

October 2006 \$5

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

WHAT ARE  
FRIENDS  
CALLED TO  
TODAY?



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



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■ **AMONG FRIENDS**

# An Inspiring Issue

When we editors decided upon the theme for this issue, "What Are Friends Called to Today?" I had a feeling not unlike that of a child anticipating Christmas morning, with the surprises and delights it might produce. And, despite decades of work and service among Friends, I couldn't predict what would show up. A clarion call to peacemaking? Thoughtful exhortations to work harder for social justice?

We were surprised and very pleased—and challenged—when 48 submissions arrived for consideration for this issue, about four times the number we could use at one time. Friends are generous and vigorous in sharing their views with us. As we read through this body of work, a clear group emerged as the content for this special issue. And with it came a very inspiring call to the Religious Society of Friends to go deeper, to ground ourselves in longer and more frequent worship, to open ourselves widely, to let go of our cherished and familiar perspectives so that we can enter into the condition of others, and to return to our roots to recover the power and prophetic voice of early Friends. Not one but many articles came to us with perspectives on this call. They came from a diverse group of Friends across geographic boundaries, age groups, racial backgrounds, and varying branches of Quakerism.

Friends have sometimes shared with me that they appreciate my comments in this column as to what is most noteworthy about a given issue. In this case, I have a strong recommendation: read this issue from front to back, rather than dipping in and out of it randomly, or starting at the back (as many of us do). Read all of the feature articles; each offers something special within the overall theme. We editors have found ourselves very stirred by doing so. My husband, Adam, volunteers as a proofreader of issues before they go to the printer, and in this case more than any other I can think of, this issue has become a dinner table conversation topic for us, both moving, challenging, and offering wonderful guidance. I know we personally will treasure it for a very long time. As we say in our family, "It's a keeper."

But what about the many other excellent articles that arrived for this theme issue, which haven't been included? I'm pleased to announce that during upcoming regular issues at the end of 2006 and through 2007, we will continue to publish articles under the heading of "What Are Friends Called to Today?" A wealth of insight and vision has been offered to us that we will be very glad to share with Friends in the coming months.

Perhaps a fitting way to close this column is to remind readers that there will be two new special issues in 2007. The box below gives pertinent information. Your submissions for these are invited and most welcome. We await them with anticipation!

*Susan Corson-Finnerty*

## Special Issues for 2007

Most FRIENDS JOURNAL issues offer feature articles on a variety of subjects, but periodically we publish thematic special issues. For 2007, we invite submissions for the following:

*Friends and Their Children* (July 2007)

Quaker youth are the future of the Religious Society of Friends. How do children and youth fit into Friends meetings? How do the offspring of Friends fare in the world? How do Friends nurture young people—programs, camps, youth groups, parenting, counseling, jobs? Please send submissions by **February 1, 2007**.

*Friends World Committee for Consultation* (October 2007):

This year is the 70th anniversary of FWCC. How has it contributed to the well-being of the Religious Society of Friends? We are seeking memorable recollections and other writings about FWCC. Please send submissions by **May 1, 2007**.

Advance inquiries from prospective authors and artists are welcome. Contact Robert Dockhorn, senior editor, at [senioreditor@friendsjournal.org](mailto:senioreditor@friendsjournal.org), or by postal mail, telephone, or fax, information for which can be found on the masthead on this page.

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## Why and how do Quakers give?

A Friend gave me the July issue of *FRIENDS JOURNAL* on "Friends and Money." With a title like that, how could anyone resist? After reading the issue, I know more about Quaker history, but I'm still hazy about the relationship between Quakers and money. While the articles were all interesting and well written, there seemed to be more focus on the Quaker "Hall of Fame" than any insider facts or interpretation about this largely unexplored topic.

Recent new accounts about how billionaires Bill Gates and Warren Buffet have joined fortunes in highly worthy causes only whetted my appetite to learn how Quakers might be organizing their big money heavy-hitters. Such wealthy individuals as Carnegie, Ford, and many others created tax-exempt foundations to award huge sums for worthy causes. I recall one of my philosophy professors who characterized those great foundations as "fire escapes of the rich and powerful."

While it was interesting to learn more details about outstanding Quaker philanthropists and religious leaders, there was almost no attention given to how Quakers actually go about raising money. Why people contribute to worthy causes is certainly well worth considering; but how remains fairly well concealed, or at least unclear.

So, thanks for opening up the subject of why Quakers contribute. But, as we have learned, the road to you-know-where is paved with good intentions, all of which focus on the "why" question for giving.

Leo Molinaro  
Philadelphia, Pa.

## Donate food, not money, to beggars

I was pleased to see your July issue on "Friends and Money." We all have so many issues to work on in regard to this topic. I read Anna Redsand's article, "Living with Beggars," and I must disagree with her conclusions. Coming from a family with multiple alcoholics and drug abusers, I resent her insistence that we give money to all homeless persons and thus enable their addictions. I work in Center City Philadelphia, and am often approached by homeless persons. I definitely choose the option of giving money to homeless shelters, which I assume will use it to buy food, clothing, and other necessities.

Once when a woman asked me to go into a grocery store and buy her and her family some things, I was amazed, and gladly did it. Anna Redsand describes handing a woman some money and then not worrying about whether she bought liquor or food with it. It seems to me that a better option (if we are talking about ideal situations) would be to ask the woman what food she wanted and then help her get it.

For at least one of my family members, I can no longer give cash gifts or checks. I know she will spend them to buy substances that are harmful for her health. Enabling people's substance abuse does not seem to me to have much respect for them as human beings.

Jeff Keith  
Philadelphia, Pa.

## Be still and wait

I appreciate the juxtaposition of Maryhelen Snyder's "The Poetry of God" ("Viewpoint," *FJ* Aug.) and David E. Drake's "The Experience of Friends Meeting" (*FJ* Aug.). Separately, but especially together, they give us much to consider.

My first personal encounter with God involved a passionate vocal demand on my part and a quiet answer on God's part. I was five years old at the time, and God appeared to me in relation to a major flood that was occurring in the river valley in southwestern Virginia in which I lived. My experience of God in the flood was a child's version of Job's experience of God in the whirlwind. It was intimate, definitive, instructive, and agreeable.

While it would be many years before I knew anything about Friends, I was being prepared, in that first encounter, for Friends silent meetings for worship. I began then to learn to go to God with intention, then to be still, and wait.

In Quaker worship, I find that the adjective "expectant" is the key. I expect something from within the silence, and the requirement I put on it is answered if I get down, and wait. I can count on my exchange with God being intimate, definitive, instructive, and agreeable. The answer that I am given is sometimes crystal clear, and sometimes enigmatic. Almost always, it is poetic—everything in no thing.

Paul Niebanck  
Seattle, Wash.

## Compassion is essential

The well-being of our world depends on a number of things, but nothing more vital

than our personal spiritual journeys. Yet, as Howard Brinton pointed out some years ago, the world generally, and Quakers as well, have seen in the past century an ebbing in the tide of inner guidance of the heart—and of outer guidance in Scripture.

Intellectual and humanitarian emphases have become dominant. The evident truth and effectiveness of modern science has influenced this change. But the mountain of deliberate violence and organized cruelty perpetrated in the 20th century demonstrates that intellectual acuity does not make us eschew evil. It does not make us morally good.

We practice evil not because we are ignorant, but because we lack compassion. Not a year goes by that we do not witness monstrous acts committed by those who are well educated and intellectually sharp. Emerson once wrote: "We believe in ourselves as we do not believe in others. We permit all things to ourselves, and that which we call sin in others is experiment for us." And he goes on to say, "for there is no crime to the intellect." The ability to distinguish between right and wrong is not inherent in human reason.

We must look into the heart of compassion; we must attend to the Light within for guidance in these matters. Science is not false, but it does not cover the whole of existence. Not only are we to be guided by our rationality and empiricism, but by the Inner Light of intuitive knowing and compassion if we are to approach the fulfillment of human potential. To seek that Light is our daily task.

Don Elton Smith  
Loveland, Colo.

## The mystery of the infinite

After reading the wonderfully challenging and profoundly encompassing Pendle Hill pamphlet by Peter Bien entitled *The Mystery of Quaker Light*, I wrote the following:

When I was perhaps eight or nine years old, my best neighborhood friend and I enjoyed a number of nights sleeping in our backyard in Wichita, Kans. I recall gazing up at the stars and the numerous shooting stars, pondering the nature of the universe. I could stand thinking about it for only a relatively brief period, after which I pulled the blanket over my face and went to sleep. Over years of attending camps or camping weekends with Boy Scouts, I often found myself similarly pondering the infinite, but for brief periods, only to find that I had to hasten into a tent or my college dorm or at least turn my attention elsewhere, unable to cope



with the strange feeling of dis-ease, of not knowing. Then returning to my dorm from the bus station after a break in my junior year, I stood and contemplated the stars as I crossed a large open space and found I did not need to hasten into the dorm. My unease or fearfulness had left me, a sudden change in my life. I could stand and contemplate the eternal, and feel the need to come to deal with it without shuddering. Was it, I wondered, a matter of new maturity or perhaps a loss of youthful and useful bewilderment? During college, I was attracted to Quakerism, attended a Quaker summer workcamp, declared myself a conscientious objector, and spent just over four years in Civilian Public Service. Subsequently my wife Holly and I joined Gwynedd (Pa.) Meeting about 60 years ago. Rather recently, I tried to state my experience somewhat as follows:

We know about the Light within, about the ocean of Light that George Fox found overcoming the ocean of darkness, and about our belief in that of God in all people. Upon receiving from the Hubbell telescope a series of fantastic and bizarre photographs of the structures in just a part of the universe, a young woman on the Hubbell team reportedly exclaimed, "Aha! There is no God!"

This woman had seemingly never contemplated the meaning of the mysterious infinite. I have found a useful exercise in which I reach out to the ocean of Light beyond the infinite, a source of help and healing, and at the same time reach down infinitely within (despite the contradictory nature of that thought) to that same Light of healing so that I feel connected to that beyond infinity and infinitely within. Then since I came to realize that ocean of Light beyond the infinite surrounds the infinite, that connection between beyond infinite and the infinitely deep within is all-pervasive, providing an infinite source of help and healing. Trying to express this feeling and to realize my own inadequacies in trying to understand and utilize this ocean of Light beyond, this God that I cannot begin to understand, is more than somewhat scary, but I try with at least modest reward.

Ross Sanderson  
Towson, Md.

## How can we work more for peace than for war?

Wars and preparations for war are very expensive. It is estimated that the direct costs to the U.S. of the Iraq war so far are over \$200 billion (current expenses for the war are estimated to be \$5-6 billion per month). FCNL has estimated that 42 percent of our 2004 income tax dollars go for military purposes. In short, we are paying heavily for past wars, the present war, and preparation for future wars. Very few Friends have been able to conscientiously refuse to pay the military portion of their income taxes and succeeded in doing so, including those employed by Friends organizations. The Internal Revenue Service simply does what is necessary to get its monies. The other option for pacifists, living below the taxable income level, is nearly impossible as well. On the other hand the Peace Tax Fund legislation that would allow pacifists to have their taxes used only for nonmilitary purposes is slowly gaining co-sponsors in Congress.

This means most Friends are taxpaying citizens like everyone else, and indeed there is little choice since for most of us, income taxes are taken directly out of our paychecks. But what does this imply? Suppose a Friend is employed and has a federal income tax rate that is approximately 20 percent of his or her income. If we multiply this by the value of 0.42 from FCNL, it means that 8.4 percent of that actual income goes for military purposes.

If we think of this in terms of hours worked and consider a 40-hour work week, it means that about three and a half hours ( $0.084 \times 40 = 3.36$ ) of that time is spent "working for the military," or, more precisely, the income from 3.4 hours of our 40-hour work week goes for military purposes. Can each of us who are earners find three to four hours of time per week to give to efforts to seek peace and end the war in Iraq? Many Friends have found ways to witness for peace at this time. Some of these include sponsoring the national or statewide version of the *Eyes Wide Open* exhibit; vigiling in a busy public location or in front of a

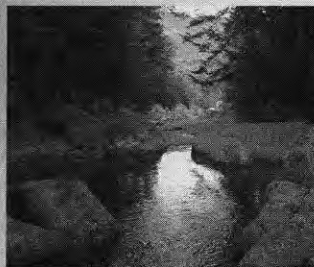
Congressperson's home office; writing to one's elected representatives; visiting your Congressperson with others from your meeting; giving campaign help in the 2006 elections to candidates committed to U.S. withdrawal; volunteering with a group working for peace; circulating petitions in your neighborhood calling for an end to the war; arranging to show a movie about the war in your home or meeting; writing letters to the editor; participating in radio call-in programs; assisting counter-recruitment efforts in local schools and in the community; and becoming informed and educating others about the Peace Tax Fund <[www.peacetaxfund.org/](http://www.peacetaxfund.org/)>.

Some Friends may feel their lives are too occupied with other things to make further time commitments to peace. After all, many middle-class families now almost require two earners to maintain that standard of living. Instead of time, these Friends might contribute the equivalent income (of three to four hours' work) to peace groups to counterbalance the military efforts they are paying for. But beware, as this is a large sum! (It is about \$5,000 in my personal case.) A lot could be done with such funds. For example, if eight to twelve members of a meeting pooled the equivalent funds for their three- to four-hour peace witness to balance their forced contribution to the military, then this funding would be adequate to pay someone full-time to work for peace. Finally, some Friends may not be in a position to donate either this level of time or funds at this stage of their lives.

Although Friends are opposed to the war in Iraq, the bottom line is that we continue to support it via our tax dollars. I believe that if we could give as much in time or money to peace as is taken from us for war, our chances of ending this war and preventing future wars would be greatly enhanced.

Stan Becker

Stan Becker is a member of Baltimore (Md.) Meeting—Homewood.



**Our calling to go deep  
is not merely an  
individual calling.**

## WHAT ARE FRIENDS CALLED TO TODAY?

by Patricia McBee

**G**o deep. Go deep, dear Friends. Touch the bedrock. Find the Source from which springs your own true, deep calling.

As I reflect on what Friends might be called to today, I find myself led back again and again to this exhortation to go deep. I have resisted this leading because I know that some Friends see a dichotomy between being a "spiritual Friend" and being an "activist Friend," and that an admonition to go deep may seem like an attempt to avoid the hard questions of what are we to do in the world today as Friends. Yet I know that this is a false dichotomy. Deep spiritual encounter leads us to loving engagement with the

world. Committed action turns us again and again to the Source that can make our activism a fount of healing and not a dry, hard-edged militancy.

In recent years I have met with Friends to explore the intersection between the spiritual and the activist. I ask Friends to list the qualities that describe Quaker activism at its richest. They come up with long lists that include commitment, clear thinking, courage, Spirit-filled presence, selflessness, strength, grace, centeredness, hard work, collaborative spirit, creativity, flexibility, humility, and love. When we put all the lists together, the result resonates with a richness that everyone present can recognize. We have all seen that kind of activism in some exemplary person or in some deeply moving event. We know that our world needs this kind of presence, but it is daunting to think that we might be called to such a high standard.

Then I ask the participants to reflect

on what resources they would need to carry out that kind of rich Quaker activism. Immediately we find ourselves in the realms of spiritual depth and supportive community. The suffering of the world is so vast, the trends so ominous, and our individual foibles so pervasive that we cannot face them without a grounding on divine bedrock and the steadfast support of our community.

Any given work—for peace, economic justice, environmental integrity, family health, or nurturing the meeting—can be a true calling, or it can be an idol that distracts us from our particular, unique contribution. Friends throughout the ages have testified to an inward compass that shapes and directs us minute by minute, if we are willing to pay attention. When we are deeply centered, that compass can point us toward a true leading and away from impulse, secular urgency, or self-involvement masquerading as service. We may hesitate to put our lives to that test for fear that it will demand more than we feel ready to give, yet Friends report that when they go deep they are often led not to take on an onerous burden but to simplify, focus, refresh themselves for the long journey, and to work from a place of love rather than a place of grim obligation.

That deep Divine Source not only

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*Patricia McBee is a member of Central Philadelphia (Pa.) Meeting who travels and teaches on Quaker spirituality and Quaker practice. Her current leading is to work for the greening of Friends Center in Philadelphia.*

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# THE TEMPTATION TO DO SOMETHING: A QUIETIST PERSPECTIVE

by Paul Buckley

**M**any people think that Quietists were people who liked quiet, and that the Quietist period in Quaker history was so named because meetings for worship were often entirely silent. In fact, "Quietism" comes from an utter reliance on inward quietness, stilling one's own mind and waiting for God to direct an individual's life. This becomes manifest in all aspects of behavior—certainly in determining whether or not to speak in meeting for worship, but also in more mundane issues. A quietist shopkeeper might feel uneasy about stocking "gay ribands" (as one early Friend reported) and change the merchandise in the store. A quietist farmer might feel led one morning to mend fences rather than mucking out the barn (as some contemporary conservative Friends have reported). To submit to God's will in these acts is to follow a divine leading. Obedience in such matters is no less important than in the discernment of whether, when, and where to undertake travels in the ministry.

Even more remarkable are stories of major, life-changing decisions based on a sudden insight into God's will. One example comes from the memoirs of Benjamin Ferris, an 18th-century Friend. He writes that, "following my own inclination," he decided to court "a comely young woman, of a good, reputable family; educated in plainness; favored with good natured talents; and in good circumstances." She was everything that a

young Quaker man of the time looked for in a young Quaker wife. One day, he went to her house with the intention of proposing marriage, but while sitting with the young woman he heard "something, like a still small voice, saying to me, 'Seekest thou great things for thyself?—seek them not.' This language pierced me like a sword to the heart. . . . I endeavored to conceal my disorder; but soon took my leave." The courtship was over.

*Queries: Are there parts of my life that God directs and parts that I can choose for myself? Do I listen for God's "No" to something I really want to do?*

Some time later, he noticed another young woman while dining at a Friend's house, and "a language very quietly, and very pleasantly, passed through my mind, on this wise, 'If thou wilt marry that young woman, thou shalt be happy with her.'" Only then did he notice that she was lame. He writes he was "displeased that I should have a cripple allotted to me." For weeks he resisted the leading, using every argument he could muster. Finally, he acquiesced to God's will and proposed marriage. Even then, Ferris was not willing to submit completely. He

**Even more remarkable are stories of major, life-changing decisions based on a sudden insight into God's will.**

reports that for months afterward he avoided her company. Finally, "divine Goodness had prevailed over my rebellious nature. . . . The young woman appeared beautiful; and I was prepared to receive her as a gift from heaven; fully as good as I deserved." Writing 40 years later, he states he never had any regrets.

*Queries: Do I wrestle with unwelcome leadings? Do I have this kind of faithfulness?*

Though we may not like to admit it, Ferris' story is acceptable to modern readers, in part because of the ending—they lived happily ever after. But Ferris didn't know that going in. In fact, he had good reason to fear that there might be a very different outcome in store. Like other Quakers of his time, Ferris would have been well acquainted with the story of the prophet Hosea:

*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.*



When the Lord began to speak through Hosea, the Lord said to him, "Go, take to yourself an adulterous wife and children of unfaithfulness. . . ." So he married Gomer daughter of Diblaim. (Hos. 1:2-3)

Gomer had three children—only the first of which is identified as Hosea's—and in the second chapter, Hosea divorced her. Her response was:

I will go after my lovers, who give me my food and my water, my wool and my linen, my oil and my drink. (Hos. 2:5)

The reader might think, "Good riddance," but God had other plans:

The Lord said to me, "Go, show your love to your wife again, though she is loved by another and is an adulteress. Love her as the Lord loves the Israelites, though they turn to other gods and love the sacred raisin cakes." (Hos. 3:1)

And Hosea did.

We modern Quakers have the advantages of biblical criticism to deal with such passages. We can read them as allegories or parables or some other form of literary device, but Benjamin Ferris would not have made such an interpretation. Like any other 18th-century Quaker, Ferris saw the Bible as a history—an accurate record of God's dealings with humanity. Our easy assurance that "God is Love" was not available to him. Friends at that time had an older view of God—a God who was potentially more demanding.

But is ours a more sophisticated understanding of divine nature, or just a simplistic one? To say, "God is Love" and leave it at that may give us a false sense of comfort. How often, when faced with unpleasantness, do we Friends say, "I don't believe in a God like that," as if that settled things? Remember the Hebrew name for God is *Yahweh*, meaning, "I am who I am," not "I am who you want me to be."

*Queries: Can I conceive of God asking so much of me? Could I say yes?*

So, what are Friends called to today? Do 18th-century Quietist Quakers have something to say to the rest of our Religious Society? Quietist Friends knew what they were called to. They were to separate themselves from the world, to be a peculiar people, a light unto the nations—their lives were to be examples to everyone else. Friends today see them-

selves in a very different way. We tend to agree with William Penn, who wrote, "True godliness does not draw men [and women] out of the world but enables them to live better in it and excites their endeavors to mend it." Rather than being called out of the world, we say we are *in* the world, but not *of* the world.

Our involvement in the world presents us with a multitude of opportunities. Nevertheless, just because a particular piece of work is (to use Ferris' words) "comely," and we are "favored with good natured talents," doesn't mean God is calling us to it. To Quietist Friends, choosing "good work" by ourselves is "will worship," that is, putting the products of our own wills ahead of God's will. Spiritually, they would tell us that, no matter what good things were accomplished, these would be "dead works" and without merit. Even on a practical level, doing work that God has not chosen for us is waste-

ful. First, we may be getting in the way of those whose rightful task it is. Second (and more importantly), we are using time and resources that could be devoted to those tasks God wants from us.

It can be hard to stand still when others are taking action. It is undoubtedly hard to be criticized (even by other Quakers) for not feeling the urgency that they do with respect to a particular issue. But in the words of Elias Hicks, "If the Lord's visited & dedicated children persevere in faithfulness to required duty, without drawing back, but continue to move forward as He is graciously pleased to open the way and go before them, they need not fear what man can do unto them."

*Queries: Do I have the patience to wait for God's direction? Do I have the strength to resist the temptation to "do something"?* □

## Squirrely

There's a lengthening shadow in the trees that leaves you scurrying  
for certainty along brittle twigs of security a fevered clawing pace  
hoarding kernels of accolades and fragile shells of identity in an  
ever-wintering place a hole of never enough.

Can any of that chatter actually matter?

There's nothing to prove.

Listen to the stillness always already within you.

Unbury *that*.

You disregard the fullness of fall  
fashioned for your relief.

Rest in your infinite wholeness.

You are who are—complete.

—Becky Banasiak Code

*Becky Banasiak Code attends Athens (Ohio) Meeting.*

# CONVERSATIONS FROM THE HEARTLAND

**or:** The Education of "One Confusing Chick" on the Frontlines of the Culture Wars

by Kat Griffith

A few years ago, I surprised myself and some friends—I sent out an e-mail to my homeschooling buddies, almost entirely members of the "Religious Right," inviting them to join me in my living room to talk politics. I had to reassure them that this unexpected and somewhat alarming invitation was not a hallucination: "Yup, you read that right."

We had, by that time, known each other for several years, sharing twice-weekly classes for our kids and monthly "Mom's Night Out" gab-fests about our homeschooling triumphs and travails. Our conversations together were wonderful: intimate, raucous, challenging, supportive, delightful—and sometimes head-bangingly bewildering, especially when we strayed from topics such as how math was going for Johnny this month and into politics and current events. I listened one night, silently aghast, to a round-robin prayer that John Ashcroft be confirmed as attorney general. I saw flags sprout on front porches as we started bombing Iraq. I watched while some of my friends demonstrated for days against a "gentlemen's club" downtown, but remained silent about Abu Ghraib and Guantanamo. They watched me, too, as I conspicuously declined to put up a flag, instead adding bumper stickers to our car: "God bless the whole world, no exceptions" and "When Jesus said 'love your enemies' I think he probably meant 'don't kill them'"—and then, in desperation, "Where are we going, and what am I doing in this handbasket?"

I felt as though I led a double life. All week I interacted with folks for whom it was glaringly obvious that the end was near, and that it was the fault of gay marriage and pornography and liberals. Then

**I wanted to emphasize my intention of getting beyond slogans, bumper stickers, the logic of politics—to go deeper, to a place of core values and beliefs, to the heart of our faith.**

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Gary Coules



on Sundays I went to meeting and interacted with people who also thought we were going to hell in the proverbial handbasket, but who were sure it was the fault of the Religious Right and the Republicans. I came up with a name for it: world-view whiplash!

So I decided to see if we could get together to talk directly about the issues that divided us—the issues we had mostly avoided in conversations. I suggested a name for our talks: “Conversations from the Heartland.” I wanted to emphasize my intention of getting beyond slogans, bumper stickers, the logic of politics—to go deeper, to a place of core values and beliefs, to the heart of our faith and our understanding of what it means to live as children of God in this bleeding and bewildering world.



Over the next year, our conversations touched on everything from the Pledge of Allegiance, the war in Iraq, abortion, capital punishment, homosexuality, the arms race, to the nature of God and the nature of “man.” We shared testimonials, laughs, shocked silences, painful disagreements, tracts, pamphlets, sermons, tears, and occasional kumbaya moments. I learned a lot about their positions on many issues, their preferred sources of information, the ways they frame questions, and how they interpret various Bible passages. But the most important things that I learned were bigger and more challenging than that. A sampling of these follows.

### **1. Cornering the market on self-righteous smugness.**

I still remember the day a homeschooling friend of mine burst out, “The ‘Religious Right’ is the last acceptable punching bag in this country. People say things about us that they could never get away with saying about Jews or black people or anyone else.” At the time, I remember thinking, “Well, who punched first? Did you think that telling the rest of us we were all going to hell would make you

popular? You dare to lay your self-righteousness on us all, and then claim *victimhood*?” Since then, I have come to believe that she was right, and that the “they punched first” argument should have no more traction here than I give it with my kids. Yes, “they” often talk about “us” (liberals, Democrats, environmentalists, feminists, pacifists, gays, etc.) in dismissive, insulting terms, and it is offensive. But when I started to listen to liberal F/friends with newly sensitized ears, I was shocked at the casual contempt frequently expressed for conservative, Bible-believing Christians (their preferred name for themselves). We seem to have more faith that there is that of God in axe murderers than we do in Republicans. If I’m looking out for self-righteousness, in a typical week I need look no further than myself.

### **2. We are all misunderstood minorities!**

As a left-leaning, pacifist, TV-free, homeschooling, flagless, bike-riding, dandelion-bedecked, non-power-mower-owning Quaker living in a small and heavily Republican town, I confess that I have nursed a sense of injured, misunderstood minority status for quite a while. It has been illuminating to discover that the folks whose candidate got elected president, whose party controls Congress, whose war is being duly fought, and whose letters on honoring the U.S. flag are printed week after week in the local paper, feel just as much an embattled minority as I do!

