

April 2002

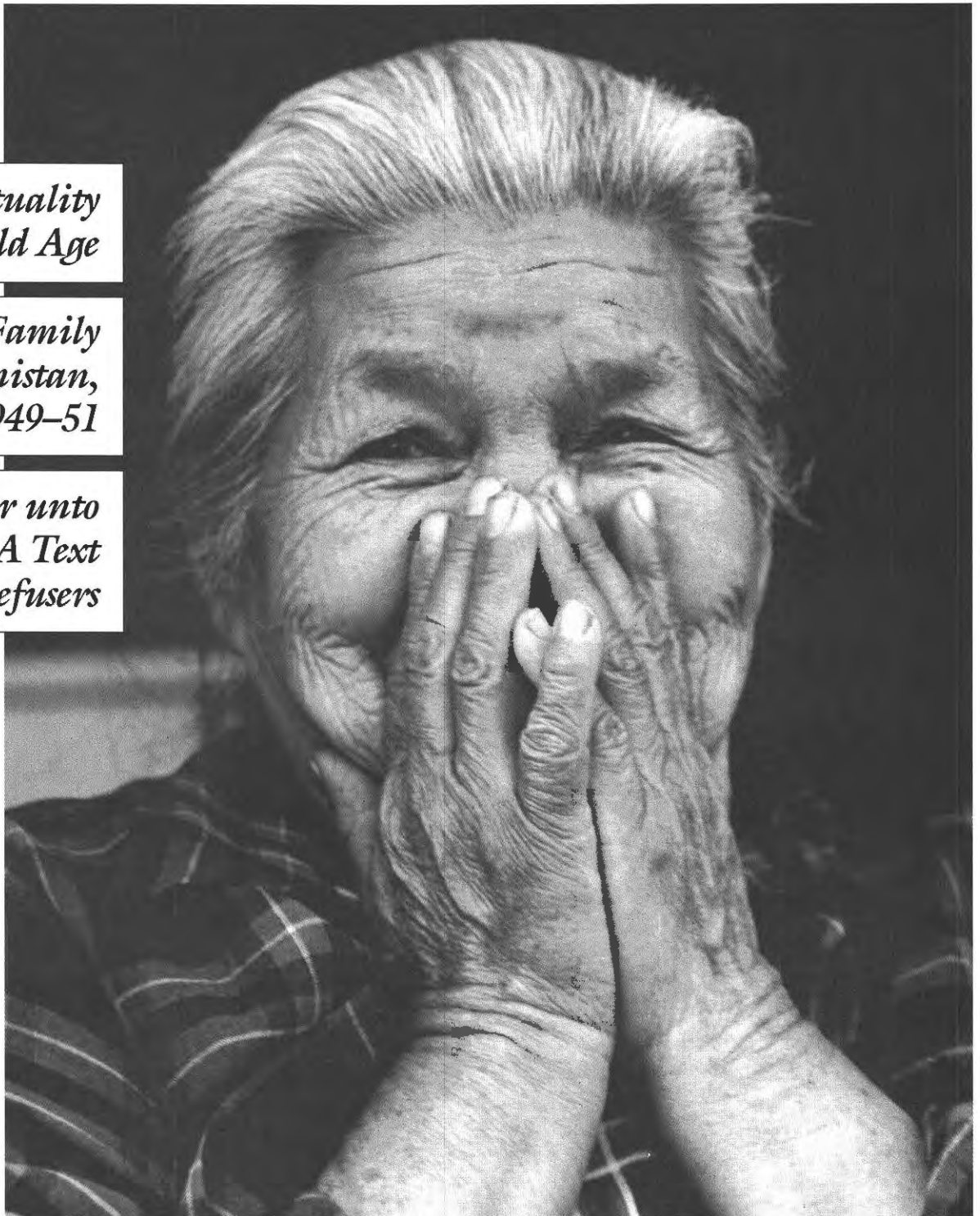
FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

*Spirituality
and Old Age*

*A Quaker Family
in Afghanistan,
1949–51*

*“Render unto
Caesar”: A Text
for Tax Refusers*



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



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Among Friends

The Way Forward

My own monthly meeting, Green Street, in Philadelphia, is not talkative during worship, and it is not uncommon for meeting to proceed in wholly uninterrupted silence—except for the happy noises when children enter the room, about 45 minutes into our time together. That changed after the deeply unsettling attacks of September 11. In the following weeks we experienced an increase both in the numbers attending and in the amount of vocal ministry. After a month or so, however, we resumed our normal pattern of collective, deep silence—listening to the ministry of our creaking benches, the crackling of our fireplace, a few city noises, and only an occasional but heartfelt offering of vocal ministry.

One would be mistaken, however, to assume that this has been a period of stasis for us. I, for one, feel a new clarity. It's not that the sense of urgency is new; for a long time it has been apparent that we on this planet are in deep trouble on a number of fronts, from rising environmental chaos to widening economic disparities. But after September 11, there is a heightened, gut-level sense of urgency everywhere, and in this new reality, the silence has been especially important for me. In it, I have felt reassurance that even in this crisis there is a calm, deliberate, and loving—in short, a spiritual—way forward.

The culture around us has focused on a retaliatory response to the new threats—on “good” people winning out over “evil” people. In the face of this seductive thought, it has been especially important for me to dwell on the simple message that there is “that of God in every one.” Or as Aleksandr Solzhenitsyn put it, somewhat differently: the line between good and evil runs through the center of every human heart. This is a vital truth. Our hope lies not in vanquishing others, but in working with all the people on Earth *including* our “enemies” to expose the root causes of our conflicts, and thereby to find a way forward that we could not have found in isolation.

Here at FRIENDS JOURNAL, since last November—the first issue that we assembled after 9/11—we have brought you each month the perspectives of various authors on the new crisis. No doubt, future issues will continue this focus, but now, in April, we lay before you a somewhat different mix. Most of the articles in this issue don't have a direct connection to the “War on Terrorism” (the exception being Os Cresson's offering of family letters from Afghanistan, albeit a half-century ago). In the spiritual realm, however, everything is related; often it is the little change, close to home, that is the most radical and the most relevant. The break from our focus on the immediate crisis will also continue in May, when you can look forward to an issue on Friends in the Arts.

Susan Corson-Finnerty and I thank all the authors who keep sending us submissions with their heartfelt offerings and who communicate with us so cheerfully as we prepare them for publication. She and I are always on the lookout for writing that takes the reader in useful and unexpected directions. If you feel led to write for us, even if you don't see yourself as a gifted writer (or artist), please pick up that pen (or brush, or camera—or go to the keyboard), let your inspiration guide you, and share the results with us. FRIENDS JOURNAL's readers will be grateful!

Robert B. Dahl

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Cover photo by
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Wetherill (right) and Os Cresson bargain for toys in an Afghan market, 1950

Photograph by Osborne C. Cresson, 1950, © 2002 Os Cresson

End-of-life decisions must be respected

The letter from Friends in retirement communities, headed "Healthcare at the End of Life" (*FJ* Oct. 2001), touches on many points important to me. I applaud the signers for speaking out.

In this area, I do not believe that Friends must reach consensus. We need to address the inevitable in terms of our own convictions. I ask only that there be an understanding of differences rather than responses that attempt, out of deeply felt beliefs, to convince others who differ, that they are wrong.

It is easy for me to pinpoint the exact time when I came to realize that I wished passionately to be in charge of the end of my life. That was many years ago. It followed the civilized decision on the part of an elderly couple, highly regarded in the world of literature and academia, to choose the time when they were ready to die. I read their beautiful letter explaining their decision and published after their deaths, with great sympathy and understanding. That was the road I wished to follow and I have not changed.

I am impressed by the fact that Friends have always cared for the well-being of aging Friends, providing boarding homes for the elderly in most quarterly meetings. Many families either had a member living in one or serving on the corporation or the board. More recently Friends have been in the vanguard in establishing the ongoing Friends Services for the Aging, Friends Life Care at Home, and Quaker-directed continuing care retirement communities. But to my knowledge there has been no articulated position on a most important point in any life: the right to make the decision as to when to die.

I would like to see that right taken for granted. I would like to see the medical profession understanding and cooperating as a matter of course. I would also like to see the word "suicide" banished when individuals determine that they are ready to die or when their advance directives speak for them. This is not suicide; it is an intelligent decision made to insure that no medication nor life support devices are put into use to prolong life.

I have two personal observations. One relates to a dear friend who at the age of 90 could no longer care for herself and was gradually becoming weaker and weaker. She was moved to a very attractive nursing home with all amenities. She was well cared for but was beyond being interested in any activities

or programs offered for patient entertainment. For five years she lay there saying she was ready to die. Family and friends visited her and she told them she had had a wonderful life and was ready to go. Finally one family member in charge of her finances noticed she was billed for daily doctor visits, and a nephew who was a doctor flew down to Florida to see her. She asked him why it was taking her so long to die. He asked to see all her medications, went to her physician and asked about a certain medication. The doctor said that without it she would die. Her nephew ordered it stopped and after five long years, she died. I believe her case was not an



Theodore Hetzel

exception, that doctors believe they are required to keep patients alive if medication or any devices are available and in some cases fear lawsuits if they don't.

My other observation has to do with another friend who was told that he needed a certain procedure or he would die. He had had a long and distinguished career and he elected to die. But instead of accepting his decision as his way of dying with dignity, several physicians visited him wanting to insure that he knew what he was doing, as though he were a child making a wrong decision. And in each case he had to justify what should have been a private end-of-life decision. On the plus side his family and friends visited, sent CDs with favorite music or videos of films he loved, and shortly before he died two weeks later, he said he had never known that dying could be such fun!

That is the way I should like to die, making my own decision that the time has come, either on the spot (with or without a medical crisis) or via advance directives that spell out clearly that I want no assists to keep me going! And I hope that by then my decision is so commonplace that not an eyebrow is raised.

This is a controversial issue and I have no intention of entering into a controversy, but I feel my decision is mine and I want to go on record, with the signers of the statement

referred to above, as one more Friend who has weighed all the options and is comfortable with the one she has chosen.

Doris H. Darnell
State College, Pa.

Let's take effective steps to avoid further war

Congress may be considering expansion of U.S. military aggression to Iraq and Somalia. I think of the scars our men and women in uniform suffered from Gulf War syndrome and during the failed Somali occupation of 1992-4; I hope that we don't have to send them back there.

Of course the U.S. government must work seriously to reduce weapons of mass destruction and the training of terrorists worldwide. Yet terrorism is committed by individuals, not by entire nations. Supporting the Rome Statute for an International Criminal Court, so that such individuals could be indicted and fairly tried, would be cheaper and less bloody than war.

Iraqi civilians have already suffered a decade of bombing, and harsh economic sanctions have led to the deaths of hundreds of thousands of Iraqi children. Somalia has had no functioning government since 1991. U.S.-led war in those areas would likely increase humanitarian suffering and decrease international stability. It would increase animosity between U.S. citizens and Muslim peoples worldwide.

We in the U.S. must answer hatred with proactive solutions. Implementing Article VI of the 1968 Nuclear Non-Proliferation Treaty, which calls for a "treaty on general and complete disarmament under strict and effective international control," should be one of our top priorities. The U.S. military should also de-alert our Trident nuclear submarines, which only threaten our neighbors and promote international insecurity. Legislation that provides enforcement for the 1972 convention to ban biological weapons is an important next step.

Senator Feinstein's "Security and Fair Enforcement in Arms Trafficking Act of 2001" (S 1555), and the "Landmine Elimination and Victim Assistance Act of 2001" (S 497, HR 498) are vital steps toward increasing international stability. When considering the Foreign Operations Appropriations Bill for FY02, we must reduce U.S. military assistance in Colombia and the Andean region, which numerous human-rights organizations have linked to

Our Contributions are Vital, even at the End

The Viewpoint letter "Healthcare at the End of Life" (*FJ* Oct. 2001) addressed several concerns on which many of us may agree, but I was shocked by the approach taken in one of the early paragraphs, and would like to address these words directly.

"During postretirement we undergo an inexorable decline in our own enjoyment of existence and in the pleasure that we give to others, and an increase in the psychic and physical burdens we impose on others. . . ." When stated as a certainty, as it is here, this is dangerous nonsense. Although a physical decline may be "inexorable," this in no way requires that a comparable decline in enjoyment and intrinsic value is also "inexorable." We must seriously question our society's idea that only the young and able-bodied have valuable contributions to make. I understand that the signers of this letter were speaking for their own experiences and probably for cases where extreme ill health makes living difficult in many ways, but they imply that certain conclusions should be drawn from these experiences and difficulties—such conclusions have frightening implications, are inapplicable in many cases, and cannot be used as the basis for decisions in our communities.

The danger lies in the fact that by voicing our own possible concerns about "being a burden to others" we suggest that it is natural we should feel this way, and that the honorable solution is to bow out gracefully and die as soon as possible. Others who may have many years of happy and valuable life ahead of them may feel, and are encouraged to feel, that they should spare others the "burden" of caring for them physically or financially.

As someone who works with elderly and terminally ill people, I see much despair and drain on families, and much unhappiness in individuals, but I've also seen many, many other individuals who, even in the extremity of dementia or physical illness, feel continued joy in their lives and bring great joy to others. Personally, I receive more spiritual, intellectual, and emotional "resources" from these people

than from many busy, productive people "in their prime." I would not want those lives to be shortened by one moment, even if a great effort on my part was required to support them, and I know that most families feel the same way even in situations where many hardships and miseries are involved along with the joys.

I agree with the signers of this letter that people in postretirement who feel that their lives are substantively over should be encouraged to seek a clearness process and explore all possibilities that may be available to them—even including suicide—without a blanket "reassurance" and dismissal of their concerns on the part of well-meaning friends. But I think it is absolutely essential that we never, under any circumstances, encourage people to think of themselves as a burden, especially if this is based primarily on the fact that they are no longer wage-earners. If a person perceives one's own life as burdensome and approaches a decision that it is time to end it, then that is something to consider deeply and fully. But if any person is perceived as a burden by others, for whatever reason, then we as a society are the ones who need to consider—and change ourselves.

Two factors may lead to the perception of a person in postretirement as a burden. First, the very real and horrible financial and personal pressures that are placed on family and friends when a person is ill or disabled for an extended period: these problems are huge and can cause despair, but they must be addressed through social change, with the assumption that people in old age, just like those who do not work for reasons of illness or disability, are of as much value as those who are working, young, able-bodied, and financially productive. When society cannot meet these challenges, it is a problem like any other terribly troubling social problem. We would not attempt to eliminate poverty, for example, by encouraging the poor to see themselves as worthless, or to paraphrase Scrooge: "If they are dying of hunger, then let them do it and reduce the surplus population." In real and present situations where families are struggling with such unsolved social problems, Friends communities need to come to their support in complicated ways geared to indi-

vidual circumstances, not offer simplistic solutions that ignore, or exacerbate, the larger problem.

The second reason that people may perceive others as a burden is that we have been taught, as a society, to base our own and others' intrinsic value on tangible qualities like income, appearance, productivity, participation, etc., so that when such tangible things become less evident it can be easy to assume that life is not worth living and we have nothing to offer. This is not a belief that is based in any deep consideration of the value of life itself. We cannot know what our value is, ultimately; we can only live our lives as well and as fully as possible. At the same time, we do know in our hearts that the simple presence of a loved person can be more than enough value for the one who loves them, even if they are completely disabled or aged, even if the financial and personal struggles can be enormous.

We are all "burdens" to ourselves and each other at times, in large and small ways—but please, Friends, when we are thinking about what a human being is "worth," let us "sink down to the Seed" in ourselves and each other, perceiving that which makes us "worthwhile" at the deepest level. Let us never tell anyone that "we should stop consuming the human and physical resources that sustain our metabolism" at the point when we have stopped being productive. When we are ready to die, whether it is when the body is ready or when we determine that we have had enough, it should not be a practical matter that can be measured by our limited concepts of what we have to "contribute." We must trust that even if the circumstances are difficult, while we are alive we are contributing something vital—perhaps in ways that we cannot be aware of, and perhaps to others even more than to ourselves.

Kirsten Backstrom
Portland, Oreg.

Kirsten Backstrom is a member of Multnomah (Oreg.) Meeting.

the arming of terrorist right-wing paramilitaries there. Finally, HR 1594, the Foreign Military Training Responsibility Act, is a necessary tool providing Congressional oversight to ensure that U.S. military trainees worldwide do not spawn

terrorist networks like bin Laden's al-Qaida.

These are simple, effective steps that the U.S. can take right here at home to reduce the world's supply of weapons of mass destruction, to stop the arming and training of terrorists, and to promote respect

worldwide for international law. Shouldn't we consider these steps before involving ourselves in another bloody and costly war?

Susanna Thomas
Warren, N.J.

Let's press for measures that reduce violence

Scott Simon's article in support of the war against terrorism (*FJ* Dec. 2001) does not consider ways to limit that violence. In contrast, the November 15 statement of the U.S. Catholic bishops that approved the war also urged the U.S. to end the sanctions against Iraq, combat poverty worldwide, and reduce the global arms trade. One might add: be willing to negotiate, feed the refugees, etc.

Simon assesses the hijackers as psychotics, much as President Bush dismisses them as evil. Even if both men are right, one must still consider how the U.S. can stop enraging people to the point that they join or fund terrorists.

Our high altitude, hit-or-miss bombing has reportedly killed hundreds of Afghan civilians. Sanctions have reportedly resulted in the deaths of hundreds of thousands of Iraqi civilians. The U.S. supports repressive regimes in Egypt and Saudi Arabia, which contributed the most hijackers. Likewise the U.S. tilts heavily towards Israel, which represses Palestinians and has inflicted by far the most casualties. Each of these U.S. practices favors the terrorists and tries the coalition against them. It will be really foolish if we martyr bin Laden.

I suspect that many Quakers besides Simon support the war. But that makes it all the more important for them to press for additional measures that reduce the current violence and end it as soon as possible.

Malcolm Bell
Weston, Vt.

Let's Support the UN

We would like to follow up on J. William Frost's article on "AFSC and the Terrorist War" (*FJ* Jan.) with thoughts for further Quaker tactics.

In our understanding of the history of Quaker response to war, we should not forget our work at the United Nations and its precursor, the League of Nations. The UN was born as a response to World War II. Quakers have had a continual presence there for the nearly 50 years of its existence and, through its Geneva Office, since 1922 in relation to the League of Nations.

The Quaker United Nations Office has worked steadily on issues of concern to Friends: world peace, development, and elimination of nuclear and conventional arms, the environment, racism, and the prevention of deadly conflict. Over the years

we have become respected for our impartial, quiet diplomacy. Quaker House, which is just a few blocks from the United Nations, is used as a safe, comfortable place to bring people from the United Nations community together for off-the-record meetings on sensitive issues.

We must continue to support and strengthen these activities as we try to raise awareness of the need for a global response to terrorism. The UN is fragile from lack of support and in danger of domination by a U.S. determined to use it to its own ends. Yet it is still the only world body we have. We as Friends can play an important role in raising awareness of the need for more creative and enlightened global foreign policy in this country. The recognition of the importance of the UN, its agencies, and its legal institutions is essential if we are to really minimize the threat of terrorism and achieve a more peaceful and just world.

Scilla Wahrhaftig
Quaker United Nations Office,
New York, N.Y.

Validation of AFSC

I am writing out of deep appreciation for J. William Frost's informed and thoughtful article, "AFSC and the Terrorist War" (*FJ* Jan.).

It is the best brief account of what American Friends Service Committee is about, with appropriate suggestions about "where we go from here." The article serves as a splendid introduction for anyone unfamiliar with the unique contributions of AFSC since it began in 1917. For that reason, I have distributed copies to both Friends and others as a thoughtful reminder of "what must be done" in these dark times.

International validation for AFSC's work is evident not only in its receiving the Nobel Prize for Peace in 1947, but more recently in the United Nations Decade for the Culture of Peace and Nonviolence for the Children of the World, 2001–2010.

Michael True
Worcester, Mass.

QUNO helps prepare groundbreaking proposal

Friends will no doubt have been greatly heartened by the fact that the recent World Trade Organization Ministerial Conference in Doha agreed to a declaration on patents and public health proposed by 57 developing countries that will allow them to give priority to public health over their "legal

obligations" under the WTO agreement on Trade Related Aspects of Intellectual Property Rights ("TRIPS"). Until the Doha Conference, the TRIPS agreement required all WTO members to respect patents on medicines to treat HIV/AIDS and other pandemic diseases. This means they can now issue compulsory licenses for much cheaper generic medicines without fear of being sued in the WTO by major pharmaceutical companies in developed countries that produce the more expensive, patented drugs.

What most Friends will not know is that this group of developing countries asked the Quaker United Nations Office in Geneva to help them prepare this proposal. It was QUNO that, over the last year, brought together international legal experts at Quaker House in Geneva who, together with the group of developing countries, drafted the proposal to the Ministerial Conference that resulted in this historic decision being taken in Doha.

Michael Royston
Clerk, Geneva Monthly Meeting,
Geneva, Switzerland

Why can we not see ourselves?

What is terrorism? Who is a terrorist? When a suicide bomber brings explosion and agony to a city street, the media are there. The world sees it on TV and is filled with horror and sympathy. When weapons of massive destruction, sent from great distances, rain down on civilians, this is certainly one of the most devastating forms of terrorism, but few people are there to record it. There are no TV pictures to bring reality, response, and compassion. Land mines are an everlasting source of terror all over the world, so easily spread, almost impossibly dangerous to remove.

