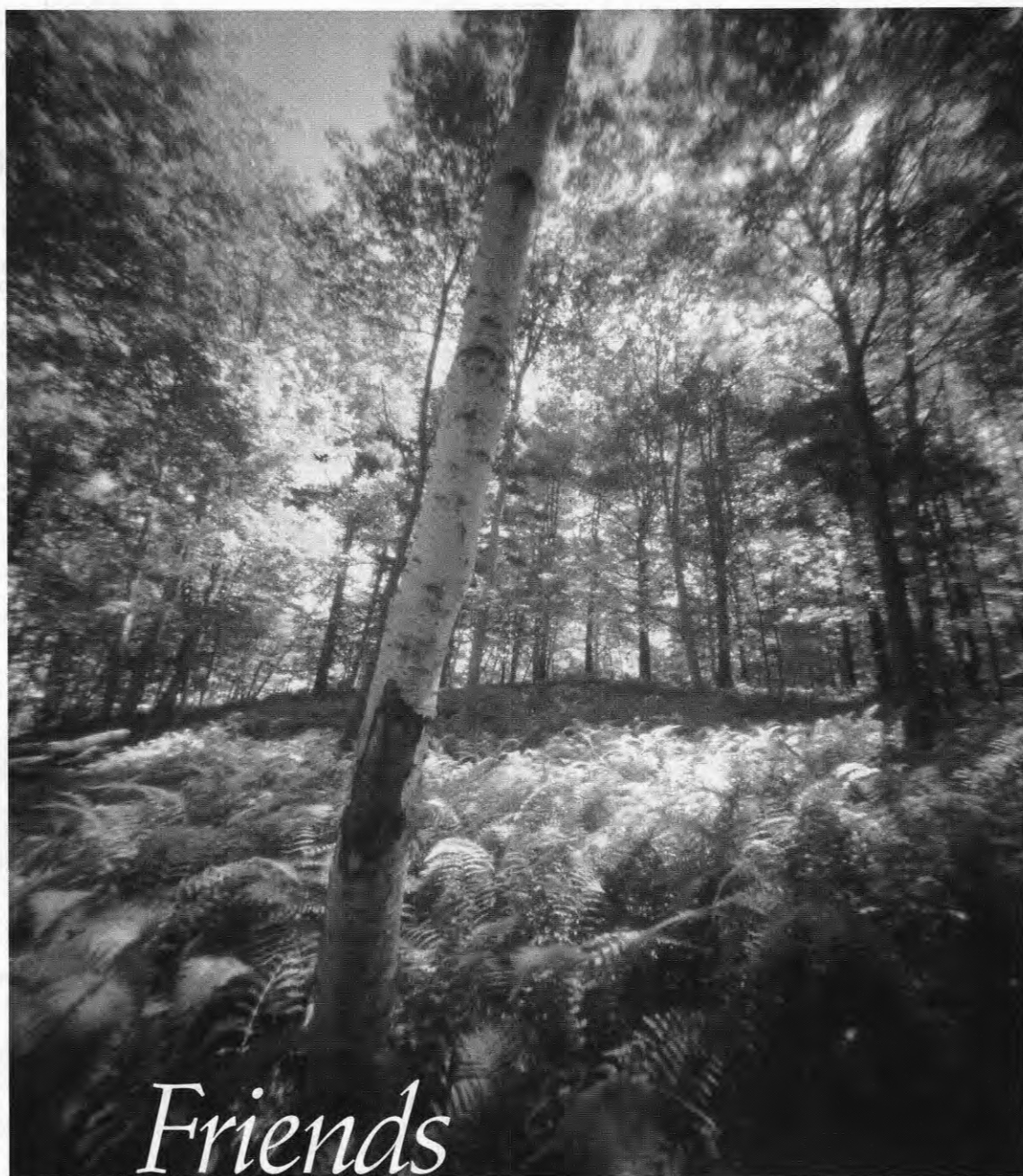


October 2004 • \$5

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



*Friends
and the Environment*

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



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FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955).

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Telephone (215) 563-8629. E-mail info@friendsjournal.org. Periodicals postage paid at Philadelphia, Pa., and additional mailing offices.

• Subscriptions: one year \$35, two years \$65. Add \$8 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$5 each.

• Advertising information and assistance is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

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Among Friends

Focus on Our Future

If you're like me, you've probably been thinking about environmental issues for a long time. Thirty years ago, I remember reading about the impact that individual and corporate activity was having on the Earth, and feeling very challenged by the magnitude and complexity of the problems. One of my antidotes to feeling powerless in the face of huge problems is to focus on my personal response to the concern. While none of us has the ability to solve social ills alone, I feel that significant change cannot be accomplished without individual changes, undertaken consistently, seasoned in light of their effectiveness and emerging information. Margaret Mead was wise when she commented that all social change begins with individual actions. This is an enormously empowering reality. When our actions are undertaken in response to leadings of the Spirit, our ability to contribute significantly to positive outcomes is magnified beyond our ability to imagine.

During these past 30 years, it's been discouraging to see our society become more materialistic than ever. Housing developments with oversized homes are springing up everywhere, destroying natural habitat and farmland, and using an inordinate share of precious fossil fuels to light and heat, and in the West, fossil waters to keep their lawns and gardens green in desert climates. U.S. citizens increasingly drive oversized, fuel-inefficient vehicles. Chain stores that merchandize items manufactured abroad, often under inhumane conditions and without regard to environmental impact, flourish in our strip malls and shopping centers. Our nation's present leadership has refused to sign the Kyoto protocols, and many deny that global warming or other environmental issues are a significant concern. It still remains the case that North Americans consume a disproportionately high amount of the Earth's resources and contribute more significantly to the despoiling of the Earth than people elsewhere do.

Given these realities, it is not surprising that the concern among Friends to become effectively involved, both personally and politically, in environmental issues has been gaining momentum. In this issue, you will find many articles that address these concerns. "A Quaker Consultation on Economics and Ecology" by Keith Helmuth (p.24), "Friends and the Earth Charter" by Ruah Swennerfelt (p.22), and "The Flowering of Quaker Earthcare Witness" by Louis Cox (p.17) all give some details on growing involvement among Friends. We have tried to strike a balance in this issue between corporate activities among Friends and personal practices individual Friends have undertaken.

I particularly want to mention "Plan B: The Rescue of a Planet and a Civilization" by Lester Brown (p.6). This article is adapted from the address Lester Brown delivered in July at the Friends General Conference Gathering. As I sat in the auditorium in Amherst, Mass., listening to him deliver this speech, for the first time in 30 years I began to see a coherent and achievable way out of the mess we humans have created. I left that talk feeling truly encouraged for the first time in many years about our environmental prospects. This is not to say that the road ahead will be easy or straightforward, but Lester Brown made clear that the technology currently exists to solve many of our environmental problems. I encourage you to read this and give some thought to our own part in making the world habitable for our descendants.

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Special Issues in 2005

Most FRIENDS JOURNAL issues offer feature articles on a variety of subjects, but periodically we publish thematic special issues. For 2005, we invite submissions for the following:

Fiftieth Anniversary Issue (July 2005)

As FRIENDS JOURNAL approaches this milestone, we invite you to help us reflect on it. Whether you've been a reader since 1955 or have only recently discovered it—or whether you've written for the JOURNAL, worked for it, or served on its Board—we'd like to hear from you. How has FRIENDS JOURNAL affected your life, and what role has it played in our Religious Society? Write to us now—we'd like to share your comments or recollections (short or feature-length), or your artwork. Please send submissions by **February 15, 2005**.

The Meeting Community (November 2005)

We welcome submissions on your experiences—or from a "how-to" point of view—about any aspect of monthly meeting life. Please send submissions by **June 15, 2005**.

Advance inquiries from prospective authors and artists are welcome. Contact Robert Dockhorn, senior editor, by e-mail at <senioreditor@friendsjournal.org> or by postal mail, telephone, or fax.

More Bible comments, please

I realize that I'm a few months behind in my reading, but I finally got to read the "Bible Commentary" in *FJ* June 2004 issue. What a great article! Anthony Prete used commentary from theologians to help readers understand the context for the passage of interest (Gen. 12:10-20) while also offering his own insights and reflections in a thought-provoking and interesting way. I lead a worship sharing group with the Bible as our text in my local meeting, and I found this article an excellent example of how Friendly perspectives on the "Good Book" can better help us understand not only the Bible, but ourselves and our faith as Friends, too.

I understand that *FRIENDS JOURNAL* is dependent on the contributions of others. But, I hope that Anthony Prete, as well as others, will consider submitting more articles based on commentary on the Bible so that "Bible Commentary" can become a regular feature in the magazine.

Thanks again for everyone's hard work and commitment to *FRIENDS JOURNAL*.

Joe Guada
Los Angeles, Calif.

Too many humans?

In a letter to the editor in the June issue, Richard Grossman wrote about why he is willing to perform abortions. He questions how much better off we are without more humans to pollute, change the climate, affect other humans and animals, and consume resources. Since he states that he believes there are already too many humans on our planet, I think his implied answer is that we are indeed better off aborting unborn children. Adolf Hitler also thought some people should be eliminated in order to improve the well-being of others.

Elaine Fetting

In appreciation

Your July issue (on Aging and Life's End) is both a relief and joy to us; you speak to hearts and rational thought. The poetry allows us to provide—and accept—a thoughtful departure.

Personally, I will make a present of one copy to my immediate offspring, one to my community library, and two others to receptive media. I will keep an extra copy to lend to friends.

Hermine Rand
North Ft. Myers, Fla.

A cause for celebration

What a wonderful July issue on Aging and Life's End! I had intended to write something for it, but my energies are low these days. However, a poem did come to me as my 84th birthday approached, and so I am sending it to you as a thank-you for that special issue.

For July 6, 2004

Now I'm 84,
And there's more:
Before me, a door.
When it opens wide
I'll see the other side.
There lies all Creation—
What a cause for celebration!

Elise Boulding
Needham, Mass.

More on July

Thanks so much for the excellent issue, even better than usual! The article by Connie McPeak Green ("To Live Fully until Death: Lessons from the Dying") was especially meaningful to me.

Lila Cornell
Cranberry Twp., Pa.

Exceptional

The July issue of *FRIENDS JOURNAL* on Aging and Life's End was exceptionally valuable. Thank you for it. I especially appreciated some of the poetry. Helen Weaver Horn's work spoke movingly to me.

One thing that the issue made clear without actually saying it directly was the way our sense of time changes as we age. Our thoughts about death become less theoretical as aged friends die. The moments of joy become more precious, even if they are brief, as we learn the value of each day. We tend to be amused at our propensity for making long range plans and delight in the less elaborate, sometimes unexpected and spontaneous pleasures. And precious commitments to and from family and friends inspire our thanksgiving. We regret our losses of strength, memory, balance, etc., but we discover that the losses are annoyances, not tragedies, as long as we can smile, love, and enjoy the blessings of friendship.

You did a great job with that issue. Thanks!

Gordon Browne
Hanover, N.H.

Beloved?

As an octogenarian reader of the *JOURNAL*, I'll have to confess that I didn't think much of the "Amma's Lap" drawing on the cover of your July issue. No doubt it may portray a figure beloved by the artist, but to me it suggests nothing so much as the cartoon of an ancient witch as imagined by a teenager, to whom old age may seem both laughable and repellent!

Perhaps a more abstract image, similar to the artist's "more of Mystery" on page 24, would have been more suitable—or in better taste, at least!

Jane F. Leich
Canaan, Conn.

The limits of nonviolence

Unless I am very much mistaken, you will receive many letters in response to William Hanson's fine article, "Police Power for Peace," in the August *FRIENDS JOURNAL*. For me, it was a wake-up call and I hope it will be for many Friends. There is no question about it: we have been suffering from a big "disconnect." As we watch the injuries and deaths being brought about each day by the rival forces in Iraq, we know that someone, somehow, must bring order and restraint out of this near-chaos. And I believe that we realize, without wanting to admit it, that only police power can accomplish that. As William Hanson writes, "Nonviolence is constructive in social change and dispute resolution, but it does not work in all situations."

I believe that Friends are up to the challenge of accepting and helping to design minimum-force police practices and, most importantly, helping to carry out these practices. One place to begin might be to urge our government to submit to the jurisdiction of the World Criminal Court. But, perhaps, the most important place to begin is in ourselves. How do we feel about police power? How do we feel police should be empowered? What are the "defensive martial arts" that have been known to stop brutal actions? What can we do to reduce the anger and hatred that so often sparks violence?

Rebecca Osborn
Allentown, Pa.

Plan B

The Rescue of a Planet and a Civilization

by Lester Brown

If it becomes clear that rising temperatures are shrinking harvests and driving up food prices, we will suddenly have a powerful new lobby for stabilizing climate—namely, consumers.

I. The Environment in Crisis

The Approaching Crisis

Those of us who've been working on environmental issues for many years have been saying for some time that if the environmental trends of recent decades continue, eventually we'll be in trouble. What was not clear is what form the trouble would take, and when it would come. I now think it's going to come on the food front, in the form of rising world food prices, and within the next few years.

In each of the last four years, world grain production has fallen short of consumption. We have covered these four years of shortfall—and the last two shortfalls were the largest on record—by drawing down world grain stocks, which are now at the lowest level in 30 years. Now this year it's clear we're facing a fifth con-

Lester Brown is an environmental analyst and founder of Earth Policy Institute in Washington, D.C. Two recent books of his are Eco-Economy: Building an Economy for the Earth and Plan B: Rescuing a Planet under Stress and a Civilization in Trouble. This article is the edited text of a plenary address delivered on July 9, 2004, at the Friends General Conference Gathering held in Amherst, Massachusetts.

secutive grain shortfall. The only thing we don't know at this point is the size. But the fact that we are facing another shortfall means that at the end of this year world grain stocks will drop to the lowest level on record. The last time grain stocks were this low, 1972–74, world wheat and rice prices doubled. Apart from soil erosion and desertification—about which I could say much, were there more time—there are two relatively new environmental reasons for the shortfall and the resulting decline in stocks and food security: falling water tables, and rising temperatures.

Falling Water Tables

As the world demand for food has tripled over the last half century, the demand for irrigation water has also tripled. In many parts of the world that has led to the overpumping of aquifers. Half of the world's people now live in countries where water tables are falling and wells are running dry. These countries include China, India, and the United States, the three big grain producers that together account for nearly half of the world grain harvest. In the United States, water tables are falling throughout the southern Great Plains and the southwest.

A magazine that comes out of California called *The Water Investigator* has a section in it each month on "water sales." Almost every day there's another water sale in the western U.S.—a farmer or an irrigation district selling their water rights to cities because they can pay so much more for the water than the farmers can earn from using it for irrigation. So we're seeing farmers now with a double squeeze: a shrinking water supply, as aquifers are depleted and wells go dry, and

a shrinking share of that shrinking supply, because cities around the world are taking more and more water.

In India, water tables are falling in most states, including in the Punjab, the breadbasket of that country. In China, water tables are falling throughout the northern half of the country, including under the North China Plain, that country's breadbasket. Overpumping for irrigation is a way of expanding food production today that almost guarantees a decline in food production tomorrow when the aquifers are depleted and the wells go dry. We're quite literally borrowing water from the future.

Most of us do not realize how water-intensive food production is. We drink, each day, in one form or another—as water, juice, milk, pop, beer, coffee—nearly four liters of water a day. And the food that we eat each day requires 2,000 liters of water to produce, or 500 times as much. It takes a lot of water to produce food. Most of us have not yet connected the dots to see that water shortages equal food shortages. Seventy percent of all the water we use is for irrigation; industry uses 20 percent and cities 10 percent. So, falling water tables mean shrinking harvests.

Rising Temperatures

The second trend affecting food production is rising temperatures. New research by crop ecologists at the International Rice Research Institute in the Philippines and the U.S. Department of Agriculture indicates that for each one degree Celsius (1.8°F) rise in temperature during the growing season, we can expect a 10 percent decline in yields of wheat, rice, and corn. In 2002, intense heat and

India and the United States. Last year, Europe bore the brunt of intense heat. London, for the first time in history, recorded triple-digit temperatures. Every country from France east through the Ukraine saw its grain harvest decline as a result of intense heat during the last half of the summer. Thirty-five thousand people died in eight countries from record temperatures. That's ten times the number who died on September 11, 2001.

The rise in temperature appears to be accelerating; the four warmest years on record have come in the last six years. Temperature does not go up every year; in some it actually declines somewhat. But CO₂ levels, which we can measure with great precision, rise every year—the most predictable environmental trend there is.

The International Panel on Climate Change, a group of some 1,500 scientists that the UN has organized to study the Earth's climate and project changes, are projecting that average temperatures will rise somewhere between 1.4 and 5.8 degrees Celsius—the latter is over 10 degrees Fahrenheit—during this century. Some people recently born may live to see a planet that on average is 10 degrees warmer than it is today. It's going to make it much more difficult for farmers to keep up with the demand, to feed the 74,000,000 people being added to the world population each year, with water tables falling and temperatures rising.

The Wake-Up Call: Food

I think the wake-up call is going to come in the form of rising food prices. The event that I expect will trigger this dramatic rise in food prices will be when China comes into the world market for massive quantities of grain. Between 1950 and 1998, China increased its grain production from 90,000,000 tons to 392,000,000 tons, more than fourfold. It's one of the great economic success stories of the last half century. But since 1998, its grain production has dropped to 322,000,000 tons, a drop of 70,000,000 tons in five years. The causes of this are spreading water shortages, the conversion of cropland to nonfarm use, and the new Chinese love affair with the automobile. The two million new cars sold in China last year require paving the equivalent of 100,000 football fields in highways, roads, and parking lots.

The drop in China's grain production

exceeds the entire grain harvest of Canada. Thus far, China has been covering this decline in its grain production largely by drawing down its once massive stocks of grain, but they are now largely depleted. For wheat, it has already turned to the world market. Wheat buying delegations from China to Australia, the United States, and Canada have bought 9,000,000 tons of wheat since the beginning of November, automatically making China the world's largest wheat importer. When China comes into the world market for 30–50 million tons of grain—more than any other country imports by far—it will necessarily come to the United

States, because we control close to half of the world's grain exports. We're looking at a fascinating geopolitical situation where 1.3 billion Chinese consumers, with a trade surplus with the U.S. of \$120 billion (enough to buy the entire U.S. grain harvest twice) will be competing with us for our grain, driving up our food prices.



So, it's not a question of whether the Chinese will be able to compete with us for our grain and drive up our food prices—they will. Now, 30 years ago, if any country had done that, we would have lowered the boom and would have restricted exports, or even embargoed them. But today we have a stake in a politically stable China—it is not only the economic engine powering the Asian econo-

We're moving into an era that's different from anything we've known. For the first time in history the Chinese will be heavily dependent on the outside world for part of their food supply. For the United States, it will mean that, like it or not, we're going to be sharing our food with 1.3 billion Chinese consumers. It will be a new world. Now, remember we started with environmental trends like falling water tables and rising temperatures. These trends, then, have an economic effect—rising food prices. A doubling of grain prices, which is a distinct possibility, would destabilize governments in a multitude of low-income countries that import a substantial amount of grain. This political instability could disrupt

affect the Nikkei stock index, the Dow-Jones 500, and so forth. At that point, we might realize that we can no longer continue to neglect the environmental trends that are undermining our future. That, I think, may be the wake-up call—there is no economic indicator that is more politically sensitive than food prices.

Now, at that point we're going to have to make some decisions, and I'm convinced that Plan A—business as usual—is simply not going to work much longer. So, we look elsewhere. The three principal components of a "Plan B" that I outline in my book with that title, are: first,



Larry Miller

a global "full-court press" to raise water productivity; second, putting the brakes on population growth sooner rather than later; and third, reducing carbon emissions to stabilize the climate—not by 5 or 10 percent, but by 50 percent over the next decade.

Raising Water Productivity

In regard to raising water productivity, I'll just cite a few examples.

We have a number of irrigation techniques with varying degrees of efficiency, and we need to take a look at these—flood irrigation versus drip irrigation, for

water. Drip irrigation takes much less. In cities, we've inherited, in engineering terms, a system where water comes in one side of the city and leaves on the other side. We call it the "flush and forget" system. The water is only used once, and it's gone. However, Singapore, for example, which has to buy its water from Malaysia, is beginning to recycle its urban water supply. We have the technologies now to do that. Often, the idea of recycling sewage water elicits a "Yecch"; no one seems to like the idea. But in reality, all the water we use even has been through the dinosaurs: through system after system after system. The only trick is to get it clean. Cities don't need to consume a lot of water; they can just keep using it over and over. This is an example of the kind of thinking we need to do.

Slowing Population Growth

On the population front, there are two things we need to do. First, we need to fill the family planning gap. The UN Population Fund estimates that 120,000,000 women in the world want to limit the size of their families but do not have family planning means. There are many more who, with a little education, would see the advantages of doing so. We need to make sure that every woman in the world has access to family planning services and reproductive healthcare.

The second thing we need to do is create the social conditions that will facilitate a shift to smaller families. That means investing in education for both girls and boys. And it means advancing the UN millennial goal of universal primary school education worldwide by 2015. We also need to organize school lunch programs for the poorest countries: first, it helps to get the kids into school, and second, it's very difficult to learn if you haven't eaten all day. The costs of family planning services, reproductive healthcare, universal primary school education, school lunch programs, and basic village-level healthcare in the poorest countries would come to an additional \$62 billion a year. Now, \$62 billion is a lot, but it's less than \$87 billion a year, the cost of the U.S. war in Iraq. Jeffrey Sachs, an economist formerly at Harvard and now at Columbia, has pointed out that for the first time in history, the world has the resources to eradicate poverty everywhere if we want to do so. I think the time has come.

The third component of Plan B is stabilizing climate. If it becomes clear that rising temperatures are shrinking harvests and driving up food prices, we will suddenly have a powerful new lobby for doing so—namely, consumers. The way to stabilize climate is by cutting carbon emissions through reduced demand for energy. Let me use a couple of examples to illustrate how we can do so rapidly. First, we could phase out all old-fashioned, inefficient, incandescent light bulbs and replace them with compact fluorescent bulbs that use only a third as much electricity. If you replace all the incandescent light bulbs with compact fluorescents, the investment you make will earn you about 30 percent per year. And second—the Toyota Prius is a remarkable piece of automotive engineering with its gasoline-electric hybrid engine and something like 55 miles per gallon on average. If, over the next decade, we were to raise the fuel efficiency of the U.S. automobile fleet to that of the Toyota Prius today, we would cut gasoline use in half. No change in the number of cars or the number of miles driven, just doing it with much more efficient technology. And it's not technology we have to invent—it's on the road now. We just need to expand production.

Wind Power

I've covered some of what we can do to reduce energy use on the demand side, in fossil fuel use. On the supply side, we have a number of renewable sources with a lot of potential: wind, solar, geothermal, biomass. Worldwide wind-electric generation has been expanding by 30 percent a year since 1995, an increase of fivefold or so. The modern wind industry was born in California in the early 1980s, but in recent years Europe has taken the lead. Today, the residential electricity needs of 40,000,000 Europeans are being satisfied by wind-generated electricity. The European Wind Energy Association projects that by 2020, half of Europe could be getting its residential electricity from wind power. If European governments get serious about developing their offshore wind capacity, by 2020 Europe could be getting all of its residential electricity needs from wind.

In the United States, there are now commercial wind farms in 22 states that are feeding electricity into the grid. In

1991, the U.S. Department of Energy pointed out that three of our 50 states, North Dakota, Kansas, and Texas, had enough harnessable wind energy to satisfy national electricity needs. And that was based on the limited technologies of 1991. Advances in wind turbine design since then enable turbines to convert wind into electricity more efficiently, and they harvest a much larger amount—whereas the average wind turbine in 1991 was around 120 feet tall, the ones going in today are 300 feet tall. Not only is it on a larger scale, but the wind is much stronger up there than it is closer to the land surface. Wind is a huge resource.

My son called me some time back; he

had been driving on an interstate in West Texas and had seen there one of the new wind farms. Texas is developing wind energy very rapidly and is pressing California for leadership among the states. He said he saw this new wind farm and saw rows of wind turbines receding toward the horizon. And interspersed among them were oil wells. He said the wind turbines were turning, and the oil wells were pumping, and he said he saw the past meeting the future. What he was seeing was the energy transition.

Yesterday on television, I saw my old friend Ken Lay of Enron in handcuffs for the first time. I don't know all the problems that led to Enron's demise, but Ken

and I think it was a sound one. He had bought two wind companies, one in California and one in Europe, and Enron Wind was one of the profitable parts of Enron. It was bought by GE for \$385 million, and what was Enron Wind is now GE Wind.

Wind has an enormous potential. There are six reasons why it's doing so well: it's abundant, cheap, inexhaustible, widely distributed, clean, and climate-benign. No other energy source has all those attributes. So I think we're going to see wind becoming the centerpiece of the new energy economy. And the cost? In the early '80s in California, wind-generated electricity cost 38 cents a kilowatt hour. In

Photo © Wes Cheney

Litter Bugs

Just because your name is John
you expect an ovation
when you throw your apple cores
into the hodge podge universe
of the easement.
Do you imagine that your path
froths in your wake with blossoms?

We feed the open maws of
rhythmic orange trash bags
counted out along the ditch,
methodical tales of paper cups and plastic wrap
mixed together with legends
of an owl's wing, a wedding band,
a turtle shell, a slashed mattress,
a headless doll, a dead dog's tooth
gathered from the byway of lost things.

To lighten the load we toss things.
Our debris enshrines the loss.
The regret of the woman on the Oregon trail
who abandoned the bureau with the dead oxen
is not the regret of the woman whose husband
didn't quite tie down the couch cushion:
Loss of temper on the highway
our most recent grief. A litter of shell casings
scatter a toxic waste poisoned with fear.

—**Kristi Rozdilsky**

Kristi Rozdilsky is a member of Salmon Bay Meeting in Seattle, Wash.



Lay had a vision. As is well known, Enron has natural gas fields in Texas and a network of oil pipelines going to the Northeast, the Midwest, and one that goes all the way to California. Another idea of his was, one day, to have enough wind farms in Texas to electrolyze water and produce hydrogen and use that natural gas infrastructure, when the gas was gone, to distribute hydrogen. Maybe Ken was too much of a visionary, I'm not sure. But anyhow, this was an idea he had

the last few years it's been down to 4 cents a kilowatt hour in some places in this country; there have been a few long-term supply contracts signed at 3 cents a kilowatt hour; and by 2010, projections are that in many parts of the world it'll be down to 2 cents a kilowatt hour. Wind energy is cheap, it will be cheap, and it's inexhaustible. Once you make the investment, it will last forever.

Hybrid Engines

Now, I'm coming back to the Toyota Prius. If we strengthen our electric grid and actually construct a national grid, tying the regional grids together, with a capacity to move electricity not only within regions but among them, then we can invest heavily in wind farms all over the country that feed into the grid. If you take a car designed like a Toyota Prius with a

hybrid engine, add a second battery, and plug it in sometime between 1 and 6 A.M. when electricity demand drops but the wind continues to blow, you could recharge. Having a second battery would give more than enough storage capacity to commute to work, up to 15 miles roundtrip. You wouldn't need to use any gasoline at all while you're commuting. You'd still have the gasoline capacity and the gas-electric hybrid, so if you want to go for a long drive on the weekend, 200 or 300 miles or whatever, you could do it, no problem. In fact, it only takes half a tank with a hybrid engine because it's so efficient. The point I want to make is that

ture the world energy economy is: How quickly can we do it? The example I just gave is one of the ways we can move very quickly. Here's another approach: while I was researching Plan B, I went back and reread some economic history of World War II. In particular, I read President Roosevelt's State of the Union Address, on January 6, 1942, one month after Pearl Harbor. In this address he laid out arms production goals. He said we're going to produce 45,000 tanks, 60,000 planes, 20,000 artillery guns, and 6,000,000 tons of shipping. No one had ever heard of numbers like this before. But what he and his colleagues in the administration realized

was that at that time, the largest concentration of industrial power in the world was in the U.S. automobile industry—even during the Depression we were producing 3–4 million cars a year. So, after he gave his address, he called in the leaders of that industry. And he said, because you represent such a large share of our industrial capacity, we're going to depend heavily on you to help us reach these arms production goals. And they said, well Mr. President, we're going to do everything we can, but it's going to be a stretch, producing cars and all these arms, too. And he said, you don't understand,

we're going to ban the sale of private automobiles in the United States. That's leadership. And what we actually did was to exceed every one of those production goals. From April 1942 until the end of 1944, there were essentially no cars produced in the United States. The whole automobile industry was restructured. Not in decades, or in years, but in months. I use this example because if it becomes urgent for us to do something, and if we have leadership, there's no limit to what we can do, and how quickly we can restructure the energy economy. I could go through a long list of things we can do, but the point is, we can turn things around quickly if we need to.

The key to making a shift like that is getting the market to tell the ecological truth. We are all economic decision makers—as consumers, corporate planners, government policy makers, and invest-

ment bankers—and we rely on market signals to guide our decisions and our behavior. But the market is now giving us a lot of misinformation. It's not telling us the truth about prices and about costs. For example, when we buy a gallon of gasoline, we pay the cost of pumping the gasoline out of the ground, refining the gasoline, and delivering the gasoline to the local service station—but we do not count the cost of damage for acid rain, respiratory illnesses from breathing polluted air, and certainly we do not count the devastating cost of climate change.

We have a model now for how to do this. The Center for Disease Control in Atlanta published a study on the cost to society of smoking cigarettes. Not counting the premature deaths caused by smoking, but just looking at the costs of treating smoking-related illnesses and lost worker productivity, they concluded that the cost to society of smoking a pack of cigarettes is \$7.18. Someone bears those costs now, by the way—it may be the worker, the employer, or taxpayers paying the Medicare cost of treating smoking-related illness.

With gasoline, we don't know what the true cost is because we haven't done the research. It's more difficult—we have to deal with climate change projections, for example. When we do find out, I think we will discover that the costs are extraordinarily high. For instance, during this century, a rising sea level of one meter is well within the range of possibility. The World Bank has published a map of Bangladesh, showing the effects of such a rise in sea level. Half of Bangladesh's rice land would be inundated with salt water, and 40,000,000 people would be displaced. We may soon decide that the cost of climate change is unacceptably high, and we may simply not want to leave it for our children to deal with.

To recapitulate: we now have the technologies to drastically reduce carbon emissions, and I recommend cutting carbon emissions in half worldwide by 2015. This is entirely doable, if we decide we want to do it. Let's look at public expenditures, particularly at the U.S. Defense budget. Before the Iraq war, that budget—about \$343 billion for military purposes and let's assume \$17 billion for state and aid programs—was \$360 billion. If we were to start with a fresh slate and a

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we now have the technologies needed to largely power our fleet of automobiles with wind energy.

