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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



AMERICAN FRIENDS SERVICE COMMITTEE AT 90

THE LITTLE MUSEUM THAT COULD:
DOCUMENTING MY "NEIGHBOR'S" FATE

HEAVEN AND HELL: A STORY

An
independent
magazine
serving the
Religious Society
of Friends



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■ AMONG FRIENDS

Who is *really* to blame?

I am sure I am not the only Friend who listened to the reports of the massacre at Virginia Tech this past April, remembering that Friends General Conference had held two Gatherings there in recent years, acquainting quite a few Friends intimately with that campus and its surrounding neighborhoods, and giving us many warm memories of the place. So learning of this most recent U.S. massacre was all the more shocking for having been in that place, having walked through those halls.

"How can such a thing happen?" many lamented afterwards. Yet those same folks likely do not see the gratuitous violence around us all the time every day in the U.S. The last time I walked into a local video store to rent a movie with my now grown daughter, both of us were so offended by the walls and walls of horror and "killer" films that we walked out. My daughter, just recently returned from a trip to China, Japan, and Australia, commented that the sickness of our culture was up there on the walls for all to see. I frankly agreed.

How many of our little boys—even those Quaker boys who've been denied access to toy weapons as children—spend countless hours "playing" with hand-held video games, honing the skills of hitting targets? Even Quaker parents like my husband and me, who forbid ownership or use of any violent games, must face the fact that these "toys" are really a form of target practice, no matter how innocuous the story line. In our home, playing with these games occasionally became a group male bonding activity for our young son and his friends. A Friend recently informed me that the original "games" were invented by the military to improve the kill rate. If I could do it over again, I think I would withhold permission to play with such games from my young son—and deal with the social and emotional issues it would inevitably raise.

Violence, particularly lethal violence, is never appropriate material for entertainment, yet today as I rode into the office, I saw a poster on a corner bus stop trumpeting a new film in which ten people will fight and one will survive—and "you get to watch." This is commonplace in U.S. culture. Gun violence abounds—and our legislators cower at the clout of the National Rifle Association, and cries of gun owners about Constitutional rights to bear arms. I sincerely doubt that our nation's founders had in mind the bloodbath that now occurs in our cities, and is increasingly springing up in our schools.

Most of us no longer live in circumstances that require that we hunt for our food. There is no reason I can think of for those who claim the need for self defense to own more than one weapon for that purpose. Yet many of our state laws constrain citizens to the purchase of only one gun per month! Imagine—in a year you could buy up to 12 handguns. And citizens are legally entitled to own war weapons, such as machine guns, as long as they follow state laws. I wonder what our nation's founders would have thought about that.

"How could such a thing happen?" How could it *not* happen, given the way we saturate ourselves through films, TV, music, and "toys" with lethal violence? The administration of Virginia Tech will be held accountable by many for moving too slowly to take action in this tragedy. The *deeper* tragedy, in my opinion, is that we are *all* moving far too slowly. If we do not dismantle the culture of violence in which we live, it may well be the end of us.

Susan Corson-Finnerty

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Front Cover: Appalachian family, 1930s, courtesy of American Friends Service Committee Archives

Resident aliens from Germany and their two U.S.-born sons were interned in Texas during World War II until they agreed to be repatriated to Germany.

Courtesy of Traces.org



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Can we conduct Quaker business via e-mail?

Since our early days it has been our practice to gather together in worship to seek divine guidance when we conduct business. I have seen increasing use of e-mail for the conduct of Quaker business. In the latest issue of *Friends World News* the reports on the work of their committees state that many did their work by conference call and e-mail. For a group that has representatives in several countries, this may be a great boon, but is it consistent with Quaker principles and practice?

My own experience of conducting local meeting business via e-mail is that it seems hurried, often done during the work day, from the office. How much prayer goes into the process before the e-mail is dashed off? Nor am I comfortable with the thought that we are using work time for our own business. Is that not tantamount to stealing from our employer unless we only use our lunch break for this? Even if prayer and contemplation are involved before an individual responds to an e-mail, there is no substitute for the group searching. E-mail is here to stay, and it is a quick and convenient way to communicate. Can we incorporate it into Quaker process, or are the two incompatible?

Evamaria Hawkins
Mitchellville, Md.

The Church: no longer co-opted

Thousands of Christians marched and prayed for peace on March 16. Some 37 church organizations made themselves heard in Washington. The same happened across the country. The Church has long been quietly active for reason and peace, just one example being the recent multid denominational delegation to Iran for dialogue.

Politicians of course, might never say, "I am sorry." But many across the country feel inconsolable remorse about moral failings that have led to egregious bloodshed and heartache. The Church apparently still supports a higher order and has not been completely co-opted by nationalism. The courage of Thomas More, John Wesley, George Fox, Martin Luther, Martin Luther King Jr., Dietrich Bonhoeffer, John Wycliffe, Ignarius Loyola, and Desmond Tutu is apparently alive and well in the U.S. Perhaps

the Apostles would not be ridden out as too radical after all. They might be ignored by the major media though.

The Church apparently does ask more from its followers than that they comfort themselves that they are the chosen. Standing up for justice, regardless of the cost, still seems to be a critical tenet of Christianity.

Donovan Russell
Moravia, N.Y.

Appreciation of Terry Wallace

My thanks to you for publishing Terry Wallace's article "Misunderstanding Quaker Faith and Practice" (*FJ* Jan.). Terry has articulated in written word what I endlessly speak to others, not without frustration and often rejection.

I became a convinced Quaker at age 19 (in 1972) after spending childhood and adolescence saturated in Christian mysticism and Taoism, but being unable to embrace liturgical church structure. George Fox was my introduction to Friends and I've been searching for persons as Christ-centered, on fire, and as radical as he, not without frustration and often rejection.

So, I salute *FRIENDS JOURNAL* for the courage to print the "eight misinterpretations."

Salinda Magdalene
Annapolis, Md.

Many paths to truth and light

I am an inmate in the Florida prison system and was recently blessed with an opportunity to read the March 2007 issue of *FRIENDS JOURNAL*.

I know little about the Quaker faith but found the Viewpoint article "Recognizing that of God in each other" to be enlivening as I saw much of myself and the struggles that I have faced with spirituality within its words, especially when Susan Furry speaks of the many paths up the mountain, and that "some hardy souls follow no path at all but seek their own way."

For those who are wandering, though not necessarily lost, between paths there can still be guidance and reward/salvation for surely God hears the solemn cry of the soul that seeks God's company. I believe that the purest guidance comes directly from God, whether seen as coming from above or from within, and it is the jolt of making that connection that causes one to feel that one

has found the way, which, unfortunately it seems, causes many to condemn those who are simply traveling in a different lane.

When I came to prison I was surprised to find out how much discussion takes place regarding God and religious choices. Unfortunately, as is often the case, these talks tend to turn into debates with each faith represented by outspoken "our way is the only way" adherents.

I look forward to reading future issues of *FRIENDS JOURNAL*, and I greatly appreciate the open-minded presentation of your publication. After reading just one issue I seem to have found more people who appreciate the fact that there are many paths, and I also feel that I must consider, "Am I a Quaker?"

Carl L. Sheppard
Monticello, Fla.

In pursuit of Truth

With great joy I read the article by Robert Griswold, "The Friends of Truth: A Case for Reclaiming Our Earlier Name" (*FJ* Mar.). I also wholeheartedly support his concluding suggestion, "Let's start using our proper name again." However, with the supreme goal, Truth, in mind, he moves too quickly to idolize the unprogrammed meeting as the way to pursue Truth. In addition to giving more honor to scientific method, legal procedures, and learning logical reasoning methods, we need to remember that 17th-century Friends were steeped in the language of the King James translation of the Bible. Reading George Fox and James Nayler in their courtroom arguments convinces me that Friends' witnessing to Truth would have been much weaker if they had not been masters of the principles of English common law as well. My current understanding of the temptation in the Garden of Eden (Genesis 2) is that, although knowledge of good and evil is an appropriate object of aspiration, it is a grave mistake to think that there is any quick and easy way or even one way above all others to pursue Truth. The King James version of Genesis 3:17 has a delightful phrase, "cursed is the ground for thy sake." Let's face it folks, when we try to make our work easier than reality demands, we end up making a big mess of the job. Let us be friends of Truth in fact and not be fooled by pleasant fantasies.

Dale L. Berry
Grants, N.Mex.

Is thee truly a Friend?

I have been led to write this and ask it of all who will listen. This is a leading that has burned in me for a while and begs to be acted on more each day. I am led to ask all who call themselves Quaker or Friend to look deep inside and see if that name is truly deserved of them. As I've learned of late, there are ones who use hirelings for their meetings and call themselves Friends. There are those who worship in fancy steeplehouses and take up tithes and call themselves Friends. There are those who are agnostic or atheist, and call themselves Friends. There are those who are called liberal and accept all manner of behavior and call themselves Friends. There are also ones who are hy-phenated Quakers, such as Catholic-Quaker, Buddhist-Quaker, Zen-Quaker, etc.

Where are all the steadfast, sober, and devout Quakers of old? Has Quakerism become so diverse and politically correct that it is but a shadow of what it was, and was meant to be? The early Friends talked against paid preachers, ordination, tithes, steeplehouses, the fashions of the world and other things now embraced by "modern Quakers." Where are all the Quakers willing to be fined for civil disturbance for preaching the truth in public, or speaking truth in another's church?

It is hard to live by the teachings of the founders of Quakerism, and to have religious devotion as strong as they, but no harder than it was for them. Are modern Quakers so soft and undevoted that we cannot express our religious beliefs outwardly as they did, or be willing to look hard at our lifestyle for fear of being ostracized or punished? Or could it be that there are so very few today who truly and deeply believe in the Scriptures and teachings of George Fox, Isaac Penington, Robert Barclay, that they are not talked of? Has Quakerism become so mild, meek, diverse, and accepting that it is now something else? If thee looks at the epistles of Fox, the writings of Barclay and others, thee would see that what is called Quakerism now barely resembles what they intended. How many who call themselves Quaker have the strength to live by their writings today? How many live each moment as if the Holy Spirit is beside them as the Lord said? How many refuse to swear oaths? One who truly lives as a Friend could not take an oath to be a doctor, lawyer, police officer, servant of the court, or any career requiring an oath. Where are the Friends with fire and brimstone in their words, speaking truth to those not yet walking in the Light?

I've been told that Quakerism had to change and adapt to survive. I'm not sure this is true. The Amish live as they do quite

well without as much adaptation as Quakerism has gone through. Fox said in an epistle that Friends were to be as strangers in the world and to the world. It seems Quakerism was adapted more to fit in than for survival.

From the Scriptures and writings of early Friends we are admonished against judgment of others, but before calling thyself a Friend each should study what the profession truly means and discern for thyself if thee could truly and devoutly live with the name. The early Friends were extremely devout people who would and did give up their very lives before doing something that might jeopardize their souls. Where is such strength of devotion today? When was the last time thee truly quaked or cried at the power of the Lord? When was the last time thee said thank thee to the early Friends who were whipped, imprisoned, forced to leave their homes, country, and family, or were hanged for their beliefs? Would thy beliefs and devotion be as strong today? If Quakerism today is but a shadow of what it was, then woe unto it, for is not Christ Jesus the light from which all shadows flee?

James Wilkerson
Durant, Okla.

Don't call me "Quaker"

I enjoyed Robert Griswold's article "The Friends of Truth: A Case for Reclaiming Our Earlier Name" (*FJ* Mar.), and agree—and I see that there are many more implications in a name than I was aware of. It troubles me that Friends are so comfortable being referred to as Quakers and using the term themselves. I would like to add to Griswold's sentiment and ask Friends to make an effort to abandon the name "Quaker."

"Quaker," as most Friends know, draws its root from George Fox's imprisonment in Derby: "Tremble before the name of the Lord . . . they in scorn call us so." The nickname was used, according to William Braithwaite in *The Beginnings of Quakerism to 1660*, as a "way of derisive distinction, but the very vogue given to this name shows how carefully Friends had avoided describing themselves by terms with a denominational meaning." This is why I say that I'm a Friend, a member of the Religious Society, and try to avoid using the term "Quaker,"

reserving it to help clarify when speaking with those who might be unfamiliar with the term "Friend."

I believe that the title "Quaker" somewhat undermines the intention of our religious social movement. Early Friends referred to themselves as "Children of the Light," a term used by Baptists and Seekers whose communities heavily influenced the founders of our Religious Society. Since Christianity was the national religion at the time and place where the movement was conceived, I do not believe Fox's intention was to spark another sectarian division but rather was an attempt to level the hierarchy of the corrupt and enforced religion of the English Church at the time. The term "Friend" draws its roots from John 15:15: "I have called you friends," and I believe this name was intended to create a greater sense of religious unity that people from many Christian denominations could relate to.

Our religious organization is dubbed the "Religious Society of Friends"—a title I believe reflects the essence of the type of

community that early Friends espoused. Being a Friend more deeply reflects my intentions toward establishing a peaceful religious community, at least more accurately than being a believer in Quakerism. It is in our own personal power to change how we, both as individuals and as a community, are perceived every time we speak or write of our religious affiliation. This is why I have made it a point to introduce myself as a Friend.

I strongly encourage other Friends to become more mindful of how they refer to themselves and to our religious organization. I ask that we make a serious effort to refer to ourselves as Friends, members of the Religious Society of Friends, an organization open to any and all who strive to create a peaceful religious community founded in Truth, Light, and Love. As Francis C. Anscombe wrote at the conclusion of his book *I Have Called You Friends* regarding the future of the movement, "It is not necessary that the Society of Friends

Continued on page 46

Documenting My "Neighbor's" Fate

by Michael Luick-Thrams

In a train from Prague to Ostrava, spring 1992:

Navigating his high-school German and my miserable Czech, the well-dressed business man across from me in the crowded compartment and I strike up an amiable, increasingly trusting rapport. In a disclosing moment, he shares that as a teenager, every weekday he rode a train into Ostrava from his small town in nearby mountains, where there was no high school. During the Nazi occupation, as the commuter train he took coasted into the city, on a siding just before the main station, he saw human hands sticking out of slots in the car sides, flailing the air, and he heard faceless people begging for water and food. At the time, he wondered who these helpless souls might be, but since he knew they weren't the little girl across the street or his uncle in the next village, he thought nothing more about this unsettling sight, nor did he do anything

that might risk his becoming involved. As he later learned, they were waiting for the flood of deportees already at Auschwitz, across the border in Poland, to be "processed" before they met a similar fate. As he told me this, I wondered how the lad—now a likeable man approaching old age—squared this horrific experience with the rest of his life. Surely, its scars stayed with him for decades.

In a classroom at Clear Lake (Iowa) High School, 1979:

While discussing Elie Wiesel's *Night* in our World Literature course, our teacher tells us, her students, "how to always tell a Jew—by his nose . . . and penny-pinching!" She should have known: unlike us country bumpkins, she'd grown up in the Big City, Saint Louis, before "the War" (which, without ever needing to confirm, we all knew meant of course the Second

World War—that epic, indelible drama that stained our entire Western culture). And besides, she was our teacher: "She has to know!"

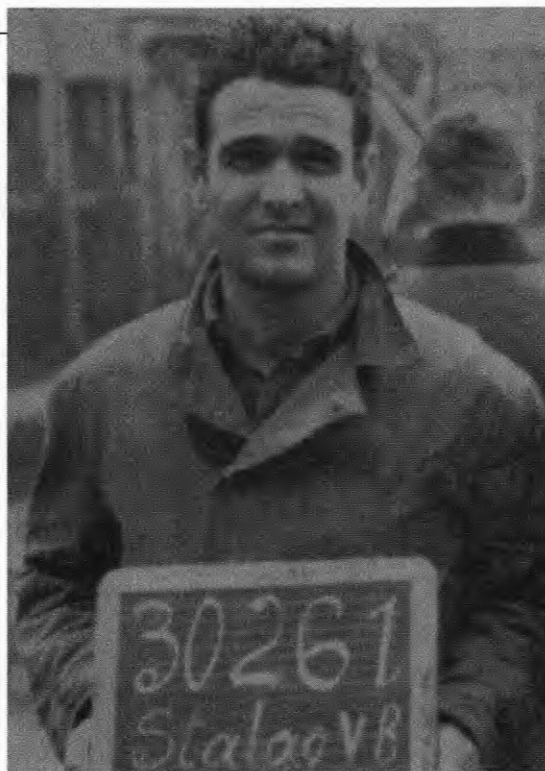
A teenage Iowa farmboy, I protested "How could the Germans let Hitler do all those horrific things?" "Oh," my teacher responded, summarily—"That's human nature!" Her pat answer didn't satisfy me. Although some of my ancestors had been in North America since 1630, most of them hailed, a little more than two centuries later, from German-speaking lands. If Germans, under Nazi direction, murdered six million Jews and millions of others "because it was in their nature," then why hadn't my German-American family killed any children of Israel or invaded any neighboring countries that morning, after a hearty deutsches Frühstück? If people are "bad by nature," then what hope was there of ever crafting a better world?

No, I concluded, such logic is bunk.

It was compelling questions, blended with circumstantial necessity, that led me to enroll as a doctoral student at Berlin's Humboldt University in the fall of 1993. It was only natural, then, that when asked about what I'd like to write my dissertation, I reached back to my roots and opted to research the integration of European Jews and other refugees who fled Nazi terror and washed up on the safe shores of my native Iowa, at the American Friends Service Committee-sponsored Scattergood Hostel.

One of the first things my *Doktorvater* (doctoral advisor), Herr Herbst, taught the other *Kandidat-*

Michael Luick-Thrams, an attendee of Twin Cities (Minn.) Meeting, directs the TRACES Center for History and Culture in Saint Paul. The museum and the BUS-eum 2 will be featured at the 2007 Friends General Conference Gathering in River Falls, Wis.



Above: F. Thearl Mesecher—of Knoxville and, after the war, Des Moines—was a POW in Nazi Germany for more than two years.

en and me was that it is more important (in academic endeavors, certainly, but moreover, in life) to pose "the right questions" than to pretend to spin "the right answers." (And, as this son of a Lutheran pastor during the Nazi regime had painfully learned since the war's end, the fate of others mirrors one's own humanity—or lack thereof.)

Questions I had, galore! My bigger struggle was to distill those probing inquiries into their most effective forms. For the sake of my dissertation, I wanted to learn about—and from—the fates of individuals who had fled the Third Reich. With grants from a foundation and the *Berliner Senat*, I traveled twice to the U.S. to interview about 40 one-time refugees ("guests" as their Quaker hosts preferred to call them) and hostel staff—rare, noble individuals who reached out to dejected Europeans, although they had no direct connection to them nor any obliga-

—and My Own

tion to help them. Before the word "Holocaust" had entered popular language, these people understood that the suffering of others compromised their own integrity; this compassionate understanding led them to act, when the vast majority of others did nothing while millions perished.

One of the first former refugees I met was Irmgard Rosenzweig Wessel, in New Haven, Connecticut. It touched me that already in 1938 Irm's family found assistance among Friends as she rode the Quaker-supported *Kindertransport* to England, where she lived for two years with a Quaker family before being reunited with her parents in New York and sent to Iowa by the AFSC. Sure that she would find wild animals and Indians in Iowa, at the end of their four-day bus ride to the American Heartland, Irm found a new world that would require unending adaptation from her and her family—but eventually would also offer them a new life, with unimaginable opportunities. The Rosenzweigs were assisted in their efforts to adjust by complete strangers, wanting to be of use, in a central Illinois prairie town, after they left the hostel.

Some of the first staff I met were Earle and Marjorie Edwards, a newly married Baptist/Methodist couple who recently had discovered Quakers' historic Peace Testimony before becoming some of Scattergood's first staff. Now retired from years of serving AFSC and a longtime convinced Friend, Earle told me, along with ever-gracious Marjorie, that my multi-culturalist thesis was wrong: "Quakers didn't force these people to abandon their native cultures: they *wanted* to 'become Americans' and we helped them, out of the sincere belief that doing so would be the best assistance we could offer in their overcoming the trauma they had endured at the hands of the Nazis."

Indeed, former staff members George and Lillian Pemberton Willoughby, Camilla Hewson Flintermann, and many

more—both former staff as well as refugees—echoed the Edwardses' position. Dresden native Hans Peters, who I found living with his Iowa-born wife, Doris, in a mixed-race low-income housing project in Rockford, Illinois, testified that after their hatrowing brushes with hate and violence in Germany and German-occupied European countries, for the most part the Quakers' guests eagerly jumped into the business of transformation through intentional socialization as "New Americans"—with the help of a few strangers in a foreign country, their new "neighbors."

Humbled by having to scuttle the whole premise of my doctoral studies and start over, after I wrote *Out of Hitler's Reach: The Scattergood Hostel for European Refugees, 1939-43*, I shifted my focus to those who I thought sent Nazism's unfortunate victims packing in the first place—German soldiers. Wanting an Upper-Midwest connection to this postdoctoral, independent research, I felt gratified to learn that 10,000 of the 380,000 German prisoners of war imprisoned in the U.S. between 1942 and 1946 were kept at the 36-camp system known as Camp Algona. (About 50,000 Italian POWs also landed in the U.S., as did 6,000–8,000 captured Japanese soldiers.)