Unlike most of the nations of the world, our nation has never been attacked and reduced to rubble by continuous bombing, or experienced thousands dead with power, water, infrastructure, hospitals, schools, farmlands, factories, all sources of income all demolished. Is this why our nation, really kindly of heart, seems so incredibly slow in really letting its right hand become deeply aware of what its left hand is doing?

Barbara C. St. John
Lexington, Mass.

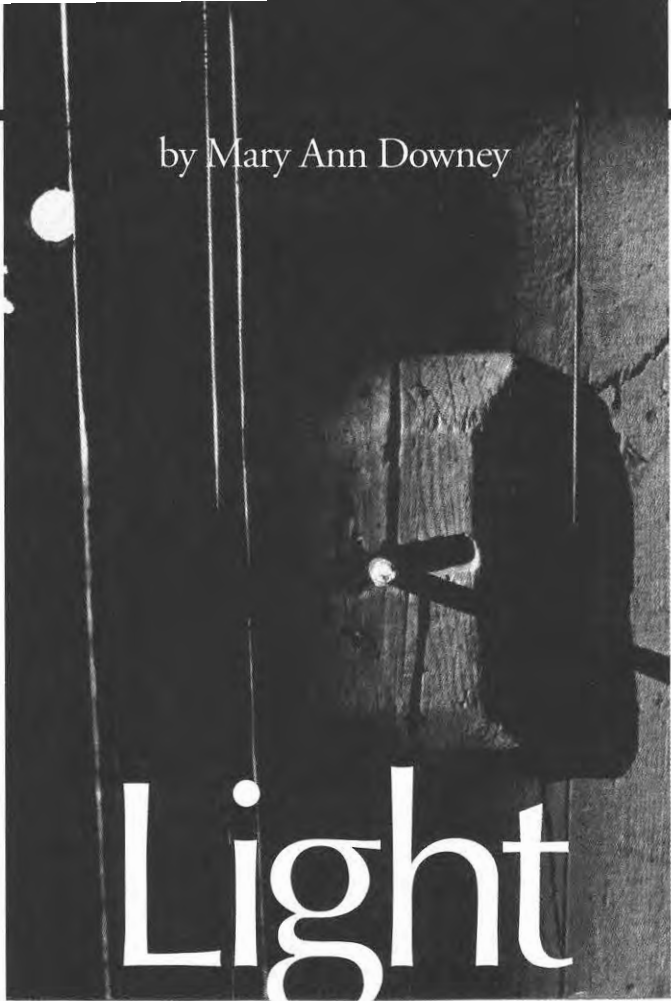
*"Ring the bells that still can ring.
Forget your perfect offering.
There's a crack, a crack in
everything
That's how the light gets in."*

These words from a song by Leonard Cohen are, for me, the perfect answer to days of darkness now and in the past. In times of grief and joy, I often have the urge to climb the nearest church steeple and ring a bell, sometimes without even knowing exactly why. Is it protest, a call to rally others, or simply a way of saying, "I'm still here, speaking out in the only way I can?" And I'm giving up on the "perfect offering," the exact right way to communicate and am getting down to accepting my own "cracks," flaws, and imperfections. What a relief to know that the Light, the healing light of God's love, will get through the cracks. It is the cracks, both planned and unplanned, that open me to God's light.

This image of a crack letting in light brought to mind a visit to Newgrange in Ireland, and my experience of standing in a dark tomb. Like the Egyptian pyramids that they predate, Newgrange is an engineering marvel built in the Stone Age (3,000 B.C.E.) by a farming community on the banks of the River Boyne. Considered one of the most spectacular prehistoric tombs in Europe, it is constructed of 250,000 tons of stone with 97 massive outer boulders decorated and set in a circle enclosing a mound and underground burial chamber. The transportation and construction methods used cannot be fully explained by scientists today. Like most tombs it is completely dark, but carefully constructed so that on the winter solstice, the rays of the rising sun are channeled through a roof box. Briefly, on that one day, the light shines down a passageway illuminating the burial chamber. Some

Mary Ann Downey is director of Decision Bridges, a nonprofit organization that brings people together to build consensus and bridge differences. She is a member of Atlanta (Ga.) Meeting and of the FRIENDS JOURNAL Board of Trustees.

by Mary Ann Downey



Light through the Cracks

experts believe that the grave may have been the world's earliest observatory, but it is not clear why such efforts were made to create this unique opening to the light on the winter solstice.

As I stood with my husband, his parents, and a small group in this burial chamber, a guide showed us how dark it was without any light source throughout the year, and then he demonstrated (with a large flashlight) how the chamber is illuminated on the winter solstice. His demonstration led me to wonder about my own ability to turn to the Light, and to question what keeps me in spiritual darkness. How can I align myself with the Light when I'm feeling despondent? How did early Friends, standing or sitting in cells in Lancaster prison, keep the faith when sunlight was denied?

Newgrange, Chartres, St. Paul's Cathedral, and other well known structures built

for worship have in common openings to the light, well designed "cracks," beautifully arranged to turn our attention to the light. Their design reminds me of our need, our dependence on sunlight, especially in winter and times of spiritual darkness. These wonderful creations also offer the message that making a space for worship and directing our attention to the light and to God's Light takes daily work in small steps by people dedicated to working together over a lifetime and hundreds of years.

The challenge on my spiritual journey is planning ways to let the Light in and to pay attention to the seed that God sows in my heart. I am becoming better at creating openings, framing time and space for both the sunlight and the Light. Morning yoga, prayer, meditation alone and with others, journal writing, and sitting in my garden reading great spiritual teachers are ways

that I build my days to capture the Light. Creating this space for openings in each day and planning my life around my spiritual journey is a series of small steps and a commitment for life.

At Coventry Cathedral in England, a modern structure stands beside the remains of the old cathedral destroyed by the bombing of World War II. A small cross is mourned on stones and the burned ruins. Carved into the stone are the words, "Father forgive." Standing before such a grave, such a monument burns into my mind and heart how hard it is to utter those words and how much harder it is to say with sincerity, "I forgive those who have wounded me," or to seek forgiveness from God and the people I've hurt. Even without the devastation of war or terrorist attacks, my own anger, grief, and spiritual darkness break me. I struggle to accept all these unplanned, ugly cracks, and I discover that forgiveness opens me to new light. God's love is always there, ready to accept me, cracks and all. Wonderful new openings to the Light come when I pray, "Forgive me, heal me." Leonard Cohen's song plays again, "Forget your perfect offering.... That's how the Light gets in." □

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A Quaker Family in Afghanistan,



In 1947 two young Quakers were looking for a way to make a practical contribution to world peace. Like many of us today, they had been shaken by the wars around them. They were World Federalists and socialists, supported the League of Nations and consumer cooperatives, studied Esperanto, and were the first employees of the Experiment in International Living—but they wanted to do more.

Then Rebecca and Osborne Cresson

Os Cresson is a member of Monteverde Meeting in Costa Rica and a sojourning member of Mount Holly (N.J.) Meeting. The letters are excerpts from the book, We Felt their Kindliness: An American Family's Afghan Odyssey, 1949–1951, edited by Os Cresson, to be published by Emerald Pademelon Press, summer 2002, for the purpose of raising funds for American Friends Service Committee's Afghan relief programs. See <www.emeraldpademelon.com>.

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saw this announcement in *Friends Intelligencer*: “The Ministry of Education of Afghanistan is hoping to secure 31 male teachers from the United States for positions in the capital city of Kabul and at Kandahar, center of Afghan history and Pushtu culture.” It changed their lives and, to some degree, those of many others.

Afghanistan was opening its borders, one more turn of the wheel in its ages-old conflict over modernization. It wanted teachers. Osborne loved math and thought he would be able to teach it. Rebecca was a skilled homemaker and craftsperson and she could teach elementary school and write about what she saw. Their daughter, Wetherill (age eight), and son, Os (seven) were excited about meeting people whose lives were very different from their own. Although the Cressons did not speak any of the languages of Afghanistan, they were convinced that love would triumph—and it did for the two years they were in

Afghanistan and the two years in neighboring Iran.

During this time they met people in many ways. Their home was open to Osborne's students practically every afternoon. They had very close relations with a few servants and met more Afghans while walking on the streets of Kabul. During school vacations they took buses to distant corners of the country. Rebecca wrote journals, letters, articles, and short stories, and Osborne took photographs to record the culture around them.

Their experience shows us that we can build peace by going to people who are different from us and living near them, committing our lives to the simple proposition that goodwill toward others can carry us through any difficulty. Rebecca and Osborne opened their hearts to the Afghan people, and the Afghans responded in kind. It is hoped this example will encourage others to do the same.

1949-51

Three Letters from Rebecca

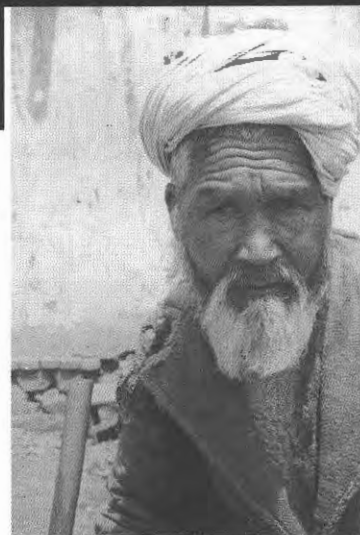
Saqao

When the Afghan sun shines with noontime heat, the compound gate opens and a water carrier twists through with his bloated sheepskin on his back. Saqao is very old, with long white tufts of sparse hair growing on his chin. His body is bent almost double under the weight of the bag. He leans heavily on a stick, his Mongolian features drawn in lines of strain. With mouth hanging open and beads of sweat running down the creases in his face he plods slowly toward the kitchen.

Saqao has been a water carrier ever

since he was strong enough to carry a small skin. His father was a water carrier before him and his grandfather, too. Generations ago Saqao's ancestors lived in the far north central part of Afghanistan. The last spreading fingers of the Himalaya Mountains rose high and snow-covered between them and their king, who lived in Kabul. During long years of isolation these people learned to love their freedom, to grow strong and clever in order to survive the rigors of their existence. Eventually they became too bold and too independent. When they revolted against the king, an army was sent to sack their villages.

The northern rebels were routed and defeated. Many men were brought to Kabul in captivity, some to be slaves, some to do the most lowly tasks. Water carrying, road making, and street cleaning became their jobs. There is no law now to prevent these people from entering other occupations, but most of the street cleaners, road makers and water carriers still have the typical, flat Mongolian faces, the broad



by Os
Cresson

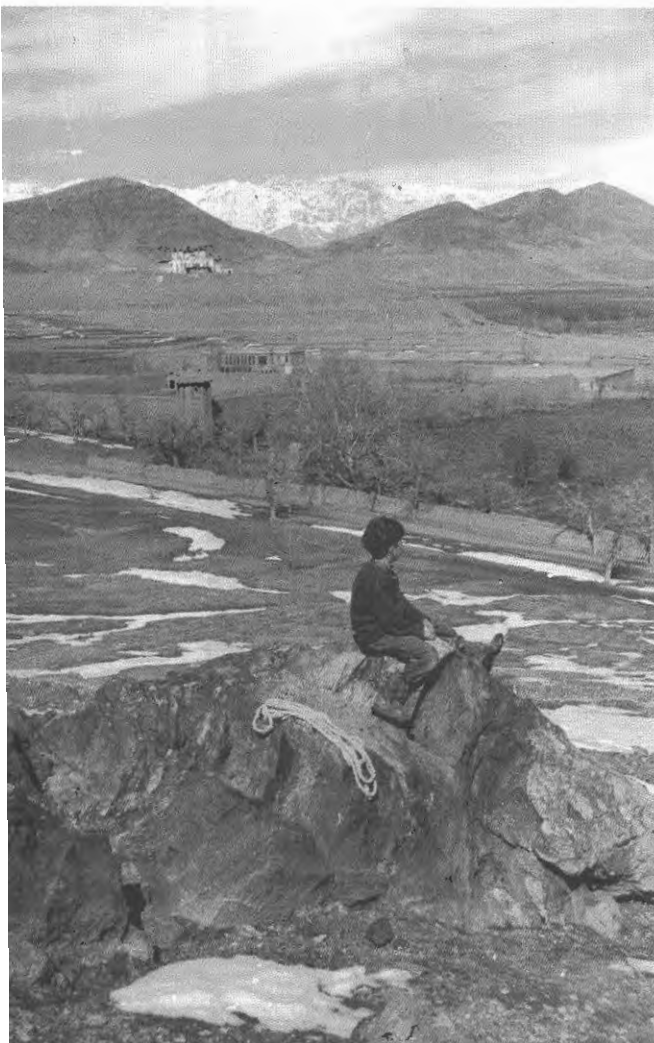
cheekbones, slanted eyes, and scant beards of their forefathers. In contrast, bazaar keepers and government officials usually have narrow faces, aquiline features, and large round eyes. Class distinction, defined by facial appearance and added to poverty and the inertia of malnutrition, have kept the northerners' descen-

dents at their lowly work.

Saqao comes down the path with his empty water bag flapping. In the midday sun his turban is as white as his wispy beard. He stops under the window to salaam and smile, touching his forehead and then his heart, folding his arms across his chest and bowing, once to *sahib* [the master of the house], once to *haunum-sahib* [the mistress], and once to the children. Malarial fever is not burning in his thin, muscle-knotted body today, so he does not ask for medicine. His smile spreads from wrinkle to wrinkle across the breadth of his face. He turns and, with a last low bow, shuffles out of the gate to come another day, as his son will come when old Saqao can no longer carry the heavy water skin.

To Faizabad and Back

[We set out to visit the northeastern part of the country accompanied by a good friend, Ezmari, who was one of Osborne's students.] It all started off in typical Afghan style. We carried our blanket roll, small suitcase, *kosai* [white felt coat], and bag of bread and toys down to the corner where the lorry was to pick us up. We waited and waited, and finally Ezmari came to say that the truck we had expected to take us had been stopped by the police; presumably to save gasoline, which is very scarce these days. An army lorry going for a load of rice would take us



Page 8: New Year's crowds gather by a mosque at the edge of Kabul; vendors bring smoking samovars and tea. Left: Os looks out over the valley near Kabul. The Hindu Kush mountains and an abandoned palace are in the distance. Top: Saqao, the water carrier

Photographs by Osborne C. Cresson, 1949-1951, © 2002 Os Cresson

on, but its cab would not accommodate us all and Ezmari, Osborne, and Os would have to ride in back. When it arrived at twelve o'clock (we had expected to leave at seven) the soldiers and passengers were friendly, but the driver was peeved at having a woman thrust into his cab, and he wouldn't even speak to the children.

It was dark by the time we got to Zehr-i-Shibar (Under Shibar). From the few teahouses that compose the village, the road winds straight into heaven, or so it seemed as we drank tea and ate *nawn* [a whole-wheat bread in flat sheets] and cheese. We could see the lights of several trucks that were climbing the road. It truly seemed as though they were going straight up into the sky, and when we did it ourselves, we could almost think we were too, for the road is quite steep; the double-S curves, one after another, on and on and on interminably.

[Later, after a rest stop,] when we arrived at the lorry it was securely locked, and the driver sitting at a *chai hawna* [tea house] across the way made no move to go. He sat drinking tea with his hat, coat, and shoes off. Ezmari stewed and finally went to see him. Shortly they all came to the truck, and such a change you never did see. Everyone bowed and scraped and the driver even asked if we were comfortable and wanted Osborne and both children to ride in front, which Osborne refused to do because the change came about when the driver discovered that Ezmari's father is his superior [in the army]! That is very typical of this country where wealth and position bring attention and favor. From then on our trip was more comfortable. We didn't hit so many bumps, and



the driver even pointed out spots of interest to me and was pleasant to the children. But I don't believe he thought he made much headway in correcting a bad impression, for even Wetherill and Os were cool to him and gave their attentions to those who had been pleasant in the beginning.

[The next day, having driven since 3 A.M.,] lunchtime was at 10 A.M. in a most attractive little village. Along the entire left-hand side of the road were *chai hawnas*. They had open porches spread with rugs, a stove and samovar in one corner, trees shading them, and a stream gurgling behind them. We crossed the stream and sat on beds placed under a mulberry tree. There were no forks in town, so for the first time we really had to use our fingers and found we could catch on to the system quite easily—after Osborne discovered that he was trying to do it upside down. The children paddled in the stream, and we felt quite refreshed when we went on.

[Early on the third day] we could see the trees of Khanabad at the base of a mountain, and before long we were there. There are two streets of bazaars, unpaved,

narrow streets except for one stretch that is wide and tree-shaded and leads to the hotel. A UN malaria unit had taken over the hotel, but a student from the French school helped us get one room with three beds in it. We slept almost all day while Ezmari visited his cousin, who is the governor of Khanabad.

[The next day] the local doctor, a bright, thoughtful, earnest man, entertained us for lunch at a sumptuous meal of delicious *chilau* [steamed rice, served with sauces], various meat cakes and stews, baked custard in a thin layer with chopped pistachio nuts on top, and bountiful fruit. Only a few hours later we were invited to the governor's house for supper. It is two miles from town beside a little river, and the table was set on a terrace under some trees. There were two large Chinese porcelain vases of flowers, tomatoes, cucumbers, and onions arranged artistically; thin, fried, plate-sized wafers with spinach and chives between the paper-thin dough; broiled chicken; meat cakes; and a pastry made of wheat flour, then dusted with sugar. The mulberries were so big and juicy they had to be eaten with forks. The nectarines and apricots were delicious, and I suppose the cucumbers, which they always serve with fruit, were too, but somehow I didn't want cucumber at that point.

While we were having breakfast the next morning, the governor phoned that we would leave right after breakfast for Taloqan, and from there we could decide what to do. It was ten o'clock when we heard a motor, and there was our lorry, a gaily painted wheezing affair with a crown of turbaned humanity riding on top of the cab. I got in front while Osborne, Ezmari, and the children ended up on top. One family stayed down below when a big load of reeds was picked up. They were walled up so that when they wanted to get off four miles from our destination, they had to break open their bundles and pass them out piecemeal. Unfortunately, the people could not do that, so they had to ride on to



On the Faizabad trip:

Left: The travelers wait on their bus—with bicycles and a crib tied on—as the driver makes a repair. **Above:** Children make music in a home in Khanabad. **Right:** The family negotiates a trail on horseback.

the end and walk back!

[When no vehicles were available in Taloqan we resorted to horses.] Wetherill rode the baggage horse without saddle or stirrups and with an adult behind her. Ezmari, Osborne, and I took turns riding with Wetherill, and part of the time the two men who went along, walking a great part of the way, would ride behind Os or someone else. [We were supposed to ride two hours to the next village,] but that village didn't materialize and it was six hours later, at eleven at night, before we got to a stopping place. Our poor, unaccustomed muscles ached; Os groaned and complained in his uninhibited way; and when I complimented Osborne for his patience, he said that he was just too tired even to lose patience! When we finally wound through all the shadowy valleys with the owners of the horses as our guides and arrived at the tree-shaded village of Kishim, we had to be practically poured off the horses and our legs scarcely held us up. Our laughing so hard at our predicament gave the natives a chance to laugh with us as well as at us, and it evidently erased much of the memory of the discomfort of the trip, for the next morning even Os was ready to go on.

[For three days we rode up and down in the mountains.] Each day at about noon we stopped at a small *serai*, a walled enclosure for animals with mud platforms just inside the gate where men could stretch out to rest and a man would serve tea. We spent a night in one *serai* where the light was a small, fluttering flame from a lamp like Aladdin's. We were beginning to feel as though we had the makings of horsemen in us by the third day when we spotted Faizabad way down below us, across the broad Kokcha valley. The town is a beautiful spot at the curve of the river, with high hills all around and snowcapped mountains in the distance. After crossing the valley we had to thread along beside the river, the full length of the town to get to the only bridge that crosses the torrent into Faizabad. Then we had to go all the way back through town with staring crowds of friendly people all along the way until we came to the governor's house high on the hill. The governor invited us to dinner and gave us a good picture of his area, even if Wetherill and Os did fall asleep before the meal was over!

[Faizabad was a fascinating town, protected by the mountains and river just as Marco Polo described it. We were fortu-

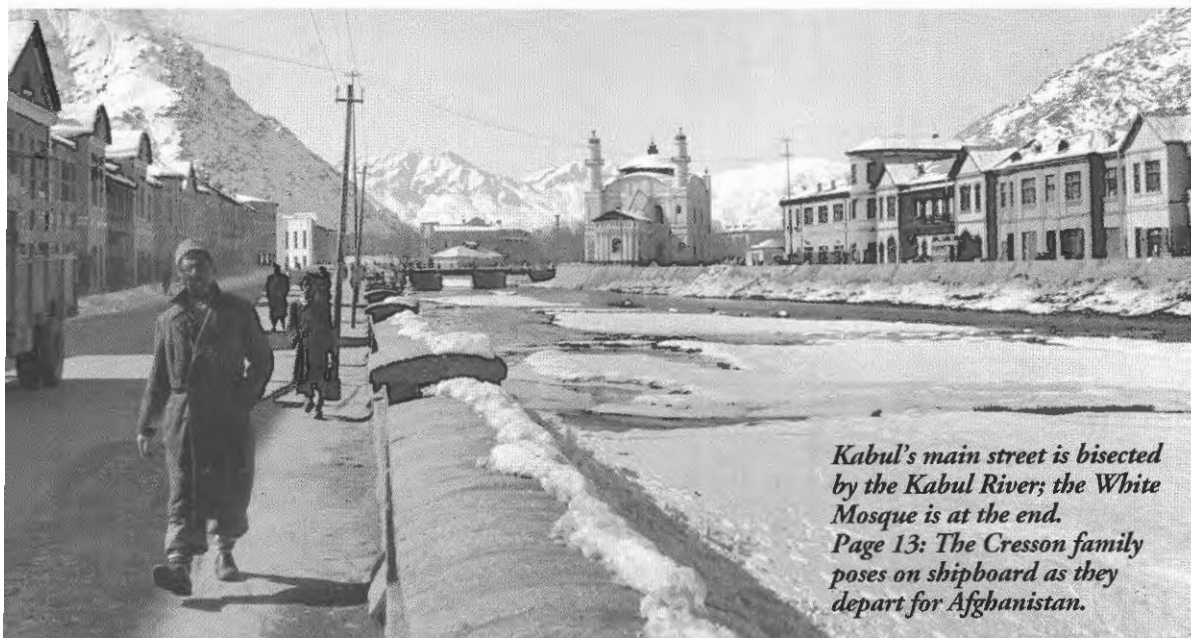
nate to find space in a truck to begin our return journey.] The Kokcha Valley as we rode back toward Khanabad was the most picturesque part of the trip, for the valley narrowed to a mere slit between rocky crags in places and every bend brought a new, entrancing view. The road was no highway, and we often had to get out to walk up steep slopes or across rickety bridges. At one bridge we even unloaded the entire truck, down to the last bundle of bread. That evening we stopped beside a small village of Uzbeks with their round bent-sapling and mat summer houses. A gray-bearded patriarch let us sit on his 45-year-old Chinese rug—a handsome item—and provided us with tea, eggs, fruit, and *nawn* that was coarser than the usual Kabul variety, but yeasty and good—just hot from baking stones. We all slept on the ground around the truck.

