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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



CHRISTMAS 1944

U. S. CONSCIENTIOUS OBJECTORS
IN WORLD WAR II

SPIRITUAL DIRECTION AS A RESOURCE FOR FRIENDS

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



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■ **AMONG FRIENDS**

The Possibility of Transformation

As Christmas approaches, it is common to focus our attention increasingly on children. That celebration is, after all, about the birth of a baby. The world over, crèches spring up, and little ones begin to show excitement, waiting for that special day. In many cultures, holiday decorations are confined to nativity scenes, and the focus of the celebration is on spending time with family and friends honoring the birth of Jesus. Traditional Quaker practice has been to eschew the observation of holidays altogether, noting that every day is a holy one.

One of the wonderful aspects of observing Christmas is its celebration of innocence: the innocence of a newborn baby come into the world to transform it; the innocence of his parents, trusting that some good place would be found for the birth of their babe; the innocence of shepherds, following the guidance of angels leading them to the stable. Perhaps the power of Christmas is its ability to disarm us, to open us to the possibilities of peace on Earth and goodwill among all people.

In this issue, Tina Coffin remembers celebrating Christmas at age nine in Holland in 1944, during the Nazi occupation. She contrasts the hunger, fear, and meager supplies her family endured with the warmth of the story-telling and laughter that blessed them as they shared the light of one small lamp on cold nights. Her memories go to the heart of the season—the transformation that love can provide of even the most dire circumstances.

Here in 21st century United States, overrun as we are with crass commercialism at Christmas—whole industries depending upon our materialism in relation to this holiday—we have our own contemporary war images to contemplate. Two years ago at an annual holiday party I attend, by glowing candle- and firelight, I offered what sympathy and comfort I could to a former neighbor whose son—raised in a peace-demonstrating family—had just died in Iraq, his life ransom for the “bargain” of paying off his student loans. The following summer I found his boots at the Eyes Wide Open exhibit and wept again, remembering him growing from small child to young man.

The little ones I think of now are those in Iraq, whose lives have been so incredibly shattered by the violence that rages all around them. And the children left behind by our enlisted soldiers, particularly the mothers who’ve had to ship out. How hard it must be for those children not to know if they will ever see their parent again.

It was into such a world, one broken and shattered, that Jesus came, innocent yet ready to grow into the bearer of the good news of God’s love and the hope of redemption. When we are tempted to despair by this world in which we live, then is the time for us to remember the transformation that love can provide—even in the most dire circumstances.

Susan Corson-Finnerty

Vanessa Juby



Holiday greetings from the FRIENDS JOURNAL staff (left to right): Gabriel Ehri, Nicole Hackel, Patricia Boyle, Alla Podolsky, Robert Dockhorn, Marianne De Lange, Margie Garrett, Rebecca Howe, Barbara Benton, Susan Corson-Finnerty, Nagendran Gulendran.

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*On the cover and this page:
Christmas cards from the 1940s,
courtesy of the Free Library of Philadelphia*

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Let's share this issue!

This is a note to express special appreciation for the excellence of the September 2006 issue of FRIENDS JOURNAL. It has so many important concepts and important information in one issue! Our one regret is that it will not be much more widely read and discussed. We offer special thanks to all at the JOURNAL for producing this issue.

Arthur and Mary Clark
Philadelphia, Pa.

Friends need to focus on the culture of war

This is a response to Nils Pearson's open letter for Scott Simon (Forum, *FJ* Sept.). About 1960, the Selective Service System approved my classification as a conscientious objector. My position then and now is in opposition to militarism. I'm completely in agreement with Alice M. Hoffman in "Giving Caesar his due?" (Forum, *FJ* Sept.). Immediately after 9/11, I wrote to the administration and congressional representatives urging a police-intelligence type of response, in cooperation with all the nations around the world that had expressed sympathy and solidarity. I saw no good reason even for attacking Afghanistan.

For 40 years, I've watched U.S. culture grow increasingly militaristic. Here is my question: Shouldn't Friends be concentrating more on the system and the culture than on a particular war? No matter who is in the White House, if I understand our nation, a withdrawal of troops from Iraq would only free military forces to be sent elsewhere: Iran, Syria, Colombia, Venezuela, Cuba, North Korea . . .

I believe that militarism is dying and that militarists, sensing the end of their way of life, will do anything to subvert more reasonable solutions.

Dale L. Berry
Grants, N.Mex.

Book recommendation on sexual abuse prevention

I know a number of meetings are struggling to develop meaningful policies/procedures regarding the prevention of sexual abuse. They will be well-advised to seek help in an excellent book, *A Time to Heal: Protecting Children and Ministering to Sex Offenders*, by Debra W. Haffner. Designed specifically for faith communities

by the former CEO of the Sexuality Information and Education Council of the U.S., founded by Quaker Mary Calderone, the book will help meetings:

- Determine under what circumstances, if any, a convicted sex offender may be involved in the meeting.
- Determine how to respond if someone in the meeting is accused of a sexual offense.
- Be sensitive to and supportive of persons in the meeting who have been victims of abuse.
- Develop and implement strategies that will keep children in meeting safe and which will prevent sexual abuse from happening.

The book will provide great support for any meeting addressing these issues.

Peggy Brick
Kennett Square, Pa.

Advertisement was life-altering

I've received FRIENDS JOURNAL for 30 years. FRIENDS JOURNAL is the reason I'm living here at Friends House—a modest Quaker retirement facility. Twenty-one years ago I lived in Malvern, Pa. The Kendal retirement community was too dressy and too expensive for me. Then I began to receive FRIENDS JOURNAL, and I always read the ads. One ad wrote that Friends House had just opened in Santa Rosa, Calif. So I called acquaintances of mine, a couple who lived in a coastal town in California, where I had lived once; they were Quakers. After greeting each other, I asked if he knew anything about Friends House. There was a long silence, and then he said, "Where do you think you are calling?" He and his wife had already moved in!

That decided me! If it hadn't been for that ad in FRIENDS JOURNAL, I never would have heard about Friends House. It is small—lovely people. And we have input in the management. Thank you, thank you!

Olive King Bray
Santa Rosa, Calif.

How much "success" can the world afford?

The headlines are full of it: "Shutdown Illustrates U.S. Oil Dependence" and "Price Jumps to All Time High." One can't dispute the success of our Western world. Other nations are striving to emulate it. The West promotes its model through trade

agreements, business exchanges, scholarships, loans, and investment and development assistance. Can the world's resources support wider application of our model?

Suppose I am a builder, and all my houses have to come from one woodlot. The faster I build, the more money I make. But the faster I build, the sooner the woodlot is depleted.

Some 12 percent of the world's people are responsible for 60 percent of all annual consumption. Household consumption in the United States has increased fourfold since the '50s. The rest of the world is following. I've lived where the polluted jam of vehicles in narrow streets is unbelievable. Remembering my woodlot, consider China. A car in every garage, U.S.-style, would mean consumption of 80 million barrels of oil a day in China alone. World capacity is 67 million. India and Southeast Asia are following quickly.

Considering our interdependent world, it won't just be other nations that come up short. As always, though, middle and poor classes will be distressed most quickly. As I've witnessed in Africa and Asia, when supply is tightened through Western guzzling, prices go up everywhere. If you are one of the 2.8 billion two-dollars-a-day people, you choose between continuing rides on a cattlecar-like bus and walking to work. Oil is on our minds. In some places a similar shortage is happening with water. In countries where I've lived, I've seen the rich give up and just build walls to keep the poor out. Seems like the insecurity that gives way to this mentality is spreading.

Previous civilizations that did not understand enlightened self-interest (judicious consumption and sharing) wound up in the dust bin. It is said that maturity finally takes us to an embrace of all, as family. Apparently those who feel, "I'll get mine, regardless of what happens to you," are not there yet.

Donovan Russell
Moravia, N.Y.

Investing in Quakerism

I have put off writing a letter about the special issue on "Friends and Money" (*FJ* July) because this aspect of Quakerism has been the most unpleasant in my more than 50 years of being a convinced Friend—the one about which I recall the most difficult monthly and yearly meetings for business.

The articles in the issue, several of which came from my own monthly or yearly meeting, illustrate aspects of Friends'



Mount Toby Meetinghouse, Leverett, Mass.

attitudes that because "Small is Beautiful," "Big is Ugly," and since it is "Food for People, not Profit," that any kind of profit is immoral; that gifts of money received by meetings should be treated like hot potatoes and passed on; that building a meetinghouse instead of renting is not preferable; and that money spent on a newsletter cannot be budgeted as "nurture."

A Philadelphia Friend who moved to our area of Massachusetts told me that she would not come to our meeting because the "only good meeting for worship is with a handful of Friends in an ancient meetinghouse in a rural area." Our meeting had only one of those aspects: it was rural.

I will comment on just one of these points: the question of building meetinghouses rather than renting.

Our quarterly meeting in western Massachusetts and Connecticut has seven meetinghouses for nine meetings, all built since 1950 in an area where there had been almost no meetings until that time. In the early 20th century, scattered Friends formed the Connecticut Valley Friends Fellowship, (CVFF) affiliated with Friends Fellowship Council in Philadelphia, which was for independent meetings. When the Gurneyite and Wilburite yearly meetings united into New England Yearly Meeting in 1945, CVFF and other independent meetings joined as a third group. I believe the first meetinghouse was built in 1950 by Hartford (Conn.) Monthly Meeting. Later, in 1964, Mt. Toby meetinghouse was built in Massachusetts, and in the last decade three new meetinghouses have been built by meetings that were renting before—one a condominium in Northampton, Mass., one attached to a residence in South Berkshire, Mass., and one in New Haven, Conn.

The result is a group of innovative buildings, one of the largest quarterly meetings in membership, and the fastest growing one in New England Yearly Meeting.

As an example, my meeting, Mt. Toby, sits on 120 wooded acres, previously a nature center, which we preserve and use in various ways. A daycare center and a public primary

class have rented the meetinghouse; we have First-day school and a nursery, a 2,000-book library, literature distribution, and committee meetings, none of which were possible when we were renting. We do our own janitorial and maintenance work. We sponsored a large Cambodian refugee family in 1981, gave sanctuary to Latin Americans in 1985, and had same-sex weddings in the 1990s. Two meetings have divided off from us and built their own meetinghouses.

None of this was done without controversy about whether we "should spend money on ourselves," but, ultimately, we decided Quakers did not have to hide their light under a bushel and remain small and hidden in order to be authentic.

Georgana Foster
Leverett, Mass.

Well done

Our meeting, Victoria (B.C.) Monthly Meeting, has been a regular subscriber to FRIENDS JOURNAL for years, and I am a faithful reader. Thus I know the treasure in regular special issues of FRIENDS JOURNAL. As you know, Canadian Yearly Meeting supports *The Canadian Friend*, and we get other Quaker publications from around the world as well. FRIENDS JOURNAL is certainly very good, and I especially appreciate articles that root our Quaker faith in the teachings of Jesus and the Bible.

Arnold Ranneris
Victoria, B.C., Canada

What happened to accountability?

Recently, on the Public Broadcasting System, I saw photos of the dead and heard the cries of their families on the fifth anniversary of the events of September 11, 2001. Who can comfort them, other than their dear Lord?

I pondered the attacks and how they

could have happened. Then I asked myself:

- Why were there no reprimands, demotions, or firings associated with the government failures that permitted these attacks to occur? Ten days following the December 7, 1941, Japanese attack on Pearl Harbor, Lt. General Walter Short and Admiral H. Edward Kimmel, Commander-in-Chief of the U.S. Pacific fleet located in Honolulu, were demoted. They were forced to resign in March 1942.

- Why did it take almost 15 months from the date of the 9/11 attacks until the 9/11 Commission was formed? A commission headed by U.S. Supreme Court Associate Justice Owen J. Roberts, known as the Roberts Commission, was set up immediately following the 1941 Japanese attack on Pearl Harbor to investigate the attack.

- Why should we believe the findings of the 9/11 Commission when its staff proposals were constantly diluted by partisans from one party or the other, and when senior staff members were selected who never should have been hired because of their own conflicts of interest?

- How can we believe that, as government experts state, only the burning of jet fuel and the partial structural weakening in the floors of impact brought the towers down? They admit it took just nine to eleven seconds for the towers to collapse, but they don't tell us that this is only slightly more time than it would have taken a free-falling object to fall from the same height. How is this possible, without another strong source of energy in the lower floors of the towers?

- Why is it out of the question that our government might have purposefully let the 9/11 attacks happen? The same government subsequently used false intelligence and lies to justify sending our troops into the war in Iraq in which 2,670 U.S. citizens have died and nearly 20,000 have been wounded.

I pondered the attacks and how they could have happened. Then I said to myself, there is one thing we desperately owe our fallen—a truly independent commission to investigate the as yet unanswered questions.

Andrew C. Mills
Lower Gwynedd, Pa.

Christmas 1944

by Tina Coffin



Tina Coffin moved to the United States at the age of 34 with her (American) husband and children. She is a member of Little Rock (Ark.) Meeting and is clerk of Wider Quaker Fellowship. She and John met in the '60s when both were teachers at the International Quaker School in the Netherlands. After their move to the United States, they joined the Religious Society of Friends in Nashville, Tenn. This article appeared in the December 2005 issue of The Carillon, a monthly publication for Quakers in Arkansas for which she is the editor.

The small photo shows three children smiling, each clutching a book, waving to someone behind a third-story window. It is Christmas 1944. My two younger brothers and I are nine, eight, and almost five years old; war children, hungry children—I think. Years later, I will not remember how it feels to be hungry. But I know that for four months the cities of western Holland have been caught in a full-scale, wartime famine. We

younger children are better fed than our older brothers and sister, but still not enough to keep us from losing weight. Within four months the middle one of us will be at death's door, and I a refugee, my whereabouts unknown to my parents. But on this day, we are happy. One of our older brothers, Bram, the funny one, has taken us to visit his fiancée's parents, and now he is taking our picture.

We had gone to church that morning. It was very cold; the church was not heated. There was no fuel anywhere in Amsterdam, no wood or coal to heat a building. People had improvised small, wood-burning stoves for their homes using old cans and pipes. My father, miraculously, had found a small wood stove with which we could heat one room in the house. My mother cooked the little food we had on it. It was a cruelly cold winter. The trees in the city had all been chopped down surreptitiously at night for firewood. Empty apartments had been stripped of doors and window frames. There were no Christmas trees that year, and since electricity had been cut off since September, no lights either.

We children had received our gifts on the fifth of December, the gift-giving holiday in the Netherlands. In all the families we knew, Christmas was celebrated by going to church, and with special food, music, and family visits. Our family, however, had a special tradition begun 20 years ago when my oldest brother was a young child: each child in the family would memorize a part of the Christmas story from the Bible. After church on Christmas morning, the grownups would form a circle around my father's chair by the Christmas tree, and, one by one, we children would step forward to recite our text. Father would then give each of us a book. We all loved to read, and my father sometimes jokingly said that he had started the tradition so he would have a quiet holiday. But it was a beloved tradition, which has been carried forward by almost all of my brothers in their own families.

So the tree was missing this year, and

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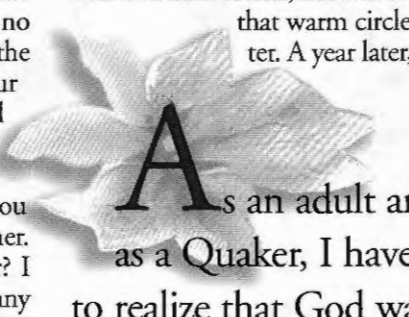
although Jaap, Lo, and I had memorized our Bible passages, we weren't sure if there would be any books. Bookstores had been virtually empty all year. There was no paper for printing. At school we used the meanest pieces of scratch paper to do our work, paper with pieces of wood still embedded in it. And if you had not filled it crosswise and up and down with every square millimeter filled in, you wouldn't get a new piece from the teacher.

Would we receive a book this year? I knew that adults were able to do many things; but could they perform miracles? Yes, my father had performed a small miracle; he had found three very thin booklets with stories written by our favorite author, W.G. van der Hulst. The little stack was waiting on the table by my father's chair when we returned from church. When all the grownups had pulled their chairs in a circle, Jaap, Lo, and I stepped forward one by one to recite the lovely text from the Scriptures.

I must have been four years old when I said my first piece, Simeon's song from Luke, set to a simple tune and sung in church as a hymn—four or five lines of poetry. I am sure my brother Ruud had helped me since I couldn't read yet. When I was five I recited the song of Mary, also in a rhymed version. The next year Ruud helped me with Luke 2:1-7, the story of Joseph and Mary going to Bethlehem, and how Mary gave birth to her son, Jesus. From then on I could read, and in the following years I memorized the story of the shepherds and Matthew's story of the wise men coming to Bethlehem.

This year my father had given me a passage from Isaiah 9 to memorize, the one that starts with the words: *The people who walk in darkness have seen a great light; those who dwell in the land of deep darkness, on them has light shined.* Reading it now, 60 years later, I am struck by how accurately it described our condition. War was all around us. The city was literally in darkness. When the sun set a little after four in the afternoon, we would have only the feeble light of an oil lamp set on the dining room table. It wasn't strong enough to read by, so at night all of us would sit within that small circle of light, and the grownups would tell stories. The grownups were my parents, my older sister, and four of my older brothers who had not gone into hiding. They were all great storytellers; there would be much laughter at the funny tales by Father,

Bram, Ruud, and my sister's boyfriend, Kees. When it was my bedtime, I would hide in a dark corner, not wanting to leave that warm circle of laughter. A year later, when we



As an adult and as a Quaker, I have come to realize that God was absolutely present in the life of our family during that winter of 1944-45.

were all back home and there was again food on the table, my mother would weep remembering the trauma of not being able to feed her family, and then she would say, "But it was also the most wonderful time when we sat around the table and told stories and laughed."

For the yoke of his burden . . . the rod of his oppressor thou hast broken. Even I, a nine-year-old, was aware of the deep hatred of the Nazi oppressors. Once, when my father was running a high fever, he spouted the ugliest and most contemptuous language about his Dutch-Nazi neighbor. It wasn't something he would ever do when his mind was clear. A year earlier, my mother had been riding the streetcar one day with my then seven-year-old brother. When they passed the headquarters of the SS, the dreaded Nazi police, Jaap said loudly, "Look, Mama, that's where all the bad and naughty men live." The streetcar erupted in laughter. But it was also a scary moment for my mother, because you never knew who might be listening to this child's prattle. An informer perhaps? The hatred of the oppressor was a fact of life for us children. I knew the adults were waiting for the yoke to be lifted and the rod to be broken. They never doubted it would happen. It only took a bit longer than expected. Would it happen in time for all of us to survive?