In recent years I have emphasized the evolution of the hydrogen economy. Fuel cells are quite efficient, but the advantage of the system I just mentioned is that the electricity is used directly to power the automobile. If you use the hydrogen fuel cell, the wind generates electricity, which electrolyzes water, which produces hydrogen, which runs a fuel cell, which generates electricity. At each stage there's a loss in efficiency. So now there's a growing shift in thinking among the people in the energy field that maybe what we should do is simply move towards using gas-electric hybrids with a plug-in capacity.

How Fast Can We Change?

One of the things that we have to ask ourselves if we face a rapid need to restruct-



Creating Policies that Promote a Healthy Global Society

by Marya Hillesland

As a legislative intern at Friends Committee on National Legislation working on legislative policies that address energy and the environment, particularly U.S. oil dependency, I have had the opportunity to reflect on the interconnectedness of violent conflict, the environment, and human consumption. It has become clear to me that Friends commitment to peace, equality, and social justice encompasses dimensions of the world's relationship with the natural environment. Irresponsible extraction and inequitable distribution of natural resources are sources of violent conflict within developing countries. Addressing these issues is key in promoting world peace and social justice and, therefore, an integral part in upholding Quaker faith and practice.

Natural Resources and Violent Conflict in Developing Countries

Rather than benefiting the social welfare of a developing country, natural resource wealth can actually precipitate a downward spiral of increasing poverty, social injustice, and violence. Lack of democratic political structures and weak government institutions can interfere with tracking large resource revenue flows from their state-owned resource industries. A lack of transparency allows corruption within governments to go unchecked. Often the wealth of a country ends up, and stays confined, within the hands of a few corrupt government officials, unscrupulous corporate leaders, or warlords. In addition, government officials may manage their nation's financial resources poorly by borrowing gross sums from future resource revenues. Without proper investment of its resource revenues—whether borrowed or actual—the

country's economic development suffers.

The economic benefits of resource extraction are usually not realized by the lowest-income population, yet it is common for this group to be forced to shoulder the costs via expropriation of the land, environmental degradation, and destruction of their traditional life. Because developing countries often do not have strong environmental regulations, extensive degradation of ecosystems occurs. Contaminants that pollute the water can force many to be displaced and inflict devastating illnesses on the local population. According to Kenneth Kusterer et al in *Achieving Broad-Based Sustainable Development: Governance, Environment, and Growth with Equity*, lack of access to clean water alone contributes to water-borne diseases that kill 3,400,000 people annually. In addition, poor air quality in developing countries contributes to half a million deaths a year.

Environmental degradation, corruption, and mismanagement of a country's natural resources lead to increased income disparity, deeper poverty among the populace, and a greater likelihood of social oppression. This is a recipe for violence. When resource revenues stay within the ruling class and reinforce their power, it is common for rebel forces to attempt to gain control of the resource, often through violent means. Therefore it is not surprising that the more dependent a developing country is on natural

resources for its source of national capital, the greater the risk of violent conflict. According to Ian Bannon and Paul Collier in *Natural Resources and Violent Conflict: Options and Actions*, as a country's primary good for export as a share of GDP increases from 10 to 25 percent, the risk for civil war increases from 11 percent



Marya Hillesland completed her second year as a legislative intern at Friends Committee on National Legislation in September and is now attending the School of International Studies at American University in Washington, D.C.

to 30 percent. And according to Michael Renner in *The Anatomy of Resource Wars*, it is estimated that 5,000,000 people were killed in the 1990s in violence driven or exacerbated by natural resources.

The Role of the United States

The economic prosperity of developed countries demands commodities from natural resources, including a steady flow of oil. This demand can contribute to a violent and inhumane atmosphere in developing, resource-rich countries. Often developed countries purchase resources from—and allow multinational companies to operate in—countries with



Davidia Johns/Pro-Nica

repressive regimes, corrupt governments, and human rights violations.

In order to achieve a less violent world, it is imperative that the U.S. (which consumes more than a fourth of the world's extracted resources) take proactive steps to help reduce violent conflicts and unsustainable environmental practices due to natural resource exploitation in developing countries. There is a range of actions the U.S. could take that would move the world toward a more peaceful and humane existence, based on the fundamental values of equality, peace, and simplicity.

Promoting Equality through Assistance

Billions of people live in countries where there is inadequate funding to meet the basic needs of the population. Without minimal health and educational services, it is difficult for a country to achieve the lasting economic growth necessary to pull its population out of poverty. More aid needs to go to countries that are trapped in a downward spiral of poverty. In addition, assistance is needed to encourage revenue transparency and accountability, especially in resource-rich developing countries.

The United States spends about 0.1 percent of its Gross National Product on economic assistance to poor countries and a mere 0.02 percent of its GNP on assistance to the poorest countries. FCNL has calculated that a transfer of only 5 percent of the total military expenditures for 2004, redirected to development assistance, would result in an additional \$25 billion—more than doubling U.S. foreign aid—which could then be used to help meet basic human needs and encourage sustainable development in poor countries. Such an investment would contribute far more to lasting peace, security, and equity than do unnecessary, provocative, and wasteful military expenditures.

International Norms on the Environment

It is vital for the U.S. to support international instruments that promote peaceful prevention of deadly conflict and the protection of the Earth's resources through international cooperation and law. A promising example of this is the Law of the Sea Treaty. This agreement, sometimes described as a "constitution for the oceans," provides a comprehensive framework for peaceful oceanic relations and enjoys support from a broad spectrum: environmental groups, the shipping industry, the fishing industry, and the U.S. Navy, as well as organizations that support international law and conflict prevention. According to the UN Division for Ocean Affairs and the Law of the Sea website:

The 1982 United Nations Convention on the Law of the Sea provides, for the first time, a universal legal framework for the rational management of marine resources and their conservation for future generations. Rarely

has such radical change been achieved peacefully, by consensus of the world community. It has thus been hailed as the most important international achievement since the approval of the United Nations Charter in 1945.

Samuel and Miriam Levering, two Quakers from North Carolina, labored for more than a decade to help develop and advance negotiations for the Law of the Sea. From FCNL's office they worked diligently with governments on the treaty's language. FCNL lobbied steadily in support of the treaty. The UN Convention on the Law of the Sea was adopted in 1982 and entered into force in 1994. However, the U.S. has yet to ratify it. The Senate appeared likely to consider ratification early this year, and Senator Dick Lugar (Ind.), chairman of the Senate Foreign Relations Committee, supports ratification and fulfilling this long overdue act to cooperate with the international community. But the majority has not moved to bring it to the floor.

Being Smart Consumers

Our consumption choices impact the world around us. As John Woolman advised in 1770, "May we look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions." By simplifying our lives and making smart choices as consumers, we can limit the seeds of war and strife that we sow through our possessions.

Changing oil consumption habits in the United States is particularly urgent and should be made a priority for a variety of reasons. Although resource conflicts are sometimes over renewable resources (for instance, the conflict over timber in Cambodia and Myanmar (Burma) during the 1990s), they are more frequently over finite resources such as oil, minerals, and precious metals. Of those, the riskiest resource is oil; the more a country depends on oil as its primary exporting commodity, the more at risk that country is of experiencing violent conflict.

In addition to helping perpetuate discord within oil-exporting developing countries, the U.S. oil habit is expensive. The U.S. has spent vast human and material resources securing oil. In the Middle East alone, where more than two-thirds of the world's proven oil reserves are located, the U.S. annually spends tens of billions of dollars to protect its oil interests. The

tremendously since the onset of conflict in Iraq last year. Tens of thousands of Iraqis and hundreds of coalition soldiers have paid with their lives to secure U.S. access to Iraqi oil. At least \$200 billion has been redirected from addressing human needs to paying for this war.

The U.S. oil consumption habit is costly to the environment as well, contributing to environmental degradation and global climate change. Millions of tons of greenhouse gases are released into the atmosphere each year. A considerable amount of carbon emissions is due to oil production and consumption.

How can the U.S. shift its oil consumption habits? FCNL advocates for public policies that reduce U.S. energy consumption and encourage the development of renewable sources of energy and alternative modes of transportation. There are a number of policies that would make petroleum less crucial to the U.S. by reducing its dependence. To start, we can substantially reduce U.S. oil consumption by improving the country's method of mobility. The transportation sector consumes two-thirds of the country's oil usage. Passenger vehicles alone use 40 percent of the oil consumed in the United States. Policies should be implemented that encourage continued innovation and the use of fuel-efficient passenger vehicles. In addition, since private vehicles consume more than twice as much fuel as public transit per passenger mile, public transportation should be substantially expanded. Making public transportation easily assessable and available for everyone would reduce our country's overall oil consumption.

There are also other ways to reduce U.S. oil dependency—through advanced technology and innovation, as well as further substitution of alternative fuels, such as biomass, for oil. Laws should be enacted that create incentives for greater efficiency and use of alternative means. Specific policy options that would reduce U.S. oil dependence were outlined in the June 2004 *FCNL Washington Newsletter*.

Being Good Stewards of the Earth

In summary, to become good stewards of the Earth, we need to assess the ways in which we live and let all of our relationships be guided by our testimonies for peace, equality, and simplicity. Within

pay attention to the ways we can live more simply and encourage our friends and family to do so as well. It is also important that our country, as a whole, makes more intelligent consumption choices. The United States can help prevent deadly

world by assisting impoverished countries out of poverty, upholding international law, and implementing sound environmental policies that lessen U.S. addiction to oil. □

Quaker Process

Watch the leaves and learn to drink the light.
Take in the energy that fuels the soul's
Strange synthesis. Illumination caught,
Held, soon excites. And nameless particles
Shine, quiver, shake,
And rise.

In what communal chaos we collide,
Each passing on its portion of the whole
With strike and spark and switch, and then subside,
Awaiting the reaction that is all—
Food, fruiting, breath,
And life.

Dark dazzles, silence stuns. No mystic signs
Or says the word that powers the cyclic flow.
What letters could denote, what terms describe,
These transformations caused by forces none
Could wield, and still
Survive?

Moisture, oxygen—the green transpires.
Love's process branches out a slender tree.
Its supple form waves slips of subtle fire
To yield the bread of its ecology.
The songbirds eat
On high.

Nothing is ever wasted. The overripe
Bird-feast falls down to rabbit, rot, reseed.
Their sweet production done, leaves turn to light
Memorials. And yet, see there beneath
Each fallen leaf?
A world . . .

—Donna Dzierlenga

Donna Dzierlenga is a member of Live Oak Meeting in Houston, Tex.

Who Owns the Water?

by Arnie Alpert

Of all the world's natural resources, few are as fundamental as water. Yet, according to Years of Fresh Water, a 2004 Quaker United Nations Office reference guide, more than a billion people around the world do not have access to safe drinking water.

It's a growing crisis. Watchdog groups predict that the demand for water will exceed availability in little more than two

decades. Water is such a hot commodity that it is even traded on Wall Street. The *Christian Science Monitor* reports that water company stocks have consistently beat market averages. According to its staff writer Guy Halverson, "The high price of water stocks is partly the result of drought conditions," and partly because "a number of U.S. water utilities have been gobbled up through mergers and consolida-

tions, with major European firms also coming to the U.S. to buy water systems."

In poor, indebted countries, the World Bank, the International Monetary Fund (which lends money to governments in financial distress) and other financial institutions are pressuring governments to sell off their water companies. The theory behind privatization is that water will be managed more efficiently under the discipline of prices set by profit-minded firms. But critics of privatization say that under "free market democracy," the poor will have access to only as much water as they can afford.

In Nicaragua, one of the poorest countries in the Western Hemisphere, water is at the heart of a struggle to determine whether the people or private enterprise will control this precious commodity. Of the country's 5,000,000 people, 3,000,000 are living in poverty, and about a third have no access to clean drinking water. The issue centers on conditions placed by the IMF on access to loans needed to keep the economy afloat. The IMF requires that the country raise water rates and hand over the administration of publicly owned water companies to private firms. Privatization, in theory, will lead to a reduction in the deficit, improved administration of the national budget, better macroeconomic stability, and increased attraction for foreign investment.

The IMF touts private enterprise as the "motor of efficiency, growth, and macroeconomic stability," but there is increasing concern over damage that policies of privatization might do to social equity, public health, the environment, and the very survival of the poor. There is mounting evidence that such takeovers lack transparency, foster corruption, substitute private monopolies for public ones, and, in fact, fail to achieve the social benefits they promise.

In Nicaragua, the Inter-American

Arnie Alpert is American Friends Service Committee's New Hampshire program coordinator. He is active in the Water Allies Network and has led delegations to Nicaragua for the past three years.



FRIENDS JOURNAL file photo

Development Bank has conditioned loans on the privatization of water in four cities. The IMF has ordered the government to raise rates, threatening to put potable water out of reach of poor people.

American Friends Service Committee and Quaker Peace and Social Witness (London) recently commissioned prominent Nicaraguan economist Nestor Avendaño to provide economic and technical analysis with which to scrutinize efforts to privatize water in Nicaragua. The report, entitled *The Process of Water Privatization in Nicaragua*, was released in January. It concluded that water privatization will not only have a negative effect on the poor, but also holds the real possibility of leading to instability and violent conflict at the community level.

Nestor Avendaño, who holds a PhD in Econometrics from Yale, has worked for five different Nicaraguan governments and on various World Bank and IMF-related projects. He writes: "Given the opinion of civil society about the issue of water privatization, the act of privatizing water is a social crime. . . . Water is a good, a natural resource, a public resource for the survival of the human population and should not be administered for profit but rather in the social interest."

In Nicaragua, not only are poor people being cut off from access to water, but

landowners are in danger of being cut off from their own water. In Jinotega Department (province), the IMF has ordered the government to sell a government-owned hydroelectric facility. Despite interest on the part of multinational corporations such as Enron to go through with the sale, consumers' organizations were able to persuade the government to put the sale on hold until issues such as ownership of the water in the lake formed by the dam and the surrounding watershed can be resolved. The land around the lake is used by indigenous Nicaraguans with land titles going back to the time of the Spaniards. Doubts about post-sale use of the lake water for farming, fishing, and transportation led to a halt to the sale, pending clarification of Nicaragua's water laws. Now, the Nicaraguan National Assembly is considering a proposed water law, one version of which would require landowners to get permission from the private water company before digging a well on their own land. The National Network in Defense of Consumers, on the other side, has put forward an alternate proposal that is based on the idea that water is a human right.

Nestor Avendaño's report is being used by the network and other civil society groups to defend their position on both technical and ethical grounds. They point

out that private enterprise tries to recover its investment in the shortest possible time, with the most expedient way being to raise water rates and let market forces rule. The end result is that many poor people are cut off from water resources.

Since its publication, the report has been discussed among leaders in both Nicaragua and Washington, D.C. On March 18, 2004, Nestor Avendaño presented his findings in a public forum in Managua, Nicaragua, called *The Process of Water Privatization in Nicaragua and the Voices of Civil Society*. His report was followed by a panel presentation by representatives of three large Nicaraguan civil society networks that are building coalitions



John Taylor/World Council of Churches

If the World Would Only Learn to Paddle

Everywhere else
talk's thick and biting as mosquitoes.
I paddle my canoe toward the silence,
the less opinionated,
tie up to a thin spruce bough,
sit there, coat over my knees.
Moon's lacquered like a Japanese box,
wind blows alto sax,
cold water puckers at the edges of the boat,
plants long, slow endless kisses on its wooden cheeks.

When I close my eyes,
I bite down on the dark,
taste peace between my teeth,
stars on the tongue.
In the glossy wrinkles of my forehead,
the world curls up and rests a little.

—John Grey

John Grey lives in
Providence, R.I.

tions to prevent water privatization and other detrimental IMF mandates from taking effect in their country: National Network in Defense of Consumers, Grupo Pro Agricultura Ecological, and the Coordinadora Civil. Cosponsored by AFSC, Centro de Estudios Internacionales (CEI), and National University of Nicaragua, the forum was attended by around 300 people, including five members of the Nicaraguan Congress.

In May 2004, a press conference concerning water privatization was held at the Nicaraguan National Assembly, convened

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Odyssey of a Quaker Earthcare Activist

by Louis Cox

During an adult forum after meeting for worship in 1970, I had a "conversion experience" that altered the course of my life.

The forum presenter, a chemistry professor from a local college, was one of the early voices crying in the wilderness, trying to convince people that the planet was

combined effects of all the local environmental problems, all of the Earth's interconnected life-support systems were now in serious decline. More telling was the speaker's assertion that the current economic system depended on depleting the Earth, not on maintaining its good health. At the heart of this crisis was a mode of thinking that seemed to be at odds with the natural processes of the planet.

It was devastating for me to hear that the Earth, our mother, was in fact dying, and that I was a party to its inexorable destruction. The future I had envisioned suddenly vanished, the script for my career and life's plans shredded into confetti. As I walked out of the meetinghouse that day, I knew that I must begin changing my life immediately. I desperately wanted to stop doing those things that were robbing from the future and to dedicate my life to restoring the Earth's health.

My receptiveness at that moment had a lot to do with the spiritual sensibilities that had led me to Quakerism and were being nourished there. It was becoming more important to live with integrity, to bring my personal behavior into line with my professed values. But it did not occur to me to seek support for this newfound concern within my meeting. Some Friends in my meeting were practicing simple living, which they often linked to the testimonies of peace and equality. But no one talked about their Quaker faith as a source of guidance and inspiration for living more lightly on the planet.

Acting as best I could on my own, I started reducing, reusing, and recycling. I drove less and bicycled more. I joined a local "Educated Consumers Organization" that lobbied legislators and handed out leaflets in front of stores. I went to countless rallies and demonstrations—until the predictable activist burnout set in a year or so later. Like many others, I felt overwhelmed by the apathy and inertia of U.S. society. It all seemed so utterly hopeless.

I finally decided that the best way I

could lighten my environmental impact was to leave the big city. I joined the "back to the land" movement and spent many years happily establishing an organic homestead in the rural Ozarks. Anticipating a worsening ecological situation, I worked hard to make my household more self-reliant in food production, heating fuel, water, and the like.

For cash income, I worked as staff writer for a local daily newspaper, which gave me an opportunity to publicize environmental issues. But I also observed that many natives of the region tended to treat the new wave of homesteaders and their environmental concerns with disdain. While I enjoyed acquiring practical country living skills and learning more about the natural world, I began seriously to doubt that individual homesteaders would be any better off with the surrounding world going to pieces and neighbors who weren't particularly sympathetic to their unconventional lifestyles and views.

My misgivings intensified during a Friends gathering in the Midwest that I attended in the late 1980s. Elise Boulding, the main speaker, related a personal experience that had influenced her decision to become a lifelong peace activist. She and her family had emigrated from Norway when she was a young child, only a couple of years after the end of World War I. While growing up she was always horrified by images of the destruction and suffering that the Great War had caused. As a teenager in the late 1930s, when another major war in Europe seemed likely, she found some comfort in the thought, "I can always go back to Norway, where I would be safe." She was deeply shaken when the Nazis invaded and occupied Norway at the outset of World War II. She realized then that there was no longer any place in the world where a peace-loving person could simply hide from trouble. The only way to be safe is to work for peace and justice for all and thus to eliminate the root causes of conflict. Out of this realization, her life's call-

II. Friends Actions on Ecological Issues

facing a serious ecological crisis. He faced a hard sell, however. The year before, the United States had sent astronauts to the moon. Our nation's faith in technology reigned supreme. People tended to be very optimistic about the future.

Like many others, I was aware of and concerned about specific environmental problems—the smog that hung over the city I lived in, news of a river in Ohio that was so polluted that it once caught fire, declining brown pelican and eagle populations because DDT in the food chain was weakening their egg shells. But up to then I viewed these problems as local issues, appropriately addressed by specific technology, education, and legislation.

Our guest speaker that day explained very effectively how the world scientific community was assessing the overall health of the planet. Because of the com-

Louis Cox, a member of Burlington (Vt.) Meeting, is publications coordinator for Quaker Earthcare Witness and edits its newsletter and website, <www.quakerearthcare.org>

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ing emerged. Significantly, she found the support and guidance she needed in the traditions and practice of the Quaker faith.

I readily saw a parallel between Elise Boulding's story and my own role as a conscientious objector to modern industrial society's war against nature. I saw the truth that the world had become too small for individual withdrawal to be a viable option. I was convinced that it was time to take what I had learned in my years of homesteading and journalism and to engage the powers again as an

"Earthpeace" activist.

But how could I avoid frustration and burnout this time? Fortunately, it was about then that I learned of a group of Quakers who had started a North American environmental organization called Friends Committee on Unity with Nature (FCUN, later renamed Quaker Earthcare Witness). "My heart did leap for joy" (to borrow George Fox's phrase) at the prospect of finding both a spiritual home and supportive community for my environmental concerns. I began subscribing to their newsletter, *BeFriending*

Creation. When I visited the Unity with Nature Center at the FGC Gathering in 1990, I had the same feeling that many people report after attending a Friends meeting for worship for the first time—that I had come home. Here I found committed Friends articulating the beginnings of a Quaker Earthcare testimony. This is what had been missing in my earlier frantic environmental activism—an understanding of the spiritual transformation that is essential to curbing

Continued on next page

The Flowering of Quaker Earthcare Witness

Friends Committee on Unity with Nature (renamed Quaker Earthcare Witness in 2003), originated at the 1987 Friends General Conference (FGC) Gathering at Oberlin College in Ohio. At that Gathering, environmentalist Marshall Massey delivered a plenary address calling for Friends to recognize the global environmental crisis as a spiritual issue. Participants in a weeklong workshop on environmental concerns, led by Bill and Alice Howenstine, were energized by his speech and decided the time had come to carry a Quaker environmental witness to national and international levels. Dozens showed up for a meeting one evening at the Gathering to discuss how to do this. In the following months a smaller cadre of Friends met faithfully to work out details of the purpose and structure for a new Quaker organization.

Bylaws were drafted, and articles of incorporation were filed. A newsletter kept several hundred supporters informed about the unfolding adventure. A central office was set up in the Michigan home of Bill and Isabel Bliss.

Not surprisingly, this early phase was difficult for many supporters. New ground was being broken, so

there weren't many suitable models or guidelines. Some looked to Friends World Committee for Consultation (FWCC) as a model because of its international scope and nontheological networking approach. Others felt affinity with the Right Sharing of World Resources program, which challenges Friends to apply their limited resources to practical outreach—to, in William Penn's words, "try

what love can do."

A further challenge to unity was the fact that participants in the planning meetings reflected much of the diversity found among Friends at the FGC Gathering. Some were committed to following good Quaker process, while others were eager to dive into

Continued on next page



Photo courtesy of David Abazs

humans' ecologically disruptive behavior.

At the FCUN annual meeting that fall, I was invited to become a member of the steering committee. My writing and publishing skills were quickly recruited, and I was put to work as a volunteer creating basic pamphlets and booklets for the fledgling organization. I started contributing to the newsletter and later became clerk of the publications committee. My graphics skills were also used in making posters and displays for exhibits at Quaker gatherings.

In the mid-1990s I became editor of *BeFriending Creation*. I was able to travel to Quaker meetings and yearly meetings and to co-lead workshops and retreats to help spread the Earthcare message. I represented FCUN at several major environmental conferences. I was called on to edit or co-edit several major book projects that helped launch FCUN into an internationally recognized movement. I found this volunteer work very fulfilling, balancing paid work that was not completely in line with my values.

Most of us encounter numerous obstacles to leading an ecologically correct lifestyle—jobs, family situations, economic constraints, etc., that we see as keeping us stuck in a system that exploits both the Earth and other people. Several years ago I was given the extraordinary opportunity to get a little less stuck and move a little closer toward Earth-friendly living. I was invited to live in an off-grid, solar-powered home in rural Vermont. I also have a new partner in life who shares my deep concern for the Earth, as well as

action. Some tended to be sectarian or contemplative, while others were more universalist or political. A few withdrew, frustrated by the seemingly slow progress. But the Blisses, the Howenstines, and other seasoned Friends in the group pressed forward to build a strong spiritual and organized foundation.

In the early years of the organization, the newsletter, *BeFriending*

debated what was uniquely Quaker about this approach. Some drew parallels between growing environmental concerns among Friends today and the process by which the Religious Society of Friends arrived at a corporate witness against slavery two centuries before. Some took a new look at the writings of early Friends such as William Penn and John Woolman and found views and ethical principles that seemed quite applicable to today's environmental challenges. Others searched out common threads among other faiths, including indigenous traditions and pre-Christian, Earth-based spirituality.

Another question about the fledgling organization's function: How can such a small, scattered group begin to address a multifaceted global environmental crisis? Some Friends articulated spiritual and philosophical foundations for the new movement; others tackled particular issues, such as population, alternative energy, legislation, sustain-

ability, nonviolent direct action, intentional communities, permaculture, and the nexus of science and religion.

After participating as a nongovernmental organization in the 1992 United Nations Conference on Environment and Development, FCUN began to see itself as a partner with other environmental and

social movements around the world. Another defining moment came in 1993, when FCUN threw its support behind a sustainable agriculture project, La Bella Farm, that Quakers in Costa Rica were launching in an effort to balance their long-standing support for cloud forest protection with concern for the needs of local, landless farm families. The project has demonstrated that Quaker-based environmental concerns are inseparable from social concerns. The farm community also serves as a microcosm of the problems that have to be addressed worldwide if the larger human community is to have a future.

FCUN representatives participated in a 1998 sustainability conference in Havana, Cuba, co-coordinated by American Friends Service Committee. This experience became a springboard to greater international outreach, including several visits with Quakers in Cuba and South America.

In 2002, FCUN representatives participated in the UN World Summit on Sustainable Development (WSSD) in Johannesburg. Others have been focusing on economic globalization, which has raised concerns for both human justice and ecological sustainability.

From the beginning, FCUN was a regular presence at Friends gatherings and yearly meetings, in addition to sponsoring workshops, conferences, and retreats. At each FGC Gathering, FCUN sponsored an interest center (now called the Earthcare Center), as a gathering place for workshops, exhibits, and special interest groups.

A sign of FCUN's increasing stature and influence among Friends came during the 1996 sessions of New England



Sam Sargent

Creation, was reporting extensive involvement by Friends and Friends meetings in environmental protection. A new booklet by Jack Phillips, *Walking Gently on the Earth*, offered practical tips for environmentally friendly living. At the same time, many articles and letters to the editor

many other values. In addition, being able to use my previous experiences in organic gardening and country living skills, I now live in a loose-knit community where neighbors support one another. For me this new direction is not only a personal joy, but also an opportunity for witness, a ministry of showing others what an alternative way of living on the Earth might look like.

At the same time, my life is an example of some of the obstacles we all face because we live in an imperfect world.

Because of the lack of adequate public transportation in my county, I have to rely too much on a private automobile. Many of my purchases still exact a toll on the Earth because I am still linked to a larger world that hasn't yet learned to care. But at the heart of my new spiritual journey is finding joy in what is positive rather than focusing on difficulties or making excuses. That's the Quaker activist's answer to burnout.

More recently I have had the privilege of working as part-time publications

coordinator for FCUN (now Quaker Earthcare Witness), where I experience the satisfaction of having paid work that is contributing to a better world. This is not as financially lucrative as the work I had been doing, but when I think back to that day in 1970 when I walked out of the meetinghouse desperately needing to live with greater ecological integrity, I can say with joy that my prayers have been answered. □

Yearly Meeting. FCUN Clerk Ted Bernard gave one of the plenary talks, and Lisa L. Gould, author of *Becoming a Friend to the Creation* and other FCUN publications, presented the week's Bible Half Hour lessons. The 2000 FGC Gathering featured plenary presentations by FCUN's population expert Stan Becker and by Steve Curwood, host of National Public Radio's *Living on Earth* program.

At FCUN's 10th anniversary gathering in 1997, supporters sensed that they were completing the development phase of their mission and were entering a new flowering phase of seeking fuller integration with the wider Religious Society of Friends. Bylaw changes made FCUN more accountable by dedicating half of the positions on the steering committee to representatives from yearly meetings. FCUN's Quaker Eco-Witness for National Legislation project has worked closely with Friends Committee on National Legislation to put greater emphasis on environmental issues in its work.

In 2003 the organization revamped its goals statement and adopted the name Quaker Earthcare Witness (QEW) to help make the organization's message more intelligible and acceptable to the wider spectrum of Friends. Recently, QEW supporters have taken active steps to sow its seeds beyond the largely unprogrammed FGC-affiliated meetings that so far have provided the bulk of the organizations' membership and support. As a part of this outreach, QEW recently published *Earthcare for Friends: a Study Guide for Individuals and Faith Communities*. Although the branches of Quakerism still tend to be divided on theological and

social issues, it is hoped that this new curriculum will help Friends of different persuasions realize that they can work together for a just and livable world for this and future generations.

QEW is also redoubling its efforts to send representatives to engage all yearly meetings in North America. The goal is for Earthcare to become so deeply rooted in Friends faith and practice within the next ten years that there will no longer be a need for a separate organization such as QEW and that we can joyfully lay ourselves down!

This is not to say that the role of modern-day John Woolmans will be an easy one. He often met resistance during his traveling ministry, but he was never defeated by lack of response from those he visited. A spiritual approach to both social and environmental witness means being faithful to our calling while not trying to bear the entire burden alone. As Mother Teresa once said, "We aren't called to be successful; we are called to be faithful."

We have heard the call to put the health of the planet front-and-center among Quaker concerns. Once again the Religious Society of Friends has the opportunity to play a leading role in one of the most crucial issues of our time. Answering that call is both the least and the most we can do.

To join with other Friends in this vital work, contact the QEW office at 173-B N. Prospect St., Burlington, VT 05401-1607, (802)658-0308; info@QuakerEarthcare.org; or visit its website <www.QuakerEarthcare.org>. □

In the Suburbs

I missed the earth,
and didn't know it.
I listened, hard,
to the whispering
of the maple trees, knew
there was a message
to decode in the clouds,
in the long slow curves
of the river (it, too, tamed
by bridges and paved banks).
In the woods
it was still there
alive, cold water stuttering
over stones, and the branches
of old trees waving.
Perhaps their language
had been forgotten,
but some of us
were still listening,
still hoping to hear
what we needed to hear,
hoping to know it
when it came.

—Wendy McVicker

Wendy McVicker is a member of Athens (Ohio) Meeting.

Living on a Finite Earth

by Richard Grossman

Continue to contaminate your bed, and you will one night suffocate in your own waste.

*—Letter to President Pierce,
attributed to Chief Seattle*

We humans are the cause of environmental problems. Only one species uses fossil fuels, synthesizes petrochemicals, and contaminates water and air wholesale. Yet I often feel we

humans do not accept that we originated problems that affect all species and endanger our future existence.

Of course, all people should be alarmed about what is happening to our planet. But Friends in particular have avoided personal use of intoxicants such as tobacco, alcohol, and recreational drugs; shouldn't we also be concerned about polluting our world with toxins?

