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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

THE DIVINE
SOURCE
OF VOCAL
MINISTRY



MEETINGS FOR
LEARNING



WE ARE ALL
SEEKERS



An independent magazine serving the Religious Society of Friends



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Among Friends

Finding Peace

I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live. (Deut. 30:18-20)

Singer/songwriter John McCutcheon has written a moving ballad, *Christmas in the Trenches*, that tells a true story of German and Allied soldiers laying down their weapons one Christmas during World War I and approaching each other, white flags in hand, to meet and celebrate Christmas with each other in no man's land. Christmas carols were sung together in German and English; chocolates, cigarettes, and photos from home shared; an impromptu flare-lit soccer game engaged both sides. "Soon daylight stole upon us and France was France once more; With sad farewells we each began to settle back to war; But the question haunted every heart that lived that wondrous night; 'Whose family have I fixed within my sights?'" McCutcheon's song goes on to conclude, "Each Christmas come since World War I, I've learned its lessons well; That the ones who call the shots won't be among the dead and lame; And on each end of the rifle, we're the same." Perhaps more than any other antiwar song I know, this one points to the deep irony that today's enemy is tomorrow's potential friend. Two friends of mine from New York Yearly Meeting embody this reality. One fought in World War II on the German side, the other on the U.S. side. The U.S. soldier was shot down and became a prisoner of war in Germany. Later in their lives, after the war, both became Quakers. Many years later, having become very good friends in the United States, the friend who'd been a German soldier accompanied the friend who was a former U.S. soldier back on a healing journey to Germany to revisit the sites of his capture and captivity, serving as his interpreter.

The implications of these stories are so powerful they can easily move me to tears. It underscores the insanity of armed confrontation and the incalculable loss to the world of all the potential good that might have issued from those who die in such conflicts. And it opens the imagination to the possibilities that lie beyond today's tragic battles: what collaborations and mutually beneficial relations will one day emerge between us in the United States and those in the Muslim world, Iraq in particular?

Jesus was born in the Holy Land—the Middle East to us—at a time when occupation and cruelty abounded. He came to us with a stunning message of hope and instruction: Do unto others as you would have them do unto you. Love your neighbor as you love yourself. Turn the other cheek. Forgive seventy times seven. Follow the example of the Good Samaritan, and offer succor and help to those in need, even among your cultural enemies. The kingdom of God is among us now.

If we take these admonitions seriously, where might they lead us? How do we honor the kingdom of God that is among us now? Peace is not a remote bright star that we must follow until it leads us to a dawning new world. Peace is not what we with bigger bombs and more firepower bludgeon from others. Peace is not the smoldering rancor of an occupied people, or the uneasy "freedom" of the occupiers. The capacity for peace is within every human heart. Peace is available to us now, but only if we choose it, and actively keep on doing so. Anything less is a failure of imagination, with tragic consequences beyond our ability to fathom.

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*The wood engraving on the cover, "War and Peace Under the Cross," was done by Fritz Eichenberg as his Christmas card 50 years ago.
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Third row: former assistant editor Lisa Rand and baby Caroline, Gabriel Ehri, Bob Dockhorn, and Nagendran Gulendran (Gulen).



Barbara Hirschkowitz

Identifying the seeds of violence

Jack Powelson's attack on me ("Economics by innuendo and error," *Viewpoint*, *FJ* Aug.) is unfortunately personal and sufficiently wrong that I feel I must respond. I hope not to respond in kind, but rather to address his ideas.

His implied premise that Quakers are bad economists is questionable at best. Economics is not an exact science. Economists cannot agree on issues as basic as the importance of paying off the national debt or whether the housing boom is destined to collapse. To assume that one school of economics has a monopoly on truth is to fail to see the larger picture.

The field of economics is far more pluralistic than Jack Powelson seems to realize. For instance, David Korten is one of a growing number of economists who challenge the assumptions behind the 1944 Bretton Woods conference and the institutions it spawned. Herman E. Daly, formerly a senior economist in the Environmental Department of the World Bank, argues that "sustainable economic growth" is *impossible*, that the world economy cannot "grow its way out of poverty and environmental degradation." Lester Brown, founder of Earth Policy Institute, contends that the present market economy—the cornerstone of traditional *laissez faire* economics—does not tell the ecological truth. Dozens of other thinkers are revolutionizing economics and advocating social change.

I stand by the particulars in my article, "A Quaker Response to Economic Globalization" (*FJ* May). It is factually accurate, even if the facts are organized along lines alien to the traditional economic thinking in which Jack Powelson is so heavily invested—as a former professor, consultant, and employee of the International Monetary Fund.

I also stand by my central premise, that "What our press touts as 'free trade' is, in reality, an elaborate set of rules written by large-scale international organizations to give them a competitive advantage over small-scale local operations." Jack Powelson's contention that the rules are "worked out by consulting governments" has little meaning in practice to the largely disenfranchised rural populations of the world. Even in our own industrialized, literate, and putatively democratic country, few if any members of Congress had actually read the telephone-book-sized provisions of NAFTA before ratifying the agreement. The WTO is even

less subject to democratic processes.

It is true that the WTO ruled against the Bush administration's protective steel tariffs (as expected) and against the tax advantage enjoyed by U.S. offshore companies. I am somewhat heartened by these rulings. Our First World agricultural subsidies are also on the bargaining table. These rulings support the notion that some entity such as the WTO is required to decide trade disputes and to prevent large corporations from running roughshod over the world—a position held by many Friends, as I took pains to indicate in my article. No one wants chaos.

But the WTO is a seriously flawed institution, and these rulings do not address the most pressing inequities. It is simply not true, as Jack Powelson contends, that the WTO behaves according to "no general pattern, only adherence to international trade rules agreed on by 147 member countries." He is missing the obvious. The rules agreed on by the power elites in these 147 countries and their corporate sponsors do in fact enforce a general pattern by which decisions are made solely on the basis of trade, without regard to human rights, environmental and social costs, and the ubiquitous subsidies to the petroleum industry that artificially inflate the volume of global trade.

Thus it was not the WTO, but a separate agreement known as The Common Code for the Coffee Community, signed in September between trade unions and NGOs and large producers and distributors such as Nestlé, that introduced minimum standards and labor rights for the 25,000,000 workers and farmers in developing countries such as Guatemala and Vietnam. This landmark agreement came about as the consequence of labor and human rights activism around the world, and of pressure by consumers on companies such as Nestlé that are sensitive to boycotts.

Jack Powelson accuses me of trying to politicize Quakers. Earlier in *FRIENDS JOURNAL* ("Friends in Business" *FJ* May 2003), he has argued his conservative economic agenda—he opposes increases in the minimum wage, boycotts of sweatshops, and forgiveness of the poorest nations' debts. He wishes that Republicans could be more comfortable attending unprogrammed Friends meetings.

This is a valid concern. Those of us who believe passionately in our convictions—whatever those convictions might be—must be careful not to intrude on those who do not share our devotion to a particular cause. This is truest in our individual encounters, and among Friends who wish to insure the

safety of the meeting for worship. In disagreeing, we should treat each other tenderly.

FRIENDS JOURNAL presents a different opportunity for dialogue. These pages provide a forum for both spiritual and political concerns. I, for one, long to see a better quality of intellectual exchange, like the dialogue surrounding Scott Simon's article, "Reflections on the Events of September 11" (*FJ* Dec. 2001).

I hope to see the same lively exchange brought to the issue of economic globalization. A robust Quaker faith must raise queries appropriate to the 21st century.

This brings me back to the thrust of my article. How do we identify the seeds of violence that are scattered by U.S.-style capitalism when it is forced upon the world?

Where does Spirit lead us?

David Morse
Storrs, Conn.

Faith vs. fact?

I was intrigued by Russell Nelson's letter in the August 2004 issue, taking David Morse to task for his article on globalization that appeared in the May issue. It seemed to me that there were some fairly specious claims made to support his argument that David Morse's claims were specious. For example, I had always thought that reductions in disease, starvation, early death, and pestilence were brought about by advances in science, medicine, and transportation; but Friend Nelson presented me with the unexpected revelation that it is capitalism that has caused these improvements. He went on to propose that the extent to which a society suffers is directly proportional to the extent to which it has failed to embrace capitalism. For a person like myself, who is somewhat aware of living conditions in, say, Denmark or Cuba, this seemed rather disingenuous. To a person who has lived in South Africa for more than 30 years, it might be completely perplexing.

It struck me as fairly pretentious, perhaps even arrogant, for Russell Nelson to relegate David Morse's arguments to matters of faith, while presenting his own as "scientific fact." I understand this is a common practice among Creationists in refuting Darwinism, but I'm not sure it has a place in discussion of economic philosophy among Friends. The assertion that "capitalism is a good thing for all free people" just as surely as "the Earth is not flat" seems not to leave much room for further enlightenment. But then,

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Economics from an indigenous perspective

Both David Morse ("A Quaker Response to Economic Globalization," *FJ* May) and Jack Powelson ("Economics by innuendo and error," *Viewpoint*, *FJ* Aug.) seem genuinely intent on bringing justice and balance to an exceedingly powerful economic system. The concern raises the question of how we introduce recognition of indigenous cultural ways not yet recognized in Western economic structures. Indigenous peoples are increasingly insistent (and rightfully so) about being equal participants in the process of recognition in order to meet increasingly critical situations. The marginalization of indigenous perspectives reflects an asymmetry of ideas and priorities between western and indigenous cultures.

The conditions of participation in Western economic aid projects through the WTO, IMF, and other institutions are determined by their very structures. As noted by Jack Powelson, "No government is forced to borrow from the Fund, but if it does borrow, it must accept the Fund's conditions." The altruistic "arduous task of training to increase worker skills" reflects a denial in many instances of legitimate indigenous ethics and practices regarding work and life. Indigenous leaders are very patiently working to express their ways to the Western systems of nations. These differences are a gift and they introduce perspectives that perhaps yield greater clarity for us if approached in the spirit of Matthew 7:2-5. In a spirit of reciprocity one must ask how it is that we enjoy the fruits of cultures born of a way of being that Western systems seek to dominate, control, and at times eliminate. It is not an easy question, but all of us can benefit from the answer.

Both justice and balance involve equal recognition of perspectives of the people seeking to engage in life. We must be aware that to claim the right to define the terms by which we "help" is in fact a form of governing. How do we address the concept of informed consent of the governed of peoples about whom we

are still learning? This is a basic element of democracy.

Fortunately concerned individuals, theologians, anthropologists, and archeologists are documenting indigenous peoples' oral history and integrity that have been denied by U.S. society during the whole of its existence. In the process of choosing to engage as equals, subtle and rich perspectives are once again being heard.

The culture of many indigenous peoples is based in an economy of reciprocity. This includes material matters but is also based in a meeting of equals in all encounters, including elemental respect for spiritual clarity. The Western idea of profit through accumulation is neither accepted nor rejected, but simply not a part of the heritage of many indigenous cultures. To find oneself with an excess of something is to be enabled to assure the well-being of others. We in the U.S. have been conditioned to reject this as communism when it is a communitarian practice. This ethic and spiritual perspective reflects Matthew, Chapter 14. To accumulate, without distributing so that everyone has what is needed, is interpreted by many cultures as a profound spiritual weakness. Perhaps these questions are worth exploring while considering why so many of our societal patterns and practices are troubled by being addictive, wasteful, and poisonous to the environment. Many surviving indigenous people live the Christian ethic: "Do unto others as you would have them do unto you." The Mbya-Guarani of South America have continued to practice this spiritual ethic despite 500 years of conquest of nearly every aspect of their way of being.

If we claim that Western systems of thought must define all reasoning we exclude ourselves from the breadth of the Creation at our own peril. What does it mean for our own spiritual integrity if we ignore the path of our indigenous brothers and sisters in the family of humanity? In the words of Martin Buber, "Relation is reciprocity. My You acts on me as I act on it. Our students teach us; our works form us. The 'wicked' become a revelation when they are touched by the sacred basic word. How are we educated by children, by animals! Inscrutably involved, we live in the

currents of universal reciprocity."

For the Mbya-Guarani of Morro dos Cavalos in Brazil the word for "word" is the same as for "soul." Their way of life is informed by the myth of the "Land of no Evil." Rather than being a utopia or dream of a perfect world, this is an internalized balance that has historically been sustained through sacred everyday activity, including migration through vast regions of forest protecting and nurturing balances we are only beginning to understand. The children are nurtured from conception and nested in the community. Parents hold sacred their own well-being through dietary and behavioral practices and are supported in a sacred community network. Anger is regarded as the root of all evil, and spiritual integrity informs community activity to assure protection of the children, which sustains the way of being true Mbya-Guarani.

The forest in which they live is what a Westerner might think of as home, library, pharmacy, and link to the cosmos. It has been said that a *jurua* (non-Indian) could walk through a portion of the forest regions without even being aware of horticultural management because it is so well integrated with natural forest growth.

Western economics is an imperfect institution of human design. Unlike Western structures, which historically seek to impose ways of being, the Mbya seek only the means to continue to exist in full integration with the sacred in daily life. There is increasing evidence that within our ecological, social, and economic problems, when considered in this context, we may find richly promising perspectives to explore.

We are being asked to affirm that the sacred Creation involves how we do everything we do, and to journey together at a mutually critical time. Humility, spiritual clarity, and fearless faith to journey in this evolving reality can only prove to be a gift for all of God's children.

Margaret A. Kidd
Pererborough, N.H.



The Divine Source of Vocal Ministry

by Benjamin Lloyd

Kevin Lee

It was one of those pristine June days in New England, with bright sunshine and a steady breeze to keep the sweat at bay. The meetinghouse was recently painted. The ceiling was a pale blue, so that as I sat in worship it felt as though the sky had come to cover me inside as well. The median dividing wall, meant to separate men from women during meetings for business a hundred years ago, was down, and the sunlight lit the small, plain room in warm, golden splashes.

I sat among eight fellow seekers, in a room built to hold a hundred. As a visitor from a Pennsylvania meeting, I waited in the silence, eager to receive ministry from

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my New England brethren. No one spoke. Soon, a deep sadness began to well up inside me. This house was so obviously cared for, but who, I wondered, would care for it in 20 years? The others in the room were older than I, and I am 42. And there were so few of them. My heart began to pound. I felt suddenly on edge, nervous. I became aware that I might be called to ministry myself. But I put the thought aside, and sank into the delicious silence again. Then the jitters returned. I felt slightly dizzy. I need to say something, I thought. Still, I put the urge aside and waited. No, a voice inside said, this is not

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for you alone, it is for them as well. And as if lifted by the scruff of my neck, with no clear idea what I was to say, I stood and spoke.

Weeks later, I returned to my home meeting in Pennsylvania. It is a much larger room, with more members, yet it too feels under-attended, playing only to 25 percent capacity, as it were. There was little silence in the room for the first 15 minutes, as latecomers dribbled in until 10:45 and others rose to leave and return. Then someone spoke. Her ministry was about the location of the soul. I rested in the silence afterward, musing on the images she had

shared. Then someone else spoke. I glanced at my watch. It was 11:00 A.M. During the next half hour, eight more people spoke, some as soon as the previous speaker sat. I was in agony, and my wife, who seldom speaks, was distraught afterwards as she had felt urged to ministry but had not had the silence in which to share it.

I love my meeting, and I have been more often nurtured there than frustrated. And yet, a deep concern has risen in me, Friends. This article is partly in response to it, as is a workshop on vocal ministry I have begun to plan.

As I began to prepare this workshop, I tried to present myself as neutral and "agenda-less." But then I saw that this was dishonest, so I wish to share my concern in advance: I believe that we 21st-century members and attenders are losing the ability to discern the Divine impetus to speak at unprogrammed meetings for worship. This loss leads to meetings that tend to extremes: either almost entirely silent every week; or noisy with chatter, people standing to speak without reverence for the silence, which is the Divine Source of our ministry. This disconnect spells doom for our society, for it is only by ensuring that what is spoken in meeting rises to the level of ministry—communication that deeply affects and moves others—that we will attract others to stay in those meetings, and perhaps become Friends. Unless we address this issue we will see our numbers continue their steady decline.

I think this disconnect from the Divine has happened for several reasons:

1 The Fear of Feeling

It is worth remembering what Quaker worship was like when it began. The early 17th- and 18th-century Friends often recorded their meetings for worship as deeply moving. In these Friends' diaries, there is frequent mention of emotional vocal ministry, and of visitors being so impressed by what they witnessed at a meeting for worship, that they became "convinced" then and there and became Friends themselves. These early Friends quaked when they spoke: their hands shook, their voices trembled and cracked, they cried, they occasionally wailed and shouted. And so we received our nickname: Quakers.

Divine experience for the early Quakers was felt as opposed to reasoned. Indeed, George Fox railed often against what he called "head knowledge," and he understood how intellectual ideas could be used to oppress and obscure. He experienced his great revelation as the lifting of his anguish; he felt it lift and he knew that Christ had lifted it. So when he and his early followers spoke at meetings, they were prompted by felt experiences: great joy, or sadness, or fear, or awe. It mattered little to them if they lost their composure as they ministered to those gathered with them. It was, in fact, this loss of composure that made their ministry so compelling, so attractive, so different from the Anglican services they were rebelling against.

Think of the messages that have moved you in meeting for worship. Unquakerly though it may be, I would wager that all of them were either communicated emotionally, or engendered a felt, emotional experience in you. This past 4th of July, a man stood and sang "America the Beautiful" at another New England meeting I attended. He sang it slowly and cried periodically. It was not accomplished singing, but it was powerful ministry and I was quite affected by it. Great ministry travels on the wings of feeling, not in the nicely wrapped box of the Neat Idea.

Yet we in the 21st century are compelled to present ourselves neatly. Many of us who attend meeting for worship work in environments in which we are conditioned to make effective presentations: schools and universities, political organizations, law offices, medicine. We study to compose elegant paragraphs. We are evaluated based on "results" and "outcomes." Most harmfully for our society, we are taught not to let our feelings get the better of us, a kind of emotional repression often reinforced by mistakes in child rearing. Expressing our feelings publicly leaves us open to ridicule and gossip, and it may lead others to think that we are "a little off," or "slightly kooky." But in my experience, one of the great gathered moments in a meeting for worship occurs after emotional ministry. I have felt a meeting close around such ministry, collectively bringing it into the silence where it resonates. I have also witnessed a gathering of Friends around the minister of such a message after the meeting, where a kind of profound and personal "after worship" takes place. These observations

lead me to believe that we are hungry for such ministry.

