

August 2006 • \$5

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Louisiana Journal

HIROSHIMA CHERRY BLOSSOMS & NAGASAKI AZALEAS

THE EXPERIENCE OF FRIENDS MEETING

POETRY • SUMMER PUZZLE

An
independent
magazine
serving the
Religious Society
of Friends



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■ AMONG FRIENDS

Facing a Challenging Future

Philadelphia summers are known for their unpleasant humidity and heat. Last year, we hit record-breaking temperatures over 100 on many days. This sultry weather is upon us again, and this time I find myself reflecting on how it compares to the summers I spent as a child in the same region, when, without benefit of air conditioning or even a fan, we managed to get through the days happily enough with only a wading pool to cool us off. I remember sweltering at night only a few times throughout my childhood in the 50s; now, 50 years later, it's a frequent occurrence. Recently I've had the opportunity to view the new Al Gore film, *An Inconvenient Truth*. With patient precision, Al Gore presents extremely convincing scientific research that traces the impact of population growth and related fossil fuel consumption in a way that is simultaneously alarming and reassuring—if we choose to do something *now* about the problem. I strongly recommend that everyone, but especially those of us who live in the United States, see this film.

As I look at the feature articles we've selected for this issue, a thread emerges for me. There is the human-wrought tragedy of the explosion of two atomic bombs, looked at from the perspective of survivors of those blasts, 61 years later ("Hiroshima Cherry Blossoms and Nagasaki Azaleas, 2006" p.6). During those 61 years, the world has understood, sometimes seemingly only marginally, that to engage in a nuclear exchange would mean the end of life as we know it on our planet. We have managed to avert that disaster, and by doing so, have proven that, imperfect though we and our governing systems are, we can avoid destruction of humanity by choices made around the globe, even when we harbor great fear of other peoples and nations.

In "Louisiana Journal" (p.13) and "It's Not About a Hurricane" (p.14), members of Goose Creek (Va.) Meeting and our own art director, Barbara Benton, offer reflections on the devastation wrought by Hurricane Katrina in the fall of 2005. Like many before them, they write of the unspeakable, unimaginable destruction they observed in their trips to Louisiana to volunteer help in the clean-up efforts. They also write about the resilience of the human spirit and how far simple kindness can go in putting things right. The magnitude of this disaster was intensified by the issues of global warming, a fact clearly explained in *An Inconvenient Truth*. A Category One hurricane when Katrina hit Florida, hovering over the warm waters in the Gulf of Mexico caused it to pick up velocity and moisture, escalating to Category Five over the Gulf, hitting Louisiana as a Category Three storm, the costliest and one of the deadliest storms in U.S. history. The nearly yearlong aftermath of relief snafus, with one government agency finger-pointing at the next, gives a horrible example of what can happen when there is no political will to remedy a great tragedy. I find myself wondering about the destruction of property in Louisiana and how it compares to what happened to Hiroshima and Nagasaki.

In "Standing for Miss Rosa" (p.17), author Gerri Williams reminds us what the act of one humble but persistent and determined person can do. Rosa Parks chose to refuse to sit at the back of the bus at a time when events were converging to create a movement that would make major changes in U.S. culture. I'm old enough to remember the days of civil rights marches, little girls going to school with armed Federal escorts, and school bussing to achieve integration. We've got a long way to go on race relations, but it's also true that we've come quite a distance. Change is possible—in fact, inevitable.

What may be needed in our collective near future, in order to continue to *have* a future, is individual awareness and courage, political responsiveness, technical ingenuity—and a lot of simple kindness. None of those things are beyond us, but the time to begin is now.

Susan Corson-Finnerty

FRIENDS JOURNAL

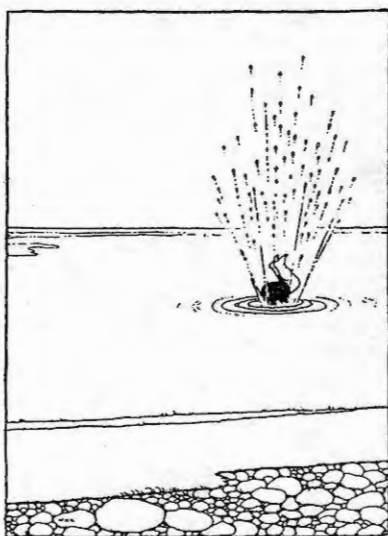
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*Cover: New Orleans Lower Ninth Ward, April 2006
Photo by Barbara Benton*

Jesus and his ministry to lepers

What a wonderful gift was Charles Kley Meyer's story "Unclean!" (*FJ* March) about Jesus, lepers, and young Daavi. It brought tears to my eyes, twice, and truth to the heart of my mind. And so well written!

So I only want to expand the story's important message when I talk about leprosy and the law in Jesus' time. The leprosy described in the story, known today as Hanson's disease, entered Palestine at the earliest when Alexander the Great returned from his Indian campaign about 325 B.C.E. More likely, it came back with Pompei when he returned from his own Indian campaign in 63 B.C.E. Either way, the disease arrived centuries after the legislation in Torah governing "leprosy"; the disease was still relatively uncommon in Jesus' time.

The word translated "leprosy" in Christian and Jewish Scriptures actually refers to skin rashes—eczema, psoriasis, acne, dermatitis, shingles, any condition causing chronic sores on the skin. This is why the law assumes that the condition can go away (as Hanson's disease would not), and therefore the law provides for certification of the remission and a ritual to make you "clean."

The idea of ritual purity and uncleanness was deeply pervasive in the Judaism of Jesus' time because there was a temple thought to house God's spirit, with obligatory cultic rituals that involved the temple, and requirements that included "purity" for anyone coming before God. But ideas of ritual purity were not necessarily associated with revulsion. They were a part of everyday life. Some body parts were chronically unclean—the genitals, (unwashed) feet (because of urine and dung in the roads and paths), and the left hand, which was used to do your toilet. Some people had to take the strictures involved with ritual purity much more seriously than others—scribes, priests, Levites, and anyone else who had regular dealings with the Temple and its personnel. And some, notably the Pharisees and Essenes, chose to voluntarily assume the discipline that was mandatory for priests. They originated the idea of the priesthood of all believers. For common people, care about these matters depended on lots of factors. Actual practice covered quite a range, just as degrees of religiosity do today.

But a rash, especially a prolonged one (like psoriasis can be), could become a serious social and especially economic problem. Ritual uncleanness meant that you

couldn't perform any rituals. You could not come formally before God in any of the ways prescribed by law. All the various offerings and sacrifices were denied you, and so was a lot of commercial activity, mainly because ritual uncleanness was contagious. Contact with an unclean person made you unclean.

So "leprosy," especially in prolonged cases, tended to impoverish you and your family. Too many people would not do business with you, buy your produce or goods, eat your meat, or share personal, let alone intimate, contact—unless they were willing to share your fate. Furthermore, getting clean again required an offering—it cost money. Not much money, but a little could be a lot to someone with nothing. "Lepers" were usually paupers, as Charles Kley Meyer's story so vividly describes.

So "lepers" formed communities when—and where—they could. Jesus made one of these communities his primary base of operations while he was in Judea: Bethany (beth-ani = house of the poor). We know that Bethany was a "leper colony" from the Dead Sea Scrolls; it was apparently associated somehow with the Essenes. We also know of at least two household churches there—that of Mary, Martha, and Lazarus; and of Simon the leper.

Jesus' ministry to the "lepers" had at least three aspects. As in Charles Kley Meyer's story, he associated with them. He lived with Simon the leper. Second, he taught a version of the law that radically deemphasized ritual purity itself as a religious and social priority. Finally, and most importantly, he healed these people.

All of these skin diseases are psychosomatic in that tension and crisis could make them worse, or cause them in the first place. For instance, my brother three times developed a rash over his whole body when he lost his job a while ago. Thus, making someone inwardly whole can "cure" the sufferer of some of these skin diseases. But, as with my brother, outward circumstances must be healed. Since my brother got a job, he's had no recurrences of his rash—the anxiety of unemployment is gone. These diseases pointedly demonstrate how the inward and outward life are one and tend to reinforce each other in downward spirals leading to impoverishment.

So I believe that Jesus brought a fourth ministry to these people, though we don't see it described explicitly in the Gospels: he restructured their social and economic lives in caring household churches—fulfilling his promise of good news for the poor (Luke 4:18). He also relieved the ongoing anxiety

of poverty that helped reinforce the disease by giving the sufferers a community and a safety net.

The models for how to take care of the poor are Zacchaeus (Luke 19:8-10) and Barnabas (Acts 4: 36-37): people with surplus resources made them available to the community for the support of the poor. The good news for "lepers" was not only would they be cared for, but they might also be "cured," certified clean again, and then reenter the economy to become supporters of others themselves. In the meantime, Jesus had set up communities that would insure that you lived a life of dignity rather than poverty, while he worked tirelessly to transform the social mores that made you untouchable.

None of this diminishes the message of Charles Kley Meyer's story or the power of his storytelling. I hope it adds a dimension to it.

Steven Dale Davison
Hopewell, N.J.

Reflections on what we can say now

You kindly allowed us to reprint in our meeting newsletter, as the monthly reading for our discussion group, excerpts from Thomas Jeavons' "So What Can We Say Now? Suggestions for Explaining Quakerism" (*FJ* March). I want to share with you some of the responses that came up in our meeting.

One of the most thoughtful responses grew from the idea that we are most successful at telling others about Quakerism when it grows out of an occasion for sharing with others how Quakerism changes our lives. An example: Jeannette Birkhoff, one of our clerks, described how, when Equality Ohio was having a joint meeting with the boards of its education fund and political action group, a new staff member was discussing political strategy in terms of campaign war chests, foot soldiers, battle plans, fighting on numerous fronts, etc. The education director interrupted him to say, "We don't use military metaphors to describe our work. We follow Quaker principles to discuss our messaging." He looked around the group incredulously and said, "You have got to be kidding me." She replied, "No, we started it out of deference to our two Quaker members, but found that it was better messaging, that it was actually a clearer and better way to communicate our values and our goals." The board president of the

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The poetry of "God"

by Maryhelen Snyder

I greatly appreciated the wide variety of perspectives in your March issue on the nature of the Divine. As a Friend, I have long been curious about the dialogue we have among us about the mysterious experience that some of us call "God" and some of us prefer to simply call the "Light" or to allow to be nameless. When the dialogue is focused on sharing experience, it can never become argument. Only when it resorts to opinion or the error of thinking that language can ever adequately describe or finalize the phenomenon we are attempting to describe, do we become agitated, like the blind men in the parable of the elephant, by our differences.

The poet Rainer Maria Rilke wrote:

*And then the Nameless One beyond guess
or gaze.
How do you call it, conjure it?*

This way of coupling experience with wonder and inquiry is a delightful way to approach the mystery of the Divine. It keeps the mind open to the never-ending in-pouring of Light and its applications to our lives.

After my husband died in 1996, I found Rilke's poem "Death Experienced," in which he writes of a beloved:

*When you died, there broke onto this
stage
A beam of reality straight along the crack
You left by: Green that was really green,
Real sunshine; forests that were real.*

This so precisely describes my experience that I often wonder whether "Reality" is not as good a name as any for what we call "God."

Another name Rilke (and others) gives to this experience is "the Void":

*Be, and yet know the great Void in which all
things begin,
The infinite source of your most intense
vibration,*

*So that, this once, you may give it your
perfect assent.*

*To all that is used up, all the muffled
and dumb*

*Creatures of the world's full reserve, the
unsayable sums,*

Joyfully add yourself, and cancel the count.

(from *Sonnets to Orpheus*; Part II; 13)

And in another of the Sonnets (I; 3), he speaks of the "Nothing" in describing something similar to speaking (or writing) from the Inner Light:

*True singing is a different breath. About
Nothing. A gust inside the god. A wind.*

To a large degree all language is poetry. In the journey of human beings through history, we individually and collectively name our experiences and hypotheses and convictions and imaginings. Unfortunately, we then get caught up in arguing about our naming, in judging and excluding one another, and even in destroying, especially "in God's name."

For the sake of thinking, and of speaking with each other, we must name. But our naming is always contextual (no word means the same exact thing in every moment and circumstance and sentence), and no word is ever identical to the "territory" it describes. Furthermore, language is, as Wittgenstein poetically noted, only a ladder with which we can climb in solitude and in dialogue to freshly created formulations and insights. It is useful to let this ladder go. Once-rigidified language is like any institution or ritual or belief; it constrains the infinite reach of mind-in-world.

I have atheist or nontheist friends who are totally at home with "God" in poetry. They know what it means to say, "The world is charged with the grandeur of God; / It will shine out like flaming from shook foil" (Gerard Manley Hopkins), or "Thank you God, for most this amazing day; / for the leafing greenly spirit of trees and the blue true dream of a sky" (e.e. cummings), or "I have said that the soul is not more than the body, / And I have said that the body is not more than the

soul, / And nothing, not God, is greater to one than one's self is" (Walt Whitman).

Good and great poetry accurately describes lived experience and, since it is poetry, we relate to it as metaphor rather than confusing the word with the reality. It enters one's brain as music and visual art does, bypassing the need for literal accuracy for the sake of some experiential accuracy that "passeth understanding."

When I hear Friends argue about whether true Quakerism requires a belief in God, I am troubled. First of all, what we call "spiritual" experience seems to me to be beyond belief. It is in lived experience that we know. Many children have these moments of knowing. The first one I recall occurred when I was about ten, sitting on the grass in my back yard in Queens. Suddenly, without warning, the universe "poured" in, to borrow another of Rilke's poetic formulations of the breaking through of reality. I knew immediately that I had been blessed with something that was so certain, it could never be contradicted or argued. And I knew it could not be named. In my feeble attempts to use language, I have said that I was part of everything and everything was part of me, and time and space were infinite or nonexistent, and death was without relevance. Neither the word "belief" nor the word "God" can do justice to such moments.

What is meaningful to us as Friends is that we can gather in silence and allow the Light to break through for us, however that might happen. Our calling is to make an infinite space in which that can happen.

Maryhelen Snyder is a member of Langley Hill (Va.) Meeting. The quotes are from memorized poems, so that often she cannot recall the source; but most of the quotes from Rainer Maria Rilke can be found in Stephen Mitchell's translations gathered in his book Be Ahead of All Parting.

education fund added, "Especially with the anti-equality folks using terms like 'lock and load,' we really want to be clear that our values are very different from theirs." The new staffer looked around the group. Since heads were all nodding in agreement, he sighed and said, "Okay, no war metaphors—it will take some getting used to."

The discussion group also took a thoughtful look at how Quaker diversity may trip us up when we try to describe what a Quaker is. One in the group described hearing the report of young Friends who had attended the World Gathering of Young Friends in London; the attendees said they hadn't realized how broad the experience of

Quakerism is—and how different the various conferences are. They felt that the programmed meetings had better maintained the original Quaker theology, while the unprogrammed meetings had maintained Quaker traditions best, and in

Continued on page 40

Hiroshima Cherry Blossoms and Nagasaki Azaleas, 2006

by Lynne Shivers

The Hiroshima Peace Park was bordered by cherry trees in full bloom when I visited the city in April. Their indescribable beauty softened the powerful impact a visit to Hiroshima has always had on me. Nagasaki, some 275 miles down the coast, was two weeks later in the growing season, and banks of azalea bushes were coming into full bloom just in time for Easter. This was my eighth visit to Japan, often with financial and moral support from my meeting, Central Philadelphia, and Philadelphia Yearly Meeting committees. It had been ten years since my last visit, and I wanted to learn how atomic survivors, hibakusha (he BAK' sha), were

Lynne Shivers, a member of Central Philadelphia (Pa.) Meeting, retired early, in 2004, from teaching English at Community College of Philadelphia so that she could return to writing about Hiroshima and Nagasaki survivors. She has written several articles for FRIENDS JOURNAL on this subject, going back to 1967.

dealing with their challenges. I learned some encouraging and some somber news that will interest Friends.

I first came to work for a year in 1966 at the World Friendship Center with Barbara Reynolds. She was a Friend from Yellow Spring, Ohio, who lived outside of Hiroshima with her husband, Earle, beginning in 1952. In 1958, they sailed into the Pacific testing zone when the "Golden Rule" yacht was forbidden to sail into the zone. In 1965, Barbara and Dr. Tomin Harada, a local surgeon who worked with the Hiroshima Maidens, started the World Friendship Center. Later, Barbara was given honorary citizenship by Hiroshima City, a rare honor.

The first atomic bomb, which exploded over Hiroshima on August 6, 1945, affected about 427,000 people. The second one, which exploded over Nagasaki



on August 9, affected about 298,000. These two catastrophes left 725,000 hibakusha (including both those who survived the initial explosion and those who did not). At the end of 2005, an estimated 266,000

hibakusha, or 37 percent, were still living; their average age is now 74, with the youngest 61. After some years of pressure from hibakusha, the Japanese government began to offer welfare benefits to them in 1957, increasing the amount each year, with the total depending on the severity of their injuries or conditions. The U.S. government has never offered any financial aid to hibakusha.

Hibakusha have written numerous personal accounts—there must be at least 30,000—of how individuals experienced the blast and how they coped afterwards. In the early 1980s, survivors began to

tell their stories face to face with small groups of people, often school children, who came to the cities to learn about the atomic blasts.

These experiences have a powerful effect on both speaker and listener, for the listener hears a firsthand account of the wrenching experience, and the speaker sees the story's impact on the audience. The storytelling movement, as it is called, has blossomed in both cities. In Hiroshima, there are 18 different organizations for survivors who tell their stories to live audiences. At the end of 2003, the Peace Culture Center reported that a total of 2,299 storytelling events had taken place since 1987, and a total of 3,846,250 listeners had heard hibakusha tell their

grandfather when he died in 1949. After that, she and her brother lived on the farm as orphans and took care of each other. Later she found work in a hair salon and married another hibakusha. They had two children. In 1995 she finally received her hibakusha identity card; this entitled her to welfare benefits and free medical care.

Others who are now telling their stories were infants at the time and have no living memory of the explosion, but they do have memories of being discriminated against. Potential in-laws were fearful about possible children, so marriages often were not permitted. And in the workplace, employers were fearful that hibakusha had health risks and would miss a lot of time on the job, so they often refused to employ them.

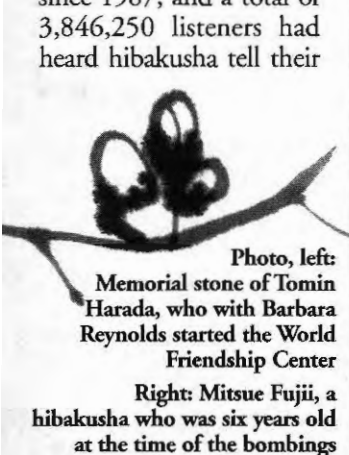
Second-generation hibakusha are beginning to tell their stories, too. The Japanese government does not keep statistics on second-generation survivors, so no one knows how many there are. But I found it interesting that one taxi driver¹ I met was second-generation hibakusha, as was the Japanese man sitting

In addition to a vigorous storytelling movement, there are other current energetic initiatives. The Global Citizens Assembly, an annual conference, gathers over 5,000 people for three days. The first assembly was held in 2002. It includes a hibakusha forum, a peace education forum (predictably a major hibakusha area of interest), a forum for local groups working on resistance to nuclear weapons, a forum that works on nuclear-free zones, and a forum of parliamentarians from foreign countries.

Another initiative involves youth. During my first few days in Hiroshima, I saw a national TV news report showing survivors standing in front of the peace statue in Nagasaki Peace Park. I noticed that there were about 50 teenagers in school uniforms also standing in the vigil line. Seeing this age group here was unusual! I learned that since 1998, Nagasaki has sent one or two teenagers to either the United Nations in New York or to the International Disarmament Agency in Geneva with 1,000 paper cranes as a symbol of world peace. The trip has become so popular that each year about 60 teenagers from Japan apply to go! A local organization has formed in Nagasaki to raise money for the travel expenses—such developments of infrastructure signal permanence and commitment.

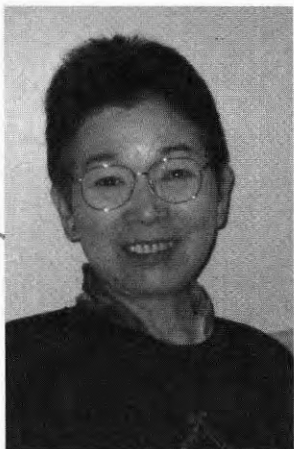
From earlier visits to Nagasaki, I knew that the atomic bomb had exploded over the Catholic section of the city. Since U.S. military leaders did not know what effects the bombing would have, they wanted photographs of the damage. That day, Nagasaki was covered with clouds that parted only slightly above Urakami, the Catholic neighborhood, where the bomb was dropped. Near the epicenter was the Urakami Cathedral, which in 1945 was the largest Catholic cathedral in Asia. It was badly damaged, with the upper half of one of the steeples blown off. Since then, the cathedral has been rebuilt, and I decided to attend Easter mass there.

