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# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



Building Community  
One Meal at a Time

Three Quakers and Jesus:  
Excerpts from a  
Quaker Quest Session

Torture and Impunity

An  
independent  
magazine  
serving the  
Religious Society  
of Friends



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## ■ AMONG FRIENDS

# Reflections on Hope

This year's presidential campaign has brought an unprecedented opportunity to reclaim a sense of decency about the United States. It has replanted the knowledge that hard work and a deep desire for fundamental change can restore hope for countless millions, not just here but worldwide. It has confirmed the reality that we truly make a difference with our choices, our actions, our lives. This message of hope, empowerment, and restoration comes at a time when humanity is facing equally unprecedented challenges: wars, diminishing resources, climate change, economic disaster, and long-standing animosities between ethnic groups and nations that will impact our ability to address these monumental issues. It could not have arrived at a more propitious time.

Perhaps you, like me, remember the days of fellow human beings getting slammed about by water from fire hoses and set upon by ferocious police dogs for wishing no more than to be treated as equal to human beings with white skin, risking their lives in marches and refusing to ride on buses in Montgomery, Alabama, until change truly began to happen. The culture of hate and disenfranchisement that was so prominently exposed in those days has been slowly unraveling in the decades since, making the election of Barack Obama to our nation's highest office a tangible reality. Racism has not died in the U.S., but it is slowly withering, to the point where the majority of people in our nation now pin their best hope for addressing overwhelmingly challenging problems upon an extraordinary man with black skin. Perhaps you, like me, witnessed the results of election night holding your breath, with tears streaming down your face, awestruck at the enormity of what has been accomplished by so many over so many years.

President-elect Barack Obama knows that the hardest work is still ahead of us. He understands that we will need to unite in facing the enormous challenges of our time—and he has shown us that this can be done, encouraging us with the simple words, "Yes, we can." His election is an amazing antidote to despair.

For me, the greatest antidote to despair is the child who was born more than two millennia ago. Hope was born in a humble stable in Bethlehem, making itself known to the simple and the wisest alike. Jesus did not teach us that our dreams would be realized or that we would be spared from suffering. He taught us how to live with each other and offered an example of loving self-sacrifice that can release us to realize transformed lives and a transformed world. For the ultimate hope brought into the world by Jesus so long ago, and for the renewed hope offered by a very human man in our small portion of human history, I am profoundly grateful.

S.C-F

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## A thank-you from death row

Being a devout Catholic, and a fledgling one at that, I know next to nothing about the Religious Society of Friends—except that the members of the local meeting (Marin Meeting in San Rafael, Calif.) have become friends of mine.

I don't know their names. I don't know their faces. What I do know is their hearts—and I know this because they've opened up to my friends and me. What makes that a big deal is that we are on California's death row here at San Quentin.

The Marin Friends have shown me that people can care for the sake of caring, without a hook or agenda, which flies in the face of my life lessons. I can't say that I can put faith in people; however, I am learning to trust people. That is the greatest gift these Friends have given me.

Thank you doesn't say nearly enough. Yet it's all I can say—thank you, Marin Friends.

*Richard Gamache*  
San Quentin, Calif.

## Disappointing responses to reparations

Most of the responses to Jeff Hitchcock's essay "Quakers and Reparations for Slavery and Jim Crow" (*FJ* June) were troubling in their predictability. I had not expected to hear from Friends the same responses one hears from the general public, nor had I expected insult.

I am a European American brought to a belief in reparations after years of worship, discernment, reading, listening, holding the concern up to the light of the Inward Teacher, and experience. I know experimentally the legacy of slavery. I feel the Spirit has asked me to work for reparations. It may be that I am wrong, but I do not expect my concern to be labeled "nonsense," a "power play," and "blatantly racist."

Dorothy Tinkham Delo, in "Reparations are racist" (Forum, *FJ* Aug.), calls those who advocate for reparations "professional victim[s]" and "greedy lazy racist" people. I'm not sure who she intends to call greedy, lazy, and racist, but whatever her target group, I think we'd all agree those are generalizations we'd rather not hear from Friends, or at all. I implore white Friends to take responsibility for the strong, often defensive responses this issue can bring up in us. Let these reactions be an opportunity for healing; consider them evidence of damage caused by growing up in a white supremacist society that fed us ideas about ourselves that

we never asked for and may not even be aware of. Let's move forward on this.

The fact that slavery ended over seven-score years ago makes the cause all the more pressing, not less. I wish Dorothy Tinkham Delo would reread Jeff Hitchcock's article and ask herself this: What in me and my experience might be interfering with openness to this tenderly delivered, reasonable message? Disagreement is fine; insults are . . . well, insulting.

James C. Schultz's response ("Reparations and the Spirit," Forum, *FJ* Aug.) was less insulting, but more patronizing. He wrote, "What God has put on my heart is not to love my neighbors by helping them get more to spend but encouraging them to reconsider spending the money they have on things they might not need and to live within their means." This rationale is based on a few common but unsound assumptions: 1) that the African Americans remaining in poverty are there because of bad personal choices, not knowing how to "live within their means," rather than—as many argue—because of the policies, laws, and violence that barred generations from sources of wealth; 2) that the debtors have the right to decide how the debt they owe is used or to withhold it should they in their greater fiscal wisdom perceive

that the people owed will buy "things they don't need;" and 3) that James Schultz knows what black people need.

When will we get beyond fear, stereotyping, and victim-blaming denial to thoughtful examination of this issue?

Then there is the argument that the deaths of white soldiers in the Civil War paid the debt once and for all. Some of the soldiers, we should remember, were black people who had escaped slavery. Many others were white draftees who by their own actions—such as the New York City anti-draft, anti-black riots—and their own written accounts were repelled by the idea of fighting to free enslaved people. Still others rightfully perceived enslaved workers as a threat to good wages in the north and fought out of self interest.

And yes, there were the noble souls who gave their lives, first on the Underground Railroad and then the battlefield. I wonder what they would say about the abandonment of the freedmen after the brief freedom of reconstruction, and the century of violent, government-sanctioned oppression that followed. I wonder what they would say to us, who scoff at the very idea of finishing the work for which they gave their last full measure.

Rosemary Bothwell speaks my mind in

## REMINDER: SPECIAL ISSUES FOR 2009

Although most FRIENDS JOURNAL issues offer feature articles on a variety of subjects, periodically we publish thematic issues. For 2009, we invite submissions for the following two special issues:

### Marriage, Gender, and Relationships (June 2009)

Do Friends have a distinctive approach to gender, and to the formation and nurture of relationships of commitment between individuals? What is the meaning of marriage under the care of Friends? How are Friends meetings participating in relationships, and how does (or how should) this participation extend over time, before and after the ceremony, and for the rest of people's lives?

*We request completed submissions by February 1, 2009.*

### Friends Witness in Our Everyday Lives (October 2009)

Friends are continually involved with non-Friends and with lifestyles that are incongruent to varying degrees with Quaker testimony in our educational institutions, in the workplace, in recreation, in personal relationships, through organizations, and in the political arena. What particular challenges do we face, and how well do we meet them, as we strive to keep our outward lives in harmony with our faith? How are we learning and growing through these encounters?

*We request completed submissions by May 15, 2009.*

If you are interested in contributing material on either of these topics, please get in touch with us. We invite advance inquiries and suggestions from prospective authors and artists. Contact Robert Dockhorn, senior editor, at <senioreditor@friendsjournal.org>, or by postal mail, telephone, or fax; for addresses/numbers, see the masthead on page 2. FRIENDS JOURNAL's general Submission Guidelines are posted at <www.friendsjournal.org>.



her concise, clear response: "I believe now is the time for a group of us Quakers to sign pro-reparations petitions in 2008 and be the first religion to speak out for justice," as four of us were 320 years ago in Germantown. Those who are not clear to speak out will, I hope, at least speak peacefully.

Elizabeth K. Gordon  
Kingsley, Pa.

## Yes to reparations

Being "a fairly new Quaker," and one who "had left a lot of churches," I guess the conversion of James C. Shultz ("Reparations and the Spirit," Forum, *FJ* Aug.) may explain his thinking that God's good plan for African Americans was slavery. New converts often feel that, at last, they have all the answers to life's mysteries.

Does James Shultz have any close relatives or friends who are African American? Can he empathize, if not sympathize, with the enormous outrage African Americans feel when they contemplate the shackles and slave ships? Has he considered the whip? My husband is Jewish. I am Christian. Our cousin received reparation money from Germany for the suffering he endured during the war. I have nothing to say about slavery—but I think the idea of "reparations" has to do with personal penance and collective contrition. It does not have to do with giving African Americans money to buy things James Schultz disapproves of.

Do I think we white Americans should offer reparations for slavery? Absolutely—no strings attached. Love shows itself in action—and we might gain a little humility in the giving and forgiving.

Roberta Nobleman  
Dumont, N.J.

## Resources on the oil situation

I really enjoyed the July 2008 issue of *FJ*. In particular, I found very stimulating the article "Removing the Pressure for War," by Faith Morgan. I would like to make two points about that article.

First, the table about per-person barrels of oil consumed, etc., in the U.S. and other regions of the world was sobering and enlightening. I plan to share this information with neighbors, my meeting, community groups, etc. However, I have a request: could the author please supply the sources of the data in the table, especially on barrels of oil per person and on CO2 emissions per person? [Note: Faith Morgan has responded that the sources are the CIA World Factbook

# The need for reparations

I am writing in response to a letter published in the August issue of *FRIENDS JOURNAL* ("Reparations are racist," by Dorothy Tinkham Delo).

First, I think a bit of personal background may be helpful in understanding my response. I am not a Quaker. I was raised in an offshoot of the Conservative Southern Baptist tradition. For the sake of clarity, I will refer to my religious background as Southern Baptist.

I must also confess to a conflict of interest in regards to the letter to which I am responding. I am a white man who was married to a black woman. My only child was raised as an African American. Much of my dismay concerning the August letter is based on a purely selfish interest of making the world a better place for my child.

I was quite shocked by the author's strident opposition to reparations for African Americans. I must first make an argument in her defense. I hope she is not offended, as that is not my intent. The author has a common misunderstanding—shared by most white people—concerning this nation's history of slavery. In her first paragraph she asserts, "It has been over 140 years since there was slavery in the United States." She is correct in stating that legal slavery ended 140 years ago. What she is unaware of is the de facto slavery that continued to the 1940s.

After the end of the Civil War, under Reconstruction, the great plantations of the south were to be broken up and the former slaves were to be given "40 acres and a mule." After Lincoln's assassination, this part of Reconstruction was stopped by President Andrew Johnson. The plantations were kept intact. Also, after Reconstruction, the southern states began passing "black code laws." Although these laws were struck down by the Supreme Court, the south persisted in passing them until the Supreme Court allowed such laws to exist in the *Plessy v. Ferguson* decision. The "black code" laws eventually evolved into what we know as "Jim Crow" laws.

The purpose of the Jim Crow laws was

to end or restrict the freedoms that African Americans gained after the Civil War. These laws were also meant to dehumanize blacks so that poor whites would think themselves privileged. This discrimination preserved the South's economic and class system.

The Jim Crow laws did not simply require separate water fountains or schools. These laws were also often intended to restrict employment opportunities, usually to domestic servitude or agricultural labor. Where there were no laws restricting employment, there was social convention, applying the same restrictions.

These laws restricting the employment opportunities of African Americans were for the benefit of the plantation owners. Since they no longer had slaves, they needed new ways of obtaining cheap or free labor. One solution was to change a former plantation into a prison labor farm. African Americans, under Jim Crow, would be arrested for any reason (or none at all) and sent to work on such farms for no pay of any sort. This was one form of de facto slavery.

Another form was share-cropping, which worked thusly: the former slave, instead of getting his promised "40 acres and a mule," worked as a tenant farmer on a plantation. The farmer paid his rent with the crops he raised. The plantation owner alone determined the price to be paid for the crop. The price was never enough to pay the rent. Thus the farmer was bound to the land by debt.

Objections can be made that poor whites were also share-croppers, and questions may be raised as to why blacks didn't simply leave the land. The answers are simple. The white share-croppers were paid enough for their crops to pay the rent, and, if it suited the plantation owner's purposes, perhaps a small profit as well. The discrepancy between the white and black share-croppers was there to preserve racially defined social customs. By paying whites more than blacks, however small the dif-

*Continued on page 46*

and the International Energy Agency's World Energy Statistics. —Eds.]

Second, I appreciate the analysis of how the U.S. and other industrialized countries tend to base their foreign and military policies primarily on military domination

over areas like the Middle East, to ensure that they get the lion's share of the world's crucial physical resources like oil and water. For more information on this, an excellent

*Continued on page 44*



**M**y family and I eat locally grown food three meals a day, every day. My neighbor and her family do the cooking, and we talk together, sharing stories as we eat. I don't cook much anymore, myself. Years ago, however, when I lived on a little farm in the Shenandoah Valley of Virginia, I was a compulsive "from scratch" kind of cook. These days I work to benefit my community, and I leave the cooking to others.

My friend buys the raw ingredients for our meals at a local market and, occasionally, directly from local fishermen. Area farm families bring their produce to market by bicycle, motorbike, and city bus. Families in my neighborhood often eat breakfast at a local soup shop, but they always head home from work or school at midday for a home-cooked lunch and a nap. Dinner, too, is a "cooked from scratch" family affair.

This is life in the "third world" country of Vietnam. It doesn't sound too bad, does it?

Food travels an average of 1,500 miles before it ends up in a mouth in the United States. Ecologists tell us that this way of eating—gathering that well-traveled food from supermarket shelves and take-out windows—is not sustainable. Eating foods from multiple continents at one meal flies in the face of the Friends Testimony of Simplicity. We don't need to be psychic to perceive that a finite oil supply and a shrinking dollar will eventually spell the end of this moveable feast. Eventually, circumstances will force a major re-

*Virginia Lockett is a member of Virginia Beach (Va.) Meeting. She currently resides in Da Nang, Vietnam, where she is the founder and president of the charitable organization Steady Footsteps, Inc. (see <[www.steadyfootsteps.org](http://www.steadyfootsteps.org)>).*

## Building Community One Meal at a Time

by Virginia Lockett

sion for this way of eating—and those changes will be wrenching indeed, unless we prepare for them now.

It's readily apparent that much of the farmland in the United States—especially near population centers—has been replaced by pavement and suburban sprawl. What is less obvious is that we are also losing the skills of farmers who once knew how to grow food for people. A substantial portion of farmland is used now for growing corn to produce factory-farmed meat, industrial foods such as high-fructose corn syrup, and ethanol to fuel automobiles. The skills and labor required to bring in a crop of hybrid field corn bear almost no relationship to those required to grow fresh vegetables for human consumption. Also, unless you have been one, it's difficult to realize how effectively the small farmer has been shut out of the nation's food distribution system. A farmer in Iowa, growing field corn destined for the Cargill Company, must only get the crop to a local grain elevator

at harvest time each year in order to collect a payment and a government subsidy check. Even with this relatively stable source of income, however, most U.S. farmers today rely on off-farm employment to help support their families.

If a farmer decides to grow tomatoes and green beans, selling the crop becomes much more problematic. A market farmer in central Iowa might need to send the produce, a pick-up truck, and a family member to a parking deck in Iowa City once or twice a week in order to participate in the Farmers' Market. There he or she would spend several hours, chatting up a trickle of city folks and suburbanites while they decide whether or not to buy the farmer's green beans. This is an enormous amount of time and effort to clear very little money—and most farmers are not natural-born salespeople. One brilliant exception is my former neighbor Joel Saliten, the Shenandoah Valley farmer featured prominently in Michael Pollan's book, *The Omnivore's Dilemma: A Natural History of Four Meals*.

Disappearing farmlands, loss of market gardening skills, and a fragile distribution network are serious impediments to eating locally, but they're not the only ones. Another is that shopping for, as well as preparing, food cooked "from scratch" takes both time and skill. Time limitations aside, even if we were to get hold of locally grown produce, many of us would be at a loss as to exactly what to do with it!

I'm in my 50s, but "raw materials" for meals in the home where I grew up included canned macaroni, frozen spinach, and Spam. A "special occasion" casserole consisted of canned tuna, frozen peas, and Campbell's Cream of Mushroom soup, topped off with crumbled potato chips. When my husband and I bought a little farm and tried to "live off the land" many years later, we not only had to learn how to grow our food, but also how to cook the sorts of vegetables that would grow readily in the Shenandoah Valley. We learned, for example, that spinach can only be grown in very cool weather, so the spinach season is very, very short. The entire spinach plant, however, can be harvested mechanically, freezes



stable which most of us grew up on. Swiss chard and kale, on the other hand, are garden greens that grow well in the summer and the winter, respectively, in temperate climates. Both plants can be hand-picked repeatedly for their leaves, leaving the plant itself in place to produce more. Both Swiss chard and kale were foreign to me when I started gardening, but eventually I learned to cook and enjoy them, thanks in large part to the wonderfully down-to-earth advice and delicious recipes provided in the *Victory Garden Cookbook* by Marian Morash.

I learned what I could about old-time farming techniques from books, county extension agents, and old farmers that I met in the course of my physical therapy practice. My cooking skills developed through trial and error during years when I had large blocks of unstructured time and a whole lot of raw material with which to work. How much easier all that would have been had I had the guidance and support of like-minded Friends!

Which brings me to the role that I envision for food activists within Friends meetings. When one realizes the importance of establishing a viable local food network as well as the obstacles preventing its realization, it becomes apparent that intentional work is needed. Establishing local food networks is essential to both our well-being and that of the planet. Yet there's little to no monetary profit to be made in trying to replace the present system of mass production and distribution of factory foods, especially in the early stages of the effort. This is not something that big business has any incentive to develop. But we, as clear-eyed members of caring communities, have priorities other than profit or convenience. Establishing a local network with no expectation of financial gain requires the cooperation of a community of like-minded individuals. We already have that in our Quaker meetings. A project like this, done in a loving spirit, can serve to strengthen that core community as well as draw in additional like-minded folks.

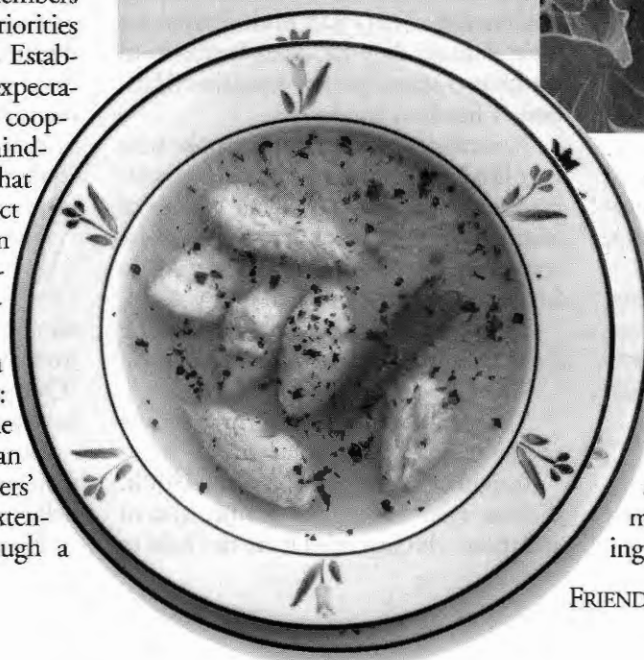
Here are my suggestions for a core group of committed Quakers:

- Cultivate a relationship with one or more local farmers. You can connect with farmers at farmers' markets, through the county extension service, or, perhaps, through a

- Commit to purchasing vegetables from them and plan to use those veggies to prepare a community meal after meeting for worship each week.
- Invite everyone from the meeting.
- Allot an hour between close of meeting for worship and the start of the meal to allow time for food preparation and for formal and informal get-togethers among other members and attenders.
- Invite others to help prepare the meal. Share recipes. Learn from each other.
- Have a contribution box to help cover expenses.
- Devise a way for others to add their vegetable purchase orders to your own on subsequent weeks. Make it simple for them to purchase locally grown produce for their own families.

I would advise food activists to consid-

*This is not something that big business has any incentive to develop. But we have priorities other than profit or convenience.*



gift consists not only of the time, money, and effort required to transport and prepare food for a weekly communal luncheon, but also of the connections forged with local farmers and the skills required to transform raw vegetables into something new and delicious. And perhaps the greatest gift you offer the community is in providing an incentive for others to hang around after the meeting for worship so that they can socialize.

My little daughter used to ask me, whenever we headed off to an event of any kind, "Will there be food?" If I answered yes, she was content. An hour's time between the end of meeting for worship and the start of the community meal, as the aroma of cooking wafts through the meetinghouse, could present a wonderful opportunity for Friends to meet, both formally and informally.

Can this project continue beyond the warmth of summer? There are low-tech ways to extend the growing season, even in chilly New England. But these techniques require labor and know-how. They also require consumers who understand



the difference between purchasing lettuce grown under a cold frame in Pennsylvania or Indiana, and buying produce trucked in from California or Mexico.

Be that knowledgeable consumer! Develop a market for local produce and work with local farmers as they struggle to learn how to farm as their grandparents did. Consider using this vital exercise as a means to develop a closer and more caring community for the benefit of all. □

*Dria Peterson*

*Sanja Gjenero*



# Torture & Impunity

by Chuck Fager

A cargo airliner whose owners are only known to fly for the CIA, refueling at the Shannon, Ireland, International Airport. There have been many protests against such CIA flight stopovers in Ireland.



## The "torture transition" is coming nearer, day by day.

**W**ill government-sponsored torture remain a shocking anomaly in U.S. public life? Or will it become an accepted precedent, one of the many tools of power in the hands of our rulers?

I believe the United States is approaching a crucial shift from the first state to the second. It can be called the *torture transition*.

As this is written, our rulers have built Guantanamo, Abu Ghraib, a string of secret gulags, and a vast clandestine infrastructure to support them. Their inmates, who number in the thousands, have no legal protections. As the outlines of this system of suffering have been revealed, its architects have trumpeted their open and flagrant defiance of our own laws, international treaties, and the preponderance of informed world opinion.

I spent six weeks in Europe last spring, giving talks about the need for international action to dismantle this torture system. Along the way, I got a taste of just

how repelled most thoughtful people on that continent are by this sordid spectacle. And while there, I came to understand better the torture transition and the importance of stopping it.

To be sure, each country I visited has its own shameful history of torture and abuse. Yet the reactions I experienced are not to be confused with hypocrisy. These people know their own countries' failings well enough. That's part of the reason for their dismay: they expected better from the United States, the self-proclaimed bastion of freedom and justice.

Nevertheless, most of those I spoke with were holding their breath, and still are, waiting for the rapidly approaching change of administration in Washington. Things are certain to get better then, they seem to feel; how could they possibly get worse?

I'll tell you how. Things could get worse if the U.S. makes the torture transition.

What's that?

The answer can be summed up in two words: *impunity* and *precedent*.

Impunity means getting away with it. If those who created the torture system and those who managed it are not held to

account, they will have achieved impunity, which is now their primary goal.

And with impunity will come a shift in the underpinnings of torture. It will move from being an outrageous aberration in our public order to being an accepted part of it. It will become precedent. With that change, all the laws and treaties against torture will be worthless, dead letters.

