215) 880-1231.

3 bedroom, 1 and 1/2 bath, charming cottage for rent on Chincoteague Island in Va. Has all amenities and sleeps up to 13. On quiet street with view of bay. Perfect for contemplative retreats or fun gatherings. Call (804) 262-6660 for more information.

Retirement Living

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:

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

Kendal at Oberlin • Oberlin, Ohio

Kendal at Ithaca • Ithaca, N.Y.

Kendal at Lexington • Lexington, Va.

Communities under development:

Kendal on Hudson • Sleepy Hollow, N.Y.

Kendal at Granville • Granville, Ohio

Independent living with residential services:

Coniston and Carmel • Kennett Square, Pa.

Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative
Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. E-mail: info@kcorp.kendal.org.

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, wood shop, computer lab. CCAC Accredited. Reasonable fees include medical care. 500 East Marilyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. www.foxdalevillage.org.

Walton Retirement Home, a nonprofit ministry of Ohio Yearly Meeting since 1944, offers an ideal place for retirement. Both assisted living and independent living facilities are available. For further information, please call Nirmal or Diana Kaul at (740) 425-2344, or write to Walton Retirement Home, 1254 East Main Street, Barnesville, OH 43713.



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

Schools

The Woolman Semester at Sierra Friends Center offers a Quaker educational opportunity in a one-semester high school experience emphasizing Quaker testimonies: Peace, Justice, Sustainability, and Service; rigorous college preparatory courses and simple living in community. Unique highlight to a student's portfolio. Scholarships available. See www.woolman.org and contact Kathy Runyan at (530) 273-3183.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

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

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

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

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, OH 43713. (740) 425-3655.

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

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. www.ssf.org.

Services Offered

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

Editing and writing. Science/technical, social science, and ESL specialties. Manuscripts, articles, dissertations, research-based fact or position papers, and more. Serving individuals, nonprofits, and small business. Valuing peace, simplicity, equality, integrity. Gary Laprezoza, (215) 412-0613, <www.earthlink.net>.

Writing, Editing, Research. Informational and promotional materials for individuals, companies, nonprofit organizations. Brochures, newsletters, reports, grant proposals. Quaker freelance writer with special experience in human services. Rebecca McBride, (518) 392-9718; <Rmcbride@taconic.net>; <www.rebeccamcbride.net>.

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

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



www.QuakerWedding.com

Visit the Quaker Wedding Website Recently updated! Photos of illustrated and calligraphed Wedding Certificates realistically hand-drawn in colored inks.

Ketubahs, gay celebrations of commitment and non-Quaker examples. Ideas, and easy online form for fast estimates. E-mail Jennifer Snow Wolff, a birthright Friend, for sample vows. <snwolf@att.net>. We don't spam. Allow one month for Finished Artwork.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.

H. FREEMAN

501 East Main Street
Centerville, IN 47330
765-939-6910
HFreeAssoc@aol.com

ASSOCIATES, LLC

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

Summer Camps



Camp Woodbrooke, Wisconsin

Make friends, experience community, develop skills, and learn about the environment. Daily meeting. Quaker leadership. Ages 7-12, 34 boys and girls, 2-3 wks. Brochure (608) 647-8703, <www.campwoodbrooke.com>.

Make friends, make music. Friends Music Camp at Olney. Summer program emphasizing music, community, Quaker values; ages 10-18. For information, brochure, video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818. <musicfmc@yahoo.com>.

Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

Summer Rentals

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

Meetings

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

♿=Handicapped Accessible

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

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

AUSTRALIA

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

BOTSWANA

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

CANADA

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

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

COSTA RICA

MONTEVERDE-Phone 645-5207 or 645-5036.

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

GHANA

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

NICARAGUA

MANAGUA-Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: (727) 821-2428 or (011) 505-266-0984.

UNITED STATES

Alabama

AUBURN-Unprogrammed meeting, Sundays 9 a.m. Room 205, 132 N. Gay St. Phone: (334) 887-9688 or 826-6645.

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

FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (251) 928-0982.

HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

Alaska

ANCHORAGE-Call for time and directions. (907) 566-0700.

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

JUNEAU-Unprogrammed, 10 a.m. Sunday. 750 St. Anns St., Douglas, Alaska 99824. Phone: (907) 586-4409.

