

February 2003 • \$3

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



*The Ministry  
of the Comfort Quilt  
History as Usual?*

*Why Quakers Should Learn  
to Apologize*

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



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**Among Friends**

# Let Love Be Our Guide

At my house, we're coming to the end of a long season of college application essays and other tasks related to my younger son's approaching departure from home this fall. For one of these essays, Matthew, an artist, wrote, "I find myself as an artist wanting to make political and social statements. I want people to look at my artwork and think about it. . . . As I am Quaker, I am strongly opposed to violence and war. Consequently, the main focus of my most recent artwork has been America's role in terrorism and warfare. . . . I have chosen, as a protest, to create pieces that will point out the flaws, hypocrisy, and evils of the American war machine." I'm pleased that Matt is prepared to put his Quaker values right up front in presenting himself, and I'm intrigued by his protest through his art. During the past 18 months I've been moved by the vivid concern expressed by many young people as they rise to the challenges before us with creativity and fresh insight.

In "Visit to Vietnam" (p. 8), Brynne Howard, a freshman at St. Olaf College in Northfield, Minnesota, and member of Des Moines Valley (Iowa) Meeting, writes beautifully about her insights into the havoc and destruction that war wreaks upon all who participate in it—and about the power of love to overcome its bitter vestiges. Elizabeth Markham, a senior at Haverford College and recent FRIENDS JOURNAL intern, explores "A Different Kind of Force" (p. 23) in her analysis of a presentation on a global nonviolent peace force. "This type of work intrigues me because it is filled with hope," she writes, "It does not leave people defenseless, but instead gives them something to satisfy the need to feel protected that was formerly fulfilled through violence." We are very glad that several recent issues have carried articles by other young writers and we look forward to publishing more material from and about young Friends in the months ahead.

Glancing at the lineup of articles on the facing page, I'm struck by the recurring theme of love and grace that runs through most of them. Whether the subject is about a difficult relationship or providing support and nurture to elderly or infirm members of our meetings, graciousness, compassion, and a spirit of loving care for others is a cornerstone of each. "Forgiveness has released me to be a conduit of love," writes Kat Griffith in "Forgiveness" (p. 13). "I feel it flow through me from a source beyond me," she continues, "bigger and deeper than any love that could originate in me." As we live forward into these uncertain times, there is perhaps nothing more important we can do than to strive to make our lives instruments of love towards others. Brynne Howard (p. 9) observes, "Standing in a small village called Nam Ding, the hatred and history of our two countries didn't matter. We were experiencing something more important, a method for overcoming conflict: love." As we Friends struggle with our nation's rush to war, it's worth reflecting at every turn in the road on what love would have us do and letting that be our guide.

**Note:** For our upcoming special issue on "Orienting New Friends," FRIENDS JOURNAL welcomes the submission of brief (50-500 words) descriptions or vignettes of the experience of meetings and/or newly committed Friends on the process of accommodating oneself to life within our Religious Society. Please send them to Robert Dockhorn, Senior Editor, or e-mail them to [senioreditor@friendsjournal.org](mailto:senioreditor@friendsjournal.org) by March 15.

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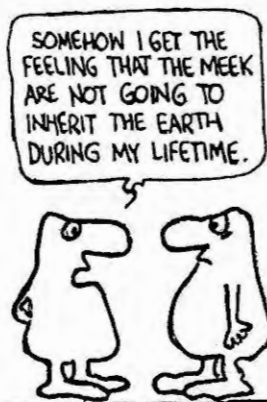
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Cover art © 1990 Cathy Weber



## Forum

### Some thoughts on a life of peace protest

Cameron McWhirter's article "Essay on War" (*FJ* Sept. 2002) reminded me of Albert Einstein's quote: "The pioneers of a warless world are those who refuse military service."

And Major General Maurice: "I went into the British Army believing that if you want peace you must prepare for war. I believe now that if you prepare for war you will get war."

And William Penn: "A good end cannot sanctify evil means, nor must we do evil that good may come of it."

And what I wrote about freedom in answer to a young man whom I was trying to persuade not to go to war when he said, "But we're going over there for you!" I wrote, "If the only way I can be free is by killing—let me be a slave. If the only way I can live is by destroying another life—let me die. Please do not murder or urge others to murder for my sake. Let me keep and gain my freedom by Jesus', Gandhi's, and Dr. Martin Luther King Jr.'s nonviolent resistance, for the world is my country and we are all one."

I used to follow a recruiter around and say to the one he was trying to enlist, "Don't go. Don't go." I even went into a recruiter's office where a young man was trying to sign up and said, "Don't sign it! Don't go!" It was during the Persian Gulf War when we killed so many people over oil—and we're still killing people over oil.

I'm surprised that he didn't arrest me but he didn't. I've been arrested over protesting the militarization of space but not that—five or six times—just overnights in a holding cell, but the last time I spent a month in jail. I was supposed to stay a year but as I was in my 80s, I guess they were afraid I'd die on them. They kept making me see the nurse all the time, and I'd say, "I didn't ask to see the nurse." I was supposed to be in the most violent ward of all, but the prisoners were all so sweet to me. I'd get a mop to wash my cell floor and they'd come running shouting, "No, no, no," take it from me, and do it themselves. One girl stood precariously on the edge of the bed and covered a vent with paper because I was always so cold. I told the warden they were all so sweet he should set them all free.

I do most of my peace work by mail now because if I just walk a block I become exhausted. I'll be 94 in June. Peace, love, and joy to all.

*Dorothy Scott Smith*  
Indian Harbor Beach, Fla.

### Remembering her dad's prison work

I read with interest the October 2002 issue on prisons. My father, Mark Robinson, who died recently, was active in prison reform and visitation all his life. When Dad was young, his father, Louis Robinson, was on the board at Eastern State Penitentiary and used to take Dad to the prison with him. At age 12, my father sat in on board meetings and talked with guards and prisoners.

His interest continued when he moved to northeastern Pennsylvania. He served as president of the board of Fairview State Prison for the Criminally Insane, and advocated for prisoners whom he believed to be innocent. Later he founded a worship group under the care of North Branch (Pa.) Meeting in Dallas State Prison, working mostly with lifers. He, too, changed people's lives. One prisoner was led to earn several college degrees, including a master's. After Dad retired to Kendal at Longwood, he continued to write to "his prisoners." After his death, we received a letter from a prisoner whom Dad believed to be wrongly accused and for whose release he had been working.

Dad enlightened and encouraged many men at the Dallas Prison. One prisoner wrote that at least 200 men had attended the worship group there over the years.

*Marthajane Robinson*  
Philadelphia, Pa.

### Prison issue was wonderful

Your October 2002 issue about prisons is wonderful. There's a lot to read and digest. It's a good reference magazine. Thanks for sending it to us.

*Donald and Marion Lathrop*  
New Canaan, N.Y.

### Thank you

Thank you for your November 2002 issue and its teaching of peace.

*Gordon McClure*  
Toronto, Ont.

### Let's get over our reticence

I am a Friend from Montclair (N.J.) Meeting, New York Yearly Meeting, sojourning, while working with Friends Peace Teams/African Great Lakes Initiative,

with Burundi Yearly Meeting (Eglise Evangelique des Amis du Burundi) for the past two years. With delight, as when I lived in Montclair and at last found a meeting to join, I joyfully read *FRIENDS JOURNAL* whenever one reaches my hands. These days, David Zarembka, our AGLI coordinator, brings the latest issues whenever he comes our way (two times this year). I read them from cover to cover, even the ads and obituaries. I get such inspiration from them.

I'm writing today to say "amen" to the article by Peter Blood-Patterson (*FJ* Aug. 2002) on "Firbank Fell's Challenge for 21st-Century Quakers." I've worked and worshiped here in Burundi (and three months in South Africa when we studied at the Quaker Peace Center in Capetown) with evangelical Friends, and met many people from Mid-America Yearly Meeting who continue to live out their truth of spreading the Word (the Light?) and sharing such things as money for 42 bicycles so that every Friends pastor would have one. They all have inspired me with their dedication to their Truth. I've always asked myself why we liberal Friends "hide our Light under a bushel" instead of raising it on the mountaintops and actually sharing openly and with others our own witness of lives changed, insights gained in our own journeys, and how the Spirit Within leads us. It's one of the best-kept secrets in the U.S. The questions raised in Peter Blood-Patterson's article are those I've asked myself many times here in Burundi. I've seen here the living example of his last statement, "With God's help, anything is possible." But it's with the Inner Guide.

We need to reclaim the use of those powerful words of our early leaders, to get over our American shame and disillusionment about our own terrible history of violence, ethnocentrism, misuse of Christianity, and learn from those who've been able to accept George Fox's message—Christ's message—so freely.

*Carolyn Keys*  
Burundi, Africa

### Do we really speak truth to power?

We Quakers often secretly pride ourselves on bravely speaking "Truth to Power," a reminder of the days when Quakers challenged kings and Cromwell. But now we only speak truth to civilized governments and institutions. For example, we protest to the U.S. and Israeli governments and to giant bureaucratic corporations, but we never picket the



# 9/11/02: A day of remembrance?

The commemorative events on the first anniversary of 9/11 make it seem likely that that date will evolve into another annual day of remembrance for the fallen. But the victims commemorated on 9/11/02 were a minority of those who lost their lives on 9/11/01. In addition to the 3,000 who died from terrorism in the rich world, more than 72,500 died from poverty-related preventable diseases in the poor world. (UNFPA's "The State of the World Population 2001" report says that annually dirty water and poor sanitation kill approximately 12.6 million people, with air pollution accounting for a further 5.2 million, and tuberculosis another 3 million. UNAIDS notes 3 million deaths from AIDS each year. According to the Malaria Vaccine Initiative in Maryland, malaria causes 2.7 million fatalities per annum—75 percent of whom are African children under the age of five. These figures total 26,500,000 and convert to an average of 72,500 per day. This figure does not include deaths from other widespread poverty-related preventable diseases such as hepatitis, respiratory infection, and bilharzia.)

Those who were actually remembered on 9/11/02 had names—as the roll call of the dead so vividly demonstrated—and photographs and videos show us their faces; they were individuals we can identify. The tens of thousands of others who died on 9/11 did not appear on our TVs or in our newspapers; they died invisibly and remain nameless and faceless to us, each one a mere statistic, but they were parents, siblings, friends, etc. to those who shared their struggle for survival. What all the victims of 9/11 have in common is that their deaths were the result of choices: the former by the suicide attackers, the latter by the economic policies pushed by the multinationals and adopted by the G8 through their bankers—the World Bank and International Monetary Fund—

and their trading cartels via the World Trade Organization.

By insisting on the removal of food subsidies and the replacement of dietary staples for cash crops for export (to generate currency to service loan repayments), and by the introduction of prohibitive hospital "user" fees, the use of expensive patented medicines instead of cheaper generic ones, the privatization of water supplies (which invariably cause consumer costs to spiral, often beyond the means of the poor), and diminishing aid budgets, these bodies decide that we should not share our food with the hungry, our medicines with the sick, or try to ensure clean water for the thirsty. (See Matt. 25:31–46)

Kwesi Owusu monitors the G8 and other global institutions on behalf of Jubilee Plus. In the months preceding the Genoa summit, she "watched the world's richest men and their hired merchants of spin talk themselves out of any vestige of real concern for the plight of the poor." In 1975 the UN set the target for rich countries—to donate 0.7 percent of their Gross National Product (GNP) to aid. By the early 1990s, the average was 0.33 percent; this has now fallen to 0.22 percent. The world's richest nation, the U.S., is also its meanest donor—giving just 0.11 percent of GNP. The only nations to reach the UN target are Denmark, Norway, Sweden, Luxembourg, and Holland.

Billions of dollars have been spent in response to the 9/11 attack. By 9/13, the U.S. Congress had appropriated \$40 billion for its war on terrorism. In February 2002, President Bush increased the U.S. military spending budget by \$48 billion, to \$380 billion. The prospect is that billions more will be spent on a war against weapons of mass destruction. But what about combating poverty-related preventable diseases of mass destruction? Diseases that are preventable do not have to be tolerated but can be eradicated. According to the UNFPA report: "An estimated 60 percent of the global burden of disease from acute respiratory infection, 90 percent from diarrheal disease, 50 percent from chronic respira-

tory conditions, and 90 percent from malaria could be avoided by simple environmental interventions." *The Economist* reports that "16 million people die each year from easily preventable diseases." These evaluations support the claim of the South African AIDS campaigner Zackie Achmat that "poor people die only because they are poor." James Wolfensohn, president of the World Bank, seems to agree: "People in poor countries . . . live on the edge. When you are living on a dollar a day [as 1.2 billion people do] it's a question of life and death."

The 2001 Commission on Macroeconomics and Health report for the World Health Organizations calculates that an investment of \$27 billion per annum on the war against poverty-related preventable diseases—0.1 percent of the collective Gross Domestic Product of the G8 (or \$25 per citizen—the cost of a Harry Potter video)—would save 8 million lives each year; yet little is done. At their last meeting in Canada last year, the super-rich G8 could find just \$1 billion of new money to aid Africa (the same amount they spend each day subsidizing their farmers). While 9/11 may have been a *kairos* day for the rich world—the day that changed the world—for the world's poorest people, it was just another day of death. Tragically, it did not change their world. Action to alleviate the causes of their deaths has been minimal; over 72,500 have died every day since.

The multibillion-dollar response to the attacks of 9/11 and the failure to respond adequately to poverty-related preventable diseases highlights a double standard in the value of life. Do we really need to be reminded that there is that of God in everybody, that all human beings are equal, that all life is equally precious, and that the pain of death does not vary with context?

Cliff Marrs  
London, England

barracks of Yasser Arafat, or Hamas, or Saddam Hussein, or Fidel Castro, or Charles Taylor (Liberia), or Mohammad Qaddafi (Libya), or Hezbollah, or North Korea, or the IRA. This is for good reason—we would be shot or decapitated.

We protest against war in countries that protect our right to protest, but we do not do so in countries that actually are killing their own people. We protest against hunger

while standing in countries where most people, rich or poor, are fat—but we do not protest against hunger *within* terribly oppressive countries that are deliberately starving their own people (North Korea, Zimbabwe, Cambodia in the past). We protest against support by the U.S. of military thugs in Central America, but we do not protest to Libya against their support of the criminal thugs that decimated Liberia

and Sierra Leone. We protest against large corporations but not against the large drug cartels in Colombia.

Is this our amended Quaker motto: "Speak truth to well-behaved power?"

If God is not leading us Quakers to speak the truth, then who is getting the leading? If our days of really speaking truth to power

*Continued on p. 36*

# History as Usual?

by George H. Watson



**T**he world will never be the same again!" Since September 11, 2001, we have heard and read this dozens of times, from Friends as well as others of many different orientations. I have been slow to make my own statement, but now I feel clear to say, *Nonsense!* Unfortunately, the world is still as it has always been, since the earliest of human records. We will do well to recognize a lesson of history when it strikes close to home, especially when that lesson is an illustration of George Santayana's comment: "Those who cannot remember the past are condemned to repeat it."

Of course, in each moment, the world will not be the same again; we cannot step twice into the same river. But as meant by *George H. Watson is a member of Minneapolis (Minn.) Meeting and president emeritus of Friends World College.*

the mourners and cheerers over September 11, the assertion is true only in the most limited, parochial sense. The illusion of U.S. security has been shattered, but it was always an illusion. There are lessons to be learned from the terrible acts that shattered it, but they are not the ones the Bush administration seems to have in mind.

## ■ Why do they hate us?

Aside from the laughable charge that this question is unpatriotic, its weakness is that it is naive.

Why should the dispossessed and their ideological supporters not blame the rich and powerful for their poverty and deprivation, if the rich are to blame? When peaceful and nonviolent actions did not cure problems, even as great a soul as Nelson Mandela came to support vio-

lence, though not hatred. But hate for strangers, especially invading strangers, is easy and natural. In the middle of the 20th century, Henry Luce, founder and guiding spirit of *Time* magazine, announced that this was the "American Century," and our national political leaders have mostly acted accordingly. It is hard to look at the record and doubt that the result has invited hatred.

Surely, we all should know what our government has done. In pursuit of our "national interest," we overthrew or helped to overthrow democratically elected governments, not only in Guatemala and Chile in the western hemisphere, but also in Iran in the Middle East. In the interests of U.S. business, we have bullied other governments with pressures up to and including threats of military attack. Ronald Reagan's violation of his oath of office in the Iran-Contra affair had many antecede-



Signe

ents. Even as relatively enlightened a president as Franklin Delano Roosevelt reportedly justified supporting the brutal dictatorship of Anastasio Somoza in Nicaragua by saying, "I know he's a son-of-a-bitch, but he's *our* son-of-a-bitch."

And, of course, for a variety of reasons, no past administration in Washington has acted effectively to restrain the government of Israel from brutality in the occupied areas of Palestine, although the economy of Israel and its strong military position are largely dependent on continuing U.S. aid. Friends need no official intelligence about what has gone on in the Ramallah area, for instance; we have our own sources. For the Islamic world in general, our continuous meddling in the Middle East in support of our "national interest" in oil has made many enemies and few friends; for Osama bin Laden and other Arab terrorists, such as the suicide

of the Saudi dictatorship has enlarged their bitterness to include the government of the United States.

It is not hard to imagine that our hegemony will eventually go the way of those of Rome, Spain, Napoleon's France, the British empire, the Soviet Union, Nazi Germany, and Japan. Some observers predict that the 21st century will be the Chinese century, not ours. The internal and external consequences of following narrow self-interest lead predictably to loss of dominance, and in most cases, to disaster. The history of human abuse of power and its consequences is sobering. For some, it has provided solid ground for cynicism; for others, it has encouraged a belief in heaven for the faithful, after we leave this "vale of tears."

## ■ A hopeful faith

Where can I stand, then, as a Friend who believes neither in infant damnation nor in a day of judgment followed by eternal life? Must I agree with the very persuasive arguments of Stephen Jay Gould that all life and evolution are the result of simple chance, and that there is no role for God? I know experimentally that the truth is otherwise. It was my good fortune to find Quakerism early in life—a faith that can include both intellectual acceptance of scientific

findings and experiential knowledge of the mystery of divine involvement in the life of the universe, including my own life. I experience the divine creative process not, as some do, as a personality, but rather as an inspiring thrust toward love, coherence, and clarity of vision; not as omnipotent, but possibly as omniscient and omnipresent. We are born neither originally sinful nor wholly good, but with a mixture of tendencies derived from our evolutionary past and our mysterious self-consciousness and spiritual aspirations.

To the extent we follow the selfish drive from our evolutionary past, we shall use guile and force to gain our ends; the welfare of others will be secondary. Violence, oppression, and exploitation will continue to be the principal modes of human relations, from the familial to the global. Except for limited times and places, this has been the dominant mode of hu-

man relations. To the extent we respond to the creative thrust, the Inner Light, we can lead lives that are productive, harmless, and healing. We can help move the human race toward more harmonious and constructive relations.

The way of love has been taught persuasively by Jesus and other great prophets, including Gandhi, Martin Luther King Jr., and Quakerism's own John Woolman. It is what we are taught by the Inner Teacher. To the extent it is practiced, it makes a difference. It has led to significant areas of good human relations in many times and places. If the government of the United States could reflect this spirit enough to promote democracy, equality of economic opportunity, and peaceful resolution of conflict, first within our nation and then within the global system, the driving force of the terrorist movement would be cut off at the roots. Without oppression and exploitation, supported by military power, the deprivation, desperation, and frustration that breed and feed fanaticism could be minimized. This is the dream that has kept me going as an active pacifist and a Friend committed to the spiritual life of our Religious Society.

## ■ How shall we proceed?

I have never seen any contradiction between the life of the Spirit and the life of social and political activism. The spiritual experience of meetings for worship, including business meetings, has helped me "stay in the Light"—focused on love and understanding rather than irritation, annoyance, frustration, bitterness, and anger. I can then work actively in conflict situations with some peace of mind and objectivity. Working in a spirit of love leads me to draw strength from that of God in those with whom I am working, which refreshes my spirit. This mutual reinforcement of two modes of worship is one of the most helpful things the Quaker way has taught me. While the greatest part of my social activism has been with American Friends Service Committee and other Quaker organizations, I have also used this approach in politics, teaching, academic administration, and other situations, with great benefit to myself and, I hope, to others. This principle of alternating worship as inward quietness and as outward activity has done me so much good I recommend it for all who seek to use love as a transforming power. □

Signe Wilkinson



# • visit to Vietnam

by Brynne Howard

**O**n December 11, 1964, Martin Luther King Jr. spoke these words: "Nonviolence is the answer to the crucial political and moral questions of our time. Man must evolve for all human conflict a

credible lesson in history. We saw the Vietnam War from an entirely different perspective. In Vietnam the war is called the American War. On our second day in Saigon we toured a museum previously

itself communist, but what that means is difficult to tell, judging from a walk through a crowded street where vendors tried to sell us their own goods. Regardless of ideology, the Vietnamese, like everyone else, are humans first.

On the second week of the trip we had the privilege of meeting Noelle and Peter's biological family. Arriving in their village was an amazing experience. We stepped out of the van and were immediately engulfed by family and villagers. They hugged all of us. Relatives grabbed our arms and led us in a long procession to their house. The community stopped all other activities as they all came out to greet us. Almost everyone was crying. In their home they had prepared for us a traditional meal with all its delicacies. We sat for hours there, sharing the joy of the family.

They live several miles outside of Hanoi,



method which rejects revenge, aggression, and retaliation. The foundation of such a method is love." These words were spoken almost 40 years ago. So what do they mean to us today? They mean stopping the cycle of violence at its core.

I experienced the truth of these words this summer when I had the opportunity to see what war really does to a people. Our family traveled to Vietnam. In 1994, 20 years after the Vietnam War ended, we adopted a brother and a sister, Hien and Tien (now my siblings Noelle and Peter) from Hanoi. This trip was a visit to their homeland.

The first week of the trip was an in-

*Brynne Howard, a member of Des Moines Valley (Iowa) Meeting, is a freshman at St. Olaf College in Northfield, Minnesota, where she is studying History and Political Science and attends Canon River Meeting.*

called the American War Crimes Museum. The name has been strategically changed to the War Remnants Museum to attract tourists. Inside the museum were displays and photos of mutilated and dead Vietnamese men, women, and children. It described various methods of aggression the United States had used, from bombs to poison to massacres. The pictures were horrifying.

