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Quaker
Thought
and
Life
Today



QUAKERISM FOR ONE
VISIONS OF QUAKER MINISTRY
WALKING WITH GANDHI

An
independent
magazine
serving
the Religious
Society
of Friends



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■ AMONG FRIENDS

Taking the Long View

One of the greatest privileges of doing the work of FRIENDS JOURNAL is to receive more than 400 manuscripts volunteered annually in which Friends express their deeply felt convictions and share their experiences and insights. Since 1999, we've been publishing about a third of these submissions each year. It is humbling to be entrusted with publication of "Quaker Thought and Life Today," with all of the complexity and variety that entails. We strive to make every issue incorporate features that are timeless, challenging, affirming, and sometimes quite compelling. We also look for ways to enable individual issues to become resources that can be shared and used for discussion on a myriad of topics. Friends place great importance on written communication—and their deep desire to maintain a community of kindred spirits through that communication.

In our spring funding appeal I wrote, "Do Quaker values have any importance today? I believe very strongly that they do, and I think it very likely that you agree. We can be quite specific about this question: Is there a need for greater truthfulness in the public domain? Should compassion play a stronger role in formulating social policy? Could a firm commitment to peace-building help make our world a safer place? Are there things that you and I, individually, can do to improve the tone in our public discourse, our national policies, and in our own communities and personal relationships? Does Spirit have a role to play in all of this?" These questions are not rhetorical. As I said in that letter, "Shall we continue this good work? You get to decide. You decide when you read our pages. You decide when you submit an article. You decide when you tell someone else about this publication or give it to them as a gift." You also decide when you pay for and maintain your own subscription to this publication.

These are hard times for independent publishers—those that do not receive a significant subsidy from a source outside of their work. FRIENDS JOURNAL has from its creation been an independent publisher. In 1956, its first full year of publication, the JOURNAL published a total of 844 pages at a subscription rate of \$.01 per page. When adjusted for inflation, that would be \$.07 per page in 2006 dollars. In 2005 the JOURNAL published a total of 680 pages at a subscription rate of \$.05 per page. In other words, the cost to our subscribers per page of Quaker Thought and Life Today has actually dropped by 29 percent, even though we are maintaining a website as well! With these reflections and facts to consider, I must now share with you that we find it necessary to raise our rates, effective July 1, 2006, to \$39 for a one-year subscription and \$76 for a two-year subscription. I know that many readers will feel that this rate is a very high one. But such matters are relative—we all know how much more we're paying for healthcare, food, and gasoline these days. For the sake of comparison, if we publish the same number of pages as last year, our new subscription rate will be \$.06 per page, still a 14 percent savings over the 1956 rate! Please do not misunderstand—our budget at present is in the black, but it is increasingly difficult to keep it there. We do not want to reduce our service to Friends, nor to deny more worthy writers publication than is now the case. But we also must balance our budget.

The JOURNAL is an increasingly rare voice for peace and social justice in ominous times. Its pages are challenging and inspiring. We need your participation to keep it this way. I trust Friends will agree that the investment is worth it.

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An appropriate rite of passage

I want to explore some of the issues that Jennifer Galloway raises at the end of her Viewpoint in the February 2006 issue. We need to look at what the Quaker sweat lodge says about the spiritual condition of the Religious Society of Friends. Have we so little confidence in the depth of our tradition that we have to seek elsewhere to provide liminal experiences? Why are Friends importing rituals when our practice is based on the idea of stripping away rituals in favor of the direct experience of the Divine? Quakers rejected the use of music in worship in part because they were aware that the emotional response the song brought forth might replace the experience of God. Where is the similar care to distinguish the emotional and physiological reaction to the sweat lodge from the direct experience of God?

We have a powerful and authentic spiritual tradition of our own. If our young people need a rite of passage we need to develop one that grows out of Quaker tradition and teaches its values. A rite of passage should have an element of teaching about its tradition. A Bar Mitzvah follows extensive study of Hebrew and the Torah. Confirmation follows completion of confirmation classes.

As a Young Friend I discovered the power of Quakerism by worshipping and seeking with Friends who were wrestling with the draft and how to oppose the Vietnam War. If I had a rite of passage it was demonstrating against the war and ultimately being arrested. Many early Friends talk about their struggles and their ultimate joy and relief when they started witnessing their new beliefs. For some it was adopting plain speech. For others it was adopting plain dress. For John Woolman it was deciding he couldn't draw up a bill of sale for a slave. Rather than sweat lodges, perhaps we could examine how we are led to witness to the power of God in our own lives and support each other in making those changes that are required of us. This is a powerful rite of passage, suitable for all ages, which honors and grows out of our own tradition.

Will Taber
Arlington, Mass.

A suggestion

Regarding the letters in the December 2005 Forum on the Quaker sweat lodge and Friends General Conference, I would suggest

that sweat lodge sessions could be maintained by asking Native Americans so inclined to host the sweat lodges.

This would engage their spirituality with ours into a oneness.

Al Mytkowicz
Burnaby, B.C.

What is missing in Quakerism?

In the December 2005 and February 2006 issues are three letters about the discontinuance of the Quaker sweat lodge at Friends General Conference Gatherings. In their cries to not let this happen the authors unfortunately point out exactly how little thought has been put into the original inclusion of the lodge in Friends practice, and how little this ceremony is understood by those using it.

I do not know George Price, nor have I attended any of these events; so I have no basis on which to speak to specifics other than to voice the reaction a native person feels to the items listed in the letters.

The letters state that George Price was taught to do the lodge and keep it alive by Native American teachers, but that it is not a Native American ceremony. This is quite simply a non sequitur. When one undergoes traditional teaching it is to be kept according to tradition in its practice. To do otherwise is to dishonor the teaching.

There is mention of a workshop. When Indians hear of ceremony being taught in a workshop it flat-out angers them. Lodge leaders and holy persons spend years—decades—studying what they do. We are constantly confronted with pamphlets or magazine ads offering such teachings in a weekend retreat, and our reaction is generally one of disgust. Ask Catholic neighbors how they would feel about a non-Catholic attending a church bazaar and then making some holy implements in their basements and conducting mass in their backyard and advertising it. There is a certain implicit arrogance in thinking something so special and sacred can be learned and used by outsiders in less time than we would allow our own leaders to master the art and adherents to practice it.

The inclusion of menstruating women mentioned in one of the letters would probably get you a good deal of trouble and ridicule from other natives. I won't go further in this topic other than to say that you really appear not to know what this ceremony is about or how and why it is performed by American Indians. I suspect you don't yourselves know why you are doing it.

The Quaker sweat lodge: a response

The Quaker sweat lodge has been a very powerful and transformative experience for many young Friends. Indeed, there are a significant number of young adults who credit this workshop as their first personal encounter with God or the Living Spirit, and others for whom this workshop was the catalyst for their adult commitment to Quakerism. Among Friends, there are far too few experiences and opportunities for our young people to have deeply transformative spiritual experiences. This workshop has been filling that void for many years. This is what is at stake.

Yet, what is the cost? Cultural appropriation is the process of a dominant group taking—with or without permission—some aspect of a non-dominant group's culture or practice and modifying it to fit the dominant group's needs. Our country is filled with examples of cultural appropriation—everything from the music of Elvis and Madonna to foundational elements of our Constitution, to the very land I am sitting on as I write this. The Quaker sweat lodge fits this definition: a Friend was trained and granted permission by a medicine man to offer the sweat lodge, and the Friend changed aspects of the traditional sweat lodge to fit Quaker practices. For example, traditionally, men and women do not participate in sweats together nor do women participate while menstruating. This gender and sex division is counter to the Quaker understanding of equality and so men and women (men-

The lodge is described in these letters as "an authentic Quaker spiritual experience," "an authentic expression of Quaker spirituality," and "a tradition that is a rite of passage, and that has been a vital and central part of Quakerism for a generation of young Friends." Wow! These letters make it sound like this ceremony is one of the most important parts of the Religious Society of Friends, a society based in part on the elimination of dependence on outward forms. I find it interesting that people from a tradition of not following religious forms

struating or not) participate together in the Quaker sweat lodge.

"Permission" is a term I have heard a number of Friends use when describing the evolution of the Quaker sweat lodge. However, when a sacred ceremony is shared by a number of different groups, there is no clear authority of "ownership," nor the right to gift the use of it. A number of native people I have spoken with have been clear that, within their respective traditions, an individual does not have the authority to gift tribal property—tangible or cultural.

Members of the Mashpee Wampanoag and other native nations have been clear that for non-native peoples to appropriate sacred ceremonies is deeply damaging and wounding. It is one more step in a centuries-long process of non-native peoples taking what they want from native peoples, irrespective of the costs—to either party—of that taking. The sweat lodge is a ceremony central to the spiritual practices of a large number of native nations and tribes. There are some native people who are eager to share this and other ceremonies with non-native peoples. There are many native peoples who do not believe sacred ceremonies should be performed or "sold" to non-native peoples. Our job as Friends is not to inflame this issue, but to listen for the Truth being spoken to us and to respond in a way that brings us all closer to God.

While I have been taught prayers in Hebrew by Jewish friends when invited to pray with them, I would never dream of presiding over a bat mitzvah or Yom Kippur service with our young Friends. To do so would be deeply disrespectful of Judaism and would leave the young Friends with an ungrounded, shallow, and faulty notion of Judaism, irrespective of how we experienced those services. When I modify and use another's practice to meet my spiritual need, both the tradition I am borrowing from and I am hurt. The tradition I am borrowing from is disrespected by my hubris that I can "know" or "do" a part of a rich spiritual tradition through one small,

inaccurately practiced facet. I am hurt by the denial that my spiritual need can be filled from within my own tradition, by the spiritual cost of not fully respecting another's religion, and the missed opportunity for an even deeper experience.

I greatly enjoy my yoga class at the Y—I feel grounded and fully in my body when I finish it. Yet when I compare my understanding and experience of yoga with my Indian friends', the gulf of what I am missing becomes clear and I can hear the sadness or frustration in my friends' voices of all that has been lost and passed over. This doesn't detract from how my body feels after doing yoga, but it does change how I understand what I am (and am not) doing. My friends haven't asked that I stop doing yoga, only that I remember what I am doing is exercise and that yoga is a much deeper and richer discipline that goes far beyond a good workout at the Y.

There is a difference between appropriation and universalism. Appropriation takes without acknowledging the costs to both parties, and sometimes with the intention of respecting and honoring another culture or tradition. Appropriation is so much a part of our culture in the United States that it often passes for good diversity work. Universalism, on the other hand, is the belief that God can speak to us and is present in all the peoples of the world. Universalism, therefore, requires real understanding and respectful learning about the diversity of the human spiritual experience, within the context of the world, and an obligation to ensure the cultural health, autonomy, and survival of all peoples. To respectfully learn about another's culture or tradition, I need be fully grounded in my own cultural/spiritual experience, and in my culture's contextualized relationship with that other culture.

So while the outward-looking Quaker in me hears the demand for justice restored to our collective relationship with native peoples, the inward-looking Quaker within me begs to know: Is our own Religious Society so spiritually bankrupt that we must go outside our own

traditions to provide spiritual nurture for our young people? I am terrified that one of the most powerful spiritual, transformative, and Quaker-confirming experiences that our young people name does not come from Quakerism. We have such a rich, vibrant, and Spirit-filled history and faith; why are we not sharing it—with joy, passion, challenge, reverence—with our children?

We, as a Religious Society, have three large charges laid before us in this situation. One is to examine, in the words of one young Friend, "what it is that we are not providing our young people with." We must begin to share our spiritual lives more deeply and honestly with our young people; we must provide them with Quaker opportunities to experience the Living Spirit as a personally transformative power.

We must also examine how our expressions of universalism can, if we are not careful, lead us into damaging practices of cultural appropriation. How do we seek that of God in all people while respecting and honoring that of God in all peoples?

Finally, we must work to restore our collective relationship with native peoples and all peoples. We live in a country built on a foundation of racism that has hurt all of us. We must begin the difficult and life-sustaining work of regaining our true human and spiritual connections to each other—restoring to the glory of creation all that has been hurt, damaged, and broken.

This commentary is far too short to fully address all the details of the history of the Quaker sweat lodge, of the concerns of the Mashpee Wampanoag, of the subtleties of cultural appropriation and influences cultures have on each other, and of the broader debates and socio-historical contexts around all these issues. Please, talk about this, ask about it, and learn more about it.

*Lisa Graustein
Dorchester, Mass.*

from their own cultural background are clinging so strongly to those from another culture that they are willing to express anger to one another about whether or not it is to be included in their gatherings.

Mention is made of a number of Friends who won't return to the Gathering because the lodge has been cancelled. This is saddest yet. Friends who won't attend a Quaker Gathering because a non-Quaker practice has been discontinued! Was there no other reason for their attendance in the first place? If there is nothing else of interest to do at

these Gatherings, you need to have much discussion on why the gatherings exist.

I am not personally opposed to Quakers doing a sweat. I long ago ceased to believe that an individual's practices should be limited to their parentage. These letters do, however, point out some very limited understandings of both the lodge and Quaker experience, and that is unfortunate. The Religious Society of Friends is a vital community and one I am glad to be at home in. We cannot allow this issue to be the kind of fractious event that has

discolored portions of our past and caused the splits among Friends that we are still working to heal. One thing that the authors of all three letters have right is that there needs to be a great deal of discussion, but this discussion should go much deeper than why the sweat lodge was discontinued at FGC Gatherings. Why was it included in the first place? What is missing from Quakerism that needs to be filled in? Why

Continued on page 38

A.J. Muste

THE 20TH CENTURY'S MOST FAMOUS U.S. PACIFIST

by Charles F. Howlett

In 1939, when war clouds over Europe became darker by the hour, *Time* magazine called Abraham Johannes Muste "the Number One U.S. Pacifist." The designation was certainly appropriate and he wore the label proudly. From World War I until his death in 1967 at the height of the Vietnam War, Muste stood out in the struggle against war and social injustice in the United States. His leadership roles in the Fellowship of Reconciliation, War Resisters League, and Committee for Non-Violent Action, and his numerous writings filling the pages of the pacifist press, bear ample witness to the Quaker Peace Testimony. Reinforcing this view are many tributes detailing his remarkable career at the time of his death. David McReynolds of the War Resisters League observed that Muste's Inner Light "was so central to him that his life cannot be understood without realizing that he was, even at his most political moments, acting out his religious convictions." Longtime labor radical and writer Sidney Lens commented that "for Muste the term 'religion' and the term 'revolution' were totally synonymous." And one of his closest allies in the peace movement, John Nevin Sayre, noted with affection that religion was Muste's "motivating force . . . right up to the end of his life."

A.J. Muste's spiritual journey began with his birth on January 8, 1885, in the Dutch shipping port of Zierikzee. In 1891 his family left Holland and settled with relatives and friends in the Dutch Reformed community of Grand Rapids, Michigan. His childhood years were deeply influenced, according to biographer Jo Ann Robinson, "by the 'religious

Charles F. Howlett is assistant professor of graduate education at Molloy College on Long Island, N.Y. He is a member of the National Council of the Peace History Society. His most recent book, which he edited, is The American Peace Movement, 1890-2000: The Emergence of a New Scholarly Discipline.

and pious' home which his parents kept, where he was 'soaked in the Bible and the language of the Bible,' and by the teaching of his native church that 'you live in the sight of God and there is no respecter of persons in Him, and pretension is a low and despicable thing.'" In 1905 Muste graduated from Hope College; and in 1909, after attending seminary in New Brunswick, New Jersey, he was ordained a minister in the Dutch Reformed Church. That same year he was installed as the first minister of the Fourth Avenue Washington Collegiate Church in New York City. He also married his former Hope classmate, Anna Huizenga. They would have three children.

For a brief period Muste clung to the rigid tenets of his Calvinistic faith. But witnessing the ill effects of industrialization and urbanization in the largest U.S. city caused him to reconsider his role as preacher. His liberation from the theological restraints of Calvinism thus came with the onset of World War I. According to Robinson, his growing concern over "how to apply Christian precepts to political corruption and class conflict in America became compounded in the new struggle over how to come to terms with massive suffering and dying caused by the Great War." Looking inward, he now felt, as he wrote in his "Sketches for an Autobiography," that "I had to face—not academically but existentially, as it were—the question of whether I could reconcile what I had been preaching out of the Gospel and passages like I Corinthians: 13, from the Epistles, with participation in war." Deeply troubled by world events, Muste began searching for answers in the teachings of Quakerism. He was inspired by the first Quakers during the revolutionary turmoil of 17th- and 18th-century England. He asked himself: How do moral persons evaluate the courses of action they intend to pursue, and how will they know if they are right?



Gradually, Muste drew closer to Quakerism, and when he was voted out of his pulpit in Newtonville, Massachusetts, due to his preaching against the war, he became a Friend in March of 1918. What prompted this conversion was the influence of Quaker scholar and activist Rufus Jones. In his *Studies in Mystical Religion* (1909), Jones noted that mystical experiences have led to "great reforms and champion movements of great moment to humanity." During the Great War Jones served as the first chairman of American Friends Service Committee and helped establish a U.S. branch of Fellowship of Reconciliation. Jones' ability to apply his beliefs to action prompted the recently deposed preacher to consider what he might do to aid the cause of humanity. Consequently, Muste and his wife moved in with Quakers in Providence, Rhode Island, where he was enrolled as a minister in the Religious Society of Friends. There Muste started counseling conscientious objectors at nearby Ft. Devens, Massachusetts. He also defended opponents of war who were accused of failing to comply with sedition laws, and, according to his "Sketches," began talking about "establishing urban and rural cooperatives from which they could carry on the struggle against war and for economic justice and racial equality." Throughout 1918 he traveled about New England, addressing the issues of war and social injustice at the annual session of New England Yearly Meeting in Vassalboro, Maine, and at Providence (R.I.) Meeting.

Shortly after the war, Friends from all over the world met in London to reexamine and explore the application of the Peace Testimony. A consensus was reached that it was insufficient to single out individual evil as the sole cause for war. Racism, poverty, oppression, imperi-

alism, and nationalism now had to be met head on. This perfectly suited the temperament of the recently converted Friend. In large measure, Muste's involvement in Quaker life and institutions was found in peace work and antiwar organizations rather than strictly in local and yearly meetings.

In 1919 he began carrying out his new commitment to the Peace Testimony as a strike leader during the bitterly contested textile walkout in Lawrence, Massachusetts. He jokingly remarked that "Becoming a pacifist and Quaker in wartime was bad enough, but to go around in a blue shirt and parade on picket lines—this is too much!" Two years later he assumed the directorship of Brookwood Labor College in Katonah, New York. There he helped train a number of labor activists who would promote the industrial union campaigns of the late 1930s. A factional split among the faculty, due to his growing militancy, led to his departure in 1933.

His involvement with the labor movement did not end, however. The deepening of the Great Depression caused Muste to rethink his commitment to nonviolence. His turn to the left would result in a brief association with the Trotskyite American Workers Party. From 1933 to 1935, he passively adopted the more radical tenets of Marxism, only to be reawakened by the power of pacifism. In 1936, after returning from a summer trip to Europe, highlighted by a visit to the Catholic Church of St. Sulpice in Paris, Muste traded in his Marxist ideology for nonviolence. He had been overcome by a feeling of not belonging among secular revolutionaries.

Now secure in his pacifist witness, he became executive secretary of the Fellowship of Reconciliation at the start of World War II. The Fellowship was widely known as an important religious peace organization by this time. The eminent Protestant theologian, Reinhold Niebuhr, once called FOR "a kind of Quaker conventicle inside of the traditional church." Throughout the war years, Muste constantly supported the rights of conscientious objectors and called for U.S. aid to those victims who were persecuted in Europe. He vigorously protested the internment of Japanese Americans. As FOR executive secretary he worked closely with those administering the Civilian Public Service Camps for conscientious objectors.

Proudly wearing the label "the Number One U.S. Pacifist," Muste began promoting more daring actions in the name of peace and justice at the conclusion of the war. The advent of atomic warfare and Cold War fears drove Muste into utilizing the tactic of nonviolent civil disobedience. Direct action became his mantra. In the 1950s and early 1960s, he involved himself in a number of activities with War Resisters League and Committee for Non-Violent Action. Throughout these years he often faced jail and prosecution for refusing to pay income taxes (he constantly followed the dictates of the 18th century Quaker John Woolman, who insisted that "The spirit of truth

required of me as an individual to suffer patiently the distress of goods, rather than pay actively"), leading peace and civil rights protest marches, and trespassing on federal property. He played a pivotal role in helping to establish the Society for Social Responsibility in Science and the Church Peace Mission. In terms of providing visibility for the peace and antinuclear movement, he participated in three significant transnational walks for peace sponsored by CVNA: San Francisco to Moscow (1960–61); Quebec to Guantanamo (1961); and

New Delhi to Peking (1963–1964).