A camera team and I crossed Germany seven times to tape some 55 hours of interviews with former German POWs who had spent at least part of their imprisonment in Iowa, Minnesota, or one of the Dakotas. I expected to find hardened Nazis trying to justify their collaboration with a finely tuned murder machine. What I found, with one exception, were elderly men who had spent a lifetime trying to come to terms with the wartime years of their lost youth. Mostly, I got to know thoughtful, pacific men who, over the decades since the Nazi debacle, had come to disavow war of any kind, for any purported reason. Even

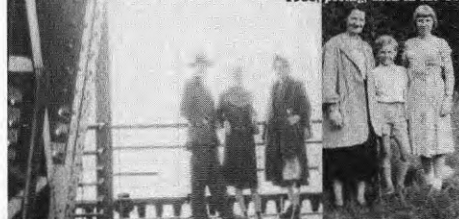


Anna Schafer's ID photo and the Milwaukee Federal Court Building and Post Office, where Anna and other German Americans were interrogated (above, left); Horst and Anna in the Home of the Good Shepard in Milwaukee, Christmas 1941 (above, right); Horst and Anna on the grounds of the convent, winter 1941-42 (below)

Photos: A panel from the *BUS-eum's* exhibit recounts the interrogation, deportation back to Germany, and 1955 return, of a German American family.



(below) the Eisertchs aboard the *Liberte*, returning to the US in November 1955; posing, back in the US





the train ticket (above) Art Jacobs used after he and his family were released from the U.S. Army prison at Hohenasperg, in post-war Germany in February 1946



the Jacobs family rode aboard the S.S. Aiken (below) when repatriated to Germany in January 1946; below left, the key to Art's cell at Hohenasperg; below, the joint U.S. passport issued to Art (right) and his brother Lambert



Photos: A panel from the BUS-eum's exhibit tells the story of a family, longtime residents of Brooklyn, deported to Germany in 1946 and jailed in a U.S. prison camp there. The parents were resident aliens, their children U.S. citizens.

more surprisingly, I discovered that rather than being clear-cut "perpetrators" I found men who, having been manipulated to support a corrupt, cynical, deadly system, had been robbed of prime years of their lives—not to mention having been driven, in too many cases, to commit crimes against humanity. The lines between victim and perpetrator, then, blurred beyond true accuracy or usefulness.

By an odd, random coincidence of birth, in the course of my research I uncovered the fact that due to a freak military failure—a shortage of guns and gasoline—over 1,800 U.S. soldiers from the Upper Midwest-based 34th Division were captured in one day, on Valentine's Day night, 1943, in the North African desert. Until the Battle of the Bulge, almost at the war's end, most U.S. POWs in Nazi Germany thus came from Iowa, Minnesota, and the Dakotas. Eerily, I learned that former bus drivers of mine as well as school principals, postmen, neighboring farmers, local movie-theater owners, and insurance agents all had been POWs during World War II—yet while my peers and I were growing up in postwar plenty, none spoke of it. Their experiences were, for us, invisible, and therefore sadly missing from our early edification.

Striking such a rich historical vein, it seemed only natural to document the mirror side of the German-POW story: the experience of Midwest POWs held in Germany. Among other findings, my assistants and I learned that while U.S. treatment of German POWs in the U.S. largely followed humane and decent norms, the mostly grueling, often heartless treatment of Allied POWs at the hands of agents of the Nazi regime bred only hatred and lingering resentment in those who endured it. (It's important to note that unlike the U.S. home front population, German civilians were being bombed daily, and were faced with desperate food shortages and other forms of deprivation. In such an environment, Allied enemies' fates were of less concern.)

By the time I came to research Midwest POWs' experiences in Hitler's "Greater Germany," the cataclysmic events of 9/11/01 changed the nature and relevance of my expanding studies. The bombing of the World Trade Center and Pentagon only quickened the urgency I felt, as volunteers and I documented some mostly forgotten subchapters of the last "good war" and, in the process, provided evidence that even in a conflict that has been portrayed as clearly justified, untold suffering took place—and we found that both sides committed acts that can be seen if not as outright wrong, then at least as deeply regrettable. Such acts demean us and diminish our humanity; they erode our souls and make the world a more base, brutish place. At the same time, they call us to consider who our neighbors are and our response to them.

After returning to Iowa in the fall of 2001, having lived 11 years in Europe, it seemed time to institutionalize my research, so TRACES came into existence as a nonprofit, educational organization. To expand the pro-

ject's overall focus as well as appeal to more diverse audiences, we uncovered and preserved dozens of additional stories that illustrate war's wider effects—stories germane to reflections on war and peace, freedom of speech, diversity and tolerance, and so much more.

We discovered, for example, that before she went into hiding with her German-Jewish family in Amsterdam, Anne Frank and her sister, Margot, wrote to pen pals in Danville, Iowa, and that the still obscure, recently fled von Trapps of *The Sound of Music* fame gave concerts across Iowa and the Midwest in the late 1930s. Numerous journalists and diplomats from the Upper Midwest, too, worked in Germany before the bombing of Pearl Harbor in December 1941, or were interned there after the U.S. joined the war.

Besides the Scattergood Hostel, other groups also were helping those unwanted in the "new Germany" to reach the Midwest, and German American immigrants struggled between fading ties to their homeland and new lives in their adopted country.

Also, we learned that the only U.S. citizen executed upon Adolf Hitler's direct command was a woman from Milwaukee who had married a German graduate student in Madison, Wisconsin, and moved to his native land: Arvid and Mildred Fish Harnack ultimately were betrayed for spitting secrets to both the Soviet and the U.S. governments. He was hung from meat hooks and she guillotined at a prison outside Berlin, alone and unnoticed. Tales of pro-Nazis in the Midwest, and photographs of Dachau and Buchenwald shot by Midwest soldiers rounded out the broad prism we offer our audiences through which to view anew a war they thought they knew.

In fall 2005, TRACES moved from Des Moines to Saint Paul, Minnesota. After having been a "virtual museum" at <www.traces.org>, with a few exhibits



that traveled to locations around the Midwest, we now had a permanent museum. For a second time, Irmgard Rosenzweig and Edith Lichtenstein Morgen trekked to the Midwest for a TRACES opening—this time, the museum itself. Chronically understaffed and underfunded, we assembled the displays in six weeks, right up to midnight the day before its opening. Irm and her patient husband, Morris, came to see if they could help; at the moment they

arrived, I was unpacking artifacts for a display case in the German POW exhibit. Without batting an eye, Irm bent over and began removing items we had collected during our many interviews—journals and books from Camp Algona, wood carvings, paintings, clothing with "PW" stenciled on them, etc. Then she reached into the crammed box and pulled out a Nazi flag with a screaming swastika in the middle of it. Irm nonchalantly kept talking about other things as she unfolded the blood-red banner and shook out its wrinkles. I froze as I saw what was happening and cried quietly, to think that this old woman who, as a girl, had been the victim of blind hate and, with other Jews, threatened with annihilation now stood in my museum and was unfurling the flag that represented all that she and her family had endured.

I realized at that moment: TRACES is all about documenting what happened to "the little girl across the street," and that by relating such stories to thousands of people, we might offer examples of wickedness and its fruits. At least, the people whose lives we touch might see, even if in a small way, that what happens to our

Continued on page 40



Top: The border of Ft. Lincoln, in North Dakota, used to hold Japanese and German internees
Right: Japanese internees are considered guests at Scattergood Hostel, in Iowa



Lucy Sikes

HEAVEN AND HELL

by Charles David Kleymeyer

I was a relentlessly curious kid, so naturally I joined the crowd of children outside the open door of the carpenter's workshop to listen to the man inside singing. The voice was deep and melodious like wind moving through tall trees. At first the words didn't seem that special till we realized that the carpenter was no

Charles David Kleymeyer, who attends Langley Hill Meeting in McLean, Va., is an author and storyteller who has worked for four decades as a sociologist with native peoples in Latin America, in their grassroots development efforts. This story was crafted from his manuscript of an intergenerational novel, entitled Yeshu, about a Nazarene boy and his sister who grow up next door to the carpenter, Jesus. Two other stories from the yet-to-be-published novel have appeared in FRIENDS JOURNAL: "God is in the Mouth of the Wolf" (April 2004) and "Unclean!" (March 2006).

longer singing. He was telling a story, and by the way he looked up from his work now and then, we could tell that he was talking to us.

One by one we edged into the room, which was light and airy despite the logs and boards stacked against the walls. The floor was covered with sawdust and wood curls that made you want to dig your toes down until your feet disappeared. That was the way we seemed to disappear into his story. I don't remember many of the details of what he said that morning, just the smell of freshly cut cedar and pine, lingering to this day.

Again and again, when we had no pressing chores, that freshness drew us back to Yeshu's workshop—the same one that used to be his father's.

To encourage us to come in and stay,

Yeshu built a collection of small stools out of spindly sycamore logs and set them along a wall he had cleared for us to lean our backs against. Each morning we would fill those seats, sometimes locking arms at the elbows, and Yeshu would fill our heads with stories—ones he had learned from his grandmother, Mama Ana, and from the Temple rabbis in Jerusalem.

Other times, he made up his own stories. These were my favorites. Whenever I could, I asked him for one of them.

Yeshu always worked while he spoke, concentrating the attention of his hands and eyes on the plow handle, or the table, or the door that he was making. But the rest of him belonged to the story, and to us.

Between stories were stretches of silence. Yeshu kept laboring, while we struggled to sit still. If we started whisper-

ing about who was fastest or who could jump the farthest, or if we giggled from the strain of keeping a straight face, Yeshu would quietly look up in a way that made you sit back and think about the story he had just told.

There were always *lots* of people visiting Yeshu to talk and listen about everything from the Prophet Elijah to the terrible Roman occupation of our land. Most of the visitors were elders. If we weren't already sitting on the stools Yeshu had made for us, the grownups would pick them up, carry them over by the workbench, and sit down in a semicircle to hold forth, their knees sticking up to their ears like a chorus of wrinkled frogs.

The first time we stepped into the workshop to find our seats taken we hung around awhile, but it was like being at the back of a crowd trying to look through big people's legs to watch a procession. After that we would peek in the door and, if Yeshu wasn't alone, just turn around and leave.

So one night Yeshu stayed late, lit an oil lamp, and added curving backs and armrests to each stool so that only a child could fit. And in we came again.

During the storytelling, time would seem to stop. I would watch the carpenter's beard moving gently as words blew from his lips, like breezes through the springtime meadow that flowered below his cheekbones. My eyes would brush over the tall grasses, searching the tangles of light and shadow of his cheekbones for some small surprise—maybe a bumblebee looking for clover—wondering what it would be like to sink my fingers into the waves to give that beard a strong tug. But I didn't dare.

When the sun reached its high point at noon, out we would file from Yeshu's workshop and go home for something to eat. Often, I decided to return later and watch Yeshu work, and soon I was almost a second shadow, sitting for hours on end while Yeshu patiently turned wood into wonders. With his eyes he told me I was welcome any time I happened by. I'm sure it was because even then, although I could not have put it into words, I understood the power of silence. I had spent lots of time alone in the fields with my family's small flock of sheep—until that winter day when the Roman soldiers came and took them all away.

As I silently kept Yeshu company during the long hours he toiled, it seemed

natural to make myself useful. Partly I wanted to help. Ever since he took his father's place running the carpentry shop, to support his mother and his brothers and sisters, Yeshu had to put work first, leaving him little time for his own interests. Maybe that was why he seemed so quiet, even when kids or grownups came by to visit. Sometimes, in the midst of a really exciting story, he seemed far away. It reminded me of my own loneliness after my oldest sister, Rachel, who had cared for me like a second mother, had vanished

"WHAT ABOUT
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IN ONE OF THE
NEARBY
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LAND THAT IS
NEXT DOOR TO
OURS? ARE THEY
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ARE THEY
FOREIGNERS?"

from our family and disappeared from my parents' thoughts. The more her name wasn't said in our house, the louder it sounded in my ears.

In helping Yeshu I was reminded of how I used to help my sister do her chores, so being there brought her closer, too. I would fetch whatever tool Yeshu needed, learning after a while to jump up and get it even before he pointed. From the well I brought him cool drinking water that the two of us would share. I did whatever I could so that his hands could do their magic—and so his thoughts could soar.

I also learned how to listen, and by doing so I soared along with him. After years of stories I got too big to sit in one of Yeshu's chairs, so others took my place. While my friends and I got older and had to do our part for our families, our

younger brothers and sisters took their turns listening to Yeshu's singing. Of course I dropped by whenever I had a spare moment.

One day I walked in and stood just inside the door as the younger kids were calling out, "Tell us a story! Tell us a story!"

One of these kids was especially sharp. He insisted that Yeshu tell a story he had never told them before. He kind of reminded me of myself when I was small.

Yeshu looked at him hard, as if sizing him up, then smiled and winked. "All right," he said, "but first I want you to mull over a line from the Torah. Those scrolls may be ancient, but they have a lot to say about our lives right now. Today."

The boy looked a bit doubtful, as if maybe Yeshu were stalling. But he was smiling, too, waiting to see what the storytelling carpenter might come up with.

"In the Book of Deuteronomy," Yeshu began, "we are told, 'You must love your God with all your heart, and all your soul, and all your strength, and all your mind.'"

"Come to think of it, that's the way I loved my father and my mother when I was your age," Yeshu said, his eyes moving from child to child. "Still do," he affirmed with a nod.

I caught myself looking away, thinking of my missing sister, and quickly returned my eyes to Yeshu. He went on: "We are also told, 'You must love your neighbor as yourself.'" Yeshu paused. "On these two commandments hang all the laws and words of the prophets.

"So, who can tell me who their neighbor is?"

The sharp kid piped up, "My friend Yakob who lives next door to me!"

"Pretty good answer," said Yeshu. "What about folks who live in one of the nearby villages, or a land that is next door to ours? Are they still neighbors—or are they foreigners?"

No one made a peep. Even the sharp boy seemed stumped. Finally he ventured, barely above a whisper, "Both?"

"There are no flies walking on you, my friend," Yeshu said, laughing, and the boy grinned and looked around at his companions.

"Okay, last question," said Yeshu. "Then the story, I promise."

He looked around, meeting the eyes of each child. "Do you remember what the scrolls say about how we deal with strangers?"

This one was tougher, because very few

kids could read, and the rabbi and older men didn't cover everything in service. You could feel the whole group, including the sharp young kid, waiting to see if Yeshu might rephrase the question in a way that would hint at the answer. Sniffing the air the way one does before it rains, Yeshu could tell what his audience wanted. He smiled and relented.

"In the Book of Leviticus," he said, "we are told, 'If strangers live with you in your land, do not mistreat them. You must count them as your own people and love them as yourselves.'"

"Do you think that's easy to do, or hard?" Yeshu continued. No one spoke. But their grim faces gave them away.

"Well, just listen to my story. It's about how a stranger in *our* land dealt with one of *us*. This was not just any stranger; it was a man from the neighboring land of Samaria.

"Now, as many Samaritans do, this man actually lived among us, which is not as easy as you might think. Just imagine what it would feel like to be a Jew living in the land of Samaria. Tensions between Jews and Samaritans are very old, and each of us could tell a story about how a family member, or someone in our village or a neighboring one, looks down on Samaritans in Galilee and Judea.

Well, the Samaritan I'm talking about knew what it felt like to be treated poorly by others, including the youngest among us." Yeshu checked their faces to see if everyone was following along. Noticing two older boys smirking, he looked at them steadily, not saying a word, until their faces were wiped clean. Then he began his story.

"It seems that a man who had been on a pilgrimage was traveling back home along a deserted road leading from the heights of Jerusalem to the lowlands around Jericho. Turning a bend in the road, he was suddenly attacked by thieves. They did a real job on him, stripping and beating him, and leaving him lying on the roadside in the burning sun, half dead.

"Not long after, a priest walked down the road. Seeing a bleeding man in rags, the priest looked down at his feet and

crossed to the other side of the road, muttering to himself, 'No use borrowing trouble.' He was recalling the 'purity' laws for situations like this one. 'Don't go soiling yourself with unnecessary contact with the sick or injured,' he thought. 'This evening you must unroll the scrolls and read from the Book of Psalms.'

"Next to come along," Yeshu continued, "was a singer from the Temple choir. He actually paused for a moment, thinking things over. Finally he went over and looked at the man, but quickly hurried on. 'Might be late getting back to Jerusalem,' he insisted to himself. 'I've lots to do before evening prayers.'"

A young girl sitting near the front couldn't stay quiet any longer. She blurted out, "But Yeshu, was the hurt man dead yet?"

"No," answered Yeshu, "but he was badly injured and the sun was getting hotter.

"Then a Samaritan approached on a donkey, and seeing the battered man lying beside the road, he dismounted and hurried over for a closer look. Like all of us,

he knew how pain and suffering felt, and his heart went out to the crumpled figure.

"It's a Judean," he thought, 'but so what? It could easily be me lying there. I must help.'

"He went back to his donkey, returned with two small flasks, and carefully cleaned the man's wounds with wine and oil, apologizing that it was all that he had at the moment. Then he took an extra tunic from his pack, tore it into shreds, and bandaged the Judean's head and arms. Wrapping his own cloak around the now shivering man, the Samaritan lifted him astride his donkey, and walked him as quickly and gingerly as the road allowed to the nearest inn, where he tended to him for the rest of the day.

"The next morning, the Samaritan dug into his leather money pouch for two silver coins, which he placed in the innkeeper's hand, saying, 'Take good care of him until he is well enough to travel on. When I pass back by here on my way home, I'll pay you for anything extra that you've had to spend on him.' And he continued on his journey to Jericho.

"The injured man recovered fully and returned to his family and village, a new person. This act of kindness had transformed the Judean, and for the first time he understood that Samaritans were human beings too, and deserved the same helping hand when in need.

"But how was it that the good neighbor Samaritan knew to act as he did, even though no one had helped him out before, especially not a Judean? He knew how to love the injured Judean, because he loved God, and he knew as we do that we all have that of God within us. And that we are all asked to love God with all our strength, and with all our heart and soul and mind. So that's what he did."

Yeshu looked around at the children's faces, letting his story settle. The boys who had been smirking were staring at their hands. When they looked back up, Yeshu smiled and said:

"God is love. Know that. Practice that. And you won't need to know any other laws, because you will be following all of them."

Manifestation

**Were Jesus in the flesh come to our place—
not robed, not sandaled, but in modern dress,
clean shaven, with his hair cut neat—confess,
what sign could he give us to convey grace?
Imagine he should come to where we face
temptations at our work or home; unless
we had beforehand some inspired access
into his nature, could we godhead trace?**

**What meek response would we be like to give
if he condemned our lust, our greed, our pride,
or called us from routine, told us to live
for greater goals with selfish hopes denied?**

**Fact is, he does. But from a hallowed vast
resource his pearls before our feet are cast.**

—Terence Y. Mullins

Terence Y. Mullins lives in Philadelphia, Pa.

HELL



Lucy Sikes

HEAVEN

We were silent for a few moments. Yeshu turned to his work. Then the sharp boy in the front row looked around and spotted me. He said, "You're Yeshu's friend and you're not that much older than my big brother. Can you tell stories, too?"

Before I could answer, Yeshu threw a quick glance at me and said, "Of course he can, and he's going to tell one right now. Maybe one that none of you has ever heard before."

My face turned red—with pride, and terror. Yeshu thought I was up to it, but was I?

I considered telling a twist on the frog-in-the-well, but the story is long and I could see the kids were growing weary. And besides, it had to be something new. So I decided to pick up on a piece of the story Yeshu had just told.

"Once there was a bandit," I began, "who at times was also a warrior. Because of his past, he had become increasingly concerned about what would happen after his life was ended. He was nobody's fool; he had seen a lot and knew it could happen any day. Those who live by the sword, after all, can never be sure when they might die by it.

"The warrior knew about heaven and hell, but he was unsure what either one was like—or exactly how you ended up in one place versus the other. So he asked around for the wisest, holiest man alive, and journeyed to see him.

parched mountains, he knocked on the door. From inside he heard an ancient voice say in a gravelly whisper, 'The door is unlocked and I know why you are here. If you also know, come in, and ask what you will.'

"The warrior pushed the door open and stepped inside. His eyes swept around the room, which was lit by open windows on each side. The room was sparsely furnished, and at the back of it sat a small old man wearing a simple loincloth and a braided strip of goatskin that gathered his hair.

"The warrior lowered his head ever so slightly and said, 'Wise sir, tell me if you will, what is the difference between heaven and hell?'

"The holy man gazed back for a long time. His eyes brushed over the warrior's weapons and then fixed on the man's face. Finally the holy man spoke calmly, with conviction: 'A professional killer like the one who stands before me—I strongly doubt that you could understand any words I might share with you about what it is that separates heaven and hell. I wonder whether someone with your background could even *begin* to comprehend such an idea!'

