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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



FILMING THE LIFE
OF GOBI WOMEN

GOD: THE ULTIMATE
VACUUM TRAP

A FROG FABLE

POETRY

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



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■ AMONG FRIENDS

Thank you, Friends

I am continuously amazed and incredibly grateful for the support we receive here at Friends Publishing Corporation for the ministry of FRIENDS JOURNAL. Every year hundreds of Friends submit their writing to us for consideration, enabling us to offer award-winning content to our readers. Friends have a growing understanding that the ministry of the written word cannot survive on subscription and advertising income alone, and many have increased their financial gifts to us, helping to keep our work strong and on solid footing. Our voluntary internship program has grown so much that we now cannot accommodate all who apply, yet we are working with up to 16 interns annually, and their comments about the experience are remarkably affirmative (check them out on our website at www.friendsjournal.org).

Among those who freely give us large gifts of their time and talent are our regular ongoing volunteers. Joining us from Indiana as assistant book review editor in late 2000, J. Brent Bill has brought solid understanding of the written word—as the author of many books and an instructor of religious creative writing at Earlham School of Religion—to our book review department. His appreciation of Midwestern Friends and the pastoral Quaker tradition have enriched our pages for many years. Other responsibilities have prompted him to lay down his work with us; I miss his perspective and seasoned point of view, and am very grateful for the significant amount of voluntary work he performed for us for six years. We are nearing the end of a search to find new volunteers to take over the work that Brent and Book Review Editor Ellen Michaud performed so admirably for us for many years. Joan Overman, our book review assistant, continues to give us much help with this important department as well, ordering and shipping books for review in consultation with the other book review editors. I am very grateful for her faithful and hard-working service in this capacity.

Patty Quinn, who holds a degree in English Literature from University of Pennsylvania, magna cum laude, has been a faithful editorial volunteer in our Philadelphia office since 2005. She serves on the Planning Committee of Kelly Writers' House at Penn, helping to plan public presentations of new and notable writers' work. An attender at Central Philadelphia (Pa.) Meeting, her cheerful willingness to fact-check and evaluate manuscripts has been of great assistance to us editors, and we look forward to her amiable presence with us every week.

It would be impossible to overstate our gratitude to long-term, faithful volunteers who have served us for many years (most since 1999, some much longer) in a variety of capacities: Judy Brown, in the Seattle, Wash., area, as poetry editor; Christine Rusch, in Wyandotte, Mich., as Milestones editor; Robert Marks, in Bowling Green, Ohio, Nancy Milio, in Chapel Hill, N.C., and George Rubin, in Medford, N.J., as News editors; Lisa Rand, in Bechtelsville, Pa., and Marjorie Schier, in Levittown, Pa., as proofreaders; Kay Bacon, of Gwynedd, Pa., and Ruth Peterson, of Newtown, Pa., as circulation volunteers. Volunteers who've joined the fun more recently are Guli Fager, in New York, N.Y., Melissa Minnich, in Pittsburgh, Pa., and Mary Julia Street, in Ambler, Pa., all as assistant Milestones editors, providing wonderful support for that much-loved department. All these good folks have improved the quality of FRIENDS JOURNAL tremendously, while helping us to contain costs. Without their many, many hours of work on our behalf, the magazine would be slimmer, less diverse, and far less interesting. If you've been enjoying the JOURNAL more in recent years, I hope you'll compliment them for the good work they do for us. It's a lot!

Susan Corson-Finnerty

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Front Cover: photo from Mongolia, courtesy of Sas Carey

Transportation: public bucks or get a move on

I am writing in response to Eileen Redden's comment that "mass transit systems often lose money" ("What transportation is practical outside cities?" *FJ* April, Forum). Actually, mass transit systems always lose money.

In fact, all transportation systems—public or private—lose money. Public transit fares bring in only about 30 to 35 percent of the revenue needed to cover operating and capital costs. If we were to charge people the full cost of taking transit, we would have to triple fares—obviously that is not a viable option. Likewise, other modes of transportation "lose money," or they would if they were not heavily subsidized by all levels of government. Air travel is subsidized in that airports are exempt from property taxes and air traffic controllers are government employees. Airlines also carry express mail, and the revenues help offset the cost of carrying passengers, which is never profitable by itself. The loss of this service by the railroads was what led to their petitioning the federal government to let them drop passenger service.

Highway transportation is subsidized by spending government general-fund money on street, road, and bridge maintenance (no, not all of this is paid for by gasoline tax revenues). Law enforcement officers, who spend a significant portion of their time enforcing traffic laws and dealing with traffic crashes, are also public employees. Water transportation is also subsidized: harbors are public property, maintained with public money.

The only transportation mode that is not heavily subsidized in this country is rail. Railroad dispatchers are private employees whose salaries and benefits have to be paid by the private railroads, and the land on which rails run is private property, subject to property taxes. This lack of public support is particularly unfortunate, considering that rail is by far the most fuel- and land-efficient form of transportation, and no other mode comes close to matching it. It is also the safest and most comfortable mode of travel for passengers.

A well-functioning transportation system, like education, healthcare, police, and fire protection, is a vital part of any industrial economy, and it needs to be supported with public money. This includes both passenger and freight, and all modes—pedestrian, rubber-tire, air, water, and rail. The purpose of government, after all, is to provide those services that are necessary but can never be profitable—at

least, not if they really function the way they need to.

Marian Rhys
Portland, Oreg.

Stellar report card

You get an A+ and a tip of my hat for your June editorial and the entire issue—congratulations to all! When *FJ* arrives, all else stops just as when my college alumni magazines arrive.

Bill Hammaker
Camarillo, Calif.

What about Quang Ngai?

It was interesting to read about the 90 years' history of the AFSC (*FJ* June). That's a lot to cover in a few pages. I was surprised and disappointed to read the section about the Vietnam War. Following two long paragraphs about the important AFSC Board statement in 1954, coverage in the following paragraph of AFSC's work during the war consisted of the following: "During the war, AFSC sent medical aid to civilians in North and South Vietnam and the National Liberation Front areas." There is no mention of the AFSC rehabilitation center in Quang Ngai and the work of the support office in Saigon. In addition to aiding the Vietnamese victims of the war, the work in Quang Ngai was transformative for the young generalists, physical therapists, and physicians who worked there and provided a firsthand experience of the horrors of war for those of us who visited Quang Ngai. The sign on the door of the rehabilitation center stated in English and Vietnamese: "No Weapons Please. Ninety percent of the patients in this center have suffered injuries caused by weapons. Please leave yours outside."

I was also surprised to find that searching for Quang Ngai in the archives on the AFSC website resulted in only one article—about the capture of Dr. Marge Nelson by the National Liberation Front in 1968. I hope that in fact the archives have more complete records of the Quang Ngai work than is indicated on the website.

Roberta Foss
Philadelphia, Pa.

Listen to the longing and go deep

James Wilkerson, in his Viewpoint, "Is thee truly a Friend?" (*FJ* June), has asked the quintessential Quaker query, which can be

boiled down to just one word, "Friend?" I hear in his letter a deep longing for the powerful and passionate connection that early Quakers had to the Spirit. Their lives spoke because they were listening to God's will for each of them. He wants us to go deep and this is one of the messages I often hear in the silence: "Go deeper."

Many Friends, myself included, want this Society not only to go deep but to stretch wide, encompassing all who sincerely seek. I do not think we need to choose between a deep true connection to the Dear One and a loving, wide embrace of our fellow Friends.

My understanding from George Fox, John Woolman, Thomas Kelly, and other Quakers who have truly quaked is that they want to bring us to the Teacher so that we can learn how our own particular lives are to speak. Tom Fox comes to mind as a true Friend, but there are many who do the work they are meant to do in ways that the world does not hear about.

I'm sure writing that Viewpoint took courage and I thank Friend James for it. As Isaac Pennington said, let us keep "helping one another up with a tender hand."

Sally Campbell
New York, N.Y.

Holding Laura in the Light

This must be a very difficult time for our First Lady, Laura. Her husband's decisions are being criticized by people everywhere. He is increasingly relying on a smaller and smaller group of friends for approval. He is growing more and more defensive and frustrated. His gift for courageous persistence in the face of opposition is showing its darkest side—being stubborn and in a state of denial. This war in Iraq is like an addiction. His ego is tied to it the way a person's can be tied to alcohol when he insists he is okay, and that he does not have a problem, and insists on behaving as he has in the past—even if everyone except his dog and his wife are against it.

He is a proud man and change can come hard. It will not be easy to come to terms with the reality of the war, the reality of its failures, the reality of the pain his actions are causing others, the reality of how other people view it—and the reality that this part of his life is out of control. He is going to need to turn toward a higher power, and to do that he will need an enormous amount of caring and thoughtful, honest support from those who love him most. Laura is going to have to summon all the courage, tenderness, honesty, strength, firmness, and love she can

Gun violence can be reduced

I wish to express my appreciation for the editorial, "Who is really to blame?" (*FJ* June, Among Friends, on the shootings at Virginia Tech in April). I think that this is a well-thought-out article that correctly identifies many of the causes and symptoms of this epidemic of violence in the United States. Although I am not a Friend, I am in agreement with a good many Quaker views concerning violence in this country.

One of the rhetorical questions posed was, "How can such a thing happen?" The question I would pose is, "How can this type of thing not happen again in the United States?" The country is deluged with firearms of all types, many of which are rapid-fire devices capable of causing a lot of damage. This fact, combined with the tendency of a good many citizens to adopt an almost paranoid sense of self-protection following any report of a mass act of violence or terror, probably sets the stage for such a thing to happen again. In addition, the reduction in government support for mental health programs does nothing to improve the situation.

I was amazed at the public response to the outbreak of mass violence at Virginia Tech. Instead of doing something positive like pushing through stringent handgun bans, as was done in various foreign countries following this type of incident, there was much talk about the signs of grief, and later about improving mental health checks during the gun purchase process. Although there is a place for both of these responses, they serve to divert attention from the need for much more meaningful measures in order to initiate the process of reducing gun violence in this country.

For any attempt to reduce gun violence in the U.S. to be successful, the fol-

lowing points should be publicized:

- Handguns are violence-amplifying devices. They can make spur-of-the-moment incidents of one-on-one rage either more destructive or turn them into extended multi-person destructive episodes.
- Guns increase the probability that innocent bystanders will be involved in a violent event, as seen in many drive-by shootings.
- Carrying a firearm does not in itself guarantee personal safety, as indicated by the number of law enforcement personnel who have been killed by firearms.
- Any type of background check in the purchase of firearms is of limited usefulness. The majority of people with mental illnesses would at some point in their lives have been considered normal, and could have purchased firearms then.
- There are no magical reasons why countries such as Germany, England, France, Canada, and Sweden have much lower per-capita rates of gun violence. The simple reason is that handguns are not around in those countries to facilitate the process.
- The concept of "just another gun violence massacre" should be examined and found unacceptable. Even if only one person dies needlessly in this country because of the ready availability of handguns, that is one person too many. Too many members of the news media use sensational coverage to boost their profits and avoid confronting this issue.
- There is an inherent dishonesty in the way that the public relates to violence in this country. On the one hand, heroes on various TV shows blow away "bad guys," and numerous teenagers spend much time emulating the example in video games. On the other hand, we rarely see coverage of either the disfigurement of people in real life or the extensive rehabilitation following the use of these firearms.
- We are equal participants in the social contract.

If something horrendous happens to someone needlessly, it could happen to you or me next time. There are far too many people around who seem to believe that it's okay as long as it doesn't happen to them. Was it Martin Luther King Jr. who said, "If you're not part of the solution, then you're part of the problem?"

- The National Rifle Association should not be permitted to dictate the rules concerning this matter that affects all of us. The fact that annually thousands of citizens die needlessly as a result of these actions should set the stage for a redefinition of the second amendment that is consistent with the good of present-day U.S. citizens. For starters, no one in this country should be permitted to carry a concealed weapon. Maybe in the meantime, anyone who owns a firearm should be placed in an assigned risk insurance group, whose rate would be higher than that of the rest of us to cover the financial costs associated with the aftermath of gun violence events.
- There is a real need to develop heroes and role models who are peacemakers and not avengers.
- Conflict resolution should be taught from an early age in all schools in the United States.
- Ethics should also be taught from a very early age in all schools in the United States. I am not talking about religious training per se, but rather, making students aware that justice and fairness are concepts of the common good.

I appreciate the opportunity to share my thoughts on this very important matter. Keep up the good work.

Paul Schweri
Chicago, Ill.

access to help him open up his heart, his mind, and his will. He will have to change his behavior, change his decisions, change the information he bases them on, change the people he relies on as friends, and change his self-image. He will have to find an opening for a new space, a new direction for growth. Intervening to bring him to this will be as difficult a task as any Laura Bush has faced in her married life.

The future of thousands of U. S. soldiers and millions of Iraqi citizens and hundreds of millions of people in the United States

and the Middle East lie in the balance. She needs as much support as can be found to help her husband put first things first, one day at a time—accepting the realities in Iraq he cannot change and changing U.S. policy in the ways he can and should. Whatever traditions we come from, we should hold up Laura in our thoughts in whatever ways we can best support her in this. If we are letter writers, we should write her. If we are members of prayer groups, we should pray for her. If we are teachers or librarians who see her in classrooms or conferences, we

should offer the kindest words of support we can find in our hearts. We need to reach out in whatever ways we can to help her help this man who stands at the edge of an abyss, clinging with all his pride to a war that is pulling him and so many others towards that darkest of depths, from which it is difficult to imagine any way out if we enter much farther. I would ask you to consider how you personally might take some little step to help with this.

Graz Cox
Bar Harbor, Maine

Ordinary People, Extraordinary Experience

by Donnan Beeson Runkel

Hideko Tamura is a second soprano with Rogue Valley Peace Choir, a retired social worker, an author, and a survivor of the atomic bomb blast that devastated Hiroshima on August 6, 1945. One night after choir rehearsal, she stood up and said the music the choir made that night had so inspired her that she had a vision of the choir going to Hiroshima to sing. She felt confident, she said, that her friends, her contacts, and her former school would support the idea. What follows is an account of the realization of that dream.

The first sun of August 6, 2006, dawned gently in Hiroshima, as the bustling city's focus shifted to the activities at its Ground Zero. The annual commemorations drew people from all over Japan and a handful of others from the rest of the world, including 38 members of our choir.

At 8:15 AM sharp—the time the bomb was

dropped in 1945—the city fell silent, traffic stopped, and bells tolled.

Our schedule that memorable day began with the annual service at Hideko's school (which can be seen on the map of Ground Zero) for the 350 members of the school family who lost their lives. Our singing of *Finlandia* was nearly incidental to Hideko, who later gave the student body a full, unvarnished accounting of her experiences as an 11-year-old 61 years before. Covered with debris, she ran from the fiery red ball, ending up at the river where she hoped to find her mother. At the assembly for all junior and senior high students, she spoke for half an hour without notes, unhesitatingly, forcefully at times. Diminutive in stature and standing behind a massive lectern, her words stood tall, commanding rapt attention. And even though only one of us could speak Japanese, the vision of this first-person account being delivered at this particular spot at this particular time in history moved us all. To say it was a peak experience would rob it of all that made it profound.

"Peak experience" had already become the cliché of this 12-day journey for peace from the very beginning of our trip in Kyoto, when an assortment of U.S. and Japanese citizens of many

different ages sat down together to sing. Strains of "You Are My Sunshine" and "Auld Lang Syne" floated out the door. It was an ordinary hotel conference room that could have been anywhere in the world—round tables with starched linens on them, slightly soiled carpeting, an upright piano not altogether in tune, draperies



Hiroshi Matsubara

Donnan Beeson Runkel, a member of Bethesda (Md.) Meeting, has been attending South Mountain Meeting in Ashland, Oreg. After many years of working for the Peace Corps, Peace Links, and other organizations, she now shares innkeeping duties with her husband for a 14-room inn. In the middle of writing her first book, she also writes for AARP's Bulletin.

that might have been silver-grey, a podium with a Rotary International insignia affixed to it, and lighting bright enough for overexposing the endless picture-snapping by the official photographer and nearly everyone in the room.

But we knew we were in Kyoto, and not just anywhere, because of the amazing banquet of Japanese food, two full long tables of it; the over-sized beer bottles on every table, and plenty of smiles on the faces of our hosts. They had come to welcome us, hear us sing, sing for us, and then sing along with us. They spoke rudimentary English, and we smiled and

to make. We've been asked by the members of the Rotary glee club if they can sing for you. They were down the hall practicing, heard our voices, and wondered what was going on. Is it all right if they come in?" our Japanese host asked. Everyone in the room signaled a definitive "yes!" and seconds later we had another 15 singers filing through the door to sing with us, ready to join the fun. Directed by an irrepressible woman with unruly henna hair, they sang first one and then another song.

Before it was all over, the entire crowd had joined hands, circled the room, and

launched the first of many verses of "We Shall Overcome." Everyone sang; everyone teared up. If the purpose of the trip had been achieved in these few moments, how could there be more?

This was simply our first taste of what was to come rolling out for us as one day folded into the next in Kyoto, Kobe, and finally Hiroshima. With unparalleled passion, Hideko and her best friend Etsuko managed to marshal old school friends and colleagues into organizing committees in each city. They raised money and put together a program for us that included opportunities to sing, to see the country, and most especially to know the people. When we received nametags in both English and Japanese at the airport, we began to understand that every last detail had been anticipated. When we were given fans on the bus for our outing to the Shrines, we understood that every possible amenity was going to be provided. When yet another Japanese snack was passed through the bus, we knew we'd be fed, endlessly and well. And when we kept seeing the same people from one stop to the next, we understood the deep commitment there was to making the journey a success. The effort put in was simply amazing to those of us who had answered an advertisement for a "community choir—no audition necessary" two years earlier.

Day Four found us back on our big bus. Rounding another bend and starting down a hill, there before us spread the panoramic seascape we came to know as

Photos by Hiroshi Matsubara



nodded, since our Japanese was even less than rudimentary. This opened vast channels of communication between the two groups, setting the stage for instant, powerful relationships. Our mission of song was resonating in their hearts and in ours.

We had already exchanged songs with the chorus from the YWCA and sung most of the tunes in our singalong book when our host took to the microphone. "I have a very special announcement

Page 6: The Rogue Valley Peace Choir sings with alumni of Shingetsu-Kai in Kobe.

Above: A Hiroshima Day ceremony for the faculty and students of Hiroshima Joga Juin.

Right: Hideko introduces the choir at their performance at the Japan Baptist General Hospital in Kyoto.



Kobe, the site of our second big concert. We'd sung for hours en route, everything from the Beatles to our choral repertoire, current and past and many in between. Our billeting was at the Village of Happiness, an amazing campus just on the edge of town. Built by the city of Kobe, it's a massive multibillion-yen project designed to accommodate the needs of the disabled and aging population with sever-



al different medical facilities, vocational rehabilitation classrooms, respite care, a huge spa, and the Silver College, where retirees can enroll for three years to learn ways in which they can be of service, ways they can "give back."

The concert, which attracted a standing-room-only crowd of more than 400 people, was held in a huge Methodist church recently rebuilt after the 1995 earthquake. Hours of waiting, practicing, and working out the logistics of getting on and off the stage laid bare the challenges of cross-cultural communication—as well as just plain communication.

By the time the hour of the concert arrived, the number of people working on the event had multiplied exponentially. The church sanctuary was full. As we filed onto the stage, they began clapping louder and louder. Turning to look out at who had come to hear us as we took our places, we all took a collective deep breath, a little overwhelmed at the sight of all these strangers who'd actually purchased tickets to hear us.

One of our last songs was to be "Cranes Over Hiroshima," which tells the story of Sadako, a little girl who got leukemia as a result of the bomb. She attempts to fold 1,000 paper origami cranes to fulfill a Japanese legend that promises a long and healthy



Our presentation was followed by their choir's, and then we had another singalong, ending again with "We Shall Overcome," with everyone in a large circle around the room. When I went back to my table, a man who had a career in computer software said he wanted to tell me something about the song we'd sung that ended with, "Never again the A bomb. Never for the third time." "I think you should see if there are some North Koreans who could go with you to Hiroshima," he said. "If they saw it, they wouldn't be doing what they're doing now." When I asked him if he'd been to Hiroshima many times, he said, "You only need to go once."

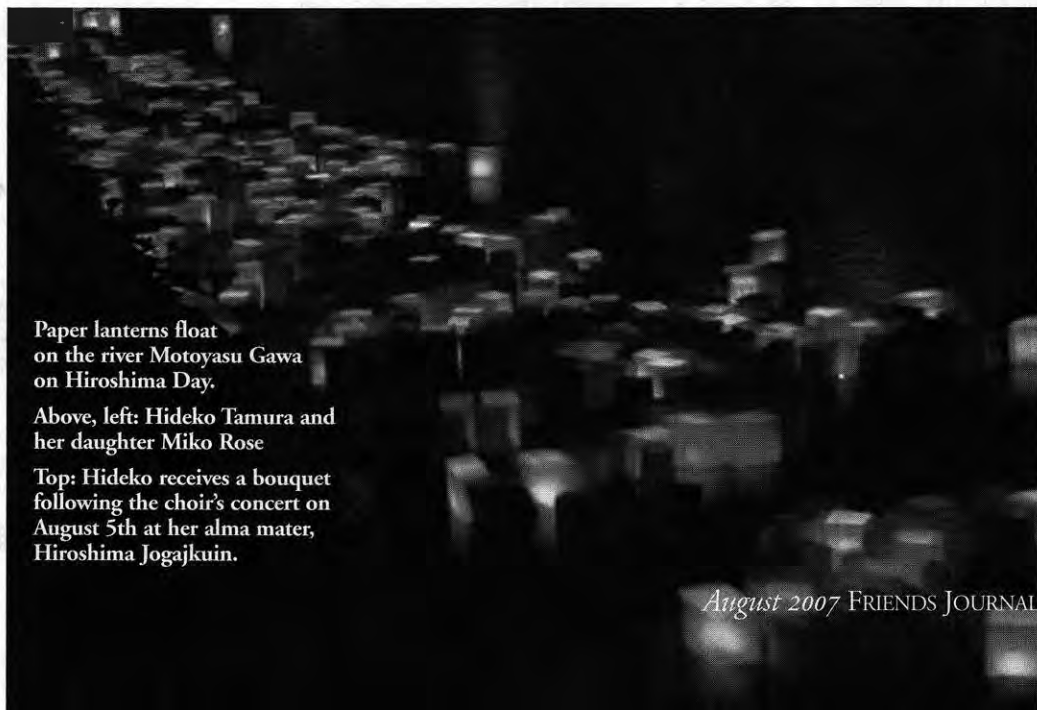
The rest of our stay in Kobe was taken up with home visits. Tea ceremonies were the only common denominator, as each of us forged new individual relationships with new friends, new places, and in some cases, new songs.