At first I thought this was preposterous, but I have since learned just how many ways “my” views do dominate in ways that are invisible to me. My friends who consider Harry Potter to be Satanic are assaulted by Harry Potter references and imagery wherever they go. Those who find much popular music and television offensive cannot escape it in public places. They cannot buy a modest girl’s bathing suit anywhere in town. They cannot offer a prayer as part of their graduation speech at the high school. One child was recently disciplined for talking about his faith with a child who asked about it in his art class; the incident nearly led to a lawsuit. They usually cannot have their children excused from school reading assignments they find offensive and inappropriate for children, such as Maya Angelou’s account of being raped by her

stepfather in *I Know Why the Caged Bird Sings*. Billboards advertising exotic dance clubs, abortion services, and adult bookstores fill the roadsides. The bands sponsored by the city on the village green, with names like “Three Beers to Dubuque” and “The Alimony Blues Band,” don’t exactly extol family values at their 100 decibel concerts that can be heard for many blocks. Teetotalers often find it more comfortable to stay home than to attend the frequently beery city events supported with public dollars. Public references to evolution are common; and the textbook industry, while certainly a subject of considerable alarm among evolutionists lately, hardly feels like conquered territory to Bible-believing Christians.

The point is not to compete for the longest list of oppressions and injured sensitivities; it is simply to realize that we all tend to notice the ways we are different (and perhaps not accommodated by the majority), and not notice the ways we are, perhaps needlessly, offending other minorities. My friends and I have gotten quite good at navigating this issue—they ask me if they should put their son’s bow and arrow away when my son is visiting, and I ask if there are any books or authors they would prefer I avoid in my classes. It’s amazing how far a little respect and flexibility will go in allowing a peaceful, fruitful coexistence.

### **3. Out on a limb for God.**

Whatever I think of their politics, I see my conservative Christian friends putting out for their faith in ways that put me to shame. They sell their house to finance a mission trip, and move the family lock, stock, and barrel to Africa with less than a year’s income in sight and nothing to fall back on. You may not care for the nature of their mission work (I don’t), but their willingness to go out on a limb of faith and prayer for God and sacrifice personally to give their most precious gift to others awes and moves and challenges me. Have I given as much? Will I ever?

### **4. Labels for them but not for us.**

It is a great temptation to have a shorthand way to name groups of people. I apologize for my facile labels, and I need to stress how complicated, multifaceted, and non-monolithic the “Religious Right” really is! One woman in our group believes that men should get to rule the household,



**The importance may lie  
in our ability to carry  
grace and healing with us  
wherever we go.**

the church, and perhaps the country, and another ran for mayor with her husband's enthusiastic support. One believes it is women's responsibility to dress with extreme modesty so as not to tempt men, and another strongly encourages her daughter in competitive sports and in wearing the often skimpy apparel that is practical for the activity in question. One won't allow her children to read books about dating, much less engage in the suspect activity; another says, "I don't celebrate high school dating, but I respect my kids' autonomy and don't forbid it either." One runs her household with all the spontaneity and flexibility of a military academy, and another says, "I value honest communication with my kids more than control over their every move." One cloisters her children "to keep them from sin," while another says, "If my kids aren't out in the world we live in, they're no good to anyone!" We tend to lump all these folks together because they seem to buy the same rhetoric, but in fact they are just as complex, multi-faceted, and poorly described by labels as we are. When was the last time you saw yourself and your positions described with accuracy, nuance, and sensitivity in the newspaper? Conservative Christians are usually no happier with how they are portrayed, and now that I know them better, I'm not either. We do a great disservice to our society when we take media labels at face value, and allow them to replace direct communication with the individuals so labeled.

## **5. Disarmament and surrender.**

The first things I learned in our "Conversations from the Heartland" were about the other folks with whom I was conversing. Gradually, however, I started to notice things about the other person in the room: me. One of my first discomforts was the spiritual disadvantage under which I felt I was operating. My friends were absolutely certain that they were right. I was open to the possibility, at least on my good days, that I was not, that my views might

need to change. My doubt seemed an unfair handicap, a sort of unilateral disarmament that I suspected they would never tolerate for themselves, but were only too happy to exploit in me. I found that I needed to try to accept and embrace this defenselessness, to accept that only if I put my faith in God rather than in my arguments would I stand any chance of coming to Truth with a capital T.

Do you have any idea how scary this was? And how bad I was at it? There never was a subject on which I didn't have an opinion. And in energetic defense of my gazillion-and-one opinions, I have been known to use words like an automatic weapon—pull my trigger and out comes a ceaseless torrent of verbiage mowing down the opposition. Stand back!

But here I was, feeling that I had to admit the possibility that perhaps God wanted me to believe what the "Religious Right" believed. I still remember the day I called up a cousin of mine and asked tearfully if he would still love me if I became a born-again Christian, or a follower of Jerry Falwell. ("Uh, yes" was the disconcerted answer.) I still remember the day I said, "God, if you want me to believe that homosexuality is a sin, as of right now I'm willing to go there, but you'll have to take me because I don't know how to get there on my own. I am in your hands—not my will but Thine." It was the hardest prayer I ever prayed.

After I prayed, I waited . . . and waited . . . and nothing happened. Months went by, and then I thought, "Oh goody, I guess I was right all along (ha ha, they're wrong!); homosexuality isn't a sin, and I should go out and be an activist and work to persuade others of this capital 'T' Truth. I'm ready, God!"

So I waited . . . and waited . . . and again nothing happened. Months went by, and I heard no clarion call to action, but still I was not at peace. In fact, I was getting testy. "For Pete's sake, God," I complained, "here I make this special offer and you let me languish. Aren't you going to use me? Don't you want me to *do* anything?"

Again I waited . . . and waited . . . and nothing happened. And then one day in a discussion in my Quaker worship group, I felt led to tell the story of my numerous conversations on homosexuality with conservative Christians, what I had learned of their views, and my own evolution of sorts on the issue. As I was

speaking, it suddenly dawned on me that a new member of our group, who was listening very quietly, who was a former Baptist, perhaps did not share my views on the subject. I became a bit uncomfortable, but finished my story, and then called him up a few days later to tell him that although I had fairly strong views on the subject, I did not want him to feel less welcome in our group if he disagreed, and I hoped I had said nothing that made him uncomfortable. He replied that, in fact, he did disagree with me, but that I had spoken respectfully, and nothing I said had offended or made him feel uncomfortable or unwelcome.

And suddenly I felt sure that this was the outcome that God had wanted for me all along. God didn't want me to be an anti-gay crusader, and God didn't want me to be a gay rights activist. God wanted me to be capable of true openness to people on both sides, as well as to the Spirit as it spoke and moved through them, whoever they were and whatever they believed. When I spoke with sincere respect and love of people who held views with which I disagreed, even when I didn't know they were in the room to hear me, I realized something: God had truly reshaped my heart.

## **6. Sit down, shut up, and keep listening.**

You know that saying about how life will keep giving you the same problem over and over until you get it right, and then you'll graduate to the next problem? Well, I spent much of the next couple of years in a state of political semi-paralysis. On issue after issue, I grappled with my homeschooling friends, offered myself up to God as a worker for God's Kingdom, and felt my offer rejected. It seemed that all God wanted me to do was stay home and teach my kids math and spelling and keep having these incredibly difficult conversations with the "Religious Right"—without getting to do something fun like shout slogans and denunciations through a bullhorn! I got the "respect thing" in relation to the issues of homosexuality; but I think on some level I felt I had "been there, done that; now I want a *real* job!" I kept hoping that each issue we discussed would lead to some clear call for me to *do* something. To my disappointment, it didn't. But with 20/20 hindsight, I can see why not. It took me a long time to not

only get better at listening and respecting, but to get to the point where I could see through their lens, at least a little, and allow myself and my faith—and, ultimately, my political and social witness—to be transformed by that experience. It was kind of like finding a pair of spiritual bifocals; I was learning to see each community through its own lens, and, in a blurry sort of way, through the other's lens, too. What did I see?

## 7. A people more gracious than their theology.

I struggled for years to express to my liberal friends that whatever their politics may look like, my "Religious Right" friends are really nice. Now, this never took me very far—they looked at me as though I'd just said something like, "Hitler was very kind to his grandmother, you know." *Niceness* seemed utterly inadequate to overcome red-in-tooth-and-claw politics. It seemed to be a weak, irrelevant, and tepid defense of people who appear publicly bent on tough love minus the love. But I have finally learned that it isn't about niceness, it's about grace. The deeper truth about many of these folks is that they are more gracious and more generous than the God they say they believe in. (I am indebted for this insight to Philip Gulley and James Mulholland, the Quaker pastors who co-authored *If Grace is True: Why God Will Save Every Person*. They have met a lot of people like this, too!) To be sure, these folks promise that God will deliver hellfire and damnation to everyone who doesn't buy the theological formula that they do. However, when confronted with their (inevitably sinful) neighbor, they are often strikingly kinder, more generous, and more lovingly committed to helping than one might expect. Frequently, they are kinder and more loving than people who never threaten the fire and brimstone stuff but who simply can't be bothered to help, either.

Jeannie, for example, while unalterably opposed to abortion, supported a woman in crisis for months with visits, prayer, casseroles, untold hours of childcare, and rides to doctor's appointments. The woman had become pregnant through an extramarital affair, had an abortion after prolonged indecision, suffered severe medical complications and nearly died. Jeannie never abandoned her or judged her unworthy of help, heartbroken though

she was about the outcome. What Jeannie offered to that woman was much, much more than the exit-via-abortion solution. And she gave help and love without strings attached, despite behavior on the part of the recipient that deeply saddened her. Jeannie doubtless thinks the woman will go to hell unless she repents, but the fact remains that she provided more of a glimpse of heaven—gracious love and acceptance—than of the hell she preaches.

I could tell many similar stories involving deep generosity towards undocumented workers, victims of natural disasters, criminals, and troubled people of various stripes on the part of people whose politics would deny government assistance for these same troubled folks. I have seen them wade in and get their hands dirty, engaging personally with messy situations in ways that put me and many of my liberal friends to shame. The conservative Christians I know often don't seem to practice the judgment they preach.

## 8. A people less gracious than our theology?

On the other hand, liberal F/friends I know often don't seem to practice the love we preach. Grace is free, but it is not cheap. Too often, I see us providing a discount version: we opt for an easy permissiveness on issues like abortion, divorce, and drug and alcohol use, and call it loving tolerance. We pride ourselves on our nonjudgmentalness, and seem to think that we have done all that is required of us if we vote for more money for social programs. But what I see is that we often don't wrestle with the rich, difficult, painful task of being our brother's keeper on a personal level.

Playing that role will take us into some scary, uncomfortable places, where there are marital difficulties, unwanted pregnancies, parenting failures, and addictions of all kinds. We will be continually tempted to either judge our brothers and sisters as unworthy, or to withhold both our judgments and our personal involvement in the name of respecting privacy and individual rights—as if all God wants is that we allow our brothers and sisters to self-destruct in peace! Is it really enough to adopt either a laissez-faire stance, which requires only a willingness to disconnect actions from consequences, or a "get the government to do it" stance, which allows us to disconnect ourselves personally from

the pain of our neighbors and the messy circumstances of their lives?

Our own Religious Society of Friends has gone through periods where it was better at judgment than tolerance, reading people out of meetings for reasons that amaze us today. I don't want to return to those days. But if there is a terrible danger in appointing ourselves God's interim judges here on Earth, isn't there also a danger in turning our backs on this role? When a marriage in our community is in trouble, is our best response silent acquiescence to a divorce? What is the path of greatest growth for the couple—an easy exit, or wrestling with their individual and shared demons? What is the path of greatest growth for our meetings: passively accepting the shredding of our community fabric in the name of respecting the couple's privacy, or traveling the difficult path of love with the couple, encouraging them to a higher goal, holding out the possibility of growth, and accepting the possibility of a shared failure if our best efforts do not deliver success?

When a woman experiences an unintended pregnancy, is the most loving response of her friends simply their casual approval for an abortion? In many cases, I suspect that facile approval would be experienced as a pale substitute for love. How did she wind up in the situation? Was she looking for love but found an unwanted pregnancy instead? Does she really want the abortion, or simply feel it's the best of a bad set of alternatives?

There are two easy roles to play when our neighbor is in trouble or behaving badly: one is to judge and condemn, the other is to shrug and say, "Whatever." I believe as Christians we are given a third—and much harder—way, which is to accompany each other as graciously as we possibly can through each other's personal swamps. I believe we are called to uphold the highest standard of holiness as a life goal while supporting our brothers and sisters, wherever they happen to be. I believe we are called to love and forgive our imperfect fellow humans and our imperfect selves, without loving perfection any less.

## 9. Beyond bifocals.

As anyone who wears bifocals can attest, while they are an improvement over single lens glasses or no glasses at all,

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# FRIENDLY VOCATIONS

by Paul Anderson

Domantas Jankeuskas

**W**hat does it mean to live vocationally? Living out of a sense of calling is radically different from other motivations. Whereas actualization may be a worthy interest, “being all that one can be” is more self-focused than “giving all that one can give.” Likewise, motivations tied to outward measures of “success” are entirely different from seeking to be responsive to a leading. Throughout history, God has called people not to be successes, but to be faithful. Friends have thus historically placed the emphasis on living vocationally—responsive to the callings of God upon our lives—and this applies to us individually and collectively.

Discerning a particular calling, however, takes prayer and reflection. Sometimes a calling emerges from sensing the world’s deep need; sometimes it grows out of seeking to be a steward of what one has received. As Fredrick Buechner writes in *Wishful Thinking*, “The place God calls you to is the place where your deep gladness and the world’s deep hunger meet.” Whatever the case, living and organizing vocationally connects with sensing the mission to which God has called us.

As an evangelical Friend, I would like to comment on three levels of vocation among Friends: global, organizational, and personal. On the global level, I wonder if there is anything Friends worldwide can say as one. Indeed a good number of our differences are substantive ones, and yet a common heritage may also yield a

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common vocation. As I think about a message that is needed in the world today, the message that Christ is come to teach his people *himself*, without need of religious intermediaries, continues to be as powerful today as it has ever been.

This message plays itself out in two particular ways. First, inviting the world to transformative spiritual encounter with God as the center of faith and practice transcends particular religious patterns and expressions. In that sense, our vocation is not to call people to be *Quaker*, or to join any particular religious group, but to be receptive and responsive to the ever-present Word of God calling every person from deep to deep. I believe people hunger for that sort of experience, and the great interest in spirituality today suggests that authentic encounter with the Divine is what people are really hungry for.

Second, there ought to be a way to address the physical and social needs of humanity as the center of spiritual concern, rather than its periphery. Most of what Jesus did, and what he sent his followers to do, involved social ministry. Feeding the poor, clothing the naked, liberating the oppressed (inwardly and outwardly), healing the sick, consoling the distraught—these were the works of Jesus along the shores of Galilee, and they continue to be his work today. Coming to see the world through the eyes of Christ renders our hearts to be touched by the things that touch the heart of a loving God. Ministry, then, becomes a spontaneous response to the needs of the world, energized and empowered by the transforming love of Christ. It’s hard to put it better than the Epistle of the 1985 World Gathering of Young Friends at Greensboro:

We have often wondered whether there is anything Quakers today can say as one. After much struggle we have discovered that we can proclaim this: there is a living God at the center of all, who is available to each of us as a Present Teacher at the very heart of our lives. We seek as a people of God to be worthy vessels



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to deliver the Lord's transforming word, to be prophets of joy who know from experience and can testify to the world as George Fox did, "that the Lord God is at work in this thick night." Our priority is to be receptive and responsive to the life-giving Word of God, whether it comes through the written Word—the Scriptures, the Incarnate Word; and Jesus Christ, the Corporate Word—as discerned by the gathered meeting, or through the Inward Word of God in our hearts which is available to each of us who seek the Truth.

the Good News of the Gospel implies a calling to be a steward of that which has been received. They also see the best way to change the world as a calling to change, one life at a time—from the inside out. Peace with God and others begins with the changed heart, and the changed life of the individual is the central hope collectively for the world. With Fox, Barclay, Penn, and others, Evangelical Friends see the primary battle of humanity as a spiritual one, and they believe that because the Light of Christ enlightens every one (John 1:9), at least potentially, the way forward involves helping others attend and respond to the saving-revealing Light of Christ in faith. Indeed, the Quaker movement has doubled in the last century directly as a factor of Friendly missionary work in Africa, Latin America, and elsewhere. In that sense, the most recent century has been the most explosive in terms of the growth of Quaker movement, and this is a factor of Friends seeking to be faithful to a calling to share the Good News we have received.

conviction that God's loving presence is available to all, to be received by faith and to be lived out in faithfulness. A distinctive aspect of Friendly approaches to evangelism is that we also want to listen to others' accounts of God's working in their lives, hoping to learn something as well as being willing to share. In that sense, the evangelist seeks to continue finding, helping all parties involved listen to the one Voice beyond the many—the still, small Voice of the living God.

As I consider my own sense of calling as a Friend, several elements of vocation come to mind. First, my calling is to seek the Truth and to be a steward of it. As people come closer to the Truth they come closer to Christ, and as they come closer to Christ they come closer to the Truth. This relates, then, to two other callings: to teach and to write. As a student of the Bible, I want to know all I can about how the inspired text came together, which provides a solid basis for inspiring interpretation. As a student and advocate of Quakerism, I feel compelled to testify that:

- alternatives to violence are always superior to the use of force
- sacramental reality is incarnational rather than formalistic
- authentic worship is impressive as well as expressive
- empowered ministry is inclusive, inspired, and compassionate
- integrity and authenticity are central to abiding in the Truth
- the Truth is furthered by conviction rather than coercion
- effective Christian leadership

facilitates the attending, discerning, and minding of Christ's leadership.

As intersections between the deep hunger of the world and our deep gladness, these concerns are more weighty than mere interests or aspirations. They bear within themselves the true markings of vocation. At the heart of Quaker faith and practice, however, is the calling to be authentic followers of Jesus. Each of our testimonies roots in the example and teaching of Jesus, and believing the risen Christ seeks to lead all humanity into liberating truth entails an invitation to live responsively to being led. After all, as in John 15:14-15, abiding in a knowing sense of what Christ is doing in the world, and participating with Christ in doing our part, is what makes us Jesus' "friends." □

On the organizational level, let me speak for what I sense as the passion and calling of evangelical Friends. While other concerns are real, for over a decade now, John Williams Jr. (superintendent of Evangelical Friends Church—Eastern Region, and regional director of EFI—North America), Chuck Mylander (Director of Evangelical Friends Mission), and others have been emphasizing the "Great Commission" and the "Great Commandments" of Jesus as central missional objectives of Evangelical Friends International—North America Friends. The former calls Jesus' followers to make disciples among all nations (Matt. 28:18-20); the latter calls us to love God and humanity fully (Mark 12:29-31). As a result, new mission fields have opened up in Nepal, Bangladesh, Bhutan, the Philippines, and elsewhere internationally. Likewise, ministering to the needs of others at home, including programs for youth, families, education, and outreach are of central interest to evangelical Friends.

In keeping with the Valiant 60 in the first generation of Friends, Evangelical Friends have believed that encountering

### **The evangelist seeks to continue finding, and helping all parties involved listen to the one Voice beyond the many—the still, small Voice of the living God.**

At this point, some might object, claiming that "Friends do not proselytize." This is a good point, and this is why Friends do not seek to "Quakerize" others or pressure people to join a group. *Evangel*, though, means "good news," and this is what Jesus came announcing to a needy world. Thus, to be authentically an evangelist is not only to announce the Good News of God's saving-redeeming love for the world, but to be that news. The challenge is living up to the name.

Friends also believe that the Holy Spirit "convinces" humanity of the Truth (John 16:8) far better than people can, and that the Truth is always liberating (John 8:32). Therefore, conviction is the way of Christ, rather than coercion. However, we also testify to the Truth as we have encountered it, and one of the most important of Quaker testimonies is the



## FRIENDS:

### A BROKEN, TENDER PEOPLE?

by Margery Post Abbott

**T**o be led by God is to be free of the hold of fear. Fear may or may not be present on any given occasion, but, with God, its power to control us is broken. We seek to make our meetings a safe place, while too often what we really want is a place where no one will disagree with us. Friends are called into that safe and secure place held by the Spirit; a place where we can enjoy the differences among us and not be afraid to speak what is on our hearts; a place where we are tender with one another, even as we are open to finding the creativity released by conflict; a place of self-knowledge and humility where God's power is made visible and can change the world.

We, as Friends, witness to a faith that is in the world but not of it, and which draws its strength from humility and faithfulness to the Eternal Presence. We are grounded by our willingness to wait and attend, by the transformation of our beings in encounter with the Seed, and by taking up the Cross to the demands of the ego and the world. The more grounded

we are, the more we make visible the New Creation—a place of justice, mercy, and equity; a place of compassion, healing, and hope. Yet we also need regular times of retirement, to step back from action and seek renewal. Our strength is in God and in our community of broken, tender individuals. This is how I see my faith and the calling of Friends.

#### Waiting, attending

**F**riends are called to expectant waiting, to anticipate the Eternal Presence, and to know (or to hope to know) God as immediate and real. Whether in blinding visions or gentle, intuitive nudges on the heart, we can hear the Spirit and let the Spirit guide our feet as we listen, attend, and be witnesses to the availability of the Spirit to all people. How hard that can be! How easy that can be! How varied the experience is among all who share this globe.

My own experience was that of waiting: for many years passively and without awareness, and for many more years in the more active form I call "attending." After God changed my entire awareness and turned my life in unexpected directions, waiting and listening perhaps became even more important. Today, patience gradually grows in me and takes new forms. I

I find I must take  
Christianity seriously if  
I claim to be an inheritor

of the faith of my spiritual  
ancestors.

have learned what it is like to listen with the inner ear and see with the inner eye. Remembering to do so takes regular reminders, both from myself and others.

My encounter with the Eternal and my drive to learn a language of faith lead me to help others see something of the dimensions of God active in the world, and to share what Friends might have to teach about matters of the Spirit out of the context of Quaker tradition. Early Friends mentor me. Modern Friends sat with me as I struggled into new life, and teach me with their lives as well as their words. Our faith is not passive. It is one of engagement with God, with each other, and with the world.

#### Encountering the Seed

**W**e are called to honor and seek to respond to the Seed of God within all people. Learning to recognize that Seed is part of our worship. What is its taste and feel? Can I acknowledge that Seed within my own soul? These, too, are essential questions of faith. Some of us may

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find them easy to answer, while others are unsure or have few words that suffice.

Increasingly, I am able to speak to what I know directly of God, and of Christ, and part of my calling is to share as best I can how my spiritual ancestors knew this Seed and what they have taught me. Those Friends are essential mentors for me, and I find I must take Christianity seriously if I claim to be an inheritor of their faith. Coming to this position has taken much hard work in healing and substantial probing of what it means to honor the divine Seed in others. I have had to face the depth of my prejudice against evangelical Christian Friends in order to be able to listen to them, recognize the Seed in them, and accept that they hold at least as much claim to being a Friend as I do. This process turns many things upside down in me and pushes me into looking afresh at my own sense of myself and the faith I profess.

Early Friends saw their faith as universal as well as an encounter with Christ Jesus as immediate as that of first century-Christians. Today, we in the liberal branch of Friends also see our faith as universal, but our spiritual ancestors would probably find troubling the way many of us deny Christ incarnated in our being. My experience convinces me that a vital Quaker faith holds in tension the awareness that it is Christ that speaks to our condition and that this same Spirit, present before the universe was, is available to all people in all times and places. This is integral to how God has touched my life. I know Christianity as a particular manifestation of universal Truth and Love, and I am shaped by both the universal and the particular. The immediacy and guidance of the Spirit reshapes lives and is the impetus for our work in the world.

### Taking up the Cross

**F**riends are called to take up the Cross daily—not as a symbol, but as the living reality of Truth present in our lives and countering egotism. The Cross as Friends know it speaks to something deep in the human condition, and says something profound about the nature of all that is holy.

One can see the Cross as horizontal and vertical lines marking the intersection of the sacred and the earthly creation, or

as a sign of God's reconciliation with humanity through Jesus Christ. Either way, the Cross points to the tension of separation and unity between the visible and the unseen aspects of our lives: the separation of humanity from God. The Cross overcomes our fear of death and suffering. It speaks to us as individuals, but also to our deep connections with all of humankind as well as all creation. It draws each of us into being part of a world-changing response that overcomes violence. And it points to the reality of divine guidance and calls us to faithful listening against all opposition.

Taking up the Cross daily was long a common phrase among Friends. But the immediate image this phrase draws up—

**The words “broken” and “tender” speak to my spiritual condition. They describe much of what I’ve been through in the past dozen and more years.**

that of someone seeking out suffering—is not what they meant. To take up the Cross is to be attentive to the Eternal Principle in every moment (or at least as often as we can manage) and to know that the guidance of the Spirit is more important than being successful in business, popular, wealthy, or socially influential. To take up the Cross is to shift one's entire frame of reference about what is crucial in this life and what is not. It allows us to hold on to the world lightly, yet identify with the pain of others. It also allows us to face suffering, knowing that we will be upheld, and to accept that sometimes suffering is necessary if we are to be faithful witnesses.

I resist taking up the Cross. All too often my head doesn't want to do what I hear the still small voice pushing me to do. My fears overwhelm me, and my imagination builds up stories in my head about what might go wrong. When I respond to the sense of divine love flowing into me and through me to the world, I find myself stepping into a place of certainty and clarity where I know I move with a tenderness that is more than human. I am sustained in my soul. The love flowing through me touches others around me. My work is rightly ordered. Taking up the Cross can have surprising consequences, including quiet delight at the beauty and glory of God.

### The New Creation

**W**e are called to live in the New Creation, a life lived in accord with the Beatitudes and other teachings of Jesus. A life of simplicity and integrity evidences a life transformed so thoroughly that greed, or fear, or the opinions of popular culture are no longer central. In such lives, and in such communities, the Light shines so clearly that the City of God becomes visible.

The City of God is visible in everyone who lives Truth in all things. At the center of the City of God stands the tree of life, whose leaves are for the healing of the nations and which for me symbolizes the hope of the City (Rev. 22). The City is a place for justice, where all people know respect. Here we also come to know our rightful place in the dynamic system that is the Earth and all its creatures. And the existence of the City can only come about through the “Lamb's War,” which rejects all violence and knows only the weapons of kindness, gentleness, truth, peace, joy, and compassion.

Raising up the New Creation and seeking to live it out on Earth puts us at odds with popular culture and much that happens around us. Yet this vision is not unique to Friends; it is the way a significant number of people read the Gospel message, and is consistent with what I know of Buddhism, as well as the teachings of the Yoga sutras. It is a way of being that many people have reached through various faith traditions. The particular take any group has on this vision is its own, but we share much in common. It is a path that is simultaneously very lonely and full of fellow travelers.