"The warrior felt the blood rush into his head as he swiftly drew a long, thin dagger from his belt and with fury burning in his eyes, charged across the room. Raising the gleaming blade high above him, ready to plunge it into the chest of his tormentor, he screamed at the holy man, 'No one insults me so rudely without paying for it! Beg for your life or *die*, you stupid old dog!'

"The holy man just smiled. Then when it seemed that the warrior would plunge the dagger into his eye, the holy man lifted a weathered finger and pointed straight at the warrior's raging face, saying softly but firmly, 'That, my son, is hell.'

"The warrior froze, stunned as if smacked in the forehead with an oak club. In the next instant his face melted, his arm fell, and the dagger crashed to the floor. Slowly the warrior sank to his knees. Raising his hands to his chest, he pressed them together beseechingly as if in prayer.

"Oh, holy one,' he said with a tremor

such shame. A soldier should know how to hold himself in and listen to what's been said before striking. I almost ended your life in a flash! Without even seeing that you were showing me the answer to what I most wanted to know.'

"Please,' the warrior went on, 'if you can find it in your heart to do so—please forgive me. I beg you. I'll lay down my sword and humbly serve the poor for a year as penance. Two years, if you say so. Or a lifetime.'

"The holy man stopped the warrior's speaking by lightly touching the man's trembling lips. He then laid a hand on the warrior's forehead.

"And *that*,' said the holy man, 'is heaven.'

"I ALMOST
ENDED YOUR LIFE
IN A FLASH!
WITHOUT EVEN
SEEING THAT YOU
WERE SHOWING
ME THE ANSWER
TO WHAT I MOST
WANTED TO
KNOW."

"He paused, nodding ever so slightly. 'Deep down, you knew the difference all along. And now you *know* that you knew.'"

Having finished my story of heaven and hell, I lowered my eyes just a bit and heard the children let out an "aaah." I stole a look at Yeshu. He was beaming at me like a proud older brother! I felt my face burning and my chest begin to swell.

Now my own journey could begin. For the first time in my life, I felt I was walking in step with a friend, through a story that was truly mine. □

My Neighbor?

by Bob Schmitt

It was Wednesday night at the 2006 Friends General Conference Gathering in Tacoma, Washington. I had been spending the evening sitting with Debbie Humphries from Hartford (Conn.) Meeting, getting an update on the growth of her ministry and hearing her joy around the travel minute from her home meeting.

As we sat on a park bench outside a

to be singularly focused on his need to get to work. He needed the money.

We asked if he wished to call his parents. He said no. We asked if there was anywhere he could go to get medical attention. No. We stressed that he needed medical attention. He said he would call a friend. He then walked back to a nearby picnic table where his shirt and backpack lay.

We got up again, this time to leave campus. We knew we needed to find this young man.

We circled about a four-block area, walking past a neighborhood coffee house that had become a place to hang out for attendees at the Gathering. We circled back to campus with no sight of him. Deb remembered that he had mentioned the transit center, which was a block beyond

He was stripped to the waist, low-hung jeans, strongly built. He asked us, "I know this is a strange request, but could you look to see if I have been stabbed in the back?"

building on the edge of campus, a young man approached us, seeming to just appear out of the dark of evening. He was stripped to the waist, low-hung jeans, strongly built. He asked us, "I know this is a strange request, but could you look to see if I have been stabbed in the back?" He turned around as we stood to approach him. Indeed there was a $\frac{3}{4}$ -inch stab wound on the back of his left shoulder.

He lived in a nearby town, was 17, and a high school student. He explained that he had been waiting for a bus to get to work when a carload of his friends came by and there was a fight between them and "some black kids." I then noticed another puncture wound on the right side of his chest. Both times as we got closer to examine the wounds, he would say, "You don't have to touch me! You don't have to touch me. But I am clean." He continued

Debbie and I returned to our bench, blankly staring at each other, trying to make some sense of what had just happened. In a few moments we were on our feet again and walked over to the young man, who by now had put his bloodied shirt back on. He told us that he had gotten ahold of a friend who was on the way to pick him up. He began to put his backpack on, which would have rubbed over the two wounds. Debbie insisted that he not do that. The state of shock this young person was in became more painfully obvious. Debbie noticed some dampness on the back of his head. He knelt down so she could look closer. As she spread his hair aside to look at his scalp he again was responding, "You don't need to touch me." He had a rather long gash or cut on the back of his head.

Again we stressed the need for medical attention, particularly because he seemed still intent on getting to work. He then walked away, off campus to go meet his friend.

We once again returned to our bench, stunned, and not feeling released from this situation. We tried to replay what had just gone on and make some sense of it.

where we had just walked. We set out again. As we approached the transit center, we could see several police officers and a couple of squad cars.

We told the police of our experience with this young man. They explained that there had been a big gang fight here earlier and that three youths had been sent to the emergency room. They asked for a complete description of the young man and for our names and phone numbers. We then seemed to be at liberty to go.

Suddenly, Debbie started walking away from us toward the parking lot. She had sighted a station wagon driven by a young man on a cell phone pulling into the parking lot. I then saw the wounded youth emerge from the shadows of a school yard across the street and come running to his friend's car. I ran to catch up with him. By the time I got there we were surrounded by a bunch of squad cars and more police.

An exchange of glances between Debbie and me. Do we stay or do we go? We stayed, primarily to watch the police and their handling of this situation. They did not cuff him. They were immediately giving him medical attention and taking

Bob Schmitt is a member of Twin Cities (Minn.) Meeting. His work as a graphic designer and a painter can be found at <www.laughingwatersstudio.com>. He has traveled among Friends under concerns for faith and practice, same-gender marriage, reclaiming the roles of minister and elder, and the disciplines required to nurture a monthly meeting community.

his vitals. It seemed okay. Again, were we done here or not? "We need to give him our names and phone numbers." I scrawled that information on a dining hall napkin. It seemed more appropriate to give it to the young man's friend, who was standing just outside the circle of activity.

I walked over to him and said something inane like, "Has something like this happened before?" "No," said the friend, but his buddy had been in trouble with the cops before. I gave the friend the napkin, told him we were at a conference at the college, and that if his friend needed anything, he should call us. Anything. I then tapped him on the arm with my finger, firmly saying, "And you—you be a good friend to him."

I walked back to Debbie. We stood awhile outside the circle and watched. We felt done. Not complete, but done. We walked the four blocks back to campus. Here we immediately crossed paths with Elizabeth, Debbie's traveling companion and elder for her ministry. We bubbled over with the surreal description of what we had just experienced.

I shared the story with only a few Friends at the Gathering. The weight I felt from it made me wonder if I was carrying a message for the next day's FLGBTQC meeting for worship. But Way did not open. In that worship my clearest sense was that I needed to carry this home and paint it—to call forth the experience and let it come through my hand, my brush onto the paper. I had done a similar thing

last winter with my Pigeon River painting. I intentionally focused all the emotion and memories that got stirred up in seeing the movie *Brokeback Mountain* and poured them into the act of creating that painting.

This experience has lain on my heart like a hot coal. I am greatly affected by it. I feel I am still carrying a part of it with me, not knowing what it means, or what I am to do with it.

Since being home I have sat several times attempting to express the experience with this wounded youth in brush work. But it has not been there to release.

I have shifted to just sitting in meditation and replaying the whole experience in my head. One piece that has come forward is a glimmer of memory of having had this urge to place my hand on the youth's wounds and heal them. At the time I ignored that guidance, thinking I don't do things like that, or at least not in public with strangers. Now, when I hold that impulse and imagine that I had done that, the weight of the experience lifts. I sit at home with my hands extended—as if to hold a palm closely over the wound on his back, and another over the wound on his chest. I imagine myself allowing whatever energy that could pass through my hands to "heal" this young man. And the weight on my heart lifts.

—*but who is my neighbor?*

I am haunted by these words—the theme for this year's FGC Gathering here in River Falls, Wisconsin. This episode

with the wounded young man took place the night before that theme was announced to the Tacoma Gathering. I had spent the week before coming to the West Coast creating the graphic for this upcoming Gathering. A simple black and white image with the words of the theme surrounded by a question mark made up of circular photos.

In designing it, I wanted to explode the idea of neighbor, mixing in a few identifiable faces with others. I wanted to push Friends out of our comfort zone. (What do Donald Rumsfeld, Britney Spears, and Jerry Falwell have in common? Are they my neighbor? Noooooooo way! —Way.)

I am still aware of the tenderness of my heart where it was seared by that experience—aware of how this act of violence came crashing deep into my experience of being at the Gathering, breaking the protective bubble that can surround us there, as I sat with a dear Friend on a park bench.

I continue to hear the echoes of that young man's voice telling us, "You don't have to touch me. You don't have to touch me." I feel a painful sadness.

I remember the sight of those wounds on such a beautiful young body with images of Christ and St. Sebastian flashing through my mind.

I try to make some sense of it.

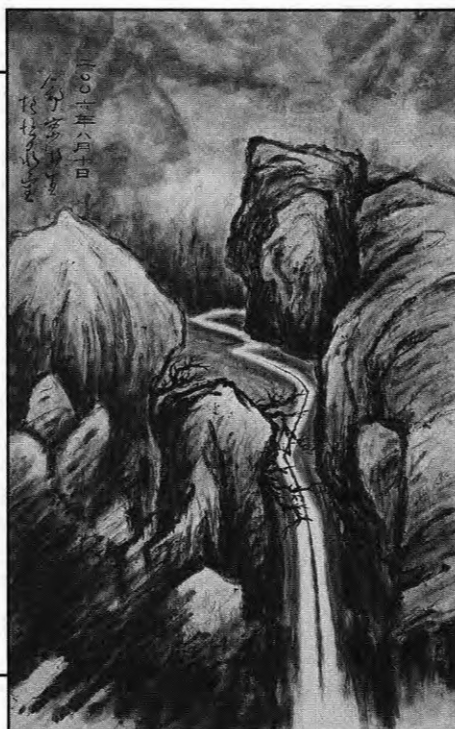
I find none.

It makes no sense.

And yet I am still required to respond —*but who is my neighbor?* □

"I needed to carry this home and paint it—to call forth the experience and let it come through my hand, my brush onto the paper."

Left: "Dark Night"
Right: "Wounded Youth"
by Bob Schmitt



AMERICAN FRIENDS SERVICE

by Francine Cheeks

We seek to know where the Spirit is calling us to be in a particular place and time.

—Quaker aphorism

On April 30, 1917, representatives of Five Year's Meeting, Friends General Conference, and Philadelphia Yearly Meeting (Orthodox) met and created the Friends National Service Committee, which was soon renamed the American Friends Service Committee. AFSC's founders envisioned a temporary organization to provide conscientious objectors with opportunities to do relief work in France, helping victims of war as an alternative to military service during World War I. These Quakers, like many before them, were led to live out the Peace Testimony and not participate in the violence of waging war. But they also recognized the need to not appear to be unpatriotic when the expected draft came. Alternative service helping victims was to be the Quaker response to the call for war.

Addressing the question, "What Are Friends Called to Today?" in AFSC's 90th

Francine Cheeks, a member of Newton Meeting in Camden, N.J., is director of local affairs in the External Affairs Unit of AFSC.



year of service, it is evident that much has changed in the world and in the work undertaken by AFSC since 1917. From its original mission at the time of its founding, it has evolved over the years and expanded its work to deal with domestic issues that touch on most of the important social movements in the United States. Throughout its history, decision-making within the organization has emanated from strong Quaker values and represent those values in action. AFSC's work continues to reflect that same spiritual foundation.

ORGANIZING A CALL TO ACTION

The founders of AFSC wanted to create an instrument of service under obedi-

ence to divine leading, but even the most spirit-led institution remains a human creation, with both the limitations and the wonderful possibilities of human beings seeking to be obedient to these leadings. For many Friends, the work of AFSC has been to live a life of Christian fellowship; other Friends speak of seeking and cherishing "that of God in every one." Forms of expression differ, and those who have worked with AFSC come from many faiths and from none, and have found community in work for social justice, peace, and humanitarian service.

Over the decades AFSC has made many important decisions. Some of these decisions are the result of the threat of war or in response to war. Each major decision to take a position or to establish a program is reached after much worshipful consideration in the context of Quaker values and the explicit testimonies of Peace, Simplicity, Integrity, and Equality.

AFSC respects the worth and dignity of each person. Those aided by much of this work were often considered "the other" by the larger society. Despite sometimes being censured early on by those who questioned the organization's motives or positions, AFSC has consistently reached out to the victims of oppression, to the outcast and the uprooted, the exploited and dispossessed. Viewed through the longer lens of history, few people now criticize the bold stands that AFSC has taken to support marginalized people.

The work before AFSC now is still defined by this consistent concern for the voiceless, by the ability to be effective in the work of reconciliation, and by the capacity to make a difference in the lives of the people and communities involved with AFSC as they develop self-reliance.

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Top: Conscientious objectors training at Haverford College for relief work in Europe, 1917
Above: Food distribution from a health train, Russia, 1920s
Left: Pre-fab "dismountable houses" to be shipped and quickly assembled, post-World War I France

COMMITTEE AFTER 90 YEARS

MAKING A DIFFERENCE: FOUR EXAMPLES

AFSC's first project in 1917 was to establish a training camp at Haverford College and to develop a plan to prepare 100 men for civilian service. The wartime work in France consisted mostly of driving ambulances and providing medical services for civilians. After the war, AFSC's programs grew so large that with the support of U.S. government funding it was feeding one million children in Germany and Austria each day. The first group of volunteers to reach their assignments were women nurses sent to work in Russia. A majority of the first civilian workers were Quakers, but they also included Mennonites and a few young men from Church of the Brethren, Presbyterians, Congregationalists, Methodists, two Swedenborgians, and one Jew.

As the work in France began to taper off in 1919, the AFSC Board of Directors discussed of the future of AFSC. If it were to become a permanent organization, it would need both to provide permanent work and be a good service laboratory for young Quakers. While considering the issue, the Board authorized a few small Home Service projects to give young Quakers experience on some of the great social and industrial problems in the U.S., including programs addressing poverty in

the mining areas of Pennsylvania and West Virginia. These projects portend the nature of AFSC's worldwide work for the rest of the 20th century, growing out of a concern for economic and social justice and equality.

WORLD WAR II:

Reflecting on the plight of Jews in Nazi Germany, Clarence Pickett, AFSC's general secretary, made a poignant notation in his personal journal on September 13, 1938: "What can be done, especially by the American Friends Service Committee? That is hard to discuss briefly. Relief is still important. We may be penitent for our past in the vicious Versailles Treaty and War Settlement. But the Jews are the ones on whom now the burden for that war settlement falls hardest. We can do no less than give every aid possible to help those who come to us to make a new and fruitful start. This is and will be our chief relief work for some time."

In response to *Kristallnacht*, the Night of Broken Glass (November 9, 1938), when Jews in Germany were attacked, beaten, arrested, and their businesses and synagogues vandalized, Board Chair Rufus Jones and two other Quakers traveled to Germany to find out "what might be done to meet the needs of those who were attacked." After they arrived, they found out they would have to present to the Gestapo whatever relief they proposed to carry out. In the meeting they offered a statement, drawn up and translated into German. It said in part: "Our task is to support and save life and to suffer with those who are suffering."

When the Gestapo representatives left the room to take the Quaker request to their chief, Reinhard Heydrich, the three Friends bowed their heads and held a silent meeting. The Germans returned to

the room and agreed to allow the relief work. When the Quakers asked for evidence that permission was given, the Gestapo men said every word in the room had been recorded and "the decision will be in the records." The Quakers were glad they had kept their silence.

In a letter sent to every monthly meeting in the United States and Canada on Sunday, November 20, 1938, AFSC chair Rufus Jones reported that a special service for refugees coming from Germany to the United States had been set up by the Service Committee. He stated: "We also believe that the personal concern and friendliness shown to those coming to us under these tragic circumstances may be the most effective manifestation for the Christian spirit in these dark hours."

JAPANESE AMERICAN INTERNMENT:

In a 1942 letter to monthly meetings, Clarence Pickett, AFSC general secretary, reported that the War Relocation Authority had asked AFSC to "take primary responsibility for the relocation of Japanese students from proscribed areas on the west coast to inland institutions. After due deliberation, this responsibility has been accepted."

But Pickett was quick to clarify that the Service Committee did not accept the evacuation as a matter of course. He stated in the letter: "It has come to us with deep humiliation and profound concern that events have revealed in the bloodstream of our American life a poison which has caused this disease of hatred. Whether it be greed or race prejudice or war hysteria, it is equally dangerous. . . . Penitent as we are on behalf of those who have been the immediate cause, we want to call every Friend to an examination of his own motives and the spirit of his life."

He asked all Friends to reach out, in particular, to help with student relocation or other "channels of expression." He closed: "But most of all we wish to call for a re-examination of the spirit of our own lives and a dedication anew to a reverence for that of God which is in every man." AFSC helped thousands of Japanese American students relocate from colleges on the West Coast to

Waris Brothers



Above: At a self-help housing project in Fayette County, Pa., for coal miners and their families. Right: Coal miners in 1937

All photos courtesy of American Friends Service Committee

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those in the Midwest and East. Other individual Quakers in cities in the East, including Philadelphia and New York, helped Japanese American business owners find jobs after their businesses were forced to close because they were dependent on imports.

SOUTH AFRICAN APARTHEID:

The AFSC Board of Directors noted appreciation in its minutes of February 2, 1965, for a minute received from the clerk of South African General Meeting. The South African communiqué highlighted the "grave responsibilities which rest on us, to witness to the Christian faith as it is revealed to us and to share in close fellowship with our fellow Christians; to witness to God's peace in a situation of increasing tension by transforming the energies of violence into the work of peace." General Secretary Colin Bell said the minute "made a muted reference to the central moral issue (Apartheid) and reveals a travail of spirit to which Friends here could relate with deep sympathy."

AFSC's interest in Southern Africa dates to 1957, when AFSC representatives were first based in the region, and

with projects in Zambia from 1964. In 1974, AFSC sent a special Southern Africa Representative, Bill Sutherland, an African American, to live in Southern Africa, to support and listen to people who were struggling for justice and freedom there, and to interpret the issues and kindle active interest among people in the United States.

The AFSC's call for majority rule, early public support for the African National Congress (the ANC was often defined as a terrorist organization in its early years), the Peace Education division's work emphasizing the struggle against the apartheid government in South Africa, and its call for economic sanctions led to friction among Quakers in the U.S. and between Friends in the U.S. and South Africa for a time.

The AFSC Board approved a policy statement in 1976 calling on the U.S. government to "disassociate itself from the repressive racism of Zimbabwe, Namibia and South Africa, as well as to eliminate it in our own society." The statement also outlined specific steps that the U.S. government should take to enhance the prospects for nonviolent change in Southern Africa with majority rule as an objective.

After many soul-searching discussions within the AFSC Board of Directors, on September 28, 1985, the Board approved a policy statement on South Africa calling for "one person/one vote, an end to apartheid, supporting sanctions against the country and other elements." This statement was approved with the knowledge that it could complicate relations with Friends in South Africa. The U.S.

Congress did not pass a sanctions bill until 1986, which became law over the veto by President Ronald Reagan.

THE VIETNAM WAR:

AFSC Board minutes from early April 1954 show a strong concern about the increasing involvement of the United States military in Vietnam. There were calls from at least one AFSC regional office and from people external to the organization calling on the Service Committee to take leadership on this matter, which was now an actual shooting war. On April 28, 1954, the Board's Consultative Committee on Foreign Affairs assigned to three individuals, Elmore Jackson, Stephen Cary, and Clarence Pickett, the task of preparing a preliminary statement.

The Executive Committee discussed the draft statement at its May 5, 1954, meeting and approved it with a few revisions. The statement cited AFSC's long experience in international affairs and stated that "the destructiveness of modern war produces nothing but hatred, even among those on whose behalf the fighting ostensibly is undertaken, and hatred is no foundation upon which freedom and democracy can be built." It also called for specific changes in U.S. policy and working to provide stability in all the countries of Asia. An abstract of the full statement was released to the press.

Concern over Vietnam continued through the next decade with meetings with public officials, letters to newspapers, public witnessing, and a few visits to Vietnam by Friends who brought special insights on the people and culture. During the war, AFSC sent medical aid to civilians in North and South Vietnam and the National Liberation Front areas. At the end of hostilities, AFSC established development programs in Vietnam, Cambodia, and Laos to help in rebuilding these countries devastated by war. Programs in Vietnam and Cambodia have now devolved from AFSC management and are continuing around local development issues after more than 30 years.

Top: German feeding program after World War II

Far left: Work with the International Refugee Organization, Munich, Germany, 1949

Adjacent: Civilian Public Service smoke jumper near Huson, Mont.