Clearly, Muste's inner spiritual promptings governed his life decisions. Jo Ann Robinson points out that Muste's own mysticism was moved by out-of-the-ordinary experiences of the kind of "sudden invading consciousness from beyond." Such mystical experience empowered him to "stand the world better." It thus took him to places where, symbolically risking death, he would highlight the spirit of the "individual refusal to 'go along.'" For example, during



Tom Cornell, Ben Fernandez, and the Marquette University Library



Photos, left to right: A.J. Muste; Muste speaking at a rally, and Muste and Catholic Worker founder Dorothy Day join in a draft-card burning, both events protesting the war in Vietnam.

a 1955 national civil defense drill, he, along with 26 others, was arrested while sitting on a park bench in City Hall Park in New York City, holding a sign that read, "End War—The Only Defense Against Atomic Weapons." At age 74 he spent eight days in jail in 1959 when he climbed a four-and-one-half-foot fence into a missile construction site outside Omaha, Nebraska. As Muste himself noted in his popular 1940 book, *Nonviolence in an Aggressive World*, "There is an inextricable relationship between means and ends; the way one approaches one's goals determines the final shape which those goals take." For Muste, the relationship between means and ends was simply his now widely quoted statement: "There is no way to peace. Peace is the Way."

While Muste would have enjoyed simply gathering with Friends at his home, his reputation, despite a quiet and reserved nature, required that he be in the forefront of direct action protests. Believing that peace is more than the absence of war, the 1960s activists, led by Muste, expanded their focus to deal with the issue

Swarthmore College Peace Collection

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Alla Podolsky

Walking with Gandhi

by Chris Moore-Backman

Once again I'm thinking back to the 16th of February, 2003.

By that time, my own journey and experiments with nonviolence had formed my lukewarm (at best) opinion of the marches and rallies currently in fashion. But it appeared to me that February 16 was not a day to let my skepticism reign. War was imminent and people were taking to the streets. I knew that I ought to be among them. And while I cannot

Chris Moore-Backman is a member of San Francisco (Calif.) Meeting. His own experiments with nonviolence have included human rights accompaniment in Colombia and an ongoing fast from the use of private automobiles. Chris leads workshops on the teachings of Gandhi as they relate to our current U.S. context, and he is actively seeking fellow Gandhians to co-create a U.S.-based spiritual community of nonviolent resistance. Chris can be reached at 191 Chilton Ave., San Francisco, CA 94131.

claim that I stepped out on that winter morning with every bit of my hard-earned skepticism left at the proverbial door, I did step out. With an earnest and open heart, I stepped out.

Downtown, within blocks of our Quaker meetinghouse, I met up with a small group of Friends from my monthly meeting. Together we wove in and among thousands upon thousands of our fellow San Franciscans, adding our voices to a resounding, unified no, collectively and clearly pronounced in the face of the looming U.S. re-invasion of Iraq. It was an exhilarating day. It was a day of passion and purpose. Perhaps most dazzling and heartening was the knowledge that our voices were lifted in concert with millions of others the world over. *Remember that?* We were experiencing a taste of the immense potential of people power, and of the great underlying solidarity that

bound us together. It was a marvelous day.

And, it was one of the loneliest days of my life.

The profound loneliness I experienced on February 16 wasn't simply a case of my skeptic shadow getting the best of me. On the contrary, it was the relaxed grip of my skepticism that opened me to the truth I encountered that day. The painful isolation I felt was of a piece with a powerful, newly focused sense of sight. I had that singular experience of clearly seeing something for the first time that at some level I had known all along.

Amidst the day's exhilaration, passion, and purpose, it was plain to me that something essential was missing—that there was, in fact, a gaping void at the heart of the production. Deep down I knew that this marvelous day was a day of certain failure, that our massive mobilization to stop the war would inevitably and neces-

sarily fade, and it would do so quickly.

Like every great prophet, Mohandas Gandhi is customarily placed on a pedestal. We revere him as a patron saint of nonviolence, a *mahatma* (the Sanskrit term of veneration meaning “a great soul”), a larger-than-life figure we can never hope to fully emulate. We hold him at this comfortable distance, deeply impressed and inspired, while all the while remaining free and clear from what he actually taught.

So it was that Gandhi himself bristled at the very thought of being called *mahatma*. In addition to his own doubts about his worthiness of such an accolade, he knew well that such veneration would invariably distract people from what he was actually doing. Gandhi consistently urged his fellow Indians, therefore, not to exalt him but to look instead to the nuts and bolts of nonviolent transformation.

Over the last decade I’ve seen my primary work as that of inviting Gandhi down from the pedestal where he has been installed. I’ve studied Gandhi closely during this time, holding fast to a commitment to listen to him as a real-life teacher—a trusted guide with concrete instructions relating to my day-to-day life, right here, right now in our particular context.

Following February 16, 2003, this journey with Gandhi became especially focused and concentrated for me. I felt compelled as never before to understand both the gaping hole I experienced that day, and the nature of its remedy. I had no doubt, as I set myself to the task, that Gandhi’s life and work would offer me the guidance I needed, if only I had the eyes, heart, and patience to recognize it. It is a powerful and sweet mystery to me that, in due time, in the space of a single paragraph, Gandhi’s trustworthy counsel would come clear.

On February 27, 1930, two short weeks prior to launching the Salt Satyagraha, a pivotal episode in India’s decades-long struggle for independence from the British Empire, Mohandas Gandhi penned a short article for national publication titled “When I Am Arrested.” While the Salt Satyagraha has been the subject of immense interest to historians, peace scholars, and nonviolent activists alike, the significance of this article appears to go mostly unnoticed.

This is certainly understandable given the drama of the “great march to the sea” that began the Salt Satyagraha, and the massive civil disobedience that followed it. Gandhi’s open defiance of the British Empire, and of imperialism itself, dramatized by his 240-mile trek to the Dandi seashore, and his lifting that now iconic fistful of salt above his head, represents what is perhaps the most potent touchstone in the history of nonviolent resistance. It’s difficult not to become fixated on the power and drama of the scene, and to be swept away by the greatness of the man who orchestrated it.

But, if we look closely at “When I Am Arrested,” we catch a behind-the-scenes glimpse of the inner workings and design of the Salt Satyagraha, and India’s independence movement itself—a glimpse of critical importance to Quakers and other people of faith in our current U.S. context.

With his plan of action in place, Gandhi published “When I Am Arrested” to put the masses of India on alert, and to give them a final set of instructions. That said, this short article reads not so much as a list of instructions as an impassioned battle cry, culminating with Gandhi’s declaration that a critical moment is at hand, and that this time “not a single believer in nonviolence as an article of faith for the purpose of achieving India’s goal should find himself free or alive at the end of the effort.” “When I Am Arrested” carried a charge to every corner of the nation, preparing the masses for their most impor-

Satyagraha:

the remarkably multivalent term coined by Gandhi in 1908 to replace and transcend the deficient phrase “passive resistance.” Usually translated as “soul force” or “clinging to truth,” Satyagraha describes an extremely potent spiritual force that is anything but passive. The word also denotes nonviolent resistance, in general, as well as specific campaigns of nonviolent resistance (as in the Salt Satyagraha).

tant confrontation to date with their imperial occupiers.

It is in the midst of this clarion call to action that Gandhi placed the paragraph we of the U.S. nonviolence community most need to hear:

So far as I am concerned, my intention is to start the movement only through the inmates of the Ashram and those who have submitted to its discipline and assimilated the spirit of its methods. Those, therefore, who will offer battle at the very commencement will be unknown to fame. Hitherto the Ashram has been deliberately kept in reserve in order that by a fairly long course of discipline it might acquire stability. I feel, that if the Satyagraha Ashram is to deserve the great confidence that has been reposed in it and the affection lavished upon it by friends, the time has arrived for it to demonstrate the qualities implied in the word *Satyagraha*. I feel that our self-imposed restraints have become subtle indulgences, and the prestige acquired has provided us with privileges and conveniences of which we may be utterly unworthy. These have been thankfully accepted in the hope that some day we would be able to give a good account of ourselves in terms of *Satyagraha*. And if at the end of nearly 15 years of its existence, the Ashram cannot give such a demonstration, it and I should disappear, and it would be well for the nation, the Ashram and me.

What struck me so powerfully that day in San Francisco on the eve of our country’s shameful reinvasion of Iraq was the clear and simple truth that we were entirely unprepared for the battle then at hand. In a word, our so-called “movement” lacked the depth necessary to sustain it. It came as no surprise, therefore, to see that after that new phase of the war in Iraq began, with a very few exceptions, we U.S. Quakers and other religious progressives basically returned to our lives—business, “progressive” though it may be, as usual.

That day, though committed nonviolent practitioners certainly dappled the teeming crowd, the marching thousands were not grounded by the presence of a core group such as that which galvanized and gave such depth to India’s independence movement, exemplified so strikingly in the historic Salt Satyagraha. Nor do we currently have a core like that which was the heart of our nation’s own civil rights movement, whose own strength drew so heavily on Gandhi’s teaching and example. Try as we might to organize faithful and effective nonviolent resistance, if we

proceed as though the battle at hand doesn't require that kind of depth, discipline, and training, our efforts to undo the domination system will necessarily continue to come up terribly short.

And where does such depth come from? In "When I Am Arrested" Gandhi offers us a most valuable clue: 78 people prepared by 15 years of community life, undergoing the shared training of spiritual discipline and constructive work of social uplift, were held "in reserve" for the moment made manifest by the Salt Satyagraha. This core, these 78, the very nucleus of the Salt March, is deeply significant to those of us seeking to turn the tide in our present context. Please do not misunderstand me to be saying that those 78 carried the Salt Satyagraha on their own. Not at all. The great power of that movement was obviously many-layered, involving literally millions of individuals responding to the direction of a superlative leader. What I am saying, however, is that the role of that core of 78 was essential to Salt Satyagraha's success and the ultimate success of India's nonviolent struggle for independence.

If we want to truly benefit from Gandhi's guidance here, we need to enter into a deep and soulful investigation of this ashram experience, and discover what Gandhi meant when he said that the Salt Satyagraha would only be started by those who had "submitted to its discipline and assimilated the spirit of its methods."

Gandhi does not mince words or actions to make plain that true transformation calls us to trade in our old lives for new ones. What is so remarkable about Gandhi the teacher is not that he introduced some novel new concept—he said himself that nonviolence is as "old as the hills"—but that he so deftly systematized the transformative work of building a new, nonviolent life, and that he did it in a way that can be effectively translated for our time and place.

In brief, Gandhi's approach to nonviolence, which was the foundation of his ashram communities, points us to three interrelated, mutually supportive spheres of experimentation. Gene Sharp helpfully distilled these three spheres as personal transformation, constructive program (work of social uplift and renewal), and political action. These three faces of nonviolence are best presented in that order because it most clearly reflects how Gand-

hi himself prioritized them.

At the heart of Gandhi's approach to social change was his understanding that the building blocks of a nonviolent society are the vibrant, productive, nonviolent lives of individual men and women. It follows that a truly nonviolent movement is nothing more or less than the tapestry of such lives woven together. Effective nonviolent political action does not spring from a vacuum. It grows out of daily living grounded in personal and communal spiritual practice, and in constructive service to one's immediate and surrounding communities. Nonviolence on the political stage is only as powerful as the personal and community-based nonviolence of those who engage in it.

The importance of the ashram experience flows from this understanding—a fundamental aspect of the Gandhian design that eludes us in our U.S. context. Here we most often employ the reverse order of Gandhi's threefold approach, seeking a political response first, the building up of a constructive alternative second, and the stuff of personal, spiritual awakening third, if at all. This misguided reversal allows U.S. Quakers to sidestep, along with the whole of the peace movement, some of the most foundational aspects of Gandhi's nonviolent recipe: namely, radical simplicity, solidarity with the poor, and disciplined spiritual practice. Because we do not believe that nonviolence requires these of us, we remain blind to the necessity of the ashram experience.



No one can build an integrated nonviolent life as an individual. I may be able to practice some measure of piecemeal nonviolence more or less on my own. But if I'm going to pluck the seeds of war from each part of my life that I possibly can, if I am going to renounce and abandon the violence of my first-world way of life, I need to be surrounded by others whose knowledge, wisdom, and experience will complement mine, and whose example and company will inspire me to stay the course. Indeed, if I'm going to build a life that is truly part of the solution, I need friends to show me the ropes of principles and practices spanning the entire spectrum of Gandhi's threefold approach to nonviolent living.

The 78 members of Satyagraha Ashram who were the cadre of "foot soldiers" Gandhi chose to be the nucleus of the Salt Satyagraha were doing this for one another for a period of nearly 15 years. After those years of diligent practice, fraught as they must have been with the usual measure of human ups, downs, breakthroughs, and shortfalls, Gandhi discerned that these 78 satyagrahis were ready for the battle at hand, knowing full well the high level of self-sacrifice it would require.

Not a single believer in non-violence as an article of faith for the purpose of achieving India's goal should find himself free or alive at the end of the effort.

Until Friends meetings embrace this level of commitment and clarity of purpose, it is up to those Friends who feel God's hand leading in this promising direction to seek each other out. We need to begin holding one another accountable to this magnificent charge. We need to begin manifesting our shared strength and leadership. I have no doubt that as we do so our Meetings will be readily supportive, and that they will be deeply enlivened and strengthened in the process.

The key ingredients in Gandhi's nonviolent recipe—the stuff of radical simplicity, solidarity with the poor, and disciplined spiritual practice, for example—are not merely options nonviolent practitioners can choose or choose against according to personal preference. So it is that I'm here again, moving among the teeming crowd in our turn-of-the-century U.S. context, searching for others longing and ready to embrace the call to walk a long, disciplined, grace-filled path with Gandhi.

My hand is extended to you. □

Friends Association for Higher Education

Serving Mind and Spirit

by Barbara Dixon

In 1993 I had recently received tenure as an associate professor of English at a state university with an undergraduate teaching mission. I had also recently become a member of a Quaker meeting. It was by carefully observing the rules laid out for me, to be a strong and conscientious teacher, to be dedicated to professional growth, and to serve the university community generously, that I had reached the tenure milestone. All this, while not in conflict with Friends values, seemed definitively separate from the spiritual path I was following. This division in my life, one experienced by many academics, kept me from being fully present to either part of my life.

It was at that point that a brochure about Friends Association for Higher Education landed somehow in my lap. FAHE is an organization that invites faculty, staff, and administrators from Quaker colleges; Quakers in higher education anywhere; and indeed all those who hold Quaker values to come together at its annual conference in order to share their concerns, their discoveries, and their work.

The then-upcoming FAHE conference offered an opportunity to present the work I'd been doing on novelist and birthright Friend Anne Tyler. I'd been to many academic conferences in my years as a graduate student and assistant professor, so I knew what to expect: faculty in formal clothing putting the best face on their research (in the longest words possible), and waiting to pounce on flaws in the work of others. A dim hope that a Quaker conference would be friendlier lured me. I sent in a proposal; it was accepted. My first clue that things would indeed be

different here came on the long van ride between the airport and Earlham College, where the conference was held that year. The other people riding with me spoke of their lives so simply and honestly that I felt myself at once a part of a community (and only found out later that one of them was the keynote speaker). That each day began with meeting for worship was another lovely surprise, and when we ended the days in community (at Earlham that time, we sang, "with more enthusiasm than tunefulness," one Friend laughingly observed), I knew I'd wound up where I'd always wanted to be.

Later, I learned that, as with most Quaker institutions, FAHE owes its existence to the leadings and actions of an inspired few. As early as 1975, T. Canby Jones and Charles Browning brought to a worship sharing group at the FUM triennial at Wilmington College their concern over the weakening sense of Quaker identity at many of our historically Quaker colleges and the need to support individual Friends in higher education. Conversations at Quaker Hill in 1977, and then in 1979 among Friends who had come to the National Congress of Church-Related Colleges and Universities at Notre Dame

University, led to action, and FAHE was founded at a national gathering of Friends educators and meeting representatives at Wilmington College in 1980.

Surviving a crisis in its first decade, in which ambition exceeded resources, FAHE became a solid resource for Friends in higher education. Two international conferences have been highlights in FAHE's history, one at Guilford College in 1988, the other at Westtown School in 1997. At these conferences, Quaker educators from all over the world enriched each other with the gifts of their disparate experience. Also, the annual conference has frequently been held jointly with the conferences of other Quaker organizations. For example, a pattern has been set of holding a joint conference with Friends Council on Education, the organization of pre-K-12 educators in Quaker schools, every third year. This sort of cross fertilization, which will occur with this coming summer's joint FAHE/FCE conference at George School (June 22-25, 2006), revitalizes both groups.

Another strand in FAHE's history was the decade-long life of Quaker Studies in Human Betterment. A subgroup of

Photos courtesy of FAHE



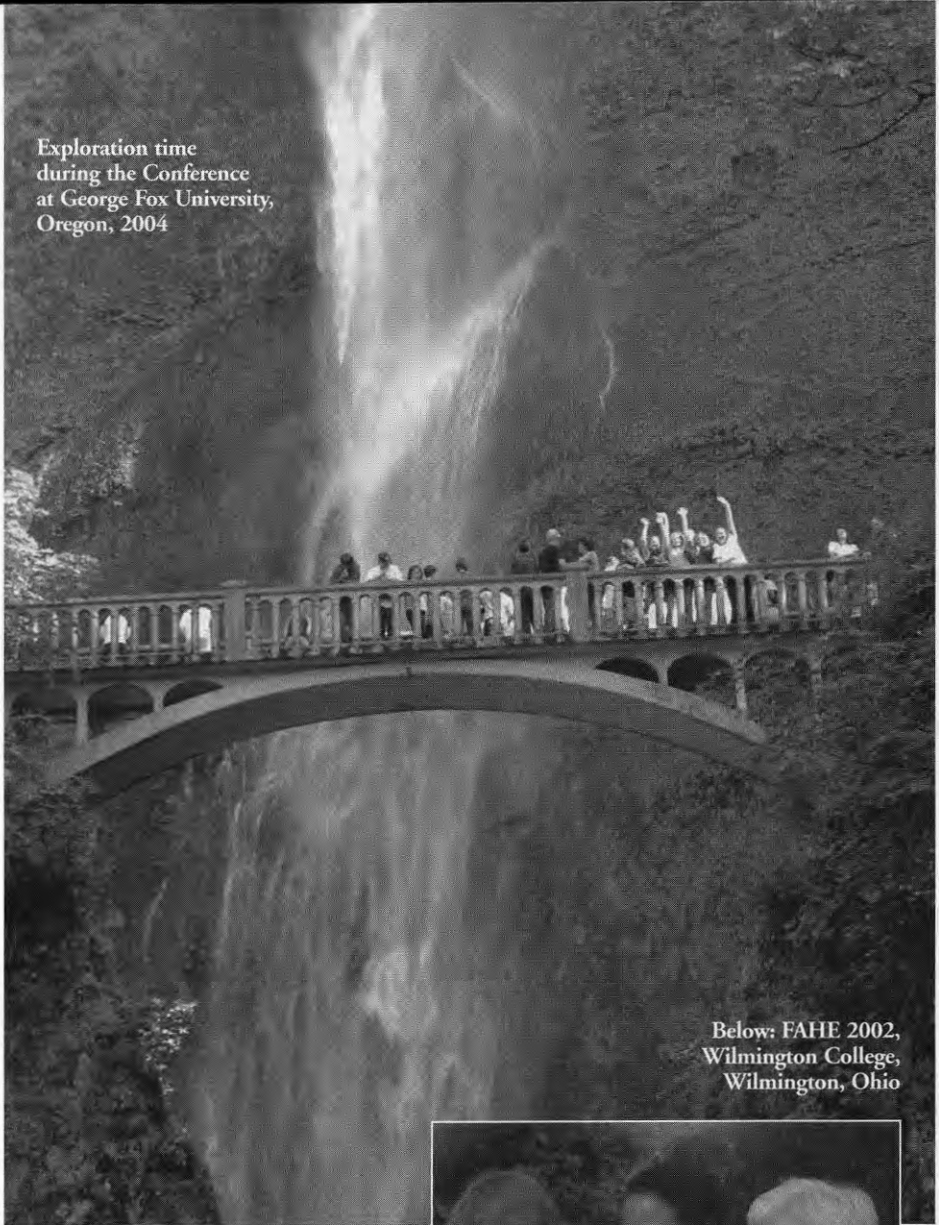
FAHE Conference at George Fox University, Oregon, 2004

Barbara Dixon is a member of Stevens Point (Wis.) Meeting and teaches English and English teachers at University of Wisconsin Stevens Point.

FAHE, it was inspired by the vision of Quaker physicist and poet Kenneth Boulding and by faith that the work of scholars can be used to better humankind. A number of young academics discerned their life work within the radiance of this group.

For its first decades, FAHE's administrative office was housed at Guilford College, which provided office space and support. With the retirement of office manager Jeannette Wilson in 1999, the Executive Committee saw an opportunity for FAHE to make connections to other Quaker organizations by moving to Friends Center in Philadelphia, Pa. FAHE now has a half-time paid coordinator, Kori Heavner, who makes possible our current endeavors: a quarterly newsletter, which includes not only news but also thought-provoking articles and essays; the publication and distribution of an occasional book; a website with information about matters of interest to Quaker educators such as jobs, Quaker campuses, and so on; an emerging series of real-time distance presentations/discussions, anchored by Steve Gilbert; and, of course, the annual conference, held each year on a different Quaker campus. At Haverford College last summer, FAHE celebrated 25 years in support of a mission that has grown to include all who share Friends values in higher education.