How does this work?

A homely local example will serve. At Quaker House, in Fayetteville, North Carolina, where I work, there is a sign in the front yard that says, as you might expect, "Quaker House." It and its predecessors have been there for more than 35 years.

But this sign is in fact illegal. It openly violates local ordinances for residential neighborhoods like ours.

Nevertheless, because it's been there so

*Chuck Fager is director of Quaker House, a Friends peace witness in Fayetteville, N.C. He is a member of State College (Pa.) Meeting and attends Fayetteville Meeting.*

come legal over time; the term of art is that it is now “grandfathered.” Fayetteville’s ordinance still stands, but so does our sign. We’ve gotten away with it; our sign has achieved impunity.

The same thing could happen with torture, even though—from various reports I’ve seen and heard—there is a good chance that the new President will say that torture is bad and that it will now stop.

Such an action would be good as far as it goes. But it could well mean no more than if, for instance, someone took a weapon that had been used in deadly assaults and put it away in a drawer.

It will still be there, at the ready, when—not if—the temptations of power begin to make the new ruler’s hands itch to use something “more effective,” when pushed to revisit the dark side, and pressed to use it to head off some new forecast of the so-called “ticking bomb” scenario.

If we think a new President, especially one many of us might support, would never do such a thing, I suggest that this is an overly optimistic view.

The weapon of torture will still be there. And next time, if the current perpetrators achieve impunity, it can be used again without hope of restraint. Torture will have been grandfathered into our system as surely as the sign on the Quaker House lawn.

That’s the torture transition. And it’s coming nearer, day by day.

So what are the chances for impunity? How likely is it that those responsible for the U.S. torture machinery will escape punishment?

According to a man named Dick Marty, right now the chances are good. Very good, in fact.

Dick Marty should know. He’s the Swiss equivalent of a U.S. Senator—and the chief anti-torture investigator for the Council of Europe.

Marty produced two groundbreaking investigative reports that disclosed many hidden details about illegal U.S. torture flights to and across Europe. The reports named Poland and Romania as the sites of similarly unlawful secret U.S. prisons. And Marty charged that the UK had permitted torture flights too—a disclosure that proved correct despite initial government denials.

These reports are now available in book form, under the title *CIA above the Law? Secret Detentions and Unlawful Inter-*

lished by the Council of Europe. At \$46, the book is pricey, especially because of the decline of the U.S. dollar—which has weakened along with our international reputation. You can still find the reports online, though, for free at “The Council of Europe: Marty’s First Report”: <<http://assembly.coe.int/ASP/APFeaturesManager/defaultArtSiteView.asp?Id=468>> and “The Council of Europe: Marty’s Second Report,” linked at: <[http://assembly.coe.int/ASP/NewsManager/EMB\\_NewsManagerView.asp?ID=2974](http://assembly.coe.int/ASP/NewsManager/EMB_NewsManagerView.asp?ID=2974)>.

The CIA shrugged off Marty’s reports, and they got little play in the U.S. But elsewhere they are recognized as landmarks, and they haven’t exactly burnished the U.S. image abroad.

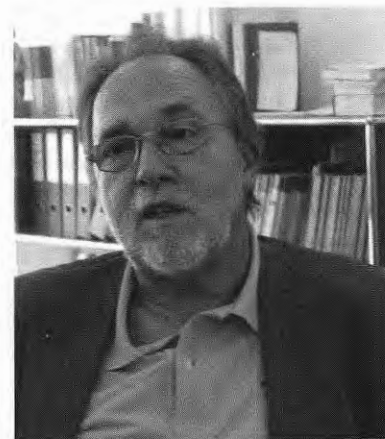
While in Europe, I sought an appointment with Dick Marty. Having done some investigative reporting myself, I wanted to pay respects to the author of such a superlative piece of work. More important, I hoped to get his candid view about the torture transition and what to do about it.

We met in his simply furnished office in the stunning city of Lugano, which hugs the shore of a sparkling lake in southern, Italian-speaking Switzerland. Its alpine serenity made a sharply incongruous backdrop for talk about such a grim subject.

Marty himself was informal and mild-mannered, his English limited. But his understanding of the subject was as sharp as I expected.

Without much in the way of intro-

what he knows, is there any way to stop the torture transition? Or would the perpetrators skate off into the sunset on rollerblades of impunity? (Pardon the amateur crime-fighter argot, but it fits; before Marty ran for the Swiss parliament, he was a tough prosecutor who bested mobsters and drug barons in his home canton of Ticino, which adjoins Italy.)



Photos by Chuck Fager

Marty’s response was unmistakable: “That’s exactly the right question to be asking,” he said.

After that he didn’t have much encouragement to offer, but he’s not in the optimism business. Sure, he agreed, torture is a crime under both international and national treaties and statutes. We don’t need any new laws.

But at a secret NATO meeting in Athens in late 2001, he told me, the U.S. demanded and got assurances of impunity for its military and intelligence agencies



A protest banner outside Aero Contractors in Smithfield, N.C., October 2007

Above: Dick Marty, a Swiss senator and investigator for the Council of Europe, whose reports lifted the curtain on European governments’ involvement in torture flights



terror" on their territories. Several non-NATO nations, such as Ireland, later signed on as well.

On the home front, repeated government assertions of the doctrine of "state secrets" have thus far stymied efforts even by certifiably innocent torture victims to gain any redress. So, right now, it looks like a lost cause: tough luck, torture victims. And as for lovers of the Bill of Rights: better luck next time.

But Marty wasn't suggesting I just go home and give up. "This will be a long work," he said. "It will require patience and determination." Which means that the current forecast for torturers may be sunny, but, like the weather, that can change.

How? In a lot of ways, mostly a bit at a time.

Here's a scenario. Pressure keeps building in many countries for investigations of torture. This includes the U.S. after a new administration takes office in January 2009, driven by anti-torture groups and a growing list of their allies. Reporters keep disclosing ugly aspects of the torture structure and the efforts of its architects to achieve impunity. Public opinion begins to shift away from support for torture.

In several other countries, these probes eventually produce legal actions, including lawsuits and criminal complaints. (Reliable reports say that cases are already being prepared in several countries, to surface beginning next January.) And maybe the next President might just decide to keep out of their way.

Meanwhile, the U.S. and other defendants resist and evade the actions, some successfully. But sooner or later, one or more of them makes a misstep. For instance, they travel to a country that honors an outstanding warrant, and the police are waiting.

If you think this scenario is too far-fetched, think again. Something very much like it happened in the most famous anti-impunity case so far: the arrest of former Chilean dictator Augusto Pinochet in London in October 1998. Pinochet was detained there for over a year, and his arrest gave a great impetus to anti-impunity efforts back home in Chile.

But to make anything like that happen in the U.S., where would such a buildup of public pressure come from?

Believe it or not, the most likely place is U.S. churches. There are already several interchurch anti-torture coalitions at



Behind the fence, at Aero Contractors

work here. Numerous monthly and yearly meetings have joined in, adopting minutes opposing torture. The Quaker Initiative to End Torture has held two conferences on the subject.

Nor are these stirrings limited to the usual liberal suspects. There's now a group called Evangelicals for Human Rights, based in Atlanta, which has persuaded some heavy hitters in that constituency to sign on and speak out.

All this is encouraging. But even so, Dick Marty's sober counsel still rings in

sends chills down the back for large numbers of us. For too many, those chills freeze the action response. Denial takes over; energy flows to other, less unnerving issues.

That's been the response in many churches. And thus far, Friends are no exception. It's been relatively easy for Quaker anti-torture workers to obtain minutes from meetings. But these are merely—pardon the expression—pieces of paper. It's been much harder to gather a focused, working committee of Friends who are under the weight of this concern and carry leadings for long-term work. Such focused groups have been the necessary nucleus of just about all the best Quaker campaigns over the centuries. We're still waiting for one to emerge in

*Continued on page 32*

## EPISTEMOLOGY

It's always about loss,  
this kind of epistemology  
philosophers regard with dread.  
And we can fool ourselves with thinking.  
Like the grandfather  
I read about recently  
who picked up his four-year-old grandson  
in two pieces on a Baghdad market street,  
after a sudden car bomb there.  
And then just yesterday grocery shopping,  
concentrating on which broccoli florets to buy,  
out of the corner of my eye  
a little blond four-year-old girl  
is running to the side of my leg  
yelling grandpa, grandpa, we saw your car  
in the parking lot and knew it was you.  
And my son and his beautiful wife  
are smiling an aisle away,  
near the potatoes and sweet onions,  
she holding their year-old daughter  
on her hip the way mothers do.  
And I'm so happy to see them all there  
in one piece that I begin to cry,  
like a foolish, foolish old man.

—Ed Higgins

*Ed Higgins teaches  
creative writing and  
literature at George Fox  
University.*



# The Quaker Peace Testimony, Economics, & the Common Good

by Keith Helmuth

## Quakerism and Economics of the Common Good

English Quaker John Bellers (1654–1725) was the first social thinker to advance universal healthcare as a public policy. He based his case on the enhanced level of well-being and economic efficiency that would result from an improved level of health across the entire society. Bellers was also the first social thinker to advance a comprehensive plan of vocational training and sustainable employment as a national solution to chronic poverty. This policy and investment proposal was also based on calculations of progressive improvement in the economic well-being of those in poverty, and on the society-wide benefits of ameliorating social degradation and its accompanying violence.

These are but two of many social and economic reforms that unfolded from the Quaker faith and moral vision of John Bellers. His social and economic analyses and his visionary moral response come to us from the beginning of Quakerism. His lucid and prescient approach to social and

economic conditions was focused through the new light that early Quakerism was bringing to the sense of “right relationship.” Bellers was just a half generation younger than George Fox.

Bellers repeatedly petitioned the English Parliament to enact legislation that would implement the social policies and economic projects he proposed. He was not successful in convincing the national government of the time, or the holders of capital to whom he also appealed, that implementing his proposals would advance the common good and be beneficial across the entire economy. However, it was only a matter of time until the soundness of his proposals would be recognized and acted on in many progressive jurisdictions. One hundred and fifty years later, Robert Owen, England’s greatest social reformer and the originator of the cooperative movement, said he had gotten all his best ideas from John Bellers.

As far as I know, there is no direct evidence that John Woolman was familiar with the work of John Bellers, but there is no doubt that the same holistic vision informed both men’s social and economic analyses and moral witnesses for the common good. All of John Woolman’s discussions on spiritual life, and in particular on spiritual disorders, crossed over into their social and economic consequences. And all his discussions on social and economic behavior led back to their spiritual foundations. In his continual probing of these relationships, he repeatedly returned to the recognition that

minds possessed by the spirit of domination lead to social and economic disorder. Woolman’s holistic understanding also went a step further and helped set the stage for ecological thinking. He clearly understood economic geography and ecological adaptation. He understood that unwise use of resources leads to ecosystem breakdown in the same way that unwise use of labor leads to societal breakdown.

Why is it that from the beginning of Quakerism, the life of the spirit and economic affairs converge into a single focus? Why is it that both William Penn and John Woolman amplified this convergence into the larger context of the human-Earth relationship? Why is it that Quaker economist Kenneth Boulding (1910–1993) was one of the first social scientists to recognize Earth’s ecological context as the primary reference for all progressive thinking, policy, and action with regard to the human future? The answer, I suggest, is as obvious as the full moon in a cloudless night sky.

## The Spiritual Basis of Economics and Ecology

In a deeply profound sense, economics and ecology are domains of relationship. Economics is about access to the means of life. Ecology is about the mutual interdependence of life communities. There is a deep sense of right relationship within a fully rounded understanding of these domains.

For example, in the right relationship



Bonnie Acker

*Keith Helmuth, a member of New Brunswick Monthly Meeting in Canada, recently completed a ten-year sojourn at Central Philadelphia (Pa.) Meeting. He is a founding member of Quaker Institute for the Future and secretary of the Board. This article was inspired by the called meeting on the renewal of the Quaker Peace Testimony held by Philadelphia Yearly Meeting, November 18, 2006, at Arch Street Meeting-house, Philadelphia, Pa.*

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activity flowing from social relations that enhance the common good. In the right relationship of ecological integrity, we see the human economy as a wholly owned subsidiary of Earth's ecology.

When we bring these two perspectives together, the lens of human solidarity and the lens of ecological science pivot into a single focus. Through this focus we can see right relationship in a more fully rounded and deeply instructive way. Right relationship then becomes the central motif in both the social design of human well-being and in ecologically sound economic adaptation.

Our spiritual traditions teach us that in right relationship, we touch the fullness of human meaning and the presence of the Divine. The Friends Peace Testimony is about elevating all areas of human policy and practice into this zone of right relationship. Because economic behavior is so often excluded by policy from the zone of right relationship, it is a primary area of injustice, conflict, violence, and war. A Peace Testimony that does not address economics in a major and sustained way is not a fully developed or spiritually accountable witness.

## A Fully Developed Peace Testimony

Near the end of his short life, Martin Luther King Jr. (1929–1968), saw how certain kinds of economic arrangements were directly connected to oppression, conflict, violence, and war. He began to focus his analysis through a vision of right relationship that challenged inequity and structural violence in U.S. economic behavior and its worldwide extensions. Within this enlarged context he asked the question, "What is the moral assignment?" This question of right relationship in economic policy and behavior is now central to the renewal of the Peace Testimony.

In this context we need to make a distinction between the economics of *resource competition* and the economics of the *common good*. The former is leading to resource wars, social disintegration, and ecological degradation. The latter has the potential of creating cultures of peace,



the capital-driven economy and its morally unacceptable inequities, some economists, politicians, and corporate leaders told them to butt out. They argued that the bishops had no business making pronouncements on economics and economic policy, and that they should just stick to religion. This naïve reaction failed, of course, to understand that Catholic social teaching has a long history in these matters.

If Friends can now move the Peace Testimony into this arena, we will help advance an already substantial faith witness that has boldly challenged economic violence and injustice. For example, when the U.S. Conference of Catholic Bishops recently issued a document of social teachings strongly critical of

the capital-driven economy and its morally unacceptable inequities, some economists, politicians, and corporate leaders told them to butt out. They argued that the bishops had no business making pronouncements on economics and economic policy, and that they should just stick to religion. This naïve reaction failed, of course, to understand that Catholic social teaching has a long history in these matters.

## Heritage as a Resource for Renewal

Quakerism, likewise, has a long genealogy of concern, thought, and action with regard to economics. The Peace Testimony applied to economics is not breaking new ground. We need only to update our heritage. In addition to the witnesses of Bellers and Woolman, the following more recent examples are worth noting.

In 1934, the Industrial Relations Committee of Friends General Conference prepared and published *A Statement of Economic Objectives*, which addressed the disaster of the Great Depression. This document offered a comprehensive strategy for equity-based economic reform. (A significant number of Quakers were deeply involved in creating the New Deal.)

In 1969, Friends Committee on National Legislation issued a well-crafted policy statement on *Goals for a Just Society: Jobs and Assured Income*. This document makes the case for the elimination of poverty through a combination of measures addressing health, education, vocational training, employment, and basic income.

In 2004, American Friends Service Committee published the report of its Working Party on Global Economics:

With an acute awareness that poverty is a peace issue, this document calls for a Global New Deal, and for the moral leadership of Friends in fostering such a transformation. The authors write, "Just as the charges of 'idealism' have never made the AFSC abandon the commitment to the Peace Testimony and the power of love, charges that 'the market doesn't work that way' should not distract us from our goal of a world of economic justice for all."

The most recent work on this theme comes from the Friends Testimonies and Economics Project, which is now posting its three-volume resource guide *Seeds of Violence, Seeds of Hope* on the website of Friends General Conference. (Copies are available from Ed Dreby at <drebymans@igc.org>.)

Our quest to renew the Peace Testimony will be lifted into a more fully rounded and relevant context if we bring this heritage into a position of central focus and if we see the economics of the common good unfolding as the central peace issue.

## Strengthening the Peace Testimony in Its Moral Vision

The Peace Testimony is strengthened in its address to economics when we remember that economics is primarily a *social science*. It is further strengthened when we realize that economics, in its origin, was a moral discipline. It still is. And being a moral discipline, economics is precisely the arena where religion enters most fully into the service of the world. It is the arena of analysis and action where Friends can discover a more fully rounded expression of the Peace Testimony as it develops within the economics of the common good. Ongoing study and research will be needed to support and advance this witness. A certain fearlessness may be required. Those who benefit from human exploitation, resource domination, and the economics of war do not want the present financial architecture and economic arrangements altered.

In the time of spiritual crisis when Quakerism began, Friends decided they could not leave religion to the established Church. In our time of mounting social and ecological crisis, Friends should likewise not leave economic relationships to



ment. Economics and finance have become, in effect, the modern world's established religion, and they now need, for sake of the common good, the same wind of reform that Quakers brought to religion in the 17th century.

## The Ethics of Human Solidarity

If the ethics of human solidarity and the economics of the common good are our moral assignment, can we pose a straightforward and helpful guide to action? To answer this question we can paraphrase Aldo Leopold (1887–1948), a founding figure in conservation biology and a thinker who formulated a “land ethic”: “A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise.” With this simple admonition, Leopold coined an ethical formula that has entered into the foundation of the ecological worldview and environmental ethics. It is an expression of solidarity at the level of the human-Earth relationship.

In a similar way, and with respect to human solidarity, we can say: “A thing is right when it tends to preserve the integrity, stability, and beauty of the human community. It is wrong when it tends otherwise.” In a time when human solidarity is a preeminent requirement for decent human survival, this is a moral template against which all economic policy and behavior can be gauged and evaluated.

Renewing the Peace Testimony is, in large part, a matter of how Friends respond to the economic, social, and ecological mandate now placed before us by the converging crises of our time. This is the moral assignment. As a matter of religious responsibility, we can enter fully into reshaping economic policy and economic behavior on behalf of the common good and the integrity of Creation. Thus will the visions of John Bellers, John Woolman, and many Friends since their time be given new opportunities for realization. Thus will the Peace Testimony be renewed, and thus will Quakers be able to more effectively advance a moral vision of the common good. □

## PRAISING THE STREETS, THE FIELDS

He sleeps under the South Street Bridge; at dawn he spreads a carpet remnant next to Starbucks then kneels to read the psalm that praises God for filling fields with sheep and valleys with thick corn. He hasn't had a bit of sheep or corn today, just a Power Bar that someone dropped. Most of us ignore him; we're waiting for the 21, it's late and no one's feeling nice enough to put a quarter on his rug, or buy him coffee, though it's cold, the steam vent's cold and now he's giving us the hymn that praises God for making frost and snow. Someone's muttering about the Pharisees who prayed on crowded corners; someone breaks her bagel, gives him half and says *see you tomorrow*.

—Deborah Burnham

## PLEASURES OF FIRE

The pleasures of fire  
as a source of heat—  
the cold live air before dawn  
when I run out for firewood.  
The sweet tang of burning cedar,  
the sheet gold of flame.  
The tiny handful of our Sun,  
which might be God.  
Having a place to sit, and warm  
my bottom, or my teacup,  
or lie down in front of like the cat  
to bask. The old familiar labor  
of heat, the hauling and cutting,  
splitting, stacking, the presence  
of what it takes to keep us warm,  
our willingness to work.  
Watching Jin Mei dart back and forth  
like tomorrow's bee, in the dark  
with too-big earmuffs on, against  
the whine of Dad's saw—her  
delight in working, in being the one  
who carries all the sticks to the porch—  
her eagerness a glowing stream,  
enough to heat us all.

—Tina Tau McMahon

## MISSING

Hurry down the block  
miss the trolley  
head on, then stop  
remembering  
trot back home  
retrieve the missing wallet  
miss the trolley yet again

Catch the third one  
come across  
a long lost friend—  
no longer missing.

—Pamela Haines

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Deborah Burnham lives in  
Philadelphia, Pa.

Tina Tau McMahon lives in  
Portland, Oreg.

Pamela Haines lives in  
Philadelphia, Pa.



# THREE QUAKERS & Jesus

## Excerpts from a **QUAKER QUEST** Session

by Christina Repoley, Rex Sprouse, and Steve Chase

**A**t the Friends General Conference Gathering in Johnstown last June, Mary Jo Clogg and Elaine Crauderueff facilitated a weeklong Quaker Quest training workshop for Friends with “a concern for the future of Quakerism.” In the workshop description, the leaders wrote: “We will discuss simple, radical, and contemporary ways of articulating Quaker spiritual practices and testimonies to others and to ourselves, including how to use the Quaker Quest program that is so effective in Britain.”

The Quaker Quest program, which began in Britain in January 2002, involves local Friends meetings offering a series of public outreach sessions on various aspects of the Quaker way. Typically, three to six topics are offered by a local meeting in repeating weekly sessions that are heavily advertised and promoted. Topics

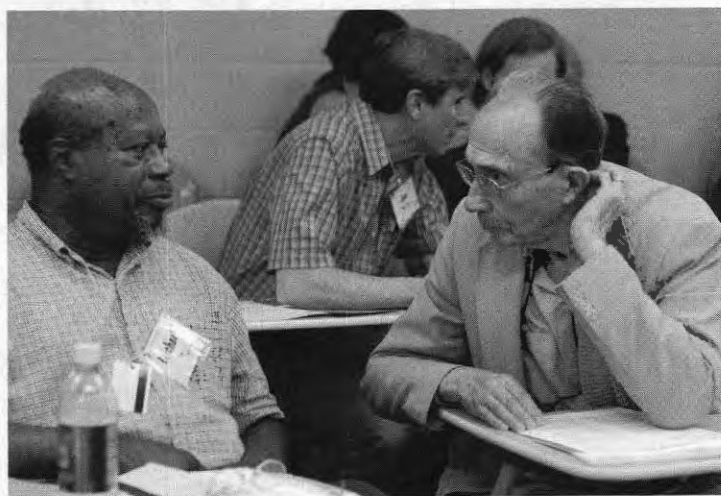
have included “Quakers and the Experience of God,” “Quakers and Worship,” “Quakers and Simplicity,” and “Quaker Faith in Action.”

While the topics vary, the format of a Quaker Quest outreach program is always the same. A host welcomes the attending seekers and introduces three Friends who each give a five- to six-minute presentation about their own spiritual journeys in relationship to the topic. After the presentations, the session participants break into small discussion groups, which include one local Quaker and a few seekers sharing their own thoughts and feelings about the topic. After this, the three chosen Quaker Quest speakers give another round of short presentations—this time focused on how the session topic has come to impact their lives personally. This second round of presentations is followed by a general question-and-answer period, which is then followed by a half-hour meeting for worship so that all visitors can gain an even deeper sense of the Quaker way. At the close of worship, the host invites the seekers in attendance to stay for refreshments and informally chat about the session topic or check out the literature table.

