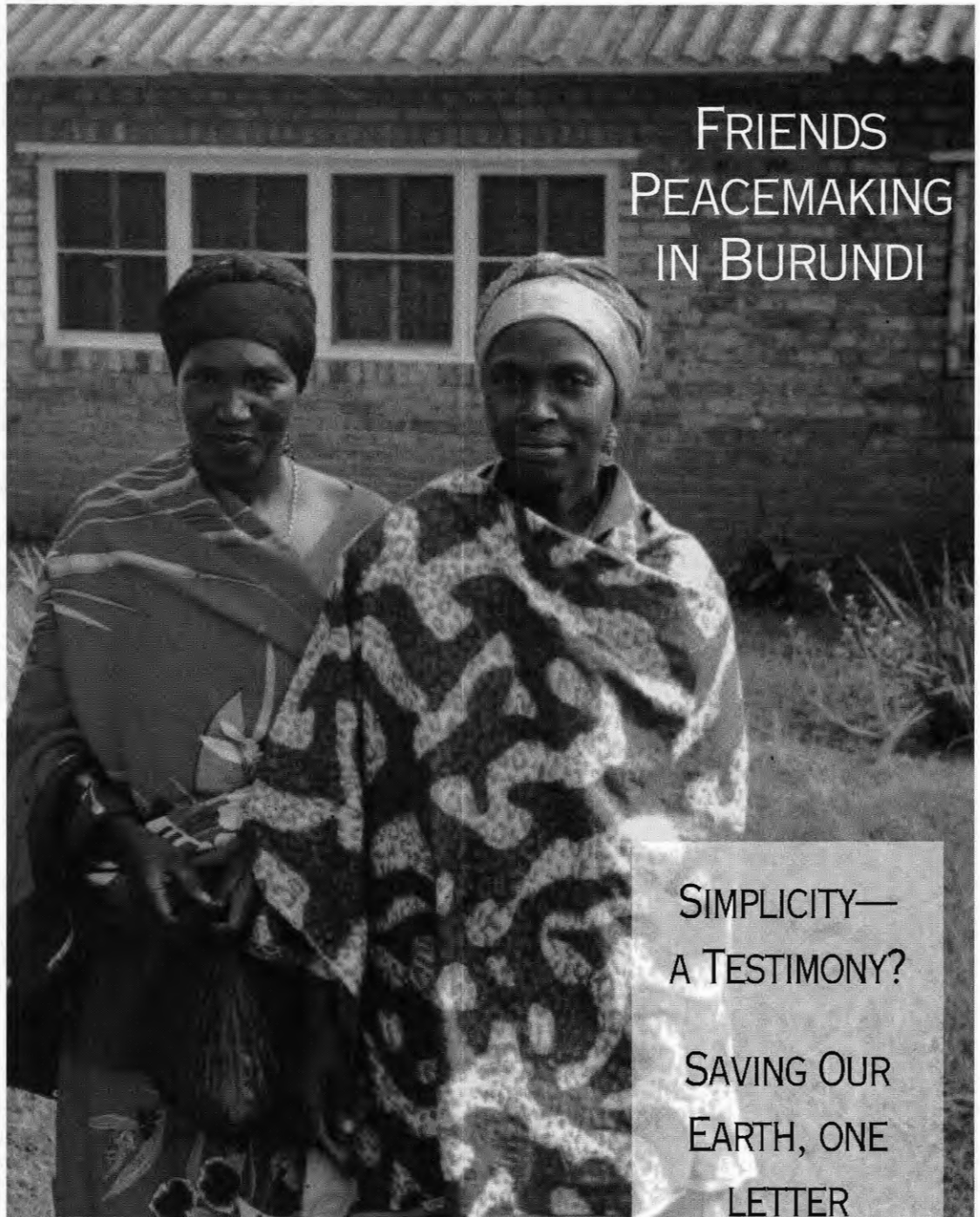


June 2005 • \$5

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



FRIENDS
PEACEMAKING
IN BURUNDI

SIMPLICITY—
A TESTIMONY?

SAVING OUR
EARTH, ONE
LETTER

AT A TIME

An
independent
magazine
serving
the Religious
Society
of Friends



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■ AMONG FRIENDS

Sharing Our Truths

As a student of print journalism, I am riveted by discussions around the detachment needed in balanced writing on any subject. It is true that media maintains an opening up of communication and information for all people, who then have the responsibility to discern what is the truth—for themselves individually, and then as members of the world community. Journalists are taught to conform their ways of interpreting truth, a surplus of techniques for reporting on it, and a strategy for becoming successful as writers—to first know their audience, and then to manipulate the language they use to fit them. This can be a valuable strategy for honing writing craft and style; but if motivated by “success” and money, and not integrity and community care, this strategy by journalists can and does lead to ignorance and deception.

What’s exceptional about FRIENDS JOURNAL’s place in the world of media is that our pages become a forum through which stories are told experientially, in Friends’ tradition. Some force that is Divine weaves through our lives to make each writer’s sense of Truth delicate and personal, leaving our messages open to a mass of interpretations by the entire community. Every writer for FRIENDS JOURNAL is a reporter on Truth. Can we really be so detached from the churning of life and history, and the direction in which we would like it to move—towards integrity, trust, and peace?

In Caroline Lanker’s “Simplicity: A Testimony?” (p. 14), she struggles with the many ways in which “simplicity” can be interpreted, and suggests that Friends reconsider simplicity as a testimony. “When we use language, it is necessarily a simplification of our intent,” she says, referring to the complex ways in which we humans must think if we are really to grow and learn. While exploring the paradoxes of simplicity, she asks us how it is possible to live our ideals, simply, while still living sensibly.

In a reprinted article from the March 15, 1964, issue of FRIENDS JOURNAL, Larry Miller speaks to the interpretation of God in “The ‘Honest to God’ Debate and Friends” (p.16)—a debate that grips Friends to this day. Larry explains that author Bishop John A. T. Robinson, in his book *Honest to God*, questions the “established religious frames of reference” and is upset with “the unreality [when people] separate God and the world, and think of God as a separate entity.” The Bishop, Larry says, has laid “the ground for a new Christian radicalism,” through which a seeker “goes to the roots of . . . tradition in the search for truth.”

Every moment, the intricacies of our lives and experiences are communicating messages of Truth, even when they are complex, or are on topics that have been debated about for centuries. These messages can become creatures living inside each of us, steering our potential for compassion, love, and stewardship straight into the face of injustice, inequality, poverty, and exploitation. Thank you, F/friends, for sharing your message—and understanding of Truth—with all of us.

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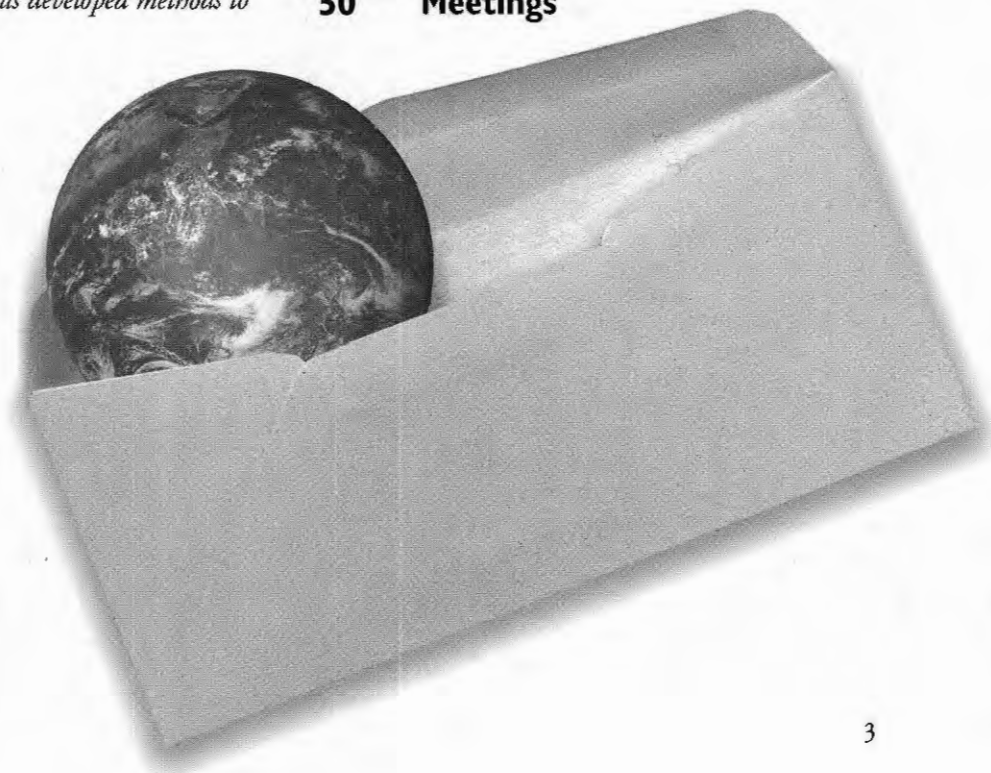
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The purpose of marriage

In a letter in the Forum (*FJ* Nov. 2004), Kent E. Erickson asked for a view of "what the social purpose is of the institution of marriage." I offer a short answer to that question, which is that the social purpose of the institution of marriage is to create a home. This shifts the question to the meaning and purpose of home. I find that the *Book of Christian Discipline* of Pacific Yearly Meeting (to which I belong) has much to say on "Home."

—Richard H. Reiss
Sherman Oaks, Calif.

Corporations and openness

In response to the article "Global Partnerships: Opening the Way toward Economic Justice and World Peace" by Lee B. Thomas Jr. (*FJ* Nov. 2004): I've been attending Commission for Sustainable Development (CSD) meetings at the UN for the last four years as a representative of Quaker Earthcare Witness (QEW—formerly Friends Committee on Unity with Nature), and that is where I first heard the term "Global Partnership." It was put forward as a way to address the need for funding to overcome the huge problems relating to human poverty (for example, access to potable water) in "developing" countries. The UN formally adopted the partnership idea at the World Summit for Sustainable Development in Johannesburg, South Africa, in August/September 2002.

The partners to be involved are (1) a funding agency, usually a for-profit corporation; (2) a governmental unit covering the region to be served; and (3) local NGOs from "civil society." It sounds, on the surface, quite reasonable.

The NGO community at the UN was distressed, however, because the language being adopted included no guidelines or standards for fairness, for transparency, for protection of the environment, for respect for indigenous people's rights, or even for monitoring or oversight by any UN or other body. In fact, language that would have provided a degree of safety was put forward and fought for, only to be struck out, time after time, by the JUSCANZ nations (Japan, the U.S., Canada, Australia, and New Zealand). What was adopted amounts to a green light for corporations.

The worry comes from the inequality of power among the partners. The funding agency can call the shots, by withholding funds for any agreement it doesn't like and

by buying off opposition with support for pet projects, etc. The level of trust is very, very low.

As Quakers we try to look for that of God in everyone, to treat each person with respect and even love, hoping to reach the person's heart, and quicken and affirm the goodness within. If we are talking about a small corporation doing business on a small scale, we can perhaps operate that way, as long as we are dealing with persons.

Human nature is perhaps constant; the earliest written literature is peopled by folks very much like us. But large corporations with global reach are a new thing; and despite a corporation's legal status as a person, it is not one. Although people working within a corporation certainly do, corporations themselves don't have hearts to reach. What is "corporation nature"? Ralph Nader has likened corporations to "robot[s]" with enormous capability for handling monumental amounts of data, issuing decisions directed toward maximizing profit. Many people working within corporations feel helpless to influence their company's policies, even a little.

A big part of the problem is that the locus of decision-making is so far from the people who will be affected by the decision. It is the opposite of democracy, where self-determination by the people is the highest value. (It would be a rare case if the people at large made decisions about the well-being of their community based on maximizing profit for distant stockholders.)

And the workings of corporate entities are not made public. The deliberations of the WTO (which is technically composed of member nations—not corporations—but which is dedicated to promoting corporate success) are secret. The competitive nature of the corporate world works against openness. It's primarily about winning, about doing in or swallowing up opponents. General welfare may figure in somewhere down the line, or it may not.

Common understanding is that business is about competition. Trade is discussed in metaphors drawn from war and sports, and it's hard for me to work up any trust. It would be easier if the common understanding led us to use organic metaphors, to speak naturally of the Earth as a body, of humans and others as components of this body, and of all transactions, including trade, as systems comprising this planetary body's health.

—Mary Gilbert
Cambridge, Mass.

Comments on January

I picked up the January 2005 FRIENDS JOURNAL last First Day. Friends showed concern about theology, George Fox's position on war and violence, and homosexual marriage. Henry Cadbury was a fine scholar and did many good things. Unfortunately his article "Our Theological Illiteracy" reprinted in that issue was not one of them. Fox believed that all people could "know, see, and feel" God. He just assumed that all Friends would be mystics, born again. Not only did God live in us as the Light but we also live in God. There was no elitist group who had special knowledge of God, or access to God because they had a PhD and could read Greek. Cadbury's use of John Woolman as an example of a "nontheologian" was off the mark. John Woolman is one of the best, if not the best example of how to live a Quaker life. There is no confusion about how he lived his life and followed his conscience. Living a God-centered life is just a very difficult thing to do—in the 18th century or the 21st.

If Friends are concerned about homosexuals in their meeting being treated with equality and justice and wish to consider the question of homosexual marriage, they should not try to rewrite human history or the Bible. (There are five quite explicit prohibitions in the Bible of homosexual behavior, but how are these pertinent to the question of the treatment today of Quakers who are homosexuals?) The question of homosexual marriage did not arise in the 17th century.

There are numerous prohibitions of infidelity, divorce, and remarriage in the Bible. These are pertinent to Friends because marriage is in the Light; and because of this, divorce is not an option. I have been married for more than 50 years and it seems to me that I am never considered in any dialogue on the question of homosexual marriage. If I am married, then a homosexual couple cannot be married. Friends will have to create a new approach to marriage that is inclusive of all individuals. This new definition of marriage, if it is to be fair and equitable, must not trample all over the rights of one person to give rights to another.

George Fox lived in a time as terrible as our own. But in his case the wars were not of his making. (Because we are a "democracy" George W. Bush and the congress have involved us in their wars and torture no matter how much we may

Continues on p. 42

There are alternatives to giving up meat

I feel the need to speak up in response to Gracia Fay Ellwood's article "Are Animals Our Neighbors" (*FJ* April).

First of all I would like to thank Gracia Fay for bringing the deplorable condition of most of our domestic animals to our consciousness. Like her, I would probably become a vegetarian again if I had to eat meat offered in our stores. I was a vegetarian for ten years and my health really suffered.

But there is an alternative—maybe not immediately available to everyone, but if the demand for clean meat is there, it will become more readily available.

First, though, we need to look at our long history of involvement with our domesticated animals. It is more an issue of stewardship than animal liberation. We have taken these creatures under our care, fed them, bred them, selected them, and protected them from predators. A chicken or domesticated duck could not survive in the wild. Most of our animals have lost their instincts to even find food or successfully reproduce without our help. It is the rare chicken or the even rarer domesticated duck that will brood and raise its own young anymore. Sheep need special care when birthing. You get the idea—our animals have become degenerate and are in great need of selective breeding to bring back vigor and survival skills.

So a farmer has his or her task cut out. I have a small farm growing most of our own food, and I raise chickens, ducks, geese, and bees. A farm has what is called carrying capacity. Animals tend to multiply and soon pastures are overgrazed. In order to raise animals properly they need access to green grass. That's the only way to keep them happy and healthy. They need to have space and be able to interact with others according to their species.

So what do you do with the excess bull calves or the 40 potential goslings my mother goose would gladly hatch each year?

This is our contract with our domesticated animals: the excess is ours. In the wild, predators will keep the herds healthy by culling the sick and weak. If we all become vegetarians there soon

would be only a few nonfunctioning domestic animals left. And the integration of animals is essential for healthy farms. They graze the lands that can't be tilled to produce a crop and they produce the fertility with their manure. This ideal is the foundation of the Biodynamic Farming and Gardening method started by the philosopher and spiritual scientist Rudolf Steiner in 1924 (see <www.biodynamics.com>).

In response to Gracia Fay's argument that animal-based food is not necessary for human health, I would like to mention my own experiment with vegetarianism for ten years. My health was deteriorating and I was painful all the time. All this has reversed since I switched back to meat, milk, and eggs. There are about as many opinions on diet out there as there are people. But I found the soundest and most time-tested advice from the Weston A. Price Foundation <www.WestonAPrice.org> and their excellent quarterly *Wise Traditions*. They maintain that people on traditional meat-based diets—before all our modern, refined, and artificial stuff that's called food—had perfect health, as documented by Weston A. Price in the 1930s, when he traveled the globe researching traditional people's diets and dental health. He found that as soon as these people switched to a modern Western diet, degenerative diseases proliferated—especially in the generations following the change in diet.

It's funny—you see the same thing in our domesticated animals. Since dairy cows have been confined indoors and fed rations and pot scrubbers for roughage, the average cow lasts maybe for one or two gestations, while cows on grass used to live 20 years and have a calf each year.

So what can we do, since most people don't have the option to move to the country and raise their own food? First of all, withdraw our support from this exploitative system—gradually. Try to grow some of your own food, even if it is just a potted tomato plant. Dig up your back yard and your front yard and make a blooming, productive oasis of it. Join a CSA (Community Supported Agriculture) where a local farmer is paid upfront to supply you with fresh food each week of the

growing season. Yes, you can, even in New York City! Buy at a farmers market. Local mobile butchers have mostly meat grown by small producers. Surf the Web to find a CSA. The Biodynamic Association and the Weston A. Price Foundation can link you up with conscientious producers. Cook from scratch, sprout some alfalfa or other seeds, and watch them—and yourself—come to life and health!

In conclusion I would like to touch upon the subject of our emotional involvement with animals. Of course, they are ensouled beings; their feelings of joy and pain, motherly love and attachment to each other speak to our own souls. But I would stop short before claiming that they have the Inner Light, that special consciousness of God within. As God's creation they are precious like all of the created world, but I don't see divine reason in their instinctual behavior. Maybe divine wisdom. I kill an animal in a reverential way, thankful for its sacrifice so that we can live.

I would like to close this letter with a poem by Christian Morgenstern that is very dear to me:

The Washing of the Feet

I thank you, strong and silent stone,
inclining gratefully before you,
To plant life with your help I've
grown.

I thank you, plant and mother
Earth,
and humbly bow myself before you,
You helped the beast in me to birth.
I thank you, stone and beast and
tree,
and humbly bend myself before
you,

You helped me find myself in me.
We thank you, human being, too,
and bend in gratitude before you,
For we exist because you grew.
In thanks joins God upon His
throne,
and all the beings that adore Him,
In thanks all beings are as one.

—Heike-Marie Eubanks
Myrtle Point, Oreg.

FRIENDS PEACEMAKING IN

by David Zarembka

It would be hard for people to kill each other when they have been laughing and crying together in such a gathering. You end up by becoming friends.—Teenage workshop participant

Adrien Niyongabo from Burundi Yearly Meeting explains the quote above as follows: "Our second Healing and Rebuilding Our Community workshop in November 2004 gathered young Tutsi from the Internally Displaced Persons (IDP) camp at Mutaho, and young Hutu from the communities surrounding the camp. In October 1993, most of these youths were under ten years old. From that time, they grew up separated for many years." Violence had broken out in Burundi in 1993 and many Hutu attacked Tutsi in the countryside forcing them into IDP camps, and the Tutsi army retaliated by killing many Hutu. This quote illustrates the essence of the Quaker peacemaking work in Burundi: the ability to get the two sides, Hutu and Tutsi, together to promote peace between the groups.

To visit Burundi Yearly Meeting is to be inspired. Considering that the members of Burundi Yearly Meeting live in the third-poorest country in the world, and that most live in remote, poorer-than-average areas upcountry, it amazes me what a tremendous amount of peacemaking work they do. In this article I will describe only some of their many activities, and give a lengthier description of one project.

Kibimba Peace Committee

In October 1993, in an incident that received international media attention, 72 Tutsi students from Kibimba Secondary School plus Matthias Ndimurwanko, the Tutsi principal of the Kibimba primary

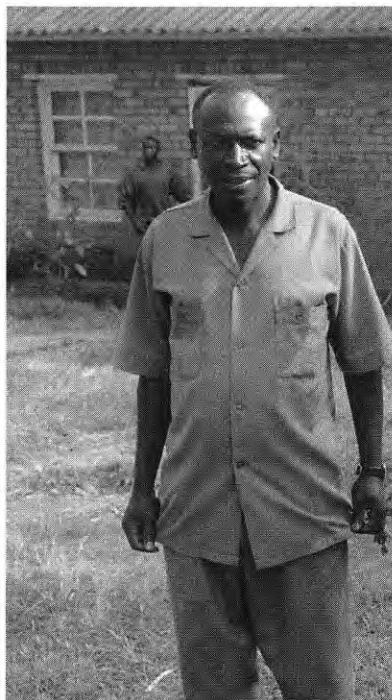
school, were herded by their Hutu neighbors into the building of the Ryanyoni gas station, which was then set on fire. Only two people escaped alive, one being Matthias. A year later he began the Kibimba Peace Committee with Aloys Ningabira, the director of Kibimba Hospital, to facilitate peace and reconciliation between the Hutu and Tutsi in the community. I wish I could report that Quaker peacemakers had been there to help, but we were not. Help came from the Mennonite Central Committee (MCC), which assigned a number of its volunteers to help rebuild the community. The first task was to reopen the primary school and to get both Tutsi and Hutu students to attend. In addition they reopened the Hospital in Kibimba, which had been closed during the fighting.

One of the first activities the Kibimba Peace Committee organized to promote peaceful contact between the Hutu villagers and the Tutsi soldiers stationed at

Kibimba was Saturday football games (soccer to people in the United States). The villagers played against the Tutsi soldiers who only a year before had been killing the Hutu villagers. The catch was that there was no referee, so before the game the Peace Committee had to conduct a short peacemaking course on resolving the conflicts on the football field.

Recently, after a truce was established between the government and the main Hutu rebel group, the football peacemaking was expanded. In Kibimba the Peace Committee organized the usual match between the villagers and the soldiers with no referee. At the end of the game they chose a mixed Tutsi soldier/Hutu village Kibimba team. In nearby Kabaguzo, a stronghold of the rebel group, the Hutu rebels and the local Hutu villagers played a game, and afterwards they formed a united Kabaguzo team. Then a refereed match took place between the Kibimba Tutsi soldier/Hutu villager team and the Kabaguzo Hutu rebel/Hutu villager team. The prize for the winning team was a bull. I heard that the Kabaguzo team won and received the bull. In the spirit of the day, the winners slaughtered the bull and invited the losing team to share it with them. The Burundi Government was so impressed by this peacemaking activity that it asked Mi-PAREC (another Burundian group working for peace—see below) to organize similar matches throughout the country.

To facilitate communications between the Hutu and the Tutsi, and between the local people and the military stationed at Kibimba, the Kibimba Peace Committee also opened the Amahoro (Peace) Restaurant where everyone would be willing to come. To ensure that people would not be afraid of being poisoned, an MCC volunteer, Susan Seitz, managed the restaurant. When there was any dispute in the community, rather than letting it fester into possible violence, all sides would meet



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. The author is indebted to Adrien Niyongabo, who supplied the extensive quotations and explanations in this article that relate to Mutaho.



Photos courtesy of David Zarembo

Above: A man from Kibimba looks at his house, destroyed in fighting in 1993. His wife and children were all killed. Facing page: Matthias Ndimurwanko, founder of the Kibimba Peace Committee.

at the Amahoro Restaurant to discuss the situation. These are only a few of the many activities of the Kibimba Peace Committee.

When I was in Burundi in July 2002, I was unable to visit Kibimba because of fighting in the area. In August I returned and was told that during that fighting—unlike in 1993 when only Tutsi fled to the Kibimba compound—every ethnic group, Hutu, Tutsi, and Twa, fled to Kibimba, where they lived together until the danger had passed. I was told that this progress was due to the continuous work of the Kibimba Peace Committee.