And we should be troubled about the rapid increase in the human population over the past century. The more people there are, the greater the impact on the environment. In addition, there is a relationship between high population density and hostility. I grew up just after World War II, and I remember that one of the reasons given for the start of the war was that Germans wanted to spread out. A

The definition of sustainability is meeting the needs of the present generation without compromising the ability of future generations to meet their own needs.

classic study of rats showed that under conditions of high population density, they became aggressive and exhibited abnormal behavior. Indeed, this concern about the rapid growth of the human species led to my choice of profession as an obstetrician gynecologist, so I could help people regulate their fertility—and perhaps aid peace.

It's possible to delude oneself into believing that our planet's resources are unlimited. If one person is concerned, say, that the supply of petroleum is running out, someone else will say that there are huge untapped reserves. This cornucopian belief is plausible for many resources, but not for land. The amount of land on Earth is finite, and only part of our planet's surface is hospitable to life. The fact that bioproductive land is limited is the ultimate constraint to our consumption and population.

One of the beauties of nature is its ability to restore itself. This is the basis of the "Gaia hypothesis"—that the planet is like an immense organism that maintains its equilibrium. Unfortunately, humans

Richard Grossman, a member of Durango (Colo.) Meeting, practices obstetrics and gynecology.



U.S. Environmental Protection Agency

environment both because we are so numerous and because we use so much of the Earth's resources. Our objective should be to leave the planet in as good or better condition than it was given to us. Indeed, this is the definition of sustainability: "meeting the needs of the present generation without compromising the ability of future generations to meet their own needs" (World Commission on Environment and Development, 1987).

Each of us needs land on which to live, grow food, and dispose of waste. The area that is needed to support one person is larger than it might seem at first glance, and is much larger now than it was a half century ago. Houses are larger, the surrounding yards are bigger, and the connecting roads eat up huge bites of land. This sprawl is enabled by vehicles powered by petroleum-based fuels.

Many of us are unaware of the acreage needed to produce food at the supermarket, since we don't actually see the food being grown. The amount of land needed for people who eat meat is especially large, since most animals grown for meat are fed grain. For instance, it takes seven pounds of grain to create one pound of beef. Although the steer itself might occupy little bioproductive land, the fields to grow the grain are much more expansive.

Perhaps even more surprising is the amount of land needed to dispose of waste. In addition to landfills needed for our solid waste, a huge area is also needed to remove the carbon dioxide generated by our use of fossil fuels. Forests and other plants are the only way to remove CO₂ from the atmosphere; this is why the rainforests of the world have been called the "lungs of the planet."

The land required to support one person has been called the "Ecological Footprint (EF)." This expression was popularized by Mathis Wackernagel and William Rees in their book *Our Ecological Footprint* (1996). It has become a widely accepted way of quantifying the impact of a single person, or of a whole country. You can calculate your footprint on the website by going to <www.myfootprint.org> or find a copy of the January/February 2003 issue of *Sierra Magazine*.

The average footprint of people in over 100 countries can be found at <www.rprogress.org> under the heading "Footprint of Nations." (Note: there are

some of the poorest countries, Haiti and Bangladesh. People in these countries require only about an acre and a half, on the average. But at the top of the list is the United States; our average ecological footprint is almost 24 acres per person! On this website, you can also see that it is not the people in poor, developing countries who are having the biggest effect on our planet. Yes, some of them might have large families, but not all. It is interesting to see that there are dozens of poor countries where people choose to have small families; Cuba is a good example. Each Cuban woman has an average of 1.6 children, significantly below the number required to halt population growth, 2.1. And keep in mind that the rich countries of the north like the United States are at the top of the list for the impact we have on the planet. The ratio between the U.S. average footprint and that of countries at the bottom of the list is 19 to one! This implies that a couple in Bangladesh can have 19 children and affect the environment the same as a U.S. couple with just one.

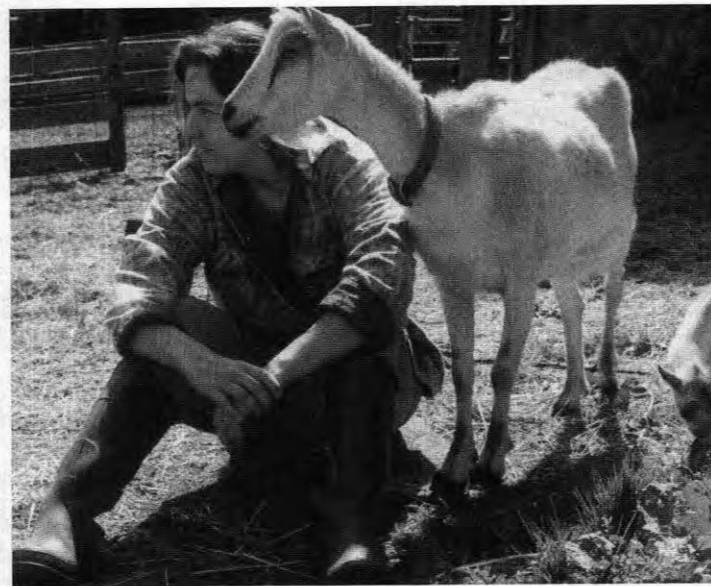
You can find the average area of land available for each person on the planet by dividing the total bioproductive land area by the number of people. This turns out to be about 4.6 acres per person. It is also easy to find the average footprint of all humanity; this is estimated to be 5.4 acres. There is a deficit of almost an acre per person! Put another way, we are using about 15 percent more bioproductive land than we have available to us.

How is this possible? How can we be using more land than is available? Remember, the goal is to meet our needs without compromising the needs of future generations. It would take an average of 5.4 acres per person to live sustainably. We are using up resources faster than they can be regenerated; we are stealing capital from future generations.

What can we do about this worrisome situation? Fortunately there are many steps that we can take to have a less harmful effect on the world. Here is a short list; I invite you to add your own ideas:

a much larger movement of people who own less, work less, and are enjoying life more. To find out more about living simply, try <www.newroadmap.org> or <www.simpleliving.net>.

Join Quaker Earthcare Witness (QEW). Formerly known as the Friends Committee on Unity with Nature, this is a spiritually centered movement of Quakers seeking ways to integrate concern for the environment with Friends long-standing testimonies for simplicity, peace, and equality. You can find QEW at <www.quakerearthcare.org>.



Read *Befriending Creation*, the polished newsletter of QEW. It has articles about environmental issues and suggestions to help Friends be gender on the natural world. It is available online at QEW's website, as well as in a paper edition.

Know About Contraception. Almost half of pregnancies conceived in the United States are unplanned! Without these unintended pregnancies, the number of abortions would be very low, and so would our population growth. Even if you don't need contraception yourself, you can be a resource for those who do. Be sure that condoms, which protect against AIDS as well as pregnancy, are available to all who need them. In case of a condom failure, be familiar with "Emergency Contraception." EC pills are a higher dose of the hormones in regular

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Friends and the Earth Charter

by Ruah Swennerfelt

The Earth Charter is not just about ecological integrity; its power comes from its emphasis on the interconnectedness of various concerns.



Danna Cornick

For me, September 9, 2001, was a day filled with hope and joy, in contrast to the tragic events that took place two days later. I had the privilege of joining more than 500 people at Shelburne Farms, in Shelburne, Vermont, to celebrate and honor the Earth Charter, a worldwide movement to replace war and injustice with peace and justice for the life community. Paul Winter offered sensuous music that evoked the sounds and rhythms of nature as well as the human longing for beauty and connection. One of the co-creators of the Earth Charter, Steven Rockefeller, shared its history and the unique demo-

Ruah Swennerfelt, a member of Burlington, (Vt.) Meeting, is general secretary of Quaker Earthcare Witness. The full text of the Earth Charter is available at <www.earthcharter.org>.

cratic process that created it. Jane Goodall explained how the Earth Charter gives her another reason for hope for a peaceful, just, and sustainable planet. All the participants celebrated through music, ritual, and art.

The first paragraph of the Preamble to the Earth Charter provides the best insight into its purpose and direction and why it should be celebrated and promoted by Friends:

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

Friends have a long and rich history of working for peace and justice, not just from their own perspective, but side-by-side with other faith groups and organizations. Nonetheless, we are often seen as a fringe group by the dominant culture. What better way to convince that culture to join our work for peace and justice than to develop a common language, a common vision, and a common set of principles by which to live?

I believe that is what the Earth Charter offers. It is the product of a decade-long, worldwide, cross-cultural conversation about humanity's common goals and

Environment and Development in Rio de Janeiro, its persuasive power is due largely to the fact that it has evolved independent of conventional governmental and corporate processes.

The breadth and depth of the Earth Charter is shown in the titles of its four main sections:

I. Respect and Care for the Community of Life.

II. Ecological Integrity.

III. Social and Economic Justice.

IV. Democracy, Nonviolence, and Peace.

Within those sections are 16 principles that reflect extensive international consultations, not by heads of state, but by a variety of citizens of many classes, of many countries. John Scull of Canadian Yearly Meeting reminded Friends that it is important to understand that the Earth Charter is not just about ecological integrity, but includes social and economic justice, democracy, peace, and respect for diversity. If you look at the faith and action of most monthly meetings, you would see them adhering to these principles already, whether they've heard of it or not. The great power of the Earth Charter comes from its emphasis on the interconnectedness of all these concerns.

I believe that the Earth Charter can become the common frame of reference for humans. It was written by a diverse set of people, and if that group could come to agreement on the language, we Friends should be able to find how our particular language can harmonize with the Earth Charter language. The Earth Charter is compatible with our Quaker testimonies. I have facilitated workshops for Friends on the Earth Charter, and the participants are asked to find these compatibilities. It's never a difficult exercise. One stumbling block for some Friends is that they wish it had been written by Friends since some of the language is secular. But it is not ours to change, only to understand "where the words are coming from," and to reflect on how endorsing it challenges us in our actions.

What should Friends do in response?

It is significant to me that there is a growing awareness of ecological integrity within our historic testimonies. What

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happens when a Friends meeting studies, reflects on, and then endorses the Earth Charter?

Many meetings have taken creative approaches to studying the Earth Charter, with articles in their newsletters, activities in their adults' and children's religious education classes, and even games to play. At Burlington, (Vt.) Meeting (my meeting), Earth Charter cards were created. For inspiration, people could pick a card on which there was a painting depicting a principle on one side and an Earth Charter principle on the other. We also invented a "Twister"-type game, where the Earth Charter principles and Quaker testimonies were linked by stretching out bodies.

The Unity with Nature Committee of Goose Creek Meeting of Lincoln, Virginia, encouraged its members to become familiar with the Earth Charter by providing two-page commentary inserts in the meeting newsletter over four successive months.

New England Yearly Meeting's Friends in Unity with Nature Committee was charged by the yearly meeting to bring awareness of the Earth Charter to yearly meeting members. According to the NEYM minute, endorsing the Earth Charter "indicates a commitment to the aims and spirit of the Charter . . . [and] demonstrates a commitment to its values and willingness to work locally and regionally as we feel led." At the 2003 sessions, different principles were highlighted each day with posters and discussions, and a workshop on the Earth Charter was offered.

Victoria, (B.C.) Meeting's minute endorsing the Earth Charter stated: "Our endorsement [will] mean taking a proactive stand, both individually and as a meeting, to promote and to live according to its principles." State College, (Pa.) Meeting's letter to the Earth Charter Secretariat stated: "We will seek to apply its principles in our programs, policies, and other activities. When feasible, we will promote it at an educational level in formal and nonformal settings."

Ottawa, (Ont.) Meeting decided to make their endorsement of the Earth Charter real by agreeing to take the David Suzuki "Nature Challenge" (www.david-suzuki.org/Take_Action), which they reformatted as a survey to find out which actions were of most interest to the members of the meeting. Consequently they

will be reducing their dependency on electricity by at least 10 percent.

Philadelphia Yearly Meeting endorsed the Earth Charter in May 2002, and in January 2003 it adopted a minute on energy stewardship in meeting facilities and grounds.

Here are some of the actions monthly meetings have taken in response:

- Centre Meeting in Centreville, Del., has removed electricity from its meeting building.

- Chestnut Hill Meeting in Philadelphia, Pa., has switched to 100 percent wind power, installed programmable thermostats, bought a new energy-efficient refrigerator, and installed compact fluorescent lights in all spots.

- Cropwell Meeting in Marlton, N.J., installed a new wood stove (replacing coal).

- Goshen Meeting near West Chester, Pa., conducted an energy audit and switched to renewable energy.

- Mount Holly (N.J.) Meeting purchased a small Energy Star refrigerator and buys renewable electricity.

- Valley Meeting in Wayne, Pa., buys renewable energy and uses compact fluorescent bulbs.

- At Burlington (Vt.) Meeting, we have installed new energy-efficient heaters and compact fluorescent bulbs. We drink Fair Trade coffee, guaranteeing that the growers and producers are paid a fair wage, and are considering our environmental responsibilities in the renovations about to begin.

- Buffalo (N.Y.) Meeting has minuted agreement to purchase renewable energy credits.

- Bellingham (Wash.) Meeting uses recycled paper for its newsletter, drinks Fair Trade coffee and cocoa, encourages carpooling, and uses reusable plates, mugs, utensils, and napkins.

- Hamilton (Ont.) Meeting drinks Fair Trade coffee, composts waste, recycles paper, and is insulating its

meetinghouse.

These actions give me hope. They reflect a changing attitude among Friends towards an "Earthcare Testimony." Although the immediate concern of human suffering is still the main focus of Friends actions, many are coming to understand that there can be no peace without a planet, and that what we do to one part of creation affects the whole.

Friends are encouraged to study and reflect on the Earth Charter (see www.earthcharter.org), bring it to their monthly meetings for endorsement, report their endorsement to the Earth Charter Secretariat, and put their "faith into action." □



A wind farm near Lamar, Colorado

A Quaker Consultation on Economics and Ecology

by Keith Helmuth

Enlarging the Focus of Quaker Social Witness

Quaker Eco-Witness and the Earth-care Working Group of Philadelphia Yearly Meeting have jointly initiated a consultation on economics, ecology, and

essential if progress is to be made toward the peaceful prevention of deadly conflict.

Creating an economy based on distributing Earth's bounty more equitably and ensuring the resilience of Earth's biological productivity will require changes in the legal and regulatory framework within which markets and financial institutions function. This will require more knowledge and greater understanding on the part of many people than now exists in the general population or in the Religious Society of Friends.

A New Consultation

A new consultation, aimed at advancing this knowledge and understanding, began with an open meeting on May 20, 2003 at Arch Street Meetinghouse in Philadelphia on the theme, "The Growth Economy and its Future: What is the Moral Assignment for Friends?" This meeting prepared a report that was forwarded to the second meeting, a gathering held at Pendle Hill, June 13–15, 2003.

The gathering at Pendle Hill brought together 29 persons, belonging to 19 monthly meetings and 11 yearly meetings. The gathering included economists, ecologists, economic development practitioners, and public policy and management professionals. The idea behind the gathering was to assemble a group of persons who were interested in taking up the work of this consultation drawing upon their professional skills, their commitment to the Religious Society of Friends, and their understanding of Quaker testimonies.

The purpose of the gathering was to explore a shared concern about economic policies as they relate to issues of justice, peace, equality, and the restoration of

Earth's ecological resilience, and to develop an ongoing consultation among Friends on economics, ecology and public policy.

The gathering was a synergistic event, the kind of event that creates a strong sense of collective focus. There are times when we have the sense that "things are in the air," meaning that many people are converging along the same lines of thought and around the same sense of an emergent reality. This was clearly the case at the Pendle Hill gathering with regard to understanding the ecological context of economic activity. This common understanding, along with considerable advance work by participants, made it possible for the two-day gathering to be used to maximum effect.

The following was accomplished:

1. We united on an open letter "to Friends everywhere" expressing our concerns about economics, ecology, and public policy. The letter raises a series of questions related to Friends testimonies and invites meetings to request resource materials for study and discernment. The letter has been sent to all Friends meetings in the United States and Canada.

2. We drafted the basic texts needed to develop a statement of guidance and purpose for the consultation and arrived at a project name—Friends Testimonies and Economics (FTE).

3. A team of persons was assigned to work on the preparation of educational materials for the project. A six-session curriculum—Quaker Eco 101—has now been developed and field-tested in several monthly meetings, as well as at the 2004 Friends General Conference Gathering.

4. A team of persons was composed to work on the development of a Quaker "think tank" (research institute). An institute of the kind envisioned is expected to be a significant information and analysis resource for FCNL, as well as for other Quaker organizations and for Friends in



FRIENDS JOURNAL file photo

public policy among Friends. This consultation project has grown from the conviction that meaningful and effective corporate witness on economics and public policy must be an essential component of Friends work for justice, peace, and a restored Earth.

We seek to engage monthly meetings in the support of Friends Committee on National Legislation (FCNL) with regard to advocacy for U.S. economic policies that advance social equity and ecological integrity. We see this kind of reorientation as

Keith Helmuth is a sojourning member of Central Philadelphia (Pa.) Meeting and a member of the board of directors of Quaker Institute for the Future.

general. Guided by Friends testimonies, it is also expected to develop a professional role in public dialogue on issues of public policy and the common good. This project has now been named "Quaker Institute for the Future" (QIF). It is developing as a distinct entity, but with links to Friends Testimonies and Economics.

Friends Testimonies and the Human-Earth Relationship

We believe most Friends are to some degree aware that many aspects of our society's economic activities are in conflict with Earth's ecological integrity. Most Friends are somewhat aware that progress toward global justice and peace depends

on restoring and maintaining the resilience of Earth's ecosystems. We see the Friends Testimonies and Economics project as a way to prepare spiritually for a corporate witness on the most daunting issues of our time—a witness based on reweaving Friends testimonies into the full scope of the human-Earth relationship and into every aspect of human economic behavior.

Tom Head, chair of the Economics Department, George Fox University, and a consultation planner who was unable to attend the gathering at Pendle Hill, sent a letter in which he wrote: "Our task this weekend is not to find or articulate just the right economic model, nor is it to

force a large problem into a small model, but, instead, our task is to open ourselves to some of the very largest questions facing humankind and to help each other toward ways of understanding and knowing what will help us faithfully and humbly respond to the enormity of what is before us."

Our work at the Pendle Hill gathering proceeded primarily in a worship-sharing context, ever mindful of the values about relationship that guide Friends sense of deliberation. In addition, we worked within a keen sense of the human-Earth relationship. That relationship in all its aspects—ecological, economic, social, and spiritual—is inseparable from our

UNHRC photo

Concerning Economic Policy and Friends Testimonies: An Open Letter

*Pendle Hill
Wallingford, Pa., USA
Third First Day, Sixth Month, 2003*

To Friends Everywhere,

We greet you as 29 individuals, belonging to 19 monthly and 11 yearly meetings. Many among us are or have been actively involved with organizations such as the American Friends Service Committee, Canadian Friends Service Committee, Friends Association for Higher Education, Friends Committee on Unity with Nature, Quaker Eco-Witness, Friends Committee on National Legislation, Friends General Conference, and Friends World Committee for Consultation.

We have gathered at Pendle Hill to explore a concern we all share about economic policies as they relate to issues of peace, justice, equality, and restoring the Earth's ecological integrity. We believe the human-Earth relationship in all its aspects is inseparable from our relationship with the Divine. We are convinced that the current economic system should be of urgent concern to the Religious Society of Friends. It is intensifying economic and social inequities throughout the world, causing structural and physical violence, driving many species to extinction, and lead-

ing our own species toward ecological self-destruction.

Through our worshipful deliberations, we have come to unity in urging all Friends, especially those in the United States and Canada, to make individual and corporate commitments to learning more about certain fundamental aspects of current economic policies and institutions as they relate to Friends historic testimonies. Specifically, we encourage Friends to ask themselves the following:

- In light of Friends Testimonies, what is God calling us to do about the continuing and increasing marginalization of so much of the world's population, the extinction of species, and other environmental degradation?

- How do we integrate our human community within the natural world so as to provide for the physical and spiritual needs of future generations?

- What changes in the institutions of economy and governance are needed to promote effective stewardship of the natural environment and caring for people and communities? What is it in nature and human knowledge that we have the right to own?

- How best can we promote the values expressed in the Universal

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relationship with the Divine. A fully rounded understanding of the human-Earth reality leads to an expanded sense of community and to an experience of relationship in which the presence of the Divine is always potential. Such was the setting that gave rise to Friends Testimonies and Economics and to Quaker Institute for the Future.

Quaker Heritage

As we begin these projects, it is heart-

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Living Lightly in New Zealand

by Viola Palmer

We do not own the world, and its riches are not ours to dispose of at will. Show a loving consideration for all creatures, and seek to maintain the beauty and variety of the world.

Work to ensure that our increasing power over nature is used responsibly, with reverence for life. Rejoice in the splendour of God's continuing creation.

—“Advices and Queries,”
Britain Yearly Meeting

When the government proposed to raise the water level of a South Island lake and drown a large area of forest for hydroelectric generation, I jumped into the protest movement. Surprisingly, the campaign was successful. My next foray was to help stop the logging of a native forest, which was to be replaced by a plantation of exotic trees. Again this was a success. After this came the campaign to declare

began using nontoxic chemicals around the home.

The next step was to alter our home environment radically. The idea of building an energy self-sufficient eco-house took shape. It felt like a really important leading for me. There were few models in New Zealand at the time. I spent 10 years researching how to fulfill this dream, reading about and looking at homes in which people had done a part of what we intended.

When Phil retired in 1995, we had already resolved to move from Tauranga, where we had lived for 25 years. We settled on the Kapiti Coast, 50 kilometers north of Wellington. We bought a piece of semi-rural land with a hilltop site suitable for wind and solar power generation. We engaged an architect who was sympathetic to our mission but had not built an eco-house before. Nor had our builder, but he, too, was sympathetic. For us, never having built before, it was a pioneering venture.

After engaging both the architect and builder, the next step was to consult a supplier

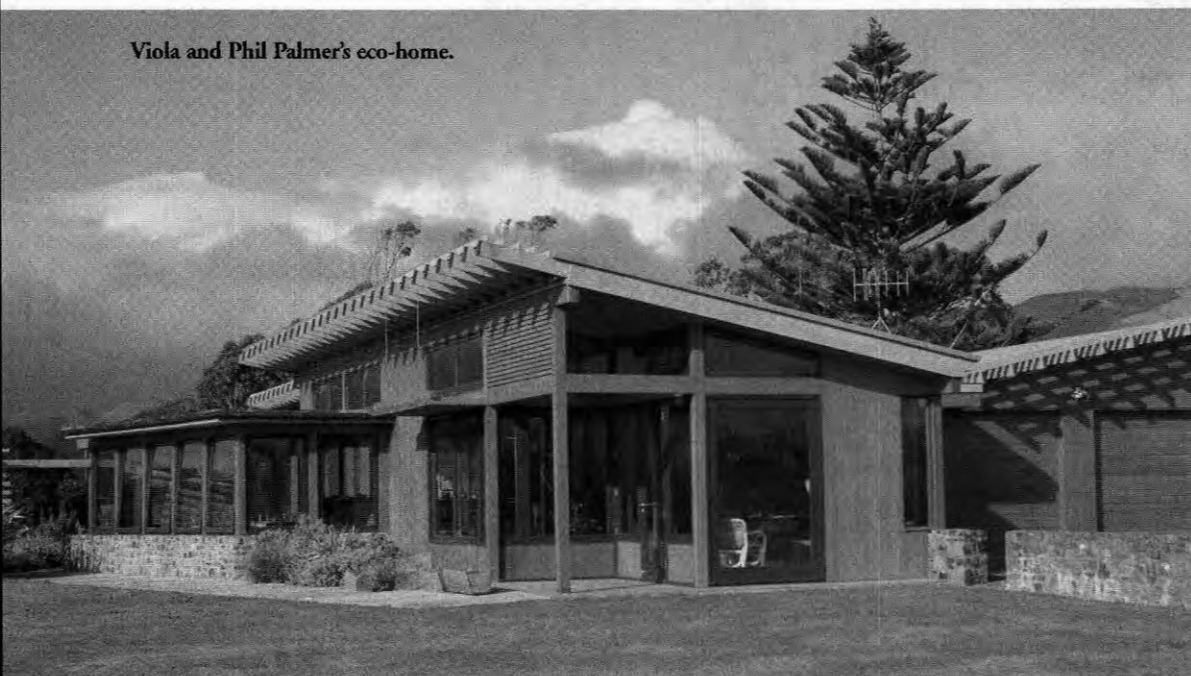
of alternative energy systems. He asked us to write down all the appliances we use, and the hours of use per week of each. He calculated approximately how much electricity we would require, and how much generating capacity we would need, taking into account the amount of wind and sunshine that our site would get. In the course of building we installed a 1kw wind generator, made in New Zealand, and 8 photovoltaic panels of 80 watts each. We subsequently increased this to 16 panels. The builders used mains power. We had the cable disconnected once our energy system was in place—cutting the umbilical cord.

The house is situated on a hilltop, so that it gets all available sun. It is built on

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Viola and Phil Palmer's eco-home.



At age 60, when my husband, Phil, retired, we sold our house and began a new venture—to build an environmentally friendly home. This is how it came about.

Since childhood I have been in love with the natural world. I have felt God's presence most keenly in the wild New Zealand outdoors and have spent much leisure time hiking. I have felt the awe of Creation, and the interrelatedness of rocks, trees, water, animals, humans, and all life.

Viola Palmer, a member of Kapiti Meeting in New Zealand, immigrated from Germany in 1940 as a young child and a war refugee. She is now a semiretired family doctor and grandmother. She chairs a nationwide group that opposes alcohol advertising.

New Zealand nuclear-free.

When I was about 40 years old and the mother of several children, I read *The Limits to Growth* from Massachusetts Institute of Technology. It was a revelation; the scales fell from my eyes. The authors predicted that within 20 years several of the Earth's natural systems would have overshot their ability to support life. I learned of exponential growth and the harm that it is producing to the environment.

This caused me to ponder what one person can do to make a difference. Apart from participating in different campaigns to save this or that, what about my personal life? The idea of treading less heavily on the Earth slowly took shape for me. I became an organic gardener, growing fruit and vegetables for my family. I

FCNL's "Green" Building on Capitol Hill

by Arthur Meyer Boyd

Buildings have a significant impact on our environment, and there are many ways to make them more environmentally friendly. Five years ago it became clear that partial demolition and reconstruction of Friends Committee on National Legislation's historic Capitol Hill building was absolutely necessary. Built during the U.S. Civil War, the building had serious structural deterioration. As a matter of principle, the FCNL General Committee (appointees from 26 Quaker Yearly Meetings) recommended the use of "green architecture" in the reconstruction process. This wish became a necessary criterion in the selection of the architect. The firm chosen, Burt Hill Kosar Rittelmann, is a leader in this emerging field.

A "vegetated roof" adds to the construction costs, but it will last longer than other roofs, and it will reduce heating and cooling expenses as well.

The design of the renewed building employs strategies in sustainable site development, water conservation, energy efficiency, atmospheric impact, and material and resource conservation. Attention is paid to the indoor environmental quality of the building in order to enhance its positive impact on the health of the occupants and on the surrounding environment.

On average, Americans spend 80–90 percent of their time indoors, making indoor environmental quality and connection to the natural environment important considerations. Materials are being selected that do not introduce chemical pollutants into the air. The

design affords high levels of natural daylight, and views to the outdoors from regularly occupied spaces.

Many strategies will contribute to the goal of making this an energy-efficient building. Efficient mechanical and lighting system, sources of natural daylighting, a vegetated roof (a meadow that reduces heating and cooling costs while reducing storm water runoff and reducing the "heat island" effect otherwise created by urban buildings), a solar shading device on south-facing windows, well insulated wall and roof construction, geothermal heating and cooling, and high-performance windows have all been incorporated into the design. By

designing the entire building as a unified system, rather than piecemeal components, the higher initial costs of some of these environmentally friendly components are offset by reduced costs of other components. For example, the use of a full array of energy conserving elements permits a smaller—and less costly—heating and cooling system. Only the vegetated roof adds a net cost in initial construction, but even that is expected to pay for itself over the years in reduced heating and cooling costs, and in greater longevity of the roof itself. Although installed solar panels will not produce a significant amount of electricity in comparison to the amount consumed in the building, they are included in visible locations as a demonstration project, planned in part to send a valuable message to the senators and staff who will view them from the Hart Senate Office Building, located directly across the street.

As noted in a recent *Eco-Witness Bulletin* (May/June 2004), many people are not aware that "greenhouse emissions from the electrical power sector are roughly comparable to the transportation sector." In the Washington, D.C., area, businesses and individuals can choose to draw

100 percent of their electrical power from wind farms. Although the cost is slightly higher than traditional energy sources, the environmental savings from this shift to a renewable energy source make this a worthwhile investment.

Over one-third of the waste stream in the United States consists of solid wastes from the construction and demolition industry. For FCNL's building project, a



A sketch of FCNL's new building

Construction and Demolition Waste Management Plan has been implemented, with a goal of diverting 75 percent of the waste from landfill disposal and combustion. Likewise, the materials that have been selected for the new construction are high in recycled content. To the extent possible, materials are selected from manufacturers within a 500-mile radius of the building site to reduce the environmental impact of transporting materials over long distances. Many natural materials are specified for the building finishes. Wood trim will be certified as sustainably harvested. Termite-damaged flooring that could not be salvaged will be replaced with bamboo flooring, which not only matches the beauty of wood but is more durable.

Yes, there is some increase in the initial cost. Friends and others have met the challenge of the \$6,170,000 capital campaign, and renovation is well underway. Lifetime costs for operations and maintenance, however, will be lower than for traditional architecture. FCNL's reconstructed building will be a witness to environmental values, right in the midst of congressional offices, for generations to come.

□

Arthur Meyer Boyd is clerk of Stony Run Meeting in Baltimore, Md., and associate executive secretary of Friends Committee on National Legislation.

Lighting the Path of Seven Generations

by David Abazs

But ask the animals, and they will teach you, or the birds of the air, and they will tell you; or speak to the Earth, and it will teach you, or let the fish of the sea inform you.

Job 12:7-8

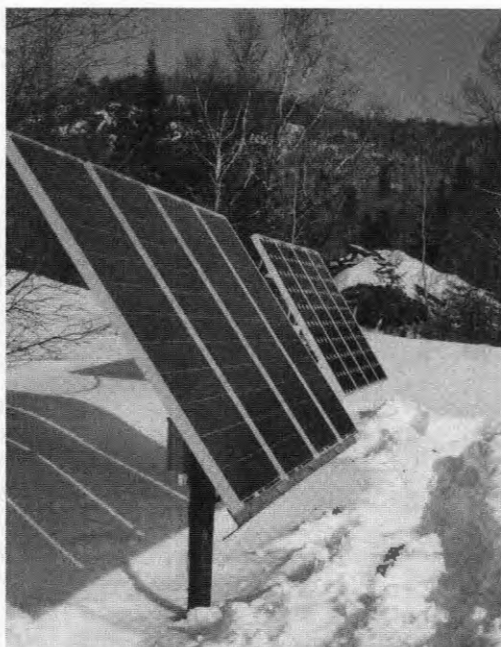


Photo courtesy of David Abazs

In today's world, seven generations consist of about 200 years. It is difficult to think what the world might be like in the year 2204 while living in a world run on annual budgets with five-year plans considered long range.