*Christina Repoley attends Atlanta (Ga.) Meeting. She recently served as peace education coordinator for American Friends Service Committee's Southeast Regional Office. She now serves on Friends General Conference's Youth Ministries Committee. She is a student in the Masters of Divinity program at Candler School of Theology, Emory University.*

*Rex Sprouse is a member of Bloomington (Ind.) Meeting. He currently serves as clerk of Whitewater Quarterly Meeting, as co-clerk of Ohio Valley Yearly Meeting's Discipline Revision Committee, and is a member of Friends General Conference's Central Committee. He is a professor of Germanic Studies and Second Language Studies at Indiana University.*

*Steve Chase is a member of Putney (Vt.) Meeting and the founding director of the master's program in Environmental Advocacy and Organizing at Antioch University New England in Keene, N.H. He is also on Friends General Conference's Quaker Quest Traveling Training Team.*



On the third day of the Quaker Quest training workshop at the 2008 FGC Gathering, Mary Jo Clogg and Elaine Crauderueff facilitated a two-hour simulation of what a public Quaker Quest outreach session would look like. The selected speakers for that session were Christina Repoley, Rex Sprouse, and Steve Chase, and the chosen topic was “Quakers and Jesus.” This article is meant to let you listen in on these presentations and get a taste of what happens in a public Quaker Quest session.

### Round One Presentations

#### Christina Repoley:

Hi folks. I have to say that Jesus did not play a very big part of my spiritual life when I grew up in my Quaker meeting in Charlotte, North Carolina. Growing up, we just didn't talk about Jesus very much, if at all. I learned a lot about other faith traditions and I learned some really important lessons about community, peace, and justice, but very little about Jesus and radical Christianity.

So, because of the religious education approach of the adults in my home meeting, I grew up feeling pretty ambivalent, not having very strong feelings one way or the other about Jesus. The only time I really remember studying the Bible was when the kids in the meeting went to see the musical *Jesus Christ Superstar*. Seriously! I remember sitting there with a tape recorder, listening to the soundtrack, stopping it

and flipping to the Bible story with which that song corresponded. And that was really the entirety of my exposure to the Bible within my Quaker meeting. This is not true of all Quaker meetings, and it is not even true of that meeting today, but it was true at the time.

My view of Quakerism changed when I was 18 years old and went on a Quaker Youth Pilgrimage, which brought together young Quakers from all over the world, representing the whole spectrum of belief among Friends. We spent a month together, primarily in the area of northwest England where Quakerism began in the 1650s. This was really the first time that I encountered Quakers with a strong Christian identity who took the Bible very seriously. It was also the first time I really studied Quaker history and learned about the deep Christian roots of my faith.

We had regular Bible study and we talked openly about our own spiritual journeys. I loved it! I remember being so intrigued to study the life of Jesus and see how these ancient stories could have so much power and relevance for us today. I wondered why I had never learned these things before. It was exciting to me and I began to crave more of this kind of knowledge and experience.

Shortly after that I started at Guilford College, a Quaker school, where I was part of the Quaker Leadership Scholars Program, again bringing together Quakers from many different backgrounds and experiences. I continued to find a lot of inspiration from Scripture study and in discovering more about who Jesus was—and is.

One of the gifts of my experience growing up without much theological formation was that when I did finally encounter the Bible, I was able to come to it without any baggage. I did not have a previous negative experience that I had to overcome, like so many of my friends. I got to start fresh. So the perspectives I gained through study and dialogue with others was the basis of my understanding

of and experience with Jesus, and it was energizing and inspiring. I particularly focused on liberation theology and feminist theology, and was continually amazed, challenged, and inspired by Jesus, this radical teacher who has guided so many in struggles for justice and liberation.

I began to feel that following him, trying to live my life in some small way as a disciple of Jesus, was what I was being called to do. This is not just a rational conviction. I've come to love Jesus and feel him move in my life and heart.

Heavenly Father. . . . Friends have always believed that the spirit which animated Jesus of Nazareth was fully divine and that his teachings, example, and sacrificial life were the fullest revelation of the will of God and that to try sincerely to follow him in spirit and in truth is the true Christian life.

While I could not say that all contemporary Quakers would agree with every word of this statement, as Christina's story about her home meeting illustrates, it does happen to capture my own understanding of Jesus of Nazareth almost perfectly. I understand Jesus to have been a profoundly spiritual first-century Jewish teacher and miracle worker who so fully surrendered his own will to the Spirit of God that his mind, his will, and his intentions became fully united with the mind, will, and intentions of God—at least to the fullest extent that it is possible for a flesh-and-blood human being to become united with God.

It is no small historical irony that I am now seeking



*When I did finally encounter the Bible I was able to come to it without any baggage. I got to start fresh.*

*—Christina*

Photos by Joanne Clapp Fullagar, courtesy of Friends General Conference

## Rex Sprouse:

In 1926, Friends General Conference, the North American Quaker umbrella organization with which my local and regional Quaker bodies are affiliated, published a book about its faith and practice. Under the section "Basic Statement of Faith," this *book of discipline*, as Quakers would say, states the following about Jesus:

[The] manifestation of God in [humanity] was most perfectly exemplified in Jesus of Nazareth. As we submit ourselves to the leadings of the Christ Spirit we are enabled to live a life of love in conformity with the will of our

to understand and follow the life and teachings of Jesus of Nazareth, let alone giving presentations and writing about my experience of Jesus. In my youth, I was never able to quite connect with the figure of Jesus. By early adulthood, I had wandered entirely away from the religion of my youth and I began to identify myself as a "plain old-fashioned atheist." However, at age 42, I began to have strong, undeniable mystical experiences, and I actually felt the presence of God for the first time. This led me directly to Quakerism, where I had the experience, in the phrase of Marcus Borg, of "meeting



Jesus again for the first time."

So, who then was this Jesus and how have his life and teachings impacted the last decade of my life? Let me give you a couple of examples.

First, perhaps to state the obvious, Jesus was a deeply spiritual human being who led a pious life of walking with God. It is clear that Jesus spent many hours in prayer and that he sought the guidance of

human being who was not seeking material possessions or societal status. Jesus practiced what Quakers have traditionally called *simplicity* and what contemporary people might wish to call *spiritual focus*. I do not believe that Jesus advocated poverty for its own sake. Rather, I understand Jesus as advising his disciples to "seek first the Kingdom of God and his righteousness" and to trust that necessities



the Spirit of God for decisions big and small. When I came to Quakerism, the whole matter of prayer was rather mysterious to me. My reasoning was this: If God is omnipotent and omniscient, why would God need to hear from me? It is not as if I have some knowledge that God does not have.

However, as I studied more about what the Bible records about Jesus, I came to realize that God invites faithful human beings to act as co-creators of the continually developing fabric of the universe. This is not a one-way street. In the primary direction of traffic, I desperately need God to be guiding the reformation and reorientation of my mind. However, as our minds and hearts become more attuned to the will of God, we begin to make contributions to a dialogue with the Mind of God. I see this daily, indeed hourly, minute-by-minute personal relationship with God as the first and most important lesson that Jesus of Nazareth offers me.

I also understand Jesus to have been a

will be provided.

One way that I have tried to apply this advice to my own life recently has been to drop recreational television viewing from my evenings. I am not suggesting that Jesus would have said that watching television is a sin. Rather, I feel that the spirit that animated Jesus' life has led me to see that my habitual TV viewing was complicating my life and distracting me from cultivating a deeper relationship with God and with other people.

As of now, I've been away from television for five months, and it has been a very liberating experience. I've rediscovered the evening, and I have more time and energy for the religious service and study to which I feel called. I do not want to say that I will never watch TV again, but for me, at this point in my life, this represents a way in which the spirit of Jesus' teaching and example is having an impact on my modern life, moving it step-by-step away from the noise, confusion, and self-indulgence of this world and toward the Kingdom of God.

## Steve Chase:

I'm very glad to be here today. I also appreciate hearing how Christina and Rex have come to embrace Quakerism as a contemporary version of the spiritual renewal movement led by Jesus of Nazareth, that radical Jewish upstart in first-century Palestine. Like Christina and Rex, I also want to be a faithful friend and follower of Jesus in the modern world.

Unlike Christina, however, I did not grow up as a Quaker. I actually grew up as a Boy Scout. For many years, the Cub Scouts and the Boy Scouts were the closest thing I had to a faith community. I

*I had always thought that being a Christian meant believing a specific set of things about Jesus so you could go to heaven after you died. But these Quaker questions focused on our lives here and now.*

—Steve

loved the weekly Scout meetings, the rituals, the service projects, and the fellowship with the other Scouts. I also loved how the Boy Scouts had core beliefs that mattered to me. Being a Scout meant that I had pledged to be trustworthy, helpful, friendly, courteous, kind, thrifty, brave, moral, and reverent. It also meant doing my duty to God and country.

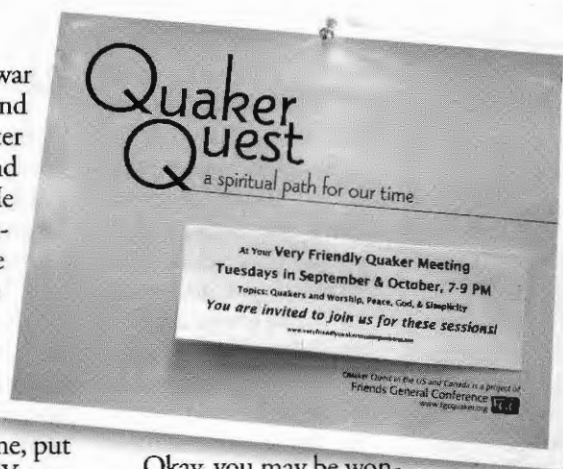
That's something I took very seriously. By 1968, I was 13 and, through my mother's encouragement, I had imprinted on Martin Luther King Jr. and his call to end racism, poverty, and militarism in our country. As I saw it, my duty to God and country was to help our country become what King called a "Beloved Community" of peace, justice, and equality.

It turned out that my scoutmaster didn't agree. One summer day, I was in our town square in Galesburg, Illinois, at the annual Boy Scout Jamboree. When I finished all my tasks for the morning, I noticed a small, silent peace vigil at the edge of the square opposing the U.S. war against Vietnam. I had never seen anyone

in my town stand up against the war and I was moved to walk over and join the protest. My scoutmaster spotted me within minutes and dragged me out of the vigil. He shouted at me that I was a “communist,” a “traitor,” and a “disgrace to the Boy Scout uniform.” He then told me that I was no longer welcome in his Boy Scout troop. I stood there, stunned, as he stormed off. Soon, an elderly woman from the vigil came up to me, put her hand on my arm, and said, “Young man, you will always be welcome at a Quaker meeting.”

This moment began my conversion from the Boy Scouts to Quakers. I asked my mom what the Quakers were like and she gave me a little information. She said it would be fine if I wanted to go to their worship services. I called the number for the Quakers in the phone book that night and asked about where and when they had their services. This woman was also very welcoming—even though I was a 13-year-old kid! I asked her about what to expect in their weekly service, which she called a “meeting for worship.” She said that the Quakers in Galesburg sit in a circle with a shared attitude of silent waiting and the expectancy of being touched by God’s Spirit. She then added that if anyone felt moved by the Spirit, they would stand up and give their message to the whole group and then sit back down into the silence. I had never heard of a worship service like this and I loved the idea.

I then asked the woman what Quakers believe. She said that the core belief of Quakerism was that God gives every man, woman, and child on Earth the spiritual capacity to directly experience God’s love, presence, and guidance in their lives and to do God’s will in the world—if we just open our hearts to God’s Spirit. I loved that answer, too, so the very next day I went to worship with a group of about 17 Galesburg Quakers in a living room belonging to one of the local members. A few people gave spoken ministry out of the silence and one woman spoke about how her work to nonviolently defend the Vietnamese people from our government’s violence was an outward expression of her inner faith. She experienced it as God’s will that all the faithful should take up this task even more strongly than we had to date. I had clearly found my spiritual home.



Okay, you may be wondering what all this has to do with Jesus. I’m getting to that right now. After that first meeting for worship, I asked the group if there was anything I could read to learn more about Quakers. One man handed me a copy of one of the books of *Faith and Practice* that Rex mentioned earlier. In it, I found a section called “Queries,” a list of questions to help Quakers think more deeply about their own faith and practice. The first set of questions I read was about spiritual life. It went something like this:

Do you live in thankful awareness of God’s constant presence in your life? Are you sensitive and obedient to leadings of the Holy Spirit? Do you seek to follow Jesus, who shows us the way? Do you nurture your spiritual life with prayer and silent waiting and with regular study of the Bible and other devotional literature?

I didn’t know what my own answers to these questions were yet, but I was really struck by the question about following Jesus. I had always thought that being a Christian meant believing a specific set of things about Jesus as the “only begotten son of God” so you could go to heaven after you died. But these Quaker questions focused on our lives here and now, and none of the questions mentioned any specific beliefs that you had to hold about Jesus to be a Quaker except that he “shows us the way” and it is wise to follow in his footsteps.

A few weeks later, I asked one of the older Quakers about what it meant that Quakerism seemed to put its central emphasis on following Jesus rather than on believing the specific things about him that most people felt were essential to being Christian. He laughed and

said that he’d read the Bible several times and noticed that whenever Jesus was asked about how to live a faithful life, he never answered, “You must believe that my mother is a virgin and I am God.” Instead, Jesus would always answer such questions with teachings like “be loving, as God is loving.”

This man then explained to me that in Quakerism there are three specific kinds of loving that have always been important to the faith: loving God with all one’s heart and strength; loving our neighbors as ourselves, including our enemies; and loving and caring for God’s good Earth. This, he added, is the prophetic Jewish wisdom that Jesus taught and embodied in his own life and ministry. This is also the teaching of George Fox, one of the founders of Quakerism in the mid-1600s. These three kinds of loving are spelled out very clearly right on page two of Fox’s published journal.

This gentleman also added, “I don’t think it matters whether we view Jesus as a great spiritual teacher, a great prophet, the Jewish Messiah, or the “only begotten son of God,” as long as we focus on learning how to be his friend and disciple.” For this man, following the way of Jesus—including turning to the Spirit of God for continuing revelation—is the very essence of Quakerism. After 40 years among Quakers, I’ve grown to agree with him. I, too, now see Jesus as my spiritual rabbi.

## Round Two Presentations

### Christina Repoley:

As I became more personally interested in scripture and exploring who Jesus was, I focused a lot on the historical Jesus,





on learning as much as I could about the context in which he lived. I also learned that most of what the Bible says really doesn't make much sense without some level of understanding about what was going on historically, what cultural assumptions and practices were, and how Jesus' actions and teachings were interpreted in that context.

And the more I understood this, the more I believed that he was truly a nonviolent radical revolutionary. So I got the political messages, but I was still unclear as to what I thought about Jesus being the "Son of God," or even whether or not he was divine, or just a person like you or me. I was sure that I loved him, admired him, and wanted to follow him, but I was not sure if I believed *in* him, at least not in the way that it seemed like a whole lot of other Christians did.

Then I took a workshop on the early Quakers and Jesus. That really changed things for me. We were talking about language and how the Biblical text has gone through so many translations. I knew about the ways in which translators of the Bible had used their power to utilize language that would favor their interpretations and their own theologies of power and privilege. What was new for me, though, was how certain seemingly insignificant words could have been translated in more ways than one. For example, we were told that the word in Greek that usually gets translated as *in* could just as easily have been translated as *of*. Okay, seems like not a big deal, right? But think about how many times the Bible tells us to have faith *in* Jesus. What if we were instead advised to have the faith *of* Jesus. To be faithful to God in the way that Jesus was. This changed everything for me!

I now understand Jesus to be an example of what we might all be capable of if we were so radically faithful, so open to and in touch with God's spirit and movement in our lives. This also helped me understand the meaning of the Kingdom of God, or the Beloved Community of God. I believe that Jesus calls us to lives of faithfulness and communion with God and others. The Kingdom of God that Jesus teaches us about is always present and always available, if we open ourselves



up to participation in it.

When Jesus tells the rich young man that he will never enter the Kingdom of Heaven, that's not because rich people can't get in. No, it's simply because when we live in material affluence that deprives others of their basic needs while deadening us to the interconnectedness of life, we simply do not participate in the Beloved Community. It's our choice and we can

always choose differently.

I see examples of these choices in my own life and in the lives of many Friends. I lived in Philadelphia for a few years after college, and while I was there my car was stolen. Now I wish I could say that I chose to stop driving my car for moral or environmental reasons, but this was simply a "choice" that chose me. What it meant, though, was that instead of getting in my car and driving to work, I walked more, I talked to my neighbors more, I had interesting interactions with people on buses, trolleys, and subways, and in short I was a more fully alive participant in my community.

This choice, like Rex's decision not to watch TV, could be seen as a sacrifice. But in reality, it is a choice that allowed me to participate more fully in the Beloved Community of God. I remember one day in particular during this time when, as I walked the streets of the city and as I interacted with people in the subway, I felt a deep knowing and recognition. I can only describe it as an intense opening of love and joyfulness. It felt like I saw and recognized Jesus in each person I encountered. It was an ecstatic and exhilarating experience, and it lasted all day long.

How amazing is it that this is the kind of community and life that Jesus calls us to? For me, this is what Jesus means. For me, Jesus shows me a way to live that is radical, nonviolent, challenging, and ultimately life-giving. He helps us to more courageously open the doors of our hearts and minds to the beautiful and joy-filled world of love that is always present, always available, if we but have eyes to see and ears to hear, and if we strive to lead faithful lives, with the kind of faith that Jesus practiced.

## Rex Sprouse:

I was struck earlier by Steve's story about how he became a Quaker. Back in early 1991, when I was living in Cambridge, Massachusetts, and years before I became a Quaker, I observed some Quakers faithfully following a leading of the Spirit similar to the one followed by the Quakers in Galesburg. During the Persian Gulf War, I noticed a group of people standing in front of Au Bon Pain on Harvard Square every day. They were silent, but they held candles and a banner saying something to the effect that they represented Cambridge Friends (Quakers) for peace. Now, it was very, very cold on some of those winter days in Cambridge, and not even in progressive Cambridge did all passers-by necessarily agree with this message.

I did not engage in conversation with these folks or otherwise interact with them. A cynic would point out that their silent vigil did little or nothing to end the Persian Gulf War. I could not say. However, this I do know: their witness planted and nourished a seed in me, even when I was a self-professed atheist, a seed that eight years later helped lead me to the Religious Society of Friends. Those Quakers in Cambridge were faithful followers of the example of Jesus of Nazareth, and their example helped me (and still helps me) to understand the kind of transformation the Christ Spirit that was in Jesus points me toward and enables me to undergo.

I have already spoken of Jesus' emphasis on simplicity and spiritual focus. Jesus also concentrated on unconditional love of God and love of one's neighbor. The Sermon on the Mount is filled with explanation and magnification of the moral code of the Hebrew Bible. Jesus preached not only against killing, unfaithfulness to one's mate, and lying, but also against the attitudes that underlie these actions: hateful anger, inappropriate desire, and a double standard of honesty. In all of this, Jesus called his disciples to a life of integrity, where our thoughts, words, and actions are in harmony with one another and are in harmony with the promptings of the Light Within. This integrity is grounded again in the most basic tenets of Jesus' reinforcement of traditional Judaism's teachings of love for God and for neighbor.

Consider what this means for my daily life. My challenge is not so much to avoid literal murder, but rather to treat

with kindness people who cut in front of me in line at the supermarket, who drive too slowly in front of me in no passing zones on the highway, who represent political or social positions I find stupid, or who tell jokes I find offensive. This is, in fact, a much higher standard than a simple prohibition against killing, and one that requires a constant replenishing of the Holy Spirit to attain or approach.

Yet Jesus' nonviolence was by no means a passive resignation to the world as it was (or as it is). Rather, Jesus challenged both religious and secular authority, particularly as it sought to oppress the common people. Jesus offered a public witness of the Light he was given, and he encouraged his followers to do likewise.

*Jesus called his disciples to a life of integrity, where our thought, words, and actions are in harmony. My challenge is to treat with kindness people who cut in front of me in line at the supermarket or who tell jokes I find offensive.*  
—Rex

The Gospel of John records that on the evening before he died, Jesus asked God not to remove his followers from the world, but to keep them from the evil that is in the world.

Jesus' followers are called to be in the world, but not of the world. Jesus said that the Kingdom of God is already here, but people do not recognize it. We are called to live in the belief that the current "domination system" is bound to fail as it is replaced by the Kingdom of God. The means must be commensurate with the ends. We cannot bring about the Kingdom of God on Earth by violence, subterfuge, or exploitation. Such methods would merely reinforce the domination system. Rather, we are called to be the light of the world and the salt of the earth, a city set on the hill for all to see. To be a leader in the Kingdom of God means to be a servant.

Indeed, Jesus' life is the ultimate example of faithfulness unto death. Jesus was willing to die as an innocent human being for his proclamation of the Kingdom of God and his witness against the domina-

tion system. I do not know what the future will bring for me or what the Christ Spirit will require of me. Today, I have restricted myself to sharing about such seemingly trivial transformations as watching less television or not making obscene gestures at my fellow motorists. Seeking to follow Jesus has, however, led to some more profound transformations in both my private and my public life.

A literal execution at the hands of that system is not required of all who would follow Jesus. Rather, a recurrent mortification of one's own selfishness, of one's own schemes for self-advancement at the expense of others, and of one's desire



to "make it one's own" without the love, guidance, and support of God—in short, a metaphorical death of the self is required. While I am not worthy of this calling, I am eternally grateful to God for opening to me the path that Jesus of Nazareth walked and for giving me each day the opportunity to open myself to the Christ Spirit with which Jesus was united.

Let me close my remarks with some words from the traditional hymn "Come Thou Fount of Every Blessing":

*Oh, to grace how great a debtor  
Daily I'm constrained to be!  
Let thy goodness like a fetter  
Bind my wandering heart to thee!*

### Steve Chase:

That hymn is beautiful. Thanks, Rex. So, what has Rabbi Jesus taught me about how to live? Let me give you two examples—one very political along the lines mentioned by both Christina and Rex, and the first one very personal.

I don't know if anything like this has ever happened to any of you, but I once

had a horrible fight with my wife. It was late at night and Katy and I were angry, hurt, and bitter. We had yelled some hateful things at each other and were lying in bed next to each other in a sullen and stubborn silence. After what seemed like hours of hell, Katy got up and left the room, slamming the door behind her. She was carrying her pillow and blanket, so I figured she intended to sleep on the couch. Has anything like this ever happened to anybody here? Wow, who knew I wouldn't be the only one?

Anyway, I was sitting on the bed in the dark just fuming and aching inside. Thoughts ran through me like, "She better come right back now and apologize, or else we're finished." Other harsh thoughts pushed through, too: "I sure as hell am not going out to her. It's her fault, and it's her move if she wants to save this marriage. I am so sick of these fights." I was desperate and lost and in complete despair. I needed a shot of salvation, big time.

Out of nowhere, I had a crazy thought: "What would Jesus do?" I was startled, but I started thinking about it. Well, I think it is in the Gospel of Matthew, but I remember that Jesus was pretty down on men divorcing their wives. Okay, step one, don't divorce Katy. It felt better to have at least one thing settled.

Then, I thought about how Jesus once said that both the sunlight and the rain fall on the just and the unjust alike. I've always thought that this bit of Scripture means that God's love is unconditional. That gave me some hope. I thought it was possible that I could love Katy even though she was so completely wrong. Thank you, Jesus!