As I waited outside the front entrance of the cathedral on Easter morning for my friend Masohito Hirose, I had a lovely view of the Urakami valley. The once badly damaged statues that stood outside the cathedral had been cleaned, repaired, and returned to their places. I remember being told that Portuguese Jesuit missionaries brought Catholicism to Nagasaki around 1580, and I noticed that all the women wore lace mantillas—a continuation of



Photo, left:
Memorial stone of Tomin
Harada, who with Barbara
Reynolds started the World
Friendship Center

Right: Mitsue Fujii, a
hibakusha who was six years old
at the time of the bombings



stories. What an amazing movement!

In both cities, as first-generation survivors died, new storytellers have taken their place. I met a number of storytellers who were volunteering for the first time. When the anniversary of the explosions reaches an even decade (1985, 1995, 2005), it seems as though many survivors who were not active before then say to themselves, "Well, I made it to this anniversary, but I may not make it to the next one," and begin to take some sort of action, like telling their story or guiding visitors through the peace park.

One such person is Mitsue Fujii, who was six at the time of the bombing. Only in the past few years has Fujii-san been telling her hibakusha story. She was living with her aunts in Hiroshima when the bomb exploded. Her mother came into the city, and as they walked through Hiroshima they saw smoking trees and people asking for water. They returned to the farm outside the city, their own residence. Two years later, her mother died; her father, previously sent to Burma with the army, never returned and was presumed dead. She was living with her

ting next to me on the plane back to the United States. Second-generation survivors receive no welfare benefits.

Also, more hibakusha are traveling independently to take their stories abroad. An example is Michiko Yamaoka, a Hiroshima Maiden of the 1955 trip to receive skin grafts in the United States, who is currently a board member of the World Friendship Center. In May, she was invited to spend a week at Sandy Spring Friends School in Maryland to tell her story to students.

In Nagasaki, the storytelling movement was inspired by the visit in 1981 of Pope John Paul II. His speeches strongly encouraged hibakusha to work against nuclear war. He said, "War is the work of man. . . . Humanity is not destined to self-destruction." According to Sumiteru Taniguchi, a leading hibakusha, three Nagasaki organizations currently sponsor storytelling: Nihon Hidankyo (a national organization of hibakusha), Nagasaki Testimony Society, and Nagasaki Peace Promoting Society. Nagasaki hibakusha are more active and better organized than I remember from previous visits.

Brush painting and photos by Lynne Shivers

Portuguese tradition.

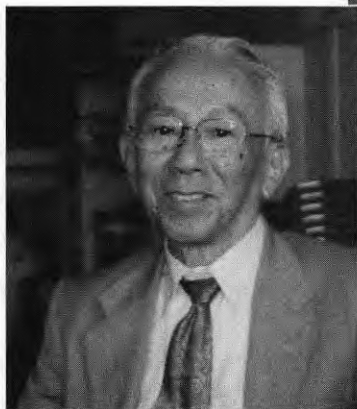
After mass, Hirose-sensei showed me a small prayer room to one side of the main cathedral. Large brass plates hung on one wall, recording many of the 10,000 known names of the 15,000 Catholics who died in the 1945 atomic explosion. It is unusual for the Japanese to single out individuals, so the brass plates are an exceptional record. As we looked, an older couple searched for a relative's name.

In 1986, after I had interviewed survivors in Nagasaki, I sought out and thanked the peace museum director for his help, and he

Right: Nagasaki, photographed from the front of Urakami Cathedral, and a statue at the cathedral, repaired after the bombing

Below: Masohiro Hirose, from Nagasaki

Below right: Ekimi Kikkawa, now 85 years old



faith. The history of these "hidden Christians" is best portrayed graphically with small ceramic statues that show Kannon, the Buddhist goddess of mercy, holding an infant—blending the images of Buddhism and Christianity. Freedom of religion was established by 1890, and by then Catholics could worship openly once more.

During my trip this year, I uncovered somber information about suicides among Nagasaki survivors. There seemed to be more mention of hibakusha suicides in Nagasaki than Hiroshima, but I never saw any firm statistics. On this trip, I decided to ask questions directly. Of the six people I interviewed in Nagasaki, five said they,

most hibakusha were poor. They were also unable to receive medical care. "Given all this," Komine-san said, "Most hibakusha believed that with this prejudice, it was harder to live than to die."

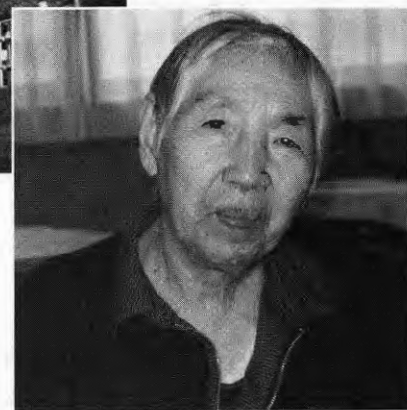
During my visits to both cities over 40 years, I have frequently meditated on how Hiroshima and Nagasaki survivors have responded differently to their common experience. A frequently heard comment is, "Hiroshima is angry, and Nagasaki is prayerful," referencing that Hiroshima survivors have, for over 60 years, organized marches, sit-ins and petitions for their benefits, while Nagasaki survivors prefer prayer for world peace. Some reasons that are heard for the latter response are that Nagasaki is farther from Tokyo; that it was hit by the second atomic bomb and not the first; and that fewer tourists

visit. Another supposed factor is that the pogroms against Catholics in Nagasaki taught them to respond to crises with silence. Hirose-sensei offered another difference: Through the feudal period, when most of Japan was closed to the rest of the world, Nagasaki was open and many foreigners, especially Dutch traders, visited. This created a cosmopolitan atmosphere. The city developed a reputation for being open

asked if I had questions. I said that I did not understand why Catholic survivors had such a large impact on the total Nagasaki survivor population since they were only a small percentage of it. He replied, "You do not understand the full situation. The atomic bombing was the fifth time in Nagasaki history that the Catholic population almost collapsed." With a shock, I realized that the atomic bomb was in effect a continuation of systematic repression and pogroms against Catholics that had occurred in 1610, 1839, 1856, and 1868. These brutal attacks forced Catholics to go underground, but they did not give up their

too, had heard rumors of suicides among survivors. In fact, one said he had tried to commit suicide, but his mother found him and took him to a hospital. Another said she had considered suicide, but her two sisters talked her out of it.

I was hearing that suicides were more common in Nagasaki especially between 1945 and 1957, before government welfare benefits started. I inquired about this. Hidetaku Komine told me that some people believed radiation was contagious and developed fierce prejudice against hibakusha. Permission to marry was withheld, employment was denied (hibakusha were considered too weak to work regularly), and housing was hard to find since



to foreigners. Hiroshima, on the other hand, had no contact with foreigners. After World War II, the regional newspaper in Hiroshima was interested in the effects of the atomic bombing and often carried articles, while Nagasaki newspapers were not interested. In addition, many professors at Hiroshima University became leaders and tried to understand

Painting by Hiroko Yoshiyama, a survivor remembering her experience of the bombing of Nagasaki



the atomic bombing and its effects. In Nagasaki, professors were not so interested in the effects. Thus, Nagasaki did not develop leaders early on who helped survivors think about the meanings of the atomic bombing.

One highlight of my trip was tracking down an old friend, Ekimi Kikkawa, now 85. I interviewed her numerous times in 1986 and afterwards, when she and her husband were prominent hibakusha in Hiroshima. She joined the storytelling movement early on. Before I arrived in Hiroshima, I knew she was in a hospital, but did not know where. A friend and I decided to do some detective work. We drove to her neighborhood and knocked on doors. Finally we found someone who knew but was reluctant to give out information, wanting to protect Ekimi's privacy. When my friend told her I worked at the World Friendship Center, her face brightened with a smile, and she told us where to find Ekimi.

We drove to the hospital, expecting resistance from the medical staff. But no: the staff pointed us to the end of a hallway where she was. Even though it had been ten years since we had seen each other, she recognized me right away. She had endured a liver operation last fall. When she proved too weak to care for herself, she was placed in a nursing home. During our meeting, she apologized, saying, "I don't have a cup of tea to give you." I quickly replied, "You are my cup of tea." Although we were warned she had become senile, we saw no signs of it. She was slower than before, but still sharp and strong-willed.

I sensed that my visit meant a great deal to her and wanted to leave a memento. I emptied out a small plastic purse used to carry small objects and gave it to her, along with a photo of my cat, Lulu. I intend to send her a postcard each month.

When I left Japan in late April, my mind and heart were filled with images and reflections of what I learned, old

friends with whom I spent time, and new people I met. The changing nature of the storytelling movement showed me that survivors still want to share their experiences, and people want to hear. I was excited to see teenagers and second-generation survivors joining the movement. The engagement of teenagers and the initiatives of the Global Assembly in Nagasaki are a new source of energy. Learning about suicides in Nagasaki in the early

days was sobering and disturbing, while reconnecting with my old friend Ekimi Kikkawa was wonderful. Yet underneath all this news of energy and new initiatives was the constant reality of the massive, continuing pain, injury, and death of hibakusha that we always need to remember. Nevertheless, it seemed that the cities, and the survivors, were blooming. In spite of their terrible and shattering experiences, they remain our teachers. □

flakes of falling ash
flutter to the sunburnt ground—
white chrysanthemums

—Dylan Pugh (England)

to be the equal
of hurricane and earthquake:
whose mad wish was this?

invisible ink
tears of widows and orphans
writing history

—Iris Bearhope (Sweden)

I'd do it again
said the pilot who had
dropped the bomb

—N.P. Singh (India)

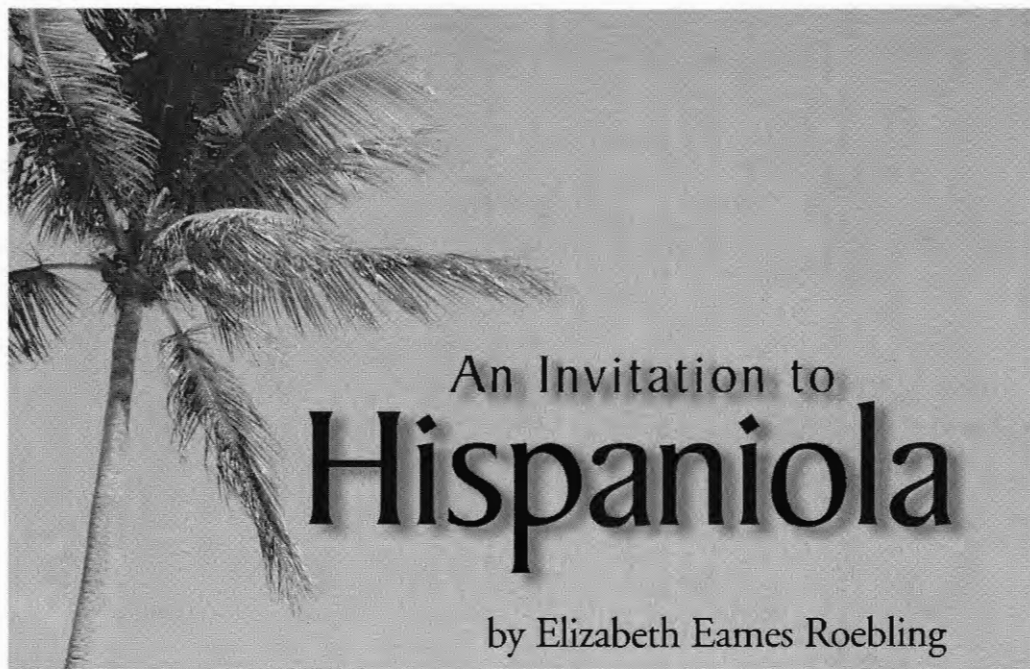
A-bomb Dome—
floating across its reflection
cherry blossoms

—Vanessa Proctor
(New Zealand)

The slain flower
did not cease to grow
in the heart of those still alive!

—Petar Vulić (Croatia)

From The 35th A-Bomb Memorial
Day Haiku Meeting, September 2001,
Kyoto Museum for World Peace, Japan



An Invitation to Hispaniola

by Elizabeth Eames Roebling

Could I find a corner in the developing world in which to live a simple life and make a contribution?

Three years ago, I was led to move to the island of Hispaniola, home to the Dominican Republic and Haiti. Thirty years ago, I lived in Haiti for six months and fell in love with her proud people. I could not, of course, even voice my current desire to return; it was madness to even think it. Haiti was under the protection of the United Nations peacekeeping forces, and even the Peace Corps had withdrawn. The Dominican Republic, however, was a suitable destination, host to thousands of tourists every year with a reasonably sized English-speaking expatriate community. Never mind that I had never been there. I had lived before in Grenada and then in Puerto Rico off and on. Friends urged me to visit first, but I knew that a few weeks as a visitor would not help in the long process of becoming accustomed to a new culture, and would perhaps give me enough pictures of piles of garbage, starving street dogs, and hungry children to dissuade me.

I was both pushed and pulled into exile. Having spent my life concerned with

peace and social justice, my heart was cracked to breaking to see the state of my country. I could not envision that I had anything new to contribute to the discussion and imagined that if I remained, I would be led to such extreme civil disobedience that I might be imprisoned. I hoped to be more useful and feel more productive in another part of the Americas. I had long held a concern for the legacy of our slaveholding history, whose remnants reach at least down into Brazil and are particularly strong in all the lands of sugar cane. I speak reasonably fluent French and adequate Spanish, so Hispaniola seemed the perfect spot. I also had a growing concern for my extended family and for others in my generation, particularly women, who might be facing increasingly financially insecure retirement years, without much sense of usefulness. Could I perhaps find a habitable place, an interesting corner in the developing world in which to live? One where I could live a simple life in reasonable comfort and still have a sense of making a contribution?

"I have no doubt that you have a genuine leading," my elder Friend said to me, as she pouted tea for the three other

Quakers and me during a clearness committee meeting that I had requested. "What concerns me is your expectation that the meeting should follow you." This sound observation, made five years ago, still informs me. It was true then, when I was extremely burdened with my concern for Vieques, that I held the unreasonable expectation that the meeting would perhaps transform itself from a group of quiet contemplatives into a small army of activists and go with me into the bombing range. As I struggle a bit with loneliness, being far from the loving center of assembled Friends, I find that once again I cherish the hope that some Friends might also feel led to relocate here—to what for many might seem the edge of the

Earth, but is in fact a very close neighbor.

Listening for the will of God, as expressed through the sense of the meeting, became a spiritual exercise in my ongoing quest for divine obedience. In the course of my four years with the Vieques witness, I learned that a leading is a burden not only to the concerned Friend but also to the entire meeting—and that a burden shared is a burden lessened. So I seek to share my enthusiasm and my concern for this island, and her two developing democracies, with the wider community of Friends. I also learned that the Light that comes forth from an assembled and gathered meeting is often as nurturing as its physical presence. So I know that while I may be alone here in the Dominican Republic, Friends in Asheville, North Carolina, hold me in their collective light. And now perhaps the Light will shine from an even larger body of Friends.

I spent a year in preparation, packing up and shipping off my various treasures, startled by how much emotional energy I had invested in my "stuff." How could I have grown so emotionally involved with all these inanimate objects—these dishes, books, and clothes? I proceeded through my possessions as if they belonged to a recently deceased relative. But I was far more informed and was able to include notes with the dispatched treasures. "This shawl comes from the marketplace in Chichicastenango, Guatemala. I spent the day there and examined every shawl and this was the finest." My wish was that my

Elizabeth Eames Roebling is a member of Asheville (N.C.) Meeting.

goddaughter be transported back there with me. Some of the treasure had to sit in the garage in boxes for months before I stopped mourning it. Friends comforted me with the thought that I could always get a storage shed; but I have always thought that they are God's way of telling you that you have too much stuff. I left the States with two suitcases, my guitar, and a laptop.

This detachment from my material possessions was good preparation for the more difficult challenges that occurred and continue to occur after leaving my familiar community of friends and family, language and culture, climate and trees. I am pushed daily into a more profound relationship with my Inner Guide, relying more deeply on the strength found in silence.

Inspired perhaps by Monteverde and visions of utopia, I had dreams of a dairy goat farm, making chocolate milk, not taking into account the stark reality that, having been raised in New York City, I had never even milked a goat. Unlike Costa Rica, there is no Quaker presence here. Yet I was definitely drawn to this Afro-Caribbean area, which seemed like a bit of New York.

My first placement here was in Las Terrenas, a small, recent settlement in the northeast Samana Peninsula, a predominantly Protestant area

once populated by freed slaves sent down from Philadelphia. Via the Internet, I had made contact with one of the few U.S. expatriates who lived there. Over a six-month correspondence, we became friends. Once I arrived, I reveled in the spectacular beauty of the region, with the palm tree-lined white sand beaches rising up to the mountains. I set about the business of starting a new life, finding housing, making friends. For the first year, all was going well. There was a little free school set up by some of the French residents that needed help, a new children's library starting, a sense that there was a growing community of people with good intentions.

When I returned from a summer visit back to the States, seeing friends and family, collecting books for the library, and being in place to witness the devastation of Hurricane Katrina and the horrible racist consequences, I found my little apartment flooded, my clothes moldy, the

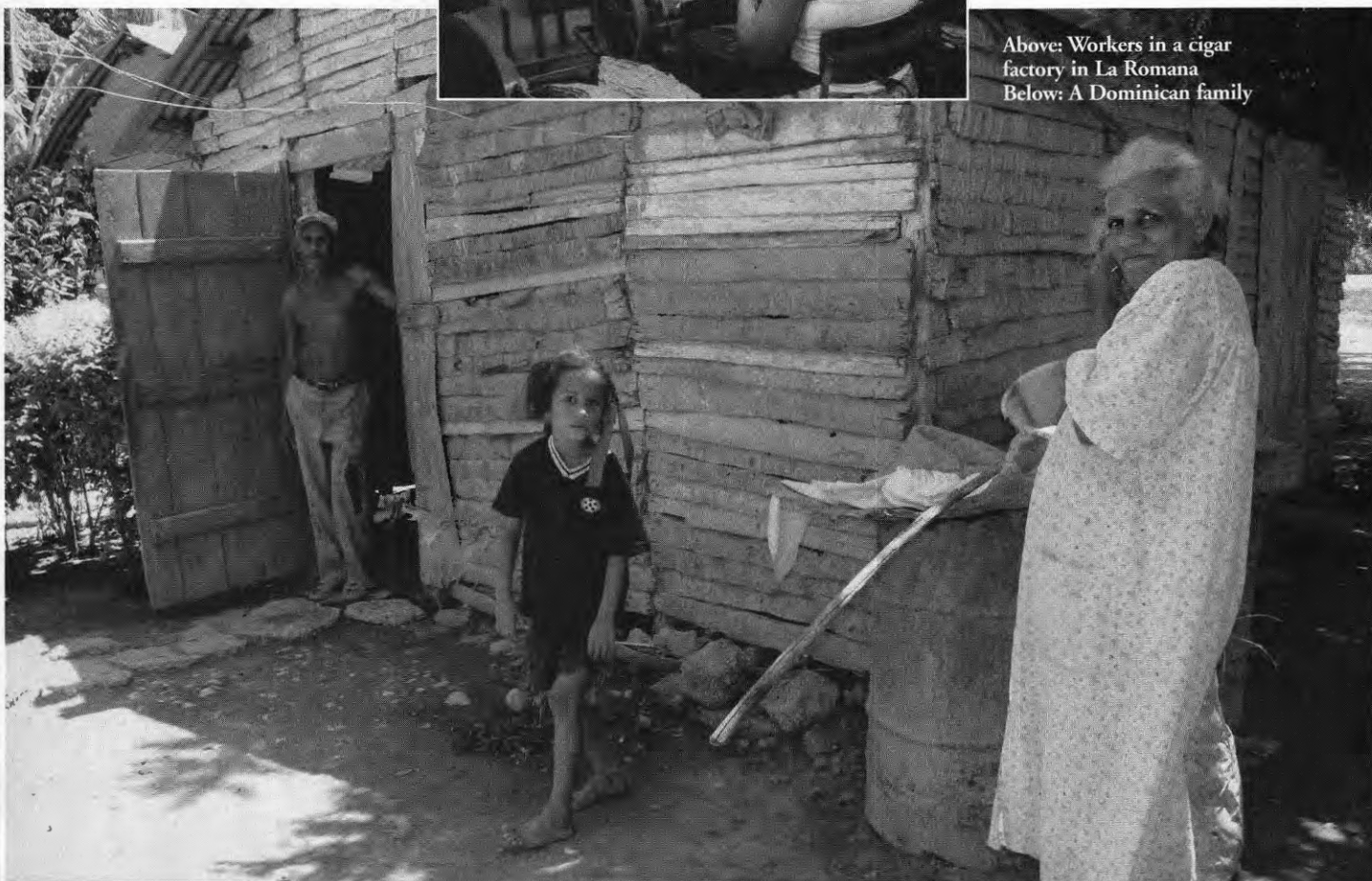
concrete wall seeping water after every rainfall. I fled to a hotel and searched for a new home; but reasonable rental housing with indoor plumbing, my minimum requirement, was in short supply. I was forced into a lovely little villa that strained my budget and challenged my thoughts of simplicity. I comforted myself that I could stay for a year and family could come to visit and be reassured that I was doing well; then perhaps something more modest would open up.