I do not mean to imply that only overt expressions of feeling qualify as effective vocal ministry. There is certainly a broad spectrum of what is felt, and each of us experiences emotions differently and has a different level of tolerance for them. What I am suggesting is simply this: the touchstone for vocal ministry must be something you feel. After that it is between you and God.

2 The Oprah Effect

We live in a culture in which it has become customary to see each other speak about our own lives and experiences. TV shows like *Oprah*, not to mention the plague of "reality television," have made voyeurism popular entertainment. It's just not a big deal to tell a bunch of people what's going on in your life. There is a much smaller wall of privacy around us, and the evolution of psychotherapeutic techniques and the recovery movement have assisted in making the act of speaking to a group about personal matters less of a hurdle than it was even 50 years ago.

There are many reasons why these developments are a good thing, especially in the realm of mental health and psychospiritual recovery. Indeed, the similarities between 12-step meetings and meetings for worship have brought some recovering people into our Religious Society. But the ease we feel in speaking about ourselves poses a challenge for meetings for worship. We are accustomed to hearing and seeing people speak about themselves publicly in a way that would have been unthinkable to early Friends. But speaking about yourself is not the goal of spoken ministry.

The goal of ministry is to minister. The word is derived from a Latin word that means servant. When I speak at a meeting for worship, I must improve the silence by serving something to the whole group. It need not be uplifting. There has been great ministry borne out of grief. But if I speak, I must bear responsibility for being the agent of God's healing energy on Earth. My personal problems from the previous week may be of great concern to me, but they only become ministry if: a) the thought of them engenders a new and urgently felt experience, and b) there is a

way I can offer them to the group for the betterment of all attending.

My stepmother is a Unitarian minister. Every two weeks or so she is responsible for delivering a sermon. We are instructed to leave her alone if she is preparing a sermon when we visit. She obsesses over them. And so should we in the Religious Society of Friends. Not so that we prepare them; the power of our ministry is that it is so immediate, so present-tense. But we must reawaken an awe for the responsibility of being ministers, each one of us, and raise the bar for what we share in our meetings for worship.

Great ministry is attractive and compelling. People will come back for more. Self-indulgent speaking at meetings for worship is boring at best, agonizing at worst. It drives attenders away and lowers the bar for all. In a conversation I had with an elderly Friend recently, I asked, "What should we do to ensure our Religious Society's survival?" He pointed to our meeting room and said, "It has to do with what happens, or doesn't happen, in there."

3 Third-Party Ministry

Have you ever heard this in a meeting for worship? "I want to share with you something I read today in the *New York Times* . . ." I call this third-party ministry. In this case, the *New York Times* is the third party. But I can read the *Times* myself. What hast thou to say of thine own experience, Friend? Our history teaches us that Friends are led to minister to each other out of their own experience. This is a central aspect of Quaker worship, and I fear we are losing track of it.

Many of us are drawn to Friends meetings out of deep concerns for peace and social justice. With the horrible world wars of the 20th century, Friends found a new calling: the active effort worldwide to bring relief to those suffering from war, and a renewed effort to see our Peace Testimony realized. Our Religious Society became identified with the peace movement of the 1960s, and many meetings were centers for antiwar activities. A new generation of members and attenders was drawn in. These were people of great conviction, many of whom had been led into lives of social activism in other areas. With them came their voices, and meetings for

worship can sometimes feel more like political rallies than the divinely led explorations of mysticism engaged in by our founders. The ministry I have heard about peace and social concerns that has been most affecting has come from the speaker's own experience.

For many in our Religious Society, there is an integral connection between the political and the spiritual. This is a connection to be celebrated and supported. Nothing I am saying should be construed as a comment on the content of one's ministry. And yet I need to stress that protest alone is not vocal ministry in a meeting for worship. It is not enough to announce how angry something makes you. Protest is active ministry in the world, but in meeting for worship, it must somehow be linked to personal experience and offered to the group in supplication.

4 The Loss of Eldering

Who helps the ministers minister? It used to be a group known as elders. Sometimes it is the Worship and Ministry Committee. Too often, it is no one. Out of fear of censuring each other, or facing a difficult situation squarely, we have slowly lost the internal monitoring system that existed in monthly meetings until the mid-20th century. With it, we have lost the ability of our meetings to monitor the nature of vocal ministry and to assist those in need of guidance or appeal to those who may be speaking poorly.

At present, at the beginning of the 21st century, I fear we have cultivated "hyperdemocracy," in which authority equals oppression. We have lost the ability to speak to each other about what we say in meetings, except to say "Thank you for your message today." Some of us feel that is the only acceptable thing to say about someone's vocal ministry. After a woman came to me in tears about the repetitive speaking of a man whose ministry she found deeply troubling, I went to meet with my Worship and Ministry Committee. I was surprised to hear a seasoned Friend, a woman I admire greatly, tell me flatly that there was nothing to be done. Her position was that there is no way to speak to someone about what they say in meeting for worship that will be anything but an invitation for conflict.

I disagree. Does anything go in meet-

ings for worship? Do we tolerate bigoted language or swearwords in our ministry? Where do we draw the line, and who decides? And do we truly have faith in God's love to guide us if we meet with each other to talk about our vocal ministry? Are there not among us trusted servants of great experience, who might collectively nurture and guide a meeting's ministry? Let us have a deeper trust in our compassion for each other, in our own basic human goodness. Let us imagine a way we might assist our Religious Society by helping each other with what is, in my opinion, the most important and challenging aspect of Quakerism: vocal ministry.

We have an obligation to sustain our meetings for worship as dynamic, mystical, and safe places for fellow seekers to look for God within, and in each other. Part of that sustenance must be a willingness to help each other with vocal ministry. This help must be offered with love and gentleness, but it must be offered. Vocal ministry is spiritual pole vaulting. We must raise the bar higher, and support each other to minister from a deeper place of felt experience.

And thus my workshop. It will be a workshop unconcerned with the content of vocal ministry. It will focus instead on helping folks discern the felt experience that is, I believe, the root of all great ministry. It will use some exercises I've adapted from my years of teaching acting, so as to help people get out of their heads and into their bodies, where the feelings live. We will read some thoughts from other Quakers on the subject, and discuss with each other what we have learned—and felt.

My ministry in that New England meeting last June had to do with our urgent need to change the Religious Society of Friends, to re-imagine it in the same way Rufus Jones did at the beginning of the 20th century. It had to do with the fear that beautiful meetinghouses, like the one I was speaking in that First Day, would soon be put up for sale, or turned into museums so that others could pay a dollar to see where the Quakers once worshiped. But I was as surprised as any to feel the Inner Teacher lead me to these words at the end: how grateful I am to be a Quaker today, and to have the chance to do something to ensure that the beautiful house I am standing in will someday again be full. □

MEETINGS FOR LEARNING

by Chris Ravndal

When I think of writing about Quaker higher education in general, and the Resident program at Pendle Hill in particular, I find myself using a lot of words and fine-tuning my thoughts about a Zen master. His students all learn more than where the fine line is into the same trap where that the truth does not hurt themselves but in writing pointing. Or, as George Fox attention to the words of the Word. And the Word in higher education is about.

Chris Ravndal, a member of Still Point in Barnesville, Ohio, is in his 14th year as an adjunct teacher at Pendle Hill in Wallingford, Ohio.

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Chris Ravndal in a moment of learning with two students at Pendle Hill

the primary importance of love. Similarly, the importance of intellectual rigor is secondary to the rigor of love. By the rigor of knowledge many students have been greatly enriched. By the rigor of love many have been transformed.

When I was a student at Pendle Hill, one of my fellow students suggested in class that Jesus really welcomed crucifixion as a way to escape this world. I sat there thinking, "How ridiculous—what about the scene in the Garden of Gethsemane in which Jesus prays to God to let the cup pass from him?" (Matt. 36:29). From my point of view at the time, the student's interpretation, and he himself by association, did not even warrant a response. Now, as a Pendle Hill teacher looking back on that experience, it is clear to me that I broke both the law of knowledge and the law of love.

With my present perspective I would have been faithful to the law of knowledge by asking the student how he reconciled his point of view with Jesus' prayer in the Garden. But more importantly, I would have made entirely different assumptions about him and would have addressed him respectfully in a spirit that gave him the benefit of the doubt, rather than trying to emphasize how ridiculous he and his point of view were. Although, even to this day, it seems very unlikely to me that this student would have had an enlightening answer, the truth is I will never really know. And even if I am right, his mistake at the time was of secondary importance. Mine was of primary importance. His lack of rigor had to do with knowledge. My lack of rigor had to do with love.

All of this happened in a class at Pendle Hill. More accurately, it happened in a "meeting for learning." The distinction between a class and a meeting for learning is important in the Religious Society of Friends. A meeting for worship for business is fundamentally different from a secular business meeting, where decisions are made by the majority. So also a meeting for learning is fundamentally different from a class in which the students are graded according to some external standard.

This external standard is usually determined by the teachers, whose authority is based on their knowledge and also on the power vested in them to grade their students. In a meeting for learning, on the other hand, the dynamic of power and the

role of the teacher are very different. Just as in the Quaker business meeting it is the Spirit that guides the meeting, so it is the Spirit or Inner Teacher that is the true teacher in a meeting for learning. As Jesus taught: when two or three are gathered in his name, he will be with them (Matt. 18:20). In other words, when a group are gathered in the same Spirit that guided and sustained him, that very same Spirit will be present and active in the group.

What, then, will be the role of the teacher in a meeting for learning? First of all, as suggested earlier, the teacher's knowledge and responsibility as leader have not been invalidated, but the acknowledged presence and activity of the Spirit mean that we are again dealing with higher laws and a changed perspective. The acknowledgment of this presence and activity and the desire to respond to it are essential to our identity as Friends.

"A friend," someone said in meeting for worship, "is one who knows the song in your heart and can sing it back to you when you have forgotten it." Surely this is true also of a Friend. George Fox spoke of answering that of God in another person. Teachers in a meeting for learning, then, seek to answer that of God in their students—to be their friend in the deepest sense. So the teachers in a meeting for learning must themselves be deeply committed and truly humble learners. And in this context their listening skills become as important as their speaking skills. As I say to my students, "Gifted speakers may be encouraged to work on their listening skills, and gifted listeners may be encouraged to work on their speaking skills."

Meetings for learning start and end with George Fox's searching query: "What canst thou say?" Keeping this query in mind gives perspective to the importance of information. Again, it is not invalidated, but its importance is secondary to the importance of transformation. The process of transformation in a meeting for learning starts in part with each student seeking to answer that question from his or her own actual experience. The reading and sharing in class gain greater transforming power as they relate to the measure of faith and knowledge, or sometimes even doubt and ignorance, that are the well-spring of each student's voice as he or she participates in the dialogue.

Part of the teacher's task in this regard

is to facilitate the development of a group environment in which students feel safe enough to be honest about their actual thoughts, feelings, and experiences. The presence and activity of the Spirit seem to require that all present speak and listen from the heart as well as from the head. The activity of the left brain is not invalidated, but it is balanced by an appreciation of what the right brain has to offer in the process of transformation. In the meeting for learning, George Fox's query about what can be said from one's own experience of the Light is both the alpha and the omega, for on the path of transformation one must, as George Fox also taught, stay within one's measure.

Although the meeting for learning is usually associated with what happens in the classroom, clearly it is not confined to the classroom. Here at Pendle Hill, there are a daily meeting for worship, weekly meetings with one's consultant, the meetings in various contexts for physical work, and the many ways, formal and informal, that folk gather in the resident program—all, when two or three (or more) are gathered consenting to the presence and activity of the Spirit, are meetings for learning.

Ultimately, though, the meeting for learning is not just the way we do things. It is the spirit in which we do things. I vividly remember one time when an eager but unassuming student came into Bill Taber's course on George Fox's Journal. She came in last, and although there was still an empty seat next to Bill in the circle in which all the rest of us were sitting, she chose to sit alone outside the circle. Now, to appreciate what happened, you have to remember how the mother of James and John wanted to be sure her sons would sit at the left hand and right hand of Jesus in his Kingdom (Matt. 20:21). As soon as Bill noticed that this student was sitting outside the circle, he invited her to sit next to him. Perhaps touched more than she wanted to let on, she exclaimed, "Ooh, you mean I get to sit at the left hand?" And in a spirit that continues to work in me, Bill replied, "Perhaps it is *I* who get to sit at the right hand." □

A Correspondence on Economics

by
Walter
and Pamela
Haines

Pamela
(December 13, 2001)

I'm puzzling, as usual, over what to do with all I know about what's wrong in the world, particularly around economics and globalization issues. It's hard to not be able to fix things. As we are urged to be patriotic and buy, can you direct me to a cogent, current description of an economic model that is not based on ever-expanding markets?

Walter
(January 30, 2002)

That is a 64-thousand-dollar question (surely it must be 64 million these days). And maybe that's the real answer to your question of an economic model not based on ever-expanding markets. The answer is not economic. It is at the very least socioeconomic, and more likely goes to the heart of

"Growth theory, which is at the heart of expanding markets, is only one aspect of this general failure of economics to understand the real world."

the human condition.

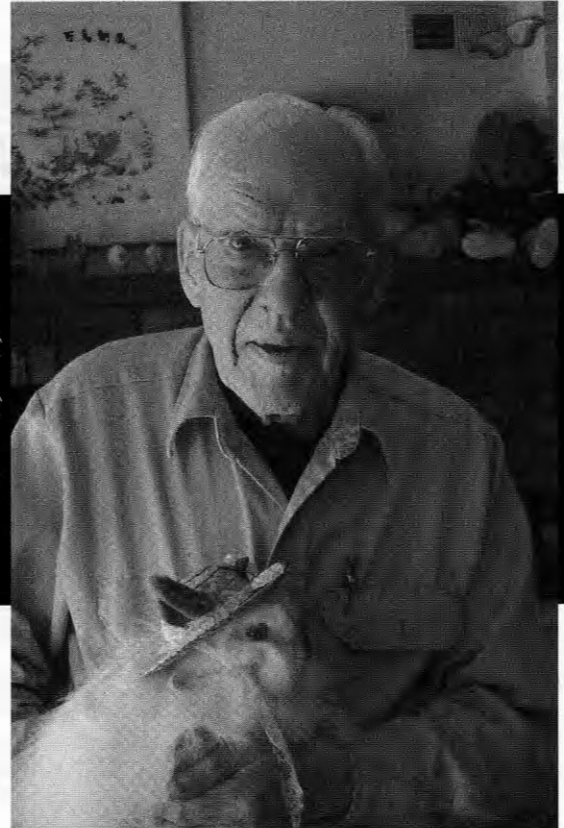
During the 20th century, economics tried to distinguish itself from the other social sciences by being more scientific, which meant dealing with hard facts. Since hard facts are often difficult to come by, economists are more apt to deal with abstractions and equations, whose mathematical structures are "scientific" but in which the real world is irrelevant. Since economics, at its core, now bears no relation to reality, it is difficult to find any economic model that is

Walter Haines, a member of Rockland Meeting in Blauvelt, N.Y., is an emeritus professor of Economics at New York University. Pamela Haines, his daughter, is a member of Central Philadelphia (Pa.) Meeting. Their conversation on economics and the future continues.

much use in describing anything that is going on in the real world.

"Growth theory," which is at the heart of expanding markets, is only one aspect of this general failure of economics to understand the real world. According to growth theory there should now be no underdeveloped countries on Earth. By now growth theory has become more of a faith than a science, but economists are unwilling to accept that. So they go on trying to prove their tautologies against all the evidence. Or they try to cook the evidence to fit their theories (though, very slowly, more and

Photos courtesy of the Haines family



more economists are beginning to doubt their own theories). The search, therefore, is not for an economic theory that works, but for a theory of life that goes beyond economics. Such a theory cannot compete on the economics playing field because it cannot be put into econometric equations.

There are a number of institutions,

probably numbered into the thousands, that are looking for a broader canvas. For the most part they know more about what is wrong with the world than how to fix it. They know that money mania is wrong; it is not only destructive, it isn't even fun. They know that poverty is a sin against humanity, and that much of it is caused by wealth. They know that governments are too often bought. They know that wars don't solve problems. They know that power corrupts. They know that small is beautiful. And they know that cooperation (love in action) often works wonders. They just have a strong feeling that putting one foot in front of the other in what appears to be the right direction might hopefully get us somewhere.

P.S. About the push to "buy, buy, buy; it's good for the economy": That



push has lowered the incomes of the lower three-fifths of the population; increased the debt burden of consumers, leaving some in serious financial condition (and less able to buy); been a major factor in the merger and acquisition movement, which has reduced the level of competition and hence of fairness in the market; increased monumentally the income and power of the large corporations; led to an emphasis on material rewards that has warped many persons' concept of what life is all about; led to a phenomenal

decrease in business morals to the extent that it is hard to find a really honest corporation (in the past five years 19 of the 20 largest brokerage houses in New York City have been convicted of fraud); crushed the populations of the poorer peoples of the world, who are at the mercy of our large corporations; and been a primary breeding ground of terrorists (ask any al-Qaida member why he hates the United States).

If we want to stimulate the nation's economic activity, get the rich (or the corporations) to spend; they are the ones who have the excess money. Or ask the corporations to hire more workers so that they will naturally go out and spend. Or provide more relief for the poor; they'll spend almost every bit of it. Asking the rest of us to spend out of current income is mere advertising for the purpose of increasing the profits of business.

"I just wish I could be more confident that what seems right and good and true to me wouldn't end up, if put into practice, throwing millions of people into greater misery."

*Pamela
(February 2, 2002)*

I know a lot of what is wrong, and I know a lot of the elements of what would make a good society. But things happen that are confusing. For example, the guy that my son Timothy works for runs a coffee shop, and is now expanding to two. He sells a product that only the well-to-do (i.e. middle-class people) can buy, and his business is completely nonessential, but it allows at least half a dozen young people to make a living. Or, after September 11, people were afraid to travel, and all these folks in the hotel and tourist industry lost their jobs. President George W. Bush said that the patriotic thing to do was to

go out and buy things, which seems totally obscene, but if everybody goes home and makes their own coffee, Timothy loses his job. Or, all these people come to the U.S. from poor countries and are thrilled out of their minds to earn enough money—from the discretionary income of wealthy people, which we think shouldn't exist—to be able to support themselves and their families back home.

Do we want a system where more people go back to putting their labor into the things that we now do (often poorly) with expensive high-tech machinery? What will everybody be employed at? Is it possible for hundreds of millions of people to have a good life on the farm? What about regional economies? (Will we stop eating mangos in the northeast?) For that matter, what about nation-states?