But, then, I remembered how Jesus also admonished his followers not to try to take the speck out of another's eye until they have taken the log out of their own eye. In that moment, I didn't like that little saying of Jesus one bit, but I started thinking about it anyway. Okay, I admitted, I might have done a few things I shouldn't have as the conflict got more heated between us—and maybe I missed some opportunities to do a few loving things I should have done before things got so ugly and out of control. Then a glimmer of hope dawned in me: if I'm part of the problem, then I might be able to actually change something in my



behavior and help shift us away from our angry impasse, at least a little bit. Still, I didn't have a clue about what to do.

Then, I remembered that Jesus didn't just rely on what he read about the great prophets and sages in his sacred Scriptures. Instead, Jesus went directly to the spiritual headwaters of his faith tradition. Jesus prayed to God. He would sit in the wilderness, or in a garden, or alone in a dark room at night—just like me—and open his torn and tempted heart to the love, presence, and guidance of God's Spirit. I resisted this idea for a while, but I soon centered down into the prayerful silence of Quaker worship and handed it all over to God. Crazy, after several minutes, I got my answer: "Dude, just go out to the living room, sit beside her, and tell her you love her, that you want to live with her for the rest of your life, and that you are absolutely sure you both can figure out the problem in the morning. Then, tell her that you want to sleep with her tonight and you want to hold her in your arms."

Well, I did it, and God's way worked a miracle. Katy and I cried, we hugged each other, we told each other how much we loved each other, and finally we went back to bed and fell asleep in each other's arms, saying we would figure everything out in the morning. Jesus says that the Kingdom

he wasn't talking about something otherworldly in some afterlife. Jesus was challenging his followers to offer good news to the poor, the oppressed, the sick, the captive, and the marginalized right here, right now. In the Bible, Jesus repeatedly calls on his followers to end their cooperation with the ways of empire and to take faithful, collective action to build up God's reign of compassion, peace, and justice "on Earth" in our families, in our communities, and among all nations.

Gandhi once joked that the only people who don't seem to understand that Jesus was against empire, war, and oppression are Christians. Quakers, however, have long been among those Christians who try to take what Jesus taught seriously. Over the last 350 years, we have repeatedly worked for peace, justice, equality, democracy, and Earthcare. As the 17th-century Quaker leader William Penn once said, "True godliness doesn't turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it."

This attitude is normative for Quakers—at least at our best—and it has been challenging me since I was a 13-year-old and first began to be nurtured by the Religious Society of Friends. I remember back when I was just 15 years old on a backpacking trip with my dad in Baja, Mexico. A woman at the ranch we were staying at for a few days asked me what I wanted to be when I grew up. I answered without hesitation, "a nonviolent revolutionary." She seemed a little startled by my response, but I was clear that this was an essential part of my emerging Quaker faith. It is why, 40 years later, I now direct a two-year

activist training program at Antioch University New England in Keene, New Hampshire, to help people create a more environmentally sustainable, spiritually fulfilling, and socially just human presence on this planet.

I take very seriously the idea that active citizenship and social change work is a core part of the spiritual practice of Quakers. This is our version of *tikkun olam*,

the ancient Jewish call to heal and repair the world. So, let me just close today by reading one of the "Advices" from the *Faith and Practice* book that guides Quakers in New England, where I live now:

Friends are called, as followers of Christ, to help establish the Kingdom of God on earth. Let us strengthen a sense of kinship with everyone. Let that sense of kinship inspire us in our efforts to build a social order free of violence and oppression, in which no person's development is thwarted by poverty and the lack of health care, education, or freedom. Friends are advised to minister to those in need, but also to seek to know the facts and the causes of social and economic ills and to work for the removal of those ills. Let us cherish every human being and encourage efforts to overcome all forms of prejudice.

I can't say it any better than that.

## Follow-Up

After these presentations about Quakers and Jesus, some small group discussion, a large group question and answer period, and a half hour of worship, the Quaker Quest simulation at FGC was closed. Then, in response to a participant's question, Quaker Quest co-founder Mary Jo Clogg observed that the primary focus of all public Quaker Quest sessions is "to speak simply and honestly about deep spiritual matters of interest to seekers." She argues that these kinds of presentations are what seekers are looking for—not complex lectures about Quaker history, past schisms, or our unusual organizational structures. She also reported that, in her experience, most seekers are not impressed with lots of negative statements about what Quakers don't do or don't believe. They want to hear clear, positive affirmations of Quaker faith and practice.

The emphasis in public Quaker Quest sessions, therefore, is on being brief, positive, personal, and experiential. The Quaker Quest format also allows seekers to hear different perspectives about Quakerism in a way that demonstrates both our unity and our diversity. All of this is what makes Quaker Quest a simple, radical, and contemporary outreach program for Friends. □



of God can grow like a tiny mustard seed into a large bush to feed the birds and offer shade to the animals. Katy and I slept in the Kingdom of God that night right under the moon shade of that mustard bush—and I will never forget it.

That's the personal story. The political point I want to make is that being a follower of Jesus not only helps me be a better husband, it also helps me be a more effective citizen and social activist. When Jesus talked about the Kingdom of God,

*If you would like to find out more about Quaker Quest or Quaker Quest training opportunities for your meeting, please visit <[www.quakerquestfgc.org](http://www.quakerquestfgc.org)> or contact Elaine Craudereuff, FGC's Advancement and Outreach coordinator, at <[elainec@fgcquaker.org](mailto:elainec@fgcquaker.org)>.*

# Quaker Profiles: Carole and Ray Treadway

by Kara Newell

Friends from birth, Ray and Carole Treadway each have a different Quaker family history. Carole looks back to many generations of Quaker ancestors, while Ray's parents were first generation Quakers. However, they both grew up in the Conservative Friends tradition—Carole in Ohio Yearly Meeting and Ray in Iowa Yearly Meeting, two of the three Conservative yearly meetings. Currently, they belong to the third Conservative yearly meeting, North Carolina, and are active in Friendship Meeting in Greensboro, N.C., where they reside.

Conservative Friends? Not so well known nor as numerous as Liberal, Evangelical, and Orthodox Friends, Conservative Friends trace their roots to the Wilburite tradition, especially in Ohio Yearly Meeting, which is the oldest of the Conservative yearly meetings. The three yearly meetings include a total of about 24 monthly meetings and several small worship groups. In other words, the number of Conservative Friends is small.

Conservative Friends? Ray says, "I think people who don't know Conservative Friends get hung up with the word 'Conservative,' which can get in the way of understanding who we are. The tendency is to think *politically* conservative. My explanation is that it tries to *conserve* the traditions."

Carole adds, "I feel that the Conservative contribution to Friends is precious and important—the strong maintenance of the unprogrammed tradition and the apophatic spirituality that goes with it." Apophatic? Carole continues, "Apophatic spirituality tends not to be fed as much by outward expressions such as words and rituals; it is more deeply inward, where there are no words that express the expe-

rience of God. Apophatic spirituality comes out of the Quietist period of Quakerism and has its roots in the origins of Quakerism, in common with many unprogrammed meetings. With Evangelical Friends we share the strong maintenance of the Christian identity. I like to think of Conservative Friends as a bridge—a role I long for."

Are there other distinctives about Conservative Friends with which many Friends may be unfamiliar? The "sing-

*"I think people who don't know Conservative Friends get hung up with the word 'Conservative,' which can get in the way of understanding who we are."*

—Ray Treadway

song" ministry, for example? Carole recounts that both she and Ray "experienced the 'singsong' ministry in our youth. But we have not had that style of ministry in our meeting for 20 or more years. You would likely find it in Ohio, although not by everyone who offers ministry. I think that, in a certain state, it's natural—a gift of the Holy Spirit."

Carole talks further about the expression and experience of worship among Conservative Friends. She says it is "different," but a kind of difference that is difficult to put into words. She does affirm that "it goes very, very deep. But it's not something that's really obvious until you're in it. I've been in other kinds of



Above:  
Carole and Ray Treadway with their daughter, Annemarie (at left), 2004



Left:  
Their son, Eric, 1981

Friends worship that went very deep, too."

On another distinctive, Carole says there are a few people who still dress "plain." "As for 'plain' speech—for instance the use of 'thee' and 'thou'—a number of us still use it. However, we're not consistent the way our forebears were. Originally it was a statement about being equal in the sight of God, not making social or class distinctions, and speaking truthfully. Now it seems more like a way of saying we're part of the same family, a form of affection, more than a statement of any principle. I grew up using it, and learned when I went to public school that I'd better learn how to say 'you!'"

While both Ray and Carole grew up as Quakers, they were in different parts of the country. Ray's parents moved to Des Moines, Iowa, from New York when he was five. There they found only a programmed Friends meeting. Rather than give up their Conservative tradition, they

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several years later joined Iowa Conservative Yearly Meeting. For Ray, it "was the beginning of experiencing yearly meeting sessions and participating in a Friends youth group."

Ray speaks of his parents with love and respect. He acknowledges that they were converts to Quakerism, joining after they married. His father "went to Friends University in Wichita, Kansas, around 1915, served in France with Friends Ambulance Service in World War I, and was a social worker. He taught at Southland Institute, a school supported by Indiana Yearly Meeting for black elementary and high school students in Arkansas. In Des Moines, he was very active with AFSC, was on the Board, and did some work to help establish a halfway house for prisoners. He was involved with NAACP and somewhere he developed this extreme social consciousness, and Quakerism was a way of expressing his pacifism." Ray is pleased that he and his three siblings have all remained

the only one of my generation who remains active in Quakerism. My parents did not dress 'plain,' but they did continue to use the language, including the non-pagan names of days and months. Their lifestyle was, I believe, the essence of Quaker simplicity; I'm grateful to have grown up with their example—a very strong influence in my life."

Carole and Ray met as freshmen at Earlham College and married shortly after they graduated. In 1968, they moved to Greensboro, N.C., for Ray to accept a teaching position at Bennett College, a small, historically black United Methodist women's college. There, as he describes his work, "I taught mathematics until I retired from full-time teaching. My doctorate is in Education because I realized that reaching well was far more important than proving math theorems! I wanted to make mathematics important and exciting to the students, helping them to do critical thinking and problem-solving. I enjoyed

and wisely, to seek out opportunities to be better informed as citizens, and to explore a broader range of career possibilities." Bennett, with 600 students, afforded Ray the opportunity to achieve this goal, "getting to know and work with the students both in and outside the classroom, making a real difference on an individual basis. I thoroughly enjoyed having small classes and never felt the need to work in a large university—a satisfying career."

Carole has had an equally distinguished and satisfying career, as an archivist and librarian with Friends Historical Collection at Guilford College, where she worked for 30 years. Describing her work, Carole says, "the collection includes archives, manuscripts, and published materials. It's also the Guilford archives, yearly meeting archives, and archives for a number of organizations, individuals, and families. I loved being a resource person, connecting people with what they needed, whether books, manuscripts, information, or even nurturing. In retirement, I continue to volunteer one afternoon a week."

Carole and Ray raised two children, of whom they speak with deep love. Of their son, Eric, Carole says he "was born with hemophilia, and was dependent on blood products to control bleeding. It's now known that many of the blood products were HIV-contaminated. Our son became infected and lived with that from the age of about 21 to 25. Faced with the possibility of a terminal illness, his spiritual development accelerated. I was with him in that, and I feel God's grace was so present. It was a very, very difficult time, especially the last six months." Ray's experience is one of some regret. "We knew he had HIV, but he was young, active, and quite independent. As he became sicker, I could not accept the fact that his condition was terminal. I'm now convinced that I kept my distance as a way to avoid the pain; I hoped and prayed that the medical staff would find a way to make him well. I regret that I didn't take enough opportunities to say goodbye."

They adopted their daughter, Anne-marie, when she was 18 months old, four and a half years younger than their son. Carole says, "She is biracial; at the time we were living in an all-white suburb of Milwaukee, Wisconsin. Then the opportunity came for Ray to teach at Bennett College. While I wasn't sure it would be good

## The School of the Spirit

by Carole Treadway

**T**he School of the Spirit is a Quaker ministry of prayer and learning dedicated to helping all who wish to be more faithful listeners and responders to the inward work of Christ. It is a ministry of the Standing Committee on Worship and Care of Philadelphia Yearly Meeting.

Within the Religious Society of Friends, the traditional meetings of ministers and elders were sometimes referred to as a "school of the Spirit." In gathered worship, Friends learned to discern the movement of the Inward Teacher and test their discernment with one another. This practiced listening extended into every aspect of their lives. Living into this way of being is not always easy; resistance is common, the listener preferring to ignore God's promptings into an ever-

deepening union. But the still, quiet voice will not be silent; with discipline and the support of others, faithfulness can grow.

The School of the Spirit ministry offers several programs to deepen the believer's faithfulness: the two-year program of prayer and study, "On Being a Spiritual Nurturer," first offered in 1990; the new one-year program, "The Way of Ministry," for those with a specific call to gospel, traveling, or public ministry; and the tradition of "Silent Retreats," started at Sadsbury meetinghouse in Pennsylvania in 1962, more recently offered annually in extended format at Powell House in New York as "Dwelling Deep." In all these settings there is opportunity to reflect upon the presence of God in one's life and to deepen one's commitment to God's comfort and guidance. Nurturing and practicing a capacity for compassion is essential to inward preparation for ministry.

*Carole Treadway is a teacher in the School of the Spirit (SoS). For more information on SoS, see <[www.quakerinfo.com/sos.shtml](http://www.quakerinfo.com/sos.shtml)>.*



Friendship Meeting, Greensboro, N.C.

for Annemarie to live in the south, we knew we didn't want either of our children to grow up in an all-white environment. We made the move, and early on we lived in a mostly black neighborhood. It was the right move for us."

Ray reflects, "Looking back, I know that the decision to move to Greensboro and take the faculty position at Bennett was, for me, an opportunity to be in a community where our adopted mixed-

race daughter could be part of an intellectual, academic black community. It seemed a good fit for both me and Annemarie, who, with her husband and baby son, now lives in Greensboro." Braeden Eric Doniak, born on April 28, 2008, is the Treadways' first grandchild.

Yes, they are Conservative Friends. And yes, they do enjoy life. In Carole's words, "We discovered early on, to our delight, that we have a similar range of

interest in music and enjoy going to concerts. We enjoy hiking and do a lot of walking. We like to get out in the woods, which is so relaxing and exhilarating, and the exercise is good for us."

Then they have an exchange about politics. Ray says, "We also seem to have pretty much the same view toward political issues." To which Carole retorts, "You're a lot more rigidly Democrat than I am!" Ray is quick to respond, "That's probably true. But basically, we get along pretty well. Whether or not we came to our marriage that way, we've certainly grown in our marriage. We talk and we discuss; she's moved me in some directions, and I've moved her in others. I even got her to watch a baseball game!"

Carole warms, "I suppose it has to do with being Quaker—he has given me tremendous support in everything I've felt led to do. Everything that needs to happen for that to be possible, he does. Without his support I couldn't have done it. I've always been aware of how fortunate I am. And I think I've given him support in important ways, too."

Asked what makes them easier to get along with, Carole is clear; "It's when I stay grounded and centered. When I lose that, I get irritable and impatient." And Ray admits, "I need two things—enough chocolate and enough sleep. It's also true that being mostly retired means I'm doing a better job of pacing my life, which is good."

Their last comments are about their lives as Quakers. Carole admits, "For a time I distanced myself from Friends, exploring other paths. Then one day, unexpectedly, I knew that I was to remain a Quaker, and a Christian. However, while I am most familiar and at home with the unprogrammed tradition, I also like to participate in other expressions of Quakerism and other traditions, too. Sometimes I even long for something liturgical!" A major part of Carole's life now is teaching in the School of the Spirit; she's in her second two-year term. And Ray has been an active volunteer on several committees of Friends World Committee for Consultation and is now serving as clerk of the Section of the Americas.

Ray says, "The Friends community that Carole and I have had wherever we've lived has been very important to us. Social and spiritual concerns, and the sense of how you develop your spiritual life of integrity and concern for others, all emanates from that." □

## Conservative Friends

Conservative Friends emerged under the leadership of John Wilbur, following a split in 1854 that resulted from the different emphases by Wilbur and Joseph John Gurney. "Wilburites" laid more emphasis on the authority and doctrine of the Inward Light, trusting the infallibility of individual guidance immediately given, yet also regarding the scriptures as authoritative—the traditional Quaker position. "Gurneyites" also knew the transforming power of the Spirit, valuing a personal experience of the spirit and silent worship as well. However, they placed strong emphasis on the authority and teachings of the Holy Scriptures. Today, the differences between Wilburites (Conservative Friends) and Gurneyites (Orthodox Friends) are identified as a matter of emphasis—the former valuing the Inward Light of Christ; the latter placing a slightly stronger emphasis on the authority of Scripture.

Visitors among Conservative Friends today seem to find a faith and way of life that witnesses to the truth of George Fox's proclamation that "Christ is come to teach his people himself." Continuing distinctives include a living corporate witness to

both the outward, atoning work of Jesus and the ongoing transforming and teaching role of the inward Christ. Conservative Friends hold to a waiting, spiritual worship and a free gospel ministry, with Christ as head of the meetings for worship, immediately and powerfully present. And finally, Conservative Friends today are clear that an essential part of proclaiming God's kingdom requires them to keep a measure of distance from the world.

Small in number, strong in faith and witness, Conservative Friends hold a special place in the larger family of Friends. David Male, a Conservative Friend from Cleveland, has written, "In my conservative meeting I experience a deep faith in Christ and a firm commitment to the historic Quaker principles of simplicity, integrity, peace, and community. Christ and the Bible aren't promoted so much as they are assumed. The challenge for Conservative Friends today seems to be articulating our faith and demonstrating our lifestyle in ways that can allow others to experience its spiritual depth and power without trying to 'bottle' it and thereby ruin its genuine simplicity."





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## ■ REFLECTION

### An Afternoon's Walk

by Grant Stevenson

After a period of rainy, dreary days, one of them Thanksgiving, where depressed, dark eyeballs were so tired that they marauded between hallways ready to snap at innocent, unsuspecting, depressed, trapped children and housemates (never with Godly results), outside, not much peering out of windows could detect flattened, yellow leaves on the ground, shrubs like skeletons with scant leaves still attached like little reminder notes, gray squirrels scurrying up telephone poles (you fear to their sudden deaths that render everyone else powerless), and holiday inflatables deflated on the ground as if little boys went around at night with silent dart guns, with teenagers who just got their licenses behind the wheels; all this in a steady, soaking rainfall, then the next day dried and lightened up, and our community came out.

I started with the front of my building and my fellow residents: "Hallo! Nice day! Warm, too! Nice to see you, too." I said the same to the elderly couple on their porch across the street, and proceeded on. The mums and marigolds that looked like white suckers dropped by children on the street yesterday were full of body and yellows, reds, and peaches. I crossed the street and went up into the health cuisine restaurant. "I just wanted to say hi"; I rarely can afford this place, but I love it—will have to bring a rich friend in, sometime. Before she could thank me and say good day, I disappeared up the street to the old folks' home where they were out in full throttle catching some rays. "Hi! Nice day!" "Oh, yes: lovely day."

I turned the corner and passed the neighborhood senior center and went into an alley. This street reminded me of summers down these lanes where wild vineyards and mulberry trees grew freely and the fruit was delicious if you are not picky. I made a round turn at the ophthalmologist's: sight-saver. Then turning south, I dropped into my pharmacy. Tom the druggist was too busy to chat, but he gave me a warm hello before going back to explaining to an elderly customer how to take her medicine. Then I walked home. I was concerned about the kid riding his skateboard down the middle of the street, and I then noticed all the inflatables still inflated.

You do not have to step into a Quaker meetinghouse to experience community: take a walk.

Happy winter, everybody.

*Grant Stevenson is a member of Lehigh Valley (Pa.) Meeting.*

# Passing On the Nonviolent Tradition

by Craig Jacobson

As a father, you can never tell just which values you will ultimately pass to your children. I have been continually surprised and somewhat horrified to see just which aspects of myself I have seen in my sons as they have grown. Over 20 years ago, I made an idealistic attempt to sue the government over a matter of First Amendment rights pertaining to my beliefs in nonviolence. My case was eventually thrown out of court, not for lack of merit, but for a legal loophole: the government simply postponed my case until I was too old to have standing in court. I never could have imagined then that someday one of my own sons would take up my abandoned case.

In 1980, the Carter administration launched a mandatory peacetime draft as a Cold War tactic. By that order, every young man in the United States was required to register for a military draft upon reaching his 18th birthday, available to be called to fight any future war as soon as a draft was reinstated. I was among the first batch of young men required to register under this policy with the Selective Service System (SSS), the agency that administered the military draft for the government. I refused. I faced a potential felony charge and risked being fined and sent to jail for up to five years, but I believed that all of this would have been worth it in order to respect my religious and ethical values.

I should hardly have been surprised by my son's actions when I consider that I, too, had been a son following in the footsteps of my father. At the close of World War II, at the age of 18, my father, Jack Brown, found himself entering a newly liberated concentration camp. He never participated in combat, but this experience alone changed his life. Jack became a pacifist, joined a Quaker meeting, and studied to be a doctor. He traveled the world to work in underprivileged hospitals, and he brought his family along. I was born while he was working in Turkey, and I was raised with his pacifist and Quaker ideals.

I would have been ready to register with the SSS as a conscientious objector (CO) claimant, but there was no way provided. During the years of the Vietnam War, a young man could indicate that he wanted to apply for this status by checking a box on the registration form, but now that check-box was taken away. Those with religious objections to war were no longer being recognized at registration; all were considered potential combatants by the SSS. I believed that this was unjust and decided to up my ante against the government: I sued them for the right to indicate

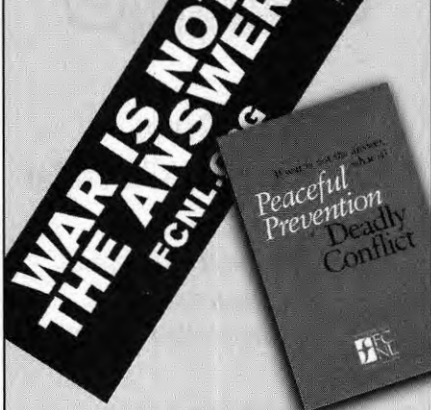
my claim to CO status.

Of course, the SSS managed to throw me out of court, allowing them to continue registering all young men despite their religious beliefs. The SSS never pursued my felony; after attempting a few of these cases earlier, they realized that this was giving them bad press, and they adopted a new strategy of trying to be as unassuming as possible. In their literature, they began to de-emphasize the consequences of registering, in many cases eliminating any mention of drafts or military service from registration cards. On the other hand, they passed laws to tie federal aid for college education to registration, denying those that refused to register any school loans, grants, work-study, or job training opportunities. In these ways they managed to ensure a high rate of compliance while remaining outside of the public eye, and the Carter administration's registration has managed to continue, unchallenged, up to the present day.

Two years ago, when my son Toby turned 18, he had to make the same decision that I had in 1980. Now he had to factor in that he might be denied financial aid for college, and potential fines for not registering were up to \$250,000. I had raised Toby on Quaker values, but this was a decision that I could not make for him. I will not deny my pride when he, too, decided, as a matter of his own conscience, that he could not register with the SSS.