Arizona

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

McNEAL-Cochise Friends worship group at Friends Southwest Center, Hwy 191. m.p. 16.5. Worship 11 a.m. Phone: (520) 642-9274 or (520) 642-1519.

PHOENIX-Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5831 or 955-1878.

TEMPE-Unprogrammed worship and First-day school 10 a.m. 318 East 15th Street, 85281. Phone: 968-3966.

TUCSON-Pima Friends Meeting (unprogrammed). First-day school and worship 8:15 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 323-2208.

Arkansas

CADDO-(Ark., La., Okla., Tex.). Unprogrammed. Call (Hope, Ark.) (870) 777-1809, (Mena, Ark.) (479) 394-6135.

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-5822.

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

California

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

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

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

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

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

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

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

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

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

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

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

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

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

NAPA SONOMA-Friends meeting. Sundays 10 a.m. at Aldea House, 1831 First St., Napa, Calif. Information: Joe Wilcox (707) 253-1505. <nvquaker@napanet.net>.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Colorado

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

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at 524 South Cascade Ave, Suite 5, Colorado Springs, Colo. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

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

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

FORT COLLINS-Meeting for worship and First-day school 10 a.m., 2222 W. Vine. (303) 491-9717.

Connecticut

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

MIDDLETOWN-Worship and First-day school 10 a.m. 267 William Street (2nd floor). Phone: (860) 346-5143.

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

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

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

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

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

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

Delaware

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

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

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

NEWARK-10-11 a.m. First-day school, 10-10:30 a.m. adult singing, 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

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

WILMINGTON-Worship and First-day school 10:30 a.m. 4th and West Sts. Phone: 652-4491.

District of Columbia

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

Unprogrammed meetings for worship are regularly held at:

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

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

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

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

Florida

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 786-6270.

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

DELAND-Worship and First-day school 10:30 a.m. Unitarian Church, 820 N. Frankfort. Info: (386) 734-8914.

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

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

FT. PIERCE-Stuart Area Worship Group, 10:30 a.m., Fall-Spring. (772) 460-8920 or 692-2209.

GAINESVILLE-Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. (386) 462-3201.

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

KEY WEST-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787.

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

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

MELBOURNE-11 a.m. (321) 676-5077. Call for location. <www.quakerscmm.org>.

MIAMI-CORAL GABLES-Meeting and First-day School 10:30 a.m. 1185 Sunset Dr., (305) 661-7374. Clerk: Warren Hoskins, (305) 253-2635. Website: <miamifriends.org>.

OCALA-Meetinghouse: 1010 NE 44 Ave., 34470. Contact: George Newkirk, (352) 236-2839. <georgefnewkirk@earthlink.net>.

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

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

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

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

TAMPA-Meeting and First-day school 10 a.m. Life Center, 6811 N. Central Ave. Phone contacts: (813) 854-2242 and 977-4022.

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

Georgia

ANNEEWAKEE CREEK-Worship Group—30 miles West of Atlanta. Unprogrammed Worship 11 a.m. Discussion following. 5525 Dorsett Shoals Lane, Douglasville, GA 30135. Call for directions Janet or Free: (770) 949-8079.

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

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

ATLANTA-Northside. Unprogrammed worship and First-day school, 2nd and 4th First Days at 10 a.m. 1085 David Trace, Suwanee, GA 30024. (770) 886-3411.

<pjagat@mindspring.com>.

AUGUSTA-Worship 10:30 a.m. (706) 863-2299 or (803) 278-5213.

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

Hawaii

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

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

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 344-4384.

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

SANDPOINT-Friends Meeting, unprogrammed worship at 10:25 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, 263-4788.

Illinois

BLOOMINGTON-NORMAL-Unprogrammed worship and First-day school 10:30 a.m. in members' homes. (309) 454-5463 or (309) 862-1908.

CARBONDALE-Southern Illinois Society of Friends. Unprogrammed worship on Sundays at 10 a.m. at the Interfaith Center, 913 S. Illinois Ave. Phone (618) 457-8726, or (618) 549-1250. <www.siquaker.org>.

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

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

CHICAGO-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 11 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

DECATUR-Meeting for worship 10 a.m. Call for location: (217) 872-8415 or 877-0296.

DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

♣ **EVANSTON**-Worship 10 a.m. Singing 9:15 a.m. 1010 Greenleaf, Evanston, (847) 864-8511. Contact person, Jeanette Baker (847) 869-0553. Clerk, Ken Laughlin. 2 blocks South of Dempster, 1 block E of Ridge.