But we can envision what we would wish the world to look like. To live by the

David Abazs, with his wife, Lise, and two children, are members of Duluth-Superior Meeting in Duluth, Minn. In addition to managing their solar-and-wind-powered farm, they teach, consult, provide workshops, make and sell Christmas wreaths, and manage the Wolf Ridge Environmental Learning Center Gift shop. They are in the process of creating an intentional Quaker community with other families. They can be reached at Many Rivers Community, 5879 Nikolai Road, Finland, MN 55603, <www.round-river.com> or <abazs@lakenet.com>.

concept of seven generations, we do not need to know what the world is going to be like—but we are asked to take the seventh generation into account during the actions of our lives every day. What will this action I am about to take mean for tomorrow, for my children's tomorrow, and even for the unknown lives seven generations from now?

To explore this concept, it can be helpful to consider the "3 Ws": wonder of nature, web of life, and wisdom to move forward.

Wonders of Nature

Exploring nature gives us respect, appreciation, and a deeper understanding of its wonders. Nature includes a vast array of interactions, some competitive and some cooperative. What can we learn from them and where do we fit in the picture?

An ant colony demonstrates competition when it raids for resources and territory, causing the death and destruction of another ant colony. The walnut tree and the wormwood herb excrete poisonous substances from their roots that limit the growth of neighboring plant species. There is also parasitism in nature. The wasp lays its eggs in caterpillar larvae which then feed off the remaining parts of the dead caterpillar.

With commensalism, two species eat at the same table, but only one member benefits from the association, such as the species-specific mite that travels on the hummingbird's beak from one flower to the next, looking for other mites of its kind.

Finally, there is mutualism in nature, or symbiotic relationships. The most familiar example is the bird that cleans the teeth of the alligator: the bird gets food and the alligator gets clean teeth. Ants and aphids also have a symbiotic relationship. Ants herd aphids like dairy farmers herd cows. In exchange for a milky substance that the ants harvest from the aphids' bellies, the ants protect the aphids from predators and store their eggs over the winter.

This mutualism benefits each species.

Nature follows God's laws unquestionably, but as humans, we could fit in any one of these categories. What relationships to nature and each other will we choose to nurture?

The Web of Life

A spider's web is a connecting maze of incredibly strong, sticky thread. If you break off one thread, the web usually holds firm; another, and usually Miss Charlotte still has a working fly-catcher. But break enough and, even though woven with multiple threads, it no longer works to catch flies. The web has lost its integrity.

There is a web game I play with students. In the class, each child is a different plant, animal, or part of nature, like water, nutrients, etc. The one child who is the sun, the engine for all of Earth's rhythms, starts the game by passing a ball of string to someone or something that is needed or needing. Everything—directly or indirectly—needs the sun, so she tosses the ball of string to anyone in the circle. Then that tree, say, passes it to the earthworm, who passes it to the soil, who passes it to the rock, who passes it to the stone mason, who passes it to the bean plant, who passes it to the aphid, who passes it to the warer, who passes it to the ant—and so on. Eventually the circle of students has made an incredible web. Then I cut the thread from the earthworm and the web begins to unweave. It becomes unstable.

How many threads of God's Creation can we cut before the web of life unravels? Which thread's disappearance will cause instability? Is it the passenger pigeon? Is it the loss of the soil? Is it the harmful effect humans have had on the songbirds or frogs? Nature's cup may be still half full, but will only remain so insofar as we recognize the realities of God's web of life.

Wisdom

According to the dictionary, wisdom is a combination of common sense and

experience. It is what we need to guide us in faithful action—to know when, how, and what to do.

Around 2,000 years ago, when a simple carpenter engaged the world with love and conviction, it was an age when Roman control was oppressive. The rulers were far away, serving their own interest and not representing the common people of the day. The temples and gods were accessed through the hierarchy. Many people were poor and hungry. The time was ripe for God's light to shine clearly again—then, as today.

It is significant that Jesus studied and journeyed into the wilderness to be with God. He challenged the status quo, moving outside the box of acceptable behavior. He offered another way, a different and more difficult path to travel. A path of love, faith, and hope—a path of Light.

What would Jesus do now? How do we, as citizens of the Earth and God's servants, move from concern for the Earth and all of God's creation to loving, faithful, and hopeful action? Will we choose parasitism or symbiosis? Will we be web builders or destroyers? Can we consider the unborn generations in the choices we make today?

Our Homestead

As Quakers we are asked to follow leadings, and we have tried to be faithful

to ours. We have been led along a rich and challenging path, different in many ways from most people we know. After picking Finland, Minnesota, out of an atlas in a New Mexico library (my wife wanted to move back to her native Midwest, and the northern geography met my criterion for homesteading), we found the "perfect" piece of land and began to renew an old Finnish homestead in a lifelong experiment to weave our faith and practice into every step of our lives. We wanted to live without fossil fuels and within nature's cycles. We wanted to be faithful to our ideals, and of course we wanted to save the world! We were fresh out of college and absolutely positive that this was the road we were supposed to be on. Though there have been some twists and turns, we are still convinced that this is the life for us.

In the beginning, we were surprised but—amazingly—only slightly discouraged when we dug into our soil and found solid bedrock only 6 to 30 inches below the surface. Our first crops grew 3 inches tall, then withered in the barren, gravelly soil. It

hadn't occurred to us that there may have been a reason the Finnish farmers only lasted one generation here!

The cabin already on the land was our first home together. It conveniently provided summer "air conditioning" through the cracks in the floor and winter refrigeration in the space under our bed. When our two children joined the family we quickly learned why pioneers used a family bed, realizing it could mean life or death on a cold winter night. We began a decade and a half of pickaxing roots and boulders out of our gardens and feeding manure, ash, and cover crops to the soil. We learned how to keep goats alive and how to enjoy their milk.



Above, at left, and on pages 17 and 21: light and life on the Abazs farm.

Sequoia

The seed takes light as nourishment.
Fragile by comparison, humans need palpable food.
Burning tree is light gone light to the second power.
Roots are strong to push up asphalt or cement.

In darkness humans seize the power of stored wealth—
thousands of trees, oozing, black—
snatch a brief glow from ancient life.
Oldest living beings, the plants assimilate eternity.

If God can be human, cannot God be magma, ash,
soil in crevice, fern in shallow soil?
Did God first want to shine on Earth
As a sequoia?

—Joyce B. Adams

*Joyce B. Adams is
a member of
Bloomington
(Ind.) Meeting.*

Our road through the swamp and up the hill is still quite an adventure, both in the summer when we drive it, and in the six months of winter when we walk or sled it. When the snow melts in the springtime, we have to canoe across the creek to our car parked on the other side, and we have had to come to terms with the beavers who occasionally dam up the culverts and swim across the road. Herding moose from our fields and burying the remains of our dog from a lone wolf's meal has taught us our place in the cosmos.

Throughout the past 16 years we have

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Crooning for the Earth in Nashville and Beyond

by Linda Bryant

Joyce Johnson Rouse is not only a familiar face at Nashville (Tenn.) Meeting, she's a familiar voice. A singer/songwriter based in a town where tunesmiths practically flow through the water pipes, she is distinctive not only because she's a practicing Quaker, but because she uses her music to

tipped towards justice, love, reconciliation, and right action.

Quaker devotion to silence and opening as a channel for messages that are meant for others is a powerful songwriting tool, she believes. "I'm just an instrument through which the music plays," she says. "The creative spirit moves me to draw from everything I hear and see."

More and more, Joyce Johnson Rouse's sweet, strong voice can be heard beyond

soul telling me that this gift of music—and the years I had spent honing the crafts of songwriting and wordsmithing—were intended to be used for something bigger than 'Ooh, I need you baby' or 'You broke my heart' songs," she says. "I've been an advocate for many progressive environmental stands and issues since my youth. I was spending a great deal of time on eco-activism and on music, but never realized that combining them might be possible.

Prayer, meditation, and long, honest conversations with myself led me down this path."

In 1995, her song "Standing On The Shoulders" was chosen to be the theme song for the celebration of the 75th Anniversary of Women's Suffrage in Washington, D.C. She receives many requests to use it. "This is a fulfillment of a dream," she says. "My songs are

being used to move and inspire people to greater heights of service, and lead more people to care for our Earth."

Woven in and out of her performances, speeches and public appearances is the slogan "Helping Heal The Planet One Song At A Time." She is often asked if she really believes songs can heal the planet. "My belief is that God can heal anything," Rouse insists. "We live in a world very much in need of healing—people, families, habitats, faith communities, eco-systems, nations, the ozone layer—the list goes on."

"Over the years, people have been moved to greater faith by music. People have used music to march into battle, to strive for equality, to be paid fair wages for their work—all kinds of music from classical to folk. I believe that songs can be powerful tools to nurture and encourage both action and a depth of understanding about important ideas. Every great social movement has marched to the strains of

Songs can be powerful tools to nurture and encourage both action and a depth of understanding about important ideas.



raise awareness about ecology and the environment.

When she's not touring the country, Joyce Johnson Rouse is usually in front of the old piano at Nashville's meetinghouse leading Friends in pre-meeting hymns, sing-a-longs and chants. Year after year, she's been a melodic spark for the meeting. During December, she leads caroling in the community and is the main force behind popular Christmas Eve services.

She changed the way she was doing music a decade ago after receiving leadings that inspired her to use her music to educate people about the environment. She began performing under the name of Earth Mama. She pens songs with varying themes, but they almost always have a central message that all things are connected—that if we find that still, small voice of God inside, our actions will be

the small Nashville Meeting, which on a peak Sunday is attended by about 50 worshippers. With over 80 recordings bearing her writer credits, she has had songs recorded by Maureen McGovern, Marie Osmond, Jennifer McCarter and the McCarter Sisters, Wild Rose, Jana Stanfield, Lindy Gravelle and others. Her songs have been featured in movies and on syndicated environmental and activist radio programs around the world. They have been used extensively in educational venues and by international environmental and peace organizations including the Food and Agriculture Organization of the United Nations, UNESCO, and International Earth Charter. Her commercial jingles and theme songs have been featured in a National Park celebration, historic preservation projects, and family festivals.

She received a master's degree in Earth Literacy from Indiana's St. Mary of the Woods College in 2002.

"It was not so much a decision, as my

Linda Bryant has attended Nashville Friends Meeting since August 2001. She is a staff writer at The Tennessean, Nashville's daily newspaper.

Johnny Tomarino

its own music."

New concepts and ideas are learned more easily through music, she reasons. "Our generation suffers from information overload. Because our brains are so full of technical knowledge and trivia, we have lost a great deal of practical Earth-basic knowledge, or Earth Literacy. Songs are melodies with a message attached—and they have a way of getting inside of you and sticking. Only by relearning and respecting the critical basics of living in harmony with nature can we hope to continue the human race and live sustainably on the planet."

2005 promises to be a lively year for Rouse, perhaps her busiest ever. Amidst leading workshops, school trainings, and giving speeches, Joyce Johnson Rouse will be in Europe giving concerts on behalf of Earth Charter education and releasing her seventh CD.

A self-professed cheerleader for the Earth Charter, Rouse is on a mission to get others to read and adopt it. "If you are not familiar with it, finish reading this, then go directly to www.earthcharterusa.org. Do not pass go. Do not collect \$200! Read it, absorb it and spread the word to others."

To learn more about Joyce Johnson Rouse on the Web, go to www.earthmama.org. □

One Tree

"Then one day, suddenly, it ends, it changes, I don't understand, it dies, or it's me, I don't understand, that either. . . . I say to myself that the earth is extinguished, though I never saw it lit." (Beckett, *Endgame*)

One tree exploding in red berries
Shows up against today's skyblue,
Suddenly an answering blast
At that firmament.

My counter-blaze: the infinitude
Of these red globes pouring into the blue.
I ride the waves. We triumph in our penetration,
We charge deep into and beyond that sky.

That sky—it sets itself up to be
A permanent ascendant blue
Belying the grey negations
Of all those other days, days certain to return.

Days of wind and leaf-scattering rain
Will carry us further toward bleakness.
Black winter will expand, devouring,
Leaving this tree, once explosive, bare.

My God, this tree, its berries gone,
Its branching blazing cry
Once shouted now an echo only,
Now dying out in the underworld's grasp.

Yes, I know the plan—the good bet
That it will be born again with Spring,
Into a luxury of green leaves sprawling
Spreading out their force again over the sky.

If the tree survives. If it comes on through
Our winter and its deaths
That keep on coming, taking over this world,
Our one small globe of red remembering.

—Allan Brick

Allan Brick is a member of Kendal Meeting in Kennett Square, Pa.

Four Directions from Manhattan

by Janet Soderberg

A couple of months ago while crossing 23rd Street on my way to Madison Square Park, I realized that in the middle of this busy street I could see all the way to Brooklyn in the east, and all the way to New Jersey in the west. Then I looked north up Fifth Avenue. The horizon was completely unobstructed. To the south, I could see almost 20 blocks to Washington Square

my attention. Then I began to notice the parks, the wildlife, the trees, and a few years ago, the geography. Manhattan is an island, I remind myself. To make its geography more tangible to me, I've developed a brief morning ritual that I do outside on my way to work. I look in each of the four directions, starting in the east, the direction I'm heading on my way to the subway.

As I look east, if it's a clear day, I feel the rising sun on my face and I try to imagine its path through the sky as the day advances (which I will miss working in a basement darkroom). If it's a cloudy day, I acknowledge the sun's presence even though I can't see it. Since nature is always in flux as the months change, so does my experience of this eastern direction. In early December at about 7 A.M., I can actually see the sun coming up and lighting the clouds above in pink and yellow. In August the sun has been climbing the sky since 5 A.M. I'm a morning person, and the Earth and the city at this time seem ripe with possibility. I give a little prayer in gratitude for this day that has been given to me.

I reach the intersection of Broadway and 22nd Street, and, looking south, I can

see the trees of Union Square, one of my favorite destinations. Some days I go farther south in my mind and imagine New York harbor, the open Atlantic, and if the day is cold and snowy, places like Florida. The south for me signifies warmth in temperature and also in relationships. I think warm thoughts about the people in my life, especially those who are recovering from an illness or a loss.

Looking west I lean out from the corner to get a look at the New Jersey Palisades, my land of the setting sun. I imagine the sunset; the brilliance of light and color in the west before darkness. In June, as the sun reaches the solstice, the fading golden light shoots directly down 22nd Street. The west for me is sunset and the coming night. Light and then darkness: it becomes a metaphor for the awesome mystery of our existence.

To the north I notice the trees, especially the London planes with their light bark, in Madison Square. In winter their bare branches are as muted as the colors of the city, but in spring, summer, and fall they provide a visual oasis of green and gold. From here, depending on my mood, I might go north by envisioning other

III. Reflections on the Natural World

and the Arch. It seemed amazing to have these views in a city as dense as New York. I've lived in this part of Manhattan for 30 years. How could it be that I hadn't really noticed, or felt, the impact of these limitless horizons before?

Later, I learned that it was DeWitt Clinton, New York City's mayor and urban planner, who, in 1811, had created the rigid grid system of streets and avenues above Houston Street. Much despised in his own time for leveling all of the rural areas of Manhattan to spark commercial growth, he thoroughly destroyed its natural character, its rolling hills, winding streams, and oak forests. Now, ironically, Clinton's infamous grid system was putting me more in touch with the city's island character.

Over the past few years, I have been actively searching out the "nature" of Manhattan Island. Initially it was the open sky above the buildings that grabbed

A photographer of "urban nature", Janet Soderberg is a member of 15th Street Meeting in New York.

The Ritual

If I plan to spend the day at home, I do my ritual indoors soon after getting out of bed. First, a look out the window is essential to see the sky and to get a sense of the day's weather. Then I stand in the center of my studio, starting in the east and moving in a clockwise circle pausing at each direction. The "meditation" has continued to evolve, and now indoors I acknowledge not only the directions but also four qualities I wish to nourish in myself.

East and the sun, as mentioned above, signify being present in the day and being open to its possibilities, being a lover and a seeker.

South and its warmer places remind me of love, both human and

Divine. I might think of loved ones who are ill, say a prayer for the homeless, or send my hopes of peace to places in conflict. Finally I try to open my heart to God's "heavenly warmth."

The west and its wide-open spaces remind me of the all-nourishing mystery of the Divine. Life's biggest questions come to mind: How can I acknowledge this mystery? How can I know God? How can I make the answers a part of my daily life?

The north, with its great forests and its remaining pristine land of ice and snow, represents wilderness and purity. I feel gratitude for nature and its endless creativity. Images of a recent natural experience may flood my mind.

natural areas; Greenbrook Sanctuary on the upper Palisades, further on to Lake Minnewaska in the Shawangunk Mountains, and finally up to Lake Tear of the Clouds at the headwaters of the Hudson River.

Looking above I let my eyes take in the long expansive strip of sky above 22nd Street as it changes from east to west, taking special delight in any clouds sandwiched between buildings on either side.

Down below the concrete sidewalk, sewers, and subways, I sense the actual Earth—as a bedrock of Manhattan schist that made this great city possible. Below that, deep down, I visualize the fiery furnace at the core of our planet.

Every day this ritual is different, entirely dependent on the weather and my imagination. Rainy, foggy days block the horizons and induce a more interior contemplation. But on a sunny day, the sometimes intoxicating warmth moves my mind to stretch out physically and mentally in every direction. The changing weather, seasons, and my mood keep this meditation fresh.

My appreciation of Manhattan's geography did not develop overnight. I was raised in a small Ohio town on Lake Erie, and when I came to New York City at age 23 as an editor and budding photographer, I did not notice the geography of the city, as much as its cluster of cultural locations such as the Met, Lincoln Center, and the Shakespeare Theater in Central Park. Thirteen years later, in 1986, I had grown tired of the city, its overstimulation and constant busyness, and I was spending much of my free time traveling away from Manhattan to photograph the natural areas nearby. Gradually I slowed down, and I began to photograph in a slow, meditative way. Instead of raking one picture, I took a series of photos over time and space that I later pieced together to make one work of art. Dutch artist Jan Dibbets's work gave me clues on how to do this.

A turning point came when I brought some of the same approaches I had used outside the city to photograph nature inside the city. Because of the changing light, sunset became the time to study space and time itself. I looked for places that offered me large pieces of sky: the shorelines of the East River and the Hudson, and the tops of the highest buildings like the former World Trade Center towers and the Empire State

Building. I was curious: What would it look like if I photographed only the sky from the horizon on up at sunset from each side of the observation deck of the Empire State Building? What would it look like if I did this on a clear day, and then on a cloudy day, from the four corners of the deck? And finally, my most ambitious composite photograph: What would happen if I photographed the sky from four directions over five consecutive days at sunset and put all of these views together in grid form? When this piece was finally realized, I found that I had photographed a weather pattern.

New York City is my home, but for sanity's sake I must retreat to quieter places. Destinations in the Southwest, my antidote to New York's density, have offered me food for mind and spirit since 1986. For two weeks of the year, usually on a spring break from teaching, my husband and I go to New Mexico or Arizona where we can see the horizon in

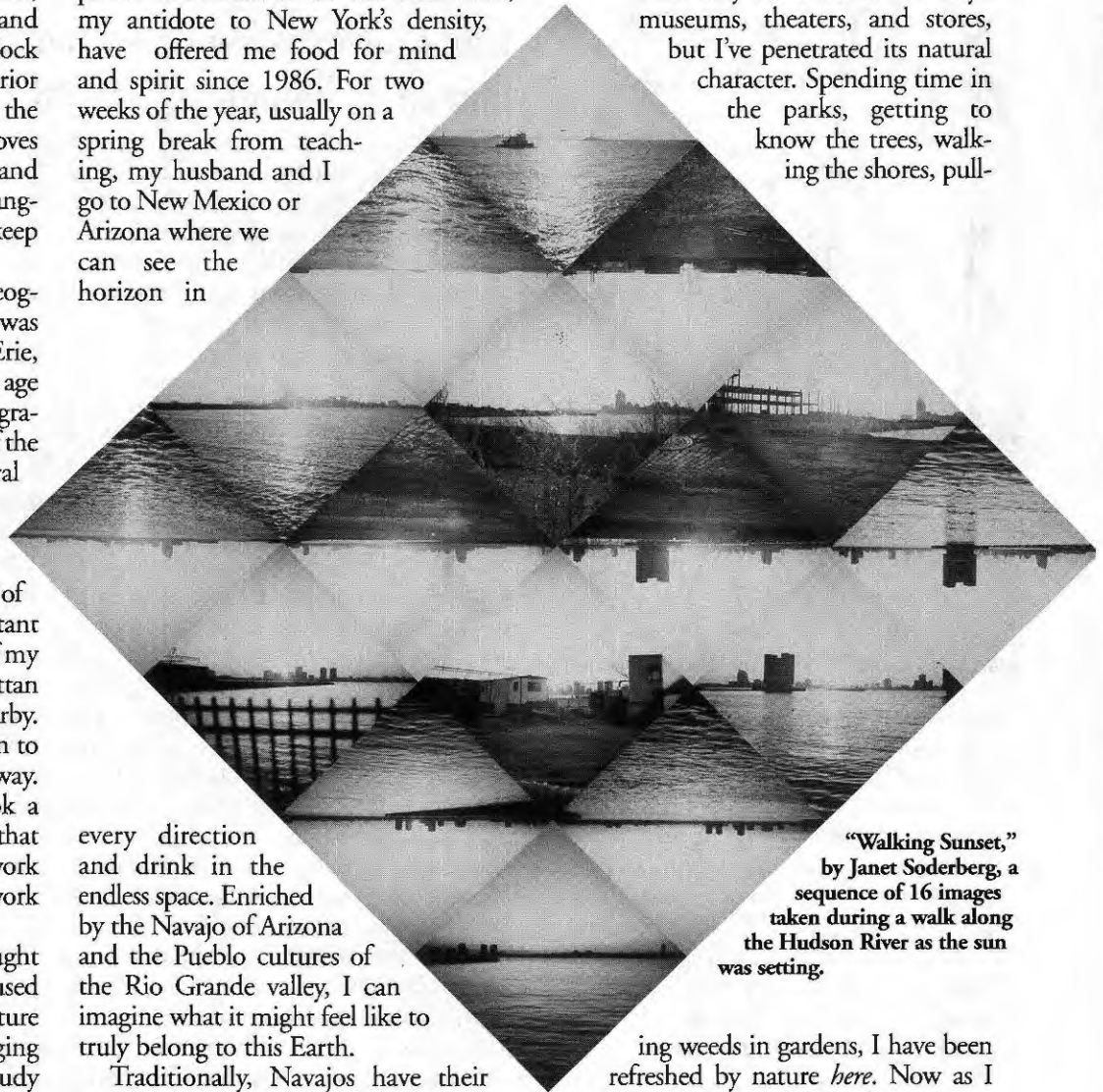
every direction and drink in the endless space. Enriched by the Navajo of Arizona and the Pueblo cultures of the Rio Grande valley, I can imagine what it might feel like to truly belong to this Earth.

Traditionally, Navajos have their hogans facing east and rise before dawn to greet the sun. The four directions also figure importantly in their cosmology. Four sacred mountains lie to the east, south, west, and north as boundaries to their homeland. Father Sun inhabits the sky

and Mother Earth is below. The medicine wheel, the primary symbol of many tribes, features four quadrants, four winds, four directions, four dimensions of human nature, four races, and four elements. In many cultures of the world, the number four is a principle for ordering space and a symbol of the Earth and wholeness.

With my own "four directions" daily ritual, I've been making New York City's geography real to me, and strengthening my connection to the city I call home. I am reminded each day that Manhattan is an island, as I seek its shores in every direction. I truly feel that I inhabit the lower part of the Hudson River Valley bioregion.

Not only do I know the city's museums, theaters, and stores, but I've penetrated its natural character. Spending time in the parks, getting to know the trees, walking the shores, pull-



"Walking Sunset,"
by Janet Soderberg, a
sequence of 16 images
taken during a walk along
the Hudson River as the sun
was setting.

ing weeds in gardens, I have been refreshed by nature *here*. Now as I stand at 23rd and Broadway, I am grounded in a way I had not thought possible in this city of millions. A connection to this piece of the Earth and its preservation has become an essential part of my life. □

Acknowledging the Nature of Community

by Nan Bowles

Community and a strong sense of togetherness are what stand out most when I think about what it means to be a Quaker. I invite Friends everywhere to remember the need to include our other-than-human members in our definition of community. How do we go about doing this? Allow me to illustrate by sharing some of my experiences interacting with natural ele-

emerald green snakes, green tree frogs, orb weaver and green garden spiders, jumping mullets, and menhaden. There are also blue and fiddler crabs, river otters, marsh rabbits, crows, red-winged blackbirds, clapper rails, marsh wrens, northern harriers, whistling swans, periwinkle snails, marsh mosquitoes, deer flies, praying mantises, dragonflies, and monarch and swallowtail butterflies. Such plants as the

sunny spot to relax and “be,” or watching and listening to all the activity around us all add to our own growth—just as making a five-minute phone call, writing a postcard to let someone know we care, greeting or smiling at people we pass on the street can all be effective ways to reach out to others. Community outreach helps us learn that the teachings and gifts others have to offer are splendid and varied,



Nan Bowles

ments in my environment.

Community, in the Quaker sense of the word, involves unity with the Divine Spirit. I feel it is possible to find that unity when we incorporate other-than-human members into our communities. These members offer us divine messages if we take the time to be with and hear them.

My husband, Tom, and I enjoy membership in the Ward's Creek marsh community in eastern North Carolina. We live here among the green anole lizards,

I just never know when the next stranger I meet, human or nonhuman, might teach me something.

marsh pinks, marsh mallows, morning glories, green marsh grass, black needle rush, long leaf pines, and swamp magnolias keep company with us as well. Other members of our community are the tidal creek that flows in two directions, the marsh muck, and the wind and cloud tapestries. Celestial members include the sun, stars, our moon, and the planets.

Community outreach is vital to the life and growth of any community. Getting to know other community members is important. This might happen through conversation in work or play activities, or it could mean simply being, observing, and listening. In this way, we learn how other members live, what activities are important to them, and what their needs might be, so we can consider them as we make decisions. For example, in taking time to “just be,” to breathe, and to observe the community activity around us, I have noticed how important dead trees are to the birds of our community. Woodpeckers nest in them while other birds make use of abandoned woodpecker holes. In the early spring, the red-winged blackbirds seem to prefer dead trees for their evening gatherings. Early on winter mornings, we have observed great blue herons sunning on dead branches, places clear of foliage with room to land their large frames.

Community outreach can be very simple. Canoeing or taking a walk are ways to get to know some of our neighbors. Sitting on the dock observing, finding a

each one unique. It is true that some of these teachings may not be what we want to hear. Nonetheless, receiving the teachings allows us to grow and stretch, painful as that may be sometimes.

The messages and teachings I have received through these other-than-human members of the community feel like divine messages to me that come from the Spirit that flows through all life forms. One of the teachings I have received has come from the trees. I have learned about flexibility from the tall ones. Many times I have watched the trees travel miles—back and forth, during a storm. Trees have a tremendous ability to flex and stretch to accommodate the energy of the wind. If I can learn flexibility from the trees, maybe I can learn to allow my body, mind, and spirit to flex with divine energy so that I may better understand different points of view.

Another lesson I am reminded of in the spring is of the impermanence of all life. Every April, along with the Chuck-will's-widows, little irises appear in the forest that borders the marsh. The very ephemeral presence of the dwarf irises brightens the forest floor. They create images of deep, dark, rich purples with yellow-orange centers and curving clusters of petals against crisscross patterns of brown pine straw. Slender green leaves shoot up to heights of four to five inches in their journey to the sky. They tell us of the rhythms of the Earth, of the seasons as they ebb and flow; a regular rhythm

Nan Bowles, a member of Des Moines Valley Meeting in Iowa, attends Beaufort (N.C.) Worship Group. She is working on the manuscript of a book, Golden Thread Time: A Window into the Marsh Way of Community Life, which is an expanded version of this article.

is a rhythm in which we human are an integral part. We are not separate from it. I have learned that my teachers come in many shapes and sizes. I just never know when the next stranger I meet, human or nonhuman, might teach me something. Sometimes these teachers make a brief appearance; they join us for a short time and then leave to connect with a different community somewhere else. We may never see or hear from them again. However, I still consider them to be members of our community.

One visiting member who made a brief appearance was an immature bald eagle. One May morning, I walked out to the dock to greet the day. As I walked, I looked ahead to see if any herons, kingfishers, or pelicans were using the dock. Suddenly, a huge feathered form soared into my field of vision. It landed in plain view on a dead branch in the top of a pine. Two herons also watched the arrival of this bird from a nearby dead pine tree. They decided it was time to lift off, and away they flew. I took a chance that this new feathered friend would stay awhile and went to fetch Tom and a telescope. We returned to the bird, whose alert eyes were watching our every move. The sharp, hooked bill was easy to see. The sheer size and color of this dark, feathered bird led us to identify it as an immature bald eagle. This species teaches us about attaining a point of view high above, about stepping back and seeing the whole picture clearly. For a brief moment, our lives touched. The memory of the eagle is now woven into our lives in the marsh community.

Our inner and outer lives connect to the Divine through relationships with ourselves and others, both human and other-than-human. An oak tree puts down a strong taproot deep into the Earth, firmly grounding itself. Cultivating our relationship with the Spirit, we nurture our own taproot. An oak tree also puts out horizontal support roots for balance. We in Quaker communities also need the support of our relationships with others to help maintain our balance and interconnectedness: our horizontal roots.

Two aspects of Quaker community that I treasure are stillness and silence. As Caroline Balderston Parry points out in "Heron Reflections" (FRIENDS JOURNAL, March 2001), great blue herons are masters of stillness, silence, and patience. A heron in her "stillness merges into a time-

moment, aware of fish, water, mud banks, and wind. She may cock her slanting head, move a step or two forward, lift a foot slowly, or turn to face a new direction. But she always returns to "watchful stillness." In her patience, the heron endures long periods of time without movement or sound: heron stillness. I am constantly reminded of this whenever the herons speak out. This reminds me of their presence and that they have mastered stillness, silence, and patience, and that I can, too. Perhaps if I allowed more stillness into my life, I would find there is more peace within and around me, and I just might find more patience too.

Living in the marsh community and being active in a Quaker faith community have allowed me to cultivate a sense of belonging. Fourteen years observing our moon, as it rises and sets in the marsh community, have taught me that I am home in a place where I am comfortable and relaxed. I have noticed that our moon doesn't come up or set in the same place each time. Just as the sun has a path to follow that changes with the seasons, so does our moon. This has helped me to know my community better and has given me a sense of home and of belonging. My sense of belonging to our Quaker worship group is very similar, for it is a place where I feel comfortable, relaxed, and accepted. I am familiar with the movements of its members. It is also a place where I can share some of the teachings of the marsh community.