A few days later we traveled to the Cu Chi Tunnels. They were extremely elaborate underground tunnels used by the Vietcong for surprise attacks on American soldiers. At Cu Chi there was an exhibit of at least 10 horrifyingly painful booby traps used by the Vietnamese. As you can imagine, the effects of the traps on American soldiers were devastating.

We thought we were fighting in the name of democracy: to keep the world

**Left: Ben, Joe, Noelle, Peter, and Brynne Howard, Thanksgiving 2002**

**Above: Peter and Noelle's Vietnamese family in their village near Hanoi**

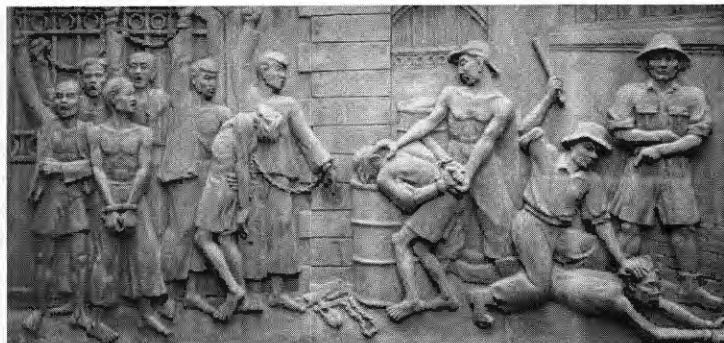
which had been the capital of communist North Vietnam. Members of their family might well have fought with the Vietcong. By the way we were treated by their family and other Vietnamese people, you would never have guessed that years before, the U.S. had destroyed much of their land and communities. People that were our "enemies" were now helping us translate. A bellhop at our hotel helped Noelle and Peter communicate to a family they had not seen in seven years. Through him our two families spoke words of gratitude and love. Everywhere we went, people were kind and generous to us. All this is not to say, however, that pain does not persist.



Years ago, my family encountered firsthand the deep division felt among the Vietnamese. We were at a restaurant here in Des Moines, and a waitress, a refugee from South Vietnam, recognized Noelle and Peter's northern accent. She was unfriendly during the entire meal and finally turned to my parents and said, "Weren't there any South Vietnamese children to adopt?" She said she hated all North Vietnamese people, directing this comment to Noelle and Peter, who weren't even alive during the war. For many, the hatred is still there.

So it was extraordinary that after a week of seeing how Vietnam had suffered (almost 2 million dead), and years of seeing how the United States had suffered (58,000 dead)—to us, standing in a small village called Nam Ding, the hatred and history of our two countries didn't matter. We were experiencing something more important, a method for overcoming conflict: love.

So here we are today and it is happening again. This time it is different. We have been attacked, and danger still exists. We know what it's like to suffer the devastating loss of thousands of innocent lives. We can still feel the pain. So it has been easy for us to react with aggression. But before things escalate, could we stop for one moment just to ask if there isn't a better way, one that doesn't trade pain for pain? If we kill the terrorists in Afghanistan, then go to Iraq, and perhaps then to



**Top: A rural Vietnamese scene**

**Above: a mural in the former camp for prisoners of war known as the "Hanoi Hilton"**

**Left: An exhibit of booby traps at Cu Chi**

North Korea, and then maybe elsewhere, will we spend billions of dollars chasing an elusive enemy, one that will keep rising out of the ashes of our bombs? Will there be more widows, more orphans, and more innocent blood spilled? Does this have to happen? Is war our only option? Isn't there another way?

We can start with ourselves. In these times we cannot just care about our own lives and our own country. We are, after all, citizens of this world. Dr. King said, "We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly."

We must educate ourselves. We should be knowledgeable of what our own country is doing inside other nations. Too often we are sending ammunition to warring countries. Instead, let's spread educa-

tion. That's one tool for peace; listening is another. Perhaps we should stop every now and again as we rush through our own busy lives and try to understand why much of the rest of the world is suffering. Are all terrorists insane killers or are some simply people driven by poverty to extreme measures? If we do not listen now, the entire world may someday be silent.

We must also see the world on a personal level and ask questions. When you read of mothers in Afghanistan with their starved children, think of your own chil-

dren. Do you have different aspirations than these mothers do? When you see young men turned to terror, ask what drives them to this decision. They cannot all be insane. And then ask when. When does it stop in Palestine and Israel, in Northern Ireland, parts of Africa, and Afghanistan? Can we make it stop, if we begin on a person-to-person basis?

Can the United States become a model for peace? Can we show the Hatfields and McCoys of this world that people can live together without killing one another? Has the United States recovered from its own bloody Civil War? We can teach love to our enemies, provided we teach ourselves first. But we must start now, for peace can only be so patient. We can only fight each other so long before there's nothing left to rebuild.

I fear that most will stay resolute behind the war cause, just like the majority of people in the United States at the beginning of the Vietnam War. We may persuade ourselves that it's all right because we believe we are fighting for democracy. But from my visit, I can assure you that both sides lost in Vietnam, and we will all keep losing until war is no longer considered an option.

Instead, in this new crisis and future ones, let's start by sending food, books, and medicine, and let's listen. It's certainly better than sending bombs. □

Photos courtesy of the Howard family



# Prayers & Protests

by Mary Ann Downey

Talking to God was an everyday affair when I was growing up. We said a blessing before meals, had Bible reading and prayer before bed at night, and lived as though God was always on call. In our southern Baptist tradition, we believed as many do that we had direct access to God, a hotline, and that we should stay in touch, using our own words to ask for what we wanted and to express gratitude for what we had. Memorized, Church-approved prayer was a suspect ritual, even dishonest. I remember being disdainful when I had dinner with a friend and heard her father pray, "Lord, make us truly grateful for what we are about to receive." He mumbled the words quickly, through clenched teeth and sounded anything but grateful, like he certainly wouldn't be grateful unless God forced him to be. I gave him a silent grade of F on his prayer.

At our meals, my sisters and I took turns saying the blessing, and only once did I try to get out of this. We were having green beans and some other foods I didn't like. When my mother called on me, I said, "I can't say the blessing because if God knows everything, he already knows I don't like green beans. I can't lie and thank him for food I don't want to eat." Thinking I had a solid defense, I smiled smugly. But the silent stare from my mother that followed told me the argument was not good enough. She simply said, "Then you can thank God for the fact that you have food and are not starving." I had sense enough to do as I was told and to eat what was set before me.

In 1963, my father died of a heart

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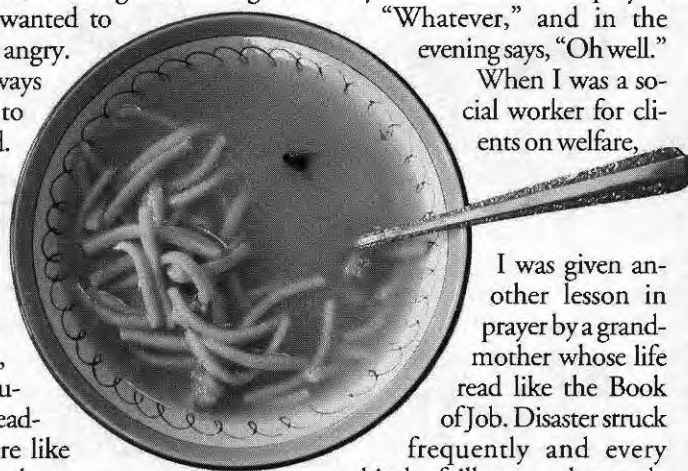
attack at the age of 47, after four years of struggling to recover from his first coronary. I was a senior in high school and had prayed constantly with my family and others in our church community for his recovery. I began to question prayer and to wonder if there was a God or any Supreme Being who cared or heard our prayers. For a while, prayers would bubble to the surface of my thoughts as they always had, but I refused to consciously pray. I adopted the college student's disdain for such superstitious behavior, thinking even if there were a God, I wanted to make it clear that I was angry. Still, the prayers were always there, like little notes to God that I could not send.

During my sophomore year in college, I heard Father Malcolm Boyd read prayers from a book he had written, *Are You Running With Me, Jesus?* Charlie Byrd, playing classical guitar music, accompanied his reading, and the prayers were like many of my own most desperate petitions to God. It was a moving and memorable experience. Here was a priest who prayed like I did, not only in his own words, but also often on the run and usually needing help. I now label these prayers my "foxhole pleas," from the saying that there are no atheists in foxholes. Most of us, I've concluded, pray out of sheer desperation when we need a miracle, even if we generally claim God doesn't exist. Is it possible that airports, and even traffic jams, prompt more people to pray than all the religions and ministers ever did? Dietrich Bonhoeffer uses the term "cheap grace" to describe this kind of desire we have for a quick fix by God as a miracle worker. I gradually realized that I had counted on my prayers to bring the miracle that would save my father; my faith had been shaken, but it was not destroyed.

The image of God as miracle worker is similar to another that prompted prayers in the past and still does. In this image God is a waiter and I am the favorite customer ordering from an unlimited

menu. I order, sincerely believing that the order will be promptly and properly filled. When it's not, I express outrage with a message like, "Waiter, there's a fly in my soup," or, "This is not what I ordered; take it back!" Unfortunately, the rejoinder from God often seems to be like what my father said about flies at picnics: "Think of the fly as extra protein." The answer that is hardest to accept is "It may not be what you ordered, but I've decided it is what you need"—my mother's usual answer to any menu objections. I learned early in life and keep relearning that with prayer there will be an answer, but to expect the unexpected. In her book, *Traveling Mercies*, Anne Lamott describes a woman who begins her day with the one-word prayer, "Whatever," and in the evening says, "Oh well."

When I was a social worker for clients on welfare,



I was given another lesson in prayer by a grandmother whose life read like the Book of Job. Disaster struck frequently and every

kind of illness and tragedy

had affected her life, yet her faith was strong. She radiated a joy that made me want to see her more for my own benefit than for any help I could give her. One day I asked her how she could be so strong and at peace. She replied that her grandmother told her, "Now honey, when you pray don't ask God to take away your troubles. Just ask him to make your shoulders strong enough to carry them." I'm learning to pray as she did for the strength and faith to accept all that I can't understand and don't want to carry.

Gradually I've realized that my conversations with God come from a lifelong recognition of a source of light and life that is both within me and beyond me, transcendent and omnipresent. Daily prayer has been and will continue to be a part of my life. In the movie, *Shadowlands*, the words of C. S. Lewis express well what I've learned from all my protests and prayers: "I pray because I'm helpless. The need flows out of me all the time, waking and sleeping. It doesn't change God. It changes me." □



# Jesus and the Woman Taken in Adultery

*by Phyllis Hoge Thompson*

I confess that though I've faithfully gone  
To meeting for years, Jesus never convinced me.  
My parlay was with God. No need for a son  
To translate praise or prayer. And he seemed to be  
Unreal, mythic, until I read again  
In John of the woman taken in adultery.

They haled her to the temple, struck and thrust  
The woman down before him. "What is thy word  
For one seized in the very act of lust,  
Rabbi? What say you?" As if he had not heard  
He knelt and wrote with his finger in the dust  
Beside her. A little sputter of crosswind stirred

The dust and erased the marks. He rose again.  
"Stoning by Law," they insisted. "What say you?"  
Deeply he gazed in the eyes of each of the men  
As if to discover their inmost virtue. "Who  
Without sin is among you cast the first stone." And then  
He knelt once more and wrote in the dust. They knew

Themselves, and one after one let fall a stone  
From their hands, hurtless. Abashed, they hurried away  
Silently, leaving him silent. And alone,  
Except for the frightened woman. They dared not stay  
To be blamed. Then Jesus stood up, smiling. "Have done  
With sin," he told her. "Go thou." And she went her way.

So real, I can think of him now as a friend. Still I crave  
To know what he thought of, puttering in dust like a child,  
As if not heeding the woman, her life to save.  
Dreamy. Yet that's just how solutions would come to a mild  
Good man who trusted himself in the upshot. And gave  
The right answer. It came to him fooling in dust. And he smiled.

*Phyllis Hoge Thompson is  
a member of Albuquerque  
(N. Mex.) Meeting.*

**1983:** Searing hurt and anger. As demanded by my new step-mother, my father has just kicked me out. The new rules of engagement: No coming to the house unless invited (an unlikely prospect). Address all letters to both of us. Don't call us; we'll call you (maybe). Don't live in Boston.

**1984:** After a year of living our relationship on these terms, I have saved up enough money to fly to Central America and enough bitterness to keep me there for years.

**1986:** Realizing that my energy is being consumed by anger towards my father rather than being used for important decisions about my life, I resolve to return to the U.S. to try to make things right with him. I set a date, buy a ticket, and feel myself getting wound up tighter and tighter as the day approaches. One afternoon, exhausted after a fitful night, I fall asleep and dream.

*I am at a conference. The moderator of the session asks each of us to say a few things about ourselves and our work. I immediately begin rehearsing my credentials. When the first man stands up to introduce himself, I peg him as a lightweight and prepare to be unimpressed.*

*"I am a man of God," he says, "and I come in love."*

*Silence. Embarrassed little coughs. Eyes looking downward. I mentally rehearse my list of accomplishments again, waiting impatiently for this embarrassing fellow to sit down so I can show my stuff.*

*Kat Griffith joined Monteverde Meeting in Costa Rica in the mid-1980s. She subsequently transferred her membership to Madison (Wis.) Meeting. She now lives in Ripon, Wisconsin, and participates in Winnebago Worship Group.*



# Forgiveness

## A PERSONAL JOURNEY

by Kat Griffith

*The disconcerted moderator tries to reassert control. She clears her throat and says firmly, "Yes, well, could you please tell us the two most important things about yourself?"*

*"Yes," the man says in his doddering, insistent way. "I am a man of God, and I come in love. Those are the two most important things."*

*Suddenly, I see my "credentials" for what they are. I wake up, and my face burns with deep shame at how I judged the first speaker, and what I had been planning on saying.*

*I think that the dream is trying to tell me about how to approach my father. I resolve that rather than going in rightness, I will try to go in love.*

*My six weeks in Boston are miserable. My father's anger and hostility are unrelenting, and nothing I say or do—or refrain from saying or doing—seems to change this. He seems not to notice my new attitude. I feel I have unilaterally dis-*

*armed, and he spends six weeks pounding on me. Finally, having decided that I have done all I can, I return to Costa Rica.*

**1987:** I am sitting in meeting for worship, and the phrase "the transforming power of love" goes through my mind over and over again. Suddenly I almost laugh aloud. I realize that my whole life I have thought of the phrase as meaning, "I love, you transform." Suddenly, I realize that loving transforms the lover, not necessarily the loved! I realize that I have unconsciously thought of love as a tool to get people to do or be what I want. But in fact, love is not a tool for me to use; rather, I am to be a tool of love. Not only that, but that in the process, love will tool, reshape, and transform me.

*It has never before occurred to me that my transformation is*

*the necessary one—and the only one I have any power to accomplish.*

*Soon afterwards I have an additional epiphany: if my father had responded right away to my New! Improved! attitude in Boston, I would never have learned this lesson about love. I would never have realized the shallowness of my own self-serving love, nor experienced the depth of a more mature love. It even occurs to me that perhaps I should be grateful for his bullheadedness!*

**OVER THE NEXT** ten years, during which time I move back to the States, go to graduate school, and get married and start a family, there is a very slow, reasonably steady improvement in my relationship with my father. Yet our short annual visits, while more or less successful, remind me of what we don't have. I hate measuring the success of every interaction

During the last few years of this time, I experience meeting for worship as sterile, uninspiring, and even boring for an unprecedented length of time. Accustomed to feeling called to spoken ministry at least every few months, I feel a real loss at what seems like a withdrawal of God's messages for me. I wonder why God doesn't seem to want to use me any more. I feel empty of the Divine Presence.

One day, I am sitting in meeting, near tears over the block I feel between me and my God. I beg for some sign of God's presence, some message. Suddenly, I get the old, familiar feeling that I am to speak. My heart is pounding, my legs feel weak, I am breathless, and I feel utterly compelled to stand. But I have no idea what I am supposed to say. I stand, confused and scared, and suddenly blurt out that I have been blocked from the Divine for a long time, and stuck in my relationship with my father, and that I am sure the answer has something to do with forgiveness, but I don't know how to forgive, and I don't know how to want to forgive. I want to want to, but I don't want to, and I just didn't know how to get there. Abruptly, I sit down again.

My words elicit an extraordinary outpouring of prayers, wisdom, love, resources, and practical offers of help from numerous Friends. That day I commit to learning about and starting down the path of forgiveness.

Then, a milestone: at a workshop on forgiveness I sit at a table with a woman who has come for the sole purpose of challenging the idea of forgiveness. She is filled to the brim with bitterness and anger. I listen to her and think, "There but for the grace of God go I." Those at the table who have forgiven someone, in some cases for heinous offenses, are at peace in a way I deeply envy.

And another milestone: I read in a book on forgiveness—Robert D. Enright and Joanna North (eds.), *Exploring Forgiveness*—in which P.W. Coleman writes, "When you can't let go of the pain, when an act of betrayal or brutality still burns in your memory, there is some unfinished business. That business is typically guilt or resentment. . . . Perhaps you realize a truth about your part of the relationship—a truth that is not very flattering. If so, you may need to own up to that and admit your mistakes." As I read it, my heart

denies I know a truth I have kept at bay for a long time: I have deeply wronged and hurt my father.

Now, if you had asked me at any point before then if I had been perfect in our relationship, I would have acknowledged that I had made mistakes. But everything I had done wrong had seemed to me either minor or easy to explain and excuse. Most of it was innocent flailing around in pain—in no way a deliberate attempt to hurt him.

But what hits me while reading those words is that my father has experienced very deep hurt and anger as a result of my actions. And that however little I wanted to hurt him, I did, and that perhaps his behavior was just the same as mine. He probably never intended hurt, it just came out that way. Suddenly I can see for the first time how constrained his actions are by his fragile, new relationship; how his clumsy, hurtful behavior arises out of a fear of loss just like mine. For the first time, I really, truly experience my own guilt. And thus am I led across the divide into the possibility of compassion for my father. And eventually to forgiveness.

Things move quickly after this. I feel a great lifting of a burden. A spontaneous upwelling of positive feelings for my father surfaces. I write him a friendly, chatty letter—nothing profound, since he is reserved, and would not appreciate a gushy confession of my new insights. I find to my amazement that at no point in the letter do I stick in little barbs that need to be surgically removed later on with the delete key. I never feel the countervailing upwelling of petty angers and stubborn hurts. The friendliness this time is easy, genuine, and deep.

Over the next couple of years, tensions during our visits ease noticeably, and when I am in Boston for a week on other business they even invite me to spend a night at their house—for the first time in 17 years! I realize with chagrin that if a change in my attitude generates such progress, then my attitude must have been much more of the problem than I knew or had been willing to admit.

So where are we now? Our last visit was the best we have had in 17 years. There have been several painful bumps in the road, but I am learning to be grateful for them, as they become the new insights and growing edges of the spiritual self I am meant to become.

■ Forgiveness isn't accomplished once and for all, followed by easy coasting on autopilot. I see that forgiveness is a life-long task for me, a muscle that will need a regular workout if I am not to become spiritually flabby!

■ Forgiveness hasn't made my father behave as I'd like him to, nor eliminated the possibility of ongoing hurt. Every taste of success makes me hope for easy harmony. Yet I seem to need his periodic failures to be who I want him to be to remind me that the person I am responsible for transforming is me, not him.

■ Forgiveness has given me an extraordinarily powerful, accessible, and enlightening tool for working on other troubled relationships in my life. Not least, it has made me humble about other people's struggles and failings. It took me 15 years to forgive my father—and I periodically fall off the wagon and have to do it over again. I am in no position to be judgmental about other people's rate of acquiring spiritual insights.

■ Forgiveness has given me painful, humbling, but ultimately liberating insights into my own guilt. It has given me empathy and understanding with those who struggle with anger and forgiveness in their lives. Having experienced the release and relief that come from forgiveness, I am now more alert to other places in my life where I need to forgive, and to other ways that anger has controlled me, sapped my energy, and limited the possibilities for loving interaction.

■ Forgiveness has taught me a whole new category of things to be thankful for. I came to forgiveness mainly by way of failure to achieve "success" through other means. Through the process of forgiveness I gradually came to define "success" not as getting what I thought I wanted, but as learning (however painfully) something I needed to know. Now when I confront some painful circumstance, I aspire to have my first response be gratitude for the lesson, whatever it is, that this difficulty will bring.

■ Most of all, forgiveness has brought me back into a rich relationship with the Divine. Forgiveness has released me to be a conduit of love. I feel it flow through me from a source beyond me, bigger and deeper than any love that could originate in me. What greater gift could I receive? □



# Apologize

by Dee Birch Cameron

Forgiveness is popular. Like mercy, "It blesseth him that gives and him that takes" (Portia, in William Shakespeare's *The Merchant of Venice*).

Whenever I read praise for forgiveness, I wonder why apology gets such scant coverage. As an aspiring peacemaker, I am curious about the nuts-and-bolts practicalities of conflict resolution. I imagine that in a how-to manual on the subject, apology would rate a big chapter.

In fact, though parents teach us to say "I'm sorry" in the sandbox, most instruction ends there. And models are few. Fortunate children are sheltered from adult reconciliation as from adult quarrels, and the men and women who would make the best examples probably have the least frequent need to beg pardon.

Literature offers few illustrations. Apology would blight fiction, which gets its momentum from robust conflict. Religion encourages repentance but gives little practical guidance. Even politics, a fertile field for apology, isn't much help.

I have taken late night classes in the field—Remorse 101, Advanced Regret, and Lexicology of Snits and Grudges.

*Dee Birch Cameron is a member of El Paso (Tex.) Meeting.*

All were independent studies.

In my time, fashions in contrition have ranged from the impertinent, "Sorry about that," to the condescending, "I'm sorry you feel that way." Consider such banalities as, "Life's not fair" and, "Shit happens," and taking the blame looks like an activity best accomplished quickly and with clenched teeth.

As seekers of peace, Quakers may get into fewer fights than many other people. Still, we make the most of those we have. We dissect and anatomize conflict. We ought to have turned into the world's greatest apology artists by now. But like many others, we have avoided the topic, and with reason.