Ministry of Peace and Reconciliation under the Cross (Mi-PAREC)

When I first visited Mi-PAREC in January 1999, it was a group of nine people from various denominations and ethnic groups who went into the Burundian countryside to give three-day peace seminars. The goal was to set up peace committees like the one in Kibimba. Shortly before my visit, four members of the team had led a seminar, and as they were clos-

ing up, they were arrested and put in jail for three days. They spent the time conveying their teachings to the military. In the end they were released, and the governor of the province promised to endorse their future workshops.

Mi-PAREC dreams, and then realizes those dreams. In 1999, Mi-PAREC was based in a small house in the Kwibuka Friends mission station. It had dreams of renting a large house in Gitega in order to facilitate its workshops. When I visited Gitega in 2001, it had not only rented a large house in which to hold seminars, but it had also rented a smaller one with a restaurant where it prepared food for the workshops and raised income during other times. By this time the dream was to build its own building. In August 2002, when I returned, Mi-PAREC had begun work on a three-story building with 48 sleeping places, a large meeting room, a computer room, a library, and a reception area—it was the largest building being constructed in Gitega. Do not assume that they had received a large grant to do this. The building was self-financed by the proceeds of the work-

shops that the ministry conducted, and they were doing the construction themselves. The Mi-PAREC driver, who had once been in construction, was overseeing the project. This building has since been completed, and a second one of almost equal size is now under construction.

Magarama II Peace Primary School

In Burundi, students were formerly taught that Tutsi were racially superior to peasant Hutus and therefore should rule the country. The Peace Primary School was started by Modeste Karerwa shortly after the beginning of the Crisis (as the Burundians call it) in 1993. The goal for its almost 700 students from preschool through sixth grade was to teach the prescribed curriculum in the morning and peace education in the afternoon. This goal included visiting other children in IDP camps and orphanages (only 22 percent of primary age children go to school in Burundi), and developing peaceful relationships between its Tutsi, Hutu, and Twa students, parents, and teachers.

schools worldwide. Caning (paddling) of students, teacher abuse of students, and sexual harassment of students by teachers are major issues in African schools, as elsewhere in the world including the United States. The Peace Primary School begins teaching children's rights to students in first grade using the UN Convention on the Rights of the Child as a foundation. Every week, each class elects a monitor to

lence in Burundi. AGLI visited Burundi in early 1999 and partnered with Burundi Yearly Meeting to launch the Trauma Healing and Reconciliation Services (THARS). Carolyn Keys from Montclair (N.J.) Meeting spent over two years assisting in the training of three Burundian members of THARS and 23 local Quaker leaders from all areas of Burundi.

In 2002, David Niyonzima had

by those who want to have sex with us. We don't choose our partners. They force us. If we refuse, we're beaten. Sometimes they don't pay us the 500 francs [less than 50 U.S. cents] they promise—but instead, a slap." Eleven years of conflict have left the women of Burundi in a very precarious position, including falling prey to the spread of AIDS to them and their children. FWA provides medical attention, medication, and some food. It counsels those stricken by the disease. FWA conducts workshops throughout the country using the experiential learning approach of Alternatives to Violence Project (AVP) to teach women about the sexually transmitted disease and how best to cope with it, most times without the medicines common in the United States.

FWA began about two years ago when Cassilde Ntamamiro, coordinator of the program, and other women of Burundi Yearly Meeting felt that women needed to be organized in order to tackle the problem of HIV/AIDS. A full 80 percent of the women in Burundi, including Friends, are illiterate. They are not educated about HIV/AIDS. Moreover, there is a great stigma attached to the disease, and women who become ill are frequently thrown out of their homes and otherwise neglected. So much work needs to be done.

Healing and Rebuilding Our Community Program

The major contribution of Friends to peacemaking is the ability to get the two sides in a situation to sit down together and discuss their differences. The new Healing and Rebuilding Our Community program in Burundi, supported by the African Great Lakes Initiative, does exactly that. Its leader, Adrien Niyongabo, has helped to develop a program that brings Tutsi and Hutu participants to the same three-day workshop. The goal is to reestablish normal relationships after killings. He is concentrating on conducting workshops in a small community in order to heal social and psychological wounds. In the West, we perceive "trauma" to be a personal issue; but in countries racked by the widespread violence that occurred in the Great Lakes area, trauma is also a societal problem.

The first community targeted was the Mutaho IDP camp and its surrounding

Right: A nurse dispenses medicine to a client at the Friends Women's Association clinic.

Facing page: David Zarembka and Adrien Niyongabo; former workshop participants celebrate at a community gathering of Hutus and Tutsis.



assess the application of these children's rights in the classroom. On Fridays the monitors meet with Modeste and the parents' committee leaders and gives a report of any misconduct. When I asked Modeste what they do when misconduct occurs, she told me that it never happens. I am confident that the school has created an atmosphere where the students and their rights are fully respected.

Trauma Healing and Reconciliation Services

I work with the African Great Lakes Initiative (AGLI), sponsored by Friends Peace Teams, an initiative that strengthens, promotes, and supports peace activities in the Great Lakes region of Africa. AGLI has introduced programs into Rwanda, Burundi, Uganda, and Kenya, including workcamps; and it has worked hard across ethnic groups to restore relations that were destroyed by violence. In 1998, AGLI sent letters to all yearly meetings in the African Great Lakes region asking if they would like to have a delegation visit them. David Niyonzima of Burundi Yearly Meeting responded immediately,

returned with a master's degree in Counseling from George Fox University in Oregon. In April 2003, THARS received a large U.S. Agency for International Development grant through Search for Common Ground, a U.S./European NGO that promotes conflict resolution in selected countries of the world including Burundi—becoming the first organization in Burundi to work with victims of torture. As part of this work, THARS set up listening rooms throughout Burundi and trained local Burundians to work with people who have been severely tortured and abused. When I heard some of the cases THARS has treated, I cried; I was distressed that any human being could do such things to other human beings. Such is the nature of things in a country where the social fabric has been mostly destroyed. If healing does not take place, then a new cycle of violence will occur. And, even without a new cycle, the effects of the violence to date will carry on to the seventh generation, as the Bible warns.

Friends Women's Association

A 17-year-old girl came to the Friends Women's Association's (FWA) AIDS



community. Mutaho is about 25 miles north of Gitega, which is right in the center of Burundi. The Mutaho area was one of the areas in Burundi most destroyed by the fighting. The commercial center of Mutaho, once a large square with two-story buildings on all sides and a marketplace in the center, has been completely destroyed. Many Hutu and Tutsi in this area killed each other during the conflict in 1993. The two groups became separated when the Tutsi moved to IDP camps, while the more numerous Hutu stayed on their plots in the countryside. Former neighbors and friends became enemies. This is how the situation has remained for the last ten years, with little communication between the two groups.

Six workshops were held, each with ten Tutsi from the IDP camps and ten Hutu from the surrounding community coming together to participate. Two of these workshops were with youths who have lived close by but separated since 1993. The climax of this effort came on January 23 when a community gathering/celebration was held for all 120 people who had attended the workshops.

Each workshop is three days long. The first day is structured in order to develop a secure environment where everyone can feel free to talk. There is an introduction to psycho-social trauma (a new concept to most of the participants), a presentation on the causes and symptoms of trauma, followed by small-group discussions on the effects of trauma on the participants, and a closing relaxation exercise. On the second day, participants focus on good listening skills, learning about grief and loss,

anger. The third day brings introductions a "tree of mistrust" and a "tree of trust," which lead to a "trust walk" where each Hutu participant is blindfolded and led around by a Tutsi participant, and then vice versa. The workshop ends with testimonials and evaluation.

Here are some excerpts from these testimonials:

We all are carrying very heavy burdens from what we passed through. Speaking for myself, I have been holding a big grief within me for many days. I give thanks to a Hutu family that agreed to hide me after my mum, brothers, and other relatives were brutally killed. Although I escaped, I witnessed the death of my loved ones. It hurts! Coming from my exile, I found that there is nothing that I could do to bring back my loved ones. I decided not to seek revenge. Rather, I started to create good

that way once back in our communities.

Although these people are dealing with societal problems, it is clear that hurt from the conflict includes anger and violence within the family. It seems that societal violence and family violence are closely linked. One of the more important aspects of these workshops is that often they result in more peaceful family relationships, as indicated in this story:

I would have been the big loser if death had taken me away before having attended this HROC workshop. I had seen how happy are those who came from these workshops you are organizing and I wondered what they were given. I was overloaded with my had feelings and this workshop has been an opportunity for me to put down some of them. Moreover, I had been quarreling with my wife and many



relationships with the killers of my family members although it looks bizarre to some individuals. Still, I have my big trauma to deal with. Thanks so much for having invited me to this workshop. I feel much lighter than when I came. I got a wonderful opportunity to speak about my sufferings. The workshop has been healing for me. Thanks again. (Tutsi participant)

I liked the fact that we came from different churches as Hutu and Tutsi. Days ago, we could not gather like this. I was amused by how nobody could notice all those differences

rimes I used violence over her. Thank God that I have learned how I can manage my anger. I am ready to change and bring peace in my family.

We decided to do two of the workshops with youths. If there is another round of violence in Burundi, it is these hurting youths who will be recruited into the groups that will promote any violence that occurs. These workshops gathered young people, half Tutsi and half Hutu, from the Muraho area. Most of them were

have lived apart longer than they had ever lived together. They were invited to attend these workshops to share their stories. There were no confrontations in our workshops. Instead, both Hutu and Tutsi youths were so sad because of what happened to their communities and they felt regret at being in such a situation. The youths were ready to learn new skills and to find a way for healing. They spoke of depression, from the torture they endured and from the many losses of loved ones and other destruction. This would explain the unhappy faces that participants had at the beginning of the workshop. As usual, towards the end of the workshop, they were more open, hopeful, joyful, energized, excited, and friendly. And they were inspired to act differently from how they had been living apart without communicating with each other. In addition to the comment at the beginning of this article, here are some comments from the youths:

These teachings are special. The more we did things, the more I got released. Really, they are unique.

I discovered that the tree of mistrust that was within me was too big. I could not think at any time that I could speak from the heart to those who are not from my ethnicity. Very few are the times I have been happy. Then, little by little, as we went on with the workshop, I felt a joy that I can't explain and found that there are still loving people. Yes, I have found a way to uproot my tree of mistrust.

My grief started in 1993. That year left in me a big wound. I was always jealous of those who still have their parents. But now, I realize that it is good to put myself in God's hands and start to live in a friendly manner with my neighbors.

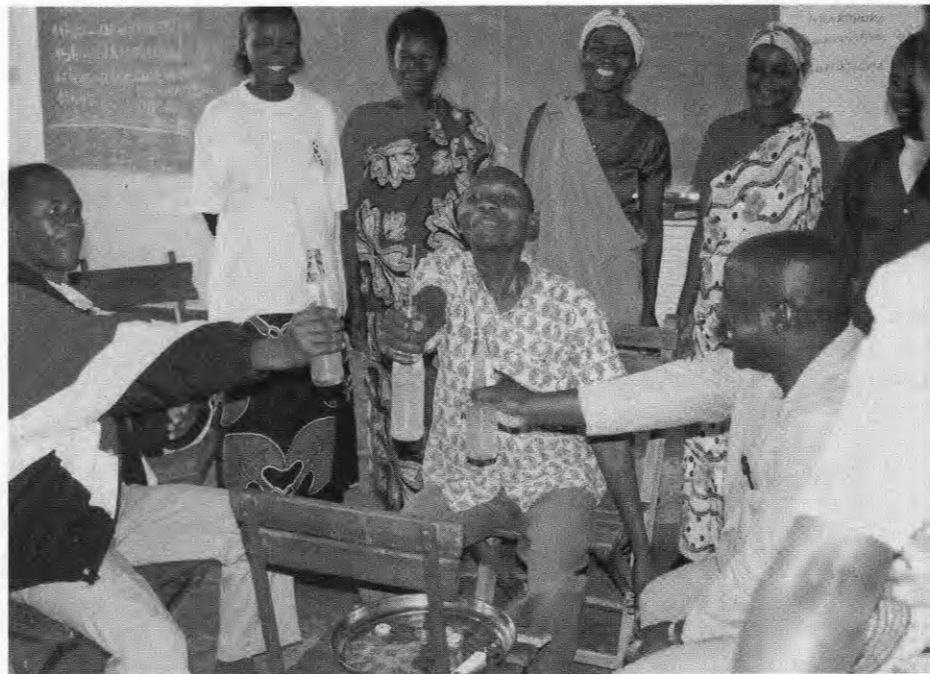
Later, Pastor Sebastien Kambayeko, a facilitator in that workshop, reported the following:

A group of Tutsi widows living in the IDP camp came to him and told him how the two trees, the trust tree and the mistrust tree, had affected them. They said that as single parents, in order to make room for the trust tree, they needed to prepare the way for their children and grandchildren by forgiving their wrongdoers. One of the ways to do that would be to follow up on an idea expressed by one of them during their last workshop. This idea was to go to Gitega prison to meet the Mutaho Hutu former officials. "Maybe

will not give up. We would go there for a second time, sit with them, and talk. We need peace for our next generation."

The last report is that the women have gone to Gitega to ask the provincial administration for permission to visit the prisoners.

The followup workshops had two main topics. In the morning small groups shared: "What did I get from the HROC workshop I attended and how is it helping me, in my life and my community?"



In a cooperation exercise, workshop participants learn to drink a beverage without bending their arms—by serving each other.

The afternoon focused on "Level of Trust in my Community." It is clear that many of the participants had taken to heart the message—it is necessary to care for others whomever they may be. Here are some comments:

These teachings helped to change people's minds. Before we attended these workshops, we feared to meet with persons from the opposite ethnicity even if we did not know anything bad about him or her. But now, there is no more fear and the hatred has been replaced by love. I am a Hutu. Whenever I was passing near the IDP camp, in my mind, it felt as though all the Tutsi we crossed were suspicious of me. But now, when I pass near the same IDP and see these people, we hug each other, laugh, and chat. I think that this is a lesson and a model for those who see us.

The skills that I got in the workshop that I attended have enabled me to be compassionate in helping others. A few days ago, in the queue at the hospital, I saw a woman sitting under a banana tree, crying and saying things like a crazy person. I immediately went to her, sat beside her and held her in my arms. She kept on crying. After a while, she stopped crying and looked at me very surprised. I told her that I felt pity to see her alone. I asked her what happened and she told me that her child had passed away. I listened to her and we finally sent somebody to go and call her

husband. This was a great experience for me. I did not expect that I would be empowered to that level.

Now I am able to manage my anger. Before the HROC workshop I attended, I used to be angry to the point that I would later plan to come and kill the one who made me angry. Now I am eager to accept that problems can erupt among people and still there will be a way to resolve them instead of killing each other. I now feel proud of myself because my neighbors keep coming to me asking for advice. Surely they know better than anyone else that the changes in my behavior are real.

I am a *muchingantabe* [a wise man who helps adjudicate local cases]. I used to ask for bribes from one of the two parties in conflict so that I could give him or her favor. Just after the last day of the workshop I attended, one woman came to me with money in her hands. Trying



Burundi Yearly Meeting's new conference center under construction

to hand it to me, she said that she wanted me to help her to win a case against her neighbors. I listened to her and when she was done, I quietly told her that I could not touch her money. Instead, I suggested that she could go and meet the one with whom she was in conflict and try to talk about the issue. Two days later, she came back happy, for they were able to resolve the issue by themselves. Another man came with the same intention, but still I refused the bribe. I told him that I am no longer the same person they used to see. HROC has changed me. I am happy that people in my community know that I have abandoned that worthless habit and that they can unify by themselves. Thanks for the HROC workshop because I have got Light and courage. I have become conscious that bribery is one of the roots of the mistrust tree. And I have uprooted it.

In the followup workshop for the youths, the youths said that if the adults stay with the hatred, then young people should play the mediators so that the new generation may inherit a "restful community." Here is the report of one young woman:

I am a Tutsi living in the IDP camp. I was around ten when the war reached our area. I remember the day when Hutu beat my young brother to death. My mum asked our Hutu neighbor to escort her so that she could take my brother to the hospital. Pitilessly, he told her "Don't you know where you have buried your husband? Take him there too." Hopelessly my mum and I went to the hospital, but my brother died in mum's arms before we could reach it. We turned back and took the trail to the cemetery. Only two of us, two

females, buried my brother. This would never have happened before the war. After we were done, we went home crying. Since that time, I considered the Hutu man to be a monster, as well as his wife and children—as we say in Kirundi, "The mouse's baby is victim of his mum's hate." After the HROC workshop I attended, I would sit and meditate. One day, I decided to rebuild the destroyed relationship with that family. Unfortunately, the man had died. Still, I went to his daughter, who is almost my age, and told her my sad story. I openly told her that this was the only reason that I hated them. She was very sorry to hear about what her father had done to us. In tears, she humbly asked if I would be eager to forgive her father though he had died, her family, and her too. I responded to her that this was my purpose in coming and talking with her. We are now friends—real friends. I have forgiven them. Without HROC workshop skills, especially the tree of trust, I am not sure if I would have come to that decision.

Conference Center in Kibimba

In the December 2004 issue of FRIENDS JOURNAL, I reported on the Watu Wa Amani (People of Peace) Conference in Kenya. Elie Nahimana, the general secretary (called legal representative in French-speaking countries), decided that Burundi Yearly Meeting needed a place for its members to learn and discuss more about peacemaking. In September 2004, one month after the conference, Burundi Yearly Meeting began building a conference center in Kibimba. By this past January—less than five months later—they had built the kitchen up to

the roof and the conference hall above the windows; and they had laid the foundations for a 48-room/96-bed dormitory plus two small houses for workshop facilitators. This they did with almost no money. Mi-PAREC sent workcampers who did much of the digging and filling of the foundations. They knocked down some old buildings on the site and reused the bricks. Unfortunately, they can't build the roofs without expending a considerable amount of money. Elie estimates that this will be finished in two years.

A Sign of Hope

In 1934, evangelical Friends from Kansas established the first mission site in Burundi at Kibimba. I chuckle to myself every time I read that the Religious Society of Friends is declining, since what people mean is that it is declining in the United States or Britain. When I first went to Burundi in 1999, I was told that there were 9,000 adult members. Now there are over 15,000 members, an increase of 67 percent in six years. Since it takes two years of attendance in classes to become a member, and since children are not included, Burundi Yearly Meeting may involve over 30,000 people.

This is not to say that Burundi Yearly Meeting is perfect. In a country with years of violent conflict, mistrust among people—including those in Burundi Yearly Meeting—is common. In the summer of 2003 there was a major leadership crisis in the yearly meeting. The crisis seems now to be mostly resolved. Resources are extremely limited and there is much competition among the hard-working, dedicated staff of the various organizations to acquire more resources. Nonetheless, the peacemaking work continues with the groups mentioned in this article and with many others.

The growth and work of Burundi Yearly Meeting offers hope for all Friends around the world. We are a small Religious Society. What we do best is to bring two sides of a conflict together in a nonviolent setting to settle differences in a peaceful way. This is how we help bring the Peaceable Reign of God here on Earth. □

WHERE

the Light SHINES THROUGH

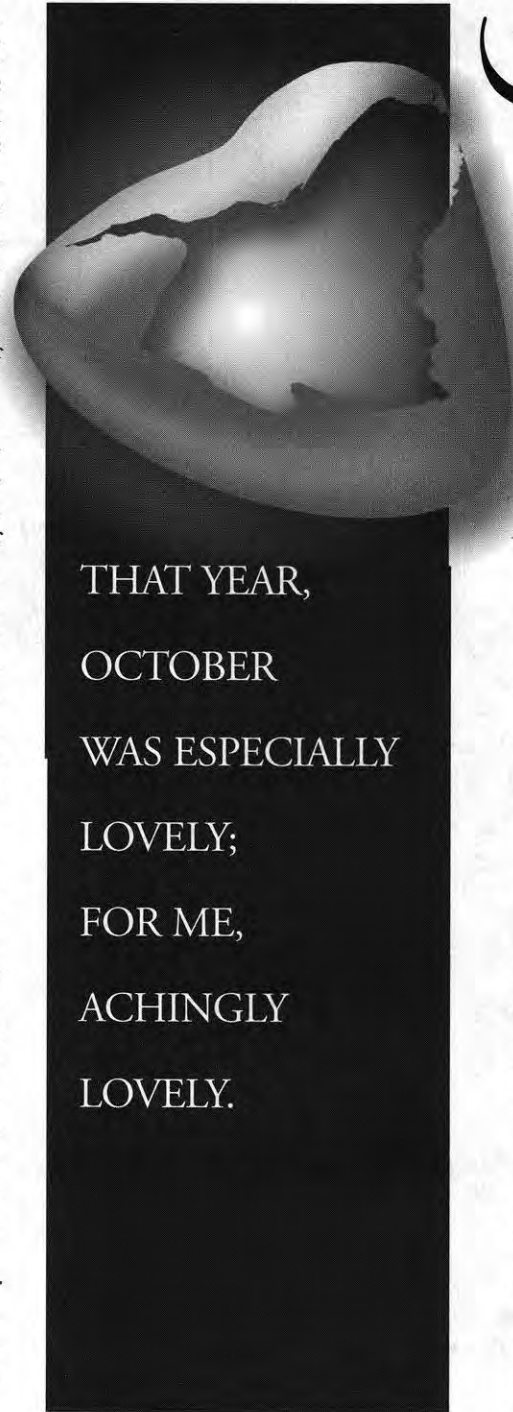
by Ann Y. Robinson

Every autumn I am reminded of a precious lesson I was once given, a glimpse of truth about the Light that shines through us to illuminate what is beyond sadness and loss. Thanks to this gift, I see things differently, imagining the open places grief carves in us as apertures for the Light of God, or certain wavelengths of that Light. But I am getting ahead of the story:

That year, October was especially lovely; for me, achingly lovely. The hills around my home in northeast Iowa were ablaze with storybook hues of red, gold, brown, and orange. The air was sharp and clear, scented like homemade cider. It should have been the first birthday season of my first child, a little boy named Lars. Instead, it was the ninth month since his sudden death, and it still seemed agonizingly painful to live without him.

My son had been a chubby, bright-eyed baby who was welcomed with love by his father and me. We had recently achieved our dream of living in the country and had found jobs in the nearby town where my husband graduated from college. We were excited when we learned I was pregnant, and our efforts to do everything right took us to local midwives and a

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friendly physician, who together helped us prepare for the birth. I was in my 30s and pregnancy was not altogether easy, but we took it in stride. I stopped working early to rest and prepare. Then Lars arrived, born quickly and easily. He immediately transformed our lives, turning us from self-absorbed young adults into happy parents, even if tired and a little uncertain.

We celebrated with family and friends, and Lars quickly became an important person at our small Quaker meeting and in our larger community of well-wishers. How we laughed and marveled at this new person, watching in awe and satisfaction as he grew and changed so quickly. At three months he responded to silly faces and gurgled happily as he kicked a colorful plastic chain pinned to his sock. We had a wonderful Christmas together. Lars seemed to like all the attention he received during the holidays, and his eyes brightened at gifts like a new rattle with bright Christmas colors that played "Jingle Bells."

It was just after New Year's and time for my first day back at work. Lars was alert and happy that morning as I read to him, nursed him, and got us both dressed. As I buckled him into his car seat, he was smiling so broadly that I took a few moments to snap the last pictures left on a roll of film. Away we drove to the babysitter's house, where Lars would stay on weekday afternoons.

Four hours later, I was wrapping up work. It was nearly time to leave to get my son, feed him, and head home, over the snowy hills, when the phone rang. It was the babysitter's husband. He was upset. Lars was having trouble breathing, he said. An ambulance was already taking him to the hospital. As I tried to understand, I had no idea how quickly life could change from happiness to tragedy. My perfect little boy was boundingly healthy, I told myself, and my life was not a soap opera.

as I walked out into the snow and drove the few blocks to the emergency room.