And every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. Now, 60 years later, I understand these words to signal the end of war, but then I didn't. The words *and every garment rolled in blood* were the echo of a cruel reality. I

was nine years old and didn't dwell on it, but from time to time the horror would creep to the surface of my consciousness. The nightly air raids on German cities had been going on for two years now. Hamburg, Kassel, Bremen—all destroyed. The day after each bombing, word would get around, triumphantly: another city razed. I would be perturbed by the joy; there were so many people living in those towns, so many killed. I would ask my father: Why? "Because they bombed us first—Rotterdam, London, Warsaw." I loved my father and I would push the questions away— . . . *and every garment rolled in blood.* Sometimes, when bombers on their way to Germany flew over the city, I would notice one of them caught in a searchlight scanning the night sky. From the window of our fourth-floor apartment, I watched it trying to escape the trap. I felt a cold hand around my heart, panicking—it is going to be shot down, there is someone in it!— . . . *and every garment rolled in blood.*

Yet another time, my sister came home upset. She had just passed a small park where, moments before, several men had been executed, the bystanders forced to watch. City workers were cleaning the site. I knew of those executions. The executed were heroes, of course; men and women—but mostly men—who had done illegal work, helped to hide Jews, falsified ration cards for people in hiding, hid pilots whose planes were shot down. I was not aware at that time how much violence had been "necessary" to do that work— . . . *and every garment rolled in blood.*

One Sunday news came that a minister of our church had been executed. He had prayed for the Queen (who was residing in London at that time)—a capital offense. A Dutch Nazi who happened to attend the service reported him to the *Grüne Polizei*, the German green police. The minister and the warden of the church were taken from their homes, set against the wall of the church, and shot— . . . *and every garment rolled in blood.*

One day I was walking with my mother over the Ceintuurbaan, one of the major streets in our part of town. A dreaded green truck with wooden benches sat by the curb. A soldier had found a family of Jews and, with a gun drawn, took them to the waiting truck. My mother pulled my arm, panicky, "Don't look, don't look."

Continued on page 36

U.S. Conscientious Objectors IN WORLD WAR II

by John Mascari

World War II was a very important period in the history of U.S. conscientious objectors. When the draft was activated, it was the first peacetime draft in U.S. history, beginning before U.S. entry into the war. For the first time in a U.S. war, COs were permitted to serve their country not by being drafted into the military, but by engaging in alternative service called Civilian Public Service, or CPS. Also during World War II, the definition of CO was expanded to include religious persons who were not members of the three historic peace churches (Friends, Mennonites, and Brethren). The passion of the World War II COs to serve their country in nonviolent ways during wartime continues to have an impact today.

A conscientious objector was any person who refused to participate in war because of his conscience. In legal terms, a CO qualified under the IV-E (now I-O or I-A-O) section of the Selective Service, which exempted men from combat service.

There are three main types of conscientious objectors. Noncombatants are those who will serve in the military but will not serve in fighting positions. Conscientious objectors also include people who will not serve in the military at all but will accept required alternative service. Finally, "absolutists" are those COs (not recognized by law) who will not register for the draft, not serve in any position in the military, nor accept alternative service.

During the 1940s, many factors influenced a person's decision to become a conscientious objector. Some people found that they could no longer fight after experiencing combat firsthand. More

commonly, families influenced many COs. Some COs in World War II, such as Steve Cary and Asa Watkins, both well-known Quakers, were directly influenced by their fathers in their decisions to become pacifists. Steve Cary's father refused to work in a company making weapons, and Asa Watkins' father refused to own a gun although it was the norm in their southern culture.

Another major influence on conscientious objectors was their churches. Members of the three historic peace churches were often raised with an understanding and expectation of pacifism. Some members of religious groups, including the Amish, may have felt pressured to register as COs because their church would otherwise have "disfellowshipped" them.

For some African Americans, such as Bill Sutherland and Bayard Rustin, pacifism, combined with a strong sense of the injustice suffered by blacks in the United States, helped influence them to declare themselves conscientious objectors in World War II. Bayard Rustin wrote a let-

ter to his local draft board in 1943 explaining why he could not serve: "Segregation, separation, according to Jesus, is the basis of continuous violence. . . . Racial discrimination in the armed forces is morally indefensible."

Throughout U.S. history, there have always been men who have refused to fight in wars because their consciences would not permit them to kill another person. Because religious principles figured strongly in the founding of the United States, there have always been people here whose religious beliefs prevented them from entering the military. Beginning with the Revolutionary War, military officers and the government have had to manage the issue of how to deal with those who would not fight.

During the Revolutionary War, Quakers were among the first conscientious objectors in the history of this country. COs did not support the war at all and indeed many remained politically neutral, siding with neither the British nor the Patriots. Quakers were absolutists who would not accept office on either side, refused to serve in the military, refused to pay someone else to take their place, and refused to pay a fine or a fee to the government. In addition, these war resisters refused to pay taxes to fund the war.

As the number of conscientious objectors increased during the Revolutionary War, the colonies imposed new penalties on them. A penalty of four months in prison was imposed on COs who refused



Left: The grave stone of John Mascari's grandfather, Paul Mascari, who was the first of three generations of pacifists in the Mascari family, but who was drafted into WWII. The sacrifice that his grandfather made is a constant reminder to John of how horrible war is, and is what leads him to become a CO. The photo was taken in St. James, France, at the American Brittany Cemetery.

John Mascari is a junior member of Westbury (N.Y.) Meeting. He wrote this paper and created a DVD to accompany several oral presentations of it in 2004, when he was an 8th grader at Friends Academy in Locust Valley, N.Y., where he now attends 10th grade.

to serve. Some COs were forced to serve in the army against their will. Some resisters were humiliated by being forced to march with rifles strapped to their backs. COs who refused to eat army rations went hungry. George Washington personally released some of these COs when they were brought to him at his home.

There were also conscientious objectors during the Civil War. In the South, COs were suspected of opposing both the war and slavery, and were viewed by some as "double traitors." Many Quakers endured jail and threats of death for refusing to fight in the war. Only 20 COs asked for noncombatant positions in the army.

As an alternative to fighting, Quakers worked to change society. Quakers were concerned with helping people escape slavery. They helped found the Underground Railroad, provided food and shelter to needy African Americans, opened schools for children, and assisted adults in need.

The First World War offered better alternatives for conscientious objectors than the Civil War, but it still provided a challenge to them. Unlike during the Civil War, where most men accepted jail sentences instead of noncombatant service, 20,873 men were granted noncombatant classification by their draft boards. This was in addition to 4,000 conscientious objectors who were members of the historic peace churches and therefore exempted from fighting for their country.

In the early postwar years of World War I, many pacifists worked in Europe with American Friends Service Committee, providing relief to German war victims. During the interwar period, there was a growing peace movement in the United States, in part influenced by the activities of Mohandas Gandhi. Meanwhile, many U.S. citizens believed that there could never be another terrible war. There was a strong isolationist movement in the belief that this would protect the United States from another devastating war.

By 1940, U.S. views about isolationism were beginning to change. The Selective Training and Service Act of 1940 (the Burke-Wadsworth Bill) created the first peacetime draft in U.S. history. Prior to the start of this peacetime draft, Quakers, Mennonites, and Brethren worked together to negotiate the provisions of the pending Selective Service law. They requested a national register of COs, a civilian agency to administer the program, an alternative service option under civilian control,

a national board of appeal, and a complete exemption for absolutists. The final law didn't go that far, but it did expand the definition of a CO from members of the historic peace churches to anyone who could not fight because of religious training and belief. It offered the option for COs to perform work "of national importance" under civilian direction, an appeal process available under the Justice Department, and the right for violators to be tried under civilian courts rather than military court martial.

Since there was no national register of conscientious objectors, the total number is unknown, but 37,000 were classified by Selective Service as COs; 43,000 served as non-combatants; within the larger group of COs, 12,000 men served in Civilian Public Service; and 6,000 went to jail.

As alternative service, COs worked in forestry, as human testers, as fire-fighters, in farm work, and as hospital attendants in psychiatric hospitals. No matter what the job was, COs

were always under the control of someone else, and had to work without pay. For many COs, their work was boring, depressing, and unrewarding in that the U.S. public did not appreciate their jobs.

Many COs were in forestry, mostly under the control of the U.S. Forestry Service. It was the COs' job to build dams, levees, and reservoirs; dig ditches; clear channels; and sod gullies. COs were also responsible for a large amount of trail-clearing in national parks.

Because a war was going on, farmers needed help to produce their products and

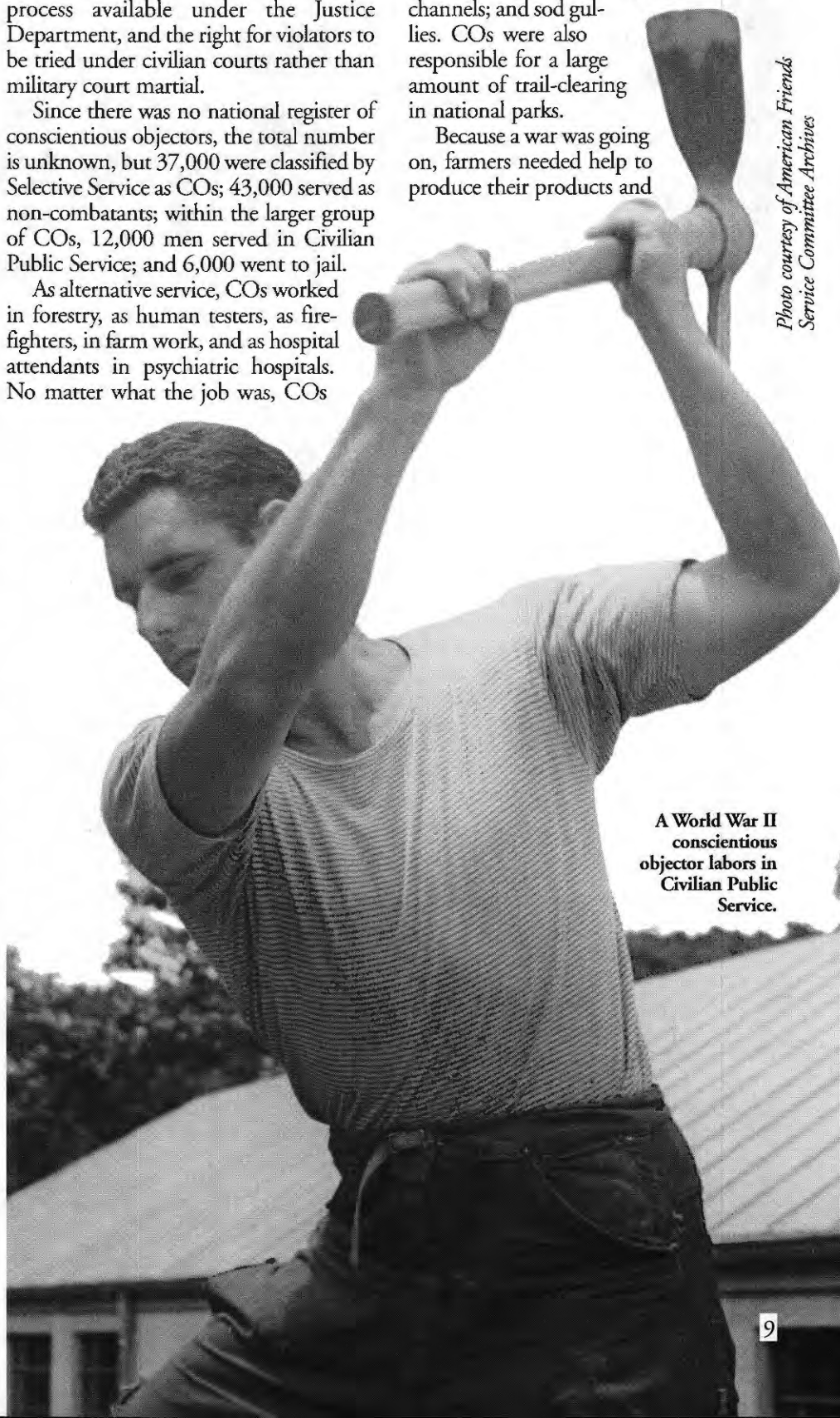


Photo courtesy of American Friends Service Committee Archives

A World War II conscientious objector labors in Civilian Public Service.



asked Selective Service to allow COs to help them. While most COs worked on dairy farms, others planted crops, picked vegetables, husked corn, dug potatoes, and pruned fruit trees, all for no pay. Veterans' groups protested that farming was too easy an alternative to military service and, as a result, stricter rules were set. For example, COs could not work within 100 miles of a family member.

Steve Cary, a Quaker World War II CO, said, "There is no doubt in my mind . . . that the greatest contribution which we made in that era was in the whole field of mental health." Some COs thought that working on farms was not work "of national importance," so they requested work in mental hospitals. In many cases they replaced workers who had enlisted or left these jobs due to the bad working conditions and low salaries. COs learned that the conditions in mental hospitals were appalling, and they committed themselves to establishing new standards for patients in mental hospitals.

All together, 3,000 COs worked in psychiatric hospitals, as ward attendants, mechanics, kitchen helpers, technicians, clerks, and outdoor laborers. These jobs of COs were sometimes dangerous. Some patients took their anger out on the COs by attacking them with knives. Despite these threats, COs felt that it was their responsibility to improve conditions in hospitals, and find nonviolent ways to deal with patients.

One of the most dangerous jobs for COs was that of a human tester. These COs (about 500 COs volunteered) per-

haps wanted to show their courage by offering themselves for hazardous experiments. The volunteers tested new drugs, extreme temperatures, and the effects of diseases such as jaundice, malaria, and pneumonia.

One of the experiments was a test seeking the mental effects of extreme diet deprivation of food and water. Thirty-six COs were tested for a 24-week semi-starvation experiment. They were limited to a calorie intake that was less than half of the 3,300-calorie diet given to a regular soldier, and were required to maintain their normal physical activity. Overall the COs' weight dropped by 22 percent. The CO human testing was kept a secret and almost no photos were allowed of the experimentations. Robert Wixom, one of the CO human guinea pigs, said, "We were there to do our duty and serve in a constructive, nonviolent manner."

Another service option for conscientious objectors was that of being a smoke-jumper who fought forest fires by jumping from planes. Many COs wanted to smoke jump, perhaps to demonstrate their bravery in the service to their country. Of the many COs who volunteered, only 240 were accepted for this dangerous job. During the fire season, these smoke-jumpers moved out West to camps where they waited until a forest fire started.

Noncombatant military service was another option for conscientious objectors in World War II who did not choose or were denied the opportunity for alternative service. Noncombatants were soldiers, but were exempted from using

weapons, enabling them to receive military pay and benefits. Most of the 43,000 noncombatants were initially denied CO status by their local draft boards and then accepted non-combat positions. Some felt that being a noncombatant was a justifiable compromise. Most noncombatants were willing to be trained to use guns, but they just didn't use them. "Noncombatancy was also undeniably the service of choice for those who wanted to promote American victory, believed in the justness of the Allied cause, but felt constrained to nonviolence themselves," wrote scholar Cynthia Eller.

The last alternative for conscientious objectors was to serve time in prison. The lawmakers who created the Selective Service Act hoped that its provisions would mean fewer COs in prison than during World War I, but instead the number actually increased. The COs who went to jail were either denied CO status, refused to serve in a CPS camp, or never registered (only 300 were in prison because they didn't register). Jehovah's Witnesses accounted for the largest percentage of imprisoned COs. They requested CO status nor because of an opposition to violence, but because they believed that the government had no right to draft them; they were denied. The maximum sentence for a CO was ten years and a \$10,000 fine. Once out of jail, COs were at risk of being drafted and imprisoned again.

Conscientious objectors were often persecuted for their efforts in World War II. John F. Kennedy acknowledged this when he said, "War will exist until that

Photos: Conscientious objectors during World War II work in Civilian Public Service, fighting fires, clearing land, and tending to a patient in a mental hospital.

distant day when the conscientious objector enjoys the same reputation and prestige that the warrior does today." World War II COs endured verbal abuse and vandalism of their homes, were refused service in restaurants, had to witness being hung in effigy, dealt with efforts to prevent them from voting, and were socially ostracized.

Conscientious objectors and their families also suffered economically. When the men of the family were in CPS, they were not paid. Many COs went on strike, and some called the workcamps "American Slave Camps." Families relied on the women to provide financial support. Also, families had to pay for COs to go into the CPS (about \$35 a month). Finally, there were fewer job opportunities for the family members of COs because most of them would not accept employment that included working in war industries, and some employers refused to hire family members of COs.

Many CO families were separated while family members served in the workcamps or on farms. Some families disagreed with COs and were ashamed of what their relatives believed. In some instances, parents and spouses even threatened to commit suicide. The worry over persecution, loss of pay, and separation took over the lives of many COs' families.

Conscientious objectors also experienced delayed release from the Selective Service. Because veterans' groups objected to COs being released before people in active military service, the point system designed for fairness in determining terms of service in the military was not applied to COs. It was not until March 1947 that the last 360 COs in CPS were released, six years after the first CPS camp opened.

The contributions of WWII COs have had a lasting impact. Their efforts made positive changes in healthcare, in psychiatric institutions and prisons, and in the U.S. infrastructure. COs became leaders in U.S. social movements. They also played a large role in public health. From the experiments in which they participated, improvements have been made in the treatment of malaria, influenza, pneumonia, and jaundice. The starvation experiments offered information about the food

and water needs of soldiers and refugees.

Conscientious objectors working in mental hospitals created new standards for the treatment of patients with mental illness. By exposing conditions in U.S. psychiatric facilities, COs were able to inform the public, which generated a demand for humane treatment of the mentally ill. Their efforts resulted in the establishment of the National Mental Health Foundation, which still exists to advocate for the rights of the mentally ill.

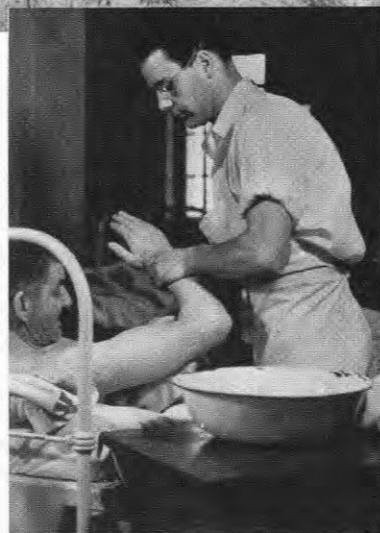
According to Austin Reiger, a Mennonite conscientious objector who was imprisoned, "The U.S. prison system is more in need of rehabilitation than all mental hospitals." Conscientious objectors worked against solitary confinement in prisons. Their efforts also contributed to the desegregation of federal prisons.

The concrete improvements conscientious objectors made to the U.S. infrastructure included their work to build highways, dams, and levees to control rivers, and to construct bridges.

tious objectors in the United States. COs became leaders of modern-day U.S. social movements. Steve Cary became clerk of American Friends Service Committee, president of Haverford College, and a leader of the peace movement. Bayard Rustin was an organizer of the March on Washington, was an advisor to Martin Luther King Jr., and is now an inspiration to African American gay men. Conscientious objectors in World War II who served their time in jail helped end segregation in U.S. prisons. Desegregation in the U.S. armed forces can also be credited in part to the efforts of World War II COs. These COs paved the way for the many draft resisters during the Vietnam War and for tax resisters of recent years. As Rosa Packard, a contemporary Quaker tax resister, says, "The example and influence of World War II conscientious objectors helped clear this path for me." The example of these men and their commitment to nonviolence will inspire me to become a proud, patriotic conscientious objector. □



Many people throughout history have seen COs as a nuisance, but their impact has been great. This is especially true for COs in World War II. This group of men clearly established that nonviolent alternative service is a patriotic substitute for war. During World War II, the public recognized that moral objection to government policy was acceptable. World War II COs were tolerated as expressions of democracy. The beginnings of the Civil Rights Movement and the acceptance of Gandhi's nonviolence originated at least in part among World War II conscien-



Photos courtesy of American Friends Service Committee Archives

THE POWER OF A SNOWFLAKE

W by Arden Buck

Whenever your efforts to make the world a better place seem to be completely unproductive, futile, and hopeless, think of a snowflake. A snowflake is a tiny, delicate, fragile thing, easy to brush off your jacket and likely to melt in a few seconds. A snowflake certainly doesn't have the power to change the world.