Apology can be scarier than conflict. The apologizer is exposed, without the armor of anger, and admits to imperfection and to needing the restored goodwill of somebody who has good reason to withhold it.

Molly Layton points out in an *Utne Reader* article, "Apology Not Accepted," that even being offended is potentially humiliating. Hurt feelings betray softness or dependence. Apologies may be cut short since the receiver "wants to keep the small dignity of acting as if she's OK."

Here are a few suggestions for making the best of the process. Apologize soon. The vow not to go to bed angry that some couples make comes from the knowledge that rifts widen with time. Season your decision too long and you may find that the person you hurt has adjusted well to life without you.

Apply empathy sparsely. Pressing kinship with someone you have injured may backfire. Should she entertain the idea that a proven cad may share her emotions? Better to express remorse about one's own behavior than to try to voice the injured party's feelings.

Bargaining dilutes apology. Never tell somebody you only did "y" because he did "x" first, or that you will meet him halfway. Blame is one thing for which



Narissa Weatherbee

private, but offenses that result in loss of face call for public restitution.

Give excuses. The bad name excuses get is undeserved. The injured person's confidence has been shaken, both in you and in himself as a good judge of character and a person worthy of good treatment. By putting offenses in a more reassuring perspective, excuses restore lost confidence. Even a lame excuse may be welcome if it reveals the explainer as one from whom too much was expected in the first place.

Reconceive apology. Try to forget its connection with the fields of law and religion and even sports, where penalties may be intimidating and externally imposed. Instead, associate apology with art, where everyone is his own expert and revision is the norm. In this context, apology becomes the equivalent of the eraser, the white paint, the edit command, or the chance to "take it again from the top" and do better with practice. In art, the same materials that make a mess can make a masterpiece.

Prepare to repeat your apology. Prompt "letting go" of insults to body or mind is valued in a culture that prizes speed and newness, but this is often more easily said than done for the injured party. Forgiveness, unfortunately, may come in stages, and the reward of apologizing may be having to do it again.

Quakers in particular are in a good position to advance the art of the apology across class lines. Historically we have not been great fans of hierarchies and social distinctions. And we like the idea of speaking truth to power. Hardly anybody apologizes to power. It just isn't done.

It's fertile ground for Quakers. A teacher may insist that students apologize to fellow students, but he dispenses rebukes without ever expecting that the children will apologize to him. A slave on his way to the whipping post may beg for mercy, but it is unlikely that he will apologize. A reprimanding officer expects to hear, "Yes, sir," not "I'm sorry." An overbearing spouse may even react to an apology with anger or sarcasm, as if it presumes an inappropriate level of mutual give and take. Power relationships do not lend themselves to patching up, since from the start they are not grounded in common regard. This can work to our advantage, however: imagine the leveling effect of apologizing to someone whose rank leads him or

mand can be equally surprising and effective. Parents who begin apologizing to their children often report seeing them respond warmly when treated with respect that disregards their youthful status.

In relationships where the power difference is insignificant or shifting, apology aims at restoring the affection that has been the dominant tone of the connection. The approach of death is a traditional time for making an apology, and sometimes turns into the ultimate act of procrastination. Not only does limited time accentuate feeling, but the dying person's status is in flux. Though often older than those he must apologize to, he may be weakened and vulnerable. Then too, he is confronting a mystery of which

Prayer may be the most impressive example of love negating the importance of rank. Though fear of divine retribution may motivate some, love is frequently the spark that jumps the power gap in prayers of confession and contrition. If you can apologize to the Almighty, couldn't you apologize to any mere mortal?

An old song asks, "What can I say after I say, 'I'm sorry?'" The world still wants to know the answer to that one. Quakers should learn to apologize better because somebody needs to. It is relatively uncharted territory in the world of peace-making. I say, turn the problem over to some people who are brave, experimental, peaceloving, and unimpressed by custom or status. That's us, Friends. □

## Third Confession

*by Frederick Zydek*

I've guilt enough  
for this whole side of town!  
I'm transparent as a window.  
Sometimes my only friend  
is the dead moon rising.

Lately I've tried to become  
addicted to huge piles of grace,  
but the wonderful magic  
of all my real obsessions

always shouts louder than any angel  
sent to corral me. I wish I could  
pity the little instincts  
that enclose me. Shame seems a fit

garment for a man like me.  
But every time I try to feel ashamed,  
I find some bright thing  
blooming in the darkness.

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*Frederick Zydek lives in Omaha, Nebraska.*

# CARE COMMITTEE

by Kate Hunter and Nina Sullivan

**T**he punch line of a very long joke left us groaning: "transporting young gulls over sedated lions for immortal porpoises." Still, it set a jovial tone to our potluck dinner, already graced by roasted cauliflower soup, potato salad, bread, apple crisp and cookies. The meeting followed the cookies. Karen prepared the agenda, and invited additions or changes. "Sounds good," Sally said. She then began to talk about how hot her house is in the afternoons, and how it's getting to her. Karen agreed to call Jim to remind him to fix her ceiling

fan. Her son agreed to put up the bamboo blinds. Agenda item number one of the care committee taken care of.

What is a care committee? What is it for? Who needs to have one? What is it like to be on one?

An experience in our worship group provided some answers. It all began after a particularly cold winter. Sally and Joseph, both in their 80s, live in a rural area many miles from town. They were snowed in and the power lines were down. To keep warm they stayed in bed for three days and nights. "I wasn't worried," Sally said. "I have the background of lumping it." But their son, Michael, wasn't as sanguine. He mentioned his concern for them to some Friends. Not living near them, he couldn't be of much help in emergencies. He wondered if it was time for his parents to consider moving into the city. Instead, Friends suggested establishing a care committee for them. And so the seed was planted.

When Michael tentatively broached the idea to his parents of forming a care committee, they had several reactions. First, "Us need a care committee?" Followed by, "No!" Then, waffling a bit, "Oh we'd be just a nuisance," and, "Are we entitled?" Later Sally wondered, "I know I'm not a very good housekeeper, but is it *that* bad?" They let the matter drop. But Michael and the meeting did not.

Several months later members of the meeting proposed the idea to them again. Sensing one of their issues, they told Joseph and Sally not to worry about control. "You'll decide who's to be on the committee and what to talk about. In short, you'll be in charge," they were told. "When we realized we weren't going to lose control of our lives to the committee, we felt better," Sally explained. The seed had germinated.

*A care committee helps older Friends feel more in charge of their world and provides support and companionship for all involved.*

With a couple of Friends, they held a planning session over lunch after meeting on a Sunday and brainstormed a list of topics for discussion:

- What to do when the power goes out
- Transportation at night, as Joseph's night vision was dimming
- House maintenance projects
- Emergency trips to the city
- Finances when one dies

Next they brainstormed a long list of folks for the committee. This raised new concerns. Would some feel hurt if not invited? Should the committee be composed of only Quakers? Answer: "Just ask people you feel comfortable with. People you'd like to spend time with." They de-



*Kate Hunter and Nina Sullivan are members of the Vashon Island Worship Group and University Meeting in Seattle, Washington. Kate Hunter has served on and been the clerk of a care committee in her meeting for many years. She writes poetry and short stories, and essays on the subjects of restorative justice and peace. Nina Sullivan's primary social action work has been for Granny's Attic, a thrift store that raises money for a community medical clinic.*





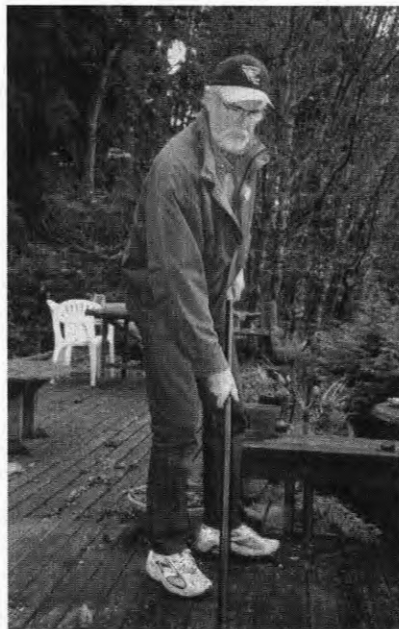
cided on a two-tiered committee: a small one for monthly gatherings and a larger one to call on for special needs. That helped solve the problem of cutting people out. It was left to Joseph and Sally to decide whom to invite and when to proceed. Karen agreed to be the convener and volunteered to invite people. The final list included their son, members of the meeting, and neighbors who were not Friends. A great mix.

At the first meeting, the convener stated her understanding of their charge: to respond to Joseph's and Sally's wishes that they be helped to remain in their home as long as possible. This became the guiding principle, though other goals emerged over time as needs arose.

The committee began to work on some of the issues on Joseph's and Sally's list, each member taking responsibility for certain forms of care. Sally once asked the committee, "Why do you want to do this?" "We love you," they responded. "We want to keep you here, with us, as long as possible."

"When it finally sunk in that the intention was to make life a little easier for us, we felt better about the committee. And it got our son involved."

Then, without warning, after only a few months of care committee meetings, Joseph became ill and was hospitalized. The committee suddenly had new responsibilities. While their son was the primary supporter for Sally, the committee scheduled constant hospital presence with the help of the second tier of members and others. Too soon the committee was helping to plan a memorial service for Joseph. Members recalled Joseph saying before he died that he felt great peace of mind in knowing the care committee would be there for Sally. While it has become, since then, Sally's Care Committee, she is clear that in the short time it existed with his presence, it was important for him as well. For Joseph, who was very sociable, it was a way to stay in touch. According to Sally, "He was a city boy, really." Before the care committee began meeting, she felt he had been lonely.



Sally grew to trust her committee. "It's hard to ask for help," she confessed. But after two years she was finally able to ask for what she needed and found it easier to accept care.

One addition to the committee's responsibilities is regular check-ins with Sally. Each month one person from the committee makes it a point regularly to call or drop by, "just

She is funny and smart."

The committee has had several work parties for Sally, involving the second tier committee. These events leave Sally feeling happy and energized. When she sees her big picture windows being washed, or the encroaching salal shrubs cut back, she feels more in control of her world. She was delighted watching Fran limb and then cut down the pear tree. "She was working so hard. We always meant to cut that old tree down. But we never got to it. Now it's gone and out of the way." After Joseph's death, Annie came and planted a rose bush as a memorial to him. Another time the men spent four hours digging a trench under the driveway to divert water that was creating a muddy hazard. When the crew broke for lunch, Sally had a huge spread like at an old western barn-raising.

Sally is now so enthused about the benefits of her care committee that she recommends it to all her friends. She told her water-walking classmates about it one day, and they all said, "I want one." But as Sally says, it helps to have someone else initiate it, "to get over the shyness of asking for help."

Quakers aren't the only ones who might benefit from care committees. Senior centers and other religious organizations might facilitate setting them up. Besides a support for aging friends, committees can be established temporarily during family problems and illnesses. One Friend had a tough time during her divorce. Her committee helped keep her on an even keel during the most difficult time of her life. "But the surprising thing was," she reported, "committee members thanked me for what they got out of our meetings."

Sally says that if you want to encourage someone to have a care committee you should ask them more than once. It takes a while to get used to the idea that others might want to help out without taking control. Also, it's much easier to start one when it isn't a crisis, so act early in setting one up.

Sally and Joseph were often asked to be members of others' care committees. Meetings have the advantage of being small communities in which we each can give care sometimes and receive it at other times. Sally has been able to do both, and, after three years of support from her committee, she has no plans to leave the community! □



**Photos: Members of Sally's care committee enjoy a work project at her house. Above: the authors**

to chat," Sally says. She also finds the potlucks "fun and interesting," a help in focusing as well. The agenda for the meeting one month may have many of the same items on it as the previous month. The committee keeps checking to see if she has received the IRS check from an overpayment, or if she has received word that Joseph's name has been removed from their lists. "Keeping on top of the to-do list. It clears my head," she says.

At care committee meetings, individual members check in on their own lives as well. All may have health problems or stresses in their lives. If one member can't take on responsibilities, it is important for the rest of the committee to know that. While still Sally's Care Committee, all members benefit from connection to and care for one another. Sally has good advice on aging. "Keep your teeth," was a firm command after she had been struggling with the difficulties of dentures. One committee member says he is learning what it is like to grow old and to receive help. "I also just love spending time with Sally.

Photos by Kate Hunter and Jim Hauser

# The Ministry of the Comfort Quilt

by Ruthanne L. Hackman

Growing up in Lancaster County, Pennsylvania, I was surrounded by beautiful quilts mostly made by Amish and Mennonites. My grandmother also quilted, and she made most of my bedspreads and comforters. She taught me the names of the different patterns, but I had never heard of a Comfort Quilt until I attended Lancaster Meeting.

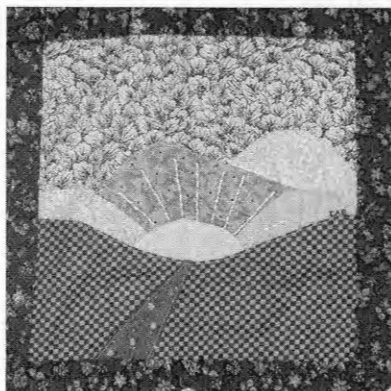
Initially, I only heard about the Comfort Quilt in our sharing time at the close of meeting for worship. So, without seeing the elusive Comfort Quilt, I was somewhat confused as to what it was and what ministry it provided.

First, I thought the Comfort Quilt was some special blessing. A member of the Comfort and Assistance Committee would stand and give an update to the meeting about members, attenders, and their families and friends to hold in the Light. Then, she would add that she "gave the Comfort Quilt" to someone who was homebound, recuperating from surgery or an accident, etc. So it seemed to be something like an anointing.

This misconception was cleared one day when they announced the Comfort

*Ruthanne L. Hackman attends Lancaster (Pa.) Meeting. While at school, she attends Pittsburgh (Pa.) Meeting.*

©2003 Ruthanne Hackman



Quilt appeared to be "missing in action." It had been lent out to someone, but no one seemed to remember who the current recipient was. And, a few weeks later, new patches were available for members and attenders to design,

as the meeting was to sew and quilt a new Comfort Quilt. So now, I knew, the Comfort Quilt was a single quilt made by the meeting as a whole, to take to people in their time of need.

Then, it happened—the unexpected. My car was totaled and I was in an ambulance en route to the hospital. By the time I was out of x-ray, my parents were there

to hear the news. Along with my bruises from head to toe, I had broken my leg. After a couple of days in the hospital I would be discharged, so we began planning my discharge to their home.

As we made a list of people and organizations to be called, I kept asking my mother to call the meeting to request the Comfort Quilt. Mom just looked at me as if I were delirious and pacified me by assuring me that she would call. Mom must have called because the Comfort Quilt was on the hospital bed waiting for me at my parents' home. What a relief to be home surrounded with my family! Surrounding myself in the Comfort Quilt just further added to my peace.

Little did I know how long and grueling my recovery would be. Often I was exhausted and too tired for visitors. The few visitors who did come not only heard



of my accident and recovery, but of the Comfort Quilt from meeting.

Every evening my father would tuck me in bed. Initially, I had him put the Comfort Quilt on the bed upside down so that I could see the designs in each of the patches. As my recovery continued, I would ask him to turn the quilt around so I could feel different patches as I slept. When I grew able to spend more time out of bed, I kept the Comfort Quilt folded nicely at the bottom of the bed, with different patches showing every day. After I reached the point when I was out of bed all day, I threw it over the couch to show half the quilt at a time.

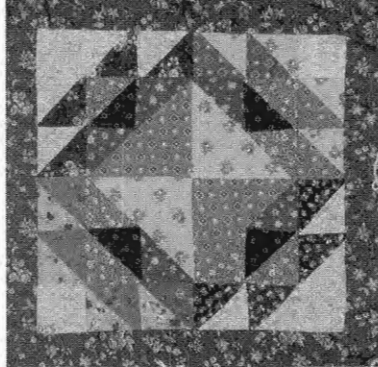
The true ministry of the Comfort Quilt came during the dark hours. In the middle of the night between pain pills, I would cuddle up in the Comfort Quilt and feel surrounded by the love of the meeting. Other times, when I was exhausted from therapy and pain, my hand would gently fall on the textures of a patch and I would imagine who in meeting would most likely have put this patch together—remembering the times of worship and fellowship we had shared together.

The Comfort Quilt was a kaleidoscope of theme, color, and texture with a unifying border. A patch was dedicated to signatures—autographs—written composites of unique individuals. A patch with a depiction of George Fox who could double as William Penn represented Quaker heritage and history. One patch had a button—such a simple invention, used to fasten cloth together—to fasten us together when we are apart. Another patch had lace—formal, decorative, and fanciful. Most of the quilt was cotton and linen, but one patch had swatches of velvet or velveteen—comfy, cozy, warm, and fuzzy. What a beautiful piece of art—a quilt made of bits and pieces sewn together with love.

Last year, I returned to Lancaster Meeting for their House Blessing celebration that included an art show. When I walked into the entry, I was greeted by a quilt hanging on the wall. Although it did not remotely look like the Comfort Quilt that ministered to me all those many months, it was so familiar. One patch depicted the tradition of the mitten tree that the meeting donates at Christmas. One patch had lace. Another patch had swatches of different textured fabrics. All the patches were unified with a border. How amazing! Without being a duplicate of my Comfort

Quilt, this quilt was just as beautiful, and it touched my heart. I was moved to tears and I cried from deep in my soul—tears that I did not know I still had in me left to cry. Just like my physical recovery, my soul still has wounds that I try to hide with each step I take.

The Comfort Quilt truly gives a special blessing of the meeting in a time of need. When someone is homebound and un-



able to tolerate visitors, the Comfort Quilt gives a connection to the meeting with loving support and all its blessings. Thanks to Lancaster Meeting for this special ministry. For those of the meeting who have participated in creating a Comfort Quilt and

have not needed to receive it, I hope this article has shed light on what a blessing you have helped to create. □

## Scatter Rug

*by Janeal Turnbull Ravndal*

The threads go on to everywhere from here  
From each small intersect or loop or knot  
Through faith however feeble and unclear

And inexpert the witness. Standing near  
The skeptic and all bystanders are taught  
The threads go on to everywhere from here

Reaching both past and to some future year,  
All lands, all being. Here our truth is sought  
Through hope however feeble and unclear.

Theology and business, plow and spear,  
Riches and poverty join at this spot.  
The threads go on to everywhere from here

And make one cloth, one body to endear.  
One universal lesson to be caught  
Through love however feeble and unclear.

So let us waiting, joining, here revere  
As sacred circumstance what we have brought.  
The threads go on to everywhere from here  
Through faith however feeble and unclear.

---

*Janeal Turnbull Ravndal, a member of Stillwater Meeting in Barnesville, Ohio, lives and works at Pendle Hill in Wallingford, Pa.*



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## Threads in the Quaker Fabric

by Ruthanna Hadley

**Cotton:** The everyday Friend on working committees. The lifestyle is earthy, simple, and enduring.

**Polyester:** This Friend is uncomfortable in heated situations—easily becoming an irritant—and has to be handled with care.

**Wool:** Soft sometimes, but not always. Durable; never cold when approached. This sturdy Friend works for American Friends Service Committee or is the long-term teacher in a Friends school.

**Silk:** The Friend who looks delicate but actually has enduring warmth, personality, and stamina. Puts this Friend on everyone's list for teas and receptions.

**Linen:** The stalwart Friend who easily absorbs problems. Takes matters in stride even though may present pressing problems of one's own. This Friend is our school head and

clerk of our Meetings—good for salvaging problems.

**Velvet:** Upon introduction, this smooth Friend is disarming, but with further acquaintance one finds that this Friend can't be buttonholed.

**Gauze:** The hidden qualities of this plain Friend bind up society's wounds.

**Prints:** This Friend easily sees both sides of a situation, depending on how it is presented. Very desirable as an overseer.

**Satin:** This Friend's mannerisms are disarming, offering a smooth touch to any situation—the coveted elder.

**Taffeta:** Pompous, noisy, rattles to make an impression.

These fabrications are, after all is sewn and done, immaterial. As you see, Quakers are not uniform. You can't pin any one pattern of living on our Religious Society. They'd needle you if you tried. They simply aren't cut out that way. This dialogue is wearing as thin as voile, but as I said, these fabrications are immaterial. □

*Ruthanna Hadley is a member of Germantown Meeting in Philadelphia, Pa.*

# Women's Gathering Group of Philadelphia Yearly Meeting

To Friends everywhere,

On Memorial Day weekend 2002, about 70 women came together over three days at the Burlington (N.J.) Meetinghouse conference center for an extended meeting for worship to discern our peace witness. This meeting was called at the April 2002 annual Philadelphia Yearly Meeting women's gathering, entitled "Women, Wisdom, and Witness." Inspired by stories of women's prophetic ministry, past and present, and moved to respond to the violence in our world, we felt called to gather for a time of worship, prayer, and discernment about what peace witness the Spirit might be leading us into. We were joined by women from five additional Yearly Meetings, as well as a few other religious communities. We represented a broad range of ages, from infants to 80-year-olds. With only six weeks to plan for the gathering, and communicating largely via e-mail, preparation was an exercise in trusting in the Spirit.

Over our three days together, our gathered group has met in extended meetings for worship for large portions of time. The experience has been one of being in the flow of the Spirit, as we moved between worship, discussions, kitchen work, meals, childcare, and nurture of one another, with one or more women maintaining ongoing worship, as led, during most hours, day and night.

The called meeting was preceded by a Quaker swear lodge, held at Snipes Farm and led by Breeze Luetke-Stahlman. It was a blessed preparation for this women's gathering. Twelve of us gathered to invoke the Spirit and the power of the Divine Feminine. We entered the womb-shaped lodge and prayed intensely, calling on our Quaker spiritual mothers to guide and lead us in our work. After four rounds of heat and steam, prayer and song, we departed the lodge, wet and clay-covered, and felt as though we were newborn creatures entering the cool night air under a full moon. We were mindful of our sacred connection to Earth, air, fire, and water, and to our spiritual ancestors leading us inward and forward. We carried this energy, love, and spirit to the Burlington Meetinghouse and the body of women gathering to pray for peace.

During our opening meeting for worship, the vocal ministry was filled with images of a river, the river of divine light and love, in which wounds can be healed, injuries forgiven, and wholeness and unity restored. We prayed to know the rightful place of humanity within the sacredness of all creation. We were called to let our witness come from this River

of Life, the place of joy and creation, so that we would communicate a vision of what we are for, rather than merely what we are against.