It's hard to know how much "progress" and "evolution" are actually at work in our social systems, whether there's a natural inevitable globalization and specialization of human society or whether it's just decisions that have been made and can be changed (not easily, of course). Maybe it's a combination of both. Is specialization just a social construct? The idea of progress is so

deeply embedded in our collective psyche that it's hard to get a good perspective on it. I just wish that I could be more confident that what seems right and good and true to me wouldn't end up, if put into practice, throwing millions of people into greater misery.

*Walter
(February 12, 2002)*

You raise a lot of interesting questions, and I am not sure of the answers, but I will try to start at the beginning. Your coffee shop example poses a difficult problem in the real world of today. I would not suggest that Timothy give up that job, and I assume that you wouldn't, either. You are deliberately raising the questions that

should give us pause precisely because the answer disturbs us. In this economy the answer to such questions is not, "Which is good and which is bad?" but "Given the present choices, which is merely unfortunate and which is intolerable?" My basic response to that dilemma is to do what work can be done with a clear conscience under today's rules, to try to do our best to find work (in the generic sense) that conforms to our ideals, and to do our darnedest to change the rules.

It is undoubtedly true that buying today will help some people to stay employed, but the major fraction of the money spent will help a coterie of millionaires (and billionaires) amass their own fortunes, and the devil take the workers. The corporations, with vastly increased sales, laid off hundreds of thousands of workers in an attempt to squeeze more money out of a vibrant economy. The very unusual side effect of these massive layoffs has been, until very recently, a reduction in unemployment. Where all these laid-off workers went I don't know, but most of them must have found self-employment, local jobs, or work with smaller companies and those who were more concerned for their employees. Which is what we want. (I worked two summers, and my brother worked almost his whole life, with Disston, a small company, particularly in those days, that never laid off a single employee throughout the Great Depression.)

With regard to food production, not everything primitive is per se admirable, but civilization didn't get its start in 20th-century United States. Cooperative farming is not doing too well in this country because both business and government practices have practically eliminated the small farmer, but don't tell that to the farmers in Vermont, rocky as their soil is. We have our garden; you have yours in what little space you have in the city; we have our ducks (and this morning took 3 dozen eggs to the homeless shelter). Perhaps more to the point, I know an economist who worked with farmers in Sri Lanka to institute an equitable plan for sharing irrigation waters as they flowed from the source reservoir to the sea. The farmers involved were of two highly hostile tribes, and the government agent of the district said that it would hardly be

possible to get 10–15 farmers to cooperate. At the end of four years he had over 10,000 cooperating to distribute equitably a still scarce supply, which led to noticeably increased crop productivity. Maybe primitive peoples do this sort of thing better than we sophisticates with our high standards of living.

I am sure that we will never manage (or want) to go back to those primitive conditions. But there is a lot of sentiment for back-to-the-land, and there are still real farmers left. There is

together a model airplane, growing things, getting together with friends, making clothes, helping neighbors, or crafting toys. I've built three houses, you helped with two of them. We chop our own wood and heat the house with it.

Mangoes are fun, but it is possible to find healthful, nutritious, and tasty food from around the corner. It would be difficult to get all our food locally, but we could go a long way in that direction without feeling deprived. And don't fall for the argument that we are helping farmers around the world by buying

"The answer lies not in systems or laws or moneymaking but in the heart of human beings. The nuts and bolts are such things as community; simplicity; relating to the land; and respect for other people."

Consumer Supported Agriculture. There is a multitude of craftsmen and women, local merchants and contractors, lawyers, dentists, doctors, and many sophisticated business persons who run their own companies. And there is a vocal plea from the labor unions for shorter hours, which, among other things, would spread the work.

The real question is not what everybody will be employed at, but rather, whether we will be satisfied with our manner of living. Society in the United States today is constantly being bombarded with the necessity for a growing economy. Why? Does it produce happiness? The answer is clearly no. Are we happier today than we were 30 or 60 years ago? Are the rich happier than the poor? Public opinion polls show overwhelmingly that a rise in personal income or gross domestic product does not increase personal perceptions of well-being. In fact, they show that most people don't put money or wealth very high on their list of wants. What do people want? Family, health, a satisfying job, children.

In the same vein, many people get great pleasure out of doing things they are interested in, but not paid for, like knitting, making chess sets, putting

their crops. We are in fact destroying native agriculture in large doses by forcing specialization and mass production of the crops that we want, while pushing out the native foods that the farmers and their neighbors have traditionally subsisted on. Our demand shifts native agriculture away from the food they have traditionally grown, and actually increases hunger.

I don't think that anybody has the answers to your overall question: what are the implications of possible solutions? Or perhaps everybody has a partial answer. The economist is totally disqualified from even trying. While he knows a little about raising maximum GDP, that is more likely to cause more problems than to solve the ones we already have. The answer lies not in systems or laws or moneymaking but in the heart of human beings. The answer is love. Just think a bit about what the implications of that are!

More concretely, the nuts and bolts are such things as community (you grew up in an intentional community, you help run a community school, and you work in other community organizations); simplicity (you know all about that from several angles, including your childhood, your school, and your

mother's example); relating to the land, to nature, and to the conservation of resources; respect for other people, and particularly, because it is most difficult, those who are different from us; being alive, aware, compassionate.

In a sense what I am saying is that you are the answer. Yes we need some expertise in particular aspects of life. We need farmers who know how to raise food. We need mothers who know how to raise children. We need mechanics to give us tools (and, God forbid, computers). We need teachers and doctors (but not lawyers). We need community groups. We need clear-minded thinkers. We need churches, synagogues, and mosques. We probably

profits to reduce pollution) or to take other measures to protect the environment. You can't cut military budgets significantly (even without the War on Terror) because that would destroy the big military contractors. I would be willing to guess that if we abolished corporations, a large number of our substantial economic, military, and environmental problems would disappear. Enough. Read David C. Korten's *When Corporations Rule the World*.

What is economics? *Oikos*=house; *nemein*=to manage. So in its Greek origin, the first economist was the woman who managed a household. The first modern economist, Adam Smith,

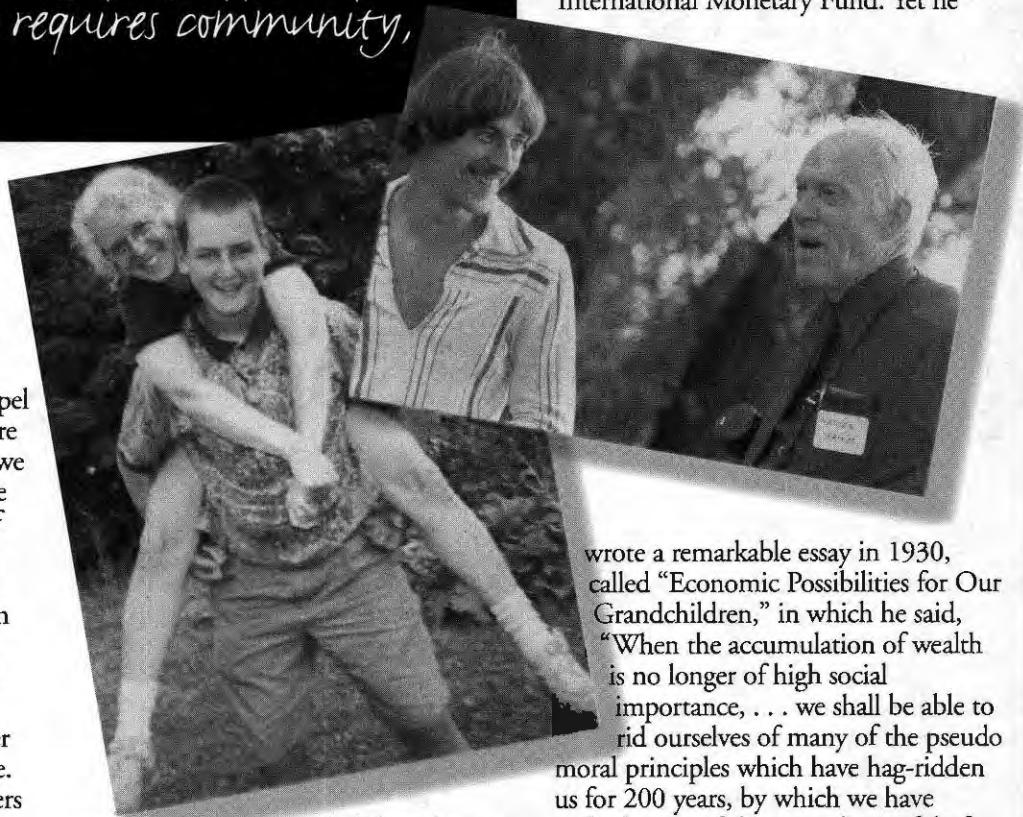
In the line of economists, Adam Smith was followed by David Ricardo, then by John Stuart Mill, who was considered one of the most notable social reformers of the 19th century, and a strong defender of women's rights. Then comes Alfred Marshall, whose *Principles of Economics*, first published in 1890, was still being used as the economics text into the 1930s, both in England and the United States. Alfred Marshall is a social scientist to the core. At the "top level of human achievement" he talks about honesty, good faith, generosity, kindness, love of virtue, richness of character, duty, the mandates of conscience, family affection, altruism, philanthropy, and love of one's neighbor. He ultimately states that "the joys of religion are the highest of which men are capable." How would he fit into the corporate United States?

John Maynard Keynes is the only really outstanding economist of the 20th century, and outside of academia he was a banker and one of the two primary theorists behind the World Bank and the International Monetary Fund. Yet he

"A question is how to help people get disentangled enough from the system first to recognize that they have disposable income, and then to see the life-giving opportunities of giving it back. It requires community, love, and faith."

need visionaries who can give us a glimpse of the possible future.

What we don't need are armies. What we don't need is advertising screaming that we have to go out and buy what we don't need or often even want. What we don't need are billionaires or millionaires and the gospel of wealth, a chimera that says that more money means more happiness. What we don't need are the World Bank and the International Monetary Fund (both of which I praised highly in my doctoral dissertation). What we decidedly don't need are the World Trade Organization and corporations that have gotten so large that they are above both law and morality—essentially a new world government. The WTO is a very clever tool for promoting corporation welfare. Are you aware of the fact that in matters of trade the WTO, through its court, which operates in secret and from which there is no appeal nowhere, nohow, can overturn national laws? It is corporations who are preventing us from signing the Kyoto Protocol (it would hurt their



was a professor of moral philosophy, and his first book was *The Theory of Moral Sentiments*. As for corporations, he says they "scarce ever fail to do more harm than good," and he upbraids "the natural selfishness and rapacity of the rich."

wrote a remarkable essay in 1930, called "Economic Possibilities for Our Grandchildren," in which he said, "When the accumulation of wealth is no longer of high social importance, . . . we shall be able to rid ourselves of many of the pseudo moral principles which have hag-ridden us for 200 years, by which we have exalted some of the most distasteful of human qualities into the position of highest values." The worst of these qualities is "the love of money as a possession, . . . a somewhat disgusting morbidity, one of those semicriminal,

semipathological propensities which one hands over with a shudder to the specialists in mental illness.”

I should apologize for the length of this response. But you got me started on thinking through the significance of much of my work over the last 30 years.

Pamela
(February 21, 2002)

What a treat to get your letter. Your thinking helped clarify mine. Thank you for being so clear in stating that we won't solve all our problems simply with a better economics model. (And it is so useful to hear the emphasis on ethics and values in those economist giants of the past.) I guess so many people are suffering so much under this system that maybe we shouldn't worry too much about the dislocations that will be inevitable in a switch to something more human-oriented. It just doesn't seem right that that suffering will probably happen to others while I/we, who aren't doing too badly under this system, might get by relatively unscathed.

I think the thing that's scary is that it is our disposable income that is at the service of the corporations. The fact that we have money to spend makes possible, for example, the creation of factories in China that produce goods that nobody needs for our market. If I don't use my disposable income to buy those things, then a Chinese peasant has to go back to subsistence farming (on land that has been grievously polluted by Western-inspired chemical technology).

It's like we're trapped in the middle (“we” being anybody who has something in poor countries, and everybody who has anything in rich countries). My personal wealth is nothing compared to the corporations, but it's pretty striking compared to the millions of the world's poor. I'm not the one who is making a profit, but my relative wealth in a globalized capitalist system gives me power in relation to the really poor that I never asked for. Somehow we have to acknowledge our complicity and our unequal share, then go on to make the best decisions we can—both about our own relative wealth and our response to the corporations.

I guess the obvious way to address the issue of our disposable income (after

inoculating ourselves against advertising—and checking whether the felt want/need will be best satisfied with a purchase) is simply to give it all away. If everybody who was inclined to buy coffee at Tim's shop donated that \$5 instead to a nonprofit engaged in Third World development, then maybe that group could help provide the kind of employment that I worry about in countries that really need it. While his coffee shop might close in the process, we would have to hope that its style of operation (small, personal, job-producing—the best of entrepreneurial) would be reproduced in other places and ways.

Withholding money from the system does not help anybody; putting money into the system through the market helps the corporations more than the people who actually make the products; putting money into the hands of groups/people that create and enhance livelihood around the world can actually help. Then the question comes down to how to help people get disentangled enough from the system first to recognize that they have disposable income, and then to see the life-giving opportunities of giving it back. It requires community, love, and faith.

I'm looking forward to thinking more clearly about how best to contribute to the antiglobalization movement. It seems imperative to address the issue not only in terms of personal and ethical choices but also in the realm of institutional change.

I love having this conversation. It really goes to the heart of what I care about. I guess I haven't quite given up hope that somebody can confidently lay out how an equitable and functional global economy would work, so we could have something clear and workable to rally around. It sounds like nobody can, but the idea that we have to go forth into the unknown, armed only with a faith that there has to be something better, is a little scary. I guess I just shouldn't underestimate love and faith.

Walter
(March 20, 2002)

I got your exciting letter almost a month ago and hoped to answer it right away . . .

I've just started reading *Eco-Economy*, by Lester Brown. While economists know about pricing and environmentalists know about pollution, the problem is that pollution has no price. If economists and environmentalists get together and work out ways of establishing satisfactory cost estimates of environmental damage, then tax the polluters (mainly corporations) for the cost of their fouling the environment, the only pollution left is, by definition, beneficial (if that's not a contradiction in terms). My addition to that (and he may say it later in the book) is that this serves the poor by protecting the forests, the soil, the agricultural base that peasants worldwide are now being thrown out of, as well as saving all of us from environmental catastrophe.

One example: If the current Chinese plans for developing an automobile-centered transportation system such as that in the United States were to materialize, “China would need over 80 million barrels of oil a day—slightly more than the 74 million barrels per day that the world now produces.”

The crux of the matter is in your sentence: “Somehow we have to acknowledge our complicity and our unequal share, then go on to make the best decisions we can.” I know I'm rich though I never earned anything significant other than my teaching salary. Our answer so far has been to tithe 25 percent of our joint income, but even that doesn't seem to be enough.

To end on a positive note. What I read in the *New York Times*, considered by some to be a highly conservative paper, is becoming distinctly encouraging. I read that the protest in Seattle was the start of a quiet revolution. As a very clear indicator of this kind of progress, I read that inside the halls of the New York meeting of the World Economic Forum, more time was spent discussing the problems of Third World poverty than was spent on corporate affairs. The times they are a-changin'. □

MY SPIRITUAL JOURNEY

by Francine E. Cheeks

My spiritual journey is—to borrow a phrase from the Beatles—“a long and winding road” that led to the Religious Society of Friends. The starting point is the African Methodist Episcopal (A.M.E.) Church, where my first memory of the worship experience is when I was three years old.

The A.M.E. Church's motto is “God our Father, Christ our Redeemer, Man our Brother.” The church was founded by Richard Allen, who—I later learned—worked with Quakers, including during the yellow fever epidemic in 1793, collecting and burying the dead in Philadelphia.

My home church was the First A.M.E. Church of Clairton, Pa. In the summer of 2003 this church proudly marked its centennial as a continuing spiritual community with a full week of homecoming and celebratory worship services. Although there is the usual amount of parochial pride among the black churches in Clairton (two Baptist and two Holiness), this celebration was embraced city-wide.

Clairton is a small steel mill town 18 miles south of Pittsburgh. Its population has dwindled from 20,000 to well under 10,000 since the 1950s. Back then, as now, it was racially segregated by practice and through housing patterns in most areas. As in most communities then, the 11 A.M. service on Sunday morning was the most segregated hour.

The newer residents of Clairton included two distinct groups: black families who had come to the Pittsburgh region to work in steel mills during the Great Migration of African Americans from the South to the North in the early decades of the 20th century, and immigrants from central Europe who had come at about the same time—and for the same reason: to seek a better life. In addition to the black churches, there were three Roman Catholic churches, two

Eastern Orthodox churches, one synagogue, and the churches the first families of the city usually attended: the white Methodist, Presbyterian, and Episcopalian churches. There was also an Assembly of God Church, some of whose members continued to live in the nonwhite sections of the racially segregated community. The few African American Catholics who migrated to Clairton usually joined one of the black churches in time.

There was no racial diversity in membership in any house of worship. The one glimmer of hope across color lines was that in the mid-1950s, through the Pastors' Association, our minister and the Presbyterian minister agreed to exchange pulpits at least once a year. Each would take a choir and a couple dozen members and preach from the other's pulpit on one agreed-upon Sunday. It was a good early beginning that seems not to have progressed much in the past 50 years. I am not aware if they still do it.

My late grandmother, Rosa Eleanor Manigault Jones, was the grandest woman I have ever known and is my model of the Christian who lives her religious beliefs. She was a refined lady who



(in the words of Rudyard Kipling) could “talk with crowds and keep her virtue and walk with kings and not lose the common touch.” She spoke respectfully to and about all. I never heard her gossip or speak ill of people, including those she encountered who were staggering down the street. Her faith in God was deep and rich and a part of her everyday life. I remember hearing her sing hymns from memory as she cooked or did housework. Both her church and family values centered on

THE SEARCH FOR THE RIGHT SPIRITUAL HOME IS NO EASY ASSIGNMENT.

a strong belief in doing good works in church and community groups, and accepting everyone for what is in their heart and not for their color. Even now, I strive to be the woman that she was.