Now 20 years old, Toby attends Bennington College in Vermont. Though he was not eligible for any financial aid according to federal rules imposed on college students, upon hearing about his reasons for not registering, the school decided to make up all of his need-based financial aid from their own private funds. While attending to his studies, Toby took time this winter to petition the American Civil Liberties Union (ACLU) to assist him with his case. After careful consideration of the merits of his case, lawyers, supported by ACLU's Washington, D.C., office, wrote to the SSS demanding that Toby's CO claim be formally recognized at the time of registration so that Toby (and those who share his beliefs) can register and thus be eligible to receive federal financial aid and avoid the threat of prison and fines.

I have made sure to tell Toby that I would be ready to do anything I could to assist him with his case. Along with his mother, Zann, a committed Jewish pacifist, and a committee of caring members of his community, we have initiated a campaign to support Toby and to



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educate the public about this issue.

The precedent for Toby's case is laid out in the Religious Freedom Restoration Act, which places the burden on the government to prove its actions do not unduly interfere with free exercise of religion. It must, therefore, accommodate those with pacifist beliefs unless doing so disables it from serving a "compelling government interest." In a concurring decision, Justice Frank Murphy of the U.S. Supreme Court wrote, "War power is not a blank check to be used in blind disregard of all the individual rights we have struggled so hard to recognize and preserve" (Murphy, J. *Estep v. U.S.*).

Compared to other nations, the United States is currently behind the curve in upholding the civil rights of objectors to war. Many foreign governments have dealt with their CO citizenry more sensitively. Some progressive governments protect the moral stands of their nonviolent citizens through promoting non-military national service programs concurrently with their military programs. In Germany, for instance, which has a mandatory draft, more young people serve the country in nonmilitary functions than join the military. German hospitals are reliant on this steady flow of young volunteers.

During the past five years, as the United States has conducted warfare in the Middle East, many soldiers have become disaffected and have begun to object to violence altogether. Hundreds of young men and women in the military have applied for CO status since 2001, both because they felt that their ethics were compromised and because they have discovered the anxiety, trauma, and depression that results from involvement in war. Although Toby's case is about registration and not military service, through his case we are trying to raise awareness about the soldiers' plight and to educate young people so that they might be able to consider these things before they either register or enlist.

Over 20 years ago, I became dedicated to securing rights for those who object to war. I have become a draft counselor, assisting young people to make these decisions for themselves. I may have lost my own chance in court, but I am hoping that I have not lost my chance to see this issue come to justice, albeit vicariously. We are hoping to locate and collaborate with supporters who agree the SSS registration policy is unjust, particularly with any young men who might be interested in joining our suit in federal court. We also welcome churches, synagogues, mosques, peace organizations, and individuals to help support the campaign. By working to secure a way both to register and to not be counted as a potential soldier, we hope to restore the civil rights of conscientious young men of the next generation.

If you would like to learn more about our

nationwide educational campaign, please contact us at: Peaceworks International, P.O. Box 421, Indianola, WA 98342, or <[www.registerforpeace.org](http://www.registerforpeace.org)>.

Craig Jacobbrown  
Indianola, Wash.

*Craig Jacobbrown, a member of Agate Passage Meeting in Kitsap County, Wash., counsels potential conscientious objectors. He can be reached at <[jacobbrown@thefarmers.com](mailto:jacobbrown@thefarmers.com)>.*

## Narratives of Hope from Iran

by Linda Kusse-Wolfe

*Burn at this candle, light up your heart and soul, put on a new body when you have flung away this old one. . . . The Friend himself is coming, the door of felicity is opening. —Rumi*

I am a Quaker woman living in Qom, Iran. From the rooftop of our apartment building where neighbors in chadors hang their laundry and chat, I can see desert expanses of biblical proportions. Only hardy eucalyptus trees add a hint of green to our tawny landscape. Minarets thrust heavenward. The ethereal gold domes of Qom's Hazrat-e Fatemeh Shrine gild the northern horizon. To the west are the snow-capped Zagros peaks, undulating toward the troubled border with Iraq.

My husband, David, and I have completed our first six months in service with the Mennonite Central Committee's Muslim-Christian Exchange. Five days a week we study at the Imam Khomeini Research and Education Institute (IKREI)—the Qur'an, Shiite thought and practice, and Islamic mysticism. A marvelously patient Farsi tutor comes to our apartment Saturday through Wednesday, four hours at a time. Thursday is a free day and many Fridays find us in Tehran for worship with Armenian Christians.

One of the first people we met in Qom was a young cleric working on his MA program in Abrahamic Religions. Standing in the midst of a group of visiting U.S. peace church leaders, this young man sought us out. By way of introduction he said with enthusiasm, "I am a Quaker. I am your son." At first I wasn't sure I believed this faithful young Muslim. Maybe he just wanted to be friends with two U.S. citizens. I became convinced later over tea. "Tell me," he said firmly, "are you Hicksite or Gurneyite? I love them both."

In Iran, city buses segregate people by gender, which is where I met Feteme, in the very

back seat. A 6'3" basketball player and university physics major, this stunning and friendly young woman immediately invited me home that afternoon. She introduced me to her older sister, Dinah. "Our father," said Fateme, "once taught school with a Jewish man whom he liked very much. He thought so highly of this friend that he read the Hebrew Bible from cover to cover. When Dinah, his first daughter, was born, he was determined that she have a nice Hebrew name."

Our first weeks and then months rolled by with studies and visits and friends. It became clear that the greatest threat to our well-being was likely to be neighbors overfeeding us. We are frequently invited to dinner with friends and neighbors. When I protest that David and I would love to but simply must devote some time to study, Qom-ites are undeterred. They knock on our apartment door and thrust trays full of food, traditional ice cream laced with saffron and fresh walnuts and pistachios, into our hands.

Maryam is an older woman who lives in an apartment upstairs from us. The first time she came to visit, I flung the door open in jeans and T-shirt. Seeing her in full chador, I began to apologize for my casual attire and explained that I am a Christian and hoped that I hadn't given offense. "You listen here," said Maryam in firm French (clearly discerning that my Farsi was unequal to the occasion), "Jewish, Christian, Muslim—it makes no difference to me. We are all children of Abraham and Sarah. I love that you are living here in Qom, and I hope that you will be happy a long time." Warm hugs ensued (and more food).

In mid-April the grim word of Virginia Tech's student deaths was on the 11 p.m. news in Iran. Our phone began to ring as soon as neighbors turned on their TVs. "I am so sorry." "Our hearts are sad with yours." "Are your children back home safe?" "Why is it that mentally ill people are allowed to buy guns?"

The next evening there was a knock at the door. It was our friend, Quaker Mohammad. He had brought along a complete dinner for us, plus cans of nonalcoholic beer (which for some reason he thinks we really like). "I know that your souls are sad," he said firmly. "I have come to sit gently with you, to lighten your hearts. I am a Quaker, too. I am your son."

*Linda Kuse-Wolfe and her husband David Wolfe are in service with the Mennonite Central Committee's Muslim-Christian Exchange in Qom, Iran. They are both recorded Friends Ministers of New Garden (N.C.) Meeting. Each summer (when Qom is much too hot for study) they return home to Martinsville, Va. Read more on their blog at <quakersinqom.blogspot.com>.*

*Continued on page 28*

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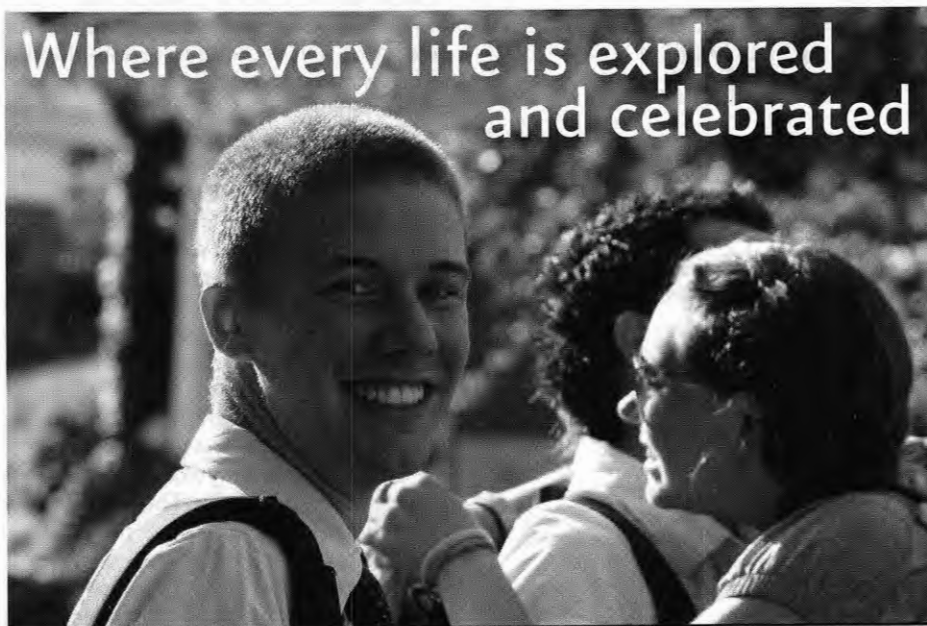


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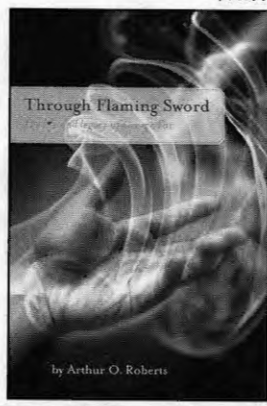
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# Forgiveness: Giving Up All Hope for a Better Past

by Pamela Haines

**T**here can be no peace without reconciliation, no reconciliation without forgiveness, and no forgiveness without giving up all hope for a better past." I've heard this wisdom—and challenge—credited to South African Archbishop Desmond Tutu. Whatever the source, it has been resonating in my mind and heart as I get to know a remarkable group of young people in northern Uganda.

This part of the country has been wracked and ravaged by a civil war for the last 21 years, with violence directed largely at the civilian population. An estimated 20,000 children have been abducted by the rebels, and over half a million people forced by the army away from their land and into Internally Displaced Persons (IDP) camps. Every family has experienced loss, and atrocity stories are as common as dirt. Because the ethnic group in the area, the Acholi, is out of favor with the current government, there has been virtually no popular opposition to the war outside of the north. The cease-fire and current talks bring a blessed relief from daily danger, but no one is confident yet that the peace will hold.

Our family came to the town of Gulu for three weeks to support a remarkable Ugandan friend, Abitimo Odongkara, in the school she started 20 years ago for war orphans, and in her desire to contribute to the healing of her Acholi people. What we received was a lesson in forgiveness.

We felt incredibly privileged to be introduced almost at once to a group of about 30 19- to-29-year-olds with whom she had been meeting for several months. They were eager to learn what we could share about peer counseling. The practice of taking turns listening to each other in groups of two or three gave us precious access to the internal lives of these young women and men. All but one or two of them had never known a time of peace. Many were war orphans. Some had seen their parents and siblings killed. Some had been abducted and forced to serve in the rebel army when they were as young as nine. Individually and collectively, they had all been deeply traumatized.

The stories were compelling, but what shone out was their humanness. They were eager to forgive, eager to let go of the past and

look toward the future, eager to love. They soaked up the idea that people are good, that no one mistreats another unless they have been mistreated themselves, that we can heal and reclaim our ability to love and connect. They wanted this for themselves, but even more they wanted it for their people. They were eager to listen and to love.

Before we came, I had searched the Internet for evidence of Friends in northern Uganda and found a British Quaker Service in Gulu. They have been supporting the peace process, documenting self-help healing efforts in the IDP camps, and supporting a group of young mothers who were returned abductees, now raising children of rape and counseling other young women in the camps. I had made an arrangement in advance to meet with the staff, who turned out to be two attractive and dedicated young men, one from Britain and one from Kenya, neither Quaker. (Their administrative person, a local, said that if Quakers would talk more about their faith, they'd get more converts!) The Kenyan, Martin Ogango, who was supporting this young mothers group, had been searching for ways to get them more counseling resources, and was delighted to take up our offer to share with them what we know of peer counseling.

Here was another remarkable group of human beings—young mothers, all with horror stories of their own, eager to be of use to their sisters. "How can you listen," one of them asked, "if what you hear makes you cry too?" They were relieved to hear that clinical detachment is not the goal. If you can show your caring as you cry along, then you'll both get some relief. Again, there was no interest in airing old grievances, no thought about retribution. They just wanted to heal, to help others heal, to be whole again.

During the time we were in northern Uganda, the peace talks were in the news. A major sticking point was the refusal of the rebel leader, Joseph Kony, to agree to a peace that would leave him liable to prosecution for war crimes by the International Criminal Court. Now I don't think anyone doubts he is guilty, and several prominent human rights groups are eager to have him tried. But the people of northern Uganda, the ones who have lost their parents and their children and their access to the land, are ready to forgive. They are ready to give up all hope for a better past, and look toward the future. The idea of holding their hopes for peace and livelihood hostage to some abstract concept of paying for one's crime seems like a criminal miscarriage of justice.

As we head home, I hold these young men and women who have been through so much in my heart. I feel blessed to have had this opportunity to help in some small way to

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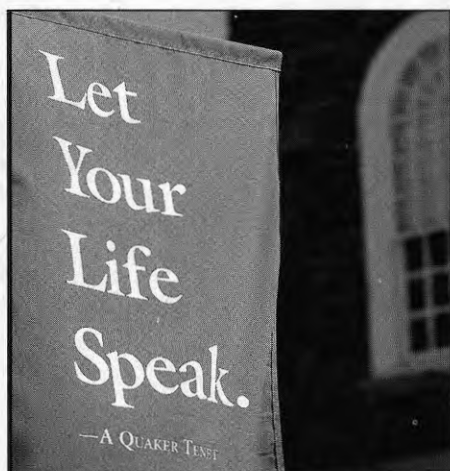
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increase their capacity to listen and to love. I can only hope that their passion to tap into the healing power of forgiveness, and to be part of the healing of their people, will stay with me forever.

*Pamela Haines is a member of Central Philadelphia (Pa.) Meeting.*

## Building Bridges

by Eric Wasileski

(For Mary McClintock)

**I**vigil for peace, never knowing the impact I have on passersby or the effect they may have on me. I am a Persian Gulf Veteran of Operation Desert Fox, a divinity student at Andover-Newton Theological School as a Quaker, and I serve as president of the Wally Nelson Chapter (95) of Veterans for Peace <[veteransforpeace.org](http://veteransforpeace.org)>. I'm also the father of a two-year-old daughter. In the nearly five years I have been vigiling I have seen the ratio of one-finger waves go down dramatically, replaced by the two-finger peace sign. On Rev. Dr. Martin Luther King Jr.'s weekend, I didn't know what would happen at our weekly Saturday vigil in Greenfield, Mass.

Because the banner I brought is too big to hold alone, I asked my friend "Ted" to help. We discussed Rev. King's tactics. As a pacifist, I see the world differently from those who believe peace can be achieved by force. As we talked, a Marine private in uniform walked by our vigil. Stunned, I blurted out "Hello" to him. Ted aggressively yelled in his face, "Don't recruit anyone today!" The private replied defensively, "Thanks for supporting me." Disturbed, I told Ted, "Listen, when you hold a VFP banner you represent VFP. It is not okay to yell at active duty members while holding our banner." It is difficult for civilians to understand that once one has worn the uniform you always remember how it feels; in a sense veterans never take it off. As a former G.I. it is not possible for me to be against the troops. Ted apologized and told me a story of being a hippie riding a bus in 1968. Four service members threatened to kill him on that ride. He was petrified the entire trip, and thankful when they got off the stop before he did.

Later, I was surprised to see the same Marine walking back past us, a brave young man. Before I could think, my feet chased after him. I said, "Hey private, can I walk with you?" in the tone a sergeant would use, and fell into step beside him. Pointing to the logo on my ball cap I said I was a Persian Gulf Veteran and a member of Veterans for Peace: "I don't want you to be angry at the peace move-

ment, that guy has other issues that have nothing to do with you." He eased his posture as he looked at my hat and said his name was "Chris" and he was just home from boot camp and doing recruiting work to save leave time (I had done this, too).

A block up the street, at the Veterans Memorial, we stopped to talk. Chris said, "Those people don't understand why I joined the military. I didn't join to kill; I don't want to kill. I joined to serve, get a career, do something with my life. I needed to get out of this town, my friends are either working at McDonald's or in jail. There is nothing here for me. I want something different." I told him, "I thought the same things in 1991. That's why I joined."

I pointed to the Gettysburg Address on the Civil War Memorial and we read it silently together. I said, "It's the best stay-the-course speech ever written. It identifies with the victims of the war and says don't let them be sacrificed in vain." I looked at Chris and said, "Do we owe our allegiance to those who have already died, like those named here, who we can't do anything for? Or," I pointed at Chris, "Do we owe our allegiance to those who are still alive, like you?" I continued, "People die in war. I know what it is like to kill people, and it's not something you ever get over. You can learn to live with it, but you can't ever get over it. When you see war, after ten minutes you'll realize it's horrible. There's nothing manly about war. Being a man is about being emotionally connected. Hopefully you will figure that out."

After a moment, Chris replied, "You know all this because you served. You did it, why shouldn't I?" I responded, "I wish I could go back and change what I did. I can't, but I can talk to folks like you." After a pause I said, "Look, as a Marine you will be going over in four-month rotations. Maybe on your second, third, fourth, or even your tenth time, if you reconsider, we will be here to support you. Veterans for Peace and this peace vigil will be here to support you." Chris nodded and said, "Thanks for talking with me, it'll give me something to think about when I'm over there." On parting I said, "Remember your humanity."

Our conversation lasted 15 minutes but the impact on me was beyond measure. I wonder where Chris is, how he is doing. Also, I wonder what might have happened if a veteran had said something like that to me. Being a member of the current peace movement and a veteran, I feel that I am a bridge between war and peace. I believe as U.S. citizens we need to work together beyond our differences for the good of our nation and the world. I pray that we, as civilized people, find our way.

*Eric Wasileski is a member of Mt. Toby (Mass.) Meeting.*

December 2008 FRIENDS JOURNAL

# Moses Brown Goes Green

by Joanne P. Hoffman, Debbie Phipps,  
and Joyce Hooley Bartlett

**L**arge efforts start with small steps, which is no easy task on a 33-acre campus. However, Moses Brown faculty, staff, and students have taken a number of steps this year toward maintaining a "green" campus.

When the new dining hall opened in January, student activists urged the adoption of a new policy, resulting in paper cups for drinks no longer being available. Students, faculty, and staff are encouraged to carry their own mugs for coffee or tea, or to use the reusable plastic cups available. Foodservice Director Ken Keighley replaced the plastic tableware with a cornstarch-based product that can be recycled, and the soup bowls are now made of recycled paper.

In addition, the restoration of West Middle House allowed Moses Brown to upgrade the facilities with ecologically friendly technologies. For example, while the windows are designed to maintain the historic look of the building, they have been treated with highly insulated and energy-efficient glazing. Also, the heating, ventilating, air conditioning, and lighting systems all have motion sensors that initiate adjustments depending on whether a room is occupied.

To reduce energy expenditures in transportation, the school chose local materials and carefully tracked the percentage of construction waste recycled by the contractor. More than 90 percent of the construction waste from the renovation was recycled. In order to protect students and the environment, the school specified the use of low VOC (volatile organic compounds) emitting sealants, paints, adhesives, carpet, and flooring. The school also has an extensive recycling program and a commitment to conserve water, and its grounds are maintained without herbicides, pesticides, or dangerous fertilizers.

Sustainability is central to the Moses Brown mission as a Friends school. As one upper school student commented, several



Moses Brown School

Quaker testimonies—Simplicity, Community, and Stewardship—require a commitment to care for the Earth. Raising awareness through daily examples takes time, but it proves most effective in changing attitudes.

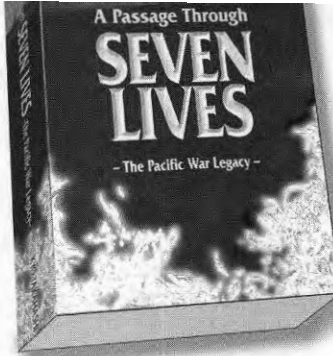
Joyce Hooley Bartlett, science teacher at MB, says, "In my experience, the only way to educate anyone about sustainability is to show them the wonder and awe that is nature." Following this theory, she not only teaches her students the cycle of growth and development in organisms, but also helps them experience it by taking them to a pond where they can observe the birth and growth of tadpoles. For her, the idea of "green" is to find ways to make the environment a part of one's own spirit.

With this goal in mind, Moses Brown wants to be vibrant today, but also robust for future generations of students. Therefore, the school is working toward achieving a collective understanding of how everyone at the school can meet their responsibility to future generations, in their own community and throughout the world.

To read more about Moses Brown efforts and activities in going green, visit <[www.mosesbrown.org](http://www.mosesbrown.org)> and click on "school life," then "sustainability." □

*Joanne P. Hoffman is head of Moses Brown School, Debbie Phipps is head of the Upper School, and Joyce Hooley Bartlett teaches biology, chemistry, and science electives in the Upper School. Founded in 1784 by Friends abolitionist Moses Brown, Moses Brown School is a Friends pre-K-12 day school in Providence, R.I., on land that was originally Moses Brown's farm.*

FRIENDS JOURNAL December 2008



## What does war solve?

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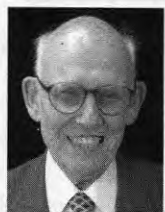
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this effort.

This lag worries me. The stakes in the struggle are extremely high. If the torture transition comes to pass, torture will be regularized in U.S. governance. Our rulers will have effectively gained the ability to declare any citizen outside the protection of the law. And they can do that from above and beyond the restraints of the law, with impunity.

Those two powers—first, to declare any citizen outside the law's protection, and second, to do so without fear of the law's restraints—are the essential components of a police state, the pillars of tyranny. That is why I believe in making the prevention of impunity and stopping the torture transition top priorities for work against torture in the coming years.

The torture transition won't be achieved in one bold declaration; that would risk rebellion. Instead, as it has been coming in recent years, it will advance incrementally, step by step, camouflaged by the rhetoric of "national security," and hidden behind secrecy wherever possible.

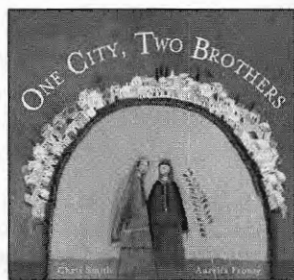
Likewise, this transition will not be halted by any one massive act of protest or by a single election. If impunity is stopped, it will also be bit by bit, case by case. After all, once Augusto Pinochet yielded power in Chile in 1988, it took ten years of persistent work before Scotland Yard showed up at his door in London. Along the way, the Catholic Church was a major factor in breaking through the walls of impunity he tried to build around himself and his minions.

In this kind of work in the U.S., steadfast Friends can join with others to play a significant role. The early phases will not be dramatic: the gathering of an active and rooted Quaker committee; conferences, workshops, and other educational efforts among Friends; building connections with other human rights groups to multiply our impact; and keeping it up for the years to come.