In threshing sessions we shared a wide range of urgent concerns about our world and culture. We identified a web of violence, including payment for war through taxes; U.S. warmaking in Afghanistan, Iraq, Colombia, and other places; lifestyles that consume large amount of electricity, gas, and other resources, doing violence to the environment and keeping others in poverty; violence against women; and the raising of children into a violent culture. Some expressed beliefs that we will never have a culture of peace until women have full equality. Aware of these pressing concerns in our world, many felt a strong desire to take effective, concerted action. At times we experienced this desire to be in tension with a call to patient waiting for the leading of the Spirit, and we sought to find the right balance between being and doing, prayer and action.

During our extended worship, and especially strongly during the nighttime hours, we were often aware of the Divine Presence, sitting with us, in us, and among us, particularly the feminine, motherly aspect of God. She seemed to be teaching us about being receptive, about emptying of our own ideas and motivations in order to be filled with divine inspiration, love, and healing power. She taught us about self-love and about finding the peace of God within ourselves in order that we might be agents for spreading that peace in the world. We felt a wonderful spaciousness in our gathering, with unprogrammed worship day after day allowing for ample silence, prayer, and prophetic vocal ministry, even as we considered the urgent crises of our world.

We shared our mingled grief, fear, and anger about the events of September 11, the bombings and further violence done by our country in retaliation, and the prospect of the continuing spread of war. We heard visions, as well as guidance from prayer and dreams, to help us maintain a strong faith even in the face of this darkness. We were cautioned to tend carefully the waters of the Spirit that trickle or pour through our hearts. Some of us felt called to a deeper commitment to an intimate relationship with Spirit and felt more strongly the importance of prayer and of communicating the Quaker message of the Light within, the closeness of the Divine to each person. We felt called to participate in a planetary transformation of consciousness, identified by some as a new awareness of global oneness.

We were urged to find the passion necessary for a powerful witness, and stories were shared of women whose ardent convictions

and courageous witness helped to bring public awareness and sometimes greater consciousness to issues of conviction. We were inspired by the earliest written articulation of the Quaker Peace Testimony, by Margaret Fell.

We were particularly moved by a Young Friend who shared the story of her pain on September 11 when she thought she might have lost her father, her subsequent struggle with the desire for revenge, her grief at the bombing of Afghanistan, and her eventual embrace of the Peace Testimony. She honored us by telling of a vision that has been coming to her of a woman in white walking through Afghanistan spreading love and peace. We listened to discern the symbolic and possibly also literal meaning of this vision for us as a community.

As a first step, we felt ready to unite on following in the footsteps of a Central Philadelphia Monthly Meeting witness. We will resist the telephone tax that originated as a war tax and which is still used, as so much of our federal taxes, in large part for warmaking. We committed to educate ourselves and others, especially our monthly meetings, on how to refuse to pay this tax. We see this simple act as a way to help raise awareness of how our tax money is used to pay for military weapons, mass destruction, and killing around the world. We intend to further educate ourselves and others about more substantial ways in which we can stop participating in the culture of violence, including nonpayment of income taxes used for the military, supporting war tax resisters, living below the taxable income level, and other options.

Many ideas were shared for other forms of witness, including a traveling quilt, a billboard with the Peace Testimony, civil disobedience in protest of nuclear weapons, a dramatic combination of street theater and prayer vigil witness, a declaration by mothers that they will not raise their children to kill others, and collecting women's stories. Eight women expressed interest in a plan for Quaker women to encircle the Pentagon and hold its occupants in the Light. A vision was shared of half of the building being used as a hospital for women and children injured by the war culture.

Some of these ideas might prove to be leadings for one or a few women who deserve support. Others might be leadings for larger groups. Seasoning and discernment are required: we were given an image of punching down bread dough and then waiting for it to rise again. Through vocal ministry we were cautioned about the need for our witness to rise from the Spirit and urged to learn to remain in steady, unbroken connection with the Divine. We named several clearness com-

mittees for women feeling led to certain proposals and made plans to meet again for more worship and discernment.

We found healing and strength in this intergenerational community of women, enjoying our times of conversation and working together, as well as the worship. On Monday morning, glad for an opportunity to reach out to others, a contingent from our group spontaneously joined the local Memorial Day parade, with signs expressing a desire for a culture of peace. At the same time, we were glad for the opportunity to reach deeply inward. One woman described the hours she spent in nighttime worship, from 2 to 4 A.M., as a time of feeling herself "at the center, at the heart of this." It is a center to which we hope to return again and again, as we learn fully how to participate in birthing a transformation in the world.

We give thanks to the women who organized this gathering in a short time, and for those who supported us, including families, meetings, Philadelphia Yearly Meeting, Friends Institute, and the men in our lives. We are grateful for the grace of God which generously flowed here and for being drawn more deeply into the heart of the Di-

vine and the Divine in our own hearts, where peace is found.

—Marcelle Martin and Michelle Tarter

## German Yearly Meeting

To Friends all over the world,

German Yearly Meeting came together at Quäkerhaus, Bad Pyrmont, from October 31 to November 3, 2002. Two hundred four Friends and attenders took part, including 42 children and young people. We were happy to hear that Young Friends had formed a closely knit group over the course of the year. Six Friends were accepted into membership, and this was celebrated.

In her Cary Lecture, Roswitha Jarman shared with us her realization that the self must stand aside if the Divine is to have space to operate. The Driving force must be God's. It must be our aim to let love break through in our lives in the simplest and most practical tasks. Roswitha Jarman is personally committed to action in the Caucasus, a region torn by hate and violence. She is active in mediating, reconciling, comforting, and healing in the endless suffering there. She told us about her

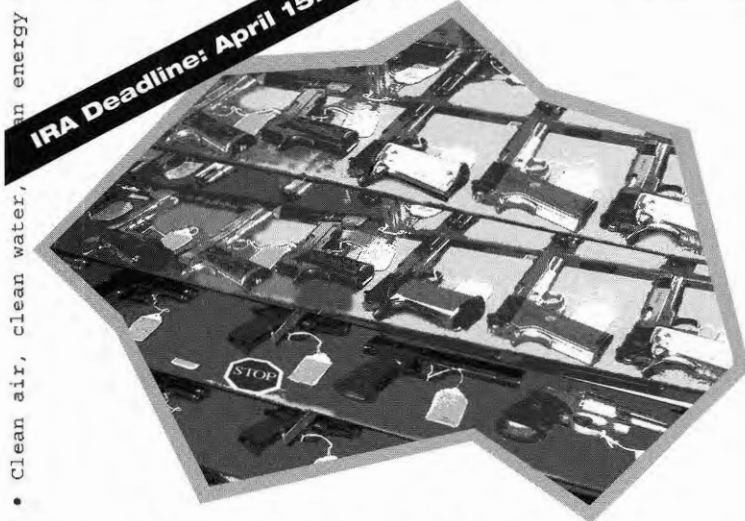
religious experience of the love "that I cannot talk myself into, but which I must fetch each day anew from the eternal spring."

During the whole of our yearly meeting it was clear to us just how important reconciliation and forgiveness are in interpersonal relationships. How can we contribute to reconciliation in the world when conflicts in our small Religious Society sometimes seem so difficult to solve? With Roswitha Jarman's thoughts in our hearts and minds, we attempted in our business meetings to solve an internal conflict. At this gathering we were almost exclusively concerned with the controversial question of formal membership on the part of yearly meeting, or of separate committees of yearly meeting, in organizations whose ideals, aims, and actions we may well support, but in which we might have to make certain compromises. In spite of our differences of opinion, we were aware of our affection and closeness to each other.

We greet you warmly, and wish for all of us that we may find the way to that spring of love whence we draw our strength.

—Herbert Möller and Beate Vogel,  
co-clerks

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# A Different Kind of Force

by Elizabeth Markham

When one cares deeply about something or someone it is impossible to sit passively and let that thing or person be hurt or destroyed. It is natural to respond when something that is important to us is attacked, and, unfortunately, the most natural defense is to respond in kind; when we are hit we often hit back, even before we have thought about what we are doing. Pacifism and nonviolence teach us that this response cannot solve our problems. The person that we hit back will retaliate and the cycle continues.

Yet, there are many people in this world who grew up being taught that it is OK to hit back. They and their families do not have time, in their struggle to survive, to think about the other, more peaceable options. But even those of us who have time to think and who have been taught, conversely, by our parents not to hit have mostly been taught, conversely, to defend ourselves and those we love. I remember that my 12th grade English teacher once told our class that, "I am not a violent person, but if someone hurt my son, I'd kill them." When faced with the option of doing something or doing nothing, many people cannot stand by and watch the destruction of that which means more to them than probably even their own existence. After all, love is about caring that much.

"You cannot replace something with nothing," noted the psychologist Diane Perlman, in the discussion following a talk entitled "Report on the Global Nonviolent Peace Force" given at Friends Center in Philadelphia last June by David Hartsough, a Quaker activist and executive director of Peaceworkers in San Francisco. The psychology of violence interests me greatly because I have found that violence occupies an important place in the minds of many people. It is often the chosen response to defend something one cares about. Even those who seem to use violence offensively are often actually trying to defend something. A suicide pilot believes that he is protecting his country, his religion, his family, and the future of his descendants when he kills himself and thousands of innocent people. In his own eyes he is not the aggressor, but the victim.

If you take away violence as a means of defense, you interfere with the natural instinct

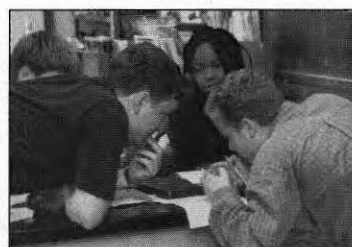
*Elizabeth Markham, a senior at Haverford College, was an intern for FRIENDS JOURNAL during the summer of 2002.*

to care for one's own, and you leave people feeling exposed and vulnerable. The strongest people are those who can turn the other cheek. These people realize that they are exposed, but they are strong enough and confident enough in themselves to remain calm. Most people, however, if you try to take away their defense, will be led by their fear to respond violently.

Nothing does not replace something. Although most people will agree with you when you tell them that you want to eliminate violence on the street, many people will become scared when you try to convince them that in order to stop wars they must stop supporting those who build weapons. Even if they feel very strongly that violence is wrong, they may refuse to be left without any way to defend those they care about. You may find them willing to sacrifice themselves, but they may not trust other countries with the futures of their children. People need something to replace violence.

This is where Diane Perlman's newly coined term *metaforce* comes in. In a paper, "Metaforce: New Ways to End Terrorism," Perlman writes, "In making a case against violent retaliation, we need an active strategy, and to be clear that we are not suggesting doing nothing, or only negotiating and diplomacy. These are intolerable ideas to the American viscera and will be dismissed. Words like nonviolence and disarmament are the absence of something. They don't play well or give us a vision of what could work. The word peace is also problematic, as it is perceived as doing nothing." She explains that she has been inspired by the work of Richard Wendell Fogg of the Center for the Study of Conflict, located in Baltimore, Maryland. Fogg's many years of studying conflict have led him to understand the strength of nonviolent force, "including complex strategies using combinations of forms of force, [which are] economic, political, psychological, educational, moral, spiritual, intellectual, social, [and] physical." Examples of these strategies include "reducing the opponent's fear, avoiding retaliating, satisfying just grievances, understanding the meaning of their attack, removing pressure, using mediators, designing win-win solutions." A force other than violence is available, but in many ways it does not exist yet as a known or understood concept in our society or even in our consciousness. "I realized," writes Perlman, "that we have no word to describe nonviolent force, so I made one up, 'Metaforce'; it is force

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and satisfies the need to address evil actively, but bloodlessly. It is also accurate; we must meet evil with great force and power, just not violence. We need a new paradigm, beyond the two choices of doing nothing or attacking." Metaforce is, therefore, a force beyond violence that will become the vision of the postmilitary world. By creating a term to describe it, Perlman forces the idea into our consciousness; it is no longer abstract and unobtainable, but a part of our arsenal of understandable and describable defenses. We are more likely to depend on a concept that we can call by name. Although conflict is a part of life, metaforce could help us overcome violence by filling the void that is left when we stop using violence as our defense.

In his talk at Friends Center, David Hartsough described his vision of a Global Nonviolent Peace Force of, initially, 200 trained, full-time peace soldiers. These peace workers would not force their presence onto others, but would go where they were called to help those who were attempting to resolve conflicts nonviolently. He hopes that at least half of the Peace Force will be from countries that are located in the global South and that the peace workers will include people of all nationalities and religions. Eventually, as it grows and is successful, the Peace Force could be taken on by the United Nations. The goal of the Global Nonviolent Peace Force will be to use metaforce to overcome violence and to act as the "international eyes, ears, and conscience."

During the talk, Hartsough gave many examples of the ways in which nonviolence has already been used successfully. One story that he shared took place in India. Hearing that a group of Hindus was planning to kill Muslim families, a group of Gandhi's followers recruited Hindu women to nonviolently protect the threatened people. The women stood in the doorways of the Muslim families' homes and told the attackers to treat these families as their brothers. They protested that whatever was done to the Muslims would also have to be done to them. Not one of the Muslim families was hurt.

This type of work intrigues me because it is filled with hope. It does not leave people defenseless, but instead gives them something to satisfy the need to feel protected that was formerly fulfilled through violence. It gives us hope that there is an even stronger power, a metaforce, that can be used to protect those we love. Hopefully, with the introduction of the concept of metaforce and the development of this Global Nonviolent Peace Force, nonviolent peacemaking can become a guiding principle in world affairs. □

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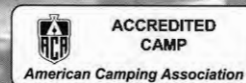
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**R**eading FRIENDS JOURNAL has become a fruitful habit. I find it timely, relevant, and frequently speaking directly to me. In the November 2002 issue I read the narratives about the Friends General Conference Gathering and was vividly reminded of an intense experience I'd had. What inspires me to share it are the following excerpts from Lucinda Antrim's article, "Divine Noises": "The Gathering is an exercise in listening for God. . . . I'm always delighted to be reminded that I'm always listening wherever my feet are, wherever my mind is. . . . Synchronicities—ways I notice God is speaking—permeate the Gathering and are more concentrated than those I experience outside the Gathering. . . ."

At the Gathering, my ministry was leading a workshop titled "Being Centered in Feeling and Communication." I had asked two participants in the workshop to companion me.

In the second class session, we were focused on assessing the meaning of Thomas Kelly's *A Testament of Devotion* for our lives. As individuals shared and after a pause, I might make a comment expanding on what had been said. For me, building on what a participant offered seemed an appropriate opportunity and a more interesting way to share than a formal presentation might be. Suddenly a woman spoke out, "I wish to goodness you would quit making comments after a person speaks." Others in the class immediately protested her remarks. I was taken aback momentarily. Usually, I might have asked the woman to say more. The best I could muster was, "I certainly will reflect on that." Actually her remark struck an undefined chord in me. Was there something I needed to learn?

At lunch in the cafeteria right after this class session, I was approached by another woman I had met earlier at registration (I shall call her Beth). Previously we had connected easily and I welcomed her invitation to eat together. It turned out that the workshop person who had complained in class was a friend of Beth, and had told Beth about her problem with me in the class. In response to a question from Beth, I agreed it would be fine to discuss what had happened.

First, she asked how things were going with me and *she listened*. She told me the good things she sensed about my leadership. *She was encouraging; I listened*. She shared her

*Margery Mears Larrabee is a member of Mt. Holly (N.J.) Meeting. This is an excerpt from an unpublished manuscript, Eldering Is Essential.*

experience of facilitating and teaching, and asked for my comments and questions. *I listened and responded*. I told of my view of facilitation and teaching and how it was different. *She listened*. We engaged in a non-defensive exploratory exchange of comments, questions, and responses. And as we continued, I felt we were covered in the Spirit. Something in me broke loose. Something in me opened up. I received a different view that changed my understanding, and ultimately, my practice of teaching and facilitation. I felt the power of the Spirit released in me. I was nurtured.

What characterized this eldering?

- Although my contact with Beth had been brief, we shared mutually.
- We listened and spoke to each other in such a way that I could hear and had a sense of her hearing me. There was a space created for respectfully calling forth the goodness and truth of each.
- We took time and space apart from the situation in which the difficulty occurred.
- We cut through pretense and nicety.
- She expressed genuine concern about Gospel Order (living in a way that nurtures and maintains the covenantal relationship to God; listening and responding to God to harvest the fruit of faithful living).
- She was thoughtful and sensitive to me so that I felt cared about as much as being the object of her concern.
- She shared from a centered place.
- She was plainspoken but spoke truth in love.
- She saw an area where I was not clear and offered her help in discernment.
- She viewed the challenge as partial, not total.
- She was not deterred by a defensive fear of hurting me or dealing with emotions I might have.

It was an amazing, unexpected experience. Beth was my angel for the day. Discernment with my class companions validated the experience.

The essence of eldering as a function, both named and unnamed, has gone through a variety of manifestations from the formative years in Quakerism to the present day. It has been viewed both as a corporate concern and as an individual leading. This function has been carried by seasoned, mature Friends, and spontaneously and creatively carried by Friends of all ages as well. I am coming to see this eldering function as a spiritual practice integral to being a faithful Friend who is well used. □



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## Meeting

by Bryn Hammarstrom

As early as 1922 there were a few people worshipping in the manner of Friends in the Lehigh Valley region of Pennsylvania. In 1947 there were two groups: one in Easton and one in Bethlehem. Over Labor Day weekend in 1948 the two groups met with Joe and Edith Platt at Kirkridge Retreat and Study Center. It was agreed that they would meet for worship together in the old YWCA on Market Street in Bethlehem.

On the first First Day in October a couple attended with their 18-month-old boy, the first child ever brought to meeting in the area. After 20 minutes the father took his son out; 20 minutes later the mother went out and the father returned. At the rise of meeting Ruth Fraser told the couple to bring their son next First Day and she would babysit so they could be in meeting together. And that came about on the second October First Day.

On the third October First Day the other young parents brought their children, totaling 13. On the fourth First Day the First-day school was in operation. The adults got to know each other so well that they thought about becoming a regular monthly meeting. Douglas Steere and Elton Trueblood encouraged them to do so.

As there were then two Philadelphia Yearly Meetings, we decided to become a united meeting. It took five months to be accepted by two quarterly meetings. On June 1, 1949, with Martin Trueblood as clerk, Lehigh Valley Monthly Meeting came into being. We had come from five yearly meetings: both of Philadelphia's, New York, Indiana, and Ohio.

In the Bible, Isaiah 11:6 ends "and a little child shall lead them." In our case, it was 13 children. □



*Bryn Hammarstrom, of Allentown, Pa., was a founding member of Lehigh Valley Meeting. He and his wife, Helen, were the first to bring a child to meeting in Bethlehem.*

# Strength for the Journey: A Pilgrimage of Faith in Community

By Diana Butler Bass; foreword by Phyllis Trickle. Jossey-Bass, 2002. 293 pages. \$23.95/hardcover.

What could an Episcopalian director of faith formation have to say to Friends? Quite a bit, it turns out, albeit indirectly. Diana Butler Bass once wrote that "a 'wannabe' Quaker lurks within the recesses of my soul."

*Strength for the Journey* is part spiritual memoir and part call for congregational vitality. Diana Butler Bass's book takes us on both her spiritual pilgrimage and a review of what makes for living faith in community. Though much of the book deals with the things that have made liturgical worship come alive for her, she offers a good deal of insight into what enables congregations to be true faith communities. Her finding that people are hungry for meaningful worship that connects to deep spiritual life works for Quakers as well as any mainline congregation.

Diana Butler Bass is what I call a "never left"—that is, she's not a church dropout who later in life dropped back in. Throughout her life, she writes, "one thing has remained the same . . . nearly every Sunday in the last 40 years I have been in church." That's something I resonate with.

Diana Butler Bass's pilgrimage of faith in community led her from the Methodist church of her childhood through evangelicalism and thence to the Episcopal church. She gives us a picture of her pilgrimage largely through the lens of her membership in eight Episcopal congregations over 20 years, with snapshots of her journey out of Methodism and evangelicalism.

All along her journey she is seeking a faith community that would draw her "into the wonder and mystery of God." She writes, "I wanted religion to be special, to set the faithful apart from the world, and to hold out some sort of mythic and mystical quest into the heart of God."

It sounds as if she would have found a home with the 17th-century Seekers who blossomed into Quakers. Indeed, like many modern Friends who have left the churches of their childhood in search of something transcendent and freeing, Diana Butler Bass left in hopes of finding something that sparked her spiritual imagination. Along the way she has had some insights that are almost Quakerly, including that, "Church is not a building, a place you go. Church is the body of Christ; it is who you are."

She also learns the value of community and diversity within community. "I have come

to believe that a truly comprehensive church . . . best incarnates God's ever-present mercy and love for humanity and creation." She's honest about the struggles congregations face often over petty issues and her own personal life, including the disintegration of her first marriage. Her integrity and willingness to look at both the joys and sorrows of faith in community are an encouragement.

She offers readers a renewed sense of what it means to be a faith community—an intentionally gathered group "lays out a theologically meaningful (but not dogmatic) vision in worship and Christian formation, giving them the ability to see their work, relationships and the world with spiritual insight." That, indeed, is strength for the journey. A sense of true community is important to our spiritual health and understanding of God. We need others—emotionally and spiritually—on our pilgrimage of faith.

"We liked looking at each other," writes Diana Butler Bass, illustrating that need. "In our own faces we had seen God."

—J. Brent Bill

J. Brent Bill, associate director of the Indianapolis Center for Congregations and assistant book review editor of *FRIENDS JOURNAL*, attends First Friends Meeting in Indianapolis, Ind.

## The Forgotten Desert Mothers: Sayings, Lives, and Stories of Early Christian Women

By Laura Swan. Paulist Press, 2001. 218 pages. \$13.95/paperback.

Christianity began as a marginalized sect whose adherents were frequently subject to persecution. Worship was conducted primarily in homes, and women shared power with men.

When Christianity was adopted as the religion of the Roman Empire in the third century, however, it gained social acceptability and became increasingly enmeshed in the political and public spheres. Increasingly, women were expected to stop sharing authority with their male counterparts and to adopt the more subservient roles expected of them in secular life. Christianity's prophetic power to critique the dominant culture diminished.