I spent a disproportionate amount of my childhood in the old church building, which was razed for a new modern structure in 1960. The basement housed the private kindergarten that most black children in Clairton attended before going to first grade in public school. Church was the center of most cultural and social events. My two older sisters and I were members of the Sunday school, the Junior Choir, the Junior Usher Board, and the Allen Christian Endeavor Youth organization. We attended church youth conferences and were active in the NAACP Youth Council. We had chaperoned fun at picnics and hayrides. We put on plays and operettas—and teas, where young girls learned how to be young ladies. Although we liked to go to parties, church was first. If we did not get to Sunday school on time, there was no partying at the community center on Friday or Saturday night that week. That was law!

These experiences, full of love and support, were crucial in making me the person that I am today, spiritually and emotionally. Sunday school training included memorizing the Apostles' Creed and Bible verses, learning to understand the meaning of Holy Communion and the crucifixion of Jesus Christ. I wholeheartedly accepted Christ as my personal savior.

But questions I had about the very segregated nature of church being inconsistent with the ideals of true Christianity (“We are all brothers and sisters in

Francine E. Cheeks, a member of Newton Meeting in Camden, N.J., is director of Communications for American Friends Service Committee.

Christ”), the sometimes authoritarian role of ministers in managing church affairs, and the rote repetition in some rituals began to brew just below the surface. However, I still responded when pressed by unbelievers. I remember a lively conversation with a friend who entered University of Cincinnati in 1957 and who adopted the position that there was no God. As a high school freshman, I engaged him in debate and held my own.

At college, I sang in Penn State’s chapel choir and listened to a range of speakers at the nondenominational (though clearly Protestant) services. The speakers were social scientists, philosophers, and historians, and several in the course of my four years were black. The most memorable speaker for me was the late Dr. Benjamin Mays. He was then president of Morehouse College in Atlanta, one of the most highly regarded historically black colleges for men. Dr. Mays preached a sermon on the theme, “Who Are the Least of These.” That was an important consciousness-raising experience for me, and it helped me more clearly define my personal responsibility to help the less fortunate.

Dr. Mays’s message connected to me through his personal charisma and the depth of his spirituality as demonstrated by taking his text from the Bible. He was an academic who wore his religion on his sleeve. I often daydreamed at chapel but listened attentively to what Dr. Mays said—that we are all equal in the sight of God and have a responsibility to help those in need. This message was consistent with what I had always been taught in Sunday school and knew in my heart, but it meant more with his expression. Perhaps, the civil rights struggles in the streets of the cities and the back roads of rural communities in the South gave it a sharper contrast. On the campus of a large university with a very small enrollment of people of color, and where the water hoses and sniping dogs were a world away, it was easy to not know what was going on in the outside world.

After graduating from college in 1965, I lived in several East Coast cities, usually attending an A.M.E. church in town, but never taking the formal step of becoming a member. During this time of widespread protests and demonstrations



good works in many different places, but could not find my spiritual home. I recognized the critical leadership role that black ministers played in the civil rights movement. Because I had family responsibilities in the summer, I did not participate in sit-ins in the South in the 1960s. I was emotionally moved in the early 1970s by the important practical work accomplished by the Black Panthers through their children’s feeding programs. Malcolm X’s message of blacks taking responsibility for their own development and community uplifting resonated powerfully with me. Who would direct these

Left: Francine Cheeks at her desk at American Friends Service Committee, Philadelphia

against segregation in cities North and South, it was difficult for me to reconcile the inconsistencies in the practices of people who called themselves Christians and yet had so much hate for others. Can a true Christian believe in white supremacy or belong to the White Citizens Council? Can you believe in Jesus Christ and spit at little African American children trying to go to school, even to a previously all-white school? My faith in God was strong, but my faith in people was shaken. I have always witnessed as a Christian and believe wholeheartedly in the Golden Rule.

Learning the history of my spiritual community, the A.M. E. Church, included knowledge that Richard Allen tried to worship in white churches and was relegated to balconies and back benches. The A.M. E. Church was established as a segregated entity in response to white rejection. Although my religious beliefs and values as a Methodist were consistent with Quaker values, it never occurred to me as a younger woman to pursue anything other than an Afro-centric church or movement. I could not visualize being drawn to a faith outside of my culture. Nor did I know then that Richard Allen was involved with Quakers and modeled the processes of the Free African (abolitionist) Society on the experience of Quaker meeting.

I was seeking spiritually without knowing what I was looking for. I saw



Below: Francine Cheeks’s grandmother, Rosa Eleanor Manigault Jones

Opposite: Francine (left) and sisters Rosalyn and Sandra

separate positive movements to be combined or linked to get everyone on the same track pulling together and not in conflicting or opposing directions?

Despite being active in civil rights and women’s leadership organizations in Philadelphia, I was unsure how I should connect that with my daily spiritual life. A chance meeting while I was working as a manager at a television station in Philadelphia brought an epiphany. During that time, stations had to do “ascertainments”—interviews with leaders in the community to find out what they thought were critical issues and if we, as a station, were addressing them. On one of these ascertainments, I interviewed the head of the Salvation Army program in West Chester, who was not yet 30 years old and already a colonel. He seemed to do a lot of the interviewing! I told him I believed in Jesus Christ, but that some forms of Christianity seemed unrelated to everyday life. I wanted to have a clear and obvious connection between what I do on Sunday and the rest of the week. He gave

Photos courtesy of Francine Cheeks



Newton Meeting Friends and friends in Camden, N.J.

me a Bible and emphatically told me to read it. I wondered for a moment if what I was seeking might be the Salvation Army. I was familiar with it, and each person I had ever met in the organization demonstrated in their daily work a commitment to the Christian ethic of caring for "the least of these." Even though the Salvation Army proved not quite a fit for me (I could not embrace the military style of the organization), that meeting helped me in many ways to better understand what I needed spiritually.

With this encounter, it is clear in retrospect that I was moving toward the Religious Society of Friends while not knowing it. As a reporter, I had come into Friends Center in Philadelphia several times to cover press conferences organized by the American Friends Service Committee. I don't remember the topics. I had a vague idea of the Service Committee and some knowledge of Quakers, but nothing substantive.

I interviewed at AFSC in 1993 for a position in what was then called Information Services. By then I knew what I wanted. And with each of the many interview sessions, I was flabbergasted by what I found—the variety, breadth, and geographic range of AFSC's work. Even more striking to me was the Quaker foundation on which that program work was built. I yearned to be part of this. After several months of AFSC process, my wish was granted.

As the new director of media relations, I was being washed in the history of Quakers and swept up in their profound commitment to seeing that of God in every person. Many of the important

modern social movements that I had learned about or studied were initiated or led by AFSC: establishing an interracial program led by African American Crystal Bird beginning in 1927; working with Eleanor Roosevelt to assist families of coal miners during the Depression; feeding and assisting children (German and Jewish) in Europe during and after World War II; supporting Japanese American families during their oppressive wartime internment; and supporting Martin Luther King Jr. personally in many ways during the modern civil rights movement. And then there was the peace movement in the 1960s and '70s.

I found myself very comfortable with the beliefs and practices of Quakers, including the deep silent worship experience at AFSC Board meetings. I had never been to a business meeting where the first half hour was deep worship and the clerk asked that the meeting continue in that spirit as we conducted business. I believe in the transforming power of love and nonviolence over injustice and violence, and trust in the power of the Spirit to guide me and the collective. I am always moved by the power of gathered silence and individual witnessing, which I found to be akin to "testifying" in a more evangelical experience.

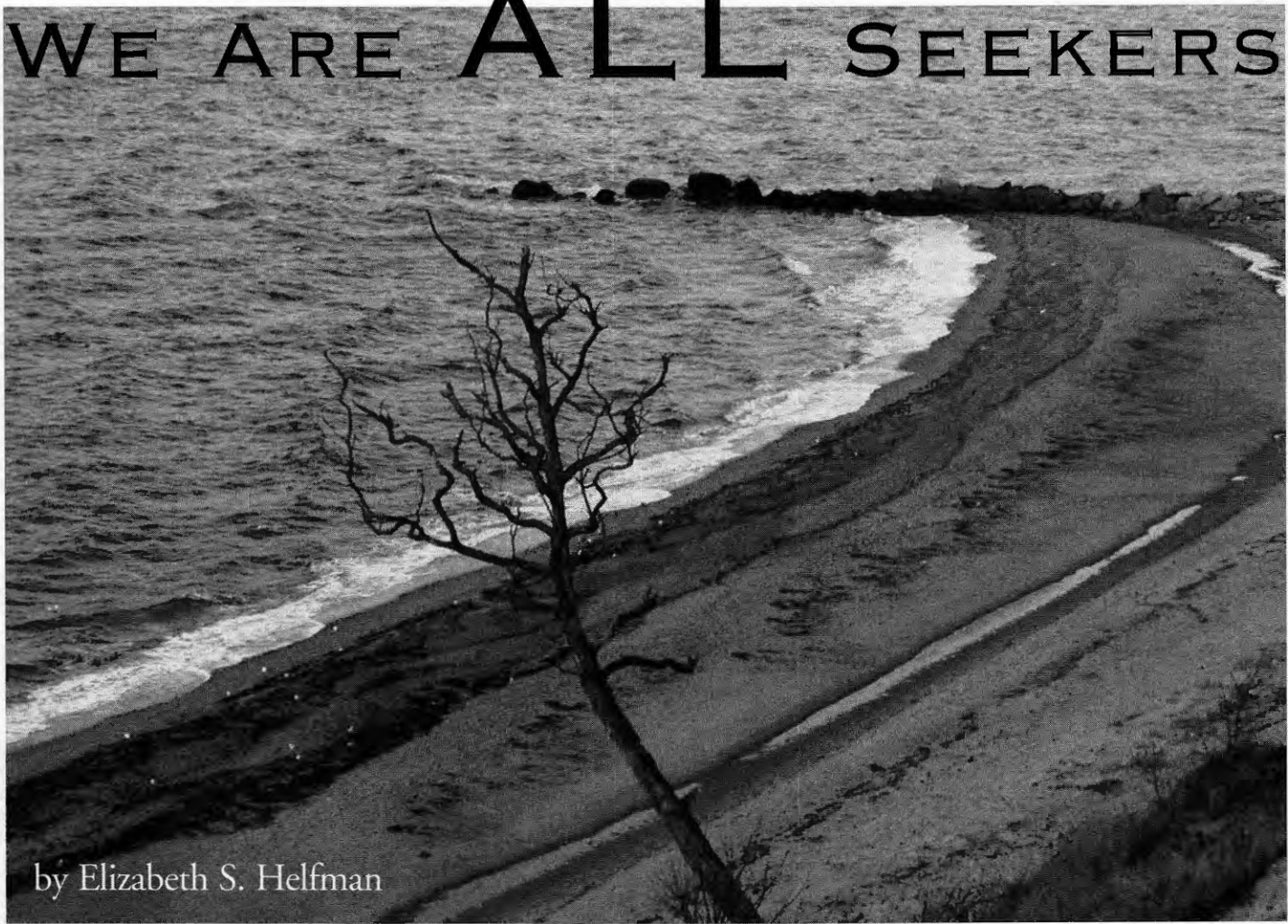
Soon after joining AFSC, it was clear to me that the values and beliefs of the Religious Society of Friends were consonant with mine. It makes me smile to think that one African American friend of mine greeted me regularly after I came to work at AFSC by saying "Are you a Quaker yet?" The answer is that I had been for many years without knowing it. Although

I had never identified myself as a pacifist, I wholeheartedly endorsed the nonviolent movement for justice and peace led by Rev. Dr. Martin Luther King Jr. As an individual and through organizations I have worked all of my life to oppose oppression. The struggle for justice of any person is connected to me. I believe we must live and do what we say we believe. Despite the popularity of Dr. King's "I Have a Dream" speech, I have always believed that his most powerful statement was his "Letter from Birmingham Jail," in which he challenged the white religious establishment for opposing the civil rights movement and criticizing him for his leadership in that community. It is a simple and profound message.

The search for the right spiritual home is no easy assignment. There were at least three monthly meetings in the section of Philadelphia where I lived—very established, substantial and not small. I visited all of them, but held off making a decision. Although I wasn't sure what I was looking for, I knew I would know when I found it.

I found a small meeting in a community that is predominantly black and Latino. I am now a member of Newton Meeting in Camden, N.J., which actually predates Philadelphia's historic meetings. Founded in 1680, Newton's fortunes have suffered with the exodus of many whites, including Quakers, from Camden during its decline since the 1970s. But a core group of mostly white and sometimes disaffected former members of larger meetings has held it together. We have grown to more than 20 members in five years and are making our mark as a haven for social activists in the city and county. Our campus of a small schoolhouse and a meetinghouse is undergoing some rehabilitation similar to that of the spiritual community. Several of our members are active with the Greater Camden Unity Coalition, which holds regular meetings at Newton. As a mark of our development, Newton Meeting hosted a meeting and picnic of Haddonfield Quarter of Philadelphia Yearly Meeting on June 26, 2004. We could not be more proud of how far we have come as a spiritual community. And having found my spiritual home in a small, struggling meeting, I have reached a personal benchmark in celebrating seven years as a member of the Religious Society of Friends. □

WE ARE ALL SEEKERS



by Elizabeth S. Helfman

Jim Higgins/City-Data.com

There are many ways to God. This is surely part of our Quaker tradition, and yet, like other believers, we feel most comfortable with our own way. There are times nevertheless when our experience can be broadened by sharing worship and sometimes living arrangements with others who have different ways. I would like to tell a little of my experiences with sharing worship and day-by-day living at my own “retreats” among Roman Catholics.

My association with Roman Catholics began almost by accident, some time ago. An illness had left me with damaged ears and excessive sensitivity to noise. Clearly I would have to spend periods of time away from the city where we lived. Some country inn, perhaps? Too expensive, and anyway, not a place where I would want to go alone. A Catholic friend suggested the

Elizabeth S. Helfman, who was a member of New Paltz (N.Y.) and Medford (N.J.) meetings, died in 2001. She wrote books for children and taught journal writing. This article was written in 1985.

Guest House at the Convent of Saint Birgitta in Darien, Connecticut. It would surely offer quiet, except in the summer when it became a haven for vacationers. And so, after getting lost in numerous byways, I arrived one dark November evening at the front door of the massive Victorian mansion that had been given to the Sisters as their Guest House. I was welcomed warmly by Sister Christina, who was dressed in long grey robes and a headdress fastened by a white circle and a white cross with a single spot of red (representing Christ’s blood). At the door to the central hall I read a sign: “Let each guest be received as Christ.”

No questions were asked. Since the time of the Swedish Saint Birgitta, these Sisters, in various parts of the world, have welcomed the weary traveler. Vikingsborg was the name of this house, for the owner too had been Swedish.

For a modest fee I occupied a big room with a bay window overlooking a cove of Long Island Sound, where often I could watch a great blue heron catching fish at

OUR EXPERIENCE CAN BE BROADENED BY SHARING WORSHIP AND SOMETIMES LIVING ARRANGEMENTS WITH OTHERS WHO HAVE DIFFERENT RELIGIOUS TRADITIONS.

dusk. As a writer I welcomed the long, uninterrupted hours but also the companionship of mealtimes, when the guests assembled to partake of abundant food at a long oval table. The priest who took care of the spiritual needs of the community ate at a separate table, but we knew him as our friend. “Welcome home!” he would greet me after I became a regular visitor, and indeed Vikingsborg came to be practically my second home.

Once at Vikingsborg I was asked to say grace before dinner, as others had. I offered a Quaker grace, all of us sitting

awhile in silence with hands linked together around the table. In silence each of us thanked God in his or her own way. Are we really so different after all?

Mass was held early every morning in the little chapel. No one urged me to go, but in time I did. The service was simple and modern, in English. At one point all of us, Sisters and guests, would take the hands of our nearest neighbors and whisper some such phrase as "Peace be with you!" How Quakerly! Communion, however, was denied me because I was not a Catholic. This was the only time I felt rejected. I had been to many churches before becoming a Quaker and I believed very deeply in the spiritual meaning of communion, though I did not myself feel I needed such symbolism to feel at one with God.

IN A CLEAR VOICE HE
SANG HIS MOSTLY
GREGORIAN CHANTS; I
READ WITH HIM THE
SERVICE HE SPECIFIED,
AND WE SAID THE
LORD'S PRAYER
TOGETHER. SURELY
GOD WAS NO LESS
PRESENT TO ME THERE
THAN IN A SILENT
QUAKER MEETING.

It might reasonably be asked why I did not sojourn at Pendle Hill or at Powell House in Old Chatham, New York. I am sure Pendle Hill would have satisfied my needs perfectly, but traveling was difficult for me; it was too far. I did sojourn several times, very happily, at Powell House, as well as taking in some programs, but at that time it was not available for sojourning as often as it is now. And, again, I needed something nearer.

When we moved away from the noise of New York City to New Paltz, New York, I still visited Vikingsborg at times, but I also discovered Saint Dominic's, a Guest House in another Victorian mansion on a high bluff above the Hudson River. There, too, I was welcomed with love. Unlike Vikingsborg, Saint Dominic's received only women; the permanent

residents, all elderly, were well cared for by the Sisters. Some became my friends.

In time we moved to Heritage Village in Connecticut, a very busy adult condominium community, and I sought a place nearby where I could possess my soul in quiet, and write, for a few days at a time. A friend discovered such a place, Dayspring, for me. A Benedictine Brother, Aelred-Seton, had elected to go his own way rather than to belong to a religious community. He had set up housekeeping in a borrowed cottage only ten miles from me. This was Dayspring. There Brother Aelred-Seton welcomed individuals and small groups of people who felt inclined to share his life for a few days. He made his living, meanwhile, by doing and teaching fine calligraphy, bookbinding, and religious painting.

A query to Brother Aelred-Seton brought the reply, "Come and have lunch with me and see how you like it." Again, my being a Quaker was no obstacle. Thus began a meaningful connection that lasted for several years, until Aelred lost his borrowed cottage and began his plans, not then complete, for building his own house.

Sharing Brother Aelred's life was quite different from being a guest at Vikingsborg. Five times a day, without fail, he devoted himself to prayer. Guests were not required to share these prayers and indeed were never expected to rise with him at 4 AM for the first of them (the best time of day, he said). But to me it would have been unthinkable not to share at other times. Before each meal, and again before retiring, often only the two of us, we sat on benches in the little chapel Brother Aelred had set up at one end of the dining room. In a clear voice he sang his mostly Gregorian chants; I read with him the service he specified, and we said the Lord's prayer together. Surely God was no less present to me there than in a silent Quaker meeting. And when silence was wanted, there was the half hour of meditation in the late afternoon, in a little upstairs room furnished only with a single bench and round cushions for sitting comfortably on the floor.