The Peace Park immediately became our focus upon arrival in Hiroshima. Located on Heiwa Boulevard ("heiwa" being the Japanese word for peace), it was just a few blocks from our hotel. We watched preparations there, at the Peace Museum, and even in our hotel where guests arrived with shopping bags filled with strings of 1,000 cranes to place at the memorial.

On the 6th, peace groups and neighborhood associations donned their match-

life if this is accomplished. Before we sang it, a group of women from the Kobe YWCA came on stage and presented each of us with a lei of 70 cranes they had folded, making the song all the more poignant to sing. We learned later that a group of five women who regularly read to young children at the Y had had the idea, and one of their number single-handedly had folded all 2,000 of them.

Arriving for an event the next day at Silver College, we were greeted with a huge printed banner welcoming us, and an amazing logistical plan to get tables assigned so there would be two people from the U.S. and eight Japanese at each table, all of them taking different courses of study.



Paper lanterns float on the river Motoyasu Gawa on Hiroshima Day.

Above, left: Hideko Tamura and her daughter Miko Rose

Top: Hideko receives a bouquet following the choir's concert on August 5th at her alma mater, Hiroshima Jogajkuin.

Continued on page 44

HIDDEN PRESENCE

Land mines,
Carefully seeded.
Blessed with infinite patience,
rooted like dormant desert flowers
awaiting raindrops
from a random summer storm.

Land mines.
The gift that keeps on giving,
whose deep red blossoms
unfurl to scatter body parts
like dandelion seed-heads
turned scarlet in the flowing wind.

Land mines.
The seed packet says:
Germination guaranteed.
Gestation indeterminate.
Random harvest.
U.S.A. SEED COMPANY,
No address.

—Henry Swain

Henry Swain lives in Nashville, Ind.

AMERICAN MORNING

First I go out to thank the roses,
the tidy clover, the sky, still there,
the slope where rabbits graze.

Then I go in, to hear the morning news.
The weary man steps through the crack
and when he speaks he's just a child

who rattles dragons' teeth.
I set him back inside the radio.

Now I go out and thank the roses.
The tidy clover. The sky, still there.
The green green slope, where
wary rabbits graze.

—Alice O. Duggan

Alice O. Duggan lives in Saint Paul, Minn.



Filming the Life of Gobi Women

by Sas Carey

Leading, 1997

As I sit in meditation, I see single women living a nomadic life—women using wool from their sheep and camel hair from camels, making cheese, and producing felt for home covering. I feel the desert sun, see the crown shape of camels in the distance, and smell lanolin from sheep. This isn't just for me. I need to experience it and share it—to make a film of Gobi women. In my meditation, I ask questions. *Who?* Gobi Women. *What?* Lifestyle. *Where?* Mongolia. *When?* No answer. *Why?* No answer. *How?* No answer. I hold this in my heart and don't stop feeling the pull for four years until I hear *now*. I remortgage my house, send out a fundraising letter, buy a small digital camcorder, and leave for Mongolia.

Background, 1994

This isn't the first time I have been led to Mongolia. Leadings in my life have a number of qualities. They can come from meditation, from another person, or from an event. They usually have the quality of following, not taking the lead, and waiting and listening to find the path of heart. In 1994 a client traded seven years of energy-healing treatment so that I could go on a tour to China with the American Holistic Nurses' Association. "You need to learn about energy from China, where people have been practicing it for thousands of years," said my client. *China?* I had never dreamed of going to China.

Sas Carey, co-clerk of Middlebury (Vt.) Meeting, is director of Life Energy Healing School, which helps students learn to follow their leadings. The school meets in Middlebury for four long weekends a year. More information about the school can be found at <www.lifeenergyheal.com>. Nomadicare, a nonprofit organization that she founded, supports the sustainability and cultural survival of nomadic peoples, harmonizes traditional and modern medicine, and documents nomadic ways and heart songs for future generations. More information can be found at <www.nomadicare.org>.



As soon as I knew I was going, I wanted to be able to videotape the experience. When I mentioned the wonder of being given a trip to China during the introductions and announcements at meeting that week, I said, "Wouldn't it be amazing to videotape the experience?" And from across the circle, a visiting Friend from Connecticut whom I had never met waved her arms. "I have a video camera you can borrow. I just bought it. It is still in the box. I didn't know why I bought it but I do now."

Mongolia, 1994

Incidentally, I learn when I get the program, the trip to China also includes Mongolia. *Mongolia?* I hardly thought of Mongolia as a place—more like a caricature of the farthest, most unusual, most foreign place, as in, "She would go to Outer Mongolia, she cares so much." When I step off the plane onto the ground in Mongolia, I sigh. Green mountains, dry air, temperatures in the 70s. Heavenly. A few days later, I meet a doctor of traditional Mongolian medicine named Dr. Boldsaikhan and my heart beats as if I am at meeting. Out of my mouth comes the question, "Would you

take an American disciple?"

When I get back, I edit some programs for our local cable station so that my townspeople can see the amazing sights I see—a market in Shanghai, a tourist festival in Mongolia complete with dancing, archery, horse racing, and wrestling. And while the editing takes lots of time, especially since the equipment is not yet digital, the work is exciting. It has the feeling of being a connector of people, East and West.

Mongolia, 1995

Our meeting designates me as a released Friend and helps me fundraise, and along with Lyman Fund support I am able to go back to Mongolia, this time to spend three months studying with Dr. Boldsaikhan in the capital, Ulaanbaatar. The camcorder is back in Connecticut, but another one appears for this trip. How this happens is also magical. I am seeing a friend's daughter for spiritual counseling and healing and her father asks what he can do for me. He seldom uses his camcorder. When I mention it would be wonderful to have one on my upcoming trip, he gives it to me. While studying traditional medicine and learning about balance, herbs, history, assess-



Opposite page: A Gobi woman rides her camel.

Left: Nomads set up a ger near better pastures for their animals.

Below left: Making felt for ger homes

Below: Sas with Puntsag



ence, I learn about life in the Gobi Desert. The most striking fact is that each person in the Gobi uses only 5 liters of water a day for drinking, cooking, cleaning, and washing—less than people in the U.S. use for one flush. I learn that Gobi people live in *gers* (yurts or felt tents) all year while the temperature ranges from -40° to over 100° Fahrenheit.

These experiences converge during my meditation that day. I see myself looking at a door that is open just a crack and seeing the Gobi women's lives. I open it a little wider by saying *yes*. As I surrender, it opens still wider. Sometimes I think, wouldn't it be nice to know where this door leads to? But then I also know that my vision as a human is like that of an ant to a hawk. I know that if someone had told me I would go to Mongolia eight times in 13 years, I would have thought the person was crazy. I have come to think that the limited view, the slow unfolding of a leading is for my own good.

Then there are challenges and doubts, especially about how this fits with the necessities and responsibilities of life in the U.S.—things like paying bills and doing work. There are other ways to think about the message. I can ask questions. Is the message for me? Why me? What about my healing practice? My life? Yet, with the kind of propulsion a leading has behind it, I find that I need to allow these questions to float by like clouds.

Preparation, 2001

It is actually happening. I have the ticket to Ulaanbaatar through Beijing, China. As it becomes a reality, new questions come up. How will I get to the Gobi? How will I find the women? Where can I find a camera person? How will I find an interpreter? Will the Gobi women talk to me? Will they let me film their lives?

When I arrive in Ulaanbaatar in 2001, I know a few things. My friend Oyuna and her husband Nyama will rent me their apartment, find a driver, and arrange the trip to the Gobi. We will visit where Nyama grew up and where his family lives in Manlai Soum, South Gobi, a county with a population of 2,240. The couple will set up our project, but Oyuna will be

ments, treatments, Buddhism, and energy, I take videos. Back in Vermont in 1996, I make an 18-minute documentary, *Steppe Herbs, Mare's Milk and Jelly Jars: A Journey to Mongolian Medicine*.

Mongolia, 1997

Now I can't stop dreaming about Mongolia, and I travel there again in 1997. While at a gathering at the U.S. embassy, I am given work as a health education consultant for the United Nations Development Programme. During this experi-

our program assistant, since this is a woman's project.

I have a female cameraperson in mind, but discover that there are only two in Mongolia. One is on vacation and the other is on pregnancy leave. I have some phone numbers for translators in Ulaanbaatar. When I call a "wrong" number and tell the woman who answers (and happens to speak English) that I need an interpreter and camera person, she says, "I am busy, but would you like to speak to my boyfriend? He is a filmmaker from New York City." By this serendipity I connect with Joseph Spaid, who works in the film industry and tells me he even has a professional digital camera he could use for our film. He is in the country to shoot his own film, *Kiran over Mongolia*. Joseph agrees to go to the Gobi with us and shoot our film—at the Mongolian day rate, not the NYC day rate—which makes it

Our team: Nyamdorj, driver; Nyama, production assistant; Sas Carey; Anuka; Oyuna, production assistant; Haliuna, interpreter; and Joseph Spaid, cameraman, in front of the ger where Haliuna, Joseph, and Sas stayed

possible on my budget. (The Mongolian rate of pay is 5 percent of the New York rate.)

We are to leave in a few days and still I have no interpreter. I focus on this need as I go to sleep. When I wake up, I remember the name of a friend I knew from an earlier trip. I call her. "I can't," she says, "but maybe my daughter?" And this is how Haliuna, a 19-year-old who spent a year in the U.S. as a high school student, became our expert translator. Now we have a cohesive team: Oyuna, production assistant; Anuka, her six-year-old daughter; Nyama, her husband; his brother-in-law Nyamdorj, driver; Joseph, cameraman; Haliuna, interpreter; and me, director and producer. We are ready!



Manlai Soum, South Gobi

We bounce for 12 hot hours in a Russian van, stopping only for bathroom breaks (which are dusty roadsides—no gas stations) and eating (a picnic we brought with us—no restaurants). Finally, the van's headlights pass felt *gers* and low wooden buildings. We are in the center of the small village of Manlai Soum. Since electricity runs only from 7 to 10 PM, there are no lights on when we arrive at 11. Since all buildings are one story, they do not block the view. Since there are no trees, the view to the sky is like nothing I have ever seen. There are so many stars that they seem to touch each other, and the Milky Way is a stream of light. It's

so absorbing that I am reluctant to step inside when we are invited into Nyamdorj's home for milk tea and mutton.

When I wake up with the sun coming through the top of the *ger* the family has erected for us, my heart is full. I can't believe I am really in the Gobi. I feel so tender and grateful that I am on the verge of tears, knowing I am exactly where I am supposed to be. A swarm of flies buzzes around the felt over

Continued on page 42

Queries on Leadings: How to Discover Your Spiritual Path

LISTENING

*What does my heart tell me while meditating?
What do I know from my dreams?*

WAITING

When I have a glimmer of my own light, what am I to do about it?

GRATITUDE

Am I grateful for my life and work? How can I express this?

SEARCHING

Who am I? What do I really like to do?

ADMITTING

What do others—who really listen to me—say about me? When I am being honest, what is it that I need to do for me?

EXPERIMENTING

What is it like when I follow the Light? How does it feel, seem, and sound when I do it? How

does it feel to resist the Light and follow another path?

PRACTICING

When I consistently follow what I need to do, how can I afford it? How can I fit it into my life?

CONTINUING AND GROWING

Is it still right? (If not, I need to go back to Searching.) If yes, what is changing in me, in my leading?

FOCUSING

As it feels more and more right, what parts do I have to let go of to make room for the expanding center? What does not belong in my life anymore?

LISTENING

Is the clarity of direction still there? What part of the cycle do I need to repeat?

God: The Ultimate Vacuum Trap

by Alicia Adams

Yesterday I was cold. Not surprising, as we live at 6,000 feet altitude in an inadequately insulated house with no heat. Yesterday was not only cold, but gloomy and dark. The combination put me into a rebellious, irritable mood. I could think of nothing but solutions to warm the house and myself. "This too will pass," I reminded myself, a short biblical phrase that has helped me in other tough situations. I didn't believe it. "Trust!" said Daniel, reminding me of my past deep exploration of the need to trust in life and in God. It didn't work.

Last night it got down to 10 degrees,

with snow. Today the sky is clear, the sun is bright, and it's still cold. I'm still cold around the edges but it's bearable because of the sunlight. I'm a light-junkie. But I wonder, "Is my trust in God this shallow that I can't retrieve it without sunlight?" I am reminded of the saying, "To a hungry person, God can only appear as bread." Or, to me, as Light—which I equate with warmth and sustaining life support. After yesterday, I have a deep understanding of why humans have, for thousands of years, worshiped the sun as God.

What is God to us? How often do we examine our concepts of the Ultimate Reality, the Source? Do we see in these concepts that we are equating God with bread? Our "bread-God" concept varies, but mostly I find that we stop short of insistence on an *experiential* knowledge of God. It's only when all our "bread-notions" have failed and we are still in deep trouble that we may stumble on the formula to let us in on the true nature of God.

This happened to me in 1995, in Lucknow, India. My husband, Craig Carter, and I went to India in August 1994 so that Craig could receive Ayurvedic treatment not available in the U.S. In July, Craig had been diagnosed with two rare, fatal blood diseases. His doctors told him that without treatment he'd be dead within four to six weeks. As the projected medical treatment had never been successful before

and could kill him in nine days, we opted for a different route. What we'd thought might be a six- to eight-week sojourn in India, if Craig survived that long, ended up lasting 13 months. That was why we

were in a cab careening around the streets of Lucknow, seven months after arriving in India.

Craig and I were having a discussion about a recent encounter with another American on the grounds of a hotel. We were upset with each other. "What did I do wrong?" I asked him. "We've been trying to connect with Richard for two weeks, and he's been avoiding us. There we were, sitting at the same table, talking nonsense, and he finally mentioned what he does in California: puts people in touch with alternative medical practitioners. I only said we'd like to know more. Isn't that what we wanted to talk with him about? Why did you step on my toe, grab my arm, and say good-bye to him—dragging me along!—just when we were *getting* somewhere?"

Craig was silent—fuming, it seemed. Finally he said, "We won't get any information from him now. You stepped into my vacuum trap!"

I was astonished. With questioning, Craig explained his technique of successfully interviewing people who didn't want to divulge any information. For seven years Craig and I had a business locating unknown and missing heirs in probate estates. Craig, as our principle investigator, solved many old cases unresolved by more experienced investigators.

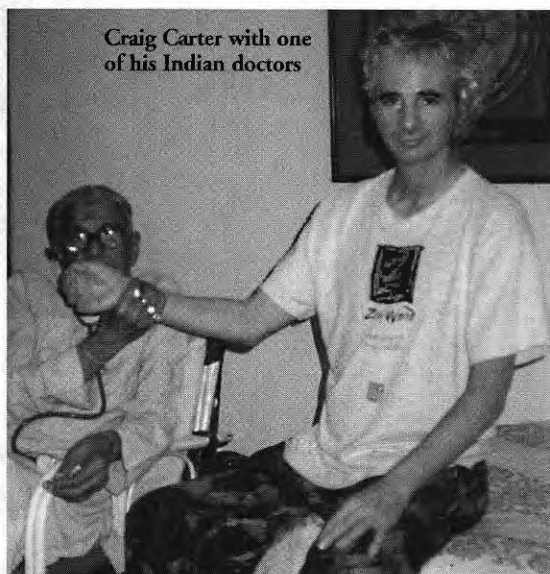
"I set vacuum traps for hostile informants, or ones who were sure they didn't remember anything of value," Craig told me. "I act very casual, as though I really don't care if they give me any information or not. When I am working on a case, I say it's my job to interview them. Then I get a feel for who they are and their interests. We talk about whatever they want to discuss—never anything relating to the

Courtesy of Alicia Adams

The guest house where Alicia and Craig stayed in Lucknow, India

Alicia Adams, a member of Berkeley (Calif.) Meeting, lives in Mimbres, N.Mex. This article is part of an unpublished book manuscript, *Net-Caught*, written with the assistance of a book clearness committee of Berkeley Meeting.

them again if I have to. They say sure.”
 Craig stopped. I waited. And waited.
 Finally, in frustration, I said, “Then what? That doesn’t explain anything! How is that setting a vacuum trap? I don’t see how that accomplishes anything!”



Courtesy of Alicia Adams

Craig gave his crooked grin. “See? You just fell into one.”

“Into *what*?”

“My vacuum trap,” he answered. He explained that he purposefully talks about anything but what people expect him to ask them. They are prepared to say no, or that they don’t know anything. He doesn’t call them back for a week. “Meanwhile,” he tells me, “they’ve been thinking of all the things that they *could* have told me—except I didn’t ask them. When I call again, they may say something to indicate that they could have more information on the case. I immediately tell them that I have to go now—I don’t know if I’ll need to call them again. This frustrates them. No one wants to think they are inconsequential. Usually by the third time I call they can’t wait to tell me all they know. I crack the case.”

I ponder this. His technique reminds me of something, of someone . . . “Papaji!” I exclaim.

“What?”

“Papaji! He sets a vacuum trap! We all fall into it—and spill everything that we’ve never told anyone else, that we’ve been carrying around as our personal burden, our shameful—or at least private—secret.”

We came to Lucknow to visit H.W.L. Poonja, called “Papaji” by his followers.

treated by an Ayurvedic doctor recommended to him by another Ayurvedic doctor in the U.S. This new doctor insisted that all illness was spiritual in nature. He told Craig that in order for the Ayurvedic medicine to work, Craig would have to lay his case before God.

“But I don’t *believe* in God,” Craig replied. “I don’t *disbelieve* in God—I just don’t have any opinion. So, how do I lay my case before a God that I don’t know exists?”

“It’s not important if you believe or don’t believe in God,” replied the doctor. “God is the Judge. You are the plaintiff; I am your advocate. With my help you lay the case for your life before God. God decides.”

East meets West. Craig was caught in a quandary that he couldn’t solve. He tried to meditate but fell asleep. His health continued to deteriorate, though not at the rate predicted by his U.S. doctors. He became convinced that he had to go to a spiritual expert to solve whatever spiritual requirements there were for him to get well. After all, that’s how he solved many investigative cases when there was a need for expertise he didn’t have. “It needs to be an *Indian* spiritual expert,” Craig explained to me, “because this is an Indian system of healing.”

We were told of Poonja or Papaji, said to be an enlightened guru. With great difficulty, we had traveled to Lucknow for a short visit with Papaji—and when Craig became too sick to travel, we became stuck there.

We attended *satsang*, or “meetings with the guru,” with Poonja. It was amazing to us how people from all over the world came to him and in public spilled out the deepest secrets of their lives.

“Poonja talks all around what they want him to talk about,” I told Craig. “He never talks about how to obtain enlightenment anymore—like he used to do. He just smiles, tells stories that don’t seem to make any sense, and seems to get one person mixed up with another.” We both sat in silence for awhile, thinking of all the times we’d seen Poonja respond in ways totally at variance with what was expected—and fervently hoped—from him. “Remember when people prostrated themselves at his feet,” I continued, “like the Indians do to their gurus, and asked

Chandi Devi



him for the ‘guru glance’ to give them enlightenment? He didn’t even respond! He just went on to the next person!”

After our discussion, Craig decided to invite people who had the most puzzling responses from Poonja to come to our guest house room. There, he’d interview them. We were amazed at how the seemingly inconsequential stories Poonja told spoke directly to their situations. Sometimes Poonja would say something to them that was actually untrue—but was just what they needed to uncover their true strength. We watched this 86-year-old man, who often seemed to be getting senile, transform the lives of many people. And yet, as far as we could see, he did essentially nothing.

Suddenly I had what felt to be a profound insight. “That’s God!” I said. No response from Craig. I paid no attention to him. I realized that Poonja created a vacuum and into it, as a natural reaction, came all the loose flotsam and jetsam that each of us carries as burdens. If we didn’t volunteer what we needed to release, Poonja prodded it loose. We were truly *seen*—for the first time. With Poonja’s nonjudgmental and often humorous acceptance of us, we felt lighter and free for the first time in years.

I saw that it was the equivalent of sitting in Friends meeting for worship, at its best. More surfaced than messages to be shared with others! Sometimes we swim in inner garbage—until we can release it. The same happens when we enter deeply into the Silence: all that we’ve hidden from ourselves begins to surface. In this process we feel supported—by the same Spirit that we all felt radiating from Papaji.

“All right, I give up,” said Craig. “What are you talking about? What do you mean, ‘That’s God’? Do you think

Poonja is God?"

"No, of course not," I replied. "But he's linked to God. He's using God-energy to vacuum us of all our stuff!"

"Humpf!" Craig snorted and leaned back against the seat, eyes shut. We were slammed into the back of the front seat as the driver of the cab stamped on his brakes again, narrowly missing an oncoming bus that had swerved into our lane to pass a herd of water buffalo.

I felt a growing excitement at my discovery. "We don't need Papaji to vacuum us free of all our attachments," I thought. "We can do this ourselves! If we let go of everything that's holding us down, won't we naturally be pulled into God? If God is as I think: a vacuum trap."

I decided to give it a try. What was I holding onto that seemed impossible to release? It was my need to love and be loved, and recently my need for Craig to be healed. It wasn't that I feared death for Craig, or couldn't release him to death if it was his time to go. I just didn't see how we could put right what had gone wrong with our family if Craig, who was a party to a lot of the damage, died now. He needed to *live*—so that we could find healing, together. Also, though Craig would never talk about this, I knew that he was deeply afraid of dying. If it was his time to die, I believed he needed more time to come to trust the process of dying: to know that he was held in love.

I realized that I was also deficient in trust. Why hadn't I trusted God, the Lover and Seer? Surely God knows best what we need. I saw myself holding up a drinking straw to catch the wind, which was blowing strongly and freely all around me—God's love. In my mind I threw away the straw—the forms I'd given to what I thought I needed. Then I was in deep space, attached to a spaceship by a lifeline. I cut the lifeline and fell. I had a strong sense of falling, falling—I relaxed into this rather than fighting it.