Currently, in the United States, such a path rarely puts us at significant risk of injury, loss, or death. That may be a sign of the tolerance around us, or a sign that we are not truly faithful to the leadings of Light and Truth. We live amidst temptations of wealth and ease that draw us away from Jesus' words. We each have to find our way in conversation with the Inward Guide and Monitor.

To take this stance—that to live in the New Creation is the highest life of the Spirit—may be the result of a series of almost intuitive actions. We may act when the Spirit reveals openings, or when an unmistakable motion of Truth drives a radical change. George Fox experienced this transformation when he was “come up through the flaming sword into the



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paradise of God. All things were new and all the creation gave another smell unto me than before." The Light may lead us to large actions or small gestures. There is no magic formula, just hope, and knowledge that there is a way to live on this Earth that respects all creation and is free from fear.

## Retirement

**W**e are called to take times of "retirement" from the world and respond to "opportunities" to worship amid the bustle of daily life. Who among us does not feel the weight of "too much"? Too much to do, too little time. It is easy to claim this weight as an ill of the modern age; and to some degree it is, especially when compared to a farming life where individuals and families had fallow months when there was no work to be done in the fields. Yet often that period would be crucial for making repairs, mending, taking odd jobs in the cold times to bring in cash, or the only opportunity for education. For many people over the centuries, days were filled with long hours of literal servitude, and an eight-hour workday was luxury beyond imagination. We fill our hours tight, but how much is optional? There is always more to be done than is possible to accomplish. That has always been true, especially for one who feels obligated to change the world.

William Penn articulated well an understanding of the need for times of retirement—whether one is an admiral's son or a housemaid—as part of a life of faith attuned to the Inward Guide. "Retirement" is a conscious stepping away from the pressures of all the relationships around us, good as well as bad, and away from the need to "do," to accomplish, in order to spend time with God. Each of us can benefit from frequent times of solitude and prayer when we might be renewed in the Spirit.

When we follow Thomas Kelly's advice "to pray always," retirement in this sense of renewal is something that might pepper our days. Simply turning the mind to God, or even taking an extra breath, can reset the heart into a quieter beat. Similarly, two or more people conversing or working together might find or create "opportunities" by dropping into a brief time of worship in the midst of whatever else might be happening. We might even visit one another in our homes

for such times of spontaneous worship.

Retreats into the mountains or to monastic centers are traditional forms of retirement. A weekend, a week, or a more prolonged time taken outside the normal routines of life might be structured by a leader to focus on particular questions, or simply a time to "be" in nature or in a simple room. In times of significant transformation or periods of exhaustion, these longer breaks give space for doing difficult inner work, or even being numb while unconscious change reshapes and rebuilds us.

Inherent in the willingness to experience periodic times of retirement is a need to be gentle with oneself—not to ignore wrongs or errors, but to hold both joys and failures up to the all-loving Eternal Presence, to ask for guidance, and to hold lightly to our human ability to control the outcome.

## Broken, tender meetings

**F**riends are called to be a broken and tender people. The words "broken" and "tender" speak to my spiritual condition. They describe much of what I've been through in the past dozen and more years. They tie me to my spiritual ancestors as well as to other Friends today. In these words I also learn of changes needed in myself and in my spiritual community: the brokenness that needs to be fixed, as well as the brokenness that is the precursor to wholeness. They tell me that I may feel raw and tender as my heart expands and learns to be tender to the

movement of the Spirit in other souls.

Fear is alive and well in the world; I have no doubt of that. Many people are willing to play on that fear and use it to their advantage. One mark of Truth is that, while it may point out fear and make it visible, it is not based in fear; it destroys the power of fear. We hide behind barriers in false hope of protection, and the breaking down of these barriers is a sign of God at work in the soul.

Fear often feels raw as it rubs off the hard edges of the heart. To be tender is not always pleasant, nor is being broken. I often back away from both as fast and hard as I can, but desire draws me back: desire to be held in the circle of Mercy, longing for the water of Life, and a wish to move out of the muck and step onto solid ground.

I am part of a faith community that nourishes these longings and supports me when I am raw from the rubbing. I am part of a faith community that links back well over 300 years, then back thousands more, yet has fragmented itself again and again and forgotten much of its way. I am part of a faith community that, as it links forward in hope for unseeable generations, needs to lift the weight of prejudice and disdain for other members of that community today. I am part of a faith community that seeks to stand with all who are oppressed, speak for justice and integrity, and follow the path of nonviolence.

My faith calls me to encourage all people to wait and to attend on the still, small voice that transforms the heart. In the silence of our soul and in gathered worship, we encounter the Seed, the Holy Light that guides and admonishes us. Through this Light, we learn to take up the Cross to self-will and enter into the suffering of the world with compassion. Our lives can show others something of what it means to live in the City of God, which honors at its center the waters of Life and the tree for the healing of the nations. Ever again we are called into times of waiting when we step back from the pressures of the world so that we might attend to God's way, becoming broken and tender in the process.

If we can live as a broken, tender community that calls us forth away from fear, we can be transparent to the Light in a way that makes visible to the world the spaciousness of God's love for all people. We can count ourselves among those who make visible the City of God. □

## Resurrection

The melting of ice in the sun

must feel

painful. It must feel

like loss,

death.

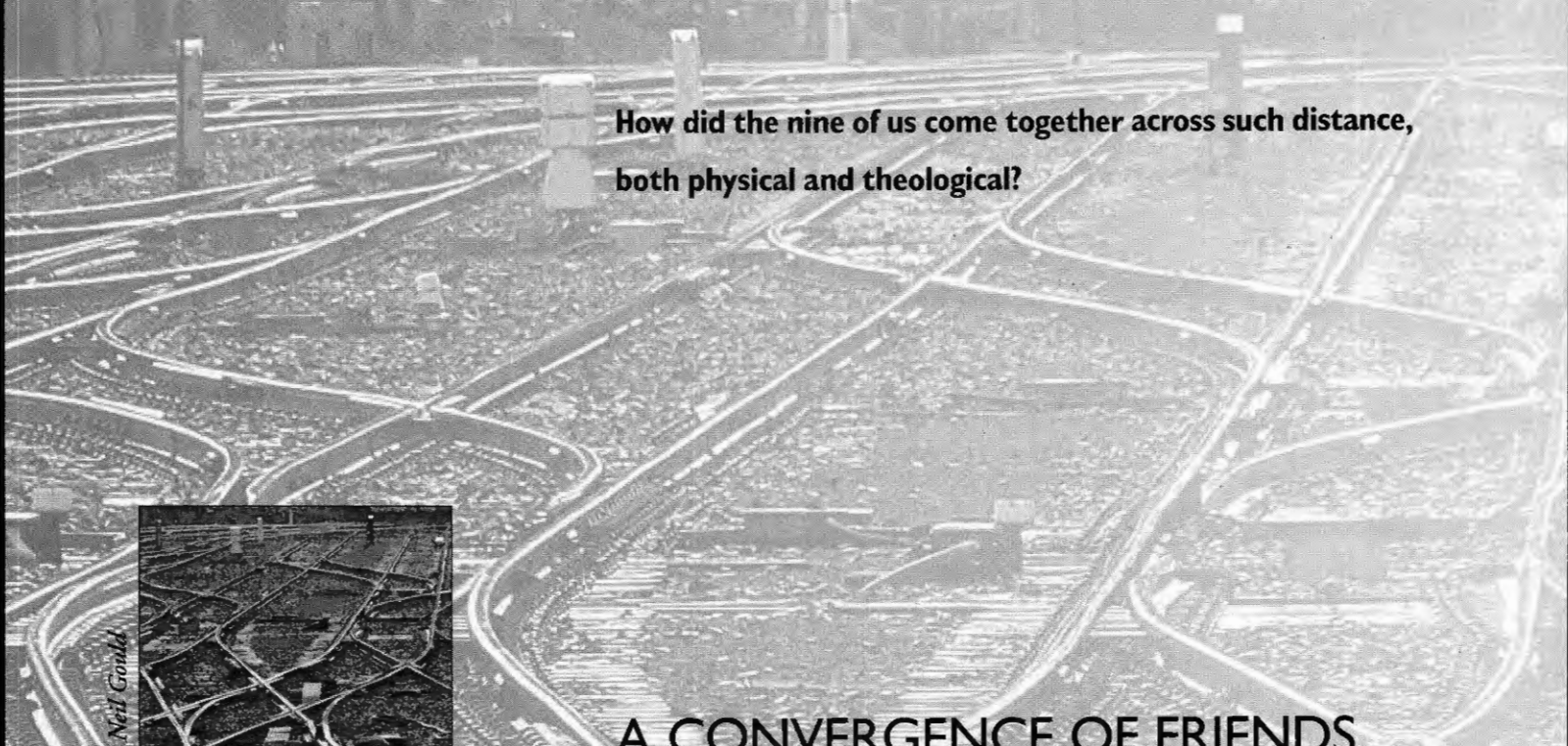
What is gained

is the freedom

to flow.

—Julia Giordano

*Julia Giordano is a member of Fifteenth Street Meeting in New York, N.Y.*



How did the nine of us come together across such distance,  
both physical and theological?



## A CONVERGENCE OF FRIENDS

by Robin Mohr

**T**his spring I hosted an unusual dinner party: nine Quakers from Ohio, Oregon, and California, gathered for fellowship, dialogue, and take-out pizza at my apartment in San Francisco. Our ages ranged from four to 60-something. We were polite, charming, and friendly, yet we asked and answered some hard questions. We talked about Jesus and gay rights, about fear and righteousness, about finding our own paths within the Quaker tradition, sometimes on well-worn tracks and sometimes by blazing new trails.

What did we all have in common?—a concern for classic Quakerism and the all-encompassing love of God. People whom I call “convergent Friends” are seeking a deeper understanding of our Quaker heritage and a more authentic life in the kingdom of God on Earth, and are radically inclusive of everyone who shares this wish. Linguistically, “convergent” alludes to an affinity for both the conservative branch of Friends and the Emergent

Church, a movement emerging from Anglican and some evangelical denominations that seeks a more authentic relationship to God, Jesus, and humanity. Figuratively, it suggests that Friends are moving closer towards a common point on the horizon. Many of these Friends owe a great deal to the work of Lloyd Lee Wilson and his book, *Essays on the Quaker Vision of Gospel Order*.

The party attendees came from five different corners of the Religious Society of Friends—a young couple from an Evangelical Friends International—Eastern Region church; the pastors of two different liberal West Coast Friends churches, one of which is a member of Friends United Meeting; a former clerk of North Pacific Yearly Meeting; and four members of San Francisco Meeting (Pacific Yearly Meeting), including myself and my two children.

So how did the nine of us come together across such distance, both physical and theological? We had all been to the annual Quaker Heritage Day (QHD) at Berkeley Friends Church earlier that day. Margery Post Abbott and Peggy Senger Parsons spoke about using our Quaker history to inspire us, to make us unafraid

to listen to God, and to go out and change the world, both in our own little corner and as broadly as we dare. They helped us envision a future that will live up to our amazing history as Friends. They quoted Jesus’ most frequent command: “Fear not!”

It is noteworthy that Marge and Peggy are co-editors of *Walk Worthy of Your Calling*, a book about traveling ministry among modern Friends worldwide. A member of Multnomah Meeting in Portland, Oregon, Marge is also the author of *Quaker Women Transcending Differences*, a Pendle Hill Pamphlet about ongoing dialogue between evangelical and unprogrammed women in the Pacific Northwest. Peggy Parsons is the pastor of Freedom Friends Church, an intentionally LGBT-friendly evangelical Friends church in Salem, Oregon.

Such a gathering as we had at our dinner party seems far easier today than it would have ten years ago, for two reasons. First, we connected through Quaker blogs. Blogs, short for weblogs, are a rapidly growing form of personal, interactive website. A Quaker blog is one on which the writer, or “blogger,” self-identifies as a Quaker and writes, or “posts,” regularly about issues concerning the Religious

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*Robin Mohr, a member of San Francisco (Calif.) Meeting, serves her monthly, quarterly, and yearly meetings through religious education programs for adults and children.*



Society of Friends. I wrote about QHD on my blog, *What Canst Thou Say?* including why I was excited about attending. On her blog, *A Silly Poor Gospel*, Peggy suggested that local bloggers get together after QHD for a conversation about convergent Friends, quoting my definition of that expression. Over on my blog, I offered to host dinner at my home, so that I could be sure the arrangements would be kid-friendly. C. Wess Daniels, an Ohioan who currently lives in Los Angeles and writes the blog *Gathering in Light*, first read about QHD on my blog, and I encouraged him and his wife Emily to attend. Max Hansen, the pastor of Berkeley Friends Church, e-mailed to thank me for publicizing his event and ended up invited to dinner. Would I have dared to just call these people up and invite them to my house? Probably not. But the low-key medium of blogs made it easy.

Second, as I've traveled more widely among Friends via the Internet, I've found that this convergence is happening more and more across the English-speaking Quaker world. I first began attending meetings for worship about 15 years ago in the eastern United States. It was not uncommon, even then, to hear vocal ministry make reference to Jesus or Christ, but it was often met with vocal resistance, right there in meeting for worship.

Times have changed. The Quakers I know in Pacific Yearly Meeting—an unfiliated yearly meeting that is about as liberal as Quakers get—who are most at peace, who have the most depth of commitment and the most effective ministry, are comfortable with Christianity to some degree. They are reading the journals and epistles of early Friends, stretching their understanding of the Bible, experimenting with plainness, and giving up some of their economic activities to allow more devotion to their religious activities. Most of those who would identify themselves as Christian are quietly working away at solving the world's problems, not arguing theology in print or online. Some wouldn't call themselves Christians, but they will admit they are trying to follow Jesus' example. Some are more like me, still teetering on the brink, but likely to swallow hard and identify as Christian if pushed. I am often more comfortable saying "Jesus" than "Christ." I feel that Jesus has come to have a personal relationship with me, even if it's not in the exclusive sense that has come to be understood in wider U.S. culture.

These Quakerly Christians would not say God's direct influence was finished 2000 years ago. They are careful to search themselves, their tradition, Scripture, and their flesh and blood communities for answers. They are following the ways of simplicity, integrity, peace, justice and care for all creation—flawed individuals, every one, doing their best to follow Christ Jesus.

There is a solid core of Christian Friends in my monthly meeting. My friend Stephen Matchett grew up in an essentially secular Quaker home and became a civil rights and peace activist. In our meeting's Thursday night study group, he began reading more early Friends, especially Robert Barclay. He was struck by the presumed Christianity in those writings and started to believe that if he were going to engage his Quaker tradition seriously, he would have to engage Christianity. This engagement has given him a new lens through which to see his peace witness, and a new strength of conviction about the Source of All Peace. He leads workshops on the spiritual openings gained from reading early Quakers and the Bible, and trains facilitators for Alternatives to Violence Project in California prisons. In the last couple of years he has car-fasted, refusing to ride in privately-owned, fossil-fueled vehicles, to remove that particular seed of war from his life. His gentle witness that submission to

**Would I have dared to just**

**call these people up and**

**invite them to my house?**

**Probably not. But the low-**

**key medium of blogs made**

**it easy.**

God is the key to a life of greater integrity, simplicity, and peace is an abiding fruit in our meeting.

I also know there are many Friends who have been quietly practicing all of this for years—for as long as there have been Quakers. Quaker blogs have made it

easier to find these Friends if they don't happen to live near you. Richard Accetta-Evans, author of the blog *Brooklyn Quaker*, came to Quakers because of our peace witness. As I was preparing this article, Rich wrote to me, "I want to make clear that I don't consider myself to fall into either category [of liberal or evangelical Friends]. The convergence I've experienced over the decades is more a convergence of a radical social justice/peace perspective and prophetic Christianity, as I find it in the writings of first-generation Friends. This began to open for me as far back as 1969 when I read articles and heard talks by Lewis Benson, T. Canby Jones, and Rob Tucker, and I started to live for awhile at the New Swarthmoor Community and participated in the Quaker draft resistance movement spearheaded by Jeremy Mott and Peter Blood."

Through blogs I discovered that a converging process is also taking place for some pastoral and Evangelical Friends. Here are some convergences I see:

- More unprogrammed Friends are getting over their Jesus-phobia. More pastoral Friends are infuriated and saddened that the name of Jesus is being used to spread fear and hate.
- Many unprogrammed Friends are looking for more preparation and support for ministers and more Spirit-led vocal ministry. Many pastoral Friends are looking for ways to cultivate universal ministry and Spirit-led vocal ministry.
- Unprogrammed Friends are turning to Quaker history to deepen their spiritual lives, going right into our Christian roots and the concept of Gospel Order. Evangelical Friends are turning to Quaker history in search of stronger connections to the Gospel message of Jesus' relationship to the poor, outcasts, and sinners.

Friends of various branches don't agree on everything in our online conversations, yet we have found ways to support each other's leadings and spiritual growth. For example, Gregg Koskela, author of *Gregg's Gambles*, and I are both convinced Friends. He became a Quaker because he wanted a better way to follow God, as did I. Over the last 15 years or so, our understanding of what that way is has grown. Gregg recognized a long time ago that Jesus Christ was moving in him, and has learned over time that Christ was moving

*Continued on page 52*

**F**riends today are called to the same radical work that has always driven us: to step back from the world and submit ourselves to the guidance and care of the Inward Christ, that ever-present, ever-patient Spirit. We are the inheritors of the radically simple good news that God's message is nearby and that we can hear it if we only still ourselves enough to listen.

Look around at a world of individualistic consumerism run amuck, terrorism in the name of radical Islam, and the political lobbying of intolerance and war in the name of Christ, and you will see that the Quaker message is as fresh, as dangerous, and as relevant as it's ever been.

Echoes of Quakerism are spouting in the mainstream. The popular Internet religion quiz at *beliefnet.com* tells thousands of users a year that their beliefs are most in line with ours! A trendy religious fad among young seekers is the "Emergent Church Movement," a loose collection of new churches that share much of Quakerism's keep-it-real openness. Last year I was at a house party with members of a Philadelphia emergent church and asked a new acquaintance how he would

describe the worship there. "It's primitive Christianity revived!" he told me excitedly, unaware that he was borrowing the phrase from William Penn. I wanted to invite him to worship with Friends, but I couldn't think of any nearby Friends meeting that would better exemplify Penn's vision than his own church.

We Friends have gotten ourselves into something of a rut. We've come to value don't-rock-the-boat cordiality too much. Many people now join Friends because it's the religion without a religion; it's a community with the form of a religion but without any theology or expectations. We are proud to be a community of seekers, and all is well until somebody finds.

Now don't get me wrong: I'm very glad we're friendly. But I can't help thinking that the world needs more than meeting-houses full of smiling Quakers. Our monthly meetings weren't established for our comfort. They are shared witness to the Kingdom of God, a community that lives in the life and power that knows the Spirit is near and ready to instruct.

I suspect many Friends have stronger spiritual beliefs than they admit to. Many of us have had experiences of the Divine breaking into our lives. We're much closer to the roots of Friends than we admit, and the teachings of Jesus continue to shape so many of our day-to-day beliefs and practices, even when the source is unclear. Are we being honest with new attenders when we dumb down our

Quaker spirituality?

Friends today are approaching a kind of crossroads. Will we shed our Quaker skin entirely to become a kind of nondenominational spiritual seekers group, or will we reacquire ourselves with our own tradition and mine it for its hidden treasures?

In the past few years, a number of Friends have taken to the Internet to blog about Quakerism: what it means to them, how it affects their lives, and how they wrestle with their monthly meetings and with their own internal doubts. One of the most amazing developments has been the blossoming of friendships across traditional Quaker denominational lines. Friends have been able to share their stories with an openness that is largely (though not entirely) without rancor. We don't judge and we don't try to agree. What we share is a curiosity about the Quaker world outside of our monthly and yearly meetings, and an openness to other manifestations of the great Quaker experiment. My Friend Robin Mohr of Pacific Yearly Meeting has dubbed this group "Convergent Friends."

The phenomenon is growing, and not just online. I see the same openness in the

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## The Quaker message

is as fresh,

as dangerous,

and as relevant

as it's ever been.

# THE WORLD IS HUNGRY FOR WHAT WE'VE TASTED

by Martin Kelley



reports from the World Gathering of Young Friends. I see it in Evangelical Quaker graduate students picking up Fox, and liberal Quaker kids picking up the Bible. At a youth ministries consultation hosted by Friends General Conference last year, a survey found that all the attendees under 35 wanted more multigenerational conversations about faith, while only one Friend over 35 expressed interest in such a conversation.

It's time Friends began having these kinds of open conversations about faith. We need to reach a new level of honesty and tolerance within our meetings, where we feel free to use the language we have and be honest about our spiritual experiences. We will find we have some shoring up to do in our meetings. Here are some themes I see emerging:

### **A reexamination of our roots, as Christians and as Friends**

What babies were thrown out with the bath water by turn-of-the-century Friends who embraced modernism and rationalism and turned their back on our traditional testimonies? As a peace activist, I'm chagrined to find that older statements of



our Peace Testimony often feel deeper and more meaningful than much of what we write today. Friends testimonies used to connect much more explicitly and seamlessly with faith than they do today. Is it possible to go that deep again?

Last year I led a workshop with high school Friends during which we studied the Gospel account of Jesus' Sermon on the Mount. I was struck anew by how much of what I identify as Quakerism is in there. Early Friends lived in a society where Christianity was often used as a bludgeon against the defenseless and weak; yet they responded by calling the faithful back to the roots of Jesus' teachings. What lessons remain for us there?

### **A desire to share the Good News**

Too many of us are content with our nice, cozy monthly meetings. We use them as a kind of support group or extended family. That's great, but why are we keeping this great Quaker message to ourselves? What would happen if we were to get serious about evangelization and outreach? If Quakerism grew tenfold over the next 20 years we'd have to build meetinghouses, have extra worship, and reorganize our committees—yet we'd still be a relatively tiny religious denomination! Many of our meetings are ripe for growth, located in booming suburbs or thriving urban centers, but year after year they stay small. Are we afraid of sharing the Good News through Quakerism?

### **A more personally involved, time-consuming commitment**

Religion in the United States has become yet another consumer choice, an entertainment option for Sunday morning, and this paradigm holds true for Friends. We complain about how much time our Quaker work takes up. We complain about clearness committees or visioning groups that might take up a Saturday afternoon. A more involved Quakerism would realize that the hour on First Day morning is in many ways the least important time for our Religious Society. Younger seekers are looking for connections that are deeper and that will require time. We can't build a religion on the cheap. It's not money we need to invest, but our hearts and time.

### **A renewal of discipline and oversight**

These words are taboo for many modern Friends. But we've kept to such an open-hearted tolerance so far that we've forgotten who we are. What does it mean to be a Quaker? Seekers are looking for answers. Friends have been able to provide them with answers in the past: ways to conduct oneself in the world, and ways to reach the Divine. Many of us yearn for more care, attention, and oversight in our religious lives, and more of a connection with others.

### **A confrontation of our cultural assumptions**

We've got a lot of baggage left over from the days when many Quakers

stopped doing outreach and focused on their established meetings. We're too willing to sacrifice Truth-telling in the name of politeness; we have an overdeveloped intellectualism that has become snobbery against those without advanced schooling; it is taboo to be too loud or too "ethnic" in meeting. Racial diversity is a part of this, too, but only a part. When we have something to offer besides upper-class liberalism, we'll find we can talk to a much wider selection of seekers.

### **A diversification of our meetings**

I've noticed a growing number of worship groups spinning off from established meetings. Might it be that our monthly meetings are not necessarily "one size fits all"? Friends come with different expectations for their monthly meeting; maybe we need to be easier with this kind of diversity. If we think of ourselves as "Convergent Friends," we'll be able to socialize and share together without feeling threatened. Most of our yearly meetings are mature enough that they can embrace a diversity of theology and practice without coming apart at the seams.

### **More intervisitation**

Friends traveling in the ministry and in fellowship used to knit our religious society together. Even though we can now travel thousands of miles in a few hours, we've lost some of our visiting skills. We need to get to know each other. Communication technologies can help in this—the Internet is a great way of introducing ourselves to one another!—but we need to follow it up by shaking hands and worshipping together. Many interest groups have formed around particular interests and these have a role in nurturing Friends who might feel isolated in their own monthly meeting, yet we also need to reach out to the wider family of Friends. What do we have to learn from those "other" Quakers?

We Friends have a wondrous tradition to call upon. Cautionary tales of Friends breaking apart are just as valuable as the highlights of Friends rising up to proclaim a new human truth. The world is hungry for what we've tasted. History is not through with us. Let's go out once more in the Spirit that inspired and fed generations of Friends. □

Mira Pavlakovic

I've just arrived at the old stone house next to Amish fields where I spend the summers writing. One of my first priorities is to string wires up the stairs to connect my computer to the phone line so I can get my e-mail. But a quiet, inner voice tells me to wait. As I notice my impatience, I become aware of how my daily e-mail correspondence—which usually involves planning many activities—often seems more important than daily time for listening to God. It is thus with a humbled awareness of my own shortcomings that I write this; it is my sense that the most important thing to which Friends are called today is to enter, deeply and daily, into worship and prayer.

I believe that Friends continue to be called to important outward works of service and witness, to prophetically challenge the way things are, and to model more loving and sacramental ways of living with one another and this planet. Individually and in groups, Friends have long sensed and acted upon various urgent callings, including care of the Earth, peace witness, social justice, healing, reconciliation, and education. We look back to many moments in Quaker history when our work in these and other areas helped lead the way for significant social change. Many of us long for our work today to have equal or greater power. It can. And it will, when it is very deeply rooted in God's love and power.

In May I bought three small basil plants. Two were planted in the garden and one was left in its small pot. Four weeks later, the two plants whose roots had been free to spread in the ground and branch out had become full. The seedling left in the pot was equally tall, but it was merely a single weak stalk because its roots were cramped in narrow confines. Our worship practice of one mere hour a week is like that small plastic pot; it severely limits the breadth and power of the work we so genuinely offer to those around us and the world. As a Religious Society, we are called to become more like an oak tree than a basil plant. An oak tree is able to reach a great and powerful height and breadth not only because it spreads its

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## DEEP, TALL, AND WIDE

by Marcelle Martin

roots out widely, but because it first sends a long taproot straight down deep into the earth. The taproot reaches toward the water table and can bring large quantities of water into the mighty tree even in times of drought. To achieve the powerful outward influence that I believe Friends are called to have, we must be deeply rooted in the living waters of our Divine Source.