Men and women who wanted to live passionate lives dedicated wholly to the path of Jesus drew away to the margins of society, removing themselves from urban centers and much of public life. The desert fathers and mothers were those early Christians of the third through sixth centuries who left the



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urban bustle and the increasing institutionalization of the church to seek a deeper union with God in the vast solitude and silence of the desert.

These men and women practiced great austerity, seeking inner purification and praying for the world. Stories of their holy lives drew other men and women on pilgrimages to receive counsel from them. Some visitors stayed in the desert, while others created monastic communities or solitary hermitages at home to replicate the way of life.

The histories and sayings of the desert fathers, or *abbas*, have had great influence on certain branches of Christianity. Literature about the desert fathers sometimes mentions the women who lived the desert life, too, but scant attention has been given to these desert mothers, or *ammās*. Laura Swan's book, *The Forgotten Desert Mothers*, is a compilation of information she has gleaned from numerous sources about these early Christian women.

In collecting and telling these stories, Laura Swan has given us a great gift. Before reading her book I had assumed that few women were brave enough to take up the desert spirituality, so it came as a revelation to me to read that, in fact, such women outnumbered the men approximately two to one. Since relatively little was recorded about the desert mothers, however, Laura Swan has had to make the most of the many fragments she discovered. The "sayings" of only a handful of *ammās* are available.

One, Amma Syncletia of Egypt, was considered so important by the early church that her *Life* and *Sayings* have been preserved through the centuries. After the deaths of her parents, Syncletia gave the family wealth away to the poor and took up an ascetic life in the family tomb outside of Alexandria. As she became known for her holiness, a community of women gathered around her. Some of her sayings seem severe. The ascetic path involved a purification of the soul through a mortification of the body and an effort to let go of attachments. Amma Syncletia advises her followers to live on simple food and with few material possessions. When sickness provides troubles, she says, accept them joyfully, "for all these things are for our good, for the purification of our desires."

Laura Swan, prioress of a Benedictine monastery and a modern-day *amma*, "translates" the sayings of these desert mothers for today's readers. In her interpretation of Syncletia's view of illness she notes, "Bodily asceticism serves to deepen our self-awareness and God-awareness. Tempering our body deepens our capacity to live in freedom, a freedom that allows us to experience and express our passion for God sensuously."

Many of Laura Swan's interpretations help the reader appreciate the spiritual truths of the

desert mothers' sayings. Some, however, convey a modern sensibility that does not seem to translate the desert mother's meaning accurately. For example, Syncletia says that useful grief consists of "weeping over one's faults and . . . the weakness of others," that is, remorse for wrongdoing or faults. But the author's translation instead speaks in a wise but rather modern way about how healthy grief puts us in touch with our own compassion and helps us rest in God's.

Most of the book includes brief histories of extraordinary women who lived in present-day Egypt, Turkey, Palestine, Israel, Greece, Italy, and France and who answered a call to focus their lives rigorously on God. Several of these women, including Melania the Elder and Macrina the Younger, were teachers and mentors to men who had a great influence on later Christian development.

Basil the Great, for instance, is known as the founder of Eastern Monasticism, but Laura Swan claims that his older sister, Macrina, actually began this movement. Macrina chose the ascetic life after the deaths of their father, a bishop, and her fiancé, gradually simplifying the life of her wealthy family's entire household and dedicating it to prayer and service. Macrina exerted a major influence on several of her brothers, including Gregory of Nyssa, who is credited with developing much of the early Christian theology of the Holy Spirit and mysticism. Because there have been millennia of denial and repression of the spiritual strength of women, I regret that Macrina was not properly credited for her leadership and influence. She herself would not have wanted fame, however.

To follow radically countercultural monastic or eremitic lives, these women either had to refuse marriage, convince their husbands to join them in celibacy, or become widowed. Several with wealth founded monastic communities, either converting their family estates in cities such as Rome, or traveling to remote locations to do so.

Others, however, did not have the option to create or join a community of women. A few disguised themselves as men, claiming to be eunuchs, often living for decades as monks or hermits in monastic communities of men. One such woman did not reveal her gender even when accused of fathering a child. Instead she accepted to live with the child outside the monastery for years until "forgiven" and allowed back into the community.

Other women simply chose to go deep into the forest or desert to spend the rest of their lives in a hermitage or cave. Many became renowned for spiritual wisdom, prophetic powers, and the effectiveness of their prayers for healing.

In addition to telling the stories of individual



women, *The Forgotten Desert Mothers* sets these women within the context of early Church history, and includes a chapter on women who were consecrated as deacons or deaconesses in the early Church. Throughout, Laura Swan attempts to make the lives and lessons of these women relevant to readers today. She briefly describes her own experience of desert spirituality and monastic life and tells how she was drawn to learn more about these early Christian women when she noticed their absence in her theological studies. The epilogue provides an overview of ways that the lives and teachings of the desert mothers can feed the spiritual hunger of seekers today.

Why might such a book be of interest to Quakers, given that Quakerism has emphasized that it is not necessary to leave the world in order to consecrate one's life to God? One chapter begins with a quotation from a contemporary Quaker *amma*, Elise Boulding, who says, "I do not view monasticism as a retreat from the world but as an entry into its beating heart." In this spirit, the women in this book received a divine call—or leading, as we Quakers might say—to take up a desert or monastic existence. By looking deeply into their own souls and grieving the errors they found in themselves and in society, the desert mothers and fathers opened a path to God not only for themselves but for others. The world needs to have some people who dedicate themselves so single-mindedly to purification, prayer, and seeking union with God.

In times of crisis, worldly communities have sought out the prayers of such solitary souls and received spiritual help, sometimes including miraculous interventions and protection from war. Whether sought out or not, however, those living the eremitic or monastic life are seeking to be in touch with the very root of problems and suffering everywhere and to be in constant intercessory prayer for the sake of the world.

*The Forgotten Desert Mothers* reminds us of the vastness of the mystery of God, which we can easily forget when our lives are filled with busyness and the many attachments that distract us. Those who live immersed in the pace of worldly life need the touchstone of those who live a simpler, slower life. This book helps us remember how we can lose our way, and it offers useful guidance about how to incorporate into our lives in the world something of the simplicity, purity, and focus of the life in the desert. It reminds us that at the heart of our work on behalf of the world, we need to cultivate a pure, empty space where the divine mystery lives.

—Marcelle Martin

*Marcelle Martin, a member of Chestnut Hill (Pa.) Meeting, studies women mystics.*



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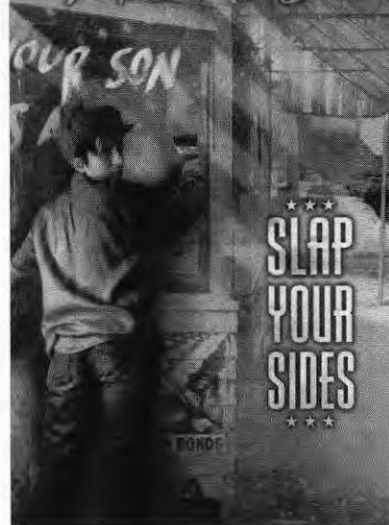
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## Slap Your Sides

By M. E. Kerr. Harper Collins, 2001. 198 pages. \$15.95/hardcover.

*Slap Your Sides* is a novel that seems to be especially written for Quaker young adults. The story takes place during World War II near Philadelphia. M. E. Kerr has developed her tale with unique sensitivity to Friends. The three sons in this family of Quakers are the key characters. The oldest, Bud, is a conscientious objector in a town where many young men are heading off to war.

The reactions of the community as Bud goes instead to CPS camp are both pertinent and thought-provoking. Bud's father operates a department store and runs into problems with his business due to Bud's CO status. The mother is a devout Friend but enters into the story somewhat less. Her sister, married to a Jew, has her own reactions to Bud's stance.

The two younger sons wrestle with their consciences throughout the story. Jubal, age 13, attends the local Friends school where discussion is held concerning CO status and war. A bit of romance enters in as both he and his brother Tommy become involved with girls in the neighborhood. One of the girls, Daria, is the daughter of a radio station owner who is less than enthusiastic about her friendship with Jubal. Bud deals with problems as he does alternative service in communities that are not welcoming to COs. The thinking of many folks in the 1940s is well portrayed.

Young adults 12 to 16 will find this book intriguing; Friends certainly will find it a worthwhile book to delve into. The book offers solid ground for discussing what taking a CO stand means today.

—Joan D. Overman

Joan Overman, book review assistant for *FRIENDS JOURNAL*, is a retired school library media specialist and a member of Elmira (N.Y.) Meeting.

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Friends Committee on National Legislation has added energy policy as a legislative priority for its work with the 108th Congress on the peaceful prevention of deadly conflict. At its annual meeting, November 7–10, 2002, FCNL approved five legislative priorities: peaceful alternatives to the war on terrorism; arms control and disarmament; shifting budget priorities from military spending to meeting basic human needs; preserving civil liberties and human rights; and removing dependence on oil as a source of violent conflict by reducing energy consumption and developing renewable sources of energy and alternative modes of transportation. When the Executive and Policy Committees first recommended that energy policy be a priority, it was contingent upon receiving increased contributions to support the work. Since then, the relevance of energy issues to war in Afghanistan and Iraq has become even more apparent. FCNL has added a senior lobbyist to its staff in faith that Friends will respond with a sustained increase in financial support for this work. In the past, many Friends have felt FCNL should leave energy and ecology issues to the secular environmental organizations. From experience with the National Religious Partnership for the Environment, it is clear that faith communities are needed as an independent voice of conscience, and that FCNL has a unique role on Capitol Hill. The Quaker Eco-Witness Network provided seed money for FCNL's advocacy on energy policy. For further information, visit [www.fcnl.org](http://www.fcnl.org) and [www.fcun.org](http://www.fcun.org). —*Ruah Swennerfelt <qew@fcun.org>*

As cars in the U.S. continue to get fewer miles per gallon on average, a delegation of religious leaders—carrying an open letter from over 100 heads of denominations and senior religious leaders from 21 states to automobile executives—traveled to Detroit, Michigan, on November 20, 2002, to launch a major national effort to get Ford, GM, and Chrysler to build cleaner, more efficient cars. Against a backdrop of controversy about Chevrolet's sponsorship of a Christian music tour, evangelical Christians announced a "What Would Jesus Drive?" advertising and outreach campaign. The delegation met with auto executives and leadership at United Auto Workers. The interfaith campaign represents an unprecedented effort in the religious community to push automakers to manufacture cleaner cars, and members of tens of thousands of congregations to buy them. The campaign and open letter state that polluting cars are "warming the planet, contributing to causes of war, and increasing the burden on the poor. Because automobiles are having such extraordinary global impact, choices about

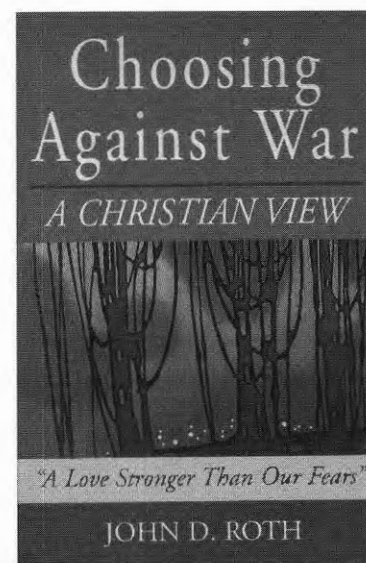
what cars to build raise fundamental moral issues." —*National Council of Churches*

The threat of famine has spread from southern Africa to the Horn of Africa and West Africa. In addition to the 14.4 million people (including more than 7 million children) facing hunger in six southern African countries, there is growing concern about an equal number of people spread widely throughout Africa, particularly in Ethiopia, Eritrea, Senegal, Mauritania, Mali, and Angola. In all, more than 28 million people are at risk. The United States government has provided more than 40 percent of the food aid being distributed in southern Africa by the UN World Food Program. Contributions now total \$285 million, out of the estimated \$507 million needed in that region alone. In Ethiopia, the need may be as much as 2.75 million metric tons, which is ten times the amount of food given by the U.S. thus far. To avoid famine, further action is needed from the donor countries. —*Bread for the World*

The Right Sharing of World Resources board of trustees met in Richmond, Indiana, October 25–26, 2002. The board acknowledged that RSWR is at a pivotal point of opportunity. Actions taken by the board included approval of moving the RSWR office to Richmond, Indiana, as soon as reasonably possible. The board approved the 2003 budget, with \$178,000 available for grants to projects. Expansion of RSWR's work in Sierra Leone was recommended, and RSWR's interest in expanding work among Friends in Kenya was affirmed. Projects approved include three new projects funded from the 2002 budget, ten multiyear projects from the 2003 budget, and ten new projects from the 2003 budget, including projects in India, Uganda, and Kenya. The board also approved a policy of receiving restricted giving for specific projects. —*Roland Kreager*

Quaker Council for European Affairs 2002 conference on "The Future of Europe: Our Vision" gathered from October 18 to 20 at Woodbrooke Quaker Study Centre in Birmingham, England. Sixty-five Friends participated in working groups addressing themes of democratic and spiritual values, external relations, foreign and security policy, and supporting the citizen, with the aim of coming up with conclusions to contribute to the QCEA submission to the Convention on the Future of Europe. Three key values that emerged repeatedly during the conference as priorities were conflict prevention, sustainable development, and respect for human rights. It was stressed that these objectives are interdependent and should be primary objectives of the European Union. For infor-

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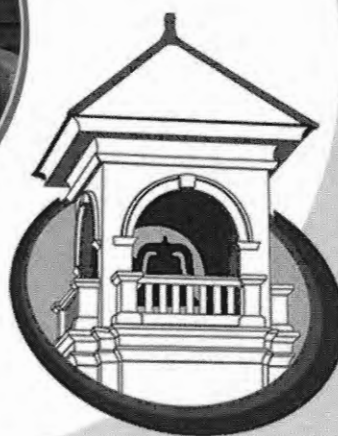
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mation, e-mail <info@qcea.org>. —*Around Europe, QCEA newsletter*

The practice of wearing a small blue ribbon as a way of speaking out against war on Iraq first began at an interfaith memorial meeting held at Arch Street Meetinghouse in Philadelphia on September 11, 2002. It was conceived as a low-key way to get the message across. The response was encouraging, and a "No Attack on Iraq Ribbon Campaign" began spreading the word around the country, especially by e-mail. Two teams distributed a thousand or so ribbons in Washington, D.C., at the October 26 antiwar rally. An image of the ribbon appeared on the front page of AFSC's *Quaker Service Bulletin*, noting that "a blue ribbon has become the symbol of opposition to war with Iraq." The ribbon should be light blue, 1/4" to 1/2" wide, 4" to 6" long, ends cut on a bias, or an armband, 3/4" to 1" wide (14" to 16" long). An e-mail message and a graphic image of the original poster message for a poster or leaflet may be obtained from <TLJUNKER@aol.com>. The organizers suggest that when someone asks, "What does that mean?" the wearer be ready for either an in-depth dialogue, or simply respond, "No attack on Iraq." —*Tony Junker, Central Philadelphia (Pa.) Meeting*

**Correction:** Violeta Tribandiene, from Lithuania, is not a student at Wilmington College, as originally reported (*FJ* Oct. 2002); instead, she taught a class there, "Conscious Choice of Nonviolence." A graduate from Earlham School of Religion in May 2002 with a MDiv degree, she is serving in ministry with Wilmington Yearly Meeting and Wilmington Monthly Meeting. She is being supported as she prepares to return to Kaunas to expand Quaker presence there through service, teaching, and worship. A board of advisors is in place for guiding this Quaker Project with her. She co-founded Kaunas Quaker Worship Group in 1992. —*Vaughn and Miriam Peebles, Wabash, Indiana*

*We regret this error on our part. —Eds.*

FRIENDS JOURNAL welcomes news items (see p. 2 for contact information). Please include your e-mail address or phone number for follow-up. Upcoming events require at least three months' lead time. FRIENDS JOURNAL requests all Friends meetings and institutions to add it to distribution lists for newsletters and other publications. The editors regret not all submissions can be published.

## Upcoming Events

•February 23-26—Africa and the Middle East Advocacy Days. Speakers, issue briefings, advocacy training workshops, and an opportunity to speak with congressional foreign policy staffs. Sponsors include Churches for Middle East Peace and Church World Service. For information visit <[www.loga.org/advocacy2003.htm](http://www.loga.org/advocacy2003.htm)>, call Anna Rhee at (301) 384-3615, or e-mail <[anna@cmep.org](mailto:anna@cmep.org)>.

•March 1—The newly formed Quaker Story Tellers will have their debut at Swarthmore (Pa.) Meetinghouse for an audience of all ages from 2 to 5 P.M., with a theme of "Peace and Joy." The group hopes to connect Quaker storytellers across North America with each other. Contact Carole Baggerly, <[carole@bpov.com](mailto:carole@bpov.com)> or Sally Rickerman, <[sshtrr@earthlink.net](mailto:sshtrr@earthlink.net)>, or (610) 274-8856.

•March 27-30—Philadelphia Yearly Meeting

•March 29-April 1—FCNL Young Adult Spring Lobby Weekend. For information, contact Jennifer Chapin Harris, Young Adult Program Coordinator, e-mail <[jennifer@fcnl.org](mailto:jennifer@fcnl.org)>; phone (800) 630-1330 ext. 140.

## Opportunities/Resources

•The Friends Meeting in Rome, Italy, has dwindled to one young Finnish Friend, in space kindly lent by All Saints Anglican Church at Via de Babuino 153, midway between the Piazza di Spagna and the Piazza del Popolo. Anna-Leena Vierumaki would greet any visiting Friends with a very warm welcome, and would be happy to meet at any time, not just 10 A.M. Sunday. If you know of any current residents of Rome who are without a meeting, please put them in touch with this faithful young Friend, who hopes to find community. Contact Anna-Leena Vierumaki <[vierumaki@hotmail.com](mailto:vierumaki@hotmail.com)>, phone +39 3339094637.

•Quaker Eco-Witness (QEW) and Philadelphia Yearly Meeting's Environmental Working Group (EWG) are beginning to promote an ongoing consultation within the Religious Society of Friends to foster increased discernment and witness about economic policy in an ecological context. In order to energize and focus the consultation, there will be a gathering of 24 invited Friends at Pendle Hill from June 13 to 15, 2003. The gathering will address an epistle to meetings in the United States and other Friends organizations about the need for greater discernment and unity about economic issues in order to strengthen our witness for peace, justice, and ecological integrity. QEW and EWG will then prepare a pamphlet and

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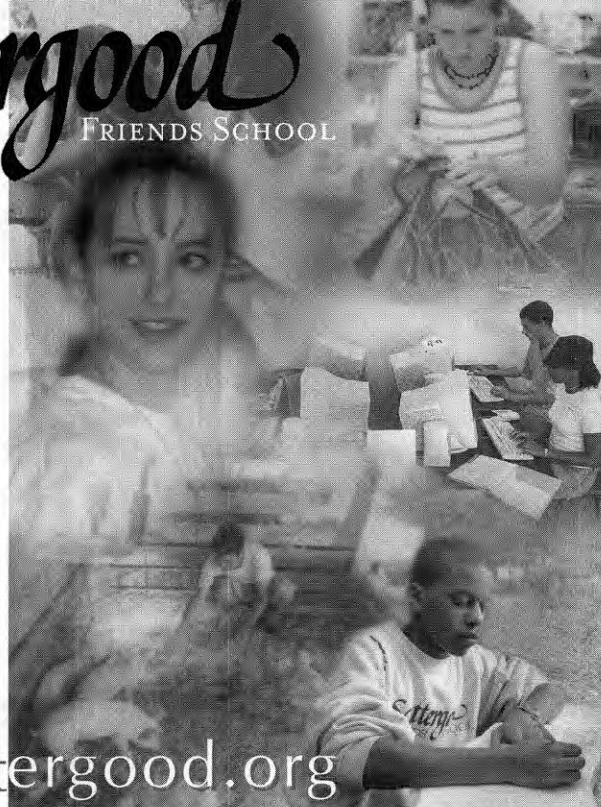
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discussion guide based on the epistle to be available for distribution in early 2004. Friends are encouraged to help prepare for the gathering and to provide leadership for the ongoing process of discernment and witness that will hopefully grow from it. Friends who want to participate in the consultation will be invited to the gathering as space permits. For more information contact Ed Dreby at (609) 261-8190 or <[drebymans@igc.org](mailto:drebymans@igc.org)>.

•Young people can act as FCNL contacts to help constituents address their public policy concerns with actions that are based in a Quaker foundation. If someone at your yearly meeting is interested in becoming a contact, FCNL will send information outlining a variety of projects that your meeting may wish to explore. FCNL contacts receive FCNL's *Washington Newsletter* and a monthly letter writing kit to share with their organizations. Students can also sign up to be on FCNL's Young Adult e-mail listserv at <[www.fcnl.org](http://www.fcnl.org)>. Contact Jennifer Chapin Harris, e-mail <[jennifer@fcnl.org](mailto:jennifer@fcnl.org)>; phone (800) 630-1330 ext140.

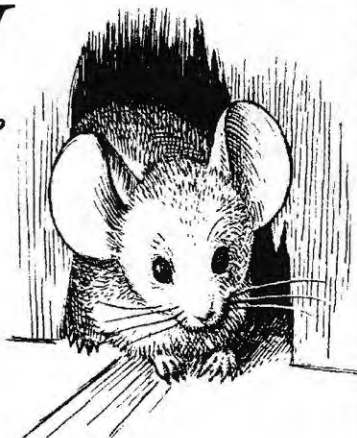
•The AFSC Nobel Peace Prize Nominating Committee has begun its annual quest for nominees for 2004. The Committee is seeking nominations of individuals or organizations who have made a significant and sustained contribution to the culture of peace. Guidelines for candidates include commitment to nonviolence and work in the areas of world peace, justice, human dignity and the integrity of the environment. Attention will be given to candidates from all parts of the world and those for whom the awarding of the prize may offer valuable support by its timeliness and visibility. Suggestions for nominations will be received until April 30, 2003. Please send supporting documentation, including biographical information, full description of the individual or organizational contribution to peace, and published material by or about the candidate. Please send all materials to: Nobel Peace Prize Nominating Committee, AFSC, 1501 Cherry St., Philadelphia, PA 19102.