All photos courtesy of American Friends Service Committee



J. Mitchell

Ed Notziger

LEARNING FROM OUR PAST

Starting in the late 1950s, AFSC increasingly focused on programs designed to relieve the tensions that lead to war. These efforts included sending young volunteers to work in developing countries in the 1960s and assisting in the VISA program, a forerunner to the Peace Corps. To address the disparity between rich and poor nations, the Service Committee established programs of social and technical assistance in developing nations: Algeria, Vietnam, Laos, Zimbabwe, Honduras, and Nicaragua. This work has carried through to the present. For instance, today, in a community garden started in Sarajevo, Bosnia, in 2000, Bosnians, Croatians, and Serbs raise fresh vegetables and rebuild relationships destroyed by war.

Today in many troubled regions abroad and in the United States, AFSC still sends staff to promote peace, justice, and reconciliation by providing opportunities for communication among people who can effect change at all levels, from the grassroots to the United Nations. The roles of Quaker International Affairs Representatives (QIARs) working in many different regions of the world continue to take on greater significance. Much of this work involves bringing together representatives of many facets of civil society in informal off-the-record conferences. This

program began in Europe, and it has been extended to the Middle East, Africa, and all parts of Asia. It has expanded to include young leaders and professionals as well as diplomats.

At home, AFSC's work for justice has included a program that helped to place thousands of African American children from Prince Edward County, Virginia, in schools in the North and Midwest when their public schools closed in 1965 rather than desegregate. Belief in the Peace Testimony inspired Service Committee work in opposition to the U.S. troop buildup in the late 1960s in the Vietnam War and to counsel thousands of draft-age young adults.

The AFSC Board viewed violence as present in a continuum from individual weapons to weapons systems, and it participated in a nuclear freeze campaign in the 1980s named A Call to Halt the Arms Race. This effort also involved activities intended to stop the U.S. deployment of missiles in Europe and the Pacific.

CONTINUITY AND CHANGE

Discerning the leading of the Spirit is rarely easy. It means listening with openness and often choosing a path based on faith as much as experience. AFSC has recently completed a Spirit-led visioning process involving the whole organization to help it determine what work should continue or should be undertaken for the coming years. The visioning process has led to the development of several overarching goals for its programs: human rights for immigrants, peace-building and conflict resolution, a new vision of (criminal) justice, and economic justice.

In the area of economic justice, AFSC will work in the U.S. and other countries to improve social and economic well-being, increase the ability of communities to secure access to resources for sustainable livelihoods, and advocate for national and international policies that support equitable and sustainable economic development.

Under the general heading of a new vision of (criminal) justice, AFSC will use issue campaigns in the U.S. and abroad to lift up a vision of a world without prisons, where justice systems work to restore wholeness to individuals and communities. In addition, work opposing the death penalty and the use of control units will continue to illustrate the bankruptcy of the current system. (Control units operate under super maximum security to disable prisoners through isolation, extremely limited access to services, and physical or mental torture; in them, prisoners are often kept from human contact for 23 hours of each day.)

Work focused on peace and immigration is well underway—see sidebars.

Just as Quakers spoke and acted against slavery decades before abolition, as AFSC called for the end of apartheid in South Africa, and as AFSC was at the forefront of the modern civil rights movement in the United States, so is AFSC called today to speak out for and support

B.E. Lindroos Presse



B. Fransioli



Top left: Treating Arab children, circa 1950
Above: Students brought to Philadelphia in 1959 when, in response to the Brown v. Board of Education decision, the all-white Board of Supervisors of Prince Edward County, Virginia, closed public schools.
Left: A conference for diplomats in Clarens, Switzerland, 1952

A PEACE PERSPECTIVE

by Mary Lord

For the past few years I, like many other people, have done a lot of antiwar work. For me and my colleagues at AFSC that meant rebuilding a U.S. peace movement capable of holding demonstrations and creating citizen pressure to end the Iraq War. In the aftermath of the September 11, 2001, attack, this was not easy work. It meant focusing on the human cost of war, including reaching out to veterans and military families with the *Eyes Wide Open* exhibit, which memorializes the dead of the Iraq War. It meant a focus on truth in recruiting, and making

young people from poor communities aware of the alternatives to military service for college money and work experience. It meant public education and lobbying and doing everything we can to stop the Iraq War and prevent the beginnings of new wars.

Once we were among the few who, in the aftermath of the 9/11/01 attack on the World Trade Center, were willing to publicly oppose the wars in Iraq and Afghanistan. Now there is a large majority of people in the United States who want to see these wars ended. Eventually, we will succeed in ending them. But what are the lessons to be learned from this misadventure in U.S. imperialism? What are the legacies of the Iraq war? How do we prevent the next war? More importantly, how do we build real peace that is more than the absence of war?

There is a tendency in the U.S. for the peace movement to rise and fall in response to unpopular wars. Once an unpopular war is over, like Vietnam or the nuclear arms race with the Soviet Union, the peace movement

evaporates and people move on to other important causes or personal concerns. There is an antiwar sentiment, but we peace people have not yet built a citizen's movement that embraces peacemaking in its fullest sense. That is the task before us. Like the abolition of slavery or gaining voting rights for women, it is not a short task. Both causes took generations. But fortunately the task is already well begun, and we stand on the shoulders of others. Despite the setbacks we are experiencing, the road to true peace in the world is visible. I believe it is now time to begin anew to teach peace. With Iraq still in flames and more wars threatened, there is certainly still a need for antiwar work. Yet, in the midst of the ongoing violence we can begin to move from antiwar work into peace-building work.

I see four key elements in this shift of our energies.

First is a *question of faith*. We have a Peace Testimony, a belief that living together in a peaceful community is not only what God calls us to do, it is also possible and practical. Jesus said, "I come that you might have life and have it more abundantly" (John 10:10). I think that was not about the afterlife, but about the here and now. Early Friends believed we should live now as though the kingdom of God were at hand. In the experience of trying to live it, we help to bring it into being. We are called to live into the peaceable kingdom, and in that living discover the joy of a better way of life—in harmony with the Earth and one another. Peacemaking is not only possible but practical every day. We live in a warrior culture in a highly militarized society that spends more than half a trillion dollars every year on its military. In such a culture, where violence is glorified and taught, peacemaking takes faith. By living the faith, we gain the experience to which we testify. In my view, the living of the Peace Testimony is the great test of faith of this generation of Quakers.

The second involves *understanding, and living, the relationship of the Testimony on Peace and the Testimony on Equality*. All of us are equal before God. Any of us may



Jim Weaver

Top: Well-building project, Mexico, 1959
Above: July 7, 1969, outside the White House during an AFSC delegation's visit with White House officials
Photos courtesy of AFSC

the human rights of immigrants to the United States.

Project Voice is a nationwide initiative to support immigrant-led organizations and to link immigrants and the policy-makers whose decisions affect their lives. AFSC staff in all nine of its domestic regions is involved in leveraging local grassroots networks to gain wider support for the human rights of immigrants, migrant refugees, internally displaced persons, and returnees. Following a holistic approach, AFSC works locally with new immigrants to advocate around issues of achieving safe and affordable housing, confronting exploitative working conditions, wages, and access to basic health care.

During its 90 years, AFSC has also worked for peace with justice in ways that speak to the immediate needs of human suffering and the timeless witness of Friends testimonies. Through two world wars, a global nuclear arms race, U.S. wars in Korea, Vietnam, Afghanistan and Iraq, U.S.-backed wars in Central America, apartheid in South Africa, entrenched violence in the Middle East, and a new era

Mary Lord, a member of Adelphi (Md.) Meeting, joined AFSC in September 2001 and served from March 2002 until May 2007 as associate general secretary for Peace and Conflict Resolution.

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be the instrument by which Truth is revealed. While there are differences in gifts, and we each have our particular strengths and weaknesses, we are all valued and loved by God. This was very radical stuff for the class-bound England of George Fox's time. Equality was the foundation for Friends work against slavery and for Friends work on suffrage and equal rights for women. The belief in the equal rights of all persons, and the equality of all persons before God, is also the foundation of the various movements for justice. I picked up a poster at Ebenezer Baptist Church in Atlanta where Dr. King preached. The poster quotes King, "True peace is not the absence of tension but the presence of Justice." In the U.S., the work for peace and the work for justice are too often separated, reflecting the divisions of race and class within our society. In our daily lives, in our communities, in our professional and business lives, and in our political work, the joining of peace and equality are essential.

Third, we need to *remember the history of our successes*. Peace-builders tend to be visionary and forward-looking people. This is fine, except that visionaries can get so focused on looking ahead that we forget to look back at the road we've traveled and the lessons learned. Whenever you're trying to build something new, it's very helpful to have historians who help us remember the past and understand the ground we're standing on. Looking back at the work of peace-building over the past couple of centuries is very inspiring. We are building on good foundations.

Here are some examples of what we have to work with:

- The structures and principles of international law, including an International Court of Justice and an International Criminal Court. Our task is to get the U.S. to participate and recognize international law.
- A functioning United Nations that includes almost all the nations of the world. It may need reform and improvement, but it exists, and it has done some great work.
- A Universal Declaration of Human Rights, and principles in the Geneva Conventions of how refugees and other vulnerable populations should be treated. Implementation may still be



Eyes Wide Open, Jacksonville, Fla., 2004

weaker than we wish, but the principles are accepted by most.

- An end to the colonial empires that caused so much suffering in the world for so long. We do need to watch for the emergence of new forms of colonialism, but the old empires are gone.
- A new science and practice of peace-making has emerged in the past 50 years. Skills of arbitration, negotiation, and mediation are taught. Peace and world order studies are taught in higher education. The field of peace research is helping us understand how to contain and even prevent deadly conflict. We need to learn and share the stories of the wars that didn't happen because of the works of peace-building.
- The works of Gandhi, King, and others show a nonviolent path to social justice through popular nonviolent movements of social change. Even entrenched, violent regimes have been peacefully overthrown by the power of nonviolence.

Other examples and stories can inspire us with the possibility that we can leave a more peaceful world to the next generation. I invite you to ponder and share your own stories of success.

Finally, we need to *articulate a vision of peace*. This need not be on a global scale, though some may undertake such a venture. For others, envisioning a more peaceful family situation could be pretty formidable. Many of us live in cities with hundreds of murders and thousands of violent crimes every year. Maybe we're called to

envision a more peaceful neighborhood. In truth, bringing peace to the Religious Society of Friends and our Friends meetings and churches sometimes requires acts of divine intervention. Wherever we are called to be peacemakers, it helps if we have a vision or an understanding of the first tentative steps of the peace we hope to build. In that venture we will be humbled and changed as we learn more about God's vision for us. If we are open to that divine guidance, we may even gain a vision of ourselves as more peaceful persons. If we are truly blessed, we may learn the meaning of the Beatitude, "Blessed are the peacemakers, for they shall be called children of God." □

Jesse Jones

TO A WOMAN OF IRAQ

**Holy sister, living kind
holding out your wounded hands
across oceans of trouble
under a savage sky**

**I have seen you here with me:
in bare beech branches and
laughing leaves
standing in the safehouse doorway,
in our meetings, kneeling.
Once I watched you
sweeping these city streets.**

**Sacred sister,
there is a skeptic here
who calls you my imagination.**

**But we will simply wait
for those eyes to open.**

**You are as real to me as morning,
actual as the one in your scripture and mine
whose hands were also wounded
before he briefly died.**

—Janeal Turnbull Ravndal

*Janeal Turnbull Ravndal lives
in Yellow Springs, Ohio.*

by Carol Tashjian and
Alan Lessik

From resettling Jewish refugees in the United States during the 1930s to aiding Japanese internees during World War II, to organizing migrant farm workers in California, and to providing aid in refugee camps during numerous international conflicts, the rights and well-being of migrants and displaced persons have always been central to American Friends Service Committee's witness for universal human dignity.

Human migration is a global phenomenon spurred by conflict, economic and social inequality, environmental disaster, and poverty. Many people move because they have to, not because they want to. In 2001, the AFSC Board of Directors adopted a statement calling for United States government policies that:

- respect human rights and international law;
- stop militarization of the border;
- remove the unequal treatment to which undocumented persons are subjected;
- provide nondiscriminatory application of immigration laws;
- support legalized entry to those under duress or fleeing natural disaster, regardless of national origins and political affiliation; and
- support family reunification.

The values that inform the Board statement converge with the AFSC vision of humanitarian service, justice, and peace; this is as much the case now as it was when AFSC was founded 90 years ago. Just as Quakers spoke and acted against slavery decades before abolition; just as AFSC called for the end of apartheid in South Africa, and was at the forefront of the civil rights movement in the United States; so are we called to speak out for and support the human rights of immigrants to the United States today.

Carol Tashjian is director of the AFSC Grants Unit. Alan Lessik, a member of San Francisco (Calif.) Meeting, is regional director of AFSC's Pacific Mountain Region.

Denis Doyon



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of the boundless "War on Terror," AFSC has responded to urgent issues of the day and long-term trends related to international peace and conflict.

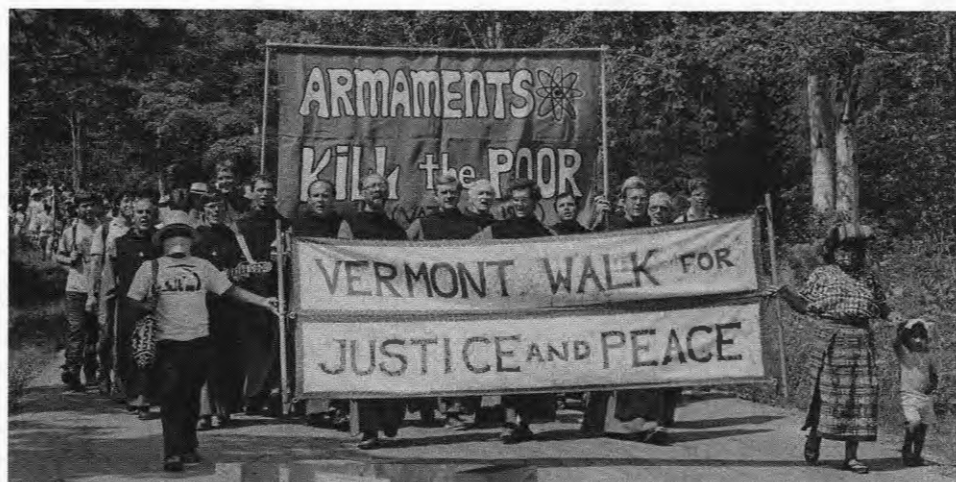
Today, AFSC is at work in many places where war is an ongoing reality: Afghanistan, North Korea, Africa's Great Lakes Region, Colombia, and the Middle East. Despite the tendency of most nations to rely on war as a legitimate policy for attaining economic and political ends, AFSC is working to decrease global militarization and armaments. The overarching strategy is to increase the capacity of civil society groups to prevent violence, foster the peaceful resolution of conflict, and achieve reconciliation and healing.

In the United States, AFSC is involved in the peace movement that brings to-

gether military families, veterans, and traditional peace activists through its Eyes Wide Open exhibit. Starting in Chicago in January 2004, the exhibit, which memorializes members of the U.S. military who died in Iraq, has grown with the death toll and traveled to more than 100 cities. Eyes Wide Open includes one pair of boots for each U.S. soldier and many pairs of civilians' shoes to represent the tens of thousands of Iraqi civilians killed.

Since it was founded, AFSC has demonstrated its capacity to speak truth to power while it quietly builds bridges of peace in complementary and successful ways. Combining these roles will continue to be a unique and much-needed contribution to the field of peace-building and conflict transformation.

AFSC will continue to apply Quaker values and principles of respecting each person's dignity and potential, use the wisdom that comes from listening to many voices, and develop plans that encompass those voices and views. These plans set a direction, recognizing that detours and setbacks will occur, while holding steadfast to the vision of a world that can be peaceful and just for all. □



David McCauley



Top: Middle East peace demonstration, Washington, D.C., 1993
Above: Vermont Walk for Peace and Justice, 1985, organized by AFSC and the Weston Priory
Left: Post-Katrina Hurricane work, New Orleans

Photos courtesy of AFSC

AND HUMAN RIGHTS FOR IMMIGRANTS

Rally for immigration rights,
Washington, D.C., 2006



Terry Foss

Immigrant connections and networks provide critical links to everything from jobs to housing, healthcare, education, childcare, worship—the web of relationships that form a community. American Friends Service Committee's immigration programs reflect the creative, demographic, and geographic variety of immigrant communities themselves. They seek to galvanize community resources toward the goal of protecting human rights for immigrants, the single common thread weaving through every AFSC program. All of AFSC's immigration programs aim for one or more of the following overlapping objectives:

- Building understanding across communities;
- Fostering immigrant leadership and civic integration; and
- Promoting fair and just public policies.

BUILDING UNDERSTANDING ACROSS COMMUNITIES

We need to support one another to overcome our barriers and hardships. Learning about one another is one of the many ways to develop mutual understanding and build deeper friendships in our community and at large.

—Lao woman,
AFSC program participant in California

Many issues that are pressing on immigrants weigh on non-immigrants as well: affordable housing, fair wages, healthcare, childcare, education, and community safety. Immigrant rights in this context means no more and no less than the right of any person to live in safety and peace, to have access to available services, and to contribute one's share of talents to better the life of the community.

Misunderstanding is an obstacle to cooperation. Misconceptions prevail that immigrants take jobs away from U.S. citizens, that they do not want to learn English, that their presence increases crime rates. From such positions emerge conflict, resentment, and opposition to humane policies regarding immigrants and immigration.

Together, immigrants and non-immigrants stand to gain far more than they would in opposition to one another. AFSC helps to build understanding across communities so that immigrants and non-immigrants may improve their interactions with one another, their trust in their communities, and the quality and richness of their daily lives.

For example, in California's agricultural Central Valley, AFSC provides a space and support for immigrants and refugees to gather, learn from each other, and participate in the life of the community. From the simple start of visits to each other's communities, a major cultural festival was developed; youth found an outlet to

express their identity through video, women started to organize for childcare, and all the major immigrant communities turned out in small and large towns throughout the Valley to support immigration reform.

As with many community-based events, rallies and demonstrations strengthen relationships between participants and reveal shared interests, aspirations, and values. For example, an immigrant rights rally co-organized by AFSC and held at Liberty State Park in Newark, New Jersey, led to strengthened relationships with local unions and African American organizations. This resulted in a broader coalition of groups supporting immigrant rights and a more visible, vocal, and diverse constituency for immigrant rights in the eyes of policymakers.

FOSTERING IMMIGRANT LEADERSHIP AND CIVIC INTEGRATION

Leadership in this sense is merely a long-term objective. To be able to become leaders, immigrants must overcome language barriers; develop confidence in institutions; establish relationships with those institutions; have a deeper understanding of their rights;

and have opportunities to exercise their rights and fulfill civic obligations even when they are still in the process of obtaining U.S. citizenship.

—From the AFSC Pan Valley Institute publication *Immigrant Women: A Road to the Future*

Immigrants arrive from some of the poorest countries in the world, often by ways that challenge their very survival, and they surmount obstacles from language barriers to ethnic prejudice to abject poverty. They help one another find work, places to worship, schools for their children, and doctors who will treat them. They learn English, start small businesses, establish networks, and organize themselves naturally into communities. Yet their entrée into the broader civic life and structures is not an easy one. AFSC provides support so that they can develop leadership within their own communities, take an active role in the burgeoning immigrant rights movement, and achieve civic integration in their new home country.

In Colorado, a state with a growing number of immigrants, AFSC has nurtured the creation, growth, and independence of two organizations and is now supporting Coloradans for Immigrant Rights, a group of immigrants and immigrant allies who educate citizens and organize actions in support of human rights for immigrants. In nine months, they had 16 letters to the editor published in the *Denver Post* and the *Rocky Mountain News*. Their speakers' bureau pairs an immigrant and a non-immigrant to speak to community groups about the economic, political, and personal aspects of immigration.

With immigration at the forefront of political discussions nationwide, this is an opportune time to clarify confusing information and bring the values of human rights and dignity to the debate. Faith and community groups, city councils, and virtually any place where people gather in one place at the same time—these are places where such dialogue and conversation can take place. Immigrants telling their own stories in such set-

tings humanize the issue, educate people about some of the realities of immigrant life, and build relationships among individuals. Non-immigrants speaking as allies of immigrants can by example and by persuasion lead their peers in the community to support the human rights of immigrants.

PROMOTING FAIR AND JUST PUBLIC POLICIES

Portland has become a city of great diversity, and this enriches our cultural life and economy. We must ensure that this diversity is protected, nurtured, and viewed as the asset to our city that it is.

—Tom Potter, Mayor of Portland, Oregon, on passing a city resolution on human rights for immigrants

The United States was settled and founded by immigrants and has, in philosophy and in practice, welcomed immigrants from all over the world. Yet for almost that long, it has also set immigration policies that defy common sense and humanity. The Naturalization Act of 1790 prevented immigration here to all but free white persons; the Chinese Exclusion Act of 1882 prohibited citizenship for Chinese immigrants. During World War II, immigration policies and procedures prevented entry to an estimated 200,000 endangered Jews; more than 100,000 persons of Japanese descent were held during the same period in "relocation" camps.