The possibility of his death did not at first occur to me. My husband and I sat helplessly in the waiting room, alarm and terror growing as doctors and nurses soberly bustled in and out, working unsuccessfully to rouse our son. When death was pronounced, I at first insisted it was a mistake, a nightmare. But it was real; in a few short hours, everything had changed. The morning's sparkling winter scene was now a frozen, stark landscape, outside, and inside of me.

The strongest memories I have from that time are of the pain—and the anger. My body suffered from the physical changes of abruptly ending motherhood. My arms throbbed with emptiness. I was too anguished to sleep. Most of all, my chest hurt, the place where I imagined my heart to be. The ache there was so strong that it seemed as if I suffered a gaping, bleeding wound. Months later, my shoulders still stooped around the hole in my heart, a physical emblem of my loss.

I also remember the strong support of friends and family. After Lars's death, my husband and I were surrounded by love that shone as steadily as the ring of candles friends held as they stood in quiet vigil, encircling our little home the night after Lars died. Their care continued through the weeks and months afterwards. But that didn't stop the bitter emotions I felt after the funeral, which distanced me from their kindness. I didn't want to be angry, but it was not something I could control. My mind hurt from tightly clutching resentment for those whose children still lived. Most of all, though, I was angry at God. "Sudden infant death syndrome" was listed on the death certificate, but it seemed so inexplicable and unjust. We were good parents; we tried to do everything right; Lars had been healthy. Why, then, had this happened to Lars? Why me? Why us?

I realize now that my laments were the litany of those who suffer their first serious grief, who have not yet learned that tragedy does not play favorites. My brain worked overtime, asking from morning until late at night: What did we do wrong? What did I do wrong? Why this punishment? How, I thought, could I have failed so miserably to provide for my

to concentrate and I spent many days wandering near our farm, trying to ward off engulfing despair. When I was beyond tears I would walk out into the fields to yell and throw things—rocks, a child's dish set sent by an aunt, a stuffed bear given to a boy who would never cuddle with it. I understand the darkness better now, and know that although we who have fought depression feel alone, we are sadly in broad company. The voices of defeat we struggle against are varied, but the themes are similar. In my case, it was as if a loop of tape played over and over in my head, harshly whispering, "You will spend the rest of your life grappling with this hole in your heart, in your life. You will be sad and angry forever."

Even if I managed to forget my sorrow for an hour, during lunch with a friend, or writing for work, the tortured voices would regain control by evening. I contemplated suicide. Meanwhile, my husband desperately wanted life to get back to normal. Sometimes he raised the subject of trying to have another child. I could not imagine taking that step, which to me represented letting go of our son. Months went by. Members of our meeting and family helped us mark what would have been Lars's first birthday. They offered readings and sang with us as we held hands in a circle near trees and wildflowers that they had helped plant in his memory. Still, their compassion could barely ease my sadness. I was too lost in the hole in my heart.

The day of my lesson started out much the same. When a friend from meeting asked if I would join her for a meditation group that evening, I hesitated. A few people gathered weekly in an old, rural church. I was drawn to the practice and to the moments of relief I sometimes found there in that simple place of quiet and worship. I didn't have much hope that attending would bring any benefit, but I decided it would be soothing just to get out of the house and ride through the countryside on a beautiful Indian summer evening.

At the church I picked a pillow from a pile in the back and tried to find a comfortable position. A bell rang to signal the beginning of meditation. The group settled in. The room was graced with a light, cool breeze. My mind was preoccupied,

ward protectively. I shifted uncomfortably on the pillow.

Then something changed. There was a vibration around me, almost a buzzing, as if from a late-summer bee caught between the windowpanes. The room became deeply quiet. I became aware that someone was standing behind me. I felt gentle, comforting hands on my

THE OPEN
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shoulders, yet the pastor leading the meditation was still in the front of the room, and the others were all sitting in their places. I had heard no one else come in.

Somehow, even though I had not turned around, I could tell that the one behind me was smiling, in a perplexed, indulgent way, as you might when you lovingly reprimand a child's misbehavior. My every sense was intent on this presence. I did not look behind, but stayed very still because I didn't want to miss the quiet voice that was speaking to me. Tenderly, very tenderly, but also with a chastising tone, I heard my name spoken, and then the words, "You haven't figured it out yet, have you?"

The soft, everyday words, as from a friend, were clear to me—and surprising: "Don't be concerned about the hole in

Continued on page 35

by Caroline Lanker

I BELIEVE
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IN OUR DESIRE
FOR SIMPLICITY.

Caroline Lanker is a member of Tampa (Fla.) Meeting and an attender of Lake Wales Worship Group.

“simplicity” as a testimony bothers me. When we use the words “peace” and “truth” to express our testimonies, the words do not seem to need explanations that limit their meanings. Truth and peace, by any definition, express elements of our faith. On the other hand, the word simplicity requires a lot of explanation

That can be a very real problem. For five years of my life, I was a single, custodial parent with three minor children. During that time I had a full-time career that required frequent travel. It is not a life I would wish on anyone.

Today, my children are self-supporting adults, I am remarried and retired. My life

SIMPLICITY:

and some restriction in meaning. There are a number of meanings for “simple” or “simplify” that have no relation to Friends’ beliefs and may, in fact, be contradictory to them.

The Friends Testimony on Simplicity seems to be a surrogate for other things, rather than a virtue unto itself. In particular, it seems to be a surrogate for the following:

1. *Humility.*
2. *Putting our priorities in order; that is, putting a higher priority on the spiritual practices we value—meditation and prayer, obedience to the Inner Light, obedience to God, etc.—than on personal wealth, material possessions, fame, beauty, or accomplishments.*
3. *Being good stewards of our Earthly home, using its resources wisely and sparingly, not taking more than our share.*

But if these are our goals, why don’t we make them our testimonies? The word simplicity can mean a lot of other things, as well. I submit that we should reconsider whether simplicity deserves the status of a testimony.

I believe that there are several ways in which we can, and often do, go astray in our desire for simplicity.

In a somewhat subtle misconception, Friends often interpret simplicity to mean living simple lives. We wish we weren’t so busy and under so much stress. But is either busyness or a stressful life a moral, ethical, or spiritual failing? We may long for this kind of simplicity merely because we are tired or burned out. But many people who are living in the Spirit are very busy and all of us undergo periods of stress in our lives.

is very much simpler and less stressful now. But that change did not happen because I have become a better Quaker. It happened as the circumstances of my life changed.

We may think that if we could just simplify our lives, then we would be able to focus on the things that are really important—including our spiritual lives. When I first retired, I had the idea that, since I no longer had to spend such significant amounts of time working at a job, I would be better able to follow the leadings of the Spirit. What I have found is that hearing the still, small voice—much less heeding it—is no easier now. I have become active in my yearly meeting and have done some service for it. I have felt, to a certain extent, that I was meant to do this. But I was active in Friends when I was a single parent, too. I don’t feel that I am living a spirit-led life any more today than I was then. I fear that what is needed for me to go the next step is to really transform myself—to allow myself to change in ways unlike what I have been willing to do before.

Even when it comes to applying simplicity to material things, we see a large variation in the interpretation of the Testimony of Simplicity. One Friend may buy cheap furniture at flea markets, while another buys finely crafted furniture with simple lines, and a third has a house furnished with antiques that have been passed down in the family for generations. Each may cite Quaker simplicity as the reason.

We may have the highest intentions of practicing simplicity, of avoiding materi-

alism and conspicuous consumption. We avoid spending money on things we don't really need. That is turned into "being careful with our money," which translates to being tightfisted. But, in being tightfisted, we are actually placing a high priority on money, when our higher aim is to place a low priority on material things. Let us not judge ourselves or each other harshly on this issue. Most of us may not be able to help being tightfisted. Money

Another family story illustrates how a misplaced emphasis on "simplicity" could cause real harm to another person. My Quaker grandmother had a hired maid or cleaning woman for many years. During the depression, someone in her meeting asked her how she could continue to justify that extravagance, when times were so tight. Had my grandmother been swayed by this reasoning and fired the cleaning woman, it would have deprived the

tons, which make up atoms, which make up molecules, large numbers of which are required to make up a structural element, such as the nucleus, of a cell. It takes a lot of different parts to make up a complete cell that is so small it takes a microscope to see it. The number of cells it takes to make up a tiny living thing, such as a flea, is enormous. A human being is many orders of magnitude larger than a flea. To make a human being takes a number of cells so large that we cannot really comprehend it. One person could not count the cells in a human body, one by one, in a lifetime. But, at the other end of the scale, humans are incredibly small.

A TESTIMONY?

evokes strong emotions. It represents much more than materialism. It also provides things like education for our children and security in our old age. But, if we cannot avoid tightfistedness, at least let us recognize it for what it is and not make a virtue of it.

Other problems that the Testimony of Simplicity bring to Friends are a propensity to be proud of our own simplicity and to judge each other by our ideals of simplicity. Historically, Friends have been eldered or perhaps even read out of meeting for too-worldly ways. That seldom happens today, but wouldn't many Friends cluck if someone were to come to meeting driving a Hummer?

One story in my family illustrates both the odd ways Quakers sometimes interpret simplicity and the propensity to judge each other for them. My dear Quaker mother disapproved, and gossiped to me about it, when an older Quaker cousin who bought only black cars, in keeping with Quaker simplicity, arrived at a family gathering in a new black Lincoln, which he called "a sort of a Ford."

Another concern I have about simplicity is this: do we sometimes simplify our own lives at the expense of others? If I do not own a car, I may frequently need to ask for a ride from someone else. If a meeting does not own property, it depends on individuals or other organizations for meeting places. I don't doubt that there are some Friends who are led by the Spirit to live materially very simple lives. But, as with many other leadings, they may need the support and encouragement of other Friends who respect but do not share their leading. Therefore, some simplicity is not for everyone.

woman of a job at a time when any job was hard to come by.

These examples and stories illustrate the problems we can have, or cause, when we apply the Testimony of Simplicity with too little Light. But there is a way in which simplicity itself may actually be undesirable; this is in simplifying our thinking. The world is a very complicated place. Do we try to simplify our thinking by denying the complexities inherent in it?

Our minds are designed to simplify. For one thing, they are designed to recognize patterns. And when we use language, it is necessarily a simplification of our intent. These are ways for us to grasp a Creation that is too complex for us to comprehend. They help us make sense of the world around us. In this way, we cannot help but simplify the world in our thinking.

We need to recognize the complexity of the world and not attempt to make it simpler than it is. One reason for this is to be humble before God. I believe that attempts to deny the complexity of the world are attempts to deny the true Creation (not the simplified stories of Creation in the Bible). God created a world so complex that we humans cannot get our brains around it. Scientists keep trying to figure it out, but no matter how much they learn, most admit to discovering more questions than answers.

Consider just one aspect of the universe, namely the enormous variations in scale. Physicists can now detect the existence of quarks, which make up the former "elementary particles" such as pro-

The Earth we live on is so much larger than we are that we do not perceive its curvature when we are standing on it. But the Earth is a modest-sized planet in a solar system that is a minor speck in a galaxy that is one of an untold number of galaxies in a universe that is so large that our largest telescopes cannot see to the edge of it—if it even has an edge.

To give an example that may be more pertinent, the number of people on Earth is now several billion. One person, in a lifetime, can only meet—let alone get to know—a very small sample of those people. We rely on news broadcasts, books, and other media for all of our knowledge of the rest. The information we get in this way about people we have never met is, unavoidably, very much simplified. And, to add to the problem, each individual person is very complex.

By contrast, fictional characters and settings created by humans are very simple. Clever authors evoke a mental picture of a character in a couple of sentences. More extensive character development is reserved for the major characters in a book or movie. Critics sometimes praise an author for creating complex and nuanced characters. But the most complex character created by a human author is a simplified approximation of the complexity of any real person.

We should not simplify our thought in such a way that we fail to treat each real person as a whole, complex individual. Simplified thinking can lead to stereotyping and half-truths. Do you think that Friends don't stereotype? How much do you think you know about a person

Continued on page 36

FRIENDS JOURNAL at 50

Each month
this year,
FRIENDS JOURNAL
is reprinting
an article from
a past issue
of the magazine.

The paperback *Honest to God*, by John A. T. Robinson, Bishop of Woolwich in England, has apparently sold more quickly than any new book of serious theology in the history of the world. Already over 350,000 copies have been published in English, with printing also in other languages. In Great Britain the book has stirred up television and radio broadcasts, newspaper and magazine reviews, cartoons, and, last but not least, condemnation and debate in the Bishop's own denomination, the Church of England. The Archbishop of Canterbury has given his comment in a pamphlet, *Image—Old and New*; a reply entitled "For Christ's Sake" has been written

ed, with the flourishing building of churches and with churchgoing an important part of suburban convention. Even before the *Honest to God* debate, the low ebb in church life had already stirred up new thinking and radical experiments within the Church. Americans would do well to watch these stirrings, because we cannot by any means be certain that popularity of attendance proves either that the churches are relevant to the important personal and social decisions being made or that the Christian Gospel, where it is being preached, is being understood.

The Bishop of Woolwich believes that in our generation there must be more than a restating of Christian orthodoxy in

The "Honest to God" Debate and Friends

by Larry Miller

by O. Fielding Clarke; and the publishers of the controversial paperback have now issued a sequel entitled *The Honest to God Debate*, containing for the most part excerpts from the reviews of *Honest to God*.

What is the Bishop saying and of what interest is it to Friends, traditionally unconcerned as we think we are with theology?

Initially, a word should be said about the sociological background of the Bishop's thinking. He lives in a country where no more than ten percent of the population go to church (any church), and even some of these turn up only for the special Holy Days, or for baptism, marriage, and burial. There is in his country, or for that matter anywhere on the Continent, nothing of the popularity of religion which Americans take for grant-

Lawrence McK. (Larry) Miller Jr. is a member of Doylestown (Pa.) Meeting. This is the unrevised text of an article that appeared in the March 15, 1964, issue of FRIENDS JOURNAL. At that time he was general secretary of Friends General Conference.

modern terms. What is called for is a "radical recasting" of religious thought, in the process of which our most fundamental categories of thinking—of God, of the supernatural, of religion itself—must go into the melting. Robinson even dares to suggest that, in order to make the new transpositions in thinking, we may have to give up using the word "God" for a generation.

In questioning the established religious frames of reference, he attacks particularly the traditional Christian belief in God as a supernatural being. He recognizes that many modern-day Christians have rejected the original "three-decker" thinking of God "up there" (with earth and hell the other levels) for a spiritualized "out there" theology. But he is still dissatisfied, because both conceptions have one thing in common: they separate God and the world and think of God as a separate entity. The Bishop believes that modern man is right in recognizing the unreality of this conception, no matter how much it is spiritualized.

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Where, then, does he turn for his structures of thought, and what does he believe?

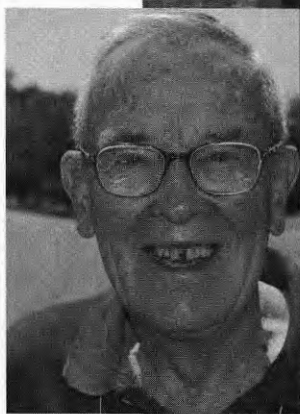
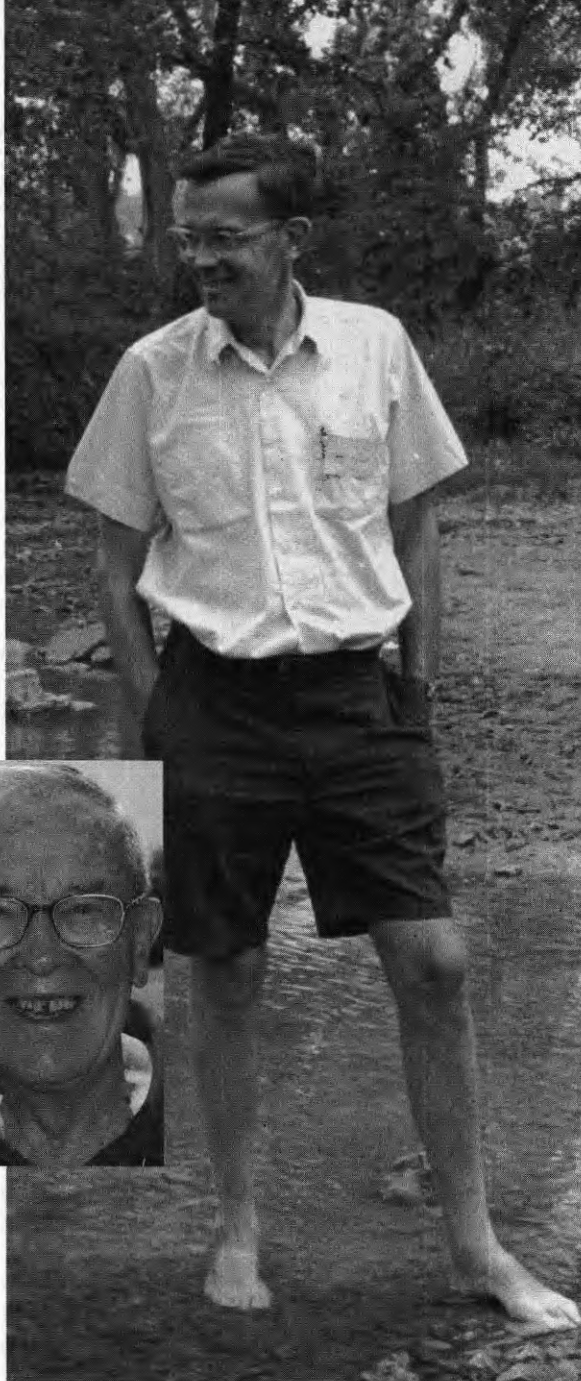
He is a disciple of three thinkers whose ideas have been in circulation within the small world of theologians for many years. First, there is Paul Tillich. Some Tillich quotations, as found in *Honest to God*, will best present his point of view:

The name of this infinite and inexhaustible depth and ground of all being is *God*. That depth is what the word *God* means. And if that word has not much meaning for you, translate it, and speak of the depth of your life, of the source of your being, of your ultimate concern, of what you take seriously without any reservation. Perhaps, in order to do so, you must forget everything traditional that you have learned about God, perhaps even that word itself. For if you know that God means depth, you know much about him. You cannot then call yourself an atheist or unbeliever. For you cannot think or say: Life has no depth! Life is shallow. Being itself is surface only. If you could say this in complete seriousness, you would be an atheist; but otherwise you are not. He who knows about depth knows about God.

The Bishop explains in what way this God is personal:

For this way of thinking, to say that "God is personal" is to say that "reality is of *ultimate* significance in the constitution of the universe, that in personal relationships we touch the final meaning of existence as nowhere else. . . . To believe in God as love means to believe that in pure personal relationship we encounter, not merely what ought to be, but what is, the deepest, veriest truth about the structure of reality. This, in the face of all evidence, is a tremendous act of faith. But it is not the feat of persuading oneself of the existence of a super-Being beyond this world endowed with personal qualities. Belief in God is the trust, the well-nigh incredible trust, that to give ourselves to the uttermost in love is not to be confounded but to be "accepted," that Love is the ground of our being, to which ultimately we "come home."

Secondly, John Robinson draws heavily upon the thinking of Rudolf Bultmann, who believes that "in order to express the 'trans-historical' character of the historical event of Jesus of Nazareth,



Then and now:
Larry Miller in 1969, and (inset) in
2004, both photos taken at Friends
General Conference gatherings

us (indeed, must lead us, if we are to save anything of the essence of Christianity) to a new understanding of what we mean by "secular" and "religious." God will disappear if he is simply the explanation for the currently unexplainable, or if religious activities mean those activities exclusively related to the church.

These theologians lead John Robinson to some very challenging conclusions, and these admittedly tentative conclusions coincide with or enrich most of the traditional Quaker interpretations of Christianity. In fact, it is said that John Robinson was told by angry Anglicans to go and join the Quakers. Yes, he is speaking to Friends, and is one of us in spirit, because we are part of what one clergyman has called the *Honest to God* public:

They are anti-authoritarian. . . . They are ready to accept the responsibility of their own search for meaning and truth. They suspect the motives of all modern persuaders, but are open to an honest examination of any moral situation, including an examination of their own motives and attitudes. In Jung's words, "They have heard enough about guilt and sin . . . and want to learn to reconcile themselves with their own nature and to love the enemy in their own hearts." They want to say "yes" to life as a whole. They question all religious and moral absolutes, not in the name of a *laissez-faire* relativity, but in the name of the freedom of the human spirit. They accept the essential mystery of human experience, but most of the symbols in which the churches clothe this mystery have no longer any meaning or power for them.

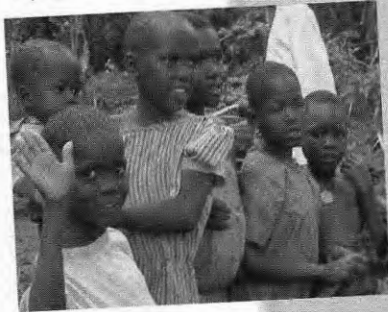
the New Testament writers used the 'mythological' language of pre-existence, incarnation, ascent and descent, miraculous intervention, cosmic catastrophe, and so on, which . . . makes sense only on a now antiquated world view." Christianity, therefore, must be "demythologized" in order to get at the essence of the Gospel.

Finally, the Bishop looks to the works of Dietrich Bonhoeffer, the World War II German martyr, who felt that the presentation of the Christian Gospel cannot be based any longer on "the premise of religion." Man in the 20th century increasingly doubts that religion is necessary. He has no sense of sin, no desire for personal salvation. Bonhoeffer, and Robinson with him, feels that this state of affairs can lead

It is important to note that Robinson is not a humanist or naturalist. God is not man and nature. God is the beyond in the midst, is transcendent depth and ground. And God as ground of our being "cannot but be represented at one and the same

Continued on page 37

Photos courtesy of Global Response;
baby gorilla photo by Fritz Poelking



Saving Our Earth, One Letter at a Time

by Arden Buck

Like most of us, my wife, Betsy, and I want to leave the world a bit better for our having been in it. This takes on more urgency for us as grandparents of a delightful three-year-old. We don't want our grandkids to ask, "What were you doing while the Earth was getting ruined?" and have to respond, "Not much—we just watched it on TV." Instead, we want to leave a positive legacy for them and, equally important, for others around the world.

The best legacy we can imagine is to help make a world in which people treat each other with more kindness than is now the case, and a world in which people can still be delighted by the richness and mysteries of the web of life. And we want to leave a world that is still livable: less stripped of its resources, less polluted, and less disrupted politically and climatologically.

Priorities

Like most, we are flooded with appeals to help with the many urgent causes involving war, human rights, environmental degradation, and others. We have to employ triage. Our reasoning goes like this:

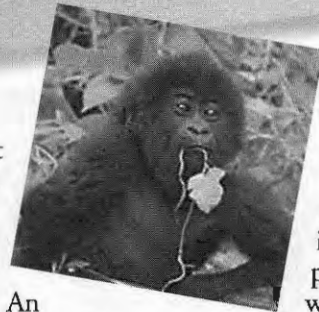
Arden Buck is a member of Boulder (Colo.) Meeting.

violence of all kinds leaves scars, lost lives, ongoing hatred, and wounded societies on both sides—yet life somehow continues.

But environmental damage is different. A lost species is lost forever. An old-growth forest, destroyed along with its rich diversity, is gone for countless generations. Toxicity may persist for centuries or millennia. Species, habitats, and indigenous cultures are now being extinguished at an alarming rate. Before long we may have seen the last whale, elephant, or tiger in the wild—something we have had with us all our lives and have always assumed our grandchildren would enjoy as well. It seems to us that protecting what remains of the world's natural richness and diversity is the most valuable gift we can give to our offspring and to the world.