GALESBURG-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-7097 for location.

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

MCHENRY COUNTY-Worship 10 a.m. (815) 385-8512.

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

OAK PARK-Worship 10 a.m. (First-day school, childcare), Oak Park Art League, 720 Chicago Ave., P.O. Box 3245, Oak Park, IL 60303-3245. (708) 386-6172—Katherine.

ROCKFORD-Unprogrammed worship, First Days, 11 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241.

URBANA-CHAMPAIGN-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 384-9591.

Indiana

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

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

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

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

INDIANAPOLIS-Valley Mills Friends Meeting, 6739 West Thompson Road. Charles Bunner, pastor. Call (317) 856-4368 for meeting times. Web page: <http://vmfriends.home.mindspring.com>

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

SOUTH BEND-Unprogrammed worship, First-day school 9:45 a.m. (219) 277-7684, 232-5729.

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

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

Iowa

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

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

DES MOINES-Meeting for worship 10 a.m., discussion 11:30 a.m. Meetinghouse, 4211 Grand Ave. 274-4717.

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

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

PALLINA-Small rural unprogrammed meeting. Worship 11 a.m. Sunday school 10 a.m. Fourth Sunday dinner. Business, second Sunday. Contact Doyle Wilson, clerk, (712) 757-3875. Guest house available.

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

Kansas

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

MANHATTAN-Unprogrammed meeting. For time and location please telephone (785) 539-4028, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Cornrows, 2371 Grandview Terrace, Manhattan, KS 66502.

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

♣ **WICHITA**-Heartland Meeting, 14505 Sandwedge Circle. (316) 729-4483. First Days: Discussion 10 a.m.

Unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 10 a.m., business 12 noon. <http://heartland.quaker.org>.

Kentucky

BEREA-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (859) 986-9256 or (859) 986-2193.

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

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

Louisiana

BATON ROUGE-Unprogrammed worship 11:30 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (225) 665-3560.

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

RUSTON-Unprogrammed. Call: (318) 251-2669.

SHREVEPORT-Unprogrammed. Call: (318) 459-3751.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.

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

BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 725-8216.

CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 693-4361.

FARMINGTON AREA-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, U.S. 202). No meeting July-August. Telephone: (207) 786-4325.

MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 285-7746.

& **OXFORD HILLS**-Unprogrammed meeting, worship 9:30 a.m. 52 High St. Hope Ripley Ctr., So. Paris, (207) 583-2780.

PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.

VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.

WATERBORO-Unprogrammed worship, First-day school 9 a.m. For details call (207) 636-4149, 490-7113.

WHITING-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2191.

Maryland

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

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

& **BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-4451. E-mail: <homewood@all-systems.com>.

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

BETHESDA-Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. (301) 986-8681.

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace, Worship 11 a.m. Clerk: Anne Briggs, 226 N. Kent St., Chestertown, MD 21620. (410) 778-1746.

DARLINGTON-Deer Creek Meeting. Worship 10:30 a.m. Clerk, Henry S. Holloway, (410) 457-9188.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. Marsie Hawkinson, clerk, (410) 822-0589 or -0293.

FALLSTON-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. John C. Love, clerk, (410) 877-3015.

FREDERICK-Meeting for worship 10 a.m. First-day school 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.

PATAPSCO-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 465-6554.

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

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

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

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

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

Massachusetts

ACTON-Worship and First-day school 10 a.m. Minute Man Arc, 1269 Main St., West Concord (across from Harvey Wheeler). Clerk: Sally Jeffries, (978) 263-8660.

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

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188, or clerk (413) 253-5687.

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

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

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

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

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

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

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

MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.

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

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

NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 990-0710. All welcome.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.

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

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

SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.

WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.

& **WEST FALMOUTH**-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.

WESTPORT-Worship Sundays 10 a.m. 938 Main Road. (508) 636-4963.

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

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

Michigan

& **ANN ARBOR**-Unprogrammed meeting for worship 9 a.m. and 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Clerk: Nancy Taylor, (734) 995-6803. <www.annarborfriends.org>.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd., (248) 377-8811. Co-clerks: Margaret Kanost (248) 373-6608, David Bowen (248) 549-8518.