[Back in Taloqan we were lucky to find a bus headed toward Kabul.] The busload consisted of 28 adults, 13 children, 3 birds,

and 1 rooster! When they tried to fit us all in, there was a great to-do. They wanted to put the woman and sick baby next to Os who sat on the end of our row. When Osborne moved Os to his other side, placing himself next to the woman, everyone had a fit. Osborne explained the baby was sick and they surprisingly acknowledged the justice of keeping Os away. The child was woefully thin and had pussy eyes. They moved the woman back to the corner where she had been and put the bird-boy next to her with a folded blanket between them. At the height of all the arranging, when every man in the bus was raising his voice, all the babies started to cry and the three birds began to screech. What a hubbub!

[Finally, on the home stretch:] By three o'clock we got to Doab, where we stopped for tea, apricots, and sleep for about an hour. It was here we wished Osborne a happy birthday. It was light enough to see as we churned along toward Shibar Pass. I





*Kabul's main street is bisected by the Kabul River; the White Mosque is at the end.
Page 13: The Cresson family poses on shipboard as they depart for Afghanistan.*

was so sleepy I could hardly hold my eyes open, but I did enjoy the narrow gorge, rushing water, and high, steep, rocky cliffs that pressed so close. We had our last melon, tea, and *nawn* for breakfast at Booloola, then even I slept, nodding over the sleeping children most of the way to Ghorband where we had lunch. Darkness was just falling when the bus stopped to let us off at the corner where we had embarked on our trip 18 days before. Some of the passengers got out to say goodbye. Everyone salaamed, shook hands, and we closed one more chapter of interesting experience.

Dinner in the Women's Quarters

"My stepmother wants you to come to our house for dinner," Ahad told us one morning.

That evening, while Osborne and Os lounged in the men's tea room with Ahad, Wetherill and I sat on floor pads in the women's quarters behind the *purdah* wall [the point beyond which no unrelated man may pass]. We were surrounded by a blur of faces to which we could not talk because we knew no Pushtu, the ancient language of Kandahar [where we were] and our hostesses knew no English. We smiled and waved our hands as expressively as possible. Ahad's beautiful sister smiled back, and gradually the blur of faces began to take on identifying charac-

teristics. Some were pretty faces, some were plain; they all were friendly, curious and excited for this was the first time that these women had ever entertained Americans.

The beautiful sister sat opposite us with her white-clad legs folded. Her black hair was brushed smoothly into a pompadour. The length of it, hanging down her back, was covered by a white gauze scarf that went over her head, then was thrown loosely around her shoulders. Her dress was rich red satin with a tight, square-necked bodice attached to a full, knee-length skirt. At the neckline and on the pockets, gold beads were sewn in a pattern of birds and flowers. A heavy gold necklace, small earrings, and thin bracelets ornamented one of the loveliest girls I have ever seen.

Close behind the Beautiful One crouched two of her friends. The first was a broad-faced girl with such a lively expression that one easily ignored the roughness of her pockmarked skin. I became aware of the second girl when Ahad entered the room. Immediately, the two friends hurried to cover their heads and hide their faces with a bright green woolen shawl. Each girl took a corner and peeped laughingly at Wetherill and me with the shawl held as protection against Ahad's glance. He was not beyond noticing them though he wandered about pretending, at first, that he didn't.

"Those girls want to be married," Ahad finally remarked. I did not know whether it was proper to ask if they wanted to marry *him* so I merely stated that I thought

they would make nice wives.

A dull-witted sister brought the tea tray. She, poor thing, seemed to do most of the work and was mercilessly teased about her affliction. Beautiful Sister poured two small cups of tea with the usual ceremony of first rinsing cups and spoons with the hot liquid. Wetherill and I were slightly embarrassed about drinking alone while the assembly watched us. We forgot to sip loudly, as it was polite to do. The women watched us and commented frankly in Pushtu about our appearance and each item of clothing.

Everyone had gathered around us now, a typical family group. There were Ahad's two stepmothers, their chil-

dren, the sister of one of the stepmothers, her little son and daughter, three of Ahad's sisters, a small puck-faced niece, as well as a pudgy, moonfaced baby with a bracelet of blue beads strapped around her wrist and laced between her fat fingers. The four-month-old baby of Beautiful Sister was wrapped in swaddling clothes. She had mascara lines drawn around her eyes with long points at the corners.

Again Ahad came into the room, accompanying his two elderly aunts. I have some hesitation about calling them elderly for when they asked my age and I told them "39" there was a funny expression on their faces! Maybe they, too, were 39. One of the aunts was sharp-featured, looking worn with pain and illness. The other aunt had a flat, Mongolian-type face with small twinkling eyes. She spoke Persian, the language of Kabul, so that we could now converse—to the extent of my limited Persian vocabulary!

The dull sister brought in a water jug and basin that she took to the first wife of Ahad's father, who tested the warmth of the water; then it was brought to us for hand washing. A small napkin was ready for drying. Os wandered in, so he washed his hands too. He was allowed in both the men's room and that of the women since he was only eight, but when dinner arrived Os was taken back to eat with the men.

A white cloth was laid on the floor in front of us. Mounded plates of rice were put in the center. Half-moon sections of thin, flat bread about 15 inches long were

placed before each person. There were bowls of soup: clear soup for us, soup with bread soaking in it for the finger eaters. Morsels of stew were picked up with bent pieces of bread; spinach was dealt with the same way; rice was eaten with three fingers of the right hand and so were pomegranate seeds. Everyone dipped right into the serving dishes using no plates, though Wetherill and I were given small plates and forks. The children crowded in around the cloth for their supper, the elders eating around and over their heads. Our interest in watching the finger-eating was slight compared to the open-mouthed wonder of all the women as they watched our antics with our forks. I suppose it does look ridiculously awkward! The eldest niece, about four years old I presume, watched us using our forks and was soon discovered with a large serving spoon, trying to ape us. When she couldn't manage to get anything into her mouth with it she tried pouring pomegranate seeds into her tiny hand, with no greater success!

Partway through the meal, Ahad appeared to check on our progress. The two unmarried girls had separated and were sitting at opposite ends of the cloth. One snatched up the useful green shawl, the



other crouched against the legs of the first wife who stood behind her, with the end of the wife's shawl shielding the side of the girl's face that was toward Ahad. Perversely, Ahad moved around to the other side so the girl drew the wife's skirt across to hide the other side of her face and squatted there laughing with us at her predicament.

When everyone had eaten all she wanted, the serving dishes were removed and the leftover pieces of *nawn* and spilled rice were rolled up in the cloth and, I believe, taken to the kitchen for the servants to finish. One bright-faced little girl swept all the rice off the rug with

her thin, long-fingered little hands, grinning with a wide-mouthed grin whenever she could catch my eye. I didn't find out her identity; perhaps she was a cousin.

After dinner the women sat back to stare and comment again. Wetherill and I admired the babies some more, though we were not allowed to cuddle them. There was horror in the beautiful sister's face when I asked to hold her baby. Perhaps it was not proper for an infidel to ask to hold the healthy, contented little Mohammedan.

Three of the women nursed their babies at frequent intervals; no wonder all the little ones are so fat. The women inquired about the number of my children, unable to believe that two were all that I had. They courteously offered me one of their babies and said they would pray that I would have more of my own.

Once more we had tea, then Ahad came to tell us that Osborne and Os were ready to leave. We shook hands with all the friendly women, and though only the one aunt understood our Persian thank-you, I think the others sensed what we meant, just as we felt their kindness though we could not understand their words. □

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Afghanistan Today

Afghanistan is about the size of Texas, and since it is at the same latitude, the climate is similar except for the Hindu Kush mountains in the northern half of the country. The population of 26 million is somewhat larger than that of Texas, but the Afghans are scattered in villages rather than concentrated in cities. There are four main ethnic groups and about ten smaller ones. Several different languages are spoken. Three million Afghans have died in the last 23 years of war and one million have been maimed. The mortality and literacy rates are very poor, and there are many widows and orphans. Around the borders of Afghanistan is the largest group of refugees in the world: 3.6 million people waiting to return home. Another million are displaced within the country, partly because of a severe drought. There are so many bombs

and land mines that about ten Afghans are killed in accidental explosions every day.

And yet there is cause for optimism even in this time of crisis. Afghans are a most friendly and helpful people, when circumstances allow it. In spite of their stern expressions, they like to laugh, and they dote on children, girls and boys alike. In general, the ethnic groups do not hate each other with the ferocity seen in some other places in the world. They have a history of cooperating as well as fighting; for instance, during peacetime they often go to school together. Another hopeful sign is that neighboring countries now see it is in their interest to promote stability rather than chaos as in the past.

The world superpowers are becoming involved in a positive way, and there is hope this will be maintained, although accepting large amounts of aid without distorting the local culture will be a challenge. Dozens of aid organizations are

already at work in Afghanistan. This includes AFSC; CARE; UNESCO; UNICEF; USAID; Help the Afghan Children, Inc.; Life for Relief and Development; ACTED (Agence d'Aide a la Cooperation Technique Et au Development); and many others.

What can you do to help? It may be appropriate for a few people with special skills to go and, eventually, for families to move there and carry on their lives in close proximity with the Afghans as Rebecca and Osborne and their children did 50 years ago. The rest of us can support those who go. We can increase contact between students in our two countries. We can work to keep attention on this issue after the media frenzy turns elsewhere. We can live so as to avoid the occasion for all war, wherever it occurs. Afghanistan offers a new and dramatic opportunity to let our lives speak.

To pay or not to pay—that is the dilemma. The issue of withholding portions of taxation is often fraught with difficulty. For example, discussions on the nonpayment of that proportion of personal tax used for military purposes, or its diversion to peaceful purposes, tend to focus on the practical (legal) difficulties, and/or the ethical implications (such as involving employees in finance departments who themselves do not oppose paying). There are a variety of opinions on the matter, and with this in mind I would like to contribute a biblical perspective.

Some who are inclined to reject diversion or nonpayment might do so on the basis of the famous saying of Jesus in response to the question about whether Jews should pay tax to the Roman emperor: "Render unto Caesar . . ."

The Jesus Seminar scholars accept that the saying is an authentic one of Jesus: it is recorded in three of the four Gospels (Mark 12:13–17; Matt. 22:15–22; Luke 20:20–26), with almost an exact parallel in the Gospel of Thomas (100:2). Jesus' reply was ambiguous: this was probably determined by the context—an attempt was being made by his Pharisee and Herodian opponents to trap him—so circumspection was called for. However, his classic comment has tended to be interpreted by many to mean that Jesus advocated payment. Moreover, the structure of the statement itself—"Render unto Caesar . . . and render unto God"—has been interpreted as reflecting two spheres of influence, and a separation of the

Render unto Caesar



A Text for Tax Refusers

by Cliff Marrs

religious and the political. There are, however, alternative interpretations.

The two spheres have traditionally been represented as the secular (human and political) realm of Caesar, and the sacred (divine and religious) realm of God. However, to see Jesus as endorsing such a separation is to ascribe to him possibly a post-Augustine (the earthly city/city of God), probably a post-Luther (two Kingdoms doctrine), and certainly a post-Enlightenment mindset that he, as a first-century Palestinian Jew, would not have recognized. Jesus and his fellow Jews regarded God as the Creator, and the whole universe as God's domain—including politics—and would not have distinguished between the political and the religious.

It is important to note that Jesus was not asked to comment on the general issue of taxation, but on a specific tax—the *tributum capitis*. This was the poll tax levied on every male between the ages of 14 and 65 and on every female between the ages of 12 and 65. It functioned as a kind of rent that assumed that all land belonged ultimately to the Roman Empire.

Jesus asked his questioners for a coin the tax was payable in (a Roman denarius), suggesting he did not have one.

It could simply be that he did not have that particular coin on him on that particular day; however, there could be more to it. His lack of a coin could be significant for two reasons: religious and economic (and by extension political). The denarius he was given contained a profile of Tiberius's head on which was a laurel wreath (the sign of his divinity); it was inscribed with the epigram Ti(berius) Caesar Divi Aug(usti) F(ilius) Augustus: "Emperor Tiberius august son of the august God." The reverse depicted the emperor's mother, Livia, sitting on the throne of the gods (symbolizing her divinity). The images and the epigram were an affront to every devout Jew as they were a violation

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of the Second Commandment that disallowed graven images of "things on earth, below the earth, or in heaven." (Exod. 20:4-6; Deut. 8:5) Jesus could have been making the point that possession of the coin was evidence that the possessors of it were idolators, contaminated by an alien ideology. His lack of the coin could also signify that he rejected the Roman economic system, and by rejecting the system considered himself not bound to pay the tax—not indebted to Caesar. (Earlier in his ministry, Jesus had expressly forbidden his disciples to carry any money [Luke 10:4; compare Luke 22:36], which some commentators suggest is a creation of Luke's rather than a saying of Jesus.) In contrast, those who possessed the coin participated in the system—used the emperor's money—and therefore had no choice; they were under Caesar's yoke, had to abide by the rules, and were bound to pay the tax.

Michel Clevener, in *Materialist Approaches to the Bible*, writes:

Confronted with the coin symbolizing the Roman occupation and the power of the ruling classes collaborating with the Romans . . . Jesus gives an answer that shows his adversaries are simply forgetting what "belongs to God." And what belongs to God if not Israel . . . ? Thus the instruction "Pay Caesar what is due to Caesar and pay God what is due to God" means reconquering from Caesar . . . what belongs to God.

The Jews were reminded in Leviticus 25:23 that Israel belonged to God: "The land is mine and you are but aliens and my tenants." As such they had no power or authority to hand the land, or its produce, over to anyone else. By taxing God's people, Caesar was usurping God's sovereignty. As for "reconquering from Caesar," even after the Resurrection Jesus' disciples still looked for the political liberation of Israel (Acts 1:6).

Robert Eisler, in his book, *The Messiah Jesus and John the Baptist*, argues: "Render unto Caesar the things that are Caesar's" really means: 'Throw Caesar's . . . money down his throat.' . . . Far from sanctioning the payment of tribute to Caesar, Jesus is wholly on the side of Judas of Galilee. . . ."

Jesus of Galilee would have known his local history. He would have been well aware that a generation earlier, in 6 C.E.,

his fellow countryman, Judas, was crucified for leading a tax revolt based on the grounds that payment of tax to Caesar was an offense against the First Commandment. Jesus may also have known the Maccabean saying from the second century B.C.E., attributed to Mattathias, father of Judas the leader of the rebellion against the Syrians. In a similarly styled statement to that of Jesus, Mattathias urged his sons, "Pay back the Gentiles as they deserve, and keep the commandments of God"—a deliberately ambiguous statement, but clear enough to those in the know. Mattathias' statement could well have been the model for Jesus' reply, clear enough "for those who have ears to hear."

Another consideration: poll taxes fall heaviest on the poorest, and if Jesus really had what in modern jargon is referred to as a "preferential option for the poor," would he promote a tax that burdens them further—and unfairly? When contemplating this it is worth remembering that when dealing with another poll tax, the temple tribute, he argued that "the citizens are free [of it]," i.e., they are not bound to pay it. (Matt. 17:24-27—this is the only canonical report; some scholars suggest it is a creation of the early Church rather than from the life of Jesus.)

It is sometimes suggested that Paul's injunction in Rom. 13:6-7 to pay taxes to Caesar, presupposes the saying of Jesus, which Paul interpreted as advocating payment. This may perhaps be so, but one also has to consider the people he was addressing, and their situation. Whereas Jesus spent most of his time in the Galilee of Herod Antipas (which was not under direct Roman rule, and where direct taxation to Caesar was not an issue), the situation in Rome was very different and left

Poll taxes fall heaviest on the poorest, and if Jesus really had what in modern jargon is referred to as a "preferential option for the poor," would he promote a tax that burdens them further—and unfairly?

little room for maneuver. Unless they wanted to court imprisonment and possibly death, they had little alternative but to pay their taxes. Whatever his inspiration, the pragmatic Paul was basically counseling common sense.

Whatever Paul's knowledge and understanding of Jesus' saying, it has to be set beside Luke, who definitely did know of it (Luke 20:20-26). Not only this, he is the only canonical source that reports on what Jesus' hearers thought they heard. According to Luke 23:1-2, one of the few specific charges brought against Jesus when he was before Pilate was that he "opposes payment of taxes to Caesar." This indicates that Jesus' position on the *tributum capitis* was a factor in the political circus before the Roman prefect, and that his accusers had "ears to hear" and believed he followed the example of his countryman Judas; the fact they tried to trap him in the first place suggests they suspected his true position. Judas and Jesus shared the same fate.

But even if Jesus was advocating payment, given the charged atmosphere, is it reasonable to suppose he was trying to convey a definitive statement on the relations between his followers and the state? This seems unlikely. We do not know if Paul knew of the "render unto Caesar" saying, but even if he did—and his own statement in Rom. 13:6-7 was based on it—that statement was addressed to an identifiable group of people in a specific time and place. As such, it is not a good hermeneutical principle from which to universalize or generalize.

This short study shows that the traditional conservative interpretation of Jesus' saying is at odds with what his hearers thought he was advocating; however uncomfortable, it is possible that Jesus urged nonpayment. Yet even if there was harmony between original hearers and modern interpreters, given Jesus' situation when he made the statement, it is questionable if any hard and fast conclusions can be drawn. While still faced with legal and ethical complexities, these comments might leave tax refusers with less of a biblical hurdle to leap, and will hopefully give those who base objections to them on the "render unto Caesar" saying—or even Paul's injunction—some food for thought. □

When I joined Friends 58 years ago, I felt integrated into my meeting. Quakers enveloped me and permeated me; I was at one with them. But over the last 58 years, Quakerism has changed, and so have I. I have taken leave of my meeting, but I have not resigned my membership.

Back in 1943, as many Republicans sat in the benches as Democrats, and meeting was a place for the spiritual enrichment of persons of all political beliefs; even soldiers in uniform came to meeting. If the spirit of the 1940s existed now, right-to-lifers might today sit next to pro-choicers, each being equally blessed in the eyes of God. With the spiritual undergirding of the meeting, different political beliefs would be advocated in secular organizations.

Many worldviews were found among Friends of the 1940s. A worldview is a belief about how the world functions. Some of these hold the U.S. as a cruel power, wanting to dominate. Others see us as the fount of liberty, hope for the underdog. Of the many worldviews of people who sat in the benches in 1943, some favored the New Deal, others were opposed; some would fight in World War II, others were pacifist; some thought World War III was coming, some did not. Some wanted security in an uncertain world, others felt that security compromised freedom. Some hated Roosevelt, some loved him.

In the 1940s and 1950s, Friends were very active in discussions on how our spirituality related to world affairs. For several summers I was on the faculty of AFSC high school institutes of world affairs. At workcamps, the evenings were spent in discussions, which continued at workcamp reunions. Weekends at Pendle Hill, George School, and Westtown School were devoted to the same purposes. In the years immediately following World War II, AFSC organized a discussion program on former troop ships taking students to Europe. I participated in that one, along with Margaret Meade, Ken Galbraith, and others.

Jack Powelson, of Boulder (Colo.) Meeting, is professor emeritus of Economics at University of Colorado, and the author of several books, including Facing Social Revolution; Dialogue with Friends; Seeking Truth Together; and a Pendle Hill Pamphlet, Holistic Economics.

To me, the sacred triad of unprogrammed Quakerism is that of God in every person, silent worship, and decisions by sense of the meeting. All worldviews can be accommodated within this sacred triad, as they were in the 1940s and 1950s. But over the years, unprogrammed Quakers have narrowed their views. While the issues of the day are different from those of the 1940s, what is alarming is that we have lost the diversity of yore, and

Why I Am LEAVING QUAKERS

by Jack Powelson

we are more uniform politically than ever. Few Republicans sit in the benches of my meeting; pro-lifers do not feel welcome. Friends tend to think alike on biodiversity in crops, succor for the poor, how the U.S. and other governments function, what embassies do, whether to forgive debts, whether to boycott sweatshops, how multinational corporations "think," how high the minimum or living wage should be, and what to think of economic globalization. We no longer invite speakers whose worldviews differ from our own.

