

June 2002

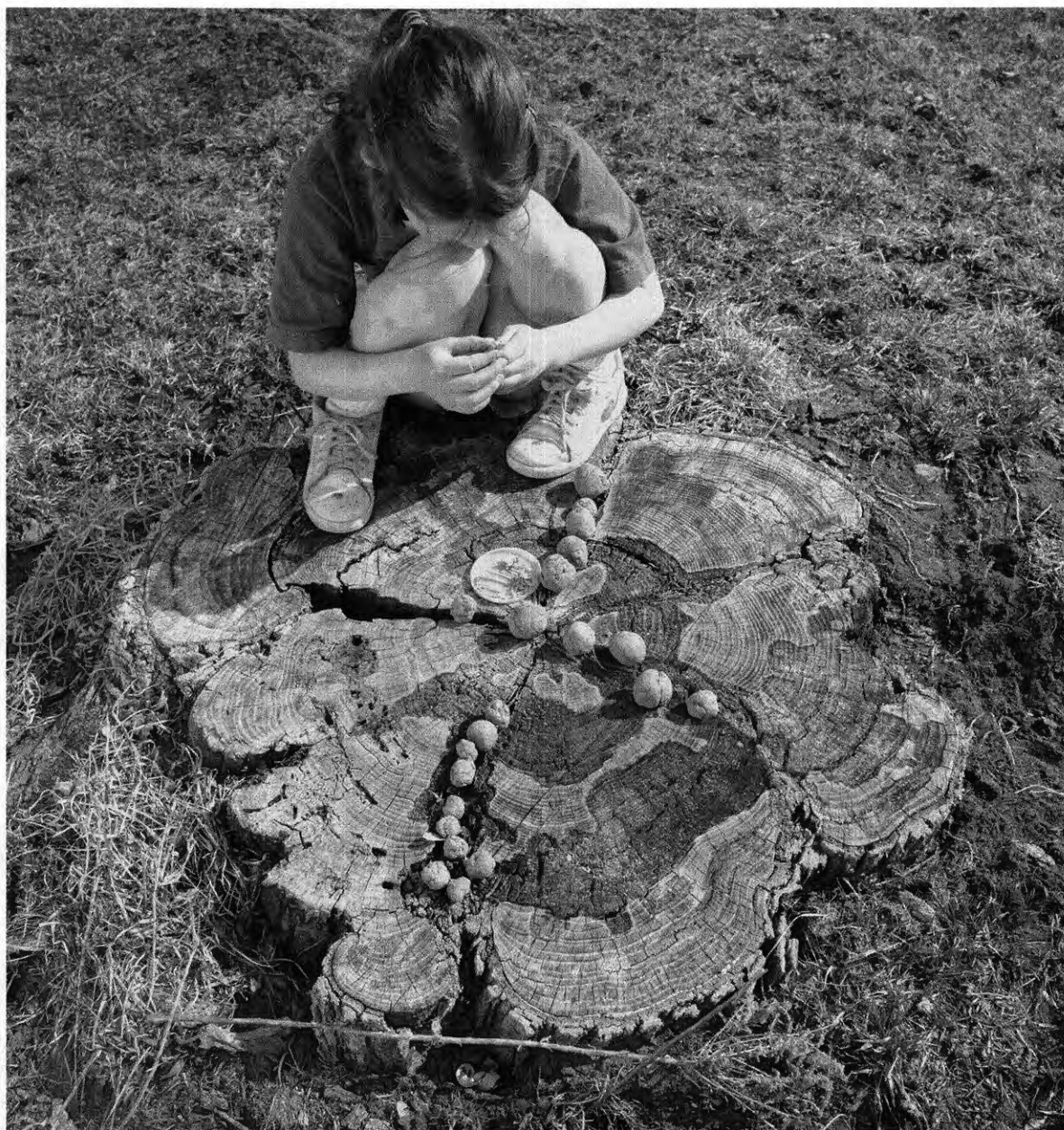
FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

What *Can*
Love Do?

A Quaker
at Ground
Zero

Ruach,
Chutzpah,
and
Creativity



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



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Among Friends

Let Suffering Stop Here

I've recently read an article in the *New York Times* detailing the Bush administration's plans to launch an attack on Saddam Hussein and the Iraqi people ("U.S. Envisions Blueprint on Iraq Including Big Invasion Next Year," April 28, 2002, pp. 1 and 18). Perhaps emboldened by the dancing citizens in the streets of Kabul after our military removed the Taliban from power in Afghanistan, our current administration seems to view itself as a liberating force bearing down on Iraq, one that will be welcomed once the devastation we are planning has been finished. Given our appalling record of sanctions and prevention of humanitarian aid from reaching even Iraqi children, it seems likely that more suffering can only harden hearts against the U.S. It's unlikely that Iraqis, not long ago one of the most educated and culturally advanced nations in the region, would regard their suffering as emanating solely from the acts of their belligerent leader, whom many may admire for his willingness to defy the unbridled hubris of the United States.

In Afghanistan we neither eliminated the enemy leader nor have we ended the resistance of enraged and determined fighters who are driven by their own particular vision of justice and freedom, antithetical to our own as that may be. It may be that before our administration is done with its self-proclaimed mission, backed by approval ratings born out of deep mourning, anger, and fear, the entire Muslim world—embracing many of the world's ancient cultures—will be mobilized to view the U.S. as its spiritual and worldly demonic enemy. It is very sobering to hear seasoned Quaker peace workers expressing deep concern that we've never been in a more dangerous situation.

As I reflect upon this troubling prospect, two articles in this issue offer some insights. In "Reclaiming Baptism" (p.12) Paul Buckley reminds us that originally baptism was the symbolic recognition of a preexisting transformation in an individual: "Baptism was an act of symbolic purification, and the person being baptized acknowledged the need for cleansing and purification." In facing the days to come, I believe that just such an inner conversion and turning from our personal and collective destructive practices will be necessary. Few will be exempt from the need for this conversion. Some may not find this transformation in the context of religious faith, but until our hearts are purified, and our motives become generous and loving towards our neighbors at home *and* abroad, a world without real fear of monstrous harm will not be possible.

Hector Black, in "What Can Love Do?" (p.6), movingly writes directly from such a transformed heart in response to the fate of the man who viciously raped and murdered his daughter. Amanda Hoffman, who sent Hector's remarkable words to us, wrote, "I share with you the heartbreaking and inspiring story . . . to give testimony that all things do work together for good for those who love God. Let this be a story we tell to our children, that they may know that heroes are living people who struggle."

In a world that long has grappled with the evil, pain, and suffering that humans can inflict on each other, we are called to nothing less than an inner transformation and conversion to radical love. Without transformed hearts, our political strategies will falter and our courage may fail. If we hope to offer something of lasting value to our suffering world, we must follow the example of Hector Black and refuse to return hatred for hatred, refuse the impulse to retaliate, but extend forgiveness even when to do so is excruciatingly painful. When we are able to let the pain stop on our doorstep—and to let others see that this is our *choice*—then genuine transformation becomes possible.

Susan Corson-Finnerty

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Cover photo: "Mud Balls and Mouse Bones,"
by John Greenler, <www.zephyrfarm.com>

Our sense of individual separateness is illusory

In response to your January 2002 issue, here is a quote from Albert Einstein that may help those people who are immersed in their own sexuality: "A human being is a part of the whole that we call the universe, a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest—a kind of optical illusion of his consciousness. This illusion is a prison for us, restricting us to our personal desires and to affection for only the few people nearest us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living beings and all of nature."

Nelson W. Babb
West Suffield, Conn.

God is really a process

I am surprised that Donna Glee Williams, in her thoughtful "Naming Divinity" (*FJ* Feb.), did not cite God's unexpected answer to Moses in Exodus 3:14 (although it is included among the Lord's illustrated "name tags"). Moses asks what name he should use for God when speaking to the people of Israel. God replies unexpectedly with a verbal phrase instead of a noun: "I am who I am." This is glossed in the Revised Standard Version of the Bible as also meaning "I will be what I will be" or "I am what I am." The RSV's notes remind us that the fearful Tetragrammaton YHWH, which was not meant to be pronounced (but to which vowels were introduced, giving Yahweh and Jehovah), is derived from the verb "to be" and may mean "He causes to be." Thus, in answering Moses, the Lord was refusing nominalization in favor of a tenseless verbal.

All this tells us that God is really a *process* active in human affairs as opposed to a static being, unchangeable and remote. Donna Glee Williams is helpful when she quotes Ursula LeGuin's important reminder, "To speak the name is to control the thing." Adam controlled the rest of creation by naming every beast and bird; but surely we should not hope to control Divinity. The Unnamable is better identified by a verb than by a noun.

Peter Bien
Hanover, N.H.

An untested faith is no faith at all

Beyond the "peace summit" at Arch Street Meeting in Philadelphia in May (Building Peace in the 21st Century: New Responses to New Forms of War, May 3-5, 2001, sponsored by Pendle Hill), all who've borne the label "Quaker" lightly will reflect on the cost of identification with a religious community at variance with the redefined values of the U.S.—the imperial permanent garrison state. A strategic reformulation of the Peace Testimony still should be centered in the Gospel beatitudes inherent in the 1660 Declaration of Friends. Without a recommitment to the message of the Kingdom of Jesus, the Peace Testimony becomes a tangential expression of a faltering, postmodern, humanist ideal.

In the last six months many who based their embrace of Quakerism on political, secular premises have become disillusioned and apostate, before any trial has been required. An untested faith is no faith at all worthy of the Christian profession of historic Quakerism. Doubts and fears can be resolved in prayer. Through the strength of Christ, we can bear the "good confession" in our times. Those who sow doubt and apostasy about sustaining an uncompromised Peace Testimony, as the Spirit discloses it, may be serving another master. Recall the Cointelpro subversion of Friends work in the 1960s by government agents.

The garrison-state apparatus is being constituted swiftly. H.B. 3598, "To require induction into the Armed Forces of young men registered under the Military Selective Service Act," was introduced by U.S. Rep. Nick Smith (R-Mich.) on 12/20/01 and co-sponsored by Rep. Curt Weldon (R-Pa.). It's gaining momentum in Congress with a compulsory national service component. Pentagon officials urged the Senate to enact a companion bill (3/7). Conscientious objection provisions are ambiguous. Friends meetings can obtain the bill from Rep. Weldon with his commentary and provide CO information/counseling to local community parents and youth accordingly. The only dissent in the media in Rep. Smith's district came from a conservative Quaker minister. When others go into silent "internal exile," let us speak the word of peace boldly for as long as we can in this "land of the free." "Don't be afraid" is the cardinal injunction of Jesus, our Prophet, Teacher, and Friend.

Carl Davidson
Christian Friends Conference (Conservative)
Battle Creek, Mich.

God exists within

Marty Paxson Grundy's article, "Words and the Word" (*FJ* Feb.) is a most welcome statement of how one may see Friends' experience of the Inner Light. I am sure she speaks to the condition of many Friends, as well as to my own. It is in this spirit that I would like to raise a question based on my own Quaker approach.

For me, the citation in capital letters of "God" and then "The Divine," terms that the writer uses in advancing her argument against the idolatries of name definitions, creates a problem of just the kind that the writer seems to be confronting. Is there a God who, *a priori*, exists and makes possible hearkenings to that God? For Marty Grundy, the answer seems to be in the affirmative. She makes this even more clear by using the term "Holy One" at the end of her article. Thus there has to be the God who is a Creator and Agent of everything, a God who somehow gives us the Word insofar as we make ourselves open and available to it. This God exists above and beyond, somehow, somewhere.

Contrary to this theology, I suggest that Friends consider—from their own traditions—an Inner Light that is to be perceived both within the self, and most clearly, within the corporate body. This approach, for me, means a humanism, but a humanism that recognizes the sacredness of what is most human: our potential for love and caring and for action on behalf of justice. As I see it, this approach places Friends in the tradition of both Protestants (whose faiths were born out of recognition that no intermediary—whether of ceremony or language—could stand between the individual and direct perception of the Light) and of American transcendentalism (Emerson and Thoreau), a mysticism that found the deepest truth to be a vital essence that was revealed "from within." In this way, I disagree with the idea that there is an *a priori* God, from whom the individual is derived, and to whom the individual is subservient (as a Voice that gives orders and directions). Such a "God" exists not within, but without. It is a personification that is Up There and Out There.

While I am glad to be part of a faith where some Friends (perhaps most?) see themselves as worshipers of and responders to a traditional *a priori* God, I submit that there are others of us—Quaker humanists—who discover the "Inner Light" exclusively inwardly.

Allan Brick
Englewood, N.J.

Can we provide financial resources for medical care?

The following was in Reports and Epistles (*FJ* Mar.): "Ohio Valley Yearly Meeting is concerned that many persons in the U.S. receive inadequate healthcare. In a country with immense wealth, the situation is incomprehensible. Such a condition is contrary to our duty to care for the weak and vulnerable. We urge Friends, with divine assistance to work to transform our healthcare system so that everyone in the U.S. has access to healthcare that is comprehensive and of high quality. We will share this concern with all U.S. yearly meetings, public officials, and our fellow citizens. We seek the leading of the Spirit to discern the way forward on this concern."

This minute was adopted a month before September 11, when our national government seemed to think its biggest

problem was how to spend the (now apparently vanished) surplus. It may have been reasonable at that time to think that this was a problem whose solution would come from the government. The likelihood of political leadership on this problem now seems greatly diminished, but the problem remains.

Early Friends believed that they were called to build the Kingdom of Heaven on Earth. They were not waiting for some future event to usher in an age of peace and justice. It was up to them to act. I believe the OVYM's challenge is an opportunity to return to that vision of who we are as a people. We can see our role as merely prophetic—calling this problem to the attention of the wider society—or we can see ourselves as patterns and models for that society. Rather than urging others to do something to solve this problem, we can start to do it ourselves.

I am asking individual Friends, monthly, quarterly, and yearly meetings to pledge themselves to provide for those within our society. Can we minute our intention to provide the financial resources to make sure that all members of the Religious Society of Friends will have access to appropriate medical care? Such an action is not without precedent—from our earliest days, we have had Sufferings Funds to care for Friends who needed help.

This could be a small start to solving a large problem that goes beyond our Religious Society, but one that we can accomplish. I invite all those who are interested in carrying this concern forward in this way to send me email at <paulbuckley@att.net>.

Paul Buckley
Richmond, Ind.

One cannot describe the Holy

I must express my appreciation for Marty Grundy's article, "Words and the Word" (*FJ* Feb.). She points out that, among other important things, "In order to think about something we must put it into words or images." This neglected but simple truth goes a long way in explaining the growing liberal Friends' distinctive of avoiding words in respect to the Holy. This is sometimes explained as a reticence derived from the realization that one can say nothing that actually defines or describes the Holy. Those who are mature in their religion have long known this, but they also know that the attempts to speak of the Holy One say a great deal about who they are, their concern for their community, and the direction of their spiritual efforts.

Marty Grundy notes the critical connection between words and thought. Religious experience, like any experience for which we can find no words, is one we cannot think about or speak of. It perishes quickly. A religious vocabulary rich in shared terms becomes, when we make the effort to acquire it, the basis for coherent thought and interpersonal communication. Read the early Quaker testimonies for the examples. They knew what they were trying so carefully to explain. If we don't, it is our

failure of nerve or laziness. In any event, we seem to believe that we can have the treasure of our own and others' experience of the Holy without the effort it takes to create and maintain an adequate treasure of common meanings.

I think this can be some explanation for the emerging liberal Quaker distinctive that is "hidden in plain sight" but not recognized in our worship: lacking a good vocabulary for the inner discourse and vocal ministry, we have moved to a second-order silence. This is the silence of can't-speak, the silence of don't-know-what-to-say, the silence of how-could-I-say-it? And some liberal Friends don't seem to know the difference. They have not been taught that there was one. That, however, does not inhibit our talking in worship at length about almost anything but the One before whom we wait.

Richard R. Whitham
Kensington, Md.

Thank you, Steve Cary

Thank you, Steve Cary, for your deeply felt and wise article, "A Response to September Eleventh" (*FJ* Mar.). You speak my mind! I am saddened and surprised by the comments (in *FRIENDS JOURNAL*) by many Friends who apparently accept (albeit reluctantly) that massive warfare is the only solution. But it is not. Instead, enemies both

call for "an eye for an eye"—and that means "another eye, and another eye, until everyone is blind."

Friend Cary's comments on our nation's "arrogance of power" are cogent, illustrating why so many other countries deeply resent that presumption.

Retribution against the U.S. may well come again some time later, unless we begin now to put much more effort and wisdom into genuine help for poor countries. If the U.S. and other wealthy nations would seriously, steadily, and wisely assist more than half of the world's people to climb out of desperate poverty, then the threat of terrorism will be greatly diminished, and fear will no longer hold us in thrall.

Alison Davis Oldham
Silver Spring, Md.

Let's share this article

I have just read Steve Cary's article (*FJ* Mar.). I do not receive *FRIENDS JOURNAL*, but a copy was given to me by another member of the Portland Monthly Meeting. I think this article is so capital to help change the minds of our Congresspeople that I want to send it to Senators Susan Collins and Olympia Snowe and to Rep. Tom Allen. I also want to send it, for their information, to friends who are already convinced, like my fellow members of the

board of directors of Peace Action Maine. But, because I do not like to see trees transformed into wasted paper, I don't want to make numerous photocopies of the article. Could you send it to me via e-mail or from your website? That would be a real "Friendly" service!

Monique Crochet
Portland, Maine

Note: This article can be found on the FRIENDS JOURNAL website (www.friendsjournal.org), where it can be downloaded. —Eds.

Winning wars has not brought peace

Thanks to Steve Cary for saying so many things well (*FJ* Mar.).

It is important to keep alive the idea that there is a better way; killing is not a good way to settle problems between people; and war is not a good way to settle problems among nations. Winning wars, in my lifetime, has never brought peace. Only after World War II, when we displayed love for our former enemies with the Marshall Plan, and after Vietnam when we gradually restored normal relations after withdrawing from the war, have we had peace after war.

Our national priorities are not reflected in the government's budget. This year we spent over \$310 billion for defense, \$10 billion for humanitarian aid—next year, \$360 billion for defense and \$6 billion for humanitarian aid. This year over 30 times as much to be ready to kill people as to help people in need. Next year 60 times as much for war as for help. That is not what we're really about.

We should not be preparing for nuclear war, but trying to prevent it.

I do not believe that our attempt to stamp out terrorism with military methods will work any better than Israel's. Wars, which kill many civilians as well as combatants, only incite more terror in response from people who believe their lives are worthless.

It won't be quick or easy, but we can change things. Urge your members of Congress to change the ratio, next year, say \$300 billion for defense and \$20 billion for humanitarian aid. The next year, make it \$290 billion and \$30 billion. We must continue till we spend at least one quarter as much to help as we do to fight. It will make a great difference.

Write the President, too, even if he doesn't really seem very open to suggestions from other people. If we don't work for peace in the middle of the war, there'll still

be terrorism when our great-grandson, born last year, is as old as I am.

Charles Brown
Wiscasset, Maine

May we share it?

I'm the minister of the Unitarian Universalist congregation here in Hingham, Massachusetts. This past Sunday I used excerpts from Steve Cary's fine recent article (*FJ* Mar.). A number of folks asked about the article, so I'm inquiring to see if it is possible to obtain reprints or to obtain permission to distribute copies of the article to our congregation. The article had special meaning for me, since Steve was vice president of Haverford when I was a student there, lo these many years ago. I well remember him rising during Fifth-day college meeting to speak his conscience during the Vietnam War years—and to stimulate the rest of us to deep reflection as well.