The moon, a member of our community in the sky, is intimately connected to the rhythms of the tidal creek and all who abide there. The pull of our moon's gravity, combined with the gravity of the sun and the rotating motion of the Earth, create the ebb and flow and the high and low in the changing of the tides. It is a good rhythm to live by. Watching and anticipating the rise of the full moon over the marsh is an exciting event.

So many "moon moments" have been memorable and stunning. One winter we had experienced four to five days and nights of cloud-filled skies. Early one morning, around 2 A.M., I woke up to find a bright light streaming in through the upstairs window. When I'd gone to sleep the night before, the sky had been thick and muddy with clouds rolling across it. I peered out the window and saw a three-quarter moon about to set. I was

watch the moon go down, and see its beautiful reflected light.

That same winter, Tom and I were hanging laundry on the line just past twilight as darkness set in. For some reason we turned, looking back over our shoulders, to the east. We gasped at the sight. There was a full moon, round and crisply peeking over the tree horizon. We watched as it took its own moon time to

Continued on page 66

Ancient Lap

Looming mountain,
you throw a long shadow.

With sheer bulk
your body tells me
that hurtling
toward my destination
will not do here.

I crawl behind trucks
up the hunch
of your shoulder,
already tasting the wind
of my swift descent,
but you, from your peak,
speak forth, resound.
Your truth, cleft open
by the road cut,
sheens wet and naked
in the gasp of light.

Your strata, red as blood,
coal black and ochre,
curve like an ancient lap
weighed down with riches,
cradling centuries
of sediment
through all the melting,
fusing, yielding
to upheaval.

Grounded.
Simply being there.

—Helen Weaver Horn

Helen Weaver Horn is a member of Athens (Ohio) Meeting.

Listening to Aspen

by Kathy Barnhart

On a recent fall trip to the Eastern Sierras, I reveled in a week of hiking among the aspen. Lining the trail, the trees formed an outdoor cathedral, resplendent with golden, orange, and lime light, vibrant as stained glass. White trunks led my eyes upwards to a cerulean dome. As on other trips in other times and other seasons, I felt in

me. French trappers believed that the cross Jesus was crucified on was made from aspen wood and that is why the trees still tremble. They also sensed God in the presence of these trees.

Scientists explain the movement of aspen leaves this way: their long, flattened stems attach perpendicular to the leaf, unlike stems on most deciduous leaves. The angle enhances their fluttering and enables them to respond to a barely discernable breeze. What is it about me that allows me to be moved? Is my stem my faith? The particular turning of my soul, my readiness to hear God's call if I am still enough to listen?

Aspen trees thrive in abundant light. A hardy breed, they live from sea level to up to 11,500 feet. After forest fires, aspen trees regenerate quickly in the burned areas. Their underground roots spread laterally more than 100 feet, producing suckers that develop into young trees. When my own roots in meeting are broad and deep, when I feel personal caring among us, when my daily practice nourishes me—then I, too, thrive in the Light, even when I am “burned out” by life's challenges.

In the Eastern Sierra, aspen trees endure six to eight dark months of snow and ice. Young trees bend under the weight of the snow. But they straighten up again, with a curvy detour in their trunks. With God's love, I also bow through the many seasons of my life. “When true simplicity is gained, to bow and to bend we shan't be ashamed,” the song reminds me. Because aspen trees bend easily, they are not commercially valuable, except to make particleboard and pulp. Their flexibility favors their survival, both in the mountains and also in our human world of diminishing timber resources.

Aspens play their role in God's world. Deer, elk, and moose eat the leaves and twigs, birds nest and take cover in branches, and beaver cut aspen trunks for dams. After fall rains, downed leaves turn brown and soggy. The soil under aspen trees is especially rich since the litter decays rapidly, hosting new life in the spring.

The most widely distributed trees in North America, aspen trees have endured some abuse. Hikers and hunters have carved their initials and names in the white bark of the larger trees. Since the 1800s Basque shepherders have cut their names and their lovers' names on aspen trees all over the western United States. I saw one tree, its white bark stretched thin around a large trunk, with the message “Jesus Loves” and a cross carved above that. But aspen trees are resilient. Their scars heal with time, the bark becoming gray and thickened over past cuts as the trunk expands. So I, too, experience the miracle of healing with time. The Spirit mends mind, soul, and body in a gradual redemption after brokenness.

Though aspen are resilient, most start deteriorating by age 60, earlier in some stands. But because of their special root reproduction, scientists can trace aspen ancestors in Utah that lived in the Pliocene era, more than 1,000,000 years ago.

On my trip, I took pictures incessantly, trying to capture the brilliance of aspen in canyons and on mountainsides. In a quiet moment on the last day, I realized that I could not catch, freeze, or possess the glory of these trees. I learned to let go, to surrender to God's will and rhythms. I sat in silence, warming in the late afternoon sun.

As the cold wind blew gold leaves past me, I knew that soon the aspen trees would bare their branches completely, ready to receive the first snows of winter. Mountain chickadees would hop from one gray branch to another to catch the last rays of tepid sun. The sad words from Frost's poem “Nothing Gold Can Stay” haunted me. I started to feel dejected about life's ephemeral nature. An inner voice answered, “Find gold in the present.”

I will return to the mountains next summer, God willing, when the new green leaves will rattle and tremble in the quiet air. I will be reminded of the presence and mystery of Spirit. In the stillness and the Light, I will listen to the aspen again. □



Margaret Reynolds

the presence of Spirit among these “Quaking aspen.”

The leaves, like small, round Japanese fans, flickered and radiated yellow light. Looking toward the sun, I saw the colors intensify; with the sun at my back, the leaves paled by comparison, suddenly dull and wan. Like the leaves, I need the Light shining through me in order to be at my best.

The Latin name for aspen is *populus tremuloides*. Aspen tremble, shake, and quiver with the slightest breeze, not unlike the way I feel when Spirit moves through

Kathy Barnhart, a member of Strawberry Creek Meeting in Berkeley, Calif., is a marriage and family therapist and a nature enthusiast.

at Goose Creek

by Miriam Westervelt

*Some keep the Sabbath going to church;
I keep it staying at home,
With a bobolink for a chorister,
And an orchard for a dome.*

—Emily Dickinson

When I teach First-day school this time of year, I have joy in my heart as I lead the children outside, through the double doors of our meetinghouse and into the crisp morning air. After sitting for the first 15 minutes of silent meeting with adult Friends, we head for another place of worship: the woods. We pass through the meeting's 250-year-old burial grounds, climb over a stone wall, and follow each other single file along a rough path onto a riparian flood plain thick with old sycamores, spicebush, and multiflora rose. There are spots where tall grasses are matted down by deer who spent the night with their families. We arrive at a small clearing and gather quietly on rustic wooden benches along the banks of Goose Creek, for which our monthly meeting was named in 1745.

A hundred yards away is the spot where the first Quaker meeting for worship was held at Goose Creek. Asa Moore Janney writes in *Ye Meeting House Small* that here is where his ancestor, Hannah Janney, "began going regularly twice a week to a log in the forest where she set up an altar to her God by spending some time in silent devotion." On our way to the stream, we pass Hannah's Rock, a small monument under an old walnut tree that memorializes our meeting's historical and spiritual connection with nature. The plaque reads: "Here on a log in an unbroken forest Hannah Janney, wife of Jacob

Janney, worshipped twice weekly in 1736. Erected by Central Subscription at Centennial Celebration 1917."

John Woolman wrote about these woods in his *Journal*. He reported, "We rode to Goose Creek, being much thro' the woods. We lodged the first night at a publick-house: the second in the woods, gathering some bushes under an oak, we lay down. Thus lying in the wilderness and looking at the stars, I was led to contemplate on the condition of our first parents, when they were sent forth from the garden. That at this day, it is as necessary for us constantly to attend on the heavenly gift to be qualified to use rightly

the good things in this life."

Our First-day school curriculum in the woods is very straightforward. We provide an opportunity to experience unity with nature by focusing on "natural quiet." This is a fairly new term used by natural



Naming

I am learning new bird names—oven bird, wood thrush—and recognize the language of my flighty neighbors warbling their leafy turf overhead.

Such naming is a form of mastery, mind over matter, but gentler than Old Testament dominion whose greedy sprawl is shrinking their turf to extinction.

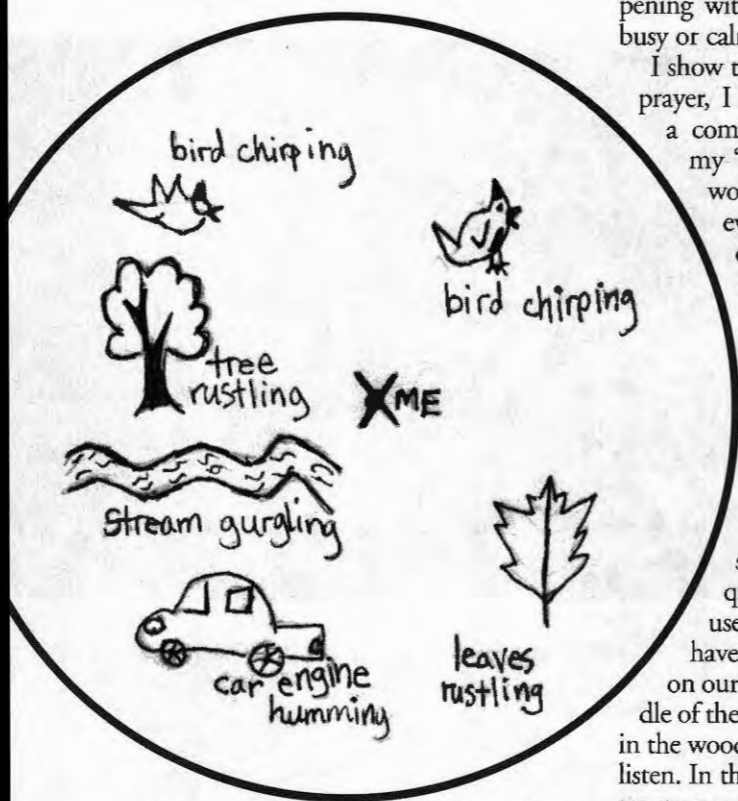
With names I can tease the sweet cacophony of whistles into winged images—red, yellow, grey, speckled brown—Wondering if we less easily destroy what we have named.

—Susan Baird Kanaan

Susan Baird Kanaan lives in Ukiah, Calif.

Miriam Westervelt has clerked the Unity with Nature Committee at Goose Creek Monthly Meeting in Lincoln, Va. for many years. She is a multicultural environmental educator and recently published Il Giardino Delle Farfalle, a children's book about butterflies in Italian.

areas are few, even though many live in rural areas. Their lives are heavily scheduled, especially in the fall when free time is usurped by homework and afterschool activities. They are always eager to take to the woods, regardless of what they happen to be wearing. They seem grateful for these stolen First-day mornings along Goose Creek, and have written about their experiences in our monthly newsletters.



Olivia's sound map

At the stream, I lead them through a home-grown version of a spiritual discipline I learned in workshops taught by Chris Ravndal at Pendle Hill. He taught centering prayer, a form of prayer in the contemplative Christian tradition rooted in interior silence. The name was coined by Father Thomas Keating, who believes the simplest way to come to know the living God is to go into one's center. After I've introduced this method of finding inner quiet, I teach them "sound mapping," an environmental education activity to heighten awareness of natural sounds in quiet outdoor settings.

The goal of centering prayer is to open

head and distract me from my intention to get closer to God, particularly when I first sit down in meeting. When I practice it faithfully, I notice I am less irritable during the day, I am more patient with the people I love, and I have less inner turmoil. It deepens my friendship with God. We discuss questions like: What kinds of thoughts do you have in meeting? Are there thoughts that make you feel calm, worried, or sad? Are there thoughts that make you feel quiet inside? What is happening with your body when you have busy or calm thoughts?

I show them that when I do centering prayer, I sit in a quiet place and find a comfortable position. I think of my "secret word" (called a "sacred word" in centering prayer) whenever I have a busy thought. It can be any word that makes me feel quiet inside, like "love," "shalom," or "peace." Eventually, my mind gets quiet and I experience short spaces of time when I feel open to God's love.

In following weeks, I introduce "sound mapping." I explain how we can use the sounds in nature to become quiet inside, in the same way we used our "secret word." We each have a clipboard and draw a circle on our paper. We mark X in the middle of the page to represent our position in the woods. Then we become quiet and listen. In these woods, it's like sitting center stage surrounded by an amphitheater. The most audible sound is always the bubbling and trickling of Goose Creek. There's also the wind squeaking branches or rustling grasses and dry leaves, the chanting "tea kettle tea" of a Carolina wren, the gurgling "konk-la-reeee" of a red-winged blackbird, the honking of Canada geese, or the buzzing of a bee. There are human-made sounds too: a car door slamming, a jet plane, children giggling. As we hear each sound, we record it on our sound maps, positioning it in physical relationship to our own location at the X. We can record what we hear as sketches, sounds, or names—anything that will help recall the experience later on.

After ten minutes of sound mapping,

minds and bodies when the car door slammed and the jet plane flew overhead? What happened when we focused on the trickling stream as opposed to the truck going by? We sound-map for several weeks, until we've discussed most of the sounds the woods have to offer. The ultimate goal is to be able to identify at least one natural sound, so that we can recreate its memory in our minds and bodies whenever we want to regain our center. The sound we ultimately choose will serve the same function as a secret word in centering prayer.

Most children engage easily in this activity. They understand the value of quiet. Rufus Jones writes about this in *Finding the Trail of Life*: "It does not seem necessary to explain Quaker silence to children. They feel what it means. They do not know how to use very long periods of hush, but there is something in short, living, throbbing times of silence which finds the child's submerged life and steers it to nobler living and holier aspiration." A quiet session with the children at the stream always feels more like a spiritual, unifying activity than anything I do with them in the meetinghouse.

Some of our young Goose Creekers are challenged by this activity and are unable to tap into their inner (and outer) quiet in the woods. In the summer, in particular, the temptation to get wild and barefoot in the stream is pretty intense for all of us, teachers included. So, on warm days, we might be found searching for flat stones to skip on the water, cleaning up the litter from the stream bed, or hunting for crawdads and aquatic macroinvertebrates that indicate various levels of water quality. We're happy when we find stonefly and caddis fly larvae because they live in clean water and their presence means our stream is still healthy. We provide the results of our stream monitoring to county officials who keep track of the negative effects of residential development along Goose Creek.

Like clean water, natural quiet is a resource that merits protection. It's as valuable to our well-being as clean air. Our area is losing its natural quiet because Loudoun County, Virginia, in which we

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What is the Meaning of a Toad?

by Mac Given

What is the meaning of a toad?

In elementary school I write a one-page report on toads. I draw a picture with crayons. I fill one page with information about toads; most of it copied word for word from the *World Book Encyclopedia*.

What is the meaning of a toad?

I'm with my best friend Mark on a summer afternoon. We encounter a toad with one of its forelimbs missing. What remains is a cylinder of skin with something white, presumably bone, protruding. The toad pees when I pick it up. I think about suffering.

What is the meaning of a toad?

On my Little League baseball team, I am teased and called "Frog" because of my thick glasses. The coach summons me after a game. I am dreading that he is upset because I was saying mean things, all unfounded, about his daughter to other teammates. Instead, he is concerned about how I felt about being called Frog.

What is the meaning of a toad?

Looking for work, I contact someone at Rutgers University who has an open post-doc position with a national food company. He explains that toad parts show up too frequently in their freshly harvested broccoli. I laugh and suggest building a fence. I never hear from him again.

What is the meaning of a toad?

In Monteverde, Costa Rica, a child is holding a harlequin toad, a beautiful multicolored frog that is common in mountain streams. He will not hold it still, and my photograph is blurry. In one year, this is one of the first of many species worldwide to dramatically decline. The blurry image looks like a ghost.

What is the meaning of a toad?

At 8:30 P.M., 30 male toads begin to call in a flooded depression in a fallow field. I

decide to study them. The next night I am ready with my research equipment. Despite similar weather as the night before, the toads do not arrive. I listen as a gentle breeze rustles the tall grass.

What is the meaning of a toad?

A male takes the same route every day near sunset to come to the breeding pond. His itinerary includes crossing New Freedom Road. One night he does not show up. The next morning I find his flattened torso on the road.

What is the meaning of a toad?

I remove a male toad that is clasping a female from behind. I move the female to the opposite side of the pond and release her. She swims across the water, ignoring numerous calling males along her path. Two minutes later she is back in the arms of her original lover.

What is the meaning of a toad?

Aram and I are observing a female toad, waiting for the moment she chooses a mate. She has been stationary for the past two hours. I work on other tasks as Aram continues the vigil. A police officer stops by the side of the road and walks into the field to investigate our activities. He is clearly frightened. He orders us to stop what we are doing and to put our hands up over our heads. The female toad hops away.

What is the meaning of a toad?

A few male toads fall into the foundation of a house under construction. Their calls reverberate off the cement walls and the sound carries far. The foundation is a vortex with no exit, beckoning to toads for miles around. Soon, there are no toads calling at their original breeding pond. But I can't find any toads down in the foundation. A huge snapping turtle, which also must have fallen in, may know where they are.

What is the meaning of a toad?

It is a drought and the toads have not called in over a week. I find them in depressions, trying to pull water out of the soil into their bellies. Suddenly, a torrent of water smashes everything around

us. The local fire department is having a training exercise, using a field they thought was deserted.

What is the meaning of a toad?

A study site becomes a housing development. On a rainy night in early May I stand in the mud where the breeding pond once was. About a dozen toads come and call. Several I recognize from the previous year. There is no place for the females to lay their



Danna Cornick

eggs. One of the new neighbors complains about a wet basement.

What is the meaning of a toad?

I am doing a playback experiment in which I observe how a male pickerel frog responds to calls of other frog species. One of the stimulus tapes has calls of American toads. The pickerel frog ignores these calls. However, dozens of American toads appear out of nowhere, surrounding the speaker, and vocalize.

What is the meaning of a toad?

It is late at night and I am counting frogs for the state of Maryland. The humidity and warmth radiating from the road surface attracts insects, which in turn attracts toads. I swerve back and forth to avoid them. But the toad density gets so high that I slow down, eventually coming to a halt. I sit, surrounded by toads, and wonder how I should carry on.

What is the meaning of a toad?

□

Mac F. Given, a member of Providence (Pa.) Meeting, is a professor of Biology at Neumann College. He conducts behavioral research on various frog species, including toads.

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Reports and Epistles

Pacific Northwest Quaker Women's Theology Conference

Greetings from the 2004 Pacific Northwest Quaker Women's Theology Conference, held June 3-6 at the Menucha Retreat Center in Corbett, Oregon. We are 51 women ranging from 26 to 86 years of age from 22 monthly meetings: 7 yearly meetings and one independent monthly meeting (Freedom Friends Church). We come from churches and meetings from small to large including Canadian, North Pacific, Northwest, Britain, Pacific, and Wilmington Yearly Meetings, and Alaska Friends Conference.

We centered on the theme of peace, starting with two quotes:

"Peace I leave with you, my peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, neither let it be fearful." (John 14:27).

"In war, truth is the first casualty. If peace is to grow, it needs the pure fresh air of truth, openness, sincerity. Peace works in the daylight, in the open air; it has nothing to hide from God or man." (Marjorie Sykes, British Quaker in India)

This biennial conference is the fifth in a series that has grown from the work of women who met at other Quaker gatherings and found common interest across many Friends traditions. The other Quaker gatherings included the 1992 Western Gathering of Friends and the 1990 International Quaker Women's Theology conference at Woodbrooke, England. The Pacific Northwest Women's conferences focus on our own experiences of the Spirit as a way to address the ambiguity of words and differing theologies that may lead us to misunderstand each other's messages. We seek to honor our true differences, while giving each other unconditional love. Many of us have found that we have incorporated lessons and insights found here in the testimony of other women into our own lives. Through our community, Christ has planted seeds into our lives that bear fruit when we return home.

This year we found great peace waiting for us as we drove under the green canopy above the Menucha entrance. Weighty discussions, deep sharing, worship, and presentations were mingled with walks among the trees, swimming, knitting, making hand-bound journals, singing, three types of Bible study, and sitting on the porch with new and old friends. We worshiped both out of silence and through words and music.

In both the presentations and the worship



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sharing (home groups), we witnessed our personal movement from inner peace to how we manifest that peace in the world. Our home group queries focused us, prayerfully, on how we might find ways to inner peace, accepting the peace God gives us by giving our burdens to the Spirit/Lord and how that helps us work with one another. Many of us spoke in the plenary session of the work the Creator has chosen for us to help bring peace into the world, including: parenting our children, being supportive of a local mosque following 9/11/2001, providing pastoral care for a meeting faced with an attendee convicted of sexual abuse and also working with survivors of abuse in the same meeting, demilitarizing the United States, feeding the homeless, quilting for peace, and transforming an abandoned city lot into a thriving community garden.

The first day we examined ways we make peace within ourselves. Speakers testified of God's unconditional love for everyone and in ways of speaking the truth.

In particular we were drawn to a workshop, The Bible and Homosexuality. During the workshop we were led through several passages frequently interpreted as condemning homosexuality. We were provided tools to develop understanding and to aid individual interpretation.

Peggy Parsons and Marge Abbott blessed us with the first signing of their new book, *Walk Worthy of Your Calling*. This joint editing project on traveling in the ministry brings special joy in the witness of Friends from different traditions working together.

The second day our attention turned to how we take our inner peace to the outside world. We heard presentations on Friends World Committee for Consultation (FWCC) and on the World Gathering of Young Friends, which will take place in 2005 in England. We heard moving testimony of working in a shattered world from friends who had been led to work in other countries, including Burundi.

In our meeting for worship and business we found clarity that we wanted to convene

another gathering. Several Friends were led to form a planning committee. Meeting trusted this committee to decide many details of the future conference. The committee has decided that there will be a conference in either spring or fall of 2006.

As we prepare to enter again the lives we have laid aside for this time of spiritual growth, we hold each other, and you, in the Light.

Marge Abbott, Clerk



Courtesy of George Fox College

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We have gathered June 24-27, 2004, on the peaceful campus of George Fox University in Newberg, Oregon, to center our thoughts upon the theme, "Act in the Truth." Uniting under that broad banner, we have experienced a rich array of presentations. As we have done so, we have become more conscious of both the theological and practical differences that shape our members individually and our Friends institutions corporately, as well as more blessedly, the broad strains of hope and feeling we cherish in common.

The diversity found here has focused us upon the task of pulling together the connection of truth as not in the head or in the heart, but of the two in tandem. We have been blessed with a rich panoply of plenary sessions: Arthur Roberts's epistle to his fellow

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academicians to be "bold Christian scholars" who dare to "accept cruciform logic" in revealing truth to students; David Rawson's unstinting analysis of the problems of truth telling as related to the Rwandan genocide of the last decade; panel discussions on building intentional community and remaining truthful to our institutional mission in our Quaker colleges. We have been admonished to resist the allure of "market-tool community" (Gregg Lamm) and to remember that "support follows vision." (Paul Anderson)

Our presentations and workshops have formed a kaleidoscope view of the problems and promise of truth, focusing on the practical (administrative mechanisms for helping students face the truth of their academic situations and the perennial issues of grading), the philosophical/theological (the functions of faith and critical reasoning in seeking the truth), the historical (the history of Quaker Colleges and the history of an avenue that borders one of our colleges), the economic (Quakers and the global economy), and the technical (sharing portions of the conference with others in England, Australia, and the East coast—and doing it in real time).

We have gathered in worship together, planned and spontaneous, enriched by a deep silence from which arose the spirit-fed response to an earlier plenary session and by prepared reflections on the meaning of partnership. We have renewed friendships and made new ones, welcoming everyone from college presidents to program coordinators into our gathered community. We celebrated pie and ice cream, Earl's birthday, Tariq's first steps.

We have been especially grateful to George Fox University, including President David Brandt, and to the members of the local arrangements committee, for their infectious hospitality—and we have been blessed with beautiful weather.

The reconnecting made possible by the conference provides both the tools and renewed energy for continuing commitments to maintain our identity both in Quaker institutions and in non-Quaker institutions. The reconnecting reminds us that we honor our commitment to scholarship and to relationships. We left feeling energized for what is to come.

We look forward to next year's conference at Haverford College as well as to the conversations and connections among us as we continue to Act in the Truth.

*Epistle Committee: Jim Hood,
Susan McNaught, Trayce Peterson*

Natural Home Heating: The Complete Guide to Renewable Energy

By Greg Pahl. Chelsea Green Publishing Co., 2003. 281 pages. \$30/paperback.

No, FRIENDS JOURNAL isn't turning into a home improvement magazine. The reason for reviewing this book is its underlying spiritual message about our unsustainable reliance on fossil fuels and the impact this is having on the integrity of God's creation.

When Greg Pahl, a Vermont Quaker, began research for a replacement heating system for an old house he had just bought, he was primarily concerned about reducing his heating bills. But he was also concerned about human-induced global climate change from increasing carbon dioxide in the atmosphere, as well as international conflicts over control of the world's petroleum reserves. So he looked for reliable, affordable technology that would make the most use of renewable energy sources.

He didn't get much help from conventional heating system companies, which tend to shy away from innovative systems, particularly ones they haven't had much experience with. By the time he had tracked down dozens of different sources, he had enough material to write a book to help other homeowners in his situation.

Greg Pahl's book provides a fairly detailed overview of today's major residential heating options—active and passive solar, wood heating, biomass fuels, and geothermal heat-pumps. His clear explanations and drawings make it easy for homeowners to make informed choices, according to their circumstances and budgets—while taking a long-range view of environmental impacts as well as long-term costs and savings.

The book devotes more space to wood heat, mainly because that type of system requires the most personal skill and knowledge—from proper installation and wood storage to fire kindling and system maintenance. It's helpful to learn that modern wood heaters and furnaces are much more efficient and clean-burning than models of 20 or 30 years ago. But heating with wood still means a major time commitment and considerable space for storing firewood. Those who like the ambience and radiant warmth of wood heat, but not the trouble and mess, may want to check out the author's description of systems that burn pellets made from sawdust or other wood waste, which are very clean-burning and require less monitoring.

I have reservations, however, about the

book's section on using corn or other grains as fuel. This could be argued as a logical choice when market fluctuations cause grain prices to fall below other types of available fuels. But there is a larger issue of how crops are being grown in modern industrialized agriculture, with significant inputs of fossil fuels and fossil water (from nonreplenished aquifers), not to mention unacceptable levels of soil erosion. Turning agricultural wastes into fuel pellets would come closer to being sustainable.

I also wish that Greg Pahl had put more emphasis on basic energy conservation measures to go along with a new heating system. While methods of home weatherization may be outside the scope of this book, we all need to be more aware of simple ways to reduce heat loss from buildings—from replacing old windows and installing heat-exchangers to caulking around joints and retrofitting insulation. Further, there are many ways to reduce fossil fuel consumption simply by living more mindfully—setting thermostats lower, using humidifiers, and shutting off rooms that don't need to be as warm in winter.

Finally, the reader should understand that today's energy choices are not simple and clear-cut. All heating systems consume energy in their manufacture. It also takes energy to cut and transport firewood. The net savings and environmental benefits are not easy to calculate.

In other words, we can't look to technology alone to answer the challenge of sustainability. We also need to change our thinking about what energy is, where it comes from, what its true cost is, and how it can be used appropriately to support a high-quality manner of living with low ecological impact.

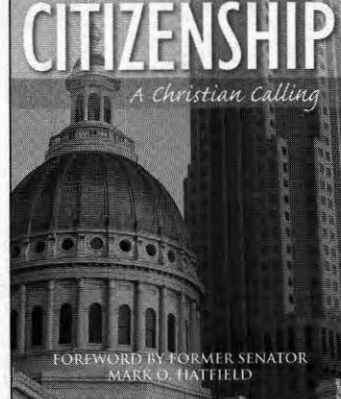
When we are convinced that a different sort of home heating system can be part of our contribution to a more sustainable society, this book is an excellent beginning reference. And when we are ready for more detailed and practical help, the book lists other resources available in libraries, bookstores, and on the Web.

This book would also be a valuable tool for a Friends meeting considering building repairs and remodeling.

—Louis Cox

Louis Cox is a member of Burlington (Vt.) Meeting and publications coordinator for Quaker Earthcare Witness (formerly Friends Committee on Unity with Nature). He and his wife live in an off-the-grid solar home in rural Vermont that utilizes passive solar heat and firewood harvested sustainably from nearby woods.

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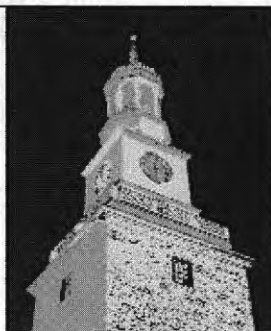
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Radical Simplicity: Small Footprints on a Finite Earth

By Jim Merkel. New Society Publishers, 2003.
 272 pages. \$17.95/paperback.

Earthcare for Friends: A Study Guide for Individuals and Faith Communities

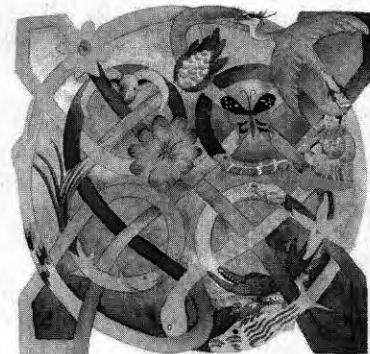
Edited by Louis Cox, Ingrid Fabianson,
 Sandra Moon Farley, Ruah Swennerfelt.
 Quaker Earthcare Witness, 2004. 254 pages.
 \$18/paperback.

When I started recycling household trash in the Philadelphia suburbs back in the late '70s, I had to hunt in back of a dumpster of stinking produce and a wall of damp, discarded cardboard boxes behind a local supermarket to find the single 10' x 10' spot on which our entire Main Line community could recycle cans and bottles. And even though I conscientiously made regular deposits in that space, composted kitchen and garden waste, used cloth diapers, passed outgrown clothes on to hospital thrift shops, and bundled newspapers for the Boy Scouts, my husband still put two heavily-loaded garbage cans out at the curb twice a week.

Like most of us, however, we've grown. Today—with increased opportunities to recycle and my husband's passionate commitment to leaving as small an ecological footprint on the planet as possible—our household generates slightly less than one bag of trash a month and, of perhaps even more significance, our understanding of what constitutes good environmental citizenship has grown beyond recycling.