& **DETROIT**-First Day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

& **EAST LANSING**-Red Cedar Friends Meeting. Unprogrammed worship and First-day school, 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:30 a.m. (except 1st Sunday of month), Sparrow Wellness Center, 1st floor, 1200 East Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>.

FLINT-Crossroads Worship Group (Conservative): unprogrammed worship on 2nd and 4th Sundays, 2 p.m. Contact: (810) 743-1195 for location.

GRAND RAPIDS-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-1642.

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

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

Minnesota

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

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

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

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

ROCHESTER-worship First Day 9:30 a.m. Assisi Heights (1001 14 St. NW) in Canticle Hall at the back of the building. First-day school. Phone (507) 287-8553.

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

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Friends Forum (adult education), First-day school, and meeting for worship with attention to business (651) 699-6995.

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

Missouri

COLUMBIA-Discussion 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.

KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.

& **ST. LOUIS**-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.

SPRINGFIELD-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

Montana

BILLINGS-Call: (406) 252-5647 or (406) 656-2163.

GREAT FALLS-(406) 453-2714 or (406) 453-6372.

MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

Nebraska

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

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

OMAHA-Unprogrammed worship 9:45 a.m. Strawberry Fields, 5603 NW Radial Hwy, Omaha, NE 68104. 292-5745, 391-4765.

Nevada

LAS VEGAS-Unprogrammed worship group.

Call (702) 615-3673.

RENO-Unprogrammed worship. For information, call: 329-9400. website: <www.RenoFriends.org>.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Sara Hubner, (207) 384-0991, or write: 392 Main St., S. Berwick, ME 03908.

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

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Mary Ann Cadwallader, (603) 643-1343.

KEENE-Worship group-unprogrammed 10:30 a.m. Children's program and child care. 98 S. Lincoln St., Keene, N.H. Call (603) 352-5295.

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

PETERBOROUGH-Monadnock Meeting at Peterborough/Jaffrey town line on rte. 202. Childcare and First-day school at 10:30 a.m. Worship 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

WEARE-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.

WEST EPPING-Unprogrammed. 10 a.m. on 1st and 3rd First Days. Friend St., directly off rte. 27. Clerk: Fritz Bell, (603) 895-2437.

New Jersey

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

ATLANTIC CITY AREA—Bible study 9:30 a.m., worship 11 a.m. All welcome! Call for info: (609) 652-2637 or <www.acquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (Near intersection of Pitney and Jimmy Leeds.)

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

CINNAMINSON—Westfield Friends Meeting, rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

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

♂ **CROSSWICKS**—Meeting and First-day school 9:30 a.m. (609) 298-4362.

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

GREENWICH—First-day school 10:30 a.m., worship 11:30 a.m., Ye Greate St., Greenwich. (609) 451-8217.

HADDONFIELD—Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

MANASQUAN—First-day school 10 a.m., meeting 11:15 a.m. Rte. 35 at Manasquan Circle.

MARLTON—See **CROPWELL**.

MEDFORD—Worship 10 a.m. First-day school 9:45 a.m. Union St. Meetinghouse. Call (609) 953-8914 for info.

MICKLETON—Worship 10 a.m., First-day school 11 a.m. (609) 848-7449 or 423-5618.

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

MOORESTOWN—118 E. Main St. For meeting information call (856) 235-1561.

MOUNT HOLLY—Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

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

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

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

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

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

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

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

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

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

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

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

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

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

TRENTON—Meeting for worship and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

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

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

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

New Mexico

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

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

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

SILVER CITY AREA—Gila Friends Meeting. 10 a.m. Call: (505) 388-3478, 536-9565, or 535-2330 for location.

SOCORRO—Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0277.

TAOS—Clearlight Worship Group meeting for worship first and third Sundays 10:30 a.m. Call (505) 758-8220 for location.

New York

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

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

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

BROOKLYN—Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.–Fri., 9–5). Mailing address: Box 730, Brooklyn, NY 11201.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LONG ISLAND QUARTERLY MEETING—meetings normally at 11 a.m.

BETHPAGE P.M.—second and fourth First Days

CONSCIENCE BAY M.M.—St. James

JERICHO M.M.

MANHASSET M.M.—10 a.m. June to August

MATINECOCK M.M.—10 a.m.

PECONIC BAY E.M.—Southampton College and Southold

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

WESTBURY M.M.

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

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

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

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

ONEONTA—Barnaberts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

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

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

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

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

QUAKER STREET—Worship 10 a.m. Easter to Thanksgiving. Rte. 7, Quaker Street, New York 12141. For winter schedule call (518) 234-7217.