A Special Group

Among the groups that we support, we receive the best payback on our time and resources from a tiny organization that operates worldwide with remarkable success: Global Response. This organization has proved extremely effective in preventing the destruction of natural treasures and indigenous cultures by helping people write letters. Its staff of three is directed by Paula Palmer, a member of Boulder



(Colo.) Meeting.

In this age of economic globalization, giant corporations roam the world seeking places where protections are weak and local populations are vulnerable, to exploit for labor and resources. Global Response counters these assaults by mounting very carefully targeted letter-writing campaigns. Betsy and I have joined this global letter-writing community that spans 100 countries and also includes children and young people. We write actual letters rather than faxes or e-mails.

The Global Response campaigns are designed to directly influence governmental and corporate decision makers, whose actions can determine the fate of entire ecosystems and our global climate. Global Response achieves impressive results. When an official in a Third-World province or the president of a large corporation walks into the office to find his or her desk piled high with letters from all over the world, and when the letters are protesting some questionable action the official thought few people knew about, this gets attention in a big way. Through these campaigns, Global Response letter writers help save several

Photos, from left, show a few locations where issues are being addressed by Global Response: in Uganda, working to stop construction of a large dam; in India, with a group working on toxics issues; in Indonesia, stopping contamination from mining; in Central Africa, working to save an endangered primate habitat; in Ecuador, protecting a cloud forest.

parts of our Earth each year.

The organization works closely with local grass-roots groups who know best what is needed, and with other environmental groups. It has developed a trusting relationship with indigenous groups all over the world, amplifying their voices through the letter campaigns. It is the only group that we know of with this kind of focus. It does this amazing work on a very small budget, stretching every dollar to its limit.

In an arena where a 20-percent success rate is considered good, of the campaigns Global Response has been involved in, 44 percent have been successful. As a board member, I have observed how such a high success rate is achieved: enthusiastic letter-writing members, painstaking research of issues, close partnering with local organizations, strategic targeting of letter campaigns, and careful use of its slim funds.

Successes

Working with local and international partners, this feisty little group has taken on giants like Shell Oil and the World Bank on specific issues, and won. Recent victories for Global Response include blocking a pipeline through a national park in Russia and canceling construction of a poisonous aluminum smelter in Patagonia.

The largest of Pakistan's national parks, in an area of great scenic beauty and ecological importance, contains archaeological sites dating back 5,500 years, and 20,000 indigenous people depend on its resources for survival. All this was threatened by an illegal contract to drill for oil, which was stopped with the help of Global Response letter writers. The local partner there wrote: "Against heavy odds, the campaign to force Shell Oil Co. out of the protected Kirthar National Park has succeeded! . . . Shell Oil could not withstand the flood of Global Response letters. It is a great victory for conservationists all over the world."

For a year and a half, Global Response letters and public

Continued on page 38



tone

there is no stradivarius
 we craft
 we fell five hundred years
 of tree
 hill by sea
 sonar screeching dissonances
 evacuate the sublime
 to the ungodly
 gouged mountain scored
 by saw chords
 grating
 tin echoes
 in a hollow ocean

can we care to hear
 the flow of the land and ease
 of the sea
 subdue our strains
 in tonal resolve
 and honor
 trusting porpoise,
 overtures cast in bubbles
 and whistles
 boundfully forward
 in boreal light
 tundra roaming caribu,
 interludes scripted as
 primal tones
 across a mute terrain
 shy sea turtle,
 sand stroked quavers
 by moon and tide
 born to ocean
 in fragile packets
 messages lifted
 light intervals to play
 through equatorial forests
 descending lyric
 ascending vireo
 sonata in mist
 a canon in dewdrops
 continuous harmonious
 pianoforte

by Amelia Diamond

Amelia Diamond attends Abington (Pa.) Meeting.

Suchness

full moon holding its crescent ghost

cool egg curving in your warm hand
your small face upside down in the polished bowl
of the spoon

tap, crack the egg, watch the beauty
of the curved spoon
scraping the curve of the empty bowl

lift tea to your lips—stirred, sweetened
sip flowers
ice melted in a basin cut by river rapids
waterfall

touch the dry bee on its side, wings still
hear the ghost of its tap on the peeled paint window sill

how important to see your father's face in death

a few grains of dry rice rattling in bone china

pearl of your silence
one moment of mockingbird
white brilliance and silence of snow
ghosted child in an empty field
green seed seen through the translucent skin of the grape

I hear where you now live it snows year round

bowl of a boat
book with empty pages
hat curved to the contour of a bald head
pig's bladder balloon

eggplant
cloud
bottle
womb

a dozen gold seeds hidden beneath the pillow
of a bed long unused

mask of beaten gold

what does the baby hold so tightly
in his curled hand?

by Kelley Jean White



Barbara Benton

*Kelley Jean White is a member
of Germantown Meeting
in Philadelphia, Pa.*

Shortly after my 30th birthday, I met God for the first time in my life. I was in a bank when it happened. No, I wasn't relaxing on some serene riverbank with birds flying overhead, the sun reflecting off the gently rippling water, and the grass swaying in the breeze. I was in the *other* kind of bank, a bricks-and-steel financial institution, a place where some people are thought to worship money. And no, I wasn't in this bank to collect my fortune in lottery winnings or to be given the keys to the vault—nothing so extraordinary. I was merely working there, in a windowless room in the basement, when God's presence in my life suddenly became real in a way it never had been before.

I'd grown up in a liberal Quaker family and had heard since I was small that "There is that of God in everyone." My childhood image of God was of a tiny man (yes, dressed in white robes with a long white beard!) perched on top of my heart. God is within us, I learned from Friends around me. I took comfort in this closeness; but as a practical matter, God was not very different from my own conscience, helping me to discern right from wrong. My relationship with God for the first 30 years of my life was more intellectual than personal.

One day the vice president of the bank where I was the controller stopped by my office. He confided that the bank president had instructed him to fire an employee without cause. The vice presi-

Cathy Habschmidt, a member of Clear Creek Meeting in Richmond, Ind., is a graduate of Earlham School of Religion's Ministry of Writing program. In addition to writing, she offers ministry in the accounting department of Earlham College.

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MEETING GOD IN A BANK

by Cathy Habschmidt

dent was respectful of authority and always followed instructions, but he struggled with the morality of firing an employee who had done nothing wrong. He and I discussed the issue from all angles but could not come up with a solution to his problem. Both choices, firing the employee or refusing to follow an order, seemed wrong to him. After the vice president left my office, I continued to worry about his dilemma. I considered him a friend and wished I had been able to help him solve this problem.

Up until this point in my life, I did not exactly believe in prayer. Praying to "that of God" in myself seemed suspiciously like praying to myself, an idea that seemed as narcissistic as it did pointless. In any event, I did not understand God as the kind of personal being who gets involved with my daily struggles. I figured it was my responsibility to use my best judgment and rational skills to solve problems—people who thought prayers "worked" were fooling themselves. Perhaps the act of praying made some people feel better, I conceded. But this comfort was due more to the power of autosuggestion than to any divine response to prayer.

So there I sat at my desk in the basement of the bank, pondering the difficult situation faced by my friend. Because I could not conceive of any other way to assist him, my thoughts turned to the possibility of prayer. I still considered prayer a silly waste of time, but I did know many good, respectable people who believed otherwise. In this case, I told myself, I've run out of options. Besides, even if it doesn't help, it certainly can't hurt. So I decided to pray for my friend.

My prayer was hardly one of deep faith and conviction. It was more like, "OK, God, if you really do listen to prayers, and if you really do get involved with the details of human life, then would you please consider helping my friend find a way out of his predicament?" I was definitely hedging my bet.

Two days later the vice president returned to my office with a big grin on his face. He had decided to call our new bank chairman, a man he barely knew, and ask for his advice. (I don't know where he got the courage to make this call.) The chairman was gracious and advised my friend to refuse to fire the employee. He



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Every day is an opportunity for kindness

added that if there were any repercussions from the president, the chairman would intervene on his behalf. My friend then told the president that he would not fire the employee—and to his astonishment the president simply accepted his decision and dropped the matter. The chairman never had to intervene.

After the vice president relayed this surprising outcome and left my office, I sat at my desk, dumbfounded. I stared at the drab wood paneling on the walls around me and at the clutter on my desk. It was then that I suddenly felt God's presence as I had never felt it before. I didn't hear a voice, or see a vision, or feel a hand on my shoulder, but I knew God was with me—right there, in a bank of all places. I was overwhelmed with the absolute knowledge that God loves me and cares about all the details of my life, personal *and* professional. Finally I knew with utter certainty that the reality of God's being is more vast than I had ever imagined—much more than just the sum of the parts of God found in each of us.

The unexpected resolution of my friend's problem may have been an answer to my prayer, or it may have been a coincidence. What I found undeniable, however, was that God met me at the bank and revealed to me God's infinite love and concern. God took the tiny amount of faith I had demonstrated in my feeble prayer and rewarded it with an undeserved measure of grace and assurance. And suddenly I knew that prayer works by bringing me closer to God. I came to see this event as my spiritual awakening. After 30 years of believing intellectually in God's existence, I had finally woken up to the realization that God is a personal, loving presence with me at all times. At the same time, God is infinitely greater than just what is inside me or in others.

God can meet us anywhere: in meeting for worship, in the embrace of a friend, or even in the basement of a bank. We don't have to know all the answers first, and we certainly don't have to understand how God acts in our lives. That kind of understanding grows slowly over a lifetime. But if we do reach out to God, however tentatively or feebly, God will meet us more than halfway. □



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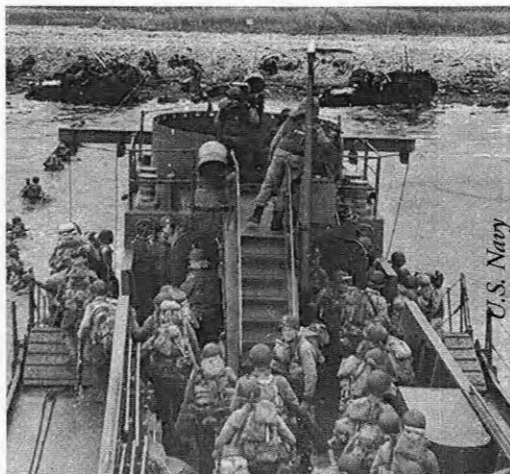
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REFLECTION

A Quaker on Omaha Beach

by John Bryer



I was the lone Quaker on Omaha Beach, one of the Allied Powers' landing sites in Normandy on D-Day. I know this because my non-Quaker friend and I were the only people on the entire Omaha Beach that morning last year.

Like another early morning some 60 years before, it was low tide and the remains of a low front passed from sea to land. Unlike June 6, 1944, the beach was now free of mines and murderous impediments. There was only one boat in the distance, unlike that morning long ago when the first of more than 5,000 ships came into view on the horizon. No longer were 85 German machine guns and dozens of pre-sighted artillery pieces ready to turn the beach into a killing floor. This morning was quiet and peaceful.

On that beach 60 years ago tens of thousands of men willingly committed what was left of their young lives to rid the world of an evil presence that might not have been vanquished without U.S. help. I have the utmost respect for those millions of men and women who helped win the war, my father and father-in-law among them.

As a believer in nonviolence, I struggle with the notion of war as a viable means of resolving conflict. Sometimes countries go to war too quickly. Violence should be a last resort, not the first one. But I have my limits. I know myself well enough to be clear that if my family were threatened, I would hurt the aggressor before I would let the aggressor hurt my family. For me, then, if ever there were a war worth fighting, it would have been World War II.

Omaha Beach was a good place to ponder this conundrum. Standing on the beach, I considered the spectrum of belief from making peace to making war, from nonviolence to aggression.

Real warriors seldom talk of their experiences; and when they do, it speaks volumes. To the contrary, the least knowledgeable among us seem to wave the biggest flags or the biggest protest signs. Tunemiths profit from patriotic songs, inciting a simplistic view of

war that doesn't say much about its consequences. Mark Twain understood that when you pray for victory, you pray for untold suffering to be visited upon others. In "War Prayer," he wrote, "Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask it, in the spirit of . . . Him who is the source of love."

A friend of mine was an original member of "Easy Company," 2nd Battalion, 506th Parachute Infantry Regiment, 101st Airborne. He nearly gave his life on D-Day. He was severely wounded in Holland, and he had a leg blown off during the Battle of the Bulge. I take note when he says, as he once did on National Public Radio, "I know what war is and I try to teach other people: Stay away from war. There's never a winner in war. The winners lose and the losers lose. War is hell, period."

Dwight D. Eisenhower, the D-Day commander who sent my friend and many others into battle, would say while he was president: "Every gun that is made, every warship launched, every rocket fired, signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. The world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children."

Ike's speech followed in the tradition of other presidents who knew war. Abraham Lincoln said, "There's no honorable way to kill, no gentle way to destroy. There is nothing good in war. Except its ending."

What can we learn from this? To listen carefully to those who speak from experience, and understand the motivations and the biases of all sides, particularly those who profit monetarily or politically from conflict.

The goal of eradicating aggression from our species is unrealistic; but delaying and defusing individual conflicts is achievable and realistic. On a larger scale, war delayed is war averted, even if only for a day. It should be the aim of each of us—if you believe those most familiar with war. □

John Bryer is a member of Uwchlan Meeting in Downingtown, Pa.

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■ YOUNG FRIENDS

Planned World Gathering of Young Friends

by Rachel Elizabeth Stacy
and Aidan McCartney

The World Gathering of Young Friends will take place August 16–24, 2005, at Lancaster University, UK and will gather around 300 Young Friends ages 18–35 from over 40 countries and 90 different yearly meetings. Young Friends around the world are preparing for this exciting event, expecting it to bring new life to the Religious Society of Friends. As with the 1985 World Gathering of Young Friends, the 2005 World Gathering will inspire and create our future leaders.

Vision Statement for the World Gathering of Young Friends 2005:

The World Gathering of Young Friends will bring together Friends aged 18–35 from around the world to build community within the next generation of Quaker leaders. We will study and learn from our heritage, share our present-day expressions of faith, and discern how Christ our present teacher is guiding us to facilitate understanding within our Quaker family. By sharing experiences of living Quaker testimony from our varied cultures, we seek to ask humbly for guidance and to open ourselves to the possibility of transformation.

This will be the first fully representative World Gathering of Young Friends since the meeting at Guilford College, North Carolina, USA, in 1985. The Young Friends of the 1985 gathering came away changed. Many hold leadership positions teaching Young Friends who will be attending the 2005 gathering. Several members of the North American Based Planning Committee were born the year of the 1985 gathering—we understand that we are the next generation of Friends. In addition to the 1985 gathering, smaller international gatherings since the 1940s have led to the development of regional Young Friends groups, which worked together at different points in history. There is evidence of direct communication between North American Young Friends and German and Japanese

Young Friends before and after World War II, which suggests a radical methodology of love between Friends living under different political administrations. Later on in history, in the late 1950s, a group of Young Friends from North America kept ties with Friends in Russia after a world gathering. The American Friends brought the Russian Friends over to tour the U.S. hoping to combat McCarthyism.

In light of the state of the world today, and the state of the Quaker community, there is a need to create an international spiritual forum for the Religious Society of Friends for the 21st century—a forum that could unify us to do great things in this world. In addition to promoting global awareness, the gathering this summer intends to build on the themes of the last major gatherings, emphasizing the importance of spirituality in the lives of Young Friends and the vitality of youth interest in the Quaker community.

The concept of this World Gathering arose in discussion at the Friends World Committee for Consultation (FWCC) Triennial in 2000. There was a deep feeling that God was calling the current generation of Young Friends to hold another World Gathering with the aims of:

- Spiritual connection
- Cross-cultural understanding
- Friends' leadership
- Spiritual discernment
- Lasting Friendship

Young Friends who were present at the Triennial went back to their regions and began to develop connections in many yearly meetings and to hold meetings on the idea of a World Gathering. The idea of a World Gathering interested Young Friends feeding into the process from other areas of the world. We have used existing organizations such as FWCC, local yearly meetings in Africa, and the Young Quaker Christian Association to develop contacts. We have received much support and enthusiasm from these organizations.

The development of the vision among many Young Friends has brought forward a theme for the gathering: "I am the vine, you are the branches." (John 15:5) "Now let us see what Love can do." (William Penn) We hope that, through this theme, Young Friends will be able to discover new directions for Friends worldwide, breathing fresh life into the Religious Society of Friends. We can then go together in Truth and power to shake up and challenge the world today as our Quaker ancestors did.

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how to continue the learning and experience found within the World Gathering subsequent to it, including plans to bring back the Young Friends of North America Association. These plans, ideas, and dreams are being put into action currently. Please look for the development of the World Gathering and Young Friends of North America in Friends publications within the near future. This is the beginning of an International Quaker Youth Movement. This is the beginning of an age of Young Friends stepping up into the leadership positions before them with full knowledge and experience of the breadth of Quakerism, and of our abilities to change our world.

To find out more about the World Gathering of Young Friends visit <www.wgyf.org>.

Rachel Elizabeth Stacy is a member of Gunpowder Meeting in Sparks, Md. Aidan McCartney is a member of Colaraine Preparative Meeting, Lisburn Monthly Meeting, Ireland Yearly Meeting.

The Meaning of Peace

by Kelly Schoolmeester

“If you could have one thing, what would it be?” The classic answer to this question, of course, is world peace. When I ask people what world peace means to them, I rarely get a coherent answer. When I do, they generally express the same sentiment: “Where everyone is happy and no fighting is taking place.” Yet a dream scenario such as this can never truly exist, even in a utopia. This impossibility leaves me wondering whether peace is just an unattainable goal, or something different, more personal, and more possible.

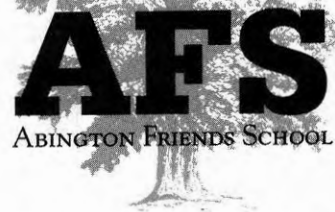
A dictionary defines peace as a state of existence with an absence of conflict. Again, the unattainable goal of “peace” is the basis of this definition. Dictionaries, although they print a strict definition, cannot take into account all the different connotations of a word. Dictionaries also cannot begin to explore what a word means to different people based on their experiences. I once knew someone who worked as a peacekeeper in Bosnia. He told me that his job description included disabling people who tried to disturb the “peace.” He commented on how ironic this was, as he, by disabling people, was not actually being peaceful himself. He said that he had to break

the peace in order to keep the peace. His definition of peace was one of organizations, religions, or groups of people that did not physically fight or hurt each other. My mother and father share a definition of peace. They believe that peace means the absence of conflict. My mother, however, went on to say that peace is not the unattainable goal I thought it was, but a rallying point, a place of agreement, something that unites rather than divides. The use of “peace” as a goal commonly strived for can bring together people from all walks of life in support of peace. Peace, then, leads to peace.

To me, peace is much more personal than anything I have yet described. Peace is the simple things in life. Peace is eating supper with my family, watching television with a cat on my lap, and lying in bed at night without the fear that seems to seep into one’s conscience with the darkening sky. There has only been one time in my life when I have felt more at peace than the basic, simple forms of peace that I just described and that everyone can easily experience. This is a kind of peace that may only be felt once in life, or several times to a lucky few. For me, this sublime experience occurred when I was 13. I was on a trip I had taken three times before with my small school, a trip to Earthshine Mountain Lodge in the mountains of North Carolina. The only reason this year’s trip was any different was because I knew in the back of my mind that I would probably never travel there again. It is still the only time in my life that I have tried to enjoy something that I knew I would probably enjoy anyway. The defining moment of that trip came on the last night I spent there. All 50 of us scaled the large, grassy hillside outside the lodge where a fire was waiting. It was freezing cold that night, but as I climbed the hill, I felt the glow of warmth and happiness coming from inside myself. After stories, marshmallows, and songs, I lay back as we sat in silence to look at the stars. It was as clear a night as I have ever seen; and since we were in the mountains, there were no city lights to obstruct the sky. Just lying there on the cool ground, staring up at the vast emptiness of space, with the warmth from the fire wafting over me, I was more at peace with myself and the rest of the world than I had ever been before.

As a Quaker, peace is the crux of my religious community. Quakers worship in silence, believing that provides an opening for God to speak directly to them. Quakers follow a unique principle called the Quaker Peace Testimony:

We are called to live “in the virtue of that life and power that takes away the



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occasion of all wars." Do you faithfully maintain our testimony that war and the preparation for war are inconsistent with the spirit of Christ? Search out whatever in your own way of life may contain the spirit of war. Stand firm in our testimony, even when others commit or prepare to commit acts of violence; yet always remember that they too are children of God.

—Quaker Faith and Practice: The Book of Christian Discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain, 1999.

As a Quaker, I believe in nonviolence as a principle, and believe that there is a peaceful way to resolve every conflict. In this case, peace is the ability and power to resolve conflicts without actually resorting to physical fighting and killing. The Quaker Peace Testimony, while outlining the ways we can live a peaceful life, never really defines what peace is. When I asked elders of my meeting what peace is, I received many examples: "living in harmony with nature," "respecting your fellow humans," and obviously, "not fighting," were common responses. Again, a complete definition was not offered. One interesting response I got was, "I don't know, but that's what I think about in silence at meeting."

The state of peace and its definition may exist as unattainable goals. Peace can be an ironic term, something used by governments to cover up what is actually happening. But the simple utterance of "peace" can unite worlds. Peace can be personal, a feeling that one can only really know once one has experienced it. Lastly, peace may just be an idea, without a true definition. The word "peace" is used at some time or another to describe all of these feelings, ideas, and thoughts. Peace appeals to me most when it is used personally. Maybe other ideas of peace stem from the personal feeling of peace. If people are at peace with themselves, it is easier to be at peace with the rest of the world. After that, the other parts of peace just fall into place.

Kelly Schoolmeester, a high school junior, attends Columbia (S.C.) Meeting. He is a volunteer with the Carolina Peace Resource Center. He is a graduate of New Garden Friends School in Greensboro, N. C.

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The Creation of Quaker Theory

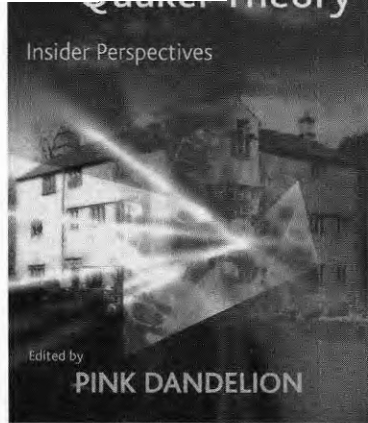
Edited by Ben Pink Dandelion.
Ashgate Publishing Company,
2004. 286 pages.
\$99.95/hardcover.

What kind of a thing is Quakerism? Is it mysticism, or some kind of Protestantism? Was its original impulse a social critique expressed in religious language; or was it a radical, and even Gnostic, religion, with social implications? What is the relation between the Quakerism of the 1650s and later periods—is my kind of Quakerism, or yours, the same kind of thing as the young Fox's? If things changed after the first explosion of the movement, was it development, decline, strategy, compromise, betrayal? Is there one answer, or many? Can an insider really address these questions, or can an outsider really do it? What difference does asking the question, and coming to some answers, make to the questioner, and to the reader?

The editor of *The Creation of Quaker Theory*, Ben Pink Dandelion, has assembled original essays from major scholars who are grappling with some or all of these questions, and has provided an introduction, intermezzi, and a reflective afterword that adds greatly to the interest of the whole. In the space available, I can only tantalize the reader with respect to the rich contents of the book.

The names of the authors suggest how diverse the voices are: Hugh Barbour, who reflects upon and reviews "Sixty Years in Early Quaker History"; Thomas Hamm on "George Fox and the Politics of Late 19th-Century Quaker Historiography"; and John Punshon "The End of Quaker History? Some Reflections on the Process." These writers are known to many readers for writing what comes across, I suppose, as "real history," that is, work that engages with the nature of their areas of interest in a way that offers to the reader both data about Quaker thought and action (what did Friends say and do, when it happened, the ways Quakerism developed during a particular period) and a careful contextualization, placing the Quakerism they are studying in the context of the times, the movements, the personalities around them.