FAHE serves the Quaker academic community in a number of ways that those of us who return to the conference year after year find extremely valuable. One of these services is to help the Quaker colleges keep their Quaker heritage alive in ways that work for their contemporary missions. Those of us who do not teach on Quaker college campuses may not at first recognize the value of this service to the wider Friends community. Consider for even a moment, though, the



Exploration time during the Conference at George Fox University, Oregon, 2004

Below: FAHE 2002, Wilmington College, Wilmington, Ohio



backgrounds of those who serve as leaders in the Religious Society of Friends, and it's evident that all of us are indebted to the Quaker colleges. With a declining percentage of Quaker faculty and Quaker students on their campuses, and with undeniable financial imperatives, the easiest solution for some Quaker campuses might be to record their Quaker heritage as an interesting historical note and move on, but they choose not to do that. The FAHE conference sessions focusing on Quaker college concerns offer a place for people from different campuses to compare their challenges and their solutions, and for next steps to emerge. Each year, for example, presidents of several of the Quaker colleges hold a panel discussion focusing on a common question. There's usually a session offered by campus ministers, and another one by student life professionals. Each of these sessions gives those from Quaker campuses a chance to learn from

and support each other, and gives people like me a glimpse of the value of these Quaker colleges and study centers.

But the heart of FAHE remains the community offered by the annual gathering, where Friends of all sorts open their lives to each other. For me, the annual conference is the only place in my religious life where I regularly meet programmed Friends and evangelical Friends, and it's the only place in my academic life where I regularly meet physicists and alumni relations directors and college presidents. It was an evangelical Friend who gave me the courage to acknowledge

Upcoming 2006 conference:

*"Deepening Our Roots,
Spreading Our Branches"*

(an FAHE/FCE joint conference)
at George School, Newtown, Pa.,
June 22-25, 2006

For more information visit
<<http://www.earlham.edu/~fahe/>>
or contact Kori Heavner at
<fahe@quaker.org>.

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Middle School Friends Workcamp

by Carmen Berelson

Last September, my 13-year-old daughter and I participated in the Middle School Friends Workcamp, run by Philadelphia Yearly Meeting and facilitated by Arin Hanson. On a Friday afternoon we packed our sleeping bags and other gear and boarded the train. Arin picked us up at 30th Street Station in Philadelphia and we set off together to participate in a service project that was truly a life-changing experience.

The MSF Workcamp operates out of a row house on 46th Street in West Philadelphia. Reading the program description, I thought I knew what to expect: we were going to be helping underprivileged people in the community fix and/or maintain their homes, which can involve gardening, painting, cleaning, etc.

Little did I know that we were about to experience a lot more than just simple handiwork. On Saturday morning we were divided into two groups. Arin took my group, consisting of three teenage girls; two adult friendly presences (or chaperones); the MSF coordinator, Elizabeth Walmsley; and the community leaders to a small public park in the Belmont section of Philadelphia where we met Sister Muhammed, whose late husband and Malcolm X founded the first mosque in Philadelphia. Sister Muhammed founded a community organization with the goals of beautifying the area, keeping out gentrification that makes neighborhoods unaffordable for low-income people, enabling the black community to open businesses in the area again, and returning Belmont to the thriving community it once was.

The person in charge of gardening was Betty Ferguson. With her community group, she built the only playground and basketball court in the entire neighborhood, thus giving children and youths an opportunity to gather and play outdoors.

Carmen Berelson, a member of Doylestown (Pa.) Meeting, is a legal and financial translator, who mostly works from English into German, and some French into German.

Our task was to help Betty clean up this small park—no easy task. This was not the regular garden cleanup one would expect. We had to deal with the most unappetizing trash of all kinds—half-empty beer cans, used tissues and condoms, decomposed and unidentifiable trash, and, worst of all, used drug needles. The latter gave rise to in-depth discussions with the participating MSF teens about drug use and its causes and consequences.

Faced with destruction, hopelessness,

and despair of a magnitude none of our middle-schoolers had witnessed before, causing quite contradictory feelings and raising numerous questions, they were determined to stay at task.

Our next site was a private corner lot, owned by an elderly woman who could no longer care for it, but who wanted to return it to its former beauty for her and her neighbors to enjoy. The lot is known by the name Magnolia Garden, which in our minds meant a beautiful garden with magnolia trees that needed to be spruced up a little. When we first saw this lot with its hip-high weeds and trash strewn all over, we felt that the task was insurmountable. Nevertheless, we went to work, swallowing hard to overcome our disgust when faced with the worst pile of trash. Three hours later, we had filled about 20 huge garbage bags and were amazed that the seven of us actually managed to bring the lot into a condition where a gardening crew could turn it into a garden. The namesake of the garden, an old magnolia tree, is still there. Its main branches are dead, but there is new growth at the trunk—a sign of hope in this neighborhood of boarded-up houses and few glimpses of life.

We also met the owner of this lot, a delightful older woman, who had trouble walking due to an accident. She gave us some insight into her life and the history of the neighborhood. The most amazing fact we learned was that she and another woman are the only legal residents on this block—all the other people (adults and children of all ages) are squatters. This might explain why these obviously able-bodied people stared at us in amazement as we cleaned up the lot, and helped us to understand why they didn't take pride in their neighborhood.

The workcamp ended Sunday with a tour through West Philadelphia and other parts of the city, including a worship

Little did I know that we were about to experience a lot more than just simple handiwork. Later my daughter concluded that this was the most meaningful birthday she ever had.



Participants in a Middle School workcamp in 2002 sit on the steps of the workcamp house in West Philadelphia.

Courtesy of Philadelphia Yearly Meeting

service at a Baptist Church. This was a special Sunday, choir day, so we got to hear a variety of wonderful gospel choirs.

Having reflected on my experience, I realize that I took away a lot more from this weekend than I was able to give. I am inspired that Sister Muhammed and Betty Ferguson are both well-educated women who have the means to leave the community and lead comfortable lives elsewhere, yet they both have decided to stay and work to improve their neighborhood. Their commitment taught me the real meaning of community. I had to ask myself whether I would be able and willing to do the same. Most likely, I wouldn't have the strength.

My daughter turned 13 during the workcamp weekend. When she was faced with the daunting tasks we had to deal

with, she felt despair and deprived of a "real" birthday. But in the evening we had a small birthday celebration in the workcamp house, and she concluded that this was the best and most meaningful birthday she ever had.

A deeper meaning of the term *community* was also illustrated by the woman who owns Magnolia Garden. Her children have moved to other—nicer—parts of the country and have invited her to live with them, but she decided to stay put because she knows people in this neighborhood, where she has lived for 50 years, while in her children's comfortable homes she would be lonely.

The worship service at the Baptist church taught me what a faith community can do for its members. We were welcomed with amazing warmth. This

church and the faith it inspires were obviously the center of the parishioners' lives, giving them guidance and hope for dealing with the challenges they face.

It seems that faith communities—and community in a broad sense—take on a deeper meaning and play a central role for people living on the fringes of society. The rest of us seem to replace these values—at least to a certain extent—with the luxuries and services we can afford to pay for. Outreaches like the MSF workcamp make it possible to reach across cultural boundaries, from a world of relative affluence to a world of need. Such experiences are essential to give meaningful expression to our core Quaker beliefs, and through participating in them, the lives of both volunteers and the community they serve are enriched and changed for the better. □

ARK

Outside the gale winds rip the sheets of rain that slake the thirst of early spring potent and poised for deadly beginnings. Means and ends collide in the mind's eye yet her answering machine cheerily chimes "You've reached the baby hotline. Noah has arrived: and his mother is fine!"

This rain will not abate. Today's headlines scream blood and murder: American bodies burned in Fallujah: hot ashes and dust stoking an unholy pyre lit long ago.

Wind whips righteous indignation as our home trembles on shaky ground. Flailing in quicksand, we can't get our own house in order, much less another's. In the living room, our toddler brandishes a long green ruler, measuring our days. Like a conductor he gestures toward Edward Hicks' early American apocalypses: Noah's Ark drifting under inky dark skies, The Peaceable Kingdom hanging gingerly, crooked on a whitewash wall. Swimming in dark oil, the animals fall in line behind the musclebound child and the mad old man setting sail. "Neigh!" our son exclaims with unbridled glee. "Neigh!"

Daily headlines breed dreams of Trojan horses, their fury unfurled in sand-choked streets. A radio flash shakes the olive-drab dawn awake the commander intoning: "We will pacify this town with overwhelming force." He intends no irony really, simply resolve, strategic ire, or even a shrill dose of hope.

My car ferries us through the morning flood as the calm demigods of public radio syncopate the commute with news of blood feuds roiling Shi'ite and Sunni, innocents offered as sacrifice to the miry spiral of sand and soot. Beside a sullen Cambridge Common swirls a pile of colorful rags waving on the pavement like flags discarded after a day of rage. A lone black dog wades through puddles gripping in his teeth a bright orange ball.

Behind this interminable gray I wonder will some merciful dove discover us here Does Noah's rainbow still circle this smoky sky, thick with the powers of the air? Can this uncertain ark—so full of rats and fear and leaky buckets—deliver us at last to some unknown mountain, some Ararat we can't yet imagine?

—Alexander Levering Kern

Alexander Levering Kern is a member of Friends Meeting at Cambridge (Mass.).

Visions of Quaker Ministry

I by Tristan Wilson

I'm writing here on the experiences I've had growing up as a liberal Quaker in the North and what I've learned since coming South and experiencing programmed Quakerism for the first time. I'm from Philadelphia. I was raised in Philadelphia Yearly Meeting, and, thanks to my mother's influence, I had all the traditional benefits and restrictions a good Quaker family provides. This means that my family was a loving, nurturing one, but that I didn't own even a squirt gun until I was about 13. Growing up, I was allowed to watch Teenage Mutant Ninja Turtles and X-Men but not G.I. Joe because of its glorification of the military. I was raised with a deeply ingrained sense of equality and respect for people, but also a fairly deep-seated anxiety that I could offend someone with anything I said. All these attributes stem from my family and the Quaker communities of which we were a part, and there is no end to the appreciation I have for them, with one exception. While I was raised in a powerfully and avidly spiritual community, I think I could count on two hands the number of times I opened a Bible. It just wasn't something that was given a lot of emphasis as I grew up. The way I remember my religious education as a child is like this: In First-day school we'd discuss a Quaker value and what it meant in our lives, and sometimes they'd tell one of Jesus' parables about the subject. But more often it would be related to a story out of Quaker history, or an Aesop fable, or a Native American or African myth. You see, the Quakerism in which I grew up draws from a wide variety of spiritual practices. You're just as likely to hear someone speak in meeting about a favorite passage in the *Tao Te Ching* or the *Qur'an*, as

Tristan Wilson is a member of Chester (Pa.) Meeting. A philosophy major at Guilford College, he has been attending the college's weekly semiprogrammed service for the past two and a half years. While having a leading towards Quaker ministry, his only current calling is a passionate attraction to swing dancing.

I'D HEAR STORIES FROM
YOUNG FRIENDS WHO HAD
ATTENDED YOUTHQUAKE
ABOUT HOW STRANGE THE
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you are to hear a Bible verse. I'm not saying that this is a bad thing; it's something that I find quite admirable in fact. The point is that in giving attention to all these worthwhile religious disciplines, I didn't learn a great deal about any of them. In my high school years, whenever I thought or talked about the Bible or Christianity, it was in very vague terms; and it wasn't until the end of my senior year that I realized that not only had I never read the Bible, I wasn't even sure if my family owned one. I've noticed that most every young Quaker from my area has had a similar experience. We have fairly similar reactions when something or someone is described as Christian, too. I'd hear stories from young Friends who had attended YouthQuake about how strange and even cultish the Christian Quakers from the Midwest were. That this ignorance of mine was a failing and even a prejudice never even crossed my mind.

Then I got accepted to Guilford and its Quaker Leadership Scholars Program. I decided that since I was going to be surrounded by these Christian Quakers, I should probably learn something about them. So, during the summer before I

came to college, I attempted to read the Bible, cover to cover. I failed abysmally. Genesis and Exodus—they went fine, but when I hit Leviticus, it stopped me dead. (You know what I'm talking about: two pages of sacrifice instructions and temple dimensions, and I was done.) So I gave up, and I came to North Carolina somewhat unprepared for what it would be like. First of all, I found that the Quakers I interacted with at Guilford had backgrounds very similar to my own. I hadn't been dropped into the alien environment that I had expected, and this actually heightened my curiosity about Christianity and programmed Quakerism. I also had to take Max Carter's Quaker Social Testimonies class. After reading a few original Quaker texts and doing a little bit of Bible study, I came to realize how steeped in Scripture Quakerism really is. The Sermon on the Mount alone has all the testimonies in it. Curiosity grew. I've since become fascinated by Christianity, which, it turns out, is the basis of all my beliefs, yet was thoroughly absent and misunderstood by me as a child. I've met numerous Christians and Christian Quakers and, much as I expected, I found them to be as reasonable and interesting as everyone else.

A number of experiences in the past year have forced me to redefine myself. Some of these included reading a book for the Quaker Leadership Scholars Program called *Meeting Jesus Again for the First Time* by Marcus Borg, and seeing the film *The Passion of the Christ*. I know, I feel kind of corny having had a faith-defining moment come out of a movie by Mel Gibson, but it forced me to think about Christ with new appreciation. I've decided to start identifying myself as a Christ-

ian if only because in actually reading the Gospels I have yet to find anything Jesus said that I don't agree with wholeheartedly. I don't know if he was the Spirit made flesh or God's only son; but I do know that his wisdom is still applicable to my life 2,000 years after his death, and I have to appreciate that. So I'm a follower of Christ's teachings, and that makes me a Christian in my book.

Over the past year, I've begun to feel a leading towards ministry, and I've developed a kind of vision. This is something I would never have expected from myself. Up until two years ago, in my mind Quakers didn't have ministers. Oh, sure, Quakers in the Midwest and in Kenya do, but—I thought—they're not *real* Quakers. The idea of programmed worship was still just too Christian for me. During my

advice, assistance, and consolation is necessary to get him or her through it. But as much as they'd like to, they can't always. People have jobs, families, cars, taxes, and a slew of other responsibilities that usually keep them too distracted to help anyone but their close friends. It's one of many religious ideals that sounds good on paper but is much harder to practice in the real world. The solution is to free one person to care for the community. Remove a few of the concerns about money and housing by paying that person to be a resource to the meeting; the job becomes that of an open ear to talk to and a strong arm to lean on when times get hard. That person is the advisor, the counselor, the one who provides wisdom and direction for the community.

That person also provides direction for

sage, I'm still free to worship on whatever I am led to; but on days when my thoughts are shallow and my mind is in six places at once, I find that a message can help me get to a deeper place within myself.

This was the job I'd been looking for. I'd always felt a leading towards this type of service but never felt that the traditional jobs fit me. My vision of ministry just felt right. My problem then became where would I go to follow this leading. As much as I like Guilford and North Carolina in general, I still see myself returning to the North after college. But up north there are fewer ministers. This isn't from a lack of good ministers or good meetings. It's because when unprogrammed Quakers hear "minister" we think "priest." Unprogrammed Quakers have a vision of ministry that harks all the way back to our Protestant roots. I still believe that Quakers shouldn't have clergy; no degree or amount of training makes any one person more able to hear God's will. Quakers rejected the clergy because of our Testimony of Equality, and that state of equality in the eyes of God is as true today as it was then. But what I have come to see is that a minister is not a priest.

This is my vision and my life's aspiration: to bring ministry back to unprogrammed Quakerism. To do this I will need to redefine an entire culture's way of thinking. It seems an impossible task at times because, to quote the Great Gatsby, "It is invariably saddening to look through new eyes at things upon which you have expended your own powers of adjustment." In general people are anxious of change and Quakers can get very uppity when you ask them to change something that is traditionally Quaker. I'll be honest: Right now I'm really not sure how I'm going to accomplish this, or if it can even be accomplished. My plan for myself right now is to become what I see as a minister. Not a holy man. Not an interpreter of God. Not a man who knows God's message any better than anyone else. But, a man who gives the gifts of compassion and discernment. A man with an avid ear for the words of both humans and the Spirit. A person of clarity and devotion to community. A man not just of knowledge but of experience and of appreciation for all that this world and this life have to offer. A man of passionate stillness and dynamic silence. I hope someday I can become this man and then offer myself up to be a leader and a servant to all of Quakerism. □

VOCAL MINISTRY

Some words are given for the worshipers,
Some for no hearer, for myself alone.
And which are these that sound and chime and tone
in widening waves? A reverberant reverse
To any inward turn, their resonance
unsaid sends tremors passing soul to soul.
What would they shake if spoken? Let to scroll
Unnumbered minds in flashing luminance
What answering light evoked? The give and send
Of inspired speech calls forth, sought or unsought,
The Word the words represent. Said, scribed, or thought,
All ministry turns vocal in the end
As we are spoken into life and light
From God's own mouth to purpose God's delight.

—Donna Dzierlenga

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

freshman orientation, though, we went on a trip to Forbush Meeting in Yadkin County to meet the clerk of the Quaker Leadership Scholars Program, Michael Fulp, and his father, the pastor of Forbush Meeting. Their explanation of Quaker pastoral ministry struck something in me and I still think about it often. In Quakerism, every member of the meeting is a minister. When one member has a problem, every other member of the meeting should be available to lend whatever

the community. I'd never really enjoyed other programmed forms of worship. I have a strong inclination towards the expectant silence and meditative tranquility of silent worship. At the same time, I don't always get a great deal out of unprogrammed meeting. I have an active imagination and my mind wanders a lot during meeting. Since experiencing semiprogrammed meetings, I've come to appreciate the focus that a speaker brings to my worship. After having listened to a mes-

Quakerism **O**for **O**ne

by Mariah Miller

“**M**ariah, come to the office! You have a letter!” My boss was as shocked and excited as I was. It was the only letter I had received in the seven months I had been in China. As I rushed to the office, I wondered whom the letter was from. I was pleased and surprised to discover that the letter was from my meeting.

I have attended Quaker meeting since before I was born. I went to meeting because of the creak of the furnace and the smell of the re-melting wax of candles from ceremonies long forgotten. I went to meeting to count the panes of glass and feel my mind relax away from the sunshine and falling leaves. I went to meeting when it meant crawling out of my dorm room half dead from a night of parties. I went to meeting when it meant traipsing around cities where I couldn't even ask directions. I went to meeting again and again and again.

When I moved to China, it was simply not possible for meeting to be part of my life on a regular basis. The nearest meeting was over 1,000 miles away in Hong Kong and, if I wished to return home after going to meeting, I needed to get a permit from the Chinese government to reenter the Chinese mainland. For the first time in my life, I stopped going to meeting. I received no communication from FWCC or any of the individual Quakers who had promised to stay in touch with me. My spiritual community vanished overnight.

The letter from my meeting was a welcome epistle. It read something like this:

Mariah Miller is a member of Clear Creek Meeting in Richmond, Ind. She has recently attended meeting in Freiburg, Germany; Durban, South Africa; and Nairobi, Kenya. She hopes to attend meeting in New Delhi, India, and Santa Cruz, Bolivia, where she will be completing the next steps in her Master of Arts program in Global Studies. She thanks Friends in all of these meetings and at Friends Theological College in Kaimosi, Kenya, for their spiritual support during her travels.



Left: Mariah teaches her Chinese students to make apple pie. Inset: Mariah with a taekwondo classmate in China

Dear Member,

We are sorry that we did not receive a contribution from you last year. The time has come again and we hope that we will receive one this year.

*Sincerely,
Treasurer*

Below that was a handwritten note from the treasurer saying that she hoped I was well in China. The wording of the letter surprised me, as I did not know I was a full member of the meeting. Still, I was pleased that it occurred to the treasurer to include me on her mailing list. Unfortunately, it was impossible for me to send money to the meeting. Most of my income was legally blocked from leaving China. Even exchanging and wiring the permitted amount required a great deal of pleading and seemed to only happen because my boss once worked at the bank. I did want to support the work of my meeting, but receiving this letter made me wonder if they wanted to support me. Why hadn't they asked me if I even wanted to be a member of the meeting? Why did they spend the time and funds on mailing me a bill when they hadn't even bothered to send me a spiritually nurturing e-mail?



I am not a Quaker scholar. I have not read the writings of early Friends or even modern Friends. I have not attended seminary. I just grew up Quaker. For me, being Quaker was going to meetings—meetings for worship, meetings for business, young Friends meetings, potlucks, and other forms of sharing in commu-

nity. Without the presence and support of other Quakers, religion simply ceased to be a part of my life. By springtime, I found myself asking again and again, “Does God even exist in China?” I certainly didn't feel God in my life. Instead, I felt empty and frustrated. I was angry, not with God, but with my religion.

Why had Quakerism only given me one way of fulfilling my spiritual needs? Why didn't any Quaker make sure I actually got the support and spiritual nourishment that I had asked for during my time in isolation?