I stopped falling. It was dark. There was no light, no form, nothing I could identify—except awareness. I was aware. Nothing was missing in this awareness: it was All that Is. I was joy. How to explain this—the fullness, power, sweetness, and all-encompassing *completeness* of this awareness? There was no time—no sensation of passing time. All the while, a part of me was aware that our near-misses in Lucknow traffic continued, that there was a body I claimed as my own that was sit-

ting in a cab in Lucknow. Nevertheless, "I" wasn't focused there. What I called myself had expanded to include my Lucknow identity and All that Is—in this dark, vast awareness.

Out of the darkness there was a sudden explosion of light. It became a waterfall: a thick stream of light flowing out of the nothingness, the darkness of awareness. In the light were all the forms that life takes: galaxies, worlds, animals, plants and people—all tumbling together in beautiful colors and diversity.

When I returned focus to my identity in the Lucknow cab, something had shifted within me. I'd always sought the Light as the ultimate expression of God. I yearned toward the Light even when I was small. I'd never sensed that behind the Light, more all-inclusive, was this all-knowing *Absence-of-Light*, this *Presence-of-All*: God.

This experience gives me a metaphor for God that for me is true to God's action in our selves and our world. It is not so

much that we have a "seed" or portion of God in us; it is rather that in our deepest essence, we *swim* in God. We are one with the very nature of the Source of all life, Light, and form. We are one with God-awareness. This is true communion: when our awareness includes our sense of self and the Other; when we are aware that the Other is also aware of us.

Today, I am remembering: to allow myself to be one with God, I need to release all that I hold onto as my burden and my security—including my need for warmth! Including even my need for light. I know that I am part of life's expression in human form and as such, I am perfectly safe. Then God, the ultimate vacuum trap, will pull me into Its Being. □

Note: Craig died at our home in Petrolia, California, in December 1996 after two and a half years of caring support from friends, family, neighbors, and strangers. He was powerfully affected by the love he received. Healing happened, in him and in our family.

PRIMARY TASK

... but what canst thou say?

Margaret Fell (1652)

All morning I copied the poems and prayers
of others, as if their praise could substitute

for my own. Overfilled with data and starved
for the actual nourishment of mystery, I

moved from one chore to the next, avoiding
the single primary task that requires

my full attention. All morning hoping the real world
would find and hold me, even when I was too busy

to be here, as I wanted to be here in this ordinary
life, so shining and filled with Presence.

—Jeanne Lohmann

Jeanne Lohmann lives in Olympia, Wash.

How Is Thee?

by Albert W. Briggs Jr.

For a long time I have had a back-burner interest in the evolution of the use of *thee*, *thou*, and *you*, the second person singular address in English, especially among Quakers. Like most of the rest of the English-speaking world, I grew up hearing *you* as the universal second person singular address. It was used not only with people of all descriptions and under all conditions, but even with nonhuman life and inanimate objects. Whatever it was, if it was being addressed, it was addressed as *you*. Also, I knew that the first Quakers had decided to use *thou* and *thee* universally instead of what was then current practice, which was to use *thou* for family, friends, and inferiors, and use *you* in all other cases. English, like all the other European languages, had a “familiar” and a “formal” or “polite” second person address, with *thou* being the familiar and *you* being the formal. Or at least that’s what I thought the situation was. I had been told that the early Quakers decided to use the familiar address with all people because all are children of God and hence should be addressed the same way we address our family members. But then the rest of the English-speaking world quickly dropped the familiar completely, leaving the situation as it is today. It struck me as ironic that the rest of the English-speaking world had adopted a universal address, as the Quakers had advocated, but not the same one, leaving Quakers out on a linguistic limb. But I didn’t think about it much, since no one I knew said *thee* or *thou* unless they were reading from the Bible. I was unaware that some Quakers still used *thee*.

Then I met a friend and spent the first of two summers in Washington, D.C., so

I could be near her. (And this was a good move—we’re still married after more than 45 years.) There I met Quakers who used *thee*, but used it only with family and other Quakers. It struck me that this was against the reasons for using *thou* and *thee* in the first place. If you called your brother *thee*, then you ought to call everybody *thee*; if you called other people *you*, then you ought to call your brother *you* as well. It also struck me as ironic that Quakers were now the only group in the English-speaking world that still used a kind of familiar address along with the usual formal address when that is exactly what the early Quakers objected to. It was as if the rest of the English-speaking world and the Quakers had switched sides. I was even bold enough to make that opinion known. Since my friend’s family always used *thee* with each other and often with Quakers, this made things awkward. For example, when they would say *thee* to each other, then turn to me and say *you*, it was as if a wall slammed down between us, with them on one side and me and the rest of the world on the other. Sometimes they would slip and say *thee* to me, and then the wall slammed down behind me, walling me in with them and away from everyone else. I didn’t like that wall, no matter where it came down. “Wow,” I thought, “So that’s what the early Quakers were objecting to!”

I decided that I objected to it, too, and my interest in the subject was born. In asking not to be addressed as *thee*, I ended up giving some grief to current Quakers much as early Quakers gave the general populace. My reason was that to use it now went against the reasons for using it then. Ironies abounded. So did questions. Why didn’t the early Quakers call their family members the same thing they called everyone else instead of calling everyone else what they called their family? Could it have been

because irritating everyone else is easier to bear than irritating those close to you, as my own experience suggested? I also noted that Quakers didn’t use *thou* but used *thee* instead and used the *third* person singular verb, not the second. The result was a kind of strange, highly simplified version of the familiar. For instance, people sometimes said, “How is thee,” as a greeting. This is a three-word sentence with two grammatical errors. (That is, unless you view it as a dialect whose consistent use defines its grammar, in which case it’s correct by definition, since it is used consistently.) Other questions were: Why did English drop its familiar while none of the other European languages dropped theirs? Why did English drop it so fast? Wouldn’t that have been a huge change to make so rapidly? Whatever the reason for the change, surely the Quakers had nothing to do with it since they wanted to drop the formal instead? Finally, how did the Quakers’ use of the familiar get so abbreviated?

At the college where I taught, I tried for years, off and on, to interest my linguistic colleagues in those questions but to no avail. Since I am now retired, I have the time to answer them myself. I started by looking in books on the history of

Musings on Ironies and Self-Justification among Friends

English, and finally found what is apparently the definitive work on the subject, *You and Thou* by Thomas Finkenstaedt. He answered nearly all the questions I had

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and many that I had not thought of. The bibliography of that book is massive, and apparently so is the scholarship. However, it's in German and my German is very weak. It took a long time to get through even the parts I thought were relevant, but at least I got the answers, more or less. I also read *The Battle-Door* by George Fox et al., as well as parts of William Penn's *No Cross, No Crown* and parts of Robert Barclay's *Apology*. What I found was that almost everything I had thought was true was wrong. My picture of the state of the language, the reasons I thought Quakers used *thou*, and my supposition about their lack of a role in the change were all wrong.

To begin, I had thought that in 1650 *thou* was in common use equivalent to the familiar in other languages, and had been for a long time. In fact, the use of *thou* had been changing drastically for four centuries. This development was extremely complex and I will give only a few snapshots of it. In the Middle English period, say the beginning of the 13th century, there was only one form of address. That was, in the singular, *thou* and *thee*, and in the plural, *ye* and *you*. *Thou* and *ye* were nominative, and *thee* and *you* were objective, although the distinction between *ye* and *you* was breaking down even then. In the second half of the 13th century the English nobility began to address those of higher rank in the plural, namely, as *you*. This was a practice taken over from the French ruling class who began using the plural with royalty and then extended it downward. By 1500, *thou* was still the standard address between strangers with *you* reserved for higher-ups. But this was throughout the population, not just the nobility. By 1600, *you* had spread so that it was the standard address between strangers, with *thou* being used for intimates and underlings, i.e., the same situation I had thought held for centuries before Quakers came along. Even within the family, there were distinctions. For example, the father addressed the son as *thou*, but the son addressed the father as *you*, as a mark of respect. Moreover, the use of *thou* was accompanied by several kinds of emotions. For example, a stranger addressed as *thou* instead of *you* would likely take that as demeaning and be greatly offended, as Quaker experience

showed. By about 1700, *thou* was archaic in ordinary speech (this was the only thing I got right!) and unlike the situation only a few decades before, had no demeaning implications. The disappearance of *thou* began in London and in the upper classes, and spread from there. To get a sense of how complex that development was, note that only the English dropped its familiar, so that in explaining it, one has to come up with reasons why the English dropped it, but no one else did, not even the Welsh.

Far from playing no role in this transition, the Quaker decision to use *thou* universally apparently hastened its departure from the language! One reason was that by the end of the 17th century, *thou* was so widely associated with Quakers that a person couldn't use it in public without being taken for a Quaker. That pretty much put an end to *thou*, although Finkenstaedt says it would have died a natural death anyway due to societal changes working against it.

Although the spread of *you* through various parts of the population at various times was uneven and complex, the pride, vanity, and flattery that Quakers complained of were constant themes. Also, the distinction between *thou* and *you* at that time was part of what amounted to a culture war and Quakers were very much on one side, with the proponents of *you* on the other. Also, these Quaker authors referred to *you* as the plural, *thou* as the singular, and apparently thought of them that way. So Quakers choosing *thou* as a universal address was not just a matter of backing the wrong verbal horse. They could not have used *you* and remained true to their insights.

As for how *thee* came to supplant *thou* among Quakers, my source's guess is that *thee* sounds gentler than *thou* and a gentle impression was what Quakers wanted to make. Note also that the objective case was replacing the nominative, just as the objective *you* replaced the nominative *ye*. Maybe something in the objective case makes a better, or at least gentler, impression than something in the nominative. My own guess as to why the verb is the third person singular rather than the second is that *thee* sounds enough like *he* and *she* to make the second person verb sound "wrong." (How are thee? Thee run fast?

Thee speak well? Ouch; not a chance.)

I thought finding the justification, "Address all people as you address your brother and sister," which I thought early Quakers had for using "thou" with everyone, would be easy; but I could find it nowhere—not in Fox, nor Penn, nor Barclay. (For a fairly comprehensive list of the reasons these authors gave for using "thou" instead of "you," see Penn's *No Cross, No Crown*, Chapter 10. It's a fascinating read on several levels.) The closest thing I found to a "brotherhood" or "sisterhood" argument was an "equality" argument that implied that we should address everyone alike, *thou* being chosen for reasons listed by Penn and Fox. Those reasons don't make sense today and haven't for three centuries. For example, one reason given is that using *you* to one person is grammatically incorrect. Another was that the only correct way to translate the Bible from Latin, which has only one second person singular pronoun, was to use *thou*, and the Bible being holy Scripture—you get the picture. Another was that one addresses God as *thou*, so using *you* to people would elevate them above God (note the implied difference in levels).

The fact remains that Quakers went on using *thou* (or *thee*) in a serious way long after the original justifications no longer held. The only reasons I can see for its continued use were simply that Quakers had "always" done it, it was "our" thing, it distinguished us from others, and it felt good when used among family and other Quakers. Doing it was the justification for doing it. This from a people who eschewed symbols and ritual! It is an object lesson in the passage of a live, meaningful religious insight into a form maintained only by custom, habit, and familiarity, or one that is maintained by considerations quite different from, and even counter to, those that gave rise to it.

If this could occur, and occur so quickly, in a people who were so suspicious of ritual, then what of the religious observances or practices of those in other religious traditions? Are any of them fresh, living things still supported by the original religious insight? Is the "shelf life" of religious insights always as short as that of the Quaker *thou*?

I could get in a lot of trouble by going further, so I won't. □

WHAT'S AT STAKE?

Wednesday. Summer sun streams in to wake me. Ellen sleeps.

What's at stake today at half past 88? Is my body's time bomb ready to explode?

My work's at stake. My "every morning chore" to demonstrate that I participate, before I hit the waiting PC screen. The poem's written in my mind, rewritten and revised before I'd let sleep carry me away last night.

I take an inventory of my parts. They function. Nothing here I can replace, put right, worn out or not. I will survive the day.

First my pharmacopoeia, to keep my cells alive. OJ to sluice the pills.

I get the shears from the garage to trim the bayberry. The sun, already forceful, strokes my naked back. My heavy gloves protect my fingers, which I need to write.

Time's pregnant, fat with promise, moments, place.

The sweat rolls down. I deadhead my wisteria. Bushed, I sit, lift up my face to sun, run over last night's poem—meter, its internal rhyme, the close.

Ellen's at the garden door, face flushed with sleep. I rise to kiss her, happiness complete, and pour some coffee for her, sitting mid our flowers, taking sun.

A contrail writes on sky "goodbye for now."

I start with e-mail, answering my students' need for help. Before I'm done the clock has moved toward 9:00 and palpably I feel my day is slipping by.

First things first: my lesson plan for Saturday. But that needs added metaphor.

So I turn to what I had begun three days ago, the poem with too weak a close, one of those I had been fixing in my head. I'm almost there when Ellen calls: A break for lunch?

Lunch!? What happened to my 10:00, 11:00, 12:00? I can't keep up. How can I go the necessary pace?

We lunch in garden sun on mozzarella, San André, Caerphilly, my tomatoes (sliced), date and nut bread, *Graves*.

The sun is bountiful. We talk poetry and politics, both raise our heat.

At my machine, already 2:00. Do I have time? I start.

My fingers can't keep up. I race ahead, recall a word, retrace, skip forward, change, go back to the beginning, find a rhyme, rewrite, flesh out, return to the beginning one more time, reread, now certain that I have nailed it if I can change a few more lines, perhaps a stronger end, move on.

Out of the intensity of silence Ellen calls: You up for supper, if not now, how long?

Supper? I glance up. The afternoon is gone. How wrest more time when time was Nemesis? Time for supper, Ellen? Now? I haven't even roughed the poem I began last night.

It's 8:00. Want to help?

Good Lord! Yes, yes. I'll just. . . I'll only. . . crap. I'll close it down right now.

I do.

Ellen has an evening's worth of Rollins stacked. She's made the clams *Posillipo*. I concoct a spicy whatnot for the *artichaux*. We have a *pinot grigio* this time.

We speak our outrage, civil liberties attacked. Our heat goes up.

Flash thought: had I accomplished all I wanted to this golden, precious day? Should I conclude my lesson after cleaning up? No, no my kids deserve more thought, first thing tomorrow. Tomorrow? That's tomorrow, future tense!

The stakes have just been raised.

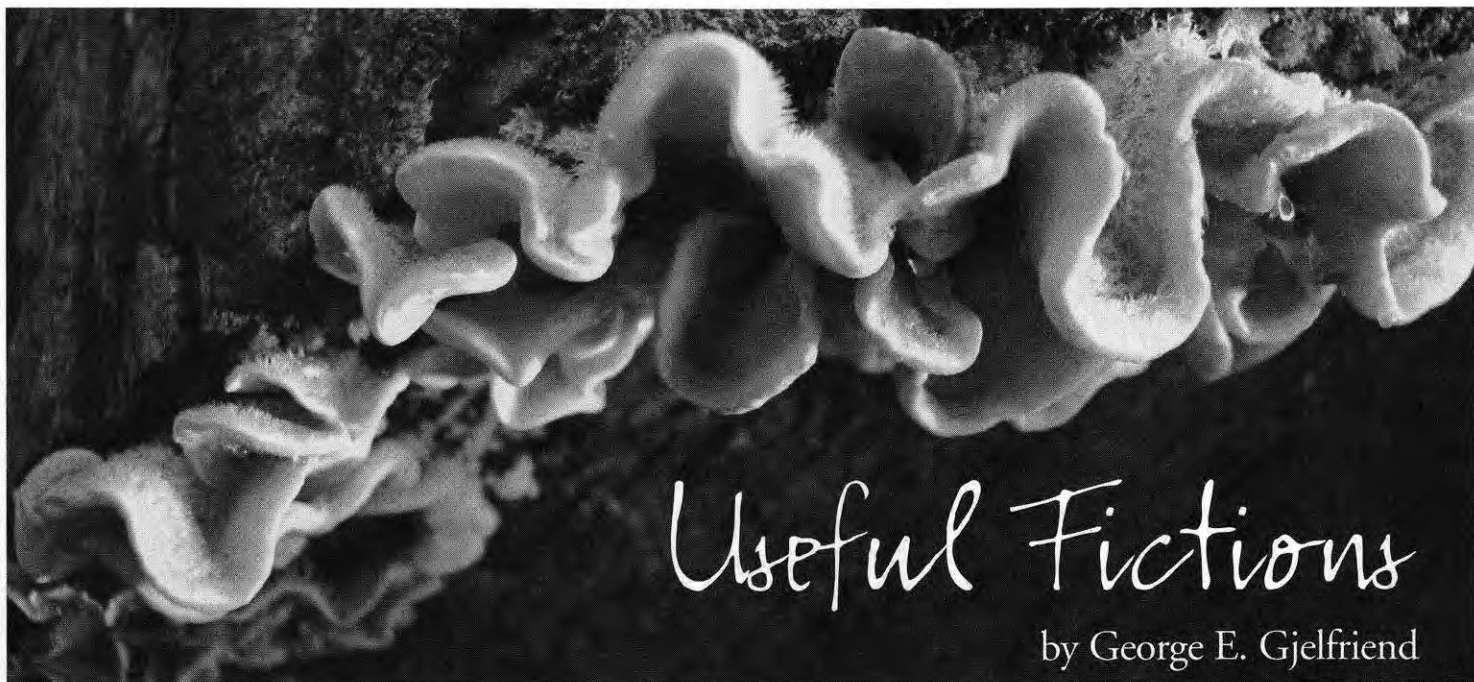
Will I be *fit* tomorrow?

I had better be. Who'll conclude the hundred poems, essays, stories I am racing to set down? Who'll capture it, the thrill of this quotidian adventure if not me?

I'm breathless with existence. Just to reassure myself I breathe.

—Earl Coleman

Earl Coleman lives in Somerset, N.J.



Useful Fictions

by George E. Gjelfriend

I am a scientist, an atheist, and a skeptic who does not believe in any form of the supernatural. Nonetheless, I consider myself a Quaker with a spiritual life that is constantly growing and changing.

I roomed with a Quaker in New York City during the late 1960s. I had occasional contact with the Friends he sometimes brought to our apartment, but I considered Quakerism to be no more than an agreeable, harmless cult. When he decided to move to Texas, I went to his last meeting with him out of loyalty to our friendship and not as part of any spiritual search. I felt oddly nourished by the experience and went back the following Sunday. I joined the Religious Society at Morningside Meeting in the mid-'70s and am now a regular attendee at Acadia Meeting in Northeast Harbor, Maine.

It took me a long time to come to terms with the God-language I was often exposed to. I still have problems translating heavily Christian messages into a form I can find spiritually meaningful. And of course I often wondered what a confirmed skeptic was doing in the midst of so many mystics. Nonetheless, it's hard to stay a cucumber in a pickle barrel, and I embarked on a long journey of growing spiritual awareness that continues even today.

Connecting my spiritual life to the

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physical universe was relatively easy. I am an avid reader of science and enjoy finding out how, what, and why things work the way they do. It wasn't a great stretch to incorporate a spiritual dimension to this love of learning. Recently I started characterizing it in terms of spiritual "gawking"—standing in awe of the beauty and complexity of creation, including the marvelous richness of the human experience, which makes me feel part of an enterprise so vast and wondrous that it transcends my individual part in it. "Worship" would be an acceptable synonym for "gawking."

Many of my spiritual insights—or metaphors—come from my reading of science. For example, consider the case of fungus: it's everywhere! A substantial part of the arctic is covered with lichen—fungus living in symbiosis with algae. New research has shown that the root systems of many plants depend on their interaction with fungus to dissolve and incorporate nutrients. Indeed, not infrequently, a fungus invaginates the rootlets to such a degree that it is not much of a distortion to consider trees merely the photoreceptors of fungus colonies!

Fungi are so prevalent that they all overlap, forming what is perhaps a planet-wide network. Even when they are not in physical contact, perhaps fungi communicate through their tiny spores, which can be found at every level of the atmosphere—including the stratosphere! I can imagine

slow, determined, and totally incomprehensible fungal messages pulsating through the biosphere, forming the woof and warp of the web of nature we often hear about but that is rarely particularized.

I doubt that such a network actually exists, or that it really sends messages. But such a notion is a "useful fiction." A useful fiction is a paradigm of the world that

Regardless of the means of transmission, the net effect of a prayer is the same—so why hassle the details?

produces utilitarian results but may not have any basis in fact. For instance, it is a useful fiction to picture an atom as a miniature planetary system with electrons orbiting a nucleus of protons and neutrons. An atom isn't anything like that, but the differences don't matter much above the quantum level, and the illusion is useful in conceptualizing the structure and interaction of molecules.

For me, it is a useful fiction to "believe" that whatever is done to one part of the environment affects all of it through the

mediation of benevolent fungi. Even though the truth of this is open to question, it serves to inform my unity with nature and my reverence towards all living things. When I pass a favorite copse, it is easier and simpler for me to relate to the fungus that holds it all together than to deal with whatever the reality may be. Even if I actually knew that reality, I doubt that would deepen my reverence.

The concept of the 100th monkey is another useful fiction, despite the fact it is demonstrably fraudulent. At a research station in the Pacific, certain monkeys learned to wash the sand off their yams. A reporter interviewing one of the scientists speculated that perhaps, once a certain number of monkeys (say, 100) learned this trick, suddenly some mysterious aura would propagate the knowledge to *all* monkeys. The researcher adamantly stated that this notion did not fit the facts. Nonetheless, the reporter included the idea in his article with only faint disclaimers. It was picked up by others, the disclaimers were dropped, and the paradigm of the 100th monkey was born.

Still, the 100th monkey is a useful fiction. Once a certain number of people subscribe to a novel idea, it seems to catch on everywhere. Since the actual mechanics of dissemination are difficult or impossible to describe, no great violence to the truth is done by thinking of it in terms of an expanding aura. There are many such auras, both positive and negative, most of them unrecognized or unknowable. The collective of positive auras are what I call "God." At times I have used circumlocutions such as "the Holy Spirit" or "the Light," but "God" makes it easier for me to receive the messages of other Friends—and perhaps for them to receive mine.