One day, two young Haitians stopped me in the road. "Aidez-moi, madame. Ayuda me." One had been hit in the head with a rock by a group of Dominicans. The lump above his ear was obvious. He could not hear. I took them both home, laid the victim down with an icepack and called a doctor back home from Asheville Meeting. How serious was this? Did he need to go to the major hospital, two hours away? "Yes," my friend assured me after a series of questions asked, translated, and answered. "It is serious enough. He may lose his hearing."

So I went to the bank and withdrew money to pay for the hospital, a service free to Dominicans but costly to undocumented Haitians. He returned in two days, with his wound drained, his hearing restored, his eyes clearer, his spirits lifted, and his hand out for more money for prescription



Above: Workers in a cigar factory in La Romana
Below: A Dominican family



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<<http://www.mylplanet.net/wpcwpcl>>

WFR Relief Ministries
www.wfrchurch.org

drugs. Two days later my house was entered and robbed for the first time. It was the first of what were to be constant robberies, every few days for six weeks.

I went to the police, who politely took down the information and did nothing. I went to the reporter of the little newspaper who said, "Sorry, we don't print anything like that as we are supported by the real estate developers." I became more concerned over the general lack of security and the growing problem of the distribution of crack cocaine in the village. I spoke to the ex-pats in the café. I went to the local political party whose officials came over and empathized. "We people of good conscience should surround the distribution houses and shut them down." We agreed but in the end there were not enough of us.

Meanwhile, a series of Haitians in need started appearing at my gate. A cut foot, a burned face. I gave what I could in first aid and comfort, and more than I could afford in money for medications.

I did not know if the robberies were from the Haitians whom I had helped or the Dominicans who wanted me to stop helping and remain silent on security issues. One day I returned home to find my hammock cut down from my porch, my guitar and one suitcase missing, and three empty bullet casings beside my bed. I packed my remaining suitcase, had a pizza party with my friends, and was on the plane to the capital of Santo Domingo the next day, abandoning my remaining clothes and books.

The capital better suited my capacities. I soon located the ecumenical Protestant church, which also holds services in three languages and a reasonably silent worship on Tuesday evenings. I also found two English libraries, an English-speaking theater group, and a studio apartment two blocks from the Malecon, the beautiful park walk that lines the sea near the Colonial Zone, first capital of the Americas. Having learned that it is dangerous here to undertake any sort of solitary action, I started looking for the groups who were working on Haitian-Dominican issues. Through one of them, I was able to travel to Haiti across the northern border in Dajabon and see the contrast between these two nations.

Both these countries struggle with their visions of development. Both have substantial populations living below the global poverty limits of \$2 a day. The pre-

dominant model of capitalism that is being exported is the free trade zone. One factory built on the Haitian border manufactures clothing for Levis and Sara Lee. Through the concerted efforts of the Haitian workers, supported by international solidarity groups, the factory wages were raised to \$3 a day. This is not ideal, but there are jobs here for 1,300 people who work in a clean, well-lit place with ample sanitation, far better than the heavy construction jobs and the sugar cane cutting that await other Haitians. And jobs are precious for Haiti, which has now an estimated 80,000 salaried jobs for a nation of 8,000,000.

I struggle for a vision of economic growth without exploitation. Is this the best that capitalism can offer? As masses of new jeans leave the factory, the bottom end of excess floods back across the border in the form of factory overruns and Goodwill used clothing that are shipped to Haiti and sold in the market in the Dominican Republic. Haitian women choose from these the finest styles, manufacture them for themselves, and walk into the market wearing beautifully tailored \$150 dresses. On their return journey they carry cartons for eggs, in flats of 48 stacked up to eight high.

There is a hazy alternative vision forming. I have met with the director of the Heifer Project for Haiti who longs to see the 235-mile-long border region developed as an ecotourist destination with small, self-sustaining villages; houses with guest rooms; alternative energy. Haiti has many advantages, despite the poverty, or perhaps because of it. Much of the area is pristine, with no industrial pollution. It is not petroleum-dependent, being barely electrified. Many international organizations stand ready to assist this poorest nation of the Western Hemisphere, in a rush to meet the UN Millennium Development Goals of cutting severe poverty in half by 2015.

I left some of my fine cotton clothing up on the border with three Haitian women for them to embroider so that I could take it back to the States and look for markets. The art of embroidery and crochet, along with all the visual arts, still thrives in Haiti. Perhaps Friends have seen

the new style of jeans, imitations of the hand-embroidered ones that many of us wore in the '60s? Some of these are being sold in the U.S. for more than \$200 a pair. If the Haitian women were equipped with the materials they need—needles, thread, scissors, eyeglasses, all impossibly expensive and difficult to get in Haiti—could they not perhaps sew and embroider their way into some level of fair-traded development? Could not Friends, with their



Haitian immigrant children in Dominican Republic

tradition of sending resource kits, start assembling these little kits for delivery through American Friends Service Committee, and through Plan International, which has workers well placed throughout Haiti? I already have offers from people in San Francisco and New York to help with the marketing. And there are millions of Haitian women who can sew. And thousands of pairs of blue jeans.

It is an ongoing process, this following of my leading; and it will shift and sift until it reaches the Light and its destination. One Friend alone cannot do much. But with your collective energy and Light, we could make a difference. I am sure that there is more than one among you who dreams, as I did, of leaving the bonds and confines of your current life and setting out on a new adventure. There is much available land on the border for sustainable development, should a community finally arise. Egg farming first, perhaps, before the chocolate milk. Or simply a school. Or even just a meeting. There is always room for one or two more in my studio apartment.

I ask that Friends hold me, this leading, and this beautiful island and her diverse, glorious, and cheerful population in the Light of God. □

Louisiana Journal

by Goose Creek Friends Meeting volunteers

Shortly after Hurricane Rita, Virginia Ratliff, a native of Louisiana, felt called to return to the rural Gulf Coast and to help in the recovery. She went home in October 2005 and worked for the Rural Recovery Task Force of Southern Mutual Help Association (SMHA—www.SouthernMutualHelp.org). Her work inspired Goose Creek Meeting in Lincoln, Virginia, to sponsor a group of nine volunteers. The group was deeply moved by its experiences in Louisiana and hope these images and words will encourage others to volunteer when so moved. What follows are excerpts from the journal the group kept in February 2006. Sarah Huntington, Virginia Ratliff, Martha Semmes, Debbi Sudduth, Suellen Beverly, and Sheila Kryston are members of Goose Creek Meeting in Lincoln, Va. Charles Hatcher, Viki Keating, and Cathy Brown joined them on this trip.

For the past two days we have been getting acclimated to living in one large room with about 20 other volunteers here in New Iberia, Louisiana. We are here to help the local folk rebuild their houses—good, hard, satisfying work. We have visited four work sites—we pried up a whole floor in one house. I have taken several photographs so far, mostly of the work crews, but have been able to sneak in a few portraits. I took one of Burke “Pops” Saucier and his family, and a few of Karen Rosser and one of her seven children. I am looking forward to doing her family’s portrait on Thursday. So far I am really sore and tired, but the work is satisfying and worthy and the people are really wonderful. I’m looking forward to the days ahead.

—Sarah Huntington

My first impression was that the land is perfectly flat—how easily the water must have flowed over it. Sugar cane fields are everywhere, and I am hoping that Sarah’s pictures can capture their spare beauty.

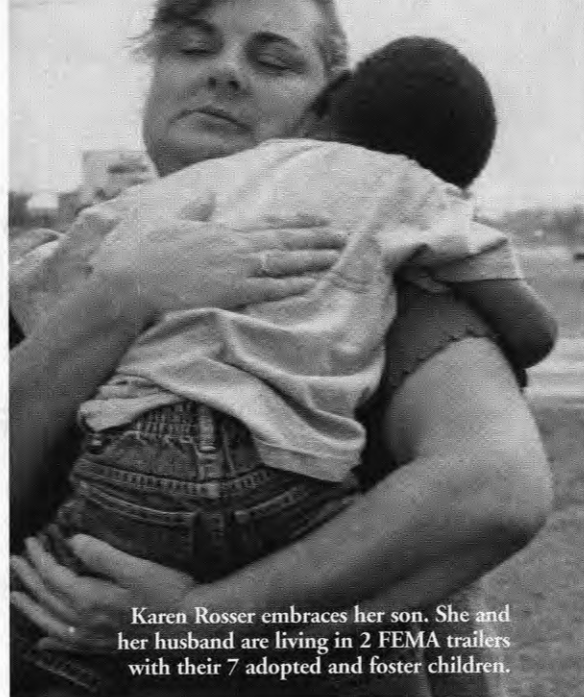
Visiting families and their damaged homes has been very moving. The little mongrel dogs everywhere remind me of my own rural home where everyone has them.

The weather has been balmy and beautiful, with an occasional shower. And, of course, there is water everywhere and funny old bridges to span it.

—Suellen Beverly

Today I learned what a vise grip is, and how to use it. I also learned how to pull up flooring, pull out staples—things I had never done before. Despite all the aches and pains, I feel good right now.

Today was beautiful, but the beauty is marred by piles of junk and debris lying on the side of the road in front of every house in



Karen Rosser embraces her son. She and her husband are living in 2 FEMA trailers with their 7 adopted and foster children.

Delcambe. The pile in front of the house I worked on contained an old toilet, boards, bags of garbage, shoes, boots, air conditioners, and a child’s bicycle.

I also met Simone, a mother of four, busy managing her children’s altered schedules. They now go to school every other day, their grades are not what they used to be, and she is worried about her daughter’s adjusting to all the changes in her life.

Simone told us that she and her family had to get out of their home in the early morning hours, when the storm surge came up 11 feet. She and her husband put their four children, two dogs, and cat into their small boat. They couldn’t go far because the boat was so loaded. The airboat that rescued them capsized. They were all able to touch bottom at that point and got back into the boat, which then took them to land; a dump truck took them to the shelter. Simone’s mother, a school bus driver, picked them up in her bus along with others who were stranded.

They have now moved three times while trying to rebuild. Simone said, “This has brought us together; we will be better now.”

—Debbi Sudduth

Here we are after two days of work, sitting around, gossiping and laughing. It shows me the rewards of coming and the luck of all of us being friends.

We’ve worked together well. Today was devoted to pulling staples out of floors, throw-



A volunteer group from Vermont replaces a roof on the Sauciers’ house in Delcambe

“Louisiana Journal” photos by Sarah Huntington

kinds of things that had seemed beyond what we could do. But we did them.

I was so pleased to see Karen Rosser and her young autistic son, and the progress that has been made on her house. (I was in Louisiana in October.) She seems worn, but I was touched when I heard that her husband, Brad, had surprised her on their recent 12th anniversary with a renewal of their vows. That he could reach into himself and get a second wedding together among the ruins of their home—and among seven children—was really special.

There is so much to do, so much lost; it's like the Iraq war: Will we ever be able to "fix" it—make it right for people who have lost so much?

—Sheila Kryston

Paperwork! Cathy, Martha, and I have been working on reducing the piles of grant applications. The stack of 32 "site visits" has been whittled down to 14. We heard of some remarkably trying



The Caldwell family poses for a portrait.

situations: the woman doing baby daycare in her FEMA trailer, the 70-year-old man who used his FEMA check to buy a 5th-wheel trailer "so I'll be ready to leave

next time."

I'm impressed by how many really sick people there are on disability in their 60s. I'm impressed by how polite, helpful, and

It's Not About a Hurricane

by Barbara Benton

Ispent six mid-April days in New Orleans, working with a group called Common Ground. I lived in a Catholic school with 100 or so other volunteers and went out each day to the Lower Ninth Ward to help residents gut their houses; to find, listen to, and talk to those few who were able to get back to see their properties; and to prepare a bunkhouse for residents to sleep in while they made their houses habitable.

Coming from the airport, I was shocked to see miles and miles of boarded-up businesses and restaurants, and huge, deserted residential areas—even where none of the buildings looked badly damaged. Outside the city's business center and the French Quarter, the infrastructure



and most of the people were simply gone. There was nowhere to eat, purchase tools or construction materials, find a telephone, or use an ATM.

Orange writing appeared on almost every building: "TFW," meaning toxic flood water had been in the building, with a date of inspection, usually in mid-September 2005. "OL/OD" would indicate that no one, living or dead, had been found in the building. Often, however, on a badly damaged Ninth Ward building, the lettering said, "NE," not entered. During my time there, several bodies were found and removed, seven months after the flood had crashed over the levees from the industrial canal.

I was bewildered to see that so little progress had been made in seven months. What was going on here? Comparisons with the autumn of 2001 came to mind:

New York City police and firefighters were on the job 24 hours a day until every scrap of debris from the Twin Towers had been sifted and sorted and moved. Thousands filed by to pay their respects and leave flowers. Certainly no one would have expected building owners to clean out, gut, and "detox" their own properties without benefit of repaired sewers and electricity, and with the threat of properties being razed after a certain date if the required work was not complete.

As the week went on, I began to sense that the governments, from local to state



Barbara Benton, FRIENDS JOURNAL's art director, is a member of Central Philadelphia (Pa.) Meeting.

waiting. And I'm impressed at how remarkably well we get on as a group thrown together. We celebrated volunteer Ben's 24th birthday. When I went to bed last night, I so enjoyed hearing the laughter from Sheila, Charlie, and the Vermonters playing a game.

—Virginia Ratliff

Bringing the burdens of a busy, stressful job with me, I have such sympathy for the SMHA staff and want only to try to ease that burden a bit while we're here. I see them working flat out every day and wish I could match their pace, but it's the nature of this huge catastrophe that they can hardly slow down to tell us how to help. Yet we are helping, one household at a time, even as we struggle to comprehend the depths of their troubles. These folks who have lost everything have such resilience that I can't use the word "despair." Their spirit is what kept their special culture alive and what drew me

to federal, were playing a waiting game. If these houses sit here long enough; if the residents managed to get jobs and housing elsewhere; if breaks in the sewer lines prevented them from repairing their bathrooms; if the summer came and there was still no dependable electricity; if most schools were still closed—well, then the former residents just might go away. The 100-plus-year-old neighborhood, beloved to several generations of African American extended families, but recently rife with poverty and family breakdown, could be quietly razed and left to sink.



can give in this short time with them.

—Martha Semmes

Oh what an experiment in social habitat—25 adults in the annex of a Methodist church! It's amazing to me how well it works.

The amount of devastation is bewildering. Some places look perfectly fine, and then right next door is a ruined house that floated out into a field. The immensity of the situation is too much to take in—so one house at a time is enough. Just to see one family return to normal living would be great. I feel so grateful that I can help someone out of this mess, while experiencing the camaraderie of this great group of volunteers, all with the same goal



My monthly meeting has been giving a lot of energy to the issue of racism among Friends and in our communities. As I sat in the airport on the way home, I looked back a few months on the assumption

I'm learning to get up early. I'm interested in the dynamics—who talks, who doesn't; how a crew gets things done—and amazed at how patient people can be.

Suellen and I cut shingles all morning, working outside on a beautiful day with cane fields stretching out all around. In the middle was a little pool of devastation. A family full of houses, all damaged, two totaled, one we are working on. Burke "Pop" Saucier's house (he is the patriarch) moved 30 feet off its foundation. But they will stay—this is home. Sarah told him it was like the Kennedy compound. He laughed but was pleased.

I am getting to know my friends in a different way. Sarah is a wonder to watch as she takes pictures—she so engages the people.

—Sheila Kryston

Continued on next page

Photos from the Lower Ninth Ward, New Orleans. Left: volunteers pose with Miss Maggie Capers during a clean moment while gutting her Victorian-style house (below right). Many houses made of wood were seriously damaged or destroyed, while brick houses remained standing.

tion I had made, based on media reports, that the Lower Ninth Ward was probably not "worth" saving. I knew I had found a place to plug in to the meeting's discussion. □



Sidebar photos by Barbara Benton

the bed!"

Many volunteers are leaving; some of us are staying a second week. The Cincinnati group left expeditiously, expecting snow as they neared home. The Vermonters leave early tomorrow. Debbi, Martha, and Sarah are pulling themselves together slowly for their overnight in New Orleans before flying home. It's sad to say goodbye to some of our group, but I also look forward to some peace and quiet here.

It's been a remarkable group—low-key, friendly, helpful, working on a common cause.

—Cathy Brown

It's hard to leave. There is, it seems, an infinite amount of rebuilding to be done—miles and miles of misery—and stories that tear you apart. But the incredible joie de vivre of the Cajun and Creole folk and their sense of community lift our

together can get an amazing amount of work done in a day. I have particularly enjoyed getting to know the families and photographing them in the midst of all this: the Caldwells, the Sauciers, the Rossers, and Van Ella Vincent. What great spirit they have. It gives me much inspiration and hope. This whole experience has been profound for me both as a photographer and as a human being.

—Sarah Huntington

My Virginia quilt-makers donated quilts to benefit SMHA, and Cathy and I began by photographing the quilt collection with the intention of helping to get them sold.

This afternoon I joined the work crew at the Caldwells, and I swept and cleaned nails from baseboards in the bathroom, placed and trimmed new linoleum in a

bedroom, and put faceplates on electrical outlets. It feels good to be active and involved.

Though it is hard to say goodbye to part of our group, it will be less crowded, and there will be much shorter lines for the bathroom. The door is open and the building is getting cold. I'm glad my shower is over and I'm snugly warm.

—Virginia Ratliff

One little girl, 13, runs track, is talkative and friendly, and likes to help rebuild her bedroom. She's lost all her "stuff"—her full collection of Barbie Dolls, everything. But she is smiling and going on with her life.

So it feels good to have hammered and set the nails in her room.

So many things to laugh at: Simon getting lost, Viki overwhelmed by Sean's snoring, jostling for the one shower stall.

It makes me sad that some volunteers are leaving and I may never see them again. Then I think that some day, in some unexpected place, I'll remember a face and how we camped out together at the annex of the Methodist church in New

Saucier house beginning to seem possible. Raven and BJ—nice youngsters—help by shoveling up the mess left on their lawn. They are surviving and apparently, in good shape, sharing their parents' gratefulness for people helping out.

—Sheila Kryston

We saw one elderly couple who were having their FEMA camper installed that day and were expecting to stay in it that night. The wife did not realize she had to have electric, plumbing, and sewer connections and a final inspection before they got to go in. That sometimes takes a month—at least it had for a couple we saw later that day.

Our hearts go out to the man who lost all of his tools and can't find work. He had his own business doing carpentry and lawn work. "I did just what they told me to do when I put them all together, and the next morning they had been cleaned out—stolen." His wife is a kidney transplant patient. Their home was totaled. They bought a house but now have to get it moved and they don't have the resources yet. Her health is slipping. She told of their circumstances quite calmly, until a mention of her 17-year-old son brought tears. He has "lost his direction." He has gotten in with a bad crowd who live near their rented apartment. He is experimenting with drugs.

The next home we went to was that of an older couple who got an insurance payout to fix it up. The man has had a quadruple bypass and is trying to work alone. He needs someone to help him. Can we put two and two together? We were able to match the two men. Fred, who lost his tools and is strong, willing, and able to work, with Clarence, who needs help.

—Virginia Ratliff

The first week I installed paneling in the Caldwell house. They seemed depressed, even though floodwaters from Rita had receded some five months earlier. I learned that they both have health issues that add to their load.

Steve and Ollie Caldwell were very appreciative of what others were doing for them—gutting and disinfecting the

Continued on page 36

August 2006 FRIENDS JOURNAL



The Goose Creek Friends Meeting team

spirits. They are so resilient, so gracious, so grateful for whatever little help we can provide.

I leave changed and enriched and anxious, all ready to return.

—Martha Semmes

It has been a fast and productive week. I was glad to assist on the work crews when I could, though I am an unskilled

STANDING FOR MISS ROSA

by Gerri Williams



"I'll go late in the day," I tell my husband. "That way, I'll avoid most of the crowd."

It's Sunday, October 30, 2005, and Rosa Parks is coming to Washington. Her

Gerri Williams, a member and alternate clerk of Friends Meeting of Washington (D.C.), is in graduate studies in International Migration Trafficking; she leads workshops on human trafficking for Friends' and other organizations.

casket will lie in state in the rotunda of the Capitol building, and, from there, to its final resting place in Atlanta.

I've lived in Washington off and on for almost 20 years. I'm a veteran of many marches here, and I've become adept at avoiding traffic snarls and delays generated by numerous marathons, protests, public holiday celebrations, and the general tourist flow. Enduring big public gatherings comes with living in the nation's capital.

But this event is something different. For the first time in U.S. history, an African American woman will be accorded an honor reserved for a select few statesmen, generals, and presidents. This woman has been an icon of the nonviolent struggle for equality. I have to be there.