Due to the outbreak of SARS in 2003, I returned home in May instead of July. I realized that this meant that I could attend Friends General Conference, and after eight months of isolation from Quakers, I was eager to do so. The application process was my first indication that the Gathering, far from being a refreshing

Photos by Mariah Miller

homecoming, would be a harsh challenge. Not a single workshop listed addressed any of the political, economic, or international topics that filled my thoughts. I could not attend a workshop anyway as the cost of attending the conference for a week, transportation not included, was almost as much as I made in two months. Instead, I worked with the Junior Gathering in the mornings.

The shock that I experienced with my readmission to FGC Quaker culture was the greatest I have ever felt. I found myself irritated in meetings that lasted forever due to lack of preparation by leadership and what seemed to be an extreme concern for planning for unlikely emergencies. Once familiar comments now irritated me with their use of acronyms and vague Quaker terms, which I could see confused and excluded many, especially new attenders. I could hear a manner of speaking toned with political correctness as just another form of censorship used to dodge issues of race and class with a courtesy. I kept imagining all of the other things that I could be doing with the money that was being spent there. There was such a stiffness around the culture of FGC that I noticed people looking at me disapprovingly when I clapped instead of shaking my hands. Really, who cares how we choose to show appreciation for what is being said? Finally, I was uncomfortable with the number of white people around me. Where were the Asians? Did I really want a spiritual home that was so economically, racially, and culturally uniform?

Working with the Junior Gathering was a very good experience, but this positive experience with young adults did not carry over to a positive experience with adults. I went to FGC feeling spiritually riled and hungry, and I left feeling just as empty as I felt when I arrived—if not more so. My concerns about international relations, international development, and communicating through cultural differences had only deepened. I wasn't even sure I was Quaker anymore.

The university where I had been teaching asked me to come back for a second year. I was afraid to return because I knew I couldn't handle that kind of spiritual emptiness again, but I didn't know how to have a better experience. I talked to my



Top: Young Friends meet in a Friends Church in Nairobi, Kenya. **Above:** The scarf of a woman in a women's meeting in Western Kenya reads, "Vihiga Yearly Meeting of Friends/So now finish the work." (11Cor. 8:10).

meeting and to my friends, but I didn't want to leave relying on their support. After all, it had been promised and not given the year before. Around this time, I attended Cincinnati (Ohio) Meeting where I heard a sermon by Dan Kasztelan that ended with: "We start at the place where we start. But if we want more God, we explore the other paths also." It seemed that for me, Quaker meeting was the place to start, but it was time to explore new paths. With the conviction that I could nourish my spirit without meeting and without support from home, I returned to China.

During my second year in China, I knew that Quakerism as I understood it was not able to fill my spiritual need, so I began to reevaluate Quakerism. I had learned about Quakerism by absorbing scattered lessons as I grew up rather than through careful study. As a part of this process, I wrote the following list. What I have labeled "Quaker idea" is what I think older Quakers were trying to teach me. What I have labeled "Quaker myth" is what I actually learned. What I have labeled "My idea" is what I have been thinking about recently and how that was part of my experience in China.

Quaker idea: We are all ministers to each other.

Quaker myth: Ministers aren't important.

My idea: It is important to cultivate and appreciate everyone's ability to minister, especially those around us with a gift of ministry. Though I am still definitely an unprogrammed Friend, I believe that my first year in China would have been better if there had been someone in my meeting who was focused on spiritually nurturing the community. It was far too easy for me to be forgotten by a bunch of committees with ministry as a sideline to their other work. All members, especially in unprogrammed meetings, have the role of minister and need to follow through with spiritual nurture and support to other members. Furthermore, the meeting can be especially enriched by maintaining dialogue with isolated members. Isolated Friends may learn a great deal from their experiences and may have quite a lot of ministry to share. Dialogue between meetings and isolated friends can minister to the condition of both.

Quaker idea: It isn't good to follow a book dogmatically.

Quaker myth: Religious books aren't important.

My idea: It is useful to read spiritual and religious writings, both Quaker and from other traditions. I enriched my second year in China greatly by ordering FRIENDS JOURNAL and, eventually, with the mailings from FWCC. However, it was in reading the Qur'an that I found the most peace and solace. Though it may seem obvious that you can learn a lot from reading religious books, as a young Quaker I was not taught this. When teaching children about Quakerism, we are often

vague and disorganized. Perhaps this seems preferable to adults scarred with memories of strict Sunday school. However, religious education for children is important. It is possible to read religious texts and discuss them with children without insisting that they believe them. You can teach skills and methods of reaching God without traumatizing children. The more ways that we teach our children to reach God, the more likely they will be to find some that appeal to them and that can sustain them in times of need.

Quaker idea: Coming together to follow the leadings of the Spirit is enriching.

Quaker myth: Sitting in silence in a room and listening to people talk is the way to come together.

My idea: Sometimes, especially when interacting with people from other cultures, coming together means doing things you thought you would never do—like studying a martial art, drinking rice wine, or spending the afternoon gambling with middle school students. All of these activities deepened my connection with the community around me in China, and this connection left me feeling more spiritually whole. We worship in many ways. It is the worship that is important, not the way.

Quaker idea: A community of Quakers can bring us a special spiritual fellowship.

Quaker myth: Spiritual fellowship is found only with other Quakers and people who choose to worship with us.

My idea: It is important to seek out and create spiritual fellowship with other people. "Isolated Friends" are just that. Isolated from Friends, but not isolated from a spiritual community because that can be found and created anywhere through patience and perseverance with people of a multitude of religious ideas or lack of them. In my second year, I was blessed to share my kitchen with a family from Yemen, one from Iran, and one from Egypt. Though they were all Muslims, just having a faith community around me was very strengthening. I was also more able to communicate on a deep level with my Chinese friends. Though they were not religious, they taught me many lessons. I think that my life will be greatly enriched when I understand how they care for their spirits without religion and without a belief in God. Even when not in isolation, we can remember that the

Testimony of Community calls us not to build community within our meeting but to build community with everyone around us.

Finally, I realized that it was not the Quaker religion that wasn't able to nourish me in China, but my Quaker culture. The Quaker religion is something that can be practiced anywhere by anyone, with or without a community of other Quakers; but the specific practices of North American Quaker culture are not always transferable. When we see these cultural rituals as our religion, then we are inflexible to growth. We cannot spread as a religion to new regions, or to different racial, ethnic, and economic groups within our own country; and we cannot reach the greatest possible level of personal spiritual growth. Growth in all these ways comes from traveling other paths to God.

This does not mean that we should give up the testimonies that are central to our faith, but that we should examine carefully the relationship between our beliefs and our practices, and separate our religion from our culture. One place to start this process is to learn about Quakerism as it is practiced across the globe. Building friendships and working together with Quakers who are very different from ourselves can help us not only to deepen our own worship, but also to share our religion with more of the community in which we live.

With these realizations, I was able to fashion my own "Quakerism for One," which sustained me through the rest of my time in China. I developed my ideas further through a series of interviews with Friends on their individual spiritual practice that I conducted during a year I spent as a student at Pendle Hill. As a result, I have the following simple suggestions for you, if you are facing time as an isolated Friend:

First, *develop a daily spiritual practice.* This usually takes the form of reading, yoga, mediation, art, music, or one of many forms of prayer. Do not allow yourself to be intimidated by the thought that you have too little time for such a practice; even a couple of minutes is enough. It might help to read William Taber's *Four Doors to Meeting for Worship*.

Second, *develop a spiritual friendship.* It does not matter if the spiritual friend is Quaker or not, or if he or she is close or far away. For more information on Spiritual Friendship, there are short books and

a Pendle Hill Pamphlet available.

Third, *formalize contact with a meeting.* If you have a meeting, ask for a support committee. If you do not have a meeting, make an effort to get to know one. Make a specific agreement with that meeting about what kind of support they will give you and remind them to actually do it. Remember that contact goes both ways. The more that you enrich a meeting with your experiences, the more likely they are to remember you.

Finally, *participate in local spiritual activities.* This does not mean convert, but it is often refreshing to have contact with other people of faith, even if they do not share your faith.

These practices have enabled me to continue to travel in a spiritually healthy manner. I have also been nourished by my further travels with Friends in Germany, South Africa, and Kenya.

As I anticipate returning home, I am still searching for answers to the following questions:

- *How do I deal with the feeling of alienation from U.S. Quaker culture that comes from a deeper understanding of another culture? How can I share this understanding with Friends in a way that might diversify our culture and enrich our religious experience?*
- *How can I deepen my connection to God? How can I prepare myself for future periods of isolation? How can I support others who are currently isolated?*
- *Do we educate our children to know God in as many ways as possible? Do we teach them ways to worship without community? Do we make them aware of the rich variety of belief and practice within the Quaker faith?*

As I continue to travel and worship with Friends across the globe, I will be constantly seeking other paths; constantly seeking ways to grow myself; and constantly seeking, with my solo wanderings, to bring growth to Quakerism through deeper tolerance, understanding and interconnectedness. □

January 17, 1992
Wheatley, Arkansas

DRIVING TO EL SALVADOR WITH HECTOR AND DOMINGO

I never knew that I passed invisible in my own country
the double yellow lines of a two-lane highway leading me

to perhaps a cup of coffee
sitting down with hands clutching
a shiny brown mug
blowing steam with pursed lips.

I smile at the waitress
dressed in brown polyester, mousy hair
"Hi my name is Susan" welcomes her name tag.

But she does not smile back.

I look across the linoleum counter
and see that I am surrounded
by an army of men, dressed in checked shirts, caps,
talking of distances traveled in their rumbling trucks

I no longer walk invisible
in my own country

I am not white anymore

I travel today with two men,
that God has dressed in brown skin,
and a soft lilting language

that stands in contrast to their violent past
of Spanish conquistadores
and guerrillas and soldiers
of a long civil war.

I speak their language too, and
inherit the violence

it is within

and

It belongs to the waitress
in brown polyester
and the men in checked shirts

In their eyes I see
Atlanta burning

I hear them whistling Dixie.

But it's not the song of a
bird skimming above a sun-baked field
or a young boy kicking up clods of dirt
bare feet sinking in fresh loam

It is the death march of men;
hooded men in white

I hear a drum pulsing loudly and
see a shadowy figure swinging from a tree.

The sweat is gathering on my palms.
I look up and see the waitress in the brown dress.
"Your bill." she says flatly

I feel a prickling on my neck of curious stares
I feel the drum beat more urgently now.

I put three dollars on the counter
and we leave quickly

I open the glass door, the night air
biting my flushed cheeks
and

I dream of a world
without nations

*Lisa Sinnett is a
member of
Detroit (Mich.)
Meeting.*

—Lisa Sinnett

Membership in Transience

by Amelia Arundale

It takes me about 14 hours to get home from college. A mix of trains, cars, airplanes, and airports, the trip always gives me time to explore my thoughts. A chance to watch people, a chance to reconcile current events and the world I live in, a chance to reflect on all the people I am leaving or coming back to, or a chance to ponder what it means to go to school in Pennsylvania, work summers in Colorado, but still to consider Alaska my home. My trip home always gives me a chance to reflect on and consider my spiritual journey as a college-age Young Adult Friend (YAF).

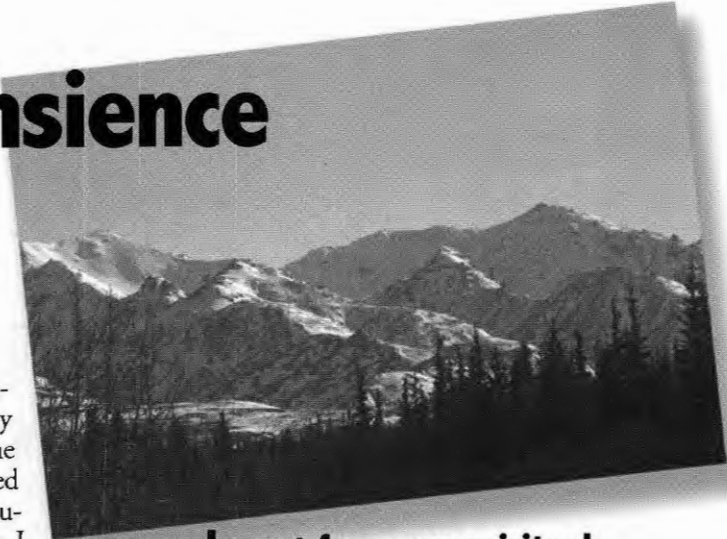
Two years ago I moved from Fairbanks, Alaska, to Philadelphia's Main Line to attend Haverford College. The regional and materialistic differences between these two places were immediately obvious: I went from a community where cars are repaired with duct tape to a place where luxury cars are the norm and most people don't even have duct tape. However, it was the less obvious differences in the spiritual community that had a more drastic effect on my life. I went from my spiritual home, Chena Ridge Meeting in Fairbanks, Alaska, and the community that surrounds it, to a new and unfamiliar community. I went from a quiet meeting to an extremely talkative one. I went from having elders, who looked out for me even when I wasn't at meeting, to having no one. In a very short period of time I went from being connected to a spiritual community to being totally disconnected spiritually.

This disconnect was not something that came with my transition to college. I couldn't have asked for a smoother move.

Amelia Arundale grew up in Fairbanks, Alaska, where she attended Chena Ridge Meeting. She is a soccer player and coach. She is interested in helping to develop a larger support network for young Friends and young adult Friends. She is a student at Haverford College, and during the school year attends Haverford (Pa.) Meeting. This semester she is an exchange student in Aberdeen, Scotland.

I didn't become disconnected from my family, my friends, or even my home meeting. I was disconnected from the immediate spiritual community around me. I got very discouraged, and as this happened I became further disconnected from my own spiritual center. We joke at Haverford about living in the "Haverbubble," where your life is so focused on school that everything else seems to fly by. It's not an uncommon phenomenon at college, but for me the Haverbubble took its toll. Getting up early on Sunday morning lost its priority. Taking time to center lost its priority. I was finding "that of good" in those around me, but not finding "that of God." Sophomore slump was no joke!

Similar to finding that odd sock, years later, that the sock monster stole and put behind the washer, a year and a half after starting college I began to find spiritual connections again at Camp Onas. And just as having a pair of socks opens new opportunities not available to odd socks, finding just a few connections brought new opportunities, opened my eyes, and awakened my heart. I was extremely lucky to be selected to participate in a Youth Consultation facilitated by the Ad Hoc Youth Ministries Discernment Committee of Friends General Conference (FGC) in March 2005. (Since then, it has become the Youth Ministries Committee.) I went into the weekend at Camp Onas with no idea what to expect. I left the weekend overwhelmed, excited, and less lost. (Forget relaxation: If you ever need a spiritual and energy boost, find a group of people ranging in age, in hometown, in background, and all willing to share.) The weekend was an overwhelmingly powerful experience that is almost impossible to put into words to friends, and just as hard to express it to Friends. Never have I been part of a group so willing to share aspects of their lives that made them vulnerable, so willing to say what needed to be said,



I went from my spiritual home and the community that surrounds it, to a new and unfamiliar community. In a very short period of time I became totally disconnected spiritually. Sophomore slump was no joke!

and so willing to come together so cohesively to achieve one goal. I quaked at the power and energy of this group.

The goal of the Youth Consultation was to explore the needs of young people in the Quaker community and find ways to fulfill those needs. I felt I represented college-age YAFs, those coming from isolated meetings, and Young Friends (YFs—high school age Friends) and YAFs (18–35) who would like, but have not yet been able, to get involved with FGC. (The only time I attended an FGC Gathering was at Carlton College. I was two feet high and more interested in the grass and bugs than in the workshops, the worship, or the Gathering going on around me.) I do not represent everyone in these categories but I brought my story, as did each of the YAFs and YFs at the consultation, and we each had a very different story. We each brought a different perspective and a different journey.

I was not the only one who felt disconnected from one's immediate spiritual community, and not the only one having trouble feeling at home in a new meeting. YAFs in particular often reside in a state of coming and going, a state of transience. Membership in this state comes as one

realizes the disconnect stemming from leaving one home in order to find the place where we belong—a new home. A struggle to reconcile the home we grew up in and the homes we create, a home that is both physical and spiritual. I have only started this journey, but the consultation introduced me to others further along in

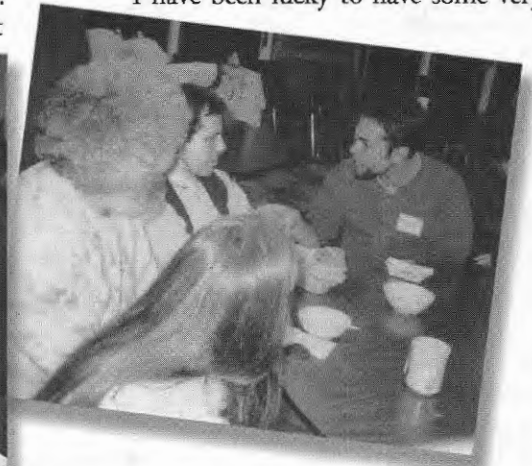
a deep longing to connect with others our own age. We longed to connect with others who were at similar places in their spiritual journeys. We sought that next layer of intensity and intimacy that “Friendship” entails in order to support each other and to be supported ourselves.

Our group of Alaskan YFs wasn't

local, regional, and national YF and YAF gatherings, as well as for funding to support travel to such gatherings.

One major contribution to my spiritual disconnect at Haverford was not having elders whom I knew in my new meeting.

I have been lucky to have some very



Photos: Conversations during FGC's Youth Consultation, March 2005

their journeys, people who are still struggling to find where they belong, and the connections to a spiritual community that accompany it. Our journeys may take many years, require many moves, and involve many people, but the rewards of the journey are equally as valuable as the end result.

So what do we do? How do we make this state of transience less a state of disconnect? How do we turn the spiritual disconnect into connections? There were a lot of ideas thrown out at the consultation and some even implemented. But no matter what the topic under discussion, the theme of making connections was ever present: finding ways to create stability in transience. Our ideas came in two broad categories, intragenerational connections and intergenerational ones.

I am fortunate to come from a very active meeting. Though Alaska Friends Conference is small, it is constantly in motion. While I was growing up there were not many YFs in the state and no structured program for us at Yearly Meeting Gatherings. The first couple of Gatherings I attended we just hung out with each other, but this was the best structure we could have had. We became very close and created our own programs. We shared

unique in the desire to make connections. I think it is human nature to reach out and relate with others, and no one grows out of it. In my experience it is in times of exploration and discovery that I have most needed and wanted to make connections. I see this as the common thread that brings adults back to yearly meeting and to FGC Gatherings, though it is not voiced as such. For adults, the emphasis is on workshops, on meeting for business, on worship, and on the exploration and discovery that gatherings may bring. There is perhaps less emphasis on making connections with people. For YFs and YAFs the emphasis on making connections with people may be most important. The exploration and discovery is already there, in our lives and our gatherings, but connecting with Friends to support that spiritual exploration and discovery is our focus.

One proposal brought forward at the Consultation was to create more frequent

special elders in Alaska who have supported and guided me a great deal. I truly missed them while attending meeting at college. It never occurred to me that this connection was a two-way street until some of the older participants in the Consultation expressed how much

YFs and YAFs have impacted their lives. Prior to this I couldn't put my finger on why going to meeting with 18- to 22-year-olds at school just didn't feel right, why it didn't feel like a home. It was the intergenerational contact, having older Friends and young children in meeting, that made meeting complete for me. Intragenerational contact is important, but there is also a need for balance.

Many ideas were generated at the consultation to help increase intergenerational connections. One idea was intergenerational gatherings and workshops focused on increasing intergenerational connections, communication, and community. Such workshops and gatherings could help open the whole Quaker community to the ideas and spirit of young people, and help find a place for younger (eldering from younger Friends) as well as eldering. Following the example of New England YAFs, some Consultation



■ R E P O R T S

Quaker Institute for the Future: Summer Research Seminar 2005

Quaker Institute for the Future (QIF) held its first Summer Research Seminar (SRS) in Bar Harbor, Maine, from July 1 to 31, 2005. The ten Friends who took part worshiped, worked, lived, ate, and recreated together in what turned out to be a productive experiment and a very promising model for future collaboration in Spirit-led research. Offices, library access, Internet connections, and meeting spaces were provided by College of the Atlantic. Very helpful support and oversight were provided by members of Acadia Meeting.

Participants focused on the following research themes: ethical behavior in corporations, managing biotechnology, values maturation and human development, agricultural policy and community life, the writings of African American Friends, experience of silence and forms of leadership among Friends, changes in the U.S. progressive religious movement, and comparative study of Quakers and Buddhists. A central theme of interest to all participants was the exploration of "a Quaker epistemology"—how, through Quaker process, Friends come to know what they know. The seminar utilized several modes of Quaker practice for constituting a "meeting for worship for the conduct of research." Several research projects were developed to the stage of writing grant proposals. And the foundation for a network of QIF Research Associates emerged from the seminar.

Participants were uniformly enthusiastic about the month-long experiment and strongly recommended that it become a regular program of Quaker Institute for the Future. QIF has taken up Kenneth Boulding's understanding of "the evolutionary potential of Quakerism" with regard to promoting human betterment and ecological integrity, and the application of Friends testimonies to public policy. The Summer Research Seminar will be reconvened in 2006 [see Bulletin Board, *FJ* March—eds.], and will be further developed as a core program for the realization of QIF's mission. For further information contact Gray Cox, SRS Coordinator, at <gray@coa.edu> or (207) 288-3888. For a full report on the 2005 SRS and for more information on QIF, visit <www.QuakerInstitute.org>.