But snowflakes don't exist in isolation. A cloud can produce lots of snowflakes, and when you get them all doing their thing together, you have a snowstorm.

Still, often nothing much happens, except maybe traffic is slowed down. Usually the snow is pushed aside and that's the end of it.

But if the snowflakes keep coming, things change. Eventually, the snowstorm becomes a raging blizzard. More than an annoyance, it then becomes a major event.

Further—and you never can predict when or where this will happen—sometimes, when the snowflakes keep accumulating, and if the terrain and conditions are just right, voilà! You have a thundering avalanche! And an avalanche isn't tiny or delicate at all. It can sweep away everything in its path. All it takes is enough of those fragile little snowflakes and the right conditions.

In the '70s, the U.S. government finally bowed to the storm of public protest and stopped the Vietnam War. In South Africa, the storm of world pressure toppled Apartheid, and a black convict became president.

That's the power of a snowflake. The moral: keep patiently producing your snowflakes of action for a better world—and look for an avalanche. □



I started thinking about issues of responsibility for people with progressive, long-term disabilities because of my friend Teddie. (For Teddie and other examples, names and identifying characteristics have been changed.) Teddie was a single person who did not get the help she needed from her communities, and was far from anyone she could rely on in her family. I counted my blessings for a good marriage, and additional family and friends upon whom I could rely for help. When I started seeing a pervasive pattern of divorces of disabled people, it raised more fundamental questions about what we commit to in a marriage. Did we really mean we'd be there for the long haul, or just as long as we are getting as much as we give? Disability can put a terrible strain on the ones that end up as caregivers, especially on a spouse, who has a dual role. How can disabled people get the care we need without losing all we ever want—love? It takes persistent, demanding, high expectations of

both parties to make a marriage, and help from our Friends is important.

Teddie's communities had failed her. I knew Teddie from a group that met semi-annually, and between my missed meetings and hers, we had sporadic contact over several years. We connected over the fact that we were both disabled, needed similar accommodations, and shared Quaker faith. Teddie had multiple sclerosis, and her health was degenerating too quickly for anyone's comfort—hers especially. As a result, she tended to be depressed and sometimes angry, and had not completely learned to cope with her disability

(adjusting to a disability typically takes four years, and even longer when the change is constant). Teddie's closest spiritual and emotional community was our group, but we were spread across the country. She and I lived 2,000 miles apart. She had a small Quaker meeting that she attended, but when things were hard, she withdrew. In any event, neither the semi-annual group nor the local meeting was addressing her needs.

Teddie's unmet needs made her feel more or less abandoned. I took a week to visit her and spent all my energy helping her get things in order. I sorted paper, rearranged furniture, and cleaned; we visited and went on a weekend adventure. I went through six-month-old mail, mostly unpaid bills she could not face. She had

lost her job after not calling in during an absence. (She was hospitalized after a suicide attempt—would you want to call and tell

your employer that?) On top of medical bills, she had \$30,000 in credit card debt. Her credit cards charged her monthly for being over her limit and for nonpayment, in addition to interest and finance charges. I helped her cope with phone calls from collections agencies that used shaming tactics; now she could tell them she was judgment-proof, and to please not call again. I defrosted the freezer and filled it with pre-made food so that she did not have to spend so much on take-out, delivery, or other prepared meals. I was there only a week—not nearly long enough—and when I left, there was

Love & Accountability

by Diane Pasta

Diane Pasta and her spouse, Lex Bumm, have relocated from Salmon Bay Meeting in Seattle, Wash., to Palo Alto Meeting in Calif., where Diane is near her mother, brother, and nephew. She loves her daily morning routine of writing, swimming outdoors, and doing The New York Times crossword puzzle. A retired middle school math teacher, Diane tutors part-time.



Her disappointment was in the missing love that she'd had as an able-bodied person—love that she needed more than ever now.

Sanja Gjenero

In a marriage, a family, or a community where we hope to rely upon each other, we must demand more from one another. Demanding love or better from each other is necessary.



Elizabeth Flores

food in the freezer, furniture more accessibly arranged, Social Security Disability payments in process, and a (free) consumer counseling appointment set. Eventually the system would kick in and she would get the physical and financial care she needed. But the lengthy transition period of coping with her disability required a different kind of resource, the kind of accompaniment that I hoped her community of faith would provide.

Could Teddie's meeting or our group have done sooner what I did? Maybe not easily. She had become angry at those who had helped temporarily but then withdrew, so she antagonized some people. Her disappointment was in the missing love that she'd had as an able-bodied person—love that she needed more than ever now. I recognized some of my own vulnerabilities in her behavior—the tendencies to get strident or feel sorry for myself when being dependent seemed especially hard to overcome, and the difficulty of separating the internal spiritual and emotional issues from the external

needs. We both wished that people took better care of us. Whose job was it? Teddie's needs could have been met, I thought, by a loving spouse, her family, or her faith community; I have gotten support from all three. In retrospect, I realized my disappointment in our semiannual group was misplaced—the care she needed should have been based locally. Eventually she moved to where it could be.

As I forgave Teddie's abandonment by those of us who could have helped more, the concern I had carried was replaced by observations of even scarier abandonment. All around me, disabled people were being abandoned by their spouses. One woman's partner left her when she

needed to go through radiation and chemotherapy for cancer—he moved to another state, saying, "Call me when it's over." After years of marriage to a spouse who became more disabled year after year, another decided on separation and eventual divorce. And it seemed that one whose spouse was mentally ill would give up all she had to get away. I'm not unsympathetic—we all need a respite from caregiving—but it is extreme to dissolve a marriage on account of disability. In each case, I identified with the departing caregiver-spouse, too. The situations were more sympathetic than a list can indicate. For instance, the man in the first example had cared for a previous wife through a terminal illness, a dying mother, and a severely disabled daughter, and had simply reached his limit. Sometimes there are financial reasons for the crumbling of a marriage—and certainly people with access needs often have financial challenges—but those were not issues in any of these cases.

Whose business is it to care for the disabled? It is our job, the disabled people's, to define what we need and want, and to ask assertively, neither whining, complaining, nor demanding. We also must provide as much self-care as we are able—for example, by seeking medical advice, by exercising appropriately, or by investigating financial and medical resources. It is up to the potential caregivers to decide how they choose to treat us. Of course, if they do it in a martyred way, we

may have to decline; that creates an emotional burden on us. After all, we wish we didn't need extra care; the more invisible the help, the easier on our sense of belonging. If we admit that we all have some areas of need, we can realize that care-giving and care-receiving are our mutual efforts working towards an interdependent community. With a common goal, we can then communicate as equals about how to make that happen. As a caregiver for people with AIDS, for family members, and for my spouse, I know the rewards and challenges of tending to those we love. The hardest challenge comes when longterm care is needed in a marriage.

When I think about longterm physical dependence, I worry about whether or not I will be entitled to what I need. I am not passionately resentful of dependence like some; I am not apologetic for being alive, nor do I try to justify having needs. I do try to give as much as I can, in order to feel able to ask for what I need or want. But the question is whether or not those upon whom I depend might become resentful and abandon me. To say one is dependent on another is to imply that one is inferior; what I am talking about is natural interdependence where the mutuality seems to have become unbalanced.

In a marriage, a family, or a community where we hope to rely upon each other, we must demand more from one another. Demanding love or better from each other is necessary. This is a challenge. I am saying the strident word *demand* and the urgent imperative *necessary*. I am saying that aggressively demanding the best of your relationship is what makes a marriage. Evidence for the difficulty of sustaining a healthy marriage is around us: if you don't demand it, you can drift apart and the marriage will fail. If you live in a secret place, there is no connection. The marriage bonds need to be strengthened, and demanding more—in the form of love and better—is an essential marriage-maintenance tool. It is what makes us grow, be closer, and be better people, and it's the point of love anyway. It is what is required by our vows before God and these, our Friends.

I will illustrate with a picture of my marriage, but the same principles apply to any intentional community. Of course, other marriages vary in detail. I demand

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WHAT ARE
FRIENDS
CALLED TO
TODAY?

Back to the Future

by Kara Newell

This is a strange image—backward and forward—but perhaps a helpful one for Friends in 2006. As I was re-reading John Woolman's *Journal* this spring, I was struck over and over by his almost eerily relevant, contemporary, and forward-looking ideas and insights. He spoke out, under the Spirit's guidance, about slaveholding, the rights of Indians (Native Americans), the victims of gambling (lotteries), paying or not paying the war tax, the true causes of war, simple living (anti-wealth, anti-consumerism), and accepting Truth wherever one found it.

Of course, those issues are as relevant now as they were in the 1740s. John Woolman is a Quaker prophet for our time because he speaks and acts from the places we need to recapture. Perhaps most dramatically, he didn't just preach or speak his ideas; he *lived* his words. He did so in such a way that he could be heard, and he was difficult to argue with. The effect, as we now know, was social change; it was needed in his time, as it is in ours.

It's easy for us to say, "Oh sure, but that was John Woolman—he's a saint; his example isn't for ordinary folks living ordinary lives in our time. It would be impossible for me." But as I re-read his *Journal*, it is an unavoidable fact that Woolman was an ordinary person. This is not the place to document his life, but I encourage all Friends to read his *Journal*—and for those who have already read it, to read it again. There is no doubt in my mind that this historic figure gives us all the material we need as we think

seriously about what Friends are called to today. It's an important question that the entire Religious Society of Friends must consider, one we must consider every day of our lives.

Our name is the Religious Society of Friends. John Woolman, by his life, testimony, and legacy, teaches us that we do not have to reinvent ourselves. Our history offers us more than enough witnesses and examples of faithfulness to the basis of our name, which is found in John 15:14, when Jesus says to his disciples, "You are my friends if you do whatsoever I command you." The context set in this chapter is one of love, mutuality, and the witness of life, work, and words. As the Religious Society of Friends, we are clearly in the Christian tradition; as Robert Barclay said in the early days of Friends, "primitive Christianity revived." Revived means finding new life and energy for that to which we are called. In that sense, we do well to go back to find our future.

Perhaps it's helpful to think about the question in terms of our name. What does it mean to be religious in a new or renewed way? What does it mean to be a society, a fellowship, a faith community of respect, love, and equality in a new or renewed way? What does it mean to be Friends, the friends of Jesus, the witnesses to Truth and love in our everyday lives, in a new or renewed way?

Religious

People discover Friends in many ways, and some do not discover that we are a religious people, based on Christian teachings, until long into their involvement with us. Spiritual, yes, but religious? Throughout our history we have been enthusiastic about writing; in our early history we were known as Publishers of Truth. While



John Woolman
didn't just preach or
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that meant both printed and spoken words, our foundation as a Religious Society is solidly built on witnessing and calling others to the Christian journey. George Fox was a dynamic preacher, as were many of those who joined him in promoting the revived Christianity he preached. And the Religious Society of Friends grew rapidly and widely in its first few decades. It is interesting to note that many of the preachers found themselves in prison for promoting a "heresy." As a result, prison reform became one of the basic missions of early Friends, both in

Kara Newell is a member and recently became presiding clerk of Reedwood Friends Church in Portland, Oreg. In 2000, she retired from American Friends Service Committee where she was executive director for eight years. She currently serves on the Policy and General Committees of Friends Committee on National Legislation.

England and in the United States.

One of the characteristics of early Friends was that they took the teachings of Jesus literally, and tried their best to live out the truth of those teachings in their lives. They saw every person as a child of God, loved by God, and deserving of respect. Therefore, the prisons needed to be reformed. They would not doff their hats to royalty or leaders as deserving of more respect than any other person; and they eschewed ministers claiming to be more holy and to have more truth than anyone else.

Society

Early Friends were a society, a faith community, bound together in love for one another and for Jesus the Christ. Each of them had a responsibility to obey God's laws and commands, and they were responsible to each other in finding the ways to live, to witness, and to be responsible members of their larger society. They were ordinary folks who, through seeking, listening, and making a commitment to God, had found a profound truth and the power, support, and nurture of their faith community and the Holy Spirit to live out that truth in obedience. We'd be less than honest to suggest that it was smooth sailing, or that we've done it perfectly! Community of any kind has its bumps, arguments, discouragement, and frustration. While we are communal creatures, we are also individuals and must deal with our own selfishness, fatigue, creativity, and independence on a daily basis. Dealing with our humanity in any kind of intentional community is not easy, but those who experience it know it is possible, especially if the community is formed around faithfulness and obedience to God. Prayer is vital. Worship is vital. Friends have found that seeking clearness regarding leadings is also vital.

Friends

So we are the Religious Society of Friends. What about that word "Friends"? A study conducted by University of Chicago and published in *American Sociological Review* (June 23, 2006) confirms what is widely reported in the popular press: we are moving toward "social isolation." It documents that one-fourth of all who live in

the United States report that they have nobody to talk to about "important matters." Another one-fourth report that they have only one person with whom they can talk seriously. In the past 20 years, the number of people who have no one to talk to has doubled, and the number of confidants of the average U.S. citizen has gone down from three to two.

I recognize that when we call ourselves the Religious Society of Friends, we are talking about Jesus' definition of "friends" for his disciples. But is that so far off from our understanding of relations with close, personal friends? I think not. We are called to be friends of Jesus *and* friends of one another, both spiritually and personally. We are to love one another as Jesus loves us. I'm not suggesting that each of us should have scores of close personal friends. I am suggesting that our meetings be places where we gather to worship God with those whose religious basis is similar to ours, as well as with those who we make welcome and who are seeking a faith community. In this mode, we will find our particular calling of faithfulness in the world.

As we look to our future, beginning now, what does our past call us to do and be? One of our strongest points is our calling to mission and service, *as if they are two sides of one coin*. We have to acknowledge that we move into our future a divided people. Sometimes I think we are divided in many ways, even to the point of rampant individuality, as persons and even as meetings. We must find a way to affirm one another where we are and find ways to work together. I am keenly aware that there are Quakers (our nickname because early Friends were observed to literally "quake" in the power of the Holy Spirit) who want no part of being Christian or having any connection to Christians. At the other extreme, there are Quakers who want no connection with folks who seem to reject Christianity and have no intention of becoming Christian, yet call themselves Quakers or even Friends. There are Quaker social activists for whom their activism is their religion, and there are Quakers who want no part of activism because they see it as disrespectful, unpatriotic, or even unchristian. I acknowledge that these characterizations are overly simplistic and describe only a few among the many kinds of Friends today. Even so, it would be easy to conclude that Quakers now are like the five blind men and the elephant, each one

claiming the definition of the whole from the experience of a small part.

Do I have a solution to the problem of our division? Yes—and no. It's what I call the Rodney King solution: "Can't we all just get along?" I'm serious! Within our

**We can listen to and
respect the prophets
among us when they
speak, however softly,
remembering that
sometimes the most softly
spoken among us may be
the most prophetic.**

local and yearly meetings, can we relax a bit and encourage each other to embrace as family all who claim the name of Friends? It's a tall order, but absolutely necessary. It is probably the most radical and important change that we as Friends can put on our agenda. It affects us considerably as individuals, but dramatically as a Religious Society of Friends. Can we encourage new believers and work together for peace and justice?

We have much to teach and learn from each other. The only way that educational process can happen is as we worship together, work together, and find our mutual paths of obedience. In order to do this, we must be welcoming communities to all who would seek us out for whatever reasons; we must be transparent about our beliefs and testimonies; we must be communities that educate others about our practices; and we must be communities that reach out, even to the world, carrying our lives and our service to those in need of spiritual *and* physical friends.

Having come together in a worship and teaching mode within our meetings, what might the strength of our faith com-



"John Woolman and the Slave" from *Quaker Reflections to Light the Future*

munity yield in outreach? We already have excellent educational institutions at all levels. In my view, education is a commitment that we should and are likely to continue, infused with Friends testimonies, values, and faith principles. Many of our local meetings are truly worshipping communities that welcome newcomers and stay focused on their service in the world. One suggestion I would make is that we make ourselves more available in telephone directories, on websites, and even with visible signs on our meeting-houses. I have observed over the years that there are some meetings that seem to think of themselves as a "Secret Society of Friends"—a meetinghouse is located in a community for years without the neighbors or passersby ever seeing a sign of its existence. Modesty certainly becomes us, but I doubt we're called to invisibility!

Yes, we are called today—as we always have been—to nurture one another in our inward spiritual lives, as individuals and as faith communities. When we follow these practices well, we will be seeking leadings for our outreach work, in both mission and service, based on our faith commit-

ment. We can look at the many institutions and individuals who have answered that call over the years. Friends do not lack opportunities to serve with a Friends project or institution at home or abroad. Supporting, guiding, and providing leadership to those projects and institutions already in place expends a large percentage of Friends' human and financial resources. It is quite possible that we need look no further for opportunities to move into our future. Perhaps our call is truly to find ways to work together, to be "one in the Spirit, one in the Lord."

If we can do that, we will find plenty to do that builds squarely on our history, testimonies, and principles, and we will be doing so in a world that reveres us far beyond our value. Living "lives that speak" is a way of making faith visible, whether in Quaker institutional life, or in the many institutions operated by others. Even individually, working with others in secular or business institutions, we Friends have the opportunity to witness with our lives and our testimonies.

We can demonstrate our faith by the way we live, the way we spend our time

and treasure, and the way we treat one another both inside and outside our meetings. We can be careful, when we speak, that our testimony addresses what we are for and why, rather than what we are against. We can continue to function as Friends, yet avoid making our process and peculiarities our religion. We can continue to be Publishers of Truth, with our words (both spoken and written) and with our lives. We can continue to be seekers (and finders) of Truth. We can embody our belief that we are called to be peacemakers. We can listen to and respect the prophets among us when they speak, however softly, remembering that sometimes the most softly spoken among us may be the most prophetic.

While I'm not talking about a revolution here, it is interesting that most revolutions are brought about by the passion of the young and their no-holds-barred

approach to problem-solving. Reading John Woolman, I was reminded once again that early Friends were young, passionate, and ready to give their lives for what they believed. Woolman, while not an "out there" revolutionary, does describe his teenage struggles with sin and disobedience regarding what he knew God was calling him to. In fact, each time he felt called to take a different stance on an issue, he struggled with finding what, for him, would be obedience. Our youth would be well served by an introduction to the lives of Quakers who have gone before them. I know from my years of working with teens—and having four of my own—that there is always the temptation to entertain them and keep them safe, happy, and out of trouble rather than disciplining and challenging them to find their avenues of service and faithfulness.