Thanks very much, and many thanks for the thoughtful ways in which you are helping us all to think through our responses to September 11 and to our government's policies.

Rev. Ken Read-Brown
Hingham, Mass.

Let's examine the seeds of war at home

Let me join the many who are writing you in praise of "A Response to September Eleventh" by Steve Cary (*FJ* Mar.) What a comprehensive, carefully considered article it is, and how helpful to the 9 percent who feel like he does! When will the powerful in our country stop looking for "devils" abroad and examine the seeds of war here in the U.S.?

Helen Zimmermann
Saunderstown, R.I.

Pragmatic, alternative vision

Many thanks to FRIENDS JOURNAL and to Stephen G. Cary for the article "A Response to September Eleventh" in the March issue. Without rancorous passion but with deep and clear conviction, Friend Cary has thoughtfully described what is wrong with our nation's response to the tragic events of September 11. With equal care he has outlined a reasonable, pragmatic, but yet apparently revolutionary, alternative vision of how we can respond. That Friend speaks my mind.

I have sent copies of the article to my Senators and Congressman because I believe this article should be read as widely as possible.

Norman K. Jones
South Windham, Conn.

Let's examine ourselves for anti-Semitism

Brian Drayton's book reviews are among the most thoughtful and well organized in FRIENDS JOURNAL. His review of James Carroll's *Constantine's Sword* (*FJ* Feb.) is of the same high caliber. I hope it will inspire readers to examine the hatred of Jews that flows through the Christian Bible. In addition, I hope Friends will follow Brian's suggestion to examine the letters of George Fox and Isaac Penington to the Jews, which contain anti-Semitic language. If Quakers do so, they might not be so certain that they are free of prejudice that, in my judgment, is evident in the pro-Palestinian and anti-Israel stance of most Quakers, and a prejudice that seems evident in the articles by Steve Cary, Genie Durland, and Jeff Halper in the March FRIENDS JOURNAL.

I sincerely request Friends to think about this weighty issue. In addition, I hope FRIENDS JOURNAL will someday print a more balanced article on the Middle East, an article that articulates Israel's position fairly.

Allan Kohrman
Newton Highlands, Mass.

An up-close experience with calamity

Hal Hogstrom in his letter headlined "Another side to the sanctions," (*FJ* Mar.) claims that when Iraqis accepted the Oil-for-Food program, "it considerably alleviated prior conditions of deprivation."

That's not what Denis Halliday reports. Halliday is the Irish Quaker who gave up a 30-year career in the United Nations in order to protest the sanctions policy. He was in charge of the Oil-for-Food program when it began in 1997, and he describes his time in Baghdad as "a 13-month, up-close experience with calamity."

Halliday says he soon realized that the Oil-for-Food program wasn't designed or funded to succeed. Children were dying of deprivation, and Oil-for-Food couldn't prevent that. He struggled to improve the program and managed to make some changes, but it was still pitifully inadequate, he says. "It couldn't address the real issues.

There was tremendous bombing damage to schools and hospitals, places of employment, transportation facilities, telecommunications, and water and sewage treatment facilities, and the sanctions prevented repairs."

Convinced that the sanctions must be lifted so the children of Iraq could live, Halliday resigned from his position as United Nations Assistant Secretary-General and UN Humanitarian Coordinator in Iraq. He's been protesting the sanctions ever since. His successor, Hans von Sponeck, also resigned for the same reasons.

Reports of child deaths caused by economic sanctions against Iraq come from UNICEF and many other reliable sources including Friends Committee on National Legislation; the Catholic Church; Episcopal Church, USA; United Methodist Church; United Church of Christ; Presbyterian Church; National Council of Catholic Bishops; Church World Service; Mennonite Central Committee; World Health Organization; and United Nations Food and Agriculture Organization.

I think Friend Hogstrom might change his view of the sanctions if he read more about their tragic effects, or if he talked with Quakers and other good U.S. citizens who've visited Iraq during the past 11 years. I hope he might then decide to join the Campaign of Conscience for the Iraqi People. Americans of many faiths support this initiative of the American Friends Service Committee, the Fellowship of Reconciliation, and Pax Christi USA. I believe the campaign is well worth the support of every peaceloving person in the U.S.

Marjorie Schier
Levittown, Pa.

Sanctions are a crime against humanity

Hal Hogstrom is right in his letter "Another side to the sanctions" (*FJ* Mar.) to characterize Iraq's government as totalitarian and based on the "most ruthless repression." But this is precisely why the U.S.-led economic sanctions are a crime against humanity. U.S. sanctions policy holds the Iraqi people hostage to this brutal regime's good behavior, imposing suffering and death on ordinary Iraqis when, as expected, Saddam Hussein fails to dance to the U.S. tune.

From the beginning, the U.S. insisted on linking food and medical aid to Baghdad's willingness to pay reparations to Kuwait, finance UN operations in Iraq, and meet other conditions. Six years later, the

mounting death toll forced the U.S. to lower the bar and Iraq accepted the Security Council's revised "oil-for-food" plan. But since then, in the near-secrecy of the U.N. Sanctions Committee, the U.S. has vetoed contracts to rebuild Iraq's water, sewage and electricity networks. Iraqi civilians continue to die as a result.

It seems to me that the moral onus falls hardest on those who insisted that certain political conditions be met before civilian relief—and in effect civilian survival—could take place. And who then, once conditions were met, surreptitiously blocked supplies crucial to civilian recovery. The sanctions-induced mass deaths of Iraqi infants and children, the aged, and the infirm, should weigh heavily on our conscience. I am glad growing numbers of Friends are standing in civil disobedience against these lethal sanctions.

James Fine
Bristol, Pa.

Thanks for the information

It has been breathtaking to read *FRIENDS JOURNAL*. I have been so taken with your recent issues, with the articles of John Paul Lederach, who for me gives us some prophecies for a life of change leading to a template for peaceful coexistence. The book review of *Constantine's Sword* (*FJ* Feb.) was sobering, telling us much of the long history of anti-Semitism. Your March issue with articles on "Peacemaking in a Troubled Land" gives a balanced view of how many Israelis and humanitarians are working with like-minded Palestinians combined with the courage of the Christian Peacemaker Teams to find ways to change the hard line of the present government of Israel. "No Return to Oslo" by Jeff Halper, an Israeli, pleads for international negotiators to change a reality for both Israel and Palestine with its hard and just compromises . . . leading to withdrawal from the West Bank. I feel blessed to have such insightful and balanced articles to help us become informed and take action.

Donald Laitin
Ontario, Canada

Eclecticism rather than fundamentalism

Although I am impressed with Michael Dawson's candor in his essay questioning the Quaker Peace Testimony and its advocates (*FJ* Mar. Viewpoint), I cannot accept his conclusions.

The Peace Testimony, framed by Friends after the Stuart Restoration in 1660, asserts, "We utterly deny outward wars and strife, and fighting with outward weapons." That sounds pretty good to me. In fact, members of my family have stood for the Quaker Peace Testimony since before the 1890s. My family took the conscientious objector position in World Wars I and II, and the Vietnam War. Recently I wrote to the press on the war in Afghanistan, citing Quakerism's peace message.

Yet I do not believe that my family's adherence to the long-standing Quaker position on peace has made us guilty of "fundamentalist rhetoric," as Michael Dawson suggests. We have buttressed our stand by citing words and actions of Jesus, Tolstoy, Gandhi, Clarence Pickett, and Martin Luther King Jr. That seems more eclectic than fundamentalist.

In the 1940s, with serious reservation, I saw World War II as a "just cause," a concept endorsed by Michael Dawson. I certainly preferred Roosevelt and Churchill to Hitler and Goebbels. But the long-standing Quaker view took first place. It still takes first place during the War against Terror.

A major point needs emphasis. Quaker pacifists take their stand hoping to create a new cultural pattern, a new way of life. George Fox expressed that desire in 17th century language, urging us to "live the life that takes away the occasion of war." He wanted to build a Peaceable Kingdom, a new society, here on Earth.

Toward the end of his article, Michael Dawson says that his message "is by no means a call to abandon our witness for peace. Rather, it is a call to Friends to speak with voices of honest, heartfelt, soul-searching conviction, and not a disembodied voice of the past." That's certainly a worthwhile desire. However, I confess that I have not found dishonest or disembodied conscientious objectors. Instead, I have found sincere, thoughtful and non-ghostly persons taking a peaceable stand—not always a popular action. I hope that Michael Dawson will accept that Quaker conscientious objectors are trying, as best we can, to work towards a new culture, a new Kingdom.

T. Noel Stern
Indiana, Pa.

What Can Love Do?

It is written in the book of Micah, "And what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Mic. 6:8)

On this Martin Luther King Day morning I received an e-mail from my friend and brother in the Spirit, Hector Black. His daughter Trish was brutally raped and murdered last year—"raped and murdered" being the basic, abridged version of what happened. To say that this was devastating to family and friends is proof of how inadequate words can be. From within that devastation, Hector emerged with a clear leading to work against the death penalty. From this powerful, emotion-packed, entirely integrated position Hector tried to talk the district attorney out of pursuing the death penalty for Ivan Christopher Simpson, the murderer of his beloved daughter. The D.A. was not receptive.

For some who were near and dear to Hector this decision was difficult to swallow. When I first heard of his decision, what flashed across the screen of my consciousness was William Penn's quote, "Then let us see what love can do." The first time I saw Hector after that, it became ever more clear to me that he hadn't hardened himself, burying his grief in order to do this work. Rather, his tears flowed freely as he stood firmly in the middle of who he is, in the center of his being, encompassed by his grief but not incapacitated by it. I breathed a sigh of relief as I recognized the healing potential of Hector's proactive stance, knowing that although he might not get what he wanted in the courts, he and his family were on the road to healing. The following is Hector's e-mail of January 20:

Amanda Hoffman, a Mennonite, lives at Pendle Hill Quaker Study Center in Wallingford, Pa., where she is an administrative assistant and yoga teacher. She worships at Pendle Hill and West Philadelphia Mennonite Fellowship.

Hector and Susie Black are members of Crossville (Tenn.) Meeting and attend Cookeville (Tenn.) Worship Group. Hector works at his organic orchard north of Cookeville.

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Notes written January 14 after the hearing on Patricia's case

When we entered the courtroom, there was a man who looked to be in his 30s sitting in the jury box. It occurred to me that this could be Ivan Simpson, the man who murdered and raped our daughter. At one point he looked in our direction, but I lowered my eyes, not wanting to look at him. If it was Ivan Simpson, I was not ready to meet his eyes. There were many familiar faces: Beona, Trish's father, two uncles, an uncle by marriage and his twin daughters, several people from Emmaus House where Trish went to church, some friends from Quaker meeting, and Harriet Coppage

November 21, 2000, was the darkest day our family has ever experienced. Our lives, mine and the lives of my wife and three daughters, were changed forever as we learned, piece by piece, what had happened to Patricia, our daughter, our children's beloved sister.

who also spent a year or more with us when she was a young girl.

There were two minor drug cases before ours and I studied this man who might be Ivan Simpson. His shoulders drooped, but he was strong. He hung his head except for the one time he looked over our way. I had written Judge Goger a 4-page letter about Trish and what she meant to us, and why we did not want the death penalty. I could see the judge looking over at us trying to take our measure.

When the hearing began, the man in the jury box moved to one of the tables in front of the judge, and I knew it was he.

The D.A., Paul Howard, who had been so cold to our request that this not be a death penalty case, sat next to me. After a couple of minutes he reached over and shook my hand.

I don't remember the sequence of events after this. The atmosphere was tense. I remember they wanted to be sure that

Ivan Simpson understood what he was doing by pleading guilty. Then the charges were read. There were several times during the more painful parts of the hearing, that I remembered the friends and family who were thinking of us, and holding us in the Light, and I felt uplifted. I thought of Trish several times and felt her close. The chronicle of all the terrible things Ivan Christopher Simpson had done to our daughter was extremely painful, although I had read most of them some months ago in the autopsy report. Carla Anderson, the Victim Witness person, told us that we should feel free to leave the courtroom if this would be too much to hear. I just held Susie's hand and we wept quietly. I was grateful for my deafness which made some parts inaudible to me.

At some point after this, one of his lawyers read out some of the things that had happened to Ivan Simpson—that he had been born in a mental hospital, that his mother had repeatedly tried to drown him and his three siblings, and had succeeded in drowning one while he was present. She had put another sibling into a coma from drowning. Ivan had been raped and nearly strangled to death by a brother. I could only hear parts of what was said.

I think after this Ivan Simpson was asked "How do you plead?" To each of the charges he quietly said "guilty" and the judge pronounced a sentence for each charge. "Life, 9 years, life, life."

At this point the judge asked if there were any victim impact statements to be read. Michelle, Trish's cousin, spoke first. She told of how she had learned of Trish's death watching the TV, of the agony she felt, the terrible loss, and she repeated several times, "I hate you Ivan Simpson for this! I hate you Ivan Simpson for this!"

She was standing with her twin sister weeping. After she returned to her seat it was my turn.

I had my briefcase because a friend had suggested that I bring a couple of photos of Trish to show the judge. I asked the judge if I could approach the bench. "I have a couple of photographs with me. I would like to show them to you so that you would have an idea of who we are

The Family Assistance Center (FAC) described below was located in a historic railroad terminal/museum at Liberty State Park in Jersey City, New Jersey, on the Hudson River and up from the Statue of Liberty. Shortly after September 11, it was established to help New Jersey families in the difficult and painful process of reporting missing loved ones, preparing various state and federal paperwork (including death certificates), and somehow beginning that frightening and often elusive state of mind called "closure." Initially, mental health services were offered by National Organization of Victims Assistance (NOVA) volunteers, and later supplemented by professional mental health volunteers (I was one of these), as well as representatives from various religious organizations. It was an awesome task—almost 4,000 families lost loved ones in the disaster, about 40 percent of whom were New Jersey residents. The FAC operated seven days a week, from 9 A.M. to 9 P.M. A similar center was established on Manhattan Island for New York residents. What follows is an excerpt from my journal of this experience.

It was the day after Thanksgiving and I had signed up to accompany families on the ferry ride to Ground Zero. With feelings of anticipatory anxiety, I checked in at the counseling trailer and went over to staff orientation. Upon entering, each of us received a handwritten card created by school children from around the country. Mine came from "Christine, Grade 8," address unknown, who wrote in large colorful ink marker letters, "Be Proud to be an American!! Come Together as Americans!!"—all against a backdrop of a teenage girl wearing USA clothing, a bubble message next to her head showing the World Trade Center twin towers and "Be back soon!" The cards were ours to keep.

The orientation began with two state officials describing their Ground Zero visits, followed by detailed instructions for us:

John Blum is a certified and licensed mental health and substance abuse clinician. He is a member of Rancocas (N.J.) Meeting and lives in Moorestown, New Jersey.

Names have been changed to preserve confidentiality.

This excerpt is part of a larger journal, available free of charge by contacting the author at <johnblum@yahoo.com>.

A Quaker at Ground Zero

by John Blum



We are not here to give answers or offer solutions. We are here to be present and offer support during a very difficult period of grief and mourning. You will be assigned a family to be with before, during, and after the ferry ride. Please do not lose sight of them, but don't follow them too closely unless they ask you to or you feel that they need your immediate presence. Remember, this is their time, not yours. Since construction equipment is still in use, you will be given hardhats, goggles, and dust masks. Please make sure that you and your families wear the hats at all times. Also, please wear your "Companion" name tags so that you will be distinguished from family members. Remember, we will be entering a crime scene. While on the viewing platform, no photographic or any other recording devices are permitted. Unfortunately, there is no law prohibiting onlookers in New York from taking pictures of you or your families during the walk. Police officers will ask onlookers not to take pictures, but if they do it anyway, please stand in between them and the families. Be prepared for any kind of emotional responses from your families. Please respect how each family member chooses to use his or her time on this journey. Any questions?

I looked around. No questions.

Off I went to meet my "family." I noticed a group of six casually dressed adults, three couples in their mid-30s or so. The NOVA worker waved me over. I

approached and introduced myself, doing my best to make eye contact with each person. One by one, they introduced themselves, shaking hands, some firmly with businesslike eye contact, others gently with wounded and red eyes. I nervously joked, "If I remember all of your names by day's end, I will have earned my keep." I then removed my badge, wrote "John" below "Companion," and re-attached it. "At least I'll know who I am." We smiled nervously at each other and proceeded to the remembrance wall.

"Is this your first time here?" I asked. "Yes," was the uniform response. Before I could ask anything else, they split up, with one of the women announcing, "There's supposed to be a whole wall just for him." I stayed in the background. As I watched, I tried to get a sense of their moods and feelings. The three women seemed restrained, the three men more solemn and distracted. "Here it is," someone said. Everyone gathered around. On a wall that was shared with other victims, the upper right corner was separated with a hand-drawn, curving black line. They were looking up at a few family photographs, a funeral service program, and a "Nittany Lion" decal, all stapled in place. One man finally turned to me and said, "Tom was my brother, this is my wife, and these are his two sisters and their husbands," pointing to the others huddled around the wall. "I'm very sorry for your loss," I replied. "Thank you," he answered softly and turned back to the wall. I later found out that Tom had perished in the South Tower, leaving behind a pregnant wife and five young children. A few weeks earlier, his widow and his father came to the FAC to process the death certificate and had gone by ferry to Ground Zero to pay their respects.

I tried to slip back into anonymity. No one wrote anything at that time, all eventually drifting away, wandering among the other walls. Later, in their own time and privacy, perhaps inspired by other family messages, I watched each sibling approach with black marker in hand and write, pausing between words—thoughtfully searching, treating this moment as if it was the only chance to leave a message for their deceased brother. I thought to myself: What would I write if I were standing at my loved one's only memorial, a piece

of shared white wallboard with pictures and handwritten messages? Where would I begin?

Eventually, we all gathered again. "We have time for lunch, if anyone is interested," I offered. They looked at each other, noncommittal. "We'll be gone for about two hours," I added, "and it's strongly suggested we all eat something." "Let's go, then," one sister replied, and all agreed.

The family dining area was already filling with other families and their companions but luckily we found a table large enough for all seven of us. We chatted nervously as we ate, but later I was able to hear more personal stories about their brother and some "good and funny family stories." What courage and grace, I thought. At 12:30 P.M., I made my announcement about the details regarding the ferry ride (hardhats, goggles, dust masks, no cameras). We made restroom stops and proceeded to the general orientation. We were introduced to the volunteer chaplain on duty, a rabbi who would be conducting the interfaith memorial service on the viewing platform at Ground Zero. A one-page "WTC Damage Assessment" map was distributed detailing the buildings that had collapsed or were destroyed, partially collapsed, or suffered major damage. Many family members were having difficulty looking at their maps. The reality of this visit was becoming evident, for here was the blueprint of the last known locations of their loved ones. With the orientation over, we boarded four New Jersey Transit buses lined up along the curb. A uniformed New Jersey State trooper sat up front, and two paramedics with medical gear rode in back. (I was reminded how grief and stress can trigger all sorts of physical problems, including, in extreme cases, stroke and heart attack.) I quietly said a prayer as the buses left for the ferry dock, winding through the streets of Jersey City, preceded and followed by state police cars with red lights flashing.