Today, at our home in Vermont, we respect the creatures who share our planet by nurturing plants that sustain them—lavender beds for the honeybees, creeping thyme for the frogs, berry bushes for the birds, a tangled network of wildflowers and rocks for the wigglers, and a forest of trees for the deer to browse and shelter under. We drive a more fuel-efficient car, batch our trips into Bristol village, buy sustainably grown organic foods, wear weird mesh-draped hats during bug season, minimize mowing our meadow, heat (mostly) with sustainably grown (we're pretty sure) wood, help out our neighbors, and generally do the best we can to do good work (as radio personality Garrison Keillor always urges), minimize our impact upon the Earth, and nurture its health.

Radical Simplicity: Small Footprints on a Finite Earth
 A Study Guide for Individuals and Faith Communities



"The earth is the Lord's and the fullness thereof..."
 —Psalm 24:1

Edited by Louis Cox, Ingrid Fabianson, Sandra Moon Farley, Ruah Swennerfelt
 Quaker Earthcare Witness

We've come a long way. But when I recently picked up a copy of Jim Merkel's book, *Radical Simplicity: Small Footprints on a Finite Earth*, I realized that my husband and I—and just about everyone else we know—have a long way to go until we can truly feel that our lives sustain the planet.

Written by a former weapons engineer who was radicalized by the Exxon Valdez incident, *Radical Simplicity* is a straightforward blueprint that, with refreshing clarity, gives us a way to estimate our individual consumption patterns, then provides us with specific down-to-earth tools that will allow us to radically lower our consumption of the Earth's resources even as we raise the quality of our lives.

Using the engaging voice of a contemporary storyteller, Jim Merkel first gives us a reality check that reminds us of what has already been done to the planet, then urges us to mitigate its catastrophic effects on the future by embracing global living, a concept the former engineer defines as "an equitable and harmonious lifestyle among not only the entire human population, but also among the estimated 7–25 million other species, and the countless unborn generations."

He offers a brief account—although not a critical or analytical one—of several sustainable communities that model the concept. Writing in a page-turning adventure-travel style, he allows us to follow along as he delivers food supplies to the besieged Chumash tribe in Arizona as it fights off forced relocation, participates in a 13-day vision quest along the Muir Trail in California, visits a research project in Kerala, on the southwestern tip of the Indian subcontinent, and treks through a Himalayan wilderness.

Eventually we arrive in British Columbia as Jim Merkel joins the Global Living Project,

a six-week research effort in which participants of diverse ages and backgrounds attempt to live as lightly on the planet as possible while measuring their impact and the quality of their lifestyle. When all is said and done, the group reduced its ecological footprint to one-sixth that of an average North American.

While Jim Merkel is the first to admit that their methodology might have been a little wonky and that this would be a tough act to replicate back home on an everyday basis, he does feel that with the assistance of three tools all of us can come to live lightly on the Earth. All we need, he asserts, is (1) a method to estimate our ecological footprints; (2) a way to track the financial costs of those footprints; and (3) solitary wilderness experiences.

The first tool, estimating our ecological footprints, at first startled me with its mathematical demands. But his logical, step-by-step instructions and clear worksheets gently moved me through the process until I had the answers I needed to take a realistic look at what I cost the Earth and its inhabitants.

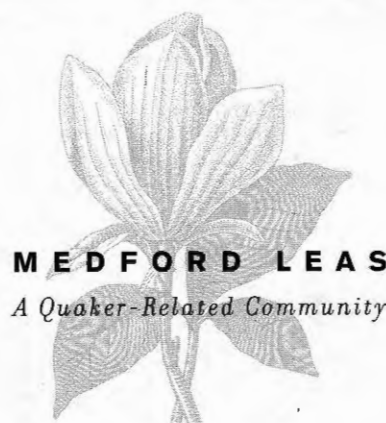
The second tool, that of tracking financial costs, relies heavily on a method developed by Vicki Robin and former Princeton professor Joe Dominguez in *Your Money or Your Life* (Penguin Books, 1999). It helped me answer the question of where my money goes (with little pain, although not without mortification). As Jim Merkel writes, "We all stand at a crossroads—one road is faint, forested, and intriguing. The other is a four-laner clogged with traffic, mortgages, and plastic baby toys. . . . It is a time to search the soul."

As for the third tool, solitary wilderness experiences, Merkel clearly expects them to provide the motivation that will turn us from detergent-toting washing machine mavens into simple souls who live lightly on the planet with a single change of clothes. "The more time you are in nature, the more it enters your being," he writes. "Alone, a certain intensity magnifies the land's voice. It is clearer. The subtlety of my own senses and instincts can be followed directly . . . [and] can ground the whole process of reducing [my] impact."

These are wise words. But few of us in this day and age have the time for the extended solitary sojourn it takes to return to this sensitivity. How, then, are we to prepare ourselves to move forward?

For Quakers, Louis Cox, Ingrid Fabianson, Sandra Moon Farley, Ruah Swennerfelt and others associated with Quaker Earthcare Witness have produced *Earthcare for Friends: A Study Guide for Individuals and Faith Communities*. It is a serious attempt to prepare the minds and hearts of Friends for work toward radical Earthcare and, with its emphasis on what God calls us to do, it also provides at

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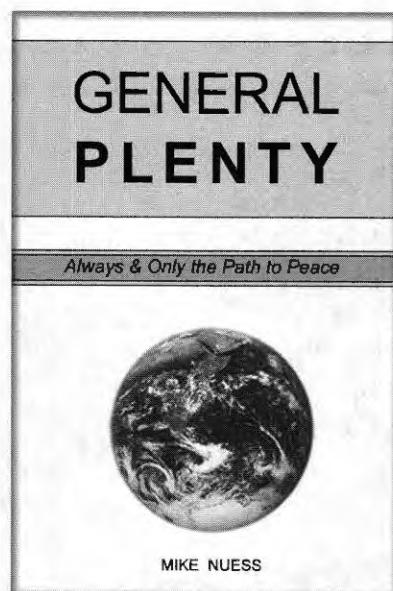
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least some of the spiritual support we need to sustain the journey.

Organized into 18 study units that invite discussion on right relationship with the Earth, the book is a compilation of reprints from older brochures, pamphlets, and books that provide overviews of environmental issues; new essays; inspirational quotes; scripture; hymns and songs; queries and other reflective questions; topic-related "activities" (which often involve more talk than action); prayers; and responsive readings. By intent it offers a wide variety of material so that whatever theological views and language the reader embraces within the Religious Society of Friends, one may find something that speaks to one's own condition.

Study units include "Our Faith as a Foundation for Earthcare," "Earthcare and Friends Testimonies," "Earthcare and the Bible," "Earthcare and the Right Use of Things," "The Divine Gift of Good Soil," "Care for Water," "Friends Unique Witness on Population Concerns," "Protecting the Sacred Gift of Air," and "The Earth Charter and Friends Testimonies," among others. An appendix of minutes and statements in support of sustainability adopted by various meetings is notable for its thinness—a reflection, perhaps, of where Earthcare stands within the Religious Society of Friends.

Although the book is marred by an old-fashioned, heavy black serif font and, on occasion, an aggressively didactic tone that can overwhelm the reader, *Earthcare for Friends* is a good resource for meetings to prepare the heart and ready the mind to move sustainability forward as an emerging testimony.

—Ellen Michaud

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

Developing Ecological Consciousness: Path to a Sustainable World

By Christopher Uhl. Rowman and Littlefield Publishers, 2004. 368 pages. \$29.95/ paperback.

Developing Ecological Consciousness powerfully blends information, insight, and inspiration. The book is a product of its author's journey as an ecologist, teacher, and Quaker who is questing to harmonize human footsteps with the other rhythms of life on Earth.

The book has three major parts: "Earth Our Home," "Assessing the Health of the Earth," and "Healing Ourselves, Healing

Earth." Every chapter has several informational building blocks accompanied by questions for reflection and exercises that can be undertaken by the reader alone or in a group.

The book's hallmark is not providing answers; it is posing variations on the question, "What's going on here?" Christopher Uhl takes us into the depth of the ecological crisis and the belief that honestly facing up to it can be a powerful and positive catalyst to transform the paradigm of human society toward one that places sustainability at its core. He analyzes the underlying stories that have propelled people to tear apart the systems of nature that support life. He lays out some particularly stark realities about the extent to which people in the United States contribute to this process by distorting "wants" into a warped consumerist definition of "needs."

Developing Ecological Consequences is not a book I was able to read quickly because it would have meant skipping over its provocative insights and queries. Sometimes I found the frequency of the rhetorical questions daunting. The value of the book, though, is that some questions I passed over quickly while reading did stick in my mind and came back to me later to ponder. These sessions have prompted me to make some incremental changes in my habits, and they have given me new hope and some new language to carry out my environmental work in a holistic context.

Like many works that suggest new modes of human behavior, *Developing Ecological Consciousness* will be best appreciated if people actually take the time to explore their own answers to its many questions and engage in its exercises. Since some of these processes cannot be done alone, this book would provide the impetus for lively discussions in book clubs, workshops, classrooms, and seminars. For people who already strive to lead ecologically sensitive lives as individuals, this book will provide a compelling but tender nudge to share their concern more actively with others. For people involved in frontline environmental work, this book provides a potent reminder that even activists need to attend to their personal ecology. Perhaps the most radical message for radicals is that focusing on the good within ourselves and working to meet the basic common aspirations of all will bring lasting change more effectively than dividing the world into warring camps.

—Campbell Plowden

Campbell Plowden is an ecologist, environmentalist, and member of State College (Pa.) Meeting. He is also director of research and policy for Amazon Watch.



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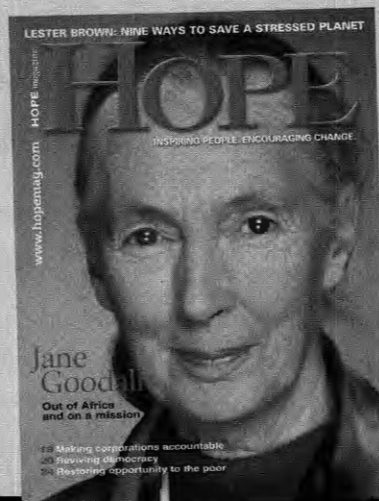
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News

Hartford (Conn.) Meeting raised \$2,500 through its First-day School and its Peace and Social Concerns Committee for the purchase of materials to reconstruct homes in Afghanistan. Young Friends and First-day School students made jewelry that they sold at a pancake brunch at the meetinghouse on Mother's Day. Funds were also raised through a silent auction of contributed items. The money will provide nearly three kits of materials for the Afghanistan Home Reconstruction Project sponsored by the Mennonite Central Committee. Meanwhile, **Abington (Pa.) Quarterly Meeting**, affiliated with Philadelphia Yearly Meeting, raised \$37,000 by the end of May toward a goal of \$50,000 for construction of a new school in Afghanistan. The project, under the supervision of American Friends Service Committee, is now focused on the addition of nine new classrooms to a school for girls in Panjab, Afghanistan. The school, with an enrollment of 700 girls, now has six classrooms, one office, and a storehouse. Classes are held in shifts, morning and afternoon, for children in grades one through eleven. The ten monthly meetings in Abington Quarter approved supporting the school project last February as "a positive demonstration of commitment to our Peace Testimony." —*Hartford (Conn.) and Plymouth (Pa.) Meetings*

Birmingham (Mich.) Meeting, at its May meeting for business, approved two minutes with a concern for same-sex marriage. One minute calls for the State of Michigan to recognize that same-sex couples have the right to marriage. "We advocate a single standard of treatment for all couples who wish to marry," the minute declares. "The State of Michigan offers legal recognition of opposite-gender marriage and extends significant privileges to couples who legally marry. We believe that a commitment to equality requires that same-gender couples have the same right to marry. Based upon our beliefs, we request that the State of Michigan permit gay and lesbian couples to marry and share fully and equally in the rights, privileges and responsibilities of marriage." The other minute affirms the sense of Birmingham Meeting "that committed loving relationships that are enduring, unselfish, mutually tender, and supportive are to be encouraged for same-sex couples as well as opposite-sex couples. . . . For couples that request our oversight, Birmingham Meeting will follow the careful process as outlined in *Faith and Practice* and, when approved by meeting for business, will hold a meeting for worship in celebration of commitment or marriage." The minute acknowledges that "secular authorities may in some cases deny legal

status to such relationships" and concludes, "Legal ratification notwithstanding, Meeting asserts and maintains the historic claim of Friends to define and legitimate those relationships under its care." —*David Bowen and Margaret Kanost, co-clerks of Birmingham (Mich.) Meeting*

Martin (Calif.) Meeting approved a minute in May calling for a public investigation into allegations of torture by U.S. citizens in Iraq. "We specifically abhor torture when it is performed by members of the armed forces and persons representing the United States in Iraqi prisons and other countries as well as our own." The minute affirms, "We call for a thorough, independent and public investigation into the torture allegations in Iraq, especially to hold accountable those in the chain of command, both military and civilian." Copies of the minute were sent to senators, representatives, and President George W. Bush. The minute was also published in the *Marin Independent Journal*. —*Marin (Calif.) Meeting newsletter*

Alternatives to Violence Project of the Peninsula, under the care of Palo Alto Friends Meeting, held its first prison workshop inside the Federal Correctional Institution at Dublin, California, June 11–13. Twenty-three women prisoners, serving sentences ranging from a few months to life, met in the prison chapel for the 18-hour basic workshop. AVP facilitators John Holding of San Francisco Meeting, Liz Hamm of San Jose Meeting, and Barbara Babin of Palo Alto Meeting guided the group through a series of activities on affirmation, community building, decision making, communication, and conflict resolution. The participants shared their experiences, and many began to build friendships and feel comfortable talking with each other. AVP was invited back to the prison to present another basic workshop in August. —*Palo Alto Friends Newsletter*

Bulletin Board

Upcoming Events

- November 1–7—Santidad Yearly Meeting, Bolivia
- November 11–14—German Yearly Meeting
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Deaths

Bell—Robert Lee Bell, 55, on June 17, 2003, of cancer, in Rockford, Illinois. He was born there on January 20, 1949. The oldest of eight children born to Robert and Faith (Nelson) Bell, Bob had many challenges in his life. After his biological father left the home only to be replaced by an abusive stepfather, Bob often took on the role of parenting his siblings. In those days he attended two churches: a Baptist church and an Evangelical Free church; one, he joked, for the girls, and the other for the softball team. In 1967, he graduated from Rockford's Auburn High School, and in 1969, after earning an associate degree from Rock Valley College, he was drafted by the U.S. Army. He believed that taking human life was against the gospel of Jesus, but when he sought help from his clergy he found that they did not believe in conscientious objection to war and would not help him. As a student he had met the Finke family, who supported his decision and directed him to the AFSC office in Chicago, where he quickly became active in the Draft Refusers Support Group. David Finke, who worked at AFSC's Chicago office, referred Bob to the Peters family and the Friends meeting in Rockford. Bob became good friends with draft counselor Hans Peters and began attending meeting for worship. His CO application was denied, and beginning in 1973, Bob was incarcerated at Sandstone Federal Prison in Minnesota and briefly at Leavenworth Federal Prison. In prison he received training and became a licensed steam engineer. Released in 1974, he returned home and became a member of Rock Valley Meeting, where he installed a new boiler system, rewired most of the building, and did most of the maintenance work for decades. For many years he served as member of the Maintenance and Planning Committee for Illinois Yearly Meeting, and was a faithful participant at work weekends and site-prep. Along with many other convicted draft resisters, he was pardoned by President Ford, and professional opportunities opened for him. He became a career mail carrier and was active in the Rural Letter Carriers Association of Illinois, serving as both union steward and treasurer, and meeting the woman who would stand by him in his last years. In 1979 he married Maryjane Bicksler, but they were divorced in the early '90s. In 1996 he and his children participated in a weeklong workcamp to repaint the IYM meetinghouse. In 2000 he was devastated when his 15-year-old daughter Autumn was killed in an automobile accident. He was an active participant in his monthly meeting, serving as clerk for many years and as treasurer twice, most recently at the time of his death. A voracious reader of science fiction, he was a libertarian who believed that government interfered too much in his life, and he was often at odds with City Hall over his lifestyle choices. An enthusiastic proponent of alternative energy technologies, he cut, split, and stacked wood to heat his house and was the proud owner of a complete, original collection of *Mother Earth News*. He was diagnosed with cancer in November 2002. Bob was predeceased by his daughter, Autumn Bell. He is survived by his son, Dane Bell; his companion, Dianna Rosborough; his mother, Faith (Nelson) Dutcher; seven siblings; and numerous cousins, aunts, uncles, nieces, and nephews.

Buckman—*Harvey M. Buckman*, 80, on July 16, 2003. He was born on April 7, 1923, in Swarthmore, Pa. He grew up in and graduated from George School, then entered Earlham College in 1941. There he met Julia Westcott Scheffey, and the couple married in 1950. They were members of Newtown Meeting then Haverford Meeting and then Reading Meeting (all in Pennsylvania). Harvey worked in the insurance industry, where he became president/CEO of several companies. After retiring, he and Julia moved to a farm outside of Leesport, and for 11 years Harvey served as an employment counselor for the Reading-Berks YMCA. His service to Reading Meeting as an overseer was informed by those years at the YMCA, and for many years, as a trustee of Reading Meeting, his extensive business experience and economic knowledge were highly valued. He and Julia welcomed visitors to the farm they worked hard to maintain, even as both were deeply involved in their community. Harvey was predeceased by his wife, Julia Buckman, who died in 1998. He is survived by his second wife, Doris Nichol; his children, Andrew P. Buckman and Catherine B. Ianuzzi; two grandchildren, Jennifer Ianuzzi and William J. Buckman; his brother, F. P. Buckman; and his sister, Mariane B. Ewing.

Marshall—*E. Wayne Marshall, Jr.*, 91, on May 5, 2004 at Virtua-Memorial Hospital, Burlington County, Mount Holly, N.J. He was born on February 18, 1913 in Haddonfield, N.J., where he was raised. When Wayne was only nine years old his younger brother William was diagnosed with a degenerative neuromuscular disorder, a tragedy that became a source of great suffering for the family, but a powerful motivator for young Wayne, shaping his already compassionate personality into one determined to try to help people who are sick or injured, and figuring prominently in his decision to go into medicine. He graduated from Moorestown Friends School in 1931 and was awarded his bachelor's degree in 1935 from Haverford College and his medical degree in 1939 from University of Pennsylvania, where he later taught as an adjunct professor. On September 25, 1943, he married Gertrude Annetta Parnell. Early in his career Wayne worked in the tuberculosis wards at Pennsylvania Hospital and Philadelphia General Hospital, where many of his patients were smokers, and some even sneaked cigarettes into their hospital rooms. Long before others recognized the problem, Wayne noticed that as the number of tuberculosis cases waned, many of his patients had lung cancer. To him, the presence of cigarette machines in hospital lobbies was nothing short of hypocrisy. In the 1960s, after the Surgeon General's warning on the dangers of cigarettes, Wayne spoke out about the link between smoking and cancer, taking his anti-tobacco message to physicians' groups, hospital administrators, school auditoriums, and even to the heart of North Carolina tobacco country itself, where, in a tribute to his open and friendly manner, he was well received. He was pleased to see Philadelphia hospitals and other institutions begin to ban smoking. Dedicated to personal care of his patients, Wayne published his home phone number and made house calls until his retirement in 1985. A substantial amount of his practice was free. Wayne loved

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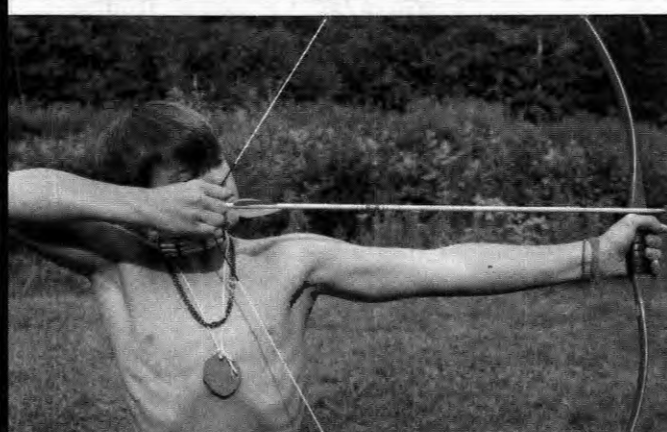
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nature and was the first person in Pennsylvania to capture, band, and release a house finch. He banded birds for the U.S. Fish and Wildlife Service for 65 years and participated in the Cape May bird count for 70 years, missing it just twice, when his daughter was getting married and when he had appendicitis. He was a member of Medford Meeting. Wayne was predeceased by his sister, Virginia Marshall, and by his brother, Bill. Wayne is survived by his wife, Gertrude P. Marshall; his daughter, Elizabeth Taylor Marshall; his son, Edward Wayne Marshall III; three grandchildren; and a brother, David Lea Marshall.

Sanders—*Marian Binford Sanders*, 87, on April 23, 2004, at Chestnut Hill Hospital in Philadelphia, Pa. She was born on May 28, 1916, in El Paso, Tex., and grew up in Dayton, Ohio, and Butler, Pa. Marian graduated from Earlham College in 1938, receiving her master's degree in English Literature from Pennsylvania State University the same year she married Edwin Sanders in 1939. The couple moved to Oregon to join the teaching staff of Pacific College (now George Fox College). In 1940 Edwin was arrested and sentenced to federal prison in Dupont, Wash., for refusing to comply with the new Conscription Act of 1940. While Edwin was serving his sentence, first in Washington and then in California, Marian taught his Pacific College classes as well as her own. At the end of the school year she moved to Pasadena, Calif., where she could visit Ed on weekends and direct daycare programs at Orange Grove Meeting and AFSC. Ed was eventually paroled to work at Pacific Ackworth Friends School, one of two Quaker schools in California that Marian was instrumental in founding. She and Ed raised their seven children in a house adjacent to Pacific Ackworth Friends School, where they both taught. During the 1940s Marian helped Jewish refugees find jobs in the Midwest, worked with AFSC to protect the property of Japanese Americans sent to American concentration camps, and housed conscripts from the Civilian Public Service Camps. She and Ed later traveled throughout Europe for AFSC to help coordinate postwar relief efforts in France, Germany, Switzerland, Italy, Turkey, and Israel. In the mid-1960s, on a Friends United Meeting assignment, they moved with their four younger children to Kenya, East Africa, where they helped train teachers for the newly independent country and transfer Quaker schools to the new Kenyan government. In the early 1970s, as part of an AFSC teacher exchange program, she was invited to the Soviet Union to teach English Literature in Moscow and Leningrad high schools and colleges. An admirer of William Blake, she lectured frequently on his art and writings. In 1974 Marian and Ed moved to the Philadelphia area, where she served as principal of Lansdowne Friends School and taught courses at Pendle Hill Quaker Study Center in Wallingford. In 1981 the couple moved to Cambridge, Massachusetts to serve as Resident Friends of Cambridge Meeting. In 1985 they moved back to Philadelphia to retire, and when Ed became debilitated by Alzheimer's disease, Marian cared for him at home until shortly before his death in 1995. She continued to visit with family and friends around the country until her own health declined. Marian brought a deeply rooted practicality and simplicity to a life

rich in spirit, intellect, community, and service. "It is important to share what we know," she once said. "We need to talk to each other standing on a corner, waiting for a bus. That's the kind of peacemaking I'm talking about. Nothing spectacular. Just being human." Marian was predeceased by her husband, Edwin Sanders. She is survived by her daughter, Beth Sanders-blevans; six sons, Michael, Richard, John, Robert, David, and Erin Sanders; eight grandchildren; and four great-grandchildren.

Siegel—*Edwin B. Siegel*, 83, on February 20, 2004, at his home in Carlisle, Pa. He was born on September 14, 1920, in New York City, the son of Morris and Beatrice Kahn Siegel, and was raised in the Jewish tradition. He worked in the garment industry, but his talents in architecture and art resulted in his advance to president and owner of the Bernheim-Siegel Corporation of Beverly, N.J., which designed and manufactured store fixtures. With clients that included most of the major department stores in the eastern United States, Ed received several citations for excellence in the course of his career. In the 1980s his firm contributed to an educational program for young people in the Burlington County Vocational and Technical Schools. Ed's first marriage, to Carolyn Bernheim, ended in divorce. In 1983, he married Margaret (Pegi) A. Field (née Foyle), and the couple became members of Medford (N.J.) Meeting and were active in peace and justice concerns of Philadelphia Yearly Meeting. After Ed closed his business, he and Pegi settled in Carlisle and became active in Carlisle Meeting, where Ed served on the property committee and organized rummage sales. The couple spent seven winters in Ormond Beach, Fla., where they were regular attenders at Halifax River Meeting. He is survived by his wife, Pegi; his son, Benjamin Siegel; his daughter, Susan Mogilefsky; four stepchildren, Caroline Field Dillon, David A. Field, R. Andrew Field, and Charles L. Field; and ten grandchildren.

FRIENDS JOURNAL is currently seeking a volunteer News Editor. The News Editor will cull meeting newsletters, periodicals, and other items of interest for the News and Bulletin Board departments; write, copyedit, and fact-check articles based on these materials; request reprint permissions for selected items when necessary; and submit News and Bulletin Board items to the assistant editor per deadlines. Please send a résumé and three references to Susan Corson-Finnerty, FRIENDS JOURNAL, 1216 Arch St., Suite 2A, Philadelphia, PA 19107 or by email to publisher_exec_ed@friendsjournal.org.
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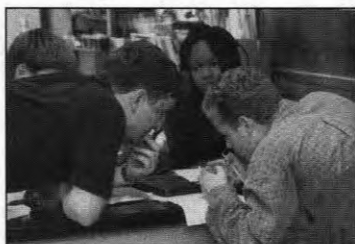
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"Plan B" continued from page 10

foreign policy budget of \$360 billion a year, how should we allocate it between military purposes and meeting the social goals I talked about earlier of eradicating poverty? Out of what is now a \$400 billion budget or more, what if we decided to spend \$100 billion for development, instead of the \$10-\$12 billion it is now? I think our foreign policy interests would be much better served that way, and I think the world would support us in those efforts, if we took the lead.

On September 11, 2001, I was in New York City to give a luncheon address at the *New York Times* on my book that was coming out then, *Eco-Economy: Building an Economy for the Earth*. By midmorning, that lunch was already history. It still hasn't taken place. We tried to reschedule it, but everyone was scrambling to cover the attack; and then, remember the anthrax scare? All the science and environmental writers were working on that. What I've become aware of since then is that governments and the media have become so preoccupied with terrorism that they're losing sight of the environmental trends. If Osama bin Laden and his colleagues succeed in diverting our attention from these trends that are undermining our future, they may reach their goals, in ways that even they have not imagined.

Questions and Answers

Attendees of Lester Brown's address on July 9 were invited to remain for a question-and-answer period immediately following his remarks. This is the edited text on selected topics.

Q: Could you address the issue of genetic engineering and its effects on grain production?

Lester Brown: The ads of the companies in the business of genetically engineering new crop varieties talk about solving the world's food problem, doubling world food output, and so forth. There have been scores of crop varieties, genetically modified, that have been released for commercial use. But they have been primarily varieties that resist insects and tol-

erate herbicides. But in terms of increasing yields, we have not seen anything so far. What genetic engineers have been best at is developing pest-resistant varieties, and for cotton that has greatly reduced the use of pesticides. Meanwhile, herbicide-resistant soybeans make it possible for farmers to use minimum or even zero tillage, reducing water runoff and soil erosion, but increasing herbicides in the environment for sure.

Q: Do you think desalinization could solve the water problem?

Lester Brown: Saudi Arabia now gets about 70 percent of its fresh water from desalting. Basically, they're turning oil into water. But most countries don't have that wealth to work with. And if you look at it from an economic point of view, the cost of desalting sea water will have to be reduced about tenfold before you could even think about using it for irrigation. Keep in mind, it takes 1,000 tons of water to produce one ton of grain.

Q: Are you championing the larger, centralized energy sources rather than the smaller, more decentralized ones?

Lester Brown: In a sense I am, and in a sense, maybe not. For example, when we shift to wind energy, or to solar energy, we're shifting to a widely dispersed source of energy. This is in contrast to oil that's concentrated in a relatively small number of countries and in one small geographic region of the world. With wind energy one can build wind farms. These are very popular in the Great Plains states, for example. And here the competition for wind farms is fierce. One turbine can earn a farmer or rancher a royalty of \$3,000 dollars a year and you don't invest a penny—you just give the right to build it on your land and harvest the wind. I fully expect that within five years or so there will be thousands of ranchers in the Great Plains who will be earning more money from electricity sales than from cattle sales. Another way of approaching this is to build small wind turbines for individual residences, farms, and ranches. And usually, if they generate more electricity than they need they can feed it back into the grid through a reversible meter. Solar cells for electricity go on rooftops of each home. That's about as decentralized as you can get.

Q: Is it true that producing beef requires 100 times as much water as producing a pound of wheat or vegetables?

Lester Brown: The conversion of grain to livestock goes something like this. For beef in the feedlot, it takes about seven pounds of grain for an additional pound of live weight. That is, for every seven pounds of grain concentrate the steer eats, he gains about one pound. For pork, it's less than four pounds of grain per pound of live weight. For poultry, it's maybe two and a half pounds. For catfish it's less than two pounds. If you have a piece of land in Iowa, you can grow corn on that land, 140 bushels with no trouble, or you can grow soybeans on that land, 35 bushels per acre. So corn yields are four times those of soybeans. If you feed the corn to chickens or catfish, you will end up with more edible protein than if you grow soybeans and consume those soybeans as tofu. If the alternative to animal protein in your diet is soy protein, it takes quite a bit of land to produce soybeans. The reason is, it's a legume, it's very high in protein, it takes a lot more metabolic energy to produce protein than to produce starch. But because poultry and catfish are so efficient at converting, we probably would end up further ahead eating more poultry and farmed fish.

Q: Do you have any concerns about the effect of wind farms on migratory birds?

Lester Brown: Some of the early wind farms that were developed without thought to migratory bird patterns have been problematic. Since then, a large amount of scientific information on migratory bird routes has been collected. I've seen a table of bird deaths in the U.S., and the big causes of bird deaths are cats and cars. Over 20 million each per year from each. You can hardly put wind turbines on the same chart, the number is so small by comparison. But it doesn't mean we should forget it, and, fortunately, the wind farm developers have learned that by now.

Q: Is it true that the Europeans, like the Danes, have achieved a standards of living comparable to the U.S., but they use only half as much energy and resources?

Continued on page 56

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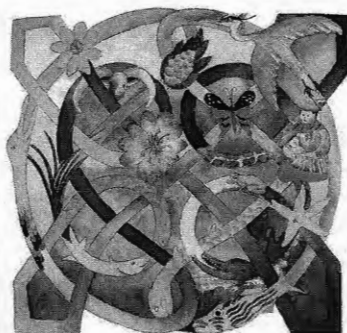
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Lester Brown: That's essentially true. The interesting thing is that they have redesigned their transportation systems. Copenhagen is one of those cities, and Amsterdam is another, where 35–37 percent of all urban trips are by bicycle. In Copenhagen, they have wide bicycle trails and lots of bicycles, so it becomes very easy. There are places in Europe, in the Netherlands, I think Amsterdam, where the traffic lights are designed to favor bicycles, so when the light changes, bicycles go first and cars follow. In Utrecht, a college town in the Netherlands, I did bicycle/car counts, and it was something like 19 bicycles for every car. What the Europeans have done is realize that the automobile is not the answer to all of our problems. And so they've begun to develop bicycle-friendly transportation systems.