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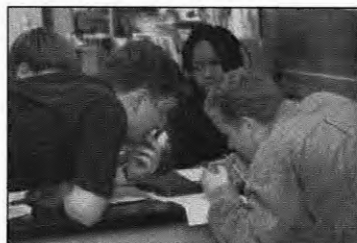
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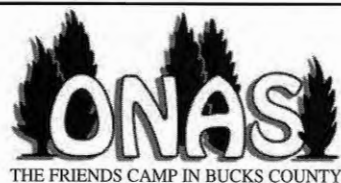


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■ **BOOKS**

**Science, Spirit, Wholeness:
A Quaker Scientist's Sense
of God**

*By Calvin Schwabe. Borders Personal
Publishing, 2004. 248 pages. \$15.99/softcover.*

Surgery and Beyond

*By Frank J. Lepreau. Old Harbor Publishing,
2005. 262 pages. \$10/softcover.*

**Ethical Business
Relationships: Partnerships
in Peace**

*By Lee B. Thomas Jr. Butler Books, 2005. 152
pages. \$16.95/hardcover.*

Most Friends who hang out in their meetinghouse library and leaf through a volume or two of early Friends' journals quickly realize that the passion and integrity of these early authors transcends time and the printed medium. It leaps off the page, captures the browser's attention, and ignites a faithful fire within even the most casual reader's soul.

Today the Quaker memoir and its literary cousin the autobiography (though frequently self-published and often lacking the editorial polish of its more commercial brethren from mega-publishing houses) carry on the tradition of these journals and serve much the same purpose: to reveal in unflinching detail the choices made and the life lived in faithfulness to "that of God."

Three outstanding books—one by a scientist, one by a doctor, the third by a businessman—have landed on meetinghouse shelves in recent years. The first to arrive was *Science, Spirit, Wholeness: A Quaker Scientist's Sense of God*, by Haverford's Calvin Schwabe. Elegantly written by a tropical disease researcher who has served at the World Health Organization and the nation's most prestigious academic institutions, *Science, Spirit, Wholeness* begins with the revelation of an epiphany Calvin Schwabe had in his early 60s that allowed him, for the first time in his life, to understand what he calls the "inner synergy between Quaker spirituality and the practice of biomedical science."

The tension between religion and science is one that all scientists experience, particularly if they function in an academic/scientific world in which to admit to an awareness of the Light is tantamount to committing professional suicide. Yet studies reveal that scientists and doctors are spiritually hungry beings who struggle to find that of God on a daily basis. They may not talk about it at lunch, but

the daily work of life and death—whether under a microscope, in a drainage ditch, or beside the bed of a terminally ill patient—skewers them to that place in which the larger questions of God and God's place in the universe is constantly under discernment.

Science, Spirit, Wholeness frees these scientists from that painful place as it shares Calvin Schwabe's thought-provoking epiphany, then backtracks from his childhood through a prestigious career of scientific discovery and Quaker service to the present—weaving throughout a discussion of theology and scientific theory that presents, in the freshest and clearest terms, a synthesis of God and science. It is the work of a lifetime, and an amazing achievement.

Equally amazing is *Surgery and Beyond*, a memoir by surgeon Frank J. Lepreau. "My education as a physician began on a cold February day in 1934 when Bob Michelet was taken out of Dick's House and I was taken in with the same untreatable pneumonia that killed him," begins this absorbing memoir. It continues through the early years of the author's college and medical school experience; his life as a surgeon, family man, and budding Quaker in Massachusetts; then follows his adventures—beginning at age 50—as a medical missionary to the Friends Africa Mission in Kaimosi, Kenya, the Hopital Albert Schweitzer in Haiti; and finally the Frontier Nursing Service in eastern Kentucky.

As to why he spent his later years in such uncomfortable places, he speaks of his experience in Haiti:

When we turned people away from our front steps we knew they had no place else to go. We were treating people from early morning until closing, working from seven in the morning to as late as nine in the evening. We cared for as many as we could possibly handle, knowing that if we couldn't take them they had no other place to turn [given the illness and hunger that plagues Haitians]. . . . The classic question is, "Why let them live?" What about [those] . . . who say these countries and their people should be abandoned? [But] what about the influence of a fine mission station or a great medical school like Markerere, which has been destroyed by Idi Amin? What is permanent and what turns out just the way we planned? What does it all amount to? The gospel of Jesus was delivered to an oppressed world, yet he kept on and his Light still beckons through the forest of missiles and sidewinders. Gandhi's dream of a free, peaceful India occurred only after a long, bloody partition. Does this mean

that he should not have tried?
I must fall back on the fact that I am a Quaker physician. I must hoe it out on my own compass. When I see a sick or dying person, I see God in him. I have the skills to restore him. Do I have a choice?

A third Quaker who clearly could not turn away from those who needed his skill and commitment is Kentucky businessman Lee B. Thomas Jr. In *Ethical Business Relationships: Partnerships in Peace*, he traces his business life from one decision to another over a 70-year career that saw him head the Vermont American Corporation, Universal Woods, Inc., and the Board of the Council on Economic Priorities in New York. Presiding over companies during the turbulent challenges of the '60s, '70s, and '80s in particular, Lee Thomas relays firsthand the subtle and not-so-subtle pressures brought to bear on a business person committed to Quaker principles of equality and justice.

On a case-by-case basis with frequently millions of dollars and people's lives hanging in the balance, the author describes one incident after another in which making a decision for what was right—refusing a military contract, refusing to promote only white males into management—looked as though it would hurt people and companies in the short view, only to have the long view prove that ethical decision-making is sound business practice. As he writes about his experience working for a CPA company in Chicago:

The facts speak for themselves: Enron is gone. Arthur Andersen is no more. The other CPA firms have got to learn something from this.

In all three books, these are truly "lives that speak." We are fortunate that these men have offered us a way to hear them.

—Ellen Michaud

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

Ring True: The Bells of Trummery and Beyond: 350 Years of an Irish Quaker Family

By Bill Jackson. *Sessions of York*, 2005. 329 pages. \$33/softcover.

Among the many useful traditions peculiar to Quakers—we do, after all, refer to ourselves as a peculiar people—is our penchant for

keeping excellent records of our family connections, and of our corporate behavior. No matter that those records are often intentionally vague about who said what at any given gathering, and that individual names are suppressed in favor of the "sense of the meeting." At least we often have carefully detailed accounts of who was present at a given event, and what decisions or resolutions arose from the gathering. As a caretaker of Quaker records, I am always deeply humbled by, and grateful to, those who toil to produce and preserve such records. I deem it a deeply spiritual public service.

On occasion, someone will take loose strands of those preserved records and weave them into a narrative. So it is with Bill Jackson's *Ring True: The Bells of Trummery and Beyond*. Bill Jackson tells us at the outset that he is not an historian, and as one reads this volume that fact is obvious. But within a few pages the reader ceases to care, for the author—whose career has been in support of Oxfam and the United Nations—has done due diligence among a wide array of historical repositories to bring us the engrossing story of 13 generations of a remarkable Quaker family tree, which has planted its tendrils as far off as Australia, Canada, and the United States.

The reader is gracefully drawn into the recounting of Bill Jackson's forbears, the Bell family, who began their association with the Religious Society of Friends when Archibald Bell (1617–1707) settled in Ireland's County Armagh, where he heard the powerful Quaker preacher Thomas Loe speak. Through six sections (corresponding to the five-century span of the narrative, plus a beginning orientation to the Bell lineage, and a final section of "Reflections"), and five chapters (each neatly divided into enticingly titled segments), the author spins stories of various births, wanderings, marriages, and careers that combine to provide not only a strong family, but a powerful backbone to British Quakerism and to Friends' communities worldwide.

For the visual learners among us (I am one), Bill Jackson opens his volume with an easy-to-see map of the regions of Ireland where the Bells originated and abound. Several smaller maps scattered throughout the book are more difficult to make out, but still useful. But it is not the spatial orientation that makes the story of this family such a fascinating read. Rather, it is its remarkable capacity to pass down so truly (as Bill Jackson puts it) their religious commitments and values to generation after generation, household after household.

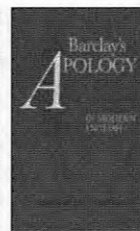
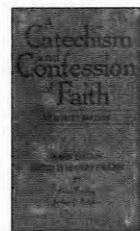
Bill Jackson's stories make us want to plumb the diaries, letters, and other documents from the family collection for clues

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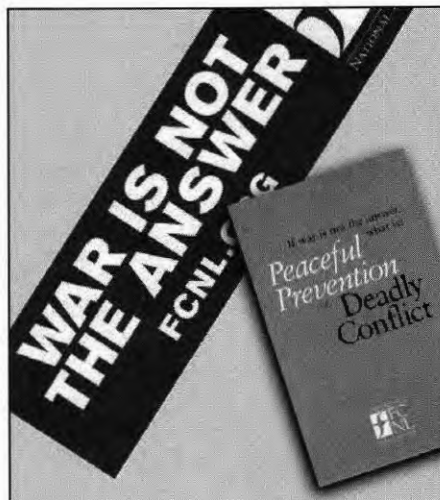
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about other parts of the family story: the elements of deep faith, the quality of effective child-rearing, and the power of social commitment. As today's young people say: "How'd they do that?"

—Emma Lapsansky-Werner

Emma Lapsansky-Werner is curator of the Haverford College Quaker Collection.

A Very Good Week behind Bars

By Janeal Turnbull Ravndal. Pendle Hill Pamphlet #380, 2005. 36 pages. \$4/softcover.

Janeal Turnbull Ravndal and her fellow imprisoned war protesters sure know how to put the *civil* into civil disobedience.

This delightful pamphlet illustrates the effect that attitude (and companionship, and faith, of course) can have on experience. With grace, honesty, humility, and above all a playful sense of humor, this author takes us through her week in a maximum security cell, and leavens even the indignities and discomforts (of which there were many) with her perspective. Such perspective serves better than any abstract philosophical analysis ever could. We learn by example, rather than by instruction. Instead of hearing about the meaning of the experience from the outside, we are taken right into the prison with this intrepid little group of "disobedients," and we share the author's reflections while we are there. Those reflections do not lead to shallow conclusions about rights and wrongs, but to questions about the nature of privilege, an awareness of the many ironies of the situation, and a nuanced view of the human beings on both sides of the prison system and the war in Iraq.

The prisoner-protesters are so relentless in their good cheer and good faith that one can almost feel the guards' eyes rolling, but Janeal Ravndal herself recognizes this: her large spirit can hold absurdity and absolute sincerity at the same time, so she brings genuine laughter and genuine love together in the story she tells. Finally, she emphasizes that although there is much to be learned from such an experience (and such a telling of it), "the real challenge comes afterward. Now the daily homework is to continue, in this more complicated world outside prison, a journey toward faith, away from fear."

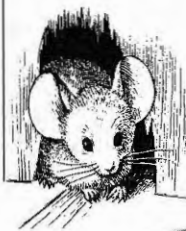
—Kirsten Backstrom

Writer Kirsten Backstrom is a member of Multnomah (Oreg.) Meeting.

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Olympia (Wash.) Meeting pledged \$750 to Quaker Bolivia Link for construction of a large greenhouse in support of Friends on the Altiplano, Bolivia. QBL is an international, non-sectarian development organization dedicated to reducing poverty among the indigenous people of Bolivia. It funds, supervises, and evaluates community-initiated projects primarily in agriculture, education, and health. At their December 2005 meeting for worship for business, Olympia Friends approved contributing \$140 from the meeting's Right Sharing of World Resources fund, and the meeting's Peace and Social Justice Committee added \$300 from its funds to support the greenhouse project. Members were encouraged to make individual contributions to complete the \$750 pledge. The greenhouse will provide a reliable year-round source of more nutritious food for families, including a large Quaker community on the Altiplano, which is 13,000 feet above sea level. Otherwise, during the eight months of dry season on the high plateau, a family's diet consists mostly of dried potatoes. Since 1995, QBL has provided funds for other development projects, including irrigation systems, animal breeding programs, drinking water systems, a health center, and a textile cooperative on the Altiplano.—*Olympia (Wash.) Meeting newsletter*

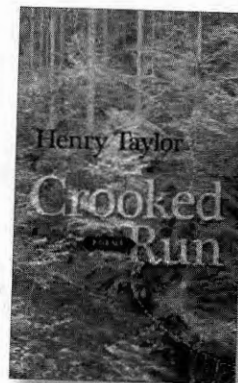
Santa Monica (Calif.) Meeting reached unity in its concern to support a minute approved by North Pacific Yearly Meeting about the war in Iraq in July 2005. Endorsed by Santa Monica Meeting in September 2005, the minute calls for the "immediate, orderly termination of the military occupation of Iraq by the United States." The minute further affirms, "We believe we are called to live in that love and power that takes away the occasion of all war. We are anguished by the deaths of over 100,000 Iraqis and by the deaths and lasting scars inflicted on another generation of soldiers and their families. We accept the moral and legal obligations of our country to help reconstruct Iraq, in concert with the international community and the people of Iraq. We acknowledge our own obligations to remove the seeds of war that are embedded in the ways we live our daily lives. We call for renewed efforts to prevent our nation from engaging in similar conflicts in the future. We hold in our prayers the people of Iraq, the troops of the United States as well as those from other nations, the humanitarian workers in Iraq, the families of all in harm's way, the leaders of Iraq and of the United States, and all others affected by this war." Shayne Lightner, co-clerk of Santa Monica Meeting, said the meeting had previously appointed an ad hoc committee to prepare a

minute that reflected the diverse views about the war among members of the meeting. "We have members who are committed pacifists, who are committed to the Quaker Peace Testimony, and some who believe in the concept of a 'just war'—that sometimes a war is justified. We found unity in supporting the minute approved by North Pacific Yearly Meeting." He added that the meeting directed that its endorsement of the minute be shared with North Pacific Yearly Meeting, with elected officials, and with FRIENDS JOURNAL. —*Shayne Lightner, co-clerk, Santa Monica Meeting*

The Quaker Council for European Affairs (QCEA) plans to present a resolution, under Article 9 of the European Convention of Human Rights on Freedom of thought, conscience, and religion, to the Council of Europe. The resolution establishes the right for individual taxpayers to direct a portion of their taxes away from military uses and towards peace-building, international development, and other alternatives to war. In 1967, the Council of Europe passed a resolution stipulating that Article 9 applies to conscientious objection to military service. QCEA has argued that the logical consequence of Article 9 is that it also applies to the conscientious objection to the payment of taxes. The legal dilemmas of this resolution are that 1) the state's need to maintain a uniform tax system is deemed more important than designing a tax system through which some taxes are diverted for conscientious objection, and 2) in the absence of legislation that allows for the diversion of taxes away from military purposes, the courts have no power to rule in favor of peace tax protestors. For more information visit <www.quaker.org/qcea/peacetax>. —*Around Europe, Quaker Council for European Affairs, November 2005, and QCEA*

Help Increase the Peace Program (HIPP) has measured positive effects on middle school students in Baltimore, Md. A rigorous treatment/control-group experiment conducted by Copper Coggins, PhD, showed that 20 sixth-grade boys from a Baltimore City middle school increased their self-sufficiency and decreased their victimization after taking a weekly, two-hour HIPP workshop for eight weeks in the fall of 2004. The young men in the group reported fewer incidents of being yelled at, hit or slapped, having things thrown at them, being pushed, being asked to fight, or being threatened with harm by peers after the HIPP intervention than an equivalent group of boys in the control group. The research was approved by the institutional review board of North Carolina State University and by Baltimore City School District,

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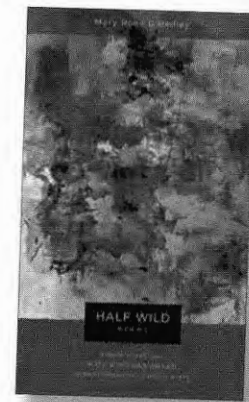
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and was funded by a grant from the Maryland Mediation and Conflict Resolution Office (MACRO). For a full report visit <www.afsc.org/hipp/05HIPPEval.pdf>.—*HIPP News, AFSC, Fall 2005*

American Friends Service Committee and Intermountain Yearly Meeting's Joint Service Project to Louisiana supported 21 people to work on Hurricanes Katrina and Rita disaster relief projects in January. Volunteers ranging in age from 15 to 72 served the Isle de Jean Charles band of the Biloxi-Chitimacha-Choctaw Native Americans, located about two hours south of New Orleans, from January 3 to 18. Co-pastors of Bourg Foursquare Church Kim and Vanessa Voisin, along with the church community in Terrebonne Parish hosted participants from 12 states. Co-led by Mike Gray, Tom Kowal, and Amy Wagner, the team of volunteers took their lead from the native community, doing the work that was requested. Projects included constructing a building from the ground up in Dulac, patching roofs on a few area homes, priming and painting a kitchen ceiling, knocking down moldy dry wall in another home, distributing food and paint to a family, constructing kitchen cabinets for another family, sorting donated clothing and supplies (including unloading a semi truck full of gallon cans of paint and primer, which were then labeled and sorted), completing electrical repairs for a few homes, and doing general clean-up. Volunteers had much opportunity to practice patience, team-building, and worship sharing, and were able to attend meeting for worship with New Orleans Friends. For more information e-mail Mike Gray at <mgray@afsc.org> or call (520) 907-6321. Both skilled and unskilled volunteers are invited to e-mail <tommandannette@comcast.net> if interested in ongoing service projects.—*Barb Luetke, Penn Valley (Missouri) and Dallas (Tex.) Meetings; and Sakre Edson, Eugene (Oreg.) Meeting*

AFSC's nominations for the 2006 Nobel Peace Prize are Ghassan Andoni from the Occupied Territories of the West Bank and Gaza and Jeff Halper from Israel. For decades these grassroots peace activists have worked to liberate both the Palestinian and the Israeli people from structural violence—symbolized most clearly by the Israeli Occupation of the West Bank and Gaza. They have opposed the Separation Wall that blinds people to one another's existence. They instead try to build bridges for recognition and celebration of a common humanity. Ghassan Andoni is a Physics professor at Birzeit University in Palestine, who has combined his teaching with peace activism since 1988. While a college student in Iraq, Andoni dropped out to

work in refugee camps in Lebanon during the civil war there. Returning from Lebanon, he was arrested and jailed for two years for his supposed involvement in the military conflict. His Israeli judge refused to believe that he was a hospital worker and sentenced him for alleged membership in the PLO. During the First Intifada, 1987–1993, Andoni was an active participant in Beit Sahour's tax resistance. He expanded his understanding of non-violence from being a personal position to a public one, which if successfully employed could lead to a mass movement of liberation. In 1988, after another jail term, he co-founded the Palestinian Center for Rapprochement between People. The Center's aim was to allow those in conflict to acknowledge each other's humanity. Later, he co-founded the International Solidarity Movement (ISM), coordinating international volunteers with Palestinians and Israelis in nonviolent actions that call attention to the Occupation and its effects. Jeff Halper is a professor of Anthropology whose discipline convinced him early on of the importance of trust in human relationships and the need never to treat humans as "other." Jeff is from the United States, and went to Israel in 1973 after attending rabbinical school and becoming a Vietnam War resister. As an Israeli citizen he has refused to bear arms, even during his military service, and refused to serve in the Occupied Territories. In 1997 he co-founded the Israeli Committee Against House Demolition (ICAHN), which was among the first Israeli peace groups to work inside the Occupied Palestinian Territories. ICAHD stressed working in coalition and often partnered with other Israeli groups, such as Bat Shalom, Rabbis for Human Rights, Tayyush, and Gush Shalom, as well as with Palestinian organizations such as the Land Defense Committee and Rapprochement. Jeff and ICAHD also organize Palestinians, Israelis, and internationals to rebuild demolished homes as acts of political resistance to the Occupation. ICAHD has been well ahead of other peace organizations in its appeal to the international community, disseminating information, networking, and analyzing the occupation and its effects. ICAHD has come to see that dialogue groups, while often having an important role in opening communication and challenging stereotypes, may put reconciliation ahead of the restoration of justice. Jeff Halper has in recent years spent a great deal of time traveling abroad to counter mainstream media information about the "realities on the ground," and has established ICAHD chapters in the United States, Europe, and elsewhere. Both men have been asked to co-author a book on nonviolent resistance in the Occupied Territories. —*Janis Shields, AFSC*