We must all say with John Woolman, "I have desired that Friends, in all their conduct, may be kindly affectioned one towards another." It is well for us to go back to find our future: our calling for today and tomorrow. □

SPIRITUAL DIRECTION

As a Resource for Friends

by Patty Levering

Friends come to their meetings out of some kind of spiritual hunger—a desire for belonging and encouragement in making the world a better place, a search for Truth we are not finding elsewhere, an awareness of something missing. There are many Quaker venues in which these needs are addressed; and yet for many of us, at some time, our spiritual hunger is not satisfied. There is no adequate place to see through the fog, get out of stuck places, ask the deepest questions, and be sufficiently supported in an intentional, spiritual seeking. Spiritual direction is a resource for a person in such a condition. It is a complement, not a substitute, for meeting for worship and the meeting community.

Spiritual direction is an opportunity to explore your relationship with the Divine, to be more aware of God's presence and action in your life, to look for the More that you sense is there in the midst of your life, to listen for the guidance of the Spirit, to be open to the Holy. It happens with the help of a "spiritual director," a person who listens to your story, concerns, or desires, and seeks to be a companion, nurturer, and guide as you explore that relationship.

I am using the term spiritual direction because it is the current, ecumenically recognized, technical term to describe a certain kind of spiritual attending.

Seeking spiritual direction is not about submitting one's life and faith to some other person's shaping, or accepting someone else as the authority on spiritual matters. Spiritual directors know that the real "director" is the Divine (God, Christ, the

Light, the Spirit, the Inward Teacher). The "direction" happens in the attentive listening of the director to God and to the directee. It also happens in sharing and listening during the direction session, and it happens in the heart, mind, and soul of the directee long afterward. The directee sets the agenda and owns the discernment. The director and directee come together, radically trusting in the One whose presence teaches, guides, and transforms; the One who is directly available and speaks to one's condition. The director is not more likely than the directee to hear or say the words that most illuminate the condition that needs to be addressed. For a directee, it is like being in meeting for worship, but having someone else to help listen. That can be true whether the director is Quaker or not.

In worship, we gather corporately in expectant silence, listening for the leading of the Spirit or opening to the Divine. One really can't explain just how the spiritual knowing or the "being moved" happens. The directee listens in the same way and for the same kinds of things in the direction session as in meeting for worship, but the context includes more words. The director is likely to have had more experience in listening for and recognizing the voice of the Divine, or at least is outside the story told by the directee, and thus may be able to help the directee see the Light or hear the Voice.

It seems as if what I do as a directee is to bring in a bag of blocks, dump them on the table helter-skelter, and then watch as they are moved into some kind of order, or until I see them differently, or as additional things are added that make them a satisfying sight. Sometimes it happens as I hear my own words, sometimes it comes from the words of the director, and always the rearranging has a luminous quality from something within and beyond me. Of course, the rearranging may not happen in the session but rather much later,

or even not at all. Still, my experience is that something happens more often than not. I am challenged, taught, changed, invited, encouraged, supported, opened, redirected. Isaac Penington writes, "There is that near you which will guide you. O wait for it and be sure that ye keep to it." The experience of spiritual direction is to have someone stand with you in a way that makes it more possible for you to do just that.

Many Friends have tried another form of spiritual caring called "spiritual friendship," an intentional relationship between two persons who take turns listening to each other's stories and being present to and for the other. Spiritual friendship has a rich history. It is accepted among Friends, and it is especially wonderful and fruitful when the two persons are well-matched and mutually able to support and challenge the other, at levels appropriate to their needs and openness.

Spiritual friendship does, however, have some shortcomings, especially with the kind of mutuality it calls for, the level of informality and passivity it sometimes allows, and the more complicated character of the relationship. It can also cause a burden for someone who is especially gifted in this kind of caring and listening, because many people will want to be with that person, and spiritual friendship takes double time (your hour and my hour). I have been in and seen spiritual friendships where one person, a natural caregiver, ends up giving a lot and getting little; where both choose to avoid the hard work and opt for friendly conversation at a discussion level; where one or both want most to preserve the friendship and so avoid the risk of challenging the other or telling the raw truth; or where the intimacy of deep worship is too uncomfortable for two people who see each other on a regular basis.

I don't want to disparage spiritual friendship, but I do want to lift up and encourage Friends to be open to spiritual

Patty Levering is a member of Davidson (N.C.) Meeting. She is a graduate of Earlham School of Religion, where she first experienced spiritual direction. She has been a spiritual director for many years, and a year ago became spiritual director for Davidson Clergy Center. She completed the Spiritual Nurturer program of School of the Spirit in May 2006, and is now a core teacher for that program.

direction. For the person longing for a closer relationship with God, the serious social activist who knows that a deep spiritual grounding is required for the long haul, or the Friend feeling a call or carrying a concern, spiritual direction offers unique possibilities. In fact, spiritual direction is for anyone willing to give it the time, do the listening, and risk being open. It is particularly doable, because it usually takes place nearby, for roughly an hour about once a month, and can go on for months or years. I believe it is especially useful for Friends because it fits so well with our contemplative ways, our experience of corporate discernment, and the fact that we are friends (equal but not the same).

Not wanting to be too vulnerable is a reason some choose spiritual friendship rather than direction. It seems to require less vulnerability because each party is vulnerable with the other. In fact, though, spiritual direction calls for the same kind of mutual vulnerability even if the focus is on the directee. What happens in the direction session very often has an impact not only on the directee but also on the

director. Sometimes what is said leads to some new insight into the director's own condition, which the director will explore later. Maybe there is an opportunity to share a story that has just begun to take on meaning for the director. Maybe a story that is heard will inspire or speak deeply to the director. And it is true that to exercise one's spiritual gifts is what most challenges the spiritual life of a director and makes that person vulnerable. The two persons in the relationship are equal, yet different. Ultimately, both are trying to listen and respond to God's call in their lives.

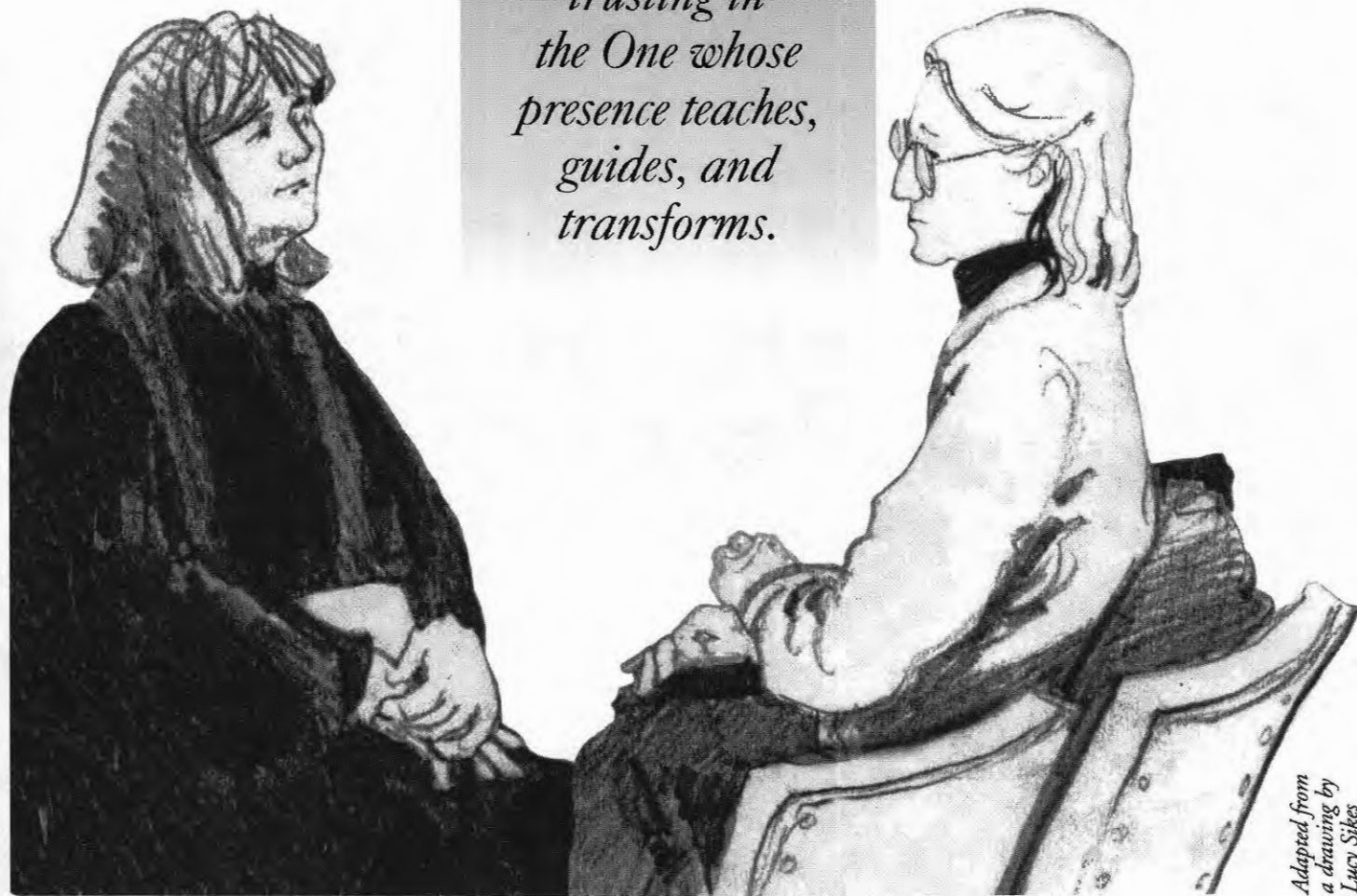
Spiritual direction does have scary aspects. It asks for our time. It expects us to be real, to know and face feelings, to risk being vulnerable and

intimate with God. We may fear sharing our spiritual life, because for that to be received poorly can even feel life-threatening. We may want to avoid wrestling with God. We may refrain from asking for help because we really don't want to deal with the things that block us. We do not want to change, or be asked to change.

Perhaps even more daunting is a fear of intimacy with God, a distrust of any notion of a God who relates to human beings, or a sense of personal unworthiness. One can have such a feeling without knowing it, even though it impacts how one lives. Or one may have the feeling, know it, be clear about its truth, and choose not to examine it or give oneself a chance to go beyond it. Sometimes that is the best one can do. But sometimes that means choosing to live lukewarmly instead of with the abundance Jesus said was to be ours. Spiritual direction is a good place to see if there is a way to stretch oneself and experience more.

Let me give an example, from outside Quakerism, of how spiritual direction can be a safe place to explore faith questions. Rabbi Jacob Staub is a Reconstructionist

*The director and
directee come
together, radically
trusting in
the One whose
presence teaches,
guides, and
transforms.*



*Adapted from
a drawing by
Lucy Sikes*

Jew who wanted to help rabbinical students know and pass on the spiritual treasures of their ancestors. To do so he had to deal with many obstacles, including that many liberal Jews do not believe in a God who intervenes supernaturally in human affairs, hears prayers, or responds to them. He chose a spiritual direction program as a way to see what could be done, and began with Rev. Sue Cole, a United Methodist minister and spiritual director. In his first session, she was able to hear his story and use his experience to help him reframe what it means to see God at work in the world and in his life. He reports in *Presence: An International Journal of Spiritual Direction*:

She listened to my narrative, pointed to a moment that I had described as "breathtaking," and had me revisit and re-experience that moment for ten to fifteen minutes, after which I knew I would never thoughtlessly run by a breathtaking moment again. After three months, I could feel God's palpable presence when I entered her office and at many other times as well.

Over time she used his experience, his Truth, and his terms to make it possible for him to reconnect in a living way with

the deep treasures of his Jewish heritage. He did have to be vulnerable and open, but the rewards for him and, later, his students, were great.

What I think I like best about spiritual direction is that, as a directee, it is my time. It has been set aside for me alone. I don't have to worry about taking care of the director or anyone else. Primarily the relationship we have is not about friendship, but about the relationship each of us has with the Divine and, through that, with each other. I can use each session in whatever way I choose. The matters discussed are private and confidential. I can pursue whatever issue I desire, counting on the director to hear me where I am and to work at understanding my particular context and faith language (or lack of faith or language). The director's response will be tailored to me, my needs, my situation. The director will not attempt to impose a particular faith on me. I don't have to pretend to be something I'm not in order to be in the relationship or to learn. It is an opportunity to grow in ways particular to me, but also in ways that others have traveled before me. And I don't have to be sick or broken or in pain in order to be in spiritual direction. It is about the whole of life, the ups and the downs. Things get fixed, but it is about the relationship with God, not about fixing things.

There is something awesome about spiritual direction. Somehow it is ultimately about love. Somehow, from time to time in sessions and in the overall experience, one gets a real taste of God's unconditional love, in the listening, accepting love of another (the director) through whom God's presence and love become clearly and truthfully communicated.

I have experienced that love in both mundane and profound ways. One director, after we had met over a long period of time, heard my distress about a particular situation and offered me an insight: the rhythms of my life are very much affected by the seasons, and in the winter I simply need more sleep. Those very mundane words took a huge weight of frustration and

unmet self-expectation off my back. It was as if suddenly my blind eyes had been given sight. There have been other times when what transpired left me touched to the depths of my being, rearranged and empowered, aware that I have been on sacred ground. Very often I go into a session confused, troubled, lost—or with very positive emotions. I tell my story, I am heard, I am met, and I leave enriched, touched, challenged, loved. Even between sessions, that love lingers. A memory of my director comes to my mind, and I know that I am being remembered, prayed for, held, carried, and strengthened—by God, made manifest through the director.

If you decide to try spiritual direction, finding a suitable director is important. You want to find a director who can help you see things you otherwise miss, someone who is deeply centered in God and in love for others. The director should be someone who has been there before you, someone who has been on an intentional spiritual path long enough to be humble, and to know some of the traps and keys. Your spiritual director needs to be a person whose light draws you, whose depth invites you, whose presence is attentive to you while at the same time attentive to God, whose insights are opening for you. At times it is especially helpful to have a director who is not part of your faith tradition (i.e. not Quaker), which can give you more freedom to ask questions, make mistakes, try out different language, and be stretched. Sometimes it is especially helpful to be with someone who is from the denomination in which you grew up and knows things about spiritual formation in that tradition that you may not be aware of, even though you have been impacted by it.

The person may not appear ideal. That may not matter. Because you approach the relationship the way you would an open, expectant, waiting meeting for worship, you may still receive the gifts you need. It is the fruits of the interaction that count.

My hope is that the day will come soon when spiritual direction will be such a recognized resource for Friends that yearly meetings and regional associations of Friends will have lists of Friends who do this kind of spiritual nurture. When that day comes, I believe the spiritual lives of Friends will be enriched, and the work we do in the world will be even more transformative. □

Finding a spiritual director

Contact seminaries, religious institutes, and retreat centers in your area. Ask local clergy. Roman Catholic and Episcopal clergy may be most likely to know about direction and directors because it has been a part of their traditions for longer. The following websites and Quaker resources may also be of help:

Shalem is a training program for spiritual directors that is contemplative in approach and decidedly ecumenical. Visit <www.shalem.org> for more information.

Spiritual Directors International, at <www.sdiworld.org>, lists directors available to take new directees.

Earlham School of Religion (ESR), a Quaker seminary, has courses in spiritual direction as part of its program, and may have ideas for those seeking directors. **Quakers in Pastoral Care and Counseling (QPCC)**, an organization headquartered at ESR, has spiritual directors on staff. For more information, visit <www.esr.earlham.edu> and <www.qpcc.us>.

THOUGHTS ABOUT GOD

by Irwin Abrams

The psalmist asks God, "What is man that Thou art mindful of him?" My text is the reverse, asking, "What is God that we are mindful of the Divine?" The answer often heard is intellectual, one of either belief or disbelief. My own answer is simultaneously simpler and more difficult to express. As a Quaker, my soundest conception of God must be based on actual experience, not philosophical proposition, no matter how intellectually respectable.

Only by being mindful of God can we speak with any sense of conviction and certainty. At the same time, I am quite aware of my imperfect comprehension of God and the inadequacy of language to express what I do comprehend. With humility I venture to share some thoughts about God that have helped me.

Michelangelo



As an historian, I begin with my own past. The evolution of my own religious ideas somewhat parallels that of Western history. In my Sunday School days, my religious belief was authoritarian, as in medieval times. God was a powerful person who laid down the laws of conduct that I was to follow for reward instead of punishment.

In college, my religion became rationalistic, like many intellectuals of the Age of Enlightenment. The closed materialistic and mechanistic universe of cause and effect, my textbooks led me to believe, had a place for God only as First Cause, if at all. Any mystery about the universe

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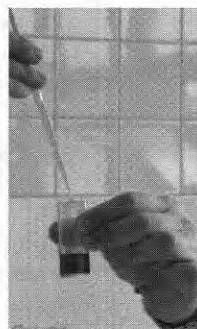
was only temporary; eventually science would explain everything. Morality was rationalistic: knowing what is right is enough to want to do what is right.

However, as time went on, my own experience and my study of history showed me that simply knowing what is right does not make one virtuous. There must be a will to do what is right, a dynamic. Additionally, the more I considered my mechanistic universe, the more I questioned any existence of free will. Were we just playthings of our glands, creatures of our Freudian complexes? Were our lives a succession of stimuli over which we had no control?

Yet, although I could not prove it, I *knew* I had free will; I *felt* it. Then, I caught up with more modern scientific concepts. I found that all scientists were not dogmatically proclaiming that they would eventually have all the answers. They were talking in terms of probability—not of iron laws or inevitability, but of indeterminacy.

My free will was not banned from this universe. And as my closed universe opened, so did my intellectual horizons. I came to admit that intuition as well as reason could be a pathway to Truth; and when I fell in love, I learned that there was more than reason to spur my actions. I could trust my sense of free will and that which, with some difficulty, I could call God. God, who had left my world of ideas as an anthropomorphic figure, returned through experience and through a heightened awareness of universal forces. And I found in this awareness of the Divine that there was a powerful dynamic stirring me to activity such as my rationalist morality never quite possessed.

Looking back, I realize that I had to accept the intellectual possibility of such experience before I could knowingly experience it in Quaker meeting for wor-



ship. I had to face the question, "How did I know that my experience of the Divine in meeting was not subjective, not mine alone?" Quaker worship is a group experience, so I could share my own discoveries and listen to those of others. Then, in the literature of mysticism, I found that other persons in different ages and cultures had recorded experiences similar to my developing perception.

Allowing for differences in vocabulary, there seemed to be a common testimony to an overpowering sense of human unity, and with it a deep feeling of joy, love, serenity, and peace. Dante described it like this: "I felt that the leaves of all the universe were gathered together in one volume." John Woolman wrote, "I saw a mass of matter of a dull, gloomy color between the south and the east, and was informed that this mass was human beings in as great misery as they could be and live, and that I was mixed with them, and henceforth I might not consider myself as a distinct or separate being."

Ulrik De Wächter

Benjamin Earwicker



My own experience of human unity was in Quaker meeting for worship in California just after visiting Japanese American friends at Tanforan Racetrack, where, after Pearl Harbor, they had been taken from Palo Alto, Calif., before being sent to an internment camp in Wyoming. We had to visit with our friends through



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barbed wire. They were staying in horse stalls. Later, in meeting, I was unbearably saddened, and felt tremendous kinship with my Japanese American friends, and a feeling of union and love with all humanity. I did not rush out to try to free them, but we kept in close touch during the war and supported what American Friends Service Committee was doing to help.