The two Quaker conferences on torture were an excellent start, but the work since has lagged. I hope it will soon be relaunched in the focused, ongoing way called for by the gravity of the task it faces.

When it is, I plan to send Dick Marty a postcard. (How do you say "patience and determination" in Swiss-accented Italian?) □

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## One City, Two Brothers

By Chris Smith. Illustrated by Aurelia Fronty. Barefoot Books, 2007. 32 pages. \$16.99/hardcover.

Tales about King Solomon abound in both Jewish and Islamic folklore. In *One City, Two Brothers*, Chris Smith adapts one such story from oral tradition. Two bitterly fighting brothers come to wise King Solomon to settle their disagreements. In turn, the king tells them of two quite different brothers, full of caring generosity and love. Each year, they equally share the harvest of the bountiful fields between their two villages. The older brother is blessed with a wife and children. The younger feels content to live alone. One year the harvest is particularly strong. The older brother wants to help his younger brother put an extra bit of grain aside to save for his old age, figuring that he himself has children who will care for him later in life. At the same time, the younger brother decides that his older brother has a family to feed and so he should have more grain. So begins three nights of each brother secretly loading up three bags of grain on their donkey, carrying them over the hill to the other brother. The next morning each in turn is astonished to see his own stores of grain just as full as ever! It is on the third night that they meet along the road and realize the true, unselfish nature of their love. Legend says that this is the spot on the hill where Jerusalem was born.

Aurelia Fronty's choice of vivid blues, greens and oranges lend a soft, peaceful feeling to the fable that will generate inspired conversation. Even very young children can benefit from thinking about how they relate with their siblings—from a place of selfish jealousy or a place of generous sharing? Because of the setting, this story has political implications for older children and adults. It would be a wonderful "query" to start worship sharing.

—Anne Hunt

Anne Hunt is a member of Langley Hill Meeting in McLean, Virginia.

## Whole World

By Christopher Corr. Barefoot Books, 2007. 32 pages. \$9.99/hardcover.

*Whole World*, a book/CD set, is an adaptation of the spiritual "He's Got the Whole World in His Hands." The theme is that everyone has a responsibility to care for the Earth and sets an inclusive stage by alternating "he" and "she" in the verses. *Whole World* should appeal to three- to six-year-olds. At the end of the book are found small-font paragraphs of fun facts about the environment that are intended to stimulate discussion about global conservation.

Young children will enjoy the colorful, bold, and whimsical illustrations, including colorfully dressed children from different parts of the world holding large globes rotated to show various locations and scenes to support the environmental theme. Corr's designs are likened to Matisse's paper cuts, though with more detail. The specific examples of environmental problems found at the end of the book are phrased in a way that will be understandable to moderately advanced kindergartners and first-graders.

The CD, with Fred Penner singing lead, is professionally produced with a nice array of instrumentation. The percussion has an energetic beat. A children's chorus accompanies the lead singers. The melody is the same as the traditional spiritual version. Additional sounds were added to the verses. For example, bees are buzzing in the background of the verse "She's got the flowers and trees in her hands." Children will enjoy identifying the background sounds. There is also an instrumental version of the song for karaoke singing, or it could be used to accompany a First-day school group in a performance. One aside is that Margaret Bonds, who performed a popular version of "He's Got the Whole World in His Hands" is also associated with a First Day School favorite "This Little Light of Mine."

—Vickie LeCroy

Victoria LeCroy is a member of Cincinnati (Ohio) Meeting.

## One Thousand Tracings: Healing the Wounds of World War II

By Lita Judge. Hyperion, 2007. 40 pages. \$15.99/hardcover

Based on a true story of the author's mother and grandmother, Lita Judge brings us a story of courage, hope, and certain knowledge that each of us can make a difference in the world. The quiet story tells of a relief effort in

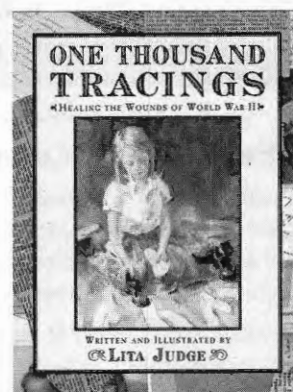


1946 that began with a little girl and her mother who sent a package of food and clothing to friends in Germany. The grateful reply of thanks included the words, "Please send no more to me. Help others." Included were the shoe tracings of ten people who had no shoes that winter. Told from the perspective of the little girl, with the aid of soft watercolor illustrations, we watch as ten requests become one hundred, which then become a thousand tracings of feet.

With the help from friends and family, hundreds of packages of shoes and clothes make their way across the ocean to families in Germany desperate for the simple comfort of shoes.

The focus is not on the war or even the effects of war, so much as the important act of reaching out to others. A postscript tells us of the long-lasting friendships that developed out of these small, but very real efforts. I recommend this book for ages 5–9.

—Anne Hunt



## Elizabeth Leads the Way: Elizabeth Cady Stanton and the Right to Vote

By Tanya Lee Stone. Illustrated by Rebecca Gibbon. Henry Holt and Co., 2008. 32 pages. \$16.95/hardcover

Tanya Stone provides an overview of Elizabeth Cady Stanton's life in picture book format. The book focuses on the events of Elizabeth's early life that developed her feminist spirit through the first Women's Rights Convention. Written for young children, this book focuses on Stanton's belief that the right



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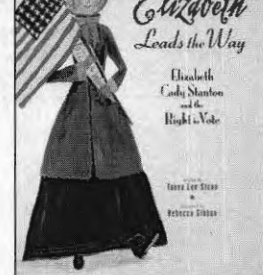
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to vote was essential for women to be able to help themselves. Rebecca Gibbon's illustrations are bright and colorful and serve as a good aid in telling the story.

As a child's introduction to Elizabeth Cady Stanton's life and work, the book is excellent.

Yet from a Quaker perspective, it is a disappointment. Although Lucretia Mott is mentioned, her affiliation with the Religious Society of Friends is not. Neither is there any mention that the other women involved in planning the first Women's Rights Convention were Quakers. In emphasizing the other women's shock at Elizabeth's declaration that the convention should focus on suffrage, the book oversimplifies their reasons for surprise. At that time, most Quaker men did not exercise their right to vote, seeing voting as being too involved in the "world." So Mott's and the other women's surprise at the idea of women voting was more complicated than just feeling suffrage for women was an outrageous proposition. Although the book is about Stanton and meant for children, this simplification still misrepresents these Quaker women.

For those looking for a children's book that speaks of Quaker women's involvement in the Women's Rights Movement, this is not the book. Yet as a way of introducing children to the story of Elizabeth Cady Stanton and her foundational role in the Suffrage and Women's Rights movements, this is a good book to add to any collection.

—Priscilla Berggren-Thomas

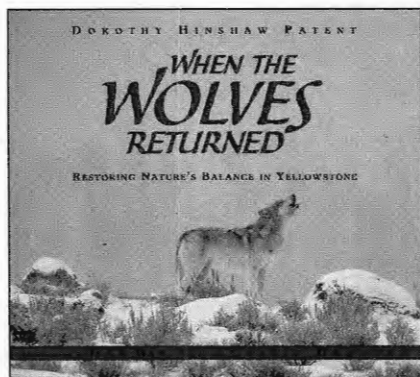
Priscilla Berggren-Thomas is a member of Poplar Ridge (N.Y.) Meeting.

## When the Wolves Returned: Restoring Nature's Balance in Yellowstone

By Dorothy Hinshaw Patent. Photographs by Dan Hartman and Cassie Hartman. Walker Books for Young Readers, 2008. 40 pages. \$17.95/hardcover.

"We seek an Earth restored" is one of the goals of the Friends Committee on National Legislation. Restoring Earth's balance is no simple task. A case in point is presented in this book about Yellowstone Park.

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Maintaining a natural park open to visitors by the thousands is a challenge. Keeping a healthy balance of wildlife without endangering those visitors or the livestock on neighboring ranches is another concern. In beautiful photographs and simple sentences, this book tells of the reintroduction of wolves into Yellowstone Park and the far-reaching effects of that act.

*When the Wolves Returned* is written for children and adults. Both will be fascinated by the intricate pieces of this sustainability puzzle. By showing how many connections there are in the web of plant and animal life in Yellowstone, Dorothy Hinshaw Patent lays out the environmental problems. We see cause and effect, cause, effect, cause, surprise effect, partial resolution, setback, and a move toward wholeness brought by restoring the wolves to the ecosystem.

The author comes from an old Philadelphia Quaker family. We discovered that Dorothy and Tom shared the influence of a wonderful 8th-grade teacher, Joyce Wilson in Tiburon, California.

The photographs are fabulous. Some are from Yellowstone Park archives, but most are from a father-daughter team, Dan and Cassie Hartman. They've been snapping pictures of wildlife in the park in every season of the year with incredible patience. The artistic result is a coffee table book for kids and adults that carries a strong environmental message on the complexity of balance.

—Tom and Sandy Farley

## Planting the Trees of Kenya: The Story of Wangari Maathai

By Claire Nivola. Farrar, Straus and Giroux, 2008. 32 pages. \$16.95/hardcover.

## Wangari's Trees of Peace: A True Story of Africa

By Jeanette Winter. Harcourt, 2008. 32 pages. \$17/hardcover.

How often do you meet a Nobel Peace Laureate and then get invited to review her biography?

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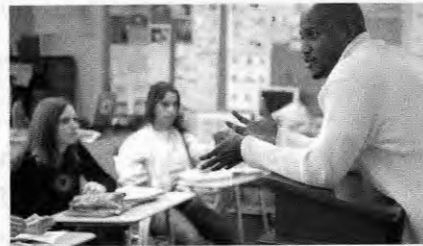
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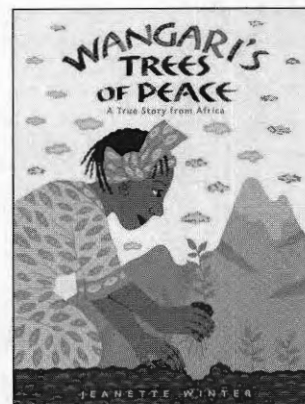
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raphy? A week after Earth Day 2006, Wangari Maathai made her way to East Palo Alto, California, lending her energy to a tree-planting program in a low-income area that a few years earlier was the murder capital of the United States. Two years later the trees are thriving and more have been planted. Friends are involved in tree-planting and peacemaking.

Claire Nivola's *Planting the Trees of Kenya* reached the bookstores in time for Earth Day 2008 and *Wangari's Trees of Peace* six months later. Each is illustrated by its author. Both tell the story of Kenyan Nobel Peace Prize recipient Wangari Maathai and her Green Belt Movement to restore forests in Kenya.

*Wangari's Trees of Peace* has less than 500 words of text, clearly intended for the younger audience. Told in the present tense, the story is accessible to new learners of English. The bright, bold illustrations have a layered folk art style that has worked well for her in *The Librarian of Basra* and other picture books. Jeanette Winter specializes in true stories of caring for young readers.

*Planting the Trees of Kenya* assumes a slightly older audience. It gets into the politics and economics involved in tree planting programs: "When we see that we are part of the problem, we can become part of the solution." Detailed illustrations give a fuller picture of the work of running a tree nursery and reforestation program. They reveal a familiarity with the landscape and daily life in Kenya.

If you are thinking about buying one picture book about Wangari Maathai, we prefer *Planting the Trees of Kenya*, for both its more complex text and more realistic watercolors. For use in preschool or ESL programs, we recommend *Wangari's Trees of Peace*. Either of these new books will make a great addition to any school or meetinghouse library because they help us see the connection between the health of the land and the well-being of its inhabitants.

—Tom and Sandy Farley

Tom and Sandy Farley are members of Palo Alto (Calif.) Meeting.

## War Is . . . Soldiers, Survivors, and Storytellers Talk about War

Edited by Marc Aronson and Patty Campbell.  
Candlewick Press, 2008. 208 pages.  
\$17.99/hardcover.

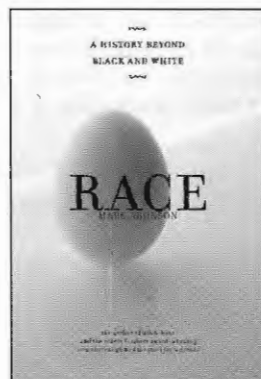
## Race: A History Beyond Black and White

By Marc Aronson. Ginee Seo Books, 2007.  
336 pages. \$18.99/hardcover.

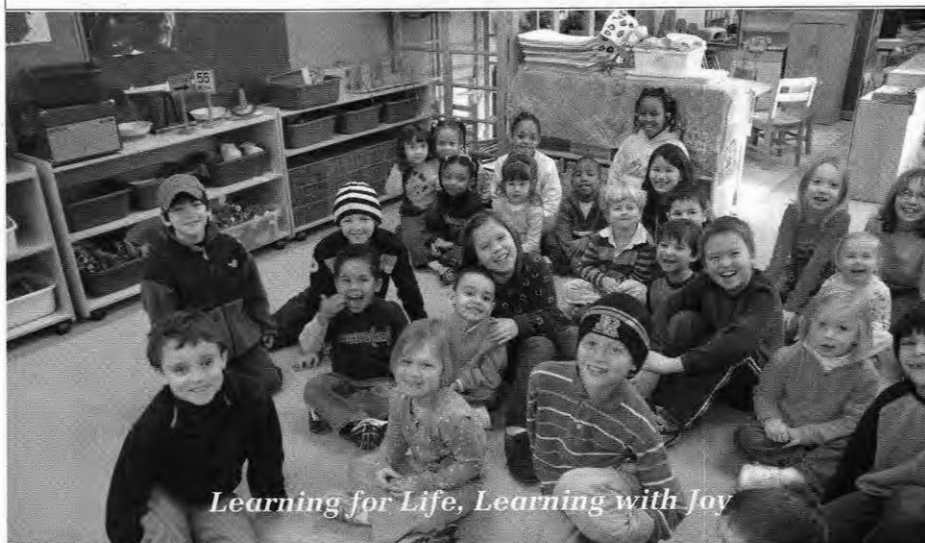
Author, editor, and historian Marc Aronson likes to tackle tough subjects head on. No flinching. No kidding. Each of these books is a must-read for Young Friends heading out into the world. But be forewarned: *War Is . . .* definitely comes with an R rating, for explicit language and graphic description of war. As Aronson says in the introduction, libraries are filled with teen books about changing bodies, safe sex, and dating. There is no section on war. But recruiters walk the halls of our high schools and our youth, even, or perhaps especially our Young Friends are faced with difficult decisions about their involvement. (Do you want to not register or not drive?) Individual essays or stories from this collection could provide rich YF discussions. The points of view range from proud soldiers to a Japanese woman who survived Nagasaki. "The Recruitment Minefield" should be essential reading for any high school student, followed by stories later by young women who were eager to enlist, and how reality played out. It's a tough, in-your-face book.

*Race: A History beyond Black and White* is a more intellectual presentation of racial prejudice that came along in the 1700s.

The sections entitled "Where do prejudices come from—the mind, the tribe and city walls" would provide fantastic discussion materials for a YF group. Focusing on how the concept of race developed in the Western



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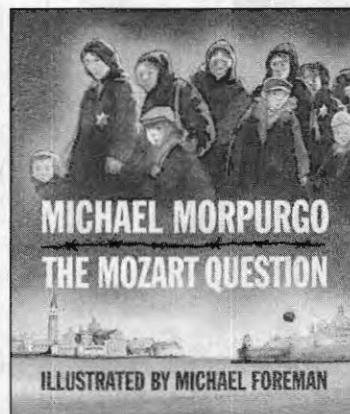
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World, Aronson addresses a variety of hates that resulted in enslaving blacks, silencing women, and killing Jews. If we acknowledge that because of our culture we all have conscious or unconscious prejudices, we know that we can't rid ourselves of them unless we unhook their deep roots. *Race: A History beyond Black and White* is a good tool to start doing that work.

—Alison James

Alison James is a member of South Starksboro (Vt.) Meeting.



## The Mozart Question

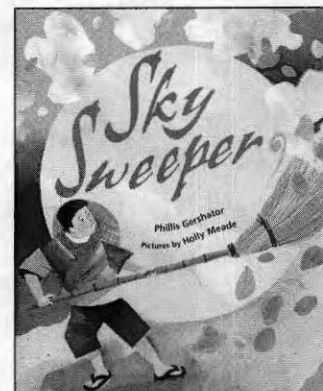
By Michael Morpurgo. Illustrated by Michael Foreman. Candlewick Press, 2008. 68 pages. \$15.99/hardcover.

In this tenderly illustrated book, Michael Morpurgo balances the healing power of music with the horrors of war. Set in Venice in the 1060s, young Paolo knows that his parents harbor a deep secret. Finally in response to his pestering, his mother shows him a violin.

"I knew at once that all the music in the world was hidden away inside this violin, yearning to come out," Paolo says. His father will never play again, his mother tells him, but she refuses to say why. One night Paolo meets a street musician whose violin-playing so enchants him that he begs to be taken on as a student. The story evolves like a counterpoint melody, with wonderful sensitivity, as the boy discovers that his parents had been forced to play in the concentration camp, saving their own lives while their music eased the march of death for others. The facts are measured, awful but absorbable, because the language is simple and lovely, and the illustrations show pain, but not terror. *The Mozart Question* tucks the reality of war within the more joyful story of a boy discovering his passion for music, and thus makes it approachable. Because of its appeal to a wide age range, it could be perfect for a

First-day school read-aloud and discussion, though be sure to read it first. Younger or more sensitive children could be disturbed by the war scenes.

—Alison James



## Sky Sweeper

By Phillis Gershtator. Farrar, Straus and Giroux (BYR), 2007. 40 pages. \$16.00/hardcover.

In this Buddhist-inspired fable, young Takeboki takes the job of Flower Keeper at a nearby Zen temple. In springtime, it is his job to sweep away the fallen cherry blossoms in the garden. With a smile in his heart, he creates faraway places, oceans, and mountains in the gentle swirl of gravel and rocks in the garden. His family and friends tell him over and over that he should find a better job, and perhaps a wife to comfort him in his old age. But he is beyond content with his job. More importantly, he is happy with deeply knowing that, "The monks need a temple, the temple needs a garden, and the garden needs a Flower Keeper." Holly Meade's Japanese paper cut illustrations gently invite the reader into the garden so lovingly cared for by Takeboki. When finally his old legs can no longer carry him to the garden to sweep away the blossoms in springtime, the leaves in autumn, and the snow in winter, the monks truly understand his contribution to the peace and serenity they have enjoyed for years. Even in his afterlife, Takeboki delightedly sweeps the sun's rays and the wispy clouds across the heavens. Embodied in the warmth and wisdom of Takeboki's life are the Quaker testimonies of Simplicity and Truth.

—Anne Hunt

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Chuck Fager, Director

The 2008 Friends United Meeting Triennial was held July 9–13 at High Point (N.C.) Meeting, with North Carolina Yearly Meeting as host. Its theme was “A Hope and a Future,” from Jeremiah 29:11: “Yes, I know what plans I have in mind for you, Yahweh declares, plans for peace, not for disaster, to give you a future and a hope.”

Limited financial resources, internal divisions, and a growing international ministry, especially in East Africa, were among concerns considered by FUM during the Triennial. In attendance were some 500 Friends from 33 yearly meetings, including all yearly meetings in North America affiliated with FUM and nine yearly meetings in Kenya. Also attending were representatives from the Caribbean, Ramallah, Great Britain, and Burundi.

The presence of Kenyan Friends was highlighted with the recognition of a new yearly meeting in Kenya. With 12,000 members, Chwele Yearly Meeting was described as having 81 village meetings, 24 monthly meetings, 8 quarterly meetings, 31 primary schools, 11 secondary schools, 31 nursery schools, and dispensaries and a maternity hospital.

The expansion of Quakerism in Kenya has FUM thinking in terms of “Global Partnerships.” In the Triennial Message, approved by the meeting and released over the names of Brent McKinney, presiding clerk, Kay Record Carter, recording clerk, and Sylvia Graves, gen-

eral secretary, “Global Partnerships” is identified as a priority that calls for a new mindset—“a paradigm shift from patronizing to mutuality. Where once North American Friends viewed their role to be one of ‘giving to’ those around the world, the new perspective recognizes that the role is changing to one of worldwide ‘partnering with’ Friends. North American Friends are now often blessed by ministry from international Friends. . . . The mission of FUM is critical for the future of those we serve around the world,” the Triennial Message affirmed.

The 2008 Triennial Message noted that FUM has nearly eliminated its past debt, has scaled back its central office staff, has chosen carefully how best to use its limited resources, and has identified the disparity in the level of financial support provided by member yearly meetings.

Some of these same concerns were discussed by Sylvia Graves, general secretary, in her keynote address, “State of Society Report,” at the opening session of the Triennial. She also touched briefly on the concerns that have arisen among some yearly meetings regarding the personnel policy that employees of FUM are not to have sexual relations outside of marriage between a man and a woman. “Many of you believe that is policy based on Biblical truth and we must continue to affirm it, and many of you believe that homosexuality is a God-given trait that is being discriminated against by having

that policy,” Sylvia Graves stated. “It seems to me as I review the recent past that whenever the dialogue has been opened on that issue, either the tensions have become so tight that the threat of splitting up has scared us into avoidance or the Quaker process has prevented action to affirm or rescind the policy because we have been unable to come to unity on it. There may be a few who don’t care how it turns out, but there are many whose opinions and feelings are very strong. Your board members are trying to represent the general positions of their own yearly meetings, yet most yearly meetings have not come to unity on the issue of homosexuality in regard to church leaders. Therefore, it is unlikely that FUM will come to unity in the near future, one way or the other.”

Two guest speakers at the Triennial were Landrum Bolling, who delivered the Betty Carter Peace Lecture on July 10, and John Punshon, who presented the Johnson Lecture on July 11. President emeritus of Earlham College, Bolling shared stories about a few individuals, not Quakers, with a strong commitment to peace. “I want us to think seriously about what this Testimony of Peace Quakers have talked about for years, what it really means to us today,” he said. “I have seen how this idea of commitment to peace is not just something peace churches have. I’m more comfortable with Christian Testimony for peace. Or Divine call to peace. . . . We keep



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*Molly Duplisea-Palmer*  
April 3-5

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*John Calvi*  
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reaffirming traditional Quaker Testimony for Peace. Link to people of other faiths if you are able to do that. We have been giving insight to reality into the truth of human relations. We belong to each other and need each other. All are children of God," Bolling added. Punshon, an English Friend, spoke about hope, seeing Quaker history through the lens of holiness, and his own experience as a Quaker. "We are all ministers in the way we make decisions, the way we come together at monthly meeting," he said. "Quakerism is a way of life about peace, simplicity. . . . It's our destiny that carries us forward," Punshon said.

The 2008 Triennial marked the end of the time Brent McKinney could serve as presiding clerk of FUM. The nominating committee recommended that Gary Farlow, assistant presiding clerk, serve as interim presiding clerk until the meeting of the General Board in October. The next presiding clerk would be named at that time, it was recommended. This procedure was approved.

Wilmington Yearly Meeting in Ohio will be the host for the next FUM Triennial in 2011, which will meet at Wilmington College. —From "2008 Triennial Message of Friends United Meeting," "General Secretary's Keynote Address Triennial Sessions 2008 in High Point, North Carolina," and transcript of Triennial business sessions.