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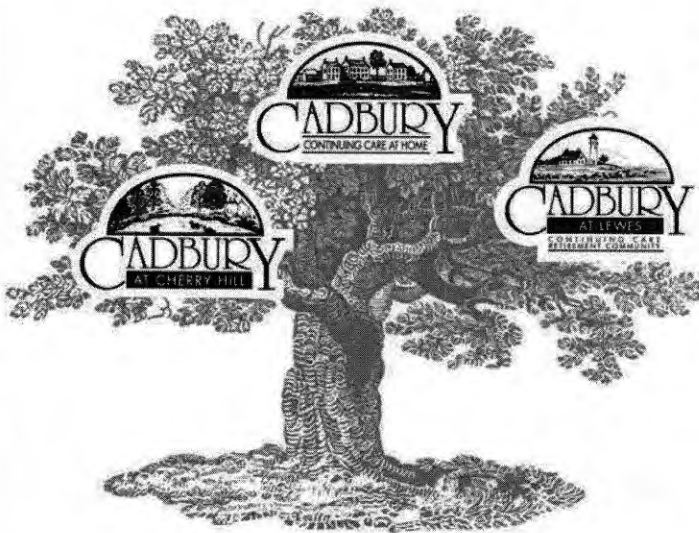
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Jewish and Palestinian students in Israel voted together at Israel's first bilingual, bina-tional primary school/junior high school in the Oasis of Peace. With national elections in both the West Bank/Gaza at the end of January, and in Israel in March, students have been focused on the democratic process, and on every person's right to express his or her opinion as long as it does not disparage, insult, or trample on the rights of others to live with dignity and in peace. Elections, held at the beginning of the school year for class committees and student council representatives, were an opportunity for the students to experience democracy firsthand. "The candidates were each given the stage to present their own political platform . . . and prepared slogans and posters and visited all the other classes for their election campaign," said teacher Ery Edlund. Founded more than 20 years ago, the school remains one of only a handful of schools in the region where Jewish and Arab children learn together in the same classes with equal respect for Arabic and Hebrew. "Certainly, this unique school faces many challenges with the ongoing tension and violence facing Israelis and Palestinians. Yet, as the students learn together and vote together, the walls of culture, religion, language, and ethnicity that divide them start tumbling down," said Ery Edlund. The elected student leaders have taken their responsibilities to heart. One of the challenges facing the school is improving the quality of Arabic language education for all students in a society where Hebrew is the dominant language. Students have taken on the challenge themselves by arranging an Arabic-only school break with special activities, which have included remembering the tenth anniversary of the assassination of Prime Minister Yitzhak Rabin, and other programs arranged by each class level where all students participate.—*American Friends of Neve Shalom/ Wabat Al-Salam (Oasis of Peace)*

Thom Jeavons left his position as general secretary of Philadelphia Yearly Meeting on March 31 to accept a new professional opportunity. Over the last ten years, Thom worked to enhance PYM's regional staffing, fundraising capacity, and personnel practices. Thom has spoken on behalf of Friends in the aftermath of the 9/11 crisis, has represented Friends' witness to freedom of conscience in the PYM tax case, and has renewed PYM's presence in the National Council of the Churches of Christ as an avenue for spiritual partnering on peace and justice issues. He was instrumental in supporting the creation of the Spiritual Formation Program and the Making New Friends Project. Thom also took a lead-

ing role in the yearly meeting's support for the renewal of Ramallah Friends' presence and witness for peace. Perhaps most challenging for Thom was his work to bring organizational integrity to PYM, an organization that functions as both a complex organization and a spiritual community. Though being a voice for change was not an easy path, Thom gave himself fully to Philadelphia Yearly Meeting. Thom will be the next executive director of ARNOVA, a national organization for the study and improvement of nonprofit organizations, voluntary action, philanthropy, and civil society. Thom will also serve on the faculty of the Center on Philanthropy at Indiana University, and will consult with the Lake Institute on Faith and Philanthropy at IU. Thom's family will be relocating to the Indianapolis area, and his wife, Gretchen, is hoping to enjoy some country living. Interim Meeting has taken steps to appoint an interim general secretary by April 1. A project group will also be appointed to assess current staff administrative functions, gathering perceptions and information from a broad base of staff and yearly meeting Friends on the effectiveness and challenges of those functions. Having approved any changes to the general secretary's job description, Interim Meeting will appoint a search committee. The clerks of Philadelphia Yearly Meeting and Interim Meeting see this transition as an opportunity to take some time to anchor the future of PYM in the healing power and strength of its spiritual community.—*Gretchen Castle, clerk of PYM*

■ BULLETIN BOARD

Upcoming Events

- May 7—Friends Historical Association spring meeting, Little Falls Meeting in Fallston, Md.
- May 11–12—Friends Environmental Educators Network (FEEN), at Tandem Friends School, Charlottesville, Va. Visit <www.friendscouncil.org> or call (215) 241-7245.
- May 12–14—Netherlands Yearly Meeting
- May 16–18—Christian Quaker Renewal Fellowship 22nd annual gathering, *Let Your Light so Shine: Christ in You*, at Woodbrooke Quaker Study Center, England. Contact Beryl Bell at +020 8926 7853 or <colinberyl@ntlworld.com>.
- May 26–29—Britain Yearly Meeting
- May 26–29—Northern (U.S.) Yearly Meeting

• June 23–25—Quaker Historians and Archivists Biennial Conference, Guilford College.

• July 1–7—Friends General Conference 2006 Gathering at Pacific Lutheran University, Wash. Online registration is now open; visit <www.fgcquaker.org>.

Opportunities

• Friends Testimonies and Economics, a joint project of the Earthcare Working Group and Quaker Earthcare Witness, is seeking Friends to provide both leadership and opportunities for presentations and workshops about economics and Friends testimonies in monthly meetings and other settings. If interested, contact Ed Dreby at (609) 261-8190 or <dreby-mans@igc.org>.

Resources

• Friends Testimonies and Economics has developed a three-part resource called *Seeds of Violence, Seeds of Hope: Economics in an Ecological Context*. Parts one (“Planting Seeds”) and two (“Cultivating Seeds”) will be available online by early April; visit <www.fgcquaker.org/library/economics/seeds>. Part three will be posted later in the spring.

• Philadelphia Yearly Meeting has started a Substance Abuse Education Project. The Care and Counsel for Meetings and Members and Drug Concerns Working Group of PYM believe that it is important to help break the culture of silence around substance abuse issues so that those who suffer from the effects of addiction can more easily find help and support. Psychologist Carl Jung called addiction a “spiritual disease”; and these groups believe it is important that Friends receive support from their spiritual communities. Ted Spaeth, who was brought up in a Quaker meeting, has been active in Germantown Meeting in Philadelphia, Pa., since the 1970s, and has master’s degrees in Social Work and Law and Social Policy from Bryn Mawr College, serves as the project’s consultant. He is available to speak to meetings and other Friends organizations to share his understanding of the challenges that face substance abusers and their families and friends. For further information call Steve Gulick at (215) 241-7068, or Ted Spaeth at (215) 483-4959 before 9 pm. —Annette Benert, Clerk of PYM’s *Care and Counsel for Meetings and Members*

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■ MILESTONES

Deaths

Littman—*Guy Julian Littman*, 58, on June 3, 2005, in Santa Rosa, Calif. Guy was born on August 24, 1946, in New York City, and grew up in Uniondale on Long Island, N.Y. He majored in German at Hartwick College in Oneonta, N.Y., spending his junior year in Austria. He continued his education at Episcopal Divinity School in Philadelphia, Pa., earning his master's in Theology and running the bookstore. Guy's Clinical/Pastoral Education (CPE) was with disadvantaged youth in Philadelphia and Los Angeles, Calif., under the direction of John Fryer. After seminary Guy joined the Episcopal Franciscan Friars at Little Portion Friary in Mt. Sinai, N.Y., and was soon transferred to the San Damiano Friary in San Francisco. He served as assistant to the director of Henry Ohlhoff House (HOH), an alcohol recovery home in San Francisco. He left the Franciscan order and later became director of HOH. On October 30, 1974, Guy was ordained a deacon in the Episcopal Church and two years later, although he preferred the title "person," he was ordained as a priest. As such, he served as advisor to the San Francisco/San Mateo Cursillo movement for many years. In the spring of 1979, Guy married Kathy Lathrop Sheldon. Soon after, he left HOH and became assistant priest at St. Cyprian's Episcopal Church, where he was active in a number of ministries serving many people. When their son, Chris, was born, Guy decided to become a full-time parent while Kathy worked. When Chris was two-and-a-half years old, Guy began working for the California Human Development Center in Santa Rosa and after a few years began working at Friends House in Santa Rosa. He was there for 17 years and made many lifelong friends. Interested in Quakerism for a long time, Guy attended a pastoral Quaker church, but it didn't suit him. Eventually he found Redwood Forest Meeting in Santa Rosa and was an ardent supporter of that meeting for many years, helping to found a men's group that came to support him magnificently until his death. For his entire adult life Guy was a nurturer and touched many lives, some about whom he never even knew, and all this was preparation for his most important mission of fatherhood. He enjoyed every moment of raising and nurturing Chris, and was very proud of him. Guy provided resources for his home-schooling from second grade through high school. He was active in the HomeSchool Association of California. In his last months, Guy visited every one of the people who needed him, sometimes in dreams, spending as much time as necessary to connect and prepare each person and himself in the process. Blessed with many friends, he appreciated all prayers and the wonderful written, verbal, musical, and artistic support he received from them. Guy was a kind, dignified, and loving person with a wonderful, sly sense of humor. He loved his family, the cello, German a cappella, genealogy, Texas hold 'em, and the standup comedy of Margaret Cho. Guy is survived by his wife, Kathy Littman; his son, Chris Littman; and Tenay Hall, Fred and Kay Littman, Nancy Lathrop, Pat Lathrop, Steve Lathrop, Theresa Mitchell, and Julie Chubb.

Nadeau—*Ena June Nadeau*, 83, on November 8, 2003, from progressively debilitating adult onset diabetes. Ena June was born on June 22, 1920, in Maryville, Mo. The older of two children, Ena June earned a degree in Education from Northwest Missouri State Teachers' College, where her father taught, then became a teacher herself. In 1944, on a train trip, she met a Red Cross worker headed for Okinawa named Earl James Nadeau. For two years she and Earl corresponded by mail, and they were married in 1946. Ena June became involved with Friends while living in Lancaster, Pa. A meetinghouse was established in her neighborhood in 1955, and she quickly became central to the activities of the meeting. Her son Randy remembers the family opening up the meetinghouse and setting up for worship each Sunday. Ena June was editor of the meeting's newsletter for 20 years, her writing rich with wit and literary references. She was also active in the American Diabetes Association and the American Association of University Women, though her family remained central to her daily life. In 1990, when her husband died, she moved to San Antonio to live with her son Randy and his wife and children. She lost her eyesight to diabetes, and during her last two years lost her ability to read the classics of literature that lined her shelves, read and re-read, often with notations in the margins. Friends Meeting of San Antonio remembers Ena June for her sweet gentleness, her humility, and a quiet radiance of spirit. She was constantly encouraging of others, took particular notice of young Friends, and would occasionally remind Friends, gently but pointedly, of what they, as Quakers, should really be doing. Ena June was predeceased by her husband, Earl James Nadeau. She is survived by two sons, Randy and Dana Nadeau; and two grandchildren.

Muller—*Werner Ernst Georg Muller Sr.*, 93, on December 2, 2005, in Newtown, Pa. Werner was born in Hamburg, Germany, on August 24, 1912. A survivor of World War I and refugee of its aftermath, he immigrated to Philadelphia with his parents and sisters, Gerda and Elfriede, in November 1924. A graduate of Frankford High School in Philadelphia, he became a licensed optician, working for Morrison Guild Opticians and American Optical Company. His commitment to consumer cooperatives led to the formation of the Philadelphia Consumer Services Cooperative, which he managed and for which he provided optical services for more than 30 years. He was the personal optician at Girard College from the late 1940s through the mid-'60s. Werner and his wife, Margaretta, began their own family while living on Girard Avenue in Philadelphia. They relocated to the Olney area of the city, and then, in 1948, built a home in Bryn Gweled Homesteads, an intentional community in Bucks County, Pa., where they lived for more than 30 years. Werner served as a board member and president for Bryn Gweled, actively participating in the community with reliable guidance in fiscal planning and management, as well as establishing a community gasoline and home-heating oil cooperative. An active member of Southampton Meeting, he served on many yearly, quarterly, and monthly meeting committees. One of the original planners of Friends Village in Newtown, Pa., he was on the board of directors, served

as treasurer, and was one of the last two original residents. He will be remembered for his year-round devotion to the bountiful community vegetable garden from which the dining hall was provided throughout the growing season. Werner touched the lives of many people with his attention to important detail, his diligence, and by his patient, personal guidance in dealing with life's challenges. He would point out which tomatoes to pick, adjust your glasses so comfortably that you weren't aware you were wearing them, and all the while impart a perspective on life that would actually enhance your vision. Werner was predeceased by his first wife of 69 years, Margaretta Roeger Muller. He is survived by his wife Lois Muller; two sons, Richard and Werner Muller; a daughter, Marjorie Sprouse; six grandchildren; and twelve great-grandchildren.

Rotundo—*Barbara Ruth Bristol Rotundo*, 83, on December 24, 2004, in Laconia, N.H. Barbara was born on May 21, 1921, in Swampscott, Mass., the daughter of Ralph and Ruth Munsey Bristol. She was the longest-standing member of Schenectady (N.Y.) Meeting, having joined shortly after the meeting was formed during World War II. The "living memory" for Schenectady Meeting, she led a remarkable and exemplary life, and maintained active membership even after retiring to New Hampshire from New York. The young widow of Joseph Rotundo, she raised three children alone, earned a master's degree at Cornell and a PhD in English at Syracuse University, and launched an academic career, first at Union College in Schenectady, and then at the State University of New York at Albany. Barbara relished the life of the mind and possessed a zest for public improvement. Her public service included working at a Girl Scout camp where she was a master at starting campfires, and serving as the elected president of the Schenectady School Board. A member of the boards of the local Neighborhood Youth Corps and the Carver Community Center, Barbara especially liked holding the babies at an inner city day care center at Refreshing Spring Church in Schenectady. She celebrated her retirement by volunteering as an English professor for a semester at Tougaloo College in Mississippi; becoming an expert on the rural cemetery movement, gravestones, and related topics; served as a leader in the national professional societies of these fields; located and identified historic cemeteries; wrote research papers; took hundreds of photos of gravestones; and led tours at both Mt. Auburn Cemetery in Boston and at Highgate Cemetery in London. She also was an enthusiastic Elder Hostel participant and leader, conducting architectural history tours of Boston. A caring friend who was deeply involved with her family, Barbara was genuinely interested in those around her. In all facets of life she sought to improve the welfare of others. When Barbara walked into a room she brought the world with her, sharing her wide knowledge and travels. Endlessly interesting to listen to, she was a much beloved anchor of support and fellowship for her meeting. Barbara is survived by her daughters, Ruth Ann Whitney and Peggy Rotundo; her son, E. Anthony Rotundo; and four grandchildren, Barbara Rotundo, Peter Rotundo, Nicholas Danforth, and Ann Danforth.

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A.J. Muste

Continued from page 7

of racial intolerance in the United States. In one of his popular essays on the role of the emerging civil rights movement, he observed that "a calm survey of the situation will certainly not lead to a verdict that justice and equality for the Negro people have been substantially achieved. On the contrary, there is still a long way to go." Seeing a direct connection between imperialism overseas and racial injustice at home, Muste provided guidance to Martin Luther King Jr., after the latter's emergence as the chief spokesman for the nonviolent wing of the civil rights movement. Muste encouraged him to read the works of Woolman, Jones, Gandhi, and Thoreau, and when King's own growing resistance to the Vietnam War took center stage, Muste stood by him on all counts.

Social and civil unrest at home, marked by civil rights protests and growing opposition to the Vietnam War, demanded even more of Muste's time and energy. In the mid-1960s, front-page headlines captured Muste's picture as he led antiwar protestors down Fifth Avenue in New York City. He was instrumental in helping to organize national demonstrations against the war. In April 1966, he visited South Vietnam as part of a delegation from Clergy and Layman Concerned About Vietnam. Nine months later, despite ill health and warnings from his doctor not to go, Muste traveled to North Vietnam where he met with North Vietnamese Premier Ho Chi Minh. Along with two other clergymen, he returned home bearing an invitation from Minh to President Lyndon Johnson requesting that he visit Hanoi in order to discuss an end to the war. That was Muste's final witness to peace. On February 11, 1967, he died.

It is almost 39 years since then. There have been books and articles written about his peace witness, but a younger generation may not know that his conversion to Quakerism during World War I was a seminal moment in his life. It directly enjoined him in the political and economic struggles of his day. His legacy is secure. And I am sure that he would heartily agree with one particular obituary notice observing his passing. In the antiwar newsletter, *The Mobilizer*, the following appeared: "In lieu of flowers, friends are requested to get out and work—for peace, for human rights, for a better world." □

FAHE

Continued from page 12

and take responsibility for my prayer life. And it was a series of conversations with a college president that gave me a way to see the humanity of those in power in my own institution. Generations and genders mix, too, with an openness that still startles and delights me.



Perhaps the most important thing that FAHE does for its members is to help us discern how to live out our spiritual lives as we go about our academic lives. How does the Testimony of Equality apply in the classroom? How does the Testimony of Truth apply in research? In decision-making processes about promotion and tenure? How does the Testimony of Community apply in the faculty senate? How does the Testimony of Simplicity apply in the spiraling, conflicting demands of academic life? How can we be a channel of God's peace as we teach, grade, write, and serve on committees? These are the sorts of questions that emerge in our presentations and discussions, discussions that then go on to light the way in the months between conferences.

For me as for many, FAHE has allowed me to take down the wall between my academic life and my spiritual life. I've been to 13 conferences now, and I recently came off the Executive Committee after a decade of service, including terms in all the clerking positions. I've learned to look forward to FAHE e-mails, which inevitably provide an "e-hug" along with their business items. At the conferences, I find that the sessions stock me with new ideas on teaching, new directions in my own research, and a new awareness of my own



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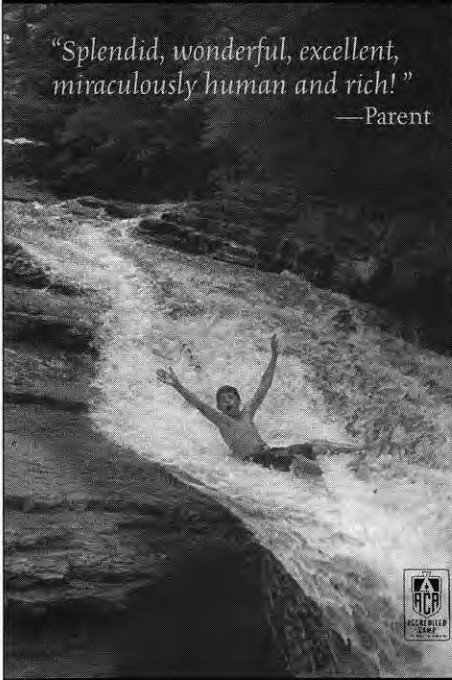
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growing edge each year. The conversations
between sessions and late at night are a joy,
one that I mull through the year and look
forward to intently as June approaches.

FAHE's effects on my academic life
have been far-reaching. For example, sev-
eral of the research directions I've taken in
the past decade emerged from FAHE,
including primary research at Friends
Library in London on Friend Janet Payne
Whitney, and a book of essays on Quaker
pedagogy, *Minding the Light*, which I
co-edited with another FAHE member,
Anne Dalke. As I look over my life in
school, it seems to me that every decision
I make about another person—students,
colleagues, the high school principals I
work with, administrators on campus—
has been touched by what has been said
and understood at the FAHE conferences.

My sense of FAHE's essence shows up
in flashes of vivid memory: reading poems
to one another in the Earlham graveyard;
babies Tariq and Owen adding their
music to lunchtime conversation in the
Whittier dining hall; a celebratory birth-
day walk during which deeply felt discus-
sion, emerging from an afternoon session
on the moral sense, moved through ice
cream-inspired playfulness back to the
profound. Or consider this scene, two
summers ago at Pendle Hill. We have a
tradition of one evening's open mic, late,
after the plenary has ended and the post-
plenary conversations have woven them-
selves to closure. Twenty of us gathered
that year in the Brinton House living
room, a beautiful, quietly lit space with
fireplace and windows onto the night
woods. We went around the circle, taking
turns. One person read a poem. One told
a story. One read from a journal. One led
us in singing Latin chants, writing the
words on the whiteboard. Eventually, a
young man holding a folder of papers
nervously said he would venture, and he
began to read. It was a play, one imagin-
ing the destruction and rape in Bosnia
from the perspective of a young soldier
who is leading his men in hurting. Silence
deepened as we listened, as we ached, as
tears fell. The young man's voice fell still.
Silence gathered us up and held us in the
flow of God's love among us. □

In Transience

Continued from page 22

participants set up intergenerational "spiritual buddies": pairs of Friends in which elderring/youngering is a natural part of the relationship, as pen pals stay in touch about what is going on in their lives and spiritual journeys. We also brainstormed ways college-town meetings could enrich themselves by increasing connections with YAFs, such as host families who would "adopt" a student and help introduce him or her to the area and meeting, or open houses where the whole community would come out to meet and welcome new students and those interested in Quakerism. All of these and many more are just simple first steps toward becoming truly intergenerational communities. If I'd had an adopted family or host grandparents in my college meeting, someone familiar who could help me establish spiritual connections in the community, I probably wouldn't have become as disconnected as I did.