These authors rarely address "theory" explicitly, but state clearly what they make of Quakerism as an historical enactment. In a way, these essays address how Quaker history gets written, and how it relates to the leading ideas in the historian's mind. Thomas Hamm's essay in this section is fascinating as he describes (among other things) how Robert



Barclay (of Reigate, not the Robert Barclay) set the stage and some of the key methods for much later Quaker history in his massive and curious *Inner Life of the Religious Societies of the Commonwealth* (1876)—including his serious use of primary materials, and also the use of Quaker history as he understood it to

comment on the strengths and weaknesses of the Quakerism of his day.

Other authors in this collection spend much more time trying to create an explanatory theory about what early Quakerism was; and the theories vary widely. Rosemary Moore ("The inevitability of Quaker success?") thinks about why it is that Quakerism survived the great extinction of Commonwealth sects that occurred in the late 1600s. Her comment, "Bur whether the Quakerism that emerged from the 17th century . . . is a 'success' story depends upon one's point of view," sounds a theme that one meets more than once in this section. To what extent is later Quakerism (by which I mean anything after about 1670) a retreat from a real, radical vision? I certainly believe that aspects of early Quaker spirituality are neglected, but the other essays in this section make it clear how differently people characterize what the "original" was, and I find myself challenged to work out my own thinking in more detail than I have before.

How much hinges on the question, "What think you of Christ?" Richard Bailey asks "Was 17th-century Quaker Christology homogeneous?" Although the answer seems obvious to readers of early Quaker texts, Richard Bailey subjects Fox's understanding of Christ in the body of the believer to a searching examination. Michele Lise Tarter follows with an essay entitled "Go North! The Journey towards First-Generation Friends and Their Prophecy of Celestial Flesh," and Glen Reynolds writes about "George Fox and Christian Gnosis."

In the next section we move beyond studies of early Quakerism in various ways. Carole Spencer attempts to cast Quakerism in all its flavors in the light of what she sees as the central focus, "Holiness: the Quaker way of perfection," in an essay that perhaps requires more space to make its case than is available.

Thomas Hamm appears again with "Theoretical Reflections of a Skeptic about Theory." Gay Pilgrim writes in the language



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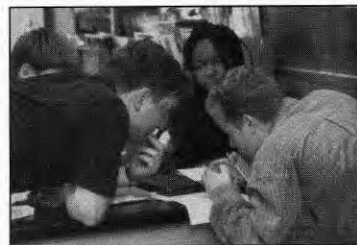
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of modern sociology about "Taming Anarchy: Quaker Alternate Ordering and 'Otherness.'" Martin Davie is reminiscent of George Keith, as a theologically sophisticated seeker who became a Friend, and now sees himself "also" as an Anglican, and works as a theological advisor to the Church of England. Despite his deep respect for Friends, he thinks that we'd perhaps be better off if we could get over our "unwillingness to subscribe to any form of credal orthodoxy, drop our objections to the outward sacraments, and drop "rejection of the historic threefold ministry." While I believe that Friends today neglect important aspects of the Quaker testimony about ministry, my solution would not be Martin Davie's. While the essay is engaging and instructive, I do not feel convinced that Quakerism would be better off if only it were more like Anglicanism. Yet his essay points to the constant need for Friends to get better at understanding why we do what we do, and what we are really witnessing in our separate existence as a Religious Society. The other essay in this section, Douglas Gwyn's "Apocalypse Now and Then: Reading Early Friends in the Belly of the Beast," describes how his theological and historical scholarship has intertwined with his own personal history, and his engagement with the important and painful events of his times.

Pink Dandelion does not have a titled article of his own, but writes the introduction, commentaries, and a conclusion, which reflect upon the overall theme—theorizing about Quakerism—as well as the stances and findings of the individual essays. His work as an editor is creative and substantive: he "moderates the meeting," and serves both the essayists and the reader in a way that I have rarely seen in such a collection. His further request, that each author somehow reflect upon the meaning of their scholarship for their own spiritual lives, builds a bridge between the sometimes rarified theorizing of scholars and Quaker readers, many of whom will most likely be reading this in part because of their own seeking and inquiry.

It is a valuable and stimulating experience to read this book, and I am grateful that it came my way. But I want to register a complaint. This is the latest in a series of such books, which are spectacularly expensive, to the extent that even meeting libraries will rightly hesitate about purchasing them. Perhaps there is no alternative for it, but in a Religious Society that draws a large amount of vitality from the dedication of amateurs whose spiritual search drives them to study, and thus enrich their meetings and their ministry, the barrier of cost is especially regrettable. After all, the circle of professional historians and sociol-

ogists of Quakerism is pretty small; but the circle of Friends who study seriously is quite large—and there is a lot of coming and going between the two groups. The cost of a book like this will tend to inhibit communication between professionals and the rest of us.

—Brian Drayton

Brian Drayton is a member of Weare Meeting in West Henmiker, N.H.

The Inner Experience: Notes on Contemplation

By Thomas Merton. Edited and introduced by William Shannon. HarperSanFrancisco, 2003. 176 pages. \$22.95/hardcover.

True contemplation issues in action; it intensifies and simplifies our love for God and our fellow creatures. This insistence, perhaps, is Thomas Merton's most significant contribution in this new book—and an excellent reminder to Friends. Originally written in 1959 as a rewrite of an even earlier work, *What is Contemplation?* Merton partially re-edited it in 1968 just before his premature death. The editor of this volume, William Shannon, chooses to preserve the history of this work by using various typefaces to indicate the different drafts, which could prove distracting to some. However, if, like Merton, you find your path to God through imageless—or apophatic—contemplation, this book will fortify your soul.

After exploring Eastern mysticism and its relationship to Christian mysticism, Thomas Merton spends significant time defining and describing "infused contemplation." He then brings some of the masters into the conversation: St. John of the Cross, the Flemish mystic John van Ruysbroeck, the unknown English writer of *The Cloud of Unknowing*, the German mystic Meister Eckhart, and Bernard of Clairvaux. It is in the midst of this that he talks about the dark night, an inevitable experience for the contemplative in the apophatic tradition. Here the text grabs my attention. I've heard of the dark night and even think I might understand it. Thomas Merton divides it into two components: the dark night of sense and the dark night of the spirit. The first he calls the "ordinary threshold over which we pass into mystical contemplation." But it is through the latter that "we pass on to perfect union with God."

It is refreshing to find someone addressing the challenges of the imageless spiritual path. Thomas Merton goes on to assure the contemplative that whatever the obstacles, we are "to leave everything in the hands of God; to cease from all worries and anxieties; to believe

and trust in Him, and look at Him alone, not turning aside to examine [our] own pleasure and pains, or to seek [our] own satisfaction in anything."

In the latter portion of the book, Thomas Merton discusses the difficulties that the cloistered life ironically may pose for the contemplative. Although he himself first assumed that life in a monastery would nurture contemplation, it was his experience that it does not—unless one entered the cloister with an already strong spiritual practice. He also takes direct aim at Quietism, calling it an unacceptable bourgeois laziness. Of course, if contemplation issues in action, then Quakerism, whether in or out of the monastic setting, is totally unacceptable.

I am not a Thomas Merton aficionado, and so I cannot say how this book compares with his others. I can say that I find his language, which is absolutely not inclusive of women, a bit dated, and his discussion of the cloistered life far from my own experience. Nonetheless, *The Inner Experience* offers a solid and lengthy discussion of the apophatic way to God and a meaningful, if brief, discussion of the dark night; and for these two things alone I would recommend the book to contemplative Friends.

—Michel Clement

Michel Clement is a member of Cincinnati (Ohio) Meeting. She and her husband, Dan Kasztelan, currently act as the team pastors of their meeting.

Autobiographical Writings by Early Quaker Women

By David Booy. Ashgate Publishing, 2004. 230 pages. \$89.95/hardcover.

We need to have more writing by early Quakers available to modern Friends. This collection includes excerpts from eleven women, many of which have not been published "in modern times." They have all been freshly edited and have been provided with footnotes for those unfamiliar with common biblical references or 17th century English vocabulary.

While the editor, a senior lecturer in English at a British university, brought together these writings to examine "gendered self-writing," Friends can appreciate them in additional ways. The excerpts offer an interesting mix of topics for a Quaker reader. There are typical accounts of early struggles to find a right relation with God and the righteousness that flows from it (Mary Penington and Alice Hays). There are insights into intra-Quaker disputes as seen by two women who tried to listen to God throughout (Elizabeth Stirredge and Elizabeth Webb). Virtually all the

accounts illustrate faithful attempts to listen carefully to divine leading and then act accordingly (especially James Dickinson, Jane Fearn, and Alice Hays). A careful reader who is interested in the relationship between ministers and elders or between spiritual companions can find helpful, though subtle, glimpses in the accounts of Katherine Evans and Sarah Cheevers, James Dickinson and Jane Fearn, and Alice Hays, in particular.

The book includes several selections that are currently in print, but in slightly different versions. Evans and Cheevers' account of their Maltese imprisonment in *Hidden in Plain Sight* includes parts left out by David Booy. But David Booy includes an interesting conclusion from a later edition written after the women returned to England. His excerpts by Mary Penington are based on an earlier manuscript rather than the 1821 rewrite upon which most modern editions have been taken. The differences are relatively small. The least satisfactory, to me, were the extracts from Margaret Fell consisting of a pastiche of several writings that overlap much of what is in *Hidden in Plain Sight*.

The remaining eight documents, some of which have been unavailable outside of specialized libraries, are a delight to have. These include excerpts from Elizabeth Hooten (from a version published in the early 20th century), Alice Curwen (from an 18th-century copy), Elizabeth Stirredge, Anne Docwra, Alice Hays, Elizabeth Webb, and James Dickenson and Jane Fearon. The latter tells the story that I've read before, of their escape from a house in which they might have become the next day's meal. It ranks with Thomas Lurting's riveting story of God's direct loving care and guidance.

The editor's somewhat superficial introduction to early Quaker theology tends to fall into the pattern of so many other academic writers of equating early Quaker faith with the mild present-day liberal version. So there is explanation of the "inner Light" and "that of God in everyone" while missing how early Friends described their own experience and theology. However, David Booy is good at pointing out that these women were not into self-realization or self-fulfillment. They were not using their commitment as a means to non-religious ends. They were driven by a "spiritual imperative" and were not seeking to promote civil unrest or to fundamentally restructure society, although their lives implicitly challenged it. In short, this book can be of great interest to a discerning Quaker reader, even if that was not the primary purpose of the author.

—Marty Grundy

Marty Grundy is a member of Cleveland (Ohio) Meeting.



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News Zero

By Beverly Ann Keever. *Common Courage Press*, 2004. 337 pages. \$18.95/softcover.

This very carefully researched book tells a tale that most of us would prefer to forget. It is the history of the hydrogen bomb tests on and around the Marshall Islands in the Pacific during the 1950s—and the efforts of the U.S. government to keep the news of these tests, and especially the radiation effects, from the people of the United States.

Unfortunately, this secrecy contributed mightily to the current inadequate general knowledge concerning the health hazards of radiation. One result of this is shown by cheering citizens in Pakistan and an India delighted that a weapon has been built, which, if used, would put their own lives at risk.

I picked up a copy of *News Zero* as part of my education about the effects of these tests on the Marshall Islanders. Though I had supported the 1957 voyage of the *Golden Rule* in its efforts to stop the tests that were known to be environmentally destructive, I had remained totally ignorant of the plight of the Marshall Islanders.

I discovered that these people were evacuated for the actual explosions, but many were then returned to their now barren and radioactive islands. The story of resulting illnesses and efforts to obtain satisfactory compensation from the U.S. government is meticulously told in the pages of *News Zero*. It is an engrossing story.

As a professor of journalism at the University of Hawaii, Beverly Ann Keever is highly critical of the part played by the *New York Times* in helping the U.S. government cover up news of radiation damage. The *Times*, she reports, was guilty of simply passing along story after story exactly as the U.S. government propaganda machine wrote them. No one checked the facts independently. They even lent a reporter, William L. Laurence, to the government, which paid part of his salary—a sort of 1950s style of embedded journalist.

I highly recommend this book, especially to those who believe that deceit by government officials is a recent invention. Perhaps the casual reader may wish to skip some of the details. But no concerned citizen should remain ignorant of the basic story related here.

—Irv Hollingshead

Irv Hollingshead is a member of Unami (Pa.) Meeting, sojourning with Honolulu (Hawaii) Meeting.

Don't Kill in Our Names: Families of Murder Victims Speak Out Against the Death Penalty

By Rachel King. *Rutgers University Press*, 2003. 284 pages. \$29.95/hardcover.

"Perhaps the enduring lesson is that love and forgiveness are more powerful than any amount of hate and revenge," writes Rachel King. And her book demonstrates the powerful truth of that statement. Through the description of murders, those convicted of murder, and the response of victims' families, the reader is drawn into the world of rage, forgiveness, the presence of God, and the challenge of society's feelings about the death penalty.

Don't Kill is divided into ten chapters, each the story of a family's journey into the horror of the death of a loved one by violence. Through interviews with the survivors, the reader gains an understanding of the range of emotions experienced when someone you love is murdered. Within that range emerges a concern about the offender. This involves trying to understand the background of the person who caused such harm and the issues raised in each case. In the end, we are challenged by the concept of redemption, wrongful convictions, the power of hatred—but also the power of love. The book looks also at restorative justice (as opposed to retributive justice), and describes some cases where the victim's family meets the person who killed their loved one.

Murder Victims' Families for Reconciliation, a group no one would choose to need to join, provides a question that one is left with at the conclusion of the book. The brother of a woman violently murdered quotes the Biblical passage where Jesus says, "When I was in prison you visited me," and says: "What it all comes down to for me is that I just can't see Jesus pulling the switch."

The book challenges us to look at that question, to confront our own emotions, and to become more knowledgeable about the whole area of prisons, jails, punishment, and restorative justice.

—Phyllis Taylor

Phyllis Taylor is a chaplain and the hospice and comfort care consultant in the Philadelphia prison system. She is an attendee at Germantown Meeting in Philadelphia, Pa.

Compassionate Listening and Other Writings

By Gene Knudsen Hoffman. *Friends Bulletin*, 2003. 348 pages. \$16.95/softcover.

Gene Knudsen Hoffman is a Quaker peacemaker and mystic. She is a remarkable woman who lived her life with honesty, passion, and commitment, and who drew on many faith traditions for the strength and insight to work for reconciliation in her own family and throughout the world.

This remarkable book gives us lessons on how to live a faithful life seeking that of God in each person and transforming that belief into concrete actions.

The first part is an honest description of her life's journey. The second part is a collection of essays and speeches she has given through the years that reflects her spiritual base, her political outlook, and her commitment to compassionate listening.

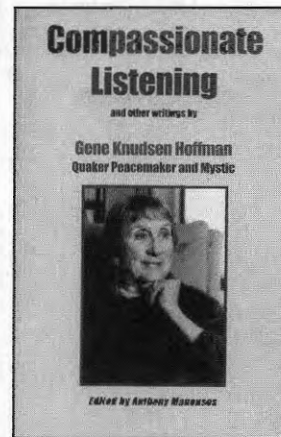
In the first part, Hoffman describes the wonderful and difficult parts of her life with an honesty I find courageous and refreshing. She talks of her marriages and her lovers, her seven children, her career as a writer and performer, and her spiritual search that led her to Quakerism. She does not leave out her emotional problems that led to hospitalizations and to her conviction that an essential part of healing—both individually and in conflicts between individuals—is listening.

She was active in the civil rights movement, in her own brand of feminism, and in easing tensions between the USSR and the United States. She has worked on relationships in the Middle East using the framework of *Compassionate Listening*. Her searching for meaning and balance led to Pendle Hill, a Master's in Pastoral Counseling, and the commitment to integrate spiritual and psychological practices with peace activism.

In her book, Gene Knudsen Hoffman pours out her concern for others as they face questions like why people torture each other and the need to see more deeply the "inner person deserving of reverence and faith." A poem she wrote in response to a phrase used by British peace activist Muriel Lester expresses this well. She writes:

The job of the peacemaker is to know there is no enemy.

What we fear are fear-masks worn by ourselves and "the other side."



And behind each mask—the hooded
Klansman—the complacent
housewife—the rich who seek more
riches.

Is something trembling to be born:
something pure in eclipse,

Some love waiting to be released, a person
deserving reverence and faith.

The second part of *Compassionate Listening* is the collection of her writings and speeches. They are divided into eight parts: 1) Witnessing Against McCarthyism; 2) Building Bridges Between Races; 3) Breakdown and Breakthroughs; 4) Peace-making from the Inside Out; 5) Soviet-American Citizen Diplomacy; 6) Reflections on the Spirit; 7) Compassionate Listening in the Middle East; and 8) Listening for the Future.

In one piece she quotes Hiroko Takahara, a survivor of the bombing in Hiroshima: "The way to honor the war dead is to make a world without war."

Gene Knudson Hoffman has taken that message seriously in helping to spread, explain, and train people in *Compassionate Listening*, especially in the Middle East. She knows that forcing people to change does not work, but that listening to their concerns can facilitate transformation. She is convinced that the cycle of violence can be broken only when the victim and victimizer learn to listen to each other.

As Thich Nhat Hanh, a Buddhist peace-maker, said: "For peace and reconciliation, one thing is necessary. We must listen to the suffering of both sides with deep compassion." Listeners must be trained to be non-adversarial and sensitive, to listen without judgment, to listen with our "spiritual ear," and to not talk too much. Out of such listening can come forgiveness and reconciliation.

—Phyllis Taylor

The Mystical Path: Pilgrimage to the One who is Always Here

By Daniel Seeger. *Quaker Universalist Fellowship*, 2004. 23 pages. \$6/pamphlet.

Daniel Seeger begins his thoughtful exploration of *The Mystical Path* with poetic prowess and descriptive clarity. His opening paragraphs read like Emerson, and his brief description of the mystical life of Jesus is reminiscent of Evelyn Underhill's *The Mystic Way*. To be appreciated as well is Seeger's appeal to universal mystical experience—"Every human being is a mystic to some extent," and his comment that the element identifying a mystic is often "a matter of degree." Indeed, there

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is no secret club; mystics turn up in kitchens, prisons, desert monasteries, and in Harlem. Writing as a layperson, he also brings a prophetic challenge to the academic use of "mysticism" to denote religious experiences that do not fit neat theological categories, thus subtly demoting them.

Nevertheless, I find unevenness in Seeger's articulation of mysticism. For example, he names Buddhist mysticism as one of the universal mystical paths; but then he defines mysticism as "union, communication, and even intimacy between the human creature and the deity." Most Buddhist mystics would not find this definition inclusive of their nondeistic tradition. Since Seeger points out that he is primarily speaking of mysticism within a Christian spiritual culture, I would suggest that he therefore narrow his discussion to Christian mysticism, with an appeal to Jewish and Islamic veins of mysticism, rather than gloss his definition as applicable to all mystical paths. To his credit, he inspires readers by exploring the prophetic role that mystics play within the "religious mainstream." What makes mystics hard to hear, he notes, may be their radical use of language to describe ecstatic experiences of the Divine. Their words can sound blasphemous. There is also a natural resistance to mysticism due to the "legitimate conserving function of religion"—but if the mystical challenge is truly heard, a "well-spring" of spiritual vitality may be renewed. At this point, I find myself wishing that Seeger had elevated mystics like the popular St. Francis of Assisi, with his ecstatic joy in God and in all creation, his radical simplicity, and visionary response to the poor, or Friends' own George Fox, as exemplars of the mystical fire so necessary to healthy religion.

Finally, while Daniel Seeger makes many important points about the value of "inner silence," I take issue with the notion that "the Truth awaits eyes unclouded by longing." Both the 13th-century Beguine mystic Mechthild of Magdeburg and the 20th-century scientist and mystic Pierre Teilhard de Chardin found longing to be at the heart of their mystical quest: Mechthild, using the discourse of the courtly love tradition to describe her passion for God; and Teilhard, bringing the best of an intellectual mysticism to his readers in *The Divine Milieu*. Indeed, I found Daniel Seeger's writing to be ripe with love and longing for God—and his own words to be a balance to the beautiful but one-sided apophatic mysticism of "inner silence" he celebrates.

—Stephanie Ford

Stephanie Ford is assistant professor of Christian Spirituality at Earlham School of Religion in Richmond, Ind.

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Baltimore Yearly Meeting is undertaking an intervisitation program among monthly meetings in other yearly meetings affiliated with Friends United Meeting as part of a continuing two-year dialogue to resolve concerns about FUM policy on homosexuality. The concerns of BYM emerged after the FUM Triennial in Kenya in July 2002. Lamar Matthew, clerk of BYM, was not allowed to serve as a worship-sharing leader at the Triennial because he is a homosexual in a same-sex relationship. Subsequently, BYM also became concerned about an FUM requirement that staff members and volunteers must sign, abide by, and enforce what BYM describes as a policy of "discrimination against any person in a sexual relationship outside the bonds of marriage between one man and one woman."

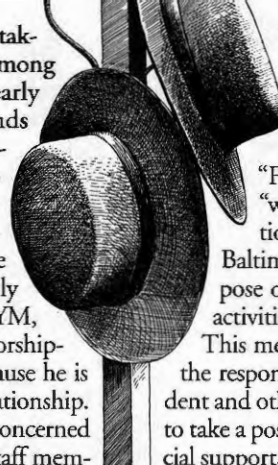
Both BYM and FUM express their commitment, however, to continue in dialogue about these concerns. In a letter to BYM from the General Board of FUM, gathered on June 12, 2004, the FUM board affirmed "our commitment to be in and to stay in true relationship with you around this concern of gender diversity. We could not reach clarity at this time about how to proceed, but we do affirm that God's spirit works through every individual. And we affirm our faith that God can and will lead us forward in the Light."

The Interim Meeting of BYM, in session June 19, 2004, responded to the letter from the FUM board. "We stand in dialogue with the leadership of FUM because Christ did not shun discomfort or dialogue." Interim Meeting acknowledged that BYM is "also seeking exchange with the other yearly meetings, encouraging them to join us in our search for God's Truth on this issue."

According to Frank Massey, general secretary of BYM, there were "very tender discussions of these concerns" at the BYM annual gathering at James Madison University, Harrisonburg, Va., the week of July 26–August 1, 2004. Retha McCutchen, general secretary of FUM, attended the BYM annual meeting, Massey said.

"We are going to stay a member of FUM," Massey affirmed. "We will continue our discussion of these concerns. We are inviting members of meetings from other yearly meetings to visit meetings in BYM, and for members of BYM to visit meetings in other yearly meetings in FUM."

Meanwhile, BYM is faced with the prospect of division over financial support of FUM among its 58 monthly meetings in Pennsylvania, Maryland, Virginia, and the District of Columbia. Some meetings are calling for BYM to withhold some, if not all, of



its approximately \$17,000 annual contribution to FUM. In a minute approved on February 8, 2004, Gettysburg (Pa.) Meeting affirmed that, "For the indefinite future," it "would like to withhold its portion of the assessment made to Baltimore Yearly Meeting for the purpose of supporting the programs and activities of Friends United Meeting. This meeting has watched patiently for the response to the Lamar Matthew incident and other concerns that . . . have led us to take a position of withdrawing our financial support, as small as it is, in the hope that a corrective course might be found and taken in the future." Baltimore (Md.) Meeting, Stony Run, in a minute approved March 7, 2004, affirmed it "is not in unity with Friends United Meeting (FUM) with respect to its policy toward gays and lesbians, specifically because it denies the universality of the Light in every person. . . . We must recommend that Baltimore Yearly Meeting withdraw all its financial support from FUM. . . . We regret the need to take this action and . . . expect BYM to continue to maintain a dialogue with FUM in the prayerful hope that a change of policy will occur in the future."