The Washington stop was not in the initial funeral itinerary, so plans were made hastily and information is sketchy. The time

WORD TRAVELED DOWN
THE LINE THAT
VIEWING HOURS HAD BEEN
EXTENDED INDEFINITELY
AND NO ONE WOULD BE
TURNED AWAY.

allotted for the Washington public to pay its respects was truncated—Sunday until 11:00 pm, then an additional three hours on Monday. I plan to leave my home at 9:00 pm; by then most of the daytime crowd should be dispersed. Parents will be shepherding their kids home; after all, the following day is a school and work day.

"I should be back in a few hours," I tell my husband. "But don't wait up for me."

I'm encouraged when I reach the Capitol South subway stop, about two blocks from the rotunda. While there are throngs of people, most seemed to be returning from the Capitol. I walk swiftly, past the blue canopy on the side of the building that leads visitors to the entrance and the rotunda viewing.

The U.S. Capitol, the highest building in D.C., dominates the cityscape. It is built on a hill that slopes down to meet the national Mall—the long wooded boulevard ringed by museums and monuments. I can't even see the end of the line, which extends down the hill. I continue walking down three more blocks—the big, ponderous blocks of official Washington. "How much longer can the line be?" I wonder.

The area is alive with people, lights, and police cars. But there is no jostling, no noise of sirens, just a low buzz of voices and muffled tread as hundreds on the line inch forward. Emergency lights illuminate the Mall, casting shadows and lending an eerie air to the night scene. To corral the crowd, temporary picket fence barriers zigzag up the hill.

At the bottom of the hill, I still can't find the end of the line, which curves westward, snakes back on itself in long loops, and extends as far as the eye can see. "Is this the end?" I ask files of people, who keep gesturing behind them. Just when it seems there really is no end, I suddenly find myself there; immediately dozens more people pour in behind.

I calculate. Far, far in the distance is the Capitol, with rows and rows of people ahead of me. Should I stay? I wrap my scarf tighter, settle in for a long wait, and survey my fellow line mates.

Although it is slowly changing, Washington is still a city divided by class and

Continued on page 37



FALL AND RISE

It was a baby grosbeak in the brutal August afternoon,
fallen from the hostile smog-polluted sky, mute casualty
of human intervention with God's canopy,
that landed on my railroad-tied, tree-shaded path
beside the hollyhocks, where they abutted covered trellises
of grape. We're ever unprepared for death, deny it
when we can, and panicked, seek a nostrum near at hand
to cheat it, thrust our garlic in its hoary face.

In the event, although I doubted I could succor
this poor fledgling lying on its back quite spent,
I drew some water from an outside tap
and doused it in some mad attempt to shock it
back to shocking life. The righting of itself and taking
flight were simultaneous, gone upon the instant,
quick as light, while leaving me to cope as best I could
with my own power as life-giver, Maker, rare revivalist.

—*Earl Coleman*

THE JOURNEY

At the cusp of the season, the mother skunk,
Full of catfood, milk edging her muzzle,
Drops herself off the deck and disappears from my vision.
When she emerges, she fronts a long scarf—
Black and white, silken, undulating—
Of her five babies, all following her pace
Past the side of the cabin, up the stone steps,
Through the leveled grass,
Then back again, featureless, flowing, instructed
In the nature of stem, stone, wall
Under the protectorate of summer.

—*Mary Gardner*

GOING FISHING

Jacob shows me a blueberry he has just picked.
It is tinged with red, but mostly it is metallic blue.

He wants me to take him fishing
but I have told him he must wait
until after I finish reading my book.

I have just two more pages, but
he has been patient long enough.
"Here," he says, extending the blueberry
toward me. His eyes are bright with expectation.

"It's not quite ripe," I say.

He withdraws his offering,
pops the blueberry into his mouth
and eats it.

"Is it bitter?" I ask.
"Sour," he says.

He is silent for a long time,
then announces:

"I'm going fishing.
I'm going to get my fishing rod
and go fishing by myself."

As I continue to read, the ghost of the berry
bites recriminations into my tongue,

though it blooms there in Jacob's mouth,
nurturing what he has already become.

—*Michael S. Glaser*

We have gone counting in the Muir.
 Unable to escape the academic lure
 of numbers, we accept the rings of history,
 the growth for what we know of glory.
 Our calculator firmly in our hand
 we whittle size to what we understand
 of it. Precise, we circumscribe
 a specimen in order to describe
 on paper grandeur, mystery and awe,
 as if by noting tonnage we can draw
 with certainty the gravity of chance,
 the music of the spheres to which we dance.

—Earl Coleman

LUNAR GAZING

Hardly a new dawn passes the window
 that I do not flesh out a leftover moon.
 Threads in a tepid sky like a sailing

shroud lists toward western slopes. For
 all its curriculum of rolling time, a
 Buddha face caves in with sorrow. Perhaps

too long she has been dumping ground
 for lamentation. I am wedded to wonder
 at how she prunes a radical sea, how at

the same time works treetops with ribbons
 of light. There is no favor one can do
 in return. Rapt gazes are a long-shot for

reaching her shores, but nightly when she
 sings through my window lace, that is the
 way I pray my dues.

—Sunshine F. Branner

GREEN

is coming home
 tomato plants woven with light
 warmth of things growing
 hemlocks bowing in large fans
 green like after dark
 the relief of maples turned inside out.

when I was little
 city bound to chestnut trees
 I would fill my pockets
 full of mahogany sheen
 till my palms read
 what came before cities
 not knowing these plants
 would be brought to their knees
 in a few short years
 carted away for firewood
 a burning away of all future cycles

now I cherish aspens all aquiver
 knowing nothing lasts
 yet within me
 chestnuts still reach for the sky
 send out green shoots

every time I pick up a pen
 phoenix and ashes rekindle
 spring rises once again
 both in me and in the land
 even while the tomato plants today
 hold the last drams of light
 like candle flames of green

they believe there will be another day
 another chance,
 imagine it green

—Lynn Martin

Watching the leaves at dawn
 flutter and shimmer into day,
 hearing their small voices,
 I know the wind.

—Franchot Ballinger



Alex Drabon

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The Experience of Friends Meeting

RESPONSES FROM MEMBERS AND ATTENDERS

by David E. Drake

Starting in May 2005, I sent out a questionnaire to members and attenders of Friends meetings in Colorado, Iowa, Kansas, and New York—communities where I have lived or visited and attended meeting for worship. I wrote:

Perhaps like me, you have wondered how others in meeting experience and “use” the hour. When I look around during meeting, I notice that some have their eyes closed, some are reading, some are looking out the window, and some seem to take notice of everyone who enters. Clearly, the time is spent in different ways during any one meeting.

I asked for their assistance in documenting their experiences. I asked each to respond to the following questions:

- 1) Do you have a general routine of what you go through as you settle into meeting?
- 2) How do you generally use/experience the hour of silence?
- 3) Do you tend to leave the hour “open” or do you come with a plan in mind (e.g., something to read, something in particular to think about/come to a resolution about)?
- 4) What difference does the hour of meeting make in your week/your life?

Clearly the expectations, experience, and use of Friends meeting for worship are different for each of us, but have some similarities. I hope the responses that follow will elucidate some of the mystery that many of us may have been keeping to ourselves. I thank the respondents, and those who allowed me to include their edited answers.

David E. Drake, clerk of Des Moines Valley (Iowa) Meeting, is active with the Iowa Program Committee of AFSC, and maintains a family psychiatry practice in Des Moines.

This is the first time in my lifetime in Quakerism I’ve been asked such questions. My experience of hundreds of meetings for worship has been strictly personal and private. Over time, my focus in meeting has usually found me seriously reflecting upon my varying personal circumstances and life burdens—progressing from early childhood to family, career, and now retirement.

For me, “going to meeting” has generally meant more than engaging in purely intellectual and psychological exercises (worthy as those are). I’ve continually needed the precious hours of meeting to lift my spirits and provide what I yearn for: divine guidance that is enhanced by regular sharing with other kind and kindred souls. Going to meeting is an essential part of my week, and my wife shares this perspective.

—A lifelong Midwestern Friend

I rarely have the opportunity to experience the hour of silence. Sometimes I manage half an hour or so, but often I get maybe 10-15 minutes in the beginning, with my son wiggling beside me, then leave with him, later returning for a few minutes at the end. I am still looking forward to a time when I can experience the silence on a regular basis!

—An Iowa Friend

I sometimes I have an “agenda” when I enter that space in time, but most often I just try to clear my mind of all of the happenings of the week. If I am having a hard time calming and centering my busy mind, I start by saying a prayer for each of the members in attendance; and that gets me on the right path.

—An Iowa Friend

The routine begins before coming to worship. I’m mindful of what needs to be cleared before arriving: unfinished work at home, the bustle of the day’s plan, unsettled decisions. No coffee, no

newspaper, no radio—they engage my intellect too much.

At meeting, I choose seats for various reasons. Sometimes I sit close to people in hopes of feeling their presence. Other times it’s with unworshipful purpose, such as the need to sneak in late or jump out at break. Occasionally I feel drawn to a space, and accepting that tug is an act of trusting Spirit.

I look at each person to glimpse “that of God,” reminding myself that each one may provide a gift that day, spoken or not—and I might have something for him or her.

Then I close my eyes, try to sit with steady comfort, and accept the first task, shooing away ideas. Some days it’s easy. Some days it’s impossible.

There’s a set of stages in my centering. They are clues to a shift from thinking to listening, from hearing my own voice to hearing a wordless Presence. It feels like dreaming while awake and alert, or melting into a lake that bathes everyone.

On a few occasions I’ve walked into worship where one can almost touch the gathered energy. It reminds me of science fiction’s “force field,” except the field embraces instead of repelling.

One part of the routine is to be honest about whether I’m good worship company. Some days I just buzz too much to commune. Sometimes I’m too sleepy. Sometimes if my negative emotions—like anger, gloom or estrangement—won’t settle, I sit in silence outside.

Reading interferes with my openness. It’s as if I brought a kazoo to the symphony, or blinders to the Grand Canyon. If I need reading to stay focused, I leave the worship room and sit outside.

I use meeting for worship to exercise getting out of my own way and welcoming God, eagerly anticipating change, and accepting “dry” days without discouragement.

—An Iowa Friend

I am one of those folks who look around, making a note of who is and who isn't present. I think that meeting for worship is a social event, in the sense that we are there for one another; so I like to make eye contact or nod when someone enters. I also like to wink at the kids or wave clandestinely, welcoming their presence. I like to try to note when folks aren't there so that I can follow up on that later. Are they sick? unhappy? on vacation? We are, after all, ministers to one another. After this ritual of presence, I usually focus on the trees outside.

I try to come to meeting "open." I like to see if I am led by the collective spirit or by a message given by another Friend. However, I do notice that often I enter meeting with a tone or mood set from my experience of the events of the week—sometimes heavy as with my father's illness and recent death; or introspective, as with my last child's graduation. Sometimes this mood is palpable in the meeting as a whole; I think of the weeks leading to the invasion of Iraq and the pall in the meeting.

I don't feel I've started my week off right unless I've been at meeting. Years earlier I noticed while looking out the large east front windows of our meetinghouse that when I closed my eyes I had a remaining visual imprint of the members sitting quietly.

This is actually a visual image that I have been able to recall through the week, and it quiets my mind and gives me a calm that meeting imparts.

—An Iowa Friend

I always sit facing the window, because it's where I can best hear people if they speak. As soon as possible, I try to shut out the mental clutter and listen for whatever (other than distractions) may come from any source—be it somebody speaking, or some still small voice. I don't ever go to meeting predetermined either to speak or not to speak.

—An Iowa Friend

Having practiced meditation for many years, I generally meditate during meeting by simply focusing and refocusing on my breath—letting go of the sounds; other body sensations; and thoughts, feelings, and images to which the attention naturally and repeatedly wanders. When someone speaks, I try to listen mindfully, with minimal judgment and reactivity, returning my attention to the breath when the person finishes talking. Or I may meditate by just mindfully observing and letting go of the spontaneous flow and passing "show" of the contents of consciousness. The experience is variously relaxing, informing, and inspiring.

—An Iowa Friend

For the first ten minutes or so I quietly look around and experience my surroundings, especially the other people who are arriving. I find this very helpful for my later worship, and it keeps me from getting annoyed at late-comers. Then I close my eyes and do a centering

exercise and/or centering prayer, which sometimes leads me to deep, expectant waiting—and sometimes not. If I can't center, I just let my mind wander. Often messages help to center me, even if I don't consciously "like" the message. On rare occasions, I am led to give a message.

Like therapy, no one hour (except once in a very long while) makes a big difference; but over time, that hour is transformative and extremely important in my life, so I try to be regular in my attendance.

—A New York Friend

I usually sit in the first row. I generally close my eyes for the first 10 to 20 minutes, letting my thoughts wander. Sometimes I open my eyes briefly as others enter, though I don't take much conscious notice.

THE GOLDEN FLOWER

Some things are
best not said
but if you must say them
say them out of the
depths

you had not known
were there
until they fall
from your mouth

a golden flower
a blast from
the mouth of
silence

—Ralph Slotten

*Ralph Slotten is a member of
Carlyle (Pa.) Meeting.*

Meeting for worship often feels like an hour's oasis in a world that is filled with too much violence, incivility, hurriedness, and information overload. Being amongst others who are choosing to remove themselves—even for just an hour—from all of that helps me to recharge and to be able to face it all again for another week.

—An Iowa Friend

The difference that meeting for worship makes happens over a long period of time. I know, having been a Quaker for 35 years, that I am more centered, less

judgmental, less prideful, and less anxious than I had been. Quakerism has taught me a process by which I can discern and make decisions.

—A Colorado Friend

I have come to associate the meeting room with a sense of connectedness and calm. I have experienced this sense of coming back to center on entering the room for other purposes—for example, setting up for a committee meeting or a social gathering; or when I have come to the meetinghouse alone when deeply troubled to find that sense of balance (leaving my office on 9/11, for example).

Usually I experience a sense of being present to the moment and connected to something outside myself, to other Friends, or something more cosmic. Sometimes thoughts or concerns surface and I am able to let them pass through and dissipate. When a persistent thought or concern demands attention, I try to

THE VESSEL

Where light
never bottoms,
the spirit's
a vessel where glass
beads or talc-
fine sand
fill it yet leave
open gaps
where the un-
discovered
moves in.

—Edward A.
Dougherty

*Edward A. Dougherty is
a member of Elmira
(N.Y.) Meeting.*

"turn it over" to the Divine by visualizing the person or activity and holding it in the Light without words. There are times when the meeting feels truly gathered to me, when I sense a strong connection to other worshipers and the cosmic "something else."

I respond to messages from others as I do to my own thoughts. Most just pass through and dissipate. At other times I feel an inner response, a sense that the message is meant for me.

I notice the importance of meeting for worship most during those times when I have skipped it; I have a sense of withdrawal, that something is missing.

—An Iowa Friend

I start my settling in before I get to meeting. As I make breakfast and drink my coffee, I think about trying to simplify the morning as best as I can. In meeting, I am so happy to be sitting in silence, I wiggle a little at first.

A HAIKU FOR QUAKER MEETING

at Quaker Meeting
oak leaves outside the window,
green spirits lifting

—Denise DiMarzio

Denise Di Marzio wrote this haiku while attending Providence (R.I.) Meeting.

GOD

God.

A shining sea, shimmering with a thousand glimmering lights.

God.

A majestic eagle, soaring over rugged mountains, fierce pride glowing within.

God.

A calm river, placid and still, a silver mirror into within.

God.

A small flower opening its petals to the ever living day.

I look at all these beautiful images, deep pools of love, wisdom, and light.

I am held.

—Julian Grant

Julian Grant lives in Piermont, N. H.

Then I tend to close my eyes and focus on the center, and I seem to whisk right into a warm, light place. My back straightens up, my arms tingle a little, and my kids tell me I get a silly grin on my face. I then I wait for what comes—images, ideas.

For me, meeting for worship is visceral; I feel Light in my body. Ideas come to mind while I sit and I follow them. And often when I "come back," I feel like I've had a little disembodied trip. I sometimes check on my children to see how they are doing. But most of the time I am sitting fairly alert, waiting to see what comes. If nothing new comes, then I tend to pray for guidance about a situation or conflict from the previous week to see if I come to any new understandings. I am in deep gratitude most of the time just to have the quiet time.

The joy in an hour of meeting helps me keep God in focus every day. When I am experiencing a difficult time, spiritually or otherwise, the loving support of the meeting buoys me, and the experience of waiting in silence

That unspeakable place,
beyond sadness or desire—
serenity, peace.

—Ruth A. Bradley

Ruth A. Bradley is pastor of Poplar Ridge (N.Y.) Meeting.

together is healing. I am always glad I made it.

—A Colorado Friend

I like to look around the room and simply appreciate everyone's face. I feel like I'm sweeping the room with my outer eye in an honoring way and accepting everyone and everything as a unity before I close my eyes.

I become keenly aware of sounds and my own thoughts. I try to just let my thoughts settle on their own. I may pray The Lord's Prayer or become aware of a thought or prayer or concern that keeps arising.

I try to listen without judgment when messages are given, but sometimes find long ones distracting. I wish Friends could give brief messages.

I sometimes ask, "Lord, please gather us onto your lap"; and usually a more united feeling follows.

—A New York Friend

I generally sit either in the first or second row so that I am not distracted by people in front of me.

My usual experience of the hour of silence is mixed. There are times when I feel somewhat restless and want others to speak so that I can focus upon their words and thoughts. There are other times when I appreciate the silence and the group therein, and find I can access my own inner self in a way that I can't or won't when left to my own silence without the group.

When I think of the meeting, I picture a room of people sitting quietly and seeming to be in a state of meditation, with the sun beaming in and an austere center marked by a plant on a stand for all to see. I feel its peace and its tendency to want the best for the world and the people in it and trying very hard to find alternatives to violence, aggression, and threats via peaceful methods.

—A Maryland Friend

Clearly, the power of silence in a community setting is what bring members and attenders together each Sunday around meeting for worship. This hour of "waiting on the Lord" appears to enhance the week that follows for many of us who have found a home with Friends. □

Thinking Again about God

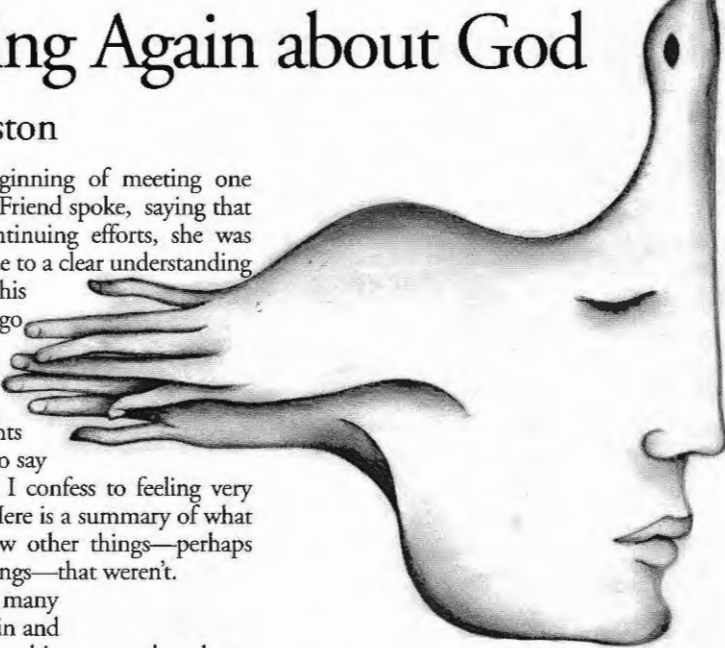
by Gil Johnston

Near the beginning of meeting one morning a Friend spoke, saying that despite continuing efforts, she was still not able to come to a clear understanding of God. It seemed this question could not go unanswered, so toward the end of the meeting I gathered my thoughts together and tried to say something, though I confess to feeling very awed by the task. Here is a summary of what was said, plus a few other things—perhaps more important things—that weren't.

Quakers, unlike many others who believe in and worship God as something external to themselves, have always pointed inward and found God as an inner reality. This is not to say that Quakers have always agreed on how best to understand this inner reality. Frequently, we talk about God as a Light Within, or as an Inner Voice, or as a Spirit. Of these words, the one that comes most naturally to me is Spirit, and yet even Spirit—with its suggestion of disembodied, ghostlike beings—does not quite fill the need. When I try to understand what God means to me as an inner reality, I generally find it necessary to resort to images and metaphors. Paul, in writing to the Corinthians, did the same thing when he told them, "You are God's field, God's building." "You are God's temple." "God's spirit dwells in you." I sometimes like to use the metaphor of a house, that is, my body as a house, my own consciousness as a special kind of space. I am not content to think of God as an occasional visitor who occupies the guestroom on Sunday. Instead, God becomes the spirit inhabiting this space.

What does it feel like, then, to discover God within this personal space? I can only answer this question against the backdrop of images of those deprived of such a space—the victims of a hurricane, the refugees in the wake of an earthquake, the stranded survivors of a tsunami, the homeless man on a park bench. I am blessed in a way that must not be taken for granted in having a door to open, a roof over my head, windows to let in the light, a space to call home—a space, that is, where I feel safe, protected, and grounded, a space where I can simply feel free to be who I am.