All in all, my journey would not be complete without my sidetrack, and the experience was definitely worth it as I appreciate my spirituality much more. My faith is now something that I have discovered within myself rather than something I simply grew up with. But I had the benefit of experiencing the Youth Consultation. For others, the possibility of YF and YAF gatherings and of intergenerational contacts in new meetings could help lessen the disconnect and make a world of difference.

We YFs and YAFs have many gifts to bring to the Quaker community. We bring fresh ideas and interesting views. We are a part of the wider community that can't be forgotten! We are the future! We need support in our spiritual journeys, but we can also give back and provide support. It can be hard on both sides as we come and go; but if bridges can be built, the travel will be priceless and eternal. □



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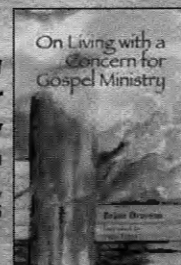
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by Brian Drayton

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Background, *An Expression of Light* (watercolor), by Darcy Drayton



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Forum

continued from page 5

do those who complain of the “single Native American” challenging the practice not reach out to other Native Americans in this discussion rather than having it themselves?

Here’s something from both traditions (Quaker and Indian) that might prove useful: Sit quietly. Breathe. Be at peace. Let yourself wash away to be replaced with something greater. Listen.

Brian Windwalker
Hunlock Creek, Pa.

Is this a case of exclusivity?

Could Alice Lopez of the Mashpee Wampanoag tribal council possibly be recapitulating the principle of exclusivity, which has been characteristic of cultural exchanges according to modern anthropology?

This principle is certainly an important part of our Judeo-Christian religious tradition: The Old Testament refers constantly to the Jews as “the (exclusively) Chosen of God” as indicated by direct birth descent and circumcision (too bad about us and ours) as most cultures of that day—and now?—preached and believed. Remember all those lists of “begats” in the New Testament to prove Jesus was descended from King David one way or another and thus eligible to be the Messiah? Jewish descent was defined through the father’s line until the bloody Jewish rebellions, when the Romans killed off all the men. In the Diaspora (dispersion from Palestine), the Roman soldiers took the Jewish women, who were the only ones left to continue the Jewish religion, and Orthodox Jews are since then defined by matrilineal descent.

Though St. Paul was born a Jew (and therefore circumcised) he was educated in the Greek tradition of Inclusive brotherhood-of-man: *anyone* could “become a first-class Greek—later Roman—citizen” without being born a Greek (except for slaves), which he slowly transferred to “anyone” could become a Christian, even uncircumcised non-Jews, which was the big issue in Paul’s early travels. (Historians tell us that Jesus’ brother, James, led the Jewish sect that maintained that only born and circumcised Jews could become Christians, which competed with the Scribes and Pharisees. However, since James’ sect was all massacred in a Jewish rebellion, only Paul’s inclusivity was left to broaden Christianity).

If we learn anything from anthropology it should be that (1) almost all cultures believed they were exclusively chosen of God: the tribal names (like “Navajo”) often translated to “God’s People.” And (2) that

no cultural beliefs remained “pure” for long, being influenced by trading, war, and marital contacts with adjacent cultures, which were themselves “tainted” products of earlier cultures. Therefore, (3) doesn’t any claim for purity and exclusivity smell of cultural (racial? ethnic?) “superiority,” which is racist by definition?

We Quakers have a tradition of toleration of other cultures and religions, believing as we do in “that of God in all persons.” But this tolerance may be stretched a little thin when we see some cultural practices: the exposure of Kenyan girl babies in the forest to die because the parents wanted a higher-status boy; the Islamic tradition of clitoridectomy, cutting out the female clitoris to insure female sexual fidelity; the Aztec religious tradition of swiftly, surgically cutting out the beating heart of a sacrificial person for the placation of the gods, etc. *So there are limits to how far most of us Quakers would go in respecting the religious rites/cultural practices of other cultures.*

Would not practicing some benign, foreign cultural practices be a way of honoring or respecting in a brotherly fashion unfamiliar practices?

I have not done a systematic cultural investigation of sweat lodge practices, but I have heard that it may have been practiced by the Celts, Romans, Finns, etc. If other cultures have had a sweat lodge tradition, could it not have been tapping into some more primeval spiritual/body rites? What then are the Mashpee Wampanoag preserving? Ethnocentrism? Should we respect other cultures’ ethnocentrism?

Bob Michener
Estes Park, Colo.

Three concepts of Christ or Jesus

I truly appreciate John Pitts Corry’s article “Jesus as the Second Option” (*FJ* Jan.). It is thoughtful and enlightening. However, I find myself confused when people refer indiscriminately to “Jesus” then to “Christ.” Whom do they mean?

Although the early Quakers conflated three concepts that apply to Christ Jesus, I find it helpful to distinguish them, as later scholarship has done. Here they are, in no particular order:

The first is the historical Jesus, a person historians can study with standard historical tools. This is the man who grew up in Nazareth, preached about the reign of God through (and in) the details of first century Galilean life, angered and/or frightened the

Temple authorities, and was crucified by the Romans just outside the gates of Jerusalem about 33 C.E. Historians reconstruct this figure from the synoptic gospels, the Gospel of Thomas, the Jewish historian Josephus, archaeological information, and sociological and anthropological studies of religious figures.

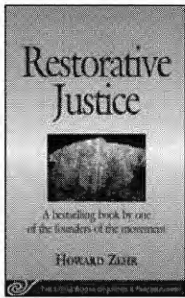
The second concept is the Light or Fire, a Still Small Voice or a Rushing Mighty Wind. This is an experiential phenomenon. This is the power with(in) people across time and space, encountered before Jesus’ birth and after Jesus’ death, a power for personal transformation. It is not necessarily connected to the historical Jesus, and certainly no one needs to know about the historical Jesus, or even about the existence of the Bible, to experience its power. This concept—this experience—was at the center of early Quakerism.

Third is the doctrinal Christ, a theological concept, sometimes called the “Christ of Faith.” This is the god-man, born of a virgin, only son of God, messiah and savior, who died on the Cross to save humankind from God’s anger at the original sin of Adam and Eve and the individual sins of their posterity, ourselves included, then ascended to heaven. Many Christians think that to be saved from death, one needs to believe in—have faith in—this concept.

No conflict exists between the historical person and the experiential power. Indeed, the historical person may have embodied the experiential power as thoroughly as any human being can. Moreover, knowledge of the historical person and the will to follow him may enhance the experience of the power and increase our willingness, and even our ability, to be transformed by it.

In contrast, the doctrinal concept evokes conflicts. It clashes with science. The virgin birth is impossible now that we understand how conception works, that each parent contributes to each offspring half the DNA—chemistry, not Spirit. And, given modern cosmology, there is no place, “heaven,” to which the risen Jesus might ascend—and no point, theological or otherwise, in his going to Mars. The theological concept also contradicts the hypothesis of a good God, offering an angry, punitive one, instead, who requires appeasement (the torture and murder of his son!) to be able to forgive. In Christian theologies that claim Christ saves us from the *consequences* of sin, death, rather than from committing sins ourselves through personal transformation in this life, the doctrinal Christ also is incompatible with the experiential power, a power for

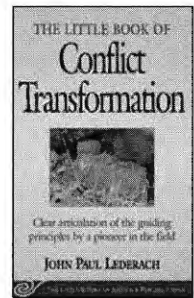
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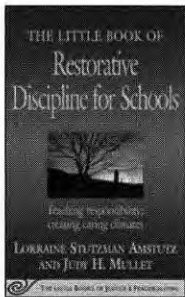
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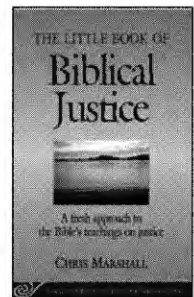


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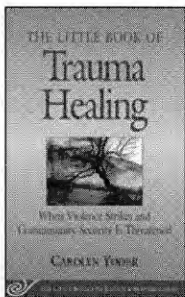
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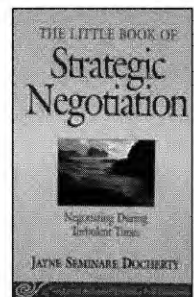
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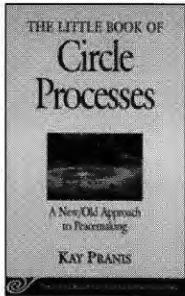
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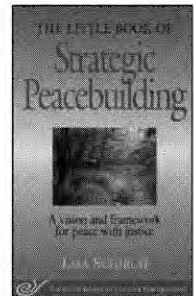
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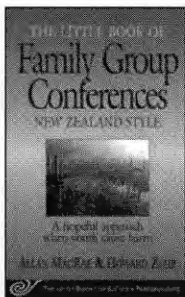
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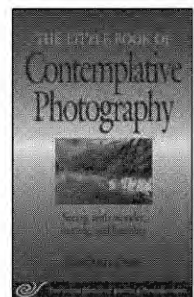


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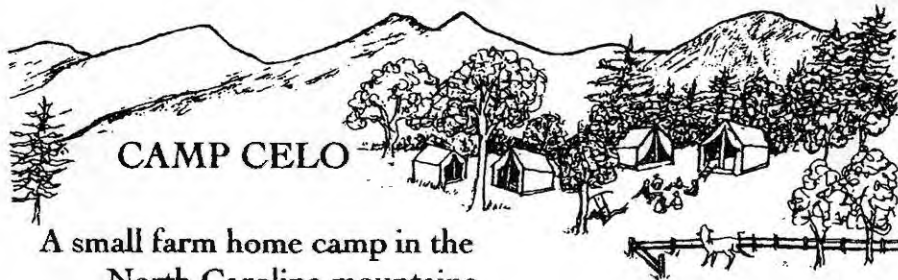
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John Corry mentions the historical Jesus and the Light, which fit together nicely even though they are conceptually separate and should not be conflated. However, he also mentions Christ-centered Christians who (as I understand it) accept the doctrinal concept. The three concepts are incompatible, and it is the doctrinal one that must go.

Patricia A. Williams
Covesville, Va.

Do we have enemies?

The Among Friends column in the February issue swelled and grew like a lovely balloon, rising for all of us to admire and emulate, until it popped (devastated) with the use of the word "enemies"!

Would it not have been more appropriate to speak of "those with whom we disagree" since there is that of God in *all* God's children? Like Daniel Ellsberg (of Pentagon Papers fame), "For me the concept of 'enemy' no longer exists."

Bob Mabbs
Sioux Falls, S.Dak.

Unity and diversity

Silent worship is at the beginning and at the end of the faith of Friends. It is the miracle that lets God find us. It brings the experience that sustains us. It brings us to the Guide who can lead us in lives of integrity. But we need more if our meetings are to become what Isaac Penington described as "heaps of living coals heating each other." We need a challenge in the middle as well as the beginning and end. And for Friends today, the middle is in a muddle.

Among liberal Friends today, many words are brought forth on the blessings of diversity. This is a prime example of the muddle in the middle. The faith of Friends is anchored in our experience of the Divine in our lives. And we know by experience that all can have this anchor—it is universal. So we exclude none from the Love or the Light. Our faith has room for all *people* but not all religious notions. We may have received different measures of Truth and we may have diverse gifts, but the experience of the Divine leads us to Unity or it is not an experience of the Divine. The fact that other religious traditions have some aspects that resonate with our understanding does not mean that we must fit those aspects or others into our practice. We are stealing small fruits from our neighbor's gardens when we have

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an unexplored garden of our own. Do we rush out to gather spiritual practices of others because they are easier to achieve than what is required by the discipline of our own tradition?

A faith that Truth is composed by creating the broadest possible amalgam of diverse religious notions has no Quaker historical or theological ground. The "convincement" of Friends has never led Quakers to believe that our contribution to the world is to gather all religious notions into one big pile. The Bible story of the tower of Babel should be a warning to us.

I understand that many of those who come to Friends today are escaping from false authorities that have wounded their spiritual sensibilities. I came to Friends as a wounded person. As wounded people we are likely to seek comfort wherever we can find it. We must be tender with each other to enable all to risk taking up the Cross that will lead to genuine spiritual growth. Part of what holds us back from seeking Unity is the knowledge that if we do get close to each other and are set on fire we will have to change. And there is no spiritual change unless it changes what we *thought* ourselves to be. We must come together to labor together to heat up our spiritual lives. With a faith that is written in our hearts and that we hold together with other Friends, our lives will speak and we can "walk cheerfully over the world, answering that of God in every one."

Robert Griswold
Denver, Colo.

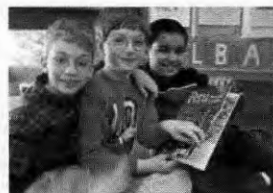
The redemptive power of self-renunciation

The Quaker blogosphere was abuzz, and properly so, over the kidnapping of Friend Tom Fox, a member of Langley Hill (Va.) Meeting. There has been a flurry of postings about faith, courage, what the Peace Testimony requires of us, what it means to be a true Friend and a true Christian from many Quakers who blog.

In one of these posts, a Friend makes use of an interesting phrase: "everyone . . . has been deceived by the Powers and the myth of redemptive violence."

"The myth of redemptive violence"—the idea that violence can be redemptive seems inherent in U.S. culture. Look at a recent episode of nearly any popular science fiction show that comes out from the United States and one will see the notion that violence can be and typically is the only way to redemption or to solving the dilemma that the characters face. Certainly the George W.

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Bush administration has used this ethos in defense of its preemptive strike doctrine in regards to the War on Terror.

A friend of mine alerted me to a provocative movie, *The God Who Wasn't There*. It proposes the idea that Jesus as God or even Jesus as historical figure is a complete myth. Beyond this titillating proposition, the director discusses the idea that within traditional Christian theology, violence is part and parcel to redemption.

I have to agree. One could argue that the "redemptive power of violence" is inherent to the traditional Christian story, particularly if one accepts the theology of atonement. This refers to the idea that God the Father required the ultimate blood sacrifice—in this case from His son Jesus—to atone for the sins of the world that had to be punished. Hence, the world finds salvation or redemption through the violent death of the "Lamb of God." This label in reference to Jesus Christ was a favorite amongst early Friends, by the way. It had as much currency as the more recently popular "the Light." But that's a whole other discussion.

Of course, the Peace Churches—the Mennonites, the Brethren, and Friends—would argue that this redemptive act, even if it did involve violence, was a final act in a long series of events. Once it was finished, the need for the use of violence to bring about change, redemption, salvation, was no longer necessary and quite contrary to the workings of God's love through the Holy Spirit.

What if, however, one looked at the death of Jesus as not being necessary for atonement, but as primarily about a willingness to live a life so full of love and compassion, as he understood God to lead him both to live and teach, that doing so might lead him to the point of dying at the hands of those rabidly opposed to him? His death was not as much an act of redemption as much as an act of self-renunciation, the ultimate self-renunciation. In fact, perfect love, perfect or whole/complete compassion, requires or elicits this act of self-renunciation out of those moved by such complete love and compassion. If one believes, as many Friends do, that Jesus is, or is an incarnation of, the Divine in human form, then we have an image of a God that embodies love to the point of ultimate self-renunciation.

I get this idea of self-renunciation from the book by Friend George Ellis and Brethren pastor and theologian Nancy Murphy's book *On the Moral Nature of the Universe*. They propose that God is love itself. Love, by its very nature, requires an object or focus to express and give of itself.

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And complete or ultimate love requires some element of self-renunciation. Jesus' story, his death in particular, demonstrates this ethos.

So what does any of this have to do with Friend Tom Fox and his three colleagues from the Christian Peacemaker Teams who continue in captivity as hostages at the time of this writing?

Many times, we hear of the "ultimate sacrifice" that military personnel make during times of war. And it's true. The man or woman who died in combat did make an ultimate sacrifice. The implication, however, is that those who don't serve in the military do not put themselves in "harm's way." Thus, it is only when one serves in the military that one has made the ultimate sacrifice.

This denies, makes invisible, the incredible and sometimes ultimate sacrifices that peacemakers have also made. Think of Gandhi, and not just of him, but of the millions of others who followed in his footsteps to bring about a more just and compassionate world. Some of these were jailed, wounded, traumatized, and, yes, made the ultimate sacrifice. Think of Martin Luther King Jr. and the thousands of mostly blacks who were beaten, harassed, threatened, injured, abused, and killed, to bring about a more just, equal, and compassionate United States. The world benefited from those who not only made the ultimate sacrifice but did so in a spirit or ethos of self-renunciation.

Taking up the sword is often advocated by a mainstream culture that views violence as "the final solution" or "redemptive" (partly due to the belief that an aggrieved God needed a sacrifice to be appeased). But, the folks mentioned above purposely, consciously, and in a disciplined way put down the sword. Here's an interesting point: Guess where these regular folks got this idea? Well, from Jesus, considered by most Christians to be the Lamb of God, who advocated the very same thing when soldiers came to arrest him.

Friend Tom Fox, as well as his teammates, decided to risk everything in the Spirit that takes away the occasion for all wars, that takes away the occasion for taking up the sword one more time. Imagine if the majority of us Friends did the very same thing.

Joe Guada
Los Angeles, Calif.

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

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

Quaker Books: Rare and out-of-print journals, history, religion, inspirational. Contact us for specific books or topics. Vintage Books, 181 Hayden Rowe Street, Hopkinton, MA 01748. (508) 435-3499. E-mail us at vintage@gis.net.

Opportunities

"Art thou he that should come, or do we look for another?"

Unto all them that love His appearing... Within our mortal bodies we each long to "know the Power of God in Spirit and in Truth" in a deeper way. Ohio Yearly Meeting, Conservative, invites Conservative Friends and those of like mind to our General Gathering, held Sixth Month, 16-18, 2006, at the Stillwater Friends Meeting in Barnesville, Ohio. "The Father is seeking such people as these as His worshippers." For details and reservations contact Nancy at (330) 457-2939 or <nanquaker@aol.com>.

Events at Pendle Hill

April 17-20: **The Rise of Liberal Quakerism 1650-1920**, with Thomas Hamm;
"Home Is Where One Starts From"; Literature of Place, with Paul Lacey
 April 24-27: **Healing Class Divisions: Bringing Spirit Into Action**, with Linda Stout and Pamela Freeman
 April 28-30: **Clerking: Serving the Community with Joy and Confidence**, with Arthur Larrabee
 May 1-4: **Teilhard de Chardin and Sri Aurobindo: Mystic Philosophers, East and West**, with Donald Goergen;
Sent by God, with Marcelle Martin
 May 5-7: **Compassionate Communication: Connecting Hearts, Building Bridges**, with Jane and Bill Connor
 May 15-18: **Key Elements of Spiritual Transformation from the Yogic Tradition**, with Kirin Mishra



For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 3. <www.pendlehill.org>.

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

Seeking **Potter(s) and Family** to share beautiful studios in the Adirondack Mountains. Farmhouse, wood/salt kiln, established pottery. Friendly rural community. A good living and a good life. Please Inquire to Paul at: Hurricane Mountain Pottery in Keene, New York; (518) 576-9121, <studio@hurricanemountain.org>.

Come to **Prince Edward Island** and indulge your creative spirit by taking a **one-week July '06 arts workshop** with a local artist, in an "experiential holiday" beautiful fishing village environment. <www.peischoolofthearts.com>. (902) 886-2369.

Yoga instructor available, southeastern Pa. I will come to your home, workplace, or meeting. Beginner & intermediate students. Also trained in prenatal/postpartum yoga. Available to lead retreats on yoga & prayer. Contact Lisa Rand (610) 369-0778 or <lisarand@alumnet.simmons.edu>.

**Connecting Friends
Crossing Cultures
Changing Lives**

**Vincula a los Amigos
Sobrepasa Barreras Culturales
Cambia Vidas**



Contact Friends World Committee for Consultation Section of the Americas for information about planned gift opportunities ranging from life income gifts (such as charitable gift annuities) to language for including FWCC in your estate plans. Louise Salinas, Associate Secretary, (215) 241-7251, <louises@fwccamericas.org>.

Costa Rica Study Tours: Visit the Quaker community in Monteverde. For information and a brochure contact Sarah Stuckey: +011 (506) 645-5436; write: Apdo. 46-5655, Monteverde, Costa Rica; e-mail: <crstudy@racsa.co.cr>; <www.crstudytours.com>; or call in the USA (937) 728-9887.

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts (\$25/year), and share your work with Friends in our exciting quarterly, "Types and Shadows." Seeking short fiction and non-fiction, poetry, drawings, B&W photos, and NEWS of Quaker art/artists. Help create a new chapter in Quaker history! Info: FQA, c/o PYM, 1515 Cherry St., Philadelphia, PA 19102. E-mail submissions OK. <lqa@quaker.org>. <www.quaker.org/lqa>.

Do you care about the future of the Religious Society of Friends?

Support growing meetings and a spiritually vital Quakerism for all ages with a deferred gift to Friends General Conference (bequest, charitable gift annuity, trust).



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

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

Personals

Golden Threads Celebrations for Older Lesbians, 20th annual gathering, June 22-25, 2006 in Provincetown, MA; music, books, sexuality, spirituality, dancing, banquet, workshops. <www.GoldenThreadsPtown.org>, Christine Pattee, 98 Brookline Rd., Coventry, CT 06238; <c2pattee@aol.com>.