The second edition of *A Friendly Reading List* has reached stage two of its multistage process. It is now ready to be sent out to Friends high school and college librarians and Quaker and/or religion teachers for their review. The first edition (2004) was created by asking many librarians to come up with a standard of familiarity with Quakerism for the potential reader as their rating guide while reviewing all information—from books to CDs—that is listed in one or more of the North American Quaker bookstore catalogs produced either by Quakers or about Quakers. Some 22 librarians responded to the already published *A Friendly Reading List* by utilizing the following categories: First Time Visitor (to a meeting); three- to six-month Visitor; Yearlong Attender; New Member; Longtime Member; and three classifications for Youth, Primary, Middle School, and Teens. This list can be seen and downloaded from <www.localquakers.org> by anyone interested. The creators of this basic listing are now ready to add to the first edition a second list of the books rediscovered, or newly available, in the catalogs through 2007. To do this they have been able to identify more librarians than they did for the first edition and will be sending the "raw" information out in a convenient electronic form so that the librarians/teachers need only to use their computer to mark the

appropriate level(s) of each item. Those who would like to be sent this material may contact Cassandra at <sshhr@earthlink.net> or Sally at (610) 274-8856.

**Ohio Valley Yearly Meeting**, gathered at Earlham College in Richmond, Ind., for its 188th annual session, was "united in seeking God's will and the good of the yearly meeting." The yearly meeting theme, "Delve Deeply, Walk Lightly, Dwell in Harmony," was emphasized by the two plenary speakers and in the activities of the Young Friends groups. Approval was given for two minutes presented by the Peace and Social Concerns Committee. The first minute is in support of the Cluster Munitions Civilian Protection Act banning the use of cluster bombs near civilian areas. The second minute expresses opposition to any attack on Iran by the United States and expansion of the war in Afghanistan.

**North Pacific Yearly Meeting**, in a minute approved during its annual sessions last July in Corvallis, Oreg., asserted that the nation's "War on Drugs" is failing and called for the "implementation of a public health model" as a way to reduce drug abuse in the United States. "Criminalization has failed to reduce drug abuse, has created a major illegal drug and secondary crime network, and has filled our prisons and courtrooms with individuals charged with drug-related crimes," the minute states. The proposed public health model is described, in contrast, as "a sustainable and humane way to achieve the goal of reducing drug abuse." The minute asserts that, "With a portion of the resources resulting from reduced prison construction and operation cost, a major public education campaign could be undertaken regarding drug abuse similar to the campaign against tobacco use, along with enhanced treatment and prevention programs." Furthermore, according to the minute, "We also call for decriminalization of drug use and possession, though not production or sale, in order to end the injustice; the violence to property and persons, including those who are dually affected by mental illness and drug use; and the ineffective use of resources that are such a large part of our current system of drug control." North Pacific Yearly Meeting asked Friends to join with others, including the Pacific Northwest office of the American Friends Service Committee, "to address the important issue of drug abuse." The minute was to be sent to all yearly meetings in the United States and "to all of our state and federal legislators," according to North Pacific Yearly Meeting.

**Third Haven (Md.) Meeting** approved a minute opposing the introduction of "slot

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machine gambling" in Maryland. "We find that gambling is contrary to our testimonies against addictive behavior that can separate us from God, our families, and friends. It brings with it the huge social, moral, and economic costs of poverty, disrupted families, and violent and financial crime. . . . There is no evidence that this device will successfully reduce tax dollars, but the slot machine revenue does become an additional tax on those least able to pay it." The minute concludes with the statement that Third Haven Meeting supports "state revenue collection that is just and fairly apportioned to those most able to pay and a state climate that values its commitment to education, quality jobs for its citizens, our natural environment, and the welfare of our people."

**Miami (Fla.) Meeting**, in a minute calling for the immediate U.S. withdrawal from Iraq, urged that there be more communication and cooperation among Friends. "How do we work among our meetings, inform our meetings and communities? What do we say to others to support conscientious objection to military enlistment, to military taxation, to participation in pro-military community practices? We urge Friends to stay grounded in this awareness, to make their witness public, to call on others to take up this practice, and to bring forward into all activities this awareness until the war ceases. This we hope and intend to do faithfully."

Friends from several meetings, including Twin Cities Meeting in St. Paul, Minn., remain concerned about the conduct of police toward demonstrations during the Republican National Convention in St. Paul in September. Their concerns are expressed in a two-page statement released by Twin Cities Meeting. The statement is the result of a meeting at Twin Cities Meetinghouse of approximately 40 people from three Quaker meetings on September 14. According to the statement, Friends joined with other groups prior to the Republican convention to seek the assurances of local authorities that the rights of demonstrators to protest during the convention would be respected. "We felt that an understanding had been reached," according to the statement. Friends describe St. Paul during the week of the convention, however, as being an "occupied city"—streets designated as routes for protest marches were lined by some 3,500 police, "troopers were unidentified, helmeted, and armed"; neighborhoods were isolated when bridges were closed without prior announcement; people in the downtown area were targets for mace, pepper spray, and rubber bullets; cameras were confiscated; and more than 800 people were arrested. The statement continued, "Even more disturbing

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were police raids on homes and on a meeting hall as much as three days before the convention began. Independent journalists were especially targeted. Sheriff's officers confiscated cameras and computers and held people at gunpoint. Eight persons arrested in these raids have been charged with conspiracy to riot leading to terrorism." The statement notes that the mayors of St. Paul and Minneapolis both said the cities were protected from violence, and Friends acknowledge that "outside of police attacks, there was little violence." Their statement, however, continues, "Some of us were on the streets through most of the protests, offering medical and legal help where needed, and all of us have talked with many citizens who shared the experience. . . . We therefore join others in demanding a truly independent investigation of how and why our rights and liberties have been violated, our friends intimidated, and our quiet city turned into an armed camp." Rhoda Gilman, archivist for Twin Cities Meeting and one of the signers of the statement, said it does not represent the entire meeting nor is it a "minuted statement" of the meeting, but it has been printed in the meeting's monthly newsletter and is posted on the meeting's website. As for the demonstrations, she said, "To the best of my knowledge, no members of the meeting nor any other Friends were arrested or detained, although several reported feeling the effects of tear gas and/or pepper spray. . . . It was chaos, and the actual events are still a matter of furious dispute." Copies of the statement were personally delivered to all seven members of the St. Paul city council and to the mayor's office. The only response came from one sympathetic councilman who conducted a hearing for three hours on September 24. Another hearing was to be scheduled. "I expect to testify at that one," Rhoda Gilman said. The statement can be read in full at [www.tcfm.org](http://www.tcfm.org).

—From "Reflections by Some Twin Cities Friends on Events Surrounding the Republican National Convention in St. Paul and Minneapolis," telephone conversation with Rhoda Gilman and e-mail from Rhoda Gilman

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## Deaths

**Brown**—*Elmer Howard Brown*, 95, on June 28, 2008, in Greensboro, N.C. Elmer was born on March 15, 1913, in Earlham, Iowa, to Ruth Pemberton Brown and E. Howard Brown. He earned a BD and MA from Butler University and a BD and Master of Sacred Theology from Hartford Theological Seminary. He obtained his PhD from the University of Southern California. He began his career as student pastor of Gary (Ind.) Meeting, and as a graduate student he supported Valley Mills Meeting in Indiana. He continued his Quaker ministry with Carmel (Ind.) Friends Church, 1941–1943, Clinton Corners (N.Y.) Meeting, 1943–1948, First Friends Church in Pasadena (Calif.), 1948–1953, First Congregational Church in Pasadena, Calif., 1958–1960, First Friends Meeting in Richmond (Ind.), 1960–1964, and finally to Cambridge (Mass.) Meeting, 1964–1978, where he served as executive secretary. He was a delegate to the 1973 FWCC Triennial Meeting in Sydney, Australia, and he went around the world promoting Quaker ideology. Elmer went to Korea with AFSC and was an active facilitator for students during the Vietnam War at Harvard, Radcliffe, and MIT. He taught, wrote, and participated in scholarly activities at Harvard and other universities in the Boston area. He and his wife, Lois, retired to their lake house in Louisa, Va., in 1978, and after that spent time with Jamaica Friends and visiting their family. Elmer planned elaborate flower and vegetable gardens, and in the winter he enjoyed reading Greek. Until recently, Elmer had been an active swimmer. Lois died in 1996, and Elmer moved into Friends Homes. He married Dorothy Schultz in 2000. He is survived by his wife, Dorothy Schultz; daughter, Emily Cabezudo; son, Robert Lindley Brown; seven grandchildren, Terry Pyle, Toni Pyle DeFiglia, Chuck Pyle, Pedro Cabezudo, Oliver Brown, Derek Brown, and Austin Brown; and several great-grandchildren.

**Kees**—*Walter Thomas Kees*, 99, on March 11, 2008, in Monkton, Md. Walter was born on May 3, 1908, in Delair, N.J., to Florence Warrington Blood and Goldie Hilton Kees. He graduated from Columbia University, where he was a champion diver, then earned a medical degree from New York University in 1938. Concerned about the pending war, he joined the Navy, and was assigned as a medic to a Marine Corps unit. When he returned to civilian life, Walter worked on the staff of Johns Hopkins Hospital before starting his own practice in Cockeysville, Md. He began attending Gunpowder (Md.) Meeting in 1957, and transferred his membership later that year. He quietly had a new heater installed to replace the one that had disappeared one night, and he raised money to rebuild the east wall of the meetinghouse when it began to crumble. Walter married Carol S. Kees in 1963 in Haddonfield, N.J. He competed in horse shows and served as a model rider for an author of several equestrian books. He found stimulation in nature, books, and people. He was a philosopher—a lover of wisdom—and studied to see what nature and humans had to teach. He was a respected family physician who made house calls. Walter is survived by his wife, Carol S. Kees; his daughter, Sherry E. Rudolph; his son, Walter T. Kees Jr.; one granddaughter; and one great-granddaughter.

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continued from page 5

resource is the work of Michael T. Klare; for instance, his book, *Resource Wars: The New Landscape of Global Conflict*.

John MacDougal  
Cambridge, Mass.

## Keep the old, too

In the August issue, Max L. Carter (in "Yo! Are You Amish?") asked whether Friends might better understand their own religious movement by studying Amish traditions and practices. That sounds like a useful idea. We know that continuing revelation can come to us from many directions. Another direction is our own past traditions and practices.

It seems to me that some liberal-minded Friends have gotten the idea that change happens by replacing the old with new. This is not very scientific if you think about it. The theory of evolution teaches us that biological change happens by adding new on top of old, by mixing instead of replacing. We cannot supplant the accumulation of all that has happened before us. Everything new and old is needed.

Similarly, Quakerism has taught us that evolutionary change is the way of peace. Let us study, remember, and cherish our roots.

Tom Louderback  
Louisville, Ky.

## Public investigation needed

I appreciated Steve Chase's thoughtful article about the controversies surrounding what happened on 9/11 ("Sifting Through the Rubble: The 9/11 Controversies," *FJ* Aug.). I agree it is important to know what led to the events of that fateful day and that many troubling questions remain unanswered. *Friends Bulletin*, now the *Western Friend* (the official publication of Western unprogrammed Friends) ran a series of responses to David Griffin's first book, *The New Pearl Harbor: Disturbing Questions about the Bush Administration and 9/11*, not long after it was published in 2004. David Griffin, a leading proponent of process theology, received his PhD at Claremont Graduate School and maintained close ties with the Claremont community through his mentor, John Cobb. Griffin is known and highly respected by Claremont Friends, and his efforts to get at the truth about 9/11 were deeply appreciated.

I don't feel that Friends "slavishly accept the Bush administration's explanation for 9/11," as Steve Chase suggests. Most Friends I know are deeply skeptical about anything that the Bush administration has said or done. Since the publication of Griffin's book,

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the deceptive practices of the Bush administration have been revealed to be pervasive. Incontrovertible evidence has been uncovered revealing that the administration lied about Iraq's weapons of mass destruction, torture, domestic spying, and many other matters.

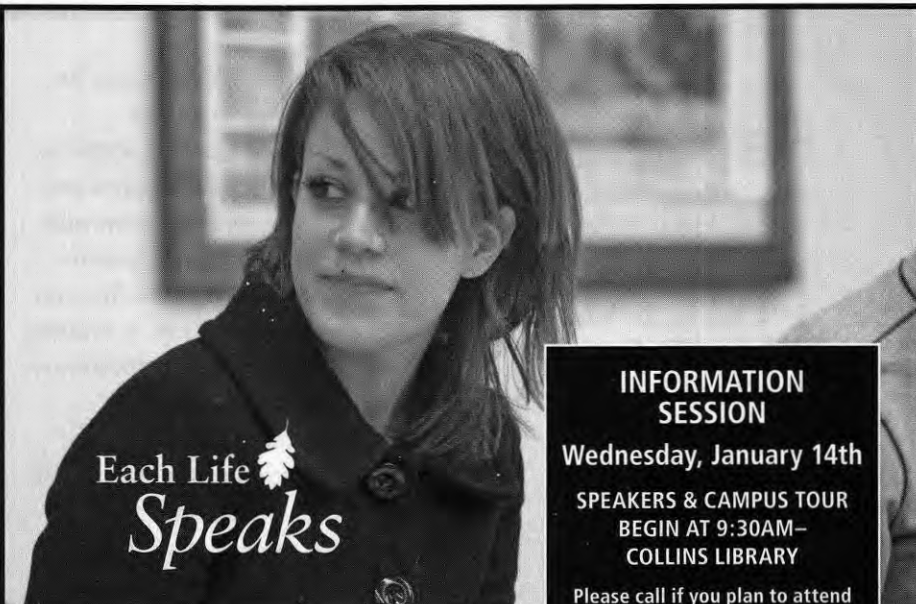
When I think of 9/11 and the Bush administration, I am reminded of the words of "Big Daddy" in Tennessee Williams' play *Cat on a Hot Tin Roof*: "There ain't nothin' more powerful than the odor of mendacity. . . . You can smell it. It smells like death." The smell of mendacity (and death) has permeated Washington for so long that we have become used to it, the way that Angelenos are used to the smog. Mendacity has become the norm in U.S. political life, as evidenced in the current presidential campaign. Even Karl Rove, that master of deception, has expressed disgust at the mendacious campaign ads of both candidates!


That's why I don't think it is enough for Friends simply to "study the matter." Given the government's secretive methods, it is impossible for private citizens to know for certain what really happened behind locked doors. And even if we somehow found the truth, so what? Many books have been written revealing the Bush administration's lies, and nothing has come of such exposés.

U.S. citizens need and deserve a public investigation of what has happened in the White House over the past eight years. As Steve Chase pointed out, the 9/11 Commission had a limited mandate and was not interested in finding out who was responsible for 9/11. Nor did it have the authority to investigate the events that followed this tragic event. For this reason, I strongly supported impeachment of President Bush and Vice President Cheney. Only through an impeachment process could Congress subpoena witnesses without the White House stonewalling by invoking executive privilege. Imagine how morally bracing it would have been for our nation (and the world) if the President and other high-ranking officials had been obliged to come before Congress and tell the truth, the whole truth, and nothing but the truth!

Sadly, this opportunity has passed, and the U.S. body politic continues to suffer from a truth deficit that is poisoning our political life. According to *Time* magazine (Sept 3, 2006), "36 percent of Americans consider it 'very likely' or 'somewhat likely' that government officials either allowed the attacks to be carried out or carried out the attacks themselves."

In light of these grave and persisting doubts about whether government officials were complicit in 9/11, we need a credible



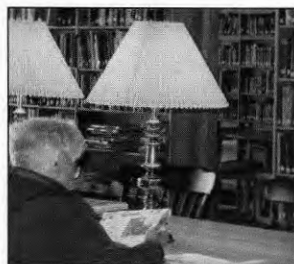
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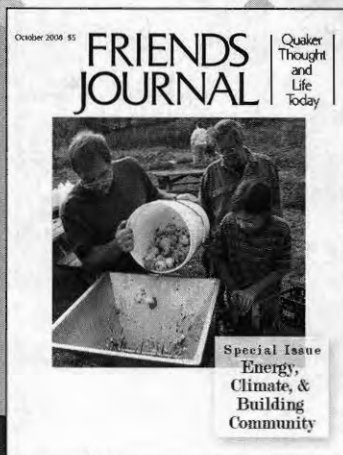
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# FRIENDS JOURNAL

governmental commission to be appointed—perhaps akin to South Africa's Truth and Reconciliation Commission—with the power to subpoena witnesses and demand documents that are now being locked away so that the truth can never be known.

I realize that it appears unlikely such a commission will be appointed under the current political climate. Even if a Democrat is elected President, it will be tempting to “put the past behind us” and forge ahead (or muddle through) with half-truths, if not downright lies. But unless we know the truth

## Viewpoint

*continued from page 5*

ference may have been, whites felt they were better than their black economic peers.

What kept blacks from not leaving the land was the United States' own terrorists, the Ku Klux Klan. The purpose of the Klan was not just an exercise in hatred as it is today. The Klan provided an extralegal means of enforcing Jim Crow and the social conventions of the day. For blacks, attempting to leave the plantation owner's land could result in anything from cross-burnings by night-riders to beatings to lynching. Of course, white sharecroppers had nothing to fear if they left the land. The only thing that ended this immoral system was the introduction of cotton harvesting machinery. The “slaves” were no longer needed.

Now, knowing all of the above, let us determine when U.S. slavery, both legal and de-facto, ended. About 60 years ago.

The author of the letter also seems to misunderstand the concept of “reparations” sought by the African American community. African American community leaders know that reparation payments made to individuals, although just, would result in a violent reaction from whites. African Americans instead are asking for reparations in the form of investment in their communities, providing the financial wherewithal to improve those communities. Remember, whites still control the financial resources of this nation. And whites have chosen to disinvest in African American communities.

The author also ignores that the failings of our political and economic system are disproportionately placed on the backs of African Americans. Any unjust social and economic system always requires some group in a society to be the “whipping boys,” to provide distraction from society's inequities. In Europe it was the Jews. In the United States it is the blacks.

There is also the author's argument concerning the need for “personal responsibility” in the black community. The author is using her position in society to define “per-

about the past, we cannot have a realistic foreign policy guiding our nation into the future. More importantly, from a religious standpoint, without the truth (and without faith in the truthfulness of our leaders), we can never be free. As citizens, and as Friends, we need to demand that our government do its job and investigate activities that in the private sector would be considered fraudulent and criminal.

*Anthony Manousos*  
Santa Monica, Calif.

*Continued on page 48*

sonal responsibility" as it suits people of her class. Persons of a lower class have a different definition of "personal responsibility," based on more limited resources. The behavior of individuals in any class is affected by the limitation of resources placed upon them by persons of a higher class. This is true whether the comparison is between upper class and middle class, middle class and working class, or working class and underclass. In addition, "personal responsibility" rhetoric is just a disingenuous way to evade our moral duty to be responsible for each other. Such nonsense only confirms our failings. We are our brother's keeper.

The argument that whites have done this or that in the past to change our nation's racial problems is meaningless. Such actions by white people in the past were noble and good. But these past actions do not change the continuing racial problems in this nation.

In closing, I would like to tell your readers why I left the Southern Baptists. I was a teenager in Sunday school. A student asked the teacher if segregation was immoral. He responded that segregation was moral because God had placed white people and black people on different continents and therefore we should live in separate communities.

My unstated thought at the time was that white people brought Africans here against their will, and that by doing this white people had committed a terrible sin against Africans. I left the Southern Baptists because of the Baptists' hypocrisy and knowing disregard of Jesus' teachings.

Jesus said that we should forgive our debts as we forgive our debtors. Because the white people of this nation still willfully disregard "that of God in everyone," we are in debt to African Americans. It is well past time to repay this debt and ask forgiveness.

*Milton Erhardt*  
Doltor, Ill.

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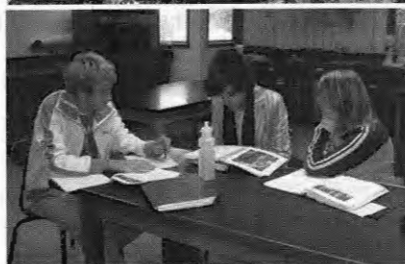
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## More displaced children

I was delighted to read "A Very Different War: The Story of an Evacuee Sent to the U.S. during World War II," by Louise Milbourn, in the August issue. My two distant cousins, Patrick and Barbara Forrest, ages 15 and 11, left England on the same ship that Blanche and Louise were on in 1940. I and my two siblings were 16, 14, and 10, so now we were a family of five children all of a similar age. We lived in Wallingford, Pa., but spent the summers on the eastern shore of Maryland, and I can remember the excitement of meeting them that August day at the Easton train station. Bobbie, the 11-year-old, went to the local school until she could follow three of us to George School. Pat lived with us for three years until he turned 18 and had to return to England for the army, but Bobbie stayed for seven years. I clearly recall her stories of her mixed emotions and nervousness at the thought of seeing her parents again and having to return to England. My mother knew that Bobbie and her mother had to have time to become reacquainted so our Cousin Edith spent a year here in the U.S. while Bobbie had her freshman year at Swarthmore College.

On December 26, 1989, PBS aired an episode on The American Experience program titled "Orphans of the Storm." The TV crew interviewed Bobbie and my mother for this video and we have a copy of it. Bobbie is quoted as saying, "In one way I don't feel that I really belong anywhere, but on the other hand I feel both English and American." My mother always felt troubled about taking these two children from their parents for those important years in their lives, even though it had been their parents' choice. At the time, of course, it certainly seemed to be the prudent decision. Bobbie spoke at her George School graduation in 1946 about her divided loyalties.

Many years later, both Pat and Bobbie returned to the United States and eventually became citizens. For many years Bobbie was head of the History Department at Springside School in the Chestnut Hill neighborhood of Philadelphia, and she retired to Foulkeways a few years before her death. Pat married, had two sons, and predeceased his sister.

Cornelia Clarke Schmidt  
Princeton, N.J.

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**Quaker Commercial Realtor** specializing in income property sales and 1031 replacements nationally. Call Allen Stockbridge, JD, CCIM at (877) 658-3666.

## Rentals & Retreats

**Cape May, N.J. Beach House**—weekly rentals; weekend rentals in off-season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wraparound porch. Call: (718) 398-3561.

**Blueberry Cottage** on organic lavender, blueberry, and dairy goat farm in the mountains of N. Carolina. Pond, mountain views, protected river. Sleeps 8+. Family farm visit or romantic getaway. Near Celo Friends Meeting. By week or day. <www.mountainfarm.net> or (866) 212-2100.

**Pocono Manor**. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Melanie Douty: (215) 736-0948.

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

**Italy**. For writers, artists, musicians or families, a peaceful cottage in the woods on an Umbrian hillside: large living room, kitchen/diningroom, one bathroom, two bedrooms (sleeps maximum 6). Non-smoking. Contact: Allison Jablonko, Via della Ginestra, 12, 06069 Tuoro sul Trasimeno (PG), Italy. Email: <jablonko@tin.it>.