Q: A couple of years ago, I believe it was one of your former colleagues at World Wide Institute, Christopher Flavin, who published a new idea for drastically reducing carbon emissions, the reverse carbon option. Are you familiar with that? Or was that your idea?

Lester Brown: There are two general ways of reducing carbon emissions. One is to restructure the tax system, that is, reduce income taxes and offset that with an increase in carbon taxes—figure out what it costs to burn a gallon of gasoline, increase the tax on gasoline and lower the income tax. Don't change the tax level, just restructure. There's another way of doing it where the government limits carbon emissions next year, say, to three billion tons in this country, then you sell the permits to industries, and then that cost is passed on to individuals. It would be incorporated into the economic system. There are pros and cons for both.

Q: Can you talk a little bit about the problems involved with deforestation?

Lester Brown: Let me answer that question by describing an experience the Chinese had several years ago. In the summer of 1998, there was extensive flooding in China, in the Yangtze River basin. It went on for weeks and weeks. In the end it did \$30 billion worth of damage. The Yangtze River basin is home to 400,000,000 people, and the \$30 billion figure exceeded

the value of the annual Chinese wheat and rice harvest combined. This was not a trivial loss. For several weeks, the Chinese said, "Well, this is an act of nature." But in mid-August, they abruptly changed their analysis. They had a press conference in Beijing and said that there was a human contribution to the flooding, in the form of deforestation. They said, "We are now banning as of today," that day, "all tree-cutting in the Yangtze River basin. They went on to justify it by saying, the flood control service provided by trees is three times as valuable as the lumber in the trees. The way to deal with the deforestation problem, and one of the things that some European countries have done, is to have a stumpage tax. For each tree you cut, you pay a fee. And they keep raising that fee to the level that will stabilize the forested area in a country.

Q: What is the current status of automobile use by the middle class in China and India?

Lester Brown: The demand for automobiles is growing, no question. There were two million new cars sold in China last year. My guess is that the principal constraint on the growth of automobile fleets in China and India, is going to be the loss of cropland—the amount of cropland that's paved over to support those cars. In 1994 China announced that it was going to develop an automobile-centered transportation system. A group of senior scientists (many of them members of the National Academy of Scientists) produced a white paper that challenged that decision on several grounds. First, they said that China does not have enough land to support an automobile-centered transportation system and feed its people. Second, they pointed out that China would become a huge oil consumer and importer. Third, they said congestion would become unmanageable. And I think they're right on all three points. There just is not enough land to accommodate the automobile. I think we're going to have to come up with an alternative, and what the Chinese scientists proposed was to turn to light rail systems in detailed networks, augmented by bicycles. And that's where I think the world will be going, including the United States. □

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—Excerpted from the "Statement of Purpose" of the Friends Environmental Educators Network of Friends Council on Education

For more information about Friends Environmental Educators Network and Friends education, visit the Friends Council on Education website:

www.friendscouncil.org.

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by Nicaragua congressman and former comptroller Augustine Jarquin. Following this event, Nestor Avendaño and two representatives from the Coordinadora Civil traveled to Washington, D.C., where they held several meetings and events with representatives of the World Bank, the IMF, and the Inter-American Development Bank. At these meetings, the Nicaraguan representatives began the long and arduous task of pressuring the international organizations to revise their demands. All three financial institutions plan to continue communicating with the Coordinadora Civil, which hopes to promote transparency in the formulation of public policies related to IMF and World Bank activities.

In July, AFSC brought Ruth Selma Herrera, coordinator of the Network in Defense of Consumers, to speak about the Nicaraguan water issue at the Boston Social Forum—an event that brought grassroots activists and national leaders together to discuss peace and social justice issues. Developed in association with the Water Allies Network, the panel reached hundreds of participants at the event. This network is also working in the United States to strengthen the ability of local communities to assure a reliable supply of affordable, safe water outside the control of multinational corporations. The Water Allies and the Nicaraguans are part of a growing international movement of people who say, "Our water is not for sale."

No one should be forced to choose between necessities such as water, food, and education. In addition to work in Nicaragua, AFSC is working to help promote responsible stewardship of scarce resources including water in Cambodia, Vietnam, Haiti, war-torn Iraq, and elsewhere.

AFSC will also continue to take a hard, thorough look at the impact of global trade rules on the ability of local governments to safeguard their water supplies and to protect future access to safe, clean, and affordable water.

For more information, see Nester Avendaño's report, in Spanish, online at <www.afsc.org/latinamerica/PDF/nestoragua.pdf>; and "The Nicaraguan Struggle for Water Sovereignty," by me, at <webarchive.afsc.org/newengland/nh/waterarticle.pdf>. □

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Support 34 Million Friends. This campaign was founded when George W. Bush cut off funding for UNFPA, the United Nations Population Fund (it was originally called the UN Fund for Population Activities). The two million dollars that it has collected so far is actually going to support the UNFPA's fistula program since other countries stepped in to fill in the gap when the United States reneged. You can learn more, and make a tax-deductible contribution, at the website <www.34millionfriends.org>.

There are many other actions that we can take to foster sustainability. Some are simple, such as walking or taking public transportation instead of driving a private vehicle; others are more difficult. For me, it has been difficult to reach out to others with my concern about population and overconsumption. We must recognize that U.S. lifestyles and the growth of the world's population are not sustainable. Fortunately, with the old Quaker Testimony on Simplicity and new environmental and population concerns, Friends can be leaders in the achievement of sustainability. □

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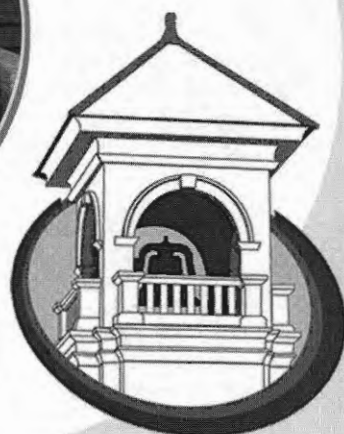
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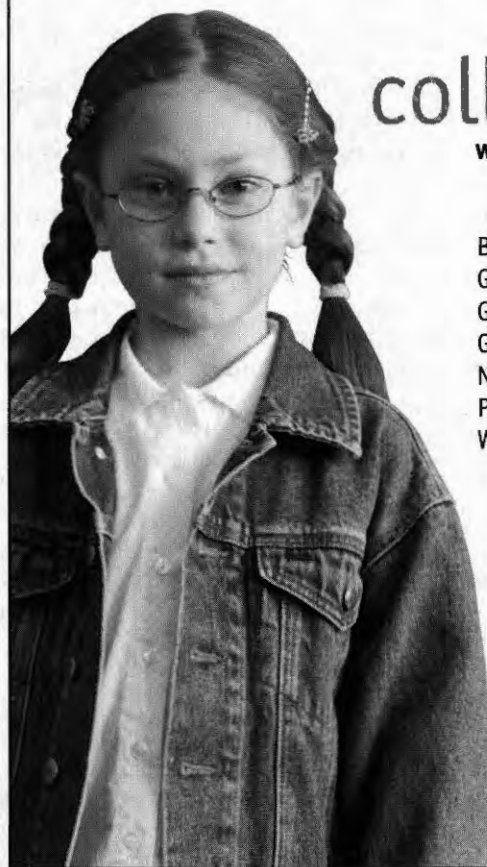
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Consultation *continued from page 25*

ening to remember the heritage in which we walk, and to which we are making a contribution. In particular, we should remember John Bellars (1654–1725), who thought out and wrote up a great range of social and economic reform proposals based on Friends insight into the learning process and the Quaker ethic of equality. Although regularly rebuffed by the English Parliament to which he appealed for support of his social reforms, many of his concepts eventually became foundational to Britain's modern political economy, including colleges of vocational training, economic cooperatives, and universally available healthcare. On the U.S. side, John Woolman is a primary Quaker voice on economics and social justice. His writings, although brief, are a beacon of guidance, and his life and actions a continuing and compelling example.

The economic crisis of the 1930s drew

Friends into a close consideration of governance and public policy issues. At that time, Friends General Conference had an Industrial Relations Section, which, in turn, had a Social Economics Committee. In 1934, this committee prepared a detailed report on the political economy of the U.S., along with policy recommendations based on Friends testimonies. The report was sent with a covering letter to Friends meetings. The letter opens with the following paragraph:

Nothing affects our life today as the economic situation affects it. Our mental outlook, our spiritual outlook, our physical well-being, our institutions, all are so involved in the modern economic whirlpool, there is indeed good reason for the interest manifested on every hand. Unfortunately, people have little time, perhaps little inclination to dig into the truthfulness of the views that are presented to them in their favorite newspapers or magazines, and so

Declaration of Human Rights and the Earth Charter? How can we promote understanding and awareness of the consequences of increasing global interconnectedness and the urgency of addressing the dangers and opportunities that these present?

•As we earn, spend, and invest money, as individuals and as meeting communities, how can we live in the virtue of that life and power that leads us to treat all humans and the Earth as a manifestation of the Divine? Are we aware of the true cost of our consumption? Do we take into account our concerns for social justice as we earn, spend, and invest money?

•What information, tools, and skills do we need to equip ourselves to work effectively for public policies that restore Earth's resilience, increase social equity, and strengthen community?

•How can we engage with others in ways that help us discern God's will for us, at this critical stage in Earth's history, as we labor with these concerns?

Quaker Eco-Witness, a project of Friends Committee on Unity with Nature [now Quaker Earthcare Witness], and the Earthcare Working Group of Philadelphia Yearly Meeting

have collaborated in bringing us to Pendle Hill. They will also collaborate with us in preparing a collection of short articles, questions to help clarify Friends' understanding, and queries to encourage Friends' individual and corporate discernment about the concerns we raise. We have agreed to pursue a number of tasks designed to create and draw together existing material on economics and ecology as resources for our meetings and wider communities. We hope you will make use of these materials when they become available in the late fall or early winter.

In the Light,
Elaine C. Emmi, recording
Gathering on Economics and Ecology

List of Participants:

Will Alexander, Pacific YM
Angela Berryman, Coordinator, AFSC
Economic Justice Network
Peter G. Brown, Canadian YM
Kim Carlyle, Southern Appalachian
Yearly Meeting and Association
(SAYMA)
David Ciscel, SAYMA
Alan Connor, Lake Erie YM
Gray Cox, New England YM
David Damm-Luhr, New England YM
Steve Davison and Christine Lewandoski,

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their opinions are frequently unsound, untenable. There is real work for those who have an active concern for the well being of their fellow-men, if only it be the setting forth of current problems in a way that they can be easily understood.

It is both sobering and encouraging to realize how closely these words—written 70 years ago—capture a substantial part of the perspective and motivation of the Friends Testimonies and Economics project. During the ensuing decades, American Friends Service Committee and Friends Committee on National Legislation have continued to address a variety of economic policies and practices. Now, with the convergence of the social justice, peace, and ecology movements, a concern for economic policy on a national and global scale is again emerging in a way

Continued on page 64

Philadelphia YM
Ed Dreby and Margaret Mansfield,
Philadelphia YM
Elaine and Phil Emmi,
Intermountain YM
Rachel Findley, Pacific YM
Walter Haines and Mary Lou Peck,
New York and New England YMs
Tom Head, Northern Pacific YM
(member of planning group,
unable to attend)
Maureen Heffern Ponicki, AFSC
Democratizing the Global
Economy Project
Keith and Ellen Helmuth,
Philadelphia YM (sojourning)
Marya Hillesland, FCNL legislative
intern
Leonard Joy, Pacific YM
Stephen McNeil, Pacific YM
Anne Mitchell, Canadian YM
Susan Nelson, Lake Erie YM
David Ross, Baltimore YM
Ned Stowe, FCNL legislative
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Sarah Waring, New England YM
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Living Lightly *continued from page 26*

a concrete slab, with polystyrene insulation beneath. The exterior is of macrocarpa, a renewable and untreated timber, with stone walls up to window height. The walls and ceiling are fully insulated with sheep's wool. Inside there is a stone wall partly surrounding the wood burner, and tile flooring in the living area. The windows are double glazed—unusual in New Zealand. The large main windows face north. These features are for maximum heat retention. The eaves are designed to cut out sun in summer and let it in during the winter. The result is a warm home of fairly equable temperature. When extra heating is needed on winter mornings we use a portable gas heater in the bedroom.

Our hot water is also primarily supplied by the sun, through a solar collector on the roof, backed up by the wood burner. We cook on natural gas brought in large cylinders once or twice a year. The photovoltaic panels are also on the roof.

The electricity is stored in three sealed 24-volt DC batteries. A 2-kilowatt inverter changes it to AC for use in lighting and all the usual home appliances, such as refrigerator, freezer, computer, etc. We do not run electric heaters, electric blankets, or a dish washer. During the summer, electricity is plentiful. In winter, with its shorter hours of daylight, the supply is leaner, and we need to take care. Electric kettle, toaster, and breadmaker are put away. In all seasons we have learned to switch off lights and appliances not in use. When the weather is calm and cloudy we generate almost no electricity. How long can we survive on stored power? In theory about 10 days, but we are reluctant to put this to the test, as we do not want to run down the batteries too far. A meter tells us approximately how much charge is in them. When storage begins to fall, we bathe down, turning off the inverter and using ice packs in the refrigerator overnight. This happens about a dozen times a year.

Soon after we began building, we took a trip to visit the national parks in the western United States. The tour included a stop in Las Vegas. What a shock to see the city lit up day and night, wasting huge amounts of electricity. It caused us to wonder about the significance of our puny contribution.

Our other environmental commitment

is to restore our eight-acre property back to something like its pristine state. The challenge was to convert weedy pasture into forest and wetland. We dug a large pond that filled naturally with water, and we set about planting native trees, shrubs, and ferns. The trees are well over our heads now. We also breed North Island wekas, an endangered, flightless native bird, in a predator-proof fenced enclosure.

We discovered that an adjacent ten-acre block of land on which horses were grazing belonged to the local city council. With a small group of helpers, and financial assistance from the council, we are re-planting native trees in this land, too.

After living here for almost a decade, it is time to evaluate the project. The negative side is that supplying one's own electricity is expensive and requires running a small power station, careful use, and maintenance. We also ask ourselves: How much energy does it take to create a wind generator, batteries, etc? Rural living and no bus service means that we use the car for every outing.

On the positive side, it is delightful to live in a paradise we have helped to establish, surrounded by birds and greenery. About 50 wekas have been released, so now the species is less endangered. We are more aware of the weather and the seasons, and of sunrise and sunset, dependent as we are on sun and wind. The house is warm and comfortable in all seasons. This lifestyle is less profligate and more conserving of natural resources. Although it requires extra trouble, it has the bonus of a greater awareness of, and closeness to, the natural world. Our property is frequently viewed as an example to inspire other home builders and budding architects. Our project has been widely documented in New Zealand, so ripples are spreading.

Where to go from here? There are some encouraging signs of increased awareness for preservation of the environment, which is home and nourishment to the human species. Globally, environmental destruction continues apace. Much of it is fueled by global free trade. This is the area where I now feel the need to put my energy. I also need to constantly reexamine the query: How is my lifestyle affecting planet Earth? □

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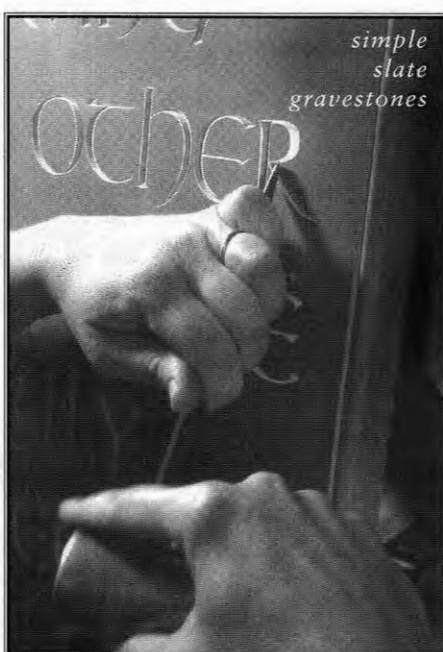
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Consultation
continued from page 61

that clearly engages Friends testimonies.

It was noted at the Pendle Hill gathering that Kenneth Boulding, a Quaker economist, initiated a project in his latter years called "Quaker Studies on Human Betterment," and this project was the direct antecedent of the consultation we were commencing. It was also noted that Kenneth Boulding was among the first social scientists to recognize the full ecological context of human economic activity. In 1966 he published a now classic paper on this theme titled, "The Economics of the Coming Spaceship Earth." Two years previous, in his Backhouse Lecture at Australia Yearly Meeting, he introduced another concept that also guides and motivates our consultation project. His lecture was titled "The Evolutionary Potential of Quakerism." In that lecture, and in the pamphlet published by Pendle Hill under that title, Kenneth Boulding wrote the following:

I suggest the Society of Friends has a great intellectual task ahead of it, in the translation of its religious and ethical experiences and insights into a conscious understanding of the way in which the kind of love which we treasure and covet can be produced, defended and extended. . . . If it can respond to this vision its evolutionary potential may be great indeed. Why, however, should a religious society have an intellectual task—surely this should be left to the universities! The answer is that the task in question is spiritual as well as intellectual, in the sense that it involves not merely abstract knowledge, but love and community. . . . The great search of man today is for a human identity which will permit him to live in peace with all his fellows. [In] the Society of Friends we do have a foretaste of the "human identity" and the true world community for which we all long. In the establishment of this world community the Society of Friends has a great pioneering work to do.

It is from this perspective that Friends Testimonies and Economics and Quaker Institute for the Future invite Friends and Friends meetings to become part of the consultation network that is developing around these projects. For information on FTE, contact Ed Dreby, drebymans@igc.org, (609)261-8190; for information on QIF, contact Keith Helmuth, ekhelmuth@mindspring.com, (215)545-3417. □

Seven Generations
continued from page 29

built up our infrastructure (sometimes more than once due to failed experiments) to where we have moved beyond survival mode and into abundance. With the crops from our fields, we can now feed 38 other families through a Community Supported Agriculture setup. Eggs, milk, and wool also find their way to other tables and looms. In building our new home, we have examined every luxury that we add to our lives, in terms of its effect on the environment and the other creatures and people with whom we share this planet.

We debated spending what seemed an exorbitant amount of money on drilling a well and finally agreed that access to water was a basic right. Our water system consists of a traditional windmill that pumps the water to tanks in our basement, where we can then use it in our home and drip irrigate our crops. Greywater is reused for irrigation, and a compost toilet provides fertilizer. Electricity is generated by the sun and wind. A wood stove heats our home and cooks our food, along with surplus electricity and two 20-pound propane tanks in the summertime. The Rototiller, mower, and car still use fossil fuels, but we have plans to convert them to solar electricity and vegetable oil.

Feeling blessed with more than we can justify for ourselves, we have reached out to other families to help turn this homestead into a community. Another adventurous Quaker family has joined us and is able to share not only the land, but other physical resources like the well, the barn, extra electricity, the road, and the wilderness. In addition, we enrich each other's lives in ways that go-it-alone homesteading could never do, and we support and challenge each other to keep examining our life choices. Our relationship is mutually beneficial and our bonds are strengthening a multilayered web. The motto, "Live simply, so that others may simply live," has been appropriate for us but not entirely accurate. Ours is not a particularly simple life as we juggle farm, family, and community. It is a deliberate life, however, designed to maintain a direct connection to the means of our sustenance, both physical and spiritual. It is an evolving path that grows richer and deeper as we follow it. □

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break free of the trees, floating up into the night sky—another “moon moment” we shall not forget. Then, too, there is the joy I feel in seeing a new crescent moon just coming in, or the last crescent as it goes out. Twilight sky in winter, with the crescent moon setting by the ever-brilliant Venus, is something I never tire of experiencing. I have never lived anywhere else where our moon is such a magical part of my life.

One final teaching I would like to share has also come to me by way of our moon. The light and dark phases of our moon remind me of the rule of opposites, the tensions in community life that help us to grow in spirit and in wholeness. These are the challenges of living with others, both humans and other-than-humans, like the biting flies and the mosquitoes. I try to remember that opposites are really two sides of the same thing and somewhere in the middle, opposites meet. Light and dark halves of the moon exist but, as Carolyn R. Shaffer and Kristin Anundsen write in *Creating Community Anywhere*, “We have only one moon and it is round.”

The teachings of the trees, irises, bald eagle, great blue herons, and our moon are just a few of many teachings I have experienced. My membership in the marsh community has deepened my unity with the Divine Spirit, and my communion and connectedness to my fellow humans, all the other-than-human life forms, and the celestial members that everyone experiences no matter where they happen to be.

No one community member speaks the entire truth. We need to hear the truth of the trees, flowers, birds, insects, and other members if we are to realize our interconnectedness. I understand that not everyone is a member of a marsh community. However, there are different types of communities on our planet: forest communities, desert communities, roadside communities, suburban communities, city communities (it is possible to connect with other-than-human members there, too), river communities; you get the idea. I invite Friends, wherever we find ourselves, to allow the other-than-human members into our definition of community; you will be pleasantly surprised at what you find. □

are located, is the fastest-growing county in the United States. In the past five years, over 20,000 acres of wild land in our county have been replaced by houses.

Saving natural quiet has special significance in my family because of my late husband, Wesley Henry, who died of cancer in December. With Wes's passing, our nation lost a fierce advocate for natural quiet. As manager of the wilderness program of the National Park Service, he dedicated his last 15 years to saving the natural soundscapes of wilderness areas in our national parks—the last refuges for visitors seeking spiritual restoration in quiet and solitude. Because of his work, it is possible, for example, for hikers to experience the unbroken silence of the Grand Canyon below the rim, without being bombarded by the shattering noise of helicopters on "flightseeing" tours. In honor of his work, the National Park Service recently established the Wesley Henry National Excellence in Wilderness Stewardship Award.

In the environmental classic, *A Sand County Almanac*, Aldo Leopold ponders the fate of natural sounds in the future lives of his three sons:

I hope to leave them good health, an education, and possibly even a competence. But what are they going to do with these things if there be . . . no more piping of widgeons and chattering of teal as darkness covers the marshes; no more whistling of swift wings when the morning star pales in the east? And when the dawn-wind stirs through the ancient cottonwoods, and the gray light steals down from the hills over the old river sliding softly past its wide brown sandbars—what if there be no more goose music?

When I find myself despairing about the future of wild lands, I think of First-day school by the stream. It is a source of deep spiritual consolation for me. I believe it is a sacred place that restores those who seek the Light. We have evidence that this was certainly true for Hannah Janney and John Woolman. Our meeting will protect these woods, and many generations of young Friends will continue to hear goose music along Goose Creek, deepening their friendship with God in the process. □

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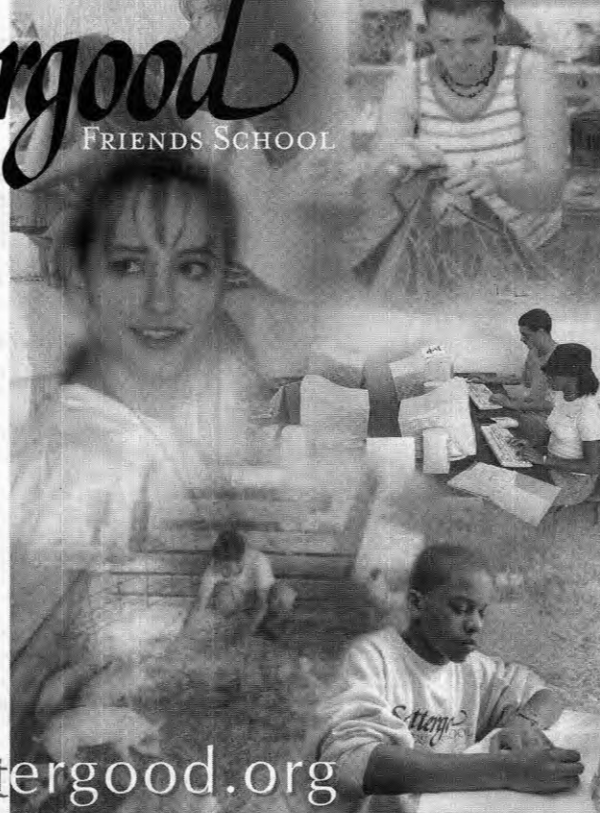
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Accommodations

Traveling West? Visit the Ben Lomond Quaker Center. Personal retreats and our annual schedule of Quaker programs. Among the redwoods, near Santa Cruz, Calif. (831) 336-8333. <<http://www.quakercenter.org>>.

Burt House Friends Center, Ithaca (New York) Friends Meeting. Rooms for sojourners, students, residents. Historic home, site of peace activism and outreach. Beautiful lake view, adjacent to waterfall. Ithaca College nearby; short walk to Cornell University and downtown. Intentional community of four to six persons sharing Quaker values and concerns. Common kitchen, living areas, laundry. 227 N. Willard Way, Ithaca, NY 14850. Contact Ginny at (607) 272-3471 or Wilma at <wilmabny@hotmail.com>.

Washington, D.C., your destination? The Washington Office of the American Friends Service Committee at 1822 R Street, NW, offers overnight accommodations in a Quaker tradition. Reasonable rates. Two blocks from Dupont Circle subway station on the Red Line; close to galleries and bookstores. Shared and single rooms available. Gays, lesbians and people of color are welcome. (202) 232-3196 or <davishouse@afsc.org>.

Quaker Hill Conference Center—Richmond, Indiana. Overnight accommodations at Woodard Lodge and the historic Evans House are available year-round for travelers to the Richmond area. Our facilities are also available for retreats, meetings, family get-togethers, and other private gatherings. For details and reservations, call (765) 962-5741, e-mail <quakerhill@parallax.ws>, or visit our website at <<http://www.qhcc.org>>.

Seattle—Affordable, private travelers' rooms available at Quaker House. Contact Megan Snyder-Camp at University Friends Meetinghouse, 4001 9th Avenue NE, Seattle, WA 98015. (206) 632-9839.

William Penn House, Washington, D.C. Quaker Seminars, youth programs, bed and breakfast. Five blocks from the Capitol, Supreme Court, and near Smithsonian museums. Shared accommodations for individuals and groups. Gays, lesbians, and people of color are welcome. 515 East Capitol Street, SE, Washington, DC 20003, (202) 543-5560, fax (202) 543-3814, <director@wmpennhouse.org>, <www.quaker.org/penn-house>.

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

Santa Fe—Simply charming adobe guest apartment at our historic meetinghouse. Fireplace, bath, kitchenette, very convenient to downtown and galleries, as well as our tranquil garden. One night—one month stays, affordable. Call (505) 983-7241.

Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 227-9118. Overnight and short-term accommodations also available. <directors@bhfh.org>; <www.bhfh.org>.

Pittsburgh—Well located, affordable, third-floor (walkup) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Sofia Community, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066.

(800) 643-4434.

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: +44 (207) 636-4718. Fax: +44 (207) 636-5516. <www.pennclub.co.uk>.

Assistance Sought

Catsitters wanted for February and March 2005. Large two bedroom apartment in Brighton, England—one hour train from London. <Zvi@dircon.co.uk>.

Books and Publications

THE PEACEABLE TABLE, successor to *The Friendly Vegetarian*. A monthly online journal for vegetarian Quakers and others. Articles, recipes, book and film reviews, letters. <www.vegetarianfriends.net>.

THE LAST TESTAMENT—*The Gospel of Jesus of Nazareth*. "Simply remarkable, and full of surprises. Few works delve more deeply into the Scriptures or raise such compelling questions. Have your Bible handy—you'll need it!" Learn more online at <www.thelasttestament.com>.

Friends Bulletin, magazine of Western U.S. Quakers, subscription \$16. Sample copies free. *A Western Quaker Reader*. \$20. Pamphlet "Islam from a Quaker Perspective": \$4 (including postage). Friends Bulletin, 3223 Danaha Street, Torrance, CA 90505. <westernquaker.net>; <friendsbul@aol.com>.

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Opportunities

Friends Center with unprogrammed Christian orientation, Barnesville, Ohio, offers quiet, welcoming space for personal retreats with optional spiritual consultation. Weekend group retreats also offered: October 8–10, 2004 **Dwelling Deep—An Extended Meeting For Worship** with Linda Chidsey; March 4–6, 2005 **Opportunities and Challenges of Growing Older** with Ken and Katharine Jacobsen; April 22–24, 2005 **Gospel Lives—Learning from the Quaker Journals of Ohio Yearly Meeting Ministers** with Bill Taber and Doug Walsh. Write to Friends Center, 61388 Olney Lane, Barnesville, OH 43713 or call (740) 425-2853.

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: <fqa@quaker.org>. Web: <www.quaker.org/fqa>.

October 17–22: Spirited Community: Early Christians and Early Friends, with Timothy Peat
October 22–24: **Understanding John's Gospel**, with Timothy Peat
October 22–24: **Conscience and War: Helping Each Other Explore Our Leadings**, with Rosa Packard and Jim Hamilton
October 24–29: **Earth and the Sacred**, with Mark I. Wallace
October 29–31: **Chanting: Songs of the Soul**, with Beverly Shepard
November 7–12: **Friends Testimonies**, with Chel Avery
November 14–19: **Nonviolence in Personal and Political Life**, with Dan Snyder

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

Polly Lodge, Jackie Coren and Chip Poston of **George School** will be leading a "Listening Pilgrimage" to **Israel and Palestine** in March 2005. Tentative dates are 3/10/05–3/27/05. Cost is \$2,600, including air fare; application deadline is Dec. 1. Seventeen days in the Holy Land, transformation that lasts for a lifetime. For further information, please e-mail Chip Poston at <chip_poston@georgeschool.org> or leave a voicemail message at (215) 579-6673.

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.qhaz>.

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.

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; e-mail: <crstudy@racs.co.cr>; <www.crstudytours.com>, or call in the USA (520) 364-8694.

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

Personals

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write P.O. Box 1658, Andalusia, PA 19020 or call (800) 717-5011.

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Positions Sought

HORTICULTURIST—Seeking full-time position. B.S./Hort., experienced, IPM, Estates, Orchard, Hydroponics. Attender, Purchase, N.Y. Meeting. (914) 237-4857. <angeloperi@hotmail.com>.