My conception of God continued to evolve. Even after joining the Religious Society of Friends in 1940, the idea of a personal God troubled me. My old Sunday School image still stood in my way. Gradually I came to recognize a difference between affirming that God is a person, and a belief that one can have a personal relationship with the Divine. If we are to understand God through our experience, and if God is within us as well as beyond, then could not one aspect of the Divine that we can comprehend be some component of personality? After all, human personality is one of the highest things we know on Earth.

I realize that I am dealing with something difficult to explain, but I will try. My personality, my self-conscious identity, and the Divine within me represent my highest potentialities for seeking fulfillment. I can sense a force within me aspiring outward and upward, seeking to unite me with all humanity in bonds of love, service, and compassion, expressing itself in my quest for Truth and my desire to appreciate and create beauty. These very qualities are unique to human beings, and separate us from the animals. This suggests that what I understand in my concept of God is within every human being.

With this concept, I find fresh meaning in my religious vocabulary. I can conceive of God the Father, not as harking back to the anthropocentric conception, but as a way of expressing that aspect of God that corresponds to the purest form of love we know, that of the parent for the child, while giving some space for a feminine component of the Divine that I have firmly come to embrace. In the same sense, I can conceive of the Divine as that Truth to which the Divine within us leads us to aspire, and that creativeness, which the Divine within us leads our imaginative and inventive powers to bring into being.

Jesus, once a moral teacher to me, represents an exceptional example of a personal revelation of divine personalities, of which there are few others. Jesus, like them, is the Divine speaking to us—the

Word become flesh. In a lesser way, when we are given to speak from the silence, expressing our own interpretation of the Divine is the Word. And when we are moved to compassionate action, to implement our divine inspiration, the Word becomes flesh.

The experience of the Divine is not sufficient unto itself. As William Penn wrote, "True godliness does not take men out of this world but enables them to live better in it and excites their endeavors to mend it." Action confirms the validity of experiencing the Divine in Quaker meeting for worship. The lives of those like John Woolman, who have translated their experience of the Divine into lives of rich beauty and significance, stand as evidence that the experience of the Divine is no idle illusion of their own senses.

We do not need to be saints to try this experience for ourselves. In my own case, participation in Quaker relief and reconstruction work during World War II and afterwards was both a test of my conviction in the Divine in human beings and a basis for my hope for humanity. I have seen survivors of war, undaunted by the desolation, rebuild their lives and homes amid the ruins of their cities, creating beauty once more. I have seen how those almost overwhelmed by despair and suffering respond creatively to goodwill. In the postwar international voluntary work camps, I have seen some of the deepest gulfs of misunderstanding and antagonism bridged by the spirit of brotherhood. More recently, I have studied the lives of Nobel Peace laureates, which has fortified my confidence in the divine potentialities within each of us.

This is my attempt to put a conception of the Divine into words. Writing this has not been easy, and I hope that responses from others will help me improve what I have written. Through an awareness of the highest within myself and others, I believe that I have caught a glimpse of the Most High. But I see only "through a glass, darkly." (1 Cor 13:12) My knowledge of the Divine, rooted in experience, is a process for me, not a fixed thing. What I am offering here is a progress report, not a final account. Only if I am able to grow increasingly mindful of the Divine in my remaining years will I perhaps someday give a more adequate answer to the question, "What is God?" □

Going Beyond the Comfort Zone

by Miriam Yagud and Indigo Redfern

It's Saturday evening and the talent show is about to begin. The first act is a series of Irish jokes about lazy, stupid, drunken Irishmen, delivered with an exaggerated mock Irish accent. All around us there is laughter and applause. Where are we? The 2006 Southern Appalachian Yearly Meeting (SAYMA).

Yes, we were shocked too. We quickly went to find the two Friends whose interest group on racism we had attended. The four of us then took the stage to share our concerns about both the racist jokes and the positive response from the audience. It wasn't easy to stand up in front of 200 Quakers and name what was happening. It's never easy to challenge the status quo. But in a Quaker gathering

whose purpose was to reflect on our Testimonies of Equality, Peace, Integrity, Community, and Simplicity—how could we have done otherwise?

It was heartening to be met with applause. In the remaining hours of the gathering, 50 to 60 people thanked us for speaking up. Suddenly, SAYMA was buzzing. The overwhelmingly positive response to our challenge from so many people, asking so many questions, came as a complete surprise to us. We were approached on the stairs, in the bathroom, in the line for food, in the shower, everywhere!

People wanted to talk about what had happened and what we had said. Some had felt uncomfortable about the jokes and unsure why. Others were clear that they were racist but didn't feel able to say so. Some felt embarrassed that it had fallen to visitors to speak up for them. Others commended our courage to speak up. One or two didn't understand what

the fuss was about. We could see some people visibly recoiling from what appeared uncomfortable, unsafe, and messy.

As stated on the Quakers in Britain website, early Quakers adopted the Testimonies "as witness to a divinely inspired view of society, and so against any action, personal, social, or international that in any way diminishes human beings." They had a vision of a better world that many were prepared to live by, knowing it would cost them to do so. Yet we heard one Friend at SAYMA refer to Quakers as "harmless."

What has happened over the last 350 years that our testimonies changed from being an active challenge to society into a harmless, comfortable armchair? Why did so many people feel it took courage to stand up and speak out? Why did we feel afraid to speak from our testimonies at a Quaker gathering convened to reflect on them? Why were so many people relieved when we did? □

Miriam Yagud and Indigo Redfern attend Wotton-under-Edge Meeting in England. They visited the United States for eight months, working on organic farms and visiting Quaker meetings.

■ REFLECTION

On Answering Terror: Responses to War and Peace after 9/11/01

by Walter Wink

Answering Terror is an anthology of articles and reflections, drawn from FRIENDS JOURNAL, that deal with Quaker reactions to 9/11. However, a better title might have been "Scott Simon vs. Quakerdom." Simon, anchor for National Public Radio's Weekend Edition (Saturday), explained in a speech that was published in FRIENDS JOURNAL (and reprinted in *Answering Terror*) why he, as a Quaker, had abandoned principled nonviolence in the face of the Iraq War, though other, more heinous wars did not so challenge his faith. Quakers of all persuasions spontaneously responded to his remarks.

Walter Wink is a member of South Berkshire (Mass.) Meeting and professor emeritus of Biblical Interpretation at Auburn Theological Seminary. For more information and to order copies of Answering Terror: Responses to War and Peace after 9/11/01, visit <www.friendsjournal.org>.

Simon's arguments are not new to Quakers; they have been repeated for 400 years, and the responses to them explain why Quakers still believe that nonviolence remains the last, best hope of humanity.

I was asked to write a brief jacket blurb, but I was not far into the book manuscript when I sensed that this symposium deserved more than a nod and a promise. I was one of the few to see the prepublication book in its entirety, and I was so disarmed that I grabbed the phone and asked the editors if I could instead write a longer comment. They said yes, and so I wrote this reflection. I will try to justify my enthusiasm.

What we have here is a denomination writing to itself. Has such a thing ever transpired before? On the surface there is a pro-and-con debate over nonviolence; but under the surface, every doubt, vacillation, conviction, and act of courage that Quakers have ever entertained rises to the surface. The dialogue with

Scott Simon merely articulates the profound search for Truth that has been the hallmark of Friends in every generation. Quakers have held slaves and fought in wars, as well as stood against tyranny and spoken against injustice.

We should congratulate Simon for the clarity of his charges. He is forthright in his attack. I will simply list some of his points and then respond to them amicably, as befits Friends.

Police versus Armies

Simon is ambivalent about being a Quaker; sometimes he calls himself one, and other times he speaks of his affiliation in the past tense. The ambivalence is significant because it co-exists with his anger at Quakers for not intervening sooner in Bosnia/Serbia/Kosovo and elsewhere around the globe. Simon writes, "It seems to me that in confronting the forces that attacked the World Trade Center and the Pentagon, the United States has no sane alternative but to wage war; and wage it



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Chuck Fager, Director

with unflinching resolution."

This declaration of war sounds eerily similar to President George W. Bush's speech in the Washington National Cathedral right after 9/11. Bush and his advisors should have seen that this was a matter for the police; Osama bin Laden, al-Qaida, and the Mafia are organized crime networks, and should be dealt with as such. Police action should have been enlisted, not entire armies. Doing so would have avoided the principle cause of terrorism: occupation of the homeland by foreign troops.

By declaring war on terrorism, Bush denied the rights of habeas corpus, immunity to torture, access to an attorney, and a fair judicial process. As a consequence, we have had Abu Ghraib and Guantanamo Bay, hell-holes designed to break the human spirit. Such treatment is likely to lead to more terrorism rather than less and to decrease security rather than rebuild it. As a result, we are far less safe now than before Bush's wars began.

Force versus Violence

Several Quaker respondents found Simon's distinction between force and violence to be helpful. "Force" signifies a truly legitimate, socially authorized, and morally defensible use of restraint to prevent harm being done to innocent people. "Violence," or excessive use of force with intent to harm, is morally illegitimate. If we find a spouse or friend under attack, a whole range of possible reactions are available to us. In this anthology, Mike Murray reminds us, "In any event, adrenaline would go a long way in determining [our] response." Hopefully we would use a minimum of force in self- or other-defense, but the muggers would most likely "have the drop on us," and we would have few or no options, violent or nonviolent. A police officer who must arrest a killer may have to use lethal force to restrain him. Such a use of force falls within the definition of his or her office as spelled out by society and Scripture (Rom. 13:4—"The state does not bear the sword in vain"), and is divinely authorized to preserve order in a structure of justice. But violence, when pursued, almost always leads to consequences unforeseen and undesired. Those who favor violence as an antidote seldom anticipate the levels of carnage or the length of its jurisdiction. Despite their commitment to nonviolence, Mohandas Gandhi and Martin Luther King Jr. always left a way out. Gandhi said, "I do believe that, where there is only a choice between cowardice and violence, I would advise violence . . . But I believe that nonviolence is infinitely superior to violence." And King confessed that he would have "ser aside" his pacifism during World War II "in the face of such evil."

Ian Cooper writes, "A pacifist can defend him/herself. What a pacifist cannot do is

become the aggressor." He argues that George W. Bush was clearly the aggressor in Iraq. In fact, he virtually violated all of his foreign policies. Hence his wars are indefensible—as if we needed additional grounds for condemnation and impeachment.

The Slippery Slope

The difficulty with the force/violence continuum is that it becomes very easy to slide down the slippery slope from legitimate force to illegitimate violence. Absolute pacifists may in some cases take the hard line in order to prevent that slippage. But life is complex, and there may be times when we must consider uncomfortable choices on that continuum. Every situation demands special considerations, and the will of God today may not be the same as it was yesterday. As Daniel Coston writes, "I would not stand peacefully by while my family was being harmed, even if it meant that I would need to use lethal force. So why should I expect my government to be any different?" People turn to violence because they believe that only violence can save them. I call this belief the myth of redemptive violence.

The Taliban

Curiously, the topic that commands the most attention in the letters and columns of *Answering Terror* is the role of the Taliban. This may be because the essays are dated (after Afghanistan, before Iraq), but I suspect that there is more to it than that. The sins of the Taliban are itemized in rich detail, as if Quakers needed to exculpate themselves from suspected sympathy. Women under Taliban rule were banned from most forms of employment. Severe restrictions were placed on female education. Harsh *shari'a* punishments were imposed on adulteresses (death by stoning), thieves (amputation of the right hand), and beard trimmers (lengthy prison terms). Women were forced to wear the traditional head scarf, but men paid a high price as well. As Scott Simon tells it in his response to FRIENDS JOURNAL readers:

I did a story from the Kabul soccer stadium. When the Taliban was in power, thousands of people would be rounded up from the streets of Kabul and locked into that stadium each Friday afternoon. Then, 12, 18, 20, or 25 would be marched onto the field and executed by Taliban "judges" for various religious crimes. . . . Some men and women would be strung up from the goal posts. Others had their hands or legs amputated and were left to bleed their lives out into the grass.

Reports like this one go on and on. Somehow, if the sins of the Taliban were sufficient-

ly heinous, our failure as Quakers to support intervention might be justly criticized. The truth is, the attack on the Taliban was premeditated and had nothing to do with freeing Afghan women or bringing democracy to a "primitive" people. As British writer John Pilger wrote in the *UK Mirror* on October 29, 2001, "The oil and gas reserves in the Caspian basin [are the] greatest source of untapped fossil fuel on Earth. . . . Only if the pipeline runs through Afghanistan can the U.S. hope to control it." That is why the U.S. wanted to control Afghanistan. "When the Taliban took Kabul in 1996, Washington said nothing. Why? Because Taliban leaders were soon on their way to Houston, Texas, to be entertained by executives of the oil company, UNOCAL. With secret U.S. government approval, which later fell through, the company offered them a generous cut of the profits of the oil and gas pumped through a pipeline that the Americans wanted to build from Soviet central Asia through Afghanistan."

Oil also played a major role in motivating the invasion of Iraq. But something more sinister now enters the picture: why negotiate for the world's second-largest oil reserves if you can control all that oil directly? Keith Helmuth calls this "U.S. exceptionalism," a form of oil imperialism that claims that the United States can exempt itself from any encumbering policies that interfere with its will to dominate the world. Thus Bush ignored the Kyoto and Anti-Ballistic Missile Treaties, and rejected the jurisdiction of the International Criminal Court or any other check on his sovereignty. What I call imperialism, Bush calls self-defense. Defense? We are the most powerful nation in history; yet few countries are so embattled and afraid.

Paul Barker explains in his article, "Queries From Afghanistan," that some things have improved: Afghanistan is a free country. Women are not as suppressed; half the people in school are women and half the people in the workforce are women. There is a free press, freedom of worship, and freedom not to worship. There is even freedom of politics, and perhaps too much of it; we are seeing resurgent warlordism, highway banditry, incipient civil war, and a Taliban movement transformed into a guerilla force with endless casualties on all sides. The near eradication of opium poppy production in 2001 has been replaced with bumper crops of poppy that account for 80 percent of global heroin production. In Afghanistan, "victory" is neither complete nor assured. Yet Scott Simon reminds us of the irony that Iraq, our current obsession, had absolutely nothing to do with 9/11.

Nonviolence Works

On pragmatic grounds alone, nonviolence has proven far more effective than violence. In just the second half of the 20th century, the

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world experienced an avalanche of nonviolent struggles, almost all of which succeeded with very few or no casualties—and almost all of which were underreported. Locations of non-violent revolution include Poland, East Germany, Hungary, Czechoslovakia, Bulgaria, Romania, Albania, Yugoslavia, Mongolia, the Soviet Union, Brazil, Chile, China, Nepal, Palau, Madagascar, Latvia, Lithuania, Estonia, Gabon, Bangladesh, Benin, Algeria, the Philippines, South Korea, South Africa, Israel, Burma, New Caledonia, New Zealand, India, Ghana, Iran, most of the states in Latin America, and, in the United States, the Civil Rights Movement, the United Farm Workers movement, and the anti-Vietnam and antinuclear movements. During the same period, there have been only a few violent revolutions (Nicaragua, the breakup of Yugoslavia, Somalia, Sudan, and Rwanda), which resulted in an unacceptable number of casualties. And yet there are still people who say that nonviolence doesn't work. Indeed, it's about the only thing that has been working!

In times when hope is thin, I recommend that you copy the preceding paragraph and chant it like a mantra. After all, these are not theories—they're facts. We must cling to our successes. In the majority of these cases, the number of casualties was significantly lower than if violence had been favored. The British Empire would have lost India after World War II regardless of whether violent or nonviolent action had been used. War could easily have cost hundreds of thousands of lives, some say even millions. The choice of nonviolence meant that only 8,000 were killed. In comparison, the violent Nicaraguan revolution could have been won bloodlessly had the people been instructed in "people power," according to the Sandinista foreign minister, Miguel d'Escoto. Instead, they chose violence, and 20,000 people were slaughtered.

Rather than abandoning nonviolence because we have not yet learned how to use it effectively, we might test it as we do any other new invention: by trial and error. We have massive corroboration that nonviolence has worked in cases of national liberation, but we have not had much success in using it to overcome economic inequality.

The issue is, finally, spiritual. The world has been lurching toward democracy of late, and democracy is the institutionalization of nonviolence. For those with the eyes to see, the proliferation of nonviolence can be regarded as the work of the Holy Spirit in history. Did you see the burning bush? As Mike Murray writes, "Many good Friends don't reject violence categorically. Like William Penn, they carry on, wearing their swords as long as they can." □

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■ REPORT

Illinois Yearly Meeting

Familiar trees and birds greeted Friends for the 2006 annual session of Illinois Yearly Meeting. New sights and sounds also greeted us: the sounds of hammering as workers finished the steps and roofs of six new cabins, and the now bare ground where the dormitory and Junior Yearly Meetinghouse once stood. The new cabins are not just cabins; they are special because much of the wood used in these new buildings came from our forty-plus-year-old dormitory.

We welcomed 24 Quaker youth pilgrims and their leaders on Thursday evening. Ranging from 16 to 18 years old, the teens came from Europe and the U.S. to spend a month together learning Quaker history, volunteering, and meeting midwestern Friends. As they developed a bond with one another, their understanding of Quakerism and their faith grew deeper. We were glad to have them join us for our Friday evening dancing to close their full day at the ropes course.

July 26 to 29 will stand out as one of the hottest and wettest yearly meetings, a challenge to Friends who slept in tents. We found ourselves on the third morning without sufficient hot water for the dishwasher and learned to reduce the other uses of hot water during the first part of the day.

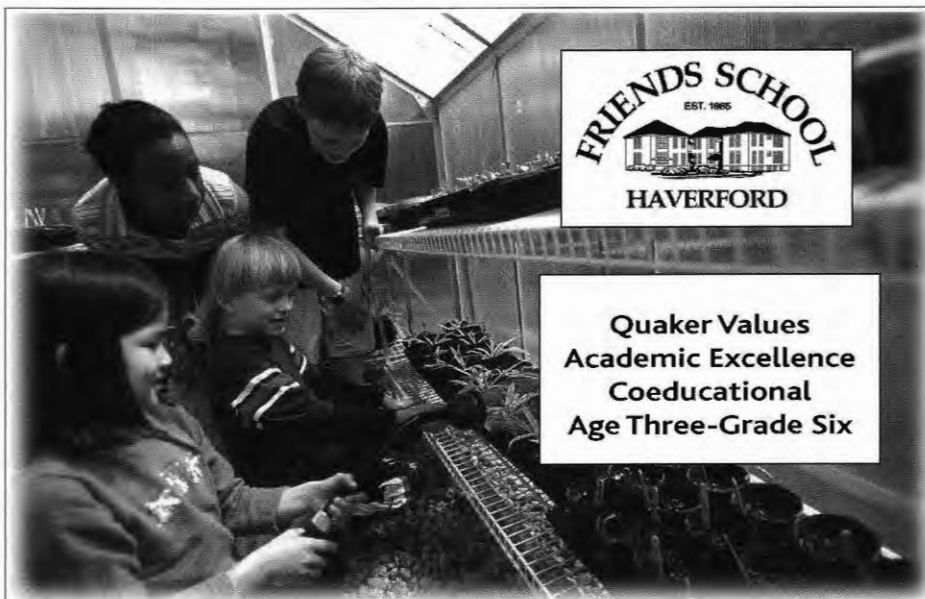
The large group of younger children, along with the teens, found many ways to amuse themselves around the grounds' new layout. The front lawn kept its primary role as the place to play frisbee or football and as the dance space for Friday evening. The hot weather didn't hamper the enthusiasm for games of frisbee, and the traditional hayride and bonfire happened on Thursday and Friday evenings. Several trips to swimming pools in nearby towns were made for the benefit of the children. Those visiting the craft tent could try some weaving projects.