I remember once when I watched a leaf floating in a pond. I was able to identify seven distinct wave patterns that influenced the motion of the leaf—currents, if you will. I am like that leaf, subject to many currents, some of which I can identify, most of which I cannot. I see "God" as the sum total of all those currents that serve to nourish, sustain, and improve the quality and diversity of life. But, unlike the leaf, I am not completely passive. I can lend my strength to improve

and empower those currents that are of God and oppose those that are contrary. However, I am severely bound by my own limitations and am ignorant of most of them.

When we gather in the silence of meeting, we perceive only a tiny portion of the electromagnetic currents in the room. These currents are analogous to "the Light" we Friends so often invoke, but we "see" only in the visible spectrum and even then only what we're looking at. Nonetheless, the room is *always* full of TV and radio signals, infrared and ultraviolet radiation, cosmic rays, and a host of other influences that we can only perceive through the mediation of some device,



such as a TV receiver. Even then, we are limited to one channel at a time.

For me, it is a useful fiction to think of God as those channels that add to the richness of life. Some of them are UHF; others VHF; some are in English but most are not. My own personal "TV set" can only pick up a limited number of transmissions. Fortunately, other Friends are receptive to channels that I miss. By our collective togetherness we can tune into a multiplicity of channels on which God broadcasts. Over time a coherent picture begins to emerge. Of course we will never get all the details right, but it is enough to stay tuned and keep listening.

It is hard for me to incorporate certain traditional religious concepts into this admittedly odd definition of spirituality. Take prayer, for example. Despite my skepticism, I joined a prayer group for a friend with inoperable brain cancer. I needed a useful fiction to inform my ac-

tivity and concentrate my attention. Not surprisingly, I chose to hold my friend in the Light. Since he wasn't a vegetable, it didn't work for me to imagine something like a beam of sunlight falling on his head. Instead, I constructed an image of a bright current of golden nutrient fluid bathing my friend in nourishment and support, aimed at both his soul and the healthy tissue surrounding his illness. That current is another part of my definition of God, and my attempt to concentrate it in my friend's direction was, to me, prayer.

When I shared this metaphor with the prayer group, one elderly Friend became very exercised. She believed that prayer produced auras or energy waves that work actual physical changes. To my mind, prayer works because the prayed-for knew he was not alone and that around-the-clock Friends were holding him in the Light. This counteracted feelings of isolation and hopelessness that often accompany terminal illness. It is easily demonstrated scientifically that people who feel loved and supported fare much better than those who do not.

Actually, I had no quarrel with the elderly Friend's invocation of auras and energy waves. To me, they were useful fictions, and regardless of the means of transmission, the net effect of the prayer was the same, so why hassle the details? The elderly Friend took it upon herself to inform me of the error of my ways and pressed on me a magazine that purported to scientifically prove the efficacy of prayer. The "science" was absolutely horrible and only could have been believed in by someone naïve of the rigors of the discipline. Eventually we had to agree to disagree. Always the skeptic, I could easily frame prayer in mystical terms, while my mystical Friend stood firm in her "science."

I have no doubt that George Fox would disapprove of my theology, and I am most challenged by Christocentric messages. I did not have loving, supportive parents, so an appeal to an all-forgiving, parental figure leaves me cold. Even more so, the shepherd God of the 23rd Psalm strikes me as an unwelcome retreat from adulthood into the dependency of childhood.

So when Friends speak of Jesus, I need

Continued on page 43

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RED PINE, A CATHEDRAL PINE NEAR EUSTIS

If you have to find God
in the sky let her be
a raindrop, a flood of
mist, a snow flake or
the wind. If you don't

find her and still believe
she's somewhere check
the land and oceans. She
can be, if you wish, one
of the Blue Mountains,

the Penobscot or any other
brown river; an ash leaf,
a blade of grass, or
the path worn by your
ancestors into mulched

foot signs, the red fox
slipping from the garden
with a vole. If you have
to find God somewhere let
her be a thing "thinging"

this world, not your psyche
projected on the sky.
Let her accompany you
gravely, offer the power
and glory of what is.

—Hugh Ogden

*Hugh Ogden lives in
Glastonbury, Conn.*

*Elizabeth Gordon lives in
Kingsley, Pa.*

AMISH HORSES

For Marcelle Martin

In a green peninsula
between housing developments
the Amish horses graze,
a brown and mottled herd of workers,
as slim and muscled as the Amish men
and the unwed Amish women,
as shy as they of razor bikes,
rider mowers, motor scooters
and the hard-rock deck parties
that poach the very croaking of the frogs.

The Amish horses won't be lured
to the fence. But one colt galloping O's
over the board of the world,
God's own chalk,
gives more than that lonely roan
who stamps for treats and lets you
feel her velvety nose but has never
hauled a family to worship
or swung away
from the dew-pearled clover

to answer the farmer's call.

—Elizabeth Gordon



Danna Cornick

A Frog Fable

by Stanley Zarowin

Frogs from near and far gather at the edge of Quaker Pond adjacent to the old meetinghouse, croaking loudly as they share tales of flies snagged on the wing, harrowing escapes from little boys who poke their ponds with sticks, and hungry hawks that swoop down from the sky for a quick meal.

They jabber in their native tongues: "Coa-coa," the French frog says. "Guo-guo," the Chinese frog responds. "Quaak-quaaak?" the German frog inquires. "Kwak kwak," the Dutch frog replies.

After a while, the alpha frog, a massive bull named Billie Bully, slaps the beach mud with his big left flipper and waves his front arm vigorously above his flat head—a maneuver he learned from the neighboring Quakers, who use it to call a gathering to order. Instantly the Babel of croaking subsides. "By gulp," Billie Bully thinks, "those Quakers may spend lots of time twiddling their thumbs in silence, but when they wave their hands they sure get fast action."

Billie Bully sucks in a deep breath, pushes out his massive freckled chest, and brings forth a croak so loud and deep the mud beneath his feet vibrates. The assembled frogs hop to attention.

"Friendly frogs," he orates in his raspy voice, "we're here to do important frog-saving work. So listen up!"

The assembly of frogs *ribbit, ribbit* in agreement.

He acknowledges their *ribbits* with a nod and continues: "We can tolerate the menace of little boys, even little Quaker lads, because we know there is that of God—umm, somewhere, I guess—in each of them. But we cannot

tolerate the spread of the deadly purple smog that hangs menacingly over our pond. It is poison! *Poison!*" He pauses to flick his tongue as if to spear the elusive enemy. "It is killing us!" And for further emphasis he slams his back flipper into the mud, splattering his neighbors.

Billie Bully looks around and the assembled frogs *ribbit, ribbit* and nod their heads, blink their bulging eyes, and then *croak-croak* in unison. A few *ribbit* softly, "He speaks my mind."

"It's making some bulls im-m-m-potent! Our wives are laying cracked eggs! And even the few tadpoles who manage to hatch are not casting off their adolescent tails. In short, Friends. . ."

At this point he raises his voice so loudly that Quakers at the nearby meetinghouse turn to the pond to investigate the interruption of their silence.

Billie Bully continues more softly, ". . . In short, we're being deci-mated. It's nothing less than frogo-cide. Yes, frog-cleansing!"

Then, in a still softer croak he says, "We must address this issue with vig-or." At this point he holds up a wet leaf and waves it. "I have in my right flipper a minute jointly drafted by the Quaker Pond Social Justice and Witness committees. It condemns the purple smog as an enemy to all frogs everywhere—swamp frogs, tree frogs, red frogs, spotted frogs—and yes, even the less-than-friendly wart toads."

The assembled frogs nod their heads, blink, and *ribbit-ribbit* in unison.

Just then, up from the slimy pond hippity-hops a small and skinny froglet, Freddie, who only days before managed to unzip his tadpole skin in exchange for a full-fledged green frog uniform. Seeing

the assembled frogs, his hop

turns into a slither as he slinks in among his adult peers as inconspicuously as possible, hugging low to the ground to appear less visible. But the eyes of all the assembled frogs rotate as one in his direction to identify the late arrival. Realizing he is the object of everyone's attention, a brilliant flush spreads across his face and chest, turning his green skin to an iridescent pink. He slinks lower on his belly, trying to bury himself in the mud.

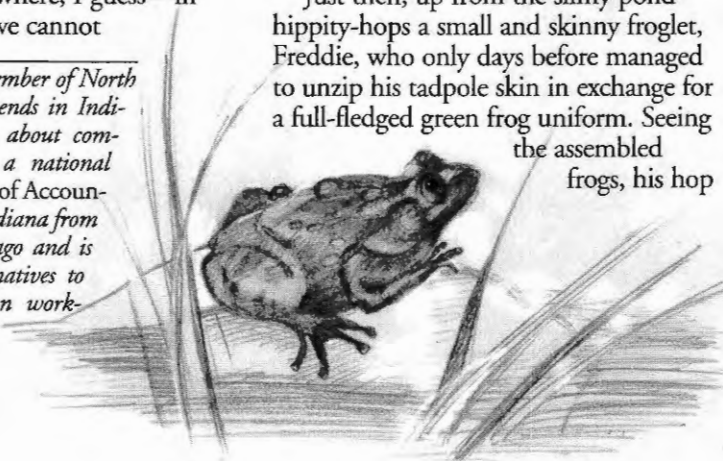
His closest neighbor, a wrinkled elder named Friend Forthright, realizes the froglet's embarrassment, leans down, and whispers, "Welcome young friend, welcome. We're seasoning a minute about the deadly purple smog."

A word of explanation, dear reader. Our young Freddie may be shy, but he is wise beyond his age. Some suspect his wisdom is the result of the time he spent as a tadpole sitting (some say hiding) in silence under a bench in the meetinghouse during the Quakers' business meetings. During such a meeting, Freddie, with his flippers neatly folded in his nearly nonexistent lap, thought he heard for the first time that still, small voice Friends often talked about. The voice revealed to him that he could overcome, or at least disguise, his shyness with a dose of less-than-friendly sarcasm. Although the ploy led to his being labeled a crank by his young peers, he prefers to think of his condition as a legitimate calling—croaking, if you will—to be a righteous, in-your-face pest.

That should explain why, when his friendly neighbor tells him they are seasoning a minute about the deadly purple smog, our young friend gulps (as frogs often do), trying to keep his mouth closed and restrain his flicking tongue. But the urge to sarcasm overwhelms him, and he finally whispers to the towering neighbor, "I assume we're against it."

His neighbor looks down at him incredulously, unsure how, or whether, to respond. He finally decides the question does not deserve a reply and commences

Stanley Zarowin, a member of North Meadow Circle of Friends in Indianapolis, Ind., writes about computer technology for a national magazine, the Journal of Accountancy. He moved to Indiana from New York four years ago and is introducing the Alternatives to Violence Project prison workshops in the state.



gulping vigorously and simultaneously thumping the mud with irritation.

In the meantime, Billie Bully continues to bleat on about frog rights, love, forgiveness, and how there is that of God in all frogs and yes, even in the little humans who try to snag frogs with butterfly nets.

Freddie listens intensely. He nods and gulps several times, but soon realizes that, while the minute expresses opposition to the smog—labeling it a murderer, even a product of the devil—it goes no further. All the minute does is curse the smog.

"But what," Freddie gulps to himself, "does the minute say we frogs should do about it? A boycott maybe? A mass hop down the street with signs that read, 'Smog Is Not the Answer!?' Alas, not even that."

As Billie Bully continues his presentation, Freddie begins to feel a stirring in his flippers. It builds and eventually grows into a full-size quake. He shivers, gulps, and quakes some more. He must speak. He must. He *must*! Tentatively, he starts to raise his arm, then pulls it down quickly. The quaking is now a full-body vibration from the tip of his nose to the diminishing scar of his former tadpole tail. Even his tongue and bulging eyes are a-quiver.

Enough! he decides. His flipper shoots up. Billie Bully doesn't see him. With a

(excuse the expression) frog in his throat, he hoarsely croaks, "Billie Bully, please."

His nearly inaudible words are swallowed by the din of croaking frogs. Then the aforementioned still, small voice breaks through the din and whispers to Freddie, "Speak truth to power!"

So invigorated, Freddie clears his throat and this time the "Billie Bully, please" croaks out with a roar that's louder than his tiny frame can possibly produce. Freddie gulps. "Where," he wonders, "did such a loud croak come from?"

The entire assemblage is stunned by the vibrating roar. The frogs fall silent, and with their heads still pointed at Billie Bully, a wave of rotating, bulging eyes turns backwards to focus on Freddie. Billie Bully grins and nods to Freddie. Little Freddie stands tall and silent as he centers. His voice, now a bit squeaky, ribbits, "Fellow frogs, the m-m-minute tells the w-w-world what we're *against*—what we condemn. But alas, it says nothing—not a s-s-single croak—about what we're *for*. We condemn the deadly fog—and that is good," Freddie's voice strengthens and deepens, "—but that, my friends, doesn't go far enough. . . ."

Billie Bully takes an aggressive hop forward, closer to Freddie, and looks down at him. "Not . . . far . . . enough? What does thee mean by 'not . . . far . . . enough?'"

Freddie shivers. Then the still, small voice, ". . . truth to power," invigorates him. He takes a deep breath, expanding his chest so it extends to the edge of his mouth. He stands on tiptoe, and now from atop his lofty position on his spindly legs, he looks down, then to the left and the right, and into the eyes of each frog. "It is time," he thumps his flipper for emphasis, "for action! We must act in unison. We must . . ."

Billie Bully, appearing to stand much smaller, interrupts gently, "But friend . . ."

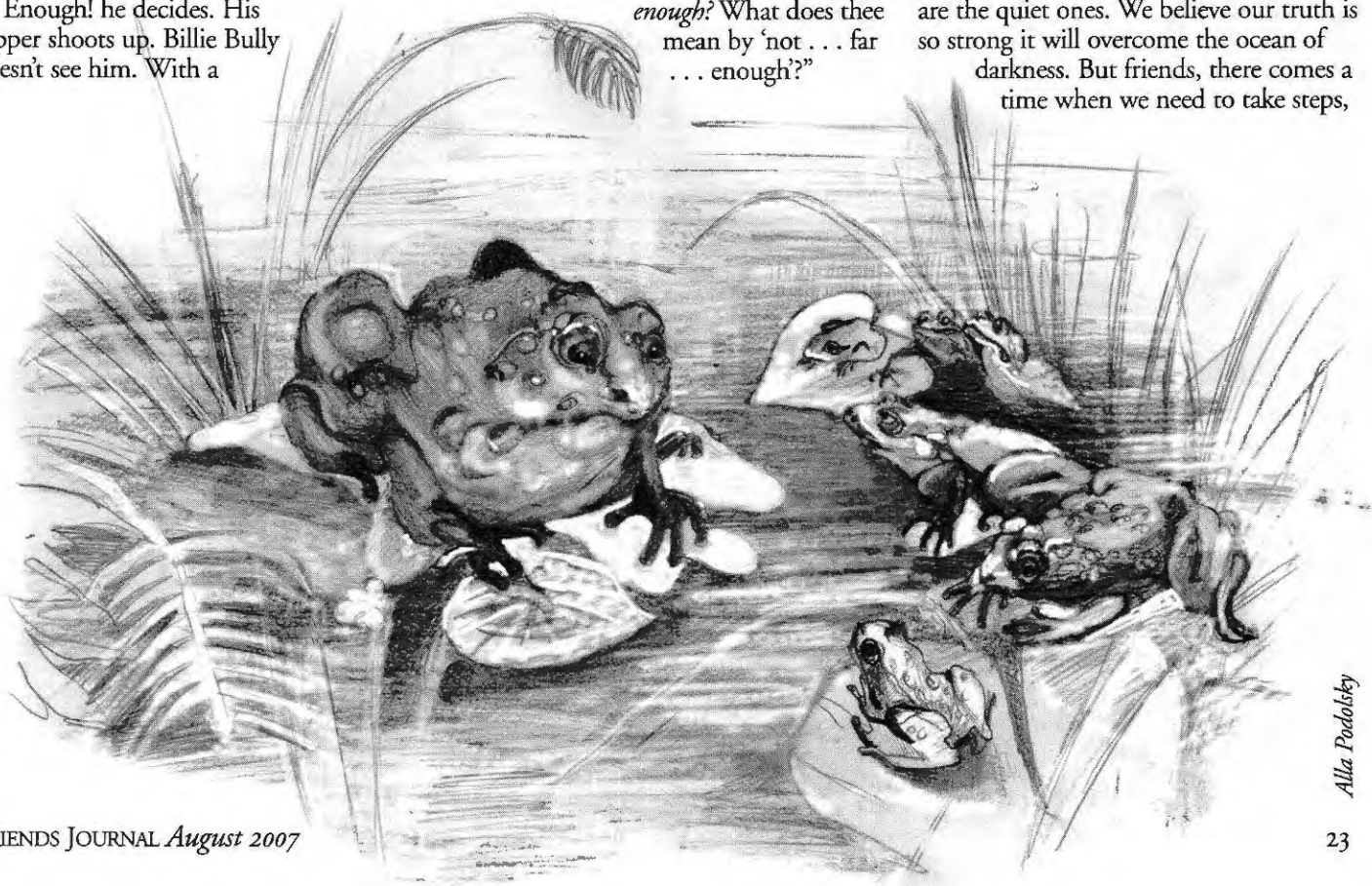
The now emboldened Freddie looks directly into Billie's eyes and speaks slowly, but with authority, ". . . If Billie Bully pleases" he says softly, then pauses and again slowly surveys the waiting assembly, whose mouths hang open.

"Your minute," he continues, "may succeed in making you feel better about having ignored the smog all these years, but it does nothing to stop it—ro put an end to the deadly scourge."

Freddie pauses again, looking around for a sign of recognition—a nod or smile. The assembly of frogs are dumbstruck; even their gulps are suspended.

"But friend . . ." Billie Bully tries to interrupt again, this time even gentler.

"Oh, I know," Freddie goes on, "as friendly frogs we don't believe in loud demonstrations or civil disobedience. We are the quiet ones. We believe our truth is so strong it will overcome the ocean of darkness. But friends, there comes a time when we need to take steps,



Alla Podolsky

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A Frog Fable

continued from page 23

not just write minutes. We need to mount a practical program to put a stop to the deadly smog. I suggest a muscle minute, if you will, that proposes programs to support action. *Action*. I want a minute that *proposes* solutions rather than just *opposes* problems!"

With that, Freddie sinks down, his slowly deflating chest rests in the mud, and he folds his shaking hands in his lap, saying, "Thank you for your patience, Friends."

After a pause, the assembled frogs return to loud, repeated gulping. Billie Bully regains his composure, stretches his neck, and looks to the left and then to the right. "Well, frogs, are we ready to approve this minute?"

His question prompts a few nods and an occasional mutter that sounds like "Approved."

Freddie looks up from the mud and slowly scans the bulging and occasional rotating eyes of each member. Was he mistaken, he wondered, or did he not see a few signs of indecision, regret even, as Billie Bully announced the achievement of unity?

Freddie's mouth droops; his head sinks back into the mud. "Defeat," he mutters to himself.

At that moment his wizened neighbor again leans down and whispers just loud enough so others might overhear: "Ah, my young friend, I can see that we wise and weighty ones surely must learn to hear those hard truths—even when it comes from the young or from cranks and pests. But at the same time I also pray that the young, the cranks, and the pests may someday show compassion for those who no longer have the spirit or the will—or maybe even the wisdom—to write minutes that *propose* instead of just *oppose*. But maybe, just maybe, their wisdom . . ." he pauses, and then with a wry smile and a mighty gulp he adds, "But even more important, dear little friend, we all must remember to labor . . . to be still and know that out of the stillness . . ."

His last words are swallowed in the clatter of a hundred *croaks*, *kwaaks*, *gars*, and *kvaks* as the assembled frogs hop off to the slimy pond in search of flies. □



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Friends for Lesbian, Gay, Bisexual, Transgender and Queer Concerns

Once again, we are called to testify to the love we find moving among us. It is a testimony of radical inclusion. It is a cause of great pain to our corporate body to know that there are some Friends for whom our message is deeply disturbing; indeed, apparently, in contravention of their strongly held beliefs. It would gladden our hearts if Friends could soften their hearts to hear us out.

On February 18, we met at the Summit Conference Center at Haw River State Park in Greensboro, North Carolina, in this land rich in Friends history, hoping to forge new connections across the spectrum of Quakers practicing a living faith tradition, a tradition with currents in the history of the Civil Rights Movements and the movement for religious freedom. We numbered over 100 adults, with a rich and lively mix of "little Friends," young Friends, and young adult Friends as well. In the midst of winter, we noticed the beginning shoots of the crocus outside our plenary building, a sign of the promise of New Life and continued growth. Friends with histories in programmed, unprogrammed, and semi-programmed branches of Quakerism came together to share our faith in continuing revelation and our desire to go beyond our separateness into the fullness of our communion.

After dinner together on Friday evening, we were welcomed by the planning committee of North Carolina Friends, who had invited us here to experience the diversity of Friends in this region. After the welcoming, we watched a video titled, "Can We All Be Friends?" a question many of us had on our minds coming to this weekend. Are the differences between Friends so deep we cannot talk with each other, learn from each other? Are we willing to be in communion with each other, open to our differences yet secure in the one Spirit that calls us all to be Friends?

After our opening worship together on Saturday morning, we heard a talk by Max Carter, director of both Friends Center and Quaker studies at Guilford College. Max spoke of the rich heritage of five different branches of Quakerism in this region. With humor, Max pointed out some of the differences within Friends, today and throughout history. We marveled at learning a history of Friends that some of us were unaware of—Fighting Quakers and Quaker General Nathaniel Greene—and began to sense some of what unites us as Friends, but also to acknowledge some of the real differences we have. We were reminded that to reach real

unity of Spirit requires an acknowledgement of our differences before we attempt to seek a Way beyond our differences.

We began each day, as is our practice, with worship. For many of us, our First Day worship was the first time we had experienced the richness of semi-programmed worship, in a worship service led by retired pastor Willie Frye. Willie and his wife, Agnes Frye, are old friends and allies of Friends for Lesbian, Gay, Bisexual, Transgender and Queer Concerns. Willie thanked us for being here and reaching out and called on us to continue to reach out by sharing our light with the world. He pointed out what we all know because we have grown up different: It is easier to demonize those you do not know. Bigotry requires ignorance and thrives on separateness. The process of coming out, no matter how painful—for ourselves, for our families, for those around us—is an essential witness to the truth of our lives, and our love.