It was a bright, clear, and unusually warm November day, a nice day for a ferry ride to Manhattan Island—too nice, given these grim circumstances. Once aboard, each family member was offered a teddy bear and a single carnation to keep. No one turned them down, even the most macho of men. We sat on the open upper deck. Looking around, I noticed how di-

verse this group was—multiethnic, senior citizens, a woman who required a golf cart to get around, and a girl about ten years old with her mother. I glanced over at the state police officers riding with us. As they sat rigid and golem-like, I realized they weren't just chaperones or there for crowd control—they were there to protect us from any possible harm, maybe even another terrorist attack. What a high profile target, I thought, a boatload of grieving families on their way to visit the remains of their loved ones. So this is what we've come to; God help us all, I thought.

The Hudson River was very calm. Replete with our hardhats, goggles, dust masks, paramedics, state police escorts, teddy bears, and carnations, we disembarked and began our walk toward the World Trade Center complex. Families huddled in the center of the column, flanked on both sides by their companions and New Jersey state police officers, joined almost immediately by New York correctional officers. The two-block walk was through New York City streets that were temporarily closed to vehicular traffic and partially roped off. Many New Yorkers were out on this warm and sunny day, the day after Thanksgiving. It seemed many were not expecting to see this peculiar parade of people. As we turned a corner, the smell hit me: acrid and burning, like smoldering ash mixed with hot dust. I will always remember it as the smell of death. The crowds along both sides of the street were thicker, with people watching silently, an occasional camera being raised to capture this solemn procession, quickly lowered respectfully when approached by a police officer requesting, "No photographs, please." Losing track of my family, I stepped off to one side and scanned, then saw them moving along quietly. I looked at the throngs of onlookers, the voyeurs, and felt resentment building up in me. How dare they glare at us like we're some kind of cheap entertain-

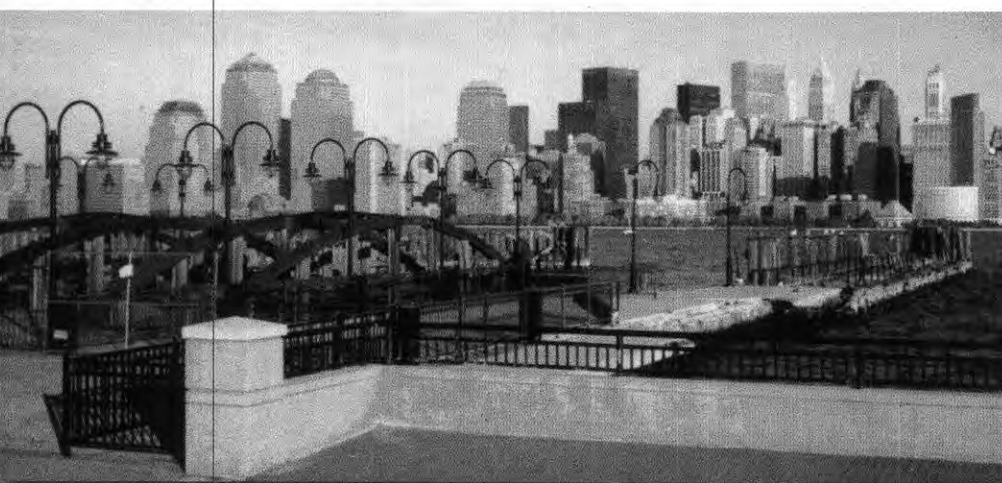
ment! But as I looked closer, I didn't see morbid excitement or curious wonder in their faces—nothing like what one sometimes sees driving by a car accident. I saw pain. I saw red eyes and waves of grief and sympathy. These New Yorkers knew exactly what they were watching, and they were sensing the bitter and overwhelming pain of these strangers from across the river. This wasn't a television show; it was real, up close and personal, in your face. Still, I perceived a healing energy in their eyes and in the air, through the city sounds and burning stench. One man, visibly moved, leaned over the rope toward a Red Cross worker standing next to me and said, "Good job."

We came to a large, chain-link gate that opened onto a plywood walkway. We had arrived at Ground Zero. We marched single file onto the viewing deck, into the noise and smell of what had been the World Trade Center complex. The gate closed behind us. This wooden viewing platform had been constructed at one corner, a perch overlooking the entire area of devastation, like the view from home plate in a baseball diamond. Families worked their way up front, with police, staff, and companions staying in back. I stood next to a small memorial wall covered with the names of over 60 countries that lost nationals in this disaster—earlier in the month, United Nations dignitaries and



President Bush had come to this platform to view the site firsthand and dedicate this memorial wall. Around the wall, flowers and teddy bears covered the ground; handwritten messages were scrawled on any available spaces. The smell and noise were intense, almost overwhelming. The site looked like an open construction pit, with large cranes prying and probing in efforts to stabilize and clean up. The building directly across from us was gouged out, its entire facade scraped away by the violence of the collapsing buildings. Other build-

ings were covered with black canvas or plastic sheeting to prevent more debris from falling. Water cannons were sweeping the area, looking for "hot spots" of heat and smoke. One crane pulled up a slab of concrete, immediately releasing a plume of fresh smoke from underneath. The two nearest water cannons converged on the exposed area and quickly doused the smoldering ground. It's been about two and a half months, I thought, and it's still burning. In the far left corner of the destruction, two iron girders formed the shape of a Christian cross. We were told that, during the early days of the recovery work, this cross was unearthed exactly as it was now, created by the falling and twisted iron, impaling itself straight up at that spot. It had become a symbol and shrine for the rescue and recovery workers. Next to me, a woman reading the UN memorial wall began to sob hysterically, prompting her companion and another Red Cross worker to approach and give comfort. Many others were wiping their eyes and holding on to each other. My family was up front, against the rail, quiet but fixated on what was their brother's grave.



After 15 minutes, the rabbi moved to the center of the platform. We all huddled

around her as she loudly and movingly gave the memorial service. Although I could barely hear her through the noise, it didn't matter. I was already deep in prayer, looking over the remains of thousands of people, all victims of horrific violence, some rushing to get out, some rushing to get in, some who had jumped from windows in desperation, some on the ground caught up in the falling debris and burning jet fuel. This was a holy place, a sacred place, a cemetery.

The service over, we left the platform, walking down the ramp and back onto the streets of New York. Being one of the first out, I stood off to the side to help with crowd control, keeping an eye on my family. More onlookers thronged along our route as we left the viewing area. I looked behind me and saw the little girl and her mother coming down, wearing their hardhats, holding hands, carrying their teddy bears and carnations. My heart ached. I had forgotten about her. I glanced over at an elderly woman standing with other onlookers by the rope barricade. Someone's grandmother, I thought. She caught sight of the little girl and quickly covered her mouth with her hand, suppressing a moan, tears streaming down her cheeks.

Back on the ferry, we all were quiet and distracted. About halfway across the river I looked back, along with many others, to face the city for one last look and prayer. As we left the ferry, we placed our hardhats and goggles in large boxes for the next trip of grieving passengers. The buses and police escorts returned us to the FAC where, upon disembarking, my family lingered outside of the entrance near a flagpole. I

gently approached and asked, "How's everyone doing?"

"All right, considering," one brother answered.

"You're all welcome to go inside and get some refreshments and we can talk a bit, if you feel up to it," I suggested.

They looked at each other. "No," one responded, "I think we'll just head back. We have a long ride ahead of us. Thanks anyway."

"You're welcome." I paused, then added, looking each of them in the eyes, "I just want to tell you all that I'm very honored that you permitted me to be a part of this difficult journey with you."

"Thanks for being there for us," a sister replied.

"Could you do us a big favor?" a brother quickly added. "Would you take our picture?" As I stepped back to capture the entire scene, they huddled together, arms around each other, a U.S. flag flying above their heads, Manhattan Island behind. I took two shots and returned the camera. Remembering again how grief can affect concentration and coordination, I asked, "Who's driving?"

Puzzled, they looked at each other. "Why, I am," the older brother replied.

"Please drive carefully," I added, and waved them off as they walked toward the parking lot.

I missed the "debriefing" session, a required group event for all staff to discuss each other's feelings about the day. Instead, I found myself relieved that it was over—that I hadn't been intrusive or pushy, that I didn't break down.

The next thing I knew, I was standing at the remembrance wall, reading what Tom's siblings had written earlier. I forced a deep breath (one of many this day) and walked back to the counseling trailer. There I talked about some my experiences and feelings to the remaining counselors on duty. Perhaps I was in shock, perhaps denial. It all seemed too surreal, like a bad dream.

I left to go home. Driving alone down the turnpike, I realized why the debriefing was so important as I struggled to keep my attention on this fast and busy roadway. With every American flag I saw, every "God Bless America," every "United We Stand," my eyes welled up, and I gently and quietly moaned in my own private grief. □

Photos courtesy of John Blum

Reclaiming Baptism

by Paul Buckley

Nothing becomes a cliché faster than the truth. An insightful or witty person will find a new turn of phrase that captures something in a succinct, graceful, or clever manner and soon it becomes so overused that we can hardly bear to hear it. So it was with the sacraments. Works of grace becoming manifest in a person's life—acts of great meaning and power—over time became empty forms. In particular, baptism was robbed of its meaning and became something else entirely. It came to signify entry into a religious community without requiring inner transformation.

Baptism in the Early Church

Originally, water baptism was the recognition of a preexisting change in an individual. An inward transformation or conversion was marked by an outward act of washing that symbolically cleansed the individual of a past life and marked the start of a new life as a member of the church. Baptism was an act of symbolic purification, and the person being baptized acknowledged the need for cleansing and purification. There was a recognition that an old way of life was flawed and a new life necessary. The real act of joining the church took place within the individual before the symbolic act was performed.

Over time, the symbol became the act in the minds of the participants. Rather than a ceremony to recognize and celebrate an already existing condition, they began to view the instrument of baptism as the means of entry into the church. With the shift from an inward conversion to an outward ritual, actual change became unnecessary. Whole families were baptized (including slaves and servants) when the head of the household converted. Whole armies were baptized because a king or emperor ordered it. Moreover, a total cleansing of all sin was attributed to the symbolic act of cleansing. Water baptism became more than a mark of mem-

bership; it was a talismanic act that compelled complete reconciliation with God, regardless of the spiritual condition of the person being baptized. To maximize the benefit, some, like the Emperor Constantine, postponed baptism until they were dying so that there was no chance for new sin afterwards and they could enter immediately into heaven.

Early church members believed that without baptism (that is, without water and the words), there was no salvation; so, in a time when infant mortality and childhood death were common, it became the practice to baptize babies soon after birth. Clearly, an infant could not have made a decision to become a member of the church, much less testify to a spiritual transformation.

The result of these changes was a complete redefinition of the act of baptism. What had been the mark of a significant turning point—indeed the single most important event in the life of an individual—degenerated into an empty ritual.

Baptism in the Reformation

One of the more significant aspects of the Protestant Reformation was recognition of this emptying of baptism and the insistence by more radical Protestant sects that baptism be the consequence of a mature decision to take on the responsibilities of church membership. This represented a giant step in recovering the meaning of baptism.

Early Friends took the process a step further by eliminating the outward form entirely. Spiritual conversion was recognized as the essential act. Once the inward turning towards God had taken place, there was no need for an external ritual. They believed that a baptism had taken place, but in a pure and spiritual form. Friends saw themselves as reviving the baptism of Fire and the Holy Spirit that Jesus promises in the Gospel of Luke. For many years, there even was no formal membership among Friends. There was no need—those who had experienced a transformation were members.

What is the situation among contem-

porary Friends? We have no outward rituals—membership is recorded in the meeting records when one of two things happen: an applicant goes through a clearness process that results in membership being approved in meeting for business; or a child is granted membership at the request of his or her parents. In following this practice, are we being faithful to our spiritual ancestors? Have we thrown out the meaning of membership along with the water of baptism? Have we lost our own baptism of Fire and the Holy Spirit?

Birthright Membership

Granting membership to children born or adopted into the meeting is significant to many parents. They feel it is important for their children to be recognized as part of their faith community. But granting birthright membership, without asking for a later commitment on the part of children, in effect reinstitutes infant baptism. This has changed the meaning of becoming a member. As happened centuries earlier to water baptism, this grant of membership is not a turning to and opening oneself up to God. It is no longer a transformation. It doesn't even signify that the new member holds Quaker values.

Many yearly meetings have eliminated birthright membership or have made it optional—i.e., the parents can ask for membership for children when they are born or adopted. In some meetings, parents who take membership are offered the same option. In some cases, a child may be granted an associate membership, but frequently when the child associate member reaches adulthood, he or she is simply maintained in the meeting records.

It is time for us to give up birthright membership and to take our formal relationships with our children seriously. Meetings need to appreciate the psychological needs of both children and their parents for recognition of a child's connection to the Society of Friends, and a short-term associate membership can meet this need. As they grow, we need to teach our religious values, our spiritual traditions, our way of knowing God, and

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when our children mature, we need the courage to ask for and accept their spiritual decisions.

Asking for Commitment

This leads us directly to a second problem: not asking for real commitment from applicants for membership. Sometimes this comes because we are desperate for members, and sometimes because we can't agree on what that commitment should be.

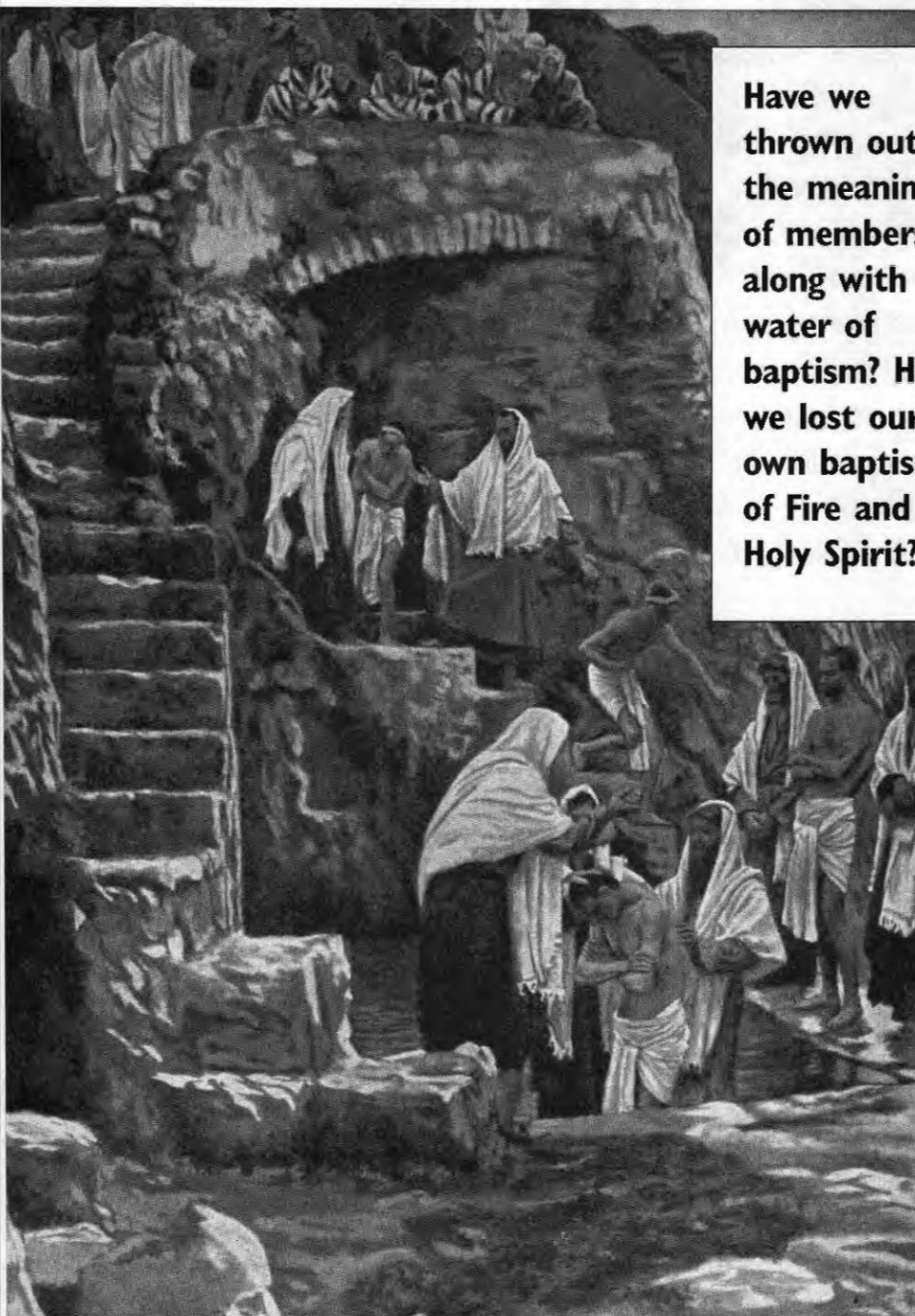
Too many of our meetings have barely enough members to fill even the essential

committees. Our budgets cannot support all the good works that we want to accomplish. When there is a meetinghouse, the money for rent, mortgage, or maintenance can be a burden on too few contributors. It's easy to become so anxious for new members that anyone who asks to join us looks like a good candidate. We may be more concerned not to scare them off than to be sure that they have found the spiritual home they need.

But not all our meetings are small and struggling. Often we seem to simply not be sure what should be required of an

applicant. Instead of having a set of questions for the candidate, we first have to run through a set for ourselves: Is it elitist to expect new members to hold any specific beliefs? Aren't we all seekers, and isn't that what it means to be a member of the Religious Society of Friends—to be a seeker? The questions that too often go unasked are: What is being sought by this seeker? Will he or she find it with us? And what is it that we ourselves have found and want to share? Sometimes a meeting or a clearness committee anticipates that disharmony would result from discussion of such questions and avoids them. How often do we ask if the clearness process has become merely a welcoming?

It would seem that simply to state the problem is to see the solution: As a religious society, we need to ask new applicants to make a commitment. Clearness committees for membership need to work with an applicant to achieve clarity that the Society of Friends is the right spiritual home. But have we, as a Society, passed the point at which we have such clearness among ourselves? As mentioned above, not all clearness committees have a common understanding of what it means to be a Friend. In this respect, they may accurately reflect the meeting that appointed them and even the state of our Society as a whole.



Have we thrown out the meaning of membership along with the water of baptism? Have we lost our own baptism of Fire and the Holy Spirit?

Living our Faith

And this brings us to a third problem: unless a clearness committee or a meeting knows what it means to be a Friend, membership in the meeting (and consequently in the Religious Society of Friends as a whole) is meaningless.

As individuals, we may be living good lives, but are we living *as Friends*? In the face of terrible persecution, early Friends chose to be Friends because they experienced the Spirit of God as their immediate guide. They knew that the words and water of external baptism were unnecessary because they had already experienced an inward baptism of the Holy Spirit and of Fire.

Friends need to reclaim that baptism, that conviction, that commitment. We need to make our lives a sign to the world that we each have been convinced—that we too rely on God to be our guide. □

J. James Tissot/Free Library of Philadelphia

BENJAMIN LUNDY

Pioneer Quaker Abolitionist, 1789–1839

by Suzanne R. Wicks

Benjamin Lundy, like many young men of his time restless and sketchily educated, longed for new places and experiences. The slightly built, freckle-faced, redheaded, teenage farm hand left his Quaker family and meeting in Sussex County, New Jersey, walked to Wheeling, Virginia, and apprenticed himself to a saddler. During his four years there he became conscious of the wrongs of slavery. He saw “droves of a dozen to twenty ragged men, chained together and driven through the streets, bareheaded and barefooted, through mud and snow, by the remorseless sellers with horse-whips and bludgeons in their hands.”