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

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

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

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

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

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

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

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

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

North Carolina

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

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

BLACK MOUNTAIN—Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 299-4889.

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

BREARD—Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (828) 884-7000.

CELO—Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (828) 675-4456.

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 10:30 a.m. 531 Raleigh Rd. Clerk: Carolyn Stuart, (919) 929-2287. Meetinghouse, (919) 929-5377.

CHARLOTTE—Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. (704) 559-4999.

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

DURHAM—Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 732-9630.

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

GREENSBORO—Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (336) 294-2095 or 854-5155.

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

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

HICKORY—Unprogrammed worship, First-day school 10:15 a.m., forum 11:30 a.m. 503 4th St. SW, Hickory, N.C., (828) 328-3334.

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

WENTWORTH/REIDSVILLE—Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.

WILMINGTON—Unprogrammed worship 11 a.m. Discussion 10 a.m., 202 N. 5th Street. Call (910) 251-1953.

WOODLAND—Cedar Grove Meeting. First day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3911.

North Dakota

BISMARCK—Faith and Practice, 8 a.m., and meeting for worship, 9:15 a.m. Sundays, UUA Bldg., 818 E. Divide Ave. Contact Therm Kaldahl at (701) 258-0898.

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

Ohio

AKRON-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-0521.

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

BOWLING GREEN-Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

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

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

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

TOLEDO-Rilima Buckman, (419) 867-7709.

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

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

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

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

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1516 Salem Ave., Rm. 236. Phone: (937) 643-9161.

DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 587-1070.

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell. Phone: (330) 670-0053.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First and Third Sundays 10:30 a.m., Betsey Mills library, 4th and Putnam Sts. Phone: (740) 373-5248.

OBERLIN-Unprogrammed worship Sundays, 10:30 a.m., A.J. Lewis Environmental Center, 122 Elm St., Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Phone (440) 774-6175 or Mail Box 444, Oberlin, OH 44074.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.

WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 897-5946, 897-8959.

WILMINGTON-Campus Meeting (FUM/FGC), Thomas Kelly Center, College St. Unprogrammed worship 10:30 a.m. year-round.

WOOSTER-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 345-9343 or (330) 345-8664.

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Carl Hyde, (937) 767-3571.

Oklahoma

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

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

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

Oregon

ASHLAND-South Mountain Friends Meeting, 543 S. Mountain Ave. First hour activities 9:30 a.m., children's program and silent meeting for worship 11 a.m. Child care available. Bob Morse, clerk, (541) 482-0814.

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

CORVALLIS-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

FLORENCE-Unprogrammed worship (541) 997-4237 or 964-5691.

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10:15 a.m. Phone: (503) 232-2822.

BRIDGE CITY PREPARATIVE MEETING-Worship at 10 a.m. at Historic Neighborhood House, 3030 S.W. 2nd Ave., First-day school at 10:15 a.m. Contact Janet Jump, (503) 528-0213.

FANNO CREEK WORSHIP GROUP-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 8825 S.W. Barnes Road. Contact Margie Simmons, (503) 644-0501.

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

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

Pennsylvania

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

BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester on Rte. 202 to Rte. 926, turn W to Birmingham Rd., turn S 1/4 mile.

BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202-263), Lahaska. (215) 794-7299.

CARLISLE-252 A Street, 17013; (717) 249-8899. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Linda Drive. Telephone (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

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

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

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

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

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

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

DUNNINGS CREEK-First-day school/meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. (814) 839-2952.

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

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

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

FALLSINGTON (Bucks County)-Falls Meeting. Main St. Meeting for worship 11 a.m. Five miles from Pennsylvania reconstructed manor home of William Penn

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

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

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

GWYNEDD-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumnertown Pike and Rte. 202.

HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or (717) 232-1326.

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

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

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

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

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

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

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

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

LANDSOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsowne and Stewart Aves.

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

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

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

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

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

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

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

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

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

MILLVILLE-Worship 10 a.m., First-day school 11 a.m. Main St. Dean Gorton, (717) 458-6431.

NEWTOWN (Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. In Summer, worship 10 a.m., no First-day school. 219 Court St. (215) 968-1655, <www.newtownfriendsmeeting.org>.