Delicious meals, often with vegetables fresh from the garden, appeared miraculously after prayer sessions. Though to be true to Benedictine tradition we might have eaten in silence, we used this time for sharing our thoughts about different religious ways and about his work and mine. Then we washed dishes together

and I felt, as I so often have elsewhere, that God's blessing was with us in this peaceful domesticity.

When a visiting Father was to celebrate the Eucharist with Brother Aelred in the little meditation room, I was invited to share the service with them. There were just the three of us, and as we first sat in silence, I could truly feel that the meeting was gathered. Together we worshiped the same God, through the same Christ. The bread that was to represent Christ's body was not white wafers this time, but tiny consecrated loaves baked in Aelred's oven. And there was the wine to represent Christ's blood. This is of course not my usual way of worship. But for many people this celebration of the Eucharist imparts a feeling of Christ's presence, and I was glad to share this with Brother Aelred and his visitor.

I have found other places. At Wisdom House in Litchfield, Connecticut, Sister Irene, on saying goodbye to me, said, "I ask of you only one thing—to pray for us." And so I have, mingling my informal Quaker prayers with the Sisters' more formal ones.

I have heard that many people are now flocking to Catholic guest houses as a place for a quiet and inexpensive vacation. To what extent they share in the worship I do not know. And friends of mine spent several days at the Benedictine Monastery of Christ in the Desert, far at the end of a bumpy dirt road in New Mexico. There they shared the religious life of the monks. When they asked if communion would be open to non-Catholics, the answer was, "We do not ask."

I am not suggesting that all Quakers would feel comfortable with my way of sharing. I cannot say, either, that all Catholics, or other religious groups, would be as welcoming. But I feel that this willingness to worship together is a fairly new thing under the sun, and that it helps to bring us together in our seeking.

All this is not a matter of sharing beliefs, creed, dogma, or the lack of these things. Rather, it means sharing our search for the Light Within, by whatever name or by no name at all. As Quakers offering our special way of sharing, surely we include people of other religions when we say, in words that were used to welcome me to membership in New Paltz Meeting: "We are all seekers. May we help each other and never weary in the search." □

Out of Silence

by Charles A. Waugaman

Dusk mustered forces in the shrubbery when I pulled out of my friends' driveway. It was deep into 6 P.M. and the shadows of evening were gathering. Earth's colors were muted, but the clear sky above was washed in peach and the small, thin clouds glowed amber.

The eastern heaven wore a pure, warm opalescence; and as I turned right at the first traffic light, heading toward Vermont, the sun winked deep vermilion and sank behind the far hills.

I switched on the car radio just as a charcoal smudge appeared against the luminous sky. Glancing up from the untrafficked road, I watched the smudge focus into a wedge of geese. The V's uneven arms were a checkmark of affirmation as the opening bars of the final movement of Beethoven's Ninth Symphony filled the car.

Charles A. Waugaman, a retired Baptist minister, artist, and writer, lives in Jamaica, Vt. His poems have appeared in FRIENDS JOURNAL over many years.

It was like a satiny bow on the gift of a memorable day.

Directly across the circle of chairs is a window with three African violets resting on its generous sill. The center plant is crowned in royal bloom. "God is waiting," I thought as I sat, "and we gather in God's peace."

Despite all planning, getting off to Sunday morning service can be a little anxious, it seems to me. And driving to service an hour away always carries the chance of unpredictable delays that should be reckoned with.

I did well for once. Only two ladies were in the second floor assembly room of Bennington Senior Center when I arrived. They were putting out books and pamphlets on a table and welcomed me with smiles and handshakes. Bennington Meeting has been gathering in this public facility for some time, while it studies the feasibility of a permanent home. I had been privileged to visit once before and enjoyed peace and inspiration. Was that



Joy Williams

typical or the exception, I had wondered as I planned another visit?

I leafed through a couple of magazines. People were arriving. There is not the chatter here typical among Baptist, Congregational, and Community churches I attend. Yet warm recognition and quiet welcome embrace all comers. Gradually people find places in the circle of armless blue upholstered chairs.

Sunlight floods through the window across from me and bathes the blossoms in splashes of purple, violet, amethyst, and mauve—jewels tiaraed on slender stems above the lush, succulent leaves.

"God is waiting, and we gather in God's peace."

"I had forgotten," I think, "forgotten this one essential fact of worship. Habit and tradition too easily erase this central truth."

The usual services I attend are so set on precluding, processing, and invoking God's presence (hopefully to dialogue, but usually just to listen) that I do not picture God there before me. Waiting. Expecting. Watching for my arrival. One does not place the return of the prodigal son in a sanctuary, yet is that not the very home we stumble to, and find God waiting?

I so easily forget that it is God's summons to come. God's call to assemble. God's house—where God hosts—and blesses.

One does not place the return of the prodigal son in a sanctuary, yet is that not the very home we stumble to, and find God waiting?

Across from me, my friends, who arrive after I am seated, are taking chairs to the right of the window. The husband is left in shadow, but the flood of light anoints her hair—her shoulder. It streams a rectangle of light across the floor beyond them—"a light unto my path!"

Almost at the point of arrival I knew that this would not just be a repetition of my earlier experience. I had purposely decided to sit across the circle from where I was seated on my first visit. I wanted assurance of a new perspective, to escape mere echoes of my first meeting with the Religious Society of Friends. I sought worship, not recall.

But I need not have planned. God had already accomplished that. God had not just rearranged, God had redecorated. God was indeed awaiting me.

Since my prior visit, the Senior Center had redecorated the entire room. Walls were repainted, the carpet had given place

to a polished wooden floor, visually tedium of grained boards in multi-hued tans, ochres, and warm browns; incense for the eyes: sweet fragrances for thought. Quilts hung against the mat white walls. Antique drums rested on the rafters.

"God had them redecorate for the Quakers, I thought. "The reflective restfulness of blues predominates. And the wood accents."

Wood as symbol. The Carpenter is at home. And we are welcome.

The decorators had not just used wood. They had accented brown weathered beams against the flat white walls. And the beams echo crosses. Salvaged beams from some ravaged building, they echo barn, and manger, and shelter—"Lord, thou hast been our dwelling place in all generations."

As people find their places I notice more men this time. I see young and old, couples, children. (Later I learn they include current members of the meeting, and past members visiting for the day.) Generations face each other in multiple meanings of the word.

Upon the wall before me, and floating above in the rafters, the cross whispers God's love. Even the blue-and-white, 9-piece patches of the quilt hold crosses—Greek crosses: crosses with equal arms saying, "Justice is for all, salvation available to anyone"—crosses of azure hope pieced against the pure corners of forgiveness.

I am too prone to ponder catch phrases, "Advent carries Lent," "Stable links with Sepulchre," as if Messiah can be captured and declined. Here simple timbers reveal Truth. No word, no explanation is necessary. How quietly the members take their places.

Such pregnant silence.

Such revitalizing peace.

Quietness flooding room and soul like absolution. Silence immersing, cleansing us in peace.

And through the silence . . . Light! Light in fragments touches persons and rectangles the floor, moving as the hour whispers by. Light, touching one and then another. Reminding us of God. Light behind us and before us. Above us. Among us. Within!

And God is light.

One of my greeters moves past me now, to take a chair across the circle on the left. She sits beneath the wall-hung quilt in blues and yellow, prints and plains. The

quilt with the nine-piece patches. Her blouse is dulled blue also, her slacks white, her socks navy. The chairs in the circle are padded blue. With closed eyes and hands relaxed, she is one with silence and setting. Her entrance is not so much a signal for the meeting to begin as for worship to continue—to expand—to grow. Out of eloquent silence.

I am often annoyed as ideas, thoughts surface. Occasionally the very words that spring to mind seem out of place in such a group. Am I bringing my ideas and concepts and superimposing them on Quaker ideas—ideals? The crosses, the flooding light, the very words cause me reflection—light that bathes, washes, anoints, "immersing," "cleansing," "absolution" . . .

With that word "absolution" I realize it is not I shaping the reflection. "This is no Baptist idea, nor Congregational, or necessarily Community," I tell myself. "This springs from a liturgy far more structured than mine. Here in this place of concern for the world, justice for all, God is free to be the God of all. Why shouldn't God, out of the silence, seed my mind with thoughts that unite rather than separate? Seed my mind—our minds?"

Even as I meditate upon this more inclusive view, one in the circle speaks. He mentions Jesus on the Sea of Galilee—stilling the winds and waves, catching to safety the sinking Peter. "Water again," I think. "The catching of Peter from death. Into new life—salvation—resurrection. . ."

The hour ticks to a close. We rise, join hands in common gratitude, in quiet acceptance, recognition, benediction.

At last we share names, identification, greetings, around the circle. Then divide. Some to write letters of protest, opinion, concern. Others to snack and share interests, explanations, experiences in a friendly, quiet way. Having found new understanding and acceptance of self in worship; out of the silence we are free to interact, and then depart on our individual, united, inspired ways.

Now as the heavens dull above my travel, Beethoven's masterpiece throbs in waves of joy to its conclusion. Above the surging chorus, beyond the opulent blend of a superb quartet, the orchestra climbs to stirring heights and soars beyond hearing. And the audience of this live performance bursts into appreciative applause.

I remember stories of the deaf Beethoven being turned by the performers to behold the audience's thunderous response to the premiere; to accept tribute for such glorious beauty, heard and shaped and born—out of silence. □

ILLUMINATED LETTER

by Helen Weaver Horn

The child you
buttoned, hatted,
zipped and booted
to take out of doors

who stands rapt
on the edge of this
pure snowfield
staring up

will never stop
expecting now
that winter skies
will give him

once again
a wild and clamorous
undulating wedge
of wings.

This giant beating V
will make the V words
he lays eyes on
when he takes to books

blaze out —Vast,
Valiant, Vigor,
Venture, Vanquish,
Veneration, Vortex—

He will hear again
this honking, see this
host sweep over him
out of the blue.



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

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Peace Churches

Watu Wa Amani Conference

by David Zarembka

I was invited to attend the Watu Wa Amani (People of Peace) conference in Limuru, Kenya, at the Brakenhurst Baptist International Conference Center from August 8 to 14. "People of Peace" is the Swahili equivalent of "Historic Peace Churches." I like this much better since "history" is already over and no new churches can join this exclusive club. People of Peace allows new denominations to enter the club, and I have found that almost all churches have a peace witness (although for some it is much hidden) and it would be nice if they joined us. Historically the peace churches are Quakers, Mennonites, and Church of the Brethren. This conference was for Africans from these churches, since the first conference in Bienenberg, Switzerland, in 2001 of the Historic Peace Churches was mostly American/European participants. This conference was part of the World Council of Churches' Decade to Overcome Violence. About three-quarters of the participants were from Africa.

The first interesting point is that, while all three denominations had missionaries who came from the United States, all now have more adherents in Africa than in the United States.

The Church of the Brethren is only in northern Nigeria (160,000 members) in the area of Christian/Muslim conflict. Mennonites are in Bukino Faso, western Congo, Zimbabwe, Ethiopia, Kenya (2,000), and Tanzania. Quakers are mostly in Kenya (130,000), Burundi (13,000), Rwanda (5,000—all since 1986), Uganda, Tanzania, and eastern Congo (1,300).

The Church of the Brethren in northern Nigeria does not consider itself a pacifist church. It defines "pacifism" as "passivity"—nonresistance to evil. It does not seem to have the concept of active nonviolent action. Some of its speakers spoke for a conspiracy theory that the Muslims have a grand plan to convert all the world (or at least Africa) to the Muslim faith. This theory is strongly adhered to by fundamentalist Christians in the United States. I have heard this theory in Africa before—but in the 1960s and 1970s, it was the godless Communists who were trying to take over Africa.

A pastor from the Nigerian Brethren

David Zarembka is coordinator of African Great Lakes Initiative of Friends Peace Teams. A member of Bethesda (Md.) Meeting, he is sojourning at St. Louis (Mo.) Meeting.



Malesi Kinaro

talked more of their peacemaking efforts. The best example was when one of his churches was burned down by the Muslims and the hotheads wanted to burn down a mosque; he asked, "Then what will happen?" and got the people to agree to take the Muslims to court to pay for the damages.

Two of these Nigerians were in my small group as was Sizeli Marcellin from Rwanda. I spoke of how his son had been saved during the genocide by a Muslim who hid him in a mosque. I asked the Nigerians how they responded to that. They answered that during times of violence many Muslims hid Christians and many Christians hid Muslims.

The Mennonite church in Zimbabwe is called the Church of the Brethren in Christ and I am not certain how it is different from other Mennonite churches. It is almost exclusively in the Ndebele area of southern Zimbabwe. This is the minority tribe that was attacked in 1981–82 by the Shona Zimbabwean leader Robert Mugabe in a reign of terror that could be considered genocide. Their first speaker emphasized this slaughter and the danger their church members were in due to the current conflict in Zimbabwe. I asked another Zimbabwean participant if they had any Shona (the majority tribe) adherents and he said, "Less than 50," but that they were going to try to establish churches in the Shona areas.

The Mennonites from Ethiopia were interesting. When the Ethiopian Socialist regime took over in 1974, all churches were banned and the Mennonite church had to go underground. At that point it had 9,000 adherents but when this regime was overthrown 17 years later, it had 50,000 adherents. It is still discriminated against in Ethiopia as it is not an



Cecile Myiramana

official religion (Coptic, Catholics, and Muslims are the only official religions) and therefore not allowed to build churches. It must have more than 50,000 members now and they all meet in homes.

The Mennonites from the Congo (Kinshasa and western Congo) were much more like average Quakers doing peacemaking as they felt that they were able. Some had gone through extensive looting in Kinshasa and they were promoting the testimony that a good Christian does not participate in looting during a time of unrest.

The Friends presented their many peace activities in their conflict-ridden countries. Ann Riggs from Annapolis (Md.) Meeting, Baltimore Yearly Meeting, and the National Council of Churches (USA) gave a presentation on Quaker peace witness that was full of quotes from George Fox, William Penn, John Woolman, and relations with Native Americans. Malesi Kinaro, from Nairobi Yearly Meeting, Kenya, followed with a history of Friends in all of Africa and an overview of their substantial peacemaking work on the continent. She concluded, "The Friends Church is one of the fastest growing churches in Kenya, Rwanda, Burundi, and the DRC [Congo]. If a true culture of peace is practiced by these churches, great strides can be made in peace work. Together we must reexamine our theology so that there is rooting of what we believe, then resolve to practice it."

David Niyonzima from Burundi Yearly Meeting gave the major theological address for the Quakers. He gave many concrete examples from Burundi from his work with the Trauma Healing and Reconciliation Services.

Each denomination was given four slots for storytelling. The Quaker presenters were from the eastern Congo, Burundi, Rwanda, and Kenya. Representatives from the first three countries gave summaries of the work they are doing—trauma healing, Alternatives

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to Violence Project (AVP), peace schools, reconciliation activities, work with orphans, HIV/AIDS program, and relief for widows and others impacted by fighting and disease. The Congolese Quakers have a program putting people of various ethnic background in peace cells and having the members sign a pledge that includes not harming people of other ethnic groups and not looting. It also encourages positive relationships between members of various tribes. The Kenyan speaker was Norah Musundi, who during the ethnic clashes in the Rift Valley of Kenya in 1991 organized a prayer group of women who went to the relief of those who had been attacked. This was quite moving because it was an example of how a small group of people can pray together and do peace work. Her group continues today but focuses now on HIV/AIDS work.

The best sermon/meditation was given by Cecile Nyiramana from Rwanda. She was the leader in forming a widows' group in Rwanda consisting of Tutsi survivors of the genocide and the Hutu wives of genocide suspects who have been in jail for up to ten years. Her meditation was a clarion call to become peacemakers: "Thus, like the early churches, we are going to be able to attract peacemakers to us. We will have gathered a large army to build, promote, and maintain peace in our respective countries, in our Africa, and in the whole world. Why not?"

The Quakers carried out another one of our testimonies. Although almost half the participants were women, there were only five female presenters in the whole conference and four of these were Friends. I also noted that the women from the three denominations from all those various countries quickly developed a rapport that the men never seemed to accomplish.

The Quakers in Rwanda are confronting the aftereffects of genocide, those in the eastern Congo with continued ethnic violence (about a month before the conference 250 Quakers had to flee Bakavu along with thousands of others when fighting broke out there). In Burundi, violence has continued with ebbs and flows since 1993, and in Kenya a politics based on ethnicity makes the nation always a tinderbox for violence. The Brethren and Mennonites in Africa also confront the issues of stability and violence in their communities. The purpose of the conference was to raise up the peace witness among the historic peace churches in Africa. Hopefully this will be used to encourage the other mainstream churches to remember and focus on their peace testimonies so that the people of peace can increase throughout Africa and the rest of the world. □

Strength in Weakness: Writings by Eighteenth- Century Quaker Women

*Edited and introduced by Gil Skidmore.
AltiMira Press, 2003. 187 pages. \$25/
paperback.*

This useful book makes available well-chosen, sizeable excerpts from the writings of eight 18th-century Quaker women ministers whose work most of us would not otherwise have an opportunity to read. Two were born in the 17th century and four lived into the 19th. They are arranged chronologically by birth, and provided with biographies and brief descriptions of their writings. Gil Skidmore begins with a helpful introduction to Quakerism and its history to provide the context for the writings. She concisely explains the style of spiritual autobiography, use of Biblical language, and the qualifications for ministry that provide the matrix within which these women lived. The book concludes with brief biographical notes about 34 other Friends mentioned in the various texts.

It is both edifying and discouraging to compare the inward spiritual exercises of these women with our own. Reading their experiences, their struggles and joys, helps point to some of the differences between the Religious Society of Friends (and of the larger dominant culture) then and now. These women undertook the inward qualification to ministry with fear and trembling. Once they heard and accepted God's call to ministry they submitted—not without much backsliding and struggle—to stand in increasing obedience to divine instruction. The result was Spirit-led ministry that nourished its hearers. They were enabled to speak words that were needed and heard by troubled and hungry souls, both within and outside of Quakerdom. Their reward was internal peace and joy.

The work was not easy. Each woman struggled to put obedience to God above her natural love and responsibility to her family. Many became ill and exhausted by the difficulties of travel. The highest priorities for most of us today are family and job/livelihood, with rest and relaxation coming close behind. If there is any time or energy left we might consider penciling in time for God. It was not this way for these women who noted Jesus' admonition that those who love anything more than him are not worthy of him.