He walked westward to Ohio, where he set up a saddlery business in St. Clairsville, met and married Esther Lewis, prospered, and in four years had property worth more than \$3,000. He wrote, “I had a loving wife, and two beautiful little daughters. I was at peace with my neighbors and knew not that I had an enemy. I had bought a lot and built myself a comfortable house. Prosperity seemed to shine on me.” For ten years he had been thinking about what he could do to aid those in bondage. He sought counsel from Friends, and in 1815 he organized an antislavery association called the Union Humane Society and printed circulars addressed to the people of the United States urging the formation of antislavery societies. “The societies should cooperate in every way to



adopt the same name and meet in convention to discuss policies and formulate a common program.” This was the first formal antislavery society and was the beginning of the abolition movement.

Charles Osborne, of Mount Pleasant, Ohio, who published *The Philanthropist*, suggested that Lundy select material, write articles, and, finally, join him in the printing business. Then, for three years, Lundy ran his saddlery business, lectured at every possible gathering, and organized committed groups, beginning with his fellow Quakers. By 1835 there were about 1,000 societies.

Abandoning his prosperous business and leaving his young family in the care of local Friends, he loaded his stock of leather goods on a boat. With three apprentices, he set out on the Ohio river for St. Louis, where he hoped to dispose of his inventory to advantage.

He arrived late in the fall of 1819 in bad weather. The city was tense with the issues of the Missouri question and business was depressed. There is a record that he was made secretary at a society in Jefferson County, Missouri, and that he took an active part in the controversy then raging over the future of the state. He returned on foot in winter, a distance of 700 miles, after an absence of a year and ten months and having lost thousands of dollars. He found the printing business had been sold, leaving him without any business connections.

Deciding to publish an antislavery journal in which he could get out his ideas, in 1821 Lundy sold the first issue of *The Genius of Universal Emancipation* at a profit. It was to continue

intermittently until Lundy's death. No library possesses a complete file of *The Genius*, one of the most remarkable newspapers published during the slavery controversy, but separate copies help us piece together the story.

After printing the first eight issues in Ohio, Lundy moved his family to Greenville, Tennessee, where he took over the press of *The Emancipator*, and learned to set type but found himself in a hostile environment. When his life was threatened he felt it prudent to move his family back to Ohio. There he began traveling

John Gummere

Suzanne R. Wicks, a retired microbiologist, is a dual member of St. Louis (Mo.) and St. Petersburg (Fla.) Meetings.

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for the cause.

The printing was done in many different places: one number in New York and maybe the next from Hudson, the next from Rochester, and so on. Lundy carried his column rules, imprint, heading, etc., in his little trunk with his mail and direction book. With the help of a local printer he furnished his old subscribers while acquiring new ones wherever his foot travel took him. His newspaper sold well. He found warm hospitality among Friends and often plied his trade. Knocking on a door he would offer to mend a strap or harness, or repair a belt. He walked to the East Coast, along the way lecturing and organizing societies (20 while in Deer Creek, North Carolina).

In 1824 Lundy attended the American Convention for the Abolition of Slavery held in Philadelphia and met some of the leaders of the movement from the older states. Lyman Beecher of Boston promised "to flood the country with abolition tracts." Later Lundy invited William Lloyd Garrison to join him in publishing *The Genius*, but Garrison's extremist views brought libel suits and violated Lundy's Quaker principles. They parted after a few months without rancor. Even so, Lundy was accused of being an agitator, a demagogue, and a madman. He received threats and in Baltimore was brutally assaulted by an angry slaveholder, but his gentle persuasion left small groups of awakened citizens and a trail of abolition newspapers.

Asking himself what was to be done with Africans when they were emancipated and assuming they would need to find homes somewhere other than the United States, he traveled twice to Haiti, where he was unsuccessful in persuading its unstable government to accept freed slaves. He returned from his first trip to find that his wife had died and that his children were being cared for by Quaker families.

Wilberforce, Ohio, Quakers had established a settlement of freed slaves in Ontario, but when he visited the community (in midwinter) he found only about 35 families, which was as large as it ever became. Some who had resettled there had moved on to western Canada, where there were a number of communities of freed slaves. He traveled twice to Texas, too, hoping that this could become a refuge, but after winning independence from Mexico, Texas voted for slavery.

Back in Philadelphia, Lundy published

articles and pamphlets on the Texas-Mexican troubles, and in the summer of 1836 he established a new antislavery paper, the *National Enquirer*, continuing *The Genius* as a weekly. John Quincy Adams became one of his closest friends. One night they went to a large gathering of Friends in the home of James and Lucretia Mott. Slavery and the abolitionist movement were discussed until late in the evening. When an angry street mob threatened them, all escaped, but Lundy's possessions, temporarily stored in Pennsylvania Hall, were destroyed by a fire set by the mob.

When Elijah Lovejoy, editor of the *Alton Observer* in Alton, Illinois, was murdered by a mob in November 1837, antislavery men, planning to start another paper, were delighted to learn that Lundy would be joining his children in Illinois and continuing publication of *The Genius*. It was hoped that his non-violent Quaker views would be tolerated in Alton, where there had been mob violence.

He turned over the *National Enquirer* to John Greenleaf Whittier and reached Illinois by stage coach in February 1839. Purchasing a farm near Clear Creek Meeting in McNabb and a printing office in the nearby new village of Lowell, he established his family and, temporarily, used the press in Hennepin to print *The Genius*.

In the July issue Lundy expressed his sorrow that failing health had required Whittier to relinquish the editorship of the *Pennsylvanian Freeman* as the publication was commenced by them under the *National Enquirer*.

Lundy edited but one more issue of *The Genius of Universal Emancipation*. He wrote that he was unable to perform his duties and complained of a fever. After an illness of two weeks, he died on August 22, 1839, and two days later was laid to rest in Friends Burying Ground of Clear Creek Meeting. The original stone marker is beyond deciphering.

One hundred years after his death, the Centennial Memorial Committee gathered at the gravesite and dedicated a bronze plaque to the pioneer abolitionist. The tribute, from Whittier, reads, "It was his lot to struggle, for years almost alone, a solitary voice crying in the wilderness, and, amidst all, faithful to his one great purpose, the emancipation of the slaves." □



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Spring is a time of unpredictable and spectacular storms. Last spring, on my way to visit a friend, brilliant shafts of sunlight almost blinded me. Momentarily dazed, I peered through my car's windshield up at the sky. I had to look past the swipe of my wipers. Rain was falling and big splashes of water smacked against the glass. Above me, as great billows of towering gray clouds parted, a pristine blue sky appeared, and piercing golden rays of the sun made me turn my head. As I navigated the late afternoon traffic, I marveled at the phenomenon I had observed and snatched a peek at the sky when I could. I knew there was a rainbow somewhere, but I gave up trying to find it. Waiting at the stoplight, I noticed a woman who had interrupted her walk past a nearby building to stand in the rain with her hand shading her eyes. Her head tilted upward and slowly rotated from side to side as she scanned the sky. She, too, was looking for a rainbow. As I traveled on, I conducted an inner dialogue with myself regarding the ephemeral nature of rainbows and humanity's attraction to them.

To Noah, his legs still throbbing from straddling the heaving deck of his ark, a rainbow signified God's willingness to forgive our continuing tendency toward violence and corruption, although, "The imagination of man's heart is evil from his youth" (Genesis 8:21). For this reason, the rainbow and Earthly peace indeed share a similar ephemeral nature, I mused. Yet we search for signs of peace in our day. We urge leaders of national and rebel groups to meet, hoping they will succeed in establishing the foundations of zones of

Amy Carter Holloway Gomez was raised a Quaker and has participated in meetings in Indiana, New York, Maryland, Illinois, and Wisconsin. Currently, she is a member of Lee Heights Community Church, an inner-city, interracial, Mennonite-affiliated church in Cleveland, Ohio. Trained as an art teacher, she has written a number of Biblical skits and plays, and her goal is to establish a Christian Creative Arts Center where children and youth are involved in religious mural painting, Biblical theatrics, sacred dance, and congregation choral direction.
© 2002 Amy Gomez



sky and continued on her way, so I assumed neither did she; yet I know, when the conditions are right, both of us will lift our eyes to the heavens, searching for a rainbow. Some might say we are two of the few romantic optimists left in a world that never has time to stop and stare at the sky—full of people with selfish blinders glaring at their path ahead, ready to ram into and climb over anything that gets in their way. We believe that although we do not always see them, rainbows will show up again and again, a sign of God's unflagging love for humanity. We look for rainbows because our souls yearn for a sign that our violence and war, our inhumanity to our fellow humans, is forgiven.

The rainbow is a sign God offers to remind each of us of a standing opportunity to covenant with our Creator, our Earth, and each other, but what sign do we offer God of our willingness to

Rainbow sign

by Amy Gomez

peace in regions of conflict, even though the peace those efforts provide is oftentimes as fleeting as the duration of a rainbow.

What can a rainbow teach us? When the powerful stab of sunlight catches us, why do we lift our rain cover to bear the onslaught, searching storm clouds for a rainbow? Perhaps because a rainbow is complete, containing in its unified image a range of every hue. Arching from horizon to horizon, it hints of a hidden arc that completes it, hanging below our view. The rainbow's unexpected yet brief existence points to God's desire to covenant with us. Yet in desperation we continue to weigh the generous, golden sign of God's unlimited power, on the one hand, against war—the ominous, shameful sign of humanity's disobedience—on the other hand, and examine current events for a rainbow, sign of divine, eternal, un-Earthly, fleeting peace. We forget that the temporary peace our efforts yield is like a rainbow—a beautiful yet ephemeral sign that, like a wondrous, arching doorway, invites us to covenant with our loving Creator and journey toward a new Jerusalem.

I didn't find a rainbow that day. The woman I watched turned away from the

accept this offer? I propose we answer the ancient prophet Isaiah's call to consider how best we, as individuals, and as the united body of Christ, can successfully transform our weapons of violence and war into tools of human nurture. As we use our technology to dismantle all weapons and construct needed economic support for the least among us, we must simultaneously dismantle narrow, nationalistic paradigms that preclude loving our neighbors as ourselves. This is a sign we can offer.

Signs of the spiritual dimension of life are, by nature and purpose, ephemeral. Like the thrill of shooting stars and the fascination of Northern Lights, their fleeting occurrence is prayerfully apprehended by ever-watchful eyes of faith. We need to move beyond looking for rainbows. We have seen enough rainbows to know God continues to forgive us and still holds out a hand to us. In the game of Creator and creature, God has taken a turn, and now it is your move. If you have ever seen a rainbow, raise your hand. God has already given you a sign of forgiveness and willingness to covenant with you. God is reaching a hand out to you. What action will you provide to signify your willingness to covenant with God? □

Reports and Epistles

Philadelphia Yearly Meeting

To Friends Everywhere,

Philadelphia Yearly Meeting of the Religious Society of Friends came together for our 322nd sessions from March 21 to 24, 2002, at Arch Street Meetinghouse, in a feeling of joyous anticipation of the fellowship and opportunities to worship together as we sought God's will in attending to matters of business. At these sessions, we began the practice of providing an American Sign Language interpreter to make the sessions more accessible and inviting.

Our sessions proceeded with such awareness for the leading of the Spirit that seeking the right course of action was often accomplished with surprising dispatch. Dry business items became occasions for renewal and increased love for and commitment to our yearly meeting.

Following the terrorist attacks in September, the children's programs for yearly meeting were planned to help children to deal with

Photos by Marge Schier



Above: Brandi Mazick, American Sign Language interpreter, and her daughters

Left: Thom Jeavons, Philadelphia Yearly Meeting general secretary, and Jean Zaru



their feelings of loss and confusion and to continue the healing process for them and their families. Experiences bravely shared by three young Friends brought home to us the healing power of a strong spiritual community. They also made us aware of the need for young Friends to find a meaningful place within Quakerism during a natural phase of transition from youth to adulthood.

The topics that emerged from our sessions revolved around inreach and outreach. Workshops provided support and resources for monthly meetings, their work, and their worship. Friends approved revisions of *Faith and Practice* reflecting recent changes in the yearly meeting's structure. Friends appreciated the efforts of our financial committees in maintaining a balance between return on investments and Friends testimonies.

Friends united in approving the separate incorporations of Philadelphia Yearly Meeting and the two schools under its care, Westtown and George School. There is such a precious bond between the yearly meeting and the schools providing irreplaceable spiri-

tual support that these schools will remain under the care of the yearly meeting.

Some Friends have been working on a project called Making New Friends, which, in conjunction with other yearly meeting projects, such as Deepening and Strengthening Our Meetings As Faith Communities, we hope will increase the size and vitality of our monthly meetings. Friends are searching for ways to witness corporately the joy of our faith and worship and to support actively and lovingly the many individual spiritual paths that lead people to the Religious Society of Friends.

There was a constant awareness of the ramifications of the terrorist attacks on September 11, 2001, and of the escalating violence in the world. At the opening session, Jean Zaru, a Palestinian Quaker and clerk of Ramallah Monthly Meeting, electrified the meeting as she shared her story of grief, sufferings, Christian witness, and hope as a citizen in an occupied country. Friends recognized that there was an exciting opportunity inherent in the combination of Ramallah Meeting's need for help in repairing their historic meet-

inghouse, their dream of establishing an international peace center in that meetinghouse, and *our* longing to take action to nurture peace efforts in the Middle East.

In exploring our options, we quickly became clear that we are called to develop an ongoing spiritual partnership with Ramallah Meeting and to work collaboratively with them and, as way opens, with all others working nonviolently in the hope of contributing to a just and lasting peace in the Middle East.

We enthusiastically received the thoughtful, well-planned presentation of our Young Friends' minute calling for our spiritual support for their participation in the peace march and rally called "Stop the War at Home and Abroad" and for our participation in this witness in Washington, D.C., on April 20, 2002. Friends joyfully approved this minute and additionally authorized appropriate funding for the work of Young Friends in the coalition.

A gathered presence was deeply felt by many throughout the discernment process in these annual sessions. Friends called each other to be gently steadfast, to embody love, and to seek and speak Truth as it has been revealed to them.

Signed in and on behalf of Philadelphia Yearly Meeting of the Religious Society of Friends,

—Arlene Kelly, Clerk

Quaker Jewish Dialogue

A Jewish Peace Activist team from Toronto was invited and warmly welcomed through Quaker Jewish Dialogue of Yonge Street Monthly Meeting in Newmarket, Ontario, in November 2001 and again in March 2002. The team presented a workshop of true awareness of the violence and its causes among Israelis and Palestinians.

Judith, a member of the team with experience in the U.S. civil rights and anti-Vietnam War movements, struggled with the reality that Jews, who have endured centuries of oppression leading to the Holocaust, have not alleviated the repression of Palestinians. We grasped the moment of grief with silence as some 16 of us sat with Judith and her two colleagues, Yaakov and Sheri, who both have lived in Israel. The long history leading the Jewish people back to their spiritual homeland, Israel, was told to the Quakers present.

The November workshop was the first time these Jewish friends had given this awareness program outside the community of fellow Jews in synagogues. The March program echoed the first workshop and outlined some choices for action. These included "adopting" an Israeli conscientious objector, standing in protest on Friday evenings in front of the

Israeli consulate in Toronto, participating in the Christian Peacemaker Team program in Hebron, and writing to our foreign secretary in Ottawa. Our clerk, Virginia Dawson, presented the team a framed print of Edward Hicks's *Peaceable Kingdom*.

We are now to struggle with a seasoned minute to reflect our Peace Testimony, and the choices for action, including the need for Israel's withdrawal from the West Bank occupied territories. It will be vital to provide mentoring and economic assistance to the Palestinians so they may develop the skills to "make the desert green" as did the Israelis. My prayers are that Friends can unite with like-minded peacemakers both in Israel and Palestine to enable these voices of moderation that have been silenced so long to ultimately bring justice and peace through courageous and sensitive leadership.

—Donald Laitin, Orangeville Worship Group
and Yonge Street Monthly Meeting,
Newmarket, Ont.

Children's Expression of Conscience

"Friends recognize the role of the state in promoting the common good and in preserving order. They hold it should derive its authority from the consent of the governed. Like the Quaker faith, it should respect the sacredness of the individual and acknowledge that each person may contribute something of worth. . . . Friends have always counseled loyal obedience to the state, subject to the religious principle that their first allegiance is to God. . . . When the decision is to refuse obedience to laws, in accordance with conscience, it is usual for Friends to make clear the grounds of their action."—New England Yearly Meeting's *Faith and Practice*, 1985

We of Mt. Toby Monthly Meeting share with our fellow citizens a desire to support one another in these difficult times. We are troubled to learn, however, that some children in our area are being coerced into acts that are against their beliefs. Children who have refused for conscience's sake to recite the pledge of allegiance, to salute the flag, to sing the national anthem, or to wear red-white-and-blue have been shamed, mocked, threatened, and harassed.

We believe that all children have a conscience. We wish to state clearly that we are committed to supporting their expression of that conscience. We call on adults in the schools—teachers, principals, superintendents, counselors, and other school staff—to encourage, support, and protect all children as they develop their individual consciences.

The freedom to examine and understand a

spectrum of principles and beliefs is precious, lending an opportunity to manifest not only the values of education but of meaningful citizenship as well. We support our schools in their efforts to foster this spirit.

—Mt. Toby Meeting, Leverett, Mass.

Quaker Peace Roundtable

Thirsty for talk of peace and fellowship with like-minded Friends, over 120 Quakers from 17 states gathered at State College, Pa., for the Spring 2001 Quaker Peace Roundtable, sponsored by State College Meeting.

The simplicity of the setting at State College Friends School, across from a dairy farm and a backdrop of round-shouldered Allegheny Mountains, was augmented by down-home meals prepared by local meeting volunteers and the melodies of civil rights, peace, and protest songs. Two presenters came from Quaker colleges: George Fox University in Oregon and Guilford College in North Carolina. Music was provided by Aaron Fowler and Laura Dungan, members of the Friends of Jesus Community in Wichita, Kansas. At least ten Young Friends were present, and a delegation from the local First-day school joined them for Sunday morning and lunch.

Participants heard from Quaker organizations like Friends Committee on National Legislation and Quaker UN Office, which now must face the very real difficulties of encouraging peaceful prevention of armed conflict in the face of old political beliefs in the use of force. There is actually the beginning of a Peaceful Prevention Network of Quakers that has met in London. Roundtable participants were also introduced to American Friends Service Committee's new Peace Mobilization Teams being developed to work on public opinion at home to support peace efforts abroad, and they were reminded of conflict management as a new subject of study.

Kim Carlyle, representing Friends Committee on Unity with Nature, emphasized the recent recognition that often it is environmental degradation that creates the conditions for human conflict and that the goals are really the same for peace activists and environmental activists: harmony in the world—in the social order and natural order.

One workshop heard Sallie King, professor of Philosophy and Religion at James Madison University in Harrisonburg, Virginia, talk about Quakers willing to work with other religious groups like the International Interfaith Peace Council, which includes the Dalai Lama, Desmond Tutu from South Africa, Catholic nuns, Buddhists from Cambodia and Thailand, and others. They emphasize find-

ing a global ethic that all world religions can accept without changing their own values. Their method is always to listen, listen, listen.