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

Concerned Singles

Concerned Singles links socially conscious singles who care about peace, social justice, race, gender equity, environment. Nationwide/international. All ages, straight/gay. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; (413) 243-4350; <www.concernedsingles.com>.

Positions Vacant

Director of Youth and Children's Ministry needed for part-time position at **Klamath Falls Friends Church (Quaker)**. The church is located in the beautiful East Cascade Mountains of Southern Oregon offering great fishing, hiking, and skiing. The position includes developing activities and programs for children and youth based on the mission of the Meeting, and under the care of the Education Committee and pastor. For complete job description and salary go to <www.kffriends.org>. E-mail résumés to <kffriend@earthlink.net> or mail to: Klamath Falls Friends Church, 1918 Oregon Ave., Klamath Falls, Or 97601.

Durham Friends Meeting in Durham, Maine, is seeking a **full-time pastor** for this semiprogrammed, multigenerational, lively, Spirit-seeking congregation. About 60 Quakers meet every Sunday for worship in an historic, rural meeting-house. Sunday School is available for all ages. A parsonage is available. Salary and benefits are negotiable. For further information, contact the Clerk of Pastoral Search, Theresa Oleksiw, 71 Main Street, Topsham, Maine 04086, or <abbyc@gwi.net>. We look forward to working together in a mutually supportive, encouraging, and challenging Friends meeting.

RETREAT CENTER DIRECTORS

Ben Lomond (CA) Quaker Center. Two full-time positions providing spiritual leadership to West Coast Friends. Develop workshops; manage staff, finances, and facilities; fundraise; work closely with spirit-led Board. Compensation includes: salary, housing, utilities, benefits, glorious coastal redwoods. Seeking applications from couples or individuals. GLBT and persons of color welcomed. Check website to confirm opening, review job description, and download application. <www.quakercenter.org>.

ARC Ecumenical Retreat Community in central Minnesota's pine woods seeks year-round residents to welcome retreatants and share simple, sustainable, spiritual lifestyle. Room, board, stipend, health insurance provided. Contact <director@arcetreat.org>.

Community Friends Meeting in Cincinnati seeks **Resident Friends couple** beginning April 1, 2006. Second floor apartment and utilities provided in exchange for care of meetinghouse and beautiful wooded grounds. Located near Xavier University. Send letter of inquiry to Search Committee, 3960 Winding Way, Cincinnati, OH 45229, or e-mail to <rachlisa@erinet.com>.

New England Yearly Meeting seeks full-time **Young Friends/Young Adult Friends Coordinator** beginning 9/2006, to minister to the spiritual needs of high school and college-aged youth. Requires grounding in Quakerism, experience in youth work, skills in communication and retreat organizing. Applications accepted until position filled. Job description: <www.neym.org>. Contact: NEYM, 901 Pleasant St., Worcester, MA 01602-1908. (508) 754-6760. <fieldsec@neym.org>.

GENERAL SECRETARY

Baltimore Yearly Meeting of the Religious Society of Friends is seeking to fill a position recently vacated by its General Secretary. An ad hoc Search Committee is convening to discern how the Yearly Meeting will proceed. Details about the new position will be posted in the coming weeks on the Baltimore Yearly Meeting web site, <http://www.bym-rs.org>.

Real Estate

PROPERTY IN COSTA RICA!

Land and house for sale in Monteverde. 10 minutes' walk to Meeting for Worship. New, three-bedroom, beautiful, spacious home. 2,000 meters of woods located on ecological corridor. Exotic birds and monkeys aplenty! An unbelievable steal at \$180,000. Must Sell! <andrewjshepherd@yahoo.com>. U.S.A. (970) 533-7141. C.R. (506) 645-5074.

Quaker Commercial Realtor specializing in income property sales and 1031 replacements nationally. Call Allen Stockbridge, JD, CCIM at (877) 658-3666.

Quaker in the Real Estate world offering professional help with selling and buying your home. Minutes from Pendle Hill, Delaware County, Pa. Referrals accepted. Questions welcomed! Gloria Todor, (610) 328-4300. Century 21.

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

Rentals & Retreats

FOR RENT IN SE ARIZONA. Friends SW Center seeking long term resident(s) who value peace, natural beauty, cooperation, self-sufficiency. Small, furnished farmhouse in 66-acre community. Exceptional climate, magnificent mountain views, birding. Proximity to Mexico, New Mexico. \$300/mo + utilities. References, one month deposit required. Assistive pets only. (520) 642-1648 or <azeveready@juno.com>. Eve or Mariah. Share the beauty!

Tranquil Topsail Island, N.C. New, 2-story house. Three bedrooms, 2.5 baths, sleeps 6. Overlooks marshlands and Intracoastal Waterway. 2 blocks from the beach. 2006 Rental Rates are: 5/6-5/20 \$675; 5/20-8/25 \$925; 8/25-10/7 \$810; 10/7-10/28 \$675. Off-season long-term rentals available. For information, visit website: <www.vrbo.com/31024>. Call (610) 796-1089, or e-mail <Simplegifts1007@aol.com>.

Blueberry Cottage on organic lavender, blueberry, and dairy goat farm in the mountains of N. Carolina. Pond, mountain views, protected river. Sleeps 8+. Family farm visit or romantic getaway. Near Celo Friends Meeting. By week or day. <www.mountainfarm.net> or (866) 212-2100.

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

Ohio YM Friends Center, based in Christian unprogrammed worship, offers a welcoming, quiet, rural setting for personal or group retreats. Contact: Friends Center Coordinator, 61388 Olney Lane, Barnesville, OH 43713 or (740) 425-2853.

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

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

Retirement Living

KENDAL

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

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Kendal at Hanover • Hanover, N.H.
Kendal at Oberlin • Oberlin, Ohio
Kendal at Ithaca • Ithaca, N.Y.
Kendal at Lexington • Lexington, Va.
Kendal on Hudson • Sleepy Hollow, N.Y.
Kendal at Granville • Granville, Ohio

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.
The Lathrop Communities • Northampton and Easthampton, Mass.

Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative
Kendal Outreach, LLC
Collage, Assessment Tool for Well Elderly

For information, contact: Doris Lambert, The Kendal Corporation, 1170 E. Baltimore Pike, Kennett Square, PA 19348. (610) 388-5581.

E-mail <info@kcorp.kendal.org>.



MEDFORD LEAS

Medford Leas Continuing Care Retirement Community

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

Beautiful Pleasant Hill, Tenn. Affordable and diverse activist community. Full-range, independent homes to nursing care. Local Quaker Meeting. (931) 277-3518 for brochure or visit <www.uplandsretirementvillage.com>.



The Hickman, a nonprofit, Quaker-sponsored retirement community in historic West Chester, has been quietly providing excellent care to older persons for over a century. Call today for a tour: (484) 760-6300, or visit our brand-new website <www.thehickman.org>.

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.



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

Schools



EARLHAM

SCHOOL of RELIGION

Graduate Study: ESR Intensive Courses, May 15-26, 2006

Writing Memoir: David Johns; *Technology & Ministry:* Steve Spyker; *Ministry Among Unprogrammed Friends:* TBA; *Work of the Pastor II:* Phil Baisley; *Emergency Pastoral Care:* Jim Higginbotham; *Discernment of Call & Gifts:* Stephanie Crumley-Effinger; *Prayer:* Stephanie Ford; *Time, Money & God:* TBA

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



WILLIAM PENN

UNIVERSITY

William Penn University provides a quality liberal arts curriculum with a leadership focus, dedicated faculty, a diverse student body, and a friendly campus. Located in Oskaloosa, Iowa. (800) 779-7366. <www.wmpenn.edu>.

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.

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>.

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.

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.

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

Services Offered

Calligrapher (NEYM) creates individually designed marriage certificates, birth/naming documents for newborn or adopted children, and other one-of-a-kind documents. See samples of my work at <wynnellewelyn.com>. Contact me to discuss your needs at (413) 634-5576, <wynne@wynnellewelyn.com>.

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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>.

Purchase Quarterly Meeting (NYM) maintains a peace tax escrow fund. Those interested in **tax witness** may wish to contact us through NYM, 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>.

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

All Things Calligraphic

Carol Gray, Calligrapher (Quaker). Specializing in wedding certificates. Reasonable rates, timely turnarounds. <www.carolgraycalligraphy.com>.

Summer Camps



Camp Woodbrooke, Wisconsin

Quaker-led camp with emphasis on simplicity, community, living in harmony with the environment. Have fun, make friends. 34 boys and girls, ages 7-12. Teen adventures, ages 13-15. (608) 489-2788. <www.campwoodbrooke.org>.

Journey's End Farm Camp

offers sessions of two or three weeks for 32 boys and girls, ages 7-12. One-week Family Camp in August. 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. Welcome all races. Apply early. Kristin Curtis, 364 Sterling Road, Newfoundland, PA 18445.

Telephone: (570) 689-3911. Financial aid available.

CAMP CELO: A small farm home camp in the North Carolina mountains. Under Quaker leadership for over 50 years. Boys and girls ages 7-12. 3:1 camper/staff ratio. <www.campcelo.com>. (828) 675-4323.

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

Pendle Hill's High School Youth Camp, for ages 15-18, July 13-22, 2006. Join young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun.



Contact: Nancy Diaz, (610) 566-4507/(800)742-3150, ext 161; <ndiaz@pendlehill.org>.

Make friends, make music: FRIENDS MUSIC CAMP at Olney. Grow musically in a caring Quaker community. Ages 10-18. Brochure, camp video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311. <musicfmc@yahoo.com>.

Summer Rentals

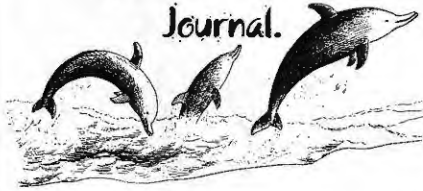
Prince Edward Island, lovely 3.5 bedroom house. Simple living, private, surrounded by natural beauty with over a mile of shoreline. In the Canadian maritimes with many Celtic and Acadian cultural events. U.S. \$650/wk. Contact: (608) 280-0882.

Uzes, France—known as "the gateway to Provence"—traditional 3-bedroom town house in the historic center of a medieval city, between Avignon and Nîmes. Built in 1555, but totally modernized. 100 meters to the Place aux Herbes, with lovely cafes and a famous twice-weekly market. Festivals throughout the summer. Wireless Internet. Two terraces. Quaker meeting an hour by car. 600-1,000 euros per week. See at: <http://www.aubaine.info/xmo230.htm>, e-mail: <brayton@uic.edu> or (312) 996-4828.

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

To find meetings for worship and accommodations, visit <www.quakers.org.au>, or contact <YMsecretary@quakers.org.au>. Telephone +617 3374 0135; fax: +617 3374 0317; or mail to P.O. Box 556, Kenmore, Queensland, Australia, 4069.

BOTSWANA

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

CANADA

OTTAWA-Worship and First-day school 10:30 a.m. 914 Fourth Ave. (613) 232-9923.

TORONTO, ONTARIO-Worship and First-day school 11 a.m. 80 Lowther Ave. (north from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE-Phone (506) 645-5207 or 645-5302.

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, 10:45 a.m. 2nd 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.

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

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, 3rd Sun. 10 a.m. (520) 456-5967 or (520) 642-1029.

PHOENIX-Worship and First-day school, 10 a.m. 1702 E. Glendale, Phoenix, 85020. (602) 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. 931 N. 5th Ave., 85705-7723. Information: (520) 884-1776. <http://pima.quaker.org>.

Arkansas

FAYETTEVILLE-Unprogrammed worship 9 a.m. Sundays, 6 p.m. Wednesdays. 902 W. Maple. (479) 267-5822.

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) 826-1948.

BERKELEY-Unprogrammed meeting. Worship, 9 a.m. and 11 a.m. 2151 Vine St. at Walnut. (510) 843-9725.

BERKELEY-Strawberry Creek, P.O. Box 5065, Berkeley, CA 94705. (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.

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-Sunday Worship at 10 a.m. Fellowship at 11:30 a.m. 1041 Morse St., San Jose, CA 95126. (408) 246-0524.

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

SANTA BARBARA-2012 Chapala St., Sundays 10 a.m., childcare. (805) 687-0165.

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-Whileaf 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: (860) 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 Eagleview 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). (302) 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 10:30 a.m. Call for directions.

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

WILMINGTON-Worship and First-day school, Sundays 10 a.m. 401 N. West St., 19801. Phone: (302) 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: Peter Day, 8200 Tarsier Ave., New Port Richey, FL 34653-6559. (727) 372-6382.

DAYTONA-Ormond Beach-Halfax 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 a.m. 217 N. Stone. 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. MYERS-Worship group. 4272 Scott Ave., Fort Myers, FL 33905. 10:30 a.m. First Day. (239) 337-3743.

FT. PIERCE-Stuart Area Worship Group, 10:30 a.m., fall-spring. (772) 569-5087.

GAINESVILLE-Meeting and First-day school, 11 a.m. Call (352) 371-3719 for any further information.

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) 678-5077. 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://miamiifriends.org>>.

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

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

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

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

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

TAMPA-Meeting and First-day school, 10 a.m. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244 and 977-4022.

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

Georgia

ANNEEWAKEE CREEK-Worship Group—Douglasville, Ga., 11 a.m. (770) 949-1707, or <www.acfwg.org>.

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. 701 W. Howard Ave., Decatur, GA 30030. (404) 377-2474.

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

Hawaii

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

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

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

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. 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.

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.

FALL CREEK-Unprogrammed worship at 10 a.m., children's First-day School at 11 a.m. Conservative meeting for worship on the 1st First Day of each month at 1 p.m. Historic rural meeting, overnight guests welcome. 1794 W. St. Rd. 38, P.O. Box 171, Pendleton, IN 46064; (765) 778-7143; or <Ldiann@yahoo.com>.

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 Earham 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 10:30 a.m. Sunday school 9:30 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. UFM Building, 1221 Thurston St., First Sundays, Sept.-May, 9:30 a.m. For other meetings and information call (785) 539-2046, 539-2636, or 565-1075; or write to Friends Meeting, c/o Conrow, 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.

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) 352-5295 or 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.
WEARE-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.

New Jersey

ARNEY'S MT.-Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609) 894-8347.
ATLANTIC CITY AREA-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 Leads.)
BARNEGAT-Worship 10 a.m., 614 East Bay Ave. Visitors welcome. (609) 698-2058.
CINNAMONSON-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.
Δ 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.
Δ MANASQUAN-Adult class 10 a.m., children's class and meeting 11 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. Child Care. Kings Hwy at Democrat Rd. (856) 845-7882.
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. Chris Roberts (856) 428-0402.
PLAINFIELD-Meeting for worship and First-day school 10:30 a.m. 225 Watchung Ave. at E. Third St. (908) 757-5736.
PRINCETON-Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. 470 Quaker Rd. near Mercer St. (609) 737-7142.
QUAKERTOWN-Worship and First-day school 10:30 a.m. Box 502, Quakertown 08868. (908) 782-0953.
RANOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Ranocas (Village), NJ 08073. (609) 267-1265. E-mail: <e7janney@aol.com>.
RIDGEWOOD-Meeting for worship and First-day school 10:30 a.m. 224 Highwood Ave. (201) 445-8450.
SALEM-Meeting for worship 10:30 a.m., First-day school 9:30 a.m. East Broadway.
SEAVILLE-Meeting for worship 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. 142 E. Hanover St. (609) 278-4651.
TUCKERTON-Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

WOODBURY-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (856) 845-5080, if no answer call 845-9516.
WOODSTOWN-First-day school 9:15 a.m. Meeting for worship 10:30 a.m. 104 N. Main Street. (856) 769-9839.

New Mexico

ALBUQUERQUE-Meeting and First-day school 10:30 a.m. 1600 5th St., N.W., (505) 843-6450.
GALLUP-Worship Group. (505) 495-5663.
LAS CRUCES-Meeting for unprogrammed worship 10 a.m. 622 N. Mesquite. Call: (505) 647-1929.
SANTA FE-Meeting for worship, Sundays, 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.
SILVER CITY AREA-Gila Friends Meeting, 10 a.m. Call: (505) 388-3478, 536-9711, or 535-2856 for location.
SOCORRO-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0998.
TAOS-Clearlight Fellowship Group. Sundays, 10:30 a.m. at Family Resource Center, 1335 Gusdorf Rd., Ste. Q. (505) 758-8220.

New York

Δ 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.
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 Swarthmoor 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.nyqm.org/liqm>.
NEW PALTZ-Worship, First-day school, and childcare 10:30 a.m. 8 N. Manheim. (845) 255-5791.
NEW YORK CITY-Brooklyn Meeting at 110 Schermerhorn Street; unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at

221 East 15 Street (Rutherford Place), Manhattan; unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan; programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Riverside Church, 10th fl.; unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting; worship 2nd and 4th Sundays at 10:30 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information.
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.
POTSDAM/CANTON-St. Lawrence Valley Friends Meeting, (315) 386-4648.
Δ 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).
Δ 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.
Δ WESTBURY MM (L.I.)-Contact us at <clerk@longislandquaker.org> or (631) 271-4672. Our website is <www.nyqm.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-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) 625-4901.
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.
Δ 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, 5 p.m.; First Day discussion, 6 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. Sallie Cloutfelter, 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.

& **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. (811 E. Prospect Ave., State College, PA 16801, phone (614) 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. Summer variable. For location/Summer schedule, call (570) 265-6406, (570) 888-7873, or (570) 746-3408.
UPPER DUBLIN-Worship & First-day school 10 a.m. Fort Washington Ave. & Meetinghouse Rd., near Amblor. (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 Helmut, (610) 696-0491.
WEST GROVE-Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7, 19390.
WESTTOWN-Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.
WILKES-BARRE-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (570) 824-5130.
WILLISTOWN-Worship and First-day school 10 a.m. 7069 Goshen Rd. (at Warren Ave.), Newtown Square, 19073. 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. Worship sharing, 9:30 a.m. 135 W. Philadelphia St. (717) 845-3799.

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 Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.
 & **JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 283-4392 (Edie Patrick)
MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 274-1500.
NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth First Days. 530 26th Ave. North; (615) 329-2640. John Potter, clerk.
WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 694-0036.

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (432) 837-2930 for information.
AMARILLO-Call (806) 372-7888 or (806) 538-6214.

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. Childcare and First-day school for children are available. 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. at 171 East 4800 South. 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.
FREDERICKSBURG-First Day, 11 a.m. (540) 548-4694.
HARRISONBURG-Valley Friends Meeting. Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.
HERNDON-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.
LEXINGTON-Maury River Friends. Unprogrammed worship Sundays 10 a.m. First-day school 10:20 a.m. Child care. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

LINCOLN-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.
LYNCHBURG-Worship 10:30 a.m. Lynchburg College Spiritual Life Center, info: Owens, (434) 846-5331, or Koring, (434) 847-4301.
MCLEAN-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "second hour" at 11 a.m. Babysitting available. (703) 442-8394.
MIDLOTHIAN-Worship 11 a.m., children's First-day school 11:15 a.m. (804) 598-1676.
NORFOLK-Worship and First-day school at 10 a.m. Phone (757) 627-6317 for information.
RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.
ROANOKE-Worship 10:30 a.m. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.
VIRGINIA BEACH-Unprogrammed meeting for worship, First days, 10:30 a.m. 1537 Laskin Rd., Virginia Beach, VA 23451. Childcare and First-day school. (757) 428-9515.
WILLIAMSBURG-Unprogrammed meeting for worship 10 a.m. Sundays, childcare and First-day school, 104 W. Kingswood Dr., (757) 253-7752.
WINCHESTER-Hopewell Centre Meeting, 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <abacon@visualink.com>.

Washington

AGATE PASSAGE-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komeda Rd. Info: (360) 697-4675.
BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.
BELLINGHAM-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk: Turtle Robb, (360) 312-8234.
OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98512. Children's program. (360) 705-2986.
PORT TOWNSEND-10 a.m. worship, First-day school, Community Ctr., Tyler & Lawrence, (360) 379-0883.
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.
SOUTH SEATTLE WORSHIP GROUP-Worship 11 a.m. Sundays at Central Area Senior Center, 500 30th Ave. S., Seattle, WA 98144. Patty Lyman, clerk, (206) 323-5295.
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 Minging (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 7:15 a.m. and 5:15 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., 1st, 3rd, and 5th Sundays. 1718 10th St. Phone: (715) 235-4112.
 & **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.

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Laurence Sigmund

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Friends General Conference is working to nurture a vibrant future for Quakerism. FGC nurtures individuals, meetings, and the Religious Society of Friends as a whole by providing a wide range of practical and spiritual resources that help to make the presence of God real to seekers and Friends. By remembering FGC in your estate plan, you will help to nurture Quakerism beyond your own lifetime.

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Laurence Sigmund



“Friends General Conference fulfills my need for diversity of spiritual enrichment. I want to insure that the work and outreach of Friends General Conference goes on into the future, so I have included FGC in my will.”

— Louise E. Harris, Friendship Friends Meeting, Winston-Salem Worship Group, North Carolina