The writings are steeped in Biblical language and imagery. This provides a shorthand to a larger context, in much the way modern folks quote lines from a popular song or advertising jingle. Use of the Bible connects the individual Friend's experience to a larger story, and anchors it firmly in a rich tradition and context.

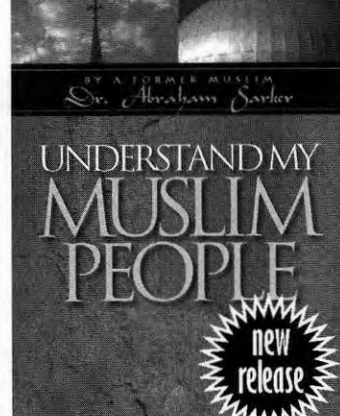
These eight English women were all working for the same Master, all engaged in being honed as useful tools in God's hands. But they had their individual emphases and experiences. One can see, for example, the exhortations to a more strict upholding of the outward testimonies of plainness, or an understanding that there are cultural differences that should be taken into account while seeking true simplicity. Over time there is a subtle shift in choice of words that heralds the increasing influence of evangelicalism that eventually fueled the separations of 1827–28 within many North American meetings.

The greatest value of the book is the comfort and wisdom offered by these experienced ministers to those today who feel that same divine nudge toward becoming faithful instruments for God's use in the world. Their struggles to become qualified are the same that we face: to give up self-will in obedience to Divine Will.

There are specific jewels of advice that will be treasured by Friends who recognize the situations. These are not lengthy disquisitions, often only a pithy sentence or two. Ruth Alcock described the necessity to give up the whole self to God in order to become a minister for God. She underwent the exercise of faithfully remaining silent when traveling in the ministry when wordlessness was required of her. Catherine Payton Phillips felt there were none in her meeting who understood or could help her. She wrote of the necessity to try the spirits and also gave solid advice to unmarried women traveling in the ministry. Lydia Rawlinson Lancaster described the qualities of being a good, useful tool in God's hand, and dealing with unhelpful criticism from other Friends. Sarah Tuke Grubb described the difference between good and bad ministry and of the difficult work when those who are reprimanded dislike the messenger. Priscilla Hannah Gurney described the important service of opening the door (we might say preparing the space) for her companion's longer message. Mary Alexander warned against encouraging young ministers too soon, when they are too dependent on human approval, and of the importance of humility. Ann Crowley advised not asking other Friends for help or advice but waiting on God to teach in God's own time and way.

There are common themes in these women's experience: the struggle to lay aside youthful social pleasures; the lifelong learning of putting God's will first; recurring ill health and weakness; a somewhat austere, self-denying lifestyle honed to listening carefully to the still, small voice. They lived in a small, close-knit world of Quaker ministers that traveled extensively, visiting not only meetings but also families. Then as now there are choices. These eight women felt the inward impulse to

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minister and reordered their entire lives to be of service to God.

This book will be a useful addition to any meeting's library, and could serve as the basis of prayerful self-examination and fruitful discussions.

—Marty Grundy

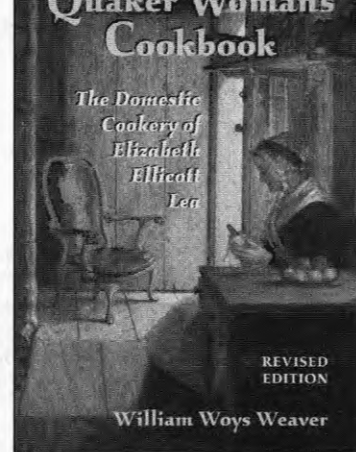
Marty Grundy is a member of Cleveland Meeting, Lake Erie Yearly Meeting, and is past clerk of FGC's Traveling Ministries Committee.

A Quaker Woman's Cookbook: The Domestic Cookery of Elizabeth Ellicott Lea

Edited with an introduction by William Woys Weaver. Revised edition. Stackpole Books, 2004. 352 pages. \$14.95/paperback.

"[Elizabeth] Lea was largely unknown and lacked the feverish intellectual enthusiasm of other accepted writers." So William Woys Weaver seeks to explain why the Hicksite *Friends Weekly Intelligencer* failed to list Lea's popular cookbook among her life accomplishments in her obituary. Fortunately for modern readers, Weaver has resuscitated Lea's *Domestic Cookery*—a bestseller in mid-19th-century America and an equally popular work in its 1982 reprinted edition.

Weaver, who is no stranger to food and cooking (he writes regularly for *Gourmet* magazine, and has published more than a dozen



works on food and ethnicity, gardening, and culture over a span of some two decades), has, in previous publications, brought alive the drama of early Pennsylvania German food ways. In this volume, he turns his attention to another subculture: Quakers.

In a short and highly readable preface, he introduces his readers to the context of Elizabeth Ellicott Lea's life. Raised in a Quaker family, coming of age as the Religious Society of Friends fractured, related to farmers who spanned the distance from Bucks County, Pennsylvania, to Montgomery County, Maryland, Lea came slowly and quietly into her authority as a kitchen sage. She first wrote her guide to domestic cookery in the early 1840s for her own daughter, who seemed unenthusiastic about the tasks of running a home and kitchen. When it was picked up by a pub-

A Young Friend's Bookshelf

Each December, the JOURNAL reviews a number of recent books and other media that nurture our children's spiritual development. Although all Friends can bask in the Light these books share, most are particularly of interest to Friends who celebrate Christmas.

—Ellen Michaud

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

Ages 3 to 7

The God Seed, A Children's Book for Everyone

By Esther Armstrong. Illustrated by Tarra Kai. Journey into Freedom, 2004. 27 pages. \$10/paperback.

This book is a winner. *The God Seed, A Children's Book for Everyone* by Esther

Armstrong is short and fanciful, filled with the wonderful message of God's love. Although not a Quaker herself, Esther Armstrong has done a magnificent job of distilling the concept of that of God in everyone into a lighthearted, playful book that will be as fun for grown-ups to read aloud as it is for kids to hear. *The God Seed* tells the story of God's joy in creating the world and the people who fill it. It explains how the one special gift God gives to each of us is a God seed, a piece of God's self, to grow inside each of us so we will never be alone. God does this because God is so crazy about each one of us, God is moved to share God's love.

The text for the book is silly and sweet. "God made food: Trees full of fruit like apples and pears, bushes ripe with grapes and blackberries, plants bearing tomatoes and corn. And when God studied all this yummy food, God said 'Woo, woo, woo! This is just very, very good.'" And later still, when God made you, ". . . God said, 'Oh my! Ka-bang, Ka-

lisher in 1847, and its fifth edition appeared in 1853 (this is the edition Weaver is re-releasing), Lea became well-respected among housewives who needed to know that rhubarb and chalk would help assuage the effects of sour milk on the intestines, or that the whites of two eggs will clarify sugar.

The reappearance of Elizabeth Elliott Lea's work is a gift to modern readers. By opening out this Quaker woman's down-to-earth approach to the herbs, vegetables, fruits, and minerals around her, readers are invited to contemplate "history" through the experiences of those who lived it. Lea was not a politician, poet, financier, or military strategist. We know a great deal about the public lives of such folks. And she "lacked the . . . intellectual enthusiasm" that often gets one noticed in historical texts. Yet the steady sales of Lea's volume show us what was important in the households from which politicians, poets, financiers, and military strategists emerged.

William Woys Weaver reminds us that there is nothing uniquely or specifically Quaker about Lea's recipes and remedies; but rather, he suggests that food ways and kitchen lore were among many aspects of life where 19th-century Friends were not out of step with the commonalities of their world.

This book is, not surprisingly, a *great* read.

—Emma J. Lapsansky-Werner

Emma J. Lapsansky-Werner is professor of History and curator of special collections at Haverford College.

zooney, Ka-booney. This one is fabulous! This one is very, very, very, very good!" What a great message to give our children! The artwork by Tarra Kai gives wonderful expression to the whimsical text. The humanoid figures that leap about the pages bring to mind the work of Dr. Seuss and are unexpectedly endearing, given their simplicity. This is an excellent book for young Quakers, either at home or at meeting.

—Abby McNear

Abby McNear is a mother of two, writer, and member of Evanston (Ill.) Meeting.

Papa's Birthday Gift

By Lynn Downey. Illustrated by Stacey Schuett. Augsburg Books, 2003. 29 pages. \$16.99/hardcover.

Papa's Birthday Gift explains an important concept about God that is often forgotten by both children and adults. In the book, six-

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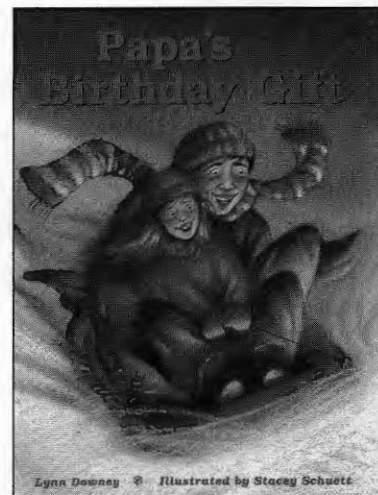
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year-old Tessa is disappointed, as only a young child can be, when her father is delayed by a snowstorm and misses her birthday dinner. Blowing out the candles on her birthday cake, Tessa sends her wish straight to God, that her father magically appear at the dinner table. When her wish/prayer is not granted, Tessa is angry with God and unable to say her prayers that night with her mother. As so often happens in real life, Tessa's prayer is heard and answered, just not in any way she could imagine or predict. A wonderful treat unfolds for Tessa, at the end of which, she is able to say her prayers, no longer angry.

This is a lovely book, showing an important concept of God's love, without being pedantic or bludgeoning. The illustrations nicely capture the mood of the story, and without giving too much away, it is enjoyable to see the way in which the father's plan, one most spouses would desperately try to veto (since it involves waking a sleeping child!), is actually just the right thing to do. The winter-time theme of the book makes it a nice Christmas gift, although it is an important message that would be good to hear any time of year.

—Abby McNear

Ages 4 to 8

The Lord is My Shepherd: Psalm 23 for Children

Retold by Christopher L. Webber. Illustrated by Preston McDaniels. Morehouse Publishing, 2004. 20 pages. \$9.95/hardcover.

Christopher Webber does a terrific job of taking the 23rd Psalm and retelling it in a way that is relevant and accessible for children. Simplifying the language and applying it to the everyday realities of childhood, Christopher Webber brings the meaning of the psalm to life. For example, although reproduction of the text may sound stilted, the words take flight with the accompaniment of the illustrations by Preston McDaniels. His ink-and-watercolor prints depict a diverse group of children going about their daily activities in

an urban setting, calmly experiencing God's protection and love. The illustration for the feast set out by the Lord is particularly engaging, showing sparrows enjoying a windowsill meal, presumably set out by the children in the picture, while a pane of glass keeps them protected from an overly interested kitty. The final picture in the book does depict a traditional non-Quaker church service, with a minister at the front, but the meaning should be clear even to young Quakers.

While there are many, many children's books that depict Bible stories and texts, the good ones are hard to come by. *The Lord is My Shepherd* is a wonderful introduction to Psalms.

—Abby McNear

CD

Earth Mama: Christmas Heart

By Joyce Johnson Rouse and friends. Rouse House Records, 2003. \$19.95/CD.

Tennessee Quaker, songwriter, and environmental educator Joyce Johnson Rouse (the subject of Linda Bryant's "Crooning for the Earth in Nashville and Beyond," *FJ* October) has written a down-to-earth, toe-tapping collection of contemporary Christmas songs as a gift from her beautiful heart to the children of the world. Flavored with country, touched with blues, and grounded in the traditional folk music of an Iowa childhood, her husky treatment is fresh, original, thought-provoking, and utterly irresistible.

The ten tracks speak to Quakerly concerns that span the entire religious landscape of the Religious Society of Friends, and nurtures an ecumenical spiritual life among our children.

"Close to the Earth" begins,

He was not born in a marble palace
They did not wrap him in silken robes
There was no music
From golden instruments
The manger's humble creatures
Warmed the cold

And concludes,

If we want to walk with Jesus
We need to walk a path of simple ways
With respect for the cycles and the seasons
Humility and love in all our days.

"Christmas Morning" offers

It's winter and light is alive on the Earth
Wake up! It's Christmas morning
Starlight and firelight and sunlight gave birth
Wake up! The Christ-child's a-borning.
He's man and he's woman
He's old and he's young
He's Buddhist and Christian and Jew



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And, oh yes, the Christ child is you!

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Three thousand men so far from home,
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The song goes on to tell the tale of German prisoners of war who carved a manger scene out of plaster, dirt, and concrete as a gift to the people of Algona, a nearby town. The song continues with a description of how this gesture forced the townspeople to revisit their image of these men as the enemy.

"Was it disloyalty to share a Christmas moment with these German sons?" they asked. The answer, Joyce Johnson Rouse puts in her lyrics, is

Back then they were the enemy
But today they are our friend
War and peace the circle goes,
Must it begin again?
Still the sons and daughters come
To see that manger scene
From all around the world to stand in
Peace and hear the angel sing. . .

This is not a CD for those who define their faith narrowly, or for those who would exclude one group or another from the Light. Recommended for every stocking—middle school to retirement community.

—Ellen Michaud

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By Valerie E. Hess and Marti Watson Garlett.
NavPress, 2004. 208 pages. \$11.99/paperback.

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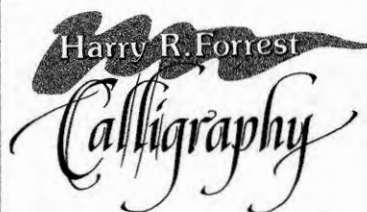
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has encountered the work of Quaker author Richard Foster. His *Celebration of Discipline* was named one of the 100 most important religious books of the 20th century by a prestigious group of religious scholars and editors gathered by HarperSanFrancisco; and his *Renovaré* workshops, communities, and gatherings have encouraged a Christian spiritual renewal in individuals and faith communities throughout the world.

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The disciplines included are meditation, prayer, fasting, study, simplicity, solitude, submission, service, confession, worship, guidance, and celebration. Using a highly readable contemporary style, the authors include in each chapter a discussion that briefly helps parents understand the discipline under study. Family anecdotes, pragmatic exercises broken down by age from early childhood through adolescence, and a “Bottom Line” section that unpatronizingly sums up the take-home message of the chapter are also provided. At the conclusion of the chapter on “The discipline of solitude,” for example, the authors write:

At the pace many of us live, we desperately need to hear Jesus call us to come away and rest, to withdraw from the fever and pitch of our lives and to refresh and restore ourselves in the Spirit of Christ. We need a quiet environment to let our minds rest, and we need quiet minds to let our souls rest in God. As we learn to practice this discipline, we become better at speaking words of comfort and direction to the people around us. We discover that silence is not empty when God fills it.

—Ellen Michaud



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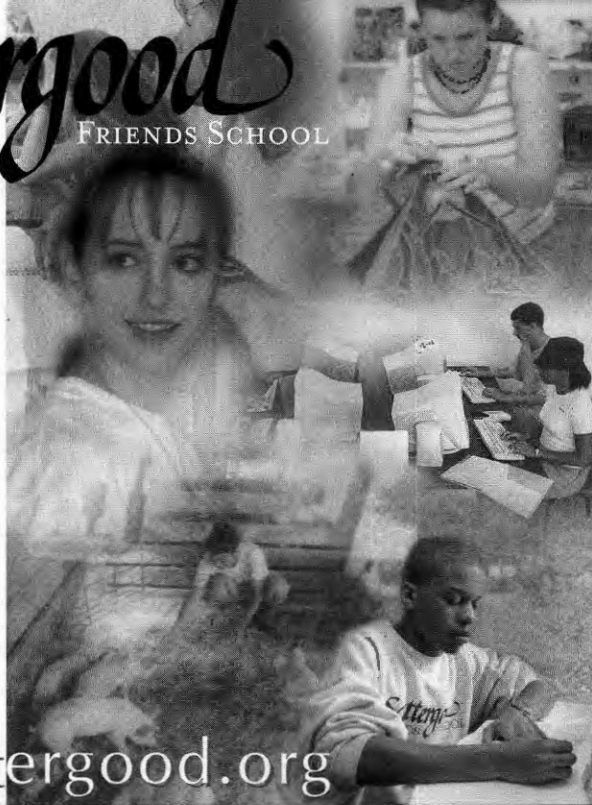
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Bennington (Vt.) Meeting calls for the recovery of an heroic spirit in order to emulate the love of Christ in the world: "The torture and mistreatment of prisoners in Iraq, Afghanistan, and Guantanamo by the United States government and its agents in no way affirms the spirits of freedom or tolerance—generosity for which we Americans are known. . . . The first steps in solving this problem are to be totally honest, admit our own mistakes, take responsibility for our errors, be willing to change our policies, . . . reexamine our motives, and plan how we can work more effectively to achieve real improvement of the lives of the people of Iraq, . . . refuse to kill or take human life in any circumstance, . . . refuse violence as a tool, . . . refuse to denigrate others. . . . We declare the importance to the Society of Friends, indeed to the country and the world, that the recovery of this heroic spirit is the best workable solution and the real road to national and international security. We invite all to join us in creating heroic actions that emulate the love of Christ. . . . Remember that God is on everybody's side. God bless the world and all that share it." — *Newsletter of the Northeast Quarter of New England Yearly Meeting, August 2004*

Ohio Valley Yearly Meeting, during its annual sessions, approved a minute opposing "Defense of Marriage" amendments to federal and state constitutions. In sessions July 28–August 4, 2004, at Wilmington College, Wilmington, Ohio, the meeting experienced unity in approving the following minute: "Friends affirm that there is that of God in each person, regardless of race, creed, national origin, or sexual orientation. Further, Friends consider marriage primarily a spiritual relationship. OVYM opposes attempts to add discriminatory 'Defense of Marriage' amendments to federal and state constitutions. Such laws would preempt public dialogue. We affirm that discriminatory laws and amendments are contrary to our understanding of the Spirit of God's love." — *Report from Ohio Valley Yearly Meeting*

Multnomah (Oreg.) Meeting has been active in support of same-sex couples who have been married under its care. The meeting opposed Measure 36 on the state ballot in the November election, charging that the measure "would write marriage discrimination into the Oregon Constitution and set a precedent of restricting human rights rather than broadening them. It would deny Quaker meetings their ability to celebrate marriage according to the light they have been given." In a news conference prior to the election, the meeting's Marriage-Equality Committee released statements from other Quaker meetings in Oregon opposing Measure 36.