Whatever the worldview is, so go our policies. Since I have a different view from the mainstream Quaker, I tend to think many policy proposals of Quaker organizations would damage the very people for whom we wish to advocate: the poor and the disadvantaged. Yet I cannot explain why, because we no longer communicate well.

Imagine being in the Christian right, where you are always being asked if you have adopted Jesus as your personal savior. If you don't go along with that, you are very uncomfortable. If you try to say something different, you are immediately put down. That's how uncomfortable I am now among Quakers.

I have longed to share my lifetime of experience and study with Quakers, the people who have meant most to me. I do

not want to persuade anyone of my worldview, but I had hoped that Quakers, in whose good intentions and good heart I have absolute faith, would be willing to listen to it.

With a few exceptions, Friends are not eager to hear me. Ten Friends walked out of a workshop I was conducting at Friends General Conference in 1999. Last April, I was queried on participating in a conference on Peace at State College, Pennsylvania, but the committee could not reach unity on this invitation. I was told that my brand of economics would not lead to peace. My workshop proposal on "Poverty and Human Rights" was turned down by Friends General Conference 2002, as were all other workshops on economics topics.

The exceptions include a workshop on globalization at Friends General Conference in 2001, which was highly acclaimed by participants, as well as my free, online newsletter, *The Classical Liberal Quaker* (to see it, visit <http://clq.quaker.org>), in which I have received much support in Readers' Responses.

Several people whom I know have also been retreating from Quakerism, for much the same reason as I am. One of them wrote as follows:

One always hates to give up something that seems quite logical and compelling, in this case what seems to be a potentially very fruitful linking of classical liberal thought with contemporary Quaker concerns. But there may be times and situations that simply do not work out, and it is my feeling that this is the current reality. I am scaling back my Quaker activities because many of the things that I care about passionately, and which I believe are consistent with Quaker insight, simply do not resonate with the majority of Friends.

Where I will go next I do not know. I might find another church, or no church, or I might return to my meeting. I do not seek a church where everyone agrees with my worldview any more than I want one where everyone disagrees with it. I plan to visit many churches, to see if I can find one whose spirituality is similar to Quakers but which has not become so uniform in outlook.

In my devotion to the sacred triad—that of God in every person, silent worship, and decisions by sense of the meeting—I am still Quaker. □

The spiritual aspects of aging are wrapped up in the search that makes meaning out of life. There comes a time in later years when we have to say "enough" to what we have been doing. We cannot afford to try to hang on to the habits of an active life. If we still try to do things in the old way we will become angry or depressed. Like Prospero, at the end of *The Tempest*, we have to accept that the time has come to lay down tools and face the choice of either fighting our aging or of accepting it positively as a journey towards new light.

As Helen Luke, the Jungian analyst, wrote when she was in her 80s: "The moment of letting go, of daring to stand alone, stripped of power and prestige . . . is the moment when a man or woman becomes conscious of his absolute need of 'the other' both in this world and beyond."

We no longer consider three-score years and ten as the end of life; but as we enter our mid-70s we receive different messages from the body. For some people it is perhaps from the eyes, for others the ears, or it is that our feet no longer always come down quite where we intended. Our luggage gets heavier. We become conscious that we are less efficient or that short-term memory gets worse, or we may find ourselves fumbling as we try to pack up the groceries, or we may lose confidence in ourselves. We wish to avoid being a burden to others and, not wanting to come out with an "organ recital" of aches and pains, we may therefore be in danger of bottling things up.

"Bottling up" may include our deepest feelings. As Graham Keyes, an Anglican priest who is studying the spiritual aspects of aging, has written, "Growing into old age is often more

of a battle than a smooth transition. For a variety of reasons, many older people wrestle on in isolating darkness, reluctant to tell others what they are going through. They sense they are far from 'coming down where they ought to be.' Only dimly do they make out the unpredictable and distinct face of a God who will hopefully bless."

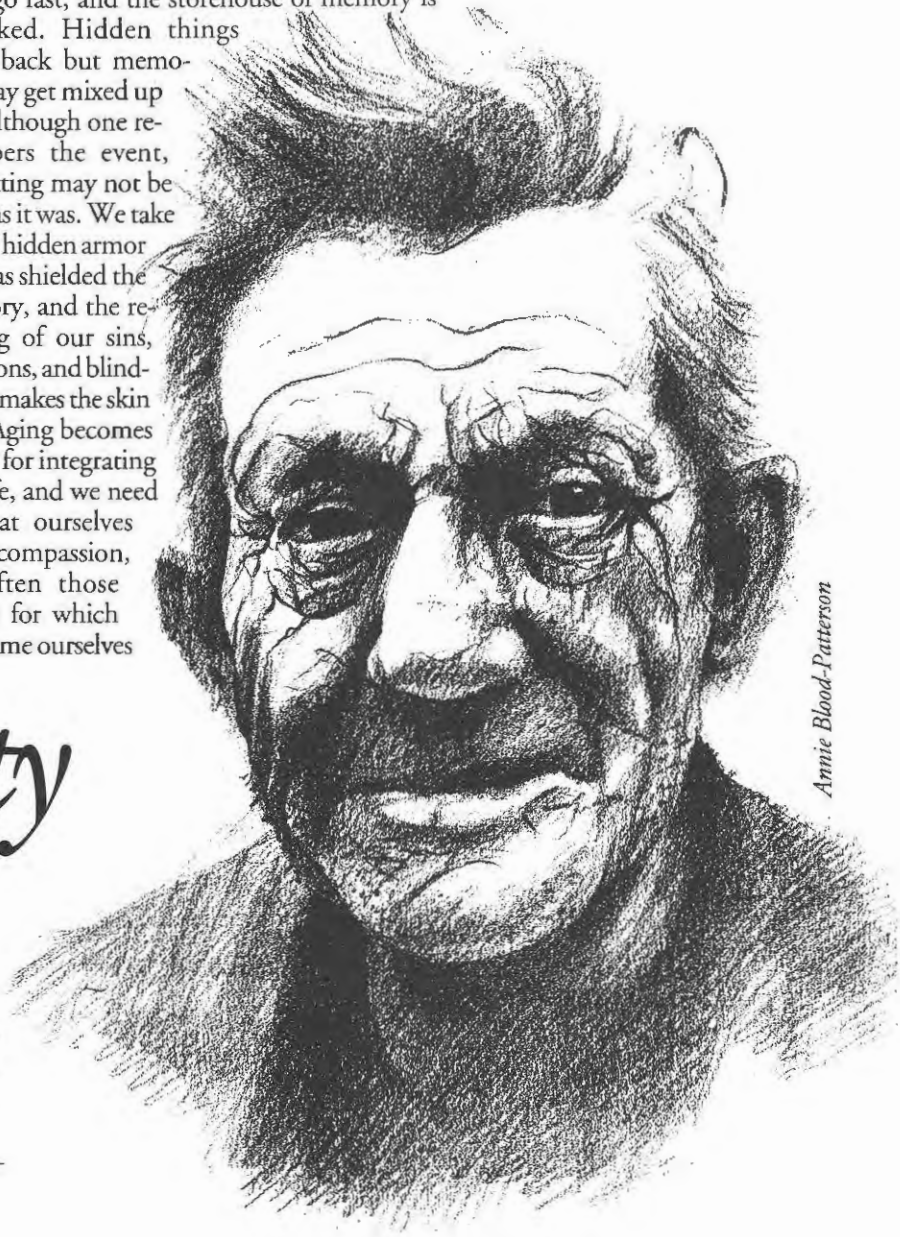
It may also be a time when we find adapting to change difficult, especially if we move into a new environment where nothing is familiar. The loss of contact with our friends may be most destructive and cause us to live in the past ("I am who I was") rather than in the present, where new things await discovery.

As we age, moments go slower, months and years go fast, and the storehouse of memory is unlocked. Hidden things come back but memories may get mixed up and, although one remembers the event, the setting may not be quite as it was. We take off the hidden armor that has shielded the memory, and the re-visiting of our sins, rejections, and blindnesses makes the skin sore. Aging becomes a time for integrating our life, and we need to treat ourselves with compassion, for often those things for which we blame ourselves

Spirituality and Old Age

by Edward Hoare

Edward Hoare is a member of Mid-Somerset Monthly Meeting in England. He is co-leader of a Quaker group now compiling a handbook entitled Spirituality in Later Life: Towards a Listening Ministry.



Annie Blood-Patterson

have been a cause of subsequent growth. We must be slow to judge the past from the viewpoint of today and need to accept that we are no longer the person we were. Often regret is misplaced, coming from imagining the past to be something other than it was, and we must not forget to celebrate the moments that brought us great happiness.

So old age can be a time of dropping burdens, sometimes burdens of belief, that for all our lives we have thought that we ought to carry. We may just be filled with doubt and cling to where we are; we may regress in the hope of rediscovering certainties, although that is unlikely to succeed; or it may be a time of clearness when we are open to new understanding and peace of mind.

If one loses touch with outsiders, advanced age may bring a sense of loneliness. One of the most important lessons we can learn is to turn loneliness into solitude and solitude into contemplation. Silence and solitude call us to discover what remains after the traditional supports have fallen away. Contemplative prayer is something we can still do when our other capabilities have gone. It can continue to be a source of strength.

Acquired contemplation is a practice of letting go that can be done for 15 or 20 minutes each morning and evening. One way to begin is to practice contemplative meditation. Choose a passage of Scripture or other inspirational words and use the mind to consider every aspect of the passage. With practice, the mind, having exhausted the train of thought, will become still. It is then a matter of staying in the stillness and being open to the possibility of hearing an inner voice.

There are also other aids that may help one to start on the way, such as focusing attention on breathing or on a candle, rubbing a stone between one's fingers, or repeating a mantra. But nothing will guarantee coming into a state of being in the Spirit, the place where we find the pearl of great price.

When at first one attempts contemplation, fear may come of what may arise in the silent depths, and resistance or exhaustion may be shown by dropping off to sleep; so it is desirable, when one is learning contemplation, to have someone available to monitor the experience.

But it is a mistake to think that it

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always requires quietly sitting down. One may well find the contemplative state suddenly comes upon one. I recall a summer morning in 1985 walking in the garden at Woodbrooke, the Quaker college in England, when, for no apparent reason, I was filled with a feeling of incredible joy that stayed with me for 15 or 20 minutes. I wondered whether something fine had happened to a member of my family in Australia and whether in some way this was being communicated to me, but there turned out to be no reason for this gift. Infused contemplation, as this is called, is an altered form of consciousness that comes only by grace.

The onset of age may be frightening because it seems that our autonomy and independence are forsaking us against our will. We have no choice but to move from action to passivity, from being in control to being dependent, from taking initiative to having to wait, from living to dying. We may find that the "dark night journey" has come upon us with no apparent cause, sometimes without warning, but sometimes following bereavement or illness. As Friend Sandra Cronk has written in *Dark Night Journey*, the old ways in prayer no longer seem to work and there is a sense of absence and loneliness. We search for meaning but nothing works; our sense of security has gone. The Catholic mystics called this condition "the dark night of the soul." Those who suffer from the dark night are not people who have tended to ignore God in their lives, but those who have had a relationship with God and find their former understanding

of God stripped away. They are shifting into a contemplative mode of knowing God. Although it is then helpful to be heard, attempts at rescue are not appropriate, for it is a matter of staying in the darkness and being found by God in it.

As we age, some of us may have to discard the spiritual baggage loaded onto us when we were young and which we have carried over the years, baggage such as teaching that real prayer requires a specific physical posture or set words. All that is needed is to come as you are before God, either dialoguing in your present situation or just being still. Metropolitan Anthony tells the story of how when he was a young priest a woman came to him for advice on prayer. She said she had asked experienced clergy in vain and since he probably knew nothing he might by chance blunder out the answer. She had been using the Jesus prayer. He said since she was talking all the time she probably didn't give God the chance to answer. He advised the woman to go to her room after breakfast each day and to take her knitting and knit before God, not saying a word. Later she came to him and said, "All of sudden I perceived that the silence was a presence. At the heart of the silence there was Him who is all stillness, all peace, all poise."

As we approach the end of life, we may have wisdom that calls out to be shared but find only the wind to hear it, or we may have matters that lie heavy on our hearts. Our need then is for a ministry of listening.

When a Friend is unable to attend meeting, it is important that the person who is incapacitated continues to know that she or he is part of a worshipping community. This can be covered by a small group coming to the residence to hold a meeting for worship. Perhaps the best number of visitors is three or four, not so many that they cannot be conveniently seated, and not so few as to inhibit the possibility of spoken ministry. The person visited, particularly if he or she has been practicing contemplation, may well provide ministry for the group; this is a two-way process.

Visitors and caregivers should also offer a ministry of listening one-to-one to the incapacitated person. Visitors can feel very alone, they may think God very distant, and have little sense that they are achieving anything for the one they are

sitting with. Visitors and caregivers then need to be willing to be open and present for the other, to avoid haste in communication, and to seek for guidance in the words they speak. Help comes through them, not of them. (I always remember that the space around the bed is the only space over which the person who is bedridden has control; so I always ask permission to sit.)

The modern idea is that the one in need becomes the buyer of care and the professional is now a merchant of care, but there is no need for a professional qualification to give care in a spiritual context. However, there is need for preparation, prayer, and supervision. By going into each encounter with the assumption that there are three parties present, the third being the spirit of God, the caregiver can, as the Catholic theologian Thomas Hart wrote in his book *The Art of Christian Listening*, "properly regard him or herself as making God present to the other person, in God's concern, compassion,

acceptance, and support."

The caregiver does not always solve a problem or take away pain, does not persuade, judge, or take responsibility for the other person's life, but reflects back what one hears and helps the person to find the approach that best suits her or him. Douglas Steere wrote, "To 'listen' another's soul into a condition of disclosure and discovery may be the greatest service that any human being performs for another." But as caregivers, in our giving we also are the gainers.

A quotation from Fulton Outsler is particularly applicable to those who offer care:

I look back and realize how many people gave me help, understanding, courage, and they never knew it. They entered my life and became powers within me. All of us live spiritually by what others have given us, often unwittingly. We all owe to others much of the gentleness and wisdom that we have made our own and may well ask, "What will others owe to us?" □

Paean

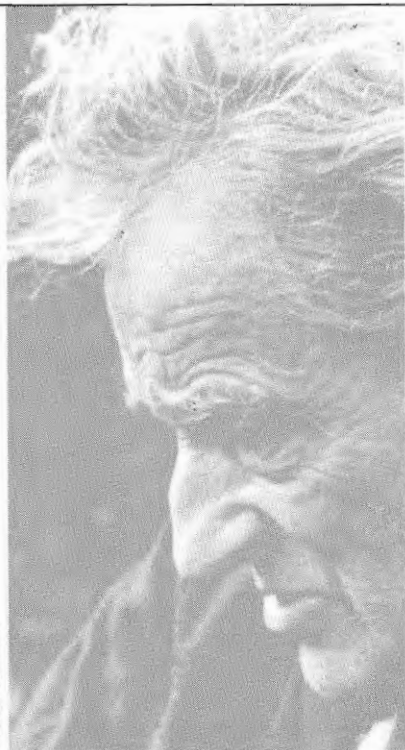
I had expected none of this largesse, this
gifting of a prodigal like me with quantities
of open-handed days, with wives and children,
honors, peace, not least with now when ink
runs hot and my arthritic fingers joyously
attempt to keep the pace, find old agilities
to get it down at least before the curtain closes
and I've had the only say I'll get to have.

Let me get to it then: infuse these lines
with waterfalls of joy that thunder gaily
to the catchment down below and pour
themselves into my vital stream of energy,
which holds me steady as my legs grow
weak, clear-sighted as my vision dims, head up
as spinal cord degenerates, and bears me floating
finally and painlessly to denouement, climactic ecstasy.

—Earl Coleman

Earl Coleman lives in Montville, New Jersey.

Mark Conlon



A Tribute to *Millicent Carey McIntosh*

Let us celebrate the life of an important Quaker educator, Millicent Carey McIntosh, who died on January 3, 2001, at the age of 102. A niece of M. Carey Thomas, the early president of Bryn Mawr College, she grew up in the Religious Society of Friends in Baltimore, the daughter of Anthony Morris and Margaret Carey. She graduated from Bryn Mawr School in Baltimore and went on to Bryn Mawr College where she earned a degree in English *magna cum laude*. Between completing her undergraduate degree and entering graduate school, she worked as a social worker in Baltimore. After earning her Ph.D. in English at Johns Hopkins University, she taught briefly at Bryn Mawr College before becoming the head of the Brearley School in New York City. In 1947, Millicent Carey McIntosh became dean of Barnard College, the women's undergraduate division of Columbia University in New York City. Through her extraordinary leadership, the title of the senior officer of the college was changed to president and, as such, she led this college until her retirement in 1962. Barnard, like Bryn Mawr and Radcliffe Colleges, had been founded toward the end of the 19th century to provide women with the same opportunities for education as were available to men in such places as Yale, Harvard, Princeton, and Columbia. The founding of Barnard College was a direct response to the position taken by Columbia University that allowed women access to reading lists but barred them from the classroom.

Millicent Carey McIntosh came to Barnard at a particularly dismal period in the 20th-century history of women's higher education. It was soon after the



by Jane C. Kronick

end of World War II, when society was making room for returning veterans by deliberately removing women from the workplace and university classrooms. Young women were being told by every available means to marry, raise children, and be content with being housewives. The percentage of women graduating from college reached a 20th-century low. The numbers in Ph.D. programs would not again reach the numbers of the 1920s until the 1970s. Medical schools and law schools actively discriminated against women.

As the head of one of the outstanding institutions of higher education for women, Millicent Carey McIntosh probably did more for women, particularly for women's opportunity, than any other single person of her generation. Both directly and indirectly, she actively encouraged women to realize their potential irrespective of the expectations of their fami-

lies and wider social pressures for conformity. Through her own achievements, she opened up options for women well beyond the boundaries of the college.

She was my president when I entered Barnard as a freshman in 1949. She was also my first close encounter with a Quaker woman. For me as for many other students at Barnard, she became one of the most important influences in determining who I would become in my adult life.

Perhaps her opening lecture to freshmen that year can communicate most dramatically the kind of influence she exercised. I was young, just past my 17th birthday. I came from an upstate farm and had grown up in a small, tight community where very few people went on to college or even left home for anything. I remember very clearly sitting in the Barnard gymnasium listening to Millicent Carey McIntosh give her welcoming talk to us. I no longer remember her exact words, but I can see her and I know exactly what she told us. We were, she said, among the brightest women in this country. We should know that we would go on to make important contributions in this world, some on the basis of our undergraduate education alone, others with doctorates in hand. We should not listen to those who said that one had to choose between a career and a family. All Barnard women will marry, she said, unless we make a definite decision not to, but there will be few who will so choose. Know that we do not have to choose between a life of achievement and a home and family. Both can and will be ours. Pay no attention when others tell us what we should or should not do, but reach for our own potential, and in so doing be of service to our community, for the world needs us.

In 1949 this was radical instruction indeed. In that opening speech we heard her own distinguishing characteristics—directness, commitment to what one can do and the importance of doing it well,

Jane C. Kronick, a member of Haverford (Pa.) Meeting, graduated from Barnard College ('53) and earned a Ph.D. from Yale in Sociology. She is emeritus professor of Comparative Social Policy at Bryn Mawr College. Among her publications, she is co-author of Assault on Equality: A Critique of the Bell Curve.

emphasis on the importance of service to the community, pragmatism, disregard for conventional norms, and an ability to focus quickly on critical questions.

Millicent Carey McIntosh was a plain woman. Her clothes were simple, her hair was short, and she wore little make-up, if any. Fashion seemed to attract her not at all. Nor was she a pretentious woman or one who found any task beneath her. She liked to tell us the story of the arrival of the Barnard search team to interview her in her home. They found her on her hands and knees, scrubbing the floor in the foyer. A friend of mine in college spent the summer at a music camp near her summer home. My friend knew one of her sons, whom I believe was also at this camp. She was often invited to dinner with them. She reported that if you visited "Mrs. Mac," you would be put to work alongside her either weeding or shelling peas for dinner.

At a time when other women's colleges were turning out women who married well, Barnard under Mrs. Mac directed women toward graduate school and professional careers. It was a period prior to the discovery of the importance of career role models and mentors for women. How did she single-handedly do so much to reverse the dropout of women from

higher education? At Barnard, she deliberately chose faculty who were married women and productive scholars, often with young children. She instituted a unique system of class advisors, carefully chosen to provide a mentor for each student. A faculty member who was a distinguished scholar, married, and usually with grown children, was released from classroom teaching to become the advisor for a class. She remained the class advisor for all four years, and we became her class. My class advisor wrote to me at least once every year until she died, keeping in touch with my life and offering precious advice across the years.

Throughout our curriculum the personal was intermixed with the scholarly. I remember the excitement when a history professor returned from pregnancy leave and told us in graphic detail the joy of natural childbirth, then a new option for women. Mrs. Mac herself told us about her five children, the oldest of whom was our age, and by example demonstrated that women could indeed have rich family lives as well as demanding careers. She also instituted a full-year, required freshman class called Healthy Living. The first semester was taught by the college physician and the second by Mrs. Mac. In her semester she focused on the community—



Millicent Carey McIntosh, breaking ground for Reid Hall at Barnard College, 1960.

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the one from which each of us came and the one in which each would live her life. The world and the community needed our energy. Service, she pointed out, was not an optional choice but a necessity and our responsibility. World peace, reconstruction, greater equality for all, and better distribution of resources must be achieved and would not without the care and effort of all of us.