Some meetings affiliated with BYM do wish to withhold financial support of FUM, Massey acknowledged. These concerns were considered by BYM Interim Meeting in session October 30, 2004. "There was a discussion for two to three hours, but no decision was reached," Massey said. "There is more background work to be done. Some meetings want to sever financial support to FUM, but most want to maintain some ties with FUM. We are just not sure how to do that." Massey indicated that no decision was likely before the next session of BYM Interim Meeting scheduled for April 2, 2005—and no decision was reached in April. —*Compiled from information in the June 2004 newsletter of Baltimore (Md.) Meeting, Stony Run; the July–August 2004 newsletter of Friends Meeting of Washington (D.C.); minutes of Baltimore Yearly Meeting Interim Meeting June 19, 2004; and conversations with Frank Massey.*

Friends Committee on National Legislation thanked supporters for breaking down the walls around the Iraq debate in Congress. FCNL staff walking the halls of Congress in the past few months have found that Congressional staff from both parties are gradually opening to a discussion of U.S. policy in Iraq. In January, FCNL found that many members of Congress and their staff were not even willing to discuss proposals to shift the debate on Iraq from a discussion of troop

strengths and more weapons to a strategy for ending the violence, putting Iraqis in charge, and withdrawal. Thousands of phone calls, letters, and visits with members of Congress are making a difference. The majority of Congressional staff that FCNL talks to now say that they agree in principle with FCNL's proposal for a Congressional declaration stating that U.S. policy is to withdraw all military troops and bases from Iraq—a first step toward shifting the debate in Congress. Personal, private agreements in private meetings are not yet translating into a willingness to step out in public to support this effort, however.

John Davis Gummere

Artist J. Morgan Puett interprets the moment when 19 Friends walked out of Little Abington Meetinghouse in Jenkintown, Pa., during the 1827 Hicksite Schism. The Lost Meeting is a site-specific, multimedia installation that is taking place in Little Abington Meetinghouse. The exhibit is based on minutes found from an 1827 meeting outside of Philadelphia that lists the names of those who walked out of meeting. Little Abington Meetinghouse, which stands on the grounds of Abington Art Center, was built in 1836. Except for slight repairs to the floor, roof, and windows, it is still in its original condition. Morgan Puett says that she took "everything available from this meeting, including names, architecture, and costumes, and translated them into algorithms. These new designs and patterns based on mathematical formulas [are] superimposed within the meetinghouse into a three-dimensional display. This isn't a recreation of the past. . . . I am attempting to reinvent how we view the history of this space." Accompanying this multilayered display will be music from avant-garde, classical composer David Lang. The Lost Meeting is being supported by the Philadelphia Exhibitions Initiatives and administered by The University of the Arts, Philadelphia. The installation will run through November.

Queer performance activist Peterson Toscano presented his one-man piece, "Queer 101," to the First International Conference of Language, Literature, and Identity at the University of Yaounde in Cameroon, West Africa on April 1. In a country ravaged by AIDS and where gay sex is punishable by prison, he used humor and the words of gay and lesbian poets to address homophobia, identity, and activism. Peterson is a member of Hartford (Conn.) Meeting and regularly presents at Quaker schools and universities throughout the United States. He will be presenting "Queer 101" at the Friends General Conference Gathering next month.

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- July 8-11—Aotearoa/New Zealand Yearly Meeting
- July 12-13—Iowa Yearly Meeting
- July 13-17—Friends United Meeting, North Carolina Yearly Meeting
- July 14-17—North Pacific Yearly Meeting
- July 21-24—Evangelical Friends Church Mid-America Yearly Meeting
- July 23-26—Evangelical Friends Church Eastern Region Yearly Meeting
- July 23-29—Northwest Yearly Meeting
- July 24-30—New York Yearly Meeting
- July 26-31—Iowa Yearly Meeting
- July 27-31—Illinois Yearly Meeting; Ohio Valley Yearly Meeting
- July 28-31—Alaska Friends Conference; Indiana Yearly Meeting
- July 29-31—Western Yearly Meeting
- July 30-August 6—Britain Yearly Meeting
- July 30-August 13—FOR Interfaith Peace-Builders delegation to Israel and Palestine. For more information, (202) 244-0821 or <middleeast@forusa.org>.

Resources

- Downtown Meeting in Manhattan, an allowed meeting of New York Quarterly Meeting, will be gathering to worship from 6 to 7 PM each Thursday (weather permitting) until the end of September, under the trees in the northwest corner of Battery Park near Labyrinth for Contemplation. For more information, visit <www.downtownmeeting.org>.
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The Light Shines Through

Continued from page 13

your heart. It's the hole in your heart that the light shines through. That I shine through." A pause, and then more: "Your heart is supposed to have holes. When your heart is so full of holes that it would seem almost threadbare—when your heart can barely hang together because of all the holes—that is when I can shine through the brightest."

In that moment I glimpsed an image of my heart: it was a well-worn patchwork quilt, made of love. And then, before I could turn around, the Presence was gone. The atmosphere in the room changed. Someone coughed. I sat there, quietly amazed at what had happened. I pondered the meaning of the words I had heard so clearly, though nothing had been spoken out loud. Other memories of that night are indistinct; but I remember riding home, wonderingly filled with the conviction that I had just been visited by Jesus—even though previously I had not even been sure that I believed in him.

The experience did not change everything overnight. I still missed my son; I still hurt. But I started to heal. I gained strength to argue against the destructive voices of my depression. I found courage to think of having another child. Most of all, in those few moments, I became much more strongly convinced that there is a loving God, with compassion for us and for our struggles. That conviction and the peace it brings has been a great gift.

In the decade since, there have been a few times when I have tried to describe that night, the hands on my shoulders, the smile I couldn't see, the message I received so clearly. I say that maybe I am still alive because of the gift of that visitation. Maybe my daughter is here because, for some reason, I was granted this understanding. As other griefs have come, my own and the tragedies of my larger human community, I have been thankful for the lesson that was given to me that evening: profound yet ordinary, maybe even obvious.

To me the lesson is that our pains are our share of the world's suffering, and that it is ultimately okay. The holes in our hearts allow us to see more clearly, and provide spaces for a deeper empathy to enter the world. I can—we can—survive the holes in our hearts, and even allow them to bring illumination. □

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Simplicity

Continued from page 15

just by knowing that he or she is one of the following?

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A construction worker

If we say that simplicity is good, it begs the question of, "Good in comparison to what?" What is the opposite of simplicity? One can think of "greed," "wastefulness," "vanity," or other words that describe tendencies we would oppose by the Testimony of Simplicity. But the most generic opposite of "simplicity" is "complexity." And complexity is not necessarily bad; complexity just *is*.

We need to accept the complexity of the universe, the complexity of the Earth we live on, the complexity of human interaction, and the complexity of each individual human. We need to accept that the universe and life are so enormously complex that it is not possible to predict exactly how any situation in life will turn out. We may do our best and still not get the desired result. Many people, Friends included, do not want to admit this. We want to see a direct linkage between a simple cause and its effect. But it doesn't work that way. There are almost always too many factors.

To cite a recent example: The current tragedy in Iraq is partially the result of some simple thinking, which went something like, "If we can just get rid of that horrible dictator, the people will be free and they will take over from there and govern themselves." No one could predict the exact results, but it was pretty predictable that they wouldn't be that simple.

I believe that accepting the complexity of the world is intimately tied to accepting the guidance of the Spirit. If we accept the complexity of creation, then we realize that we cannot control the world. We cannot find our way by our own initiative alone. We are dependent on the guidance of a Higher Power, a Power that can comprehend everything in all its complexity, see the untold interactions of which we can know only a tiny portion, and guide us to play the parts in this complex universe that we are meant to play. □



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time as removed from the shallow, sinful surface of our lives by infinite distance and depth, and yet as nearer to us than ourselves," admittedly a paradoxical relationship. Furthermore, "the deep things of God" cannot be plumbed and understood simply by searching the depths of one's own soul:

God, since he is Love, is encountered in his fullness only "between man and man." And this is the burden of the whole Prophetic tradition—that it is only in response and obedience to the neighbor that the claims of God can be met and known. . . . Whether one has "known" God is tested by one question only, "How deeply have you loved?"—for "He who does not love does not know God; for God is love."

Robinson here strikes a note that should have profound significance for Friends for a better understanding of the roots and nature of pacifism.

The Bishop is not happy with traditional Christology. ". . . As long as God and man are thought of as two 'beings,' each with distinct natures, . . . it is impossible to create out of them more than a God-man, a divine visitant from 'out there' who chooses in every respect to live like the natives. The supernaturalist view of the Incarnation can never really rid itself of the idea of the prince who appeared in the guise of a beggar." Nevertheless, Jesus is not just another prophet. Jesus is the "man for others," the person in whom Love, which is the ground of being, has completely taken over. Jesus, who himself never claims to be God but who does claim to bring God completely, reveals God by being utterly transparent to him. Jesus is the completely transparent window, and "in his utter self-surrender to others in love . . . he discloses and lays bare the Ground of man's being as love."

Robinson's bold assertions about "worldly holiness," which should ring true for many Friends, derive from the problem of man's estrangement or separation from this Ground of his being. In answering the question, "What does it mean to be a Christian?" Bonhoeffer is quoted:

To be a Christian does not mean to be religious in a particular way, to cultivate some

particular form of asceticism (as a sinner, a penitent, or a saint), but to be a man. It is not some religious act which makes a Christian what he is, but participation in the suffering of God in the life of the world.

The Bishop, therefore, rejects the idea of worship being simply what takes place in a consecrated building and what appeals to those who are "religious." He challenges the assumption that the heart of prayer is withdrawal, claiming that Christian prayer is to be defined in terms of penetration through the world to God. For him the moments of revelation have often been the moments of engagement when he has wrestled through problems and difficulties with people. He says:

My own experience is that I am really praying for people, agonizing with God for them, precisely as I meet them and really give my soul to them. . . . Perhaps this is the starting point for a "non-religious" understanding of prayer. We may begin from the fact that people do give themselves to people. There is nothing "religious" about this. But to open oneself to another *unconditionally* in love is to be with him in the presence of God, and that is the heart of intercession. To pray for another is to expose both oneself and him to the common ground of our being; it is to see one's concern for him in terms of *ultimate* concern, to let God into the relationship. Intercession is to be *with* another at that depth, whether in silence or compassion or action.

While the Bishop himself has not found much help in withdrawal, he recognizes that periods of disengagement are vital. He uses the phrase "waiting upon the Lord," but the engagement is for him the important thing. "The test of worship is how far it makes us *more sensitive* to the 'beyond in our midst,' to the Christ in the hungry, the naked, the homeless, and the prisoner." This is the vital test, not because Jesus or the Church or even our consciences say we should go out into the world in this manner, but because it is precisely in engagement that we will find God. "The holy is the 'depth' of the common." This concept should definitely commend itself to Friends, making our traditions of worship and service more meaningful.

A recent article in *The Friend* (London) has rightly pointed out that the basis of morality being called for by Robinson in

Honest to God is similar to what the English Friends who wrote *Towards a Quaker View of Sex* are calling for. They all say that the morality of behavior cannot be expressed in proscriptive rules, but must be worked out in terms of the demands of love in any particular situation. As Robinson says, "Love alone, because, as it were, it has a built-in moral compass, enabling it to 'home' intuitively upon the deepest need of the other, can allow itself to be directed completely by the situation." Every moment must be seen as a fresh creation "demanding its own and perhaps wholly unprecedented response. . . . The only intrinsic evil is the lack of love." And it is here that Robinson returns to his favorite Biblical quotation, a favorite also for Friends (1 John 4:8): "He who does not love does not know God: for God is love."

An *Honest to God* debate within the Society of Friends would be healthy and constructive. The Bishop is laying the ground for a new Christian radicalism, one that should appeal both to those with a strong Christian identification and to those with a radical bent of mind. As David Edwards has pointed out in *The Honest to God Debate*, the radical, in contrast to the reformer or the revolutionary, goes to the roots of his own tradition in the search for truth. "Indeed the essence of the radical protest could be summed up in the statement of Jesus that 'the Sabbath is made for man, and not man for the Sabbath.' Persons are more important than any principles." And this means that the radical himself must be a man of roots.

There are many questions Friends and others will have regarding the thinking of John Robinson. The book, *Honest to God Debate*, points out real problems in respect to worship based on a God in the depths, ethics without law, and God as personal but not as Person. But if Friends can see *Honest to God* as primarily a devotional book, as has one critic in England, this could provide the basis for personal growth and fruitful dialogue. As the Bishop himself says, ". . . we are still only at the beginning of our task. But the beginning is to try to be honest—and to go on from there." □

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protests urged the South Korean government to stop construction of a seawall that would destroy an internationally vital habitat for migratory birds and the livelihoods of thousands of fisher people. This February, a Seoul court ruling brought construction to a halt. The local Korean partner wrote: "Warmest thanks . . . to you and people at Global Response. During our congratulation meeting yesterday, the secretary-general mentioned your organization and your name. Every one of us gave a warm hand to you. You are the one of the most devoted activists to raise the Saemangeum issue worldwide."

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Luetke-Stahlman—Richardson—*Kelsey Russel Richardson* and *Breeze Elizabeth Luetke-Stahlman*, married privately and celebrated on May 1, 2005, with the love and support of 57th Street Meeting in Chicago, Ill.

Deaths

Brandes—*O. Jean Brandes*, 90, on February 20, 2005, in Rockville, Md. Jean was born in Vienna, Austria, on June 16, 1914. His father was a businessman who sold clothing and other household goods. After Jean graduated from high school, he attended Vienna University where he was active in the Social Democratic youth movement at a time when there was heavy Nazi Fifth Column activity in Austria. He received his law degree on March 8, 1938. On March 11, he was admitted to apprentice with the court. On March 12, the Nazis invaded Austria. Three months after the annexation of Austria, Jean fled to Switzerland and was never again able to practice the law he had studied. He immediately applied for an immigration visa to the United States. When he had to leave Switzerland, he spent three months in Paris, where he finally obtained his U.S. entry visa. Jean arrived in the United States in January 1939. He studied English in night high school classes, and later took courses at Brooklyn College while holding down a number of odd jobs including tutoring Latin, translating French and German documents, running errands for a dentist, and working as a dishwasher at the Plaza Hotel in New York. In 1942 he was hired as a translator by the U.S. government. He was quickly promoted from Assistant Research Clerk to Deputy Chief of the Propaganda Analysis Division of the Office of War Information. In 1945, he was appointed chief of the Translation Branch of the Office of the U.S. General Counsel at the Nuremberg trials of Nazi War Criminals. In 1946, Jean moved to Berlin, once again doing propaganda and policy analysis. In spring 1948, when the blockade of Berlin was initiated by the Russians, Jean directed a radio monitoring unit set up to counter Soviet and Communist propaganda aimed at Germany. On a temporary assignment in Munich in 1947, Jean met his future wife, Stephanie, who was working for Radio Munich. That same year, Stephanie immigrated to the United States. A chance encounter a year later led to their marriage in May 1948 in New York. In 1949, Jean enrolled in a part-time masters program in Sociology at Columbia University while working for the Army Press Office. A few months later he accepted a job as the Chief of the West European Unit, Evaluation Branch of the U.S. Department of State, surveying foreign attitudes and communication patterns. His unit was abolished in 1953. A year later the entire agency transferred to Washington, becoming the U.S. Information Agency (USIA). After a difficult period of unemployment in New York, Jean worked for several years at Herner & Company, in the information consulting field in Washington, D.C. He traveled a lot, often working very long hours. In 1958 he had his first heart attack. Jean served as a consultant to the Foreign Policy Association and helped design the Great Decisions

Program, a program to educate the public on U.S. foreign policy. He moved to the then U.S. Office of Education in 1962, where he stayed for the remainder of his professional career, holding jobs principally in the division that is now the National Center for Education Statistics. One of his proudest functions was to monitor the effectiveness of desegregation in the nation's schools. Jean served for many years as a clearance officer and was involved in various studies including bilingual education, secondary education trends, and the development of the nation's public and university library systems. He retired in 1986 at the age of 72. Jean had a full life, despite many health problems that he faced. He suffered additional heart attacks in 1983, 2002, and 2004. He had a thyroidectomy in 1982, broke his hip in 1983, and again in 2004, and had quintuple bypass surgery in 1985. In 2003 he was diagnosed with lung cancer. Yet he hiked in the Alps through his mid-80s. Jean was born Jewish and attended a number of churches, including Manhasset Meeting on Long Island, N.Y., in the 1950s. After Jean and Stephanie moved to Washington, D.C., in 1971, they began to attend meeting on a regular basis. Jean became a member of Bethesda (Md.) Meeting in 1973. Jean served on a number of committees, including Peace and Social Justice, Nominating, Ministry and Worship, Publications, and Oversight and Pastoral Care, which he particularly enjoyed. For Baltimore Yearly Meeting, he served for many years on the Educational Funding Resources Committee. Jean also served as an appointee of the yearly meeting on the Board of Sandy Spring Friends School. Jean had an incisive mind; yet he had a quiet gentleness and old world courtliness that endeared him to many. His sense of humor was infectiously mischievous. He never left a restaurant without knowing where the waiter came from. Jean is remembered for his devotion to his family and for the joy he brought to all who knew him. He is survived by his wife, Stephanie Brandes; and his son, Neal Brandes.

Reilly—*Peter C. Reilly III*, 56, on January 27, 2005, at home in Berea, Ky. The son of Elizabeth B. Reilly and George Reilly, Peter was born on February 10, 1948, in Chicago. After graduating from Denison University, Ohio, he earned a Master's in Business Administration from Harvard University Business School. He obtained conscientious objector status in 1972. In 1979 he and his family moved to Knott County in Kentucky, and in 1986, to Berea. Peter served as a consultant, board member, and volunteer for many organizations in the Appalachian region and beyond. He was a founding member of Berea Interfaith Task Force for Peace and Appalachian Community Fund (ACF). He served as a member of the board of Funding Exchange (FEX), a national network of organizations that promote "change not charity." To celebrate his 50th birthday, he completed a coast-to-coast bicycle ride fundraiser for ACF and FEX. Over the years he was involved in several capacities with Appalachian Federal Credit Union and the Human Economic Appalachian Development (HEAD) Corporation. In addition to his work with these organizations, Peter was an activist who devoted much time and energy to peace and social justice efforts, working with Quakers' Committee on Kentucky Legislation (QCKL), and serving on the regional

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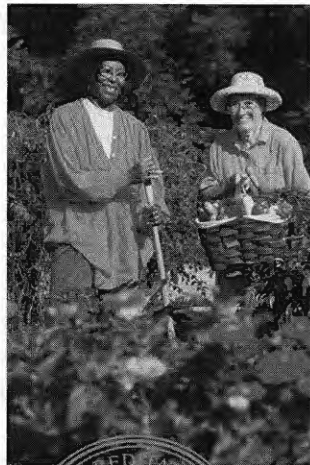
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board of American Friends Service Committee. An active and much-loved member of Berea Meeting, he served in many capacities, including clerk. He enjoyed bicycling, jogging, and hiking. Peter is survived by his wife, Maureen A. Flannery; sons, Kerry Flannery-Reilly and Patrick Flannery-Reilly; his mother, Elizabeth B. Reilly; and two brothers, George A. Reilly and Robert Reilly, and their families.

Waldron—*Betty Waldron*, 63, on December 1, 2004, at her sister's home in Lake Park, Fla. Born in Monticello, Fla., on March 23, 1941, to James and Beatrice Waldron, and raised in West Palm Beach, Betty lived a life rich in experiences of theater and teaching. She had her stage debut at age three and graduated from Florida A&M University in 1962. Moving to California, she taught school and studied acting at night. During her long career, she entertained troops in Vietnam and appeared on television in programs including *Flip Wilson*, *Sanford and Son*, and *All in the Family*. In 1987 she returned to West Palm Beach and founded the Quest Theater and Institute to showcase African-American actors; she directed, performed, and taught there for nine years. She joined the staff of U.B. Kinsky Elementary School, a magnet school for the arts, to start a drama program. Betty joined Palm Beach Meeting in 2000. She was active in the meeting, leading adult forums on creativity and serving on the Ministry Committee. Her vibrant personality and seeking spirit were much loved. She retired in 2002 and became further involved in Toastmasters International and the National Speakers Association. She became a national speaker at speech competitions, specializing in motivational and inspirational talks. She created and performed a popular one-woman show about Zora Neale Hurston called "Loquacious and Bodacious." In the fall of 2004, she attended School of the Spirit, but was unable to continue due to illness. Her 2003 autobiography is entitled *From the Madness to the Magnificence: One Black Woman's Poignant, Powerful Experience of Coming of Age Spiritually in the 21st Century*. Betty is survived by a brother, James Waldron; and two sisters, Mae Frances Siders and Avery Sommers.

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Wilson—*Conrad Wilson*, 84, on March 19, 2005, in West Dummerston, Vt., after an eight-month struggle with lung cancer. He was born on December 6, 1920, in Bridgeport, Pa., the son of William West Wilson and Marie Carlotta (LaVake) Wilson. Raised a Quaker, he lived the first ten years of his life in Bridgeport, and moved in 1930 to the family farm in Valley Forge. During the Depression years, the family lived a self-sufficient lifestyle, often feeding the less fortunate who would help out on the farm in exchange for a few meals. In 1938, after attending local public schools in Pennsylvania, Conrad studied for two years at Middlebury College in Vermont and at University of Pennsylvania for one year until he was drafted for military service. When his CO status was accepted he served in Civilian Public Service for six months in Maryland as part of a workcamp draining old-growth cypress swamps, then at a mental hospital in Middletown, Conn. He gained release from CPS by agreeing to volunteer for American Field Service, an ambulance corps. In 1944 and 1945, he drove an AFS ambulance in Italy. He was serving with the British

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Army in 1945 when it liberated Bergen-Belsen concentration camp. In 1999 he wrote that this experience "shook me to the very foundations of my thinking about war and the human condition. For many years I tried to erase what I saw there from my mind. But the sights and stench of Belsen are permanently etched in my memory." He remained a pacifist throughout his life. He stayed on in Italy with American Friends Service Committee, helping with reconstruction efforts for a little over a year. After returning to the United States, he re-enrolled at University of Pennsylvania and completed a degree in Art History in 1947. He began work on a doctorate in Classical Archaeology, which he never completed. At University of Pennsylvania Museum, he met Barbara Copp, whom he married in 1951. He worked during much of the 1950s for the Foote Mineral Company in Exton, Pa., while he and his wife raised two sons in a small log home built in 1710 that they bought and restored. Leaving his job at Foote Mineral and following his passion for history, he proposed to the local public high school in Berwyn, Pa., an innovative course on local history. The idea was accepted and he taught it for two years, during which time he and his students restored another 18th-century log cabin on the school property, using the building as a focus for their studies. During the '60s and '70s he worked alternately at the Historical Society of Pennsylvania in Philadelphia and the Chester County Historical Society in West Chester, Pa., retiring in 1977. In 1985, he and his wife moved to Dummerston, Vt. During his 20 years at Deer Run Farm in Dummerston, he pursued his lifelong interest in genealogy and spent much of his time outdoors, tending his extensive woodland landscapes and trail networks. He is remembered as a kind and generous man who was committed to the betterment of humanity and the protection of the environment. Conrad was predeceased by his wife in 1995. He is survived by two sons, Christopher Wilson and Alexander Wilson; six grandchildren; and a brother, William Wilson.

We welcome Milestones from families and meetings. Please include dates, locations, and meeting affiliations of all parties. For death notices, include date/place of birth/death, meeting affiliation, highlights of the person's life as a Friend, and full names of survivors. Please include your contact information. Contact us for full guidelines (see p. 2 for contact information or visit <www.friendsjournal.org>). Milestones may be edited for clarity and length.



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object.) John Spears, in his Viewpoint article, "How would George Fox respond to terrorism?" is rewriting Fox's biography and Quaker history. Fox did not retaliate no matter the provocation and he expected the same of Friends. He did think that magistrates had some legitimate authority but that this authority should be tempered with justice and mercy. And he believed very strongly that they should not bear arms against Friends who live in Christ, who takes away the occasion of wars. Friends were not to pay taxes to the magistrates, not to worship as they dictate, not to bear arms for them, but to pray for their welfare. Fox certainly did not think that magistrates had any authority when it came to matters of conscience.