Some of our first messages in worship were about fear: our own fears and the fears others have of us. In his prepared message, "How to Love in a World of Hate," Willie pointed out that it is so much easier to understand our own fear of others than it is for us to understand their fear of us. He also urged us to seek for the "third way" that Jesus talked about, the way that goes beyond our differences and to an area into which Spirit is calling us all. By getting beyond our differences, we dare to believe that we can bring about a Kingdom of God on Earth, where we transcend our differences, not ignoring our disagreements, but finding a way to go through them and beyond our fears. We recognize that this is not easy work, but have faith that this is our work, and it is work that we cannot rightly lay down.

On Saturday night we joined for a fireside chat, where a panel of Friends from different branches of Quakerism told of their history and movement through the different kinds of Friends. We were especially moved to hear from a North Carolina Friend who talked of her struggle to reconcile Jesus' radical love with a history of Friends' participation in discrimination and oppression. One Friend from Iowa Yearly Meeting (Conservative) talked of her struggles with marriage equality, but more importantly shared with us her personal journey, begun when an epistle from Friends for Lesbian, Gay, Bisexual, Transgender and Queer Concerns (then called Friends for Lesbian and Gay Concerns) came to her yearly meeting. We had wondered those many years ago when we drafted our epistle whether conservative yearly meetings would even read it. It seems our prayers had been answered. A third Friend shared his experiences of discovering he was gay, though married with chil-

dren, as both he and his wife sought support from their meeting, as many other divorced Friends had done. A fourth Friend shared her history with evangelical churches and her experience in Oregon where she helped folks get beyond hurtful language so that they could talk with each other. She spoke of living in a world so violent that even our speech is militarized and of trying to overcome that violence by "opening hearts and minds." She urged us in a talk the next day to "listen, affirm, respond, and add to the discussion."

On Sunday night we had another fireside chat around the past, present, and future of equality struggles. We heard about historical struggles and personal history. Willie and Agnes Frye spoke in moving terms of their deep, painful struggle around their support of FLGBTQC and their gay son. Also, a young adult Friend spoke of the struggle of being faithful to God's call and the emerging ministry she carries. Their words gave us a glimpse of the power of living Truth and were followed by a lesbian Friend who spoke of her struggle to answer her deeply felt call to ministry within North Carolina Yearly Meeting (FUM). This was followed by a presentation by Peterson Toscano, "Queer 101." With laughter, we were brought back to the importance and the radical idea that being who we are called to be can change the world!

At the end of our brief time together, we have discerned a deep truth: that we have been given a taste of being called to table, a table to which Jesus called all people—including the despised: prostitutes, tax collectors, fishermen, priests, women, and children—people who somehow would find the faith that love is stronger than hatred and would learn that nonviolence must be practiced in deed, as well as in word.

We go forth from this weekend with the joy of having spent time with many different kinds of Friends. We also carry with us the pain of knowing that other Friends who were invited either could not or would not join us. We acknowledge our own responsibility for some of this, and for the fact that our community does not seem theologically "safe" to some Christians. We continue to struggle as a community with radical inclusiveness and our own continuing-to-be-revealed form of Quakerism. We continue to commit ourselves to not let our language, our ignorance, or our own unconscious racism separate us from each other, and we commit ourselves to seek for deeper unity.

We also share with Friends everywhere the irony of this weekend, that our desire to experience One Spirit was first met with exclusion. When we sought for this gathering to use Quaker Lake Camp here in North Carolina,

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owned by North Carolina Yearly Meeting (FUM), we were denied the use of the camp. We do not respond with rage or anger, but with deep sadness. Who knows how deep our wounding? We acknowledge our sadness that in many respects it feels like 35 years ago when lesbian and gay Friends first came together to show a presence in the Friends community and to say, "We are your brothers, your sisters, your husbands, your wives, your pastors, your sons, your daughters, and your Friends. Let us rejoice in our diversity!" Friends, there is much work yet to be done to bring us all to Jesus' table.

And we conclude by acknowledging our deep appreciation of the gifts of support by those in North Carolina monthly meetings who were able to be with us in love and support and who helped to make this gathering so spiritually rich and deep! You have given us your gift of love and we send love in return! Please consider joining us for worship and fellowship when we next gather.

—Joann Neuroth, recording clerk

Revitalizing Young Friends of North America

From April 27 to 29, 2007, five young adult Friends from yearly meetings representing all the branches of North American Quakerism met at Beacon Hill Friends House in Boston, Mass., to worship with a concern for revitalizing a movement of the Young Friends of North America (YFNA). We came together to vision what a movement might look like for Friends in the 21st century and how to begin a dialogue across the diverse and disparate branches within the Religious Society of Friends.

On Saturday afternoon, this Visioning Committee met with six alumni from different eras of YFNA. They explained that YFNA began in the early 1940s and evolved through several generations. We were amazed to learn that in the '50s there had been biannual gatherings of more than 500 young adult Friends, with no paid organizers! Friends in the past were drawn to YFNA because it was a space of deep worship, centered business meetings, and connection with other Friends in a manner that wasn't found in home meetings and churches. Their sharing led us to ask the questions: What is our generation passionate about that we would dedicate time and energy to organize around? Do we have a strong

hunger for deep worship and Quaker process, and a desire to connect with all Friends?

In our time together as the Visioning Committee, we were confronted by the disparities of practices, beliefs, and values among the branches of our Religious Society, yet encouraged and drawn forward in this work by the sense of hunger among Friends in our generation for a movement that can transcend these boundaries in a Fellowship of the Holy Spirit. We do not know where God will take us in this journey, but today we can name the first steps we are led to take.

A YFNA Central Committee will be formed to provide leadership for the YFNA movement and to foster dialogue among the different branches of Friends. This governing body, comprising a balanced representation of young adults from different Friends traditions, will initially be tasked with organizing the first YFNA gathering, and furthermore nurturing this fledgling movement into a spiritual community of young adult Friends that is centered around worship and meeting for worship with attention to business.

To establish this central committee, the Visioning Committee will appoint a naming committee of eight members, with equal representation of Friends from Friends United Meeting, FGC, Evangelical Friends International, and Conservative Friends.

Friends interested in applying to the Central Committee can e-mail yfna@quakerism.net.

We ask for Friends' prayers. Please hold in the Light the YFNA movement, the naming committee, and the Friends across North America who will work to reform YFNA. Only through faithfulness to God, and with the support of Friends across the breadth of North American Quakerism, can we hope to bring true wholeness to the early call of a "great people to be gathered."

—The Young Friends of North America
 Visioning Committee

Jeffrey Hipp, New England YM
 Emily Stewart, North Carolina YM (Conservative), FGC Youth Ministries Coordinator
 Micah Bales, Great Plains YM, student at
 Earlham School of Religion
 Nathaniel Blood-Patterson, Philadelphia YM
 Karla Moran, EFL—Eastern Region YM
 Aimee Buchholz (unable to attend),
 Northwest YM
 Andrew Esser-Haines (unable to attend),
 Philadelphia YM

An Eleventh Commandment?

by Ruah Swennerfelt and Louis Cox

At an interfaith conference on "Waters of Life, Sacred and Profaned" held in April 2007 at Saint Michael's College in Vermont, we were moved by the descriptions of the spiritual relationship to water that each faith tradition presented. Those present recognized that water would be a major source of wars in the coming years since there isn't enough potable water for billions of people, or enough irrigation water to sustain input-dominated agriculture. Therefore, we agreed, it is imperative for us all to find a spiritual basis for working together to ensure good health for future generations.

During the discussions, a Catholic man shared his theory about why we're having such difficulty getting people to act swiftly, forcefully, and with conviction to prevent the breakdown of ecological systems that sustain all life. Because of the deep moral implications, why haven't people of faith been in the forefront on this? He reasoned that in most faith traditions the world is a gift from God, and God will provide what is needed to take care of it. For example, as another conference presenter pointed out, Hindus in India believe that the mother goddess, Ganga, embodied as the Ganges River, takes care of her people. In their understanding, this sacred presence is so powerful that Ganga is simply not affected by foreign materials that enter the river as a result of human activities. Therefore it is impossible to speak of Ganga and pollution in the same sentence.

This man offered further speculation as to why the scriptures of most of the faith traditions don't explicitly require human intervention, oversight, and caution in their treatment of the Earth. At the time when the canons of these faith traditions were being written down, humans were significantly altering their environments, but only in small increments that generally were not noticeable in one person's lifetime. It would have been even harder for anyone to imagine that one day humans would be able to change the climate of the planet.

Pastoralists and subsistence farmers can move to new locations when they overuse the land. Often, after several years, the land has recovered enough for them to return and go through other cycles of settle-

ment and abandonment. In many regions, the land's carrying capacity for nomadic humans and nonhuman species has been sustained over thousands of years. But large city-states, such as the Mayans of Central America, could not relocate to give the land rest, and they have tended to collapse as a result of unsustainable ecosystem stress—leaving no sign that they were conscious of what was causing their downfall.

That may be why, when we search Hebrew and Christian scriptures for the answers to how we might live in tight relationship with the land, we find hints about good stewardship and scattered passages praising the beauty and glory of Creation but no warning of its vulnerability to human technology driven by greed and ignorance and compounded by rapid population growth. There has been no need for a commandment about being responsible, caring members of the entire family of life—until now. Now humans have become God-like in their aggregate power to change not only the quality of the soils, the water, the air, but even the world's climate.

Has the time come to speak, therefore, of an "eleventh commandment" that reflects our emerging understanding of God's will for the continued flourishing of all Creation? For centuries Friends have believed that revelation continues beyond the Light given to previous generations. They believe it is important to spiritually reflect on scripture and then discern new understandings in the new Light of current events and issues. A good example of this is the issue of slavery. Nowhere in the Bible can we find a denouncement of slavery, which has been a common practice throughout most of written history. It was an accepted practice of many early Friends. But Friends and others came to a new understanding of the human-to-human relationship and concluded that the enslavement of others was immoral and not in accord with their faith.

So what would an eleventh commandment about our spiritual relationship with the Earth say? It is being articulated on a small scale in various places and in various faith traditions. In his newest book, *Deep Economy*, Bill McKibben tells of the people of Shimong, a village in the hills of Himalayan India, whose people, being animists, consider their mountain sacred. The jungle has been



Harpreet Pudar

"hunted out," and a plan must be put into place to preserve the land for the future. The people are not keen on giving up control over their land, and so creative thinking is taking place. The people must be educated to hunt in a sustainable way. One solution is to write new songs with lyrics about the sacred mountain that will guide people into a new way of thinking. They are rewriting their scriptures in light of the crisis of their land.

Can Friends be part of this exciting new way? Can we be witnesses to a new testimony for care of Creation? Testimonies are a reflection of how we are living out our understanding of the Truth, not a dictum to act in a certain way. If we don't do this, and very soon, we will lack the moral authority to speak out against the self-destructive course our world is on. Harmful climate change is occurring now, not tomorrow, not next year. The poor will increasingly suffer without adequate and clean water, and without healthy and affordable food. Our quest for the Peaceable Kingdom may be lost in the struggle for mere physical survival.

We believe it is possible to unite as a people of faith to preserve what God originally gave to us and what now we have the power to destroy. Through our work in Quaker Earthcare Witness we have seen many Friends as well as others working for peace, justice, and equality in the context of Earth-awareness, and their actions give us hope. □

Ruah Swennerfelt and Louis Cox are members of Burlington (Vt.) Meeting.

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WITNESS

Summer Doldrums Blown Away

by Keith R. Maddock

Even knowing from experience that "the Spirit can live in the jails," as George Fox once remarked, there are hot summer afternoons when it is hard to find the motivation to visit such dreary places.

"Hello, Mr. Quaker? Are you ready to come out now?" the female guard asked with a slightly ironic smile as I stood behind the bars with a group of seven men in orange jumpsuits waiting to be returned to their cells. "In due time," I answered, beaming back at her, "but at the moment I'm in good company."

A combination of circumstances led to it being an exceptionally good afternoon. Seven creative and imaginative participants responded to the call to attend a program in the chapel. I prepared the space by spreading pictures cut from magazines on three tables. They were eye-catching photographs of mountain landscapes, wild birds, and an assortment of other intriguing images. I suggested they each select one or two of the pictures that interested them, and then share the reasons for their choices.

One of the older men, Riley, started with a picture of someone praying before a large golden statue of the Buddha. He was intrigued by the value of the gold, and also by the exotic nature of the symbolism. Why does the Buddha have so many hands, and why three faces? We talked about the many-faceted nature of the Divine, the omniscience and power of the Spirit. Sharing a little of my Quaker testimony, I commented that the symbolism of world religions only hints at the real incarnation of the Spirit in each one of us. Each one of us is, in a sense, a Buddha, a Christ...

The conversation continued as the men commented on their choices. Riley was also impressed by a picture of a hawk standing over the remains of its prey—an image of survival, strength, and yes, freedom. But then Ronald, who introduced himself as a musician and an artist, shared his reflections on the more delicate image of an Eastern Bluebird—a very spiritual sign in his eyes. I recalled the story of a Manitoba-Saskatchewan railway conductor who once encouraged the Eastern Bluebird to return to the prairies by making nesting box-

Keith R. Maddock is a member of Toronto (Ont.) Meeting.

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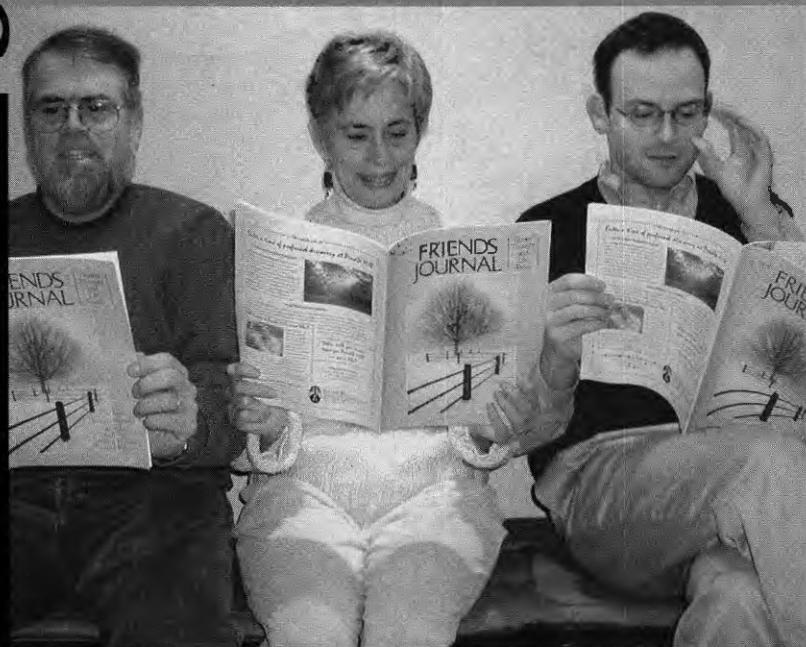
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es for the small songbirds and placing them strategically along his route. Baszak eagerly shared his picture of another songbird perched on a strand of barbed wire, the potential hazard a stark contrast to the delicate and apparently carefree songster.

In one bleak winter scene, bare black trunks rise like iron bars from the snow as far as the eye can see; this image of beauty and freedom was not lost on the men in spite of its obvious analogy to a prison environment. Two other pictures seemed rather out of place in the overall selection. The first was a detail from an abstract painting that provided an opening for bitter levity about frying their brains on crack cocaine. The second was a picture of a marathon race. One of the men remembered a time in his youth when, while sitting by a race track doing cocaine, he was suddenly aware of a crowd of people running past him. Though all he could see were their legs, the sound they made as they rushed by made him aware of the comparative insignificance of what he was doing while missing out on the real potential of being in the world.

Finally, Ronald shared a poem he had written in response to one of his cellmates asking for something to send his child. On reflection he thought that the words could just as easily refer to a love for God, so he copied it in beautiful calligraphy (an elegant hand even though copied with a lead pencil). Before the program was over he presented me with this copy:

In many many ways within
The Light of the Sun your face
Does appear and warms me up
And in all that is good and in all
That is right the thought of you
Always seems to shine bright
And within the worries and the doubt
And the pain all I have to do
Is think of you and all that drifts away,
And by the time that I've thought all of this
thru
Anything thought bad is replaced
By the goodness in you.

We closed with a few minutes of guided meditation. While focusing on breathing meditation some of the guys almost cracked up when I started to chant the Hindu-Buddhist word "Om." I couldn't help joining in their mirth, being made aware of my own spiritual pretensions in that moment. We closed the program in a spirit of mutual warmth and appreciation.

"Are you ready to come out of there yet, Mr. Quaker?" In some strange way, I sometimes experience a kind of freedom behind the bars that I'm reluctant to give up. □

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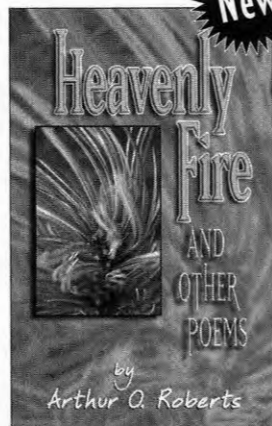
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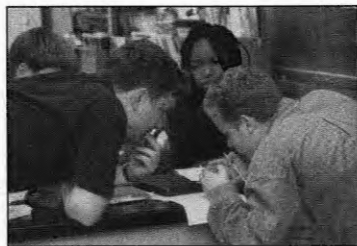
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REFLECTION

Credo

by Betty Jean Rugh Elder

I believe there is an ultimate reality that makes existence possible and continuously sustains creation. At the human level, we sense this reality as sacred and we experience it as love.

I believe the ultimate reality is a cosmic cherishing of our existence, which is to the love we know as the ocean is to a drop of water.

I believe that although this Cosmic Love is so vast it is unknowable and incomprehensible to us, yet it is accessible to all creation, to each part according to its nature.

Human beings experience their understanding of the ultimate reality in many forms, each of which is genuinely sacred, yet each of which is only a partial representation or metaphor for the unknowable Whole to which people have given names such as Allah, Yahweh, God, Vishnu, or Tao.

I believe that this Cosmic Love can be experienced as a Presence, which I call God.

I believe there are individuals who are especially attuned to the Divine Presence, and that Jesus was one of them. I believe that many other people have a direct and personal experience of God's presence. But I also believe this experience is not required for joining God in creation. There are no strings attached to being a co-creator with God.

I believe what we sense as the sacred is embedded in all aspects of creation, and we can join in the great flow of creative love by seeking out the sacred and responding to it.

I believe there is an indissoluble bond between love and freedom. Therefore, we are free either to join God in the vast flow of love throughout existence or to go against the flow—to join God in the harmony of creation, to hinder it, or to stand aside with indifference. As there are no requirements for commitment, I believe that we are continually offered opportunities to join in the flow, to take part in the great harmony.

In this great harmony I am connected to all creation, so when I rejoice, creation resonates with joy, and when I grieve, creation echoes with grief. No matter how small my part, it behooves me to add to the joy in the universe and to try to ease the sorrow.

I believe that the Divine shares my life insofar as I invite the Divine to do so. I have sensed a profound respect for me as a unique part of creation—a respect that the 14th-century mystic Julian of Norwich also recognized when she called Jesus her "Courteous Lord." "I am here," Jesus said. "I stand at the door and knock. If any hear my voice and open the

door, I will enter and eat with them and they with me" (Rev. 3:20).

But I have not felt called to commit myself to God. Rather, I am persuaded that God is committed to me, and I find myself tremendously grateful for that reality and for the vast love, respect, intelligence, and understanding that I sense sustains me and all that is. As it was with the Apostle Paul when he spoke to the Athenians, I believe the love of God is not far from each of us, for it is that love in which we live and move and have our being (Acts 17: 27-28).

Betty Jean Rugh Elder is a member of Germantown Meeting in Philadelphia, Pa. This personal statement was written during an eight-day silent retreat.

Explaining Windows to an Ant

by Mark S. Cary

For me, the Earth is an unchanging solid foundation. The sun rises in the East, travels across the sky, and sets in the West. I understand that the apparent motion of the sun is an illusion caused by the Earth's rotation. But no one complains when I speak of the sun's daily journey across the sky. We understand the different frames of reference.

I also talk to God. For example, 25 years ago I administered the Wechsler Adult Intelligence Scale (WAIS) to an institutionalized young man who was cheerful and sociable, but had little cognitive ability. One of the subtests required him to arrange colored cubes into a specific pattern. The simplest pattern used two cubes; even a small child can do it. This man could not. He lacked the ability to look at a picture and then arrange the two cubes. Frustrated, he gently pounded one cube on top of the other, hoping they would magically align themselves. I was watching anxiously having never seen his level of deficit before, when God spoke to me. "How would you tell this man about me? He is my child too." I knew the answer. I would tell him that

Jesus is his friend; that Jesus will take him by the hand in life and never leave his side; that Jesus will be with him always. The explanations about the existential ground of being, God's mind expressed in the order of mathematics—well, these would not do.

As I answered God I knew the weight of intellectual tradition was against me. Belief in a personal God, a God who interacts with us, was not fashionable among the academics with whom I then worked, not is it now. Einstein once said, "In their struggle for the ethical good, teachers of religion must have the stature to give up the doctrine of a personal God." Freud was more negative: "A personal God was nothing more than an exalted father-figure: desire for such a deity sprang from infantile yearnings for a powerful, protective father, for justice and fairness and for life to go on forever."

A few years later, while I was out standing in my yard, I looked up and felt how high the sky was above me. When I looked down I saw an ant crawling on my shoe. God spoke again: "Try explaining Microsoft Windows to an ant, and it will give you some idea of the difficulty I face with you." I imagined holding the ant up to my computer and saying, "Behold, ant, Windows: the work of Gares." It's a hard problem. The ant didn't even seem to recognize me as another living entity, treating me more like a giant moving landscape. Then I imagined a robot ant equipped with pheromones to be sent among the other ants—a sort of Jesus ant. I envisioned that the ants would have trouble understanding the message—pheromones not being a very symbolic language—and so would likely start competing religions. And I had still failed to explain Windows, or to understand why God would choose that as a topic.