There were workshops about new technology for the IYM website, the history of quarterly meetings in Illinois, and Friends and integrity. This yearly meeting session was themed "Integrity: Toward Leading a Seamless Life."

Jocelyn Bell Burnell, a British Friend, gave a message on the theme on Saturday evening. On Sunday morning, David Rutschman delivered the annual Plummer Lecture, which is an opportunity to hear from a Friend within IYM.

IYM continues our commitment to build the Peace House on the Prairie; and we viewed the footprint of where the new building will rise, partially on the former location of the Junior Yearly Meetinghouse and dormitory.

—William Alsop and Elizabeth Mertic
Exercises Committee



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BOOKS

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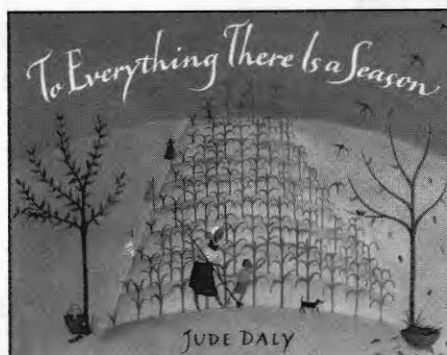
Each year at this time, we offer reviews of children's books that will help young Friends sort out the world and develop an understanding of Quaker values. If you do not have young Friends at home, we urge you to gift your community library with any—or all!—of these special books.

—Ellen Michaud,
Book Review Editor

Preschool

To Everything There Is a Season

Illustrated by Jude Daly. Eerdmans, 2006. 24
pages. \$16/hardcover.



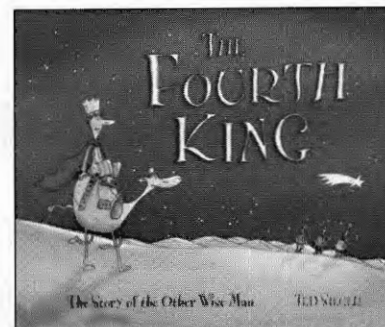
Even young children sense the tension and discord resulting from chaotic events in their community and the world. One parent watches the evening news, and then angrily denounces to the other George Bush, local rip-off artists, the school board, or gang violence; or a favored grandmother dies and everyone weeps. For our youngest readers, South African illustrator Jude Daly offers a sense of the cyclical nature of life, based on Ecclesiastes 3:1-8. The book encourages a sense of continuity and peace in a troubled world.

Ages 4 and up

The Fourth King

By Ted Sieger. Candlewick Press, 2006. 48
pages. \$15.99/hardcover.

The story of Jesus' birth tells us that three kings came out of a distant land and followed a star to the Bethlehem stable where he was



born. This book, however, tells us of a fourth king who never quite makes it. Instead, King Mazzel stops to save a lost nomad girl stranded in a sandstorm, guide a lost camel caravan, water a wilted desert plant, and free the child slaves of a rich man. By the time he arrives in Bethlehem, Mary and Joseph have taken the baby Jesus and fled the soldiers who were looking for them.

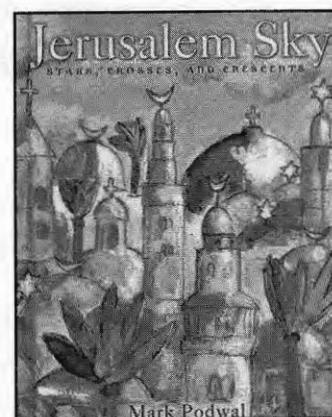
King Mazzel is devastated. But then, as he weeps in despair, he hears a soft voice:

King Mazzel, you have not come too late! You were always with me. When I was lost, you showed me the way. When I was thirsty, you gave me water. When I was captive, you freed me. When I was in danger, you saved me. You were always there when I needed you, and I will be with you forever.

A humorous adventure tale, *The Fourth King* encourages children to understand that to help another is to help God.

Jerusalem Sky: Stars, Crosses, and Crescents

By Mark Podwal. Doubleday, 2005. 32 pages.
\$15.95/hardcover.



Focused on the city of Jerusalem, long-time *New York Times* artist Mark Podwal has created a luminous book of imaginative art that describes the city's beauty, myths, and history in the simplest—yet most remarkably fanciful and truthful—terms.

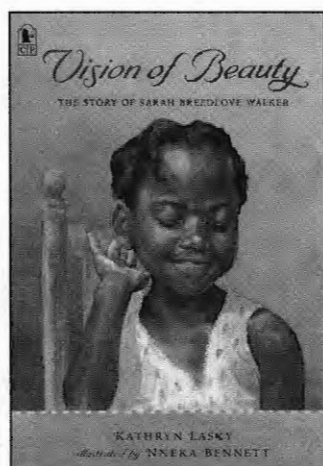
It is said, he writes, "that each morning the sun blazes red while awakening the world because its rays pass through the roses on Jerusalem's hills."

Emphasizing the city's shared religious heritage and devotion to the same God, Podwal repeats Jewish, Christian, and Muslim stories that note the city's place in each religion, then reminds us of the connection to God shared by every synagogue, church, and mosque. In the end, the book gently nudges readers toward religious acceptance as Podwal reminds us that the holy places of Jerusalem share common ground.

Ages 8 and up

Vision of Beauty: The Story of Sarah Breedlove Walker

By Kathryn Lasky. Illustrated by Nneka Bennett. Candlewick, 2003. 48 pages. \$6.99/softcover.



Sarah Breedlove began her work life at age five with 12-hour days in the cottonfields of Delta, Louisiana. The first of her family to be born free of slavery, she later used her intelligence and creativity to become a powerful businesswoman who owned her own cosmetics company and worked for the rights of African Americans. This beautifully illustrated book traces her journey and offers an empowering model for girls everywhere.

High School

Under the Overpass: A Journey of Faith on the Streets of America

By Mike Yankoski. Multnomah, 2005. 224 pages. \$11.99/softcover.

When college students Mike Yankoski and Sam Purvis hit the streets to live among the



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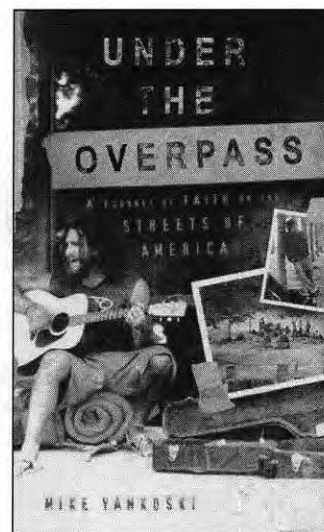
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homeless, they had no idea how the journey would rock their worldview.

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Clearly modeled on John Howard Griffin's groundbreaking *Black Like Me*, *Under the Overpass* is a deeply authentic, intensely honest page-turner. Its author asked himself what would happen if he stepped out of his comfortable, middle class life and actually lived out the "love your neighbor" part of Jesus' teaching. His answer is one that will encourage every young person who reads this book to do their part. A short list of practical ways for young adults to get involved completes the book and demonstrates the simplicity of a loving heart. As Yankoski writes:

Go downtown with a friend or friends (don't go alone). Buy cups of coffee or a bag of take-out food, find a homeless person sitting around asking for money, share your gifts, and enjoy a conversation. No agenda, no plans, no purpose other than to be with that person. You'll be amazed at what unfolds.

Under the Overpass is highly recommended for high school youth and adults.

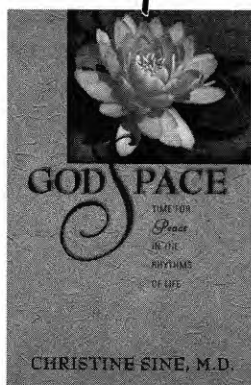
—Ellen Michaud

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

December 2006 *FRIENDS JOURNAL*

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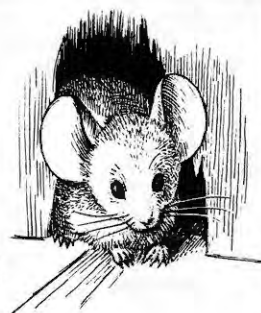
BENJAMIN

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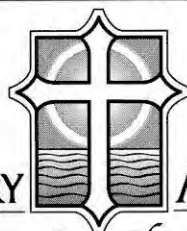
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■ NEWS

Baltimore Yearly Meeting concluded its annual sessions for 2006 with a new general secretary, Robert H. (Riley) Robinson, a member of Friends Meeting of Washington, D.C. During sessions at James Madison University in Harrisonburg, Va., July 31–August 6, BYM also approved a report on the progress and further development of its Intervisitation Program to encourage dialogue with other yearly and monthly meetings regarding concerns among Friends about gender and sexual diversity. Robinson succeeds Frank Massey, who resigned last October after 17 years as general secretary to accept a position at Guilford College. Howard Fullerton, a member of Sandy Spring Meeting in Maryland, served as interim general secretary for BYM until the selection of a new general secretary. Robinson is active in Friends Meeting of Washington as well as in BYM and other Friends organizations. He has served as administrative secretary of Friends Meeting of Washington for 14 years and as a representative of the meeting to BYM Interim Meeting. His activities with BYM include service on the yearly meeting's Program and Publications Committees, and as BYM's representative to American Friends Service Committee's Middle Atlantic Region. He also currently is a member of the Planning Committee for the annual meeting of Friends Committee on National Legislation. "At this point, my goal is to do the best job I can for BYM," Robinson said. "I do not want to get ahead of yearly meeting. I want to get a clear sense of what our membership wants for yearly meeting, to discern where we are, where we are going, and what we want to be." Stressing that BYM wants to have "a better relationship with the wide circle of Friends, particularly with Friends United Meeting," Robinson described the Intervisitation Program as "intended to improve dialogue and relationships with Friends. We have heard good reports at yearly meeting from those who have participated in, and been a part of, the Intervisitation Program already." According to a report from the Ad Hoc Committee on Intervisitation, members of BYM have visited several other FUM yearly meetings as well as monthly meetings in other yearly meetings. Meanwhile, BYM has been visited by Friends from East Africa Yearly Meeting, New England Yearly Meeting, and Great Plains Yearly Meeting. As a result of the visitation with Winston-Salem (N.C.) Meeting in October 2005, Charlottesville (Va.) Meeting invited Winston-Salem Friends and members of the eight other meetings in New Garden Quarter of North Carolina Yearly Meeting to visit with Charlottesville Friends during the first week-end of October. The Intervisitation Program is an ongoing, developing process and includes the creation of a website, said Marcy Seirel,



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clerk of the Ad Hoc Committee on Inter-visit-ation. The committee's report to BYM concludes, "We continue to seek ways to grow in our understanding of Friends in FUM, in other parts of the U.S., and in the world, and to find ways to encourage Friends to visit one another and build the bonds needed to tackle difficult issues and strengthen the Religious Society of Friends." —Robert Marks; interviews with Robert H. (Riley) Robinson, Marcy Seitel, Aron Teel; and www.bym-rsf.org

American Friends Service Committee and American Civil Liberties Union have joined in a federal lawsuit against the Department of Defense for refusing to turn over information on its alleged secret surveillance of peace groups. The lawsuit claims that the DOD ignored the Freedom of Information Act. News reports in late 2005 told of a secret DOD database of "potential terrorist threats," and at least four of the events listed in the database are believed to be activities coordinated or supported by AFSC, including their distribution of counter-recruitment literature in front of military recruiting stations and holding protest rallies on the second anniversary of the Iraq war. Greenpeace and local groups in six states are also among the plaintiffs. By joining the suit, AFSC is challenging the government's encroachment on First Amendment rights, a crucial protest in light of recent court decisions and Congressional criticism of the Administration's civil liberties and human rights practices and policies. In the 1970s, AFSC fought the FBI after securing federal files on their illegal surveillance of U.S. peace groups. "Spying on citizens for merely executing their constitutional rights of free speech and peaceful assembly is chilling and marks a troubling trend for the United States," said an AFSC spokesperson recently. —www.afsc.org

The Quaker United Nations Office's (QUNO's) work on Women in Prison and Children of Imprisoned Mothers was acknowledged as a major tool for raising awareness of the severe issues facing women in prison, according to a report for the UN Criminal Justice and Crime Prevention Commission. This led to incorporating gender perspectives in a current reworking of international prison standards and training manuals. Meanwhile, a 20-year effort led internationally by QUNO in its Righting Historic Wrongs report reached a major step at the first meeting of the newly reformed UN Human Rights Council. The Council adopted a Declaration on the Rights of Indigenous Peoples. In addition, QUNO's years of work on placing international limits on small arms trading ended in a "non-outcome" at the initially optimistic UN Conference on Small Arms Trade, which failed to produce a legal document in July. The break-up and effective

end of the formal process was widely attributed to U.S. intransigence, viewed by a QUNO participant as "a disgrace. . . . People around the world can justifiably feel severely let down by a process in which some governments put narrow regime interests and point-scoring above the need to reduce global suffering." Nonetheless, advocates from all over the world brought up the issue in the Fall UN General Assembly, where "Coalitions of the willing" should now feel liberated to get on with taking steps where there are large numbers of states wishing there to be action." — *Quaker United Nations Office*

Friends Committee on National Legislation has voiced concern over Quaker work in Palestine-Israel and the dangers posed to indigenous Christians in the area. Quaker schools in Ramallah are under threat due to Israeli constraints begun last spring. Expatriate teachers are now allowed only three-month tourist visas, which they must constantly renew, and they are no longer allowed to travel out of the area on weekends. In response to the alleged anti-Muslim statement by Pope Benedict XVI, several churches have been burned, adding to problems for Christians in the region. Economic losses from the absence of tourists, reduced mobility and delivery services due to Israeli restrictions, and damage from the Hamas-Israeli conflict are also threatening the churches' survival. — *FCNL and <www.nytimes.com>*

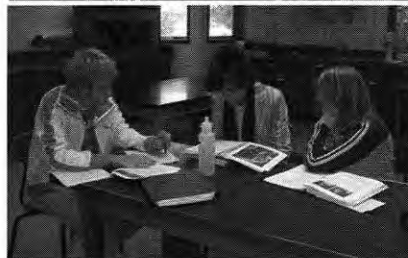
FCNL marked the fifth anniversary of 9/11 by calling upon Congress to develop a new approach to global security. Dozens of groups across the country participated in the Call for Freedom from Fear. On September 10, they held prayer services, vigils, and workshops to discuss alternatives for improving security on the planet. They joined others the next day in contacting their elected representatives to urge strategies that reject current militarized and legally questionable policies—the "politics of fear." Some military families participated. The Call was endorsed by the National Council of Churches among other religious and civic groups. — *<www.fcnl.org>*

Friends Committee on National Legislation and the *Quaker Economist* have estimated the true cost per gallon of gas. The full costs of gasoline include some \$300 billion annually in health costs from air pollution caused by petroleum, and \$100 billion in highway construction costs, supporting our vehicle-based lifestyle, and the economic impact of petroleum-related global warming. In addition, there are \$49 billion in military costs to protect the flow of oil in the Persian Gulf and \$100 billion spent yearly for the wars in Afghanistan and Iraq, arguably fought to secure U.S. oil supplies. If such costs were included in the

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price of U.S. gas, drivers would be paying about \$4.75 per gallon, which might well spur demand for more efficient vehicles and alternative forms of transportation. Congress is slowly moving in this direction, though current legislation has not yet been passed, including boosting mandatory fuel efficiency. FCNL is calling for a 40-miles-per-gallon standard. FCNL further calls on Quakers to ask congressional candidates what they will do about energy conservation, efficiency, and safe alternatives while helping low-income people make the energy transition. In addition, FCNL's new green building in Washington, D.C., has won the Best Environmentally Friendly Building Award from Maryland's National Association of Industrial and Office Properties.—tqe.quaker.org and www.fcnl.org

Charlotte (N.C.) Meeting approved an inclusive minute on marriage in June. Affirming the spiritual nature of union in marriage, Friends at Charlotte Meeting "recognize the importance of loving and committed relationships among our members and attenders. We welcome all couples with a connection to the meeting, regardless of gender, who seek clearness for marriage and who wish to marry under the care of the meeting. We recognize our responsibility to handle all requests with loving care, to ensure that any blessing of the union is carried out in good order after the manner of Friends, and to offer guidance and support for the couple as they strive to be loving and faithful to one another in their lives together."—*Charlotte (N.C.) Meeting*

Sister ministries Sojourners and Call to Renewal have reunified to form one organization. Sojourners is a Christian ministry and magazine begun by evangelical divinity students in 1971 to express their opposition to the war in Vietnam. Eleven years ago, they founded Call to Renewal, with the specific goal of organizing churches and faith-based organizations in the fight to end poverty. Both organizations, located in Washington, D.C., decided to combine forces in July 2006, and are deliberately assessing their joint mission and identity, and even their name. The goals of the new organization are embodied in a Covenant for a New America, an attempt to put issues of poverty on the political agenda in the 2008 elections.—www.sajo.net

American Friends Service Committee hopes to support the largest human migration in the history of the world—some 100–200 million—occurring in China as people move from rural to urban sites. Cooperating with the Hunan Province Women's Federation, AFSC's Go With You project is distributing thousands of booklets about workers' legal rights, health and safety, education, and legal

rights organizations. This information, passed along by college students and other volunteers, is packaged in small toiletry bags, offered especially to rural young women as they prepare to migrate in search of jobs.—*Quaker Action, Summer 2006*

The Religious Right is calling for environmental stewardship and action. Prominent evangelical Christian leaders, including Dr. Joel Hunter, president of the Christian Coalition, have announced a Call to Action campaign. The campaign seeks to convince people of faith that care for the Earth and environmental concerns must be priorities for policymakers in their communities. As part of the Call, organizers plan to release a statement, signed by religious leaders, scientists, politicians, environmental groups, and celebrities, calling on our country to take immediate action to address global warming. They are calling on individuals to educate themselves and others, and to be good stewards in their lifestyle choices. The campaign also includes the release of a film on climate change called "The Great Warming."—www.thegreatwarming.com

■ BULLETIN BOARD

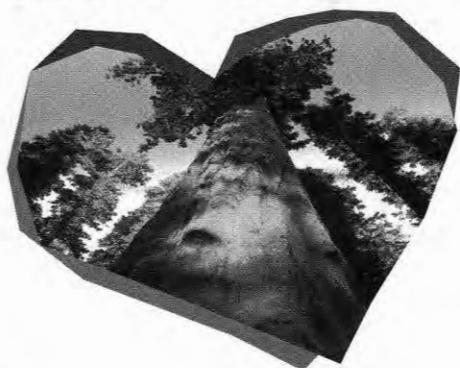
Upcoming Events

- January 7—Bhopal (India) Yearly Meeting
- January 7–14—Australia Yearly Meeting

Resources

• March 7, 2007—Grant proposals are due for the Elizabeth Ann Bogert Memorial Fund for the Study and Practice of Christian Mysticism, administered by Friends World Committee for Consultation, Section of the Americas. Projects funded in 2006 included: a ten-day writing retreat for prayer and research into the mystics and their spiritual senses, a study of the relationship between permaculture and Christian mysticism, and publication of an anthology of accounts of mystical experience, among others. Funds are granted for up to \$1,000 and will be administered in June. Applications should include, in no more than two typed pages, a statement of the applicant's working definition of mysticism, a description of the project, the specific amount of money requested, the way in which a grant will be used, other sources of funding, and plans for communicating the results to others. Send seven copies to Bogert Fund Secretaries, Vinton and Michelina Deming, 4818 Warrington Ave., Philadelphia, PA 19143. Two to three people familiar with the applicant's work should mail letters of reference directly to the secretaries by the same date. For a brochure or more information, e-mail muccidem@verizon.net.