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Multnomah Meeting has opened marriage equally to all couples since 1989, without regard to the sex of the partners. North Pacific Yearly Meeting recorded support for legal recognition of same-sex marriage in 1997. Multnomah Meeting joined American Friends Service Committee and Love Makes a Family organization in a "Marriage Equality" booth at the Oregon State Fair. "As a community of faith, we cannot stand by and watch some of the marriages under our care face discrimination simply because of their sexual orientation," Tom Crump, clerk of Multnomah Meeting, said. —*Multnomah (Oreg.) Meeting newsletter*

Lillian Willoughby, of Central Philadelphia (Pa.) Meeting, chose a week in jail over a \$250 fine for blocking a federal courthouse the day after the start of U.S. bombing in Iraq. Now age 89, she has been an activist and participant in nonviolent demonstrations opposing war, race discrimination, and nuclear proliferation for 65 years. On September 29, she joined five other activists who were among 107 arrested on March 20, 2003, and pleaded guilty to a misdemeanor count. Before the sentencing, she and the five others gathered with supporters for worship at Central Philadelphia Meeting and then made a "Walk for Peace" to the U.S. Courthouse at Sixth and Market Streets. She gave U.S. Magistrate Judge Arnold C. Rapoport a book, *Fifty-two Stories of Nonviolence*, and spoke for about five minutes about her sadness about the U.S. involvement in the Iraq War. The courtroom was packed with around 50 people, there to offer support. —*Philadelphia Inquirer, Sept. 30, 2004*

Filmmaker and Peace Advocate Speaks at Olney Friends School. Paul Hood of Burlington, Vt., recently visited Olney Friends School, Barnesville, Ohio, to share life experiences with students and show his documentary, *Wildflowers in Holy Ground*. A 77-year-old World War II veteran and longtime peace advocate, he works to alleviate poverty and suffering around the world. He spent a week at Olney Friends School speaking in classes and sharing in-depth personal experiences of war and peace with students and faculty. His film documents his month-long stay at Ramallah Friends School on the West Bank, founded by Quakers in the late 1880s as a school for girls. Today the school educates both boys and girls in grades K-12. Despite a climate of fear and extreme political tension, Ramallah Friends School has remained open to students. Paul Hood characterizes his documentary as "a testimony to the goodness of life in the midst of overwhelming violence."

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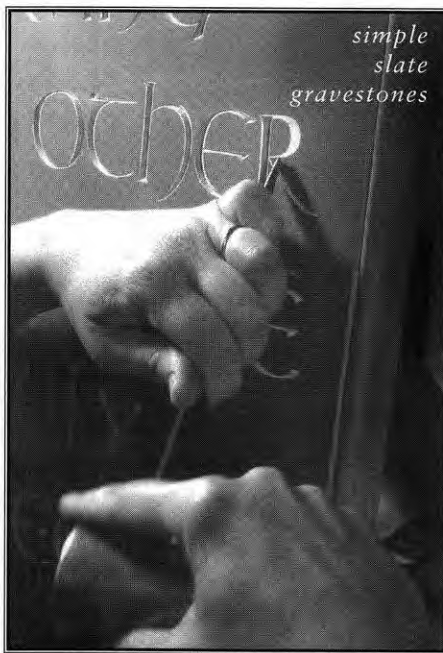
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The following are a few of the International agreements that the United States has withdrawn from or refused to sign: (1) Anti-Ballistic Missile treaty, signed in 1972. President George W. Bush announced withdrawal from the treaty on December 13, 2001. (2) Anti-Land Mine Treaty. The administration announced it would not sign on February 27, 2004. (3) International Criminal Court (ICC). The current administration withdrew the U.S. signature. (4) Kyoto Protocol. In March 2001, President Bush announced that his administration opposes the protocols. (5) UN Convention on Biological Diversity. The U.S. refused to sign this convention when it went into effect in 1993. —*Befriending Creation, newsletter of Quaker Earthcare Witness, Sept./Oct. 2004*

Veterans for Peace has created an alternative and supporting voice to the current "Support Our Troops" yellow ribbon campaign. It has created a blue ribbon car magnet, which represents support for our troops, and that they are wanted home as soon as possible. For more information go to <www.TroopsRibbon.com>.

Bulletin Board

Upcoming Events

- January 5–7, 2005—El Salvador Yearly Meeting
- January 5–9, 2005—Bolivia Yearly Meeting
- January 13–15, 2005—Peru Yearly Meeting
- April 4, 2005—Lecture by Elaine Pagels, Gnostic scholar and author of *Beyond Belief: The Secret Gospel of Thomas*, at Arch Street Meetinghouse in Philadelphia, Pa., at 9:15 AM. This event is sponsored by The Lecture Working Group, under Philadelphia Yearly Meeting's Standing Committee on Worship and Care. This is a tickered event, at \$10 per ticket, since the lecturer wishes that all those attending read the short Gospels of Thomas and Mary (copies of these will be sent out with each ticket). The name, meeting, address, e-mail, mailing address, and phone number of each ticket holder will be needed. For all ticket applications and questions, contact Sally Rickerman at (610) 274-8856, or <sshrrr@earthlink.net>.

Opportunities/Resources

- Friends Association for Higher Education invites submissions of papers, workshops, or panel presentations on witnessing through scholarship, work in the classroom, campus

life, and beyond, for its 25th annual gathering, June 16–19, 2005, at Haverford College, Haverford, Pa. The theme is "Centering on the Edge: Intellect, Spirit, Action." Please send a basic description of your idea, an individual session, or a panel ASAP. Final abstracts are due January 10, 2005. For more information and a list of focusing queries contact Greg Barnes (for conference program) at <gbarnes@haverford.edu>, Helene Pollock (for logistics) at <hpollock@haverford.edu>, or go to <http://www.haverford.edu/hcweb/fahe/>.

•The Listening Center joins with the Delaware Valley Wage Peace and Justice group to invite you to Second Friday Sharing of Creative Expressions, every second Friday of the month in Springfield, Pa. Second Friday Sharing offers an opportunity for people to come to listen to God, self, and others through art, movement, poetry, music, and telling of stories. Folks are encouraged to share their work but performance is not required. Those who enjoy listening are also encouraged to come. Simple meal and fellowship is at 6 PM, and sharing is from 7 to 9 PM. The Listening Center is located at 1001 Old Sproul Road. For more information contact Jennifer Elam at (215) 242-9555, or Tom Mullian at (610) 565-7878.

•Friends World Committee for Consultation, Section of the Americas, has awarded its annual Elizabeth Ann Bogert Memorial Fund for the Study and Practice of Christian Mysticism. Awards of up to \$1,000 were given this year for: a traveling exhibition of mystical artwork; assistance to build a hermitage cabin for mystical retreats; development of books, videos, and other resources on mysticism for a university program; scholarly research into the mysticism of Friedrich von Hugel; and an inner-city art project by a contemplative community. Individuals wishing to apply for grants in 2005 should submit seven copies of their proposal and two or three letters of reference from individuals who are familiar with the applicant's work by March 1, 2005. Send to 4818 Warrington Ave., Philadelphia, Pa., 19143. For more information contact <vintdem00@aol.com>.

•National Resources Defense Council's website offers regular bulletins tracking environmental legislation moving through Congress, provides suggestions for contacting congressional offices, and provides information on a variety of environmental concerns. Visit <www.nrdc.org>.

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Milestones

Births/Adoptions

Moreno—Juliet Markland Moreno, on March 1, 2004, to Amy and Carlos Moreno and sisters Emma and Elena of Abington (Pa.) Meeting.

Marriages/Unions

Shinkman-Tunis—Matthew Christopher Shinkman and Amy Aline Tunis, the latter a member of Herndon (Va.) Meeting, on May 15, 2004, at Friends Meeting of Washington, D.C. The couple lives in London, England.

Deaths

Beyer—Margaret Herriot Wagenet Beyer, 79, on April 17, 2004, at home in Pateros, Wash., of cancer. Margaret was born on August 3, 1924, to Russell Gordon and Betsy Morrison Wagonet in Rochester, N.Y. She grew up in Connecticut and graduated in Vermont from Putney School. In 1946 she graduated from University of California at Berkeley with degrees in Economics and Fine Arts. After her marriage to Richard Beyer in 1948 and the subsequent birth of two children, she received a master's degree in Education from University of Vermont, specializing in early childhood development. During this time she was assistant to the Curator of Asian Art at Brooklyn Museum and also taught nursery school. In 1957, the Beyers moved to Seattle where Margaret worked at the Bush Preschool, first as a nursery school teacher and later as director, a position she held for 14 years. Margaret joined University Friends Meeting in Seattle in 1964. She served on many committees and as clerk of the meeting from 1970 to 1973. After leaving the Bush School, Margaret studied at University of Puget Sound Law School, and for five years managed the Department of Domestic Affairs of King County Prosecutor's Office. Working closely with architects, she helped to design the General Fremont Condominium in Fremont. In 1988, Rich and Margaret moved to Pateros to be near daughter Liz and the grandchildren. They also purchased a small farm nearby where Margaret developed an acre of organic strawberries to sell in the farmers' markets of Chelan and Twisp, where she also helped to sustain the Confluence Gallery. She created watercolors, bronze sculptures, weavings, and played the harpsichord. In 1994 Margaret was a founding member of the Chelan-Methow Worship Group. She served on the Pateros School Board and had a strong interest in helping students with learning differences. At the age of 79, she became a certified professional reading specialist. Her goal was to share with other teachers so the students most in need could be better helped. In 1999, Margaret wrote a book about her husband, *The Art People Love: Stories of Richard S. Beyer's Life and His Sculptures*. Margaret was quiet, strong, and wise. She touched others with her generosity, grace, encouragement, and enthusiasm. She is survived by her husband, Richard Beyer; son, Charles Beyer; daughter, Elizabeth Miller; seven grandchildren; and several great-grandchildren.

Brown—Bruce Minton Brown, on December 29, 2003 under the care of his devoted wife, Elizabeth, at home in Flagstaff, Arizona. He was born on

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June 20, 1929 in Pittsfield, Massachusetts to Noland and Mitrie Brown. Bruce graduated from Pittsfield High School with honors and, in the fall of 1947, began his studies at Randolph Macon College in Virginia. After receiving his bachelor's degree in Political Science and History, he spent the summer volunteering with the Department of Mental Health in Madison, Wisconsin. It was there that he lived with a Quaker family and first learned about the Religious Society of Friends. In 1951, with growing interest in families and community, Bruce began work on a master's degree in Sociology at the University of North Carolina at Chapel Hill. He completed his degree while teaching at University of California at Berkeley, where he met and married his first wife, Suzanne Guilbert. After teaching for three years at the University of Montana, he returned to California, where he worked for the next 32 years as a research analyst for the State of California Department of Rehabilitation. During his 30 years in Sacramento, Bruce was active in social and civic activities. He served on the board of the now defunct Sacramento Symphony, was one of the founding members of the Chamber Music Society, and with the late Mary Brubaker, was instrumental in reviving the Sacramento Statistical Association. Bruce loved the outdoors and organized camping, backpacking, river-rafting, and bicycling adventures with family and friends. A member of the Sierra Club, he especially loved hiking in the Sierra Nevada. In 1984 Bruce married Elizabeth Clark, who shared his fondness for hiking and Scottish country dancing, as well as interests in family, friends, faith, and community involvement. Even before completing their 1992 move to Flagstaff, the couple became active participants in Flagstaff Monthly Meeting, where Bruce served as clerk 1997-1999. He was also active with the Arizona office of the American Friends Service Committee, as well as several community groups, including the Northern Arizona Celtic Society. Bruce was a tall, warm-hearted person who was always willing to take the time to get to know people. His spiritual clarity and guidance were invaluable during difficult times, and his abilities as a patient facilitator will be greatly missed. He is survived by his wife, Elizabeth Brown; their children from their combined family: David Brown, Julia Brodsky; Ellen Brown, Clark Staples, John Staples, Keith Staples, Michael Staples, Neil Staples, Kristen Staples Bankston, and Laura Staples; his first wife, Suzanne Guilbert Brown; his sister, Margaret Barati; his niece, Diane Barati; 19 grandchildren; and four great-grandchildren.

Muller—*Margaretta Roeger Muller*, 90, on March 24, 2004, in Newtown, Pa. Born on June 13, 1913, in Philadelphia, Margaretta graduated from Philadelphia High School for Girls in 1931. Her lifelong interest in the performing arts, especially musical theater, began there, where she performed in several productions. She met her future husband, Werner E. Muller, when they both participated in a city high school German Club production. She studied at Temple University. The couple married in 1934, living with Margaretta's parents on Girard Avenue and, later, Olney. Werner made glasses for a number of people from American Friends Service Committee; he was also involved in consumer cooperatives. Through these avenues the couple was introduced to Bryn Gweled Home-

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community encouraging diversity and cooperative living. In 1948 the family became one of Bryn Gweled's early members. Margaretta's sister, Caroline, and her husband, Armin Saeger, were members of Fairhill Meeting (Nicetown, Philadelphia); here Margaretta and Werner began attending meeting, becoming members of Frankford Meeting in 1943. In 1950 they transferred to Southampton Meeting, where Margaretta served three terms as clerk. A founding member and enthusiastic performer of the Bucks County Choraliers, she also served on the board of Old York Road Community Concerts. She was active in the Girls' High School Alumnae Association, Needlework Guild of America, Bucks County Board of Elections, and most recently, many activities at Friends Village, a retirement community in Newtown where she lived for 23 years. She served the Friends Hospital Auxiliary for 20 years, and was proud of her role in organizing the Interfaith Church Women's Lenten Series, an ecumenical forum for Montgomery and Bucks Counties. Since its inception she served on various committees of Chandler Hall. Her body was donated to the Humanity Gifts Registry for medical research. Margaretta is survived by her husband of 69 years, Werner E. Muller; their son, Richard Muller; son, Werner Muller Jr. and wife, Helen; daughter, Marjorie Ann Muller; six grandchildren; and twelve great-grandchildren.

Walsh—*Claire Holcomb Walsh*, on February 29, 2004. She was born on October 7, 1917, to Charles and Grace Holcomb in Seattle, Wash. An only child, she enjoyed a happy family life, sharing a home with her maternal grandparents and cousins. She was a bright student, and adventures with the Girl Scouts established her lifelong enthusiasm for the outdoors, nature, travel, and photography. At University of Washington, Claire studied history, English literature, and playwriting. Her plays were produced in the Brander Matthews Theatre at Columbia University. After graduating in 1940 she moved to New York City and became a writer, publishing scientific and sociological articles for *The Reporter*, *Reader's Digest*, and other magazines. In 1951 she became a student at Pendle Hill where she met Peter Walsh. In 1952 they were married in Providence Meeting in Media, Pa. For the next 12 years they lived in a small cottage in Wallingford. Claire worked as an administrator for American Friends Service Committee and in public relations for Women's International League for Peace and Freedom, while Peter worked in commercial art and as an occupational therapist. They became the parents of three children, and in 1963, in need of a larger home, they purchased an old farmhouse in Tanguy Homesteads, a cooperative community in Glen Mills, Pa., consisting of 40 families living together on 100 acres of common land. The rural setting and program of community activities made it a wonderful place for family life. The family transferred their membership to Middletown Meeting in Lima, Pa., and Claire worked as an administrator in the Public Relations Department at nearby Cheyney University. By 1986, when the children had set off on their own careers, Claire and Peter sold their beloved old farmhouse and moved to an apartment in Swarthmore, Pa. In this quiet setting, while Peter pursued his passion for landscape paint-

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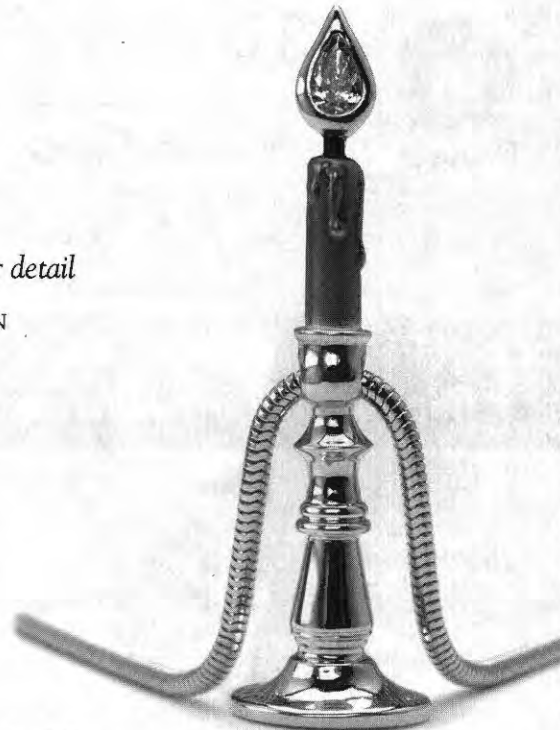
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The articles that appear in FRIENDS JOURNAL are freely given; authors receive copies of the issue in which their article appears. Manuscripts submitted by non-Friends are welcome. We prefer articles written in a fresh, nonacademic style, using language that clearly includes both sexes. We appreciate receiving Quaker-related humor.

- ❖ maximum 8–10 double-spaced, typewritten pages (2,500 words)
- ❖ include references for all quotations
- ❖ author's name and address should appear on the manuscript
- ❖ for the full guidelines, see <www.friendsjournal.org>

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ing, Claire used an early-model computer to explore her creative ideas with new intensity, writing fiction, poetry, and drama. In 1990 the couple moved to Friends House Retirement Community in Sandy Spring, Md., and lived independently in a cottage by the pond. Claire became involved in a rich program of activities with new friends and fellowship. She took joy in her writing and frequent visits from daughter Peggy and family, who live in nearby Takoma Park. In 2000 Claire and Peter moved from their cottage to the apartment complex at Friends House, and soon afterwards, because of her failing health, Claire moved to the nursing home, where she spent three quiet years. She is survived by her husband of 52 years, Peter Walsh; daughters, Peggy Edwards and Henny Walsh; son, David Walsh; and three grandsons.