What I did realize was that I was less than six feet higher than the ant, and almost on its level compared to the height of heaven. I remembered God's words to Isaiah (55: 8-9): "For my thoughts are not your thoughts, nor are your ways my ways. As the heavens are higher than the Earth, so are my ways higher than your ways and my thoughts than your thoughts."

My experience of a personal God has been deeply embarrassing to me at times. It is not the majority view among liberal Quakers. In a survey of 550 Friends in Philadelphia Yearly Meeting, conducted with the Making New Friends Working Group, only four in ten Friends said they believed in a God to whom

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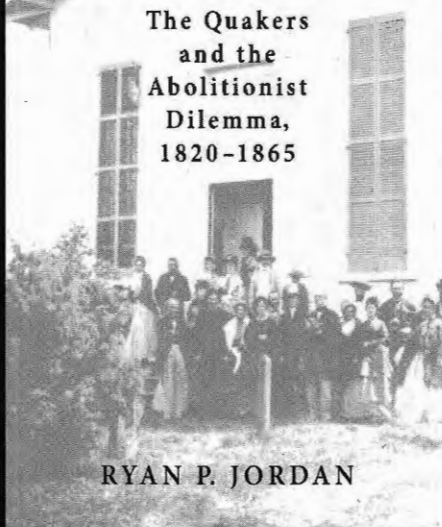
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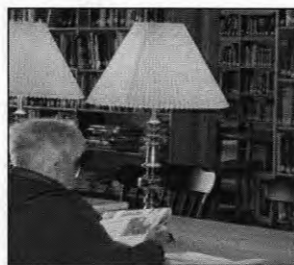
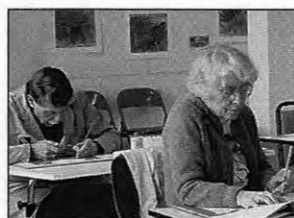
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one could pray in the expectation of receiving an answer. Four in ten is the same level of belief as that of professional scientists, but less than half the level of the U.S. general public.

As much as the scientific view rejects a personal God, the popular view embraces it. Rick Warren's book *The Purpose Driven Life* espouses a personal God: a God who has detailed plans for your life, who guides you and even challenges you with adversity and disbelief. Warren finds meaning in everything, even in the apparently random incidents of life. His book is now reputed to be one of the best-selling books of all time (more than 161 weeks on the *New York Times* bestseller list). For the majority, God is personal.

Darwin could not believe in God. He was appalled at God's handiwork: "There seems to me too much misery in the world. I cannot persuade myself that a beneficent and omnipotent God would have designedly created the *Ichneumonidae* parasitic wasps with the express intention of their feeding within the living bodies of caterpillars, or that a cat should play with mice." The reality of life for evolutionary theory is that Nature does not think in moral terms; Nature is profoundly indifferent to suffering and pain. God's plan, if revealed through nature, is not a kind one.

Late in life Darwin wrote, "I feel most strongly that the whole subject is too profound for the human intellect. A dog might as well speculate on the mind of Newton. Let each man hope and believe what he can."

Here is what I hope: that my experience of God is real, as real as the sun rising in the East and setting in the West. I do not have the intellect to explain the contradictions. I have to maintain two frames of reference, not knowing how they are connected. Yet I hope. Recently I have had the sense that Jesus is walking with me—behind, out of sight, so that I will not be embarrassed in front of my friends, but still close—and that I will meet him face to face when my journey comes to its end.

Mark S. Cary is a member of Middletown Meeting in Lima, Pa., and works as a biostatistician in a local medical school.

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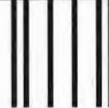
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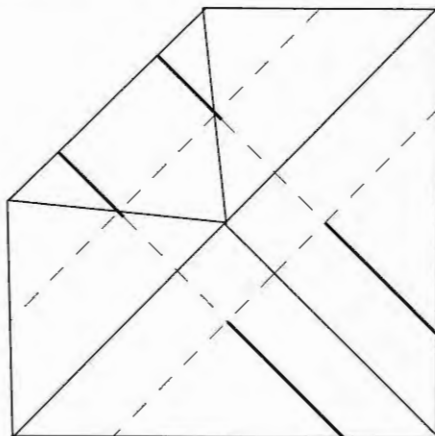
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Miniature Recycled Boxes

John W. Morse encountered *FRIENDS JOURNAL* at the Friends Meetinghouse in Albany, N.Y., where his chess club meets. He sent us three small paper boxes that he made from greeting cards. The design reflects his fondness for mathematical endeavors. He describes the boxes as "handy for storing coins, jewelry, pins, square roots, yacht keys, et cetera." Here are the instructions for making your own boxes:

Photo and drawing by Amanda Gagnon



Step 1. Choose a greeting card with cover art that you like. Separate the front and back panels. The back panel will become the box; the front will become the lid. Cut each panel into a square, giving the front panel an extra quarter inch in both length and width.

For each panel, do the following:

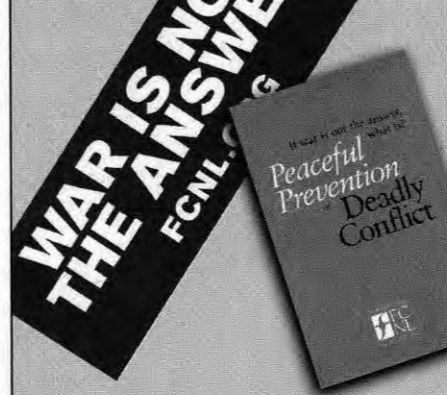
Step 2. On the back of the panel, draw two lines connecting the opposite corners to form an X. Fold the four corners in to meet at the center point, where the lines cross.

Step 3. With corners folded in, fold two opposite sides in along the dotted lines in the diagram to meet at the center. Crease and unfold. Repeat with the remaining two sides. For two opposite sides, cut along the bold lines in the diagram.

Step 4. Unfold the center pieces of the two sides you have just cut into. Fold the other two sides to stand upright. Keeping the triangular flaps tucked in, bend the ends of the upright sides in to form a box.

Step 5. One at a time, bend the two remaining sides upright, then fold them over the edges of the box that is forming. Push into place to form a box! Use a small piece of tape to secure the points of the four flaps centered in the bottom of the box.

Step 6. Tuck a small treasure into your box. Place the lid on top and deliver it to someone special.



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Fourteen Prominent Quakers

The following cryptogram was provided by Dana Raphael, a member of Wilton (Conn.) Meeting. See how many well-known Quakers you can identify. Perhaps you'll be surprised! The answers will appear next month.

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T M T O G U O G Y J L G S

K O A S U L Z Y L G

I P T T O W S G V P T Y

K M H Z P Y Q O W L Y Y

P K Q T P U L M K A Q G F

P K Q X O U P Y J B Z C

W O Z F O Z P Y B P K K

W O Z S H O K A P Z L G P

U O Z U O Z O A P W Q G F

The Great Leveling

by Robin Carter

The "Great Leveling" emerged from the oddest coalition of political representatives ever witnessed in this nation. As the abyss between the haves and have-nots widened, the ever-shrinking middle class slipped into power. The mega-wealthy were self-absorbed and driven to amass ever more possessions, while the mega-poor—hopeless and fatigued to the point of complete apathy—abdicated all political interests to a hodgepodge of humanists, do-right proponents, and economists of all persuasions. Only this most unlikely mini-middle class, astonished to find themselves wielding power, could have crafted legislation as improbable as the Great Leveling.

The two-year time frame before the G.L. became law was brilliant. It gave the mega-wealthy a window to regain control and ensure that the law was never enacted, so they could publicly support the good intentions of helping the less fortunate and the patriotism of saving the nation, knowing all the while that their lifestyles were protected. Sure, they had let power slip away, but, like everything else in their world, that was fixable with cash. What they did not foresee was the power of collective hope! Just the prospect of having their basic needs met restored the energy and spirits of the mega-poor and created a sense of belonging. They began to participate in the political process, and thwarted the mega-wealthy and their efforts to turn the Great Leveling into an instrument of charity instead of justice.

The legislation was as odd a mix as its framers: part Biblical Sabbatical-Jubilee, part gush-up economics, and part mean-spirited Old Testament Judgment Day. For all its complexities of tax incentives, penalties, and enforcement, it boiled down to one simple directive: the first shall become last and the last shall become first, in seven-year cycles. The mega-wealthy, finally accepting the situation, began to extravagantly shed possessions with the hope of recovering them at the law's enactment. Goodwill stores soon filled with diamonds, fur coats, leather furniture, and hot tubs. Parking lots were jammed with pleasure boats and luxury cars, all with the keys inside

and hand-written signs pleading "please take." Wills were meaningless. Second-home grand estates were vacated, doors left wide open. The mega-poor were astounded at the bounty now within their reach but also cognizant that whatever riches they took now, they would have to give up in two years. The only stability was in the middle.

The mini-middle class swelled to encompass most of the population. The mega-wealthy discovered the freedom of not being owned by possessions and the mega-poor enjoyed the freedom of being out from under the crushing boot of poverty. The economy boomed as the market for middle-class homes and lifestyles soared. Soon it was equally difficult to judge the "least" from the "first." Each citizen had housing, health care, food, clothes, and basic necessities. There was no security in amassing great proportions of anything and no insecurity in having just what was needed and no more. Great estates became beneficent care centers for elders, the sick, and the lonely. Public parks, green spaces, and communal gathering places abounded in what were formerly exclusive clubs. Pastors and priests moved their congregations from great cathedrals to prisons, where the interaction brought rehabilitation and redemption to both sets of congregants. Hoarded valuables were freed from their suffocating safe-deposit boxes. Great works of art and the contents of private libraries were shared, engendering more creative works. The environment recovered from the toll of conspicuous consumption. Violence subsided. Drug dealers, losing their impoverished clientele to hope and their bored mega-rich customers to meaning-filled lives, joined lobbyists, home security system techs, and the IRS to be re-trained for useful employment. Other nations, observing the booming economy and the well-being of a politically involved citizenry, began to follow suit, thereby enabling diplomacy to replace military intervention and freeing up huge portions of the national budget for domestic needs.

By the time the G.L. became law, it was anticlimactic. The hungry were fed, the naked clothed, the sick cared for, and the imprisoned mainstreamed. But the people of the Truly-United States, better educated, healthier, and more joyful than ever before, celebrated the Great Leveling Day like Christmas, the Fourth of July, and Thanksgiving all combined. It is faithfully observed every seven years to this day. □

Robin Carter, an admirer of FRIENDS JOURNAL and especially its Milestones column, attended Omaha (Nebr.) Meeting occasionally over a ten-year period and for several years lived too far from meetings to attend, but now lives " tantalizingly close" to Brevard (N.C.) Meeting. She considers herself a "Friend-in-waiting."

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Light Through the Crack

By Sue Mosteller, C.S.J. Image, 2006. 176 pages. \$10.95/softcover.

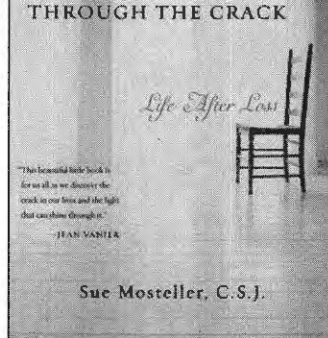
When Henri Nouwen, much loved writer of Catholic spirituality, died suddenly in 1996, his literary estate was entrusted to Sue Mosteller. She founded the Henri Nouwen Literary Centre, located in Henri's former offices in L'Arche Daybreak, an intentional Christian community of men and women, some with disabilities, in Toronto, Canada, where she is also a member. Sue Mosteller, CSJ (Sisters of St. Joseph), has played a significant role in L'Arche Canada for more than 25 years.

In eighth grade, Sue Mosteller was sent from Akron, Ohio, to boarding school with the Sisters of St. Joseph in Toronto because of her Canadian background. Coming into the Catholic environment as an Episcopalian, she found the adjustment needed time, but she was won over by the welcome and kindness of her teachers.

Light Through the Crack contains the stories of seven of Sue Mosteller's friends who have lived through painful losses and struggles, finding their way to the light of love and compassion. Sue Mosteller takes her title from "Anthem," a song by Leonard Cohen: "Ring the bells that still can ring. Forget your perfect offering. There is a crack in everything. That's how the light gets in." She uses the image of the crack through which light flows in both directions to suggest that it is in our losses that we can both let in love and compassion from the outside and find a way to express the love and compassion that is within us.

In this book we meet Claire, who was dying of heart failure, and hear the story of Lori, who gave birth to Luca, who died 17 days later. Joe grew up not being able to confront or forgive his alcoholic abusive father. Jean and Peter came to the painful realization that they had to end their marriage. Harold, from South Africa, lived as a white man even though his mother was of mixed blood—living with an overwhelming and disabling fear that he might be exposed and lose everything he loved in life. Steve was the director of a L'Arche community from which he had embezzled a small amount of money, resulting in a scandal that ended his role in the community and threatened his marriage to Elizabeth. Joshua started life as a child with fetal alcohol syndrome and was a drug addict as a young adult.

After Jean and Peter, members of an intentional Christian community, had been married for 20 years, it was clear to Jean that she needed to end their marriage. Continuing as a married couple had become more and more damaging to them and their children. She moved out and established a new home for herself and



the children. Life improved for both of them over the following years. She told Sue Mosteller, "It took me 12 years to accept that our brokenness, painful as it was, had brought unexpected gifts. I sensed we needed together to say what we were learning from this—to name the light that rose from so much darkness."

With the help of loving friends, Jean and Peter created a liturgy in which they gave voice to their experience of brokenness and the healing that flowed to them in the following years. They began by praying in unison, "You, O God, are full of forgiveness and grace, endlessly patient, and faithful in love." Each family member added individual words of gratitude for God's love. Someone read, "In all truth I tell you, unless the grain of wheat falls into the earth and dies, it remains only a single grain. But if it dies, it yields a rich harvest." This served to introduce a round of expressions of brokenness, pain, and suffering that they had experienced over the years, followed up with expressions of forgiveness and thanksgiving for the healing that had come to them.

Each story has an introduction and an afterword by the author, in which she makes the connections between her own life and that of friends in the stories. She is offering her own story, told through these first and last words. Each little piece left me wanting to hear more of Sue Mosteller's life, and in a more coherent, less disjointed structure. I would love to hear her tell her own story.

Light Through the Crack is a fine set of stories, well told, offering evidence of the felicity of a robust religious faith and experience along with the support of a loving community.

—Brad Sheeks

Brad Sheeks is a member of Central Philadelphia (Pa.) Meeting.

Fresh Winds of the Spirit, 2nd edition

By Alan Kolp. Friends United Press, 2007. \$18/softcover.

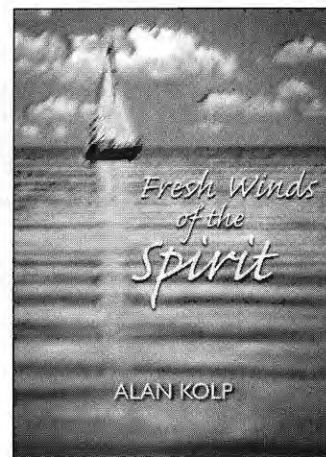
Alan Kolp tells us that "this book interprets the spirituality of George Fox by means of

contemporary perspectives on the spiritual journey." These perspectives, although they are framed in contemporary terms, bring insights to Fox's journey (and the journey of Quakerism itself) that would probably have made sense to Fox and other early Friends. Kolp cites and quotes modern Christian theologians, mystics, scholars, and spiritual teachers such as Thomas Merton, Rosemary Haughton, Gerald May, Henri Nouwen, Thomas Kelly, Alan Jones, Paul Tillich, and many others, so that their eloquence illustrates how the archetypal yet original language and imagery employed by George Fox touched upon themes that are essential to all who follow the spiritual path.

Fox's own life, character, and writings can often seem eccentric (to us today as well as to his contemporaries). He chose extraordinary language to express the extraordinariness of what he experienced. Kolp's book helps us to understand the essence of Fox's mission and spirituality in the context of his own time, his scriptural sources, and his personal experience of God, but also with the larger perspective of the universal human search for meaning. Fox sought meaning, sought God, at the deepest and highest levels, with rigorous commitment and persistence, within himself, in other people, and in the world around him. He provides a shining example for other seekers that is just as valid today as it was to the first Friends. Kolp explains:

Spirituality, as an art, is more than just having the ability to be in relationship with God; it is the art of growing closer to God and involves the shaping of ability with knowledge and the development of skills. This is where George Fox is an exquisite artist. Because of his quest to grow closer to God and God's gracing of his quest, one can truly behold a work of art: his life!

In exploring Fox's life and spirituality, Kolp unfolds some of the key aspects of Quaker



Thich Nhat Hanh

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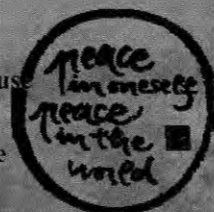
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Jo McMurtry on the art of retirement.

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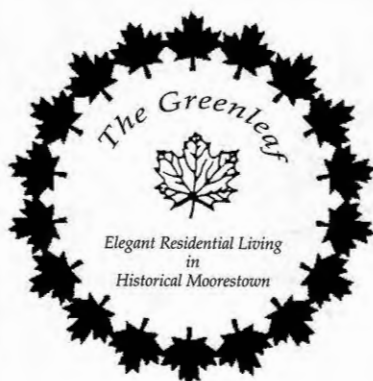
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faith, through expressions used originally by Fox and then by generations of Friends after him. What is meant by the ocean of darkness and the ocean of light? How did Fox experience the temptation to despair, and then the profound openings that brought him into personal contact with God and with his mission of a people to be gathered? How did he understand ministry and Christ Jesus speaking to his condition? What is perfection? What really happened on Pendle Hill? Finally, what is "that of God," and who is the Inward Teacher? All of these questions are addressed here, with energy and reverence that make the book itself a spiritual journey.

In the introduction to this new edition, Kolp clarifies some points about the experiential and communal nature of Quaker spirituality and suggests ways that *Fresh Winds of the Spirit*, his Quaker classic, is particularly relevant today. It is good to have this book reissued at this time, to make the richness and complexity of Fox's vision available to newer or younger Friends who might have a superficial or distorted view of some Quaker fundamentals. Although the printing and copyediting of this edition could have been improved, Kolp's work is not only informative, but inspiring. In his own words, "This book is about getting one's spiritual hair messed up—messed up because one has stepped outside into the wind of God's Spirit."

—Kirsten Backstrom

Kirsten Backstrom is a member of Multnomah Meeting in Portland, Oreg. Her ministry as a spiritual counselor for those coping with illness, loss, or life transition has been taken under the care of her meeting.

Turnaround: Growing a Twenty-First Century Religious Society of Friends

By Benjamin Lloyd. Pendle Hill Pamphlet #387, 2006. 31 pages. \$5.

Benjamin Lloyd believes that Friends should avoid the temptation to withdraw into the inner life and away from the outer world. "Let us engage with the world more, and through the Light which guides us as Quakers, become the beacons we are called to be," he writes in *Turnaround*. This pamphlet begins with his suggestion that we "advertise" our identity as Friends in order to promote the testimonies that Friends represent. Thus, we would not only be living our testimonies, but living them visibly. Personally, I feel uneasy about the T-shirts he proposes—"Quaker: Peaceful, Truthful, Simple." Should we not, with irony, add "Humble" to the list? Such superficial forms of publicity seem to boast of

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accomplishments rather than describe values we strive (and often, humbly, fail) to represent. But this pamphlet is really about making a concerted effort to represent those values—not to hide behind the code word “Quaker,” but to ask ourselves what that word means to us, and then bear witness (testimony) to that meaning in our lives and to the world. Lloyd is a wise guide and teacher, reminding us that before we can bring Quaker gifts to non-Quakers we must genuinely embody those gifts in our own meetings. He challenges us to talk directly about our faith, and to take things like membership, pastoral care, and leadership seriously and spiritually, while reminding us that our senses of community and corporate seeking also depend upon the ability to have fun together, to encourage and love one another. In this way, and with some good advertising, we may live up to our true Friendliness and attract others to join us in our Quaker meetings and our Quaker testimonies.

—Kirsten Backstrom

Expectant Listening: Finding God's Thread of Guidance

By Michael Wajda. *Pendle Hill Pamphlet*
#388, 2007. 32 pages. \$5.

Michael Wajda reminds us that the heart of Quaker spirituality is “expectant listening” for the ways that “God is continually calling us to faithfulness and into the gifts and ministries that we are given.” Such listening reinforces itself, as the call we hear gives us a deeper hunger for God, which can then be fed by further expectant listening. Our response to God’s call may be simply and sufficiently a “noticing”—“when we attend to the inbreaking of the Spirit and try to learn from it.” Wajda leads workshops and retreats that encourage Friends in their noticings, and he shares some of their stories, along with his own, as examples of the kinds of experiences that come to us from God when we listen expectantly. His own listening led him to travel under a concern for the support of Friends’ ministries and the deepening of corporate faithfulness. He emphasizes that “expectant listening”—in meetings for worship, in personal spiritual practice, in meetings for business, and in everyday life—requires patience and a willingness to overcome resistance both internally and externally. Yet this pamphlet makes it clear just how meaningful such listening can be when we commit ourselves faithfully to its practice and begin to see the patterns of our lives shaped over time by God’s call.