According to David Zarembka, coordinator of Friends Peace Teams' African Great Lakes Initiative, Quakers are working in Africa on peace in new, small, grassroots ways to change the culture of violence in almost hopeless situations in Rwanda and Uganda, using Alternatives for Violence Project techniques developed in the United States but adapted to the countries where they are being used.

Helena Cobban, member of Charlottesville (Va.) Meeting and a writer of a column on global affairs for the *Christian Science Monitor*, spoke in her workshop of the great need for trauma healing work in Africa. One of the surprising ideas Roundtable participants may have pondered on their way home was her suggestion that trauma healing may be more important than justice. Since many Quakers have come to the belief that peace is not just the absence of war but also the presence of justice, they may not be ready to be critical of justice. In our Western tradition we tend to believe in the use of criminal courts to determine justice as a substitute for violence. However, Cobban pointed out that the courts can often become instruments of vengeance in the guise of finding out who is responsible for an evil act. Buddhists do not use the word "justice" because in this word they see anger and retribution. The note-taker for this workshop reported that it was said that if you don't start with trauma healing, you will never be able to move on to peacemaking work. Some Quakers are now looking with interest at the healing rituals of other countries to see what more can be learned.

Evaluation forms returned by at least 50 Roundtable attendees indicated that on a scale of 1 to 10, the conference rated an average of 9.16. Many said they would be ready to return annually. Others suggested a plan of rotating the location among meetings, similar to the rotating editorship of *Friendly Woman*. Many felt that there is need for more careful analysis of how our Peace Testimony can be used in the ongoing efforts against terrorism and civil wars, and in bringing increased attention to environmental and economic issues.

Friends who were unable to attend the Roundtable can read more than 25 papers by presenters and detailed write-ups of the workshops and plenaries by individual participants at the Quaker Peace Roundtable website, <www.quaker.org/qpr>.

—Amy Weber, State College (Pa.) Meeting

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Witness

Quaker Service in Cape Town, South Africa

by Sarah Ruden

Quaker Service, Cape, in Cape Town, South Africa, has reinterpreted the ancient tradition of alms-giving in the modern developing world. Taking in requests from social workers and others who deal with the needy, seven or eight Quakers who comprise this registered charity have for 25 years given small sums to help out in catastrophic situations. With no administrative expenses but postage and the telephone, and no formal fundraising, Quaker Service buys food and other urgent necessities, keeps children in school, and reunites families.

South Africa has many established and dedicated nongovernmental organizations, but gaps in services that do not cause great damage in industrialized countries leave clients in Africa on the edge of survival. Both in South Africa and elsewhere, the constitutions of nonprofits, to prevent corruption, generally do not allow cash handouts. In a country where poverty is not widespread, like the United States, a child burn victim may receive for free the hospital treatment her family cannot afford, but it is taken for granted that when she is well enough to go home her parents will transport her in a car. A South African child with burn wounds who is getting free treatment at Red Cross Children's Hospital in Cape Town may well come from a destitute family: kerosene heaters and candles are the ordinary yet dangerous sources of heat and light in the shacks of informal settlements. If the fire that sent her to the hospital killed her parents, or if it destroyed their home, she may have nowhere to go when discharged but to relatives far to the north: many indigent families have been split this way when young adults traveled to cities in search of work. Quaker Service's mandate is to pay incidental expenses, but in the turbulent aftermath of apartheid and the general African economic slump, which is worsened by the AIDS epidemic, "incidental" can mean "life-saving."

Sarah Ruden, a former attendee of Homewood Meeting in Baltimore, Maryland, and former resident of Beacon Hill Friends House in Boston, Massachusetts, is now a member of Cape Western Monthly Meeting. She is currently working on a political memoir of the new South Africa. She can be reached at <sarah@zingsolutions.com>.

A network of hospital social workers, police, teachers, and employees and volunteers in development organizations know Cheryl Barratt, who has spent more than two decades as the fund's administrator. She collects requests for aid daily from an answering machine and dispenses small sums at her own discretion. Decisions on larger donations come to the committee, which meets monthly. Sev-



Photo by Harris Steinman

Cheryl Barratt

eral committee members are active during the month, consulting with Cheryl and coordinating relief. Fundraising is similarly "as the Spirit leads," with the organization depending on word of mouth, private approaches to sponsors, and collections at Cape Western Monthly Meeting. The Meeting has many foreign visitors, who hear it announced that the heart-shaped Quaker Service metal box takes "any foreign currency, which is in fact preferred." A youth group visiting from Green Street Meeting in Philadelphia gave record-breaking amounts in July of last year, an event that makes a significant difference in a country where three large bags of groceries may cost only \$10.

To learn the basics of how Quaker Service disbursements function, I went with Cheryl to visit a Black Sash advice office. Black Sash is an organization originally made up of suburban white women who stood in public places wearing black sashes in mourning for the constitution that the apartheid regime did away with. Its members developed a strong interest in the material needs of the black citizens the apartheid regime oppressed. Advice offices came to help, as best they could, people who were, for example, struggling to support families when pass laws made it difficult to work legally. Black Sash with its individually directed advice is a (much bigger) sister organization to Quaker Service with its individually directed donations. Black Sash channels to Quaker Service those cases in

which a modest amount of money will solve part or all of a disastrous problem.

On the morning I sat in on interviews, I heard several cases of heartbreaking similarity. A breadwinner had lost a job, become disabled or died, and the dependent spouse remained unemployed. (South Africa has shed more than half a million jobs, mostly due to the pressures of globalization, since the first multiracial elections in 1994.) The small relief or entitlement funds available from government agencies or private provident associations had for some reason—often bureaucratic error or illiterate beneficiaries' lack of knowledge of regulations—never materialized, and a family had for several years had only occasional income from begging or the informal economy. One woman with three children found that when she was widowed she could not obtain a widow's benefits; her in-laws sought the money for themselves on the basis of African traditional law, which does not allow a wife to inherit. They backed up their claims with allegations that the woman had not been legally married—when the marriage began, apartheid law did not recognize African customary marriage. To get relief from a recent expansion of the law, the woman had to go to great lengths to obtain certification from tribal authorities where the wedding had taken place. As usual, completing every procedure took government departments months. (Another woman seeking help from Black Sash had applied ten times for unemployment insurance payouts she was entitled to, and ten times the paperwork was lost by officials.) Three years down the line, the woman has had to send her children to live with their grandmother in the country, giving her in-laws an opening to protest that she has abandoned them and does not need money for their support. She now has AIDS, probably contracted by prostitution she was forced into by her poverty. Now, with emergency relief, she could obtain medical care to prolong her life, or travel to see her children once more.

The independence from an authoritative, preconceived program, the expectant waiting, the responsiveness, and the acceptance of the limitations of human intervention that Quaker Service work demands seem inherently Quaker. George Stegmann, the present committee chairman and a retired member of the Centre for Conflict Resolution; George Ellis, who for many years has done Quaker Service work alongside anti-apartheid protest and then development advocacy; and Sadie Stegmann, who helped found Ons Plek, the Cape Town shelter for homeless girls, and whose friendliness with the homeless makes her Cheryl's eyes and ears on the street—all say the same thing: we have found a way to help where no one else can. □

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edited by Patricia McBee

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Fostering Vital Friends Meetings:
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by Jan Greene and Marty Walton

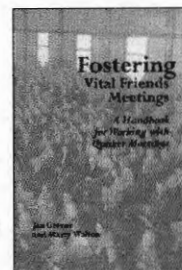
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Reflection

To Tell or Not to Tell

by Henry Stark

What is this, some kind of parenting thing?" This, the response from my 35-year-old daughter when I informed her that three weeks earlier my urologist had told me there was a good chance I had cancer of the right kidney and he might have to remove the entire organ. I hadn't told either of my daughters about my concerns until I had received a clean bill of health from a radiologist. The response I got from them led me into considerable reflection about informing loved ones of serious problems with which one has to cope.

We all have these considerations sometime in our lives; some are easier to confront than others. In our society we now talk more openly about organ donation after death, burial/cremation preferences, will preparation, euthanasia, etc. But we still don't think enough about how much of our worries we should share, with whom to share them, how, when, etc. The problem I had dealt with was much more subtle and unpredictable and required a separate set of rules that I had to make up without notice and under stress.

A complication from four-year-old prostate surgery led me to my urologist, who recommended an ultrasound of my kidneys. This led to the discovery of a very suspicious, irregular cyst the radiologist thought to be malignant. He told me the next step was a CT scan. I made the appointment for three weeks later.

My first reaction was panic, as I thought of all the possibly terrible alternatives I might have to deal with: cancer; had it spread, major surgery; etc. I soon realized that panic wouldn't solve anything, and I turned to meditation and alternative medicine in an effort to heal myself. I needed help for my kidney and for my emotions.

My wife and I meditated and visualized the cyst shrinking and breaking up. I had several reflexology treatments with special attention given to the points on my feet that had meridians leading to the kidneys. My friends in England who conduct healing prayer circles included me and read my name aloud

in two sessions a week. I had several long-distance telephone healing/meditation sessions of over an hour with my cousin, who practiced two-point magnetic healing. (We went into a deep meditation, and she "scanned" my body to find problem areas and relied on God to remove the negative energy.)

Did all of this work? I'll never know. The CT scan left no doubt that the cyst was benign. It could have been benign all along, or "my team" of healers might have changed its status. In any case, when I got the news from the radiologist I wanted to kiss him, but having only met him once I came to a quick decision that he would not have appreciated this spontaneous show of affection! I walked out of the medical building with tears of joy and the proverbial weight of the world suddenly removed from my shoulders. I couldn't wait to return home and share the news with my family and close friends.

My friends whom I had previously involved were ecstatic. My family members who had not heard about my problem were happy but hurt. I was surprised and dismayed by their response. The reason I had withheld this information was basically to protect them from worrying about me. It was bad enough that my wife and I had to wrestle with the attendant problems; why should I burden my family? Soon enough I could tell them the story with its actual ending.

There was another important reason for telling as few people as possible. As part of my basic faith I feel that by speaking about negative issues to others, by broadcasting bad news, one gives a reality to the issue. By holding it close I can contain it. I don't want a network of friends and others to be thinking about me and associating me with a disease. If I feel they can help in the healing process, by all means they will hear from me. I want all the help I can get. But if I think it will result in hand-wringing and imagining me in a negative way, I'd like to avoid it. I don't want to give an illness "legs" by disseminating information about it. I believe that our thoughts create our reality. I want my reality to be thought of as being naturally healthy.

My daughters understood my point of view, but they gently reprimanded me for trying to protect them from worrying. They feel that we're family. We love each other and share everything. They feel part of me and want to be included in all aspects of my life.



Narcissa Weatherbee

My elder daughter said, "I want the opportunity to worry with you. It makes me feel connected." She also is working on not worrying about things that may not be real. It's good practice to train herself not to worry needlessly.

My daughters made other telling points. These kinds of topics give them an opportunity to think about their relationship with me and their own feelings about illness and death. They consequently learn more about living. They also feel closer to me when I can feel able to share very personal issues. Finally, if I were to give them unanticipated bad news it would be a shock if they hadn't been prepared. If I had shared each step they would have emotional space and time to accustom themselves to the circumstances and their possible consequences.

Having discussed the subject candidly with my daughters, I now have a clearer focus for future situations. I'm in no position to give anyone advice—only to relate my own experience in the hope of raising an important issue. I have learned that it is very worthwhile to think about potential problems before they happen and to discuss with loved ones their attitudes and feelings. I don't think one can know exactly how to handle each and every situation before it develops, but I do believe that general ground rules can be agreed upon. It's important to know the depth of feeling one's family members have on these issues. I believe that waiting for serious illness or death to occur before finding out how our loved ones feel is waiting too long. I'm fortunate that the cyst was benign and I had the added benefit of developing an even closer relationship with my family. If a similar condition occurs in the future, I know I will handle it differently. □

Reprinted with permission from Towards Wholeness (Journal of the Friends Fellowship of Healing), Summer 2001.

Henry Stark, a resident of Kendal at Ithaca, N.Y., has contributed several articles to Towards Wholeness and has recently written a book, Sierra Story: Yosemite Adventures and Reflections.



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Quaker History

Manasquan Meeting's 300th Anniversary

In September 2001, since no precise month and day is known, Manasquan (N.J.) Meeting, which is part of New York Yearly Meeting, celebrated its 300th anniversary. A meeting for worship was held outdoors in an area marked out as representing the foundation boundaries of the first meetinghouse on the site.

The present building is the third; two earlier ones were destroyed by storms. Apparently the grounds were donated by the three property owners from the corner where their farms intersected. About 25 years ago this was supplemented by the gift of a section extending the property to the traffic circle. It was given by the last members of the La Fetra family to live in the area. Originally Huguenot refugees from France, they are mentioned in the 1685 minutes of the (Quaker) East Jersey Proprietors.

The present (1884) building has been enlarged three times to add First-day school classrooms and a dining room. Several years ago, the building was recognized as a National Historic Landmark, following the state of New Jersey's similar designation.

Although the membership has never been large—usually around 50—willing volunteers have



*Manasquan (N.J.)
Meetinghouse*

Photo by Charles Applegate

always been available for maintenance, ministry and oversight, and other functions.

Until 1843, the meeting was the only religious organization in the area. The local ministerium, of which the meeting was a founding member, now includes nine churches as well: Roman Catholic, Pentecostal, American Baptist, Progressive Baptist, Episcopalian, Lutheran, Nazarene, Presbyterian, and Reformed.

For over 20 years a meeting representative preached one of the "seven last words from the cross" in the ministerium-sponsored Good Friday services. There has been full participation in other joint activities as well.

Among the messages delivered at the 300th anniversary meeting for worship was a poem written by Sarah Hunt, which had been presented at the dedication of the 1884 building, and read in 2001 by Becky Powers:

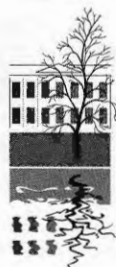
Blessings rest on the men,
Who have raised again
An altar, whereon to lay
Devotion's offering
To the Eternal King,
In the simplest form and way;

To bring again to view
What was done by a few,
From the gift of grace,
Who eternal life have gained;
But their works shall remain,
To bless the place.

The ages pass away,
Truth is the same today,
To all that seek;
As when the lowly Nazarene
Day after day was seen
And heard to speak.

'Tis not the word of stone
We consecrate today,
But to our God alone
Our homage pay.

—Dean Freidday



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For informal discussion please contact: **Doug Gwyn, Quaker Studies Tutor at Woodbrooke or e-mail
Doug@woodbrooke.org.uk**

Clerking

by Mary McClure

My basic premise is that the disciplines of clerking a meeting for worship for business and facilitating a business meeting are similar in many ways. While one hopes for the more direct intervention of God in the former, both of them require building what is called a consensus in the secular world between many different people with many differing views, while the Quaker process is referred to as coming to unity. Because of the similar requirements, I believe that clerks should follow some of the basic principles of facilitation.

Before discussing these principles, it is useful to look at how consensus is developed. It will occur if people believe that their views have been expressed and heard by the group, that their acceptance of the decision is seen as important, and finally, that the decision is an amalgamation of the views expressed in the meeting rather than a selection among them. This is the state a facilitator must be working towards.

The first requirement of this desired state is that people believe that their views have been expressed. One of the quickest ways to kill this is for the facilitator to be seen as biased. The facilitator cannot hold (or at least be seen to hold) any opinion on the issue that is being discussed. This is one of the reasons it might sometimes be difficult to function as clerk. The clerk cannot express any opinion. The practice of "stepping away" from one's position, in my view, doesn't work. While it is better than actually remaining in the clerk's position and giving an opinion, since it reduces the perceived power of the statement, it is still too connected to the running of the session. Whether or not people are consciously aware of it, they expect that if they disagree with the clerk they will not get a fair hearing. Also, whether or not clerks are aware of it, they are likely to be hindering the expression of views contrary to their own. It is the same with facilitation. Even very experienced facilitators have difficulty with keeping their own views from coloring their facilitation of a meeting. A clerk who has an opinion on an issue must not function as clerk for the discussion, but must ask someone else to do that. One of the best personal tests for clerks is to consider whether or not they could live with the most extreme decision that the meeting could come up with. For example, if we're talking about

the meetinghouse and the clerk has a fondness for it, the question to ask is "Can I keep my mouth shut and actively support the decision if the meeting decides to sell the house?" If the answer is no, find another clerk.

The second requirement for building a consensus is that people feel their opinions have been heard by the meeting. This is an area in which Quaker meetings tend to be weak, though I believe this is one of the intended reasons for having silence between

Even very experienced facilitators have difficulty with keeping their own views from coloring their facilitation of a meeting. A clerk who has an opinion on an issue must not function as clerk for the discussion, but must ask someone else to do that.

speakers. Either the clerk needs to ensure that these silences occur, or the clerk might want to try one of the facilitator's techniques for addressing this problem. If speakers are not crystal clear in what they are saying or if they speak at length, a good facilitator will provide a summary of what was said at the end of each speech. This should take the form of a question asking for confirmation of the expressed understanding. In other words, the clerk says something like "If I understand you correctly, you are saying that . . ." followed by "Have I got that correct?" The clerk must allow for negative answers and for speakers to rephrase their statements. There is a delicate balance here between allowing one person to talk forever and making sure that all have succeeded in bringing their opinions to the table.

The third requirement of consensus is that the decision is seen as an amalgamation of everyone's point of view rather than a choice among positions. Part of the way to do this is to ensure that no one person talks too often or for too long. The ideal is that everyone talks once, briefly. Obviously, this is difficult to achieve. However, it is perfectly reasonable to say diplomatically to those who have already spoken that they shouldn't speak again yet because others need to be heard. The other side of this is specifically to ask people to speak. If someone looks uncomfortable, the

clerk should invite that person to speak up. The clerk can use phrases like "You look very uncomfortable with this, Mary. Could you let us know what you think?" Although some care must be exercised not to back anyone into a corner, it is the clerk's responsibility to make sure no one will leave the room after a decision has been made without supporting the decision.

Another technique for making people feel that they have been heard is the repeated use of individual names. The clerk should try to address participants by name *all* the time. Using someone's name is the surest indication that you know who someone is.

An additional technique for making sure that the decision is based on an amalgamation of views is for the clerk to highlight the areas of agreement and disagreement when reflecting back what people have said. In other words, saying things like "If I understand you correctly, you are saying that you agree with Fred about the . . . but have some concerns about. . ." Then, as the discussion goes on, people should feel more and more that agreement is growing rather than being imposed.

So how do you deal with disagreements? First, don't ignore them. If someone vigorously disagrees with what has been said, the clerk should reflect back the same strength of emotion. Don't say, "You have some concern . . ." if the more accurate statement is "You strongly disagree. . ." In general, it is better to err on the side of expressing the emotion too strongly than not strongly enough. People will be quick to correct you if you have overstated an emotion, but will feel diminished, perhaps silently, if it is understated. And second, highlight the disagreements to the group for resolution. Help the group be clear on points of agreement and disagreement. Then say, "We seem to have two different points of view in this area. Can anyone suggest another way of looking at it, or a compromise position?" The aim is to clarify that the disagreement belongs to the whole group, not only the people who originally raised the question, and that it is the group's responsibility to resolve it.