John Spears is on his own here; George Fox is no help to him.

Fox believed that he was specially called by God and everything he did was with this authority. Friends who wish to make drastic changes in what Quakers believe should make it very clear on whose or what authority they do this.

—Charlotte Williams
Las Cruces, N. Mex.

The Sparklers' prayer

Paul Buckley's article, "Owning the Lord's Prayer" (*FJ* Feb.), is a real gift. It lets the words of the Lord's Prayer speak to me in a direct and powerful way; they now are more personal and meaningful.

I wanted to share this experience with some of the children in our meeting. I am currently teaching the Sparklers (four-, five-, and six-year-olds). We did a modified version of Paul's exercise with great success. There was much appreciation when I read the children's prayer aloud after worship. I have been encouraged to share their words with JOURNAL readers. They are as follows:

The Sparklers' Prayer

Our kind, peaceful, loving friend, who is everywhere, including the clouds and inside our hearts,

We love you.

You are in our hearts.

Help us to be kind, nice, playful, peaceful, gentle, and good.

We don't want to be mean or hurtful.

Let us have enough to eat, and help us to share with others.

Help us to fix things and say I'm sorry when we make mistakes.

Help us find our way.

Help us to do good things.

We don't want to hurt people or be mean; we want to help people instead.

We love you.

Your friends, the Sparklers.

I appreciate articles like these, which makes the verses of the Bible more alive and concrete. I hope to see more of them.

—Linda Goldstein
Charlottesville, Va.

Politics vs. religion

I have given long thought to John Spears's letter in the Forum, "Are Republicans not welcome as Quakers?" (*FJ* Feb.). I am not, as it happens, a Republican—but then, neither am I a Democrat. I feel unwelcome, too, and I am a lifelong Friend. I was a Quaker long before politics meant anything to me. I chose my party because of my Quakerism. But I am inclined to think that a large majority of Quakers today did it the other way around, and came to Quakerism because of their politics. I have heard many say so. Spears says, "It feels almost like a creed: if you are not a left-leaning Democrat, you don't really belong in the Religious Society of Friends." It is a creed. It is not a religious creed, but a political one. A creed that admits of atheism, whereas Quakerism does not, and cannot. So the issue is not the particular political party, but the fact that it is political at all. Politics is de facto worldly, whereas Quakerism is de jure otherworldly. And Quakerism today is heavily biased towards worldly affairs.

In a larger sense we see this primacy of politics over religion in the lack of care that is given to the fundamental ideas of Quakerism. "Oh, I've picked it up here and there" is not good enough. Quakerism is not difficult, but it isn't trivial, either. It needs more than a reading of *Faith and Practice*. It is a rare Friend, however, who has done even so much as that. It is no surprise that business meetings often stray into outright politics. Forgive them, for (literally) they know not what they are doing. But if they know not what they are doing, and if they are Quakers, then they ought to know that they know not, and should take the time to ask, to read, to study, to think, and to learn what they need to know. And if they do not, then it is the duty of elders to help them.

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in the darkness, and the darkness cannot get around it. There is always a place where the Light peeps through and it is that for which we must look. That is the place where we can reach through to them. There are enough of us left to do the job, if we but accept the responsibility of doing it.

—Anne H. Allen
Bennington, Vt.

Animal agriculture serves an important purpose

With one percent of the nation farming, it is difficult to get any agriculture-related issue printed with a farmer's point of view. We can trace our family heritage back to the 1670s and being involved in agriculture. We were dairy farmers, after being hog farmers, and have had several agriculture-related jobs and have been involved in volunteer agriculture organizations.

We soon became aware of the personality of the different animals during our childhood. We were taught to treat all with respect. We also enjoyed working with the creation of all of nature. Growing food for the animals took most of the growing season and feeding them was an important part of each day's chores. Are we sure that those animals we have nurtured were not put here for the purpose of nurturing our bodies?

In 2005 the world has changed from that of our grandparents. People expect anything they buy to be cheap. That has made it so that it is far more profitable to sell to developers than to continue to farm at a loss. Southeastern Pennsylvania has some of the finest farmland in the world. It makes us agonize when one more farm turns into another development. We are close to the market of much of the United States. Should we not be concerned where our food comes from?

Animals serve a purpose in the food chain. It seems ironic to us that many want the wolves, a predator, to return to areas, but they want to be vegetarian. Much of the population is concerned with osteoporosis.

It has been proven that the best source of calcium is in dairy products. Meat has many nutrients that we do not get from vegetables. We read many theories that disagree with these facts, but that often are not backed with research. Farmers do care for their animals. Those veal that are pictured in "Are Animals Our Neighbors?" by Gracia Fay Ellwood (*FJ* April) look healthy and are probably close to market age. Bull calves are not useful to the farms, as bulls become dangerous when grown.

How can the farmland be regenerated without the animal waste? In our grandparents' era erosion was a large issue on the farms. Much change in farming practice was fostered keeping the soil in place despite eroding rainstorms of two inches or more. Those heavy rains do take soil and organic matter with them. As stewards of the Earth farmers do want to make the land and animals they care for better than what they started with.

Breeding of animals has changed significantly. The breeding stock of all breeds is changing to meet market demands. No longer do we desire the fat hog of our grandparents, or the low milk-producing cow, as she is not economical. The completely lean animal is desired, despite the fact that with a little fat the meat is tenderer.

Most milk cows are not in love with their offspring after they have been with them for a number of days. We have observed that once the colostrum is fed to the calf for the first feeding, she is ready to get back to the routine of being with the herd, while the farmer cares for her calf. A fresh cow normally has her milk withheld from the market for five milkings, until the colostrum is gradually gone from the milk. This colostrum milk is usually fed to the calves. I often think of one of our best cows, who produced over 100 pounds of milk daily. One year she was determined to have her calf in our neighbor's cornfield, despite our constantly fixing the fence and hoping she would stay for the night. We looked for her but could not find her the next morning until she came in without the calf after two days. She needed to be milked, as the calf could not possibly handle all of the milk she had available. It was another four days before the calf was found in the cornfield. He was still alive, but the cow had no desire to be with him. Fortunately we had another fresh heifer and he was fed her milk and grew to be a healthy steer.

If we decide to stop having poultry, fish, bovines, and hogs on the farms we will destroy an important part of the U.S. economy and make it more difficult for native animals to find a place to survive. Much of the world depends on agriculture as being the main industry. Animal agriculture does serve a purpose in our health and in keeping the land in place and productive.

Compassion is important on farms. If we consider being vegetarians, can we say with all certainty that vegetation has no feeling? When we pull the weeds from our gardens are we sure we are not hurting the

undesired plants? When we harvest the crops are we sure the plants have no feeling? Do we mourn the death of a rat or a fly?

—George P. and Suzanne P. Lamborn
Nottingham, Pa.

A bit part

In response to Gracia Fay Ellwood, "Are Animals Our Neighbors?" (*FJ* April): Let's not get too serious. Just enjoy the present with selfless compassion while being a teeny weenie part of evolution.

—Nelson W. Babb

Animal welfare: a view from a farm

I have just finished reading "Are Animals Our Neighbors?" by Gracia Fay Ellwood (*FJ* April). I found much information with which I agree but also some very significant areas of disagreement. She is certainly correct in her disapproval of the "factory veal" producers and others—I hesitate to call them "farmers"—who keep cattle, hogs, sheep, poultry, and other animals in inhumane confinement situations. Farmers should be the first to be concerned about animal welfare and the first to do something about living conditions for livestock held in unnatural ways. I think, though, that she has simplified the issue far too much.

We are sheep farmers who also raise a few beef cattle, a milk cow, and some poultry for our own use. We understand people choosing a vegetarian or vegan diet because of health reasons or because they do not feel that they should consume what they cannot kill themselves. We also eat far less meat than the traditional farm diet contained. Our meals could be described as vegetable based with some home-raised meat, poultry, eggs, and dairy products included. But when vegetarians assume the high moral ground, we have some real problems.

In the first place, there is the issue of exploitation. I have heard the argument that we are exploiting animals when we use their eggs and milk products. I usually think about this issue at three in the morning when I am slogging through April snow to take care of my shift in the lambing barn. I walk into the airy, well-bedded barn to look for new lambs. I walk down the alleyway, checking the lambs and their mothers in the individual pens along the wall. On the other side of the aisle the groups of ewes that have not yet given birth are comfortably ensconced in large communal pens. They are

sleeping or chewing their cud.

I also contemplate exploitation when feeding time arrives. I am transformed from obstetrical nurse into a waitress working for less than minimum wages, serving impatient ewes who bleat at me constantly until they receive their grain, hay, and water. They have no tolerance for slow service; and there are absolutely no tips to the overworked waitress.

We do not keep animals in confinement. During the winter, the cattle are in the barn at night and out during the daytime. The chickens and ducks are in their houses day and night. When we get a mild day, they go out and we can clean the litter from their quarters and give them new bedding. As soon as spring arrives, they spend their days as free-range birds, though we do put them inside at night to protect them from the abundant predators in our area. The sheep are outside year-round except for the period of March and April. We shear sheep in March and they have their lambs in April. Then, they are back on pasture again, enjoying the grass and forbs, and browsing our native plants on our sustainably operated farm. During the winter months we haul hay and feed them on clean snow each day.

I think Gracia Fay Ellwood has gone far from her farm background when she makes the statement that: "Theoretically, it is possible for humans to take some bovine milk without distress to the mother cow or her infant, after a stint of nursing. But there would not be much; and when the calf is weaned, the milk would run dry." We milk a Jersey cow for ourselves and for some of our friends. Pasturing on mixed grasses, she gives enough milk for her calf and for our use, including butter and cheese that is sufficient for our needs while she is dry several weeks before each calving. The problem is not to keep her milking. It is difficult to dry her up to give her some needed rest before the new lactation.

As far as the statement Gracia Fay Ellwood quotes from Jim Mason concerning the factory veal calves that are "so desperate for their mothers' teats" that they will "reach out to try to suckle on a finger or hand that comes within reach of their crates": Anyone who has spent time around cattle knows that any calf that is relatively tame will suckle fingers, arms, faces, or anything within reach after feeding, whether the calf has nursed its mother or sucked a bottle or drunk from a pail. One of the small calves we have in the barn right now leaves his

mother after he has eaten and, kicking up his heels, runs directly to the horse stall, where he begins to suck the rolulant old mare's leg. He is about the furthest thing from factory-crate-fed veal that you could find, but he will suck anything. It is in the nature of a calf to do so. It reminds me of children who suck their thumbs. They are certainly not all deprived youngsters.

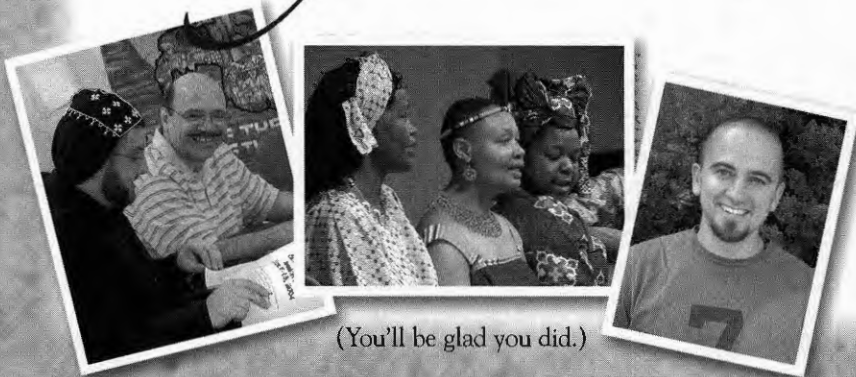
All of us make moral statements the moment we put anything in our mouths or purchase any product. If one embraces vegetarianism on moral grounds, there is much more to consider than the killing of lambs, pigs, or cattle. If that is the entire issue, then there is no justification for using any animal product, and I believe there are few who are diligent enough in their perusal of the items they purchase to not compromise in this way. Swatting a fly or mosquito then becomes an ethical problem, too. Ovolactovegetarians have an additional problem if they defend their choice on moral grounds. The production of eggs and dairy products necessarily involves breeding the resulting "excess" animals. What's to be done with them?

And, if you choose not to wear leather shoes made by factory workers in Germany for example, who receive living wages for

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At the 2005 Annual Gatherings of Southern Appalachian Friends (SAYMA) on June 9–12 and of Friends General Conference, July 2–9, FCOR expects to exhibit a small demonstration model of a Motionless Electromagnetic Generator (MEG) that draws energy from surrounding space and converts it to electric current. This energy (Zero Point Energy, or ZPE) was discovered a century ago by Nikola Tesla, only to be cloaked in secrecy. It is also the energy used to propel the ships of the ET visitors, which is a factor that made it known. Our primitive MEG is a replica of one made elsewhere, proved workable, and put on the Web by the inventor. FCOR offers this, to inspect, appraise, learn about, and to encourage Friends to decide on our calling regarding this developing new technology, capable of replacing all fossil fuels or nuclear fission, and changing our civilization. Seek out our display and Interest Group at both Gatherings, or contact FCOR by mail, telephone, or e-mail. WE INVITE YOUR PRESENCE AND SUPPORT.

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their work, but decide to buy cheaper shoes of synthetic products, often made by people in sweatshops in other parts of the world, do you not have a moral dilemma? Child labor to produce goods is also a huge problem. Exploitation of human beings is not a good tradeoff.

It is interesting to us, as organic farmers, that some of our vegetarian friends are not at all hesitant to ask us for a load of composted sheep or cow manure for their gardens. Maintaining fertility is much easier if animal wastes are included. In *An Agricultural Testament* by Sir Albert Howard, the relationship between the plant and animal world, which is Nature's model, is thoroughly explained. From Shakespeare, in *Romeo and Juliet*, we read that: "The Earth, that's Nature's Mother, is her tomb; What is her burying grave, that is her womb."

Whether one chooses to use animal products or not is certainly a personal decision. During this year, with the focus on stewardship of the Earth, both sides of such issues need to be examined. While I found much of worth in Gracia Fay Ellwood's article, as a farmer who believes deeply in animal welfare and the humane treatment of livestock, I also felt that her personal choice prevented her from seeing more than one side of this situation. Eating locally to avoid huge energy costs inherent in long-distance transportation, knowing "our" farmer, and eating food that has been produced without use of harmful chemicals are all goals to be pursued if one is to ask God or any power of goodness within us to bless that which sustains us.

—Betsy Erickson
Tustin, Mich.
Summerfield, N.C.

There is a pecking order in nature

The article in April by Gracia Fay Ellwood, "Are Animals Our Neighbors?" made me want to drop my subscription since we are dairy farmers and all our money for FRIENDS JOURNAL, yearly meeting, and our monthly meeting comes from the dairy industry. My husband is more Quakerly than I and says, "No, we won't do that."

I was born on a farm; my husband came home from a hospital birth to live on a farm. We are still farmers and have been in business together almost 50 of our nearly 70 years. Things and ways have changed since we were small. Now we are exclusively dairy with a fun horse and a couple of fun oxen. We grew up with very small numbers of

cows and as the economy changes, farming also changes. The amount of milk a dairy cow produces would sicken her calf if it was allowed to stay with her for more than a very short time. It would also make the cow very uncomfortable if milking was not done at regular intervals. At this time, we milk about 650 head; we milk many of them three times in a 24-hour period. In order for them to produce high-quality, inexpensive dairy products, they need to be catered to. We take feed to them. They have water in the barns a short distance from stalls that they can get in and out of when they want. After milking, there is a large tank of water that is recycled after it runs on the opposite side of a metal tube that helps to cool the milk very quickly. This recycled water is warmer and makes it easy for the cow to drink 60 or 70 pounds of water quickly to rebuild the fluid she's just given up as milk. The barns are kept cool in winter and summer as a cow's body temperature is about 100 degrees and they do much better when cooler.

We work many hours to grow the best food for the cows that we can. Last night, we ate supper about eight o'clock as all were in the fields getting ready to plant alfalfa and corn—and we work around the weather. The milking time takes up about 21 hours a day and we have people working shifts to accomplish that. We raise all the heifer calves to become producers themselves at about two years old. Each cow gets a two-month break to rest each year to get ready to produce before her next calf is born.

The farm ground necessary to produce much of our cows' feed is owned or rented by us and our son, also in business with us. All the ground we own—about 700 acres, and much of the 500 or so that we lease is permanently preserved with conservation easements for production agriculture, which counterbalances urban sprawl for a more holistic community. We are being surrounded by bedroom communities, but by growing crops and trees on this ground, we maintain some open space. By intensely farming high-quality land, we allow marginal land to be set aside for wildlife and people recreation.

Even in the ocean, there is a pecking order and bigger things eat smaller things—a point the article writer seemed to avoid.

I hope this gives you an inkling of another side of the story of food. Thanks.

—Sally and Bill Moore
Chatham, Pa.



Quakers have room for diversity

What is the value of being ordinary?

We often begin our meeting for worship with a reading. Recently a reading suggested that we are called to risk nonconformity, to be a little crazy as we follow the call of faith wherever it leads.

During that meeting I thought about St. Francis talking to animals and dancing naked in the public square. And then I thought about my grandpa. My dad's father worked as a janitor in a factory that made cardboard boxes. He and Grandma raised nine children during the Depression. He was a quiet man. I doubt that he ever danced naked anywhere.

Grandpa was a committed Christian gentleman, but his faith was never daring or nontraditional. He was an ordinary guy. I believe that the streets of heaven are filled with ordinary people like him. Those of us who struggle with the call to resist the values of our culture may be tempted, at times, to overlook the value of being ordinary. Is there room in our Religious Society for a hardworking family man who has little interest in politics of any kind?

I believe the church is big enough to hold both Grandpa and St. Francis. I believe that our faith can tolerate diversity. St. Paul is famous for writing in 1 Corinthians about the shining power of faith, hope, and love. In our hurry to flip through the pages to get to the 13th chapter of that letter, it would do us well to stop and read the 12th chapter also. There, St. Paul reminds us that the Spirit gives us each different gifts. He reminds us that the church is a body with many different parts, all of which are necessary.

—Jim Smit
Marquette, Mich.

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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>.

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

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.unitedfriendschool.org>.



EARLHAM SCHOOL OF RELIGION

August 1-12, 2005—Come to ESR for two-week intensive courses.

- *Writing as Ministry*—To Be Announced
- *Perspectives in Christian Education*—Phil Baisley
- *Intro to Spiritual Formation*—J. Speicher
- *Pauline Psychology: Spiritual Formation and Pastoral Care in Early Christian Communities*—Tim Seid
- *Quaker Spirituality*—Stephen Angell
- *Constructive Theology*—David Johns

For further information contact <axtelsu@earlham.edu> or (800) 432-1377.

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.ssfs.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

Marriage Certificates

- Calligraphy
- Illustration
- Graphic Design

Ahimsa Graphics, 24 Cavanaugh Ct., Saunterstown, RI 02874. (401) 294-7769 or (888) 475-6219. <www.pennyjackim.calligraphicarts.org>.

Moving? Maybe David Brown, a Quaker real estate broker, can help. Contact him at <davidbrown@mindspring.com>.

Quaker lawyer in solo practice available for Estate Planning and Elder and Disability Law issues. Legal services with commitment to Quaker values. Evening and weekend appointments available. Reasonable rates. Call Pamela Moore at (215) 483-4661.

Purchase Quarterly Meeting (NYYM) maintains a peace tax escrow fund. Those interested in **tax witness** may wish to contact us through NYYM, 15 Rutherford Place, New York, NY 10003.

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



www.QuakerWedding.com

Visit the Quaker Wedding website Recently updated! Photos of illustrated and calligraphed Wedding Certificates realistically hand-drawn in colored inks.

Ketubahs, gay celebrations of commitment, and non-Quaker examples. Ideas, and easy online form for fast estimates. E-mail Jennifer Snow Wolf, a birthright Friend, for sample vows. <snowwolf@att.net>. We don't spam. Allow one month for finished artwork.

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.

H. FREEMAN

501 East Main Street
Centerville, IN 47330
765-939-6910

ASSOCIATES, LLC HFreeAssoc@aol.com

Consulting services for educational institutions and nonprofit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries independent schools, social service agencies, Pendle Hill, FGC, and many other Friends organizations. <www.Hfreemanassociates.com>.

CHURCH MORTGAGE LOANS

Get competitive rates with no points from **Mennonite Mutual Aid**, a lender that understands churches because we are part of the church. Construction loans, first mortgage loans, and refinancing available. Call our church mortgage loan department at (800) 514-6962 for a free information kit.

Summer Camps

Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop.

Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

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

Accredited by The American Camping Association

Summer Rentals

Beautiful Webb Lake in Weld, Maine. Sandy beach, swimming, hiking, or just sitting inside by the Franklin fireplace. Cottage across from Mt. Blue State Park. Flush toilet, hot shower. Quaker meeting in Farmington. \$700/week. Contact: Bart Cory (207) 774-9371. 169 Brentwood Street, Portland, ME 04103.

Terraced cottage to let in the heart of Robin Hood Country, Nottingham, England, UK. £350 per week. For further details e-mail: <info@artlights.co.uk>.

Cabin rentals on isolated VERMONT farm. Propane utilities, lake, surrounded by protected land. Contact Bekah Bailey Murchison at (802)254-7128 or <bekah@sover.net>.

Prince Edward Island, lovely 3.5 bedroom house. Simple living, private, surrounded by natural beauty with over a mile of shoreline. In the Canadian maritimes with many Celtic and Acadian cultural events. \$600/wk, contact: (413) 549-1744.

Green and Serene. Escape to southern Vermont. Lake Ninevah offers kayaking, swimming, hiking, peace and quiet. Vacation community/land preserve founded by Friends. Three-bedroom home for rent weekly June-September. Call (215) 627-4098 for details and brochure.

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



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MEETINGS

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

♠=Handicapped Accessible

Meeting Notice Rates: \$18 per line per year.

\$24 minimum. Payable a year in advance. No discount. New entries and changes: \$12 each.

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

AUSTRALIA

The Australian website (www.quakers.org.au) lists Meetinghouses, worshipping times, and accommodation details. For further information contact the Yearly Meeting Secretary, P.O. Box 556, Kenmore 4069, Australia, or phone +61 (0)7 3374 0135.

BOTSWANA

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

CANADA

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

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

TORONTO, ONTARIO-Worship and First-day school 11 a.m. 60 Lowther Ave. (north from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE-Phone 645-5207 or 645-5036.

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

GHANA

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

NICARAGUA

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

PALESTINE/ISRAEL

RAMALLAH-Unprogrammed worship, Sunday at 10:30 a.m. Meetinghouse on main street in Ramallah. Contact: Jean Zaru, phone 02-2952741.

UNITED STATES

Alabama

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

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

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

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

Alaska

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

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

JUNEAU-Unprogrammed, 11 a.m. Sunday at the Juneau Senior Center, 895 W. 12th St. Contact: (907) 789-6883.

Arizona

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

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

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

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

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

Arkansas

HOMER-Friends Meeting, unprogrammed worship, 10:30 a.m. First days at Flex School. (907) 235-8469.

HOPE-(Caddo Four States) Unprogrammed worship, Saturdays 10 a.m. in Texarkana, AR. For information call (870) 777-1809.

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

TEXARKANA-Unprogrammed Meeting for worship, Saturdays 10 a.m. Miller County Senior Citizen Center, 1007 Jefferson. For information call (903) 792-3598.

California

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

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

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

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

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

DAVIS-Meeting for worship First Days, 9:45 a.m. 345 L St. Visitors call (530) 758-8492.

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

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

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

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

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

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

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

NAPA SONOMA-Friends meeting, Sundays 10 a.m. at Aldea, Inc., 1801 Oak St., Napa, Calif. Contact: Joe Wilcox, clerk, (707) 253-1505. <nvquaker@napanet.net>.