Our existence in God must become the prime reality of our lives. We are called to seek and meet God even more fully, intimately, and immediately than early Friends did. Some of us are uncomfortable with the word "God" because of the limited anthropocentric images we have inherited. We must not be confined by past conceptions of the Divine, but go beyond our resistance to seek and find our intimate connection with the pulsing matrix of all life. However we think of the Mystery in which we have our Being, we are called to meet it more and more directly, in the core of our body, mind, and consciousness. Only in so doing will we be able to live out the fullness for which we were born; only in so doing will

we be able to make the broad, strong contribution to the world that we are called to make in our time. How can we grow wider, deeper roots of awareness into our Source? In part, we can do it by giving more time and attention each day to our relationship with the Divine. We do this through prayer, devotional reading, worshiping alone or with others, meditating, taking silent walks in nature, and by intentionally turning our hearts and minds to God again and again during the activities of our day. In addition, it is very helpful, perhaps crucial, to share our spiritual lives not only with our meetings on First Day, but also with an intimate group of spiritual friends who know us well and to whom we reveal the inward workings of the Spirit within us. The community of others seeking likewise to root their lives deeply in God strengthens us like rich fertilizer, giving us both encouragement and challenge as needed.

In addition to taking more frequent opportunities for prayer, worship, and spiritual sharing, longer opportunities can transform us further. I am part of a group that for many years has organized regular



**When we Friends do not avail ourselves of the Gospels and the writings of Friends and other guides who have gone before, we narrow the container in which we live.**

gatherings during which we worship together for an entire morning. Although there are times of grace when I can move into gathered worship in a short period of time, it usually takes me nearly an hour of meeting for worship to be released from my deep attachment to my daily concerns, enough to begin to feel the wider influences of the Divine in my soul. This is where I am usually left at the end of the typical hour of worship on First Day mornings. It is good to be taken to that place every week with my meeting. But when I have the opportunity to stay in communal worship for an entire morning, I notice that what happens in the first hour is the beginning movement in a more profound process. As each hour passes, time and my more temporal concerns lose their grip, and the Spirit can do its work in me in a more intensive and refined way. It is like submitting to a delicate form of surgery whose intricacies I cannot comprehend, but whose effects are felt in a cleaner mind and heart, purer intentions, peace and renewed inspiration, more simplicity, and a greater openness towards others.

Contemplatives throughout the ages, as well as modern psychologists, suggest that who we think we are is to a large extent a social construct, a personality created to adapt to the beliefs and customs of our culture, and in reaction to the early experiences of our lives. In contrast to the pure Light of our soul, which is born out of the Divine Source, this constructed personality is a false self. In the interior silence of worship and prayer, we are called to enter into the dark cave where we are alone with the Divine Mystery, to let the garments of our false selves be removed layer after layer. In so doing, we gradually come to realize who we are in our essence. We discover our likeness to the Divine, in whose image we are made. We discover the Light that "lighteth every man who comes into the world" (John 1:9), and know it as our true self. Over the years, as we gradually offer ourselves up to this healing and transforming process in God in frequent prayer, in meeting for worship after meeting for worship, and in daily acts of loving service to others, we become better able to let the Divine Power work in us, and through us to heal and transform the outer world.

After the capture and death of Tom Fox in Iraq, I wanted to know more about this Friend who lived his faith in such a self-giving way. I was grateful to learn something about him from Friends who knew him, to read portions of his online journal in *FRIENDS JOURNAL*, and to read articles and eulogies about him. It seemed to me that he was one who, over a long period of time in worship, meditation, and in the acts of his life, had allowed this process of dismantling the false self centered on the ego in order to live the Light of the True Self. In a Viewpoint he wrote on September 11, 2003, which was published in the March 2006 issue of *FRIENDS JOURNAL*, he said, "The turbine of war can be reversed and begin to move as the turbine of peace; but it will take many, many people reversing their internal polarity so that all our energy is directed toward God and none toward our egos."

Just as this process is ideally undertaken in a loving and honest spiritual community of peers, it is also best to have one or more guides who have traveled the path and can help us see the Way. In every community, there are those whose lives of devotion and attention to the Spirit have made them especially able to offer helpful prayer and guidance for others. It is wise to seek their help. These seasoned Friends help our meetings to be places of fruitful spiritual growth and community. They help us learn to spread our roots; and they model what it can be like, spiritually, to grow tall and wide.

Historically, the most important guide for Friends was Jesus Christ, known first through the Light of Christ within, but also through the Gospels and the example of those who have given their lives to living it. Like many Friends raised in another Christian tradition, when I first came to Quakerism I thought I had outgrown Jesus. I was embarrassed by certain popular concepts of Christianity and by the way some people used the Bible to justify hurtful behaviors. I had come to seek spiritual community among Quakers because my awareness of a Divine Reality at work in me and in the world seemed just too large for this popular version of Chris-

tianity. It has been with some surprise, therefore, that I have gradually understood that the Spirit of Christ and the teachings of Jesus are also much larger than that. In their time, early Quakers rejected a spiritual life based primarily on belief in what Jesus once did, and focused instead on attempting to live Christlike lives in one's own time with the Inward Christ as their guide. In a eulogy for Tom Fox given by Christian Peacemaker Teams Co-Director Doug Pritchard, I learned that a significant turning point in the spiritual life of Tom Fox came in a meeting for worship in which an elderly woman gave a simple message: "I feel that in all things we need to keep to Jesus." Hearing that message, Tom Fox's heart was touched very deeply. According to his friend Doug Pritchard, it was a transforming moment that he relived every week for the next 20 years of his life, most likely during meeting for worship.

I believe that in our time Friends are again called to offer a radical alternative version of Christianity. Personally, I am convinced that God is at work in all religious beliefs and attitudes that are based on love, reverence, and service. Yet I have also learned that, for me, the face that the Inward Teacher most often takes is Jesus. I have discovered that the Spirit of Christ has long been at work in me, often in hidden ways, clearing my path to the Divine and clearing my heart and mind for God's service. When we Friends sever ourselves from our Christian roots and do not avail ourselves of the Gospels and the writings of Friends and other guides who have gone before, we narrow the container in which we live, and cut ourselves off from roots we need in order to grow deep and tall and wide.

I'm grateful that my Quaker faith does not require me or anyone to attest to beliefs we do not hold, and I am not suggesting that people try to force themselves to swallow theological ideas that seem untrue to them. I do hope, however, that we come to our worship and prayer with an open-

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## THE NEED FOR RADICAL ACCEPTANCE

by Tai Amri Spann-Wilson

I'm a 26-year-old African American Quaker. There are parts of my life that seem typical to the lives of young Friends, and others that make me wonder if I am the only young Friend who has had these experiences. I'd like to share some of my experiences here, and I hope that there are some that you can connect to and others that we can learn from together.

I was born into a Quaker family in Southern New Jersey. When I was two, my parents moved to Poughkeepsie, New York, to teach at Oakwood Friends School. I lived there until the age of nine or ten, where I acquired a solid foundation in community living and a connection to the importance of silence, which has permeated my entire life. After Oakwood we moved back to South Jersey where my parents both taught at Friends schools. I attended Moorestown Friends School and regularly attended meeting for worship and First-day school. But without the Quaker community of Oakwood, I found it much more difficult to stand in my pacifist and Quaker way of life amongst peers who had never heard of Quakers and saw my pacifism as an easy

target for bullying. Even at my Friends school, bullying seemed to be a way of life. The older kids bullied the younger kids, the cool kids bullied the geeks, and I became convinced that the only way to keep myself from being bullied, both in my neighborhood and in middle school, was to be the bully. I don't think that I was unique as a young Friend when, at 14 years, I began to walk away from Quakerism because I felt that it had no more to offer me. My meeting felt stuffy and boring, and I was tired of being the only young person in my meeting, the only pacifist on my street, and the only young black Quaker I had ever met. What does feel unique is that I chose the path of the Baptist church and asked my parents to send me to an Assemblies of God school.

My parents were both brought up in the church and believed in Christ, but they were very liberal. In fact, I can't recall them talking about God very much at all. I almost felt as though the first time I had ever heard about the crucifixion of Jesus Christ was when I was invited to go camping with a church group in Philadelphia by a friend. I had been on these trips before, but most of our time was spent trying to pick up girls and playing volleyball. However, the summer after 8th grade was different. My parents had just announced their divorce a month earlier, and for the first time in my life I was deeply depressed. My usual outlets for fun

held no solace for me. So when I heard the story of Jesus Christ, coming to this world to spread love and healing and receiving such a cruel and painful death, my heart shattered; I wanted to know everything about him. My peers and elders began to tell me all the advantages to being a Christian, but I was most attracted to the concept of having a friend who was always present. That first experience felt a lot like the openings that so many Friends have written about in Quaker journals; it was pure and filled with a boundless joy and wisdom. My joy soared when I found a huge family of young people just waiting for me to join the ranks of their "Christian army." It was only months later that the constant struggle to keep my soul out of hell began to dominate my entire Christian experience.

At first, my Christianity was all about learning as much about God as possible and fellowshiping with brothers and sisters in Christ. I attended a Baptist church with my friend on my street in South Jersey. At this church I wasn't the only young person; in fact, there was even a youth group! I was able to worship with people my age who were having thoughts like mine and searching for different ways of living that were relevant to my life. When I started attending my school, Fountain of Life Center Academy, I was absolutely ecstatic with the prospect of

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being surrounded by young people who were all Christians. For the first time in my life I thought I had found a group of people I could be a part of that didn't make me different from everyone else around me. It seemed that everyone in this country was a Christian, so finally I was just like everyone else.

My church was dynamic; we'd sometimes worship for three hours, singing and weeping hysterically at the altar, and having hands laid on us for spiritual or physical healing. In my school, we'd have a sermon every Wednesday, and then at night there was a youth group with live music, food, and games. At school sporadically throughout the week we would abruptly stop so that we could all gather in a big room and sing songs to God. Once a year we would have Spirit Week, when we would go to chapel every day. One year the spirit moved so strongly that Spirit Week went on for a month; some kids would go straight to the school chapel and pray there for the entire day! This wasn't only allowed—it was encouraged. At my church, I was baptized and became an integral part of creating and building up its youth group. I was so enamored by this new Christian life that I became a model Christian, and took on all of the difficulties and confusion that went along with that title—which would eventually lead me to a new understanding.

The guilt that I experienced was subtle at first. I found that I didn't want anything to do with the non-Christian world and got rid of music and friends. Then, when I entered a new Christian high school, I found that my zeal was not welcomed amongst my peers, who felt that Christianity was a chore. It took me three months to make a friend in my new high school, but I saw it as the Cross I had to bear; I saw myself as, quite literally, a soldier. I went out and worked for the Lord, preaching on street corners and in front of abortion clinics. I preached so much about the fires of hell that I began to fear for the lives of my Quaker family. And finally, when I went to a secular college in Philadelphia, I began to learn lessons that my high school omitted. I was so sick of my beliefs that I struggled for some time, and still struggle, to regain a faith in the Spirit. But that journey has led me through the loss of almost all of my Christian friends, and it has led to a Lakota vision quest and a degree from Naropa University, a Buddhist-inspired

school. Now I am just finishing a year-long internship at Pendle Hill Quaker Study Center in Wallingford, Pa., and my long journey in and out of Quakerism has given me quite a bit to think about and share.

This year at Pendle Hill I have been working with youth in Chester, Pennsylvania. Chester is a predominantly black city with high crime and poverty rates. It's the kind of place that people outside talk about with fear and never enter. I've been working with junior high youth after school in a church/community center called Chester East Side Ministries. In my work I've been disturbed, but not at all surprised, at how often youths will set the goal of making as much money as possible. And since unemployment rules in their communities, and their schools often do not have enough books to teach them, their best opportunity for making money is often drug dealing, which necessitates a lifestyle of violence. When I talk

**We have the ability to create the most imaginative and healthful communities and occasions for worship. But will we allow ourselves?**

to them about peace, I remember my own attempts at pacifism in my youth. I let them know that peace is hard, much harder than fighting; you will be made fun of, and most of your peers aren't going to look up to you for not fighting. Not enough people told me that when I was younger. Not enough people told me to look for others my age who could support me in nonviolence. Furthermore, I just wasn't getting the support I needed from the adults around me. Young people today need elders who are not so quick to condemn when they get into a confrontation. We need people who can see all sides of an issue.

My time as a student at Pendle Hill has also caused me to question a lot of what we call "unprogrammed Quakerism." After my time in a Baptist church, it is confusing to me how a worship service that starts and ends at a specific time could be called "unprogrammed." Worship is supposed to be the Spirit's time,

and the Spirit does not end according to our time. I don't think any Friends would dispute this, but shouldn't we practice what we know? What would it mean to not have ending times in meeting? Perhaps introductions and announcements should begin before meeting for worship. Perhaps there should be a network of Friends who call one another to have meeting at any time they are so moved. Perhaps in our Friends schools we could pause throughout the day for silence when the Spirit seems to call for it. Not having a set sermon for meeting for worship is central for unprogrammed Friends, but not programming our time together is just as essential.

The possibilities are infinite; one reason I know this is from talking to other Friends and realizing how diverse our experiences are. Because we are not bound by creeds and denominational policies, we have the ability to create the most imaginative and healthful communities and occasions for worship. But will we allow ourselves? I think of my own experience of worshipping in a charismatic Christian community. Even though I was raised as a Quaker, I still find so much that I wish could be included in meeting for worship. I then think: How many people would love to belong to a meeting except they just can't connect to our style of worship? How much does our style of worship influence the lack of cultural diversity and young people who attend meeting? What would it mean to revitalize our meetings? We will not lose our Quaker center by transforming meeting for worship; rather it can nurture us, because experimentation is a part of our Quaker roots.

**W**hat we need is nothing new; but what I believe needs to be lifted up at this time in our community is radical acceptance. I know Friends have wrestled for a long time (and continue to wrestle) with the acceptance of Queer Friends. We need to continue to search out how we can accept everyone within our communities. As a young person, one of my biggest obstacles is feeling accepted by those older than me. And, although I cherish and respect my fellow youth and young adult Friends, I think that the majority of young Friends who regularly attend Quaker meeting and gatherings are from Quaker families and meetings, and

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## Faithfulness

*The first call is to God, to faithfulness. Out of faithfulness rises the call to live in peace. In these times, we hear God calling us to live peaceably ourselves in all our relationships.*  
—New York Yearly Meeting, July 30, 2004

Over the past three or four years, Friends in New York have begun to experiment with Meetings for Faithfulness, in which a few Friends gather to seek and name what's true for us individually and as a group. Small groups of three to eight people gather in worship. Since many of us travel quite some distance, these meetings take place every month to six weeks, although those who live closer to each other are able to meet every one to three weeks. The regularity seems to matter more than the frequency. We meet to actively:

- ground ourselves in the presence and nature of the Living Spirit
- seek faithfulness within the companionship and discernment of others
- base our lives on our best sense of truth, love, and faithfulness
- name truths that are working and growing within each of us
- name those truths that are true for all of us as corporate testimonies.

We sit in silence, wait expectantly upon the Divine, and attend and yield to the Living Spirit. Each of us may bring and use any materials—reading, writing, or drawing. Our focus is on discerning what it means to be faithful in our daily lives. As we feel led we may:

- speak out of the silence from the Spirit Within
- share personal experiences of discoveries or experiments in our lives

- allow silence between speakers
  - listen deeply to others without responding
  - give everyone a chance to speak.
- We discipline ourselves to:
- speak simply and plainly of truths that are working within
  - give words offered time to work and see where they lead
  - resist using too many words
  - be open to hard truths and questions
  - be lovingly gentle with newly sprouting truths.

We may record minutes for ourselves and for the group as unity arises. Minutes for individuals record Truth in one's own name if the group senses that it is coming from the Spirit. We may not understand, agree, or even like it. That is not the question. The only question is, "Does it seem that it is coming from the Spirit?" Min-



## LIVING OUR CONVICTIONS

by Nadine Hoover

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utes for the group record Truths that we concur are true for all of us. We often share a meal following two to four hours of worship. This kind of meeting is always a venture of faith. We depart as we entered, quietly, praying that we will each feel the Living Spirit with us in the days ahead.

We seek what rings true at the core. Truth is often not packaged in our size. It may seem inadequately small or enormously overwhelming. We seek to name the Truth as it is, not to construct or hunt for one "just my size."

Discernment of the Truth working within us is a full-time occupation, not just for meetings. It is in every moment, every consideration, and every impulse throughout every day. It is who we are.

After five years of Faithfulness Meetings, Vicki Cooley, of Central Finger Lakes Meeting, said, "I'm just beginning

**Truth is often not packaged in our size. It may seem inadequately small or enormously overwhelming. We seek to name the Truth as it is.**

to get a flavor of what this experiment in faithfulness is like; I'm not sure others really realize how your witness has grown out of 15 years of this practice!" I can say it has changed me. But it is only through the doing of it that one grows more and more fully into a life of faithfulness to the Living Spirit.

### **Conscientious objection to violence and coercion**

*The Living Spirit works in the world to bring life, joy, peace, and prosperity through love, integrity, and compassionate justice among people. We are united in this Power. We acknowledge that paying for war violates our religious conviction. We will witness to this religious conviction in each of our communities.*

—New York Yearly Meeting, April 1, 2006

In 1999, a member of Peace Concerns Committee of New York Yearly Meeting approached me outside the auditorium at yearly meeting: "We were talking in committee today about how we are being prepared for something, something historic. We don't know what it is, but we feel ready! We thought of asking people

and your name came up. What do you sense we are being prepared for?"

The answer was laid upon me in that instant. I replied: "Don't ask the question if you're not prepared to yield. Our dear Friend Sandra Cronk warned us of the dis-ease that settles in when we think we are ready but, when the Light comes, we refuse to yield. You really do not want to know the answer."

"Yes, yes! We do. We really do. We're ready."

"Okay." I said, "It's a corporate conviction against paying for war."

He paled and said, "Oh, no. That may be a bit too much."

"Oh, I'm so sorry. You wanted an historic action that would not change your life. Well, let me see. . . ."

He smiled.

That was the end of that conversation,

but the burden was upon me. "Why was I given this message?" I railed against the heavens. "I was not the one asking the question! Why do I have to know this?" But there it was. As I spoke it, people gathered to hear. It moved people.

There is much valid laboring on in this matter, but in the end we return to the core—war is wrong and paying for war is wrong. As long as we place our faith in violence and coercion, then love, integrity, and compassionate justice remain luxuries we can't afford. But when we accept as simple fact that violence and coercion are wrong and lay them down, then integrity, love, and compassionate justice become imperative.

Seven years after that conversation, New York Yearly Meeting approved a statement of faith testifying to the Power of the Living Spirit and acknowledging that paying for war violates our religious conviction. This statement not only reaffirms our Peace Testimony, but shifts from supporting or encouraging individual acts of conscience to claiming a corporate testimony laid upon all of us. U.S. courts have rejected cases on war tax resistance saying they cannot accommodate individuals, but the courts may not say no so eas-

ily to an entire religious body.

Taxes are not the only roots of war in our lives. We must also consider where our investments are placed, what companies we patronize, and the currency we use. To have every act of life celebrate and proclaim the Living Spirit requires our full attention as a Religious Society. We are under the weight of getting our daily lives in order so we are available to Truth. The great experiment of faithfulness calls our attention to the Power of the Spirit in our lives and to shaping our outward lives to reflect that inward experience.

To stay grounded in and available to the Spirit, Friends have found it critical to settle debts promptly, keep relationships peaceful, be selective in choice of entertainment, keep possessions simple, and conduct honest, open business dealings. If we are deeply in debt, separated from our families and friends, depressed, or over-committed, then we are not available. If we fear an audit, covet our funds or our time, do not share our faith with our spouse, and so forth, we are not available.

Converting our lives to reflect the Spirit is the work of a lifetime, which begins with the simple act of yielding to, rather than resisting, the Spirit. Will we yield?

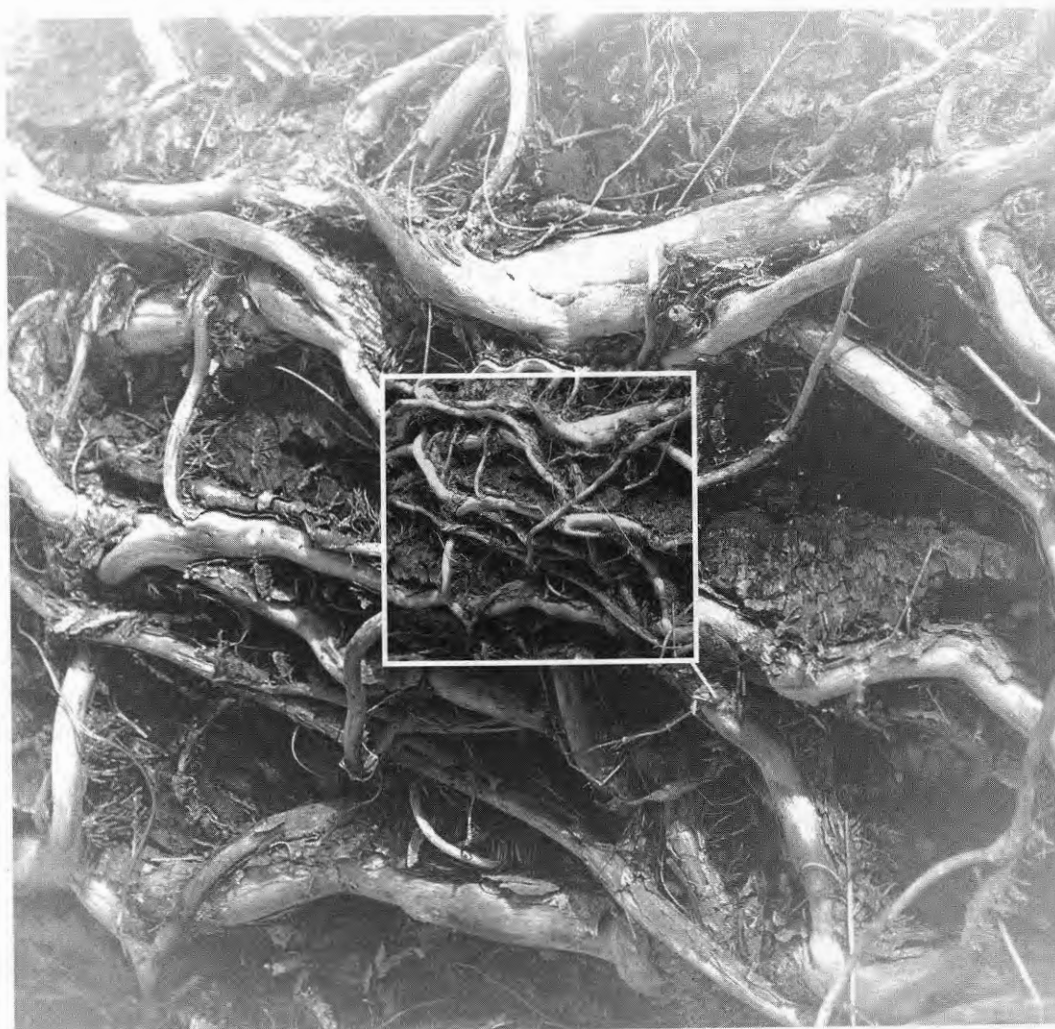
### **Service and witness that builds peace**

As I yield to this practice of faithfulness and the conversion of manners, I'm drawn into a more intimate relationship with service and witness.

To be prepared for service and witness, one must overcome spiritual crises and practice an indelible sense of faith. In other words, one must cultivate an awareness of the Living Spirit in every person, all creation, and every moment; experiment with the Spirit in daily life to come to know the Divine personally in the hard times as well as the glorious; be willing to learn, change one's life, and be teachable; test one's sense of conscience and discernment in silence, prayer, Scripture, and with others; and act based on one's best sense of what's right.

Spirit-led service is grounded in realizing that everything we have is a pure gift from the Creator. We are responsible for using what we need and passing the rest on to others as it was freely given to us. Therefore I live simply and share the

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## THE PROPHETIC JOURNEY

by Christina Repoley

**I**n a time of perpetual war and violence, unprecedented greed, and environmental devastation, the Religious Society of Friends, with some notable exceptions, has not lived up to its radical roots, and has become far too satiated by the dominant culture. I believe that part of what the Religious Society of Friends is called to today is to re-enliven our radical

prophetic tradition, which would help us to anchor ourselves once again, and to be an authentic, compelling, relevant, and urgent voice for people of all ages and backgrounds. Part of this re-enlivening will necessarily involve engaging with Friends across the spectrum of traditions and beliefs, nurturing and supporting our young people, intergenerational and cross-racial dialogue, and examining power and privilege within our Religious Society as well as in our larger society.

I grew up in Charlotte Meeting, a liberal unprogrammed meeting affiliated with North Carolina Yearly Meeting (Friends United Meeting) and Piedmont Friends Fellowship. Early in life, my experience of Quakerism revolved around community, social justice, and peace. Though we learned about Quaker histor-

ical figures and other religious traditions, we rarely studied the Bible. As I grew older, through experiences like the Quaker Youth Pilgrimage, where I met Friends from programmed traditions and studied Quaker roots, and as a Religious Studies major in college, I began to realize that I had missed a lot by not being taught more about my own tradition, and by not being given much in the way of theological tools and language for understanding myself as a Friend. I inferred that older Friends in the meeting, many of whom had come to Quakerism from other religious traditions, did not want to impose any beliefs on us, particularly not ones that they had experienced as oppressive. Yet as I have discovered religious language that speaks to me and anchors me in the richness of Quaker tradition, I am increasingly con-

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**Prophetic ministry works  
to dismantle and resist  
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to envision newness,  
and affirm God's promise  
of fulfillment.**

vinced that the lack of grounding in tradition and religious language in Quaker meeting directly relates to the disappearance of so many younger Friends from liberal meetings in our Religious Society after they leave high school. This weak set of tools for articulating and understanding our faith also prevents the Religious Society of Friends from engaging in the kind of work required to be prophetic, authentic, and relevant.

One of the most important lessons for me that came out of the World Gathering of Young Friends in August 2005 in Lancaster, England, was a deepened sense that Friends across the theological spectrum are all missing pieces of what enabled early Friends to be such radical, prophetic witnesses to the world. At the World Gathering, young adult Friends had the opportunity to come together to converse, worship, and have fellowship, and experience their differences and similarities. None of us could say with integrity that *we* had the claim on true Quakerism, which allowed us to learn from each other, not by judging, but rather trying to understand deeply the context and history that we each came from. In addition, though challenged and inspired by our common roots, it was equally clear that we must prepare ourselves for the eventuality that God will call us to new and as yet unimagined ways of living and being.

Early Friends, whom we hold up as our role models, made radical social and political choices, and this action came directly out of a transformative experience with the Spirit. Early Friends did not conceive of the testimonies as we refer to them today. They testified, with their lives, that if you are transformed in the Spirit, then your life will embody justice and right relationship with others. For those of us struggling to live lives of integrity, relying simply on liberal language without theological depth does not ground or inspire us to the extent necessary to do prophetic work. We should not merely hope that Friends will accidentally stumble across the powerful tools of our own tradition, but rather intentionally nurture our communities to engage with one another in deeper ways, name gifts, hold each other accountable, and educate ourselves about the vital practices within our tradition.