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## Marriages/Unions

**Green—McPeak**—*Constance B. McPeak* and *David H. Green* on October 26, 2002, at and under the care of Cleveland (Ohio) Meeting, where Connie is a member.

## Deaths

**Best**—*James (Jim) Best*, 88, on July 16, 2001, in Rockland, N.Y. He was born in Idaho Falls, Idaho, on April 24, 1913, to Methodist parents, John S. and Nina H. Best. An accomplished violinist as a teenager, Jim graduated from University of California at Berkeley and worked as a journalist in California, Idaho, and Tennessee, where he wrote for Abington Press, a Methodist publishing house. In the late '30s he moved to New York City to work for the Department of Religion at Harper Brothers Publishing. While in New York he became a convinced Friend and joined 15th Street Meeting, where he and Ruth Clara Travis were married in March 1948. Jim was a founder of Skyview Acres, a racially integrated cooperative community in Pomona, New York, and he wrote a Pendle Hill pamphlet based on this experience. He was also one of the founders of Rockland (N.Y.) Meeting. In the '60s, he joined Fellowship of Reconciliation and worked as an editor of its magazine, *Fellowship*. He maintained an anti-Vietnam War vigil in Nanuet, New York, for many years. In the early '70s, he and Ruth joined Movement for a New Society and moved to Philadelphia, Pa., where he worked for a printing cooperative. Jim's marriage to Ruth ended in divorce. In 1980 he and Helen Briggs were married at Friends Meeting in What Cheer, Iowa. They moved to Tucson, Arizona, where they joined Pima Meeting. Jim helped with the meeting's hospitality program for the homeless, volunteered with Carondelet Hospice, and served on the Peace and Social Concerns Committee. Following Helen's death, Jim lived with three of his children in New York. His last month was spent at Tolstoy Foundation Home for the Aged, near Rockland Meeting, where he was a regular attendee. He is survived by his children, Christina Nannarone, Lawrence Best, Carolyn Best-Hall, and Jonathan Best.

**Janney**—*Asa Moore Janney*, 94, on June 11, 2002, in Lincoln, Va. He was born in Purcellville, Va. on April 19, 1908. Asa was active in Goose Creek Meeting in Lincoln, where he served as meeting historian and archivist, and also participated in Baltimore Yearly Meeting. He was part of the committee that worked to resolve the conflict between Orthodox and Hicksite Friends. Clerk of quarterly meeting for many years, he was integral in founding Camp Catocin. Asa was known for his moving and often funny vocal ministry, and for making newcomers to meeting feel welcome. He lived most of his life in Lincoln, where he farmed and ran a store. He wrote several books about Lincoln, and to know him was to know a living history of Loudoun County, where his family had settled 270 years ago. He grew up attending Goose Creek Meeting, and was present when a dreadful wind removed the top floor of the meetinghouse. Asa took pleasure in storytelling. He is survived by his wife, Arlene Janney, and his children, John

Janney, Rachel Janney, Hannah Janney, and Asa Moore Janney III.

**Mercer**—*Harriett Yeamans Mercer*, 83, on July 27, 2002, in Black Mountain, N.C. She was born in Richmond, Va., on December 1, 1918, to Harriett Rudd Yeamans and Joseph Benjamin Yeamans, and was raised Baptist. In 1940 she graduated from Westhampton College, University of Richmond, and later returned to earn a master's degree in Education. She became a ninth grade teacher and later a guidance counselor in Richmond public schools. Harriet came to Friends when on the advice of a friend she went to Pendle Hill to study in the late 1970s. She joined the staff there and stayed for three years. When she returned to Richmond in 1980 she joined Richmond Meeting where she was active for 14 years, serving on several committees and, through her gift for making friends and helping newcomers feel welcome and needed among Friends, became unofficial greeter for the meeting. She moved to Highland Farms Retirement Center in Black Mountain in 1994. She joined with Friends in the Swannanoa Valley who were starting a mid-week worship group, and she became a founding member of Swannanoa Valley Meeting in 1996. She was the meeting's first treasurer and continued to enjoy welcoming newcomers. Harriett gave generously of herself at Highland Farms, including dedicated service as librarian. She is survived by her husband, I.J. Mercer; daughter, Anne Mercer Ambrose; sons, James Rudd Mercer and Richard Kennon Mercer; and six grandchildren.

**Nicholson**—*Francis (Frank) Tim Nicholson*, 77, on July 6, 2002, in Mount Holly, N.J. He was born in Chestnut Hill, Pa., on February 5, 1925, the third of four children. He attended school at Media Friends, Moorestown Friends, and Sidwell Friends. He graduated from Westtown School in 1942, received his B.S. in Physics from Swarthmore College in 1948, and his M.A. in Electrical Engineering from University of Pennsylvania. In 1946, at Friends General Conference in Cape May, he met Jean Michener, and they were married in June 1948. Sailing off Long Beach Island, enjoying a cabin in the New Jersey Pinelands, and joining with extended family for holidays were highlights of a rich family life, which included six children. Frank worked for four decades as an aeronautical engineer in the aerospace industry, for General Electric in the space systems division, and for NASA. As a member of the mission design team for the Viking Project, the first U.S. spacecraft to land on Mars, he created navigation sequences that fulfilled mission objectives while conserving fuel to prolong the mission. Later he headed the orbit-determination group for NASA's Galileo Project at the Jet Propulsion Laboratory, where he helped successfully deliver the first atmospheric probe and orbiter to the planet Jupiter. His expertise in interplanetary trajectory design and optical navigation contributed to the first close-up images of the Gaspia asteroid. NASA awarded him Exceptional Service Medals for both missions. Frank brought the same spirit to making a hatch of homemade clam chowder as he did to steering a spacecraft to Jupiter. He enjoyed athletics, coached youth soccer, acted with the Ballet Trianon, and sang with the Rose Valley Chorus. A frequent volunteer for the U.S. Forest Service, he received an Outstanding Service Award from the Los Angeles Volunteer

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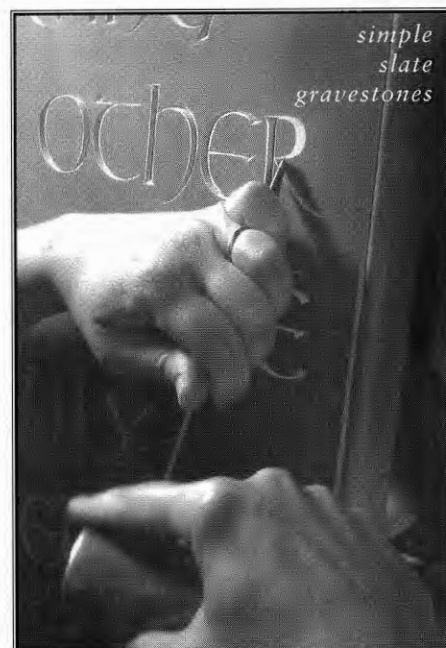
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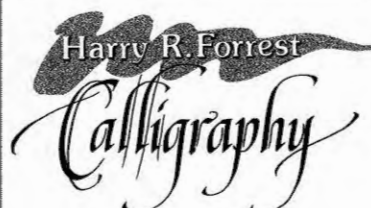
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Trail Program after logging over 2,700 hours of trail building in the San Gabriel Mountains. On his retirement to New Jersey at age 70, he enjoyed sailing and volunteer tutoring in math and physics at Ocean County Community College and at Oceanfields juvenile justice detention facility. He was a member of Lansdowne (Pa.) Meeting, where he served as clerk; Orange Grove Meeting in Pasadena, California, where he clerked the finance and property committees; and, most recently, Barnegat (N.J.) Meeting. He served on the boards of Westtown School, Camp Dark Waters, and Lansdowne Friends School. In 2001 Frank and Jean moved to Medford Leas Retirement Community. Frank approached life with a passionate intellectual curiosity and unceasing love and support for his family. He is survived by his wife of 54 years, Jean Michener Nicholson; six children (and their spouses), Carol Nicholson, Pat Nicholson, Erica Gentry, Judy Nicholson Asselin, Bob Nicholson, and Dan Nicholson; eleven grandchildren; ten nieces and nephews; and many grandnieces and -nephews.

**Perera**—George A. Perera, 90, on September 14, 2002, at Kendal at Longwood in Kennet Square, Pa. Born on December 29, 1911, in New York, N.Y., he received an A.B. from Princeton University in 1933, and M.D. and Med.Sc.D. degrees from Columbia University. He served as an alumni trustee of Columbia University from 1974 to 1980, and before his retirement had been a professor of medicine and associate dean of the faculty at the College of Physicians and Surgeons there. He was a fellow of the American College of Physicians, the

American Association for the Advancement of Science, a member of the Examining Board of the American Board of Internal Medicine, and a trustee and officer of the New York Academy of Medicine. Among his appointments were the National Research Council, Friends Medical Society, and Concern for Dying. He published over 100 medical articles, including several on his groundbreaking work in hypertension. His interests in education led him to serve on the board of trustees of the Riverdale School, which he served as president. George's commitment to advance initiatives for world peace took him on missions for AFSC to the Middle East, USSR, Cuba, Cambodia, and Vietnam. He was also a trustee of the Bridges of Understanding Foundation. George and his wife Anna were members of Scarsdale (N.Y.) Meeting until they moved to Kendal, where they continued to be active Friends. George was predeceased by his wife of 65 years, Anna Rhoads Perera. He is survived by a son, David R. Perera, M.D.; a daughter, Marcia P. Van Dyck; eight grandchildren; and seven great-grandchildren.

**Rawson**—Margaret Rawson, 102, on November 25, 2001, at home, in Frederick, Md. She was born on June 30, 1899, in Rome, Ga.; raised by her grandparents; and educated at George School and Swarthmore College. A Quaker since birth, she married Arthur Rawson, also a Quaker; raised a family; and became widely known in her profession. Very early in her career she became interested in learning about dyslexia, a neurological phenomenon that creates difficulty in the area of language learning, especially in spelling and reading. This

### Forum continued from p. 5

are behind us, then perhaps Friends should at least consider if we should be helping those who have been given the leading. Perhaps we should have a Committee of Sufferings for those who will directly challenge Hezbollah, or Mugabe, or Hamas, etc.

Link Murray  
Jamestown, R.I.

### Awareness is key

John Gallery's article ("A Perspective on the Peace Testimony," *FJ* Nov. 2002) was very interesting and helpful, and his account of his own experience was moving. In reading it, it is clear to me that I have not achieved the state of freedom from anger that he presents as the Quaker goal, and which he has achieved or approached.

Perhaps I should not attempt to defend my position of being only *fairly* free of angry responses, but I submit that John Gallery presents the extremes, offering only the positions of full freedom from anger or acting violently on it. As part of our stock of human/animal emotions, anger is a signal of a matter to be taken seriously, primarily injury or threatened injury to oneself or

others. Clearly it is possible by deep commitment and practice to minimize or even extinguish anger. I think George Fox did not fully extinguish it. Awareness of anger need not be destructive. For John Gallery it became a stimulus to rethink a particular position. And it may be a stimulus to reasoned temporary withdrawal from the field, or of nonviolent action in the social milieu. No doubt John Gallery takes such positive actions triggered by other emotional signals. I am not confident in speaking of the achievement of peace in Buddhism or Islam, but certainly it cannot be the intent of Quakers to abolish the emotions of either distress or love, which lead to action. Can detachment from "the world" include detachment from the world as represented in the functions of the body?

As one having had experience with psychotherapy, as a human being, and a Friend, I am deeply interested in the uses and misuses of anger. John Gallery's experience portrays a basic fact: that one must become aware of anger in order to address it purposefully. It is worth noting that it was not counseling but subsequent confrontation by a bold and straightforward Friend that brought him to this awareness.

fascination led Margaret to a lifetime of study, education, and research. She helped people to understand that dyslexia is not a disease to be treated with medicine, but a neurologically based language disorder that can be circumvented using teaching methods that utilize all of a child's senses. She worked hard to introduce this multisensory approach (the Orton-Gillingham method) into mainstream educational systems. An internationally renowned expert in the field of dyslexia, she received an honorary doctor of letters from Swarthmore and an honorary doctor of science from Hood. She nurtured and cared for the children of Frederick Meeting, with special understanding and guidance for those with dyslexia. As one of these children, now grown, explains, "She taught me to laugh at myself, to lighten up, and to understand that I could develop strategies and techniques for academic success." Margaret's gift was to inspire hope, and she used this gift to guide others toward an awakening of their own potential. A catalyst for the formation of Frederick Meeting, she was also a consultant for newly forming schools and a counselor, teacher, mentor, friend, and expert in conflict resolution. Margaret was predeceased by her husband, Arthur Rawson, and a son, Ed Rawson. She is survived by a son and daughter-in-law, Ken and Anne Rawson; a daughter-in-law, Nancy Rawson; grandchildren, Tom Rawson, Dan Rawson, Margaret A. Rawson, Stephen Rawson, David Rawson, and Susan Etheridge; 13 great-grandchildren; a niece, Cynthia Penland; a grandnephew; and her longtime friend and assistant, Charlotte Chamberlain.

And I do not suppose that I have resolved the matter in this discussion of it.

*Lindley Murray Winston*  
Malvern, Pa.

## One of the most important things I've read

I felt that John Gallery's article (*FJ* Nov. 2002) was one of the most important things I have ever read. I am a member of Friends Meeting of Rolla (Preparative) under the care of St. Louis (Mo.) Meeting.

I would like to make ten copies of this article for distribution and study within our small meeting, and hereby request permission to copy the article for this purpose.

*George McPherson, Jr.*  
Rolla, Mo.

## Please quote accurately

When I read John Andrew Gallery's article, "A Perspective on the Peace Testimony" (*FJ* Nov. 2002), I came across a

*Continued on p. 38*

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**Forum** continued from p. 37

quote I had not encountered before, "The law says thou shalt not kill but I say thou shalt not even be angry."

I checked and found that this is not a quote but a paraphrase. In the New Revised Standard Version, Matthew 5:21-22 reads: "You have heard that it was said to those of ancient times, 'You shall not murder'; and 'whoever murders shall be liable to judgment.' But I say to you that if you are angry with a brother or sister, you will be liable to judgment." There is a footnote that indicates that some sources add "without cause" after "a brother or sister." (The King James version reads "whosoever is angry with his brother without a cause shall be in danger of judgment.") This exhortation against anger is found only in the gospel of Matthew. However Mark 3:5 describes Jesus in the synagogue: "He looked at them [the Pharisees] with anger."

I have two observations about Gallery's "quote." The first is that it should have been identified as a paraphrase and not a quote. The second is that the use of this detracts from Gallery's argument. This "quote" implies that Jesus believed anger itself to be unacceptable. However, anger is a primary emotion. Modern psychology teaches that the optimal response to anger is not to deny or stifle it but to recognize and transform it into positive action; instead of resulting in violence, anger can become nonviolent action.

As peace begins with me, I have the responsibility to channel my anger into socially beneficial actions. I believe this is what Gallery is saying in his article. The "quote" detracts from rather than strengthening this important concept.

*Bob Burnett  
Berkeley, Calif.*

*Note: We agree that this paraphrase should have been more clearly denoted as such and apologize that it was not. —Eds.*

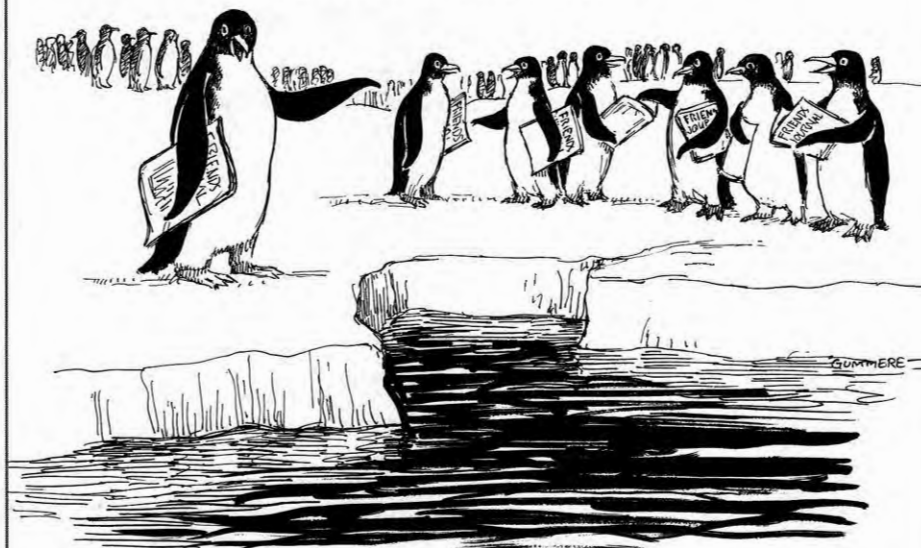
## Tending the flame

I was moved by John Gallery's article (FJ Nov. 2002), which reminds us that the radical idea of transforming enmity to goodwill was introduced to the world in the teachings of Jesus, and that it flourished in the community of his followers for 300 years. "Love your enemies and do good to those who persecute you" was reiterated by Paul in Romans 12: "If your enemy hungers feed him, if he thirsts give him drink" and "Be not overcome by evil but overcome evil with good."

What was considered a triumph of the early Church in the conversion of

*Edwin V. Abbott*  
Oro Station, Ontario

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## A resource for structural change

Keith Helmuth's article, "Why Simple Living Is Not Enough" (*FJ* Dec. 2002), was excellent. I thought Friends would like to know that there is an organization working on the very strategies he suggests. It is Co-op America, 1612 K Street NW, Suite 600, Washington, DC 20006, phone: (202) 872-5307.

Thanks for many great issues this year.

Sarah M. Lloyd  
East Lansing, Mich.

## Kerala is a model of sustainability

I applaud the conclusion of Keith Helmuth ("Why Simple Living Is Not Enough," *FJ* Dec. 2002): "While on one level, the call to simplicity is always appropriate, the monetary and fiscal dimensions of public policy must also be incorporated into a fully rounded religious response to the ecological crisis." Keith Helmuth affirms that the role of humans within God's creation is simple living. Resource-rich societies such as the U.S. can move toward simple living via enlightened monetary and fiscal policies. He urges people of faith to participate in these policy debates for their own survival in the high consumption societies of our time.

Simple living is placed in economist's language as *subsistence*. Helmuth writes, "Subsistence does not necessarily mean ecologically sound economics. Subsistence, in this context, would likely be a competitive, Earth-ravaging phenomenon." As I read Keith Helmuth's plea for a public dialogue in the U.S., I need only to look about myself in California at the combination of wealth and homelessness to confirm this statement. However, if I move my attention away from California into a whole-Earth view, I can find subsistence (simple) living that works quite well. And if we look through the eyes of a biologist rather than through an economist's eyes, we can see a subsistence population larger than Canada with high well-being measures. The per capita consumption of this subsistence society is down ten times from the U.S., and the voluntarily chosen family sizes are lower than in the U.S. This is the formula for human sustainability. All of this has happened in a poor but sophisticated culture without becoming a "competitive, Earth-ravaging phenomenon."

These biological observations about a

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current, real-life, human phenomenon—Kerala, India—are intended to show that the direct observation of God's creation continues to reveal truths that our human-made theories do not. For rich societies, Helmuth offers us sound advice. For the whole Earth, we may look to Kerala to see the best current example of sustainable human behavior.

*William M. Alexander*

Emeritus Professor of World Food Politics  
California Polytechnic State University

## Yo, great minds and all that

When my dad showed me the article about the Friendly Gangstaz Committee (*FJ* Dec. 2002), I was incredibly surprised. This was not because I hadn't thought of the connection between Quakerism and rap music, but because I already had.

Last summer, my two Quaker friends, Emma (age 16) and Sally (age 12) O'Brien of Eau Claire (Wis.) Meeting visited my brother Daniel (age 10) and me (almost 13). The idea of Quaker rap just blossomed as we were poking fun at rap music and Christian gospel choirs—and *JC* (Jesus Christ) and the *Sunshine Frienz Quakin' Quaka Rap Group* was born. The first song ever written by the group was (what else?) the "George Fox Song Remix." Since several people requested that I send the lyrics to you, here they are:

### *The George Fox Song Remix*

There was a darkness in the ghetto when the world began,  
Yo, a darkness in the heart of each woman and man.  
But then a real cool dude, George Fox was his name,  
He came to the ghetto, and the Light was his game.  
Yo, he walked in the light, wherever he was,  
Spread God's word, yo, that's the buzz.  
With his phat leather britches and his shaggy, shaggy locks,  
He was down with the homies and his big blue ox.

"Homies" is a term for friends. The "big blue ox" came from Paul Bunyan and Babe the Blue Ox, because the group is definitely Midwestern. In the actual performance, the song is sung to a rap beat with several backup dancers who also sing a high-pitched vocal part about how Georgie is a hottie with his shaggy, shaggy locks.

The song's fame spread. I brought it to Camp Woodbrooke, a Quaker camp in Wisconsin, this summer, and my cabin performed it in the end-of-the-session skit. The group met at a fall retreat for their

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Friends meeting (where we belonged before we moved), and we played the official video of the group for the talent show. We have also composed the "Lucretia Mott Song Remix." We are planning to burn a CD and come out with other tunes (maybe "Amazing Grace" or "Simple Gifts"), but since we live in separate states, it's hard to meet to compose songs. Oh, well. We have hopes for the group.

I just thought it was cool that two groups of completely different kids/teens thought of the same concept—Quaker rap—in the same few months/years.

*Sarah Clinton-McCausland*  
St. Paul, Minn.

## Not about to quit "whining"

Carol-Anne Riddle's desire that we "quit whining about how much we consume" (*Forum*, FJ Dec. 2002) left me stunned. She is right to object to others' misquotes of statistics. Would that she herself had used them in responsible ways. How easy it is for us in the U.S. to be insulated, to have little understanding of how the rest of the world lives, and to avoid the discomfort of caring.

"Some people in other nations who live on \$2 or \$5 per day or whatever" is not an "old saw" to me. I was blessed this summer to spend four weeks studying Spanish in Guatemala, two of them in a rural area near Quetzaltenango, eating three meals a day with a family in the nearby village. I'm sure the school would have liked to house us with the families, except that no one in the village would have had an extra mattress or blankets. They were paid more by the school for feeding a student for a week (approximately \$25) than they could earn in any other way. Up to 12 fortunate families were able to earn money in this way each week.