Such policies continue today. From the increase in military personnel at the Mexico border to a town ordinance criminalizing landlords who rent to undocumented immigrants, immigration policies are often costly, counterproductive, and hurtful.

Communities that have built understanding across differences and that have developed leadership from within are ready to make policy changes to better their lives and those of others. AFSC supports these efforts by promoting fair and just

public policies regarding immigrants and immigration so that those who wish to live and work here can do so legally.

AFSC maintains an office in Washington, D.C., to monitor legislative activities and discussions on immigration, and to educate policymakers through testimonies, reports from the field, and face-to-face meetings with immigrant constituents. In 2006, AFSC San Diego and other border allies participated in a community delegation to Washington that provided an opportunity for border residents to share their unique perspective with key legislators. AFSC presence in Washington has meant that immigrants will continue to voice their own concerns and to participate in shaping the policies that affect their everyday lives.

REFUGEE WORKER

What providence brings us to each other,
this paper between us, many-folded and
smudged? How is it I think I know
the scent of that camp and the heat
of waiting? Your daughter is sixteen today
and left behind.

Sign here, and I will send your plea
into a course of hollowness that mimics the wind
somewhere else. I will put your hope
into a channel of action that rivals a millet spill
somewhere else. Your daughter is sixteen today
and left behind.

I give you the release and also the burial garment.
Neither of us can predict the dust or rain,
or the shift in ground. How is it I think I know
the wound of dislocation and the history
of blood? Your daughter is sixteen today
and left behind.

You have found her at last, but the map
is an ocean of policy, your name and hers
islands on a page, and my hand the one
offering an uncertain vessel. How is it I think
I know what it means to swim for your life?
I hear your sigh and wish I hadn't.

—Catherine Swanson

*Catherine Swanson attends
Valley Mills (Ind.) Meeting.*

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AFSC's call for a moratorium on work-site raids and instead urged Congressional leaders to take constructive action on changing current immigration laws. AFSC leadership in this endeavor has galvanized the support of immigrant-led and non-immigrant organizations committed to humane and fair public policies.

In 2005 AFSC, in partnership with Witness and the American Civil Liberties Union, produced a documentary about vigilantism at the Mexico border that has been screened widely and influenced debates in city halls from Austin, Texas, to Cambridge, Massachusetts. The documentary, *Rights on the Line*, has been used as an education and organizing tool to stop the violence and lawlessness of vigilantes, and to gain support for sensible responses to immigration.

Some cities have designated themselves official "sanctuaries" for immigrants, setting a tone and framework for humane local laws. With the backing of AFSC and a broad coalition, the Portland, Oregon, City Council passed a new city resolution that supports the establishment of a task force to develop possible solutions to the problems faced by the city's immigrant and refugee population, supports policies that improve immigrants' access to government, and urges the federal government to create fair and humane immigration reform.

Providers of direct services are often well-positioned to make statements and advocate on behalf of their clients toward systemic change. This is the case for AFSC in New Jersey, which operates a busy office providing legal services, referrals, and trainings to other legal providers on immigration-related legal issues faced by individuals. At the same time, the data they collect and the information they glean from individual cases shape their advice to policymakers seeking sensible reform. From detention to domestic violence to labor disputes and wage claims, AFSC helps immigrants exercise their existing rights while advocating for changes that ultimately benefit immigrants and non-immigrants alike. □

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Love in the Face of Violence

by Pam Ferguson

Twenty-some years ago, Ron and I sold everything we owned and flew off to Africa. We landed in Southern Sudan in the middle of a civil war and worked with refugees from another war in Uganda. Motivations for changing our lives at the ripe old age of 30 were many. One was that we thought we could help change Africa. Instead, Africa changed us. After nine years in Southern Sudan and Uganda our African friends taught us that our Quaker testimonies of simplicity, peace, integrity, community, and equality are not just good things to believe in, or just something we do, but our testimonies must define how we live. We must be these testimonies to our world.

A petite Ugandan woman named Susan Ubima taught me about "being peace" in our world. I met her shortly after Northern Ugandan rebels killed her husband in an ambush. I admired her grace in the face of tragedy. Several years after the death of her husband, Susan was traveling on the same road where he was killed when rebels attacked her bus. In the rain of bullets, many on the bus died and Susan was shot in the arm and a bullet grazed her scalp. She and several other survivors managed to crawl out of the bus and were taken hostage by a large group of rebels, most of them barely teenagers.

Susan knew what she faced—possible death at the hands of men who killed her husband, or being forced into being a sex slave to this group of rebels. For six hours Susan and the captives were marched deep into the Ugandan bush where they witnessed the murder of one of the captives who tried to escape. In those hours facing the unknown, Susan felt a leading to pray for the young men guarding her. They were close to the same age as her son. She began to engage them in conversation and to reach out to them, as she knew their mothers would want her to do. Slowly they began to respond to Susan. They talked a bit about playing soccer, about their homes and their families. She watched as their demeanor changed; they began to look her in the eye and spoke to her in kinder tones. Suddenly and unexpectedly, the rebels released Susan and the other hostages and they walked back to safety.

When Susan told us her story several days after the capture, she spoke about the peace studies she and her husband did under the

tutelage of Quaker Peace and Service volunteers years before. The inner work of preparing for peace gave her a foundation to stand on when she found herself face to face with her husband's killers. In the moments when she feared for life, she was drawn to look for that of God in her captors instead of seeing them only as rebels and killers. She was in the process of traveling a path towards forgiveness when this incident happened. She knew in those moments that somehow, somehow the cycle of violence, revenge, and killing had to stop and that she could choose to be a part of that plan through forgiveness and mercy. God made it possible for Susan in those moments to see the rebels as children of a mother just like her and she chose to forgive them.

Susan's witness prepared me for life back in the U.S. After years in the war zones of Africa, we moved to a safe home in the middle of the U.S. where there were no landmines or civil wars. On a spring afternoon three years ago, a prisoner from the county jail a block from our home beat up a guard, escaped, ran down the alley, found our back door, and broke into our home. I was home alone and found myself face to face with an angry, violent, and broken young man. I was held hostage for 20 minutes while policemen searched our neighborhood in vain for this escaped prisoner.

In those moments, my commitment to peace made a difference. Because I knew I did not want to harm this young man, I was able to respond calmly to him. My husband's and my own commitment to peace meant we owned no guns. He searched our home for a weapon to use against me and the policemen outside my home. He found nothing. In the moments alone with this young man in our home, he broke down and cried on my shoulder, he told me about his children for whom he broke out of jail to see—also about the 20-year sentence he'd just received. I was able to give him a cup of cold water and told him that I was praying for him. In the end, he still tied me up and stole our car. But the few scrapes and bruises I had were incredibly minor to what this encounter could have been. I continue to pray for him and write to him in prison.

Face to face with this young man in my home, I did not know how things would turn out. But I discovered I did not fear harm or death. God's presence was tangible and real and I faced the unknown with peace and confidence that God would help me through whatever was to happen. My relationship with

God does not mean I'm protected from pain, suffering, or death. Susan's husband, the Amish schoolchildren in Pennsylvania, and the many men, women, and children who are the victims of violence and war in our world each day remind us that few escape violent encounters unscathed. Those who do are visible witnesses to the power of peace. For those who do not survive violence, the peace community can remind our world that it is possible for those who live in peace to face harm or death in God's peace.

The peace community—my own faith community—can be a living witness that the cycle of war and violence can end. The peace community—my faith community—is a living witness that peace is possible, as is forgiveness, reconciliation, and restoration. The peace community—my faith community—is a visible expression of God's active, redeeming presence in our world. And I can think of no better community of which to be a part.

The above was written to be a part of the closing worship service for the Friends Committee on National Legislation Annual Meeting in Washington, D.C., in November 2006. Ron and I have been Indiana Yearly Meeting representatives to FCNL for the past six years. It is always good to be with a diverse and engaged group of Quakers who care deeply about our world. And a group who believe it important to lobby our government for peace, for a society with equity and justice for all, for communities where every person's potential may be fulfilled, and for an Earth restored. Our participation with FCNL is one active way we work for peace, both nationally and for our African friends. We are privileged to represent those who care deeply about the Christ-centered origins of our peace community—my faith community—the Religious Society of Friends. □

Pam Ferguson is co-pastor with her husband, Ron, of Winchester (Ind.) Friends Meeting.



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Friends Summer Research in Bar Harbor, Maine

by Steve Perrin

The essence of the Quaker Institute for the Future (QIF) is communal discernment. That's what I learned during the month-long research seminar held under its auspices in Bar Harbor from July 8 to August 6, 2006. Enjoying the seaside campus of College of the Atlantic, each participant sought true understanding of a particular issue in the company of others coming from different backgrounds and perspectives. We helped one another to transcend hidden barriers to personal and social understanding. Since so many of those barriers are cloaked in assumptions and attitudes we carry everywhere with us, they are invisible until we are gently shaken by others who do not share our particular habits of unseeing. And of course they have their own habits, which we in turn can help them to appreciate and overcome. Together, we expand our collective vision of the future, and help one another work towards its realization.

This is very different from seeking out colleagues entrenched in the same assumptions, methods, language, and concerns that we are. Peer review of a finished project is one thing; collegial review of works in progress is every bit as beneficial when conducted in an atmosphere of trust, truthfulness, and communal discernment. Those who are like us have little to add to our understanding, while those with different backgrounds can open our eyes to worlds we never knew or imagined. Persons of staunch belief tend to have all their answers in place before any questions are asked. Among relative strangers who venture together into the unknown, however, the sum of their communal understanding is far greater than their individual worldviews.

QIF is built on the belief that Quaker processes originating in mid-17th-century England are relevant to the personal and social transformations that Friends and others are concerned with today. Everyone wants to build a better world for coming generations. Rather than spend time blaming those responsible for the mess we are now in, it is a

Steve Perrin is a member of Acadia Meeting in Northeast Harbor, Maine. More information about the institute and seminars is available at <www.quakerinstitute.org>.

more positive use of our time to cooperate in bringing about the mutual transformations required to attain that better world. Quaker values such as simplicity, directness, equality, clearness, and shared ministry all support cooperative ways to solve problems that have arisen through competition and divisiveness.

My research project at the Bar Harbor seminar was to find ways of cooperative decision making that can bring together groups that do not ordinarily work with one another in common endeavors. Can the farmer and the cowman really become friends? Sometimes not, but they can learn to hold trusting discussions about issues of mutual concern. What sort of framework would be required to enable developers and environmentalists to talk with one another? Or fishermen and shore dwellers, members of different racial or religious groups, hunters and wildlife watchers?

I spent half the seminar developing a problem statement. Clearly, I concluded, trust in communication between individuals with divergent backgrounds, training, cultures, and experiences is extremely unlikely if not impossible. We are all creatures of our respective realities. Except that such an answer leads to isolation and despair, not hope for a better world—which is the thrust of the Quaker Institute for the Future. Under the tender care of the participants, I transcended my solitary outlook of forlorn hope to glimpse a landscape of beckoning challenge and accomplishment.

Each member made one or two presentations during the seminar. I presented my problem to the group on the morning of July 26, then waited with pen over yellow pad for their responses, which emerged during an hour and a half of tender consideration. Problem statements tend to shape the answers they elicit, hardening expectancy as if it were destiny. But not among Friends. Instead, I received examples and citations from at least 20 investigators who offered specific means to ease the difficulty of building bridges between different personal and cultural worlds. If we truly care about our collective future together, we can find ways to work with one another. Our differences are no match for the much deeper unity we share as humans on this one planet that cares for us all.

I came away with a list of 17 books to catch up with, and a new attitude. Instead of being the culmination of a lifetime of experience, my work had only begun. I am now focused beyond the limits I had long taken for granted. I am truly open to a future that my personal experience had foreclosed without my knowledge or consent.

In these few words I can only hint at my small share of the seminar. Others were pursuing independent research projects of their

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own. We grappled with individual and social transformation, the moral economy, encouraging participatory citizenship, the impact of biotechnology, supporting small farmers, the Quaker way of knowing, applying systems thinking to living on Earth, effective outreach, and racial justice on an international scale. In hindsight, the common endeavor that united us was to develop our personal capacity for building a future none of us could have pre-conceived on our own. This work is about intentional (not inadvertent) climate change for the common good.

One highlight of the seminar spread over the Thursday and Friday of the first week when seminar participants and members of the QIF board, led by COA philosophy professor Gray Cox, joined in an exercise to envision an improved global situation 30 years ahead in 2036. What would it be like? How would we get there? We quickly traded in our techno-industrial-commercial society for a process-oriented organic society. Our entire culture would be transformed, partly through an obligation to support massive acts of civil disobedience. Intentional living would replace private opportunism. The transformation would be motivated by empathy, cooperation, and love, not greed and self-interest. Such testimonies as Peace, Truth, Equality, Simplicity, and Integrity would guide us ahead. Private property would revert to public stewardship for common benefit. The legal system would no longer be centered on property rights of the privileged. The economy would harmonize with an ever-changing environment without exploiting it. And so on. A great time was had by all in picturing a new life for ourselves 30 years from now, and then by imagining the steps and processes by which such a life might be attained.

Participants in future Quaker research seminars will face the challenge of fulfilling such a vision as this. I hope to be among them, exploring the application of Quaker practices to personal and social transformations. One thing discussed last summer was holding similar seminars in other regions of the country. Another was staging one-week seminars around a particular topic. Founded four years ago, with two summer research seminars to its credit, QIF is very much a work in progress, which reflects its essential nature.

The mission of the Quaker Institute for the Future is "to advance a global future of inclusion, social justice, and ecological integrity through participatory research and discernment." The Summer Research Seminar "seeks to develop and model a new approach to academic and social action research, an approach that grows from the application of Friends discernment and decision making processes." □

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Facilitating Interreligious Weddings

by Dick Wood

Since the fall of 1989, I have been involved as a kind of facilitator for three weddings, held in the manner of Friends, in which a person of Jewish heritage and a person of Christian heritage, sometimes but not always Quaker, were joined. I became involved in two of them because I was clerk of the meeting that provided oversight of the union. In the other case, an attender at one of the weddings asked for my assistance. With each wedding I gained knowledge of the various traditions and rituals, and would like now to share what I have learned.

All of my relevant experiences have been with unprogrammed Friends and Reformed Jews, and I found many underlying similarities in their practices.

In the Quaker context, a couple is married by exchanging vows in the presence of God and human witnesses, with the latter signing a document that formalizes the union. The exchange of vows takes place within a meeting for worship called especially for the wedding, and is thus a time when persons present may feel called upon to speak. While Jews typically have more outward symbolism in the ceremony, the presence of a rabbi is not required. A marriage is a contract offered by a man in the presence of witnesses, willingly accepted by a woman, where the witnesses sign the contract. At heart, then, the two approaches to weddings are strikingly similar. The most common outward features of a Jewish ceremony are the presence of a *huppah*, or canopy, and the breaking of a glass. All three of the weddings I facilitated included both of them. Incidentally, all three weddings took place outdoors in lovely settings.

With the third wedding I learned the most. I had more time to do some searching, for I had recently retired. A close friend, a former member of our meeting, had recently converted to Judaism and was actively learning about it; she proved to be an immense help. Together we found many similarities between the two services and underlying philosophies. The major source for what we learned was a book entitled *The First Jewish Catalog*—especially the chapter dealing with

Dick Wood is a member of Gettysburg (Pa.) Meeting.

weddings. One marginal quotation in particular, by Baal Shem Tov, speaks in an especially Friendly way about the ideal marriage: "From every human being there rises a light that reaches straight to heaven. And when two souls that are destined to be together find each other, their streams of light flow together, and a single brighter light goes forth from their united being."

We learned that the huppah was originally a garland of flowers. It eventually became a canopy, often of flowers, that symbolized a new home, a new beginning. We also learned about the *ketubbah*, or certificate, of the contract. Just as Quaker couples retain and cherish the scroll signed by those present at the wedding, Jewish couples retain and cherish their *ketubbahs*, which are also so witnessed.

Even though neither the bride nor the groom had any significant experience with Quaker meetings for worship, they agreed to have a period of silence during which anyone in attendance might choose to speak before and after they exchanged their vows. I agreed to introduce this aspect of the ceremony to the attendees, to provide a repeat-after-me for their self-written vows, and finally to conclude the service with both the breaking of a glass and a simple benediction, reminding attendees of the need to sign the scroll/*ketubbah*.

The most significant aspect of my responsibilities was a matter of timing. How long must the couple wait to exchange their vows? And how much longer until it is all over? While the answers to these questions cannot be given with any precision, let me pass along some advice I received for making such timing decisions: "Wait until you think it has been long enough, and then wait that long again."

There are various views about the broken glass. We learned that part of the issue was to make a loud noise to scare any demons away; but our favorite perspective was a wish that the marriage would last until the goblet could be made perfect again, i.e. forever.

I enjoyed being part of these three ceremonies, each different from any other. The document that was witnessed by the attendees was probably not a true *ketubbah*, but the Jews in attendance certainly understood its relevance.

The benediction was spoken in both English and Hebrew. It goes as follows:

Yeevarechecha adonoi veyishmerecha.

May God bless you and keep you.

Ya'er adonoi panav elecha veehuneka.

May God's face shine upon you and be gracious unto you.

Yeesa adonoi panav elecha vityasem lecha shalom.

May God's presence be with you and give you peace. □



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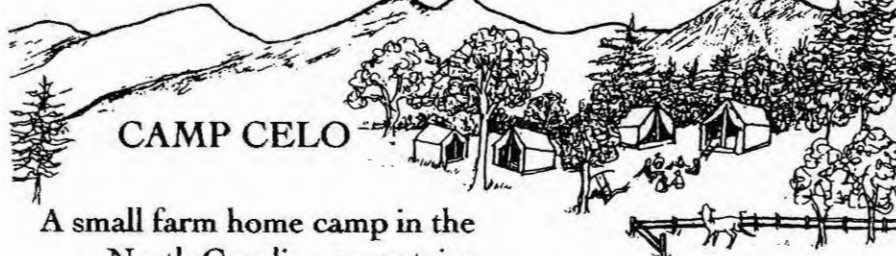
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What We Have Lost

by Charles Perrone

My morning walks along Main Street in Moorestown, New Jersey, take me past former workcamp director David Richie's place where Harley Armstrong used to live, then past Bob and Lenore Haines' old house, and finally past Parry Cottage where M.C. and Libby Morris lived. Sometimes I arrive at the Friends School at Chester Avenue when parents are delivering their children. I pause at the traffic light and watch the cars emerging from the school grounds. One SUV has a bumper-sticker that reads, "We Support Our Troops in Iraq." Years ago, at that very spot M.C. Morris would distribute peace literature and he would solicit signatures for antiwar petitions. M.C. is gone, so is the message on the school's outdoor bulletin board, just behind where M.C. used to sit. It said, "There is No Way to Peace, Peace Is the Way."

Harley Armstrong taught English at the Friends School for more than 30 years. She wrote an excellent sentence and she despised humbug. Her tartness was tempered by Quaker forbearance, denying casual onlookers a bit of fun. In Harley's time, low-income persons eligible for food stamps collected their stamps at the Burlington County Trust Bank. The bank had a teller's window that faced the sidewalk where pedestrians, if they chose, could conduct their bank business alfresco. However, food stamps could be retrieved only at that outdoor window, in fair or foul weather. Harley put an end to that practice with a crisp letter to the bank manager. In the fall, Harley, Bob, and Lenore would buy a large sack of unshelled pecans. They, and anyone who came to call, would sit in the kitchen making civilized conversation while they shelled the nuts and filled small bags with kernels, gifts destined for relatives and friends.

Following Quaker tradition, the Haineses, Harley, and the Morrisses worked to improve the well-being of American Indians, and in the course of their activities they attended the annual meetings of the Iroquois Nation in upstate New York. In my mind's eye, playfully, I see them standing serenely among a group of equally serene Indians, as in Edward Hicks' *Peaceable Kingdom*. They are under a stately tree on the banks of a luminous river, with animals, wild and domesticated, lying at their feet.

Bob's vegetable garden was also a peaceable kingdom, with crooked rows and winding

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paths. He caressed the soil, respecting its contours, treating it as his Indian friends treated it, reverently. Of course there was constant battle with the insects, which Bob picked off one at a time because he rejected chemical warfare. He said there always seemed to be enough vegetables for his family, for his friends, and for the insects that escaped his fingers.

One spring morning I came upon Bob in his garden, on his knees, tenderly transplanting some lettuces. Weeks before, in the battered greenhouse, Bob had started these plants from seeds descended from the lettuces his father had planted there 80 years before. Bob sent some of these seeds to his daughter in Kansas every year, and now she passes seeds on to her daughter. Why does that recollection give me such pleasure?

The Haineses, the Morrises, and Harley were of those Moorestown Quakers who vied only in their goodness, anonymously. They would have been amused by Moorestown's recent apotheosis, conferred by a magazine that celebrates greed.