Zimmerman—*L. Wilbur Zimmerman*, 97, on May 5, 2004, in Haverford, Pa. He was born on January 19, 1907, of Mennonite ancestry in Harrisburg, Pa. The son of a dentist, Wilbur grew up in Philadelphia and Ardmore, and graduated from college at La Salle and dental school at Temple. In 1934 he set up practice in Ardmore, where many Haverford College faculty and meeting members became patients. In 1926 he married Mary Larkin, a Friend, and soon joined her at Haverford Meeting, becoming a member in 1935. An amateur photographer, he took his First-day school class for a day trip to New York City and later helped them develop their photos in his darkroom. He served briefly in the Navy, and after World War II he and Mary became expert orchid growers, traveling widely as collectors and judges. A clerk of meeting late in life, Wilbur was always active in the ministry, but did not believe in pushing nonmembers to join. He was a beloved figure in meeting, where his diplomatic skills and careful, low-key approach to problems were invaluable. His messages reflected an inquiring mind, wide reading, sound judgment, and a liberal approach to Quakerism. He worked to create the present corporate structure of the meeting and of Friends School Haverford. At a time of administrative crisis in FSH in the early 1990s, Wilbur, then clerk of the meeting, stepped in to reorganize the school committee and worked with others to assure a successful outcome. His fascination with horticulture continued, and Wilbur served as president of the Arboretum Association of Haverford College and as board member for Bartram's Gardens. He worked with Pennsylvania Horticultural Society and its library, serving as head of the Philadelphia Flower Show and chair of the Council. His fascination with photography continued as well, and in 1997 more than 100 of Wilbur's images were used to illustrate Haverford Friends' former member William Woys Weaver's book on heirloom vegetables. Wilbur also served as longtime head of the Lower Marion School Board, of the School Committee of Friends School Haverford, and as vice president of the Harcum College board. Severe deafness and decreasing mobility limited his participation in his final years, but a mini-gallery of his photographs was hung in the corridor outside his apartment at the Quadrangle Retirement Community. Wilbur was predeceased by his wife, Mary Larkin Zimmerman, in 1984. He is survived by his daughter, Joan Brinton; his son, Milton Zimmerman; 15 grandchildren; and 57 great-grandchildren.



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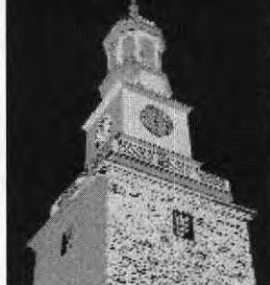
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perhaps none is needed, or perhaps none is possible. It had never occurred to me that any economic theory might ascend to a place of infallibility in Friends practice, but that may be because otherwise earnest, sincere, and honest Friends like myself and David Morse are simply mired in fallacy, as Russell Nelson asserted.

*Steve Livingston
Asheville, N.C.*

Marriage can be fun

Thank you, Ron McDonald, for "Reflections on the Purpose of Marriage" (*FJ* Sept.). I have been disturbed by so many divorces among friends and neighbors. Personally, I have been lucky—with a wonderful husband for 49-1/2 years. He died in February 1995. A year later I married his best friend, whose wife of 56 years died September 1992. He and I had only a few good years, till he was hospitalized for dementia and spent over two years on a nursing facility close to me. He died on December 3, 2001.

One thing that helped both marriages was my husbands' wonderful sense of humor. Other things that helped: singing and dancing together. Music hath charm! I attribute support by our Friends meetings—in Pennsylvania, Ohio, and Michigan—to strengthening both marriages.

My first husband and I attended a Marriage Enrichment weekend workshop, which helped each of us not to take the other for granted. Also, we learned to speak positively: "I like it when you . . ."

Neither husband liked to dance, but I learned late in life, with my second husband, to lead him! (Wishing I had learned with my first husband.) We sometimes danced to Lawrence Welk's music on TV Saturday and Sunday evenings. His daughter said, "Dad doesn't dance." My answer: "He does now." (In his 80s!)

I hope we as Quakers—and other religions—can help make marriages "till death do us part"—fun while they're together. I love to see couples holding hands and smiling at each other. I love to hear about husband and wife allowing the other to "follow his/her own star." Of course, it helps to *choose* wisely in the first place.

*Marion Stow
Frankfort, Mich.*

A case of chutzpah

Thank you to Tony Prete for his article on the story of Abraham and Isaac ("Testing a Father's Faith," *FJ* Sept.). Obviously, it's a

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difficult story for a parent, or anyone, to read. How could a loving God ask me to sacrifice my child—for any reason?

Was it faith or was it chutzpah that enabled Abraham to believe God wouldn't? Or are they the same thing?

Also, thank you to Tony for opening up the word fear to include awe and reverence. For the modern reader, fear implies power and stands in the way of love. But "fear" as awe and reverence embraces love.

I look forward to more Bible commentary from Tony.

Karen Evans
Camp Hill, Pa.

A crucial difference

I am not only offended, but deeply saddened by Elaine Fettig's comparison of Richard Grossman's beliefs [about abortion, *Forum, FJ* June] to those of Adolf Hitler in her letter to the editor (*FJ* Oct.). As both a Friend and a Jew, I find it crucial for Friends—as well as society at large—to know when it is appropriate to discuss Adolf Hitler's beliefs and to compare them with those of others.

It is important for Friends to understand the differences between eugenics and abortion, the differences between Hitler's beliefs and those of doctors who support the legality of abortion and a woman's right to choose. Though many Friends are personally against abortion, it is necessary for us to take a step back—whether we are in favor of legal abortion or not—and recognize that of the Light in others, instead of immediately jumping to such negative assumptions.

Nowhere in Richard Grossman's letter (*FJ* June) did he call for the abortion of all unborn children for the happiness of others. Nowhere did he call for the termination of Jewish, African American, or mixed-race pregnancies; these were Hitler's beliefs.

We must be tolerant of the beliefs and opinions of others, whether or not we agree with them. Instead of jumping to extremes or personal attacks and finding only that with which we disagree, we should seek the elements of Truth and Light in what each person has to say—whether or not our beliefs are the same.

Sarah Baicker
Philadelphia, Pa.

Simplicity and little-used meetinghouses

In this season when Mary and Joseph are recorded witnesses to simple living, it may be appropriate to raise these queries: "When

is our living room/dining room too small for meeting?" While Margaret Fell hosted the first of many house meetings, George Fox was recording some biting comments about steeplehouses.

With changing numbers of those at meeting, we may well ask if our nostalgic historical memories and sacrificial giving have blinded us to simple-living queries. Are we caught up in institutionalization to the extent that we are sacrificing our witness to simple living? Are we able to justify heating/maintenance of the number of square-feet whose usage/occupancy falls at the far extreme of a continuum with, for example, 24/7 business establishments at the other extreme? How does our continuing the status quo affect the budget proportions and values of meeting? If we Quakers eschew sacraments in viewing all creation as sacramental, have we unduly sacramentalized our meetinghouses?

On the other hand, as we look at meeting dynamics, are we remembering that "small is beautiful," not only in stewardship, but also in the primary relationships of face-to-face encouragement? Do the aspirations of small meetings for "public" accessibility prematurely seek same when they might better repair to house meetings? How do we determine that critical point in attendance warranting abode changes?

In terms of meeting goals, how effectively do our responses to the familiar 12 categories of queries become furthered or hindered by our place of meeting?

Why am I raising these uncomfortable questions? Perhaps because I once served as a hamstrung treasurer for a steeplehouse that struggled with the critical attendance necessary to only maintain what, from my perspective, seemed an incestuous country club. It was frustration with this clash of values that drove my family and me happily to the realms of Friends.

I love those 12 categories of queries. I would hate to see dedication to the status quo (or inertia) hinder Friends' enthusiastic personal and collective response to each of them with heart, mind, resources, energy, and budget. Our world badly needs both our witness and our leadership as we respond to these hard questions with all their implications.

Bob Mabbs
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Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Melanie Douty: (215) 736-0948.

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

Retirement Living



MEDFORD LEAS

Medford Leas Continuing Care Retirement Community

Medford Leas welcomes you to visit our CCAC-accredited, Quaker-related continuing care retirement community! Blending the convenience and accessibility of suburban living with the unique aesthetic of an arboretum and nature preserve, Medford Leas continues the long tradition of Quaker interest in plants and nature and their restorative qualities. A wide range of residential styles (from garden-style apartments to clustered townhouses) are arranged amidst the unique beauty of over 200 acres of landscaped gardens, natural woodlands, and meadows. With campuses in both Medford and Lambert, New Jersey, the cultural, intellectual, and recreational offerings of Philadelphia, Princeton, and New York City are just 30 to 90 minutes away. In addition, many popular New Jersey shore points are also within similar driving distances. Medford Monthly Meeting is thriving, active, and caring. Amenity and program highlights include: walking/biking trails, tennis courts, indoor and outdoor swimming pools, fitness centers and programs, computer center, greenhouses, very active self-governed residents' association with over 80 committees, on-site "university" program, and much more. Extensive *lifetime* Residence and Care Agreement covers medical care, prescription drugs, and future long-term nursing and/or assisted living care *without caps or limits*. For more information call (800) 331-4302. <www.medfordleas.org>

KENDAL

COMMUNITIES and
SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:

Kendal at Longwood • Crosslands • Kennett Square, Pa.
Kendal at Hanover • Hanover, N.H.
Kendal at Oberlin • Oberlin, Ohio
Kendal at Ithaca • Ithaca, N.Y.

Kendal at Lexington • Lexington, Va.

Communities under development:

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

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

The Lathrop Communities • Northampton and Easthampton, Mass.

Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative

Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348.

(610) 388-5581. E-mail: <info@kcorp.kendal.org>



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

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

Schools



EARLHAM

SCHOOL OF RELIGION

Crises do not occur in isolation; they unfold or explode within a system. ESR's Pastoral Care and Counseling emphasis provides the sound theoretical framework and practical skills needed by those ministering to individuals and families. Scholarship and Federal Student Aid loan possibilities exist. For study 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.sfs.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.

Services Offered

Senior Solutions: Retired pastoral psychotherapist can provide assessment and treatment plans; facilitate relocation; respite/post hospital care/hospice; and travel companionship. Contact: Kay Bainbridge, M.A., (610) 296-5489.



All Things Calligraphic

Carol Gray, Calligrapher (Quaker). Specializing in wedding certificates. Reasonable rates, timely turnarounds. Call or e-mail: (404) 296-0672 / <chezgray@mindspring.com>

DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-3799 or 235-0731.
DURANGO-Unprogrammed worship, First-day school, and adult discussion. 803 County Rd. 233. (970) 247-0538 or (970) 247-5597. Please call for times.
FORT COLLINS-Meeting for worship and First-day school 10 a.m., 2222 W. Vine. (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.
QUAKER HOUSE-2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.
FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 a.m. First Days.
CAPITOL HILL WORSHIP GROUP-at William Penn House, 515 E. Capitol St. SE, at 7:30 a.m. seven days a week.

Florida

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 786-6270.
DAYTONA-Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosarvey Dr., Ormond Beach. (386) 677-6094, or (386) 445-4788.
DELAND-Worship and First-day school 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) 569-5087.
GAINESVILLE-Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. (386) 462-3201.
JACKSONVILLE-Meeting for worship, First Days. For location and time phone (904) 768-3648.
KEY WEST-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787.

LAKE WALES-Worship group, (863) 676-2199.
LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (561) 585-8060.
MELBOURNE-(321) 676-5077. Call for location and time. <www.quakersomm.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

ANNEWAKEE 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.actwg.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 <ftp@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 10 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) 343-6847 for location.
LAKE FOREST-Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (847) 234-8410.
McHENRY COUNTY-Worship 10 a.m. (815) 385-8512.

McNABB-Clear Creek Meeting, 11 a.m. Meetinghouse 2 mi. south, 1 mi. east of McNabb. (815) 882-2214.
OAK PARK-Worship 10 a.m. (First-day school, childcare), Oak Park Art League, 720 Chicago Ave., P.O. Box 3245, Oak Park, IL 60303-3245. (708) 386-6172—Katherine.
ROCKFORD-Unprogrammed worship, First Days, 11 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241.
URBANA-CHAMPAIGN-Meeting for worship 11 a.m., 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 with concurrent First-day school, 10:30 a.m. (574) 255-5781.
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.batonrougefriended.net>.

NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675.
RUSTON-Unprogrammed. Call: (318) 251-2669.
SHREVEPORT-Unprogrammed. Call: (318) 459-3751.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.
BELFAST AREA-Unprogrammed meeting for worship, 10 a.m. Telephone: (207) 338-3080.
BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 725-8216.
CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 693-4361.
FARMINGTON AREA-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.
LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, U.S. 202). No meeting July-August. Telephone: (207) 786-4325.
MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.
ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 285-7746.
✠ **OXFORD HILLS**-Unprogrammed meeting, worship 9:30 a.m. 52 High St. Hope Ripley Ctr., So. Paris, (207) 583-2780.
PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.
VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.
WATERBORO-Unprogrammed worship, 9 a.m., 2 Sundays/mo. FMI (207) 282-2717 or (207) 967-4451.
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 Metzertott, 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 Sundays. Washington, D.C. metro accessible. On Sidwell Friends Lower School campus, Edgemore Lane and Beverly Rd. (301) 986-8681. <www.bethesdafriends.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 10:30 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.patuxentfriends.org>.

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

Massachusetts

ACTON-Worship and First-day school 10 a.m. Minute Man Arc, 1269 Main St., West Concord (across from Harvey Wheeler). Clerk: Sally Jeffries, (978) 263-8660.
AMESBURY-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 388-3293.
AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188 or clerk (413) 253-3208.
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 Nobscoot 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.annarborfriends.org>.
BIRMINGHAM-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd., (248) 377-8811. Co-clerks: Margaret Kanost (248) 373-6608, David Bowen (248) 549-8518.
✠ **DETROIT**-First Day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.
✠ **EAST LANSING**-Red Cedar Friends Meeting. Unprogrammed worship and First-day school. 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:30 a.m. (except 1st Sunday of month), Sparrow Wellness Center, 1st floor, 1200 East Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>.
GRAND RAPIDS-Worship and First-day school 10 a.m. (616) 942-4713 or 454-1642.
✠ **KALAMAZOO**-First-day school and adult education 9:30 a.m. Meeting for worship 10:30 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.
MT. PLEASANT-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., Wesley Foundation, 1400 S. Washington St. Don/Nancy Nagler at (989) 772-2421 or <www.pineriverfriends.org>.

Minnesota

BRainerd-Unprogrammed meeting and discussion, Sundays. Call: (216) 829-6917.
✠ **DULUTH**-Superior Friends Meeting, 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.
✠ **MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>.
NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10:30 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at 313 1/2 Division St. (upstairs), Northfield. For information: Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.
ROCHESTER-Worship First Day 9:30 a.m. Place: 11 9th St. NE. Phone: (507) 287-8553. <www.rochesterminnfriends.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. 126th. 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.

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.

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

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

South Carolina

CHARLESTON-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 723-5820. e-mail: <contact@CharlestonMeeting.com>, website: <http://www.CharlestonMeeting.com>.

♠ **COLUMBIA**-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

GREENVILLE-Unprogrammed, worship 1:30 p.m., First Christian Church, 704 Edwards Rd. (864) 895-7205.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

SUMTER-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

South Dakota

RAPID CITY-(605) 721-4433.

SIoux FALLS AREA FRIENDS-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/friendsmeeting>

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@visuallink.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 11:30 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 Mininger (304) 756-3033.

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261.

PARKERSBURG-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

♠ **EAU CLAIRE**-Worship at 10:30 (9:30 June-Aug.) preceded by singing. 416 Niagara St. Call (715) 833-1138 or 874-6646.

GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.

KENOSHA-RACINE-Unprogrammed worship on Sundays at 10 a.m. 880 Green Bay Rd., Kenosha. (262) 552-6838. <www.geocities.com/quakerfriends>.

KICKAPOO VALLEY FRIENDS-Gays Mills. Worship Sunday 11 a.m. Children's program 1st and 3rd Sundays (608) 637-2060. E-mail: <chakoian@mailbag.com>.

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MADISON/MONONA-Yahara Friends. Unprogrammed worship, Sundays 10:30 a.m. 4503 Winnequah Rd., Monona. (608) 441-9193. Web: <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.

FOR THE HOLIDAYS

Gifts with Heart and Hope

Do you have too much "stuff?" As the holiday season approaches, perhaps you are thinking about others in your life you want to remember—but they may have an abundance of life's material possessions, too.



Through a "gift card," the American Friends Service Committee (AFSC) offers a meaningful way to recognize the importance of your loved ones. For each \$35 gift, you're entitled to a card (see picture) called "Guardian of Nature" which includes an inspirational quote and a message that you've made a contribution to AFSC in the name of the recipient.

Goats give milk for Haiti's children

Haiti's Grand' Anse peninsula is one of that beautiful country's poorest and most remote regions. A milk goat gives children in a needy family an additional source of protein.

AFSC provides families with Nubiens and Boer goats as well as feed and training in animal care.

\$75 can provide a Haitian family with a milk goat.

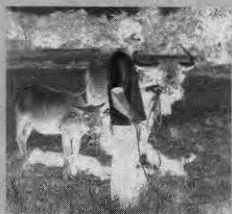


Work camps teach young people the joy of service

From the beginning, AFSC has involved young people in its programs. We continue to provide service opportunities by sponsoring work camps in Latin America, China, and in Native American communities in the United States. While offering their help to communities in need, the young people immerse themselves in a different culture and have a life-changing experience.

\$200 provides scholarship aid for work campers.

Water buffalo improve the harvest in Cambodia



Sturdy draught animals remain a lynchpin of economic security and food production in rural societies around the world. Few animals are sturdier or more reliable than the water buffalo, which can plow, assist in clearing land, and pull heavy loads.

Since 2000, the American Friend Service Committee has founded "animal banks"

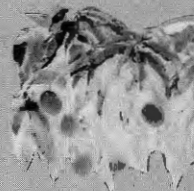
for water buffalo in seven Cambodian villages. The banks are village cooperatives that distribute calves to members of the group, allowing those who otherwise could not afford to have a draught animal to have a buffalo of their own.

\$100 can help provide a Cambodian family with a water buffalo calf.

Mango trees prevent erosion and provide nutrition

In the last 40 years, Haiti's forests have been diminished from 30 percent to just 5 percent of the country's land area. Mango trees prevent hillside erosion and provide an additional supplement to a family's diet.

\$50 will allow a family in Haiti to have its own mango trees and prevent erosion.



A way to help people worldwide

From Maine to Mozambique, Kosovo to Kansas City, Colombia to Chicago, Hanoi to Haiti, AFSC is at work. Programs for economic stability, civil rights, reconciliation, education, and human dignity for all carry forward an 85-year-old mission. Finding modern expression for Quaker values is the hallmark of AFSC.

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