—Kirsten Backstrom

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AFSC has joined a network of Fair Trade groups in England, Europe, Israel, and Canada to market Palestinian farmer-grown olive oil and olive-based soap. Production is managed by a local farmer-processing-bottling cooperative that ships Zatoun (Palestine Peace Awareness, Inc.) products to Canada, where AFSC gets its supplies, according to Samir Moukaddam, the director of the Middle East Peace Education Program (MEPEP) at the AFSC Southeast Regional Office in Atlanta, Ga. He joined Richard Wark, of Jewish Voice for Peace (JVP), to share with Durham (N.C.) Meeting their observations and efforts in the West Bank and Gaza. Wark was in an international delegation that participated in the annual fall olive harvest and met with Palestinian and Israeli peace groups, sponsored by AFSC-MEPEP's Ziyarat az Zatoun (Visiting the Olives) Project. Almost a third of Palestinian oil goes unsold because of the ongoing Palestinian-Israeli conflict. Part of the revenues from Zatoun go to Project Hope, a Palestinian-run organization that supports children in the trauma and deprivations they experience. Hope offers them art and theater programs, gentle counseling, and English language classes. Revenues also provide individual farmers with up to 50 olive tree saplings to replenish or restart new farms. Quakers and JVP members are exploring ways to have local meetings, cooperative markets, and Arab restaurants buy and offer for sale the green, aromatic extra-virgin oil, shipped by AFSC. The farmers are given fair trade prices for their product and gain a market that is otherwise inaccessible to them. —AFSC, JVP, and Samir Moukaddam

Francis Coyle, a Quaker veteran of World War II, and other religious people were among the "Aero 8" charged with misdemeanor trespass at Aero Contractors in Smithfield, N.C., in April. They led over 30 protestors of Aero's alleged CIA-sponsored "extraordinary rendition" flights of security detainees, taking them to foreign prisons where interrogation-by-torture is said to be practiced. At the May court trial, the defendants' main witness was Trevor Paglen, the co-author of *Torture Taxi: On the Trail of the CIA's Rendition Flights*. A European Union Commission also documented such flights. The George W. Bush Administration has denied these charges. The defendants testified they had spent many months attempting to get local and state authorities to investigate the allegations, to no avail. They then decided to conduct a "citizens' arrest." The judge at Johnson County Court declared three of the eight guilty and imposed a combination of suspended sentences, \$50 fines, and an order

not to go on Aero properties for two years. After sentencing, the three offenders immediately sought an appeal. The judge then vacated the sentences. He will decide whether to allow a trial by jury for the three who were convicted and so further create a public record of CIA/Aero connections. The alternative is to dismiss the case, or the prosecutor may choose not to prosecute. —*www.newsobserver.com, conversation with Francis Coyle*

AFSC sent an exploratory delegation to the Horn of Africa to assess the growing humanitarian crisis in the cluster of conflicts engulfing Somalia, Ethiopia, and Eritrea, with links to the turmoil in Sudan and its neighbors. The group's five experts in development, crisis, conflict analysis, and Africa project implementation are led by Bill Pierre, AFSC's director of the Middle East and Europe Region. Estimates report that over two million in Somalia alone are becoming more vulnerable to deprivations of security and basic needs. Up to 16 million people in the Greater Horn, including the Sudan region, require but cannot obtain humanitarian aid because of the security situation. Diplomats and intelligence analysts charge that the U.S. prime focus on antiterrorism is overshadowing a much-needed comprehensive peace initiative; only sporadic diplomatic efforts have been made, while the U.S. works closely on terrorism issues and military "solutions" with hardline leaders in Khartoum and Addis Ababa. —AFSC

The new Undersecretary of Defense for Intelligence, James R. Clapper Jr., "is moving to end the program," TALON, the Defense Department's secret database that collected and circulated unverified reports about people and organizations that allegedly threatened Department of Defense facilities, exposed over a year ago. Palm Springs Meetinghouse was one of many groups caught up in TALON. The Undersecretary announced that any new system, unlike TALON, "must lay to rest the distrust and concern about the department's commitment to civil rights." Palm Springs Meetinghouse was first targeted because it provided space for an open counter-recruitment meeting beginning in 2004. TALON, which stands for Threat and Local Observation Notices, is a spy program operated under the direction of the Counterintelligence Field Activity (CIFA), and was established in September 2002 by then Deputy Secretary of Defense Paul D. Wolfowitz. It is estimated that CIFA had 400 full-time employees and 800 to 900 contractors working for it. The two top CIFA officials resigned after their ties to jailed lob-

byist Jack Abramoff were revealed. Wolfowitz also resigned and became president of the World Bank, from which he was forced to resign. —*The Washington Post*

George Fox University in Newburg, Oreg., was a midpoint stop in the itinerary of the Soulforce Equality Ride this spring. The Quaker university was one of 16 primarily Christian colleges and universities scheduled to be visited by the 26 Equality Riders traveling on the bus. They left Minneapolis on March first to travel across the Midwest to California, and then north to Oregon and Washington, before turning east across the upper Midwest back to Minneapolis by the end of April. A second Equality Ride bus, also with 26 Equality Riders, departed Minneapolis at the same time to follow a similar schedule visiting schools in the South. The mission of the two groups of Equality Riders was proclaimed in bright letters on the sides of both buses: "Faith Forward Social Justice for Lesbian, Gay, Bisexual, and Transgender People." Equality Rides were begun last year by Soulforce, an advocate for civil rights and freedom from religious and political oppression for lesbian, gay, bisexual, and transgender people. Founded in 1999, Soulforce has its executive office in Austin, Tex. Its youth division is based in Minneapolis. The purpose of Equality Rides and of Equality Riders visiting schools is to engage in dialogue with students, faculty, and administrators in classroom presentations and campus forums about the treatment of lesbian, gay, bisexual, and transgender students. The visits are arranged in advance with the schools. "The schedule for Equality Rides is worked out in collaboration with the schools. We hope to have meetings and encounters with both groups and individuals when we arrive at the school," Paige Schilt, media director for Soulforce, said. "Still, we are sometimes not welcome," she acknowledged. According to a press release on the Soulforce website, schools visited by the two Equality Rides during March and April "exhibited a wide variety of responses to the Equality Riders' invitation to create a public dialogue about the experience of LGBT students. . . . Some schools welcomed the Riders' diverse perspectives, some set narrow limitations on the Riders' campus access, and others went so far as to ban them from campus. In the end, the Riders suffered more than 100 trespassing arrests in order to bring a message of hope and justice to every school." The Equality Rides still had an impact on some schools, according to information on the Soulforce website. Six of the schools visited have new gay-straight alliances. At one university an unofficial LGBT support group has

been granted a new hearing on achieving official group status. Students at another university have started a petition asking the institution to review its policy on homosexual behavior. Of the 16 schools visited by the Equality Ride bus on the western itinerary, George Fox University was eighth on the schedule. Founded by Quakers in Newburg in 1891 as Pacific College and becoming George Fox University in 1996, the school today has an enrollment of 3,200 students and is described as a "Christian university of the humanities, sciences, and professional studies." When the Equality Ride bus arrived at the campus on April 5, a group of students, faculty, staff, and administrative personnel were available to coordinate the schedule and meals for the Equality Riders. The result for the Riders was a day of "unprecedented conversation about lesbian, gay, bisexual, and transgender equality and Christian faith." There were discussions with students, faculty, and administrators gathered "in the student commons, in classrooms, in the cafeteria, and on the campus green." According to Equality Riders, one George Fox student commented, "Meeting with all of you has helped me to realize the need to reevaluate this issue because I am only beginning to understand." Brandon Kneefel, media director for the Equality Ride west bus, in an e-mail comment about the visit to George Fox University, stated, "As soon as we entered campus, we saw that so many wanted to have the conversation about faith and sexual orientation. The day progressed with trying to find time to fit all the conversations in. The reception was very well received by both parties, and we left with a belief that those we interacted with at GFU will continue to try to reconcile Christianity with the LGBT community." Six days after the Equality Riders visit at George Fox University, Dana I. Miller, vice president for marketing and advancement at GFU, in a letter addressed to "Alumni, Parents and Friends," wrote, "I believe we achieved our goal of a mutually beneficial day of dialogue, befitting the educational mission of our university. We also were able to express the love of Christ to a group that has not always been met with grace. . . . We were clear about who we are and what we believe Scripture teaches about homosexual practice, and the Equality Riders experienced a welcoming and hospitable community demonstrating the love of Christ. Both of these messages came through very clearly." Two weeks after the Equality Riders visit, the university announced that the George Fox University Board of Trustees "has adopted a statement of the university's lifestyle standards." Noting that community lifestyle issues "have been dis-

cussed by the board for several years," the announcement affirmed that the lifestyle statement "keeps in place the longtime community expectations for traditional undergraduates, who sign an honor statement to abstain from gambling, sex outside of heterosexual marriage, and the use of pornography, alcohol, tobacco, and non-medicinal drugs while enrolled." One portion of the lifestyle statement itself further affirms, "In regard to sexual morality, we believe that only marriage between a man and a woman is God's intention for the joyful fulfillment of sexual intimacy. This should always be in the context of mutual compassion, love, and fidelity. Sexual behaviors outside of this context—including adultery, promiscuity, sexual abuse, and homosexual practice—are inconsistent with God's teaching." The statement of lifestyle standards was distributed to students and staff by e-mail. —www.georgefox.edu; Rob Felton, Director of Public Information, George Fox University; www.soulforce.org; Paige Schilt, Director of Public Relations and Media, Soulforce; Brandon Kneefel, Equality Ride West Bus Media Director, Soulforce

■ BULLETIN BOARD

Upcoming Events

- September 7–10—Middle East Yearly Meeting
- September 14–15—Friends World Committee for Consultation celebrates its 70th anniversary and invites all Friends to the celebration, which begins on Friday evening at Haverford College, Pa. and continues on Saturday at Swarthmore (Pa.) Meeting. Thomas Hamm, author of *The Quakers in America* and *The Transformation of American Quakerism*, will give a historical introduction, and many other Friends will address topics ranging from FWCC's early work to how FWCC has made an impact on the world of Friends and what to expect in the future. Advance registration is requested. Registration forms and event details, including lodging information, can be found on the FWCC website (www.fwccamerica.org) or by calling (215) 241-7250.
- September 28–30—Missouri Valley Friends Conference
- September 29—FWCC, Section of the Americas, Midwest Regional Gathering
- September/October—General Conference of Friends in India

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my bed. It doesn't matter, I am euphoric. Joseph asks me about meditation, about speaking from the silence. He suggests that we meditate on film. I give a prayerful message of appreciation and express my hopes and dreams for the day.

In our *ger*, a quart-size metal container with a spigot is mounted over a basin. Under the basin cabinet is a door for the drain bucket. Water comes from the pump house a kilometer away. Nyamdorj drives to the pump house, unlocks the door, pumps the water by hand, puts the two five-gallon pails into his car, and leaves them inside the door to our *ger*. We dip into the water and fill the spigoted container. To wash my hair, Haliuna dips into the five-gallon pail and pours it on my head. I shampoo, then she pours water over my head to rinse. I am still combing my hair dry, which takes just a couple of minutes with the desert air sucking out the moisture, when Oyuna walks into our *ger* with the first woman to interview. She doesn't knock, since knocking on a *ger* door is considered rude. Ulam-Urnakh, 39, enters with her eyes to the ground. She has an oval face and wears bright red lipstick. Shyly, she shows us how she does healing, how she uses a bowl for scraping, and where she puts compresses. She speaks in a whisper. When she leaves, she asks us if she can bring some goat yoghurt tomorrow.

We visit the hospital and speak with the head doctor. She gives us a tour of the five-room hospital and shows us the birth area, which is empty. There is no plumbing here either. Patients have to walk outside about 50 yards to the outhouse, which is a triple-slot toilet. Dr. Aya explains that the hospital serves 2,240 people—the whole county. People arrive by motorcycle, horse, camel, or jeep, she explains. Some nomads who live three hours by motorcycle from the hospital come to have a baby, stay a day or two, and ride off on the motorcycle again. Dr. Aya tells us that a woman is resting in the maternity apartment—a room with two single beds, a hot plate, a table, and a sewing machine.

Later, with the generator humming outside the window of the government building, we meet Sogar, the governor. There is one computer in Manlai Soum, and the generator is providing electricity

for it. After welcoming us and sharing milk tea and conversations about our trip, Sogar says he has the names of some single women we can visit, which he writes in my notebook. I remember thinking: *Now this is really happening! He is actually giving us names of real women.*

Joseph asks, "How will we find them?" I think we both have the idea that nomads can be anywhere. I haven't yet learned that they generally move from the same pastureland to the next each season.

Sogar laughs and says, "Everyone knows where they are."

We bounce in a Russian van with no shock absorbers over gravel pastureland to visit the first woman, who lives ten minutes from the soum center. There are dirt tracks, no paved roads in Manlai Soum. Puntsag is out in the pasture herding her goats and sheep, who scatter as our van approaches. A woman in her 60s with a weathered face, Puntsag never stops smiling. She has never met a foreigner before, never left the county, never had her hair cut, never been married, and has delivered 11 children of her own. Only four are still living—the others she lost in a *ger* fire. She lives here with her daughters and grandchildren. The *ger* is all by itself. The land is brown and the wind sweeps through unimpeded. How can she manage?

I am in the middle of the leading now. It feels like being in an altered state. I can feel my meeting holding me in the Light. I feel protected and at the same time fully present. Puntsag opens her life to me. I am too busy meeting the women and experiencing their lives to get emotional, but I feel overflowing thankfulness and can feel ever-ready moisture around my eyes.

Dulma, 27, with a moon face darkened by a pregnancy mask, has been resting in the maternity room of the hospital for a month due to preeclampsia, a pregnancy complication. Her normal life is childcare, food preparation, milking livestock, felt making, and cleaning. In this life she never sits still. Now that she has a chance to sit, she tells me about her life. At first, she is very shy and answers questions with one-word answers. Then she begins to share. She tells me she has only had one photograph of herself in her 27 years and asks to see what she looks like on the digital screen of the camera. "Beautiful!" she says. We wonder if she will

deliver during our eight-day stay in Manlai Soum, especially since she has given us permission to film the baby's birth. This will really make the film, the team thinks. When she goes into labor I cry. When I step into the delivery room, I am sniffing. The nurse asks me if I have a cold. I assure her it's from crying. "Oh, you Americans, you cry all the time!" she says in her deadpan voice.

Watching my leading unfold in the Gobi, I feel my heart open wide. Each day exceeds my dreams. It is this kind of vulnerability I feel as I meet and connect with the women—and as I go back year after year. I feel the same gratitude and prayerfulness each time I sit to edit, with each decision I make about what to include in the film and who can help me complete it. And I can see on the faces of the audience the same softness of heart as they sit watching *Gobi Women's Song* in the theater.

At Home, 2007

Even today, as I write, I wait for direction. I know patience is worth it because of the experiences I have had in the past. Still, I am also aware that my view is only the ant view, and this propels me to wait for the overview provided by Spirit. My question is: Am I to go to Mongolia this summer? I usually go for six weeks to two months, so it has a big impact on my work and life. It also requires a lot of preparation and organizing.

Just yesterday, someone called to rent my house, but I haven't advertised it. I don't know if or when I am going—I wait for clarity, for word from grant funding. I am available, though, to go to Mongolia to work on a second film, *In the Shadow of Shamans: Life with Dukha Reindeer Herders*—or something else I don't know about yet.

Last night I had a dream I am in a train station, searching. I wonder which train I am supposed to take. Two Mongolian friends who are in the U.S. now catch their train. I don't run for it. I wait. I know that just like that leading ten years ago, the answer will come. The leading will ripen and the experience will be beyond anything I can imagine right now. □

Useful Fictions

continued from page 20

a useful fiction in order to appreciate their messages. I do not resonate to the image of the thin, bearded ascetic. The picture of the young Jesus holding the lamb is easier for me, except I see an even younger child with a rabbit instead of a lamb. They are standing in a beam of light, not unlike the one I see during prayer. To me, this child symbolizes trust, love, and protection of the innocence in nature. It represents another aspect of the beneficent spirit that, for reasons of brevity, I call "God."

When I employ this useful fiction, I imagine a spirit that identifies the trusting child inside of everyone, including (with some difficulty) myself. When I am faced with evil, arrogance, rudeness, stupidity, or someone in need, I try to see the other person as needing the services of this spirit. If I shine towards them brightly enough, the spirit will find that part of others that is either protective child or trusting rabbit and bring it to the fore. My scientific self would argue that the world responds positively to a Friendly attitude, but the useful fiction of a benevolent spirit at my beck and call is easier for me to engage. When others talk of Jesus, I think in terms of this spirit.

This may sound as if I have all of this at my fingertips, but I am far from it. For the most part, I am aware of my spiritual side only on widely separated occasions, such as meeting for worship. My challenge—my growing edge—is to somehow let my spiritual side inform more of my ordinary activities. So far I haven't been very successful, but I'm still working on it.

I think it more than a passing oddity that a scientific, atheistic skeptic orders his world with icons of children, rabbits, nutrient-rich golden currents, healing auras, communicating fungus, and benevolent spirits. I'm sure I could construct scientifically valid, adaptively altruistic paradigms for each of them, but they would be bloodless and not particularly useful in the heat of the action of everyday living. My useful fictions, when I remember them, help me to live what others might call my "faith" or "religion"—to answer that of God in all. □

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Extraordinary Experience

continued from page 8

ing T-shirts and unfurled their banners. Cub Scout troops greeted those arriving with small bunches of flowers to be placed at the memorial. An enveloping fog of incense-sweetened air grew muggier by the moment. The heat simmered, then boiled over onto the heads of those in the 15,000 seats set up in the Peace Park, with special sections reserved for "Atomic Bomb Survivors and their families." Every five rows, the end chair sported a bountiful bouquet of lilies. Banks of yellow chrysanthemums all at the same stage of bloom surrounded the cenotaph and eternal flames. The A-bomb dome in the distance with its burned-out iron roof structure was the only visible remnant of what was once a thriving section of the city.

After a reception at Hideko's school, our August 6th activity stretched well into the evening when we assembled for a performance at one of the many smaller memorials that surround the Peace Park. It was beastly hot and sticky. The cicadas threatened us with their volume, nearly as many decibels as we could muster. When Hideko had first consulted her former classmates about the possibility of being on the program that night, they all realized it was a tall challenge for a U.S. peace group—she was reminded that this was a Japanese observance that was primarily for Japanese survivors. To her surprise and delight, a former teacher who had been challenged by her as a student became a steadfast ally as a member of the organizing committee. She seized upon his pledge of support, and with persistence she sent individual mission statements from each participant. "These are the people who want to sing," she wrote. "They are all individuals interested in peace." The official invitation arrived soon after.

Hideko's daughter Miko sang the song she'd been waiting to sing, one she'd composed called, "A Prayer for Hiroshima." To the tune of "Danny Boy," her amazing soprano voice carried us through her mother's experience of waiting in vain by the river for her own mother to return and Miko's lament for the grandmother she never knew.

"I would have been a different person," she sang, had her grandmother not been robbed from her by the bomb. All at once, we were dipped into the sea of remembered pain that surrounded us. Hideko

stepped up to comfort her daughter as Miko's voice cracked, and for a moment, seemed unable to continue. Rubbing her back, Hideko gently encouraged her to continue, telling her it was all right to cry.

Just behind us was the sacred mound, the final resting place of her grandmother, her uncle, and the tens of thousands who died that day and in the days and months after. "Step lightly here, for you tread on thousands of lost souls," Hideko had cautioned us as we approached the mound where many were buried. How close we were to them all. We couldn't help crying.

On our way back to the hotel, we added our own paper lanterns to the thousands floating out to sea, all with messages of peace and hope for a time when the specter of an atom bomb would no longer be a threat. *Please do not permit the atom bomb a third time*, we sang.

Once home, a letter came to Hideko from the gentleman in charge. "There may be many other highly skilled and professional groups, but none could have reached our hearts the way yours did," he wrote. "You sang directly from your hearts to ours."

Members of the choir had their lives transformed by the journey, a fulfillment of the choir's mission that most could hardly have imagined when we set out. For Annette Lewis, who was born on August 6, 1945, and raised to believe the bomb was a good thing, it was a chance to see and understand firsthand that this wasn't necessarily so. Our gifted director, Dave Marston, awoke in the middle of the night and composed a song of apology for a bomb that was dropped before he was born. The song has been recorded and was recently released in Japan. For some of our Japanese hosts, our visit was the first time they had ever talked about the bomb with people from the United States.

In the months since our return, Hideko has been awash with a sense of what she calls collective healing. Of the experience, she says, "Being with the choir in Hiroshima, reaching out with the sound of true heart and harmony in the spirit of collective healing, gave me an opportunity for the final healing of what has been nearly a lifetime of grief." □

■ MILESTONES

Marriages/Unions

Anderson-Moore-Backman—*Christopher Daniel Moore-Backman and Carin Leslie Anderson*, on May 13, 2006, under the care of San Francisco (Calif.) Meeting. The meeting for worship with the purpose of marriage was held in Oakland, Calif. Both Christopher and Carin are members of San Francisco Meeting. A lunch reception with folk dancing, led by Carin's father, Jim Anderson of Chico (Calif.) Meeting, followed the ceremony. Carin and Chris chose not to seek legal recognition of their marriage as a gesture of solidarity with gay and lesbian couples who cannot legally marry.

Graley-White—*Nancy White and Jim Graley*, on May 8, 2006, under the care of Fredonia (N.Y.) Meeting. The meeting for worship with the purpose of marriage was held at the couple's home in Conewango Valley, New York. Nancy is a member of Fredonia Meeting of New York Yearly Meeting. A potluck reception followed the meeting at the couple's home, decorated by numerous bouquets of flowers from family and friends. The couple has taken the name Graley-White.

Deaths

Kohls—*Robert Kohls*, 79, on August 9, 2006, in San Francisco, Calif. Bob was born on May 28, 1927, in Grimes, Iowa, to Hulda Marie Kohls and Harry Frederick Kohls. He was raised on a modest tenant farm near Grimes, and worked at a wide variety of professions. By his side through all the twists and turns of his life, rich with service, was Norma Chappell Kohls, whom he met in 1944 at Drake University where they were both art students. They genuinely provided love and support for each other throughout their 57-year marriage. Bob earned a master's degree in Art History from Columbia University and a PhD in Cultural History from New York University. He was drafted into the U.S. occupation army in Korea after World War II. Later he directed an orphanage in Taegu, Korea, and directed the Christian Children's Fund office in Seoul. He was a pioneer trainer with the U.S. Peace Corps for volunteers to Korea, Brazil, Tunisia, and Libya; a teacher and trainer for the U.S. Information Agency for cultural and media attachés being posted overseas; a senior research fellow for the Global Vision Group; and a professor of International Relations and Business at San Francisco State University. Bob taught art at a junior college in Eagle Grove, Iowa, and sold his paintings and other art at a gallery in Greenwich Village. He was the author of five books, including *Survival Kit for Overseas Living*, a standard text for government and nonprofit officials living overseas, and *The Values Americans Live By*, written for foreign visitors to the United States. Bob received a variety of honors during his lifetime. One of his colleagues referred to him as "a giant in the field of intercultural relations." The Society for Intercultural Education, Training and Research, which Bob helped to found, honored him with their Primus Inter Pares award in 1986. "Empathy," wrote Bob, "is an essential capability, but that is not enough. If you are not compassionate, this is not the right field for you." But he was. Through his work, scholarship, writing, interpersonal relationships, family, and worship he manifested a compassion that

made a positive difference in countless lives, many of them children now grown, who maintained life-long contact with him and with Norma. One of the children was a little girl named Kathy, whom the couple adopted in the early 1960s. When they left Korea, Bob, Norma, and Kathy spent nine months visiting 34 countries, including India, where they stayed for three months. The warmth of the Kohls family extended into San Francisco Meeting, where Bob always found time to serve on or as clerk of various committees. Friends treasured the classes he taught in world religions, where he shared scholarship and insights. In meeting for worship it was clear that Bob's ministry came from the spirit that animated his compassionate life. Friends were privileged to know Bob as a beloved member of San Francisco Meeting for nearly 20 years. He was an active member of the Quaker community for more than 50 years, a man whose being was rooted in a deep and abiding faith that was always attuned to the Inner Light. Bob is survived by his wife, Norma Chappell Kohls; and his daughter, Kathy Kohls Wizowski.