Gil Johnston is a member of Centre Meeting in Centreville, Del.



This is a feeling not unlike that which one has upon entering a meetinghouse. What I'm saying is that such a feeling as this is an intangible something that is more than bricks and mortar. I may call it the spirit of the place, but the word "spirit" hardly does it justice. In a sense, this feeling of well-being can be seen as a gift of grace, something we didn't create, but have received over and above our own deserving.

Then, we move from the metaphor of the house, the meetinghouse, or the temple, and speak more directly of the inner space that is one's own consciousness. I have a similar feeling in this case, a feeling of discovering something larger than myself. Words fail me as I try to say how best to speak of it. A still, small voice? An inner light? A spirit? A presence? None of these is quite right, but the reality is there nevertheless. It's as though my body and my mind, my consciousness, and my unconscious self as well—all these together do not add up to all there is inside. They don't account for the sense of being inwardly cared for, upheld, guided, sometimes even driven, corrected, grounded, and set at peace. If God is the name for whatever it is that makes these gifts available, then so be it. For me this is the way that the word God comes to refer to something manifestly real. I refer to a reality that will never be easily understood or put into words in theologies, creeds, or philosophies. And even though children may know instinctively what all of this means, it may take us a whole lifetime to learn how to find the right words to describe it. □

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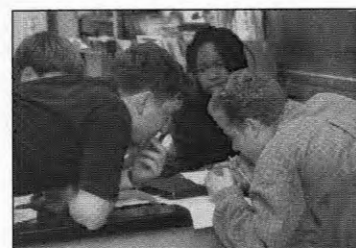
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Genesis 1.0

by Paul Buckley

In the beginning, it was a two-day job, three at the outside; but you know how it is with construction. The original design was simple—light and dark, stars and rocks—very Zen, but things changed.

The specs said the site was without form and void, but when we arrived, there was water everywhere—abysmal water. Usually, you just rig up a couple of pumps and suck it out, but where could we discharge? In the end, some things you just have to live with.

And it was dark, so the first thing was to get some light in there. Simplest thing in the world, right? Who knew that darkness would be sticky? It took a whole day to divide the darkness from the light. From that point on, we were behind schedule.

Same thing the next day—here's the spec: "let there be a firmament." Remember the waters of the deep? "Deep" doesn't come close. It took evening and morning of the second day just to divide the waters from the firmament. We didn't get to dividing the waters above from the waters below, and get everything sealed until the morning of the third day. By that time, the budget was in the dumpster. (Yeah, I know there was a problem with the drains backing up—we had to redo the whole thing when Noah filed his claim.)

At that point we discovered erosion. No sooner had we gathered the waters together into seas and the land into the Earth, than it started slipping away. First, it was the waves lapping at the edges of the land; next it was the rain; then bang! there were rivers carrying a load of silt you would not believe. This is classic project-creep and we had to make something up on the spot. I admit it was a kludge, but grasses, herbs, and trees worked out well. At the end of the third day, I looked it over and it was good.

Day four, we got back to darkness and

light. Just separating them didn't really work well—darkness was constantly spilling into places we didn't want it. Besides that, the shade plants weren't doing well. The answer was to set two lights in the heavens: one for the day and



Nancy Barnhart

one for the night. Oh! and stars, too; we almost forgot the stars. It was good and I thought we were done.

Early on the fifth day (this was going to be a day of rest), I could see things weren't going to be that simple. The algae alone were enough to make you cry—the plants were out of control. Another kludge—animals to eat the plants: whales and fishes in the seas, winged fowls in the air. It took a whole day, but it looked really good.

Day six, we finished the job: beasts of the Earth, cattle, creeping things—the whole lot. It was a little rushed; but then, every job is when you're close to the end.

Now remember, there was no maintenance specified in the contract. I guess it was all supposed to take care of itself, but you know where that leads—endless murmurings and costly fixes. To stave that off, I threw in a couple of caretakers. They should be able to handle any problems that come up.

And it was very good. □

Paul Buckley, a Quaker historian and theologian, is a member of Clear Creek Meeting in Richmond, Ind., and attends North Meadow Circle of Friends in Indianapolis, Ind.

August 2006 FRIENDS JOURNAL

Changing the Rules of Scrabble

by Alice and Bob Mabbs

Cultural pressure seems to emphasize competitive achievement through conflict and winning. We would like to share how rule changes in one game, Scrabble, which might be extrapolated by similar principles in other games, can emphasize different values. Exceptions to manufacturers' rules of play are suggested; otherwise, original rules prevail.

Scrabble rules ban the use of dictionaries (except to resolve challenges), but since Quakers value the fulfillment of each person's potential, we changed the rules to open-dictionary play, with all players cooperating in research on behalf of each player during that person's turn. There is one stipulation: the player must remember the meaning of the newly researched word used through the end of the game, when all word meanings are reviewed. Scrabble rule limitations still apply: No capitalized, hyphenated, apostrophized words, etc.; if a word is in a dictionary, it is usable.

As *Readers Digest* urges, "It pays to increase your word power." These revised rules are really helpful. The scope of possibilities was suggested in a recent news item noting a South Dakota Scrabble meeting that used words in the Lakota Sioux language. Once we even experimented with a set of tiles with Greek characters, as these revised rules are applicable in any language.

To remove competitiveness in favor of cooperation, individual scoring is replaced by totaling the score of all players together. The scorekeeper notes the word(s) constituting that increment of the score beside each player's contribution, which facilitates the memory test at the end of the game. We strive for achievement, but it is a group effort encouraging maximum cooperation. Manufacturers have set "par" between 500 and 700 points. Over the years we have recorded our totals as indicated on accompanying graphs.

Cooperation can take a number of strategic forms:

1. A player can gain consensus to reserve certain spaces for the development of words with advantageous scoring.

2. Other players can help a player possessed of difficult letters (e.g. Q,X,Z, etc.) by deliberately tailoring words that will facilitate their use—for example, a U spaced for use by

Alice and Bob Mabbs are members of Sioux Falls (S. Dakota) Meeting, which met in their home for two decades. Scrabble is a registered trademark owned by Hasbro in the U.S. and Canada.

another player's Q.

3. A player can position a word to approach a bonus space along one axis, in order to afford another player the opportunity to pluralize it with a word along the other axis, and this achieves bonus points for both words.

4. Likewise players can plan to reuse short words with appropriate prefixes or suffixes to form completely different words. Such re-use boosts scores dramatically. For example:

5. The players can seek consensus on optimum placing of words where several options prevail, including the very first word in the game.

6. Playing with more than one dictionary offers simultaneous research from several sources on behalf of one person's turn. Besides the unabridged, we use special Scrabble and rhyming dictionaries. We have constructed a notebook recording especially helpful words. A recently acquired resource lists under each alphabetical letter words beginning with that letter, words with that as second letter, as third letter, and eventually as final letter.

Word	Tile Score	Meaning
BU	3+1	18th-c. Japanese gold coin
BUR	3+1+1	Variation of BURR
BURL	3+1+1+1	Wood knot, tree growth
BURLE	3+1+1+1+1	Plural of BURLA: a boisterous musical composition
BURLESQUE	3+1+1+1+1+1+1+1+1+1	Comic grotesque imitation

Some general observations:

1. A standard Scrabble game (using the amended rules) runs about 1 to 2 hours for two players. Each additional player increases the length of the game.

2. A new Super Scrabble game has a bigger playing board, higher bonus space opportunities, an increased number of tile letters, about doubles playing time, and doesn't quite double the total score (using amended rules).

3. Cooperation must be sought from a player whose turn it is. Unsolicited help may be rejected initially, only to be asked for later (without hurt feelings or rancor). We are all in this for fun and for maximizing the potential of each person through skill development in cooperation as well as individual knowledge improvement.

4. Remembering meanings through to the end of the game can be especially challenging with Super Scrabble! □

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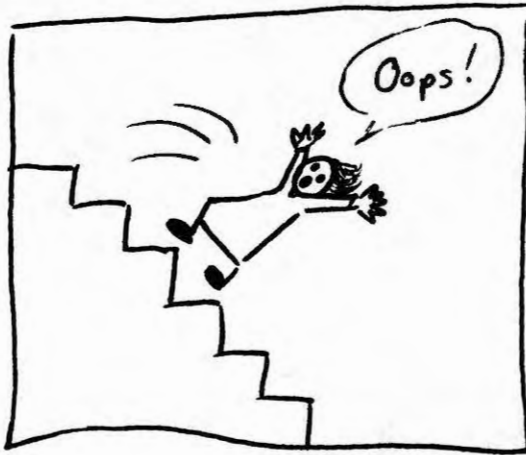
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For our summer amusement, Susanna Thomas has sent us a set of word puzzles. Unscramble the words, one letter to each box. Then take the circled letters and unscramble them to solve the riddle.

—Eds.

Q: What happened when the early Quaker climbed the stairs:

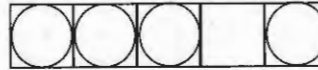


A:

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CREAG



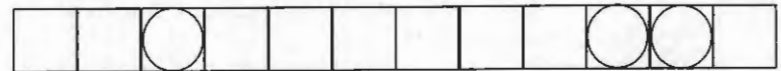
H A F I T



TEN GIME



FILLYSHOWPUR



Q: How not to bump your head:



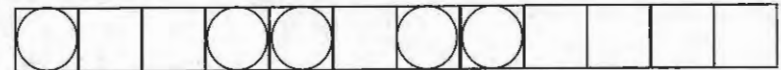
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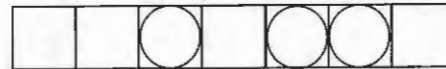
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SEETHINGMOUE



NILGLAC



TREDNECE



Susanna Thomas is a member of Summit (N.J.) Meeting and attends Central Philadelphia (Pa.) Meeting. She does the crossword puzzle every day.

Q: Why the sumo wrestler sat on the facing bench:



XOORGEEFG



EGLANDI



HYT



A: He was a



GRINTIW



Q: What she had after eating the lo-cal substitute:



FUNDMIL



DINERF



HEET



A: 

“  ”

The solutions will appear in the September issue.

Any Approaching Enemy: A Novel of the Napoleonic Wars

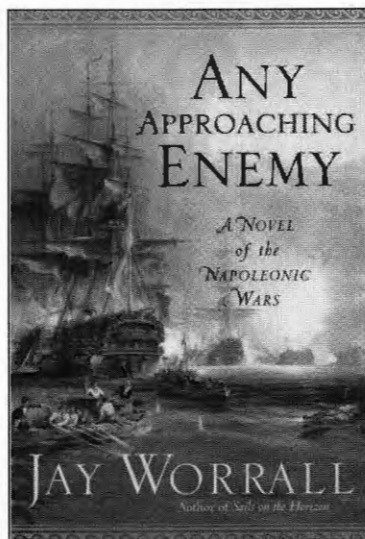
By Jay Worrall. Random House, 2006. 288 pages. \$24.95/hardcover.

Jay Worrall's exciting and eminently readable new novel, *Any Approaching Enemy*, takes up where last year's *Sails on the Horizon* left off, tracing the further adventures of British naval captain Charles Edgemont, a man whose pluck and fancy continue placing him in situations where he must learn to master the ocean, the enemy, and the weavings of his own intrepid heart. In the first book (of what looks like it might become a series), we met Charles and his Quaker bride, Penny, and the central conflict between them was established. Though deeply fond of one another, Charles and Penny quarrel over his choice of profession: as a pacifist, she utterly denies his war-mongering and the value of martial conflict; he sees his work as honorable and, frankly, quite lucrative. (Prize money allows him to set up nicely back on land.) Once a reader accepts the highly improbable circumstance that a late 18th-century Quakeress would have married a navy captain, and the even more improbable fact that she would have been able to remain a member of the Religious Society of Friends—the novels skirt this issue like a frigate outrunning a 74 gunner—he or she can settle in for a good read.

Sails on the Horizon alternated its action back and forth between the land and sea, between Charles' rising fame as a bold lieutenant and then captain, and his quest to claim the land prize of his life: Penny, the often demure but sometimes fiery Quakeress. *Any Approaching Enemy* stays briny the entire time. How, then, does the book manage to continue the conflict with Penny's pacifism? By bringing her aboard! The enterprising Penny realizes that she won't likely get a family going with husband Charles' granted shore leave once every two or three years, so she finds him resupplying at Naples and comes aboard to claim conjugal as well as other rights.

The novel's main plot follows Charles and the *Louisa* circumnavigating the Mediterranean during the spring and summer of 1798. Following a dispersal of the British naval fleet as the result of a tremendous storm, Charles and his crew sail all over the inland sea looking for Rear Admiral Horatio Nelson and shadowing the French fleet, eventually locating both and participating in a tremendous sea battle with the French navy at Aboukir Bay off Egypt.

Jay Worrall is a gifted storyteller, and the novel sails over these waters crisply, pausing



for various skirmishes, military and domestic. The novel renders the battle scenes adroitly; Worrall's knowledge of the period and of sailing is impressive. (Can we ever get enough of such lovely words as "topgallant," "binnacle," and "cringle"?) He knows how to pace and tell an action scene.

The human interactions in this novel have less stir and grace. Once Penny has taken up her post aboard ship, her exchanges with Captain Charles devolve into the expected. She wants to develop a market and a mill on the property back home; Charles wants to avoid this topic and the expense, but her careful accounting and perseverance convince him that it will assist the locals as well as line his pockets. He gets a bit too bloodthirsty when battle looms, and she keeps suggesting nonviolent options.

As the crew of the *Louisa* prepare to torch and sink a French frigate they have just defeated, the men discover a four-year-old girl hiding in the ship's hold and Penny adopts her, taking her over to the *Louisa*; she's obviously practice for the biological child Penny and Charles themselves beget down in his captain's quarters. Penny remains steadfastly "a bit queer on warfare," as Admiral Nelson puts it to Charles (in a phrase I hereby nominate for best five-word description of the Peace Testimony to date!), yet she often refuses to go below decks as the cannonballs start whizzing through the rigging, such fearlessness (and her resistance against Charles' exhortations) apparently required by her ardent feminism. Domestic turbulence and quietude seem predictable here, though not exactly formulaic. In a couple of vivid moments, the novel grapples with the antiwar message movingly.

One engagement of hand-to-hand, ship-board fighting toward the end of the novel results in a bloodbath, including the deaths of

reformed prostitute Molly, Penny's traveling companion, and Jacob Talmage, an officer with whom Penny has labored regarding his conflict with Charles. When Charles too calmly inquires for "the butcher's bill," Penny explodes in righteous indignation:

Men speak of a butcher's bill as if it were sheep flesh. By this thou means the human beings killed and grievously injured. But even that is not the true bill. Each of them is a son and a brother, a father, a husband. They are gone. The many who nurtured and loved them remain. They are the ones who must pay thy precious butcher's bill for all these dead, for this war, for all wars.

Penny's Quaker and maternal presence in the novel consistently reminds the reader that the adventure of war always has its too-dear price back home, where lovers and relatives must mourn.

In the book as a whole, however, Penny's "queer" message remains just that—an estranged, sidelined, not-quite-normal under-note. As Charles and Penny part toward the novel's close, he holds her close and says "Never doubt that I love you more than anything on Earth." But we can see his disingenuousness here with astonishing clarity, for what he loves more than Penny is most assuredly the lure of the sea and the thrill of battle. Our checkbook registers always betray our real priorities and where we choose to travel tells more about our deepest desires than anything we might say. Yet it does us well to remember that as Charles and his frigate head off with Nelson toward the coast of Egypt, the novel is receding into real history. Penny seems almost like a time traveler, a voice for peace dropped into a potent moment in European history from a distant realm. And like in all honest fictions about the boundaries of time, here the past cannot be altered. Penny can proclaim her Quaker-queer testimony from the sidelines, but this can never change the real course that Nelson's ships already ran.

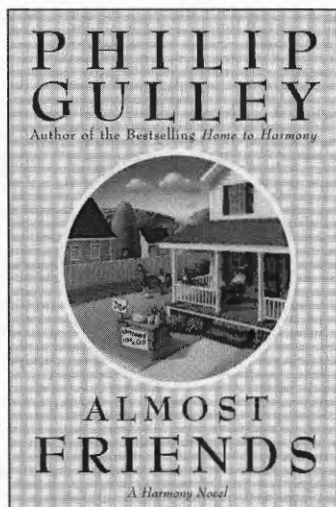
What I found most disturbing about this novel was the unnerving recognition that I found myself, like Charles, longing for another battle, something to relieve the tedium of domesticity. With Penny out of the way, the book can get on with what it does so expertly: ring down the wild bells of action and adventure. I found myself a little too happy that Charles was on the move again, French warships in his sights.

I leave the novel wondering this: When can I ever live more fully in that power that takes away the occasion for war, that unseats the thrill-lust buried in my brain? It remains all too easy to construct others as approaching

enemies and to feel that ancient rush to rise against, a desire I cannot fully purge. But peace is something we never really find so much as it is something we must keep making. Turning and turning our attention in the way of love, we may just come 'round right.

—James W. Hood

James W. Hood, an associate professor of English at Guilford College, is a member of Friendship (N.C.) Meeting.



Almost Friends: A Harmony Novel

By Philip Gulley. HarperSanFrancisco, 2006.
218 pages. \$18.95/hardcover.

Last year I swore—well, affirmed—that I would never again review a Philip Gulley book. I just can't be objective. Every time a set of galley for one of his Harmony novels drops into my hands, it knocks me into an overstuffed chair and doesn't allow me to come up for air until my fingers cramp, the dog howls to go out, or my husband starts to pass out from an inability to find the refrigerator on his own.

Philip Gulley's latest book, *Almost Friends*, had the usual effect. So after chuckling over Fern's latest efforts to achieve total domination of the Friendly Women's Circle, shaking my head at Dale's amazing belief that God has led him to send recorded Scripture messages to meeting members via telephone every morning at 6 A.M., and empathizing with Quaker Pastor Sam Gardner's inner struggles to do the right thing when his job is on the line, I started looking through my reviewer database for someone who might be more objective.

A couple of calls later, I was scratching my head. The Gulley Effect, as I was now calling it, was apparently widespread and my review-

ers were honest enough to admit it. Wondering if this lack of objectivity was a Quakerly mutation of some kind, I checked out what *Publishers Weekly*—the book industry trade journal—recently had to say about Gulley, which at least helped me understand that the Gulley Effect was probably a cultural phenomenon. "Gulley's work is comparable to Gail Godwin's fiction, Garrison Keillor's storytelling, and Christopher Guest's filmmaking. . . ."

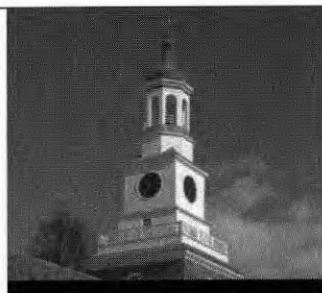
I sighed, picked up the book, and set to work. Somebody's gotta write this review, or everybody will know about Philip Gulley except his fellow Quakers.

So, for what it's worth, in my opinion *Almost Friends* belongs on every meeting's bookshelf. The book starts out innocently enough, with a humorous introduction to life in a small meeting in the small Midwestern town of Harmony, then proceeds to tweak our Friendly biases, blind spots, and knee-jerk reactions to half a dozen different issues—Quaker evangelism, First Timothy, and the necessity for church noodle cutters, among others.

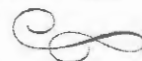
That's pretty much par for the course in a Harmony novel. But this time it's the sexual orientation of a student minister from Earlham, who substitutes for Sam, that really has the meeting in an uproar. Each Harmony Friend takes on a posture reminiscent of that taken on the issue by Friends from various branches of Quakerism during recent yearly meeting threshing sessions. But while it would have been easy to caricature all of us as we debated this weighty issue, and hoist us on our own petards, Philip Gulley (mostly) resists the impulse and instead allows the common sense of his steadier characters to show us precisely how downright un-Christian and unfriendly some of our positions on this issue have been—and what they should be.

Aside from humor and a first-class storytelling ability, the author's gift is the ability to take a particular issue and have each of his characters represent a different segment within the Religious Society of Friends. I'm not about to get my mailbox jammed with Quaker ire by flar out saying which character represents which part of our Religious Society, but it won't take much for any of us to identify ourselves in the words and deeds of Harmony regulars.

To his credit, Philip Gulley's criticism of Friends is generally either a hilarious send-up or at least a gentle tweak, but he does occasionally let one slip below the Quaker belt. When that happens, the target is most likely Harmony Meeting member Dale Hinshaw, who reads the Bible somewhat narrowly and then informs meeting members when they fail to toe the line. Gulley's view of Dale's proclivities is clear throughout *Almost Friends* without pointing out that the man reads his Bible with his



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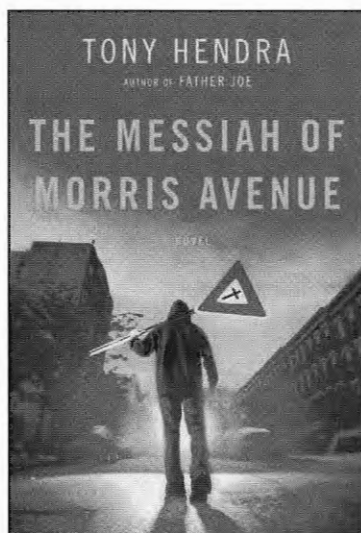
fingers tracing the words and his lips moving.