What does it mean to be prophetic?

Theologian Walter Bruggemann, in his book *The Prophetic Imagination*, writes, "The task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us." Although many of us would contend that liberal Quakerism does this, the role of the prophet is more complex. The two most important characteristics of prophetic ministry are critique and hope. Prophetic ministry works to dismantle and resist the dominant consciousness, to energize hope, to envision newness, and affirm God's promise of fulfillment. It would be too simple to say that liberal Friends do the critiquing, but are short on fervent hope, and that evangelical Friends are full of hopeful energy, but do not focus on resisting the dominant culture in a justice-oriented way. Yet, I believe that if we can see both of these roles as necessary and important, we will be able to understand that we need each other's experiences and traditions if we are to be prophetic and relevant today.

Some of this transformation began to happen at the World Gathering of Young Friends. For example, through dialogue focused on difficult issues, it was clear that as a white, privileged North American, it is essential to the integrity of my spiritual grounding that I learn from the experience, practice, and beliefs of my friend Saul, who comes from an evangelical and socially conservative Friends Church in Honduras, just as he can learn from the social and political commitments that I have made. There are many opportunities for sharing across race, class, and theological lines within our own communities as well as on a wider scale. This sharing has to be ongoing and touch all aspects of our lives if it is to move us into deeper prophetic space.

In order to critique legitimately and to

resist, while being unrelentingly hopeful in God's promise, it is necessary to know "what time it is." We must be able to read the signs of the times in order to know how God is calling us to respond in this moment. The first step, which cannot be bypassed, is public expression of grief for the pain and darkness in the world. This mourning is necessary to overcome the numbness that we all live in, so that we have the energy and vision to name something new, to create and envision a way of life that is unimaginable in our present situation. If we get stuck in the numbness, we will never move out of it. As we move through the numbness, we are enabled to make further essential steps in the prophetic journey, including repentance for our participation in oppressive and violent systems.

How can we as a Religious Society of Friends embrace this process of prophetic ministry? In my experience, we cannot begin to overcome numbness if we are not firmly grounded in a tradition, in a deeply spiritual, communal experience in which we speak honestly about our pain and struggles. From that grounding, we can engage in work that will bring us closer to the margins of society, and realize that, although we live in a tragically broken world, God's promise of newness and hope is ever present. Bruggemann assures us that "Jesus knew what we numb ones must always learn again: (a) that weeping must be real because endings are real, and (b) that weeping permits newness." In my experience, it is harder for privileged people to fully understand that God is still present in the darkness. The weeping that Bruggemann tells us was an essential part of Jesus' ministry is not something I am readily in touch with. Yet in the moments when this depth of connection does break through, I know it has the power to ground, heal, and connect me to brothers and sisters with very different life experiences.

It is the role of the prophet, Bruggemann tells us, "to keep alive the ministry of imagination, to keep on conjuring and proposing alternative futures to the single one the King wants to urge as the only thinkable one." Part of reading the signs of the times involves allowing the way of

*Continued on page 59*



WALKING CHEERFULLY ...

WITH A VISION IN OUR POCKETS



Cristian Popescu

**I**s it just me, or are others running into more cynical, escapist, or despairing people these days?

My Christian conservative brother, Bob, has always been an idealist, but during our last argument around the dinner table at his home I noticed a tone of resignation on his side. It wasn't just that his strategy for a better world (Adam Smith plus Christian charity) was different from mine, but also that the "better world" part seemed a bit shaky—as if it's okay with God for the United States to remain the way Hurricane Katrina revealed it to be. Or maybe that human beings, even with God's help, just can't do any better than this.

On a hunch, I began to tell him about Norway, a small country where I lived in 1959–60. I told him about Norwegian social movements of the 1930s, in which the people decided that poverty was unac-

by George Lakey

ceptable, so they went ahead and in the next 25 years eliminated it. I recalled the day I spent riding around an industrial town, unable to find poor housing anywhere. I told him about the Norwegian realization that "programs for the poor are poor programs," so they universalized everything: excellent healthcare, excellent schools, free universities, quality housing, and quality care for elders. I explained that Norwegians decided no one should be driven by want or fear of insecurity in old age, and how they went ahead and made the changes before the North Sea oil was found, when there was still less national wealth per capita than in the United States. I told him that this change was motivated by a vision of equality and community.

Bob looked at me, and a moment passed. "Sounds like a plan," he said.

George Fox urged us to walk cheerfully while speaking to that of God in those we meet, but these days it seems the Godseed is often well insulated by fear and despair. I don't see how we can do the job Fox gave us without a vision, incorporating not only the daily creativity that people in the United States have in abundance, but also alternatives for the big picture.

**Vision keeps us cheerful.** The early '70s were a despairing time for many activists; despite the protest movements of the '60s, racism still poisoned the institutions of U.S. life and the war against Vietnam raged on. In 1971, some Quakers and others started a visionary group called the Movement for a New Society. When other concerned people encountered MNS, they gave one kind of feedback more frequently than any other: "You

*George Lakey is a member of Central Philadelphia (Pa.) Meeting, under whose care he has been conducting a Nonviolence Ministry for 15 years. His Michener Lecture, New Theory, Old Practice: Nonviolence and Quakers, is available from QuakerBooks.*



folks are so upbeat, so clear and purposeful, and downright cheerful!" It took me years to understand that a major source of the optimistic energy in Movement for a New Society was the vision work that we'd done; we proposed clear and realistic alternatives to poverty, war, ecological crisis, and the like.

**Vision is responsive.** I used to address non-pacifists as if they "just didn't get it." How could they not understand how disastrous war is? Slowly it dawned on me that they might see war's downside as clearly as I (with some soldiers, more clearly than I), and still support war because they saw no alternative. Was our movement actually proposing alternatives? I realized that I'd been disrespectful, unwilling to listen with an open mind and respond to what I actually heard!

**Vision is unifying.** People don't have to agree about the content of a vision in order to experience its unifying force. Conflict can be a healthy and ultimately bonding dynamic when those who are fighting with each other really put on the table what they are fighting for. When we protest this or that injustice and offer nothing in its place, we invite the disparagement we receive: "Why don't they get a life?" "Is this their cause du jour?" "Carping and whining all the time—I'll bet they never had to take responsibility for something real in the world." When we do propose alternatives, the discourse improves. The Norwegian owning class fought to keep its privilege, which entailed maintaining poverty and social insecurity. The owners even called out the army to defend their privilege. However, because the advocates of a new society proposed a clear vision, Norwegian activists were able to stay on the offensive, gain middle class allies (and even some owning class allies), and manage the transition without civil war.

**Vision gives confidence.** When we are confident, we don't need to make jokes about the alleged lack of intelligence of our president or in other ways try to prop ourselves up by putting others down. When we have a clear alternative to the "war on terror" in our pocket, we needn't be shrill, sarcastic, or self-righteous (all of which are signs of our insecurity). When we have a clear alternative to oppression, we can invite people to try

new, more liberated behaviors rather than "call them out" for acting the way they've been socialized to act.

### **Vision attracts young people.**

Across the centuries, the dance of the generations always includes the unasked question: are our elders wedded to same-old, same-old, or is there space for innovation, for boldness, for the quickening of Spirit? The vision-filled early Quaker movement was also a young people's movement.

**Vision is practical.** A lifetime of choosing the lesser of two evils is not only demoralizing, it also prevents genuine problem-solving because it keeps people from going outside the box. For example, Quakers ventured out unarmed in 17th-century Pennsylvania, created the first mental hospital, and protected threatened people with nonviolent accompaniment—the list of positive outcomes gained by vision is long.

**Vision reminds us of the Source.** The one prayer I've practiced repeatedly that has always been

it. Ron McDonald argues in his Pendle Hill pamphlet, *Leadership Among Friends*, that vision isn't what it used to be in our Religious Society because visionary leadership gets little support. The preferred leadership skill-set these days is consensus-building rather than vision-generating.

It's right to appreciate the other gifts Friends have, but the downplaying of visionary leadership doesn't bode well for the future. My own sense is that visionary Quakers haven't gone extinct; they just express that side of their personality outside the Religious Society of Friends. The gift of envisioning is still among us, I believe, and if Quaker organizational culture shifted to appreciate the value of big-picture vision, it would strongly reappear. All Friends, no matter what their gifts, would thrive in a Religious Society inspired by vision.

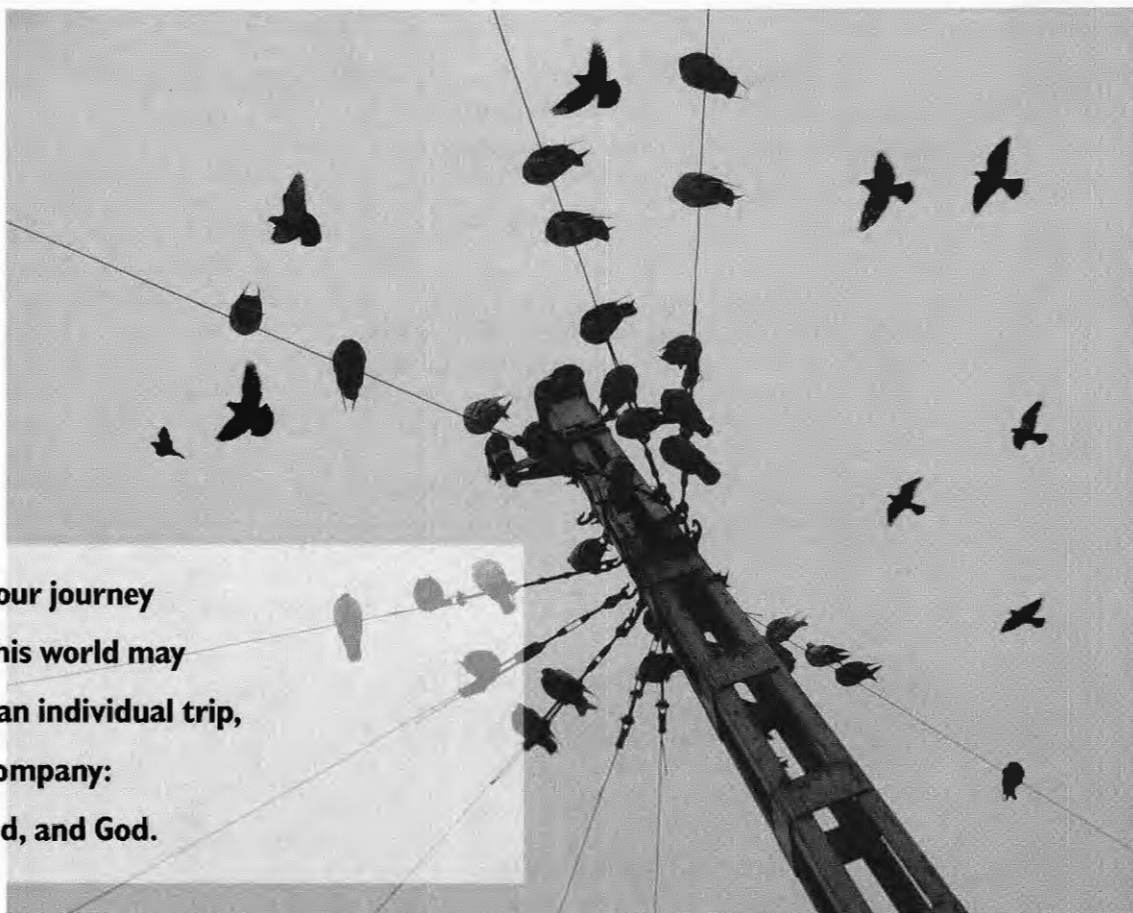
The promise of vision for all Friends, then, is to stay cheerful, to be more responsive to people who disagree with us, to be a stronger force for unity in the midst of polarization, to become more confident, to become more attractive to young people, and to be practical by going outside the box of the lesser evil.

**The one prayer I've practiced repeatedly that has always been answered, without exception, is: "Please, God, help me to see this from a different point of view."**

answered, without exception, is: "Please, God, help me to see this from a different point of view." Positive visions are linked in complex ways to the ongoing work of Creation. Of course there are also negative visions, so discernment is useful—one big reason for having a *Religious Society* of Friends. Kenneth Boulding used to talk about Quakerism as an evolutionary mutation that moved humanity forward; Elise Boulding has taught many a Friend the value of vision for peacemaking; Hugh Barbour has described even scientific epiphanies as happening in a holy moment not unlike meeting for worship.

I don't know if Quakers are called to put forward visionary big-picture alternatives at this time. There's a crying need for vision in the United States—people are perishing without it—but that doesn't mean that Quakers are called to generate

The time for vision may have returned once again. □



Peter Hauser

Although our journey  
through this world may  
seem like an individual trip,  
we have company:  
humankind, and God.

## FINDING THE WAY FORWARD

by Joe Volk

**W**hat are Friends called to today? The answer is simple. Today, we have the same calling that Friends have had since the 17th century: to seek God's will for us in this world. Simple to answer, but hard to do. Discerning God's will works better with in a group. Friends have discovered that a community of faith opens our way to discerning God's will for us both individually and corporately, and experience has demonstrated that our leadings need to be tested with others in our community of

*Joe Volk is a member of Ann Arbor (Mich.) Meeting. A native of Blanchester, Ohio, he grew up in the Methodist Church. In 1967 he refused a deferment from the draft and went into the Army to try to organize troops to refuse deployment to Vietnam. After a short time in an Army stockade, he received an honorable discharge in 1968. He joined the staff of American Friends Service Committee in 1972 where he remained until becoming executive secretary of Friends Committee on National Legislation in 1990.*

faith. Finding our calling demands much of our God-given capacities of intellect, courage, and compassion.

The rapid pace of change in today's world requires a commitment to vigilant discernment. New direction—or continuing revelation—is God's way of helping us find our way on our journey through this changing world. As the Gospel stories tell us again and again, God calls us into the world, not out of it. Although our journey through this world may seem to each of us like an individual trip, we never travel alone. We have company: humankind, and God. Our spiritual journey is both an individual seeking and a communal expedition to find God's purpose for us in these times.

In 1943, when our country was totally mobilized for war, some Friends asked this same question: "What are Friends called to today?" Meeting in Richmond, Ind., these Friends represented 15 yearly meetings of the Religious Society of

Friends in the United States. In corporate worship, they sought to know the will of God in those bleak and violent times. Two years before the end of World War II and the first atomic bombing, these Friends anticipated the end of the war and the need for a nonpartisan Friends lobby to advocate for policies that might construct and strengthen a peaceful and just world order. Just a few months later, in November 1943, they opened the Friends Committee on National Legislation office in the basement of Friends Meeting of Washington in Washington, D.C.

Sixty-three years later, the new generation of Friends that governs FCNL is engaged in an intensive, nationwide process to discern God's will for our Quaker lobby in the public interest. Friends do this every two years, prior to the start of each new Congress. This year, more than 200 monthly meetings and Friends churches have sent FCNL's Policy Committee their recommendations for



Legislative Priorities in the 110th Congress, which will begin in January 2007. At its Annual Meeting in November, FCNL's General Committee, comprising more than 210 Friends representing 26 yearly meetings, will seek one answer to the question: "What are Friends called to today?" They will decide what FCNL is called to in today's world.

The questions considered by our General Committee fall into four categories:

1. How shall we seek a world free of war and the threat of war?
2. How shall we seek a society with equality and justice for all?
3. How shall we seek a community where every person's potential may be fulfilled?
4. How shall we seek an Earth restored?

Our very small community of Friends—only a few hundred thousand in a nation of 300 million—may be called today to an historic role in a world where the number of armed conflicts has declined, but in which our government has become increasingly militarized; in which the structures of economic and social violence increase the gap between rich and poor; in which national and global policies relegate masses of people to a category we might as well call "expendable"; and in which the ice caps are melting due to human activity.

We will only find effective solutions to these problems if we engage in a communal process to search the depths of our consciences. This reflects the Quaker tradition of focusing on process as a way of more effectively identifying and achieving an ideal. Rather than just pursuing our unrefined interests, we at FCNL feel called to engage everyone, including those with whom we disagree, to find what way opens for us to move forward together. This means being engaged in the realities of our time, while keeping our vision on the potential of the future; it means having the wisdom of the ages and the dreams of a child.

Friends have a light to shine in a world of darkness. If we shine our light in the right places, others may see what we have come to know: that love is the first motion; that right and just relationships create common security; that every person is a holy place; and that the Earth is a living planet whose survival depends on us, and our fate, on it. □

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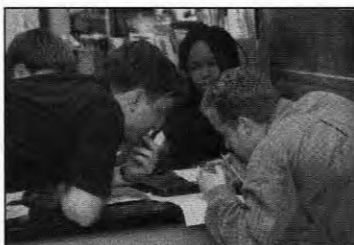
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## ANALYSIS

# Moral Consequences of Militant Foreign Policy

by Nancy Milio

From September 12, 2001, when Friends Committee on National Legislation raised its banner, "War Is Not the Answer," until today, we see military failures compelling Quakers to work harder for peaceable answers.

*Global terrorism has increased*, with attacks multiplying 20-fold since 2003. The war in Iraq now provides a training ground for new jihadi tactics. Having spread to Afghanistan, the new techniques are spurring a sixfold increase in insurgency attacks, adding heavier burdens to one of the world's weakest and poorest countries. The misery of Afghans, Iraqis, Palestinians, and Lebanese is searingly clear.

These are moral reverberations of a militant U.S. foreign policy. But they go well beyond the loss of life of combatants, civilians, and their social and economic infrastructure. Wider, unintended fallout comes from deficit-inducing military costs and neglect of other options, underpinned by a ruling ideology of unilateral control, privatization of government services, and preferences for corporate elites and fundamentalist supporters.

*Leading with war power, diplomatic "soft power" is impoverished*, producing pallid and grudging participation in multinational efforts to address the larger threats that feed terrorism. Some examples:

- The U.S. has failed to help Afghanistan deal with interference by neighboring states, such as border issues with Pakistan, and the influx of funds to groups favored by Iran, Saudi Arabia, and Uzbekistan, while fending off joint responsibility for assuring reconstruction under the recent Afghan Compact.

- The Spring UN Small Arms Conference collapsed, attributed by many, including FCNL, to U.S. recalcitrance.

- The lead foreign aid agency, USAID, no longer addresses poverty reduction as the thrust of its mission; its former high standing was diminished by a report that it had hidden the true contractor costs of Iraq reconstruction, allowing "overhead" at many times the cost of the contract.

- Overall, the United States provides only about half as much per capita for aid as the EU; over a fifth of aid funds go for military purposes, mainly to Israel, Egypt, and Pakistan; in the name of "fighting terrorism," these allies

readily accepted tacit license to confront insurgency threats and, often, dissent of other sorts.

U.S. security specialists and international analysts, recently polled, say that Islamic animosity and the Iraq war are the main reasons why the world is becoming more dangerous; that the major threats are nuclear materials, growing poverty, global warming, and terrorism exacerbated by U.S. dependence on foreign oil. The biggest policy fault of the powerful in the U.S. and their militant "staying the course" stance is failure to see to how these issues feed terrorist recruitment and support, so stark in the wrenching struggles in the Middle East.

*The relentless U.S. war-is-the-answer focus in Iraq becomes perverse to U.S. interests*, as the administration seeks to bypass international law and neglects long-term global threats. The very effort to achieve secure oil access in the Middle East by military means has stirred a hornet's nest of rage and revenge throughout the "arc of [Shia] Islamism," from Iraq to Palestine and Lebanon, Syria, Iran, and Pakistan, restricting diplomatic options, spurring oil prices, and affecting U.S. consumers and economy.

Even U.S. expectations of diplomatic loyalty from an elected Iraqi government were disappointed when its prime minister supported the militants in the Lebanon-Gaza-Israel war. The new governments no longer want the U.S. military to have "freedom of action." The Afghan government wants a "status of forces agreement" to regulate legal status of troops, contractors, and detainees, with requisite Afghan authorization before breaking into private homes, and with penalties for crimes.

*Effective U.S. leadership for facing global challenges would require vigorous U.S. multi-lateral cooperation and a shift in U.S. fiscal and political priorities.* Little noted, the full economic costs of the Iraq and Afghan Wars by 2015 are estimated at \$1.3 trillion—including interest payments on debt attributed to war; combat operations current and future; higher costs of recruitment, disability, and healthcare for over 20,000 injuries; and demobilization. The estimate before the Iraq war was \$60 billion.

This burden, added to ever-rising costs of energy, global warming, Social Security, and Medicare, is even now cutting into the well-being of those in the U.S. with less access to healthcare, housing, education, and even "food security," as growing numbers of children are living under "hardship conditions"—subtle measures of "internal security."

*Nancy Milio is professor emerita of Health Policy at University of North Carolina and a member of Chapel Hill (N.C.) Meeting.*



Militant foreign policy is set to continue, in spite of criticism at home and abroad, and many security setbacks. The military and its colleague weapons contractors seek billions every year to deploy a "nuclear missile defense" [NMD] system, despite multiple testing failures. Paradoxically, the recent rockets fired by North Korea became an emperor-has-no-clothes scenario when the Department of Defense could not determine how many rockets were fired; if you cannot know how many rockets are coming, how many NMD interceptors do you release—even if weather, decoys, and technologies do not interfere?

*The war thrust of foreign policy, ironically, may well be weakening the defense establishment and its credibility, according to recent coverage in the New York Times and the Government Accountability Office:*

- Fifty thousand private security guards in Iraq, under 180 contractors, to the chagrin of the military, are poorly screened and monitored, poorly qualified, and, sometimes, former criminals; they are not coordinated with the U.S. military or subject to the Uniform Code of Military Justice. At \$800 million, they take a fifth of reconstruction monies.

- The need for more troops has led to lower standards for Army recruits, while more neo-Nazis and white supremacists are joining because their leaders urge them to enlist as a way to train "for the coming race war and the ethnic cleansing to follow."

- "Any cost-constraining efforts [over future weapons systems] . . . has been overtaken by the focus on Iraq"; costs are 50 percent over budget, and overruns will total \$1.4 trillion by 2011, double pre-2001 overruns.

- Conceiving Iraqi distaste for the military presence as a public relations issue, defense officials are spending tens of millions to have a U.S. contractor write articles and pay Iraqi journalists and clerics to laud U.S. efforts, while comfortably outfitting reporters in a new U.S.-built Baghdad Press Club.

- At home, support for the wars is declining. Rebuilding Afghanistan ranked last of 30 international concerns; seven in ten believe the administration's handling of the Iraq war has made diplomatic efforts in the Middle East harder.

It is painfully clear that although war appears to be started and sustained by "strong leaders" making "hard choices," minimizing "collateral damage," and by "skilled warriors" "serving their country," the flood of moral consequences on people's lives, livelihoods, and habitats, "unto the third and fourth generation," are being and will be felt by losers and "winners," victims all. Knowing that war is not the answer, Quakers cannot be silent.



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## ■ LIFE IN THE MEETING

# State of Society Reports 2005

by Robert Marks

During 2005, described in one report as a year "filled with growth and challenge," Friends experienced spiritual renewal and strengthened fellowship in their meetings for worship. In their State of Society reports for the year, monthly meetings also affirm their commitment to the Peace Testimony; concerns about gender issues; support of outreach ministries in their own communities; responses to the needs of communities destroyed by hurricanes, tidal waves, and earthquakes; and ongoing care of the environment. The unity experienced in meetings for worship is a theme common to many reports.

Summit (N.J.) Meeting writes in its report, "Members and attenders . . . share a hunger for spiritual growth and connections to the Divine. . . . Meeting for worship continues to be very important to Friends. . . . This year we have experimented with making the way we hold people in the Light more worshipful. . . . Many Friends treasure the silence of meeting for worship as if it were their prized possession in a hectic world." Summit Meeting also experienced the formation of spiritual nurture groups during the year: "Friends involved in the groups 'feel supported' and believe they 'help to share and keep you going.' Friends believe the groups have a positive, if indefinable influence on the meeting."

At New Brunswick (N.J.) Meeting, Friends "look forward to our meeting for worship as the means of deepening our individual and group spiritual lives. For some of us, meeting for worship offers a way to regain a sense of balance in our lives, for some it offers the joy of shared beliefs and fellowship, and for all of us, a search for the life of the Spirit within us as individuals and as a meeting. . . . We look toward our meeting for worship to help us remain centered in the Spirit and renewed in our struggle to define and strengthen our meeting."

Friends Meeting of Washington (D.C.) reports, "Many of us expressed profound gratitude for the meeting's role in our lives. We seemed to be remarkably unified in what we appreciate about our meeting. We share core values that give life and Light to Friends Meeting of Washington. . . . The experience of deep spiritual sustenance through meeting for wor-

Robert Marks, one of FRIENDS JOURNAL's volunteer News editors, attends Broadmead Meeting in Toledo, Ohio.

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ship is also a powerful joy to many of us. Friends repeatedly spoke of the peace and inspiration found in silent worship. . . . Meeting for worship is at the core of our community and provides spiritual succor for all else that we do as individuals and a community."

The year 2005 is described by Portland (Maine) Meeting as a time "filled with growth and challenge. . . . In an interplay of light and dark, there were times of joy, of tension, and of sadness. . . . Always, we focused on First-day worship as central to our meeting life, a source of connection with Divine Spirit and the Inner Christ in this time of violence and despair in the outer world. . . . Through times both light and dark, we look with hope and trust to the future, and with deep gratefulness for the immediacy of God's love in our lives."

During 2005, Honolulu (Hawaii) Meeting notes, "continuing violence in the Middle East, military buildup and recruitment in the U.S. and Hawaii, and natural disasters in different parts of the globe have called us to witness for peace and respond with compassion to those who need our assistance. Consequently, many of the messages in our meetings for worship were inspired by Friends Peace Testimony, and much of the meeting's activity this year has focused on our Peace and Social Concerns Committee and our partnership with American Friends Service Committee."

Palo Alto (Calif.) Meeting acknowledges in its report that, "Just under the surface, many of us feel a frightening, nearly overwhelming sense of dread over the direction the world is going. . . . We see our meeting as an island of safety, a sane place to share our yearnings for connection with God and with each other. . . . We have spiritually vibrant meetings for worship with a significant increase in attendance, intellectually stimulating adult education programs, workshops in Alternatives to Violence, interactions with people from diverse cultures and spiritual paths, opportunities for local and international service, expanded programs for teens and middle schoolers, vigils and public meetings for worship as witness and outreach, and networks of mutual support. Palo Alto Meeting provides a place for spiritual connections; for this we are grateful."