Women who occasionally find work on the coffee plantations earn approximately \$1.30 to \$2 per day. Men make between \$2.75 and \$3 per day for the same work, or if they are lucky and find work further up in the highlands on the vegetable farms, they earn as much as \$4.10 per day. From that they have to pay \$.80 to \$1.40 for transportation.

Work on the coffee plantations provides no benefits, no job security, and no rights. Workers are hired every day for one day of work. The official under- and unemployment rate seems to hover around 40 percent. Lynn Haanen, manager of the school, estimates that most men in the area spend at least 25 percent of their time out of work.

A little bit of math leaves me with this estimate: a typical family might make up to



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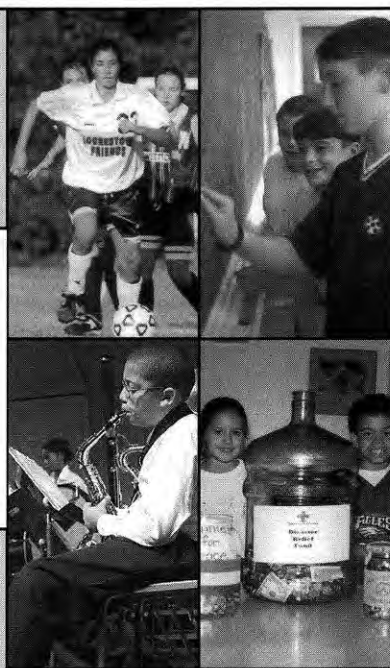
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Barbara Benton

\$4 or \$5 per day, when both parents are lucky and find paid work. That might amount to a dollar a day per person, depending on the number of children in the family. It's not enough to buy a stove (cooking is over an open fire with wood scavenged from the area, deforesting the hillsides), a refrigerator, a pair of eyeglasses, a rug for the floor, a varied and healthy diet, safe tap water, or adequate health care.

Perhaps many of us in the U.S. cannot see the difference between \$2 and \$5 per day. These families in Guatemala, now dear to me, would feel like they had hit the lottery if they had \$5 per day per person. Yes, they could live on it, with much less pain. Let's work toward that; it's a good start.

I came home with hope after seeing what a difference this small school has made in a village. There are simple things we can do to help (and of course, there are many countries besides Guatemala where our actions can make a big difference). Buy fair-traded Guatemalan coffee. Sponsor a library in a small town, as one family I met did. Go there yourself (see <www.hermanadad.com>) and learn Spanish. Meet and break bread with those who live differently and under harsh conditions; see what makes them strong and holds loving families together. Help to sponsor a Guatemalan group working to better conditions, or a U.S. group with well-thought-out programs there. Try living on \$5, or \$2, or even \$20 per day in Guatemala; then come home to rethink what is important and how we can eradicate some of the waste and damage that comes from our use of the over-processed, overpriced, over-packaged, and unnecessary products that are a large portion of the United States' GDP.

Let our eyes and hearts be open to new ways.

Barbara Benton  
Philadelphia, Pa.

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## Pastoral Care

Newsletter...

**Quarterly newsletter** provides insight and guidance on topics vital to unprogrammed Friends meetings. Each issue includes wisdom from an experienced Friend on a topic of concern to caregivers and a firsthand story of one meeting's experience. Sample copy and subscription information: PCN, 1515 Cherry Street, Philadelphia, PA 19102 or <[steveg@pym.org](mailto:steveg@pym.org)>.

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

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

## For Sale



**Share Jesus' way of peace** with "Pray for Peace" lapel pins; *Making Peace with Enemies*, an easy-to-read brochure; *Decide for Peace*, a Bible study for young adults considering conscientious objection. Order from Mennonite Publishing House, (800) 743-2484, <[www.mph.org](http://www.mph.org)>.

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

## Opportunities

**Curious about Quakers who are curious about Jung?** Check out <[www.quaker.org/fcrp](http://www.quaker.org/fcrp)>.

**Teach English in China.** Short-term (3–4 weeks) or longer assignments available. Salary plus free housing provided. Contact <[cjshane@earthlink.com](mailto:cjshane@earthlink.com)> for information.

### Upcoming Pendle Hill Programs

February 14–17: **Alternatives to Violence Project Advanced Training**, with Darrell Hefte, Susan Hefte and Jan Dahm

February 14–17: **Living Whole: Gems from the Yogic and Quaker Traditions**, with Robert Butera

February 21–23: **Quakers and African Americans: Lessons From Our Past to Transform Our Future**, with Vanessa Juley and Donna McDaniel

February 23–28: **Quaker Worship and the "Opportunity,"** with Bill Taber and Ted Perry

February 28–March 2: **John Woolman and "The Tendering Presence,"** with Mike Heller

March 2–7: **Experiment with Light**, with Rex Ambler and Diana Lampen

March 16–21: **Beyond Diversity 101**, with Niyonu D. Spann

March 21–23: **Faith and Medical Ethics**, with Richard Davis and Keith Dobyns

**For more information, contact:** Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, (800) 742-3150, extension 142. <[www.pendlehill.org](http://www.pendlehill.org)>.



**Monteverde Friends School** needs K-12 teachers, an assistant director, special ed teacher, and volunteers. School year begins in August. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included for teachers. Teachers' deadline February 15 or until position filled, volunteers any month. Write to Jenny Rowe, Monteverde Friends School, Monteverde 5655, Puntarenas, Costa Rica. Tel/fax: 011 (506) 645-5302. Email: <mfschool@racsa.co.cr> with copy to <wolff@racsa.co.cr>. Visit <www.mfschool.org>.

**Costa Rica Study Tours:** Visit the Quaker community in Monteverde. For information and a brochure contact Sarah Stuckey: 011 (506) 645-5436; write: Apdo. 46-5655, Monteverde, Costa Rica; email: <crstudy@racsa.co.cr>; <www.crstudytours.com>, or call in the USA (520) 364-8694.

**To consider mountain view retirement property**, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

**Do you care about the future of the Religious Society of Friends?**  
A deferred gift with Friends General Conference (bequest, charitable gift annuity, trust) will nurture a vital Religious Society of Friends.

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

**FGC**

**Consider Quaker Intentional Village Project**, community based on Quaker objectives in East Chatham, N.Y., near Powell House. Open House Feb. 1, May 3. <www.qivp.org>; <info@qivp.org>; (518) 392-0891.

**Young Adult Leadership Development Program at Pendle Hill:** a service-learning and spiritual enrichment internship for 12 young people ages 18-24. Experience community life, explore service opportunities both individually and as a group, participate in social justice-oriented workshops and field trips, explore spiritual practice and reflect together. June 15-August 3, 2003. Modest stipend.

**Social Action and Social Witness Internships:** a Sept.-June service internship for young adults and seasoned activists. Room, board, tuition, and health insurance provided. Ground your activism in spiritual community!

**Contact:** Julian O'Reilly, (610) 566-4507/(800) 742-3150, ext. 129; <julian@pendlehill.org>.

**Friends Center with unprogrammed Christian orientation, Barnesville, Ohio**, offers quiet welcoming space for personal retreats with optional spiritual consultation. Also weekend retreats: February 21, 2003 **Resistance and Obedience to God—A Weekend with David Ferris** led by Marty Grundy; March 28, 2003 **Shape Note Singing** with Thom and Eileen Metzger; April 25, 2003 **Friends Meeting for Business** with Susan Smith. For information write Bill Taber, 61357 Sandy Ridge Road, Barnesville, OH 43713 or phone (740) 425-1248.

**Support Quaker House, Fayetteville/ Ft. Bragg, N.C.**  
A frontline Friends peace witness since 1969. GI Counseling. Draft/CO Information. Peace Research. Education and Action. 223 Hillside Avenue, Fayetteville, NC 28301. (910) 323-3912. <www.quakerhouse.org>. **New Quaker House T-Shirts —\$13 each, postpaid.**

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

**Quaker Writers and Artists!**  
Quakers used to shun the arts—but no more! Join the Fellowship of Quakers in the Arts; get our exciting, informative newsletter, "Types & Shadows"; keep up with other artistic Friends around the country; and help create a new chapter in Quaker history. Membership: \$24/yr. FQA, P.O. Box 58565, Philadelphia, PA 19102. e-mail: <fqqa@quaker.org>. Web: <www.quaker.org/fqa>.

## Personals

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

## Concerned Singles

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

## Positions Vacant

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

**Friends School of Minnesota** is seeking several faculty and administrative staff for the 2003-04 school year. FSM is a fully accredited, 160 student K-8 school. FSM offers an exciting model of progressive Quaker education through rigorous academics, its conflict resolution program, and a commitment to diversity. Anticipated openings include:

- Middle School Director
- Humanities Teacher
- Business Manager

Please send cover letter, résumé, statement of educational philosophy, and references to: Personnel Committee, Friends School of MN, 1365 Englewood Avenue, St. Paul, MN 55104. AA/EOE

**Pendle Hill Job Opening:**  
**Coordinator of Short Term Educational Programs**  
Pendle Hill seeks a coordinator of short term educational programs. S/he will work with the Dean in planning and implementing curriculum, including weekend conferences, retreats, short courses, and summer programs. Responsibilities include identifying and retaining teachers, conference leaders and resource persons. Full-time position. Send inquiries or résumés to Laura Beatty, (610) 566-4507, ext. 131 or (800) 742-3150, ext. 131; <laura@pendlehill.org>. Application deadline: February 28, 2003. Equal opportunity employer. Persons of color and Quakers especially encouraged to apply.



### Camp Dark Waters

Now hiring staff for the summer of 2003. Camp counselors and cooks are needed. Must be 18 years old. Lifeguards and experience working with children plus for counselor candidates. Dates of employment are June 15—August 17, 2003. Call Travis at (609) 654-8846 for more information and application packet.

**Chicago Friends Meeting** is seeking a part-time **Meeting Secretary**. Duties would include promoting a sense of community, performing administrative tasks, and be Meeting liaison to provide visibility to the wider community. Send résumés and/or inquiries to Chicago Friends Meeting, Attn: Becky Garris Perry, 10749 S. Artesian Avenue, Chicago, IL 60655; (773) 445-8949.

**Friends Peace Teams' African Great Lakes Initiative** seeks individual for 2+ year appointment on Burundi Peace Team to work with the Trauma Healing and Reconciliation Services starting in September 2003. Experience in trauma healing, clinical supervision, social work, or related fields is required. For more information and application (due March 1) e-mail <davidzaremka@juno.com>.

**Intern Position—AFSC Washington Office:** Starting September 1, 2003, this full-time, paid, nine-month position is usually filled by a recent college graduate. The intern will assist in varied program, interpretation, and advocacy tasks arising from AFSC work on peace and social justice issues and also with Davis House, an international guest house. **Applications close on March 17.** Full job description and application from: AFSC, 1822 R Street, N.W., Washington, D.C. 20009.

**Exciting International Teaching Opportunities!** For information on obtaining salaried teaching and administrative positions in outstanding International Schools, contact Sally Gordon or Robert Harnwell at Search Associates. (610) 581-4111 or <sallyjogordon@aol.com>.

**Pendle Hill High School Youth Camp Leaders (3):** Facilitate and help plan weeklong Quaker high school program. Service projects, field trips, discussions, games, Quaker values and history. July 4-14, 2003, plus planning weekend in May.

**Summer Youth Programs Co-Coordinator:** Plan and co-lead 7-week young adult service and spiritual enrichment program, weeklong high school program. A transformational leadership opportunity! May-August (negotiable). Room, board, and salary provided.

**Contact:** Julian O'Reilly, (610) 566-4507/(800) 742-3150, ext. 129; <julian@pendlehill.org>.

### Summer Employment

**Staff Needed.** Quaker owned/directed camp since 1946. Located in one of the most spectacular areas of the U.S., in Adirondacks near Lake Placid, N.Y. Positions available for cabin and specialty counselors as well as some department head and administrative positions. Good salaries and accommodations. Single or married, children of staff warmly welcomed. See our ad on page 42. Call Mike or Christine at (609) 688-0368.

**Volunteer Internship** at Ben Lomond Quaker Center, a retreat and conference center near Santa Cruz, Calif. Residential, one year beginning August. Great opportunity to grow spiritually and work in all areas of this Quaker nonprofit. Mountains, redwoods, housing, stipend, and benefits provided. Singles and couples both welcome. Application deadline April 1; call (831) 336-8333; e-mail <mail@quakercenter.org> for info.

**Interns:** 9-12 month commitment. Assist with hospitality and seminar planning at William Penn House. Room and board with small stipend. Applications from gays, lesbians, and people of color are welcome. 5 blocks from the Capitol, Supreme Court, and near the Smithsonian Museums. 515 East Capitol Street, SE, Washington, DC 20003, (202) 543-5560, fax: (202) 543-3814, <dirpenhouse@pennsnet.org>, <www.Quaker.org/penn-house>.

## Real Estate

**Cohousing unit for sale in Atlanta's East Lake Commons community.** Large, 4-level unit. Has 4 bedrooms, 3 1/2 baths on upper 3 levels; plus daylight basement with two additional bedrooms, bath, and kitchen for potential rental income. Raised ceilings, energy efficient appliances, many upgrades. Call (404) 370-0839 for more information or e-mail <alyavery@mindspring.com>.

**Property wanted**—for year-round living. First time home buyer looking for land to build a log cabin, (if the cabin is already there—great!) in Vermont. Buyer's work requires access to cable/satellite internet connection. Would love to have something sweet and simple in place by this spring or sooner. Please call Bobbie and leave your message. All calls will be returned. Thank you. (215) 242-3659.

## Rentals & Retreats

**Blueberry Cottage** on organic lavender, blueberry and dairy goat farm in the mountains of N. Carolina. Pond, mountain views, protected river. Sleeps 8+. Family farm visit or romantic getaway. Near Celo Friends Meeting. By week or day. <mountainfarm@aol.com> or (828) 675-4856.

**Cape Breton, Nova Scotia, Canada.** 3-bedroom house on the Atlantic coast, available for rent (\$400/week), June, July, August. Beautiful, peaceful shoreline setting. Call: (902) 587-2627.

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

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

3 bedroom, 1 and 1/2 bath, charming cottage for rent on **Chincoteague Island in Va.** Has all amenities and sleeps up to 13. On quiet street with view of bay. Perfect for contemplative retreats or fun gatherings. Call (804) 262-6660 for more information.

**Mid-Maine Clapboard Cottage.** Distinctive family retreat in three acres of woodland, near Washington Pond. Sleeps 4/6. Sunroom, wood-burning stove, washer, canoe. Half-hour drive to coast. \$430/wk. (207) 845-2208.

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

**A Friendly Maui Vacation** on a Quaker organic farm, close to local beaches, local stone and cedar cottage with large octagon room and picture window with view of the Pacific. Private entrance, full kitchen, organic garden, and hot tub. Bed and breakfast—\$90 per day.

Also, newly built dwelling with two large bedrooms and sleeping porch overlooking the Pacific Ocean and tropical forest. Tile bath with Jacuzzi—modern kitchen—carpeted throughout. Suitable for family or club use. \$120 per day—3 days minimum.

Write or call Henrietta and Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: (808) 572-6048.

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

**Cuernavaca, Mexico:** Families, friends, study groups enjoy this beautiful Mexican house. Mexican family staff provide excellent food and care. Six twin bedrooms, with bath and own entrance. Large living and dining room, long terrace with dining area and mountain and volcano views. Large garden and heated pool. Close to historic center and transportation. Call Edith Nicholson (110) 52-777-3180383 Central Daylight time 8 a.m.—10 a.m.

**Pocono Manor.** Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Jonathan Snipes: (215) 880-1231.

## Retirement Living

### KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

#### Continuing care retirement communities:

Kendal at Longwood • Crosslands • Kennett Square, Pa.  
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Kendal at Ithaca • Ithaca, N.Y.  
Kendal at Lexington • Lexington, Va.

#### Communities under development:

Kendal on Hudson • Sleepy Hollow, N.Y.  
Kendal at Granville • Granville, Ohio

#### Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.  
Nursing care, residential and assisted living:  
Barclay Friends • West Chester, Pa.

#### Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative  
Kendal Corporation Internships

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



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

**Walton Retirement Home,** a nonprofit ministry of Ohio Yearly Meeting since 1944, offers an ideal place for retirement. Both assisted living and independent living facilities are available. For further information, please call Nirmal or Diana Kaul at (740) 425-2344, or write to Walton Retirement Home, 1254 East Main Street, Barnesville, OH 43713.

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

## Schools

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

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

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

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

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

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

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

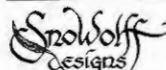
**United Friends School:** coed; preschool–8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

**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

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

**Priced for Friends and Nonprofits:** \$9 year Web hosting, \$9 hour Web design. \$100 Web promotion per month FREE with purchase. <www.quakerwebhosting.com>. (800) 718-7255



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**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.

**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>.

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.



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## Summer Camps



Camp Dark Waters

One- and two-week sessions for boys and girls ages 7–14. Built on the Quaker testimonies of Peace, Education, Simplicity, Stewardship, Equality, and Integrity, our diverse community builds new friendships in a "family" atmosphere. We live and play together and learn to appreciate one another in our outdoor, residential camp setting. For information call Travis (609) 654-8846, P. O. Box 263, Medford, NJ 08055. Financial aid available.

### Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7–12 years. Welcome all races. Apply early. Carl and Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.



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

**Pendle Hill's High School Youth Camp**, for ages 15-18, July 6-13, 2003. Join 20 young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun. Call (610) 566-4507/(800) 742-3150, extension 129; or write <julian@pendlehill.org>.



**Camp Woodbrooke**, Wisconsin. Make friends, experience community, develop skills, and learn about the environment. Daily meeting. Quaker leadership. Ages 7-12, 34 boys and girls, 2-3 wks. Brochure (608) 647-8703, <www.campwoodbrooke.com>.

**Make friends, make music at Friends Music Camp**. Summer program emphasizing music, community, Quaker values; ages 10-18. For information, brochure, video: FMC, P.O. Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818. <musicfmc@yahoo.com>.

## Summer Rentals

**Provence, France**. Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 5-6), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. Separate second house sleeps 4. Both available year-round \$1,200-2,900/mo. <www.rent-in-provence.com>. Marc Simon, rue Oume, 30290 Saint Victor, France, <msimon@wanadoo.fr>; or J. Simon, 124 Bondcroft, Buffalo, NY 14226, (716) 836-8698.

**Prince Edward Island (Canada)**: 3 BR, 1 1/2 baths, cottage with view of Bay. Modern kitchen, huge deck. 3-acre lawn. July-August \$650/week. June or Sept. \$500/week. Website: <www.vrbo.com>. #10301 (610) 520-9596



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## Meetings

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

♻=Handicapped Accessible

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

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

## AUSTRALIA

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

## BOTSWANA

**GABORONE**-phone/fax (267) 394-7147, <gudrun@info.bw>.

## CANADA

**OTTAWA**-Worship and First-day school 10:30 a.m.

91A Fourth Ave. (613) 232-9923.

**TORONTO, ONTARIO**-Worship and First-day school 11 a.m.

60 Lowther Ave. (north from cor. Bloor and Bedford).

**WOLFVILLE MM, NOVA SCOTIA**-(902) 679-3743.

## COSTA RICA

**SAN JOSE**-Unprogrammed meeting, 11 a.m. Sunday at The Friends Peace Center/Guest Hostel, (506) 233-6168. <www.amigosparalapaz.org>.

## GHANA

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

## NICARAGUA

**MANAGUA**-Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: (727) 821-2428 or (011) 505-266-0984.

## UNITED STATES

### Alabama

**AUBURN**-Unprogrammed meeting, Sundays 9 a.m. Room

205, 132 N. Gay St. Phone: (334) 887-9688 or 826-6645.

**BIRMINGHAM**-Unprogrammed meeting, 10 a.m.

Sundays. 4413 5th Ave. S., Birmingham, AL 35222. (205)

592-0570.

**FAIRHOPE**-Unprogrammed meeting 10 a.m. Sundays at

Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O.

Box 319, Fairhope, AL 36533. (251) 928-0982.

**HUNTSVILLE**-Unprogrammed meeting 10 a.m. Sundays

in various homes. Call (205) 837-6327 or write P.O. Box

3530, Huntsville, AL 35810.

### Alaska

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

0700.

**FAIRBANKS**-Unprogrammed, First Day, 10 a.m. Hidden

Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.

**JUNEAU**-Unprogrammed, 10 a.m. Sunday. 750 St. Anns

St., Douglas, Alaska 99824. Phone: (907) 586-4409.

### Arizona

**FLAGSTAFF**-Unprogrammed meeting and First-day

school 10 a.m. 402 S. Beaver, 86001.

**McNEAL**-Cochise Friends 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. (510) 843-9725.

**BERKELEY**-Strawberry Creek, P.O. Box 5065, (510) 524-

9186. Unprogrammed worship and First-day school 10

a.m. At Berkeley Alternative High School, Martin Luther

King Jr. Way and Derby Street, Berkeley.

**CHICO**-9:45-10:15 a.m. singing; 10:30 a.m.

unprogrammed worship, children's classes. Hemlock and

14th Ave. (530) 895-2135.

**CLAREMONT**-Worship 9:30 a.m. Classes for children.

727 W. Harrison Ave., Claremont.

**DAVIS**-Meeting for worship First Days 9:45 a.m.

345 L St. Visitors call (530) 758-8492.

**FRESNO**-Unprogrammed meeting. Sunday 10 a.m. 2219

San Joaquin Ave., Fresno, CA 93721. (559) 237-4102.

**GRASS VALLEY**-Meeting for worship 9:45 a.m.,

discussion/sharing 11 a.m. Sierra Friends Center campus,

13075 Woolman Ln. Phone: (530) 265-3164.

**LA JOLLA**-Meeting 10 a.m. 7380 Eads Ave. Visitors call

(858) 456-1020.

**MARIN COUNTY**-10 a.m. 177 East Blithedale Ave.,

Mill Valley, Calif. Phone: (415) 435-5755.

**MARLONA LONG BEACH**-10 a.m. Orizaba at Spaulding.

(310) 514-1730.

**MENDOCINO**-Worship 10 a.m. at Caspar Shul, halfway

between Mendocino and Ft. Bragg. (707) 937-0200.

**MONTEREY PENINSULA**-Friends meeting for worship,

Sundays, 10 a.m. Call (408) 649-8615.