Finally, the facilitator or clerk needs to ensure that the discussion does not go on too long. Agreement due to exhaustion is not consensus but defeat. I would suggest that clerks go over the proposed agenda with the meeting and set a time limit for each item. Then during the meeting they can use these limits as guidelines for ending the discussion and postponing items to the next meeting. □

Mary McClure is a member of Ottawa (Ont.) Meeting. Reprinted with permission from The Canadian Friend (December 2000).

Books

Rufus Jones: A Luminous Life

Produced and directed by Sharon Mullally and Barbara Attie. 40 minutes. 2001. Available from Wellesley Monthly Meeting, 26 Benvenue St., Wellesley, MA 02482 or Friends General Conference Bookstore. \$10.

A Rufus Jones Companion

Wellesley Monthly Meeting. 2001. 67 pages. \$10/paperback. Available from the Meeting and FGC Bookstore.

Rufus Jones: Essential Writings

Selected and introduced by Kerry Walters. Orbis Books, 2001. 160 pages. \$16/paperback.

To younger generations of Quakers, Rufus Jones is a name that appears on the spine of a few old books in their meetinghouse libraries, on the wall beside a room at Friends Center in Philadelphia, or in reference to a group of people at Haverford College. They know little of the humorous, prayerful man whom Douglas Steere called a saint, and nothing of the mystic who grew up in the silence and solitude of a farm in Vassellboro, Maine.

Fortunately, however, both Wellesley Meeting in Massachusetts and Orbis Books, the publishing arm of the Maryknoll Fathers and Brothers, have produced works that will make Jones accessible to a new generation of Quakers.

Wellesley, in particular, has done us a great service with its sponsorship of a magnificent 40-minute video, *Rufus Jones: A Luminous Life*. Moving far beyond the obligatory cataloging of Jones's life from birth to death, filmmakers Sharon Mullally and Barbara Attie have collaborated with camera person Peter Brownscombe, writer Wendy Univer, and a whole host of Quakerly advisors to create a film that gives us a sense of the man and the Light that led him.

Great, sweeping shots of the Maine countryside and China Lake, around which Jones spent his boyhood, are combined with voice-over quotes from his writing to allow us to understand how silence, prayer, Bible-reading, and God's constant presence shaped Jones into a man who could reach across un-Friendly divisions within the Religious Society of Friends and turn us into a healing force within the world.

Photo from A Rufus Jones Companion



Black-and-white stills and old film footage give us a sense of the world in which he worked as an adult—a world where he was led to teach philosophy and ethics at Haverford College, intervene with the Gestapo on behalf of German Jews in 1938, lay the groundwork for a monumental study of Quaker history, aid in the formation of Friends United Meeting, and help found American Friends Service Committee.

Excellent on-camera interviews with Quaker historians Elizabeth Cazden and Richard Kelly as well as AFSC board member Stephen Cary, former Haverford student Paul Cates, and Maine family friend Margaret Cates—in meetinghouses, homes, and rustic workspaces—simultaneously pace the film and weave together the multiple threads of Jones's life. The addition of a current Haverford student's freshly scrubbed face and open heart intelligently extends Jones's work into the future.

Without being obvious, the film suggests who we are and where we've come from as a corporate body, then hints at where we're going. It also helps us understand the evolution of AFSC and renews our faith that, when guided by Quaker vision, this organization can be the healing force that it has been in the past.

Seen against the context of today's chaotic lifestyles, the film also reminds us of what it means to lead a balanced life. Even in the midst of facilitating conferences, meetings, relationships, humanitarian ventures, meeting with movers and shakers from around the globe, and changing the world, every year Jones would retreat into the silence, solitude, and stillness of his cottage in South China, Maine. Not all of us can retreat to a Maine



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cottage, of course, but each one of us can find its equivalent at one of the Quaker retreat centers scattered throughout the country.

Although the film provides a clear look at Jones's outward life, its accompanying "study guide," *A Rufus Jones Companion* works against the very clarity the film achieves. Elizabeth Cazden's brief introduction (reprinted from *Harvard Magazine*) is helpful if concise, as is "A Rufus M. Jones Chronology." But in between those sections is a confusing mix of words spoken or written by Rufus Jones interspersed with words spoken or written about Rufus Jones. And although this technique may work on film, constantly switching from one voice to another in print is confusing to the reader. The editors were clearly aware of this problem and used different typefaces for headings to help us keep everything straight. Unfortunately, the very lack of relatedness between one subhead and another only added an extra layer of complexity to the confusion.

Possibly the best way to gain a sense of who Rufus Jones was and why he is worth the attention of today's Quakers is to view Wellesley's film, then pick up a copy of *Rufus Jones: Essential Writings*. Selected and introduced by Gettysburg College philosophy professor Kerry Walters, the book is a well-organized and accessible distillation of Jones's writing. What's more, Walters provides an overview of Jones's life, grounds it in a brief overview of the Religious Society of Friends, details the four essential religious questions Jones explored throughout his writing, then discusses the answers he thinks Jones found.

Both Wellesley's film and Walters's book belong on every meetinghouse bookshelf. The film would serve as an excellent middle school introduction to living in the Light and as an adjunct to "Quakerism 101" courses, while film and book combined would provide the basis of a provocative high school curriculum.

—Ellen Michaud

Ellen Michaud is the book review editor for FRIENDS JOURNAL and a member of South Starksboro (Vt.) Meeting.

Wrestling with the Angel: Quaker Engagement in Commercial and Public Affairs

By Tony Stoller. Quaker Books, 2001. 104 pages. \$16/paperback.

Through the story of Jacob wrestling with an angel (Genesis 32:22), Tony Stoller's 2001 Swarthmore Lecture urges Friends to move away from their modern nonparticipation in commercial and governmental enterprises.

Such a move needs to be made, he feels, if Friends are to have any increased impact on "the world."

"It is my thesis," Stoller writes, "that we cannot do this from outside the 'system,' but only by playing an active part in it." These aren't just words from some theorist; Stoller



has worked in both business and government.

Using his engaged perspective, Stoller maintains that, like Jacob's wrestling with the angel, taking an active part in business or government is fraught with great personal risk and complex challenges. But, Stoller urges us, such involvement lies at the heart of our Quaker witness and history. After all, he reminds us, many earlier Friends had both wealth and influence. Those two things helped form our modern Society, which has ironically withdrawn from them. Just as Jacob's faithful wrestling gained him a blessing, so too does our wrestling with the angels of business and government contain a potential blessing. These blessings—to the individual, the Society, and society at large—can be tangible and lasting.

Stoller does not minimize the philosophical and theological interior wrestling an individual Friend needs to do before wrestling these outer angels. "To stay or go . . . when

government or public affairs take a turn for the worse; what is a Quaker to do in such circumstances?" is just one of the questions he asks the reader to consider. And, in an interesting twist, he reminds us that we are already engaged in private enterprise—"the business of Quakerism. . . . Our Religious Society is a business," Stoller says, pointing to our real estate holdings, staffing, projects, and so on.

Stoller's book does have its limitations, especially for U.S. Friends. Primary among these are the many "British-isms"—references to English history, companies, governmental agencies, and programs with which many U.S. readers will be unfamiliar.

Still, *Wrestling with the Angel* issues an important challenge. "Lights hidden under bushels," says Stoller, "have a nasty tendency of going out." He urges us to let the Quaker light shine in business and government as active participants in these enterprises. "Like Jacob with the angel, we need to keep a firm hold on our purpose." We need to say, like Jacob, to our wrestling, "I will not let thee go, except thou bless me."

—Brent Bill

Brent Bill, FRIENDS JOURNAL's assistant book review editor, is a writer and associate director of the Indianapolis Center for Congregations. He attends First Friends Meeting in Indianapolis.

Out of the Silence: Quaker Perspectives on Pastoral Care and Counseling

Edited by Bill Ratliff. Morehouse Publishing, 2001. 288 pages. \$18/paperback.

This significant collection of essays reflects on Friends' distinctive approach to pastoral care and counseling. Fifteen individuals contributed chapters on a variety of topics such as "Friends Ministry and Addiction," "Pastoral Care across Cultures," and "Family Therapy, Quaker Style." Sharing from their own experiences, these writers describe an approach to pastoral care and counseling that is grounded in one's personal encounters with the Spirit rather than on Scripture or formal theology.

Most of the contributors to *Out of the Silence* come from the liberal, unprogrammed Friends tradition, but several are from programmed meetings, and one is a Conservative Friend. Some have private practices as pastoral counselors, while others are teachers or chaplains. Despite these differences, all agree that Quaker pastoral care is based on searching for and responding to that of God in others while being open to the leadings of the Spirit.

One goal of this book is to share with pastoral care practitioners of all faiths some of the unique perspectives brought to the profession by Quakers. The book includes, for the benefit of non-Quaker readers, an overview of Friends beliefs and practices. An explanation of our view of the sacraments would also have been helpful for readers unfamiliar with Quaker beliefs. Nevertheless, pastoral caregivers and counselors from other religious traditions will find much in this book to enrich them spiritually and to enlarge their understanding of the field.

A second aim of the book is to bring helpful information about pastoral care to the broader Quaker community. Certainly, Friends who are pastoral care providers will find this book to be an invaluable resource both personally and professionally. In addition, members of oversight committees of meetings or others who have pastoral care responsibilities should find much useful guidance here. If nothing else, *Out of the Silence* can help Friends understand the potential benefits of seeking professional counseling for themselves or others. The very title of the book reminds us that we shouldn't remain silent about our personal problems, but should rather let others minister to us as guided by the Spirit.

One chapter stands out as essential reading for all Friends everywhere, especially in this time of war and fear: Dan Snyder's "Violence and Nonviolence: Quaker Spirituality and the Treatment of Domestic Violence Offenders." Dan describes his challenging experiences searching for and responding to that of God in men who are domestic violence offenders. The spiritual roots of the Quaker Peace Testimony are clear in this chapter, as is the futility of responding to violence with further violence. Even Friends who have no interest in pastoral care issues would be well served by buying *Out of the Silence* for this single chapter.

In general, the essays are similar to messages shared in meeting for worship: some spoke to me more than others; at times there was a bit too much repetition from chapter to chapter; and at other times I was left hungry for more. A closer job of copyediting would have eliminated some typographical and footnote errors that slipped into the book. Despite these minor problems, this book makes an important contribution to the field of pastoral care and should be an important addition to any Quaker library.

—Cathy Habschmidt

Cathy Habschmidt is a student at Earlham School of Religion, treasurer of Friends World Committee for Consultation—Section of the Americas, and a member of Clear Creek Meeting in Richmond, Indiana.

🌐 Hinshaw Tours in 12th and Final Year 🌐

Finland in 2001 led the world in political transparency and economic vitality; Guatemala was near the bottom on both indices.

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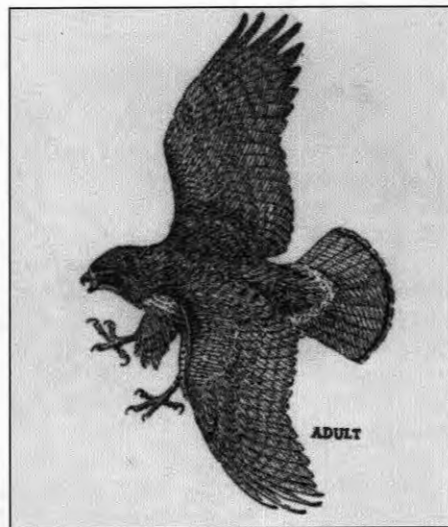
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Cover art by Earl L. Poole

The Force of Spirit

By Scott Russell Sanders. Beacon Press, 2001.
175 pages. \$15/paperback.

"I have reached the time in life when I can no longer put off asking the ultimate questions," says Scott Russell Sanders in his introduction to *The Force of Spirit*. "Where are we, in what sort of universe? Is there a pattern in the confusion of details? How did we come to be here, and why?"

Sanders invites us to join him on an exploration of the Spirit and life. He seems less concerned with finding "the answers" than exploring, and this is no grand exposition of theological thought. Rather, Sanders takes us into the ordinary things of life—from visiting an aging relative in a nursing home, to the marriages of his children, to trips to a cabin in the woods, and to the Sunday morning Sabbath silence of a Friends meeting—as he asks his ultimate questions.

Sanders admits he believes that "there is a moral as well as a physical grain in things and that our chief business is to discover what we can about that pattern and align ourselves with it." This chief business takes us over the holy ground of the Bible; the writings of George Fox, John Woolman, and Thomas Merton; the lives, work, and words of master carpenters Deryl Dale and Steve Neuenschwander, perennial polyculture farmer Wes Jackson, his Cadillac-driving grandmother; and more. We know this is holy ground because, as Sanders reminds us, "in person or place, in animal or plant or the whole of nature—we feel the presence of the sacred, and that alone deserves our devotion."

His chapters on writing ("The Power of Story," "Witnessing to a Shared World," and "Who Speaks on the Page?") may leave some of us wondering why they've been included in this collection of essays centered on the more common experiences of life. But although they have much to say to those of us who see

writing as a ministry, these chapters aren't just for writers. They remind each of us that "every gesture, every act, every choice we make sends ripples of influence out into the future." Or as Sanders asks, "What sort of influence is my life leaving?"

This is a powerful book, one that is hospitably engaging, thoughtful—and saturated with "the force of spirit."

—Brent Bill

Reflections from a Prayer Vigil for Peace

By John Andrew Gallery. Pendle Hill Pamphlet #358, 2001. 40 pages. \$4/paperback.

The "prayer vigil for peace" referred to in the title of this pamphlet was originally a response to the NATO bombings of Kosovo in April 1999. A group of Quakers began to meet on Independence Mall in Philadelphia to stand for peace, and have continued to do so. Though new circumstances and crises have come and gone, the vigil continues to have meaning, and perhaps especially now.

John Andrew Gallery begins with a reinterpretation of the parable of the sower in which he suggests that in one's life work, it is necessary to cast seed not only with particular care and intent in cultivated soil, but also on the stony ground, among the weeds, and in neglected places. He writes of the sower: "First, he doesn't try to control the outcome of his actions; he isn't overly concerned with results. . . . Second, he trusts God."

It is difficult to say what fruitful purpose it may serve to stand in a public place holding a sign to call for peace—yet merely doing so, casting the seeds without being "overly concerned with results," is a way of trusting God and allowing for unpredictable sprouts to emerge.

This pamphlet tells us about some of the tender plants that sprouted for Gallery: his responses to people he encountered; his experiences of standing in the rain, or standing alone one day when no one else could come; his thoughts about clouds, Timothy McVeigh, and groundedness.

Reading these gentle thoughts and experiences, it is clear that by "sowing peace" those who participate in such a vigil also reap peace, and the seeds of their harvest may be sown yet again, with quiet abandon, to bring further, unimaginable harvests in the future.

—Kirsten Backstrom

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

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News

The Israeli reoccupation of the Palestinian-ruled territories beginning on March 29 has caused serious damage to homes and infrastructure in Palestinian refugee camps, towns, and villages, while the deterioration in security for Palestinians in the West Bank has escalated to unprecedented levels. As of April 7, at least 113 Palestinians had been reported killed. In many towns and villages the Israeli army has destroyed water pipes, torn down telephone lines, and cut off electricity. The Palestinian Center for Peace and Justice quotes an estimated number of homes destroyed completely as a result of shelling and demolition at 580, and the partially damaged homes at 6,534 in the West Bank and Gaza. Throughout the past 18 months 34,606 olive and fruit trees in the West Bank and Gaza have been uprooted. With 46 percent of Palestinians living in poverty (less than \$2 a day), and unemployment above 50 percent, those with damaged homes do not have sufficient resources to repair what is left of their shelters. Israeli tanks also blocked access to hamper provision of health care to those injured and patients with chronic diseases. The Palestine Red Crescent Society warned of a high risk of epidemics in Ramallah and other areas. For further information or to read AFSC's statements on the current crisis visit www.afsc.org/mideasthome.htm. — *Tareq el-Bakri and Suzanne Hammad, AFSC Middle East Region Coordinators, from Amman*

Rabbis for Human Rights released the following statement on April 11 about the current crisis in the Middle East: "We in Israel are living in fear and pain. Every day creates a new drama of loss, as Palestinian suicide bombers enter our buses, our hotels, our restaurants, our supermarkets, our homes. Israelis should not and cannot live under constant threat in their own country. As human rights activists, we want to reiterate that the killing of innocent civilians is the most extreme violation of human rights. We are outraged at the Passover massacre of Israelis in Neranya and the other murderous attacks on Israelis by Palestinian terrorists that have taken place over recent weeks and months. We ask human rights organizations and people of good will around the world to join us in our utter condemnation of these attacks on innocent civilians. . . . Standing with Israel requires concern for her moral, as well as her physical well-being. We cannot let our moral humanity be compromised, no matter how threatened we are. The need to defend ourselves is both real and necessary. However, we in Israel must never use the lowest common denominator as a yardstick to measure our behavior or justify our actions. . . . The survival of the Jewish people will be determined not only by



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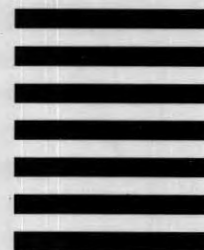
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its physical acumen, but also, by its moral steadfastness. We remain deeply committed to seeking reconciliation with our Palestinian neighbors, and believe that a just peace can and must be pursued. We of Rabbis for Human Rights feel compelled to speak out, along with other Israeli human rights organizations, to call on our government to cease violations of Palestinian human rights, even in times of war. We are aware that many soldiers are taking personal risks in order to avoid civilian casualties. Yet we are also aware that human rights violations are taking place. Some acts are the aberrant behavior of individuals, but others are a matter of official policy. While the limitations placed on human rights workers by Israeli security forces limit our ability to provide our usual standards of documentation, we are aware of or have good reason to believe that the human rights violations and forms of collective punishment include: denial of access to medical care for the injured, the seriously ill, and women in labor; demolition of homes; disruption of the supply of water, food and medicines from large portions of the civilian population; looting and wanton destruction of property; torture of detainees; shooting and, in some cases, killing innocent civilians and medical workers (sometimes simply for violating a 24-hour curfew). As members of Rabbis for Human Rights, we call upon our government to give clear instructions to the army that these sorts of actions will not be tolerated, no matter how extreme the situation in which our soldiers find themselves. We call upon our government to end the limitations placed upon the press and to cease attacks on Palestinian human rights groups. We call upon these very same Palestinian human rights groups to condemn suicide bombings, and the continual murderous attacks on Israeli civilians—without qualification. We call upon Palestinian Christian and Muslim clergy to decry such actions from their mosques and churches. We welcome a joint Palestinian-Israeli declaration condemning violent actions and human rights violations on all sides. We call upon all people of conscience to condemn, in the clearest language possible, the anti-Semitic attacks carried out against Jews and their institutions outside of Israel's borders. We rededicate ourselves to continuing to work and pray for a better future. Our tears cannot become so bitter that we are blinded to the Jewish passion for peace, as articulated at the end of our sacred mourning prayer, the Kaddish: "God who makes peace in the heavens will bring peace upon us and all of Israel." We face Jerusalem three times daily and pray for peace—a peace for all who live here: Jews, Christians and Muslims; Israelis and Palestinians. We urge all peoples, their governments,



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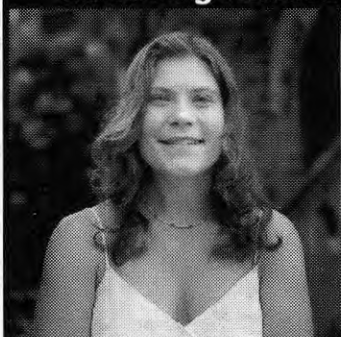
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and their respective leaders to work diligently to achieve that peace." For more information, contact: Rabbi Arik Asherman, Rabbis for Human Rights Israel, 2 Yitzhack Elhanan St., Jerusalem, Israel 92141, phone 972-2-563-7731, info@rhr.israel.net; or Rabbi Brian Walt, Rabbis for Human Rights North America, 4101 Freeland Ave., Philadelphia, PA 19128, phone: (215) 508-5560, e-mail RHR_northameric@yahoo.com.