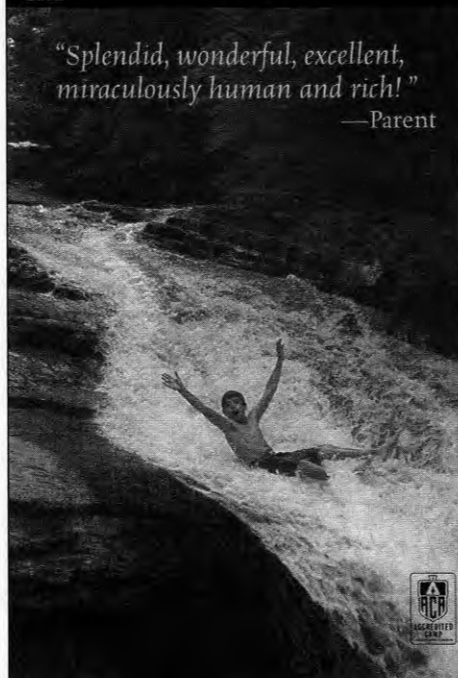
Friends in Oklahoma City (Okla.) Meeting prepared their State of Society report in response to the query, "To what does the Religious Society of Friends witness today?" Over a six-month period, one forum a month considered the query. The answers, included in the State of Society report, are: "We are called to witness against violent punishment and violent conflict resolution. We are called to deal with those with whom we have a difference in a spirit of reconciliation and nonvio-



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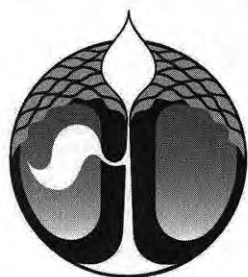


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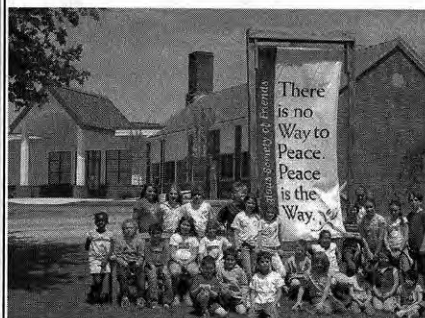
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lence. We are called to find points where we can agree and listen deeply to the other. We are called to treat every person with respect. We are called to seek justice for all. We are called to use peaceful, just, and compassionate methods of dealing with offense, anger, and injustice." Entering 2006, Oklahoma City Meeting seemed "to stand on a threshold of a renewed and perhaps stronger sense of community. Friends continue to dedicate their time, energy, and voice to encourage outreach in prison visitation, criminal justice reform, abolition of the death penalty, interfaith and interreligious dialogue, environmental issues, and ongoing work with the Oklahoma City Peace network."

Gender issues continue to be an ongoing concern for some meetings. Athens (Ohio) Meeting reports, "We find ourselves with many blessings, some concerns, and some challenges before us. We are grateful that we have a diverse group of members and attendees. This keeps us open to new ideas and challenges us to truly listen and learn from one another. . . . We remembered this year that we want to be supportive to our Friends and community members who are gay, lesbian, bisexual, and transgender. We reviewed our earlier minutes on welcome of gays and lesbians . . . and, in June 2005, we approved the following minute: 'Persons who are gay, lesbian, bisexual, or transsexual are welcome at Athens Friends Meeting. All are invited to attend and, if so led, request membership. We affirm that membership includes the privilege of marriage under the care of the meeting. . . . We are not finished processing this issue.'" Athens Meeting stresses in its State of Society report.

"Discerning gifts in ourselves and others was an important focus during the past year," according to Rochester (N.Y.) Meeting's report. "A call to bear living witness to seeking that of God in every person came to us in the form of a request from an individual with a past history of child sexual abuse expressing his wish to join our community. Other valuable opportunities to move beyond fear and address one another tenderly have come in the form of workshops on forgiveness as a spiritual practice, which has become a ministry for one of our members. . . . We are grateful for continued opportunities to discern our identities as Friends and spiritual seekers."

For Twin Cities (Minn.) Meeting, 2005 was a year of "searching and maturing. . . . There are many ministries within our meeting," according to its report. "Peace-related activities draw many of us. . . . Another ministry within our meeting is our ongoing interest in issues affecting 'Gay, Lesbian, Bisexual, Transgender, Questioning, Intersex, and Allies' (GLBTQIA) persons in our society."

According to the State of Society report, Twin Cities Meeting has one group working with the larger meeting to become more aware of issues facing individuals and families of "diverse orientations," and another group focusing on legal and family issues, especially regarding an amendment to the Minnesota state constitution banning same-sex marriages. Meanwhile, the meeting "is in the process of rewriting its statement of marriage procedures to strengthen the support of gay and lesbian marriage, as well as seeking other ways to support this ministry."

University Friends Meeting in Seattle, Wash., acknowledges in its State of Society report that it "has changed in the last year: we are a smaller group with many new members gained and even more beloved Friends departed through transfer or death. . . . But we continue to hold gathered worship, and ministry is guided by the Spirit of Truth seeking to do right; this binds us together. . . . We have struggled to understand healing as a process of accommodation to everyone's experience, of education, and of guidance by the Spirit. This year has again meant dealing with the presence of a confessed sex offender among us. We have a sub-committee . . . to guide us in working through the concerns, both of those affected negatively by the reminders his presence provokes, and of others who are ready to accept him under the current conditions. We continue to learn about guidelines for protecting our children and setting boundaries for our adults. . . . We will continue searching for a way forward."

Then, possibly reflecting the spirit of Friends everywhere of whatever persuasion, there is this brief State of Society Report from Allen's Neck (Mass.) Meeting: "We face challenges. We are a Quaker meeting, yet to many we are a rural community church. Sunday worship grows. Can we integrate new families and retain our identity? We remain a pastoral meeting, while pastoral work spreads among members. We like our pastor's help to see that we've all a stake in pastoral work and care. Our worship looks for balance between silence and programmed time. Both have improved as a result. Many of us feel the Spirit of God is moving amongst us. First-day school flourishes. Where will we put all these kids? A good problem to have. The meeting lost three treasured elderly longtime members. Pastoral care rose to this difficult occasion and we learned much from it. Our outreach continues locally and globally. We continue to nurture leadership and look to the future, yet cherish our past." □





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## BOOKS

*Running my fingers over the tattered bindings of the family Bibles on my bookshelf, I stop at the one that my dog chewed the summer I was four. That Bible, published in 1901, had been given to my dad as a kid, and it was always on his bedside night table. I'd flipped through it fairly often as a girl, just as I am doing now. The King James text had ignited my curiosity about ancient history, and given me a sense of common ground with people of other races, places, and times.*

*Replacing it on the shelf, I gently touch the worn Children's Story Bible next to it that had lulled me to sleep throughout my earliest years, then move on to the Revised Standard Version of the Bible I'd studied as a young woman with some serious questions about faith. The paper cover had been protected by a zippered case, but it was in even worse shape than my dad's. Besides arguing with the authors in the margins, I must have underlined, highlighted, and dog-eared the entire New Testament.*

*There are other Bibles on the shelf as well. But one that's not there is Friend Richard J. Foster's Renovare Spiritual Formation Bible (NRSV), published last year after a decade of monumental work by a dozen scholars. It is the Bible of my midlife. It sits on a huge square coffee table in my living room surrounded by stacks of other books that are constantly coming and going. I had intended to read a little here and a little there as lectio divina, but it is far too engrossing for that. When I pick it up, it demands time. So it sits there, rooted, waiting for me to find it.*

*Reading the Bible is a spiritual discipline for many. But a decade ago I wasn't sure that many of those who employed it were Quakers. Whether it was the demands of contemporary life, an immature spirituality that still retained a childhood view of the Bible, or simply dismissal of a text that Barclay labeled, "not the principal ground of Truth," I don't know. But the fact remains that among Friends with whom I worshiped in various parts of the country, the only Bible I saw in a meetinghouse was either behind the glass doors of a bookcase in the foyer or in the hands of a visiting Baptist. Perhaps Friends were reading the Bible at home; but if so, their conversation did not reflect it.*

*Instead, while many of us would willingly search through the words of Gandhi or Martin Luther King Jr. or John Woolman or Bill Moyers to find some spiritual nugget of Truth, it seems as though we had closed our minds to the possibility that the Bible had anything to contribute. We ignored the fact that earlier Friends found value in immersing themselves in the text. We ignored the fact that, while Barclay found the Bible not to be the principal source of Truth, what he did find was that it was the secondary source, and that it "proceedeth from the Spirit." He also found that, despite its having been tinkered with*

*throughout the ages,*

God hath seen meet that herein we should, as in a looking-glass, see the conditions and experiences of the saints of old; that finding our experience answer to theirs, we might thereby be the more confirmed and comforted, and our hope of obtaining the same end strengthened; that observing the providences attending them, seeing the snares they were liable to, and beholding their deliverances, we may thereby be made wise unto salvation, and seasonably reproofed and instructed in righteousness.

*Today, from world gatherings to yearly meetings and on into our quarterly and monthly meetings, a new generation of Friends is encouraging us to explore a new relationship to the Bible. They all wear different Quaker labels, but as the books reviewed here reveal, they have rediscovered Bible study as a practice that nurtures their spiritual journeys.*

*Ever since the Old Testament was cobbled together out of oral histories nearly a thousand years before the birth of Christ, the Bible has been stitched together, pulled apart, and re sewn by a thousand unseen hands for a thousand different purposes that we can only pray have ultimately been purposefully guided by God.*

*At its best, the Bible describes humankind's evolving relationship with God. At its worst, it reveals the bigotry, misogyny, and idolatry that have continually plagued that history. It is frequently helpful, often challenging, and not a little contradictory.*

*But perhaps that was its intent. As Friends have learned, it is just as often the process of discerning Truth that stimulates spiritual growth as its actual recognition.*

—Ellen Michaud

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

## Engaging Scripture: Reading the Bible with Early Friends

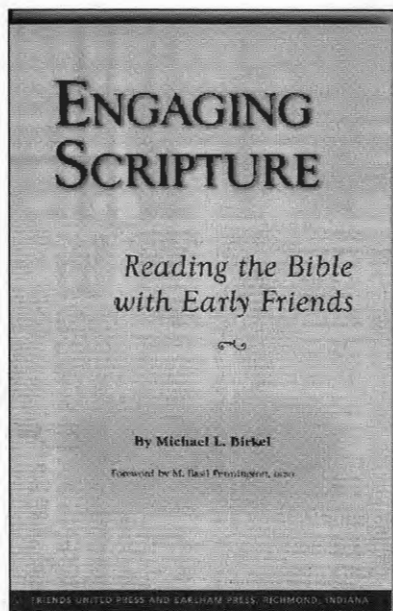
By Michael L. Birkel. Foreword by M. Basil Pennington. Friends United Press and Earlham Press, 2005. 123 pages. \$12/softcover.

## The Quaker Bible Reader

Edited by Paul Buckley and Stephen W. Angell. Earlham School of Religion, 2006. 310 pages. \$19.95/softcover.

Most Friends today know that early Friends such as George Fox knew the Bible well and quoted from it extensively. Few Friends today know the Bible nearly as well.





When Friends today read early Friends' writings, most of us gloss over the biblical references—and our attempts to look up the unfamiliar quotations and allusions tend to be intermittent and not very satisfying.

These two books are about Quaker readers, Quakers reading, and Quaker readings of the Bible. Michael Birkel's *Engaging Scripture* discusses how to read spiritually, with whom we read, and to what end we read. Its goals are practical: to offer the reader techniques and resources that, if used, will spark spiritual experience authentic to Quaker tradition. Paul Buckley and Stephen Angell's *The Quaker Bible Reader* offers 13 essays by individual Friends, each sharing an author's experience and response to a particular part of the Bible, or particular ways of reading and understanding the Bible.

In his introduction to *Engaging Scripture*, "Reading in Company," Michael Birkel invites us to think of ourselves as companioned by early Friends, Friends today, and what he terms the "wider church." Birkel attempts not so much to "open" Scripture for the reader, but rather to invite the reader to a new way of opening oneself to God through meditative practice and the use of particular texts. As Birkel writes, "With early Friends as our reading companions, we can discover the power of Scripture to take us into the presence of God, as they did."

Chapter 1, "Reading Inwardly," introduces the idea of meditative reading, both of the Bible and of early Friends. Indeed, a major theme of the entire book is the experience of hearing "echoes" of Scripture in early Friends' writings, and, conversely, when one reads the Bible, hearing the "echoes" of early Friends. Friends will surely enjoy exploring some of the

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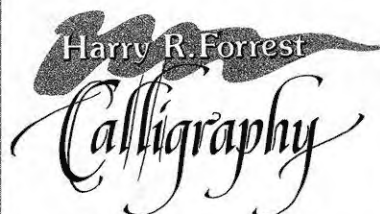
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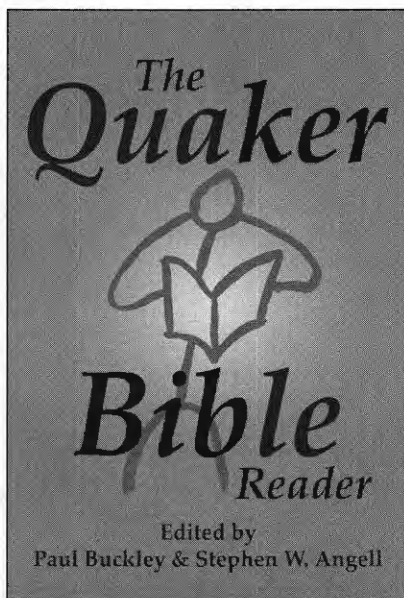
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biblical and early Quaker roots of the song that begins, "O sing and rejoice, you children of the day and of the Light."

Chapter 2, "Reading and Remembering," uses a passage from early Friend Dorothy White to explore "remembering," both in noticing biblical echoes in White's writings and also in noticing biblical echoes in our own spiritual experience. This chapter also hints at some of the theological richness to be found in an experiential exploration of early Friends' view of eschatology: Friends' understanding of "biblical passages that speak of the end times to refer to inward realities that can begin in the present."

Chapter 3, "Reading Meditatively," and Chapter 4, "Reading Together," give practical guidance as to how to "do" the kind of reading Michael Birkel has been discussing, individually and in a "meeting for reading."

Chapter 5, "Reading with the Wider Church," describes the monastic, traditional practice of *lectio divina*, as well as early Puritan pastor Richard Baxter's meditative reading of the "heavenly Jerusalem" passage from the end of the book of Revelation. Birkel writes: "Baxter repeatedly points out that meditation is an act not merely of the intellect but also of the emotions. The point of meditation is to stir the heart to an experience of prayer. To assist this, he appeals to the senses and the imagination." For those who have accepted the stereotype of Puritans as cranky, dull, cold-hearted legalists, the Baxter example will be an eye-opener.

Chapter 6, "Reading to Be Transformed," should perhaps be read first, particularly if one starts at the beginning and gets bogged down in the details of flipping back and forth between the Bible and whichever early

Friend's text. Birkel lucidly lays out his motivation (and perhaps ours) for being interested in the Bible or early Friends in the first place: "We are asking to grow spiritually. . . . Meditative reading can give us language to understand spiritual experience that we previously could not name. . . . This kind of reading opens the gates of imagination as a spiritual resource"; and, finally, we are interested in "widening the circle" of our awareness and concern for humanity and the world.

*Engaging Scripture* is a valuable resource for any who wish to go deeper with early Friends' writings and/or with the Bible. Take your time. Look up the Bible references, look up the early Friends' writings, and see the context of each quotation or passage. Sit with each passage and give it time to "read you" as you read it. Make friends with the texts. Use the appendices containing supplementary early Friends' writings and "Questions for Reflection and Journaling." What matters most is our own willingness, our own openness, to this "language of the inner landscape."

*The Quaker Bible Reader* offers an array of Quaker experiences of Scripture. The authors represent a range of theologies and membership in several of the branches of Friends. Some are college professors, two are pastors, all are Quaker teachers and teachers of Quakers in one capacity or another. Most are from the United States, but several write from other parts of the Quaker world: Esther Mombo from Kenya, Manuel Guzmán-Martínez from Mexico, John Punshon from Britain, and Janet L.R. Ross from Canada.

Each essay provides an individual Friend's reflections. Most focus on a particular biblical book, or part of a book. Several discuss methods and approaches to Scripture more generally. The order roughly follows that of the Bible itself, starting with Genesis and ending with Revelation. Diligent readers who follow the discussion with Bible in hand will be blessed not only with an array of seasoned Friendly Bible commentary and personal religious experience, but a reasonably broad sampling of the Bible itself.

As with a Quaker meeting or the body of Christ, the power of *The Quaker Bible Reader* lies in its synergy, its "working together." These Friends have taken the time to sit with Scripture and wait for the same Spirit that gave forth the words of the Bible. A few of these Friends came early to the Bible and have loved it throughout their lives. Most, however, write of struggles and rough spots, the passages they find difficult, or their difficulty in even picking up the Bible in the first place. Whether or not you think of yourself as a Quaker Bible reader, *The Quaker Bible Reader* offers diverse accounts of first-hand



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—Susan Jeffers

*Susan Jeffers is a member of Ann Arbor (Mich.) Meeting and teaches Quaker Studies and Biblical Studies courses as adjunct faculty for Earlham School of Religion and its partner school, Bethany Theological Seminary. She welcomes the opportunity to discuss these books via e-mail, <[susan@read-the-bible.org](mailto:susan@read-the-bible.org)>, and invites readers to visit her website, <[www.read-the-bible.org](http://www.read-the-bible.org)>.*

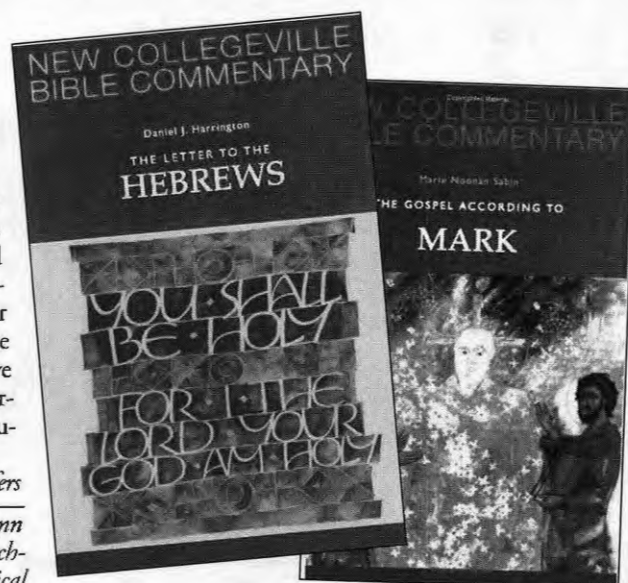
## New Collegeville Bible Commentary

*12 volumes, various authors, various lengths. Liturgical Press, 2005. \$6.95 each/softcover, \$75 for the set.*

Reliable, readable, and brief commentaries on the Bible are not easy to come by. Even when limited to a single biblical book—one of the Gospels, for example—many are daunting in length and content. Others tend to be highly subjective, characterized more by the author's personal reflections on the text than by providing the reader with the tools for a deeper understanding.

A just-completed series of commentaries on the Christian Scriptures avoids those pitfalls. Averaging in length from around 160 pages (*the Gospel According to Mark*) to 64 pages (*the Letter to the Hebrews*), they are both affordable and manageable. The translation is the widely accepted *New Revised Standard Version*. The Gospels and Acts are individual volumes; the Letters are grouped: for example, Galatians and Romans; or James, Jude, and 1st and 2nd Peter.

But are they good? From the perspective of what has been discerned about the Bible in recent decades, they definitely are. Mostly they explain the literary, social, and historical characteristics of the book under consideration. The authors are experienced in studying and teaching the Bible. The format usually consists of five to ten lines of the biblical text



at the top of the page and commentary on the rest of the page. The content is entry-level in the sense that generally it does not require prior knowledge of the Bible—though occasionally, a term or expression may be new.

I found no evidence of denominational bias. There are occasional faint markers next to the text, linked on the last page to paragraph numbers in the Catechism of the Catholic Church (Roman Catholics are the primary but not exclusive market for the publisher). These markers are quite easy to ignore. Rarely, there is a reference to a Catholic document, but it is not essential to the text. These, then, are commentaries that any person of faith interested in the Christian Scriptures will find interesting and enlightening.

Additional features include a helpful use of bold type to mark off major sections and smaller divisions in the commentary, a few pages of review aides and discussion topics at the end of each book, and occasional full-page black-and-white photographs relevant to the text (e.g., contemporary or ancient buildings, countryside, people). The cover art is exquisite. Each depicts a small portion of a contemporary work of calligraphy and interpretive art, commissioned for a special edition of the Bible and housed at the Benedictine monastery's Hill Museum and Manuscript Library.

This is not the series for you if you're looking for reflections on a literal reading of the text. But if you want a deeper understanding of what the text is really saying, if you want—as George Fox may have put it—to be led to the text in a way that will allow it to speak authentically to you, then this series will serve you well.

—Tony Prete

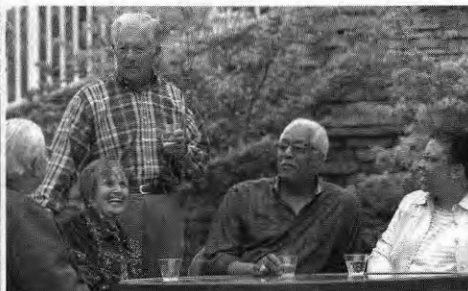
*Tony Prete is a member of Central Philadelphia (Pa.) Meeting.*





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## The God Who Provides: Biblical Images of Divine Nourishment

By L. Juliana M. Claassens. Abingdon Press,  
2004. 145 pages. \$20/softcover.

## The Children of Israel: Reading the Bible for the Sake of Our Children

By Danna Nolan Fewell. Abingdon Press,  
2003. 243 pages. \$26/softcover.

Individual Friends whose ideas about the Bible are left over from childhood, or have been formed in conservative evangelical churches, will surely be in for some thought-provoking and challenging surprises in these two books. Finely crafted to raise important issues, each aims to open Scripture via extended engagement of a single biblical topic. Juliana Claassens, in adapting her doctoral dissertation, develops a feminist analysis of the "God who feeds." Danna Nolan Fewell reads between the lines and behind the text, to see the children who are often overlooked or victimized in biblical stories as in "real life" then and now.

In several respects, the books represent two sides of the same coin, or mirror images of one another. Claassens uses the Bible's metaphorical imagery of God as nursing mother (in Deut. 32:13-14, for example) to challenge readers to imagine God as female, or at least not exclusively male. Fewell uses biblical narratives to challenge readers to notice the victims, named or unnamed, and to imagine humanity's children present in the text, not thinking of humanity as exclusively adult. Both writers cite a wide range of biblical commentary ancient and modern, from rabbinical midrash to the latest literary and social-scientific scholarship. Both writers demonstrate considerable passion for the transformational power of Scripture today, and the need for Bible readers to ask the hard questions and stick with the hard stories. And both Fewell and Claassens are professors of the Hebrew Scriptures at Christian seminaries, so it shouldn't be surprising that both books spend more time on the Hebrew Bible than the Christian Scriptures.

Claassens' Chapter 1 grounds the rest of her book in two key biblical texts: Exodus 16 and Numbers 11 (which you should look up right now if possible!). The chapter title summarizes: "Manna from Heaven and Mother's Milk: Reimagining the Metaphor of God's

Provision of Food for Israel." In my opinion, this chapter is a bit convoluted and dense with scholarly fine points for the average reader, but don't be discouraged. Look up the Bible references and think about what the author is saying about them; the rest is commentary.

The remainder of *The God Who Provides* develops a series of food-related themes in a series of biblical and extra-biblical contexts. Chapter 2, "Feeding All of Creation," uses Hebrew Bible passages to explore the many dimensions of God's provision, including the theological implications of the fact that some people have too much food and others not enough.

Chapter 3, "When God Does Not Feed," explores biblical narratives of famine and searches these passages for clues about how one might think about metaphorical and present-day famine.

Chapter 4, "The Mountains Shall Drip Sweet Wine," moves from famine to biblical images of restoration, paradise, and banquets, including one of my favorite sections, "The Power of Imagining a Different World."

Chapter 5, "Come, Eat of My Bread and Drink of the Wine I Have Mixed," is all about Woman Wisdom in the book of Proverbs and in postbiblical writings.

Chapter 6, "God's Provision of Food in the New Testament and Beyond," briefly discusses Jesus and "when a metaphor becomes a sacrament."

*The Children of Israel* strikes me as a more mature work than *The God Who Provides*, and no wonder, since Claassens is a younger scholar bringing us a revision of her dissertation, whereas Fewell has written many books and scholarly articles over the past 15 years, including co-authoring a couple of standard works on Hebrew Bible topics. True to its subtitle, *Reading the Bible for the Sake of Our Children*, this book has a particular concern for children, which it pursues in a variety of ways.

Danna Nolan Fewell produces her own midrashic explorations of key Hebrew Bible narratives. In Part I, "Children Between the Lines and on the Margins," Fewell invites the reader inside such stories as "The Other Woman and the Other Child" (about Hagar and Ishmael, Gen. 16, 21), and "The Children from the Other Side of the River" (about the complex character Jephthah and his unnamed daughter, Judg. 10-11). Part II, "Heroes of Their Own Lives, Redeemers of Their Own Worlds," stands against the idea that "young people are, or should be, innocent and untouched by the multiple complications and corruptions and violences of everyday life." Using biblical passages from Daniel, Lamentations, Esther, Judges, Samuel, and Isaiah, Fewell offers us retelling, explanation,

drama, and poetry, chapter by chapter exposing the heroics and complexities lurking in the troubling stories.

Fewell herself recommends, for each chapter, first reading the specified Bible passage(s); then the chapter itself; and then, if one wants more scholarly background, the footnotes. This seems like a good approach to me, although I was never able to resist studying the footnotes as I went along.

Fewell is a meticulous scholar with the rare gift of presenting a coherent picture of her views without overloading the main text with scholarly jargon and competing theories. Even the footnotes are masterfully done, giving the reader enough of an outline and information to read further on each particular nuance over which scholars have debated. *The Children of Israel* is a passionate, engaging, and unsettling book, worthy of the readerly diligence it will require.

My only quibble with Fewell is her opening section in the introduction to Part I, "Children in Crisis." She cites statistics about the horrible plight of many of the world's children, which is perhaps necessary in order to ground her concerns in current reality. However, when she goes on to cast blame on "the Bush administration and conservatives in Congress," I believe she needlessly dates the context and short-changes those concerned beyond the current U.S. political and cultural chasm.