Just as Millicent Carey McIntosh opened Barnard to women, she opened it to minorities and lower-income students. Only one-third of Barnard women lived in dormitories, and many of these, as I was, were scholarship students. The remainder came from all parts of New York City. One African American student walked to Barnard across Harlem and Morningside Heights because she did not have the fare for the subway. Others came from the Lower East Side and from Brooklyn. We sat in class with girls from virtually every ethnic group, including many from foreign countries. It was at Barnard that I had the opportunity to form my first close friendships with African Americans and to be welcomed into their homes.

Not only was "Mrs. Mac" shaping an important educational experience for several generations of students, but she was affecting attitudes and programs nationally. She was an outspoken public speaker. She was the first woman to occupy a position on a corporate board. She served on the boards of trustees of other educational institutions, including Bryn Mawr College. Her influence spread far from Barnard. The women she sent forth from Barnard into medical and law schools and Ph.D. programs were almost always successful, countering the prevalent image of female incompetency. The self-confidence nurtured at Barnard served these generations of pioneering women well, as they encountered the stereotypes and discrimination prevalent in the institutions where they later studied and worked.

Looking back now, I do not think I could have found a better introduction to Quakerism. In the honesty with which she approached problems, the simplicity and integrity with which she lived her personal life, her compelling concern for and belief in others, the commitment she felt to service to make this world a better place, and her disregard for social norms that stood in the way of any of the above, she was a living representative of many of our testimonies. □



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Quaker Profiles

Mickey Edgerton

by Kara Newell

Muriel (Mickey) Wesner Edgerton is openly self-effacing. Punctuated by her distinctive giggle, she characterizes herself as a “blabbermouth,” an “extrovert,” a person who finds it hard to love “people who aren’t the way I want them to be.” Mickey says she has “to be careful not to be seized” by her “insane orthodoxy!”

In describing her life, Mickey says, “I’m an aging, white, Midwestern, birthright (and also convinced) Quaker, a mother, and a practicing grandmom. I have been a nurse, a counselor, and a camp director. I went to Earlham School of Religion; I did AIDS buddy work; I did chaplaincy training.”

Her parents and grandparents were Quakers. A social activist in the ‘60s, Mickey “was disappointed that my meeting was not being as socially active as I felt it should be. I resigned in a snit in 1972, and rejoined (for not very spiritual reasons) in the early ‘80s; my meeting was so loving and so glad to have me back. It was later, when I went to Earlham School of Religion (ESR), that I really became a Quaker and reclaimed, in a slightly altered version, the Quakerism and Christianity I’d been brought up with. I’m very, very grateful for that conviction of what being a Christian Quaker means.” “Grateful” is a word that liberally peppers her conversation.

God is active and central in Mickey’s life. “Coming to ESR resulted from the first time I really experienced the Holy Spirit taking hold of the back of my neck—a force interfering in my life in a way that my strong will could not overcome. I realize now that the Spirit was leading and guiding me through some very treacherous shoals. My parents prayed for me every single day of my life, which I believe helped me to not shipwreck. I certainly had numerous opportunities!

“Being a Quaker has taught me that God loves each one of us, which helps me to enjoy and interact with many different people. If somebody sitting next to me on the plane says, ‘Are you born again?’ I can say, ‘Yes, I am, let me tell you about it and then I want to hear about the way you are!’

“It’s so ironic, and good, that God plunked



me down here among liberal Quakers, constantly sanding off the sharp edges of my fundamentalism. With my judgmental orthodoxy, I have a lot in common with the Taliban! When I read the New Testament, who do I identify with? The Pharisees, standing on the street corner, saying ‘Oh, thank God I’m not as other people!’ Yikes! My heart tends toward hardness, yet the Holy Spirit continues to soften my heart.”

Mickey is active in Gwynedd (Pa.) Meeting and in Philadelphia Yearly Meeting. “I’m currently doing a lot more explicit spiritual direction, including helping people in Quaker leadership find a spiritual oversight group for themselves—to encourage them, pray for and with them, hold them accountable, and listen to their joys and sorrows.

“My current work is being a pastoral counselor in a hospice program, part of Holy Redeemer Home Health agency in Northeast Philadelphia where I’ve been working for ten years. It feels like this is what God was getting me ready for, throughout my life, and that my own spiritual and emotional work around end-of-life issues is being subsidized. I get to use all those skills I developed while being a bossy older sister to two brothers and two sisters! They trained me well! My dad was a preacher, so I had a lot of work to do on those kids!”

Regarding the nurturing of her own spiritual life, she says, “I meet with a spiritual director every other week, but I don’t do the usual, boilerplate spiritual practices. I do not journal regularly (I journal sometimes); I do not have quiet devotional time every day. (I do have ‘loud’ devotional time occasionally!) I pray a lot; often I feel explicitly in God’s presence and never far from it. Three days a week, I drive 45 to 50 minutes to work each way—I talk to God a lot during that time.

“I listen to the radio news and dialogue with God—‘How can you stand us? How can you put up with us?’ Sometimes I think I have higher standards for my performance than God does! God seems much more accepting

of who I am, and often says, ‘Hey, you did the best you could.’ And I think, ‘Yes, but I wanted to do better.’ I spent lots of years feeling like I needed to do image control. I’m so amazed at how forgiving God is; I don’t have to pretend that I’m better than I am. I know that I am God’s beloved child, have always been, and will always be. And it’s not because I’m good enough. It’s just because I am. And at the same time, that’s true for everybody else.”

She thinks of herself “primarily as a Christian, in the Quaker mode, most interested in ‘Kingdom’—in us getting to the place where we can live in and by the principles of love and truth. We are very loving as a religious body, but I think we’re so screwed up in terms of how we relate to truthfulness. We’ve been seduced by niceness and the heresy of piety, which is a kind of arrogance that religious people are prone to. I want to help Quakerism live out the uniqueness and truthfulness of its traditions. And I know God is going to prevail, with or without us! The real issue is: can we know and do God’s will?”

“I think about the squirrely group that Jesus worked with! If Jesus really did say to Peter, ‘You are what the church is going to be founded on, the rock,’ the fat was in the fire right away! But Peter is no better or worse than any of us. We are what Jesus has to work with. That helps to tincture my own despair. We need to be humble without being hopeless—so spiritually arrogant that we think we’re the worst people who ever lived. I don’t know what’s going to happen with Quakerism. But I know wonderful things are happening; there are Pentecostal flames, not everywhere, but lots of different ‘wheres.’”

She watches TV, goes to movies, and likes to “know about popular culture. I want it all—I want to do Kingdom, but I want very much to be a part of this world—‘speaking to that of God in everyone.’ I want *not* to be elitist.”

What does she designate as her greatest accomplishment? “I managed not to ruin my kids, who are both wonderful! My daughter lives near me, in Gwynedd Valley, and we are so close, including spiritually, which hasn’t always been the case. My son is a fine young man who lives in Missoula, Montana. I was very unhappy and not in great shape when they were young. I know now that the hand of God was very active in their growing up to be wonderful people.”

Mickey is confidently self-effacing, a giggler, and refreshingly irreverent. She knows God intimately and loves to tell you all about it. Mickey Edgerton’s spiritual lifeblood flows from the varied veins of Quakerism. □

Photo by John Wilkin

Kara Newell, a member of Reedwood Friends Church in Portland, Oregon, lives in Lansdowne, Pennsylvania.

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Witness

Prayer of Redemption

by Linda Chidsey

In the weeks and months since September 11, I have spoken with a number of Friends who have felt led to visit the site of the World Trade Center so as to feel, come close to, and perhaps in some way "understand" what happened there.

I took such a pilgrimage in mid-October, accompanied by a Friend from 15th Street Meeting. We stood, along with several others, gazing down Washington Street toward Ground Zero, weeping, and praying. The image of that tangled mass of destruction remained with me throughout the week, haunting and troubling, beyond all words.

That weekend I attended a conference at Powell House with Alan Kolp on the Incarnation. I took along Sandra Cronk's pamphlet, "Peace Be with You," an essay to which I've returned from time to time over the years. During the night I awoke with the words "redeemed and redeeming," hearing them in the way that I understand early Friends spoke of Christ as "come and coming," the Church as "appeared and appearing," the Kingdom both here and yet to come. I held these words, along with a sense of their promise, throughout the day as I traveled to Schenectady for a Witness Coordinating Committee meeting. Returning to Powell House in the late afternoon, I rejoined the conference.

Upon awakening First-day morning, I picked up the pamphlet I had brought along, and the following words leaped off the page: "Christ is the window through whom we may see God's redemptive love for the world most clearly." Later that morning I shared my experience upon reading these words: it was as though a new lens had been inserted between my inward eye and the scene at Ground Zero. And over the next several days it came to me that I could let go of all my anxious and troubling thoughts: "What can I do in response to this horrendous event? What can I do to ensure such a thing will never happen again?"

It came to me that I could pray. I could do so from a place of assurance that all has been redeemed and is being redeemed. To this, I could add my prayer for redemption. I could attune my eyes. I could look for, point to, affirm, and lift up evidence of redemption all around me. I could participate in God's redemptive love for the world in my every breath,

with every thought, word, and deed.

There's no way I could have written these words several months ago. Indeed, if I had read them from the pen of another, I don't believe I would have understood. And yet here they are, now. To be clear, I do not claim any grandiose or overnight "success" in the moment-to-moment practice of redemptive love. That, I imagine, would take at least a lifetime.

However, I can claim with heartfelt certainty that I've been given a new piece of wisdom or insight, that is, one that is new to me. I pray that I may be faithful to what has been given. I humbly request Friends to uphold me in my intent and my efforts, and



Barbara Benton

should there be others so led, may we join together in a collective, corporate prayer for redemption.

A Friend with whom I shared this suggested it would be helpful for me to explain, in all its newness, my understanding of redemption. Sensitive and tender toward the range and diversity of theology within our yearly meeting, I ask that Friends "listen in tongues" as they read these words.

Profound in its reality, the words that come to explain or define redemption are simple. At God's initiation all things have been and are being reconciled, brought back into God's good order. Redemption has to do with hope, belief in the promise, trust in God's faithfulness and love. It means we don't have to do it all ourselves, though each one of us has a significant, perhaps extremely difficult part to play. Redemption—having been redeemed—has to do with the life, death, and resurrection of Jesus Christ. It's about the Cross. Redemption proclaims that out of suffering and tragedy may come the miraculous. □

Linda Chidsey is clerk of New York Yearly Meeting. Reprinted with permission from Spark, newsletter of New York Yearly Meeting, March 2002.

Reflection

Can a Brazilian Change the World?

by Nara T. Alves

The Brazilian school system requires a 17-year-old student to decide on an occupation for the rest of one's life—at least the few fortunate ones who will have the opportunity to attend college. In this phase, many start a battle against themselves, trying to find out what is worth living their lives for. Parents spend money on psychologists, and teachers give workshops and lectures to help students. Still, many fail. When I had to decide, psychologists and teachers asked me what I would like to do, and "change the world" was the most honest answer I could give. All of them came to the same conclusion: I should go to art school because I did not have my feet on the ground. Opposing all professional advice, I applied to study journalism, hoping to help improve the society where I live, the most economically unequal on this planet.

Now, three years after my decision, I am interning at FRIENDS JOURNAL during my summer vacation, and it has been an amazing life and professional experience among Friends in Philadelphia. My internship is coming to an end, and I am getting ready to go back home. Before I leave, however, I would like to share some thoughts.

"Change the world" sounds ridiculous; and it is. It is even more so when coming from a naive 17-year-old who lives in the "Third World"—an unfortunate global cliché that implies inferiority. Such utopian ideals will always be inside the minds of the ones who wish to be like Jesus Christ and save humanity, like me. Brazil is huge (even bigger than



Photo by Barbara Benton

the continental United States), but still, in my home, I feel as if I'm on an island, surrounded by the illness of inequality and savage competitiveness, suffocated by people trying to convince me that "every man for himself" is the only way. Those around me, my friends, wish to live in a "First World" country (and I don't blame them for wishing a better quality of life for themselves), and they escape at their first opportunity. Each day I feel more ridiculously idealistic and alone, tempted to give up.

It is not easy to persist. Using the words of U.S. historian Marshall Eakin, "The middle and upper classes form a minority of affluent citizens atop an immense mountain of poor Brazilians." The eighth biggest economy in the world is crowded with miserable people. In large cities like Sao Paulo and Rio de Janeiro, one can easily see entire families ransacking garbage and feeding themselves from it daily. Or at stop signs, begging at the windows of BMWs, asking for any kind of help. Brazil faces all the problems an "underdeveloped" country can have: lack of basic health-care, violence, drugs, illiteracy of over 15 percent, etc. This combination of problems makes Brazilians vulnerable to manipulation by politicians and by the media—Globo, the world's fourth largest network, after ABC, CBS and NBC, routinely entertains 70 percent of all Brazilians with their TVs turned on.

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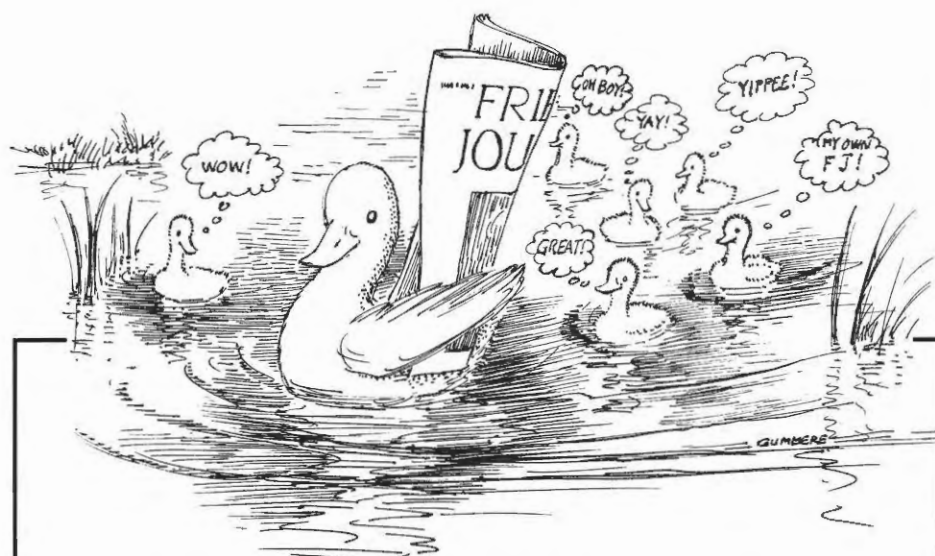
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Nara T. Alves, a Journalism major at Methodist University of Sao Paulo and a Geography major at University of Sao Paulo, served as an intern for FRIENDS JOURNAL from December 2001 through February 2002.



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troleum exploitation) and Embraer (one of the biggest aircraft manufacturers and exporters). The country also has an amazing diversity of flora and fauna, beaches and ports along its 4,600-mile coastline, rivers like the "river-sea" Amazon, canyons, mountains, and so on. "Brazil is the country of the future," as naive Brazilians say. I dream that one day Brazilians will have the chance to live this future. Is it just another utopia?

In some aspects I consider Brazil the world in miniature. Brazil was colonized and explored by Europeans, inhabited by natives, and has a strong influence of Africans brought as slaves, besides a large Asian migration. Like planet Earth, Brazil shelters all races—though all are mixed in a 3-million-square-mile melting pot, and it presents contrasts as shocking as between Europe and Africa. It shelters both wealthy and miserable people.

To help improve this situation can be a lonely job. More than 70 percent of Brazilians (112 million people) live below the poverty line (\$100 per month), and they have to worry about surviving. Less than 20 percent hoard 70 percent of all riches in the country, and they are anxious to get richer. The middle class is squeezed in between the other classes and feels unable to contribute to social change. The only solution I see is through changing the elite's selfish mentality, to see that they have the means to act and raise their own quality of life by promoting the decrease of social and economic inequality. The elite fears violence, but it doesn't see the cause. Agrarian reform, for example, has barely started and is limping. The elite deludes itself by thinking it has nothing to do with others' problems. On a world scale, if one person has two pairs of shoes, another one somewhere in the world has none; and the unshod one will bring and increase violence unavoidably.

The greater part of the world is in a calamitous situation, while in some spots everything is plentiful. One dies of hunger, the other dies of obesity. "Third World" countries borrow money from the International Monetary Fund and become slaves of interest payments. The government sold Brazil's greatest companies to foreign or national private buyers to pay the IMF bill, and now has already paid, in interest, the same amount of money as the total debt—money that should go to healthcare and education. This situation is not going to get any better unless both rich and poor are aware of what is happening outside their homes. A country is exactly the same size as the whole universe for those who don't know what is beyond its frontiers. Astronomers, when studying the universe, are studying 10 or 15 percent of it, only the part that has light and can be seen. What people know is the

extent of their universe. The starving people have to know that they deserve justice and happiness; and the wealthy people have to be aware of their power and stop acting in such an egoistic way. That is true in Brazil and in the world.

I will go back home and persist with my "change-the-world" dream, hoping I am not really isolated on a huge island. I am relieved to have met some people here in the U.S. who see what is happening outside their country (and, many times, because of it), and fight for a just U.S. international policy. This summer break I met some people who use their occupations as teachers, therapists, journalists, or artists to make a difference, who share with me the same heavy bale—even though they live on top of the world—the same God, the same "change-the-world" dream. And that makes me keep believing.

It may sound weird that a young person like me has to make a great effort to "keep believing" in dreams. It's sad, I know. But, for most people on Earth, once one realizes what to expect from life, it is not easy to keep on believing. In these past three months I saw many people around me facing the problems of aging: where to live, what to do, medicines, doctors, loneliness, absence of hope. I don't think these people realize how lucky they are not to be facing these problems until there is not much life left, after they have already enjoyed a plentiful and happy life. What can an Iraqi teenager, for example, expect from life? Or what can a Kenyan mother expect from her child's life? I shouldn't assume things about aging, though, since I am only 20 and know nothing about getting old. I still have so much to learn and so much to give, and in "an immense mountain of poor Brazilians," I feel truly blessed to be born there and able to choose what it's worth living my life for. □



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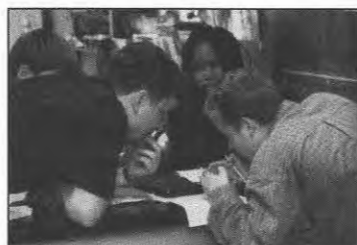
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Books

Yeshua: Seeing God through the Eyes of His Child

By Herb Dimock. Sterlinghouse Press, 2001.
284 pages. \$11.95/paperback.

I'm tempted to paraphrase James Joyce and call this novel, *Portrait of Jesus as a Young Quaker*. Its author, Herb Dimock, is a convinced Friend with an unusually varied career. He earned a master's degree in Divinity from Pacific School of Religion, taught humanities at University of Puget Sound, pastored four churches in the State of Washington for the United Church of Christ, directed a skid row ministry, and cofounded the Gold County Institute of Noetic Science (a movement founded by Dr. Edgar Mitchell, the astronaut who landed on the moon in 1971 and felt a sense of "universal connectedness").

Dimock's fictional account of Yeshua (the Hebrew name for Jesus), like James Joyce's *Portrait of an Artist as a Young Man*, is a novel about growing up. It explores the complex psychological and social factors that could have shaped Jesus' childhood and helped him to realize his potential and mission as Israel's (and humankind's) "Anointed One."

Scholar and critic Paul Fussell used to say that biography is really covert autobiography. This is certainly the case with those writing about the life of Jesus. Nikos Kazantzakis's controversial novel *The Last Temptation of Christ* (1955) portrayed Jesus as a hypersensitive neurotic at odds with society—which of course perfectly describes Kazantzakis himself. In Norman Mailer's *Gospel According to the Son* (1997), Jesus sounds very much like its author—a brooding, alienated existentialist in revolt against a complacent establishment and despairing middle class. The Jesus depicted by the scholars of the Jesus seminar makes him seem like an ironic, unconventional scholar with radical tendencies. There is some validity to all these portrayals; like the Apostle Paul, Jesus was "all things to all people." But Dimock's Jesus seems more real and authentic than any other whose life I have read, including the one in the Gospels.

This book avoids what I think are two common misconceptions about Jesus. The first (common among fundamentalists and conservatives) stresses the divinity of Jesus and places him on a pedestal far beyond our power to emulate. Those who divinize Jesus tend to denigrate our human abilities and make us dependent on divine grace, or some external authority like the Bible or the Church, for our fulfillment (or "salvation"). The second misconception (common among universalists and liberals) is that Jesus was "just a man like us" or "a great teacher." Such a view tends to deny or trivialize the Divine Spirit within Jesus,

and ultimately within each of us. This second view dovetails with that of secular humanists who believe that Jesus was simply an ethical teacher, like Socrates and Confucius, and that all we need to do is follow his teachings and lead a good life. Humanism strips the life of Jesus, and human life in general, of mystery and miracle.

Dimock avoids both these pitfalls. His novel shows what the human side of Jesus might have been as well as how a growing consciousness of the Divine Reality might have guided his life. *Yeshua* is so emotionally gripping that it would make an excellent movie. (Dimock has written two stage plays based on biblical themes.) At the same time, the book is historically plausible and spiritually enlightening.