They are gone, sadly, but in their quiet way, underected, they planted a bit of their peaceable kingdom in those who were privileged to have known them. □

Charles Perrone served as acquisitions librarian for Burlington County College, New Jersey, where he started an annual John Woolman program.

Comforting the Comforter

by George Gjelfriend

Meals on Wheels. Last delivery of the route. Molly. A lonely old widow. I wait patiently as she tells me for the umpteenth time how she built the porch railing herself. Finally released, I go back to my truck, where, distracted by my thoughts, I grip the door by the top and slam it on my fingers! I yelp and offer up a not very original epithet at full voice. I know I have ice in the cooler. If I can get my hand into it quickly, I'll avoid a lot of the pain and injury. Yipping all the way, I race to the back of the truck.

"Are you okay?" Molly calls from the porch.

"Yes."

"Do you need any help?"

"No," I answer, thinking that ended the transaction.

I find the ice and thrust my hand into it. Good, I've gotten there in plenty of time to avoid the consequences of my stupidity. Suddenly, Molly is behind me, giving me pos-

beconnected

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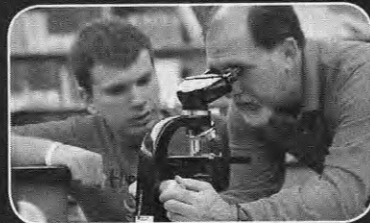
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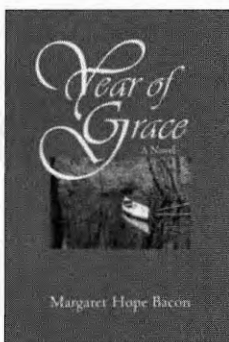
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sibly the worst neck rub ever while saying directly into my ear, "Jesus loves you."

I'm appalled. I don't like much being touched by strangers, and I don't see what Jesus has got to do with it. As a Friend, I know I'm "supposed" to hold everyone in the Light, even those who are intruding on my space; but, honestly! I'm about to order Molly away, when I remember something my Therapy professor told me: "When you comfort someone, be very clear about who needs the comforting."

It turns out that most of us are made uncomfortable when we are in the presence of suffering. The comforting we offer is designed to mute the signals of distress. Odd thought that: A lot of comforting is about comforting the comforter.

Take babies, for instance. Those innocent little bundles of naked emotion are, in fact, excellent extortionists. They hold a genetic memory of how to get instant attention. Their crying is probably the most irritating sound on Earth. That's why sirens sound like babies, on purpose. The baby puts out such a howl that it's bound to attract the attention of any passing leopards and therefore creates within the human listeners instant anxiety and the desire to do almost anything to shut off the noise. I experience this, myself, whenever one of the little darlings explodes in the supermarket, even several aisles away.

A long time ago, I was doing childcare at yearly meeting when a 12-year-old boy got hurt mid-game. I quickly determined that the injury was only a "stinger." I asked him if he was all right. Through clenched teeth he said he was; and I moved on with the game. Instantly, half a dozen mother/spectators surged to his assistance. Using the same epithet I would use years later, he crudely told the women to go away. The last thing a 12-year-old boy wants when injured is to have his mother tend to him within sight of other children—let alone half a dozen mothers!

They backed up, but continued to circle him from a safe distance, worry etched on every face. Deprived of their opportunity to relieve their own distress, they had to mill about nearby in the hopes he would relent. He didn't.

So I understood what Molly needed; and reluctantly I knew what I had to do. Giving is supposed to be more blessed than receiving. But receiving can be blessed too, particularly when it facilitates someone else's opportunity to minister. I reached down to the Friend deep within and gave to Molly what Light I could.

I steadied my voice, removed from it any hint of pain; and said, "Thank you." □

George Gjelfriend, a member of Asheville (N.C.) Meeting, teaches First-day school for teenagers, teaches chess, and has published a book for children, High Island Treasure.

In there is a parable that I learned from the Buddhist teacher Jack Kornfield about a poison tree. It goes something like this:

Near a village there is a poison tree. The poison is very potent, and it deeply wounds the hearts and spirits of all who ingest it.

One day, someone from the village discovers the tree and runs back to the village in great fear and agitation. "There's a poison tree nearby! There's a poison tree nearby! We must do something!"

The villagers hastily assemble to decide what to do about this dangerous enemy. Many argue loudly and urgently for the destruction of the tree: "It is a menace—it must be completely destroyed!"

Some counsel restraint: "This tree is not ours to destroy. The Creator made it. We can put a fence around it, and warning signs, and

no one will be harmed.

The argument went on throughout the night. Everyone was exasperated and exhausted. As the villagers sat numb and bewildered in the first light of day, a stranger in strange garb walked into their midst. "I am a healer," she said. "I have heard you have a poison tree here. Wonderful! Just what I was looking for! I need this tree in order to make medicine that will cure a deadly disease."

This parable, embodying as it does the various reactions I have to unfamiliar situations and people, came to mind as I reflected on a workshop I participated in recently on racism. Like the villagers, my first, visceral reaction is often "Danger! Danger! Make it go away!"

When I can move beyond the rejection response, I often look for ways to make the situation comfortable, or at least tolerable. Sometimes my efforts are gross, like keeping my distance. Sometimes they are more subtle, like retreating into a safe generality such as

a truth in these nostrums, there is also a lack of intimacy.

And so I aspire to learn the healer's response: "Terrific! Just what I need!" "These new people are exactly who I need to meet now. Their unique particularity is what will enliven a sleeping room in my heart. The discomfort they release in me pinpoints yet another strangling idea I'm gripping."

This response also resonates because I have sometimes tasted God's own delight in particularity. Why else create a thousand butterflies, ten thousand beetles, endless ways to say "I love you"? The God who knows every hair on my head surely and specifically blesses every atom, every rain drop, every unique snowflake, each child.

And so, as I strive to be healed from the deep, unsettling, embarrassing, and almost reflexive racism I find in my own heart and mind, I pray to be filled with God's delight. May we all be so filled. □

Tom Clinton-McCausland is a member of Twin Cities Meeting in St. Paul, Minn.



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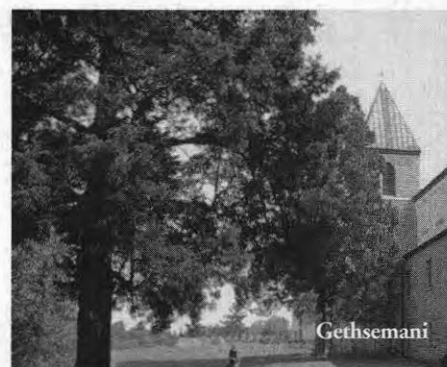
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Sanniversary of the tragedy in New York. It was also the 100th anniversary of Mohandas Gandhi's first nonviolent protest in South Africa. Interfaith Paths to Peace in Louisville, Kentucky, organized a pilgrimage



Lee Thomas is a member of Louisville (Ky.) Meeting.

About 50 people began a silent walk at Gethsemani, at the home of the late Thomas Merton, a Catholic monk who tried to follow the example of Gandhi. They walked for four days to downtown Louisville. The weather was poor. About three miles from the finish, a lot of us who could not walk for four days joined the walk in silence.

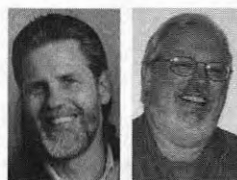
In the meditation, a prayer came to me. When we got to the park at the end of the pilgrimage, there were over 2,000 people. I gave my prayer:

Dear God, Father and Mother of us all: those of us who have fought in war have a special need for Thy mercy and Thy forgiveness for we have killed Thy children. Help those who would follow in the path of Martin Luther King Jr. and Mohandas Gandhi. Amen.

The Amens came reverberating back. □

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Voices from the Silence

By Stanford J. Searl Jr. AuthorHouse, 2005.
216 pages. \$21.49/paperback.

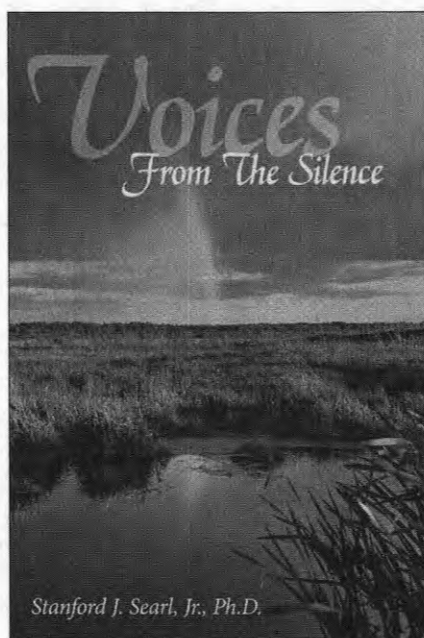
This book is a report of both Stan Searl's spiritual journey ("part pilgrimage, part purgative") and that of others who have travelled the Quaker spiritual path. He uses his expertise as an academic and a researcher to systematically learn "about Quaker silent worship under the rule and discipline of the communal silence."

Searl's methodology was well-thought-out, and he had a clearness committee help him set the selection and query aspects of his research. His survey included 47 interviewees chosen on the bases of the helpful criteria suggested by the committee. Friends interviewed were members who regularly attend meeting but "were not the most vocal." They came from meetings that were small and large, rural and urban, new and well-established. Yet I was reminded of the comment of a young Quaker doctoral candidate who said: "The disadvantage is that academia can sometimes get caught up in methods and precision and overlook the real purpose of things."

It would have been helpful for me, the reader, if Searl had begun the book with the actual words of those Friends and their understanding of the richness of silent worship with its poetry and ethereal quality, rather than his own difficult spiritual journey couched in an impersonal third-person voice. It became evident that, in his effort to establish himself as an impartial reporter, he lost an important element of his findings — the intimate interactive relationship between the worshipers and the gathered meeting. Worship is a personal journey, and much of this account of it fails to demonstrate its depth and power by being reported in a "scientific" manner. When it is examined under a microscope by so-called scientific methods, its ethereal qualities are lost—and thus not conveyed. The true measure of its wealth is in its effect on participants as they let their lives speak.

Once Searl leaves the sterility of academic writing, his words sing and soar as he poetically describes his insights. If, as he recorded his research, Stan Searl had integrated the "lesson" that one Friend shared about getting to hear a shy wood thrush, his account would flow with song and poetry instead of scaring away its and other lovely sounds as he crashes through the dry and brittle dead sticks of the "professionalism" on the forest floor.

Altogether the book is well worth teasing out the gems of understanding from the thickets of academia. Impersonal reporting by the author is off-putting and imposes an unnecessary burden on the reader, but there is



Stanford J. Searl, Jr., Ph.D.

much in this careful research project that would not only enrich the quality of worship for individual Friends but would also, through a well-run study group, enrich an entire meeting. My hope is that Friends will utilize its blessings.

—Sally Rickerman

Sally Rickerman is a member of Mill Creek (Del.) Meeting.

Also of Interest

When You're the Only Friend in Town: Starting A New Friends Meeting

By the Advancement and Outreach Committee of Friends General Conference. Quaker Press of FGC, 2005. 35 pages. \$12/paperback.

The Care Relationship: Friends Schools and the Religious Society of Friends

Prepared for the Friends Council on Education by Deborra Sines Pancoe. FCE, 2006. 24 pages. \$4/paperback.

Journey into Silence: How and Why I Joined the Quakers

By Margaret Norton. Sessions of York, 2006. 44 pages. £4.99/paperback.

Half Wild: Poems

By Mary Rose O'Reilly. Louisiana State University Press, 2006. 62 pages. \$16.95/paperback.

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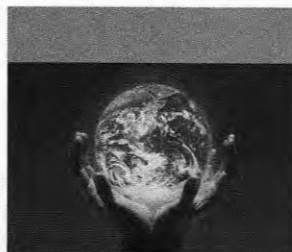
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Charges of assault and battery brought by three Palestinian students against six members of the football team at Guilford College as the result of a fight on campus on January 20 were dismissed by prosecutors. The incident left the Palestinian students with three concussions, a broken jaw, and a fractured nose. Two of them attended the Quaker high school in Ramallah in the West Bank. The action by the Guilford County District Attorney's Office, following the conclusion of Guilford College's student judicial process concerning the fight, came after the Palestinians, two of whom are students at Guilford College, dropped their charges against two of the football players and said they would drop charges against the other four if they apologized for their involvement in the fight. All subsequently offered apologies to the Palestinians. These events, in addition to conflicting statements by witnesses and the absence of any definitive evidence regarding the fight, led to the district attorney's office's decision to drop all charges, according to a Guilford County assistant district attorney. Meanwhile, Guilford College concluded its student judicial process involving students charged with violating the Student Code of Conduct, which bars violence and verbal abuse. Students received a hearing in front of a Judicial Board composed of five students and two faculty members. The students had faculty advocates and were allowed to present witnesses and submit evidence in their defense, according to a statement by Guilford College. The Guilford College Judicial Board deliberated for 33 hours over a period of five days. Students could be found "responsible," and face sanctions, or "not responsible," in which case sanctions would not be imposed. There was no announcement by the Judicial Board regarding its decisions, which are considered private by Guilford College and in accordance with the federal Family Education Rights and Privacy Act of 1974. "Are the students, Palestinians, and football players involved in this incident still in school? I cannot comment on that," said Aaron Fetrow, dean of campus life for Guilford College. "This was handled within the college's judicial procedure, in the manner of Friends, with no rush to judgment." Guilford College President Kent Chabotar said, "This troubling incident is also a teachable moment in terms of Quaker practice. . . . After the Battle of Guilford Courthouse during the American Revolution, the Quakers in the area treated the wounded of both sides. Today Guilford College is doing the same for those embroiled in the violence. . . . Regardless of the outcome of this case, I am determined that the very process the college follows be emblematic of what we stand for. We will maintain our core values. We will

seek the truth. We will not rush to judgment. Guilford will come away from this incident stronger." In a parallel effort at reconciliation and lesson-learning, an ongoing teach-in began in mid-February with a six-hour series of panels on such subjects as "The Culture of Sport in College"; "Xenophobia and Stereotyping"; and "The Roots and Witness of Quaker Testimony." Since 2000, Guilford has doubled its enrollment. Its officials have wrestled with how to maintain its identity while appealing to students from a range of backgrounds. —*Telephone conversation with Aaron Fetrow; <www.guilford.edu>; Greensboro News-Record*

Friends United Meeting and the Mennonite Church joined all five Christian "families"—Catholics, Evangelicals and Pentecostals, mainline Protestants, Orthodox, and racial or ethnic churches—in a first-time attempt at ecumenical unity. Completing its formal organization this year, Christian Churches Together (CTT) represents 100 million adherents. The 36 denominations and national organizations are not all-inclusive. Members of the National Council of Churches and National Evangelical Association were initial invitees. More than a dozen invited groups are still deciding on full participation, while some have opted out, notably the Southern Baptist Convention and Philadelphia Yearly Meeting. More than two years in the making, the impetus for this coming together is to try to bridge the divisiveness apparent among Christian groups in recent years. Hoping to find mutual understanding, CCT also wants to speak with a common voice on important social issues, especially social justice and the environment. As a start, it will develop a specific anti-poverty proposal in 2008—in time for the presidential election. Its initial statement declares "We believe that genuine success in reducing American poverty will require greater commitment and concrete action by . . . communities, faith-based organizations . . . government . . . and the market and private sector." The stated shared belief that qualifies participant joiners to CCT is faith in "the triune God" and Jesus "as God and Savior." —*<www.csmonitor.com>; communication with A. Riggs, NCC; <talk2action.org>; and <christianchurchestogether.org>*

FCNL has begun an "experimental" relationship with a seasoned columnist and longtime observer of the Middle East, Helena Cobban. Returning periodically to the region, Cobban, a member of Baltimore Yearly Meeting, has written for years in the *Christian Science Monitor* and the *Nation*, and has her own blog *<justworldnews.org>* with Quaker and other blog links. FCNL has a six-

month collaborative agreement with Cobban, which includes her continuing *Christian Science Monitor* commentaries, identifying herself in print as "a Friend in Washington for the Friends Committee on National Legislation. The views expressed here are her own." This is another FCNL effort to acquaint a wider public with itself and, by implication, Quaker peace and justice testimony. Currently on a three-month tour of Egypt, Jordan, and Syria and later Europe, Cobban is contributing regular pieces in the *Monitor* over her new Quaker label. One column supported U.S. negotiation with Syria on Middle East issues. In her report of a long interview with Syria's Foreign Minister, Mouallem, she wrote, "After following Syrian and regional politics for 30-plus years, I judge that the new Syrian self-confidence projected by Mouallem is pretty well-founded. In my few days in Damascus, I've also had good discussions with independent analysts and veteran activists in the country's human rights movement and its tiny liberal political opposition." In one article, Cobban concisely outlines the major secular nationalist, Shiite, and Sunni politics in each of the region's countries, pointing out their actual practice of collaborating when their interests coincide. She concludes that outsiders should attempt to grasp and accept this complex mix and provide an example of "strong norms for the nonviolent resolution of conflicts" to create the expectation that "Any party that commits to democratic principles and wins a mandate from the voters" would "be welcomed into the [governing] system." —*<www.csmonitor.com>, FCNL*

The joint religious delegation that met with high-level Iranians in February, led by AFSC and the Mennonites and joined by FCNL, had national exposure through the camera of a National Public Television documentary filmmaker who traveled with them. The film, for the PBS program *NOW*, began airing in mid-March. It attempted to answer the query: "Can religious leaders make a difference in the standoff between America and Iran?" Since its return to the U.S., the delegation has been busy working with Congressional members and staff to encourage engagement with Iran over bilateral and regional issues. It participated in over three dozen meetings on Capitol Hill and found great concern among legislators about a possible war with Iran and a desire to pursue a diplomatic resolution. The religious leaders supported a bill (H.J. Res. 14) introduced by Republican Congressman Walter Jones (N.C.); it would require the Administration to seek Congressional approval before launching an attack on Iran. —*<www.pbs.org/now>, AFSC*

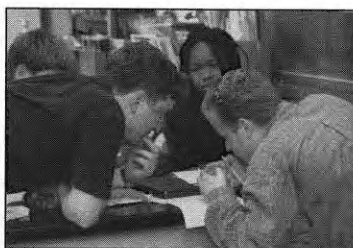
The National Religious Campaign Against Torture, joining kindred groups, aims to get Congress to reform the Military Commissions Act—to stop torture, to comply with the Geneva Conventions, and to provide due process to detainees. Hearings began in March in both Chambers on reform legislation. The group seeks to demonstrate that "the religious community cares deeply about these issues," including the restoration of habeas corpus and exclusion of coerced evidence from prosecution. The National Evangelical Association has issued its own Declaration Against Torture. —*<www.nrca.org>*

■ BULLETIN BOARD

Upcoming Events

- June 30–July 7—Friends General Conference annual Gathering, River Falls, Wis.
- July 11–15—North Carolina Conservative Yearly Meeting
- July 11–15—Wilmington Yearly Meeting
- July 13–16—Aotearoa/New Zealand Yearly Meeting
- July 19–22—North Pacific Yearly Meeting
- July 21–24—Evangelical Friends Church, Eastern Region Yearly Meeting
- July 21–27—Northwest Yearly Meeting
- July 22–28—New York Yearly Meeting
- July 24–29—Iowa Conservative Yearly Meeting
- July 25–29—Illinois Yearly Meeting
- July 25–29—Ohio Valley Yearly Meeting
- July 26–28—Evangelical Friends Church, Mid-America Yearly Meeting
- July 26–29—Alaska Friends Conference
- July 26–29—Indiana Yearly Meeting
- July 26–30—Philadelphia Yearly Meeting
- July 30–August 4—Pacific Yearly Meeting
- July 31–August 5—Baltimore Yearly Meeting

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Michael Luick-Thrams introduces the BUS-eum 2 exhibit to visitors.

neighbors can happen to us. How we respond to them and their plight says everything about our own essence. To deepen our own souls, we must stretch the borders of our hearts to have genuine space for the dreams and joys, sufferings and sorrows of those around us. If we cannot meet this admittedly exceptional challenge, we cannot be fully human.

A peace project presenting itself as a history museum, TRACES continues to reach people and to affect the way they see the world. To accomplish this, copies of two of our two-dozen exhibits move around the region in retrofitted school buses. To date the two BUS-eums have toured over 650 communities in all 12 Midwest states, with more than 75,000 visitors having gone through them, and several million more having learned about them via radio, TV, and newspaper features.

One of the bus-borne exhibits features VANISHED: German-American Civilian Internment, 1941-48. A provocative story, it documents the fates of 15,000 German-American immigrants interned by the U.S. Government as late as three and a half years after the war ended, including Jews who had fled Europe, and 4,058 Latin American Germans forcibly brought to the U.S. (The Roosevelt administration exchanged more than 2,300 of the internees during the height of fighting for German-held U.S. nationals; children, women, and men found themselves returned to a country the adults had chosen

to leave, with many of the children unable to speak their parents' mother tongue.) None of the internees were ever charged with, tried for, or convicted of a war-related crime, nor were any afforded legal representation. As no one spoke against their arbitrary and, in almost all cases, unjustified imprisonment, these people vanished for up to seven years, without a trace or hope! They returned to civilian life to find their homes and careers lost. Obviously, their fates have much to say to us today, as we navigate the confusing current social and political chaos of smoke-and-mirrors never-ending war.