Both of these books seem to me to be written for motivated laypeople or non-specialist scholars. Most readers will have to work at following the discussion, perhaps rereading, looking things up, and pondering at length just to understand what's being said. Both writers use frequent examples in the original biblical languages, Claassens in actual Hebrew and Greek script, Fewell transliterating. I would be interested to hear from readers who do not know these languages, how useful they find such examples.

Fewell's book ends with poetry, anecdote, and prayer. Claassens' closing sentence gives us a useful conclusion applicable to both books:

Perhaps the metaphor of the God who feeds may transform the way we believers think about God and God's relationship to the world, our self-understanding, and our relationship with one another and all creation.

—Susan Jeffers



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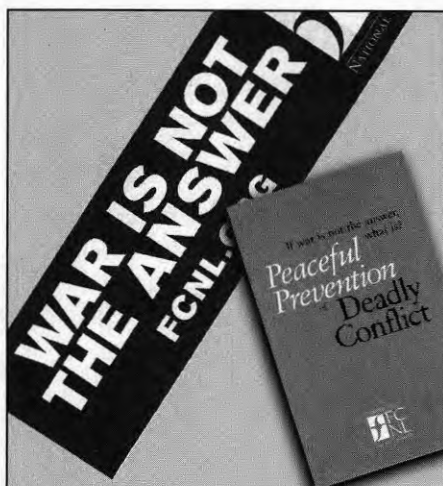


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**Friends Committee  
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## NEWS

Britain Yearly Meeting (BYM), which represents virtually all British monthly meetings, will no longer be automatically exempt from the law that regulates nonprofit organizations beginning in 2007. This historic change will require BYM to register with the Charity Commission. Accordingly, BYM's *Quaker Faith and Practice*, the yearly meeting's 600-page sole governing guide, must be explicitly clarified to describe exactly how BYM runs—its methods of decision-making and ensuring good governance and accountability. Legal accountability, as determined at the BYM annual meeting last May, will now reside in a new—and controversial—Board of Trustees. This Board will consist of 15 members drawn from the traditional 170-member BYM governing body representing monthly meetings (known as the Meeting for Sufferings); the Sufferings will continue its work as "a place where Friends meet to discern the long-term priorities for BYM... [and] hear reports from Trustees and offer advice and guidance." BYM adopted the new structure in May 2006, amid some evident discomfort and wariness, uncertainty about the roles of the new bodies, and fear of a threatened change in the Quaker decision-making process. Friends acknowledged it will take some years to work out in practice satisfactory ways to accommodate both the law and Quaker faith. —*The Friend (U.K.)*, June 2, 2006

Rabbi Michael Lerner, well-known editor of the liberal Jewish magazine *Tikkun*, offered a detailed proposal for peace in the Palestine-Israel conflict. In brief, he says the United States and other Western states should immediately set up an international conference of nations who are willing to accept the right of Israel to exist within the 1967 boundaries, and the right of Palestine to exist within Gaza and the West Bank. Then, "let those countries impose on both sides a settlement that is fair

to both, and enforce it, guaranteeing peace and security to both." Each participant country in the conference would be allowed in after it had deposited in a neutral international bank a percentage of its GDP to create a fund for reparations to Palestinians for losses during 1947–67, and to Jews who fled from Arab states during the same period. Also part of the plan are a joint Israel/Palestinian/International community police force for border security, backed up by the United States and NATO, and an Atonement and Reconciliation Commission. —*truthout.org*

Christian Peacemaker Teams, following the release in March of their three workers held hostage with Tom Fox, who was killed, decided to withdraw from Baghdad "for a time." CPT will continue to work elsewhere in Iraq, and reevaluate the decision in future months. With the increased visibility from the crisis, they are calling for expanding their work through volunteer "mature Christians with a sacrificial commitment to peacemaking." —*cpt.org*

Mainline Protestant churches are more visibly supporting same-sex couples through new organizational alliances. For example, the ministers of the National Gay and Lesbian Task Force merged with the Institute for Welcoming Resources, 1,400 Presbyterian, Methodist, and Lutheran groups that welcome gays. Churches that join must sponsor congregant conversation on gay issues and write and vote on a public statement welcoming and affirming gays. Another new group, the Black Summit, are clergy who seek to counter gay-bashing in African American churches. In addition, the gay advocacy group, Human Rights Campaign, has started a religion and faith program, as has the American Civil Liberties Union. —*San Francisco Chronicle*

## BULLETIN BOARD

### Upcoming Events

- November—Guatemala Santidad Yearly Meeting, Honduras Yearly Meeting
- November 15—Quaker Business Conference at Woodbrooke Quaker Study Center, England. For more information visit [www.quakerbusiness.org](http://www.quakerbusiness.org).

**Friends Journal requests to be added to all Friends meeting and institution distribution lists for newsletters and other publications. See masthead on page 2 for contact information.**



guides us toward *what* to do, but also *how* to do it. In fact, it may not be so important which of many worthy causes we take up. The importance may lie in our ability to carry grace and healing with us wherever we go. We know that we would like to approach our work in the world as strong, centered, creative, flexible, humble, and selfless servants. We would like, as George Fox admonished us, to "walk cheerfully over the world answering that of God in every one; whereby in them you may be a blessing and make the witness of God in them to bless you." It is a high standard. We may want to think that it surely must be reserved for some more saintly person. And yet we are called to that standard. We cannot abdicate to a more saintly person. We might think of Tom Fox, recently martyred in Iraq, as such a saintly person. However, the published excerpts from his journal (*FJ* May 2006) reveal a man who was struggling to find the strength, courage, and wisdom to do that which was before him. It is always a struggle to find the bedrock that will hold us.

We can't do this alone. Our calling to go deep is not merely an individual calling. We need to be with one another in the community of our meetings, to come to know one another in that which is eternal. From that place we can support one another in worship and discernment and give one another courage to respond. My own meeting has been experimenting for more than ten years with formally providing clearness and support for Friends who feel a calling to a special service. The experiment has been imperfect, and we are still learning, but we have seen fruits. Almost 30 individual Friends with a wide range of concerns have been able to test their leadings, hold them in the Light that refines and shows the way, and step out with courage.

Go deep, dear Friends. Touch the bedrock. Support one another in finding the Source. From there, we will find guidance and strength each day to discover that to which we are called, and the grace to respond to that calling. □

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they are still an imperfect solution to flawed vision. I thought I was making God a big, generous offer when I said, "Make me into Jerry Falwell if you want." Certainly I couldn't think of anything else at the time that would be a greater personal sacrifice. In some ways, though, what I was asking for was the peace and ease of a single lens—even one that appalled me—because the idea of bifocals was giving me one whanging spiritual headache after another.

But—God's wisdom is infinite!—I didn't get to become a Falwell clone, nor did I ultimately get to retreat into some nice, "Hah, I was right all along!" Friendly complacency either. Neither lens was handed to me as the right one. Instead, I became deeply ambivalent about how I had understood and lived the Quaker message, and about our collective witness in the world. I came to feel that I had been wrong about a great deal, had accepted and professed a superficial sort of faith, and had only rarely been challenged by my fellow Friends. While I began to wonder if I could really call myself a Quaker, I still wasn't gaining an alternative place to put my feet down. The "Religious Right" certainly did not claim me, nor I it! Some days, I felt I had no place to call my spiritual home. As someone who deeply hungers for connection with people, it was a hard and lonely place for me. However, it was also the place from which I gained a new and living appreciation for George Fox's experience:

And when all my hopes . . . in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, Oh then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition.' And when I heard it my heart did leap for joy. . . . The Father of life drew me to his son by his spirit.

I learned that there is a single lens. It is not the lens of the "Religious Right" or "Liberal Quakerism." It is not a lens that has received the exclusive seal of approval from any denomination. It is a lens formed through a deeper prayer life and deeper dependence on the Holy Spirit than most of us manage. My vision is not yet adapted to this lens—I am full of spiritual astigmatism, and suspect I always will be. But the headaches and sense of

whiplash are much diminished, so maybe I am on the right path.

I used to think that what God wanted of this Quaker was that I stand up for my beliefs and be willing to suffer for them. Now I think that what God wants of me is that I be willing to lay down my beliefs and suffer the distress of losing them. I didn't know how much harder it was to give them up than to defend them until I tried it. Remember the story when Jesus tells a wealthy young man that he must give up his riches before he can become a disciple? I've always assumed this story was about how money gets in the way of pursuing the spiritual life and Truth. Now I'm not so sure. Being the educated, opinionated, word-rich Friend that I am, I wonder whether Jesus' call to me is that I be willing to lay down my opinions and my words, because only in this way will I truly be able to follow God.

I don't know how my conservative friends have changed as a result of our conversations, but I have reason to believe that not all the evolution happened on my side. At our last "Conversation from the Heartland," when we were all punchy from exhaustion, a moment of cheerful recklessness overtook me. I popped the question to the most ferociously conservative of the participants: "So, do you think I'm going to hell?" Angela (who believes, for example, that the arms race is more in keeping with God's will than welfare programs) burst out laughing, shook her head, and said, "I don't know, and I'm sure glad I'm not the one who has to decide, because you are *one confusing chick!*" So now I know there aren't just two categories of people arriving at the Pearly Gates any more, there are three: the Saved, the Damned, and the Confusing Chicks. That's one more category than there used to be as far as I know—evidence of a person and a God newly more gracious than before, and willing to admit to uncertainty in the realm of salvation.

And there is one more outcome I can report. The God who refused my offers of political activism for seven years running has recently called me to lay down home schooling and return to the big, bleeding world. I like to think I've been given a promotion. □



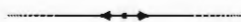
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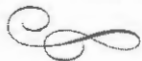
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## A Convergence of Friends

*continued from page 19*

him to live in the kingdom of God right now—reaching out to the poor, the stranger, the least of our brothers and sisters. I recognized a long time ago that I was called to serve the poor and excluded, and I have increasingly come to understand that Christ is a good name for these promptings in my heart. And part of this process for each of us has been learning to recognize a kindred spirit, a similar yearning for the Spirit, in others.

In the last 50 years or so, it hasn't been popular to identify as a Christian in many unprogrammed meetings, or to be an activist in many Evangelical Friends churches. However, in my experience, even in the most liberal monthly or yearly meetings, there are some Friends who desire a deeper relationship with God and with Quaker traditions that include acknowledging our Christian heritage. I believe that even in the most nearly non-denominational Evangelical Friends Churches, there are also folks who desire more commitment to the Social Gospel, to the Peace Testimony, and to the radically inclusive love of Jesus of Nazareth.

A generational shift is also taking place—a new generation is arising among Friends that hungers for authentic spiritual experience and isn't afraid of Jesus-

and God-talk, a generation that isn't defensive about using masculine and feminine and transcendent images of God, a generation that says it's not enough to be saved in your heart if you are not transformed into a more loving and giving person. At the Chiquimula, Guatemala, meeting of Friends World Committee for Consultation Section of the Americas this spring, besides having more Central and South Americans because of the location, more young people attended. This is a direct result of the World Gathering of Young Friends, which brought a new generation of Friends together to discover how much they have in common. Young Friends were also intrigued to learn more about issues they didn't agree on, yet still wanted to call Quaker. The World Gathering was both an effect and a cause of greater readiness to have these informal and institutional conversations. More young people are questioning the current Quaker orthodoxy that "never the twain shall meet" of evangelical and liberal, of unprogrammed and pastoral, of Christian and peace activist.

Convergence also attracts Friends who aren't sure that they are really Christians. It appeals to some Friends who aren't sure they accept a liberal political agenda.

### Some blogs with a convergent perspective

Robin Mohr writes *What Canst Thou Say?* <http://robinmsf.blogspot.com>

Peggy Senger Parsons writes *A Silly Poor Gospel* <http://sillypoorgospel.blogspot.com>

C. Wess Daniels writes *Gathering in Light* [www.gatheringinlight.com](http://www.gatheringinlight.com)

Rich Accetta-Evans writes *Brooklyn Quaker* <http://brooklynquaker.blogspot.com>

Gregg Koskela writes *Gregg's Gambles* [www.greggsgambles.com](http://www.greggsgambles.com)

Martin Kelley writes *The Quaker Ranter* [www.quakerranter.org](http://www.quakerranter.org)

Liz Oppenheimer writes *The Good Raised Up* <http://thegoodraisedup.blogspot.com>

Johan Maurer writes *Can You Believe?* [www.maurers.org](http://www.maurers.org)

Chris Mohr writes *Tables, Chairs and Oaken Chests* <http://chrismsf.blogspot.com>

Aj Schwanz writes *An Eponymous Blog* [www.ajschwanz.com](http://www.ajschwanz.com)

A guide to the latest in Quaker blogging: [www.quakerquaker.org](http://www.quakerquaker.org)





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**Keevy Harris** - Cedar Square Friends, NC. She assisted NC youth groups in developing positive relationships with MOWA Choctaw youth.



**Kathryn Lum** - Lund Friends, Sweden. She is assisting Sikh women in Punjab, India, in their search for spiritual equality.



**Danielle Brown** - Deep Creek Friends, NC. She coordinated summer youth activities among MOWA Choctaw Friends in Alabama.



**Anna Staab** - Purchase Friends, NY. She made a video documentary of the largest Powell House reunion in its four decade history held July 13-16, 2006.



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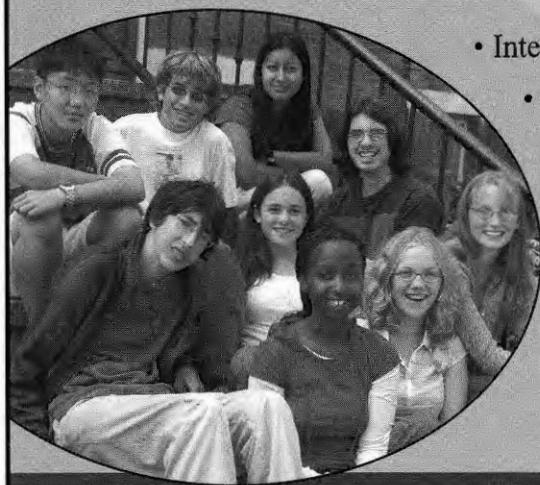
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okay. We don't have to agree absolutely before we can listen to God together. I'm not so concerned with changing the minds of Friends who aren't ready to talk to each other. I'm more interested in helping Friends to name this readiness inside them.

The time is ripe for Friends to find new ways of relating to each other. Today our Quaker history can give us the common ground to walk on, in order to reach a point of greater spiritual depth for all on the way to a deeper commitment to social justice. Along the way, I think liberals will have to name the Giver of spiritual gifts, as Lloyd Lee Wilson has said. I think evangelicals will have to accept that heterosexuals will not have exclusive rights to marriage and ministry in the Kingdom of Love. We will *all* have to face our struggles with racism.

We can start by learning how to be friends with each other. No more secretly believing that we are the only true heirs of Quakerism, just because we practice more silence than *they* do or because we proclaim Christ as King more loudly than *they* do. Not just by working together despite our differences, but acknowledging that we actually have more in common than we thought. Perhaps we need to just pick ourselves up and go to meeting for worship with a church from a different branch. And then maybe we can learn together how to discern the will of God among us as our foremothers and forefathers did. Maybe then we can learn how, together, we can be lights on the hill, patterns and examples to people in all countries.

Before this article is printed, I will have had at least four more opportunities for in-person convergent dialogue: at an interest group at Friends General Conference in Tacoma, Washington; at Newberg Friends Church in Oregon; at Pacific Yearly Meeting in Redlands, California; and at another dinner party after PYM in Los Angeles. Quaker Heritage Day 2007 is coming up! However, you don't have to wait for a formal conference or a written invitation. You could read one of the blogs listed above today. The winds of the Spirit are blowing across all the branches of Friends—blowing us in the same direction. Can you feel it? □



## Deep, Tall, and Wide

*continued from page 23*

ness to have our understanding changed, with an openness to be touched and transformed by the power of the Spirit.

**M**y initial spiritual openings taught me that there is an awesome Divine Reality that is intimately involved with my small human life. For many years the primary form that my prayer took was to listen for guidance from God so that I might follow it. I was glad to see clear evidence in my own life that such guidance was trustworthy. Sometimes I couldn't hear any guidance, or couldn't understand, or couldn't quickly accept it when I did. However, I gradually learned that even more fundamental than listening for guidance is the prayer of simply seeking to be with God—just breathing together, just being like a child pressed against her mother's chest listening to her heartbeat. In this state of just-being-with-God, the false self and false attachments gradually slide away. This just-being-with-God is akin to the prayer of self-giving, the prayer that says, "Here I am, Lord, use me!" even before we have heard how God might want to use us.

Sometimes it takes a lot of inner and outer transformation before we are capable of responding to God's loving intention for our lives. Before we are ready to hear the specifics of our calling in the outer world, we may need to sink our taproot deeply toward the Source, far below the surface, to drink fully of the waters of the Spirit. I believe such is the condition of our Religious Society today as a whole. Some have already heard clearly what they are called to do outwardly; such Friends will find that sinking their roots in deeply and daily, through prayer and worship and spiritual fellowship, will allow Divine Power to work through them more completely. As we become deeply rooted, God will be able to do the necessary work of divine transformation through us—miracles both hidden and evident. We are asked to help humanity shift to a consciousness of the oneness of all people, the oneness of humanity with the Earth, and our oneness with a God of love and peace, justice, and healing. We are called to live in deep unity with, and give experiential testimony to, a divinity that is active and powerful in the world today. □

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## Living Our Convictions

*continued from page 27*

excess. Through Friends contacts all over the world, we may ask directly how people are doing and together work to meet the minimum needs of all, including safe haven, clean drinking water, nutrition, clothing, housing, primary health care, education, and expression.

As I spend less money, I have so much more to give. As I build relationships through giving, I find the inspiration, motivation, and awareness to spend even less.

Quaker Home Service and American Friends Service Committee accepted the Nobel Peace Prize on our behalf in 1947,

I took corporate media out of my home. My news and information now comes from independent media. I regularly send articles of what I am doing and thinking to the local newspaper and have been stunned that they print each one immediately. My meeting has begun to take notice and is asking to share the articles with newspapers in their areas too, since our meeting covets a number of towns. I have begun working with radio and video students who hope to help me get information on public radio and television.

Clean, renewable energy is critical

themselves to educational debt and mortgages. I marvel at how cheaply I am willing to trade my faith, typically for mere comfort and convenience!

In my morning devotions I often am reminded of the disgraceful way African and Native Americans were treated in the settlement of the United States. To heal wounds rather than perpetuate them, I have been asking people in my community whether or not we could pass a resolution that the trans-Atlantic slave trade was a crime against humanity. A village trustee recently asked me if we could pursue that this fall.

As a Quaker and a U.S. citizen, I attend the November 11th Commemoration of the Canandaigua (Pickering) Treaty between the U.S. and the Haudenosaunee (Iroquois Nations). The Haudenosaunee only signed the treaty after the Quakers arrived because they knew Friends to care for what is right and to keep their word. If we, as a people, were to honor our treaties, settle land claims and release Leonard Peltier (who has served over 30 years of a 25-year to life sentence for the death of two FBI agents despite testimony by the FBI that he could not have killed them), I would feel we had come a long way in restoring our relationship with Native peoples. But we have to say these terrible things happened, they were wrong, and they should not have happened.

As I do these things, I try to sing, dance, converse and play more with family members and friends. Saturday nights are "family nights" at the request of my nephew, and I look forward to relaxing and playing.

Most of all, we need to stop paying for war and engage in service that builds peace. Will we live up to our legacy and turn to our faith regardless of the consequences? If we do claim our religious conviction against paying for war, then what alternative service builds peace? We cannot give service and witness away to any particular organization. We must all, every one of us, personally travel in the ministry of service—or support a personal Friend who is—and witness to the Power of the Living Spirit in the world. The time has come; our faith is measured. □

**To be prepared for service and witness, one must cultivate an awareness of the Living Spirit in every person, all creation, and every moment.**

but it was the Religious Society of Friends that was awarded this recognition for "giving from the nameless to the nameless." We did not do this as part of a master plan or a grand vision; we did this when our consciences were tried by the draft for World War II and we were moved by our faith.

Peace grows out of friendships built on mutuality, honesty, caring, and justice. We reap what we sow. But also, we learn from everyone. I don't fully understand my own life until I have lived with others.

While assisting in the 2004 tsunami aftermath, I discovered the Acehnese have a piece of my life I don't see. They see U.S.-made automatic weapons, meet commanders trained at the School of the Americas, are tortured "the American way," and drive by the Exxon Mobile compound and huge glass banks in Lhokseumawe as they struggle to earn 39 cents for the medicine needed to cure leprosy.

Many of them say, "We understand that people die in war; we can put that behind us and move on; we want peace. But what we can't just forget is the treatment of women and children." Restorative justice understands that victims need the community to stand up and say, "This happened, it was wrong, it should not have happened." When we are willing to name the truth of our wrongdoings, we instill confidence that that wrongdoing will not be accepted.

for my children's future, but I also realize it needs to be distributed. I can't wait for megaliths to provide solutions to enrich themselves. The abuse of excessive power and wealth is as detrimental as pollution. This fall, in a village in western New York, we are enlisting local university professors, engineers, business leaders, and educated citizens to support, advise, and participate in seeking clean, renewable, distributed energy in our area for homes and businesses, specifically as a faith-based initiative.

I am convinced that we need to revoke the personhood of corporations, whereby they have secured the rights originally granted to the people so that the people would have the power to self-govern. We need to constrain their charters to limited benefits for people as originally designed. (Learn more at the Program on Corporations, Law, and Democracy's website: <[www.poclad.org](http://www.poclad.org)>.) As Lucretia Mott said, "There where God dwells there must be true liberty." Our liberty has been given away to the corporate-based mega-rich.

I go through the house one room and one item at a time to research what I know about each and ask if it reflects my faith. It is often my comfort and convenience that get the upper hand. I have discussed this with my neighbors who have agreed to work with me to support young adults to develop businesses consistent with our faith rather than indenture



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## Radical Acceptance

*continued from page 25*

a great number of my Quaker and non-Quaker peers (myself included) simply find it too hard to imagine how our values, beliefs, and practices can fit into the Quaker community. This simply cannot be. It is one thing to shun the values of a dominating and exploitative society, but many of the values of freedom and individuality that my generation seeks are subjects of taboo. My generation has had the values of the '60s hippie generation shoved in our faces as if we missed out on some great Utopic Age. Drugs and sexual experimentation are some of the many ways that we have attempted to emulate that era. Attempts to initiate social revolutions and peace movements are others. In both cases, I believe that our generation has learned a great deal; and the fact that we are not willing to give up our search for freedom and shifts in consciousness shows me that we are on the right path. But too often we have felt condemned for our viewpoints and life choices, when what we really need is to hear the experiences of our elders who have been learning about life for many more years than we have. We can learn a lot from a book or a sermon, but we can learn more from experience. And if you've had experiences that might inform those searching, please share them, and also, please ask to hear others' experiences so that you might grow as well.

I have never forgotten what it was like to grow up in that first Quaker community. Compared to the rest of my life, it seemed like heaven. Because of that foundation, I've never lost hope that we can live as a human community through peace and harmony no matter what our beliefs, nonbeliefs, disagreements, or differences may be. Throughout my life I have been working to get back to that place of harmony. Because of this I have been called a dreamer, an idealist; but I know I'm not alone. What those of us who differ from the status quo need is not to be called unrealistic; we need inclusion, support, and the sharing of wisdom in the inevitable evolution of our world. ☐

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life we have known to die, so that newness can emerge and alternative futures can be imagined. These efforts are alive in a small number of Friends, who witness with lifestyle choices like not driving cars, not paying taxes, civil disobedience, reviving the practice of plain dress, living below the poverty line, living at the margins, creating intentional communities, and engaging in cross-racial reconciliation and dialogue. Such choices come to be experienced not as sacrifices, but as a means to become closer to God and live in the hope and joy that God makes possible. The courageous public witness of our brother Tom Fox serves as a profound reminder of the power and cost of this kind of commitment.

We will not all be called to witness in the same way, but we should not assume that we have the luxury of waiting to act until we have it completely figured out. We must make a first step towards believing in the radical imagination of newness that boldly critiques the current paradigm. We can't be too worried about being polite; if we engage in fundamental

**I pray that we may support and encourage those among us who are already engaging in prophetic witness, knowing that it can be messy, unclear, and risky.**

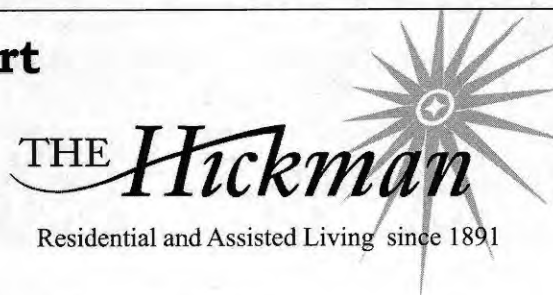
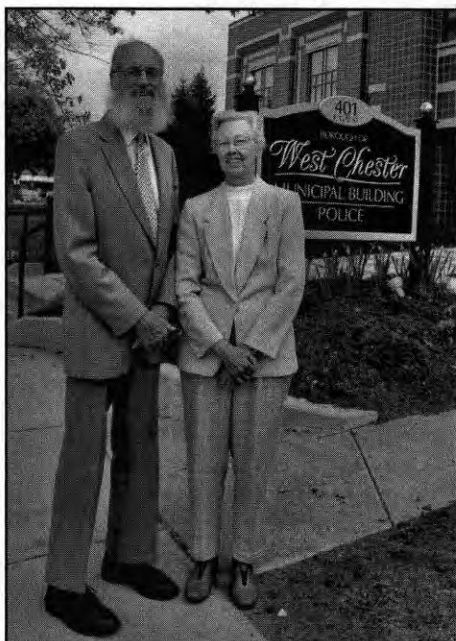
paradigm shifts we will inevitably hurt each other's feelings. It will be hard work. But it will also be deeply healing—the kind of work that can break through the numbness. Without deep theological grounding and the prophetic sense of hope, we will not be anchored, and we will not be able to make difficult choices in a sustained, consistent way.

I pray that we may support and encourage those among us who are already engaging in prophetic witness, knowing that it can be messy, unclear, and risky. We cannot afford the luxury of waiting; we must act and witness boldly. We must nurture our young people, giving

them the language and the tools they need as they struggle to live with integrity in this frightening world. We must engage in relationship-building and dialogue across lines of difference—both within our Quaker communities and in our larger society. We must honestly examine our own privilege and help each other make prophetic choices from our social locations, choices that liberate us from the current paradigm and bring us closer to the beloved community of God.