Yeshua opens within the real world of first-century Israel, a country oppressed by the Romans and wracked with revolution. When an uprising of Zealots occurs at the city of Sepphoris, which the Roman legion violently suppresses, the boy Yeshua must go with his father to retrieve the body of his uncle, a Zealot crucified by the Romans. In a horrifically graphic scene Yeshua experiences firsthand the cruelty of Roman political oppression, but he also experiences the kindness of a Roman centurion, who is a friend of his father and allows Yeshua's uncle to be taken down from the cross before sunset and buried according to Jewish law. This act of kindness prevents Yeshua from hating all Romans, as many of his countrymen do, and helps him to have an enlightened view of what the Messiah's liberation movement could mean.

Fictionalized incidents like these help create a plausible picture of the factors that the author seems to feel may have shaped the boy Jesus psychologically and spiritually. He is shown arguing with his rabbi (a staunch devotee of Mosaic Law) and meeting a Samaritan boy who becomes his closest friend and makes him aware of life beyond his provincial Jewish worldview. During his time of spiritual seeking Yeshua visits Egypt, studies in an Essene community, and meditates with a Buddhist hermit.

Along with the human side of Jesus, Dimock shows a growing awareness of the Divine Presence in the life of this fictionalized Jesus. Through his intense questioning of authorities and Scriptures, and through his solitary times of prayer, the young Yeshua finally comes to have a direct, intimate dialogue with his (and our) heavenly "Daddy" (or Abba). This inner voice of wisdom and love does not give Yeshua the answers he seeks all at once, but helps him to grow spiritually and to realize his divine potential step by step, sometimes through questions, sometimes through words of encouragement or challenge.

This is a book that will challenge Friends of all branches of Quakerism to "see God through the eyes of His Child." I recommend it to anyone who wants to know God and Jesus as a Friend.

—Anthony Manousos

Anthony Manousos, who attends Whiteleaf Meeting and Whittier First Friends Church (both in Whittier, California), is editor of Friends Bulletin.

God the Trickster? Eleven Essays

Edited by Ben Pink Dandelion. Quaker Books, 2001. 189 pages. \$18/paperback.

British editor Ben Pink Dandelion tried very hard to get a group of Quaker writers to fit their experience into his concept of God as "trickster," a character found in many aboriginal cultures. Some turned him down, and apparently all who accepted spent time discerning with other Friends the rightness of their participation.

Jane Orion Smith, a member of Victoria (B.C.) Meeting, currently sojourning in Toronto where she is staff for Canadian Friends Service Committee, reminds us that "Along the road of cultural appropriation, aspects of [smudging rituals and sweat lodges] have been revised to fit the (mostly white) culture that wishes a self-fulfilling Aboriginal experience that doesn't ask for any corrective behavior from us." She warns readers that "...a true understanding of Trickster is beyond almost all of us, for s/he emerges from the center of cultures and experiences not our own." Many of the authors echo this, and go on to reinterpret "trickster" to fit more closely their experience within Quakerism.

The "trickster" title and ostensible thesis are a bit of a misnomer for the above reasons, although the various contributors try valiantly to tie their stories somehow into the "trickster" concept. They mostly do so by stressing paradox, the mystery of God, and our own stubborn resistance to surrender to God's loving way. The twists and turns of life experience can be described with the metaphor of God as trickster, but most of the authors have found that continued pondering of their experiences generally leads to a more profound understanding, grounded in our own traditional cultural context.

I wonder at the need for the editor to declare that the authors are not typical "Liberal Quakers" because they believe in "a personal God interested in daily life, with an openness to self-discipline or denial, and holding notions that all is potentially of God and from God." Without these core beliefs Quak-

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erism takes on some forms very different from how it began and flourished for 250 or 300 years.

God the Trickster? consists of an introduction and 11 essays. The value of the book lies not in the thesis, but in those essays that reflect mature spiritual experience and wisdom. Those stories, shorn of their trickster analyses, demonstrate the faithfulness, the "lovingkindness" of the One we worship. Kirsten Backstrom, a hospice worker in Multnomah Meeting in Portland, Oregon, describes her experiment with pain that showed her its inner connection with great compassion. Michele Lise Tarter, assistant professor of English at the College of New Jersey, is a member of Boulder (Colo.) Meeting. She tells a profoundly moving story of her encounter with a shaman in the Moab canyonlands who enabled her to be with her beloved stepfather as he died. Marti Matthews (counselor at Triton Community College and member of Northside Meeting in Chicago, Ill.) walks with death and suffering, led by God (she uses the image of a fox) along paths she would not have chosen, but thereby she is open to learning great gifts. Margery Post Abbott (Multnomah Meeting) tells a less outwardly dramatic story, perhaps, but a powerful one of difficult inner work. She models inner learning in dialogue with the story of Jonah—an example of our Quaker way of spiritual growth grounded in study of Scripture. There are several other thoughtful, helpful contributions, in addition to these.

The more intellectual (i.e. less personal) essays, or parts of essays, explore the Wisdom Books of the Bible, Job, James Nayler, suffering, the false self, and several other issues of paradox in often helpful ways. Rather than borrowing from another culture something that ultimately does not fit our "gestalt" (as Patricia Loring refers to the completeness, the wholeness of our original theology and its concept of Gospel Order), most of the contributors try to reformulate the syncretistic borrowing to fit Friends' understanding.

Does borrowing the image of the trickster help Friends to deepen our spiritual life? Does the evidence of these Friends' experiences indicate that God is, in fact, a trickster? I am not convinced. The best of these authors had to do considerable translation to use the concept at all: paradoxes, our own stubborn willfulness, misinterpreting leadings, always insisting on rational explanations that, in the end, don't work. It isn't God who ricks. God is steadfast in God's loving kindness. But from our limited point of view, events can seem to play tricks on us.

Does it help to interpret these twists of events as God playing tricks? I don't think

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it deepens my understanding and love of God to interpret the Divine as capricious, mischievous, or deliberately causing pain and suffering in order to get my attention—although I believe that God uses all the misfortunes that come upon us to be with us in our suffering, all the while inviting us into closer relationship with God.

—Marty Grundy

Marty Grundy is a member of Cleveland (Ohio) Meeting, Lake Erie Yearly Meeting.

The Silent Cry: Mysticism and Resistance

By Dorothee Soelle. Fortress Press, 2001. 325 pages. \$20/paperback.

For many years, German theologian and peace activist Dorothee Soelle has reflected on the intersection of spirituality and social justice. *The Silent Cry* represents her boldest attempt yet to refresh contemporary Christian theology with its mystical heritage, sadly a heritage often undervalued in Protestant circles. It is a timely book—not only for students of spirituality and theology, but also for any who seek to rekindle their spiritual fires to resist the violent, market-driven, and ego-centered culture of our day.

As she notes in her introduction, Soelle attempts both to “democratize” mysticism—putting it within spiritual reach of the reader—and to reveal how a passionate “love for God” naturally leads the mystic to repudiate the unholy values of an unjust society.

Soelle is successful on both counts. As she considers themes in the mystical experiences of nature, joy, suffering, eroticism, and community, the reader calls to mind his or her own spiritual experiences. Soelle then explores the challenging psychological and spiritual dynamics of the human quest for possessions, success, and security. In so doing, Soelle brings to life the prophetic witness in the history of mysticism. Concise and revealing biographies abound, from St. Francis to Dorothy Day; from Mechthild of Magdeburg to Leon Tolstoy. Catholics, Protestants, as well as seekers from other faith traditions like Thich Nhat Hanh, are highlighted. Of particular interest to Quaker readers is the Friendly contribution to this heritage, described in her chapter on “Community.”

The Silent Cry inspires the reader with its hopeful vision—a vision that refuses to assign Christian mysticism a place only in the past. Soelle uncovers a host of compelling, creative testimonies to divine transformation. Yet because Soelle’s penetrating voice is clear and direct, she is never weighted down by the

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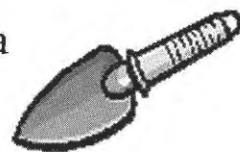
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book's substantial scholarship. It is a book to rekindle the mystical heart and encourage the social activist in each of us.

—Stephanie Ford

Stephanie Ford is visiting associate professor of Christian Spirituality at Earlham School of Religion.

Challenge to Mars: Essays on Pacifism from 1918 to 1945

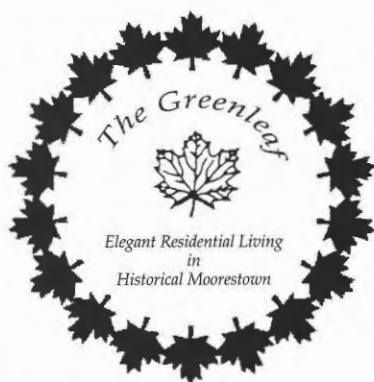
Edited by Peter Brock and Thomas P. Socknat. University of Toronto Press, 1999. 496 pages. \$75/hardcover.

Challenge to Mars contains 28 essays variously describing the history of pacifist organizations and institutions, mostly of the Historic Peace Churches (Quakers, Mennonites, and Brethren) of 16 countries during the interwar period and World War II.

The central issue for all pacifist organizations is framed by Norman Ingram in his essay, "Rights of Man and the Problem of Peace": "How do ideas and debates move from the peace movement to mainstream society?"

It is easy to see this issue as a contest between the propaganda organs and institutions of governments and the pacifist institutions for the minds of the public. As Donald F. Durnbaugh writes in "The Fight Against War and the Historic Peace Churches," "A combination of clever tactics on the part of the War Department and brutal treatment of conscientious objectors (COs) in the Army camps to which they had been sent produced in large measure the desired result: of the 25,000 men who identified themselves as COs in 1917, only 4,000 persisted to the end in refusing to take the noncombatant or full military options." Dr. Durnbaugh goes on to cite readings published after World War I that exposed the propaganda techniques of the war, while Harold D. Lasswell's "Propaganda Technique in the World War" and Sir Philip Gibbs's "Now It Can Be Told" show us how people in the United States were manipulated into war fever. Thus we are able to see how meager are the resources of peace and pacifist organizations compared to the immense wealth, technology, and sponsored research in mind control techniques of the state and corporate media.

Guido Grünwald surveys the experience of "War Resisters in Weimar Germany," and in conclusion writes, "The war resisters found it difficult to defend themselves openly against the defamatory onslaught of the Ministry of War and the attacks of the National Socialists. After sober reflection, they were forced to



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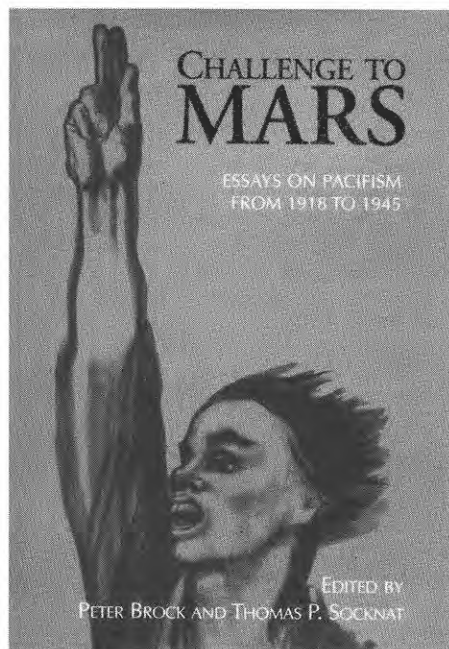
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agree with Heinrich Ströbel's assessment that conscientious objection was not going to secure world peace."

Other essays detail the use of teachers to promote a culture of war; how wives and girlfriends of COs suffered abusive accusations and sometimes were fired from their jobs for their sentiments against war as well as the status of their men as COs; the practical



Christianity of the Friends Ambulance Service; and many other issues.

Challenge to Mars is an excellent survey of pacifist organizations of this period. The tension between action and idea emerges repeatedly. A consistent theme is that emphasizing peace at the level of action is usually futile. However, peace at the level of ideas seemed to be inordinately effective. The Quaker Peace Testimony is a case in point. Quakers all around the world are credited with very effective peace work, disproportionate to our numbers.

Challenge to Mars is an excellent reference work for studies and reading in pacifist institutions. Equally important, however, are the references given in the copious notes at the end of each essay. These are a very strong incentive to further readings on peace work.

Antony Kuzhuvanal's essay, "Gandhi's Satyagraha and its Roots in India's Past," closes the book by citing Gandhi on the concept of *ahimsa*: "In its negative form, it means not injuring any living being, whether by body or mind. I may not, therefore, hurt the person of any wrong-doer or bear any ill-will to him, and so cause him mental suffering. . . . In its positive form, *ahimsa* means the largest love, the greatest charity. If I am a follower of *ahimsa*, I must love my enemy or a stranger to

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The Mary Jeanes Loan Fund and the Anne Townsend Grant Fund for members of Philadelphia Yearly Meeting are now taking applications for financial aid for post-secondary education for the 2002-2003 school year.

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me as I would my wrong-doing father or son. This active *ahimsa* necessarily includes truth and fearlessness."

Idea precedes activity; peace within is prior to peace without. As Gandhi wrote, "There is no way to peace—peace is the way."

—John Bryant

John Bryant, a member of Plainfield (N.J.) Meeting, is a Peace Studies student at Earlham School of Religion.

Awakening the Soul: A Book of Daily Devotions

Edited by John C. Morgan. Skinner House, 2001. 382 pages. \$16/paperback.

*There is that near you which will guide you,
Oh, wait for it.
And be sure that ye keep to it.*

Those words of Isaac Penington open one of the daily meditations in John Morgan's *Awakening the Soul*. Morgan, a Unitarian Universalist minister, edited this collection of short (most are only two or three brief paragraphs) devotionals—one for each day of the year.

Quakers are not the only tradition represented here, of course. There is also a strong Unitarian Universalist presence. In addition, there are Jewish, Chinese, and Latin proverbs. The book has quotations from Rudyard Kipling, Thomas Merton, Mother Teresa, and Fred Allen. And there are verses from the Old Testament, New Testament, Koran, and Bhagavad Gita.

Each meditation opens with a thought from the famous or not so famous. The next paragraph is also a question—a sort of query—dealing with the life of the spirit. Then there is a concluding prayer. They are a fine devotional alternative for the reader looking for something less Christocentric than publications like *The Upper Room* or *Fruit of the Vine*.

Though short, these pieces are challenging and inspiring. The devotional for the day I'm writing this review reminds me that "...sought or not sought, God is unfolding, if we have the heart to see and the wisdom to laugh. So let me watch my life, that I may grow in depth and understanding of that which is the Way."

I need to be reminded of such things. And these little meditations are perfect at doing so, whether at the beginning, in the middle, or at the end of the day.

—J. Brent Bill

J. Brent Bill is a writer and associate director of the Indianapolis Center for Congregations. He attends First Friends Meeting in Indianapolis.

News

A bill to bring back the military draft has been introduced in Congress. HR 3598, The Universal Military Training Act of 2001, was introduced on December 20, 2001. Authored by Nick Smith, Republican of Michigan, and cosponsored by Curt Weldon, Republican of Pennsylvania, HR 3598 would establish that: "It is the obligation of every male citizen of the United States, and every other male person residing in the United States, who is between the ages of 18 and 22 to receive basic military training and education as a member of the armed forces." [Section 3(a)] The full text of the bill can be found via Nick Smith's website: <www.house.gov/nicksmith>. Follow the link to "Legislative Accomplishments" and scroll to the link to HR3598. For further information, visit the Quaker House website: <www.quakerhouse.org>. —Chuck Fager

The AFSC Central Asia team has recently sent two delegations to the region. Nancy Smith, AFSC's consultant for the team's mission to Iran, left for Iran and Herat, Afghanistan, on January 16. She is the former head of Oxfam's office in Kabul. Smith will visit refugee camps on the border with Afghanistan, and meet with representatives from UN agencies and the Iranian Red Crescent Society. Leila Richards, AFSC's field coordinator for Central Asia, and Hadi Azimi, an Afghan-American who will be AFSC's field representative in Afghanistan, will set up an office in Kabul and explore possibilities for supporting relief and reconstruction projects in the months ahead. They will also work on building contacts with humanitarian relief, development, UN, and government agencies, hoping to create conditions for a long-term presence in the region. Hadi Azimi, who has contacts in the Afghan expatriate community, will, as security conditions permit, travel throughout the country to look at problems faced by refugees and displaced families returning to their homes. He will explore links between expatriate Afghans (and perhaps Quaker professionals) and local Afghan organizations and institutions that might benefit from their skills. In her role as AFSC field coordinator, Leila Richards will travel between the U.S., Afghanistan, and other countries in the region to coordinate AFSC's emergency and long-term response and its possible future work in the region. For further updates on AFSC's work in the "No More Victims" Campaign, visit: <<http://www.afsc.org>> and click on "No More Victims."

More than 50 participants from 40 different monthly meetings gathered for "Translating Faith into Deeds," an AFSC-organized national conference about the U.S. sanctions policy against Iraq, on January 18, 19, and

20, at Friends Center in Philadelphia, Pa. The main purpose of the conference was to draw attention to the "Campaign of Conscience for the Iraqi People" that seeks to raise awareness of the impact of sanctions on civilians and to encourage Quakers to engage in a nonviolent response to the U.S. bombing against Iraq. The conferees heard from the former coordinator of UN humanitarian activities in Iraq, Denis Halliday; from Kathy Kelly, the founder of "Voices in the Wilderness," a campaign to end the UN and U.S. economic embargo against Iraqis; and from four other speakers. During meetings for worship and worship sharing, some attendees shared feelings of isolation on this issue within their meetings. This Quaker summit on Iraq also included working groups to discuss future plans in four areas: influencing legislators; compiling tapes and videos to educate Quakers on the issue and to air in the media; sending a Quaker and a medical delegation with medicine and supplies to Iraq; and supporting the Campaign of Conscience, raising money to help rebuild water treatment plants. For more information on AFSC work in Iraq, visit <www.afsc.org/conscience>, or subscribe to an e-mail update list by sending a message to <askaboutiraq@afsc.org>. —Nara Alves

The Fall 2001 issue of *Friendly Woman* reports that the longstanding journal is in serious financial trouble. "Our costs are increasing and the income from subscriptions and donations has not been sufficient. We've come very close to having to fold the magazine for lack of funds and for lack of a new editorial group." The magazine is raising its subscription rates and has announced a challenge grant from a generous donor. Stewardship of the magazine is being taken over by a new group of Quaker women. Previously based in Nashville, Tennessee, the magazine will be run by women members of Alexandria (Va.) Meeting and affiliated with Baltimore Yearly Meeting. The group is looking for women interested in volunteering to help publish the magazine. E-mail <ddrhr@gateway.net> for more details or write to 1106 Caldwell Lane, Nashville, TN 37204. The magazine's website is <http://user.icx.net/~richmond/FW/fw_home.html>.

The Ecology Working Group of Canadian Yearly Meeting has renamed itself the Quaker Ecology Action Network of CYM. It is working to promote meetinghouse environmental projects and lobby for ethical considerations in biotechnology. —*The Canadian Friend*

Friends are preparing a Quaker Lesbian Conference in the Midwest in 2002. After a successful Quaker lesbian meeting near Philadelphia, Quaker lesbians in the Midwest

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thought such a meeting in their part of the country would be a good idea. No firm date has been set and the organizers welcome suggestions. Write QLC c/o 1710 N. Talbott Street, Indianapolis, IN 46202, call (317) 926-7657, or e-mail <QLCMidwest@yahoo.com>.