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Christmas 1944

continued from page 7

Why not? I didn't understand her; I only knew something terrible was happening and it was dangerous to pay attention—
... and every garment rolled in blood.

My recitation that year ended with the beloved words: *For unto us a child is born, a son is given, and the government will be upon his shoulder, and his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end.* During the dark days of that winter war, these words must have rung a deep and abiding promise. Every Sunday our church was overflowing, people sitting on the floor, in the aisles, and on the steps to the balcony. Church was not a safe place; young men would sometimes be warned to leave because a roundup was happening in a church three blocks away. But the church was a place of hope. Even a nine-year-old could understand that.

Looking back, I wonder how it was possible that through all the darkness, my parents and older siblings were able to give us little ones a sense of warmth and joy. I know they were deeply religious, blessed with a sense of humor and the ability to tell great stories. And my older brothers were very fond of us, the three little ones who had been born into the family after the trauma of their mother's death, my father's first wife. Children suffer during a war, but adults suffer doubly. They are responsible for the well-being of their children, but cannot give them what they need: food, warm clothing, or absolute safety. As an adult and as a Quaker, I have come to realize that God was absolutely present in the life of our family during that winter of 1944–45. In their vulnerability, the Spirit was able to enter and sustain the grownups who had to care for us.

I do not remember much else from that Christmas in 1944. I do not know what we ate—it couldn't have been much—but I am sure my mother had made something special with whatever she had. I know that I had to recite my piece several times for visiting aunts and uncles, and the next day for my grandmother. And every time I was perturbed by those garments rolled in blood.

Our family was one of the lucky ones; we all survived. □

Love and Accountability

continued from page 14

more dialogue with my spouse. I insist on finding more things to do together, like her reading to me and vice versa, like snuggling, and thinking about decisions together. I require our life together to be more of what I would want my life alone to be—and demand of myself to make our life together more of what she would want life alone to be. We live more intentionally together. We do art together, eat more often together, beautify our home together. We do not ease the accountability for reliability, faithfulness, encouragement, patience, and companionship; we both stay involved in making each of our lifelong dreams come true. We continue asking for more of each other and saying when it is not enough, so that the marriage will never crumble from within.

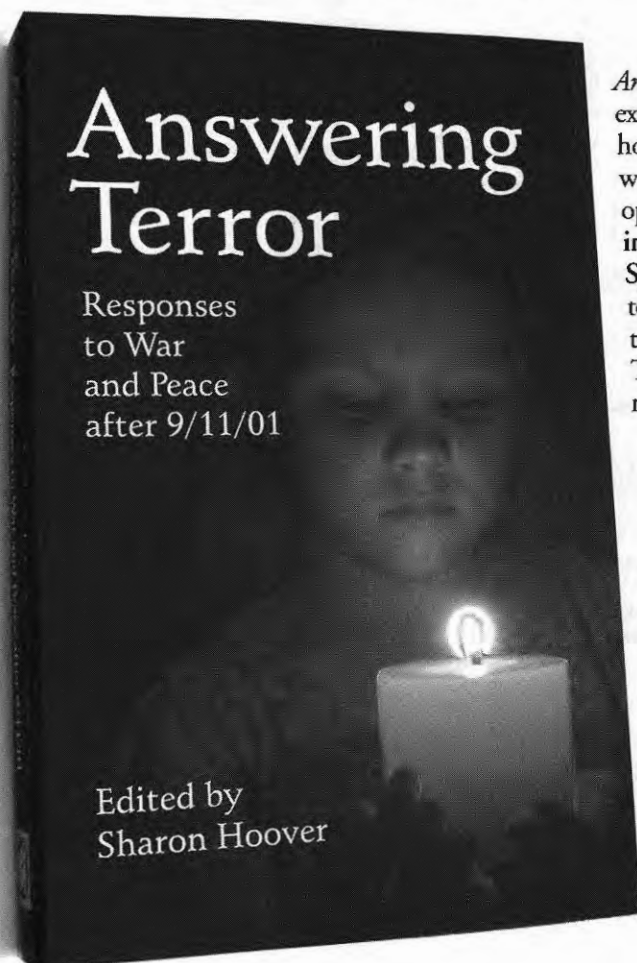
This advice sounds unnecessary—aren't these tips the making of marriage anyway? Yes, but when one spouse is less functional there is a tendency to let things go. When one spouse is busy with more basic tasks, she may not take the time for all the others. We may let one another off the hook for the emotional well-being of the marriage. "I just wish he would keep me company when I come home from a day's work and am cooking dinner and doing all the chores," one wife had confided eight years before giving up. I trust that if I demanded of my wife, or she of me, such companionship, it would be fulfilled. When one man started to explain why he wanted to leave, his wife loved the new possibilities his assertive communication produced. Without constant attention to one another's less urgent (but not less important) needs, the foundations of the marriage can chip away. We can exhaust ourselves with the chores of daily living, especially when one or both partners are unable to do for themselves what they once could. "Reach that for me, would you"; "could you open this"; "I'm hungry"; "I need to bathe, could you . . ." It is also harder to do things together: sex may become extra work, those pleasant evening walks hand-in-hand may no longer be possible, those creative dates may be more draining than they're worth. It may be that increased healthcare, assistance, or access costs (and/or decreased income) have eliminated theater, restaurants, and concerts from the budget. The old habits of connection disappear.

This requirement of demanding more from one another is not limited to marriage. God requires of us to continually ask one another for *better* in the form of loving actions.

It is a crucial part of making the world into God's realm. It is central to living as faithful people. We do God's work when we demand *more* and *better* love. And here is where it takes a community to save a marriage. Long before there is a call for a divorce clearness process, we need to hold the partners in a marriage accountable to their vows. We need to see the reality of the situation and remind each partner what they can do to give more of themselves to the marriage. Not more caregiving, but more love. We also need to make sure that the caregiving partner gets respite, even when they seem able to cope. Perhaps reducing chores and costs with prepared meals is the most obvious option. But wouldn't they benefit even more from getting a weekend away where they both will be served good food and given attention? Each couple in the meeting community should be getting this—and the meeting might view it as part of taking a marriage under its care to see that they do. We can do this proactively, rather than watching for signs that a marriage is damaged or spoiled, with ragged edges like the chips in delicate china after years of wear. I advocate this strategy for caring for all marriages—in health as well as disability.

We must call one another to fulfill the command to love one another; we must do all we can to fulfill it and to enable others to do it. That is what we are told in the Bible and what our faith teaches us. Our call is continuous: to be diligent in our faith and our love. We love others and want them to get the love they deserve—and that is to ensure we all are aiming at better, and expressing all the love we have. □

Five years after 9/11/01— Where do we Quakers go from here?



Answering Terror is not an easy read. It stirs memories both external (the collapse of the towers) and internal (the sense of horror, shock, and powerlessness that followed). Rereading the words of Friends in the time that has followed is a heart-opener. *Answering Terror* implies something terribly important is happening as we discern a way forward that is Spirit-led. It invites readers to join an ongoing conversation to face hard issues with intelligence, wit, and passion—and to do so with honesty, courage, and respect for diversity. This book has the potential to shake you up pretty righteously—so be prepared, but don't shirk the journey.

—Jack Patterson (former Quaker Representative to the United Nations)

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—Walter Wink (Professor Emeritus of Biblical Interpretation, Auburn Theological Seminary)

Edited by Sharon Hoover of New York Yearly Meeting, *Answering Terror* chronicles the Quaker response to the 2001 terrorist attacks as it poured into the pages of FRIENDS JOURNAL.

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—Elise Boulding (Professor Emerita of Sociology, Dartmouth College)

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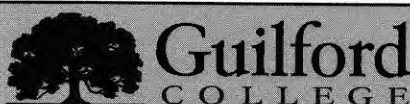
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■ MILESTONES

Deaths

Braxton—*Nina Piper Braxton*, 95, on June 12, 2006, at her home at Foulkeways in Gwynedd, Pa. Nina was born April 3, 1911, in Leiter's Ford, Ind., to Alpheus and Rena Terry Piper. Nina graduated from Rochester High School in 1928. She was introduced to Quakerism as a student at Earlham College, and had joined the Religious Society of Friends by the time she graduated with a double major in biology and teaching. She began her lifelong devotion to Quaker education in 1933 at the Tunesassa Indian School, a boarding school established by Philadelphia Yearly Meeting in Quaker Bridge, N.Y. In 1934 she left for Palestine, where she taught at Friends Girls School in Ramallah. While there, she met Wilbert Braxton, a North Carolina Quaker who was teaching at the boys school. Nina returned to Tunesassa to teach until she and Wilbert were married in 1938 at the Tunesassa Indian School. Nina then moved to Barnesville, Ohio, where Wilbert had been teaching at Olney Friends School. Her responsibilities at Olney included teaching biology, typing, and bookkeeping. The first of many summer camps the couple codirected was an American Friends Service Committee workcamp in Merom, Ind., in 1940. The following year they traveled to Madisonville, Tenn., to direct another AFSC workcamp. Their partnership in Quaker education included 15 summers directing Camp Onas, then in Rushland, Pa., and Camp Dark Waters, in Medford, N. J. In 1947 the Braxtons moved to the Philadelphia area, where Nina held a variety of jobs that included teaching kindergarten and deaf and aphasic children, and working as dietitian at William Penn Charter School. In 1967 she began teaching kindergarten at Buckingham Friends School, a position she held until her retirement in 1977. After retiring, she served as a teaching assistant at Friends Select School before she and Wilbert returned to Ramallah in 1979 to teach for a year at Friends Girls School. In 1981 they returned to Olney Friends School for another year of teaching. Throughout her life, Nina was actively involved in community activities. She served on the Pennsylvania Council of Churches Board from 1950 to 1960, and was an AFSC volunteer from 1950 until 1998. In 1965 she helped found the North Penn International Friendship Committee, which has sponsored many foreign exchange students through North Penn High School. Her lifelong commitment to social causes included serving as a volunteer speaker for both the United Nations and the Peace Corps. She participated in the Philadelphia Nuclear Freeze, helped to establish the Montgomery County Center for Peace and Social Action, and guided school groups for the Wissahickon Valley Watershed Association. Nina was a member of Gwynedd (Pa.) Meeting where she served on the Worship, Peace, and Social Action Committees. She was frequently inspired to recite poems. Nina was predeceased by her husband, Wilbert. She is survived by two sons, Lowell and John Braxton; two daughters, Nancy Braxton and Jane Braxton Little; eight grandchildren; 10 great-grandchildren; and numerous nieces and nephews.

Cope—*Stella Beatrice Toogood Cope*, 90, on August 1, 2004, with her beloved sister Pauline at her side. Stella was born on May 9, 1914, in Bristol, Eng-

land, three months before the beginning of World War I. Her brother, Jack, was two years younger, and her sister, Pauline, was born when Stella was 15. Her father, a carpenter, refused to fight in the war, believing that workers in other countries were not his enemies. At age ten Stella won a scholarship to Red Maids School, a private girls' school in Bristol, where she enjoyed drama, literature, and outdoor pageants. But there was no play area or comfortable place to sit and read, there were strict rules, and she missed her family terribly, especially when, catching sight of them across the street on the way to church, the rules required her to continue walking without even a greeting. Stella left the boarding school when she was 17 and, after two years at a diocesan training college, taught primary school in Bristol for 12 years. She didn't like the large classes where children sat at their desks all day doing rote work with no opportunity to develop their individuality. During the Second World War Stella entertained children in air raid shelters underground. When many children were evacuated to the countryside for their safety, Stella continued leading activities for them in the summers. She and Pauline performed puppet shows for disadvantaged children, with the same puppets Stella later took to the United States. She attended the Church of England where she liked the music; but it bothered her that the people in the congregation were seated according to their incomes. Seeking other churches, she discovered Quakers when she volunteered to help in a playgroup that London Friends had started for children whose homes were bombed out. She became a pacifist and attended Bristol Meeting. When she arrived in the United States in 1947, Stella avoided teaching in the public schools. After moving from Palo Alto, Calif., to San Francisco to take a course in preschool education, she worked at co-op nursery schools in the Bay Area, played her bamboo flute for developmentally disabled children, and, to the music of her flute, taught folk dancing at a Catholic girls' school. Having initially attended San Francisco Meeting, in 1951 she joined Berkeley Meeting. In the '60s, Stella enrolled part-time at University of California Berkeley, eventually obtaining an MA in Sociology. She was active in the Civil Rights Movement and, through Friends, volunteered at the San Francisco jail, teaching reading and literature to prisoners. After being investigated by the FBI, she obtained her U.S. citizenship. A storyteller like her mother, Stella had a lilting voice that charmed the listener. Using stories to teach as well as entertain, she performed at Berkeley Meeting's Friendly Follies, offered a weekly program on KPFA radio that ran for seven years, and, with two friends, founded the popular Kiddie Corral at the Berkeley Food Co-op, pairing her stories with friends' music and art. She continued her tradition of storytelling in Berkeley schools until just before her death. In the 1930s Stella had begun to study the international language Esperanto, and traveling home from an Esperanto conference in Denmark when WWII began. Later, conversing with people from Asia, South America, and Europe in this common language, she felt cultural differences fall away. She was also active in Servas International, a peace organization of home hospitality exchange for travelers worldwide. Stella married Calvin Cope in 1981, when she was 67. During their marriage they traveled to Japan, China, Scandinavian countries, and

her beloved England. Stella cared for Calvin at their home in Berkeley during his long and difficult illness. Stella was predeceased by her husband, Calvin Cope, and by her brother, Jack. Stella is survived by her sister, Pauline Cutress; and by treasured nieces and nephews.

Mott—*Dorothy Mary Livezey Mott*, 82, on August 13, 2006, in The Village Retirement Community in Indianola, Iowa. She was born May 12, 1924 to Albert and Rachel (Kirk) Livezey in Barnesville, Ohio. Dot attended Quaker school for 12 years, graduated from Olney Friends School in 1942, and began studies in biology and physical education at Adrian College in Michigan. She dropped out for a period of time to help care for her older sister, Ruth, who did not survive the illness. On October 4, 1947, at the Silverwater Friends Meetinghouse in Barnesville, Ohio, Dot married Donald Mott, whom she had met in high school at Olney Friends. The couple spent their first two years together on the Mott family farm near Paullina. But when her husband and a friend were sent to prison for refusing to register for the 1948 draft, Dot and dear friend Wanda Knight, wife of the other draft resister, helped one another through the ordeal. In 1953 Don and Dot returned to Barnesville and worked at Olney Friends School, then served in the Friends Community in Monteverde, Costa Rica, before returning to the farm at Paullina in 1954. At age 39, while raising four children, Dot resumed her education at Northwestern College in Orange City, Iowa, from which she received her degree in physical education in 1965. She taught K-12 grades at Sutherland Schools, and spent several years working with handicapped children in Paullina. After 18 years on the farm, the family moved into a home on North Willow in Paullina, where they lived for 30 years. In 2001 Don and Dot moved into the Village Retirement Home, which was their home base for 10 years as they traveled in their RV throughout the country, visiting dear friends and family. Dot was active in Paullina Meeting and participated in the Gaza and Paullina study clubs, Peace Links, and served on the Paullina Library Board. Both Dot and Don were active in the American Field Service student exchange program, welcoming Andrew Brown of Birmingham, England, into their home and visiting Andrew and his family after retirement. Dot enjoyed gardening, reading, bird watching, traveling, quilting, and cross stitching. She was predeceased by her sister, Ruth Graber. Dot is survived by her husband, Donald; four children and their spouses; three grandchildren; one great-grandchild; four siblings; several cousins, nieces, and nephews; and many friends.

Seitz—*Mary Annin Seitz*, 89, on December 13, 2005, in Santa Rosa, Calif. Mary was born on August 30, 1916, to Mary Carpenter Gallagher and Robert Edwards Annin Jr. Her father suffered from depression and committed suicide in 1921. Her mother moved Mary and her brother, Robert Edwards Annin III (Tertius), to East Greenwich, R.I., to be with family, and her mother went to work as a teacher. Mary graduated in 1934 from Lincoln School, a Friends school in Providence. She went on to graduate from Smith College in Northampton, Mass., where she began many friendships that continued throughout her life. When she graduated in 1938, she sold books door

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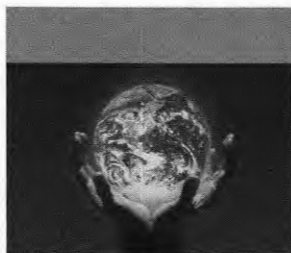
to door and also worked for the Pinkerton Detective Agency. When Richard Seitz hired her as an interviewer for a market research project in Providence, he encouraged her to pursue her career in New York. They were married in 1944, and raised two children, Robert Edwards (Ted) and Sara Ann (Sally). Their loving partnership ended when Richard died in 1991. The end of World War II brought the death of Tertius, a lieutenant in the army. Both Mary and her mother felt that there must be a way to end all war. Mary is remembered as an enthusiastic volunteer in many arenas, including a co-op preschool, the local PTA, Girl Scouts, the Civil Rights and anti-war movements, and as an advocate for the homeless and for low-cost housing. During the 1960s and '70s, she led a group of boys from Harlem on recreational and cultural activities, and was arrested for standing in front of the White House to protest the Vietnam War. Mary played the piano and flute, encouraging her family and friends to gather around her piano for singing. An annual Messiah singalong was held at her home for years until the cast of musicians grew so large that it had to move to the Friends meetinghouse. A Quaker for 50 years, Mary attended Scarsdale (N.Y.), Wilton (Conn.), and South Berkshire (Mass.) Meetings until she moved to Friends House in Santa Rosa, Calif., in 1993, and joined Redwood Forest Meeting. Mary was predeceased by her husband, Richard, and her brother, Tertius. She is survived by her son, Ted Seitz; her daughter, Sally Seitz; and five grandchildren.