VANISHED will be parked at the Friends General Conference Gathering in River Falls, Wisconsin, and interested Gathering participants can make a field trip to visit TRACES Center for History and Culture in downtown Saint Paul's historic Landmark Center (the former Federal courthouse, built circa 1896, around a six-story neoclassical Victorian atrium). There will be six exhibits documenting Friends' responses to the Holocaust: AFSC's refugee centers at Scattergood Hostel and at Quaker Hill in Richmond, Indiana; Leonard Kenworthy's year in wartime Berlin helping would-be refugees get out of the Third Reich; Clarence Pickett's two fact-finding tours to Nazi Germany; and others. Visitors to the BUS-eum and the museum will be able to contemplate the wartime fate of their "neighbors"—and some of the lessons inherent in those experiences that remain relevant for all of us. □

■ MILESTONES

Deaths

Blum—Vanita Blum, 80, on March 29, 2005, in Albany, Calif. Vanita was born on February 18, 1925, in Piedmont, Calif., to Adolph and Alberta Crowell Blum. Vanita attended Piedmont Community Church and local schools and Girl Scouts. In 1944 Vanita married Isaiah Meyer, whom she'd met folk dancing. Her four children were born by the time she was 25. Vanita worked in the Richmond Shipyard before earning a BA in English from University of California at Berkeley in 1954. This first decade of mothering included tent-camping in the Sierras, helping her children to feel important by helping with the household, and exposure to other languages and religions. The family attended Berkeley (Calif.) Meeting. In 1956 the family moved to Sacramento, where they attended Sacramento Meeting and Vanita directed a parent co-operative nursery, taught kindergarten, led a Girl Scout troop, taught her girls to sew, took care of her sons' 4-H animals, maintained an organic home garden, raised poultry for fresh eggs, and baked whole wheat bread for the children's lunchboxes. Her children picked fruit and nuts at AFSC workcamps and attended Pacific Yearly Meeting. Vanita and Isaiah were instrumental in the founding of John Woolman School. From the early 1950s on, she held all possible positions in College Park Friends Education Association, attended workcamps at the school for 41 years, taught at Inter-Session, frequently cooked, served as assistant director, helped create the Raku pottery program, and earned an MA in English. In 1963, when Vanita and Isaiah were divorced, Vanita taught college English in Oregon, then in Colorado, where she also learned photo silkscreen and developed her own pottery studio. From here she embarked on a trip around the world with a potter friend. The women stayed in Japanese temples; trekked in Nepal; rode rickety buses in Pakistan, Afghanistan, and Israel; got stranded in Cambodia; and visited an Indian ashram. In 1974, when her parents died, Vanita returned to the Bay Area. She bought an apartment building on College Avenue in Berkeley to be near her children and their families, and renewed her ties to Berkeley Meeting. She worked for Friends Committee on Legislation in California, AFSC, UNICEF, nuclear disarmament, immigration reform, and offered free tax services at Albany Senior Center. She also caught the attention of John Mackinney, a member of the meeting. In 1981 Vanita and John were married under the care of Berkeley Meeting. Their shared life and welcoming home in Albany became central to the life of the Meeting. Vanita took on every job: clerk, treasurer, ministry and oversight, property, nursery, education, sometimes several at a time. As clerk, she initiated Final Affairs procedures, rescued archives, and met with committee clerks to coordinate efforts. Besides carpentry, plumbing, and gardening, she showered the meeting with artistic gifts—many treasure her beautiful pots, her exceptional photographs, and a hand-knit sweater or blanket for every new baby. Vanita played piano and recorder, read Old English, wrote Sanskrit, excelled in Quaker process, and spoke three languages. Funny, persuasive, articulate, and empathic, she led a healing circle and kept names on her refrigerator of those in need of prayers. Vanita and John enjoyed long trips and campouts. One day John came home to find a big radial saw in the garage with which

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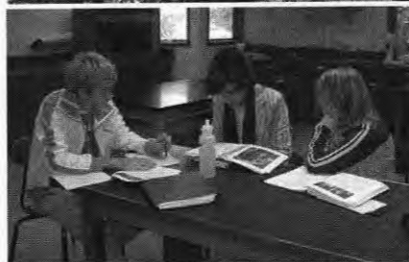
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Vanita built bookcases and a back deck. She covered their fireplace with ceramic tiles mirroring the rounded hills of Berkeley, and designed a new kitchen, completed shortly before her death. A series of strokes in 2004 slowed her. Vanita is survived by her husband of 23 years, John Mackinney; three daughters, Dana, Enid, and Sybil Meyer; a son, Evan Meyer; three stepsons, Christopher, Paul, and Ross Mackinney; nine grandchildren; and three great-grandchildren.

Gray—Charles Gray, 81, on July 8, 2006, in Eugene, Ore. Charles was born on April 20, 1925, in Eugene, to Methodist parents Mary Frances Weaver Gray and Grant Carlton Gray. The family's fortunes suffered when his father developed tuberculosis and, during the Depression, after his parents had divorced, his mother supported her four children by managing buildings in Portland and the Bay Area. One of her employees, a janitor, was young Charles. At 15 he quit school temporarily and held a series of jobs, including a year as a Yosemite ranger. But Charles had been busy reading, and by age 16 he had been greatly influenced by the writings of Gandhi. After finishing high school, and with a heart murmur that deferred him from military service, he attended University of Oregon, where he met Leslie Brockelbank. They were married in 1945. From 1948 to 1950, Charles was Colorado Field Organizer for United World Federalists. He apprenticed himself, without pay, to a Quaker carpenter and built Leslie and their two children a sturdy but modest house, using skills that would come in handy later when he built homes to help integrate neighborhoods racially. He and Leslie directed Lisle Fellowship workcamps in Colorado in 1953, and in Jamaica in 1954. While a graduate student in Sociology at University of Colorado, he organized a demonstration against a giant missile display in Denver, and participated in actions against a missile base. In 1962, Charles received his PhD. He and his family went on an around-the-world tour sponsored by American Friends Service Committee. Charles joined the Sociology department at Colorado State University that fall. The family soon moved to New Zealand, where Charles took a teaching position at University of Canterbury. Charles and Leslie returned after four years, and joined the Movement for a New Society, participating in the organization's Macroanalysis Seminar, which led Charles to found, with friend Peter Bergel, a traveling political satire, *Dr. Atomic's Medicine Show*, still performing today. The show traveled to the places in Oregon slated for the construction of a nuclear power plant. In Oregon Charles and Leslie brought together an extended group of activists who engaged in many projects. At one point he and Leslie painted a huge bar graph along 13th Street in Eugene, showing that year's federal budget categories on a scale of millions to the inch. The military bar stretched for blocks. He also gave presentations during which he wrapped audience members in cash register tape representing the military budget; another used surplus weather balloons raised to different heights depending on the percentage of the budget—the education budget was a few feet off the ground and the military budget was so high that it was out of sight. They also bought a rundown inn on the Pacific Coast, which became headquarters for training workshops and

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his other activities. Nonetheless, he grew ever more uncomfortable with his privileged life. In 1976 he and Leslie decided to give away half of their shared fortune to found the McKenzie River Gathering Foundation. MRG let activists decide who would get this money, established an activist board to make such decisions in the future, and to this day raises money to help nonviolent, progressive social change groups in Oregon. In time, Charles and Leslie parted ways, but remained friends. Charles was led to dispense all his remaining wealth over time and felt that unequal distribution of wealth causes much of the world's violence. Determined to speak to that concern, he committed himself to neither owning nor consuming more than his equal share of world income or wealth. He called this share, which was the median income of the world's population, the World Equity Budget, and after spending a few years researching the value of that share, settled on a figure in 1977 of \$60 a month. Charles lived on this World Equity Budget for 18 years, adjusting it for inflation, population growth, and other factors that he discusses in his book *Toward a Nonviolent Economics*. He later came to the belief that reparations were due to those robbed in the past through colonialism, racism, and sexism. So he began putting aside part of his calculated amount each month toward making those reparations. He worked one-third of the time making money and used the rest of his time on social change. Next, along with a new partner, Dorothy Granada, a nurse, he organized a "Fast for Life" that he hoped would involve thousands around the world against the nuclear arms race. Ultimately, only 12 people, including Japanese and Europeans, committed to an open-ended fast in 1983, but thousands did take part in sympathy fasts, including six members of Parliament in Great Britain. Charles fasted for 40 days, drinking only water. After recovering from the fast, Charles and Dorothy joined a Witness for Peace long-term delegation to Nicaragua. On the way, they stopped in Guatemala to assist Peace Brigades International for three weeks, an organization that accompanied individuals around the clock who were thought likely to be assassinated. In Nicaragua they documented Contra atrocities and hosted delegations seeking to learn what was going on. In 1989, they spent six months in Managua with Friends Center, distributing material aid. For three years thereafter, they lived in a refugee community where Dorothy established a women's health center and Charles trained women in carpentry and worked on water purification projects. When Charles and Dorothy decided to separate, he returned to Eugene. In 1992, at sessions of a Quaker Economics discussion group, he met Sylvia Hart, who would become his third wife. In the years that followed, he worked with the Committee in Solidarity with the Central American People, a local, volunteer grass-roots organization in Eugene. He also served on the board of a therapy center for victims of torture and wrote and lectured widely about the World Equity Budget, the rich-poor gap, and globalization. He organized a drive for the homeless that helped win constructive changes in local organics. With Sylvia, he was part of the affinity group from Eugene that blocked a crucial corner in Seattle during the World Trade Organization meetings there in 1999. A year and a half later, Charles and Sylvia took a journey across Mexico as international observers accompa-

nying unarmed Zapatista leaders who traveled from Chiapas to the capital to speak out on behalf of that nation's underclass. Charles participated in countless vigils, wrote numerous articles, prepared carefully researched fact sheets, and published a widely distributed poster on global corporate power. He is remembered for his gifts as a problem solver; the pleasure he took in devising shelters from found or recycled materials; and his manifested love for nature. Charles is survived by his wife, Sylvia Hart; son, Howard Gray; and daughter, Mary Jane Griffith.

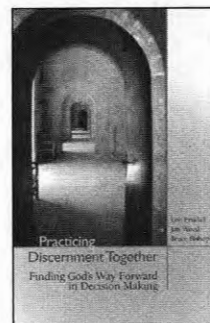
Hustead—Robert G. Hustead, 88, on October 24, 2006, at his family home in Uniontown, Pa. Bob was born on March 14, 1918, to Guy and Nancy Jane Griffith Hustead. His experience with liberal Christianity at the First Baptist church in Pittsburgh led him to become a conscientious objector during World War II and to perform alternative service through Civilian Public Service. Bob said the government provided a generous supply of inspired thinkers in his Civilian Conservation Corps camp, and after the war he became active with Uniontown Friends. A painter from his teens, he taught art privately and exhibited his work. At the age of 46, Bob received an MA from West Virginia University. In that same year, he learned to drive a car and accepted a teaching position at Millersville State College (now Millersville University). Bob addressed the best in his students and recognized the therapeutic value of art. He nurtured his students' need for artistic expression because he knew that without it they would not fully develop their talents as artists or scholars. He maintained an interest in his students long after they had left campus. He retired in 1988. At Lancaster (Pa.) Meeting, he served first on the Service and Race Relations Committee, followed by multiple terms on the Comfort and Assistance and Worship and Ministry committees. He was assistant clerk for two years, then Clerk from 1982–89. He taught in the First-day school and taught drawing and art history to adults. He was an innovator, organizing the meeting's annual art show and serving on the Aesthetics Committee, which aspired to create a welcoming presence in the meetinghouse. Bob had a reputation for honesty and integrity, he was kind to everyone, and he prayed for people. Though he lived his last few years in Uniontown, he kept informed about his Lancaster friends. His neighbors in Uniontown, who loved and cared for him, had six parties for him on his last birthday. Bob was an artist; an associate professor of Art, emeritus, at Millersville University; and a faithful Friend. His lifelong home reflected his commitment to simplicity, beauty, and friendship. It was filled with his parents' simple furniture, whimsical sculptures by artist friends, and student work. Every object in it had a story connecting the object to a person in his life. He painted to the end of his life, leaving about 1,300 paintings, drawings, and sketchbooks, about 300 of them in private and public collections. It was his practice to carry a painting to a finished state, then rub it out and start over again. Asked how he knew when a painting was finished, Bob replied without hesitation, "When there is nothing of myself left in it." Bob was predeceased by his brother, Donald Hustead.

Jones—Anna Harvey Jones, on November 2, 2006, at Kendal Crosslands, Pa. Anna was born in 1902

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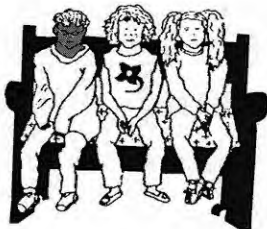
in Overbrook, Pa., to John and Emily Harvey. She grew up in Radnor, Pa., and graduated from Mrs. Robbin's School, the Baldwin School, and Vassar College. On December 26, 1925, she married J. Barclay Jones; they were to celebrate 57 years together. She was active in the Religious Society of Friends her entire life and had memberships in Valley (Pa.), Hanover (N.H.), and Crosslands (Pa.) meetings. She was a trustee of Friends Central School and Friends Neighborhood Guild. She played an active role in Philadelphia Yearly Meeting and American Friends Service Committee. She put her commitment and struggle for peace in the world through the Women's International League for Peace and Freedom and various demonstrations. She worked to improve the facilities for juvenile delinquents in Delaware County and was president of the Radnor Township League of Women Voters. An avid flower arranger, crossword puzzle solver, game player, conversationalist, and horseback rider, she made life meaningful and fun for many people from strangers to family. Anna made her large family a great support group for everybody for almost a century. Anna is survived by a son, Curt Jones; two daughters, Emily Sander and Maryanna Kline; 12 grandchildren; 18 great-grandchildren; and 8 nieces and nephews.

Olin-Fahle—Anja Olin-Fahle, 84, on November 23, 2006, in Indiana, Pa. Anja was born on July 16, 1922, in Helsinki, Finland, the daughter of Alvar Olin and Hella Salovaara. In the summers of 1947 and 1948 she became involved with American Friends Service Committee, as they relocated refugees from Karelia, the formerly Finnish territory lost to the U.S.S.R. in World War II, to central Finland. Through contacts made at that time, she was offered and accepted a scholarship to Friends University in Wichita, Kansas. In 1951, after earning a BA in English Literature, she worked and studied for one year at Pendle Hill, the Quaker study center in Wallingford, Pa. The following year, she entered Haverford College where she received an MA in Social and Technical Assistance (applied anthropology) in 1953. After several years working in Finland as a foreign correspondent for an importing company, she returned to the U.S. in the late '50s to work for American Friends Service Committee, primarily in Chicago. Much of her work involved recruiting college-age students for AFSC service projects conducted in low-income neighborhoods. She was also involved at this time with movements for civil rights and nuclear disarmament. Anja began doctoral studies in Anthropology at New York University in 1962, and taught Anthropology at Adelphi University from 1965 to 1969. She received her PhD in Cultural Anthropology from NYU in 1983. Her dissertation, *Finnhill: Persistence of Ethnicity in Urban America*, analyzed the resilience of a Finnish-American enclave in Brooklyn, New York. She was Professor Emeritus of Anthropology at Indiana University of Pennsylvania, having taught there from 1969 through 1998. Although not a member of any particular meeting, she attended meetings for worship in each of the places that she lived in, including for many years an informal gathering of Quakers that regularly met for unprogrammed worship in Indiana, Pa. Anja was predeceased by her former husband, Heinz Fahle; and a brother, Kauko Olin. She is survived by her husband, Stephen L. Rose; their

son, Markus Olin-Fahle Rose; a brother, Veijo Olin; a sister, Sirkka-Liisa Hayren; and several nieces and nephews.

Smith—*Marjorie Arvilla Allen Smith*, 86, on November 6, 2006, in State College, Pa. Marjorie was born on June 18, 1920, in Dallas, Texas, to Sterling Byron Allen and Mattie Chiles Jacoby Allen; she was raised with her sister as a member of the Methodist Church. Marjorie graduated from Southern Methodist University in 1941, earned a master's in English Literature from University of Texas at Austin; a master's in Applied Behavioral Science at Wright State University in Dayton, Ohio; and studied Religion at Union Theological Seminary in New York City. Marjorie worked for the University Christian Association (YMCA /YWCA) in Austin; spent two summers in an AFSC peace caravan; and served in Cambridge, Mass., as AFSC College Secretary in New England. Her conviction as a Friend came as a result of this work. In 1947, she participated in post-World War II relief and reconstruction projects in Belgium and Germany with the Service Civil International. In 1948–1951, Marjorie served as associate director of the Christian Association at Penn State. During this time she met Reed Smith at State College Meeting, and they were married in 1951 at Southern Methodist University in Dallas, Texas. During the next eight years the couple, blessed with four children, moved often as Reed pursued his academic studies and teaching career in Political Science in Berea, Ohio; New York City; Peoria, Ill.; and Philadelphia, Pa. Marjorie helped to establish and administer new Friends meetings in the Philadelphia area; Berea; Peoria; Dayton, Ohio; and Austin, Texas. She was chosen as clerk of Ohio Valley Yearly Meeting, served on the Central Committee of Friends General Conference, and was active in American Friends Service Committee. She helped to create the Peoria Committee Against the War in Vietnam. In Dayton and Berea, she co-chaired a Civil Rights conference with the Reverend Ralph Abernathy as one of the speakers. She participated in the Pledge of Resistance in the 1980s regarding Nicaragua, the Dayton Citizens for Global Security (now called Peace Action), and the League of Women Voters. Marjorie had a career as a social worker in the welfare departments in Peoria and Dayton, where she also worked for the Senior Citizens Center. During 55 years of marriage, Marjorie was a devoted and loving mother and grandmother. In 1995, Marjorie and Reed retired to Foxdale Village, a Quaker-directed continuing care community in State College, Pa. Marjorie continued her active schedule, working in the State College Friends' Peace and Social Action Committee, the Worship and Ministry Committee, and the Alternatives to Violence Program. She continued her community service with the State College Peace Center, the Pennsylvania Prison Society, and with her work to abolish the death penalty. She volunteered for many years at the State College Area Food Bank, and was working there less than a week before her death. Marjorie was predeceased by her only sister, "Lollie," Laura Helen Allen Moser. She is survived by her husband, Reed M. Smith; two sons, Allen and Gregory Smith; two daughters, Diana Smith-Barker and Laura Nell Henderson; eight grandchildren; and one great-granddaughter.

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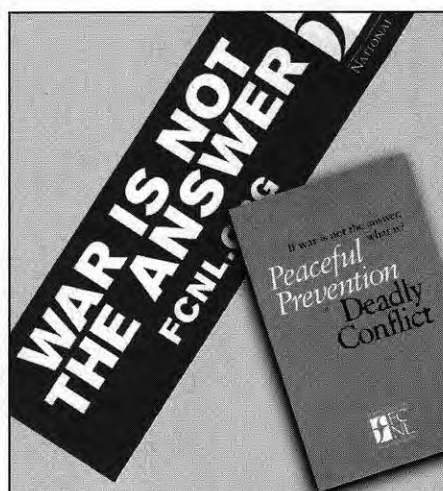
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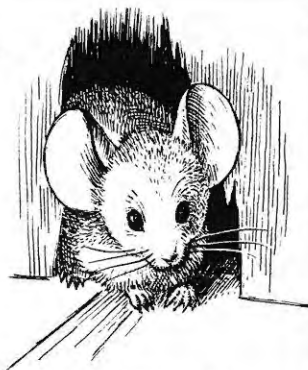
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Forum

continued from page 5

should continue to exist as a small group which holds peculiar views; what is important is that the great truths for which Quakers stand become the guiding principles of all mankind."

Although Friends have adopted many other testimonies, the one basic tenet of our Religious Society, as I understand it, is to recognize that of God in each person. A dedication to peace is inherent in respecting that of God, as is "living simply so that others might simply live"; respecting one's own body and our shared environment further honors that divinity; and this, in my view, reflects the essence of our Religious Society.

*Michael Dockhorn
Philadelphia, Pa.*

Confronting discrimination

In response to my article on interfaith peacemaking, "Friends and the Interfaith Peace Movement" (*FJ* Mar.), I received an e-mail about Sami Al-Arian from John Arnaldi, clerk of the peace committee of Tampa (Fla.) Meeting. What Arnaldi describes has become all too common in the U.S. Muslims who are politically active, particularly those who support the Palestinian cause, have been made targets of government persecution, imprisoned, and threatened with deportation. The "Los Angeles Eight" were a famous case in my area of the country. In 1987, eight pro-Palestinian activists were arrested on trumped-up charges. This year a Los Angeles judge finally threw out the cases of the remaining two defendants, who have been fighting deportation for nearly 20 years. Their crime? Expressing pro-Palestinian views.