As of mid-April, Friends Schools in Ramallah were closed, and Colin and Kathy South, directors, have returned to London. They left Ramallah on March 28, the eve of the second reoccupation in a month. They were accompanied by Retha McCutchen, Friends United Meeting general secretary, and Dennis Mills, newly appointed director of world missions at FUM, who were en route to Kenya. The town had been in panic since the early hours with rumors of the IDF plan to reoccupy the towns and the West Bank. After a week in Jordan, where they needed to renew visas, Colin and Kathy tried to return to Israel on April 6, but they were refused entry. After spending the night in the very small "refusal rooms" with several companions, they were escorted to the plane for London, with passports returned in Frankfurt. Ramallah remains under curfew. —Colin and Kathy South

Responding to the crisis in the Middle East, Philadelphia Yearly Meeting approved the following minute on March 23: "Those assembled approved: That we issue \$40,000-\$50,000 to Ramallah Friends Meeting for immediate repairs to stop deterioration of their building; that we undertake with others the raising of further funds for other necessary repairs; that we commit to a partnership with Ramallah Friends (if, of course, Ramallah Friends Meeting also desires such a partnership); that we coordinate with FUM, FGC, and other Friends organizations in these efforts; and that we ask the Peace and Concerns Standing Committee to carry forward development of this partnership, so that it not devolve into an easy but empty gesture. While we respond to the urgency of this call, we should also make sure our progress is well led in the Spirit, and well seasoned. . . . This effort should also include cooperation with and support of the Israeli peace community."

On April 1 the U.S. Navy resumed bombing practices in Vieques, Puerto Rico, with exercises scheduled to run until approximately April 22. The Committee for the Rescue and Development of Vieques (CRDV), together with other groups in Vieques and on the main island, have organized civil disobedience actions to protest the bombing. According to

members of CRDV, both explosive and inert bombs disperse cancer-causing toxics that for 60 years have been accumulating in the target zone at the east end of Vieques. Studies have established that heavy metals and other dangerous elements in the bombing area are transported by the wind to the civilian sector, while other studies indicate the presence of heavy metals in the food chain and vegetation. Vieques has a cancer rate 27 percent higher than the rest of Puerto Rico, and has suffered intense ecological damage. For further information, contact CRDV, P.O. Box 1424, Vieques, Puerto Rico 00765, fax (787) 741-1717, e-mail <bieke@prdigital.com>, <http://www.ViequesLibre.org>.

Friends Meeting at Cambridge (Mass.) sent a letter to President Bush expressing concern about any expansion of the war against terrorism. "In light of reports that action is now imminent—be it in Somalia, Iraq, the Philippines, Sudan, or elsewhere—we ask with a sense of great urgency that you pause and reconsider," Cambridge Friends wrote. "We write to you as Quakers, members of an historic peace church with a deep commitment to nonviolence. We take great pride in this nation's allegiance to the principles of world peace and justice for all. It is precisely in times of great emergency that these principles must be most cherished and most staunchly upheld. We ask you to put down the bombs and guns and pick up the tools of international law and collaboration. We ask you to consider and address the root causes of terrorism with thoughtful kindness for the well-being of all people." —*Friends Meeting at Cambridge.*

The Emergency and Material Assistance Program and the Peacebuilding Unit of AFSC have launched the *Paz! Peace for Colombia Campaign*, an educational and action effort designed to involve schools and community groups. This campaign seeks to raise much-needed funds to buy food and medicine for displaced families in the region. Warfare in Colombia, heightened by the U.S.-supported plan to fight the illegal narcotics industry, has resulted in more than two million displaced people and close to 100,000 refugees who have fled to neighboring countries. To learn more visit <http://www.afsc.org/emap/projects/colombia>, or contact Carlos Mejía, (215) 241-7283, <cmejia@afsc.org>. —*AFSC*

Friends Committee on Legislation in California (FCL) has launched a campaign to reverse \$240 million in state budget cuts to human service departments proposed by the governor. Proposed reductions include low income home energy assistance, child welfare services, foster care programs, and access to

medical care. FCL is asking supporters to contact their elected officials. — *FCL Newsletter*

The Board of Trustees of Guilford College has appointed Kent John Chabotar as the college's eighth president, effective July 1. He will also join the faculty as a professor of Political Science. Chabotar has been vice president for finance and administration and treasurer at Bowdoin College since 1991. He will succeed Don McNemar, who will conclude his service as president after six years in the position.

Wellesley (Mass.) Meeting approved a letter to Massachusetts state legislators and to local newspapers supporting legislation establishing "the legal status of same-sex relationships." In the letter, Wellesley Meeting noted that it approved same-sex marriage "after several years of prayerful consideration and discussion. . . . But as the legislature is now giving thought to the legal status of same-sex unions, we would urge their approval for the very same reasons that prompted us," the letter continues. "By giving recognition and respect to these relationships, we will be fostering the commitment, loyalty, and mutual support a good marriage requires, and thereby contribute to a healthier, stronger, more united society, free of the hatred and discrimination that are now sustained by the difference in applicable law. . . . We urge your support of legislation establishing the legal status of committed same-sex relationships, and your opposition to efforts to prohibit such legislation." —*Wellesley Meeting*

This year's Paul Robeson Social Justice Award, recognizing a lifetime commitment to social change, will go to George Lakey, director of Training for Change. Lakey, a member of Central Philadelphia (Pa.) Meeting, has trained generations of activists in the U.S. and abroad in the principles of nonviolent social change. He has led workshops for coal miners, therapists, homeless people, prisoners, Russian lesbians and gays, Sri Lankan Buddhist monks, Burmese guerrilla soldiers, striking steel workers, South African activists, and others. For more information visit <www.trainingforchange.org>. —*Bread and Roses Community Fund of Philadelphia*

Quaker minister and social reformer Elizabeth Fry (1780–1845) will be featured on a Bank of England five-pound note to be issued this summer. Fry spent her life working to improve conditions for women and children incarcerated in London's Newgate Prison. She is only the second woman to appear on a pound note; the first was Florence Nightingale. —*The Friend (London)*

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• July 10–14—North Carolina Yearly Meeting (Conservative), Murfreesboro, N.C.; Alaska Yearly Meeting (Evangelical), Kotzebue, Alaska

• July 10–15—Friends United Meeting Triennial Sessions, Nairobi, Kenya. Gathering theme is "So now we finish the work" (2 Cor. 8:5–15). For details visit www.fum.org or e-mail info@fum.org.

• July 16–21—Iowa Yearly Meeting (Conservative), West Branch, Iowa

• July 19–21—Wilmington Yearly Meeting, Wilmington, Ohio

• July 20–24—Evangelical Friends Church-Eastern Region, Canton, Ohio

• July 20–26—Northwest Yearly Meeting of Friends Church (Evangelical), Newberg, Oreg.

• July 21–27—New York Yearly Meeting, Silver Bay, N.Y.

• July 22–27—Pacific Yearly Meeting, San Diego, Calif.

• July 25–28—Alaska Friends Conference, Wasilla, Alaska; Evangelical Friends Church-Mid America Yearly Meeting, Wichita, Kans.; North Pacific Yearly Meeting, Corvallis, Oreg.

• July 27–29—Indiana Yearly Meeting, Marion, Ind.

• July 29–August 4—Baltimore Yearly Meeting, Harrisonburg, Va.

• July 31–August 3—Iowa Yearly Meeting

• July 31–August 4—Illinois Yearly Meeting, McNabb, Ill.; Ohio Valley Yearly Meeting, Richmond, Ind.

Opportunities/Resources

• Information on past and current Listening Projects is sought for inclusion in a book in progress. Developed at Rural Southern Voice for Peace by Herb Walters in the 1980s, the Listening Project process has been used successfully by communities worldwide to increase understanding and reconciliation, and to organize for justice, peace, and the environment. If you have information to share, please contact Geoff Huggins at redbud@visuallink.com or call at (540) 888-3946. Personal stories on the power of deep listening are also of interest.

•Casa de los Amigos is a Quaker service center and guesthouse in Mexico City with over 50 years of service to the Mexican community. Casa is currently looking for a Quaker couple to serve as Friends in Residence. Also, their new volunteer placement program, Convive, invites participation from those interested in volunteer service with organizations in Mexico City. For information about these volunteer opportunities or other Casa activities, contact Casa de los Amigos, Ignacio Mariscal 132, Col. Tabacalera, Mexico D.F. 06030, tel. (52-55) 5705-0521 or (52-55) 5705-0646, fax (52-55) 5705-0771, e-mail: <Friends@avantel.net>, <www.avantel.net/~friends>.

•Friends from Mattapoisett (Mass.) Meeting initiated a project several years ago of collecting used commemorative stamps, preparing them, selling them to collectors, and giving the money to good projects. Brad Hathaway and his assistants raised \$15,663 by the end of October 2001. The money has gone to Right Sharing of World Resources, the African Great Lakes Initiative, Quang Ngai Rehabilitation Center in Vietnam, and other projects. Send used commemorative stamps to Brad Hathaway, P.O. Box 795, Mattapoisett, MA 02739. All current and past domestic and international commemorative stamps are useful. U.S. flag and bulk mail stamps are *not* collected. Please leave a significant border of the envelope around each stamp.

•Peaceful Tomorrows is a nonprofit organization founded by family members of September 11th victims, with a mission to seek effective alternatives to war. Visit <www.peacefultomorrows.org>.

•Canadian Friends Service Committee has created a web bulletin board called "Creative Responses to End Terrorism" at <http://www.quaker.ca/cgi-bin/forum/gforum.cgi>.

•The Quaker Universalist Group, based in Great Britain, now has a website: <www.qug.org.uk>.

•Friends Bulletin, the official publication of Pacific, North Pacific, and Intermountain Yearly Meetings, can be reached on the web at <westernquaker.net>.

•Those interested in researching the history of the Religious Society of Friends can learn about the resources of Friends Historical Library at <www.swarthmore.edu/Library/friends>.

•Baltimore Yearly Meeting can be found on the web at <www.bym-rsf.org>.

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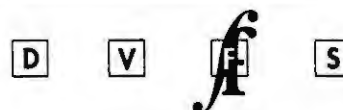
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Milestones

Births/Adoptions

Wishengrad—Zoe Caroline Wishengrad, on
January 24, 2002, to Paul Lewis Wishengrad and
Elizabeth Carol Clapham. Elizabeth, her parents
Carol and Curtis Clapham, and sister Jennifer
Clapham are members of Birmingham (Pa.)
Meeting.

Deaths

Collins—Arthur C. Collins, 79, on December 17,
2001, at Glen Health Center in Lancaster, Pa. The
son of Edith and Benjamin Collins, Art was born
in Chester, Pa., on March 18, 1922. When he was
six the family moved to Swarthmore, where he
played basketball, lacrosse, and tennis, and gradu-
ated from Swarthmore High School. He attended
Haverford Preparatory School for one year, then
earned a B.S. in Chemistry from Dickinson Col-
lege and enlisted in the Army. He was stationed at
Los Alamos, N.Mex and worked on the Manhat-
tan Project. After serving, he obtained a bachelor's
degree in Electrical Engineering from Worcester
Polytechnical Institute and a law degree from
Temple University. He met his wife, Joyce
Christensen, in the patent office in Washington,
D.C., where they were both employed. They were
married at the Presbyterian Church of Falls Church,
Va., on August 20, 1949. Art was admitted to the
Delaware County Bar in 1955, working briefly for
American Viscose and Burroughs Corporation,
then the Philadelphia Naval Base as a patent attor-
ney. After 26 years of government service, Art
retired in 1975 and worked for the Delaware
County Legal Assistance Office in Chester, spe-
cializing in family law. A Quaker since birth, he
was an active member of Swarthmore Meeting,
serving as clerk for a number of years. He served
the Swarthmore community, working with the
Delaware County Fair Housing Council and the
local ACLU chapter. He loved gardening, politics,
sports, bridge, and spending time with his family.
Art was predeceased by his older brother, George
W. Collins. He is survived by his wife, Joyce
Collins; his children, Carl W. Collins, James W.
Collins, Robert F. Collins, Marilyn C. Weinstock-
Collins, and Alan W. Collins; nine grandchildren;
and a brother, Benjamin S. Collins.

Dahlke—Helmut Otto Dahlke, 88, on November
27, 2001, in Richmond, Va., of respiratory failure.
One of three sons of German immigrants Gustav
and Maria Dahlke, Otto was born on July 27,
1913, in Washington, D.C. He received his
bachelor's and master's degrees from University of
Illinois in the 1930s, and during World War II he
served as a conscientious objector in a Civilian
Public Service camp in Merom, Ind. He married
Ruth Stone in 1940, and their son Carl was born
in 1943. After the war Otto earned his Ph.D. in
Sociology from University of Wisconsin and re-
searched at the Bureau of Agricultural Economics
of the U.S. Department of Agriculture. He taught
Sociology at University of Connecticut, Ohio Uni-
versity, and Concord College. He obtained a cer-
tificate in Social Work from University of Pennsyl-
vania, and concluded his professional career as a
professor of Social Work at Virginia Common-
wealth University. Otto wrote *Values in Culture
and Classroom*, a book that influenced a number of

sociologists. Otto's interest in values led to his
involvement with the humanistic psychology move-
ment. As part of this involvement, he taught bioen-
ergetics workshops during the '70s and '80s. After
retirement Otto and Ruth spent many years ex-
ploring the world with trips to Costa Rica, Mexico,
Israel, Indonesia, Japan, Russia, and Scandinavia.
During his later years Otto developed a deepening
interest in exploring a spiritual path. He became a
Quaker, discovering his spiritual home as a mem-
ber of Richmond (Va.) Meeting. An inveterate
writer, he contributed to several Quaker journals
and greatly enjoyed composing letters to the editor
and to various politicians about the issues of the
day. Otto and Ruth participated in many nonvio-
lent political activities, such as protests at the School
of the Americas. In their last two decades together
they also produced spectacular garden displays for
the enjoyment of friends. Otto is survived by his
wife, Ruth Dahlke, and son, Carl Dahlke.

Favrot—Bonnie Allen Lockwood Favrot, 84, on
December 4, 2001, in Nashville, Tenn. Bonnie
was born on October 27, 1917, the youngest of six
children of Ed and May Allen, fruit farmers in
Carbondale, Ill. She attended college at The Nor-
mal. In 1940 she worked for the British Supply
Mission in Washington, D.C. After Pearl Harbor,
she volunteered for the Red Cross and was sent to
Hawaii. While working in Honolulu, she met and
married Major R.S.D. Lockwood, but the mar-
riage did not last, and Bonnie and her son returned
to Carbondale. She earned a master's degree at
Southern Illinois University, and a Ph.D. at Uni-
versity of Pittsburgh. For 20 years she taught Busi-
ness Administration and Business Education at
SIU. She married a colleague, Leo Favrot, in 1964.
Their commitment to the civil rights movement
brought them into contact with Quakers and Uni-
tarians, and they decided to move to Nashville to
teach at an institution for students of African de-
scend. When Leo died in 1969, Bonnie's search for
solace led her to Pendle Hill, where she learned to
weave and read journals. She joined Media (Pa.)
Meeting and for a short time was director of The
Harned, but this satisfying work was cut short by
cancer, and she returned to Nashville to recover
from her radiation treatments. In 1982 she opened
a bed-and-breakfast with weaving tutorials in
Hatteras Island, N.C. She began studying geneal-
ogy, discovering that her father's ancestors were
early Quaker settlers in N.J. Because of her health,
Bonnie returned to Nashville once more. She is
survived by her son, Brocton Lockwood, his wife,
and three grandchildren.

Leader—Francis (Frank) Marion Leader III, 84,
on July 21, 2001, in Doylestown, Pa. Frank was
born in Philadelphia, Pa., on November 6, 1916,
the son of Max and Frieda Leader. He served in the
Merchant Marine during World War II and mar-
ried Fanny Bell (Faye) Anders in 1947. He gradu-
ated from Drexel University in 1958 and received
a master's degree in Mechanical Engineering from
Lehigh University in 1964. In 1965, Frank and
Faye began attending Doylestown (Pa.) Meeting,
joining in 1972. Frank was a faithful and active
member until his death, serving on a variety of
committees. He put his engineering skills to use,
keeping an eye on the condition of the building.
He was a familiar presence at the end of many
meeting events, patiently waiting to lock up after

the last straggler. Frank was also a longtime member of the Brown Baggers, a group of retired men associated with the meeting who gather monthly to socialize and share stories. A championship distance swimmer and an avid golfer, he was active in the Bucks County Beekeeping Association and taught beekeeping at Delaware Valley College. A supportive, loving husband and father, he is remembered for his fundamental decency and sly sense of humor. He is survived by his wife, Faye Leader; two daughters, Gwendolyn Steigerwalt and Trish Krotowski; a son, Francis Marion Leader IV; and three grandchildren.

Letson—*Joseph William Letson*, 78, on September 18, 2001, at Mercy Medical Center in Springfield, Ohio. Born in Columbia, Mo., on July 9, 1923, he was the son of Orrin W. and Ethel S. Letson. He grew up in Tulsa, Okla., attended University of Oklahoma, and received his bachelor's degree from College of the Ozarks. He graduated from Chicago Theological Seminary and pursued advanced studies at Hebrew Union College in Cincinnati. During World War II, he served in civilian public service in several locations. After retirement, he joined the Peace Corps and served two years in Belize. A member of Yellow Springs (Ohio) Meeting, he served on several boards, including ACLU, Friends Care Center, and on committees of various Friends organizations. Joseph enjoyed children, study, birding, folk dancing, lively conversation, and travel. He had a dry wit and relished a good story. Joseph is survived by his wife, Mary E. Osborne Letson; two daughters, Joan P. Letson and Ruth Letson and her husband Francois Dongo; three sons, Philip Letson, William Letson and his wife Amy, and Thomas Letson and his wife Joanne; seven grandchildren: Joshua Adams; Andrew, Ruth, Joseph, and Bridget Letson; J.P. and Christine Dongo; and a brother, Robert Letson.