Tatum—*Lyle E. Tatum*, 87, on April 3, 2006, at his home at Friends House in Sandy Spring, Md., with his wife and other family members at his side, from complications of Alzheimer's Disease. Lyle was born on October 26, 1918, in West Branch, Iowa, the eldest of three children born to Clio and Elmer Tatum. In 1936 he graduated from Oskaloos High School, then paid his way through Iowa State College. In 1938 he recorded his pacifist convictions with Oskaloosa Meeting. He served as student body president, lettered in debate, and was exempted from college military training as a conscientious objector. In 1942, the year of his graduation as a political science major, he married Elizabeth (Bickie) Lindsay. In 1943, when his draft board refused to grant him conscientious objector status, he wrote an appeal, but despite his efforts, Lyle went to prison. For the rest of his life he continued to work for nonviolent ways of achieving world peace. When paroled from prison, he taught at Pennsylvania School for the Deaf in Philadelphia. His 1950–1955 service as Executive Director of the Central Committee for Conscientious Objectors was followed by years of service to American Friends Service Committee. From 1956 to 1960 he served as Executive Director of the Middle Atlantic Region, and then spent four years based in Salisbury (Harare), Southern Rhodesia, Zimbabwe, as the AFSC South Africa representative, meeting with political leaders in an effort to improve race relations in a time of colonial rule. When he and Bickie hosted a black guest, their landlord evicted them. Their neighbors, however, felt that the eviction was unjust, and the couple received many offers for other rentals. Lyle returned from Africa to take on yet more responsibility, this time as Executive Secretary of Farmers and World Affairs. At the same time, he consulted with AFSC

on a project helping psychologists train police officers in lowering the level of violence in their work. He later served as Urban Affairs representative for Haddonfield (N.J.) Meeting and as Executive Director of the South Jersey Foundation. For a time he was Secretary of the Peace Education Division of AFSC, and in 1976, the Bicentennial Coordinator for Philadelphia Yearly Meeting. He served as a Quaker United Nations representative, working to organize seminars on disarmament. He assisted with observations for elections upon Zimbabwe's independence in 1980. In 1987, he edited the revised edition of AFSC's book, *South Africa, Challenge and Hope*. Lyle was a delight; he laughed infectiously and, as "Sloppy Joe," served up pancakes, popcorn, and ice cream cones for his family. He enjoyed writing poetry, telling stories, and solving double crostics. An untiring gardener, fisherman, wood chopper, and ping-pong and billiard player, he was nourished by his family as well as a close proximity to both the Delaware River and Haddonfield Meeting. An active, committed membership in the Religious Society of Friends was the cornerstone of his life. Lyle was predeceased by his first wife, Bickie Tatum; and a sister, Ellen Tatum. He is survived by his wife of 40 years, Florence Giffin Tatum; a son, Steven Tatum; a daughter, Susan Taylor; his stepchildren, Jeannine Tatum, Brian Tatum, Diane Fernsler, and Larry Giffin Tatum; 17 grandchildren; 15 great-grandchildren; and a brother, Arlo Tatum.

Tignor—*Suzanne Tignor*, 64, on April 5, 2006, in Hampton, Va., after a long battle with cancer. Suzanne Claudia Duhamel was born on May 11, 1941, in Manville, R.I., a small French Canadian community. Raised in a devout Catholic family, she came to Quakerism as an adult after a long search for a spiritual home. Suzanne was orphaned by the age of 12 and was subsequently raised by an aunt and uncle. This trauma shaped the rest of her life and fueled her commitment to live in full awareness of the mysteries of change and death. She earned a BA from Hampton University. In 1962 she married Rhet Tignor, the love of her life for the next 44 years. They raised three children, and then Suzanne returned to school, earning a Master's in Social Work from Virginia Commonwealth University. She was a beloved psychotherapist in both public and private settings for many years. Suzanne's light and grace illuminated Williamsburg (Va.) Meeting for more than 20 years. Her probing questions, thoughtful and eloquent responses, intense curiosity about the world around her, and her determination to live every day in the presence of God helped meeting members to deepen their spiritual journey. She spent her life in unflagging search for meaning and truth. Without flinching from the cruelty and tragedy of the world, and guided by the Wendell Berry quote, "Be joyful, though you have considered all the facts," she loved life and living, both with an inspiring and infectious passion. Throughout her life she remained interested in other traditions, and brought the teachings of Buddha, Meher Baba, Rumi, and others into her Quaker practice. She was both intrigued by and wary of the figure of Jesus and struggled to integrate his message of undying love. She liked to say that if asked by a stranger to describe herself, her first response would be, "I am a Quaker." Suzanne was a mapmaker. She blazed

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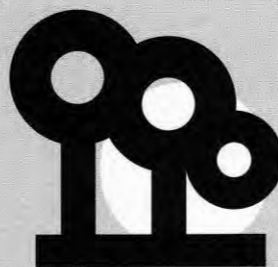
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many trails, calling Friends, with undaunted courage and penetrating honesty, to dig a little deeper, go a little farther in their search for God's guidance. She demonstrated the art of savoring the simple things in life—chicken stock made from scratch—or a grandchild's broad smile. She taught friends to gaze with a child's sense of wonderment at the first iris or peony, and to whoop with joy at weddings and birthday celebrations. A gracious hostess, she frequently shared her beautiful home for workshops and social gatherings. More than one young Friend found themselves confiding in her, and her sage advice and deep wisdom, which ranged from child-rearing to prayer to bread pudding, was absorbed by all. "I can fall in love a hundred times a day," Suzanne once told a close friend. And she did, opening the door of her heart and gathering the world in. She was an extraordinary listener and a loyal friend. She loved to cook and she loved to eat. But more, she loved to share the bounty of her kitchen because she understood that fellowship and community are nurtured by generous hospitality. She loved everything French. She railed against environmental pollution, but eventually came to enjoy picking up the garbage on the beach where she walked. She loved her family more than anything. Suzanne, always surrounded by laughter, often wept for the unbearable suffering in the world. She found God in nature, in close relationships with family and friends, in poetry and devotional reading, and in the attention she paid to the smallest details of her life. She was determined to be awake to it all, and to align her will with the will of God. Her last endeavor found her charting a course for how to meet death face-to-face. Friends are grateful for the tracks she leaves behind. Surrendering to the Mystery became a kind of leading for Suzanne during the last days of her life. She turned her face in the direction of the Divine and did not close her eyes. She served Williamsburg Meeting for many years as convener of Ministry and Counsel, and for the last two years, as co-clerk. She leaves behind a legacy of a life fully observed, ardently experienced, and brimful of possibilities for joy in everyday existence. Suzanne is survived by her husband, Rhet; two sons, Edward and James Tignor; her daughter, Emily Tignor Keenum; six grandchildren; a sister, Madeline Cavallaro; and a brother, Marcel Duhamel.

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The Lathrop Communities • Northampton and Easthampton, Mass.

Nursing care, residential and assisted living:
Barclay Friends • West Chester, Pa.

Advocacy/education programs:
Untie the Elderly • Pa. Restraint Reduction Initiative
Kendal Outreach, LLC
Collage, Assessment Tool for Well Elderly

For information, contact: Doris Lambert, The Kendal Corporation, 1170 E. Baltimore Pike, Kennett Square, PA 19348. (610) 388-5581.
E-mail <info@kcorp.kendal.org>.



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

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



MEDFORD LEAS

Medford Leas Continuing Care Retirement Community

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

Schools

ARTHUR MORGAN SCHDDL. Boarding and day school for grades 7-9. Small academic classes, consensus decision-making, outdoor and community service trips, daily work program. A small, caring community environment. For information about admissions or hiring: (828) 675-4262. <ams@yancey.main.nc.us>. 60 AMS Circle, Burnsville, NC 28714. <www.arthurmorganschool.org>.



EARLHAM
SCHOOL of RELIGION

Pastoral Care and Counseling—Basic Pastoral Care skills include ministering to persons in crisis, and listening, relating, referring and caring in a non-anxious manner. The Pastoral Care and Counseling graduate emphasis is one of seven in ESR's M. Div./M. Min. program. For Pastoral Care Studies with a Quaker influence, contact <xtelsu@earlham.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.

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

Quilts Made To Order—All quilts one of a kind. See examples online at <www.handmaidenquilts.com> then e-mail me at <phxhooking@yahoo.com> or call Phoenix Hooking at (479) 665-2359. "Crafted with care—Powered by prayer."

Ahimsa Graphics

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

Samples: <www.pennyjackim.calligraphicarts.org>

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

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

H. FREEMAN

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

ASSOCIATES, LLC HFreeAssoc@aol.com

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

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

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

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.

FRIENDS MUSIC CAMP at Olney, 4-week summer program, ages 10-18. Musical growth in a caring, Quaker community. Parent comment: "A profound, life-changing experience." Camper comment: "Awesome!" For brochure and camp video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311. <musicfmc@yahoo.com>.

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.



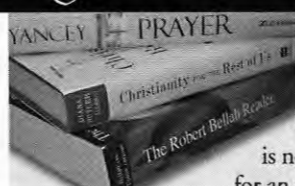
Camp Woodbrooke, Wisconsin

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.

Do you love books?



A volunteer opportunity is now available for an individual

who would like to share her or his interest in new books with other Friends, by serving as FRIENDS JOURNAL's volunteer Book Review Editor. This volunteer position coordinates closely with two other volunteers and with the editors in our office. Tasks may be performed in our office and/or in your home. We offer satisfying work and warm collegiality! Job descriptions are available; we are seeking qualified individuals. Please send resume and two references, or call for further information, to:

Rebecca Howe, Assistant Editor,
FRIENDS JOURNAL, 1216 Arch Street, 2A,
Philadelphia, PA 19107, (215) 563-8629
departments@friendsjournal.org

MEETINGS

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

&=Handicapped Accessible

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

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

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

AUSTRALIA

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

BOTSWANA

GABORONE-phone/fax (267) 394-7147, <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), <tmfrfriendshouse@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) 266-0964.

PALESTINE/ISRAEL

RAMALLAH-Unprogrammed worship, Sunday at 10:30 a.m. Meetinghouse on main street in Ramallah. Contact: Jean Zaru, phone: 02-5925741.

UNITED STATES

Alabama

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

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

FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at Friends meetinghouse, 9261 Fairhope Ave., Write: P.O. Box 319, Fairhope, AL 36533. (251) 945-1130.

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>.

& TUCSON-Pima Friends Meeting (unprogrammed). First-day school and worship, 8:15 and 10 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 884-1776. <http://pima.quaker.org>.

Arkansas

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

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

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

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

California

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

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

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

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

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

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

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

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

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

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

MARLOMA LONG BEACH-10 a.m. Orizaba at Spaulding. (562) 598-9242.

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

MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10 a.m. Call (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. <nvaquaker@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., children's program. (805) 687-0165.

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

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

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

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

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

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

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

Colorado

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

Connecticut

HARTFORD-Meeting and First-day school, 10 a.m. Discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: (860) 232-3631.
MIDDLETOWN-Worship and First-day school, 10 a.m. 51 Lawn Ave. Phone: (860) 347-8079.
NEW HAVEN-Meeting and First-day school, Sundays, 10:30 a.m. 225 East Grand Ave., New Haven, CT 06513. (203) 468-2398. <www.newhavenfriends.org>.
NEW LONDON-Meeting for worship and First-day school, 10 a.m., discussion, 11 a.m. Friends Meetinghouse, 176 Oswegatchie Rd., off Niantic River Rd., Waterford, Conn. (860) 444-1288 or 572-0143.
NEW MILFORD-Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 355-9330.
STAMFORD-GREENWICH-Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 869-0445.
STORRS-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.
WILTON-Worship and First-day school, 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.
WOODBURY-Litchfield Hills meeting for worship, 10 a.m. Main St. and Mountain Rd., Woodbury. (203) 267-4054 or (203) 263-3627.

Delaware

CAMDEN-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). (302) 284-4745, 698-3324.
CENTRE-Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.
HOCKESSIN-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year-round. NW from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.
NEWARK-10-11 a.m. First-day school; 10-10:30 a.m. adult singing; 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 733-0169. Summer (June-Aug.) we meet at historical London Britain Meeting House, worship 10:30 a.m. Call for directions.
ODESSA-Worship, first and third Sundays, 11 a.m., W. Main Street.
WILMINGTON-Worship and First-day school, Sundays 10 a.m. 401 N. West St., 19801. Phone: (302) 652-4491.

District of Columbia

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

Florida

CLEARWATER-Clerk: Peter Day, 8200 Tarsier Ave., New Port Richey, FL 34653-6559. (727) 372-6382.
DAYTONA-Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosarvey Dr., Ormond Beach. (386) 677-6094 or (386) 445-4788.
DELAND-Worship and First-day school 10 a.m. 217 N. Stone. Info: (386) 734-8914.
FT. LAUDERDALE-Meeting 11 a.m. Information line, (954) 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: B4Barbara Jacobson (305) 296-2787.46
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.seymmeeting.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

ANNEWAKEE CREEK-Worship Group—Douglasville, Ga., 11 a.m. (770) 949-1707, or <www.actwg.org>.
ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12. On Poplar St. in the personage of Oconee St. Methodist Church. (706) 353-2856.
ATLANTA-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. (404) 377-2474.
ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 635-3397 or (912) 638-7187.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, 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 <jlp@igc.org>.

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day, 801 S. Capitol Blvd. (Log Cabin Literary Center). (208) 344-4384.
MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323.
SANDPOINT-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, (208) 263-4788.

Illinois

BLOOMINGTON-NORMAL-Sunday morning unprogrammed worship at 11 a.m. in homes. Newcomers welcomed. Please call Meeting Clerk Larry Stout at (309) 888-2704 for more information.
CHICAGO-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: (773) 288-3066.
CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.
CHICAGO-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 10 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.
DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: (630) 968-3861 or (630) 652-5812.
EVANSTON-1010 Greenleaf St. (847) 864-8511 meetinghouse phone. Unprogrammed meeting for worship 10 a.m. First-day school (except July-Aug.) and childcare available. <http://evanston.quaker.org>.

GALESBURG-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-6847 for location.
LAKE FOREST-Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (847) 234-8410.
MENARD-Clear Creek Meeting, 11 a.m. Meetinghouse 2 mi. south, 1 mi. east of McNabb. (815) 882-2214.
OAK PARK-Worship 10 a.m. (First-day school, childcare), Oak Park Art League, 720 Chicago Ave., P.O. Box 3245, Oak Park, IL 60303-3245. (708) 445-8201.
ROCKFORD-Unprogrammed worship, First Days, 11 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241.
UPPER FOX VALLEY-Worship 10 a.m. (815) 385-8512.
URBANA-CHAMPAIGN-Meeting for worship 11 a.m., Sunday. 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853.

Indiana

BLOOMINGTON-Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.
FALL CREEK-Unprogrammed worship at 10 a.m., children's First-day School at 11 a.m. Conservative meeting for worship on the 1st First Day of each month at 1 p.m. Historic rural meeting, overnight guests welcome. 1794 W. St. Rd. 38, P.O. Box 171, Pendleton, IN 46064; (765) 778-7143; or <Ldianm@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. Talbott. 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) 935-6448.
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) 452-8812.

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

Louisiana

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

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

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

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

Maine

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

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

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

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

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

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

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

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

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

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

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

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

WHITING-Cobscook Meeting, unprogrammed. Worship and 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 Metzgerott, 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) 256-1721.

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 Nobscott 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: <ahrc_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. Coclerk: 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-Unprogrammed worship and First-day school, 10:30 a.m. Sundays, at 313 1/2 Division St. (upstairs). First Sunday of each month, in private homes.

Information: Corinne Smith, (507) 663-1048 or <www.cannonvalleyfriends.org>.

ROCHESTER-Worship First Day 9:30 a.m. Place: 11 9th St. NE. Phone: (507) 287-8553. <www.rochesternmfrinds.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 a.m. First Days. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.

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

Montana

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

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

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

Nebraska

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

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

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

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

Nevada

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

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

New Hampshire

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

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

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, (802) 785-4948.

KEENE-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. 25 Roxbury St., Rear (YMCA Teen Program Center), Keene, N.H. Call ((603) 352-5295 or 357-5436.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.

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

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

New Jersey

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

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

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

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

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

CROSSWICKS-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 Greate St., Greenwich. (609) 451-8217.

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

MANASQUAN-Adult class 10 a.m., children's class and meeting 11 a.m. Rte. 35 at Manasquan Circle.

MARLTON-See CROPWELL.

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

MICKLETON-Worship 10 a.m. Child Care. Kings Hwy at Democrat Rd. (856) 845-7682.

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

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

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

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.

RANOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <e7janney@aol.com>.

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

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

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

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

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

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

TRENTON-Meeting for worship and primary First-day school 10 a.m. 142 E. Hanover St. (609) 278-4551.

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

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

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

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. 1272 Delaware Avenue. (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. Mannheim. (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/COOPERSTOWN-Butternuts Monthly Meeting. Phone (607) 547-5450 or (607) 435-9951.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

North Carolina

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

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

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 625-4901.

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

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

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 70 Meeting House Lane, Burnsville, NC 28714, (828) 675-4456.

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Judy Purvis, (919) 402-0649. Meetinghouse, (919) 929-5377.

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

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

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

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

GREENSBORO-Friends 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, Chaucer (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>.

• **OVERLIN**-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@minds.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>.

• **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 Linda Drive. Telephone (717) 261-0736.

CHELTENHAM-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.

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

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

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

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

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

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

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

GAP-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmstown 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 9:30 a.m. to 10:30 a.m. Adult FDS 10:45 a.m. Fellowship 11:45 a.m. to 12:15 p.m. Business meeting 3rd First Day of the month 10:30 a.m. Summerville Pike and Rte. 202. (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, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

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

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

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

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

KENNETT SQUARE-on Rte. 82, S of Rte. 1 at Sikes 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.

LANSOWNE-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-BETHEHEM**-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.

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

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

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

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

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

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

• **MILLVILLE**-Worship 10 a.m., First-day school 11 a.m. 351 E. Main St. <www.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 Macey Sts. Bruce Grimes, clerk: (215) 234-8424.

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

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

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

CHELTENHAM-Jeanes Hosp. grds., 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 Waln 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-Meetings for worship and First-day school 9:30 a.m. (215) 822-2299.

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

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

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

• **RADNOR**-Meeting for worship 10 a.m. year-round. First-day school also 10 a.m. except summer. Conestoga and 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. Sugar 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 Helmuth, (610) 696-0491.

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

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

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

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

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

South Carolina

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

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

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

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

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

South Dakota

RAPID CITY-(605) 721-4433.

SIOUX FALLS AREA FRIENDS-occasional Sunday and mid-week worship. Call for time. (605) 256-0830.

Tennessee

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

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

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

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 274-1500.

NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth First Days. 530 26th Ave. North; (615) 329-2640. John Potter, clerk.

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 694-0036.

Texas

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

AMARILLO-Call (806) 372-7888 or (806) 538-6214.

AUSTIN-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River), Austin, Tex. Supervised activities and First-day school for young Friends. (512) 452-1841.

CORPUS CHRISTI-Coke 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. Sunday. 4214 Longhill Rd. P.O. Box 1034, Wmbg, VA 23187. (757) 253-7752. <www.williamsburgfriends.org>.

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: <cabacon@visuallink.com>.

Washington

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

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

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

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98512. Children's program. (360) 705-2986.

PORT TOWNSEND-10 a.m. worship, First-day school, Community Ctr., Tyler & Lawrence, (360) 379-0883.

PULLMAN-See Moscow, Idaho.

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

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

SOUTH SEATTLE PREPARATIVE MEETING-Worship 11 a.m. Sundays at Central Area Senior Center, 500 30th Ave. S., Seattle, WA 98144. Patty Lyman, clerk. (206) 323-5295.

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

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

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

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659 or Miner (304) 756-3033.

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

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

Wisconsin

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

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

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

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

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

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7:15 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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Laurence Sigmund

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Laurence Sigmund



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