From a literary standpoint, it's a perfect characterization. From a Quaker perspective, it suggests the need for a talk with Barbara, Sam Gardner's wonderfully grounded wife. A little after-school work with those who find reading a challenge wouldn't be amiss, either.

Nevertheless, *Almost Friends* seems clearly "profitable for reproof, for correction, [and] for instruction in righteousness."

—Ellen Michaud

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



The Messiah of Morris Avenue: A Novel

By Tony Hendra. Henry Holt and Company, 2006. 245 pages. \$24/hardcover.

So what if Jesus did come back to Earth? Would it be like the fundamentalist Christians imagine—clouds parting, bloody wars, Armageddon? Or more like the first time—the people missing his coming because they were looking for a mighty, conquering messiah?

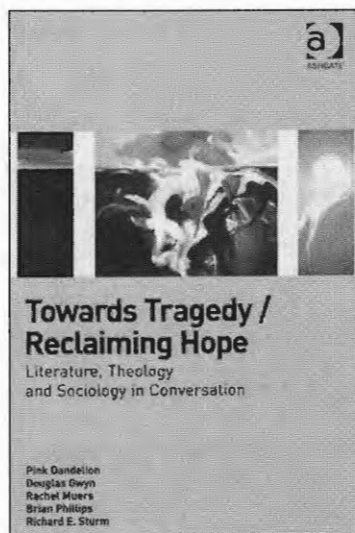
The second scenario is what satirist Tony Hendra (one of the founders of the *National Lampoon* and author of the best-selling *Father Joe: The Man Who Saved My Soul*) imagines in the quirky *The Messiah of Morris Avenue*. In this comic novel, Jose, son of Maria, drops into the Bronx of a very Christian United States of the near future. He's come back to reclaim his message—to correct the "mis-teachings" of the Church. He has disreputable disciples, brings new beatitudes ("Blessed are the homeless, for they shall find their way home"), and totally repudiates war and violence. Jose undergoes his own passion—directed by a television evangelist

who's the high priest of the Christian movement in Hendra's imagined America. As to the resurrection and post-resurrection appearances, well, you'll just have to believe to see it.

The Messiah of Morris Street is both hard and easy to read. It's overdrawn, as satires tend to be, but powerful in examining just what Jesus would do in the United States today.

—J. Brent Bill

J. Brent Bill, author of *Mind the Light: Seeing with Spiritual Eyes* and *Holy Silence: The Gift of Quaker Spirituality*, is an attendee at Plainfield (Ind.) Meeting.



Towards Tragedy / Reclaiming Hope: Literature, Theology and Sociology in Conversation

By Douglas Gwyn, Rachael Muers, Brian Phillips, and Richard E. Sturm. Edited by Pink Dandelion. Ashgate, 2004. 157 pages. \$99.95/hardcover.

In her 1995 book, *Poetic Justice: The Literary Imagination and Public Life*, philosopher Martha Nussbaum argues that reading fiction is good for you—both individually and for public discourse. The alchemy of identification that takes place when one meets a compelling narrative helps to shape what she calls "the compassionate imagination," an "essential ingredient" in ethics, that realm of inquiry in which we examine how we ought to live and how we ought to treat others.

With this book and an earlier one entitled *The Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy*, Nussbaum has joined a group of critics in creating what Lawrence Buell described in a 1999 essay as "the turn to ethics" in literary study. This "turn"

might more truthfully be named a "re-turn," for the relationship between ethics, morality, and reading was a founding feature of English as a discipline. Matthew Arnold—the 19th-century British poet, essayist, and educational reformer—laid claim to literature as the thing that would bind civilization together in the wake of Christianity's demise, Darwin's theories having shot gaping holes in Genesis. Arnold's vision of poetry as religion's cultural replacement helped engender the study of Shakespeare and Milton in the mechanics' institutes and women's post-secondary institutions in England. Our children now study *Beowulf* and *Romeo and Juliet* in high school because Arnold and others found timeless truths revealed in their imaginative realms.

In a very broad sense, *Towards Tragedy / Reclaiming Hope*, a fascinating, cross-disciplinary application of the concept of tragedy to Quaker history and the recent history of England, can be seen as another text participating in the ongoing scholarly reconsideration of the intersections between literature and public discourse. The book's fundamental premise is that the classical understanding of tragedy can function as an "interpretive process," through which we can comprehend historical and cultural events and situations, thereby gaining a kind of understanding (technically, anagnorisis, the Greek term for discovery or recognition) that propels us out of mere suffering into deepened knowledge. The book examines how a literary conception assists us in making better sense of the world and, perhaps by extension, acting more wisely.

This book developed out of a course at Woodbrooke, the Quaker study center in Birmingham, England, taught by a diverse group of scholars refracting their different disciplines through the lens of a shared understanding of classical tragedy. As Pink Dandelion suggests in the book's clear and helpful introduction, in contemporary parlance the word "tragedy" has devolved into meaning simply a very unfortunate event. The writers of this book return, however, to "the original and more nuanced sense of tragedy" handed down by Aristotle (in his *Poetics*) and playwrights like Sophocles, Euripides, and Shakespeare, for whom tragedy seems to have given "sense to a relationship between suffering and hope" and provided "a framework for making sense of the suffering implicit in the human condition."

In ancient Greece, as Sturm explains, tragedy had a communal, religious, and spiritual function: purging the emotions of fear and pity and restoring faith in the future, even as it transfixed its audiences in the horrifying grip of fate's inexorability and the terrors of human failing. The book's authors take this definition as their starting point as well as their

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common thread, and they weave together a compelling tapestry of its applications to 17th and late 19th-century Quakerism, the decline of the British Empire, the shifting class and cultural boundaries of 20th-century England, and the contemporary multicultural landscape of post-imperial England.

In the book's initial chapter, Sturm explores various theories regarding the origins of tragedy in ancient Greece and discusses Aristotle's classic formulation of its structure and purposes. (The word tragedy derives from the Greek *tragoidia*, a noun combining "goat" and "song," possibly referring to an original chorus of men dressed as goats.) This chapter functions as an excellent introduction to the concept of tragedy, and its definition and understanding anchor the remainder of the text. Sturm zeroes in on tragedy's religious dimension, noting its function as "an affirmative experience of uplift or restoration, a positive sense of value or significance in the midst of suffering." And he includes a substantial section that interprets the Christian Gospel story as a tragedy in this classical sense. He concludes his chapter with this compelling definition:

Tragedy, originally a particular art form [sic] in ancient Greece but today a more comprehensive term going beyond specific artistic expressions, is an event, expression, or experience of suffering that arouses sympathy and fear, evokes reflection on humanity's deepest values and concerns, and ultimately affirms providence in the discovery of hope, justice, truth, or wisdom gleaned in and through that suffering.

Douglas Gwyn's essay on the spiritual experiences of early Friends contextualizes that awakening expertly in 17th-century English and European history. Characterizing early Quaker spirituality as "a movement through tragedy" and the experience of the Lamb's War as a tragic narrative, he examines two trajectories of tragedy in the life of early Friends. On the personal level, he says, the inward spiritual experience of suffering the loss of a constructed self but then being uplifted into a revitalized sense of being, burgeoning from the seed of God within, constituted for these Friends the kind of tragedy that blossoms into new wisdom. At the corporate, outward level, the Lamb's War—during which Friends traveled around Britain confronting others with their conviction of God's judgment and the potential for redemption—played out a tragedy on the dramatic stage of Britain's religious and political controversies of the 1650s and '60s. Quakers bore much literal suffering in this period: before toleration

became official in 1689, some 450 Friends had been killed in England and Wales and more than 15,000 had been fined, imprisoned, or persecuted in other forms. But even as they recorded their sufferings in great detail, these early Friends found hope springing through prison bars and martyrdom.

Brian Phillips' contribution to the volume, "Apocalypse Without Tears: Hubris and Folly Among Late Victorian and Edwardian British Friends," recounts a cautionary tale. Buoyed by commercial success, the general earnestness of the Victorian cultural moment, and the dreams of progress spawned by the Industrial Revolution and imperial development, British Friends at the turn of the 20th century did not see themselves engaged in a "tragic" enterprise.

Phillips focuses attention on the "creeping hubris at work in much Quaker public discourse" at that time, a hubris that found its most problematic expression in the work of the so-called "Quaker peace elite," eminent British Friends who became involved in high-governmental-level peace meetings prior to the First World War. He paints a less-than-rosy picture of this "coterie of rather flattery-prone Friends" who "were inclined to mistake access for real influence," whose courting of heads of state, most particularly Kaiser Wilhelm II, resulted in nothing but the hollow assurances of good fellow-feeling. Duped by their own pride and ignorance of realpolitik, Phillips argues, these Friends had lost the sense of tragedy that might have given greater pause. But he does suggest that the "tragic narrative of the Lamb's War was to be reclaimed for the violent century unfolding" through the absolutism of young Friends who kept the prophetic voice alive and the Friends Service Committee (FSC), which held Britain Yearly Meeting accountable to the Peace Testimony even as nearly one-third of eligible British Quaker males willingly signed up for military service in the First World War.

Pink Dandelion provides two subsequent chapters that shift focus from the experience of Friends to a broader historical analysis of England and English religion in the 20th century. Essentially, he interrogates the notion of English—not British—national identity and the alterations in that collective sense of self that resulted from the erosion of colonial power and the decline in influence of what he calls "the Establishment," the once-dominant white upper class in England.

Framing his discussion of this decline through a metaphoric lens borrowed from Evelyn Waugh's *Brideshead Revisited* (utilizing the somewhat clunky term "Hooperization," from a young Army officer in Waugh's novel), Pink Dandelion investigates the shift in power from aristocracy to meritocracy and the so-

called "loss of greatness" that came with relinquishing control of former colonies. He concludes that England felt the burden of these losses without possessing "an attitude of being able to find hope in the experience of suffering"; absent the mechanism of tragedy that would allow for suffering's transformation, the nation lurched into melancholy and despair.

In part, this emptiness evolved, Dandelion suggests, as a result of a concomitant "loss of providence." Having lost a sense of the transcendent working within or behind suffering, the English had scant resources to tap for hope. For Dandelion, the "humanizing of God and God's powers," a consequence of biblical, philosophical, scientific, and theological explorations in the 19th and 20th centuries, "undermined the possibility of one way of finding hope and empowerment from the experience of suffering by removing divine providence from the tragedy trajectory." His chapters also include a fine analysis of consumerism's effects on this loss of the tragic sense.

A final main chapter written by Rachel Muers looks toward the future. Her piece, entitled "New Voices, New Hopes," directs attention towards hope, which she carefully distinguishes from optimism, the former being founded upon what is "not seen" (Rom. 8:24-5) as well as love, the latter on historical trends. She discusses hope in relation to Divine Providence and the story of Christ's resurrection, commenting along the way on England's new multiculturalism and the discovery and recognition (recall *anagnorisis*) made possible by hearing anew through the voices this opportunity provides. Her chapter is the theological contribution to the volume, broadening our considerations of tragedy both from this perspective and as it relates to the ethical. She looks at how we might locate hope in the space "beyond existing alternatives," drawing upon Dietrich Bonhoeffer's writing. She reminds us that those persons who act in hope in the face of apparently insurmountable opposition—like those who have campaigned for civil rights—do so with a consciousness that their charge derives from "a hope given from beyond themselves." Their action in love is not entirely their own.

One remarkable feature of this book is the way it maintains continuity throughout its sections despite multiple authors. These writers have paid special attention to transitions between the chapters, and remarks within each essay point forward or hark back to what their companions say. This structural unification strategy mirrors the study's intellectual purpose: to utilize tragedy as a central, "interpretive process" through which disparate things might be better comprehended. Achieving such unity within a community of

voices is no mean feat, as anyone who has clerked a Quaker business meeting or written a report with other contributors knows.

Although this volume's intriguing thesis about using the tragedy concept as a way to interpret historical events and cultural circumstances deeply engaged me, admittedly I still could not quite shake part of the magnetic force of "tragedy" in its contemporary sense. Perhaps the implication of the title, that we ought to move "Towards Tragedy," made me skittish. Even though the writers rightfully and honestly insist that they are utilizing tragedy as a lens, an interpretive framework, a heuristic, I kept feeling I was supposed to invite tragedy—the actual occurrence of it, not merely the concept. The book hints that life's tragic periods are somehow better (richer? fuller?) than others. (I would allow that personal and corporate moments of crisis have been productive of great art.)

I suspect my discomfort here derives from an unwillingness to view life's occurrences as all part of some transcendent, not-quite-knowable plan. Aren't there mere accidents? Part of the tragedy of tragedy is the random, blind-fatedness of it all.

Tragedy depends on us sensing that had the universe teetered differently, had the black swallowtail beaten her wings a little more to the left than the right, the hurricane would not have made landfall right there, or this house instead of that one next door would have felt the twister's roof-ripping wind. With its firm emphasis on the governing role of Providence in the tragic, *Towards Tragedy* does not address the peculiar salting fate throws into tragedy's wounds.

Perhaps I want to believe in the Divine, but absent the assist of Providence. Or I stand willing to construct a fiction of the Divine's transcendence, and to order my own life around that fiction, believing fully that I need to turn the other cheek, or return evil with good, or bless the stranger despite knowing that there will be no ultimate reason for doing so, and that this tale I live by is fiction.

But that's my tale and not this book's. Though the academic press price will probably keep most Friends from adding this volume to their personal libraries, and the academic vocabulary in places ("subaltern," "post-colonial") may send some readers Googling, the book does offer a compelling and unified vision of how we might use the lens of tragedy to understand more richly various epochs in Quaker and English history. And in so doing, it returns us to considerations of how we ought to live. What more important task could there be?

—James W. Hood

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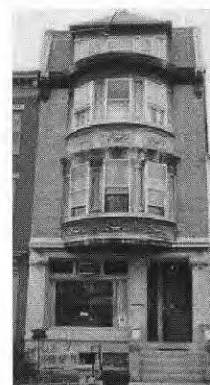


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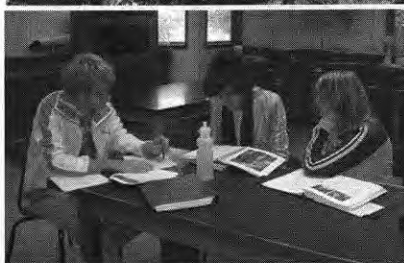


William Penn House celebrates its 40th anniversary this year. In 1964, Ed Snyder, the director of FCNL, spent the fall at the Quaker UN Office in New York. He returned to Washington, D.C., convinced that Quakers should have a house on Capitol Hill similar to Quaker House at the UN, and so the Capitol Hill Property Committee was formed, and it found the property at 515 East Capitol St. As Bob and Sally Cory completed their assignment at the Quaker UN Office, they made themselves available to "host . . . visitors and serve as coordinators of the Seminar Program," which now included the Capitol Hill house, and moved to Washington with their children. Besides being a center for demonstration strategy and nonviolent training, William Penn House quickly became a place where Congressional staff members and citizen action leaders could meet to discuss public policy issues. As the decades went by the emphasis shifted toward education about public policy issues. Adult and youth groups came to learn from diplomats, government officials, researchers at think tanks, and leaders of NGOs. Today William Penn House continues to expand this legacy of witness and service and to provide affordable lodging to citizen activists. It also offers seminars on teaching peace and expanded service opportunities through the incorporation of the Washington Workcamps Program. William Penn House has restructured the Quaker Youth Seminar to include the work of AFSC and FCNL, and its internship program nurtures the spiritual lives of young adult Friends. —*Penn Notes, March 2006*

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Upcoming Events

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- September 8–10—General Conference of Friends in India
- September 8–10—*Quakers Worldwide: Similar Testimonies, Different Witness*, a conference for people who are interested in the wider world of Quakerism but have little or no experience of other yearly meetings, at Woodbrooke Quaker study center, UK. For more information visit <www.woodbrooke.org.uk>, e-mail <enquiries@woodbrooke.org.uk>, or call +44 (0) 121 472 5171.
- September 29–October 1—Missouri Valley Friends Conference

Opportunity

Observer applications for the Friends World Committee for Consultation Triennial, August 10–19, 2007, hosted by Ireland Yearly Meeting, in Dublin, Ireland, are now available. The Triennial is the world business meeting of FWCC. Representatives nominated by their yearly meetings gather to review what has been done in the name of FWCC and of Friends, and to consider future tasks and programs. Applications are due September 30. Application forms and more information are available at <www.fwccworld.org>, and by e-mailing <world@fwcc.quaker.org>, or by calling +44 (207) 663-1199.

Resource

A Foot In Both Places is an interactive educational toolkit, featuring stories, photographs, music, games, and more. Sponsored by AFSC's Middle East Peacebuilding Program and by Project Voice, AFSC's national initiative on immigrants' rights, the toolkit is built around 25 interviews with Arab, South Asian, and Muslim community activists. It focuses on how communities have responded to the post-9/11 climate, and what types of alliances they have built to defend their civil rights and civil liberties. Designed for classroom or community use by faith and interfaith groups, educators, and activists, the kit includes a comprehensive listing of resources and links for further study and action. Visit <www.both-places.afsc.org>, e-mail <Both-Places@afsc.org>, or call (215) 241-7000 for more information.

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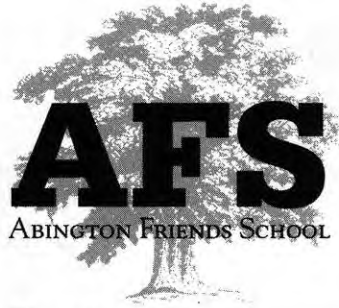
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continued from page 10

house; buying new appliances and fixtures; installing new insulation and dry-wall; fixing electrical outlets; buying flooring, etc. Ollie fixed us lunch each day and it was always delicious. Steve joined in the work. I returned to the Caldwell house on Friday to redo their new front door, which had been poorly installed. Steve was there to help, and I took a picture of him and his daughter, Angela. I wished him the best, but worried about what another hurricane season might bring. The Caldwell house is built on a concrete slab and is only six feet above sea level. Raising the house would be very expensive, and Steve, a shrimper, and Ollie cannot afford it. We need to pray for them.

Two organizations touched our lives every day. Southern Mutual guided our work, purchased most materials, and provided us with housing. Judy Herring, director of their Rural Recovery Task Force, is really dedicated. And First United Methodist was our co-host. They owned the annex, our home, and provided many wonderful meals. I am a lifelong Methodist and have known many warm and caring Methodist congregations, but none outshines this church.

—Charles Hatcher

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The local extension agent said that we need a whole new attitude toward the Mississippi River and its wetlands. We cannot keep making mistakes with a river that winds through such a large part of our country and with the Gulf/Delta region, where so much of our food and oil come from. Wetlands are no joke. Neither is the fact that without silt to shore it up, New Orleans is sinking.

I remember an exchange that took place at the Yellow Bowl Restaurant. When I was talking to the cashier she questioned me about what we were doing there, and her attitude seemed to ask why we'd want to be doing it. I blurted out that I felt compelled to come because I felt that in losing New Orleans and the Gulf Coast, we as a country were in danger of losing not just a region, but part of our national soul.

—Suellen Beverly

color. But in this line I immediately see that a lively mélange of ages and races have spontaneously come together: A gaggle of young white girls sporting their school soccer jerseys; a young woman in strappy high heels stepping delicately through the muddy morass produced on the grassy mall by a thousand feet; a tough but dignified black matriarch pushed in a wheelchair; a baby napping blissfully on his father's back; multigenerational families with younger members in their Sunday best; Gen-Xers with the ubiquitous cellphone, messaging to friends, "You should see what it's like here!"

This is a vigil, but not a mournful one. From time to time, soft fragments of melody rise up—spirituals, freedom songs—moving up the line in murmurs, then fading. We offer our mufflers, plus gloves and cap, to a little boy who's left home without them. Strangers share bottled water, segments of fruit, and bites of candy bars for energy. Even the police, who are usually so grim in our security-obsessed city, are relaxed and joking.

I think of the lines from the spiritual: *I ain't no ways tired*, and move forward.

As we traverse another block, the National Museum of the American Indian comes into view. The sight of this building, with its undulating lines and pale Minnesota limestone—from my beloved home state—warms my heart. It was long in the making and opened only the previous year. Its central position facing the Capitol speaks symbolic volumes about a people who have long been oppressed and dismissed. Its presence affirms: We're still here. Their spirit, too, is a part of this special night.

Word travels down the line that viewing hours have been extended indefinitely and no one will be turned away. The news cheers and revives, though I'm still what appears to be a quarter mile from the Capitol entrance.

I strike up a conversation with a woman ahead of me. She has driven seven hours from upstate New York and plans to drive straight back and proceed to work. "I couldn't have missed this," she tells me. "This is history." She gives me strength.