Moulton—*Phillips (Phil) Prentice Moulton*, 92, on January 9, 2002, at Friends House, Sandy Spring, Md. He was born on December 24, 1909, to E. Phillips and Myrtle Skeel Moulton in Cleveland, Ohio. When he was 16, Phil had a Christian conversion and thought of becoming a minister. After his sophomore year at Ohio Wesleyan University, he became seriously ill while working in a railroad gang, and never fully recovered. In spite of this illness, he was valedictorian, student body president, and an officer of the National Student Federation. Phil graduated in 1931, undertook postgraduate work in Marburg University in Germany (1931–2), studied at Princeton Theological Seminary (1941–2), and earned a B. D. from Yale University (1942). On June 14, 1947, he married Mary Cochran, whom he had taken to see the Cloisters on their first date. Engrossed in conversation, they got no further than the bench outside the building. That conversation, which continued for over 54 years, concerned how to apply Christian ethics to daily living. Phil went on to earn a Ph.D. from Yale University, where he was named University Scholar. Subsequently he held academic appointments at Chicago University, Union Theological Seminary, Simpson College, Wesley College, University of North Dakota, and Adrian College. Phil edited *The Journal and Major Essays of John Woolman*, published in 1971. For over 30 years he conducted workshops and lectured on Woolman and on pacifism at FGC, monthly and

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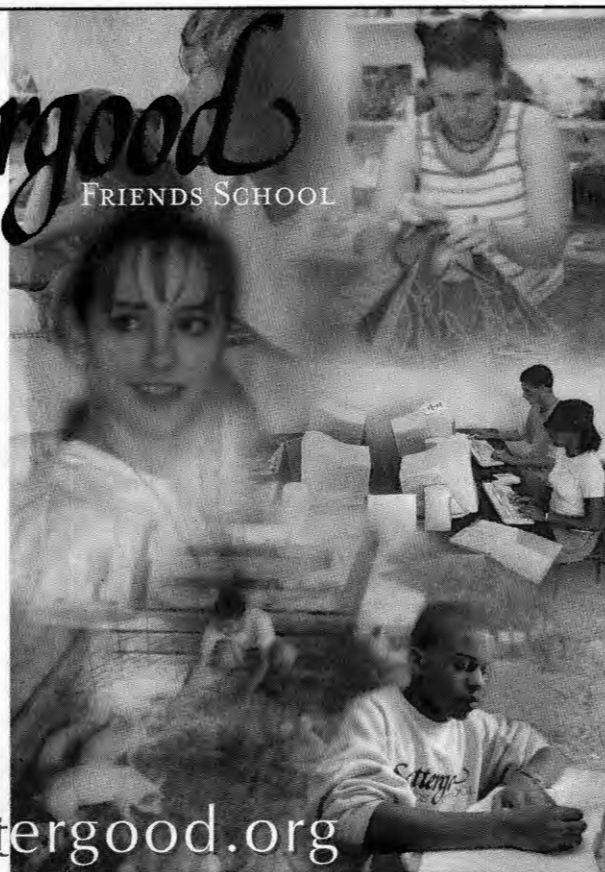
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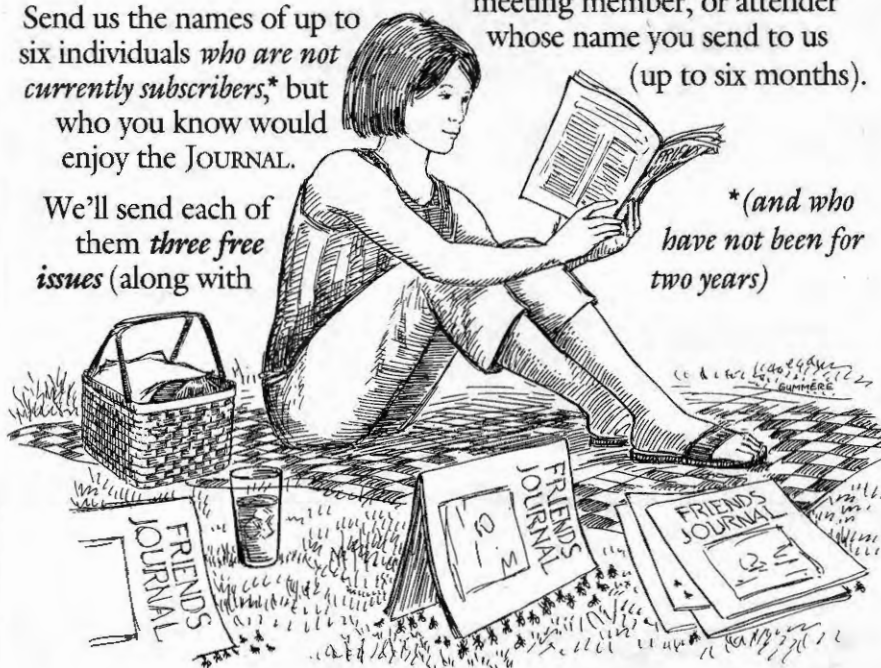
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yearly meetings, and Quaker centers in the United States and Britain. He addressed the American Academy of Religion, arguing that military power was more provocative than deterrent. After his retirement in 1976 Phil was a Visiting Scholar at University of Michigan, focusing on ethical problems of athletics in small colleges. He also worked with the Military Study Group, students selected by war academies to pursue doctoral degrees in Military History. During this time he wrote *Amunition for Peacemakers*, winner of the Pilgrim Press Book Competition. In his early 80s Phil traveled with study groups to problem areas in the Middle East and Central America, as well as a Fellowship of Reconciliation mission to the USSR. He served on advisory committees and boards of organizations such as World Peacemakers and the Civilian-Based Defense Association. In *Who's Who in America* Phil states, "At age 16 I discovered the most important thing in life—a strong Christian faith. This has given me motivation, stability, and direction. It has stimulated me to question generally accepted values, to distinguish the significant from the trivial, the enduring from the temporal. I believe the Christian interpretation of life provides the perspective needed to make one's efforts worthwhile." He is survived by his wife, Mary Moulton; a daughter, Kathy Moulton, and her husband Alexander Gurevich; and a son, Larry Moulton, and his wife Ann Riley and their two children, Tyler and Carine.

Rhoads—Jonathan Evans Rhoads, 94, on January 3, 2002, of gastric cancer, at the Hospital of University of Pennsylvania. He was born in the Germantown section of Philadelphia, Pa., on May 9, 1907, and graduated from Westtown School and Haverford College. In 1932 he earned a medical degree from Johns Hopkins University and began an internship at the Hospital of University of Pennsylvania. Here he became a close colleague and friend of I. S. Ravdin, who preceded him as chair of Surgery at Penn. In 1934 Jonathan earned a doctorate in Medical Sciences from Penn, and two years later he married a physician, Teresa Folin. Provost emeritus of Penn, Jonathan was chair of the department of Surgery from 1959 to 1972, and remained active on the faculty of the School of Medicine up to his final hospitalization. He edited a leading textbook in the field, pursued an active laboratory research program, and led numerous organizations, including American College of Surgeons and American Cancer Society, editing that organization's medical journal for 20 years. In 1972 he was appointed by President Richard Nixon to serve on the National Cancer Advisory Board. Through most of his career, he performed research focusing on nutrition in surgical patients. His work culminated in the development of an intravenous nutrient mixture that is now widely used to feed patients who are unable to eat. For this work, he and colleague Stanley Dudrick received the Goldberger Award from the American Medical Association. At a surprise 71st birthday celebration, his colleagues honored him through an endowed professorship in his name in Surgical Sciences. In 1994 a pavilion at the Hospital of University of Pennsylvania was named after him. He was a valuable member of many organizations, including the Philadelphia School Board and the boards of Haverford College, Bryn Mawr College,

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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.

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

YogaLife Institute Classes/Retreats in King of Prussia, Phoenixville, Media, Newtown Square, Skippack, Jenkintown, Pa. See <www.asktheyogateacher.com>. Director, Robert Butera, MDiv. (Earlham), PhD in Yoga. (610) 265-5800.

Custom Marriage Certificates, and other traditional or decorated documents. Various calligraphic styles and watercolor designs available. Over ten years experience. Pam Bennett, P.O. Box 136, Uwchlan, PA 19480. (610) 458-4255. <prb@stonehedgefunding.com>.

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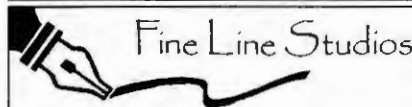
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We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship,** 121 Watson Mill Road, Landenberg, PA 19350-9344.

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

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Summer Camps

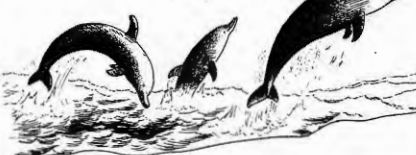
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Meetings

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

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

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

AUSTRALIA

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

BOTSWANA

GABORONE—phone/fax (267) 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

BRAZ 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 Valenciennes, 75006 Paris. Entrance at 114 bis. Phone: 01-45-48-74-23. The Center has no sleeping accommodation.

GERMANY

GOETTINGEN—Unprogrammed meeting 11 a.m., second and fourth Sundays. 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 737 2-29-73.

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

NICARAGUA

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

UNITED STATES

Alabama

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

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

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

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

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

Alaska

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

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

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

Arizona

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

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

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

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

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

Arkansas

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

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

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

California

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

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

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

CHICO—9:45–10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th 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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Colorado

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

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

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

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

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

Connecticut

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

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

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

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

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

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

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

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

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

Delaware

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

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

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

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

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

WILMINGTON-Worship and First-day school 10:30 a.m. 4th and West Sts. Phone: 652-4491.

District of Columbia

WASHINGTON-Friends Meeting of Washington, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310. (www.quaker.org/fmw). Unprogrammed meetings for worship are regularly held at:

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

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

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

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

Florida

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Georgia

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

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

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

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

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

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

Hawaii

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

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

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

Idaho

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

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

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

Illinois

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Indiana

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

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

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

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

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

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

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

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

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

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

Iowa

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

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

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

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

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

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

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

Kansas

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

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

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

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

Kentucky

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

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

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

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

Louisiana

BATON ROUGE-Unprogrammed worship 11:30 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (225) 665-3560.

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

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

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

Maine

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

BELFAST AREA-Unprogrammed meeting for worship, 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) 862-3957. (207) 285-7746.

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

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

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

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

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

Maryland

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

ANNAPOLIS-351 Dubois Rd. Worship 11 a.m.

Phone: (410) 573-0364.

& **BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-4451. E-mail: <homewood@all-systems.com>.

BALTIMORE/SPARKS-Gunpowder Meeting. Worship 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 Caddbury 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 Nobscott 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

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-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., 1400 S. Washington. 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) 683-6695, 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 rtes. 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-Moorstown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

CROWELL-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 CROWELL.

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

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

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

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

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

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

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

NEWTON-Meeting for Worship 10 a.m. Sundays. Haddon Ave. and Cooper St., Camden. 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.

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

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.nyim.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. 662-5749.

POPLAR RIDGE-Worship 10 a.m. (315) 364-5563.

POUGHKEEPSIE-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (845) 454-2870.

PURCHASE-Meeting for worship and First-day school 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 946-0206 (answering machine).

QUAKER STREET-Worship 10 a.m. Easter to Thanksgiving. Rte. 7, Quaker Street, New York 12141. For winter schedule call (518) 234-7217.

ROCHESTER-84 Scio St. (one block N of East Avenue across from East End Garage downtown). Meeting for worship Sundays at 11 a.m. school year; 10 a.m. summer (ASL-interpreted). Religious education for children and adults 9:45 a.m. (716) 325-7260.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 735-4214.

RYE-Unprogrammed meeting for worship, 624 Milton Road. Phone (914) 967-0539.

SARANAC LAKE-Meeting for worship and First-day school; (518) 523-3548 or (518) 891-4490.

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

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

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

STATEN ISLAND-Meeting for worship 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) 728-7083.

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 299-4889.

BOONE-Unprogrammed meeting for worship 10 a.m. First Days. 171 Edgewood Drive, Boone, NC 28607.

Michael Harless, clerk, (828) 263-0001.

BREVARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (828) 884-7000.

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 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) 328-3344.

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.

WENT WORTH/REIDSVILLE-Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.

WILMINGTON-Unprogrammed worship 11 a.m. Discussion 10 a.m., 202 N. 5th Street. Call (910) 251-1953.

WOODLAND-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3911.

North Dakota

FARGO-Unprogrammed meeting, 10:30 a.m. Sundays, Call for current location. (701) 237-0702.

Ohio

AKRON-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-0521.

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

BOWLING GREEN-Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON-Sally Weaver Sommer, (419) 358-5411.

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

SIDNEY-(937) 497-7326, 492-4336.

TOLEDO-Rilma Buckman, (419) 867-7709.

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

CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Frank Huss, clerk.

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

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331 or (614) 487-8422.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1516 Salem Ave., Rm. 236. Phone: (937) 643-9161.

DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 587-1070.

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stillwell. Phone: (330) 670-0053.

MANSFIELD-Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First and Third Sundays 10:30 a.m., Betsey Mills library, 4th and Putnam Sts. Phone: (740) 373-5248.

A. OBERLIN-Unprogrammed worship Sundays, 10:30 a.m., A.J. Lewis Environmental Center, 122 Elm St., Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Phone (440) 774-6175 or Mail Box 444, Oberlin, OH 44074.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.

WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and 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 (503) 399-1908 for information.

Pennsylvania

ABINGDON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E of York Rd., N of Philadelphia.) (215) 884-2865.

BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester on Rte. 202 to Rte. 926, turn W to Birmingham Rd., turn S 1/4 mile.

BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202-263), Lahaska. (215) 794-7299.

CARLISLE-252 A Street, 17013; (717) 249-8899. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Linda Drive. Telephone (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts. (610) 874-5860.

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

CORNWALL-Friends worship group, unprogrammed meeting for worship and First-day school 9:30 a.m. each First Day. Call (717) 964-1811 for location and directions.

DOLINGTON-MAKEFIELD-Worship 11-11:30 a.m. First-day school 11:30-12:30. E of Dolington on Mt. Eyre Rd.

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

DOYLESTOWN-Meeting for worship and First-day school 10 a.m. East Oakland Ave.

DUNNINGS CREEK-First-day school/meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. 623-5350.

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

EXETER MEETING-191 Meetinghouse Rd., 1.3 miles N of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Winfield Keck (610) 689-5509.

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

GLENSIDE-Unprogrammed, Christ-centered worship. First Day 10:30 a.m., Fourth Day 7:30 p.m. 16 Huber St., Glenside (near Railroad Station). Telephone (215) 576-1450.

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

GWYNEDD-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumneytown 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, Haverford; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

HORSHAM-First-day school (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127.

INDIANA-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.

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

LEHIGH VALLEY-BETHLEHEM-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

LEWISBURG-Worship 10:30 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

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

MARSHALLTON-Bradford Meeting (unprogrammed). Rte. 162, 4 mi. W of West Chester. 11 a.m. 692-4215.

MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-May, 125 W. Third St.

MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

MERION-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, Thomas Swain (610) 399-1977.

MIDDLETOWN-First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and Eighth Months, worship 10-11 a.m. at Langhorne, 453 W. Maple Ave.

✓ MILLVILLE-Worship 10 a.m., First-day school 11 a.m. Main St. Dean 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-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macey Sts. Bruce Grimes, clerk: (215) 234-8424.

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

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

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

CHELTENHAM-Jeanes Hosp. grnds., 19111. (215) 342-4544. Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

CHESTNUT HILL-100 E. Mermaid Lane, 19118. (215) 247-3553.

FRANKFORD-1500 Orthodox St., 19124. (215) 533-5523.

GERMANTOWN-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)

GREEN STREET-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)

MM OF FRIENDS OF PHILADELPHIA-4th and Arch Sts., 19106. (215) 625-0627

UNITY-Unity and Wain Sts., 19124. (215) 295-2888. Worship 7 p.m. Fridays.

PHOENIXVILLE-Schuylkill Meeting. Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.

PITTSBURGH-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.

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

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

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

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

READING-First-day school 10:15 a.m., meeting 10:30 a.m. 108 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sugar Rd., 2 miles NW of New Hope. (215) 297-5054.

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

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

STATE COLLEGE-Worship and children's programs 11 a.m. Also, on most Sundays, early worship at 8:45 a.m. and adult discussion at 10 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

SWARTHMORE-Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. At Barclay Friends School, off Rte. 6, North Towanda. Phone: (570) 265-9620.

UPPER DUBLIN-Worship & First-day school 11 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

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

WELLSVILLE-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-4203.

WEST CHESTER-First-day school 10:30 a.m., worship 10:30. 425 N. High St. Caroline Helmutz, (610) 696-0491.

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

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

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

WILLISTOWN-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.

WRIGHTSTOWN-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

YARDLEY-Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

YORK-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St. (717) 848-6781.

Rhode Island

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

SAYLESVILLE-Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

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

WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Worship each First Day at 10:30 a.m. (401) 762-5726.

South Carolina

CHARLESTON-Meeting for worship Sundays. 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 11:15 a.m., discussion 10:30 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) 388-7684.

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

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

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

WILDERNESS-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Chris O'Gorman, (802) 775-9552.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, near U.S. 1. Call (703) 781-9185 or 455-0194.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-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) 527-0200.

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



A QUAKER CENTER FOR
STUDY AND CONTEMPLATION

*The name of Pendle Hill
symbolizes the call to
climb to spiritual heights
through hard thinking
and spiritual discipline...*

*to see deeper into the
meaning of life
and farther out into
the great world, and to
come down with a fresh
zest for the service
which reaches to that
of God in all.*

Henry Hodgkin,
Pendle Hill's first Director

Pendle Hill is today, as it has been for over 70 years, a unique resource for Friends. This spring, we are entering the last few months of a four-year Campaign for a New Century of Service. We are now more than 90% of the way toward the campaign goal of \$7 million. In the remaining months of the campaign, we are approaching all Pendle Hill's friends with an invitation to join with those who have already made an investment in the future of Pendle Hill. We hope that many others might be in a position to consider a financial commitment, which can be honored over a period of up to five years if necessary.

PRIORITIES OF THE CAMPAIGN

Priorities during this campaign have been Religion and Social Issues programs, Young Adult Leadership Development, Scholarships for resident students and short term participants, and increased Annual Giving.

Generous gifts from Pendle Hill donors are at work already, helping to fund several of these priorities. Of special note are the following:

◆ **Social Action and Social Witness Internship Program**

This new program brings together young adults and seasoned activists to live, worship, and study at Pendle Hill while they engage in peace and social justice work outside Pendle Hill.

◆ **Young Adult Friends Leadership Development**

Our summer service-learning and spiritual enrichment program helps young adults 18-24 years of age develop leadership skills. Young people come from all over the country to live and learn together and to explore more deeply the spiritual basis for their Quaker work in the world.

◆ **Religion and Social Issues Forum Program**

This program plans the Monday Night Forum and conferences that address some of the most intractable issues of our day. This year's Monday Night series, "Discernment in the Aftermath of September 11," culminated in a weekend peace convocation built around the theme, "New Responses to New Forms of War." Next year's focus will be on racial justice.

◆ **Scholarship Funds for Resident Students and for Participants in Weekends and Weeklong Courses**

A scholarship fund matches grants made by a Friends Meeting or other religious community to help people attend our conferences and workshops. New scholarship funds for resident students give assistance to students working in peace and social justice, to Quaker artists, to international students, and to African-Americans.

Pendle Hill's service in these troubled times is more important than ever. Our fees and charges cover less than half the costs of operating our programs. We need your help. Your gift will help Pendle Hill continue to be a unique resource for Friends.

Invest in the Future

We thank all the individuals and Meetings whose gifts have brought us more than 90% of the way toward our campaign goal. To learn how you can make an investment, not only in Pendle Hill, but also in the future of the Religious Society of Friends, please contact:

Barbara Parsons
Director of Development
Pendle Hill
338 Plush Mill Road
Wallingford, PA 19086
1-800-742-3150, ext. 132 or
E-mail: contributions@pendlehill.org