OJAI-Unprogrammed worship. First Day 10 a.m. For meeting place, call Quaker Dial-a-Thought (805) 646-0939, or may be read and heard on <<http://homepage.mac.com/deweyval/OjaiFriends/index.html>>.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Colorado

BOULDER-Meeting for worship 8:30 a.m. and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.
COLORADO SPRINGS-Sunday at 10 a.m. with concurrent First-day school, call for location, (719) 685-5548. Mailing address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.
DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion, 9 a.m. Worship and First-day school, 10:30 a.m. Westside worship at 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-3799 or 235-0731.
♣ **DURANGO**-Unprogrammed worship, First-day school, and adult discussion, 803 County Rd. 233. (970) 247-0538 or (970) 247-5597. Please call for times.
FORT COLLINS-Meeting for worship and First-day school, 10 a.m. 2222 W. Vine. (970) 491-9717.
THREE RIVERS-Worship group (unprogrammed). Meets 2nd and 4th First Days of each month, 4:30 p.m. Center for Religious Science, 658 Howard St., Delta, Colorado. Contact: Dave Knutson (970) 527-3969.

Connecticut

HARTFORD-Meeting and First-day school, 10 a.m. Discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 232-3631.
MIDDLETOWN-Worship 10 a.m. For information, call (860) 347-8079.
NEW HAVEN-Meeting and First-day school, Sundays, 10:30 a.m. 225 East Grand Ave., New Haven, CT 06513. (203) 468-2398.
NEW LONDON-Meeting for worship and First-day school, 10 a.m., discussion, 11 a.m. Friends Meetinghouse, 176 Oswegatchie Rd., off Niantic River Rd., Waterford, Conn. (860) 444-1288 or 572-0143.
♣ **NEW MILFORD**-Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 355-9330.
STAMFORD-GREENWICH-Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 869-0445.
STORRS-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.
WILTON-Worship and First-day school, 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.
WOODBURY-Litchfield Hills meeting for worship, 10 a.m. Main St. and Mountain Rd., Woodbury. (203) 267-4054 or (203) 263-3627.

Delaware

CAMDEN-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 698-3324.
CENTRE-Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.
HOCKESSIN-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year round. NW from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.
NEWARK-10-11 a.m. First-day school, 10-10:30 a.m. adult singing, 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 733-0169. Summer (June-Aug.) we meet at historical London Britain Meeting House, worship 9 a.m. Call for directions.
ODESSA-Worship, first and third Sundays, 11 a.m., W. Main Street.
WILMINGTON-Worship and First-day school, 10:30 a.m. 4th and West Sts. Phone: 652-4491.

District of Columbia

WASHINGTON-Friends Meeting of Washington, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310. (www.quaker.org/fmw). Unprogrammed meetings for worship are regularly held at:
MEETINGHOUSE-2111 Florida Ave. Worship at 9 a.m., 10:30 a.m., and 6 p.m. Sundays, also 7 p.m. Wednesdays. First-day school at 10:50 a.m.
OUAKER HOUSE-2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.
FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, 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) 669-5087.
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.quakerscmm.org>.
MIAMI-CORAL GABLES-Meeting and First-day school, 10:30 a.m. 1185 Sunset Dr., (305) 661-7374. Co-clerks: Doris Emerson, Joan Sampieri. <http://miamifriends.org>.
OCALA-1010 NE 44th Ave., 34470. 11 a.m. Contact: George Newkirk, (352) 236-2839. <gnewkirk1@cox.net>.
ORLANDO-Meeting and First-day school, 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.
ST. PETERSBURG-Meeting for worship and First-day school, 10:30 a.m. 130 19th Ave. S.E. Phone: (727) 896-0310.
SARASOTA-Worship 10 a.m., discussion 11 a.m., 3139 57th St., Sarasota, FL. NW corner 57th St. and Lockwood Ridge Rd. (941) 358-5759.
TALLAHASSEE-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; weekly Bible study; midweek worship. (850) 878-3620 or 421-6111.
TAMPA-Meeting and First-day school, 10 a.m. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244 and 977-4022.
WINTER PARK-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

Georgia

ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12. On Poplar St. in the parsonage of Oconee St. Methodist Church. (706) 353-2856.
ATLANTA-Worship and First-day school 10 a.m.
DOUGLASVILLE-Anneewakee Creek Friends Worship Group; 11 a.m. (770) 949-1707, <freepolazzo@comcast.net>; <www.acfwg.org>.
701 W. Howard Ave., Decatur, GA 30030. (404) 377-2474.
ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 835-3397 or (912) 638-7167.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call (808) 322-3116, 325-7323.
HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.
MAUI-Friends Worship Group. Call for meeting times and locations; Jay Penniman (808) 573-4987 or <jfp@igc.org>.

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. 801 S. Capitol Blvd. (Log Cabin Literary Center). (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-Sunday morning unprogrammed worship at 11 a.m. in homes. Newcomers welcomed. Please call Meeting Clerk Larry Stout at (309) 888-2704 for more information.
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) 445-8201.
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. Talbot. 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.batonrougefriends.net>

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

RUSTON-(Caddo Four States) Unprogrammed worship, call (318) 251-2669 for information.

SHREVEPORT-(Caddo Four States) Unprogrammed worship, Saturdays 10 a.m. in Texarkana, AR. For information call (318) 459-3751.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 268-4941 or (207) 268-8968.

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) 893-4361.

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 Metzger, 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) 235-6058. E-mail: <homewoodfriends@verizon.net>

& **BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 11 a.m. Call for directions. Phone: (410) 472-4583.

& **BETHESDA**-Worship, First-day school, and childcare at 11 a.m. on Sundays; mtg for business at 9:15 a.m. 1st Sun.; worship at 9:30 a.m. other Suns. Washington, D.C. metro accessible. On Sidwell Friends Lower School campus, Edgemoor Lane and Beverly Rd. (301) 986-8681. <www.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 Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.

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

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

MARTHA'S VINEYARD-Unprogrammed 11 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.

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

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

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

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

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

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

SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4363.

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.

YARMOOUTH-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.annarbortofriends.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) 373-8608, 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: (218) 829-6917.

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

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

NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10:30 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at 313 1/2 Division St. (upstairs), Northfield. For information: 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.rochestermfriends.org>

& **ST. PAUL**-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7396, 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 United Ministries Center, SMSU campus, 680 S. Florence Ave. (417) 860-1197.

Montana

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

GREAT FALLS-(406) 453-2714 or (406) 453-8989.

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

Nebraska

& **CENTRAL CITY**-Worship 9:30 a.m. 403 B Ave. Clerk: Don Reeves. Telephone: (308) 946-5409.

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

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

Nevada

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

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

New Hampshire

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

DOVER-Unprogrammed worship 10:30 a.m. 141 Central Ave. Childcare available. Clerk, Bill Gallot: (207) 490-1264, or write: P.O. Box 124, S. Berwick, ME 03908.

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

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Mary Ann Cadwallader, (603) 643-1343.

KEENE-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. 25 Roxbury St., Rear (YMCA Teen Program Center), Keene, N.H. Call (603) 357-5436.

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.

New Jersey

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

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

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

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

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

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

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

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

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

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

MARLTON-See **CROPWELL**.

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

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

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

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

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

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

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

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

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

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

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

RANCOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule--worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: ce7janney@aol.com>.

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

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

SEAVILLE-Meeting for worship 10 a.m. South Shore Rd., Rte. 9, Seaville. (609) 624-1165. Beach meeting in Cape May-Grant St. Beach 9 a.m. Sundays, June/Sept.

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

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

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

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

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

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

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

New York

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

ALFRED-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St. Visit us at <www.alfredfriends.org>.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 923-1351.

BROOKLYN-Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 026123, Brooklyn, NY 11202.

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

CANTON-St. Lawrence Valley Friends Meeting, (315) 386-4648.

CATSKILL-10 a.m. worship. Rt. 55, Grahamsville. November-April in members' homes. (845) 434-3494 or (845) 985-2814.

CENTRAL FINGER LAKES-Geneva vicinity/surrounding counties. Unprogrammed meeting and First-day school. Call for time and place: (585) 526-5196 or (607) 243-7077.

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

CLINTON-Mohawk Valley Monthly Meeting. New Swarthmore Meeting House, Austin Rd., Clinton, NY 13323. (315) 853-3035.

CLINTON CORNERS-BULLS HEAD-Oswego Monthly Meeting. Worship and First-day school 10:30 a.m. 1323 Bulls Head Road (Northern Dutchess County) 1/4 mile E of Taconic Pky. (845) 876-3750.

CORNWALL-Worship with childcare and First-day school, 10:30 a.m., Quaker Ave. Phone: 534-7474.

EASTON-Unprogrammed worship and First-day school 11 a.m. Rte. 40, 20 miles N of Troy. (518) 677-3693 or (518) 638-6309.

ELMIRA-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 962-4183.

FLUSHING-Unprogrammed meeting for worship First Day 11 a.m. 137-16 Northern Boulevard, Flushing, NY 11354. (718) 358-9636.

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 or (716) 532-6022. Summer season Chautauqua Inst. 9:30 a.m.

HAMILTON-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles W of Smyrna. Phone: Chris Rossi, (315) 691-5353.

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

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

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

BETHPAGE P.M.-second and fourth First Days

CONSCIENCE BAY M.M.-St. James. July and August 9:30 a.m.

JERICHO M.M.

MANHASSET M.M.-10 a.m.

MATINECOCK M.M.-10 a.m.

PECONIC BAY E.M.-10:30 a.m. Southampton College and 11 a.m. Groenport

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

WESTBURY M.M.

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

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

NEW YORK CITY-Brooklyn Meeting at 110 Schermerhorn Street; unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at 221 East 15 Street (Rutherford Place), Manhattan; unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan; programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Riverside Church 10th fl.; unprogrammed worship every Sunday at 11 a.m.;

10:30 a.m. Phone: (212) 777-8000 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information. Downtown Manhattan Allowed Meeting. Outdoors in lower Manhattan Thursdays 6-7 p.m. June-Sept. For exact location call (212) 787-3903.

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

ONEONTA-Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

ORCHARD PARK-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. (716) 662-5749.

POPLAR RIDGE-Worship 10 a.m. (315) 364-8102.

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

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

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

♠ **ROCHESTER**-84 Scio St. Between East Avenue and E. Main St. Downtown. Unprogrammed worship and child care 11 a.m. Adult religious ed 9:45 a.m. Child RE variable. 6/15-9/7 worship 10 a.m. (585) 325-7260.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (845) 735-4214.

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

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

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

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

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

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

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

North Carolina

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

BEAUFORT CITY-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Tom (252) 728-7083.

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

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

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

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

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

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

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

DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact clerk, (919) 419-4419.

FAYETTEVILLE-Unprogrammed worship, 6 p.m.; discussion, 5 p.m. 223 Hillside Ave. (910) 323-3912.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship and child care at 10:30 a.m. Call: (336) 854-5155 or 851-2120.

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

GREENVILLE-Unprogrammed worship and First-day school. (252) 758-6789.

HICKORY-Unprogrammed worship, First-day school 10:30 a.m., forum 11:30 a.m. 125 3rd St. NE, Hickory, N.C., (828) 328-3334.

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

10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.
WILMINGTON-Unprogrammed worship 11 a.m. Discussion 10 a.m., 202 N. 5th Street. Call (910) 251-1953.
WINSTON-SALEM-Unprogrammed worship 9:30 a.m. (336) 723-2997 or (336) 750-0631.
WOODLAND-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3902.

North Dakota

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

Ohio

AKRON-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; (330) 336-7043; <jwe@uakron.edu>
ATHENS-10 a.m., 22 Birge, Chauncey (740) 797-4636.
CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.
CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Lisa Cayard, clerk.
CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.
COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331.
DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1516 Salem Ave., Rm. 130. Phone: (937) 847-0893.
DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.
GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 587-1070.
KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell. Phone: (330) 670-0053.
MARIETTA-Mid-Ohio Valley Friends unprogrammed worship first Sundays 10:30 a.m., Betsely Mills library, 4th and Putnam Sts. Phone: (740) 373-5248.
NORTHWEST OHIO-Broadmead Monthly Meeting FGC. Unprogrammed worship groups meet at:
BLUFFTON-Sally Weaver Sommer, (419) 358-5411.
FINDLAY-Joe Davis, (419) 422-7668. Sidney-(937) 497-7326, 492-4336.
TOLEDO-Janet Smith, (419) 874-6738, <janet@evans-smith.us>
• **OVERLIN**-Unprogrammed worship Sundays, 10:30 a.m., A.J. Lewis Environmental Center, 122 Elm St., Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin, Phone (440) 774-6175 or Mail Box 444, Oberlin, OH 44074.
OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.
WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 897-5946, 897-8959.
WILMINGTON-Campus Meeting (FUM/FGC), Thomas Kelly Center, College St. Unprogrammed worship 10:30 a.m. year-round.
WOOSTER-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 264-8661 or (330) 262-3117.
• **YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Dale Blanchard, (937) 767-7891.

Oklahoma

OKLAHOMA CITY-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays in parlor at 2712 N.W. 23rd (St. Andrews Presb.). (405) 631-4174.
STILLWATER-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.
TULSA-Green Country Friends Meeting. Unprogrammed worship 3:15 p.m. Forum 4:30 p.m. For information, call (918) 743-6827.

Oregon

ASHLAND-South Mountain Friends Meeting, 543 S. Mountain Ave. First hour activities 9:30 a.m., children's program and silent meeting for worship 11 a.m. Child care available. Bob Morse, clerk, (541) 482-0814.
BEND-Central Oregon Worship Group, unprogrammed worship. (541) 923-3631 or (541) 330-6011.
• **BRIDGE CITY**-West Portland. Worship at 10 a.m., First-day school at 10:15 a.m. <www.bridgecitymeeting.org>. (503) 230-7181.
• **CORVALLIS**-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.
• **EUGENE**-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Meeting at 8:30 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822.
FANNO CREEK WORSHIP GROUP-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 2nd and 4th Sunday, 8825 S.W. Barnes Road. Contact Sally Hopkins, (503) 292-8114.
HOOD RIVER AND THE DALLES-Mountain View Worship Group-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Ore. Contact Lark Lennox, (541) 296-3949.
SALEM-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone (503) 399-1908 for information.

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E of York Rd., N of Philadelphia.) (215) 884-2865.
BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester on Rte. 202 to Rte. 926, turn W to Birmingham Rd., turn S 1/4 mile.
BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202-263), Lahaska. (215) 794-7299.
CARLISLE-252 A Street, 17013; (717) 249-8899. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.
CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Lindia Drive. Telephone (717) 261-0736.
CHELTENHAM-See Philadelphia listing.
CHESTER-Meeting for worship 10:45 a.m., Sunday, 24th and Chestnut Sts. (610) 874-5860.
CONCORD-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block S of Rte. 1.
CORNWALL-(Lebanon Co.) Friends worship group, meeting for worship First Days 10 a.m. Call (717) 274-9890 or (717) 273-6612 for location and directions.
DOLINGTON-MAKEFIELD 11-11:30 a.m. First-day school 11:30-12:30. E of Dolington on Mt. Eyre Rd.
DOWNINGTOWN-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile E of town). (610) 269-2899.
• **DOYLESTOWN**-Meeting for worship and First-day school 10 a.m. 95 East Oakland Ave. (215) 348-2320.
DUNNINGS CREEK-10 a.m. 285 Old Quaker Church Rd., Fishertown. (614) 839-2952. <jmw@bedford.com>
ELKLAND-Meeting located between Stunk and Forksville on Rt. 154. 11 a.m. June through September. (570) 924-3475 or 265-5409.
ERIE-Unprogrammed worship. Call: (814) 866-0682. Exeter Meeting-191 Meetinghouse Rd., 1.3 miles N of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Edward B. Stokes Jr. (610) 689-4083.
FALLSINGTON (BUCKS COUNTY)-Friends Meeting, Inc. Main St. Meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.
GAP-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmington Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.
GLENSIDE-Unprogrammed, Christ-centered worship. First Day 10:30 a.m., Fourth Day 7:30 p.m. 16 Huber St., Glenside (near Railroad Station). Telephone (215) 576-1450.
GOSHEN-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.
• **GWYNEDD**-Worship 9 a.m. and 11:15 a.m. FDS 9:45 a.m. Business meeting 3rd First Day of the month 9 a.m. Sumneytown Pike and Rte. 202. Summer worship 9:30 a.m. No FDS. (215) 699-3055. <gwyneddfriends.org>
HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. Phone: (717) 232-7282 or (717) 232-1326.
HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. at the College, Commons Room, Buck Lane, between Lancaster Pike and Haverford Rd.
• **HAVERTOWN**-Old Haverford Meeting. East Eagle Rd. at St. Denis Lane, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.
HORSHAM-First-day school (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.
HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127.
INDIANA-Meeting 10:30 a.m., (724) 349-3338.
KENDAL-Worship 10:30 a.m. Kendal Center, Library. U.S. Rte. 1, 31/2 mi. S of Chadds Ford, 11/4 mi. N of Longwood Gardens.
KENNETT SQUARE-on Rte. 82, S of Rte. 1 at Sickles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.
LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

Meeting for worship 10 a.m. Lansdowne and Stewart Ave. Telephone: (610) 623-7098. Clerk: (610) 660-0251.
LEHIGH VALLEY-BETHLEHEM-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.
LEWISBURG-Meeting for worship and children's First-day school at 10:30 a.m. Sundays. E-mail <lewisburgfriends@yahoo.com> or call (570) 522-0183 for current location.
LONDON GROVE-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and rte. 926., 5 miles W of Kennett Square. (610) 268-8466.
MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. W of West Chester. 11 a.m. 692-4215.
MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-May, 125 W. Third St.
MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.
MERION-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.
MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, Thomas Swain (610) 399-1977.
MIDDLETOWN AT LANGHORNE (BUCKS Co.)-First-day school 9:45 a.m. (except summer), meeting for worship 11 a.m. (10 a.m. in Seventh and Eighth Months) on First days, and 7 p.m. (year-round) on Fourth days. 453 W. Maple Ave., Langhorne, PA 19047. (215) 757-5500.
• **MILLVILLE**-Worship 10 a.m., First-day school 11 a.m. Main St. Dean Gorton, (717) 458-6431.
• **NEWTOWN (BUCKS Co.)**-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. In Summer, worship 10 a.m., no First-day school, 219 Court St. (215) 968-1655, <www.newtownfriendsmeeting.org>.
NEWTOWN SQUARE (Del. Co.)-Worship 10 a.m. Rte. 252 N of Rte. 3. (610) 356-4778.
NORRISTOWN-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19040.
OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., Oxford, PA 19363. (610) 932-8572.
PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: (215) 234-8424.
PHILADELPHIA-Meetings for worship Sunday 10:30 a.m. unless specified otherwise. *indicates clerk's home phone.
BYBERRY-3001 Byberry-Southampton Rd., 19154. (215) 637-7813*. Worship 11 a.m. (June-Aug. 10 a.m.)
CENTRAL PHILADELPHIA-15th & Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.)
CHELTENHAM-Jeanes Hosp. gmnds., 19111. (215) 947-6171. Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)
CHESTNUT HILL-100 E. Mermaid Lane, 19118. (215) 247-3553.
FRANKFORD-1500 Orthodox St., 19124. (215) 533-5523.
GERMANTOWN-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)
GREEN STREET-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)
MM OF FRIENDS OF PHILADELPHIA-4th and Arch Sts., 19106. (215) 625-0627.
UNITY-Unity and Wain Sts., 19124. (215) 295-2888*. Worship 7 p.m. Fridays.
PHOENIXVILLE-Schuykill Meeting. Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.
• **PITTSBURGH**-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m., 4836 Ellsworth Ave. (412) 683-2669.
PLUMSTEAD-Meeting for worship and First-day school 9:30 a.m. (215) 822-2299.
PLYMOUTH MEETING-Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.
POCONOS-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (570) 689-2353 or 689-7552.
QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.
• **RADNOR**-Meeting for worship 10 a.m. year-round. First-day school also 10 a.m. except summer. Conestoga and Sprout Roads (Rte. 320), Villanova, Pa. (610) 293-1153.
READING-First-day school 10 a.m., meeting 10:15 a.m. 108 North Sixth St. (610) 372-5345.
SOLEBURY-Worship 10 a.m., First-day school 10 a.m. Sagan Rd., 2 miles NW of New Hope. (215) 297-5054.
SOUTHAMPTON (BUCKS Co.)-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD-Meeting and First-day school, 11 a.m., V. Springfield and Old Spruill Rds. Del. Co. 328-2424.

♣ **STATE COLLEGE**-Early and late worship 8:30 and 11 a.m. Children's programs 10:45 a.m. Adult discussion on most Sundays at 9:45 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

SWARTHMORE-Meeting and First-day school 10 a.m. 12 Whittier Place, off Route 320.

TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. For location, call (570) 265-6523 or (570) 888-7873.

UPPER DUBLIN-Worship & First-day school 10 a.m. Fort Washington Ave. & Meetinghouse Rd., near Ambler. (215) 653-0788.

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

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 at Penns Park Road (533 Durham Road, 18940). Meeting for worship 10 a.m. Children's First-day school 10:15 a.m. (215) 968-3994.

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. Call for time. Phone: (605) 339-1156 or 256-0830.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411, (423) 629-2580.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Gladys Draud, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

♣ **JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 283-4392 (Edie Patrick)

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 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) 894-0036.

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.

TEXARKANA-Unprogrammed Meeting for Worship, Saturdays 10 a.m. Miller County Senior Citizen Center, 1007 Jefferson. For information call: (903) 792-3598.

Utah

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 753-1299.

MOAB-Unprogrammed meeting and First-day school 10 a.m. Seekhaven, 81 N. 300 East. (435) 259-8664.

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-Meeting for worship, 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. 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 Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <abacon@visualink.com>.

Washington

AGATE PASSAGE-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Kornedal 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., Turmwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: (360) 438-5440 or 357-3855.

PORT TOWNSEND-10 a.m. worship, First-day school, Community Ctr., Tyler & Lawrence, (360) 385-7981.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 527-0200.

SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. (206) 547-6449. Accommodations: (206) 632-9839.

SULTAN-Sky Valley Worship Group. (360) 793-0240.

TACOMA-Tacoma Friends Meeting, 2508 S. 39th St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: (253) 759-1910.

WALLA WALLA-10 a.m. Sundays. 522-0399.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons

(304) 345-8659 or Miner (304) 756-3033.

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

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

Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays,

811 Clary St. Phone: (608) 365-5858.

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

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

KENOSHA-RACINE-Unprogrammed worship on Sundays at 10 a.m. 880 Green Bay Rd., Kenosha. (262) 552-6838. <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-Yahara Friends. Unprogrammed worship, Sunday 10:30 a.m. 5454 Gunflint Tr., (608) 251-3375. Web: <www.quaker.net/MonthlyMeetings/Yahara>.

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 4 p.m. 419 Boyd St. (920) 232-1460.



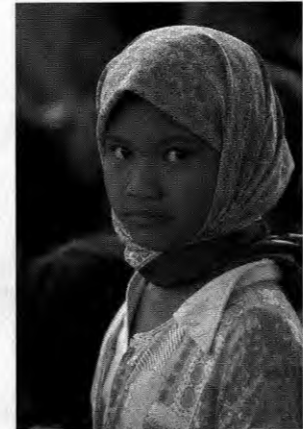
American Friends Service Committee

Quaker values in action



We are grateful for...

- ... the outpouring of gifts for emergency aid and long-term recovery after the Asian tsunami.
- ... the meetings and Friends who contributed to the successful national tour of our exhibit, "Eyes Wide Open."
- ... the Friends schools and groups that have supported the building and furnishing of schools in Afghanistan.
- ... the many individuals who make a monthly contribution through the Quaker Service Circle.
- ... the loyal volunteers who serve in our programs and on our board of directors, the corporation and committees.
- ... the partnerships that keep the principles of Quaker Service as vital today as when young Friends founded the AFSC in 1917.



Thank you.....



For more information, please go to our website: www.afsc.org

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