**OJAI**-Unprogrammed worship. First Day 10 a.m. For

meeting place, call Quaker Dial-a-Thought (805) 646-

0939, or may be read and heard on <http://

home.earthlink.net/~vals/OjaiFriends/OjaiFriends.html>.

**ORANGE COUNTY**-Meeting for worship 10 a.m. 117 W.

4th St., Ste. 200, Santa Ana, CA 92701-4610. (714) 836-

6355.

**PALO ALTO**-Meeting for worship and First-day classes for

children 10:30 a.m. 957 Colorado. (650) 856-0744.

**PASADENA**-Orange Grove Monthly Meeting, 520 E.

Orange Grove Blvd. First-day school 10 a.m., meeting for

worship 11 a.m. Phone: (626) 792-6223.

**REDLANDS-RIVERSIDE-SAN BERNARDINO**-Inland

Valley Friends Meeting. 10 a.m. 4061 Mission Inn Ave.,

Riverside, (909) 782-8680 or (909) 682-5364.

**SACRAMENTO**-Meeting 10 a.m. 890-57th Street. Phone:

(916) 457-3998.

**SAN DIEGO**-Unprogrammed worship, First Days,

10:30 a.m. 3850 Westgate Place. (619) 687-5474.

**SAN FRANCISCO**-Meeting for worship and First-day

school, 11 a.m., Sundays. 65 9th Street. (415) 431-7440.

**SAN JOSE**-Worship and First-day School 10 a.m.

Discussion 11:30 a.m. 1041 Morse St. (408) 246-0524.

**SAN LUIS OBISPO**-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., 225 Rooney St.,

Santa Cruz, CA 95065.

**SANTA MONICA**-meeting for worship and First-day

school 10 a.m. 1440 Harvard St. Phone: (310) 828-4069.

**SANTA ROSA**-Redwood Forest Meeting. Worship 10 a.m.

1647 Guerneville Rd. Phone: (707) 578-3327.

**SEBASTOPOL**-Apple Seed 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) 355-9330.

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

**STORRS**-Meeting for worship 10 a.m. Corner North 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.

## Delaware

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

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

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

**NEWARK**-10-11 a.m. First-day school, 10-10:30 a.m. adult singing, 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

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

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

## District of Columbia

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

Unprogrammed meetings for worship are regularly held at:

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

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

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

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

## Florida

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

**DAYTONA**-Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 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: (239) 274-3313.

**FT. PIERCE**-Stuart Area Worship Group, 10:30 a.m., Fall-Spring. (772) 460-8920 or 692-2209.

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

**JACKSONVILLE**-Meeting for worship, First Days. For location and time phone (904) 768-3648 or 713-9717.

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

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

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

**MELBOURNE**-11 a.m. (321) 676-5077. Call for location. <www.quakerscmm.org>.

**MIAMI-CORAL GABLES**-Meeting and First-day School 10:30 a.m. 1185 Sunset Dr., (305) 661-7374. Clerk: Warren Hoskins, (305) 253-2635. Website: <miamifriends.org>.

**OCALA**-Meetinghouse: 1010 NE 44 Ave., 34470. (352) 236-2839. Contact: Larry Clayton, 1906 NE 8 St., 34471. <larryclayton@geocities.com>. Worship Sundays 11 a.m.

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

**ST. PETERSBURG**-Meeting for worship and First-day school 10:30 a.m. 130 19th Ave. S.E. Phone: (727) 896-0310.

**SARASOTA**-Worship 10 a.m., discussion 11 a.m., 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.

**VENICE FRIENDS FELLOWSHIP**-(Christian) meets jointly with Venice Church of the Brethren (programmed): 9:45 discussion, 10:45 worship. 233 Tamiami Trail, Venice, Fla. Mary Boyd, pastor, (941) 412-0572. Bill Martin, clerk, (941) 544-0621.

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

## Georgia

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

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

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

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

<pjay@mindspring.com>.

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

**ST. SIMONS ISLAND**-Meeting for worship. For information, call (912) 635-3397 or (912) 638-7187.

## Hawaii

**BIG ISLAND**-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call (808) 322-3116, 325-7323.

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

**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.

**CARBONDALE**-Southern Illinois Society of Friends. Unprogrammed worship on Sundays at 10 a.m. at the Interfaith Center, 913 S. Illinois Ave. Phone (618) 529-8058, or (618) 549-1250.

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

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

**CHICAGO**-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 11 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

**DECATUR**-Meeting for worship 10 a.m. Call for location: (217) 872-6415 or 877-0296.

**DOWNS 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. Singing 9:15 a.m. 1010 Greenleaf, Evanston, (847) 864-8511. Contact person, Jeanette Baker (847) 869-0553. Clerk, Ken Laughlin. 2 blocks South of Dempster, 1 block E of Ridge.

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

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

**McHENRY COUNTY**-Worship 10 a.m. (815) 385-8512.

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

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

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

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

## Indiana

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

**FORT WAYNE**-Friends Meeting, Plymouth Congregational Church UCC 501 West. Berry Room 201, Fort Wayne. 10:30 a.m. Unprogrammed worship. 10:45 a.m. Joint Religious Education with Plymouth Church. (260) 482-1836.

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

<wilsons@voyager.net>.

**INDIANAPOLIS**-North Meadow Circle of Friends, 1710 N. 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: <http://vmfriends.home.mindspring.com>

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

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

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

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

## Iowa

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

**DECORAH**-Child and adult First-day school 9:30, worship 10:30. 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.

**PAULLINA**-Small rural unprogrammed meeting. Worship 11 a.m. Sunday school 10 a.m. Fourth Sunday dinner. Business, second Sunday. Contact Doyle Wilson, clerk, (712) 757-3875. Guest house available.

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

## Kansas

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

**MANHATTAN**-Unprogrammed meeting. For time and location please telephone (785) 539-3733, 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: (859) 986-9256 or (859) 986-2193.

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

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

## Louisiana

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

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

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

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

## Maine

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

**BELFAST AREA**-Unprogrammed meeting for worship, 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) 693-4361.

**FARMINGTON AREA**-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.

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

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

**ORONO**-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 285-7746.

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

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

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

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

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

## Maryland

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

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

♣ **BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 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: Vonna Taylor, P.O. Box 1005, Chestertown, MD 21620. (410) 778-0050.

**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 Hawkinson, clerk, (410) 822-0589 or -0293.

**FALLSTON**-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. John C. Love, clerk, (410) 877-3015.

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

**PATAPSCO**-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 465-6554.

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

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

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

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

**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. Minute Man Arc, 1269 Main St., West Concord (across from Harvey Wheeler). Clerk: Sally Jeffries, (978) 263-8660.

**AMESBURY**-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 388-3293.

**AMHERST-GREENFIELD**-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188, or clerk (413) 253-5687.

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

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

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

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

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

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

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

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

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

**NANTUCKET**-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.

**NEW BEDFORD**-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 990-0710. All welcome.

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

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

**SANDWICH**-East Sandwich Meetinghouse, 6 Quaker Rd., N of junction of Quaker Meetinghouse Rd. and Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-7629.

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

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

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

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

**WORCESTER**-Unprogrammed meeting for worship 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. Co-clerks: Margaret Kanost (248) 373-6608, David Bowen (248) 549-8518.

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

♣ **EAST LANSING**-Red Cedar Friends Meeting. Unprogrammed worship and First-day school, 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:30 a.m. (except 1st Sunday of month), Sparrow Wellness Center, 1st floor, 1200 East Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>.

**FLINT**-Crossroads Worship Group (Conservative): unprogrammed worship on 2nd and 4th Sundays, 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., Wesley Foundation, 1400 S. Washington St. Don/Nancy Nagler at (989) 772-2421 or <www.pineriverfriends.org>.

## Minnesota

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

**DULUTH**-Superior Friends Meeting. 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.

**MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>.

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

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

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

**ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Friends Forum (adult education), First-day school, and meeting for worship with attention to business (651) 699-6995.

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

## Missouri

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

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

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

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

## Montana

**BILLINGS**-Call: (406) 252-5647 or (406) 656-2163.

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

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

## Nebraska

**CENTRAL CITY**-Clerk: Don Reeves. Telephone: (308) 946-5409.

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

**OMAHA**-Unprogrammed worship 9:45 a.m. Strawberry Fields, 5603 NW Radial Hwy, Omaha, NE 68104. 292-5745, 391-4765.

## Nevada

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

**RENO**-Unprogrammed worship. For information, call: 329-9400. website: <www.RenoFriends.org>.

## New Hampshire

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

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

**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. June through November: meeting at Kendal at Hanover, 80 Lyme Road.

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

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

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

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



## New Jersey

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

**ATLANTIC CITY AREA**-Bible study 9:30 a.m., worship 11 a.m. All welcome! Call for info: (609) 652-2637 or <www.acquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (Near intersection of Pitney and Jimmy Leeds.)

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

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

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

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

**DOVER-RANDOLPH**-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-0651.

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

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

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

**MARLTON**-See **CROPWELL**.

**MEDFORD**-Worship 10 a.m. First-day school 9:45 a.m. Union St. Meetinghouse. Call (609) 953-8914 for info.

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

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

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

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

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

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

**NEWTON**-Meeting for Worship 10 a.m. Sundays. Haddon Ave. and Cooper St., Camden. Frank Goodfellow-Jones (856) 429-4653.

**PLAINFIELD**-Meeting for worship and First-day school 10:30 a.m. 225 Watchung Ave. at E. Third St. (908) 757-5736.

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

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

**RANCOCAS**-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15–9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <e7janney@aol.com>.

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

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

**SEAVILLE**-Meeting for worship 11 a.m. (July/Aug. 10 a.m.) 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 9 a.m. Sept.–May. (908) 876-4491.

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

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

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

**WOODBURY**-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (856) 845-5080, if no answer call 845-9516.

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

## New Mexico

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

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

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

**SILVER CITY AREA**-Gila Friends Meeting. 10 a.m. Call: (505) 388-3478, 536-9565, or 535-2330 for location.

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

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

## New York

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

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

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

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

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

**BULLS HEAD RD.**-Worship and First-day school 10:30 a.m. N. Dutchess Co., 1/4 mile E. Taconic Pky. (845) 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: (585) 526-5196 or (607) 243-7077.

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

**CLINTON**-Mohawk Valley Monthly Meeting, New Swarthmoor 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 Snyma. Phone: Chris Rossi, (315) 691-5353.

**HUDSON**-Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@juno.com.

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

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

**BETHPAGE P.M.**-second and fourth First Days

**CONSCIENCE BAY M.M.**-St. James

**FLUSHING M.M.**

**JERICHO M.M.**

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

**MATINECOCK M.M.**-10 a.m.

**PECONIC BAY E.M.**-Southampton College and Southold

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

**WESTBURY M.M.**

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

**NEW PALTZ**-Worship, First-day school, and childcare 10:30 a.m. 8 N. Manheim. (845) 255-5791.

**NEW YORK CITY**-Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at 221 East 15 Street (Rutherford Place), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan: programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Riverside Church 10th fl.: unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting: worship 2nd and 4th Sundays at 10:30 a.m. Phone (212) 777-8866 (Mon.–Fri., 9–5) about First-day schools, business meetings, and other information.

**OLD CHATHAM**-Meeting for worship 11 a.m. Powell House, Rte. 13. Phone (518) 794-0259.

**ONEONTA**-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. Between East Avenue and E. Main St. Downtown. Unprogrammed worship and child care 11 a.m. Adult religious ed 9:45 a.m. Child RE variable. 6/15–9/7 worship 10 a.m. (585) 325-7260.

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

**SARANAC LAKE**-Meeting for worship and First-day school; (518) 891-4083 or (518) 891-4490.

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

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

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

**STATEN ISLAND**-Meeting for worship 2nd and 4th Sundays at 10:30 a.m. 128 Buel Ave. Information: (718) 720-0643.

**SYRACUSE**-Worship 10:30 a.m. 821 Euclid Ave. (315) 476-1196.

♠ **WESTBURY MM (L.I.)**-Contact us at <clerk@longislandquaker.org> or (631) 271-4672. Our website is <www.nyym.org/liqm>.

## North Carolina

**ASHEVILLE**-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 227 Edgewood Rd. (828) 258-0974.

**BEAUFORT CITY**-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Bob (252) 726-2035; Tom (252) 726-7083.

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

**BOONE**-Unprogrammed meeting for worship 10 a.m. Michael Harless, clerk, (828) 263-0001.

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

**CELO**-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (828) 675-4456.

**CHAPEL HILL**-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Carolyn Stuart, (919) 929-2287. Meetinghouse, (919) 929-5377.

**CHARLOTTE**-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. (704) 559-4999.

**DAVIDSON**-10 a.m. Carolina Inn. (704) 892-3996.

**DURHAM**-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 732-9630.

**FAYETTEVILLE**-Unprogrammed worship, 11 a.m. 223 Hillside Ave. (910) 323-3912.

**GREENSBORO**-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (336) 294-2095 or 854-5155.

**GREENSBORO**-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. John Young, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-5487.

**GREENVILLE**-Unprogrammed worship and First-day school. 355-7230 or 758-6789.

**HICKORY**-Unprogrammed worship, First-day school 10:15 a.m., forum 11:30 a.m. 328 N. Center St., (704) 328-3334.

**RALEIGH**-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, N.C. (919) 821-4414.

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

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

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

## North Dakota

**BISMARCK**-Faith and Practice, 8 a.m., and meeting for worship, 9:15 a.m. Sundays, UUA Bldg., 818 E. Divide Ave. Contact Therm Kaldahl at (701) 258-0898.



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

## Ohio

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

• **BERLIN**-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) 897-5946, 897-8959.

**WILMINGTON**-Campus Meeting (FUM/FGC), Thomas Kelly Center, College St. Unprogrammed worship 10:30 a.m. year-round.

**WOOSTER**-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 345-9343 or (330) 345-8664.

**YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: 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, 543 S. Mountain Ave. First hour activities 9:30 a.m., children's program and silent meeting for worship 11 a.m. Child care available. Bob Morse, clerk, (541) 482-0814.

**BEND**-Central Oregon Worship Group, unprogrammed worship. (541) 923-3631 or (541) 330-6011.

• **CORVALLIS**-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

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

**FLORENCE**-Unprogrammed worship (541) 997-4237 or 964-5691.

**PORTLAND**-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10:15 a.m. Phone: (503) 232-2822.

**BRIDGE CITY PREPARATIVE MEETING**-Worship at 10 a.m. at Historic Neighborhood House, 3030 S.W. 2nd Ave., First-day school at 10:15 a.m. Contact Janet Jump, (503) 528-0213.

**FANNO CREEK WORSHIP GROUP**-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 8825 S.W. Barnes Road. Contact Margie Simmons, (503) 644-0501.

**WOOD RIVER AND THE DALLES-MOUNTAIN VIEW WORSHIP GROUP**-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Ore. Contact Lark Lennox, (541) 296-3949.

**SALEM**-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone (503) 399-1908 for information.

## Pennsylvania

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

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

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

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

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

**CHELTENHAM**-See Philadelphia listing.

**CHESTER**-Meeting for worship 10:45 a.m., Sunday. 24th and Chestnut Sts. (610) 874-5860.

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

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

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

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

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

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

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

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

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

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

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

• **GWYNEDD**-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumnertown Pike and Rte. 202.

**HARRISBURG**-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 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, Haverstown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

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

**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.

**KENNETT SQUARE**-on Rte. 82, S of Rte. 1 at Sickle 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.

**MARSHALLTOWN-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 Gilton, (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 49. (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., Oxford, PA 19363. (610) 932-8572.

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

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

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

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

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

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

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

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

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

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

**UNITY**-Unity and Waln 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 Sprout 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. Sagan Rd., 2 miles NW of New Hope. (215) 297-5054.

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

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

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

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

**TOWANDA**-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. 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 (North of Swedesford Rd.). Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-3564.

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

**WEST CHESTER**-First-day school 10:30 a.m., worship 10:30. 425 N. High St. Caroline Helmuth, (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) 956-9799.

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

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

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

## Rhode Island

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

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

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

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

## South Carolina

**CHARLESTON**-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 723-5820, e-mail: <contact@CharlestonMeeting.dyn.dhs.org>, website: <http://CharlestonMeeting.dyn.dhs.org>.

• **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.

**SUMTER**-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

## South Dakota

**RAPID CITY**-(605) 721-4433.

## Tennessee

**CHATTANOOGA**-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (423) 629-2580.

**CROSSVILLE**-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Gladys Draud, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

• **JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 283-4392 (Edie Patrick)

**MEMPHIS**-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 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. Penelope Wright, clerk.

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

## Texas

**ALPINE**-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (915) 837-2930 for information.

**AMARILLO**-Call (806) 372-7888 or (806) 538-6241.

**AUSTIN**-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River), Austin, Tex. Supervised activities and First-day school for young Friends. (512) 452-1841.

**CORPUS CHRISTI**-Costal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 888-4184 for information.

**DALLAS**-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/dallas>.

**EL PASO**-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 546-5651. Please leave a message.

**FORT WORTH**-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 531-2324 or 299-8247.

**GALVESTON**-Worship, First Day 11 a.m.; 1501 Post Office St. Andrew McPhaul, Clerk, (409) 744-4214.

**HILL COUNTRY**-Unprogrammed meeting 10 a.m., discussion 11 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

**HOUSTON**-Live Oak Meeting. Unprogrammed worship 8:30 and 10 a.m. Sunday and 7 p.m. Wednesday. First-day school 11:15 a.m. Childcare provided. 1318 W. 26th St. (713) 862-6685.

**LUBBOCK**-Unprogrammed worship, Sunday morning at 10:45. Lutheran Student Center, 2615 19th St. Please use back door. (806) 799-3307 or 791-4890.

**RIO GRANDE VALLEY**-Unprogrammed worship 10:30 a.m. Sundays. For location call Carol J. Brown (956) 686-4855.

**SAN ANTONIO**-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

**TYLER**-Unprogrammed. Call: (903) 725-6283.

## Utah

**LOGAN**-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 753-1299.

**SALT LAKE CITY**-Unprogrammed meeting and First-day school 10 a.m. Ladies Literary Club, 850 E. South Temple. Telephone: (801) 359-1506 or 582-0719.

## Vermont

**BENNINGTON**-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St. 1 block north, 1/2 block east of intersection of Rt. 7 and Main St. (Rt. 9). (802) 442-6010.

**BURLINGTON**-Worship 10:30 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

• **MIDDLEBURY**-Worship 10 a.m. at Parent/Child Center, 126 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 893-9792.

**CHARLOTTESVILLE**-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (434) 971-8859.

**FARMVILLE**-Quaker Lake FM, (434) 223-4160.

**FLOYD**-Unprogrammed meeting and First-day school 10:30 a.m. Call for directions. (540) 745-2365 or 745-6193.

**HARRISONBURG**-Valley Friends Meeting. Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

**HARRISONBURG**-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5871.

**HERNDON**-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

**LEXINGTON**-Maury River Friends. Unprogrammed worship Sundays 10 a.m. First-day school 10:20 a.m. Child care. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

**LINCOLN**-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

**LYNCHBURG**-Worship 10:30 a.m. Lynchburg College Spiritual Life Center, info: Owens, (434) 846-5331, or Koring, (434) 847-4301.

**MCLEAN**-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. (703) 442-8394.

**MIDLOTHIAN**-Worship 11 a.m., children's First-day school 11:15 a.m. (804) 598-1676.

**NORFOLK**-Worship and First-day school at 10 a.m. Phone (757) 627-6317 for information.

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

**ROANOKE**-Worship 10:30 a.m. Usually at Hollins Meditation Chapel. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

**VIRGINIA BEACH**-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

**WILLIAMSBURG**-Unprogrammed meeting for worship 10 a.m. Sundays, childcare and First-day school, 104 W. Kingswood Dr., (757) 253-7752.

**WINCHESTER**-Hopewell Centre Meeting. 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <abacon@visualink.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: (360) 438-5440 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.

**WALLA WALLA**-10 a.m. Sundays. 522-0399.

## West Virginia

**CHARLESTON**-Worship Sundays 10 a.m. Wellons (304) 345-8659 or Mininger (304) 756-3033.

**MORGANTOWN**-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261.

**PARKERSBURG**-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

## Wisconsin

**BELOIT**-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

**EAU CLAIRE**-Worship at 10:30 at 914 Porter, 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.

**KENOSHA-RACINE**-Unprogrammed worship on Sundays at 10 a.m. 880 Green Bay Rd., Kenosha. (262) 552-6838. <www.geocities.com/quakerfriends/>.

**KICKAPOO VALLEY FRIENDS**-Gays Mills. Worship Sunday 11 a.m. Children's program 2nd and 4th Sundays (608) 647-5923. E-mail: <cablang@mhtc.net>.

**MADISON**-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

**MADISON/MONONA**-Yahara Friends. Unprogrammed worship, Sundays 10:30 a.m. 4503 Winnequah Rd., Monona. (608) 441-9193. Web: <home.att.net/~yaharafriends/>.

**MENOMONIE**-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 658-1042.

• **MILWAUKEE**-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

**OSHKOSH**-Meeting for worship 10:30 a.m. on Sunday. (920) 233-5804.



# Enter a time of profound discovery at Pendle Hill

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- ☞ **Kenneth L. Carroll Scholarship** for biblical and Quaker Studies
- ☞ **Minnie Jane Quaker Artist Scholarship**
- ☞ **Nancy and Scott Crom, Frank Loescher, and Wilmer Young Scholarships** for peace and social justice
- ☞ **Helen G. Hole Scholarship** for Quaker educators
- ☞ **Vail Scholarships** for Quaker leadership
- ☞ **Mildred Douglass, Dorothy and Douglas Steere, and Margery Walker Scholarships**, with no specific area of study required

## Who Comes to Pendle Hill—and Why?



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"A Quaker from Pittsburgh and an environmental engineer, I chose conspicuous under-consumption in 1980 and became semi-retired. Pendle Hill is a community of seasoned Friends where I have been able to deepen my relationship with the Spirit and with the Spirit in others. Participating daily in meeting for worship and

epilogue has helped me integrate the divine and the mundane. As a recipient of the Kenneth L. Carroll Scholarship, I am writing about discernment, taking classes in art and yoga, and studying Quaker practice and the Bible."

—Jerry Knutson, Resident Program student 2002–2003

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time for Pendle Hill  
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## Contact Bobbi Kelly to find out more:

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## PENDLE HILL

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