I've come too far to turn back now...

We're approaching the south lawn of the Capitol. I know this view well. Soon after the start of the Iraq war, local Friends

obtained a permit to establish a silent vigil here. The group continues to meet weekly, attracting both non-Friends and Quakers from the various meetings in the region. Occasionally I join the faithful few when they meet each Saturday at noon. We face the center of our government for an hour, displaying the group's blue banner, which simply reads, "Seek Peace and Pursue It." Through good weather and bad, through indifference, through expressions of support (and occasional hostility) from passersby, we continue our witness.

I reflect on Rosa Parks' patience and persistence, the inner conviction and preparation expressed in her public act.

Nobody said it would be easy...

I move forward imperceptibly and suddenly reach the canopy that marks the long entrance into the Capitol building. We're herded through the usual security checkpoints, emptying backpacks and purses onto conveyer belts, sometimes standing with arms spread for a "wandering." An almost comical mountain of abandoned water bottles forms—security threats of the thirsty?

And then we enter the Capitol, blinking in the unexpected bright lights, taking in the burnished and spacious opulence of the rotunda. In the center, cordoned by velvet ropes, surrounded by floral tributes from the world's powerful, is the casket of the quiet, determined seamstress. Nearby is a portrait of the familiar, gentle face, framed by soft grey braids. I have only a moment to pause, to pray, to murmur, "Thank you, Miss Rosa."

Back into the cold night air, I head toward the Union Station subway. At the station, I share a cab with two fellow vigilers—a young immigrant from Ethiopia and an elder who survived the dark days of segregation.

At home I realize that more than six hours have passed since I left to bid goodbye to Miss Rosa Parks. A tub full of hot water eases the cold from my bones, and a soft pillow waits. As I slip into bed, the rosy-pink day is just beginning to dawn.

My feet are tired, but my soul is at rest...

The *Washington Post* reported that more than 30,000 people paid their respects to Rosa Parks during the day and a half that her casket lay in state. □

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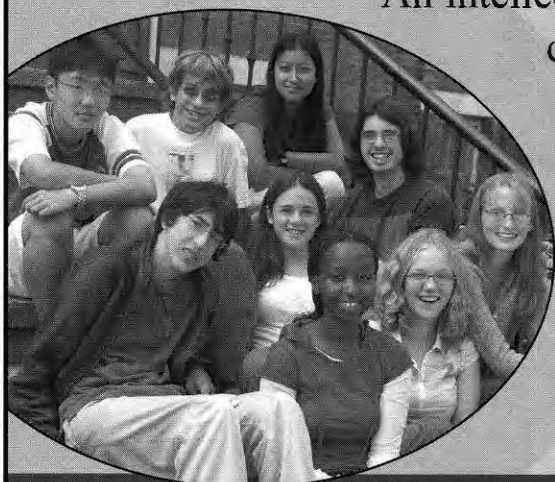
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Deaths

Correll—*Ruth Correll*, 89, on September 24, 2005, at Frasier Meadows Manor in Boulder, Colo. Ruth was born on October 23, 1915, in Popcorn, Ind. She grew up on a farm during the Depression and graduated from Indiana University. In 1938 she married Malcolm Correll, who became a professor of Physics at University of Chicago. Despite advancement possibilities, prestige, and scientific challenge at that historic time, Malcolm, after careful consideration with Ruth, decided to pass up the opportunity to work on the atomic bomb. In 1961 they moved to Boulder, where Malcolm taught Physics at University of Colorado until his retirement. Pillars of the First Methodist Church in Boulder, and loving parents to their three children, the couple lived their faith. Ruth's three decades of volunteer work manifested her ideals to live simply, work for peace in the world, and, hopefully, make a difference. Ruth was one of the founders of Attention Homes, served as the president of the League of Women Voters, served on American Friends Service Committee's regional board, chaired the Human Relations Commission of Boulder, and was a member of the Boulder Housing Authority, endeavoring to secure affordable housing in the city. In 1973 she was elected to the Boulder City Council, and from 1978 to 1986 she was a much-beloved mayor of Boulder. In 1983, looking back on her life, Ruth said, "I believe in my family, my town, my country; education, good government, democracy; people, including myself; God. I believe in commitment and I am committed to loving and serving all of these." In the late 1980s, her spiritual quest and commitment to world peace and nuclear disarmament led Ruth to Friends. She attended regularly, served on committees, and participated for over a decade in a Quaker study group. In 1995 she became a member of Boulder Meeting, which continues to treasure her dedication and clear vision. Ruth was predeceased by her husband, Malcolm. She is survived by her daughter, Elizabeth Gray; sons, Tim and Mark Correll; four grandchildren; and one great-grandson.

Thoke—*Alice Shook Thoke*, 87, on November 11, 2005, in Pasadena, Calif. Alice was born in Anaheim, Calif., on November 4, 1918, to Irene S. Walker Shook and Roy A. Shook. After attending John Muir High School and Pasadena City College, she graduated from UCLA and became a schoolteacher; she also became an interior designer for Bullock's Pasadena. Alice's younger brother, Gerald, died tragically during pilot training in 1943. In 1971, Alice married Charles Frederick Thoke, who had three young adult children from a previous marriage. They had 22 years together. Alice was a member of Orange Grove Meeting in Pasadena, Calif. She is buried in Orange Grove Cemetery with her family, who founded the cemetery. Alice was predeceased by her husband, Charles F. Thoke. She is survived by her three stepchildren, David Alan Thoke, Janet Ellen Thoke Koenig, and Nancy Thoke Bien.

Thompson—*A. Stanley Thompson*, 91, on October 1, 2005, in Eugene, Oreg. Stan was born on April 29, 1914, in Hackettstown, N.J., to Albert and Ethel Thompson. His early life was spent on three different dairy farms, an experience that impressed

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upon him the impoverishment of farm life at that time. Through a series of unlikely chances and a conviction that technology would help alleviate human suffering, he pursued higher education, graduating from Amherst College in 1936, and earning advanced degrees in engineering at Universities of Washington and Pennsylvania. During World War II, Stan worked as a mechanical engineer designing steam turbines for Victory Ships and jet aircraft engines. In peacetime, nuclear reactors became his field. He authored the first major textbook on nuclear power production, as well as many technical articles. But his pioneering studies of instabilities in nuclear energy reactors convinced him that atomic energy could not be safely generated, and in later years he was a vigorous antinuclear and peace activist. Stan married Barbara Nice in 1937. She joined Stan in a life adventure that would involve many moves and partnerships pursuing righteousness, truth, and justice. In 1947, when they moved into a Los Angeles housing development and discovered that Mexicans were excluded, the couple led a homeowners' revolt that opened the development to all. In the 1950s Stan hired Packard Motor Company's first African American professional, and when the diner across the street from Packard's Detroit plant refused to serve his new employee, Stan engineered the diner's integration. Hoping to make a difference elsewhere in the world, he taught engineering at Robert College in Istanbul, Turkey, and later at Howard University in Washington, D.C. A lifetime member of the Sierra Club, Stan moved to Sperryville, Va., to manage a tree farm. In 1982 he left Sperryville and settled in Eugene, Oreg., where he helped raise two granddaughters; made dear friends; worked on innumerable projects with his son, Michael; and labored tirelessly for the antinuclear cause. In Eugene, in late 1987, he lost Barbara, his wife of 50 years. He became a member of Eugene Meeting, where he met Milena O'Donnell; and in 1993 Stan entered into the last chapter of his life with a marriage that enriched the rest of his days. Stan was predeceased by his first wife, Barbara. Stan is survived by his second wife, Milena Thompson; three sons, Bruce, Steve, and Michael Thompson; a brother, Robert Thompson; a sister, Evelyn Kulich; and seven grandchildren.

FRIENDS JOURNAL welcomes Milestones from families and meetings. Please include dates, locations, and meeting affiliations of all parties. For death notices, include date/place of birth/death, meeting affiliation, highlights of the person's life as a Friend, and full names of survivors. Please include your contact information. Milestones may be edited for length; and we cannot guarantee publication date. For guidelines visit <www.friendsjournal.org>. See p. 2 for contact information.



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the process becoming unusually tolerant of differing theological views. We wondered how open-minded we can expect meetings in general to be—misgivings prompted by recalling instances of meetings split so severely that they were brought to deciding the division of property by vote.

We find that in our own monthly meeting we are often escapees from other denominations, people who, like Fox (but less literally), have been beaten over the head with the Bible, to the point where Jesus as Christ has become a stumbling block for many. So we felt Jeavons' fourth suggestion, even though his wording is very careful, looked down on folks like us, whose careful endeavor is simply to appreciate the real importance of Jesus' teachings.

We then considered to whom Quakerism is appealing, and members put it this way: some churches and religious groups tend to appeal more to emotion in their approach to religion, others less. Our message is more likely to be heard by those whose personal histories are somewhat similar to our own, and who are ready for thoughtful, individual answers to their questions. But we worried, as we often do, about how to make our meeting more diverse.

We found that we have trouble with placing any great emphasis on George Fox, or looking to him as an authority. He (like Jesus) said we are to look within; but instead we often look to Fox. We mulled over the facts that Fox was not a theologian, but a man who knew the Bible more thoroughly than most people then or now, and that he called the spiritual presence he felt "Jesus."

Jeavons' fifth suggestion—the importance of community—brought the comment that genuine community is of primary importance because we need the support and challenge it offers us to be all that we can be. If the heart of the matter is how to increase faith, what the meeting offers—the strength of friendship, the opportunity for quiet thoughtfulness, and a source of inspiration—is the best means each of us has to grow in faith.

Martha Maas
North Columbus, Ohio

Inaccuracies in a Milestone

I am disappointed in the way the Milestone about my late husband, Lawrence C. Thomasson Jr., was edited in the March 2006 FRIENDS JOURNAL. Particularly, I am upset by two major mistakes, and I would appreciate your publishing this letter in its entirety as a way of rectifying them.

In the original obituary for FRIENDS

JOURNAL, I wrote that Larry Thomasson "was known to Quakers through his work on racism and modern day slavery—particularly the slavery producing some 80 percent of the cocoa currently used in American chocolate." The last part of that sentence became: "... and [he] was particularly interested in *what he saw as the slavery used in the production of perhaps 80 percent of the cocoa currently consumed in chocolate in the United States.*" (Italics are my own.) "What he saw as slavery?" "Perhaps 80 percent"? Is the implication that Larry made this up? Or maybe he was a bit extreme? I find it offensive, even if it was unintended, that this subtle whitewashing could slip in unnoticed.

Eighty percent of the chocolate we eat in this country (including Cadbury's, Nestlé's, and Hershey's) does come from cocoa beans picked by slaves, most of whom are children stolen or sold into slavery in the Ivory Coast and Mali. Twenty-seven million people are enslaved today in America and around the world. (For further reference, see *Disposable People: New Slavery in the Global Economy*, by Kevin Bales.)

The second edit that concerns me is more personal. I had written that at Larry's death, "he was surrounded by the love of children, friends and family, including his son, [Casey], his stepson, [Zachary], and his heart daughters [Leslie, Lauren, and Charity]." The edit, however, asserts: "Larry is survived by two sons, Casey Leland Thomasson and Zachary David Watterson, and his 'heart daughters,' Leslie and Lauren Oshana and Charity Marshall." Why insist someone is "survived by two sons," rather than honoring how it was written? Certainly, Larry loved his stepson, but he had only one son born to him. His son Casey was his heart, and deserves to be named as such.

If a man is going to be honored, he must be honored with due respect, love, and generosity of vision. Those were gifts that Larry Thomasson gave us. Slavery and racism pervade our world whether we choose to see them or not. If we wish to honor one another and raise the level of our dialogue for peace, we must listen to each other carefully, respect each other's right to name ourselves, and stay above board in our challenges to one another's beliefs and customs.

Kathryn Watterson
Philadelphia, Pa.

We deeply regret any distress to Larry Thomasson's survivors that may have been caused by editorial changes to the Milestone.—Eds.

Guidance on discernment

Thank you for publishing Bruce Kellogg's "How Do You Recognize a Divine Revelation?" (FJ May). Probably no question of faith is more of a struggle than our personal discernment of the credibility of a possible leading. I have been convinced for a long time that such leadings occur and I concur that final verification is often validated much later, just as he stated. However, sometimes we need to make an earlier life action decision before that final verification is completely evident.

As I ponder Bruce Kellogg's comments, I was reminded of the guidance given me by Madge Seaver, a Quaker who served as my mentor many years ago. She suggested the initial discernment of a possible leading could be made based on three tests.

1. Was the thought being examined an original or new thought, rather than one that we learned from some author, speaker, our own brainstorming, or trial and error creation? If the thought was new to us, there is a chance that it was a divine leading.

2. Was the thought being examined one that had a good purpose and a likely service benefit?

3. Was the thought one that persisted even if we tried to forget it?

If the thought occurred during meeting for worship, Madge Seaver's instruction was that I was obliged to humbly rise and gently share the thought verbally as succinctly as I could. There was, of course, the chance others might be experiencing the same leading.

Discernment always includes a step of faith, but these three tests have been helpful to me. Maybe other FRIENDS JOURNAL readers will find them helpful too. Hopefully, Bruce Kellogg will consider Madge Seaver's advice a constructive addition to his excellent article.

Eldon Morey
Modley, Minn.

The issue of patient privacy

As a psychiatrist, I read with interest Margaret Hope Bacon's remembrance of a patient with whom she had worked and the lessons she learned from their relationship ("Remembering Agnes," FJ May). I, too, value and try to live the two important lessons that were shared: first, to always try to connect with the person as a person first, rather than seeing the person as just a disease in a body (I treat patients with chronic pain,



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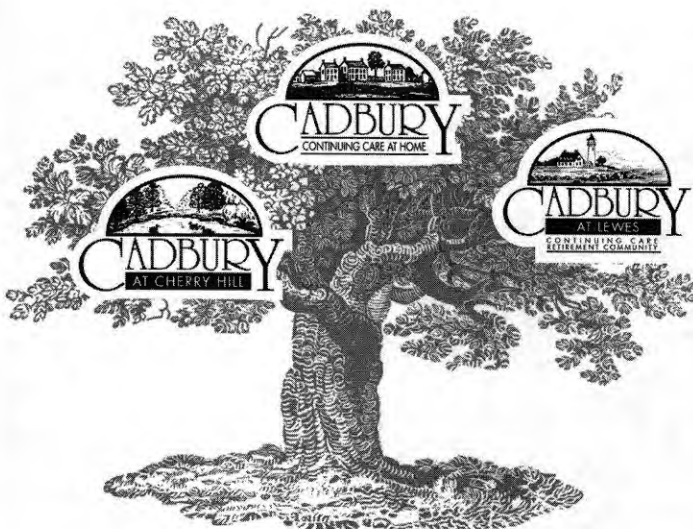
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rather than "pain patients"); and second, that respectfulness, warmth, and care always get through at some level, even with patients with significant mental illness.

My concern with the article was the apparent lack of confidentiality, in that the patient's full name seems to be used. I didn't see that the patient's permission was obtained or that the name was a pseudonym. When we as providers of healthcare write about our patients, it is imperative to preserve confidentiality—patients reveal their bodies, minds, and spirits to us with the understanding of privacy. The article's impact would remain with this important right of patients upheld.

Sarah M. Whitman
Philadelphia, Pa.

We certainly agree that anonymity should be maintained in regard to secondhand accounts about other persons. In this case, the material had already appeared in book form, and we used this as our guide.—Eds.

Envisioning peace

Thank you for the article, "The Importance of Language" (FJ June). Mary Ray Cate touches on an issue dear to the heart of modern mystics: the effect of sensory input on the brain. She reminds us that what we experience directly and vicariously affects our inner life. Modern physics teaches us that what we mentally envision affects our individual and collective outer life also. We live in the world we imagine. Some call it prayer.

As a pacifist I eschew all media, all the arts, which include the depiction of violence. When the pacifist community comes to understand that they do not have to bodily go to Washington to storm the gates of Congress, but that they can hold a more effective world day of prayer for peace, we may begin to make a difference. Where I worship, our unprogrammed meeting for worship is not always a pacifist action. The impassioned message during meeting for worship, which deplores "blood and destruction," enumerating all the horrors created by war, makes more horror a certainty.

Quite simply, let us give equal honor to the right side of our brain, give equal attention to the power of positive thinking on the left side, thereby, by becoming whole again, giving peace a chance.

Mary Hopkins
Kennett Square, Pa.

August 2006 FRIENDS JOURNAL

Respecting Native culture

North Branch (Pa.) Meeting requests that Friends General Conference discontinue the so-called Indian Sweat Lodge ceremony until a solution can be found that will please both Friends and Native Americans. While Friends understand that the original intent was to broaden religious experience and expand our cultural understanding of other people, such good intentions do not, and should not, obscure the objections expressed by some Native Americans. Given the history of white-indigenous relations, opposing the continued appropriations of Native culture should be the primary concern of all Friends.

*Minute adopted at meeting
for business 5/14/06,
Jan Robinson, clerk
Pittston, Pa.*



Unlikely protection

I am a Friend from the United Kingdom traveling in the United States. Enclosed are some photos of the immigrants' rally in Asheville, N.C., taken on 5/1/06. In my writing group, we had the subject "Overlooked" for a ten-minute "quick write," and these are the three lines that came to me:

*The Mexicans took to the streets on Monday,
"We are one America," chanted in Spanish,
Brown skins draped in stars and stripes, an
unlikely protection from the weather.*

*Indigo Redfern
Burnsville, N.C.*

Quaker process and inaction

"Be careful what you wish for, you might get it!" Sound familiar? This is a popular cliché with newspaper columnists nowadays. It seems that we see it in print every day.

This popular cliché refers to the so-called "law of unintended consequences." It is said that making a change to our current practices, whatever they are, is riskier by nature than doing nothing. Your plans to change something had better be perfect. Otherwise you'll make things worse.

Of course, we know that doing nothing can bring unintended consequences too. Risk washes both ways in reality. We know that resistance to change is one of the paths to extinction.

Sometimes I worry that this old cliché has too much influence, consciously or unconsciously, on our Quaker consensus process. Many times we seem to be thinking that a prospective decision has to be "perfect" before we'll join the emerging consensus. Hour after hour passes, as we know all too well. Some of us wait it out. Others give up. Maybe nothing gets done. Who doesn't have a funny story to tell about the meeting that took months to decide when to repair the leak in its plumbing?

So, I worry that the so-called law of unintended consequences is giving us false comfort in the notion that doing nothing is the next-best alternative to our personal perceptions of the perfect decision. It stiffens our resistance to the possibility of compromise and other perceptions of perfection. And it isolates us from each other.

It seems to me that doing nothing is as likely as not to be the worst of three possible outcomes: your perception of perfection, someone else's perception of perfection, or nothing.

Would it be possible for us to agree that the so-called law of unintended consequences is not a useful idea?

*Tom Louderback
Louisville, Ky.*

Correction: In the article by Mark S. Cary, "Friends' Attitude toward Business in the USA," in the July issue, on page 31, at the bottom of the first and the top of the second columns, the paragraph beginning "Far too often. . ." and ending ". . . than cooking it" should have been formatted as a continuing part of the quotation by John Punshon that begins with the previous paragraph. —Eds.

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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

 **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.friends-homes.org>.

 **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>.

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:
 Kendal at Longwood: Crosslands • Kennett Square, Pa.
 Kendal at Hanover • Hanover, N.H.
 Kendal at Oberlin • Oberlin, Ohio
 Kendal at Ithaca • Ithaca, N.Y.
 Kendal at Lexington • Lexington, Va.
 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>.

Schools

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.

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.unitedfriendschool.org>.

Services Offered

Ahimsa Graphics

Wedding Certificates, Celebrations of Commitment calligraphy, illustration, custom design
 Contact: Penny Jackim: <ahimsa@earthlink.net> (401) 783-1972
 Samples: <www.pennyjackim.calligraphicarts.org>

HANDYMAN/LIGHT REMODELING. Serving hour radius around Pendle Hill. Over 25 years experience. Insured, with references. Former PH contractor and maintenance worker. Free estimates. Doug Durren (610) 909-0687.

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 <wynnelllewellyn.com>. Contact me to discuss your needs at (413) 634-5576, <wynne@wynnelllewellyn.com>.

H.FREEMAN

2204 Salisbury Road South
 Richmond, IN 47374
 610-909-8385
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ASSOCIATES, LLC

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

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

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 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.

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.

Summer Rentals

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

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

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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, <gudrun@info.bw>.

CANADA

OTTAWA-Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.

TORONTO, ONTARIO-Worship 11 a.m. 60 Lowther Ave. (Bloor and Bedford), <tmmfriendshouse@hotmail.com>.

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) 945-1130 or 928-0536.

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>.