Sami Amin Al-Arian, a former professor at University of South Florida and a pro-Palestinian activist, was arrested by the U.S. government in 2003 on charges of funding terrorist activities in Israel/Palestine. He was acquitted on 8 of the 17 charges against him last December after a 6-month trial with 3 co-defendants. On April 14, 2006, Al-Arian pleaded guilty to a single count of conspiracy to provide services to the Palestinian Islamic Jihad and agreed to be deported. In return, federal prosecutors agreed to drop the remaining 8 charges against him. The government also agreed that Al-Arian would not be required to give the government any cooperation, i.e. to testify in court. The government reneged on its plea bargain by demanding that Al-Arian testify in a grand jury investigation. Al-Arian refused and was charged with



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contempt of court.

Tampa Friends write: "Sami Al-Arian is now in a federal prison hospital in North Carolina. He has refused to eat since January 22nd when he was held in contempt by a grand jury in Virginia for refusing to testify in a case unrelated to his own. He is diabetic and we are very concerned about his health. Based upon the plea agreement in his case he was due to be released in April; but now, because he is being held in contempt by the grand jury, his sentence has been extended indefinitely. He has already been incarcerated for four years, most of which time he has been kept in solitary confinement. At times he has suffered harsh and abusive treatment."

Tampa Meeting has approved a statement of concern calling upon the Attorney General to honor the plea agreement, Congress to investigate, and Friends to call and write to the Attorney General and to members of Congress, to ask that the Attorney General honor the plea agreement. In addition, the following organizations have issued statements about Sami Al-Arian: Amnesty International, Council on American Islamic Relations (CAIR), American Muslim Taskforce on Civil Rights and Elections, Citizen's Committee for Equal Justice, California Civil Rights Alliance, Friends of Human Rights, and Tampa Coalition for Justice and Peace.

Tampa Friends asked me to help to distribute our concerns to Friends and Quaker organizations and other interfaith organizations and to hold Sami Al-Arian and his family in the Light. I hope that Friends will stand in solidarity with those whose civil rights are being abused in the name of the so-called "War on Terrorism."

Anthony Manousos
Torrance, Calif.

Appeal for honoring Mother Earth

The times they are a-changing. So must you; so must a five-times great-grandmother like me. God is Love. And we must learn to live on and in harmony with Mother Earth, our only home; and be born, exist, and die without much technology or those chemical helpers, pesticides and fertilizers.

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Hope all this helps you all to start a monthly page intended for sharing ideas. A bit late for me.

Hermine M. Rand
North Ft. Myers, Fla.

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Journey's End Farm Camp

Farm animals, gardening, ceramics, wood shop, outdoor games. Program centered in the life of a Quaker farm family focuses on nonviolence, simplicity, reverence for nature. Sessions of two or three weeks for 34 boys and girls, ages 7-12. Apply early for financial aid. Welcome all races. One-week Family Camp in August. Kristin Curtis, 364 Sterling Road, Newfoundland, PA 18445. (570) 689-3911; <www.journeysendfarm.org>

Friends Camp—New England Yearly Meeting: Located in South China, Maine, offering activities that spring from the creative ideas of our counselors. Program offerings: swimming, canoeing, photography, nature, non-competitive games, crafts, music, arts, sailing, sports, and other imaginative programs. Specialty camps: Leadership & Service, Drama, Wilderness Camping, and a one-week Family Camp. Affordable/Camperships. Contact: Nat Shed at (207) 873-3499 or <director@friendscamp.org>; <www.friendscamp.org>

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

Accredited by The American Camping Association

Summer Rentals

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.

Bridgton, Maine. Lakeside cottage with sandy beach, canoe, kayaks, sunfish, clay tennis court. One bedroom plus loft, sleeps 3 or 4. \$500/week August. (919) 967-4746 or (207) 928-2385.

MEETINGS

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

& =Handicapped Accessible

Meeting Notice Rates: \$20 per line per year.

\$26 minimum. Payable a year in advance. No discount. New entries and changes: \$14 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), <immfriendshouse@hotmail.com>

COSTA RICA

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

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

GHANA

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

NICARAGUA

MANAGUA—Unprogrammed worship, 10:45 a.m. 2nd Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: (727) 821-2428 or +011(505) 266-0984.

PALESTINE/ISRAEL

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

UNITED STATES

Alabama

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

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

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

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. 3500 Texas Blvd. For information call (903) 794-5948.

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.

OAKLAND—Worship Group—5 p.m. Sundays, at the home of Pamela Calvert and Helen Haug, 3708 Midvale Ave. For more information call (510) 336-9695.

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. <nvquaker@napanet.net>

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

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

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

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

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

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

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

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

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

SAN LUIS OBISPO—Call: (805) 528-1249.

SANTA BARBARA—2012 Chapala St., Sundays 10 a.m., 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-Meeting 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. Worship and First-day school. 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: B51arbara Jacobson (305) 296-2787.51

LAKE WALES-Worship group, (863) 676-2199 or (863) 635-9366.

LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (561) 585-8060.

MELBOURNE-(321) 676-5077. For location and time, call or visit <www.seymmeetings.org/SpaceCoast/SC.html>.

MIAMI-CORAL GABLES-Meeting and First-day school, 10:30 a.m. 1185 Sunset Dr. (305) 661-7374. Co-clerks: Doris Emerson, Joan Sampieri. <http://miamifriends.org>.

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

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

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

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

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

TAMPA-Meeting and First-day school, 10 a.m. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244, <www.tampatriends.org>.

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

Georgia

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

ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12. On Poplar St. in the parsonage of Oconee St. Methodist Church. (706) 353-2856.

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

GWINETT-Preparative Meeting. 10 a.m., 5855 Jimmy Carter Blvd., Suite 170, Norcross. Scott (770) 315-9478 or <www.gwinnettfriends.com>.

SAVANNAH-First Day, 11 a.m. Trinity Methodist Church, Telfair Square, 3rd floor. Use side door and look for our signs. Info: (912) 247-4903.

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

Hawaii

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

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

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

Idaho

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

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

SANDPOINT-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, (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) 852-5812.

& 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>.

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.

McNABB-Clear Creek Meeting, 11 a.m. Meetinghouse 2 mi. south, 1 mi. east of McNabb. (815) 882-2214.

MONMOUTH-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 734-7759 for location.

OAK PARK-Worship 10 a.m. (First-day school, childcare), Oak Park Art League, 720 Chicago Ave., P.O. Box 3245, Oak Park, IL 60303-3245. (708) 445-8201.

ROCKFORD-Unprogrammed worship, First Days, 11 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241.

& UPPER FOX VALLEY-Worship 10 a.m. (815) 385-8512.

URBANA-CHAMPAIGN-Meeting for worship 11 a.m., Sunday. 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853.

Indiana

BLOOMINGTON-Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.

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

FORT WAYNE-Friends Meeting. Plymouth Congregational Church UCC 501 West. Berry Room 201, Fort Wayne. 10:30 a.m. Unprogrammed worship. 10:45 a.m. Joint Religious Education with Plymouth Church. (260) 482-1836.

HOPEWELL-Unprogrammed worship 10 a.m., discussion 11 a.m. 20 mi. W of Richmond between I-70 and US 40. I-70 exit Wilbur Wright Rd., 1 1/4 mi. S, then 1 mi. W on 700 South. Contact: (765) 987-1240 or (765) 478-4218.

<wilsons@voyager.net>

& INDIANAPOLIS-North Meadow Circle of Friends, 1710 N. 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 Earham College, unprogrammed, 9:15 a.m. (765) 935-5448.

SOUTH BEND-Unprogrammed worship with concurrent First-day school, 10:30 a.m. (574) 255-5781.

VALPARAISO-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 Lincolnway. (219) 462-9997.

WEST LAFAYETTE-Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

Iowa

& AMES-Worship 10 a.m. Sunday. 121 S. Maple. (515) 232-2763.

DECORAH-First-day school 9:30, worship 10:30. 603 E. Water St. (563) 382-3922. Summer schedule varies.

& DES MOINES-Unprogrammed worship 10 a.m., discussion 11:30 a.m. Iowa Yearly Meeting (Conservative), childcare provided. Meetinghouse, 4211 Grand Ave. (515) 274-4717.

& EARLHAM-Bear Creek Meeting—Discussion 10 a.m. Worship 11 a.m. (unprogrammed). One mile north of I-80 exit #104. Call (515) 758-2232.

IOWA CITY-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call (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 267-3164.

& WICHITA-Heartland Meeting, 14505 Sandeweg Circle, 67235, (316) 729-4483. First Days: Discussion 9:30 a.m. Unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 9:30 a.m., business 12 noon.

<http://heartland.quaker.org>.

Kentucky

BEREA-Meeting Sunday, 10 a.m. 300 Harrison Road, Berea, KY. (859) 985-8950. <www.bereafriendsmeeting.org>.

LEXINGTON-Meeting for worship and First-day school 10:30 a.m. Sundays. 649 Price Ave., Lexington, KY 40508. Telephone: (859) 254-3319.

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

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

Louisiana

BATON ROUGE-Unprogrammed worship 11:30 a.m. Sunday. 2303 Government St. Clerk: Pam D. Arnold (225) 665-3560. <www.batonrougefriends.net>
NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675.
RUSTON-(Caddo Four States) Unprogrammed worship, call (318) 251-2669 for information.
SHREVEPORT-(Caddo Four States) Unprogrammed worship, Saturdays, 10 a.m., in Texarkana, AR. For information call (318) 459-3751.

Maine

BAR HARBOR AREA-Acadia Friends. Unprogrammed worship and First-day school, 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-9695.
BELFAST AREA-Unprogrammed meeting for worship, 10 a.m. Telephone: (207) 338-3080.
BRUNSWICK-Unprogrammed worship 9:30 a.m. 56 Elm St., Topsham, ME 04086. (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.
SOUTHERN MAINE-Unprogrammed worship, 9 a.m., 2 Sundays/mo. FMI (207) 282-2717 or (207) 967-4451.
VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.
WHITING-Cobscook Meeting, unprogrammed. Worship and childcare 10 a.m. (207) 733-2068.
WINTHROP CENTER-Friends Church. Winthrop Center Rd. (Rte 135 South). Unprogrammed worship 8:30 a.m. Programmed worship 10 a.m. (207) 395-4790, e-mail <edmondso@fairpoint.net>.

Maryland

ADELPHI-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9-9:40 a.m. 1st, 2nd, 4th, and 5th Sunday. 7:30 p.m. each Wednesday. Singing 9-10 a.m. 3rd Sunday. Nursery. 2303 Metzger Rd., near U. of Md. (301) 445-1114.
ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.
BALTIMORE-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year-round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-6058. E-mail: <homewoodfriends@verizon.net>.
BALTIMORE/SPARKS-Gunpowder Meeting. Worship and First-day school 11 a.m. Call for directions. Phone: (410) 472-4583.
BETHESDA-Worship, First-day school, and childcare at 11 a.m. on Sundays; mtg for business at 9:15 a.m. 1st Sun.; worship at 9:30 a.m. other Suns. Washington, D.C., metro accessible. On Sidwell Friends Lower School campus, Edgemoor Lane and Beverly Rd. (301) 986-8681. <www.bethesdafriends.org>.
CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Phone (410) 778-2797.
DARLINGTON-Deer Creek Meeting. Worship 10 a.m. Clerk, Henry S. Holloway, (410) 457-9188.
EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. Anne Rouse, clerk, (410) 827-5983 or (410) 822-0293.
ELLICOTT CITY-Patapsco Friends Meeting, Mt. Hebron House, 10:30 a.m. First-day school, weekly simple meal. (410) 465-6554. <www.patapscofriends.com>. 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.
SALLISBURY-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 Ark, 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: (617) 227-9118.
CAMBRIDGE-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.
CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road.
FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.
GREAT BARRINGTON-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 State Rd. (Rt. 23). Phone: (413) 528-1230.
LENOX-Friends Worship Group, 10:30 a.m., Little Chapel, 55 Main St. (413) 637-2388.
MARTHA'S VINEYARD-Unprogrammed 11 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.
MATTAPOISETT-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.
NANTUCKET-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.
NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 990-0710. All welcome.
NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.
NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. 43 Center Street. (413) 584-2788. Aspiring to be scent-free.
SANDWICH-East Sandwich Meetinghouse, 6 Quaker Rd., N of junction of Quaker Meetinghouse Rd. and Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-7629.
SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.
WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.
WEST FALMOUTH-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.
WESTPORT-Worship Sundays 10 a.m. 938 Main Road. (508) 636-4963.
WORCESTER-Unprogrammed meeting for worship, child care and religious education, 11 a.m. 901 Pleasant St. Phone: (508) 754-3887.
YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

Michigan

ANN ARBOR-Unprogrammed worship 9 a.m. (except 3rd Sunday) and 11 a.m. Meetinghouse, 1420 Hill St. Office: (734) 761-7435. Clerk: 995-6803. <www.annarborfriends.org>; guestroom: <ghrc_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. Clerk: Harriet Greenwood (313) 441-1414.
CADILLAC-Tustin Friends worship group. Unprogrammed worship, Wednesdays, 7 p.m. For additional information: <www.tustinfriends.org> or call (231) 829-3440, or (231) 829-3328.
DETROIT-First Day meeting 10:30 a.m. Call (313) 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 10:30 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: (269) 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.rochesterminnfriends.org>.
ST. PAUL-Prospect Hill Friends Meeting. Meets Sun. 4 p.m. Call (612) 379-7386 or (651) 645-7657 for current 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, Jnana Hodson: (603) 742-2110, or write: 23 Hill St., Dover, NH 03820.
GONIC-Worship 2nd and 4th First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Shirley Leslie. Phone: (603) 332-5472.
HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends meetinghouse, 43 Lebanon St. (next to high school). Clerk: Rhea McKay, (802) 785-4948.
KEENE-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. 25 Roxbury St., Rear (YMCA Teen Program Center), Keene, N.H. Call ((603) 352-5295 or 357-5436.
NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.

& **PETERBOROUGH**-Monadnock Meeting at Peterborough/Jaffery line, rte. 202. Unprogrammed meeting for worship, First-day school and childcare 10:30 a.m. (603) 532-6203, 3 Davidson Rd., Jaffery, NH 03452. <www.monadnockfriends.org>
WEARE-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.

New Jersey

ARNEY'S MT.-Worship, 10 a.m., 2nd and 4th First Days; intersection of res. 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 Grete St., Greenwich. (609) 451-8217.

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

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

MARLTON-See **CROPWELL**.

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

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

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

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

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

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

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

NEWTON-Meeting for worship 10-11 a.m. each First Day. Sundays. Haddon Ave. and Cooper St., Camden. Chris Roberts (856) 966-1376.

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., Ranocas (Village), NJ 08073. (609) 267-1265. E-mail: <e7janney@aol.com>.

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

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

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

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

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

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

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

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) 526-5202 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. Worship Sundays 4 p.m. followed by potluck, 24 Leroy St., Potsdam, N.Y. (315) 262-2952.

& **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.ashevillfriends.org>.

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

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. 137 Center Ave. Unprogrammed worship 9:30 a.m. (828) 669-0832.

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, Chauncey (740) 797-4636.

CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Lisa Cayard, clerk.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1717 Salem Ave. At Mack Memorial Church of the Brethren. Phone: (937) 847-0893.

DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 587-1070.

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell. Phone: (330) 670-0053.

MARIETTA-Mid-Ohio Valley Friends, Betsey Mills library, 300 Fourth St., first Sunday each month. 10:30 a.m. Phone: (740) 373-5248.

NORTHWEST OHIO-Broadmead Monthly Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON-Sally Weaver Sommer, (419) 358-5411.

FINDLAY-Joe Davis, (419) 422-7668.

SIDNEY-(937) 497-7326, 492-4336.

TOLEDO-Janet Smith, (419) 874-6738, <janet@evans-smith.us>.

OBERLIN-Unprogrammed worship Sundays, when Oberlin College is in session: 9:30 a.m. Kendal at Oberlin and 10:30 a.m. A.J. Lewis Environmental Bldg., 122 Elm St., Oberlin. Other times 10:30 a.m., Kendal at Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Call (440) 774-6175 or <randcim@uno.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 worship 10:45 a.m. 353 E Pine St. at SW corner College and Pine Sts. (330) 262-6004. <www.wooster.quaker.org>. E-mail: <grif@ssnet.com>.

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). Adult programs at 9:30 a.m. (11 a.m. summer). Childcare available. <www.smfriends.org>.

BEND-Central Oregon Worship Group, unprogrammed worship. (541) 923-3631 or (541) 330-6011.

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

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

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

FLORENCE-Unprogrammed worship (541) 997-4237.

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

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

HOOD RIVER AND THE DALLES-Mountain View Worship Group-10 a.m. worship on first and third Sundays at 801 Union Street, The Dalles, Ore. Contact Lark Lennox, (541) 296-3949.

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

Pennsylvania

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

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

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

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

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

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 10:45 a.m., Sunday. 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. Simmontown Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.

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

GWYNEDD-Worship 9:30 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. Summerytown Pike and Rte. 202. (215) 699-3055. <gwyneddffriends.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.harrisburgffriends.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 Sickles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.

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

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

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

LEWISBURG-Meeting for worship and children's First-day school at 10:30 a.m. Sundays. E-mail <lewisburgffriends@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 10:10-10:30 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.milvilleffriends.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.newtownffriendsmeeting.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-Unani Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: (215) 234-8424.

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

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

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

CHELTENHAM-Jeanes Hosp. grnds., 19111.

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

CHESTNUT HILL-100 E. Mermaid Lane, 19118.

(215) 247-3553.

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

GERMANTOWN-47 W. Coulter St., 19144.

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

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

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

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

UNITY-Unity and Wain Sts., 19124.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TOWANDA-Meeting for worship, unprogrammed. Sundays at 10:30 a.m. Summer variable. For location/Summer schedule, call (570) 265-6406, (570) 888-7873, or (570) 746-3408.

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

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

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

WEST CHESTER-First-day school 10:30 a.m., worship 10:30. 425 N. High St. Caroline Helmuth, (610) 696-0491.

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

WESTTOWN-Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

WILKES-BARRE-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (570) 824-5130.

WILLISTOWN-Worship and First-day school 10 a.m. 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 Sundays 11 a.m. For directions call (864) 246-6292.

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 11 a.m. (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 10:30 a.m. Adult sharing 11:45 a.m. on second and fourth First Days. 530 26th Ave. North; (615) 329-2640. Dick Houghton, clerk.

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

Texas

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

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

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

CORPUS CHRISTI-Costal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 888-4184 for information.

DALLAS-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/dallas>.

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Phone: (915) 546-5651. Please leave a message.

FORT WORTH-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 531-2324 or 299-8247.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. Gerald Campbell, Clerk, (409) 762-1785.

HILL COUNTRY-Unprogrammed meeting 10 a.m., June to September 10:30 a.m., discussion 11 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

HOUSTON-Live Oak Meeting. Sundays 8:30 and 10:30 a.m. Wednesdays: Discussion 7 p.m., meeting for worship 8-8:30 p.m. Childcare and First-day school for children are available. 1318 W. 26th St. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday afternoons from 2 to 3 p.m. Grace Presbyterian Church, 4820 19th St. (806) 796-1972. <www.lubbockquakers.org>.

RIO GRANDE VALLEY-Unprogrammed worship 10:30 a.m. Sundays. For location call Carol J. Brown (956) 686-4855.

SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

TEXARKANA-Unprogrammed Meeting for Worship, Saturdays 10 a.m. 3500 Texas Blvd. For information call (903) 794-5948.

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 Komedal Rd. Info: (360) 697-4675.

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

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

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

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

PULLMAN-See Moscow, Idaho.

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

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

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

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

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

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

West Virginia

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

BUCKHANNON-Worship group. WV Wesleyan College campus. Second and Fourth First Days 10 a.m. Judy Seaman (304) 636-7712 or Maria Bray (304) 472-2773.

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

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

Wisconsin

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

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

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

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

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

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7:15 a.m. and 5:15 p.m. Children's classes at 11 a.m. Sunday.

MADISON-Yahara Friends. Unprogrammed worship, Sunday 10:30 a.m. 5454 Gunflint Tr. (608) 251-3375. Web: <www.quaker.net/MonthlyMeetings/Yahara>.

MENOMONIE-Meeting for worship 10:30 a.m., 1st, 3rd, and 5th Sundays. 1718 10th St. Phone: (715) 235-4112.

MILWAUKEE-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 967-0898 or 263-2111.

OSHKOSH-Meeting for worship 4 p.m. 419 Boyd St. (920) 232-1460.

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Photos: (top) Japanese-American, WWII AFSC Archives; (middle) Toulouse, France, WWII AFSC Archives; (bottom right) Immigration rally, Philadelphia Terry Foss; (lower left) Bosnia Dayton Bradovic

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**American Friends
Service Committee**

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