Positions Vacant

Friend in Residence—Burt House Friends Center, Ithaca (New York) Friends Meeting. Person or couple to oversee the functioning of the Burt House, to nourish the spirit of cooperation within small intentional living community sharing Quaker values and concerns, and to serve as liaison to meeting. Experience with Quaker traditions required. Historic home, site of peace activism and outreach. Living space plus common kitchen, laundry. Beautiful lake view, adjacent to waterfall. Ithaca College nearby; short walk to Cornell University and downtown. 227 N. Willard Way, Ithaca, NY 14850. Contact Ginny at (607) 272-3471 or Wilma at <wilmabny@hotmail.com>.

letter, résumé, statement of educational philosophy, and three letters of reference by October 25th to Frankford Friends School Search Committee, 1500 Orthodox Street, Philadelphia, PA 19124.

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, <director@wmpennhouse.org>, <www.Quaker.org/penn-house>.

American Friends Service Committee Central Regional Director

Quaker, social change, and humanitarian service non-profit organization seeks Regional (Executive) Director to be based in Des Moines, IA. The Director is responsible for overall leadership and operation of the region, including: staff and program supervision, volunteer support and guidance, fundraising and budget oversight. The region includes IA, MN, MO, KS, CO, ND & SD, NE, TX, AK, and OK. Requires 4 years of management experience, strong commitment to nonviolence, and experience in community-based or agency programming, program development, implementation and oversight, and staff supervision. Women, people of color, people with disabilities, and lesbian, gay, bisexual, and transgender people are encouraged to apply. Please send résumé and cover letter by October 29, 2004, to: Regional Director Search Committee-AFSC, c/o Mikel Johnson, 4211 Grand Avenue, Des Moines, IA 50312. E-mail: <jkrieg@afsc.org>. See: <www.afsc.org>. AA/EOE employer.

Plainfield, Indiana Friends Meeting is seeking a full-time pastor to provide spiritual leadership. We are a diverse group in the midst of a growing community. We prefer someone with Quaker affiliation but will consider other denominations. Immediate opening. Send résumé to: Mary Hubbard, 517 Kentucky Avenue, Plainfield, IN 46168. Phone: (317) 839-7653.

Redwood Forest Friends Meeting seeks Resident Friend(s). Small living quarters provided. Located 60 miles north of San Francisco and 25 miles from Pacific Ocean. Write to Resident Friend Liaison, Post Office Box 1831, Santa Rosa, CA 95402; or, <avboone@sonic.net>.

Real Estate

Quaker realtor specializing in Bucks County, Pa., and Mercer County, N.J. I welcome the opportunity to exceed your expectations. Mark Fulton, Prudential Fox and Roach Realtors, 83 South Main Street, Yardley, PA 19067. (215) 493-0400 ext. 131.

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Retirement Living

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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. <www.friendshomes.org>.



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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>.

Beautiful Pleasant Hill, Tennessee. Diverse activist community. Full Service facility. Independent homes to skilled nursing care. Quaker meeting on premises. (931) 277-5003, Phil Thomforde. (931) 277-3518, office, brochure.

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Schools



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Theology is an effort to make sense of our lives in the context of faith. For theological study in the Quaker tradition online or in a campus format, contact Sue Axtell at <axtellsu@earlham.edu> or (800) 432-1377.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, after school arts, sports, and music programs. Busing available. 1018 West Broad Street, Quakertown, PA 18951. (215) 538-1733. <www.unitedfriendsschool.org>.

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.

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School**, 60 AMS Circle, Burnsville, NC 28714. (828) 675-4262. <info@arthurmorganschool.org>, <www.arthurmorganschool.org>.

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. 375. <www.ssfss.org>.

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.

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.

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ding certificates. Reasonable rates, timely turnarounds. Call or e-mail: (404) 296-0672 / <chezgray@mindspring.com>.

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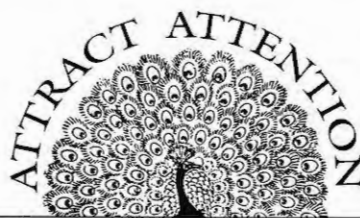
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is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family.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

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

♿=Handicapped Accessible

Meeting Notice Rates: \$18 per line per year. \$24 minimum. Payable a year in advance. No discount. New entries and changes: \$12 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@uqconnect.net>), or phone + 61 (0) 7 33740135.

BOTSWANA

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

CANADA

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

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

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

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

COSTA RICA

MONTEVERDE-Phone 645-5207 or 645-5036.

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

GHANA

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

NICARAGUA

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

UNITED STATES

Alabama

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

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

FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (251) 928-0982.

HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (256) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

Alaska

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

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

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

Arizona

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

McNEAL-Cochise Friends worship group at Friends SW Center, Hwy 191, m.p. 16.5. Worship Sun. 11 a.m. except June. Sharing 10 a.m. 3rd Sun. (520) 456-5967 or (520) 642-1029.

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

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

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

Arkansas

CADDO-(Ark., La., Okla., Tex.). Unprogrammed. Call (Hope, Ark.) (870) 777-1809, (Mena, Ark.) (479) 394-6135.

10 a.m. worship at 11 a.m. at 3415 West Markham. Phone: (501) 664-7223.

California

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

BERKELEY-Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. (510) 843-9725.

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

CHICO-9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th Street. (530) 895-2135.

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

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

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

FRESNO-Unprogrammed meeting. Sunday 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (559) 237-4102.

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

LA JOLLA-Meeting 10 a.m. 7380 Eads Ave. Visitors call (858) 456-1020.

MARIN COUNTY-10 a.m. Falkirk Cultural Center, 1408 Mission Ave. at E St., San Rafael, Calif. (415) 435-5755.

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

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

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

NAPA SONOMA-Friends meeting. Sundays 10 a.m. at Aldea House, 1831 First St., Napa, Calif. Information: Joe Wilcox (707) 253-1505. <nvquaker@napanet.net>.

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

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

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting. 10 a.m. 4061 Mission Inn Ave., Riverside. (909) 782-8680 or (909) 682-5364.

SACRAMENTO-Meeting 10 a.m. 690-57th Street. Phone: (916) 457-3998.

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

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

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

SAN LUIS OBISPO-Call: (805) 528-1249.

SANTA BARBARA-2012 Chapala St., meeting for worship 10 a.m., First Days. Children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-4012. Phone: (805) 965-0906.

SANTA CRUZ-Meeting 10:30 a.m., 225 Rooney St., Santa Cruz, CA 95065.

SANTA MONICA-Meeting for worship and First-day school 10 a.m. 1440 Harvard St. Phone: (310) 828-4069.

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

SEBASTOPOL-Apple Seed Mtg. Unprogrammed worship 10 a.m. Garzot Bldg., Libby Park (cor. Valentine and Pleasant Hill Rd.). (707) 573-6075.

STOCKTON-Delta Meeting. Unprogrammed, 10 a.m. 2nd First Day, 645 W. Harding Way (Complementary Medical Center). For info call (209) 478-8423.

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

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

Colorado

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

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at 524 South Cascade Ave., Suite 5, Colorado Springs, Colo. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

Cambridge 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. (970) 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 10 a.m. For information, call (860) 347-8079.

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

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, 176 Oswegatchie Rd., off Niantic River Rd., Waterford, Conn. (860) 444-1288 or 572-0143.

♣ **NEW MILFORD**-Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 355-9330.

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

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

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

WOODBURY-Litchfield Hills meeting for worship, 10 a.m. Main St. and Mountain Rd., Woodbury. (203) 267-4054 or (203) 263-3627.

Delaware

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

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

HOCKESSIN-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year round. NW 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) 733-0169. Summer (June-Aug.) we meet at historical London Britain Meeting House, worship 9 a.m. Call for directions.

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.

OUAKER 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, Kodog 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 Blanchard, 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 10:30 a.m. Unitarian Church, 820 N. Frankfort. Info: (386) 734-8914.

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

FT. MYERS-Meeting at Calusa Nature Center, First Days at 10:30 a.m. Telephone: (239) 274-3313.

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

GAINESVILLE-Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. (386) 462-3201.

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

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

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

MELBOURNE-(321) 676-5077. Call for location and time. <www.quakerscmm.org>.

MIAMI-CORAL GABLES-Meeting and First-day school 10:30 a.m. 1185 Sunset Dr., (305) 661-7374. Co-clerks: Doris Emerson, Joan Sampieri. <<http://miamifriends.org>>.

OCALA-1010 NE 44th Ave., 34470, 11 a.m. Contact: George Newkirk, (352) 236-2839. <gnewkirk1@cox.net>.

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

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

SARASOTA-Worship 10 a.m., discussion 11 a.m., 3139 57th St., Sarasota, FL. NW corner 57th St. and Lockwood Ridge Rd. (941) 358-5759.

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. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244 and 977-4022.

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

Georgia

ANNEEWAKEE CREEK-Worship Group—20 miles W of Atlanta in Douglasville, Ga. 1/2 mile South of I-20, Exit 37, at 2078 Fairburn Road #10 in the "I Am Wonderful" Health and Nutrition Store. Unprogrammed Worship 11 a.m. Discussion following. Call for information: Free at (770) 949-1707 or Web: <www.acfwg.org>.

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.

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. Call for meeting times and locations; Jay Penniman (808) 573-4987 or <jfp@igc.org>.

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (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) 457-8726, or (618) 549-1250. <www.siquaker.org>.

CHICAGO-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: (773) 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.

DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: (630) 968-3861 or (630) 652-5812.

♣ **EVANSTON**-1010 Greenleaf St.; (847) 864-8511 meetinghouse phone. Unprogrammed meeting for worship 10 a.m.; First-day school (except July-Aug.) and childcare available. <<http://evanston.quaker.org>>.

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.

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., Sunday. 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853.

Indiana

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

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

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

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

INDIANAPOLIS-Valley Mills Meeting, 6739 W Thompson Rd. (317) 856-4368. <<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-First-day school 9:30, worship 10:30. 603 E. Water St. (563) 382-3922. Summer schedule varies.

♣ **DES MOINES**-Unprogrammed worship 10 a.m., discussion 11:30 a.m. Iowa Yearly Meeting (Conservative), childcare provided. Meetinghouse, 4211 Grand Ave. (515) 274-4717.

♣ **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) 539-4028, 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, 14505 Sandwedge Circle, 67235, (316) 729-4483. First Days: Discussion 9:30 a.m. Unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 9:30 a.m., business 12 noon. <<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.

OWENSBORO-Friends worship group. Call for meeting time and location: Maureen Kohl (270) 264-5369.

Louisiana

BATON ROUGE-Unprogrammed worship 11:30 a.m. Sunday. 2303 Government St. Clerk: Pam D. Arnold (225) 665-3560. <www.batonrougefriends.net>.

Nursery provided. 921 S. Carroll Ave. (504) 865-1675.
RUSTON-Unprogrammed. Call: (318) 251-2669.
SHREVEPORT-Unprogrammed. Call: (318) 459-3751.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.
BELFAST AREA-Unprogrammed meeting for worship, 10 a.m. Telephone: (207) 338-3080.
BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 725-8216.
CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 693-4361.
FARMINGTON AREA-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.
LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, U.S. 202). No meeting July-August. Telephone: (207) 786-4325.
MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.
ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 285-7746.
 & **OXFORD HILLS**-Unprogrammed meeting, worship 9:30 a.m. 52 High St. Hope Ripley Ctr., So. Paris. (207) 583-2780.
PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.
VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.
WATERBORO-Unprogrammed worship, call (207) 636-4149, 490-7113.
WHITING-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2191.

Maryland

ADELPHI-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9-9:40 a.m. 1st, 2nd, 4th, and 5th Sunday. 7:30 p.m. each Wednesday. Singing 9-10 a.m. 3rd Sunday. Nursery. 2303 Metzert, near U. of Md. (301) 445-1114.
ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.
 & **BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-4451. E-mail: <homewood@all-systems.com>.
 & **BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 11 a.m. Call for directions. Phone: (410) 472-4583.
 & **BETHESDA**-Worship, First-day school, and childcare at 11 a.m. on Sundays; mtg for business at 9:15 a.m. 1st Sun.; worship at 9:30 a.m. other Suns. Washington, D.C. metro accessible. On Sidwell Friends Lower School campus, Edgemoor Lane and Beverly Rd. (301) 986-8681. <www.bethesdafrinds.org>.
CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Anne Briggs, 220 N. Kent St., Chestertown, MD 21620. (410) 778-1746.
DARLINGTON-Deer Creek Meeting. Worship 10 a.m. Clerk, Henry S. Holloway, (410) 457-9188.
EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. Marsie Hawkinson, clerk, (410) 822-0589 or -0293.
FALLSTON-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. John C. Love, clerk, (410) 877-3015.
FREDERICK-Meeting for worship 10 a.m. First-day school 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.
PATAPSCO-Friends 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.patuxentfrinds.org>.

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) 253-3208.
ANDOVER-LAWRENCE-Worship: 1st, 3rd Sundays of month at 2 p.m. Veasey Memorial Park Bldg, 201 Washington St., Groveland; 2nd, 4th Sundays of month at 9:30 a.m. SHED Bldg, 65 Phillips St., Andover. (978) 470-3580.
BOSTON-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.
CAMBRIDGE-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.
CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road.
FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.
 & **GREAT BARRINGTON**-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 State 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 11 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.
 & **MATTAPOISETT**-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.
NANTUCKET-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.
NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 990-0710. All welcome.
NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.
 & **NORTHAMPTON**-Worship 11 a.m., adult discussion 9:30; childcare. 43 Center Street. (413) 584-2788. Aspiring to be scent-free.
SANDWICH-East Sandwich Meetinghouse, 6 Quaker Rd., N of junction of Quaker Meetinghouse Rd. and Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-7629.
SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.
WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.
 & **WEST FALMOUTH**-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.
WESTPORT-Worship Sundays 10 a.m. 938 Main Road. (508) 636-4963.
WORCESTER-Unprogrammed meeting for worship, child care and religious education, 11 a.m. 901 Pleasant St. Phone: (508) 754-3887.
YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

Michigan

& **ANN ARBOR**-Unprogrammed meeting for worship 9 a.m. and 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Clerk: Nancy Taylor, (734) 995-6803. <www.annarborfrinds.org>.
BIRMINGHAM-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd., (248) 377-8811. Co-clerks: Margaret Kanost (248) 373-6608, David Bowen (248) 549-8518.
 & **DETROIT**-First Day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.
 & **EAST LANSING**-Red Cedar Friends Meeting. Unprogrammed worship and First-day school, 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:30 a.m. (except 1st Sunday of month). Sparrow Wellness Center, 1st floor, 1200 East Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>.
GRAND RAPIDS-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-1642.
 & **KALAMAZOO**-First-day school and adult education 9:30 a.m. Meeting for worship 10:30 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.
MT. PLEASANT-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., Wesley Foundation, 1400 S. Washington St. Don/Nancy Nagler at (989) 772-2421 or <www.pineriverfrinds.org>.

Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays. Call: (218) 829-6917.
 & **DULUTH**-Superior Friends Meeting. 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.
 & **MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>.
NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10:30 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at 313 1/2 Division St. (upstairs), Northfield. For information: Cofine Matney, 8651 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.
ROCHESTER-Worship First Day 9:30 a.m. Place: 11 9th St. NE. Phone: (507) 287-8553. <www.rochesterminfrinds.org>.
 & **ST. PAUL**-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 645-3058 for more information.
ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Friends Forum (adult education), First-day school, and meeting for worship with attention to business (651) 699-6995.
STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

Missouri

COLUMBIA-Discussion 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.
KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.
 & **ST. LOUIS**-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.
SPRINGFIELD-Sunrise Friends Meeting (unprogrammed). Worship and First-day school 11:30 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

Montana

BILLINGS-Call: (406) 252-5647 or (406) 656-2163.
GREAT FALLS-(406) 453-2714 or (406) 453-8989.
MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

Nebraska

& **CENTRAL CITY**-Worship 9:30 a.m. 403 B Ave. Clerk: Don Reeves. Telephone: (308) 946-5409.
LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.
OMAHA-Unprogrammed worship 9:45 a.m. Strawberry Fields, 5603 NW Radial Hwy, Omaha, NE 68104. 292-5745, 391-4765.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 615-3673.
RENO-Unprogrammed worship. For information, call: 329-9400. website: <www.RenoFriends.org>.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.
DOVER-Unprogrammed worship 10:30 a.m. 141 Central Ave. Childcare available. Clerk, Bill Gallot: (207) 490-1264, or write: P.O. Box 124, 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: Mary Ann Cadwallader, (603) 643-1343.
KEENE-Worship group-unprogrammed 10 a.m. Children's program and child care. 25 Roxbury St., Rear (YMCA Teen Program Center), 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. (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.
WEARE-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.

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, 2201 Riverton Rd. Meeting for worship 11 a.m., First-day school 10 a.m. (856) 829-7569.

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 Grete St., Greenwich. (609) 451-8217.

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

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

MARLTON-See **CROPWELL**.

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

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

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

MOORESTOWN-118 E. Main St. First-day meeting 10 a.m. R.E. (including adults) 9 a.m. (Sept.-May). For other information call (856) 235-1561.

MOUNT HOLLY-Meeting for worship 10 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 10-11 a.m. each First Day. Sundays. Haddon Ave. and Cooper St., Camden. Rose Ketterer (856) 428-0402.

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

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

QUAKERTOWN-Worship and First-day school 10:30 a.m. Box 502, Quakertown 08868. (908) 782-0953.

RANOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15, 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <7janney@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 10 a.m. South Shore Rd., Rte. 9, Seaville. (609) 624-1165. Beach meeting in Cape May-Grant St. Beach 9 a.m. Sundays, June/Sept.

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

SOMERSET/MORRIS COUNTIES-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship held 9 a.m. Sept.-May. (908) 876-4491.

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

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

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

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

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

New Mexico

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

LAS CRUCES-Meeting for unprogrammed worship 10 a.m. 622 N. Mesquite. Call: (505) 647-1929.

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

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

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

TAOS-Clearlight Worship Group. Sundays 10:30 a.m. at Country Day School. (505) 758-8220.

New York

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

ALFRED-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St. Visit us at <www.alfredfriends.org>.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 923-1351.

BROOKLYN-Worship and First-day school 11 a.m. (childcare provided), 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 026123, Brooklyn, NY 11202.

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

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

CATSKILL-10 a.m. worship. Rt. 55, Grahamsville. November-April in members' homes. (845) 434-3494 or (845) 985-2814.

CENTRAL FINGER LAKES-Geneva vicinity/surrounding counties. Unprogrammed meeting and First-day school. Call for time and place: (585) 526-5196 or (607) 243-7077.

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

CLINTON-Mohawk Valley Monthly Meeting. New Swarthmore Meeting House, Austin Rd., Clinton, NY 13233. (315) 853-3035.

CLINTON CORNERS-BULLS HEAD-Oswego Monthly Meeting. Worship and First-day school 10:30 a.m. 1323 Bulls Head Road (Northern Dutchess County) 1/4 mile E of Taconic Pky. (845) 876-3750.

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

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

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

FLUSHING-Unprogrammed meeting for worship First Day 11 a.m. 137-16 Northern Boulevard, Flushing, NY 11354. (718) 358-9636.

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

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

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

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

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

BETHPAGE P.M.-second and fourth First Days

CONSCIENCE BAY M.M.-St. James. July and August 9:30 a.m.

JERICHO M.M.

MANHASSET M.M.-10 a.m.

MATINECOCK M.M.-10 a.m.

PECONIC BAY E.M.-10:30 a.m. Southampton College and 11 a.m. Groenport

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. (716) 662-5749.

POPLAR RIDGE-Worship 10 a.m. (315) 364-8102.

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

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

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

♠ **ROCHESTER**-84 Scio St. Between East Avenue and E. Main St. Downtown. Unprogrammed worship and child care 11 a.m. Adult religious ed 9:45 a.m. Child RE variable. 6/15-9/7 worship 10 a.m. (585) 325-7260.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (845) 735-4214.

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

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

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

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

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

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

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

North Carolina

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

BEAUFORT CITY-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Tom (252) 728-7083.

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

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

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 clerk, (919) 419-4419.

FAYETTEVILLE-Unprogrammed worship, 6 p.m.; discussion, 5 p.m. 223 Hillside Ave. (910) 323-3912.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship and child care at 10:30 a.m. Call: (336) 854-5155 or 851-2120.

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

GREENVILLE-Unprogrammed worship and First-day school. (252) 758-6789.

HICKORY-Unprogrammed worship, First-day school 10:30 a.m., forum 11:30 a.m. 125 3rd St. NE, Hickory, N.C., (828) 328-3334.

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

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

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

WOODLAND-Cedar Grove Meeting. First day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3902.

North Dakota

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

Ohio

AKRON-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; (330) 336-7043; <jwe@uakron.edu>.

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

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

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. Lisa Cayard, 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. 130. Phone: (937) 847-0893.

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.

NORTHWEST OHIO-Broadmead Monthly Meeting FGC. Unprogrammed worship groups meet at:

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

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

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

TOLEDO-Janet Smith, (419) 874-6738, <janet@evans-smith.us>.

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

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

WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 897-5946, 897-8959.

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

WOOSTER-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 264-8661 or (330) 262-3117.

• **YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Carl Hyde, (937) 767-3571.

Oklahoma

OKLAHOMA CITY-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays in parlor at 2712 N.W. 23rd (St. Andrews Presb.). (405) 631-4174.

STILLWATER-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

TULSA-Green Country Friends Meeting. Unprogrammed worship 3:15 p.m. Forum 4:30 p.m. For information, call (918) 743-6827.

Oregon

ASHLAND-South Mountain Friends Meeting, 543 S. Mountain Ave. First hour activities 9:30 a.m., children's program and silent meeting for worship 11 a.m. Child care available. Bob Morse, clerk, (541) 482-0814.

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

• **BRIDGE CITY**-West Portland. Worship at 10 a.m., First-day school at 10:15 a.m. <www.bridgecitymeeting.org>. (503) 230-7181.

• **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.

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822.

FANNO CREEK WORSHIP GROUP-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 2nd and 4th Sunday. 8825 S.W. Barnes Road. Contact Sally Hopkins, (503) 292-8114.

HOOD RIVER AND THE DALLES-MOUNTAIN VIEW WORSHIP GROUP-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Oreg. Contact Lark Lennox, (541) 296-3949.

SALEM-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone (503) 399-1908 for information.

Pennsylvania

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

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

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

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

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

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 10:45 a.m., Sunday. 24th and Chestnut Sts. (610) 874-5860.

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

CORNWALL-(Lebanon Co.) Friends worship group, meeting for worship First Days 10 a.m. Call (717) 274-9890 or (717) 273-6612 for location and directions.

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

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

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

DUNNINGS CREEK-First-day school/meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. (814) 839-2952.

ELKLAND-Meeting located between Shunk and Forksville on Rt. 154. 11 a.m. June through September. (570) 924-3475 or 265-5409.

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

EXETER MEETING-191 Meetinghouse Rd., 1.3 miles N of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Edward B. Stokes Jr. (610) 689-4083.

FALLSINGTON (Bucks County)-Friends Meeting, Inc. Main St. Meeting for worship 11 a.m. Five miles from Pennsylvania reconstructed manor home of William Penn.

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

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

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

• **GWYNEDD**-Worship 9 a.m. and 11:15 a.m. FDS 9:45 a.m. Business meeting 3rd First Day of the month 9 a.m. Summerytown Pike and Rte. 202. Summer worship 9:30 a.m. No FDS. (215) 699-3055. <gwyneddffriends.org>.

HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. Phone: (717) 232-7282 or (717) 232-1326.

HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. at the College, Commons Room, Buck Lane, between Lancaster Pike and Haverford Rd.

• **HAVERTOWN**-Old Haverford Meeting. East Eagle Rd. at St. Denis Lane, Haverford; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

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

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

INDIANA-Meeting 10:30 a.m., (724) 349-3338.

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

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

LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

LANDSOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsowne and Stewart Aves. Telephone: (610) 623-7098. Clerk: (610) 660-0251.

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-Meeting for worship and children's First-day school at 10:30 a.m. Sundays. E-mail <lewisburgfriends@yahoo.com> or call (570) 522-0183 for current location.

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

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

MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 10:30 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 AT LANGHORE (Bucks Co.)-First-day school 9:45 a.m. (except summer), meeting for worship 11 a.m. (10 a.m. in Seventh and Eighth Months) on First days, and 7 p.m. (year-round) on Fourth days. 453 W. Maple Ave., Langhorne, PA 19047. (215) 757-5500.

• **MILLVILLE**-Worship 10 a.m., First-day school 11 a.m. Main St. Dean Gorton, (717) 458-6431.

• **NEWTOWN (Bucks Co.)**-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. In Summer, worship 10 a.m., no First-day school. 219 Court St. (215) 968-1655, <www.newtownfriendsmeeting.org>.

NEWTOWN SQUARE (Del. Co.)-Worship 10 a.m. Rte. 252 N of Rte. 3. (610) 356-4778.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19044.

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 Maccoby 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) 947-6171. *Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

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

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

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

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

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

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

PHOENIXVILLE-Schuylkill Meeting. Rt. 23 and Whitehouse Roads, Phoenixville, PA 19060. (610) 933-8884. Forum 9 a.m., worship 10 a.m.

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

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

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

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

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

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

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

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

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

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2424.

• **STATE COLLEGE**-Early and late worship 8:30 and 11 a.m. Children's programs 10:45 a.m. Adult discussion on most Sundays at 9:45 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

SWARTHMORE-Meeting and First-day school 10 a.m. 12 Whittier Place, off Route 320.

TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. For location, call (570) 265-6523 or (570) 888-7873.

UPPER DUBLIN-Worship & First-day school 10 a.m. Fort Washington Ave. & Meetinghouse Rd., near Ambler. (215) 653-0788.

VALLEY-1121 Old Eagle School Rd., Wayne (North of 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.

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

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

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

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

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

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

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

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

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

Rhode Island

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

SAYLESVILLE-Worship 10:30 a.m. each First Day.

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

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

South Carolina

CHARLESTON-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 723-5820, e-mail: <contact@CharlestonMeeting.com>, website: <http://www.CharlestonMeeting.com>.

& **COLUMBIA**-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

GREENVILLE-Unprogrammed, worship 1:30 p.m., First Christian Church, 704 Edwards Rd. (864) 895-7205.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

SUMTER-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

South Dakota

RAPID CITY-(605) 721-4433.

SIOUX FALLS AREA FRIENDS-Worship and First-day school. Phone: (605) 339-1156 or 256-0830 for time.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (423) 629-2580.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Gladys Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

& **JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 283-4392 (Edie Patrick)

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 274-1500.

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

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 694-0036.

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (432) 837-2930 for information.

AMARILLO-Call (806) 372-7888 or (806) 538-6241.

AUSTIN-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River), Austin, Tex. Supervised activities and First-day school for young Friends. (512) 452-1841.

CORPUS CHRISTI-Costal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 888-4184 for information.

DALLAS-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/dallas>.

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Phone: (915) 546-5651. Please leave a message.

FORT WORTH-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 531-2324 or 299-8247.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. Gerald Campbell, Clerk, (409) 762-1785.

HILL COUNTRY-Unprogrammed meeting 10 a.m., June to September 10:30 a.m., discussion 11 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

HOUSTON-Live Oak Meeting. Sundays 8:30 and 10:30 a.m. Wednesdays: Discussion 7 p.m., meeting for worship 8-8:30 p.m. 1318 W. 26th St. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday afternoons from 2 to 3 p.m. Grace Presbyterian Church, 4820 19th St. (806) 763-9028/(806) 791-4890. <http://www.finitesite.com/friendsmeetings>.

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 Rte. 7 and Main St. (Rt. 9). (802) 442-6010.

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

& **MIDDLEBURY**-Worship 10 a.m. at Havurah House, 56 N. Pleasant St., Middlebury. (802) 388-7684.

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

PUTNEY-Worship, Sunday, 8:30 and 11 a.m. Adult discussion, 9:45 a.m. Singing, 10:45 a.m. Children's program, 11:15 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

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

WILDERNESS-Meeting for worship 10 a.m. in Shrewsbury Library, 98 Town Hill Road, Cuttingsville. 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 a.m. Call for directions. (540) 745-3252 and 745-6193.

HARRISONBURG-Valley Friends Meeting. Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

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

AGATE PASSAGE-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komeda Rd. Info: (360) 697-4675.

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 a.m. Children's program. (360) 752-9223; clerk: Turtle Robb, (360) 312-8234.

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. worship, First-day school, Community Ctr., Tyler & Lawrence, (360) 385-7981.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 527-0200.

SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. (206) 547-6449. Accommodations: (206) 632-9839.

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

TACOMA-Tacoma Friends Meeting, 2508 S. 39th St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: (253) 759-1910.

WALLA WALLA-10 a.m. Sundays. 522-0399.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659 or Miner (304) 756-3033.

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261.

PARKERSBURG-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

& **EAU CLAIRE**-Worship at 10:30 (9:30 June-Aug.) preceded by singing. 416 Niagara St. Call (715) 833-1138 or 874-6646.

GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.

KENOSHA-RACINE-Unprogrammed worship on Sundays at 10 a.m. 880 Green Bay Rd., Kenosha. (262) 552-6836. <www.geocities.com/quakerfriends>.

KICKAPOO VALLEY FRIENDS-Gays Mills. Worship Sunday 11 a.m. Children's program 1st and 3rd Sundays (608) 637-2060. E-mail: <chakoian@mailbag.com>.

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MADISON/MONONA-Yahara Friends. Unprogrammed worship, Sundays 10:30 a.m. 4503 Winnequah Rd., Monona. (608) 441-9193. Web: <yaharafriends.home.att.net>.

MENOMONIE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 658-1042.

& **MILWAUKEE**-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 967-0898 or 263-2111.

OSHKOSH-Meeting for worship 10:30 a.m. on Sunday. (920) 233-5804.

Be a Friend for their Future



Last year, 158 people made a bequest to the AFSC. In the last five years, another 794 people from all walks of life have become "Friends for the Future" by telling us that they have remembered AFSC in their estate plans.

AFSC values all bequests, whether large or small. Together, these gifts ensure the stability of AFSC's ongoing witness for peace, justice, and human dignity.

By remembering AFSC in your estate plan, you can reduce estate taxes and continue your commitment to Quaker service. Best of all, it's quite easy.

Ways to include AFSC in your estate plan:

- Include AFSC as a beneficiary in your will.
- Include AFSC as a beneficiary in your living trust.
- Name AFSC as the beneficiary of your IRA or other retirement plan.
- Name AFSC as the beneficiary of your life insurance policy.

PHOTOS: Top (from left to right): Jim Wasserman; Denise Davis; Doug Hostetter; Terry Fox. Top right: Mike Valoris. Bottom right: MAnnetree Ruddell



"This is a very small bequest. Other people with more dollars and cents (and sense !?!) may be able to fund the grand thing. I have to think small. Most people want to give something more permanent or obvious. But I'm thinking of stamps or scotch tape or some grease for wheels to ease things in the effort."

JO-MARIE RUDDELL
1917-2000



To learn more about becoming a "Friend for the Future" call Mike Valoris or Patrick Manion of our Gift Planning office at 1-888-588-2372, ext. 3, send an e-mail to GiftPlanning@afsc.org.



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