Lay theologian William Stringfellow, whose life and work inspired many of my own mentors, said it this way: "It's worse than you think it is, *and* you're freer than you think you are." This statement encapsulates both the prophetic witness and the role Friends have played before, and can play again: to publicly name the gravity of the situation we are in, to mourn it, to resist it, to acknowledge that it is in fact much worse than we can usually bear to admit, and to testify in creative ways that we can live differently. Through our radical hopefulness, God still brings newness; we are, in fact, freer than we know. □

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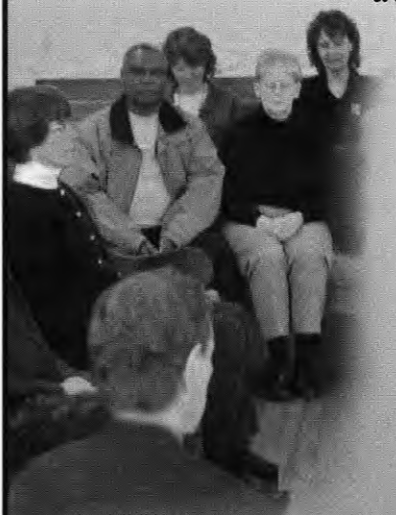
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## Deaths

**Edgerton**—Robert Edgerton, 77, on December 5, 2005, at his home in Shaker Heights, Ohio. Bob was born on December 28, 1927, the third son of Charles Willis and Mary B. (McIlvain) Edgerton, whose wedding was the first Orthodox-Hicksite ceremony in Philadelphia Yearly Meeting in 1922 to have received the blessings of both sects. Bob and his four siblings were born and raised in Haverford (Pa.) Meeting. Bob attended local public schools and graduated from Haverford College in 1949. After selling Ford automobiles in Philadelphia, he went on to earn his MBA at Wharton School of Business at University of Pennsylvania. During the Korean War he was drafted and spent two years at Ft. Bragg in North Carolina. At that time he and his brother Phil earned their pilot licenses and bought a small plane to fly between Ft. Bragg and Philadelphia. During his business career, Bob worked for Firestone in Akron, Ohio, and Brush Beryllium and Pittsburgh Plate Glass Industries in Cleveland, Ohio. His ability to get along with people on the factory floor as well as in the board room was highly valued. On August 12, 1955, Bob married Diana Louise Barclay, the daughter of an engineer and the granddaughter of an Episcopal minister. They respected and honored each other's traditions. The young couple moved to Cleveland, where they were the first residents in the newly purchased Cleveland meetinghouse, and Bob became a valued member of Cleveland meeting, serving at one time or another on almost every committee. His expertise was especially appreciated on the Business Committee, where he helped to shepherd financial resources and engage in the tasks of maintaining an older building. He served for years as the meeting's representative to University Circle, a region in Cleveland devoted to cultural, recreational, and health-related resources, and was also involved with St. Paul's Episcopal Church in Cleveland Heights, managing their used merchandise shop, The Side Door. In addition, he was a member and past president of the Business Advisors of Cleveland, a member of the University Circle Board of Trustees, and a longtime member of the Cleveland Skating Club, where he enjoyed tennis and curling. When Diana became too ill with Alzheimer's disease for Bob to continue caring for her in their home, he brought his quiet faithfulness to her daily in the nursing home. He is lovingly remembered for his gentle, cheerful approach to life, and for his determination to look for the good in everyone. Bob is survived by his wife, Diana Edgerton; son, Robert W. Edgerton; daughter, Elizabeth Jubell; five grandchildren; two brothers, Hugh and Phil Edgerton; and his sister, Mary Sloat.

**Fox**—Thomas William Fox, 54. Tom's body was found on March 10, 2006, on the outskirts of Baghdad, Iraq. Tom was born on July 7, 1951, in Dayton, Tenn., the only child of Henry and Virginia Fox, each of whom influenced their son throughout his life. Tom's mother nurtured his experience in the arts and his spiritual growth; and his father, reading and studying widely, providing for young Thomas an awareness of, and appreciation for, the richness and diversity of the world. Tom met Jan Echols when they were teenagers playing in a regional youth orchestra. They married

October 2006 FRIENDS JOURNAL

in Nashville in 1972, while both were studying in the music department at Peabody College, now a part of Vanderbilt University. Tom's father died while he was in college and his mother several years later. He earned a living as a working musician playing at Opryland and subbing with the Nashville Symphony while still in college. Tom's life seemed to be marked by quiet leadings that drew him in directions that were sometimes unexpected. Tom auditioned for both the U.S. Navy Band and Marine Band to ensure that he would not be drafted, and would be able to serve as a noncombatant as well as make his living as a professional musician. This calling would lead him to a 20-year career in the Marine Band. After college graduation, Tom and Jan moved to Washington, D.C., where he played with "The President's Own" Band. Tom played at the White House and also chose, conducted, and arranged music for small chamber ensembles. He earned a master's degree in Music from Catholic University. He was present at the birth of his two children, Katherine and Andrew, and his dedication to them was evident to all. Although Tom and Jan were divorced in 1990, he remained a constant presence in his children's lives, living only a mile away, seeing them every day, keeping them overnight on weekends, and taking them on trips. Tom began attending Langley Hill (Va.) Meeting in the early 1990s. He requested membership in 1994, explaining that the seed of his decision to join had been planted 14 years earlier—his letter of application for membership stated, "I had the honor of working with some of the young people." Tom served the meeting community as publisher and editor of the newsletter; on House and Grounds, Nominating, and Ministry and Worship Committees; as clerk of the meeting and clerk of the Yearly Meeting Youth Programs Committee; and as Yearly Meeting Youth Secretary. Perhaps most significant of all his work was his dedication and commitment to young people. He helped young Friends build community by demonstrating a sincere belief and confidence in them, and did not impose his faith or spiritual truths but instead encouraged them to find their own Truths. Tom's thoughtful discernment of the Spirit manifested itself in many ways. It was his practice to intentionally sit in different places in the meetinghouse, over time rotating around the circular seating arrangement, sometimes in the front and sometimes in the back. He said it helped him see different aspects of the Light, both figuratively and literally. Tom had a cheerful, playful spirit. At the meeting's 1992 Halloween Party, Tom arrived as Ross Perot, complete with huge ears, southern drawl, and charts and graphs about the economics of peace. When Tom was about to retire from the band, he enrolled in cooking school, planning to find a breakfast and lunch job, in order to be home evenings for his children. His passion for fresh, healthy ingredients led him to work as a baker, bakery team leader, and assistant store team leader for Whole Foods Market. His colleagues there remember Tom's exceptional listening skills and his careful planning to "put first things first." Ultimately, he followed a deep spiritual leading to join the Christian Peacemaker Teams, to let his Light shine on some of the darker places of the world. On November 25, 2005, the day before he was captured in Iraq, Tom posted on his weblog this answer to the

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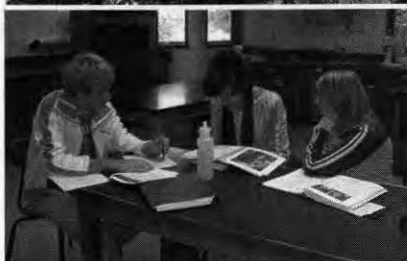
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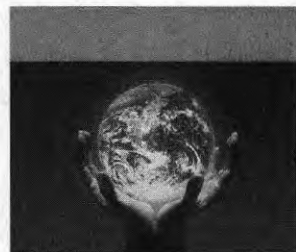
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question, "Why are we here?": "We are here to root out all aspects of dehumanization that exists within us. We are here to stand with those being dehumanized by oppressors and stand firm against that dehumanization. We are here to stop people, including ourselves, from dehumanizing any of God's children, no matter how much they dehumanize their own souls." The following day Tom and three other members of the Christian Peacemaker Teams were abducted by members of the Swords of Righteousness in Baghdad, Iraq. Tom gave his life and gave of his life to let the Light within him shine on the rest of the world. He is survived by his daughter, Katherine Fox; and his son, Andrew Fox.

**Heck**—*Otto Heck*, 96, on January 28, 2005, with his daughter Christina at his side, at Salem Lutheran Home in Oakland, Calif. Otto was born on December 27, 1908, in Vienna, Austria, the third of five children born to Romanian parents, Emil Heck and Helene Schack. Hardworking, his family lived in poverty, especially during WWI, when they often lacked food. As Romanian citizens, the children were expelled from Austrian schools, so the Hecks applied for Austrian citizenship, which took about two years to obtain. When Otto was 12, in order to ease the financial burden on his family, he went to live with a foster family in Sweden, then in 1922 lived for several months in Romania. A year later his 49-year-old father, a typesetter, died from lead poisoning, and Otto had to go to work in a freight-forwarding company, where he stayed for 15 years. In 1938, in order to escape Nazi tyranny, Otto left Austria dressed in a tuxedo under the pretext of making a business trip to Switzerland. He lived for two years in Italy, at constant risk of deportation, waiting to obtain the required letters from U.S. citizens who were to promise assistance in finding employment. During this time he assisted others to flee Germany. After three months in New York in 1940, still unable to find work, he went to an American Friends Service Committee hostel for refugees in Richmond, Ind. There he met his future wife, a hostel volunteer named Virginia Perkins, a member of Pasadena (Calif.) Friends Church. Otto sought work in Pasadena, but after several months moved to Berkeley, where he stayed with Berkeley Meeting members Joe and Florence Conard and William and Anna James, and worked as a night watchman in the James' business. Virginia joined him in 1941, and the couple got married. Upon his arrival in town, Otto applied for what would become a nearly 64-year membership in Berkeley Meeting, and Virginia transferred her membership. In 1942, Otto applied for citizenship and began work at the Kaiser shipyards in Richmond, Calif. Otto served as meeting treasurer for seven years, and as trustee of the meeting from its incorporation in 1946 until his retirement, working on the Building Expansion Committee that completed the purchase of Quaker House in 1958; and on the Finance, Property, Marriage, and Kitchen Committees. In 1969, after raising five children, Otto and Virginia separated. He shifted to real estate management, forming the Vanguard Investments Corporation, and later the Bay Vista apartments in Albany, Calif. Otto retired in 1974. He and Virginia divorced in 1985. Otto enjoyed classical music, traveling, cooking, playing bridge and billiards, and gardening. His 1993 autobiography, *My*



*Story*, is in the Berkeley Meeting library. Otto was predeceased by his former wife, Virginia Heck. He is survived by two sons, Thomas and Douglas; three daughters, Nancy, Christina, and Lisa; his sisters, Helene Huber and Trudi Gamber; three nieces; three nephews; six grandchildren; and three great-granddaughters.

**Kelsey**—*Sherma Avery Kelsey*, 88, on February 15, 2006, in Scarborough Maine. Sherma was born on March 2, 1917, in New Britain, Conn., to Sherman F. and Jessie Coffin Avery. She attended local schools and Syracuse University before marrying Rayner Wilfred Kelsey of Haverford, Pa., in 1937. Sherma and Rayner lived in Germantown, Pa., before settling in Tuckahoe, N.Y., for 35 years. A homemaker and volunteer, Sherma was also active in the Asbury Methodist Church. She worked as a library assistant at Crestwood Library and later for the Hudson River Valley Commission. Nearly all Sherma's summers were spent happily in the family cottage built by her father on the shore of China Lake in South China, Maine. In 1977 Sherma and Wilfred retired to Rockport, Maine, where she was active in the First Congregational Church. In 1990, Sherma moved to the Quadangle, a life-care community in Haverford, Pa. She delighted in returning to library work and volunteering in the Haverford College Library's Quaker Archives, where her father-in-law, Rayner Kelsey, had been curator of the Quaker Collection from 1922 to 1934. She rekindled old Quaker connections and became active in Haverford Meeting. She also continued her family's connection with Friends School in Ramallah, West Bank, which she visited. In 2001, when Maine's first life-care community opened at Piper Shores in Scarborough, she returned to her beloved Maine. Sherma was predeceased by her husband, Rayner Wilfred Kelsey; and by her sister, Alice Avery Philips. She is survived by two sons, Rayner and Sherman; her daughter, Janet; seven grandchildren; seven great-grandchildren; and several nieces and nephews.

**Kutter**—*Ruth Elsie Steintorf Kutter*, 78, on June 15, 2005, in Dayton, Ohio. Ruth was born on July 14, 1926, in Richmond, Ind., the daughter of Allison Steintorf and Floretta Edsall Steintorf. She grew up in Richmond through the difficult years of the Great Depression, and lost her brother in World War II. Ruth was a determined, hard-working young woman, and in 1948 she received her Bachelor of Arts in Biology from Earlham College. The Religious Society of Friends was always central to her life. She was surrounded by love, and, with a smile and a sparkle in her eyes, she returned this love to others. She was a faithful member of Whitewater Meeting in Richmond, and a longtime trustee of the Lauramore Home. The Lauramore Home, a boarding home, provided a meeting place for Whitewater Meeting from 1930 to 1960. When Ruth and her husband, Bill, moved their family from Richmond to Dayton, Ohio, in 1965, they became regular attenders of the fledgling Dayton Meeting, and Ruth drove from Dayton to Richmond to fulfill her trustee responsibilities. She was also a trustee of Friends Boarding Home, which managed Quaker Heights Nursing Home as well as the associated Friends Boarding Home in Waynesville, Ohio. She was active in Ohio Valley Yearly Meeting and in the

League of Women Voters in Dayton. When Whitewater Meeting was laid down in 2004, she asked to have her membership transferred to Dayton Meeting. Ruth and Bill enjoyed bowling, golf, and traveling to Europe, Hawaii, the Virgin Islands, and to visit their children and grandchildren. Ruth is survived by her husband of 54 years, Bill Kutter; her son, Gregory; and her daughter, Cheryl.

**Seiler**—*Mark Lincoln Seiler*, 28, on November 21, 2005, in Worcester, Mass., after a long struggle with depression. Mark was born on December 15, 1976, in Glen Ridge, N.J., to George and Jean (Loft) Seiler. Mark graduated from Glen Ridge High School. He spent three semesters at Alfred University, then worked in technical support for an Internet service provider. After working further in computer systems and installations, Mark entered University of Maine, where he graduated summa cum laude in May 2005 with a Bachelor of Arts degree in New Media with minors in Film-making and Art. Mark was a musician and an artist with exceptional ability in digital media. He was active as a scratch disc jockey, both solo and with local bands, and he performed on bass, guitar, trombone, drums, and keyboard with several bands. He produced the well-received *Phonicoid d'n'b* 12 inch scratch dj recording and the *Book of Dreams* compact disc, and designed a number of websites and recording album covers. He developed the audio portion for several of Raphael DiLuzio's international digital art installations, and he participated in the making of an independent film. He was a co-founder of *lds.com* and managed several websites, including *mobyism.com*. Mark spent his childhood years in Glen Ridge, N.J., and grew up attending First-day school in Montclair Meeting. He was a high-energy kid, running around, always up to something, with a smile on his face. With his parents he took part joyfully in the meeting's social events: hymn singing, costume parties on Halloween, Christmas pageants, picnics, and potlucks. At the time of his death he was still a member of Montclair Meeting. From the time he was an infant, Mark was bundled up and taken along by his parents to Powell House, the New York Yearly Meeting retreat center. From fourth grade on, he eagerly attended youth conferences there, and Powell House became a kind of second home for him. He participated actively in Powell House events through his young adult years. Mark truly had the gift of friendship. He made great and lasting friendships at Powell House and in the places he'd lived, the schools he attended, and as a result of his many musical interests. He was a kind and caring friend with a delightful sense of humor who related well to people of all ages. Mark is survived by his parents, George and Jean Seiler; his brothers, Matthew and Thomas Seiler; his maternal grandparents, George and Eleanor Loft; his uncle, Robert Seiler; his aunts, Deborah Loft and Mary Kneeland; and his many friends.

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

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**Chattanooga meeting** offers one unfurnished bedroom, use of entire meetinghouse, to a resident. \$225 monthly rental includes all utilities, including telephone. Becky Ingle (423) 629-5914 or <becingle@bellsouth.net>.

## Books and Publications

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Offers Friends Calendar, pamphlets, and books on Quaker faith and practice. 1501 Cherry Street, Philadelphia, PA 19102-1403.  
<www.tractassociation.org>; phone (215) 579-2752; e-mail: <tract@comcast.net>.

### ANIMATED CHILDREN'S BOOKS

Profits to Quaker Organizations. Wehr Animations, P.O. Box 7487, Boulder, CO 80306  
<www.WehrAnimations.com>

**Friends Bulletin**, magazine of Western U.S. Quakers, subscription \$18. **A Western Quaker Reader**, \$19. **Compassionate Listening**, \$16. Friends Bulletin, 3223 Danaha St., Torrance, CA 90505. <westernquaker.net>, <friendsbulletin@aol.com>.

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

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

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

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

### Events at Pendle Hill

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October 27-29: **Class Matters—In Community and in Coalition**, with George Lakey and Nancy Diaz  
November 3-5: **Inquirers' Weekend: Basic Quakerism**, with Maurine Pyle and Jerry Leaphart  
November 6-10: **Yoga You Can Take Home with You**, with Bob Butera  
November 17-19: **Clerking**, with Arthur Larrabee  
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For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6023. (800) 742-3150, extension 3. <www.pendlehill.org>.

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### GENERAL SECRETARY

**Philadelphia Yearly Meeting** of the Religious Society of Friends is seeking candidates for the senior staff officer of the yearly meeting. A search committee will actively begin the consideration of applications in October 2006. The General Secretary provides leadership to the operations of the 40-person staff and coordinates programs at the direction of the yearly meeting. Responsibilities include fundraising, personnel, budget and finance, public relations, and communication with and support for committees and member meetings. Qualifications include active membership in the Society. The position will be available after January 1, 2007. A more detailed description of the position and qualifications will be posted on the PYM website, <www.pym.org>, at the end of September. Questions or information regarding this position should be directed in writing by mail, e-mail, or FAX to the General Secretary Search Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102; <connieb@pym.org>; fax (215) 241-7530. Letters of application and résumés should be received by the Search Committee by October 31.

### Job Openings at Friends General Conference

**Youth Ministries Coordinator (Full-time)** beginning January 2007, working with age-balanced committee on exciting new Youth Ministries Program. Includes staff support for conferences and retreats, travel in the ministry by younger Friends, building a Quaker youth website, and helping meetings to strengthen multigenerational communities. Strong organizational, computer, and interpersonal skills, plus demonstrated ability to work with young/young adult Friends essential. Application deadline 11/1/06.

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3518 for brochure or visit <www.uplandsretirementvillage.com>.

## Schools



## EARLEHAM SCHOOL OF RELIGION

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

**Stratford Friends School** provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

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

**Lansdowne Friends School**—a small Friends school for boys and girls three years of age through sixth grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

**Frankford Friends School:** coed, Pre-K to grade 8; serving center city, Northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

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

## Services Offered

### 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.

**Scheckelcare** provides a travelling assistant for elders and people with disabilities in the U.S. Make arrangements for a helper companion to attend vacations, Elderhostel, retreats, or other programs. Call (828) 675-9075.

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



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

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

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

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

### All Things Calligraphic

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

## Summer Camps

**CAMP 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.



### Camp Woodbrooke, Wisconsin

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

## 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.

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

♿=Handicapped Accessible

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

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

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

## AUSTRALIA

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

## BOTSWANA

**GABORONE**-phone/fax (267) 394-7147, <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), <tmffriendshouse@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.

**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) 277-6700.

**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>.

pima.dog.org>.

## Arkansas

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

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

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

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

## California

**ARCATA**-11 a.m. 1920 Zehndner. (707) 826-1948.

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

**BERKELEY**-Strawberry Creek, P.O. Box 5065, Berkeley, CA 94705. (510) 524-9186. Unprogrammed worship and First-day school, 10 a.m. At Berkeley Alternative High School, Martin Luther King Jr. Way and Derby Street.

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

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

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

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

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

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

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

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

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

**MONTREY PENINSULA**-Friends meeting for worship, Sundays, 10 a.m. Call (831) 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**-Whitleaf 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 Centerville on the Centre Meeting Rd. at Adams Dam Rd.

**HOCKESSIN**-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year-round. NW from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

**NEWARK**-10-11 a.m. First-day school; 10-10:30 a.m. adult singing; 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 733-0169. Summer (June-Aug.) we meet at historical London Britain Meeting House, worship 10:30 a.m. Call for directions.

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

**WILMINGTON**-Worship and First-day school, Sundays 10 a.m. 401 N. West St., 19801. Phone: (302) 652-4491.

## District of Columbia

**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 Bosarey Dr., Ormond Beach. (386) 677-6094 or (386) 445-4788.

**DELAND**-Worship and First-day school 10 a.m. 217 N. Stone. Info: (386) 734-8914.

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

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

**FT. MYERS**-Worship group. 4272 Scott Ave., Fort Myers, FL 33905. 10:30 a.m. First Day. (239) 337-3743.

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

**GAINESVILLE**-Meeting and First-day school, 11 a.m. 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: B67arbara Jacobson (305) 296-2787.67

**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.seymmeings.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 parsonage of Oconee St. Methodist Church. (706) 353-2856.

**ATLANTA**-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. (404) 377-2474.

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

## Hawaii

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

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

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

## Idaho

**BOISE**-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. 801 S. Capitol Blvd. (Log Cabin Literary Center). (208) 344-4384.

**MOSCOW**-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323.

**SANDPOINT**-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information call Elizabeth Wiley, (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.

**MENAB**-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) 732-8216.

**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 childcare 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.

**ELLCOTT 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, 130 Baker Ave., Ext., Concord. (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. Co-clerk: Bill Kohler(248) 586-1441.

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

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

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

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

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

## Minnesota

**BRAINERD**-Unprogrammed meeting and discussion, Sundays. Call: (218) 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.rochestermnfriends.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, Jnana Hodson: (603) 742-2110, or write: 23 Hill St., Dover, NH 03820.

**GORHAM**-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. (602) 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) 696-2058.  
**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**-Intergenerational assembly 9:30 a.m. September/June. Meeting for worship and First-day school 10 a.m. September/June. Meeting for worship 9:30 a.m. July/August. 15 Front St., Crosswicks. (609) 298-4362. Secretary in office Wednesday mornings.  
**DOVER-RANDOLPH**-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-0651.  
**GREENWICH**-First-day school 10:30 a.m., worship 11:30 a.m., Ye Grete St., Greenwich. (609) 451-8217.  
**HADDONFIELD**-Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.  
**& MANASQUAN**-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.  
**MULLICA HILL**-Main St. Sept.-May First-day school 9:45 a.m., meeting for worship 11 a.m. Meeting only, June, July, and Aug., 10 a.m.  
**NEW BRUNSWICK**-Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. at Hale St. (732) 846-8969.  
**NEWTON**-Meeting for worship 10-11 a.m. each First Day. Sundays. Haddon Ave. and Cooper St., Camden. Chris Roberts (856) 428-0402.  
**PLAINFIELD**-Meeting for worship and First-day school 10:30 a.m. 225 Watchung Ave. at E. Third St. (908) 757-5736.  
**PRINCETON**-Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. 470 Quaker Rd. near Mercer St. (609) 737-7142.  
**QUAKERTOWN**-Worship and First-day school 10:30 a.m. Box 520, Quakertown 08868. (908) 735-0353.  
**RANCOCAS**-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <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) 769-9839.

## New Mexico

**ALBUQUERQUE**-Meeting and First-day school 10:30 a.m. 1600 5th St., N.W., (505) 843-6450.  
**GALLUP**-Worship Group. (505) 495-5663.  
**LAS CRUCES**-Meeting for unprogrammed worship 10 a.m. 622 N. Mesquite. Call: (505) 647-1929.  
**SANTA FE**-Meeting for worship, Sundays, 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.  
**SILVER CITY AREA**-Gila Friends Meeting. 10 a.m. Call: (505) 388-3478, 536-9711, or 535-2856 for location.  
**SOCORRO**-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0998.  
**TAOS**-Clearlight 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 Swarthmore Meeting House, Austin Rd., Clinton, NY 13323. (315) 853-3035.  
**CLINTON CORNERS-BULLS HEAD**-Oswego Monthly Meeting. Worship and First-day school 10:30 a.m. 1323 Bulls Head Road (Northern Dutchess County) 1/4 mile E of Taconic Pky. (845) 876-3750.  
**CORNWALL**-Worship with childcare and First-day school, 10:30 a.m., Quaker Ave. Phone: 534-7474.  
**EASTON**-Unprogrammed worship. 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@juno.com.  
**ITHACA**-Oct.-May: 11 a.m., Anabel Taylor Hall, Cornell. Last Sunday of May-Sept.: 10:30 a.m. 5066 Perry City Rd. (607) 273-5421. <www.ithacamonthlymeeting.org>.  
**LONG ISLAND QUARTERLY MEETING**-meetings normally at 11 a.m.  
**BETHPAGE P.M.**-second and fourth First Days  
**CONSCIENCE BAY M.M.**-St. James. July and August 9:30 a.m.  
**JERICHO M.M.**  
**MANHASSET M.M.**-10 a.m.  
**MATINECOCK M.M.**-10 a.m.  
**PECONIC BAY E.M.**-10:30 a.m. Southampton College and 11 a.m. Groenport  
**SHELTER ISLAND E. M.**-10:30 a.m. May to October  
**WESTBURY M.M.**  
 Contact us at <clerk@longislandquaker.org> or (631) 271-4672. Our website is <www.nyqm.org/ligm>.  
**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.ashevilefriends.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.  
**BREARD**-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 <randcbim@juno.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), Wilmington College Quaker Heritage Center Meetinghouse, 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. 1401 N.W. 25th, east entrance (Wesley United Meth.). (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) 330-6011.

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

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

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

**FLORENCE**-Unprogrammed worship (541) 997-4237.

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

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

**HOOD RIVER AND THE DALLES**-Mountain View Worship Group-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, 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 Lindsia Drive. Telephone (717) 261-0736.

**CHELTHENHAM**-See Philadelphia listing.

**CHESTER**-Meeting for worship 10:45 a.m., Sunday. 520 E. 24th St., Chester, PA 19013. (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.

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

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

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

**ELKLAND**-Meeting located between Shunk and Forkville 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. Simmontown 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. Summeytown Pike and Rte. 202. Summer worship 9:30 a.m. No FDS. (215) 699-3055. <gwyneddfrinds.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.harrisburgfrinds.org>.

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

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

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

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

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

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

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

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

**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 <lewisburgfrinds@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.

**MARSHALLTOWN**-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.millvillefrinds.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.newtownfrindsmeeting.org>.

**NEWTOWN SQUARE (Del. Co.)**-Worship 10 a.m. Rte. 252 N of Rte. 3. (610) 356-4778.

**NORRISTOWN**-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19044.

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

**PENNSBURG**-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and 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.)

**CHELTHENHAM**-Jeanes Hosp. gmlds., 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.

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

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

**RADNQR**-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 19385.

**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.

**SAYSVILLE**-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@visualink.com>.

## Washington

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

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

**BELLINGHAM**-Bellingham 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 Miner (304) 756-3033.

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

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

## Wisconsin

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

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

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

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

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



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