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

Colorado

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

Connecticut

HARTFORD-Meeting and First-day school, 10 a.m. Discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: (860) 232-3631.
MIDDLETOWN-Worship and First-day school, 10 a.m. 51 Lawn Ave. Phone: (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. <www.newhavenfriends.org>.
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.
HOKESSIN-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

CAPITOL HILL WORSHIP GROUP-at William Penn House, 515 E. Capitol St. SE, at 7:30 a.m. seven days a week.
FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 a.m. First Days.
Unprogrammed meetings for worship are regularly held at:
MEETINGHOUSE-2111 Florida Ave. Worship at 9 a.m., 10:30 a.m., and 6 p.m. Sundays; also 7 p.m. Wednesdays. First-day school at 10:50 a.m.
QUAKER HOUSE-2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.
WASHINGTON-Friends Meeting of Washington, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310. (www.quaker.org/fmw).

Florida

CLEARWATER-Clerk: Peter Day, 8200 Tarsier Ave., New Port Richey, FL 34653-6559. (727) 372-6382.
DAYTONA-Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosarvey Dr., Ormond Beach. (386) 677-6094 or (386) 445-4788.
DELAND-Worship and First-day school 10 a.m. 217 N. Stone. Info: (386) 734-8914.
FT. LAUDERDALE-Meeting 11 a.m. Information line, (954) 568-5000.

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. 702 NW 38 St., Gainesville, FL 32607. (352) 371-3719.
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: B47arbara Jacobson (305) 296-2787.47
LAKE WALES-Worship group, (863) 676-2199 or (863) 635-9366.
LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (561) 585-8060.
MELBOURNE-(321) 676-5077. For location and time, call or visit <www.seymmeetings.org/SpaceCoast/SC.html>.
MIAMI-CORAL GABLES-Meeting and First-day school, 10:30 a.m. 1185 Sunset Dr. (305) 661-7374. Co-clerks: Doris Emerson, Joan Samperi. <http://miamifriends.org>.
OCALA-1010 NE 44th Ave., 34470. 11 a.m. Contact: George Newkirk, (352) 236-2839. <gnewkirk1@cox.net>.
ORLANDO-Meeting and First-day school, 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.
ST. PETERSBURG-Meeting for worship and First-day school, 10:30 a.m. 130 19th Ave. S.E. Phone: (727) 896-0310.
SARASOTA-Worship 10 a.m., discussion 11 a.m. 3139 57th St., Sarasota, FL. NW corner 57th St. and Lockwood Ridge Rd. (941) 358-5759.
TALLAHASSEE-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; weekly Bible study; midweek worship. (850) 878-3620 or 421-6111.
TAMPA-Meeting and First-day school, 10 a.m. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244, <www.tampafriends.org>.
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.actwg.org>.
ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12. On Poplar St. in the personage 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, pollack 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 <jip@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, (208) 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.
MENARD-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.
UPPER FOX VALLEY-Worship 10 a.m. (815) 385-8512.
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. (317) 926-7657.
INDIANAPOLIS-Valley Mills Meeting, 6739 W. Thompson Rd. (317) 856-4368. <http://vmfriends.home.mindspring.com>.
RICHMOND-Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 935-5448.
SOUTH BEND-Unprogrammed worship with concurrent First-day school, 10:30 a.m. (574) 255-5781.
VALPARAISO-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 Lincolnway. (219) 462-9997.
WEST LAFAYETTE-Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

Iowa

AMES-Worship 10 a.m. Sunday. 121 S. Maple. (515) 232-2763.
DECORAH-First-day school 9:30, worship 10:30. 603 E. Water St. (563) 382-3922. Summer schedule varies.
DES MOINES-Unprogrammed worship 10 a.m., discussion 11:30 a.m. Iowa Yearly Meeting (Conservative), childcare provided. Meetinghouse, 4211 Grand Ave. (515) 274-4717.
EARLHAM-Bear Creek Meeting—Discussion 10 a.m. Worship 11 a.m. (unprogrammed). One mile north of I-80 exit #104. Call (515) 758-2232.
IOWA CITY-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call (319) 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, 10 a.m. 300 Harrison Road, Berea, KY. (859) 985-8950. <www.bereafriendsmeeting.org>.
LEXINGTON-Meeting for worship and First-day school 10:30 a.m. Sundays. 649 Price Ave., Lexington, KY 40508. Telephone: (859) 254-3319.

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: (502) 452-6812.

OWENSBORO-Friends worship group. Call for meeting time and location: Maureen Kohl (270) 281-0170.

Louisiana

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

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

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

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

Maine

BAR HARBOR AREA-Acadia Friends. Unprogrammed worship and First-day school 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.

BELFAST AREA-Unprogrammed meeting for worship, 10 a.m. Telephone: (207) 338-3080.

BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. (207) 725-8216.

CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 693-4361.

DURHAM-Friends Meeting, on corner of 532 Quaker Meetinghouse Rd. and Rt. 125, (207) 522-2595, semi-programmed meeting for worship, 10:30 a.m.

FARMINGTON AREA-Unprogrammed meeting for worship, 10-11 a.m. 227 Main St., Farmington. Telephone: (207) 778-3168 or (207) 645-2845.

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 111 Bardwell St. (Bates College Area). No meeting July-August. Telephone: (207) 933-2933.

MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 371-2447.

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

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

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

WATERBORO-Unprogrammed worship, 9 a.m., 2 Sundays/mo. FMI (207) 282-2717 or (207) 967-4451.

WHITING-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2068.

Maryland

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

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

BALTIMORE-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-6058. E-mail: <homewoodfriends@verizon.net>.

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

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

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Anne Briggs, 220 N. Kent St., Chestertown, MD 21620. (410) 778-1746.

DARLINGTON-Deer Creek Meeting. Worship 10 a.m. Clerk, Henry S. Holloway, (410) 457-9188.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. Anne Rouse, clerk, (410) 827-5983 or (410) 822-0293.

ELLICOTT CITY-Patapsco Friends Meeting, Mt. Hebron House, 10:30 a.m., First-day school, weekly simple meal. (410) 465-6554. Worship is held each week at: Hagerstown—South Mountain Friends Fellowship, Maryland Correctional Institute.

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

FREDERICK-Sunday worship 10:30 a.m. First-day school 10:45 a.m. Wednesday 7 p.m. 723 N. Market St. (301) 631-1257.

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

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

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

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

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

Massachusetts

ACTON-Worship and First-day school 10 a.m. Minute Man Arc, 1269 Main St., West Concord (across from Harvey Wheeler). Clerk: Ann Armstrong. (978) 263-8660.

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

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188 or clerk (413) 253-3208.

ANDOVER-LAWRENCE-Worship: 1st, 3rd Sundays of month at 2 p.m. Veasey Memorial Park Bldg, 201 Washington St., Groveland; 2nd, 4th Sundays of month at 9:30 a.m. SHED Bldg, 65 Phillips St., Andover. (978) 470-3580.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WORCESTER-Unprogrammed meeting for worship, child care and religious education, 11 a.m. 901 Pleasant St. Phone: (508) 754-3887.

YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

Michigan

ANN ARBOR-Unprogrammed worship 9 a.m. (except 3rd Sunday) and 11 a.m. Meetinghouse, 1420 Hill St., office: (734) 761-7435. Clerk: 995-6803. <www.annarborfriends.org>.

guestroom: <qhrc_apply@umich.edu> or (734) 846-6545.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Theatre, N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. Cocler: Bill Kohler(248) 586-1441.

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

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

GRAND RAPIDS-Worship and First-day school 10 a.m. (616) 942-4713 or 454-1642.

KALAMAZOO-First-day school and adult education 9:30 a.m. Meeting for worship 10:30 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

MT.PLEASANT-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., Wesley Foundation, 1400 S. Washington St. Don/Nancy Nagler at (989) 772-2421 or <www.pineriverfriends.org>.

Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays. Call: (218) 963-2976.

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

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

NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10:30 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at 313 1/2 Division St. (upstairs), Northfield. For information: Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.

ROCHESTER-Worship First Day 9:30 a.m. Place: 11 9th St. NE. Phone: (507) 287-8553. <www.rochesterminnfriends.org>.

ST. PAUL-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 645-3058 for more information.

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

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

Mississippi

OXFORD-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed, First-day school, e-mail: <nan@olemiss.edu>.

Missouri

COLUMBIA-unprogrammed worship 10 a.m. 6408 Locust Grove Dr. (573) 474-1827.

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

ROLLA-Worship 10:30 a.m., Wesley House, 1106 Pine (SE corner of 12th and Pine). (573) 426-4848.

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

SPRINGFIELD-Sunrise Friends Meeting (unprogrammed). Worship and First-day school 11:30 a.m. each First Day. Call for location: (417) 860-1197.

Montana

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

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

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

Nebraska

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

KEARNEY-Unprogrammed worship group 4 p.m. 1st and 3rd First Days, Newman Center, 821 W. 27th St. Call (308) 237-9377.

LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone:(402) 488-4178.

OMAHA-Worship 9:45 a.m., discussion 11 a.m., First-day school available. (402) 305-6451, 391-4765 for directions.

Nevada

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

RENO-Unprogrammed worship. For information call: (702) 329-9400. website: <www.RenoFriends.org>.

New Hampshire

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

DOVER-Unprogrammed worship, 10:30 a.m. 141 Central Ave. Childcare available. Clerk, Jhana Hodson: (603) 742-2110, or write: 23 Hill St., Dover, NH 03820.

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

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends meetinghouse, 43 Lebanon St. (next to high school). Clerk: Rhea McKay, (802) 785-4948.

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/Jaffery line, rte. 202. Unprogrammed meeting for worship, First-day school and childcare 10:30 a.m. (603) 532-6203, 3 Davidson Rd., Jaffery, NH 03452. <www.monadnockfriends.org>.

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 Leeds.)

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

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

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

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

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

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

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

✶ **MANASQUAN**-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) 845-7682.

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.

MULICA 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 520, Quakertown 08868. (908) 735-0353.

RANOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <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) 278-4551.

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) 769-9639.

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 Worship Group. Sundays, 10:30 a.m. at Family Resource Center, 1335 Gusdorf Rd., Ste. Q. (505) 758-8220.

New York

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

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

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

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

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

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) 672-4518 or (716) 358-6419. 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@junco.com.

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

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

BETHPAGE P.M.-second and fourth First Days

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

JERICHO M.M.

MANHASSET M.M.-10 a.m.

MATINECOCK M.M.-10 a.m.

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

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

WESTBURY M.M.

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

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

NEW YORK CITY-Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at 221 East 15 Street (Rutherford Place), Manhattan:

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

✶ **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).

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

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

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

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

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

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

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

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

✶ **WESTBURY MM (L.I.)**-Contact us at (631) 271-4672. Our website is <westburyquakers.org>.

North Carolina

ASHEVILLE-Unprogrammed. Please call or check our website for times of meeting for worship and First-day school. 227 Edgewood Rd., 28804. (828) 258-0974. <www.ashevillefriends.org>.

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, 70 Meeting House Lane, Burnsville, NC 28714, (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: Judy Purvis, (919) 402-0649. Meetinghouse, (919) 929-5377.

✶ **CHARLOTTE**-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. (704) 599-4999.

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 Clotfelter, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-5487.

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

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

RALEIGH-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, N.C. (919) 821-4414.
WENTWORTH/REIDSVILLE-Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.
WILMINGTON-Unprogrammed worship 11 a.m. Discussion 10 a.m., 202 N. 5th Street. Call (910) 251-1953.
WINSTON-SALEM-Unprogrammed worship 9:30 a.m. (336) 723-2997 or (336) 750-0631.
WOODLAND-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3902.

North Dakota

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

Ohio

AKRON-Unprogrammed meeting, 11 a.m. Sunday. First-day school 11 a.m. 216 Myrtle Place, Akron, OH 44303; (330) 336-7043.
ATHENS 10 a.m., 22 Birge, Chauncey (740) 797-4636.
CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.
CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Lisa Cayard, clerk.
CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.
COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331.
DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1717 Salem Ave. At Mack Memorial Church of the Brethren. Phone: (937) 847-0893.
DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.
GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 587-1070.
KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell. Phone: (330) 670-0053.
MARIETTA-Mid-Ohio Valley Friends, Betsey Mills library, 300 Fourth St., first Sunday each month. 10:30 a.m. Phone: (740) 373-5248.
NORTHWEST OHIO-Broadmead Monthly Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON-Sally Weaver Sommer, (419) 358-5411.
FINDLAY-Joe Davis, (419) 422-7668.
SIDNEY-(937) 497-7326, 492-4336.
TOLEDO-Janet Smith, (419) 874-6738, <janet@evans-smith.us>.

& OBERLIN-Unprogrammed worship Sundays, when Oberlin College is in session: 9:30 a.m. Kendal at Oberlin and 10:30 a.m. A.J. Lewis Environmental Bldg., 122 Elm St., Oberlin. Other times 10:30 a.m., Kendal at Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Call (440) 774-6175 or <randcblm@junco.com>.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.

WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 897-5946, 897-8959.

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

WOOSTER-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 264-8661 or (330) 262-3117.

& YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Dale Blanchard, (937) 767-7891.

Oklahoma

OKLAHOMA CITY-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays in parlor at 2712 N.W. 23rd (St. Andrews Presb.). (405) 631-4174.

STILLWATER-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

TULSA-Green Country Friends Meeting. Unprogrammed worship 3:15 p.m. Forum 4:30 p.m. For information, call (918) 743-6827.

Oregon

ASHLAND-South Mountain Friends Meeting, 543 S. Mountain Ave., (541) 482-0814. Silent meeting for worship 11 a.m. Sundays (9:30 a.m. June, July, August). Child program and child care available. Adult programs at 9:30 a.m. Pat Sciutto, clerk. <uplands@mind.net>.

BEND-Central Oregon Worship Group, unprogrammed worship. (541) 923-3631 or (541) 330-8011.

& BRIDGE CITY-West Portland. Worship at 10 a.m., First-day school at 10:15 a.m. <www.bridgecitymeeting.org>. (503) 230-7181.

& CORVALLIS-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

& EUGENE-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

FLORENCE-Unprogrammed worship (541) 997-4237.

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822.

FANNO CREEK WORSHIP GROUP-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 2nd and 4th Sunday, 8825 S.W. Barnes Road. Contact Sally Hopkins, (503) 292-8114.

HOOD RIVER AND THE DALLES-Mountain View Worship Group-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Ore. Contact Lark Lennox, (541) 296-3949.

SALEM-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone (503) 399-1908 for information.

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E of York Rd., N of Philadelphia.) (215) 884-2865.

BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester on Rte. 202 to Rte. 926, turn W to Birmingham Rd., turn S 1/4 mile.

BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202 and 263), Lahaska. (215) 794-7299, <www.buckinghamfriendsmeeting.org>.

CARLISLE-252 A Street, 17013; (717) 249-8899. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Lindia Drive. Telephone (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 10:45 a.m., Sunday. 24th and Chestnut Sts. (610) 874-5860.

CONCORD-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block S of Rte. 1.

CORNWALL-(Lebanon Co.) Friends worship group, meeting for worship First Days 10 a.m. Call (717) 274-9890 or (717) 273-6612 for location and directions.

DOWNTOWN-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile E of town). (610) 269-2899.

& DOYLESTOWN-Meeting for worship and First-day school 10 a.m. 95 East Oakland Ave. (215) 348-2320.

DUNNINGS CREEK-10 a.m. 285 Old Quaker Church Rd., Fishertown. (814) 839-2952. <jmw@bedford.net>.

ELKLAND-Meeting located between Shunk and Forksville on Rt. 154. 11 a.m. June through September. (570) 924-3475 or 265-5409.

ERIE-Unprogrammed worship. Call: (814) 866-0682.

EXETER MEETING-191 Meetinghouse Rd., 1.3 miles N of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Edward B. Stokes Jr. (610) 689-4083.

FALLSINGTON (BUCKS COUNTY)-Friends Meeting, Inc. Main St. Meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.

GAP-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmtown Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.

GOSHEN-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.

& GWYNEDD-Worship 9 a.m. and 11:15 a.m. FDS 9:45 a.m. Business meeting 3rd First Day of the month 9 a.m. Summerytown Pike and Rte. 202. Summer worship 9:30 a.m. No FDS. (215) 699-3055. <gwyneddfriends.org>.

HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. (717) 232-7282. <www.harrisburgfriends.org>.

HAYVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. at the College, Commons Room, Buck Lane, between Lancaster Pike and Haverford Rd.

& HAVERTOWN-Old Haverford Meeting. East Eagle Rd. at St. Denis Lane, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

HORSHAM-First-day school (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127.

INDIANA-Meeting 10:30 a.m., (724) 349-3338.

KENDAL-Worship 10:30 a.m. Kendal Center, Library. U.S. Rte. 1, 31/2 mi. S of Chadds Ford, 11/4 mi. N of Longwood Gardens.

KENNETT SQUARE-on Rte. 82, S of Rte. 1 at Sicklas St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.

LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

LANDSDOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves. Telephone: (610) 623-7098. Clerk: (610) 660-0251.

& LEHIGH VALLEY/BETHLEHEM-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On PA 512, 4116 Bath Pike, 1/2 mile N of US 22. (610) 691-3411.

LEWISBURG-Meeting for worship and children's First-day school at 10:30 a.m. Sundays. E-mail <lewisburgfriends@yahoo.com> or call (570) 522-0183 for current location.

LONDON GROVE-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926., 5 miles W of Kennett Square. (610) 268-8466.

MAKEFIELD-Worship 10-10:30 a.m. First-day school 10:30-11:30. E of Dolington on Mt. Eyre Rd.

MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. W of West Chester. 11 a.m. 692-4215.

MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-May, 125 W. Third St.

MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

MERION-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, Thomas Swain (610) 399-1977.

MIDDLETOWN AT LANGHORNE (BUCKS CO.)-First-day school 9:45 a.m. (except summer), meeting for worship 11 a.m. (10 a.m. in Seventh and Eighth Months) on First days, and 7 p.m. (year-round) on Fourth days. 453 W. Maple Ave., Langhorne, PA 19047. (215) 757-5500.

& MILLVILLE-Worship 10 a.m., First-day school 11 a.m. 351 E. Main St. <www.millvillefriends.org>. (570) 441-8819.

& NEWTOWN (BUCKS CO.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. In Summer, worship 10 a.m., no First-day school. 219 Court St. (215) 968-1655. <www.newtownfriendsmeeting.org>.

NEWTOWN SQUARE (DEL. CO.)-Worship 10 a.m. Rte. 252 N of Rte. 3. (610) 356-4778.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19040.

OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., Oxford, PA 19363. (610) 932-8572.

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: (215) 234-8424.

PHILADELPHIA-Meetings for worship Sunday 10:30 a.m. unless specified otherwise. * indicates clerk's home phone.

BYBERRY-3001 Byberry-Southampton Rd., 19154. (215) 637-7813. *Worship 11 a.m. (June-Aug. 10 a.m.)

CENTRAL PHILADELPHIA-15th & Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.)

CHELTENHAM-Jeanes Hosp. grnds., 19111.

(215) 947-6171. *Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

CHESTNUT HILL-100 E. Mermaid Lane, 19118.

(215) 247-3553.

FRANKFORD-1500 Orthodox St., 19124. Meeting starts at 10 a.m. (215) 533-5523.

GERMANTOWN-47 W. Coulter St., 19144.

(215) 951-2235. (August at Green Street.)

GREEN STREET-45 W. School House Lane, 19144.

(215) 844-4924. (July at Germantown.)

MM OF FRIENDS OF PHILADELPHIA-4th and Arch Sts., 19106. (215) 625-0627

UNITY-Unity and Wain Sts., 19124.

(215) 295-2888. *Worship 7 p.m. Fridays.

PHOENIXVILLE-Schuylkill Meeting. Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.

& PITTSBURGH-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.

PLUMSTEAD-Meeting for worship and First-day school 9:30 a.m. (215) 822-2299.

PLYMOUTH MEETING-Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.

POCONOS-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (570) 689-2353 or 689-7552.

OUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.

& RADNOR-Meeting for worship 10 a.m. year-round. First-day school also 10 a.m. except summer. Conestoga and Sproul Roads (Rte. 320), Villanova, Pa. (610) 293-1153.

READING-First-day school 10 a.m., meeting 10:15 a.m. 108 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10 a.m. Sagan Rd., 2 miles NW of New Hope. (215) 297-5054.

SOUTHAMPTON (BUCKS CO.)-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD-Meeting 11 a.m. 1001 Old Sproul Rd., Springfield, PA 19064. Phone: (610) 544-0742.

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

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

TOWANDA-Meeting for worship, unprogrammed. Sundays at 10:30 a.m. 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 Ambler. (215) 653-0788.

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

WELLSVILLE-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-7402.

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-occasional Sunday and mid-week worship. Call for time. (605) 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) 796-1972. <www.lubbockquakers.org>.

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) 281-3518 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@visuallink.com>.

Washington

AGATE PASSAGE-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komeda Rd. Info: (360) 697-4675.

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.

BELLINGHAM-Bellingham Friends Meeting, Explorations Academy, 1701 Ellis St., Bellingham. Unprogrammed worship 10 a.m. Children's program. (360) 752-9223.

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 PREPARATIVE MEETING-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 Mininger (304) 756-3033.

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

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

Wisconsin

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

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

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

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

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

FRIENDS FIDUCIARY CORPORATION



Responsible Investing, Planned Giving

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