Florida's law banning gays from adopting children still stands. Last summer, U.S. judge James Lawrence King ruled against Steven Lofton and Douglas Houghton, who wanted to adopt foster children in their care but were denied this because they are gay. King ruled that traditional homes with two heterosexual parents are the most stable environment for children. Conservatives lauded the decision, upholding a 1977 law. Mississippi and Utah also ban adoption by gay parents. —*Christian Century*

Lansdowne (Pa.) Meeting and 15th Street Meeting in New York City approved minutes recognizing same sex marriages. The minute on "Same Sex Commitment" approved by Lansdowne Meeting states: "From our belief that there is that of God in everyone flows our testimony on the equality of all persons. Thus, Lansdowne Friends Meeting affirms our willingness to consider clearness for marriage for all couples, including same sex couples, who have a substantial relationship with our meeting. In each case we will follow the same careful process of arriving at clearness in accordance with our traditional procedures. At every stage we intend to treat all couples with respect and love." The "Inclusive Marriage Minute" approved by 15th Street Meeting states: "This meeting affirms the goodness of committed, loving covenant relationships and offers recognition and support to those who share this ideal and desire to enter into such a relationship. By tradition, 15th Street recognizes committed union in a celebration of marriage under the care of the meeting. Loving care and consideration will be given to all couples in this process." Clerks of 15th Street Meeting were asked to send copies of the "Inclusive Marriage Minute" to New York Yearly Meeting Faith and Practice Committee and to *Spark*, the newspaper of New York Yearly Meeting. —*Lansdowne Friends Newsletter* and "*Quaker Newsletter*" of 15th Street Meeting

Budget shortfalls in California have led to huge cuts in state government spending. But "public safety" spending has been exempted from most of the cuts. Friends Committee on Legislation in California (FCL) reports, for example, that prison guards who retire are being replaced promptly, and the state government is continuing with plans to build another new prison. Prison chaplains, however, are not being replaced when they retire,

as a cost-saving measure. FCL advocates cutting public safety budgets equally with other state budgets. "Favoring police and fire agencies tends to shift the burdens of fiscal stringency onto agencies that build stronger communities," FCL states. "We think effective schools, more affordable housing, better mental health, and improved care for pregnant women and young mothers are the keys to real public safety." —*Friends Committee on Legislation*

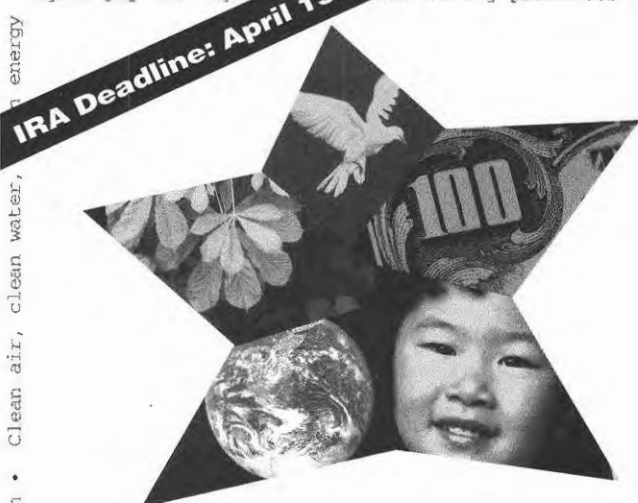
A new European Network for Peace and Human Rights was launched with a conference held January 31–February 1 in Brussels. The Network was established to deal with the U.S. military doctrine of "Full Spectrum Dominance," which envisions an unchallengeable operation of U.S. forces "in all domains—space, sea, land, air, and information." The prospect is a matter of fear and deep concern to many Europeans, who feel President Bush's proposal for a missile defense "star wars" system menaces existing agreements on nuclear disarmament and the control of nuclear competition between the powers. Also of deep concern is the fact that the Bush Administration is unilaterally jettisoning the Anti Ballistic Missile Treaty, which many see as the cornerstone of international security. For more information, visit <www.russfound.org>. —*Marian Franz, Conscience & Peace Tax International*

Although the Quaker presence in South Carolina dates to the late 1600s, that state has no meetinghouses. Columbia Meeting has recently accepted the offer of a matching funds grant toward the purchase of a meetinghouse. The meeting asks Friends to hold them in the Light as they accept this challenge and attempt to envision the changes it will bring. —*Julia Sibley, clerk*

Duluth-Superior (Minn.) Meeting now has its own meetinghouse, thanks to the acquisition of a building in Duluth. Duluth-Superior Friends have been meeting in the building, located in a residential neighborhood, for the past four years. —*"Among Friends," newsletter of Duluth-Superior Meeting*

Writer Larry Matthews points out that the term "quaker" in the coffee industry is a yellow coffee bean that will not darken enough to roast. In the best coffee, Matthews writes, "No quakers are permitted." Matthews argues tongue-in-cheek that rare little beans will not darken and roast because "these wee little angels of light still retain the essence within . . . just keep them out of my cup." —*Friends' Newsletter from Aotearoa/New Zealand*

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Bulletin Board

Upcoming Events

• April 27—Friends Medical Society, at Medford Leas in Medford, N.J. For information contact Deborah Vaughan at (215) 438-6897 or dcvaughan@aol.com.

• May 10-12—No Star Wars: International Space Organizing Conference and Protest, Berkeley, Calif. For information contact Global Network Against Weapons and Nuclear Power in Space, PO Box 90083, Gainesville, Fla., 32607, (352) 337-9274, e-mail globalnet@mindspring.com, website www.space4peace.org.

• May 10-12—Piedmont Friends Fellowship, Climax, N.C.

• May 24-27—Northern Yearly Meeting, Menomonie, Wis.

Opportunities/Resources

• Be a part of urgent work on behalf of Middle East peace! A small delegation of Quakers, sponsored by Christian Peacemaker Teams (CPT), will travel to the Middle East July 25 to August 6, 2002, to act as independent international observers, meet and work with Israeli and Palestinian Peace and Justice groups, hear the stories of Palestinians living under Israeli Occupation, and engage in public witness or nonviolent direct action on behalf of lasting peace in the region. The delegation will divide its time between Ramallah at the Ramallah Friends Schools and Hebron, where the permanent CPT presence is established, with visits to Jerusalem and Bethlehem. Please respond by June 1, 2002. For information and applications, contact Bill and Genie Durland bgdurland@activematrix.net, phone (719) 846-7480 or Christian Peacemaker Teams cpt@igc.org, phone (312) 455-1199.

• For the conference "The Legacy of George Fox: 350 Years of Quakerism," to be held October 11-12 at Swarthmore College, papers are invited on how Fox has been interpreted in different eras. Sample topics include Fox and Penn, Fox in the Hicksite/Orthodox schism, Fox and modern evangelicals, liberals, universalist Quakers. Contact J. William Frost, Friends Historical Library, 500 College Avenue, Swarthmore, PA 19081-1399, (610) 328-8496.

• A 21-page list of books and other resources on racism recommended by participants at the Quakers and Racism Conference at Pendle Hill, October 12-14, 2001, is available. The list includes books on racism, African-American history, and white privilege; Quaker related books; videos; miscellaneous other sources, including the Internet; and work-

shops and training. To receive a copy, e-mail Judy Van Hoy at <judyv@pym.org>.

•Martin Auer, Austrian author of children's books, has put together a collection of stories for children and young people, *The Strange War: Stories for a Culture of Peace*. The book can be read online or downloaded for printing. Available in English, Russian, Danish, and German, and partially in Serbian, Dutch, and Japanese. "I hope that peace education workers all over the world will be able to use these stories in their work," says Auer. To access the stories visit <<http://www.peaceculture.net>>.

•The Fellowship of Reconciliation (FOR) is accepting applications for volunteers to accompany the Peace Community of San José de Apartadó, in Colombia's northern region of Urabá. San José de Apartadó is one of some 50 communities in Colombia that has taken an extraordinary and nonviolent stand against war by refusing to support any armed actor involved in Colombia's decades-long conflict. FOR now seeks eager, committed, and skilled volunteers ready to actively support this living example of nonviolent resistance. FOR covers living expenses, a small monthly stipend, and some health insurance. For more information or to apply, please contact Fellowship of Reconciliation/Task Force on Latin America and the Caribbean, 2017 Mission Street #305, San Francisco, CA 94110; (415) 495-6334; <forlatam@igc.org>, web <www.forusa.org>.

•The AFSC Nobel Peace Prize Nominating Committee has begun its quest for nominees for 2003. The committee is looking for individuals or organizations who have made a significant and sustained contribution to the culture of peace. Guidelines for candidates include: commitment to nonviolence and work in the areas of world peace, justice, human dignity, and the integrity of the environment. Attention will be given to candidates from all parts of the world and those for whom the awarding of the prize may offer valuable support by its timeliness and visibility. Nominations will be received until May 15, 2002. Please send supporting documentation, including biographical information, full description of the individual or organizational contribution to peace, and published material by or about the candidate to: Nobel Peace Prize Nominating Committee, AFSC, 1501 Cherry St., Philadelphia, PA 19102.

•The AFSC Texas, Arkansas, Oklahoma Area Office has revamped and greatly expanded its website and added a free electronic newsletter to keep subscribers apprised of important events. Visit <www.afsc.org/austin>.

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Milestones

Deaths

Ayres—Alice Hutchinson Ayres, 94, on October 21, 2001, in St. Petersburg, Fla. Born in Plainfield, New Jersey, on January 15, 1907, to Edward and Sarah Conrow Hutchinson, Alice was a descendent of pioneer Quakers on both sides of her family. She graduated from Swarthmore College, where she met John Ayres. The couple married in a Quaker ceremony on August 31, 1929. Their marriage lasted 67 years until John's death in 1996. Alice was a homemaker, gardener, award-winning artist, and feminist who wrote poetry and essays. Her paintings adorn walls in homes around the country and beyond. Alice supported numerous causes dedicated to the protection of trees. Although stricken by Alzheimer's disease in her final years, Alice continued to write and paint until the end of her life. Her last written words were a reminder to all that she did, indeed, *mind the Light*: Alice is happy today. She is survived by her five children, Robert, Toraya, Edward, Eugene, and Alex Ayres; and six grandchildren.

Browne—Edith Carlton Browne, 79, on November 19, 2001, at Kendal at Hanover, N.H., after a long and valiant struggle with cancer. She was born February 12, 1922, in Portland, Maine, the only child of Charles E. and Georgia Sherry Carlton. She grew up in Cambridge, Mass., and attended Buckingham School and Radcliffe College. In August 1945, she married Gordon M. Browne Jr., and the couple moved to the North Shore of Chicago, where Gordon taught in independent

schools. During the 13 years they lived in Illinois, all six of their children were born. In 1949 the family began spending vacations on Cape Cod, which Edith had loved as a child. When she and Gordon moved their family to the Cape Cod village of Cotuit in 1958, she became active in village life, serving as president of the Cotuit Nursery School, as an election judge, and as a member of several local committees. She joined Sandwich Meeting and worshipped at South Yarmouth Preparative Meeting. At various times, she served as presiding clerk of both meetings, and as editor of the Sandwich Meeting Newsletter. Though not a political activist, she felt strongly that racial discrimination and war were morally wrong. She was one of the founders of the Cape Cod Branch of the NAACP and joined other branch members in demonstrations aimed at lunch counter discrimination in Woolworth stores. She and Gordon became military tax resisters in the early 1960s, and she continued that witness throughout her life. Her primary interest, however, was in family life, and she made her home a place of comfort, humor, and love. She was an excellent cook and painter. She shared with her children her love of the sea, marshes, local birds, and flowers. In 1966, as a retreat from summer crowds on Cape Cod, the family acquired a small farm in the hills of Peacham, Vt. When their children were grown, Edith and Gordon spent two years in New York representing Quakers at the United Nations. When Gordon was appointed to work with Friends World Committee for Consultation, the couple moved to Philadelphia, and Edith became a full-time volunteer in

the FWCC office. In 1988 the couple retired, first to Cotuit, and then, in 1990, to the farm in Vermont, transferring their memberships to Plainfield (Vt.) Meeting. In 1999 Edith and Gordon moved to Kendal at Hanover. Edith is survived by her husband, Gordon M. Browne Jr.; her daughters Sarah Polito, Rebecca Lafferty, Deborah Carpilio, and Elizabeth Klaus; her sons, Charles and Richard Browne; 14 grandchildren, and three great-grandchildren.

Burton—Anthony Burton, 87, on October 15, 2001, at St. Mary Medical Center in Newtown, Pa. Born at Riverside Farm in Tulleytown, Pa., on August 2, 1914, he was the son of Anthony Russell Burton and Marian Stuckert Burton. The descendent of Burtons who helped build Pennsbury Manor for William Penn, Anthony attended a two-room schoolhouse in Tulleytown, graduated from Bristol High School, and studied a year at George School. On June 19, 1937, he married Ruth Priestman. After receiving his master's degree in Business Administration from Columbia University, Anthony became a C.P.A. and was employed by Price Waterhouse and Company, transferring to the Philadelphia office in 1947. He joined with the late Robert Browne to form the Burton and Browne C.P.A. firm in Newtown and Doylestown, Pa., and Lambertville, N.J. An active civic leader, Anthony served on many boards of directors and was instrumental in founding several organizations. He was the first president of the Historic Fallsington, Inc., founded in 1953 to preserve buildings in the village where William



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Penn worshiped. Anthony served on the Board of Directors of Historic Fallsington for 48 years and was active in several historical associations. He was clerk of Fallsington (Pa.) Meeting when the Hicksites and Orthodox meetings merged. A treasurer of Bucks Quarterly Meeting for 20 years, Anthony attended Makefield Meeting when he lived in Dolington and later became a member of Wrightstown Meeting. A volunteer for Pennsbury Manor and the Pennsbury Society, he was appointed to the corporate board for Pennswood Village, and in 1987 he and Ruth made their home there. He enjoyed hunting, tennis, dancing, bridge, theatre, reading mysteries, and joking. He is survived by his wife of 64 years, Ruth Priestman Burton; a daughter, Emily Reeves Burton Sipple; a son, Craig Burton, and his wife, Michele C. Burton; a grandson, Ryan Michael Burton; a sister, Marian Burton Frank and her husband Peter; a cousin, John J. Burton and his wife Jean Douglas Burton, and several nephews and nieces.

Cleveland—*Lorraine Ketchum Cleveland*, 91, on October 28, 2001, in Chandler Hall, Newtown, Pa. Lorraine was born in Wyoming, Iowa, on November 9, 1909. As a child growing up in Oklahoma, she believed that the First World War was the last, the war to end all wars. In 1930, she was startled to learn at a Methodist youth conference of the looming possibility of another war, and decided then to dedicate the whole of her life to preventing war. With a B.A. from University of Oklahoma and a master's degree in Social Work from Tulane University, Lorraine left her position

as assistant director of the Oklahoma State Department of Public Welfare in 1944 to join the Philadelphia staff of American Friends Service Committee. In 1949 she became a war-tax refuser in a case that eventually went to the Supreme Court (Cleveland, Cadwallader, and the AFSC vs. U.S.A.). Lorraine continued throughout her life to deduct from her federal taxes that portion that would be used for war, and sent it to a worthy cause. At AFSC she served as one of a team of people who pioneered community development programs in health, education, and housing in the 1950s, and was named director of Social and Technical Assistance Programs. She laid the foundation for AFSC's ongoing Voluntary International Service Assignment (VISA) program for youth, and served with her husband as a co-director of the first Quaker Youth Pilgrimage in England in 1959. Lorraine initiated family planning programs here and abroad. At the age of 50 she became a parent to pre-teenage children, a daughter from China and a son from Korea. Lorraine was well into her 70s when she became actively involved with a California-based group, Beyond War, becoming its contact for Pennsylvania and organizing orientation seminars in her area. Lorraine became a force in shaping the Peace Center of Bucks County, Pa., which she helped to found in 1982. She is survived by her children, Rhoda Cleveland Spratt and Cha M. Cleveland; her sister, Winifred Wright; her grandchildren Natasha Lange, Bryan Spratt, Jacqueline, Jennifer, and Samantha Cleveland; and her great-granddaughters Brianna and Sierra Lange.

Courteol—*Paul Courteol*, 90, on September 21, 2000. He was born January 27, 1910 in Granby, Mo., one of 13 children of Julian and Minnie May Nunn Courteol. Following the deaths of his mother and four of his sisters when he was 13, he moved to White Plains, N.Y., to live with an older sister and brother-in-law. He graduated from George School, where he met his future wife, Bernice Zimmerman, in 1929. In 1933 Paul graduated from Lafayette College in Easton, Pa., with a degree in Civil Engineering. He worked in St. Louis and Kansas City before moving to Chicago in 1940. He joined the engineering department of the Mercoird Corporation, manufacturers of mercury and explosion-proof controls, where he worked for 37 years. Paul was a member of the Lake Forest (Ill.) Meeting, where he served as clerk and treasurer. When he retired in 1977, he and Bernice moved to Guyton, Ga., and, in 1985, to Sacramento, Calif., where they attended Davis Meeting. He was predeceased by a son and a daughter. He is survived by his wife of 67 years, Bernice Courteol; daughters Ouida Courteol Parker and Mary Courteol Kasch; granddaughters Julie Parker and Elizabeth Kasch Peter; grandsons Dan Parker and David Kasch; sons-in-law Allen Parker and Dr. John Kasch; and a sister, Emily Hudson.

Kriebel—*William Burr Kriebel*, 83, on July 1, 2001, in Burlington, Mass. Born into a Quaker family in Philadelphia on September 18, 1917, Bill attended Friends Select, Westtown School, Haverford College, and the Wharton School of Business at University of Pennsylvania. As a con-

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scientific objector during World War II, Bill served at the Civilian Public Service Camp in West Compton, N.H., and at Duke Hospital in Durham, N.C. Following the War, Bill worked with American Friends Service Committee in Philadelphia in the Public Relations Department. From 1952 to 1954, Bill and his first wife, the late Rebecca Taylor Kriebel, went to Austria as the head of mission in a job that made loans available to farmers in need. Bill served AFSC in numerous capacities, including clerk for the Middle Atlantic Region in the 1960s, and as a longtime member and clerk of the Personnel Committee in the 1970s. A large part of Bill's life centered around printing, and his interest in the graphic arts led him to his many years in the advertising department of Smith, Kline, and French Laboratories in Philadelphia, where he worked until his retirement in 1980. Bill then moved to Boston, where his second wife, Anne Kriebel, worked as the director of Beacon Hill Friends House. Over the years, Bill served both Philadelphia and New England yearly meetings on numerous committees and as clerk of several monthly meetings. Bill is survived by his wife, Anne Kriebel; two stepdaughters, Kate and Sheryl Bernhardt; his children with his late wife, Jonathan Kriebel, Nancy Kriebel Turner, and Gregory Kriebel; his brother, Howard Kriebel; and seven grandchildren.

Pickett—*Ralph Hall Pickett*, 96, on November 28, 2001, at Riddle Memorial Hospital, Media, Pa., of complications resulting from a heart attack. He was born near Glen Elder, Kans., on August 20, 1905. He graduated from Penn College in Iowa in 1930, and followed the urgings of his uncle, Clarence Pickett, to come east. On September 1, 1934, he married Margaret Evans Way at Providence Meeting. Ralph received his doctorate in History from University of Pennsylvania in 1937. He taught history at Moravian College for Women in Bethlehem, Pa., and, from 1947 until he retired in 1972, at University of Bridgeport in Connecticut. He lived in Fairfield, Conn., for more than 30 years and was active in Wilton Meeting, Purchase Quarterly Meeting, and New York Yearly Meeting. In 1980 he moved to Lima Estates in Lima, Pa., and was active in Providence Meeting in Media, Chester Quarterly Meeting, and Philadelphia Yearly Meeting. He wrote abstracts for the Peace Research Abstracts Journal and book reviews for FRIENDS JOURNAL. His wife, Margaret Way Pickett, died on February 10, 1992. He is survived by a daughter, Margaret P. Roeske; a son, John E. Pickett; and five grandchildren.

Quinby—*Virginia P. Quinby*, 93, on October 29, 2001, at Fairview Commons in Great Barrington, Mass. Virginia was born July 7, 1908, in Grand Gorge, N.Y., the daughter of Charles and Helen Hobson Page. She was a graduate of Potsdam State Teacher's College. Virginia and her late husband, Sidney Quinby, started Taghkanic Hudson Meeting, now Hudson (N.Y.) Monthly Meeting. For more than 25 years, Virginia operated the Sidinia Farm Nursery School at her residence. She was a longtime volunteer at Willowood Nursing Home in Great Barrington, Mass., which is now known as Fairview Commons. Virginia is survived by two daughters, Rachel Perkins and Robin Rozines; one son, Christopher Quinby; 11 grandchildren; and 13 great-grandchildren.

Smiley—*A. Keith Smiley*, 91, on December 6, 2001, in Goshen, N.Y. He was born to Albert and

Mabel Smiley on May 13, 1910, at Mohonk Lake near New Paltz, N.Y. He attended Mohonk Boys School and Haverford College. When he returned home from Haverford in 1932, he began a career at Mohonk Mountain House, serving on the Smiley Brothers Inc. Board of Directors from 1969 to 1999, and as president of Mohonk Mountain House for ten years. He also began a lifetime commitment to preservation, ultimately protecting thousands of acres of scenic landscape in Ulster County, N.Y., as a nature preserve. In 1963 he and his brother Daniel were instrumental in founding the Mohonk Trust, now the Mohonk Preserve,

the largest member- and visitor-supported nature preserve in New York State, protecting over 6,400 acres of semiwilderness in the Shawangunk Ridge. In 1980 he founded Mohonk Consultations, which promotes a broader understanding of the need for sustainable use of the Earth's resources. A lifelong Quaker, he was involved with New York Yearly Meeting and the Quaker United Nations Office. A member of the Board of Managers of Oakwood School in Poughkeepsie, N.Y., he also worked with Mid-Hudson Patterns for Progress, and he published several essays on human interaction and the environment. In 1978 he was honored with an

Award of Merit from Haverford College, and in 1992, with the Quality of Life in the Hudson Valley Award, from Mid-Hudson Patterns for Progress. A proponent of the idea that problems of environmental degradation are regional and global in nature, he dedicated himself to facilitating communication and understanding among different constituencies to find common ground for maintaining the health of planet Earth. He is survived by his wife of 61 years, Ruth Happel Smiley; a daughter, Sandra Smiley; a son, Albert Smiley; three grandsons; and three great-grandchildren.

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Quaker Writers and Artists!

Quakers used to shun the arts—but no more! Join the Fellowship of Quakers in the Arts; get our exciting, informative newsletter, "Types & Shadows"; keep up with other artistic Friends around the country; and help create a new chapter in Quaker history. Membership: \$22/yr. FQA, P.O. Box 58565, Philadelphia, PA 19102. e-mail: <fqa@quaker.org>. Web: <www.quaker.org/fqa>.

The Carpenter's Boat Shop in Pemaquid, Maine, is offering free, one-year apprenticeships in wooden boatbuilding. The Boat Shop is an ecumenical community/school based on the Benedictine tradition. It teaches the skills of carpentry, boatbuilding, and boat use while living in simple community. For further information please write or call Rev. Robert Ives, 440 Old County Road, Pemaquid, ME 04558. Phone: (207) 677-3768. E-mail: <boatshop@midcoast.com>.

Woolman Hill Programs and Sojourns

Exploring Eldering with Jan Hoffman, April 12-14. **Focus on Families**, with Kevin and Betty Ann Lee, April 19-21. **Transformations**, with New England Friends in Unity with Nature, April 26-28. **Cabins available year-round for individual and family sojourns. Retreat house for large group rentals. 110 acres of pasture, woods, and hiking trails.** Contact: Woolman Hill, 107 Keets Road, Deerfield, MA 01342; (413) 774-3431; <www.woolmanhill.org>.