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

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

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

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

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

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

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

CHELTENHAM-Jeanes Hosp. grnds., 19111. (215) 947-6171. Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

CHESTNUT HILL-100 E. Mermaid Lane, 19118. (215) 247-3553.

FRANKFORD-1500 Orthodox St., 19124. (215) 533-5523.

GERMANTOWN-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)

GREEN STREET-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)

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

UNITY-Unity and Wain Sts., 19124. (215) 295-2888*. Worship 7 p.m. Fridays.

PHOENIXVILLE-Schuylkill Meeting. Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.

PITTSBURGH-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.

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

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

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

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

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

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

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

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

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

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

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

TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. For location, call (570) 265-6523 or (570) 888-7873.

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

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

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

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

WEST GROVE-Meeting for worship 10 a.m.

153 E. Harmony Road, P.O. Box 7, 19390.

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

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

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

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

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

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

Rhode Island

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

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

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

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

South Carolina

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

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

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

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

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

South Dakota

RAPID CITY-(605) 721-4433.

SIOUX FALLS AREA FRIENDS-11 a.m. worship and First-day school. Phone: (605) 339-1156 or 256-0830.

Tennessee

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

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

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

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

NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth Sundays. 2804 Acklen Ave., (615) 269-0225. Penelope Wright, clerk.

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

Texas

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

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

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

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

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

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 546-5651. Please leave a message.

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

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

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

HOUSTON-Live Oak Meeting. Unprogrammed worship 8:30 and 10 a.m. Sunday and 7 p.m. Wednesday. First-day school 11:15 a.m. Childcare provided. 1318 W. 26th St. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning at 10:45. Lutheran Student Center, 2615 19th St. Please use back door. (806) 799-3307 or 791-4890.

RIO GRANDE VALLEY-Unprogrammed worship 10:30 a.m. Sundays. For location call Carol J. Brown (956) 686-4855.

SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

TYLER-Unprogrammed. Call: (903) 725-6283.

Utah

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

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Ladies Literary Club, 850 E. South Temple. Telephone: (801) 359-1506 or 582-0719.

Vermont

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

BURLINGTON-Worship 10:30 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

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

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

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

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

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

Virginia

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Washington

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

BELLINGHAM-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk: Sharon Trent, (360) 714-6141.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Turnwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: (360) 438-5440 or 357-3855.

POR TOWNSEND-10 a.m. Sunday. (360) 385-7981.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 527-0200.

SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. (206) 547-6449. Accommodations: (206) 632-9839.

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

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

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

West Virginia

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

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

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

Wisconsin

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

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

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

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

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

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MADISON/MONONA-Yahara Friends. Unprogrammed worship, Sundays 10:30 a.m. 4503 Winnequah Rd., Monona. (608) 441-9193. Web: <home.att.net/~yaharafriends/>.

MENOMONIE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 658-1042.

& **MILWAUKEE**-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 967-0898 or 263-2111.

OSHKOSH-Meeting for worship 10:30 a.m. on Sunday. (920) 233-5804.

Provide a Legacy for Pendle Hill Through a Life Income Gift

A gift to one of Pendle Hill's life income plans will give you tax benefits in addition to a lifetime income on the assets. A **charitable gift annuity** is one of the simplest ways to make a substantial gift to Pendle Hill during your lifetime. In exchange for a gift of cash or securities, Pendle Hill agrees to pay you a guaranteed, fixed annual income for your lifetime. The rate Pendle Hill pays on the assets you give is based on your age at the time you make the gift. You may also name a second beneficiary if you wish. On the death of the income beneficiaries, Pendle Hill will have use of the funds to support its programs.



Retirement brings with it many decisions which have to be made. One of these decisions involves what to do with one's assets. As we moved into retirement, we felt it important to be able to support the organizations which have been significant in our lives. At the same time, we wanted to realize the best returns for our limited assets. A contribution of a Charitable Gift Annuity to Pendle Hill seemed to answer both of these concerns. Our lives have been enriched by our time spent at Pendle Hill as students and as Friends-in-Residence. Pendle Hill plays an important role in the Religious Society of Friends today, and we want it to continue into the future.

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—Roy and Martha Hampton

For more information on gift annuities or other ways to support Pendle Hill, please contact:

Barbara Parsons, Director of Development
1-610-566-4507, extension 132 (worldwide) or
1-800-742-3150, extension 132 (toll free, US only)
email: contributions@pendlehill.org



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