Livingston—Dorothy Louise Livingston, 83, on April 16, 2006, in Tucson, Ariz., surrounded by her loving family. Dorothy was born on March 4, 1923, in Cincinnati, Ohio, to Louis and Frieda Dotzauer. In 1947 she received a BA in Religious Education from Heidelberg College in Tiffin, Ohio, then worked in New York City where she met and married David Livingston. They eventually moved to the Chicago area where they encountered Quakers, and in the mid-1950s, when they moved to Hackensack, N.J., they and their twin daughters joined the Religious Society of Friends and Ridgewood (N.J.) Meeting. The meeting was then gathering in the local YMCA, and the Livingstons helped to supply the labor to build the Ridgewood Meetinghouse. It was deliberately located between black and white neighborhoods. Dorothy helped start Friends Neighborhood Nursery, an integrated preschool located in the meetinghouse, and many Friends still remember the monthly folk dance group, also held in the meetinghouse, that she and David initiated and led. Dorothy served on several committees for Ridgewood Meeting, including Ministry and Oversight, and was active in New York Yearly Meeting, where she worked in the office for one year. After their daughters left home, the couple retired to Tucson, Ariz., where Dorothy became active in Pima Meeting, serving on the Gay, Lesbian, and Bisexual Concerns Committee and the Ministry and Oversight Committee. She helped to initiate the Friendly Opportunities Committee that organized talent shows, celebrations, and discussions. She was also active in Arizona Half-Yearly and Intermountain Yearly meetings, donated hundreds of hand-knit lap robes and baby blankets to Tucson nursing homes and the Casa de los Ninos, and, as a passionate member of the Women's International League for Peace and Freedom, sang with the Ragging Grannies of Tucson. Dorothy was a lifetime activist for peace and justice, living by the courage of her convictions in a way that inspired many. Dorothy is survived by David Livingston, her husband of 57 years; her twin daughters, Deborah and Marcia Livingston; four grandchildren, Wenonah Michallet-Ferrier, Siobhan Keyes, Seamus Keyes, and Ormy Keyes; and four great-grandchildren.



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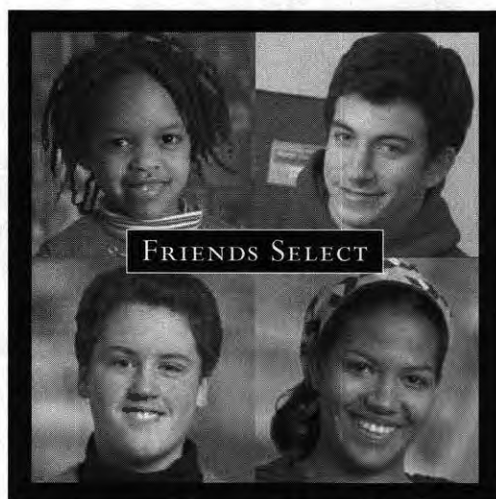
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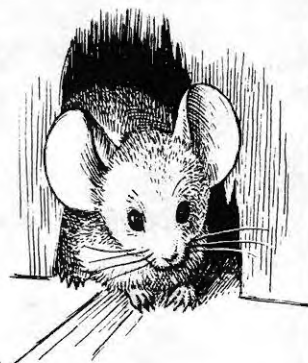
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Lugo—*Janet Lugo*, 77, on July 4, 2006, in Saratoga Springs, N.Y. Janet was born Janet Elizabeth Lippincott on August 17, 1928, in Schenectady, N.Y., the daughter of Charles D. and Mary Neil Lippincott. Janet received a degree from Cornell University in 1950, and served as an interpreter for the Organization of American States in Washington, D.C. from 1950 to 1970. She was equally at home in English and Spanish. In the 1970s she moved to New York and worked as a proofreader-editor for *Time* magazine. Her spare time was devoted to putting her Quaker principles into action. She was instrumental in bringing Quakerism into prisons and helped to start Quaker meetings in a number of New York prisons. She served for many years as the clerk of New York Yearly Meeting's Prisons Committee. She was one of the founders of the Alternatives to Violence Project (AVP), which grew out of a collaborative effort by prison inmates and the yearly meeting's Quaker Project on Community Conflict to design experiential workshops for conflict resolution, personal growth, and transformation. As a member of AVP's Education Committee, she was a major author of the manuals and exercises used in the workshops. In 2004, Janet was honored at an international AVP gathering in New Zealand. Janet's fluency in Spanish was often put to good use in the prison workshops, and she also established good relations with Native American and Muslim inmates. She worked on a National Council of Churches project to reduce U.S. reliance on prisons. Since AVP needed to stay nonpolitical, Janet started the Quaker Information Center on Criminal Justice to take a stand and work for justice, spreading knowledge of what was going on in the prisons. The information center was staffed by released prisoners. Throughout her witness work she had the ability to stand up to authority and speak her mind honestly, in the best Quaker tradition of "speaking truth to power." She served as a role model for strong, independent women. Janet noted that her involvement in Quaker prison work harked back to her 17th-century English ancestor Richard Lippincott, who defended the early Quakers' right to criticize the Anglican Church and was imprisoned along with them. Ensuing generations of the family avoided prisons entirely, and Janet's father strongly disapproved of her involvement, but her conscience spoke even more strongly. Fortunately, she found in AVP not only a fulfilling avocation but also a supportive community, and a close personal friendship with the family of Ellen Flanders. A member of Saratoga Meeting at the time of her death, she was known throughout New York Yearly Meeting for her Quaker witness, friendly smile, and faithful participation in events and discussions. She held membership in various meetings over the years, but truly felt she was a member of New York Yearly Meeting, where her presence was so strongly felt. Janet was preceded in death by her husband, Amadeo Lugo, and her daughter, Julie Lippincott Lugo. She is survived by her cousins James Rice and Ruth Passmore Thompson.

Passmore—*Henry Marshall Passmore*, 83, on January 22, 2007, in San Antonio, Tex., of Parkinson's disease. Henry was born on December 19, 1923, in Mendenhall, Pa., to Samuel Sharpless Passmore and Mary Marshall Passmore. Henry grew up in Old Kennett (Pa.) Meeting and graduated from

George School in Newtown, Pa., in 1942. In 1948 he graduated from Oberlin College, then taught at Oakwood School in Poughkeepsie, N.Y., from 1948 to 1951. After serving for six years as director of community planning for United Fund in Springfield, Mass., he was budget analyst for United Way of Southeast Pennsylvania from 1953 to 1959 and from 1972 to 1985, working for the International Programs of American Friends Service Committee in the interim. A member of Media (Pa.) Meeting, Henry took special interest in his children and grandchildren. Henry was preceded in death by his sister, Elizabeth; and his infant daughter, Margaret. He is survived by his daughters Mary Passmore Karp and Diane Passmore Pina; his son, Samuel Booth Passmore; and nine grandchildren.

Young—Marjorie Hope Young, 83, on April 11, 2006, in Wilmington, Ohio. Marjorie was born on January 15, 1923, in Lakewood, Ohio, to Carl A. Hope and Ethel M. Jones Hope. Immediately after World War II, she worked in war-ravaged France as a social worker and fashion model, a combination that caught the attention of *Life* magazine, which highlighted her adventures. Marjorie held degrees from Sarah Lawrence College, Columbia University, and New York University. Marjorie was also a writer and world traveler. On August 7, 1971, she married James H. Young, and together they wrote numerous professional articles and five books. From 1975 to 1988, Marjorie Hope Young and her husband held a joint appointment in Sociology and Social Work at Wilmington College. During those years they became members of Campus Meeting in Wilmington, Ohio, where they shared their deep concerns for the environment, human rights, justice, and peace. Whenever possible they used bicycles for transportation. Their home was Marjorie's refuge, where she wrote while enjoying its natural beauty. After Jim's death in 2001, she remained there alone until deteriorating health made that impossible. Her many friends helped cheer her during long months in care centers, and in turn they learned from her courage and determination. She was laid to rest beside her beloved husband and partner, in the burial ground near the site of their wedding at Sandwich (Mass.) Meetinghouse. Marjorie is survived by her sister, Cynthia Hope, and three nieces.

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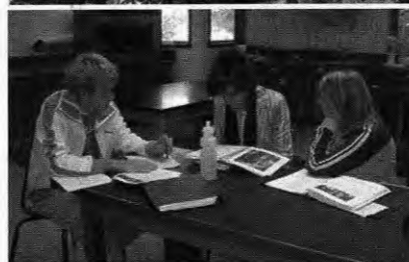


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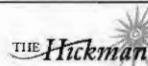
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Nursing care, residential and assisted living:

Barclay Friends—West Chester, Pa.

Advocacy/education programs:

Untie the Elderly—Pa. Restraint Reduction Initiative
Kendal Outreach, LLC

Collage, Assessment Tool for Well Elderly

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

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



Medford Leas— A Quaker-Related, Not-for-Profit Community For Adults Age 55+

We welcome your visit! Medford Leas is a unique, not-for-profit, Quaker-related community for older adults that combines the advantages of a *Continuing Care Retirement Community (CCRC)* with those of a 55+ Active Adult Community. Blending the convenience and accessibility of suburban living with the unique aesthetic of an arboretum and nature preserve, Medford Leas offers campuses in Medford and Lambert, NJ, and a wide range of residential styles—from garden-style apartments to clustered townhouses—all arranged amidst the extraordinary beauty of over 200 acres of landscaped gardens, natural woodlands, and meadows. Cultural, intellectual and recreational opportunities abound as Philadelphia, Princeton, New York City, and New Jersey's famous shoreline are all easily accessible via car or public transportation. Medford Monthly Meeting is thriving, active and caring. Amenity and program highlights include: walking/biking trails, tennis courts, indoor and outdoor swimming pools, fitness centers and programs, computer center, greenhouses, very active self-governed residents' association with 90+ committees, on-site "university" program, and much more. Medford Leas' superior health, wellness, and long-term care (assisted living & skilled nursing care) services are available through two distinct contract types and a wide range of fees: "Lifecare"—with unlimited care included in fees; and "Non-Lifecare"—with fee-for-service health care services. CCAC-Accredited; Member, Friends Services for the Aging. For more details or to schedule your visit, call (800) 331-4302. <www.medfordleas.org> E-mail <move-in-information@medfordleas.org>.



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

Schools

Life Energy Healing School, Middlebury, Vermont. Discover your leading, manifest it in your life. Learn energy healing, improve your intuition, sing from your heart. Four long experiential weekends per year. info@lifenergyheal.com http://www.lifenergyheal.com 802-388-1301

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

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

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

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

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

Services Offered

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

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

Ahimas Graphics

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Samples: <www.pennyjackim.calligraphycards.org>

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

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

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Summer Camps

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

Journey's End Farm Camp

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>.

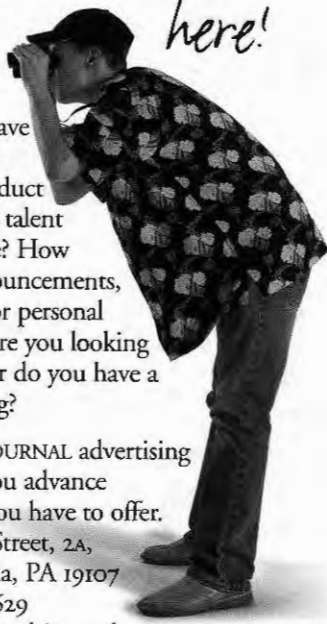
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MEETINGS

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

x =Handicapped Accessible

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

\$25 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), <tmfrendshouse@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.

MEXICO

MEXICO CITY-Paty (55) 5616-4426. <http://mexico.quaker.org>.

NICARAGUA

MANAGUA-Unprogrammed worship, 10:45 a.m. 1st & 3rd Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. <www.pronica.org>, (727) 821-2428, +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-Discussion 9 a.m. Unprogrammed meeting 10 a.m. Sundays. 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 Su., 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>.

x **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.

x **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) 272-3736.

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. Enter at rear: 1780 Third St. near Jefferson; Napa, Calif. Joe Wilcox, clerk, (707) 253-1505 or <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.

x **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.

Connecticut

HARTFORD-Meeting and First-day school, 10 a.m. Discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: (860) 232-3631.

MIDDLETOWN-Worship and First-day school, 10 a.m. 51 Lawn Ave. Phone: (860) 347-8079.

NEW HAVEN-Meeting and First-day school, Sundays, 10:30 a.m. 225 East Grand Ave., New Haven, CT 06513. (203) 468-2398. <www.newhavenfriends.org>.

NEW LONDON-Meeting for worship and First-day school, 10 a.m., discussion, 11 a.m. Friends Meetinghouse, 176 Oswegatchie Rd., off Niantic River Rd., Waterford, Conn. (860) 444-1288 or 572-0143.

NEW MILFORD-Housatonic Meeting. 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. (806) 429-0087.

WILTON-Worship and First-day school, 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

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.

OUAKER 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 Bosurvey 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) 372-1070.

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: B51 Barbara 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: Rustin Lervenson, Warren Hoskins. <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.; midweek worship and Bible study. (850) 878-3620 or 421-6111.

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

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

Georgia

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

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

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

GWINNETT-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 and lunch at alternating locations. 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. 101 W. Old Elm Rd. (at Ridge Rd.). Mail: Box 95, Lake Forest, IL 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. <www.quakers.org/urbana>.

Indiana

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

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

FORT WAYNE-Friends Meeting. Plymouth Congregational Church UCC 501 West. Berry Room 201, Fort Wayne.

10:30 a.m. Unprogrammed worship. 10:45 a.m. Joint Religious Education with Plymouth Church. (260) 482-1836.

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

INDIANAPOLIS-North Meadow Circle of Friends, 1710 N. Talbot. Unprogrammed worship 10 a.m. Children welcome. (317) 926-7657.

INDIANAPOLIS-Valley Mills Meeting, 6739 W. Thompson Rd. (317) 856-4368. <http://vmfriends.home.mindspring.com>.

RICHMOND-Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 935-5448.

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

VALPARAISO-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 W. Lincolnway. (219) 928-7411.

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, 10 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 Sandwedge Circle, 67235, (316) 729-4483. First Days: Discussion 9:30 a.m. Unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 9:30 a.m., business 12 noon. <http://heartland.quaker.org>.

Kentucky

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

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

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.

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) 296-2926.
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, Sundays a.m., 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 Metzert, 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 Sundays. 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 Road, 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. Bobbie Siebens, clerk, (410) 877-3015.

FREDERICK-Sunday worship 10:30 a.m. First-day school 10:45 a.m. Wednesday 7 p.m. 723 N. Market St. (301) 631-1257.
SALISBURY-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 749-9649.
& SANDY SPRING-Meetinghouse Road off Md. Rt. 108. Worship Sundays, 9:30 and 11 a.m. and Thursdays, 7:30 p.m. Classes Sundays, 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.
SENECA VALLEY-Preparative Meeting 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.
SOUTHERN MARYLAND-Patuxent Friends Meeting. Worship 10 a.m. 12220 H.G. Trueman Rd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233. <www.patuxentfriends.org>.
UNION BRIDGE-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

Massachusetts

& ACTON-Worship and First-day school 10 a.m. Minute Man Arc, 130 Baker Ave., Ext., Concord. (978) 263-8660.
AMESBURY-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 388-3293.
AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188 or clerk (413) 256-1721.
ANDOVER-LAWRENCE-Worship: Sundays at 2 p.m. Forest Street Union Church, 15 Forest Street, Methuen, Mass. (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: 827-1211. <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: Geoff Brieger (248) 547-3073.
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), at Everybody Reads bookstore, 2019 E. 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. 11 9th St. NE. (507) 287-8553. <www.rochestermnfriends.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: <nann@olemiss.edu>.

Missouri

COLUMBIA-Unprogrammed worship 10 a.m. 6408 East 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) 553-2211, 391-4765 for directions.

Nevada

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

& RENO-Unprogrammed worship. For information call: (775) 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, (602) 785-4948.

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

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

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

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

New Jersey

ARNEY'S MT.-Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609) 953-8921.

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

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

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

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

& CROSSWICKS-Intergenerational assembly 9:30 a.m. September/June. Meeting for worship and First-day school 10 a.m. September/June. Meeting for worship 9:30 a.m. July/August. 15 Front St., Crosswicks. (609) 298-4362. Secretary in office Wednesday mornings.

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

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

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

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

MARLTON-See CROPWELL.

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

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

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

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

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

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

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

NEWTOWN-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.

RANCOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <7janney@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, 6 West University St. Visit us at <www.alfredfriends.com>. E-mail: <info@alfredfriends.com>. Phone: (607) 587-9454.

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.

ORIENT-Worship Group, Orient Congregational Church in Pastor's Conference Rm., 9 a.m. (631) 477-2235

PECONIC BAY E.M.-Wainscott Chapel, Wainscott, 10 a.m. (631) 259-3844

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

WESTBURY M.M.

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

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

NEW YORK CITY-Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at 221 East 15 Street (Rutherford Place), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan: programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Riverside Church, 10th fl.: unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting: worship 2nd and 4th Sundays at 10:30 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information.

Downtown Manhattan Allowed Meeting: outdoors in lower Manhattan, Thursdays 6-7 p.m. June-Sept. For exact location call (212) 787-3903.

& OLD CHATHAM-Meeting for worship 11 a.m. Powell House, Rte. 13. Phone (518) 794-0259.

ONEONTA/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: Sundays 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.

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

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

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

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

North Carolina

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

BEAUFORT-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Tom (252) 728-7063.

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 8:30 a.m. and 11 a.m. Childcare available. 531 Raleigh Rd., Chapel Hill, NC 27514. <www.chapelhillfriends.org>. Clerk: Jennifer Leeman, (919) 929-9135. Meetinghouse, (919) 929-5377.

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

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

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

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

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship and child care at 10:30 a.m. Call: (336) 854-5155 or 851-2120.

GREENSBORO-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 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.

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.

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) 253-3366.

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. Barb Warrington. Phone: (330) 342-3503.

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, 10:30 a.m. Kendal at Oberlin and when Oberlin College is in session 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 <ranchbim@juno.com>.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (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-Friends meeting, Portland, Ore. Singing followed by worship starting at 10 a.m. Sundays. (503) 230-7181. <www.bridgecitymeeting.org>.

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

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

FLORENCE-Unprogrammed worship (541) 997-4237.

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

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

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

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

Pennsylvania

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

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

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

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

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

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 11 a.m., Sunday. 520 E. 24th St., Chester, PA 19013. (610) 874-5860.

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

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

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

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

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

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

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

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

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

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

& GWYNEDD-Worship 9:30 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) 669-4038.

INDIANA-Meeting 10:30 a.m., (724) 463-9827.

& KENDAL-Worship 10:30 a.m. Kendal Center, Library. U.S. Rte. 1, 31/2 mi. S of Chadds Ford, 1/4 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.kennettffriends.org>.

LANCASTER-Meeting 8 a.m. 10 a.m. 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. Landsdowne 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 10-10:30 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. First-day school 11:20 year-round.

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

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

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

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

CHELTENHAM-Jeanes Hosp. gmds., 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-Schuykill 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. Sugar Rd., 2 miles NW of New Hope. (215) 297-5054.

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

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

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

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

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

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

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

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

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

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

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

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

WILLISTOWN-Worship and First-day school 10 a.m. 7069 Goshen Rd. (at Warren Ave.), Newtown Square, 19073. Phone: (610) 356-9799.

WRIGHTSTOWN-Rte. 413 at Penns Park Road (535 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) 349-7078.

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 Draud, 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.

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-Coastal 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. <www.rgvquakers.org>. (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 Joyce Wilson, (802) 492-3542, 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 (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, Wmng, 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: <abacon@visuallink.com>.

Washington

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

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

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

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

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

PULLMAN-See Moscow, Idaho.

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

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

SOUTH SEATTLE PREPARATIVE MEETING-Worship 11 a.m. Sundays at Central Area Senior Center, 500 30th Ave. S., Seattle, WA 98144. Betsy Brown, clerk, (206) 709-7849.

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. Sunday Program 10 a.m. Worship and FDS 11 a.m. (608) 637-2060. E-mail: <chakoian@mailbag.com>.

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

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

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

& **MILWAUKEE**-Meeting for worship 10:15 a.m.

3224 N. Gordon Pl. Phone (414) 967-0898 or 263-2111.

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

90 YEARS OF QUAKER SERVICE

Spirited ENGAGEMENT

**The American Friends Service Committee invites Friends to
join us in celebrating 90 years of work putting Quaker values
in action in the United States and throughout the world.**

ANNUAL PUBLIC GATHERING

Saturday, November 3, 2007 – 1:30 P.M.

Pennsylvania Convention Center
1101 Arch Street, Philadelphia, PA

Reception follows at 3:00 P.M.

Keynote Speaker: **Joan Countryman**

Joan Countryman was the first African American to graduate from Germantown Friends School in 1958. She went on to earn degrees from Sarah Lawrence College and Yale University. With more than thirty years as an educator, she is well-known in academic circles as an innovator, leader and mentor.

After retiring in 2005, Joan Countryman served as interim head of the Oprah Winfrey Leadership Academy in South Africa until January 2007.

The AFSC's Annual Public Gathering is free and open to the public.

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