Costa Rica Study Tours: Visit the Quaker Community in Monteverde. For information and a brochure contact Sarah Stuckey 011-506-645-5436. Write: Apdo. 46-5655, Monteverde, Costa Rica, email: <stuckey@racsa.co.cr>, or <www.crstudytours.com>, or call in the USA (937) 584-2900.

Ghana Work Camp, building schools and teaching opportunity, June 22-July 31, cost \$2,550. Must be 17 years or older, seniors welcome. Contact: Rich Hilier, 1641 Lee Road, Guilford, VT 05301. Telephone: (802) 254-4746.

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.

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 Inter-national**, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/fax (202) 726-4616, e-mail <MkHaskell@aol.com>.

Friends may well enjoy, learn, and deepen from a week-long experience in facilitated personal awareness groups. Nonsectarian; our 36th year. **The La Jolla Program**, (760) 789-4794; e-mail <laollaprogram@yahoo.com>.

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.

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



Friends Journal Positions Vacant

Administrative Assistant (full-time)
Database maintenance; funding appeal mailings; assistance with circulation tasks; correspondence, research, writing, and other special projects to assist the publisher. Excellent computer, writing, and organizational skills required. Experience with Friends, fundraising, and Blackbaud software a plus.

Development Coordinator (part-time/2 days)
Write grant proposals and reports, including preparation of project budgets. Draft appeal letters; arrange donor visitation; expand planned giving program; prepare donor newsletter. Experience with Friends, excellent writing, organizational, and computer skills required. Knowledge of Blackbaud software a plus.

Circulation and Marketing Manager (part-time/2 days)
Oversee monthly renewal process; create monthly print order; arrange promotions, displays, and special mailings. Oversee display ad, direct mail, and other marketing campaigns. Preparation of monthly analytical reports. Excellent computer, organizational skills, and knowledge of Friends required. Experience with Blackbaud software a plus.

We offer a warm and congenial work environment, flexible work hours, and the excitement of work with an award-winning Quaker magazine.

Send résumé and three references by **April 15, 2002** to: Susan Corson-Finnerty, Publisher and Executive Editor, Friends Journal, 1216 Arch Street, 2A, Philadelphia, PA 19107. Fax: (215) 568-1377. Web: <publisher_exec_ed@friendsjournal.org>. No phone calls please.

Deep River Friends Meeting of High Point, NC, is seeking a full-time pastor, beginning July 1, 2002. If interested, please send letter and résumé to: Clerk of Ministry and Counsel, 5300 W. Wendover Avenue, High Point, NC 27265

Summer Internship—to provide Quaker information & referral; interpret Quakerism to inquirers; promote Quaker ecumenism. We seek a young adult Quaker as a full-time, 4-month intern, mid-May to mid-September 2002—or dates as close to these as possible. Qualifications: active member/seasoned attendee of a meeting/church affiliated with the Religious Society of Friends, age 20-25; well-versed in Quaker beliefs, practices, and history (and eager to learn more); dedicated to promoting Quaker ecumenism; interested in interpreting full breadth and depth of Quaker belief and endeavors to others; skilled in oral, written, and electronic communication; computer literate, with experience/interest in learning website maintenance and development, flexible, with ability to handle variety of tasks in fast-paced office and still maintain sense of humor; capable of working in space-challenged office. Benefits: \$280/week stipend, medical coverage, paid holidays. Assistance finding housing. Application deadline: April 15, 2002. To learn more, see our website: <http://www.afsc.org/qic.htm>; or contact: Peggy Morscheck, Director, Quaker Information Center, 1501 Cherry Street, Philadelphia, PA 19102. (215) 241-7024; fax: (215) 567-2096; <quakerinfo@afsc.org>.

Friends Memorial Church in Muncie, Indiana, seeks a full-time, lead pastor to complete our ministry team. For a position description, or to submit a résumé, write the Search Committee, Friends Memorial Church, 418 W. Adams Street, Muncie, IN 47305 or e-mail: <friends@ecinet.org>. Church website is <www.friendsmemorial.org>.

New England Yearly Meeting is looking for an enthusiastic Young Adult Friend to fill the position of Administrative Assistant/Young Adult Friends Coordinator, for approximately 2 years. Qualifications: active member/attender of a monthly meeting, familiarity with Friends structure/program, experience in Young Adult Friends groups, computer and people skills, efficiency and organization a must. Responsibilities include: administrative support for Young Adult Friends; clerical responsibility for Traveling Ministries, Youth Programs; and other tasks. Salary \$24,000 plus benefits. Start date summer 2002. Contact YM Office for application: (508) 754-6760, New England Yearly Meeting, 901 Pleasant Street, Worcester, MA 01602.

EARLHAM

Director of Campus Ministries and Quaker Relations

Posted: December 2001

Earlham College, a four-year Quaker liberal arts and sciences college, invites applications for the position of Director of Campus Ministries and Quaker Relations. This position provides overall leadership, support, and advocacy for all Religious Life programs for the College community. This position also supports and enhances relationships with all Earlham Quaker constituents. This is a full-time position reporting to the Associate Dean of Student Development. This position enjoys full college benefits. Located in Richmond, Indiana, Earlham College is a selective, private, coeducational, four-year liberal arts college of approximately 1,100 students, affiliated with the Society of Friends (Quakers). Earlham values respect for every person, a commitment to social concerns and peacemaking, and a dedication to the integration of intellectual, emotional, moral, and spiritual growth of all members of the community. Global awareness and respect for cultural diversity are important values at Earlham. Students come from a wide variety of religious backgrounds, and religious pluralism is valued.

Responsibilities include:

- * Providing leadership and support in the coordination of all student faith and worship programs/services serving a diversity of student religious denominations;
- * Coordinating college meeting for worship and special holiday services;
- * Coordinating several large ecumenical events/worships and holiday services for various faiths;
- * Providing pastoral support to students and, to a lesser extent, faculty in times of crises;
- * Providing leadership for the college community in the area of Quaker ministries. Encouraging and supporting efforts on the part of other college offices to involve Quakers in the life of Earlham and to facilitate initial organization for clearness and support committees;
- * Provides education and development opportunities for students to learn about other religious traditions;
- * Developing and supporting relationships with other denominations/faiths in order to offer a referral source to a diverse student community;
- * As a member of the College community, serving on college and student development committees;
- * Developing and conducting creative visionary programs to integrate Principles and Practices into campus life;
- * Seeking out ways to nurture spiritual and leadership development;
- * Supporting students in faith exploration and commitment and vocational discernment; and
- * Supervising Lilly Grant positions for Campus Minister for Spiritual Formation.

Qualifications: A graduate degree in ministry. Experience in campus ministry and higher education very desirable. This position requires a person who is a coordinator, program manager, and facilitator who reaches out to learn what the campus needs are for religious expression, religious study, vocation and finds ways to facilitate their occurrence. This person should have a living faith and ability to articulate it, deep and generous understanding of Friends' faith and practice and diversity, ability to listen with care and depth, experience in working with young people whose faith journeys vary widely from one another, and skills in preparing and leading worship and helping others to do so.

To Apply: Please send a cover letter, résumé, three professional references to: Linda R Tyler, Associate Dean of Student Development, Drawer 195, Earlham College, 801 National Road West, Richmond, IN 47374. Applications will be accepted until the position is filled. Affirmative Action: Earlham College continues to build a community that reflects the gender and racial diversity of the society at large, and therefore we are particularly interested in inviting and encouraging applications from African Americans and other ethnic minorities, women, and members of the Religious Society of Friends. Earlham is an AA/EEO employer.

FCNL Lobbyist

The Friends Committee on National Legislation (FCNL; <www.fcnl.org>), a Quaker lobby in the public interest, seeks a full-time Legislative Secretary (lobbyist). Job requires knowledge of and experience with legislative processes; excellent writing, research, communication, and interpersonal skills; understanding of and sympathy with Friends' testimonies and FCNL policies.

For application or additional information, please send email to <search@fcnl.org>. Completed applications due April 30. Position available beginning July 1 or later.

American Friends Service Committee Pacific Mountain Regional Director

Quaker social change and humanitarian service nonprofit organization seeks Regional Director to be based in San Francisco, Calif. The Director is responsible for overall leadership and operation of the region, including: mgmt. and staff supervision, volunteer support and guidance, fundraising and oversight of a budget of \$1.8 million. The region has offices and programs in Northern California, Utah, and Nevada. Requires strong commitment to nonviolence, experience in community organizing, program development, implementation and oversight, and 4 years of mgmt. and staff supervision. Women, people of color, people with disabilities, and lesbian, gay and bisexual people are encouraged to apply. Please send résumé and cover letter by April 12, 2002, to: Regional Director Search Committee-AFSC, c/o Katherine Youngmeister, 65 Ninth Street, San Francisco, CA 94103, fax (415) 565-0201, e-mail: <Mhaggans@afsc.org>. See: <www.afsc.org>, AA/EEO employer.

Arthur Morgan School. A small junior high boarding school seeks houseparents and teachers for 2002-2003 school year. Positions also include a mix of other responsibilities: teaching, 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: Hiring Committee, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.



FWCC

Section of the Americas

Friends World Committee for Consultation, Section of the Americas, seeks a Friend for appointment as **Executive Secretary** beginning Summer 2002. The Section of the Americas administers a portion of FWCC's worldwide work of developing communication and cooperation among Friends of varying backgrounds and traditions. The Section's executive secretary employs and supervises staff in the Philadelphia, Pennsylvania, U.S.A., office and elsewhere in the Americas to assist Friends in their worship and work together. The position requires close coordination with FWCC offices and Sections around the world and considerable travel. Spanish-language skills desirable. Applicants should have deep experience of the life of their own yearly meetings or groups and an active awareness of Quaker faith and practice among other groups. Deadline for applications: April 30, 2002. Job description and application form available from: **FWCC Section of the Americas, 1506 Race Street, Philadelphia, PA 19102**, phone (215) 241-7250; fax (215) 241-7285; <americas@fwcc.quaker.org>.

Pendle Hill High School Youth Camp Leaders

(3): Facilitate and be a part of the planning process for a weeklong Quaker service-learning program for ages 15-18. Lead service projects, field trips, discussions, games; teach Quaker values and history. Dates: July 6-15, 2002, plus planning weekend in May. Room, board, and honorarium.

Summer Youth Programs Co-Coordinator: Plan and co-lead 6-week young adult service and spiritual enrichment program, provide administrative support for week-long high school program. Starts late May, ends early August. Room, board, and salary provided. Contact: Julian O'Reilly, (610) 566-4507 / (800) 742-3150, ext. 129; <youthprogram@pendlehill.org>.

Cooks, Nurses, and Counselors needed for Summer. Camp Dark Waters, a Quaker led camp celebrating its 75th summer is now hiring. We're looking for RN's, experienced cooks, and counselors at least 18 years old to make this summer a great one! Please call Travis at (609) 654-8846 or send resume to P. O. Box 263, Medford, NJ 08055.

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.



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.

Friends Camp located in South China, Maine, seeks counselors with skills in pottery, photography, crafts, music, sailing, sports, and lifeguards. Kitchen assistant and maintenance staff are also needed. A nurse, physician assistant, or EMT is of major importance to us. Maine state licensing will be required. Apply to Susan Morris, Director, Friends Camp, P.O. Box 84, East Vassalboro, ME 04935. Tel: 207-923-3975. <smorris@pivot.net>, <www.friendscamp.org>.

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.

Real Estate

Our Neighborhood Blends Old, Young, and In-Between

Come live in Neighborhood Design/Build's premier "green" cooperative neighborhood near Asheville, N.C., in the Blue Ridge Mountains. Own a quiet, sun-filled, comfortable, health-supporting, energy-efficient, low-maintenance townhouse with radiant floor heat, low energy bills, and high bandwidth communications. Use the large Community Building for optional shared meals, guest rooms, laundry, discussion groups, and other resources and services. Large creative playground, permaculture gardens, water features. Enjoy nearby urban and recreational amenities. Townhouses \$125,000-\$250,000. <www.ndweb.com>.

Rentals & Retreats

Chincoteague Island, Va. Off-Season (before 6/15 or after 9/3): Two adjacent, fully equipped vacation homes; sleep 8 or 10. Walk to town, bike to Assateague Island National Seashore, birdwatch anywhere. Polite pets permitted. Weekly rates \$420, \$490 respectively; weekend costs half. (703) 448-8678 or <markvanraden@yahoo.com>.

Seeking quiet? Healing? Deeper prayer? Study time? Individual retreat facilities. \$30/day room, board and guidance if desired. Beautiful mountain views, hiking trails. Faith based and interfaith. **East Mountain Retreat Center, Lois Rose—Director** (UCC minister and Ignatian spiritual director), 8 Lake Buel Road, Great Barrington, MA 01230-1450. P/F: (413) 528-6617. Website: <www.eastretreat.org>.

Cape May Beach lovers, feel the sand in your toes. Centrally located, beautiful, new 4-bedroom Cape, sleeps 8, central air, 2 1/2 baths. Large kitchen with all conveniences. \$1,450 per week July and August. Great weekend and off-season rates. Edie at <orchok@ot.com> or (484) 232-6222.

Nantucket, 4 bedrooms, 2 baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. Available June, July, August, two weeks minimum. Nonsmokers. (978) 462-9449 evenings.

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.

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wraparound deck, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

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.

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

Friends House, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home, a skilled nursing facility, and adult day care services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152. <www.friendshouse.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>.



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 Cartmel • 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>.



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.

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, and extended day program. 3232 Green Valley Road, Ijamsville, MD 21754. (301) 798-0288 <friendsmeetingschool.org>.

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.

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.

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.

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>.

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.

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.

Services Offered

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@stonehedgerefunding.com>.

Connections

we organize anything

Professional organizing with a Quaker perspective! From company planning to household management, CONNECTIONS can organize anything—and our services are always customized. Whether your organizing need is event coordination, filing and record retention assistance, staff training, long range strategy development—or simply a pet project—CONNECTIONS will work with you to design and implement just the right result for your individual condition. Contact CONNECTIONS and Terry O'H. Stark at <stark1@home.com> or (717) 233-4939.

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.

Celo Valley Books: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

Visit <www.QuakerWedding.com> on the Internet! Over 30 full-color images of beautiful, hand-drawn, realistic colored ink illustrations and calligraphed vows. Website has ceremony ideas and an easy, online form for estimates. Ketubahs, gay celebrations of commitment, and non-Quaker examples. E-mail birthright Quaker, Jennifer Snow Wolf at <snowwolf@att.net> for sample vows. Browse online: <http://www.QuakerWedding.com> or <http://home.att.net/~snowwolf>.



- Marriage Certificates
- Calligraphy
- Graphic Design
- Note Cards
- Illustration

Ahimsa Graphics, 24 Cavanaugh Ct., Saunderton, RI 02874. (401) 294-7769 or (888) 475-6219.

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 966-6127 or e-mail <JMFS@aol.com>. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)

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.

Marriage Certificates. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (765) 962-1794.

 **Fine Line Studios**
Marriage certificates, announcements, invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. (800) 763-0053.

HENRY FREEMAN ASSOCIATES 501 East Main Street
Centerville, IN 47330
Phone: 765-855-5405
E-mail: HFreeAssoc@aol.com
Consulting services for educational institutions and nonprofit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Pendle Hill, FGC, and many other Friends organizations.

Summer Camps

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

Pendle Hill's High School Youth Camp, for ages 15-18, July 7-14, 2002. Join 20 young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun. Call (610) 566-4507 / (800) 742-3150, extension 129; or write <youthprogram@pendlehill.org>.

Make friends, make music at Friends Music Camp. Musical growth, Quaker experience, caring community. July 7-August 4. Ages 10-18. Video, brochure: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311 (or 1818). <musicfmc@yahoo.com>.

Summer Rentals

Summer farm with private N.H. lake frontage, very secluded, for people who prefer privacy to cheek-by-jowl vacationing. With log cabin and guest house easily sleeps 10 or 12. Own dock, boat, sanded swimming area within 1/4-mile walk or 5-minute drive. \$700/week. (914) 478-0722.

Adirondacks—Housekeeping cabins on quiet, unspoiled lake—fireplaces—fully equipped—June thru September—(609) 654-3659 or write Dreby, Cranberry Lake, NY 12927.

Provence, France. Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 5), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. Second house also available sleeps 4. \$1,800-2,900/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.

Prince Edward Island (Canada): Seaside Cottage. Three bedrooms, two baths, large deck. Three acres. July and August: \$700 per week. June and September: \$500 per week. Call (902) 838-5013 or (610) 520-9596. <www.vrbo.com/vrbo/10301.htm>.

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@netpace.net.au>), or phone + 61 (0) 3 98278644.

BOTSWANA

GABORONE—phone/fax (267) 347147, <gudrun@info.bw>.

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

BAD PYRMONT—Every Sunday, 11 a.m. Quäkerhaus, Bombergallee 9, 31812 Bad Pyrmont.

BERLIN—Every Sunday, 11 a.m. Quäkerbüro,

Planckstraße 20, 10117 Berlin.

COLOGNE/BONN—Every Sunday, 11 a.m. Koernerstr. 27, 50823 Köln (Schürig). Phone 0221-9524672.

FRANKFURT a.M.—Unprogrammed meeting 1st Sunday, 3rd Saturday, 4 p.m. Mennonitenhaus, Eyseneckstr. 54, Frankfurt a.M.

GOETTINGEN—Unprogrammed meeting 11 a.m., second and fourth Sundays. Göttinger Str. 51, 37085 Göttingen (Caspers). Phone 0551-7906830.

HAMBURG—Unprogrammed meeting 10:30 a.m., second and fourth Sundays. Moorfurthweg 9e, 22301 Hamburg.

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 73 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.

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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.

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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.

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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

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 11:30 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) 288-9868.

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 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 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. Marsie Hawkins, clerk. (410) 822-0589 or -0293.

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 Cudbury 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 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 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 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.

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 Cantic 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.

HEARTLAND-Monthly Meeting:

BOZEMAN-(406) 587-8652, or 556-8014

DILLON-(406) 683-6895, or 683-5545

GREAT FALLS-(406) 453-2714, or 453-6372

HELENA-(406) 442-3134, or 447-5400

YELLOWSTONE VALLEY-(406) 254-0178, or 259-7484

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.

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

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

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) 627-3987.

GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye Grete 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 (656) 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 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.

RANCOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship 10 a.m. only, 6/15-9/15, 201 Main St., Rancocas (Village), NJ 08073. (609) 267-6152 or (609) 654-3625. E-mail: <jiranco@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.

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: 388-9053, 538-3596, 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.

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) 537-6617 (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

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/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 Earl Hall, Columbia University: 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-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. 862-5749.

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 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.

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) 726-7083.

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. 60 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) 732-9630.

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) 292-5487.

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, 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-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 Stilwell. 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.

OBERVILLE-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 Hight 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.

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, Ore. 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 Lindia 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. Simmuntown 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. Summeytown 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 1/4 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.

LANSWOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHEHEM-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 Gorton, (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-Unani Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: (215) 234-8424.

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

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

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

CHELTENHAM-Jeanes Hosp. grds., 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 Florio. 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 10:30 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

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) 368-7684.

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-Quaker 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

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: 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 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 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

*Not a monastery, not an ashram,
not a commune, not a graduate school
or a theological seminary,
but a spiritually-centered learning
community where something of the
Benedictine rhythm of work, worship
and study interpenetrate each other . . .*

Douglas Steere



A QUAKER CENTER FOR
STUDY AND CONTEMPLATION

In 1929, Douglas and Dorothy Steere were a part of the organizing committee and served on the site selection committee for the "new school" that was to open in 1930 as Pendle Hill. For over sixty years, they played a major role in shaping the vision and character of Pendle Hill.

Douglas, a Haverford College professor of philosophy, was a prolific writer and lecturer and a world-renowned ecumenical religious leader. He gave numerous lectures, authored eight Pendle Hill pamphlets, and with Dorothy led many retreats at Pendle Hill. He served on the Board of Pendle Hill from its inception to 1982 and served as clerk of the Board for twenty-two years. Douglas Steere died in 1995.

Dorothy played a leading role in reopening historic Radnor Meeting and reconciling the Hicksite and Orthodox Philadelphia Yearly Meetings. With Douglas she traveled widely under the auspices of the Friends World Committee for Consultation and led workshops and retreats, especially for women, at Pendle Hill. Dorothy was active on Pendle Hill's Board and committees until 1991 and is currently an honorary member of the General Board.

If you would like to know more about Douglas and Dorothy Steere, you may order, *Love at the Heart of Things: A Biography of Douglas Steere*, by E. Glenn Hinson from the Pendle Hill Bookstore (800)-742-3150, ext. 2. Books and pamphlets written by Douglas Steere are also available from the Pendle Hill bookstore.



Douglas & Dorothy Steere Resident Program Scholarship Fund

Through a generous endowment gift from the Douglas and Dorothy Steere family trust, Pendle Hill has established the Douglas and Dorothy Steere Resident Program Scholarship Fund. Individuals may apply for a scholarship to worship, study, work, and reside at Pendle Hill for an academic year or for one or two terms.

To receive a copy of the 2002-2003 Pendle Hill catalog, scholarship information, and application forms, please contact:

Bobbi Kelly, Admissions Associate
Pendle Hill
338 Plush Mill Road
Wallingford, PA 19086
(800) 742-3150, Ext. 137
admissions@pendlehill.org

As part of Pendle Hill's Campaign for a New Century, we honor Douglas and Dorothy Steere. For information on how you can honor a special person by making an investment in Pendle Hill, please contact:

Barbara Parsons
Director of Development
Pendle Hill
338 Plush Mill Road
Wallingford, PA 19086
(800) 742-3150, ext. 132 or
e-mail: contributions@pendlehill.org