Monthly rental. Website: <www.bestpalmsspringscondo.com>. E-mail: <info@bestpalmsspringscondo.com>. Call (951) 312-6836.

**Lovely Naples on the Gulf**: two bedrooms, two bathrooms, first floor unit and handicapped accessible unit for rent February, March and April. Available by the month or for all three months. \$2250 per month, or \$2000 if multiple months. <jauershaw@verizon.net> or (856) 462-4067.

**Appalachian Trail Cottage** located in the woods of Pennsylvania. 163 miles from D.C.; 130 miles from NYC; 92 miles from Philadelphia; 28 miles from Hershey Park. Newly renovated. Gracious accommodations. Two bedrooms plus loft. Sleeps seven. Non-smokers only. Please contact **Liz at (610) 640-1410 or tankeleb@yahoo.com** for photos and to reserve your getaway. \$165 per night. Two night minimum.

**Chincoteague Island, VA**. Choice of adjacent, 1920s, equipped vacation homes sleeping 8-10. Protected Assateague Island nearby (ponies, ocean beaches, birds. . .). September until June; approx. \$250/weekend, \$500/wk. Polite pets OK. (703) 448-8678, <markvanraden@yahoo.com>.

## Retirement Living



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

#### Continuing care retirement communities:

Kendal at Longwood; Crosslands - Kennett Square, Pa.  
Kendal at Hanover - Hanover, N.H.  
Kendal at Oberlin - Oberlin, Ohio  
Kendal at Ithaca - Ithaca, N.Y.  
Kendal at Lexington - Lexington, Va.  
Kendal on Hudson - Sleepy Hollow, N.Y.  
Kendal at Granville - Granville, Ohio

#### Independent living with residential services:

Coniston and Cartmel - Kennett Square, Pa.  
The Lathrop Communities - Northampton and Easthampton, Mass.

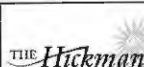
#### Nursing care, residential and assisted living:

Barclay Friends - West Chester, Pa.

#### Advocacy/education programs:

Untie the Elderly - Pa. Restraint Reduction Initiative  
Kendal Outreach, LLC  
Collage, Assessment Tool for Well Elderly  
For information, contact: Doris Lambert, The Kendal Corporation, 1107 E. Baltimore Pike, Kennett Square, PA 19348, (610) 335-1200.  
E-mail <info@kcorp.kendal.org>.

**Living in Retirement**: People who believe in peace and justice never retire, they just move to Uplands! An ecumenical community with UCC relationship. <www.UplandsVillage.com> (931) 277-3518.



**The Hickman**, a nonprofit, Quaker-sponsored retirement community in historic West Chester, has been quietly providing excellent care to older persons for over a century. Call today for a tour: (484) 760-6300, or visit our brand-new website <www.thehickman.org>.



**MEDFORD LEAS**  
A Quaker-related community  
for those age 55+

#### Visit us and learn all about our:

- o Two beautiful campuses in Medford and Lumberton, NJ
  - o Over 200+ acres of arboretum settings
  - o Wide choice of garden-style home & apartment designs
  - o Dynamic, resident-driven community life
  - o Ideal locations for culture & recreation
  - o Superior health & wellness services
- For details on our community and our many programs open to the public call us at (800) 331-4302 or visit our website <www.medfordleas.org>.  
Home of the Lewis W. Barton Arboretum & Nature Preserve  
Member, Greater Philadelphia Gardens





...ina 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



**Earham School of Religion**  
Pastoral Care—Basic Pastoral Care skills include ministering to persons in crisis, and listening, relating, referring and caring in a non-anxious manner. The Pastoral Care graduate emphasis is one of seven in ESR's M Div/M Min program. For Pastoral Care Studies with a Quaker influence, contact <xtelsu@earham.edu> or (800) 432-1377.



**Friends School of Portland**  
An Independent Quaker school for grades Preschool-8  
Learning based on inquiry, reflection & action  
<www.friendschoolofportland.org>  
207-781-6321  
1 Mackworth Island, Falmouth, Maine 04105

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

**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. <info@arthurmorganschool.org>. 60 AMS Circle, Burnsville, NC 28714. <www.arthurmorganschool.org>

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



**THE WOOLMAN SEMESTER**  
Friends high school intensive  
Interdependent studies of peace, justice & sustainability  
Project-based learning  
Living in Quaker community  
Extensive service-learning trips  
Call (530) 273-3183 to learn

**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>

**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.

## Services Offered

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



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

**Ahimsa Graphics**  
Wedding Certificates, Celebrations of Commitment calligraphy, illustration, custom design  
Contact: Penny Jackim: <ahimsa@earthlink.net> (410) 783-1972  
Samples: <www.pennyjackim.calligraphicarts.org>

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



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<meisterp@uah.edu> <cyraniconsulting.net>  
Please mention **Cyran Consulting Services** in your subject line. Call (256) 7 25-2053 or (256) 824-2347

## 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>

Make friends, make music at **FRIENDS MUSIC CAMP** at Olney. Ages 10-18. Grow musically in a caring, Quaker community. (773) 573-9181. <musicfmc@yahoo.com> On-line: <friendsmusiccamp.org>

## To Our Readers

Up to now, Meetings listings appeared in even-numbered months. Beginning in January 2009, they will shift to odd-numbered months (January, March, etc.), to reduce crowding in our special issues (June and October). — Eds.

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

♿ = Handicapped Accessible

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

\$26 minimum. Payable a year in advance. No discount. New entries and changes: \$14 each.

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

## 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), <tmfmrshouse@hotmail.com>

**VANCOUVER**—and area, worship 10:30, 1090 W 70th. (604) 263-5015.

## BOTSWANA

**GABORONE**—phone/fax (267) 394-7147, <qudun@info.bw>

## 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

**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. Call (256) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

**ROYAL**—10 a.m. (205) 429-3088. Travelers welcome.

### 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.

**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 (928) 226-8785.

**McNEAL**—Cochise Friends worship group at Friends SW Center, Hwy 191, m.p. 16.5. Worship Sun., 11 a.m., except June. Sharing, 3rd Sun. 10 a.m. (520) 456-5967 or (520) 642-1029.

**PHOENIX**—Worship and First-day school, 10 a.m. 1702 E. Glendale, Phoenix, 85020. (602) 762-1975 or 955-1878.

**TEMPE**—Worship and First-day school 10 a.m. 318 E 15th St., 85281. (480) 968-3966. <www.tempequakers.org>

♿ **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.

**BERKELEY**-Meeting for 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 Technology Academy, 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**-9:30-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 16th Street. (530) 345-3753.

**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. 2935 Spaulding St. at Orizaba. (562) 594-0566.

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

**MODESTO**-Unprogrammed worship 10 a.m. e-mail: <derhaven@bigvalley.net>.

**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 <nwquaker@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, CA 92501. (951) 682-5364 or (909) 882-4250.

**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) 543-2791.

**SANTA BARBARA**-2012 Chapala St., Sundays 10 a.m., children's program. (805) 687-0165.

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

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

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

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

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

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

## Colorado

**BOULDER**-Meeting for worship 8:30 a.m. and 10 a.m. First-day school and childcare available 10 a.m. 1825 Upland Avenue. 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.

or (970) 241-5597. 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.

**STORRS**-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. (860) 429-0087.

**ST. SIMONS ISLAND**-Meeting for worship. For information, call (912) 634-9443 or (912) 638-7187.

## Delaware

**CAMDEN**-Worship 11 a.m., (10 a.m. in summer) First-day sch. 10 a.m., 2 mi. So. of Dover. 122 E. Cam-Wyo Ave., Camden. (302) 734-1279; (302) 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.

**LEWES**-Friends Worship Group, 10 a.m. Sunday and 7 p.m. Wednesday. Call for directions, (302) 645-5288 or (302) 644-4454 or consult <www.delmarvaquakers.org>.

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

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

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

## District of Columbia

**CAPITOL HILL WORSHIP GROUP** at William Penn House, 515 E. Capitol St. SE, at 7:30 a.m. seven days a week.

**FRIENDSHIP PREPARATIVE MEETING** at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 a.m. First Days.

Unprogrammed meetings for worship are regularly held at: **MEETINGHOUSE**-2111 Florida Ave. Worship at 9 a.m., 10:30 a.m., and 6 p.m. Sundays; also 7 p.m. Wednesdays. First-day school at 10:50 a.m.

**QUAKER HOUSE**-2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.

**WASHINGTON**-Friends Meeting of Washington, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310. (www.quaker.org/fmw).

## Florida

**CLEARWATER**-Clerk: Peter Day, 8200 Tarsier Ave., New Port Richey, FL 34653-6559. (727) 372-6382.

**DAYTONA**-Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosarvey Dr., Ormond Beach. (386) 677-6094 or (386) 445-4788.

**DELAND**-Worship and First-day school 10 a.m. 217 N. Stone. Info: (386) 774-4529.

**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: (863) 699-1276.

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

**FT. PIERCE**-Treasure Coast Worship Group, 10:30 a.m. (772) 460-8920 or (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: Barbara Jacobson (305) 296-2787.

**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.

**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>.

**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

**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.

**WINNETT**-Preparative Meeting in Atlanta area. Unprogrammed worship. (678) 217-4098.

**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 <jlp@igc.org>.

## Idaho

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

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

**SANDPOINT**-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, (208) 263-4788.

## Illinois

**BLOOMINGTON-NORMAL**-Sunday morning unprogrammed worship at 11 a.m. in homes. Newcomers welcomed. Please call Meeting Clerk Larry Stout at (309) 888-2704 for more information.

**CHICAGO**-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. (Exit I-355 at Maple Ave., East 3 blocks, turn right on Lomond) 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.

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

**MONMOUTH**-Spoon River Friends Meeting. 10 a.m. in homes. (309) 734-7759 for location.

**ROCKFORD**-Unprogrammed worship, First Days, 11 a.m. (815) 964-7416.

**SPRINGFIELD**-Friends Worship Group Sunday morning unprogrammed worship at 10:30 a.m. in homes. Newcomers welcomed. Call (217) 585-8023 for more information.

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

**URBANA-CHAMPAIGN**-Meeting for worship 10:30 a.m., Sunday. 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853. <www.quaker.org/urbana>.



Pike at Mt. 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 E. SR 38. Contact P.O. Box 561, Pendleton, IN 46064; (765) 788-7143 or (765) 642-6182.

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

**INDIANAPOLIS**-Valley Mills Meeting, 6739 W Thompson Rd. (317) 858-4368. <www.vmfriends.org>

**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) 926-7411.

**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) 382-3699. 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 220-7676.

**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: Cynthia Knudson (812) 471-7184.

**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: Marshall Vidrine (225) 629-5362. <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.

**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) 778-2268.

**MIDCOAST**-Unprogrammed meeting for worship, 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, 10:30 a.m. and 5 p.m. except 1st Sundays, 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. Unprogrammed worship 10 a.m. (207) 395-4790, e-mail <winthropcenterfriends@hotmail.com>

## Maryland

**ADELPHI**-Worship and First-day school 10 a.m. Nursery available. 2303 Metzger Rd., Adelphi. (301) 445-1114 or <http://adelphi.quaker.org>

**ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364. <www.quaker.org/annapolis>

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

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

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

**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Phone (410) 778-2797.

**DARLINGTON**-Deer Creek Meeting. Worship 10 a.m. Clerk, Mara D. Walter, (410) 457-9188.

**EASTON**-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. John Schreiner, clerk, (410) 745-6124 or (410) 822-0293.

**ELLCOTT CITY**-Patapsco Friends Meeting, Mt. Hebron House, 10:30 a.m. First-day school, weekly simple meal. (410) 465-6554. <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, 9:00 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.

Mass: (978) 477-3300.  
**BOSTON**-Worship 10:30 a.m. First Day. First Day. 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 Cudbury 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.

**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.

**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) 922-2513.

**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.

**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 or <www.worcesterfriendsmeeting.org>

**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., 1420 Hill St., <www.annarborfriends.org>, office: (734) 761-7435, clerk: (734) 662-6704; guestroom and residential community: (734) 846-6545 or <qhrc\_apply@umich.edu>

**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., (989) 772-2421 or (989) 631-6667 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/minnfr>

**MINNEAPOLIS**-Laughing Waters Worship Group 4:30 to 6:30 p.m., childcare, <www.laughingwatersfriends.org>, (612) 724-4956.

**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: Nancy Cantwell, (507) 645-4603 or <www.cannonvalleyfriends.org>

**ROCHESTER**-Worship First Day 9:30 a.m., Allegro Dance Studio, 2342 Superior Dr. NW. (507) 287-8553. <www.rochesterfrnfriends.org>

**& 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, e-mail: <nann.johnson@gmail.com>.

## 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.  
**& 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

**& 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: Fritz Weiss, (802) 763-2474.  
**KEENE**-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. Main Entrance, Keene Family YMCA, 38 Roxbury St., Keene, NH, Call (603) 357-4905.  
**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.

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 <medfordmeeting@aol.com>, <medfordfriendsmeeting.org>.  
**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 worship 10 a.m. Adult RE 9 a.m. (Sept.-May). For info call (856) 235-1561. or e-mail <mm1802@verizon.net>.  
**MOUNT HOLLY**-Meeting for worship 10 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.  
**MULLICA HILL**-Main St. Sept.-May First-day school 9:45 a.m., meeting for worship 11 a.m. Meeting only, June, July, and Aug., 10 a.m.  
**& NEW BRUNSWICK**-Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. at Hale St. (732) 846-8969.  
**NEWTON**-Meeting for worship 10-11 a.m. each First Day. Sundays. Haddon Ave. and Cooper St., Camden. Chris Roberts (856) 966-1376.  
**PLAINFIELD**-Meeting for worship and First-day school 10:30 a.m. 225 Watchung Ave. at E. Third St. (908) 757-5736.  
**PRINCETON**-Worship 9 and 11 a.m. First-day school 11 a.m. Oct-May. 470 Quaker Rd. near Mercer St. (609) 737-7142.  
**QUAKERTOWN**-Worship and First-day school 10:30 a.m. Box 520, Quakertown 08868. (908) 735-0353.  
**RANCOCAS**-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <e7janney@aol.com>.  
**RIDGEWOOD**-Meeting for worship and First-day school 10:30 a.m. 224 Highwood Ave. (201) 445-8450.  
**SALEM**-Meeting for worship 10:30 a.m., First-day school 9:30 a.m. East Broadway.  
**SEAVILLE**-Meeting for worship 10 a.m. South Shore Rd., Rte. 9, Seaville. (609) 624-1165. Beach meeting in Cape May-Grant St. Beach, 9 a.m. Sundays, June/Sept.  
**SHREWSBURY**-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (732) 741-4138.  
**SOMERSET/MORRIS COUNTIES**-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship held 9 a.m. Sept.-May. (908) 876-4491.  
**SUMMIT**-Meeting for worship and First-day school 11 a.m. (July, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.  
**TRENTON**-Meeting for worship and primary First-day school 10 a.m. 142 E. Hanover St. (609) 278-4551.  
**TUCKERTON**-Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.  
**WOODBURY**-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (856) 845-5080, if no answer call 845-9516.  
**WOODSTOWN**-First-day school 9:15 a.m. Meeting for worship 10:30 a.m. 104 N. Main Street. (856) 769-9839.

## New Mexico

**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. Friends Meetinghouse, 630 Canyon Rd. Phone: 983-7241.  
**& SANTA FE**-South Santa Fe Quaker Worship Group. Quaker House, 1730 Camino Carlos Rey #209, Santa Fe, NM 87507. (505) 471-2288. We're on the short end of Camino Carlos Rey NW of Cerrillos Road, behind Performance Autos, on the top floor of a rust-red office building. Unprogrammed worship Sundays 10:30 a.m. Welcome!  
**SILVER CITY AREA**-Gila Friends Meeting. 10 a.m. at the NW Corner of 7th and Arizona. (575) 388-3478 or 535-2856.  
**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 the Peace House, 801 North Paseo del Pueblo. Contact Ana Pacheco (575) 779-0921 or Kevin McCourt (575) 779-2110.

## New York

**& ALBANY**-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: (518) 436-8812.

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.  
**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.  
**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: Paul Buckingham, (315) 824-1382.  
**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 <learnard@portjef.net> or (631) 928-2768. Our website is <www.nyym.org/ligm>.  
**NEW PALTZ**-Worship, First-day school, and childcare 10:30 a.m. 8 N. Manheim. (845) 255-5791.  
**NEW YORK CITY-Brooklyn Meeting** at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; **Fifteenth Street Meeting** at 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11:00 a.m.; **Flushing Meeting** at 137-16 Northern Blvd, Queens: unprogrammed worship every Sunday at 11:00 a.m.; **Manhattan Meeting** at 15 Rutherford Place (15th Street): programmed worship every 1st, 2nd, 3rd and 5th Sundays at 9:30 a.m. in Room 1; **Morningside Meeting** at Riverside Church, 91 Claremont Ave., Manhattan (W. 120th Street): unprogrammed worship every Sunday at 11:00 a.m. in Rm. 12T; **Staten Island Meeting**: unprogrammed worship every Sunday at 10:00 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. May - 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).



unprogrammed worship and child care 11 a.m. (Jun.-Aug. 10 a.m.) Other weekly and monthly worship call for information (585) 325-7260. LGBT friendly.

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

**SARATOGA SPRINGS**-Worship and First-day school 10 a.m. Phone: (518) 399-5013 or (518) 587-7477.

**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 a.m. at 10 Lakewood Rd. Information: (718) 727-4535.

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

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

## North Carolina

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

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

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

**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. First-day school at 11 a.m., childcare starting 9:30 a.m. 531 Raleigh Rd. 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., check <http://davidson.quaker.org> for meeting location, (704) 895-8404.

**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 316-2262.

**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 Clotelter, 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 at Chestnut, Call (910) 251-1953.

**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, 10:30 a.m. Sunday, 2101 Front St., Suite 111, Cuyahoga Falls, OH 44221; (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.

**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) 967-5227.

Phone: (330) 342-3503.

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

**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 <randcbim@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, (513) 850-4235.

**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: Cheryl Keen (937) 767-8486.

## Oklahoma

**OKLAHOMA CITY**-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays. 1401 N.W. 25th, east entrance (Wesley United Meth.). (405) 632-7574.

**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>.

**BRIDGE CITY**-Friends meeting, Portland, Oreg. 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. See <www.multnomahfriends.org> for worship groups in Beaverton and The Dalles.

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

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

**CHESTER**-Meeting for worship 11 a.m., Sunday, 520 E. 24th St., Chester, PA 19013. (610) 874-5860. Map and other info at <www.pym.org/pym\_rms/chesterpa\_chq.php>.

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

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

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

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

**EXETER**-Monthly Meeting, 191 Meetinghouse Rd., 1.3 miles N. of Daniel Boone Homestead, Exeter Township, Berks County, FDS 9:45 a.m., worship 10:30 a.m. Clerk: Jack Grebinger (610) 987-9062.

**FALLSINGTON (BUCKS COUNTY)**-Fallsington Friends Meeting Inc., 9300 New Falls Road, Meeting for Worship 11 a.m., 5 miles from Pennsbury Manor, reconstructed home of William Penn in Bucks County.

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. <gwyneddfrinds.org>.

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

**HAVERTOWN**-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 12:30 pm. at the College, Commons Room. Buck Lane, between Lancaster Pike and Havertown Rd.

**HAVERTOWN**-Old Havertown 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, 11/4 mi. N of Longwood Gardens.

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

**LANCASTER**-Meeting 8 a.m. and 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. Lansdowne and Stewart Aves. Telephone: (610) 623-7098. Clerk: (610) 660-0251.

**LEWISBURG**-Worship and First-day school 10:45 a.m. (570) 522-0231 or e-mail <lewisburgfrinds@yahoo.com>.

**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.

**MEDIA**-Worship 11 a.m. (10 a.m. July-Aug.) First-day school 9:30 a.m. (Sept.-May), 125 W. 3rd St. (610) 566-5657.

**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 Ave.

**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.millevillefrinds.org>, (570) 441-8819.

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

**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 19404.

**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.)

**CHESTNUT HILL**-100 E. Mermaid Lane, 19118. (215) 247-3553.

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

**GERMANTOWN**-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)

**GREEN STREET**-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)

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

**UNITY**-Unity and Wain Sts., 19124. (215) 295-2888\*. Worship 7 p.m. Fridays.

**PHOENIXVILLE**-Schuylkill Friends Meeting. 37 N. Whitehorse Road, Phoenixville, PA 19460. (610) 933-8984. Worship and First-day School 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 Sprout Roads (Rte. 320), Villanova. (610) 293-1153.

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

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

**SPRINGFIELD**-Meeting 11 a.m. 1001 Old Sprout 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.

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

**WEST CHESTER**-Worship and First-day school 10:30 a.m. 425 N. High St. Elizabeth Abraham, (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. Sundays. 374 Great Rd., Lincoln. <<http://s-quakers.tripod.com/home>>.

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

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

## South Carolina

**CHARLESTON**-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 723-5820.

e-mail: <[contact@CharlestonMeeting.com](mailto: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.

**& FIVE RIVERS**-Friends Meeting 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

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

## Tennessee

**CROSSVILLE**-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Joe Parko, clerk: (931) 742-0030. Meetinghouse: (931) 484-9033.

**& 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.

**AUSTIN**-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River). 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](http://www.scym.org/dallas)>.

**& EL PASO**-Meeting at 10:15 a.m. first and third Sunday. 3501 Hueco, Rex Strickland Room. Phone: (915) 546-5651. Please leave a message.

**FORT WORTH**-Unprogrammed worship 10:30 a.m. at Wesley Foundation, 2750 W. Lowden. Fellowship and other activities afterward. Call (817) 472-6770 for info.

**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) 862-6665.

**RIO GRANDE VALLEY**-Unprogrammed worship 10:30 a.m. Sundays. <[www.rgvquakers.org](http://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 Winter 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.

**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 Malcolm Bell, (802) 824-6459.

## Virginia

**ABINGDON**-worship, Sun. 10:30 a.m. in the Spirit House, Elderspirit Community (276) 698-3397 or (276) 628-8701.

**ALEXANDRIA**-Worship every First Day 11 a.m., unprogrammed worship and First-day school, Woodlawn Meetinghouse, 8 miles S of Alexandria, at Rte #1 and Woodlawn Rd., Call (703) 781-9185.

**CHARLOTTESBORO**-Monthly Meeting Early worship 8:30 a.m. Adult discussion hour (with child care) 9:45 a.m. Later worship and religious education for children and youth 11 a.m. Summer worship only 8:30 a.m. and 10:00 a.m. 1104 Forest St. (434) 971-8859. <<http://avenue.org/quakers>>.

**FLOYD**-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (540) 745-3252 and 745-6193.

**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.

<[www.HerndonFriends.org](http://www.HerndonFriends.org)>.

**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.

**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. Will meet at Sidwell Friends School, 3825 Wisconsin Ave. NW, Washington, D.C. during fall and winter of 2008-09 while meetinghouse is renovated. (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) 624-1841 or (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. 541 Luck Ave., Rice Room at Jefferson Center, (540) 929-4975 or E-mail: <[jenny@rev.net](mailto:jenny@rev.net)>. <[www.roanokequakers.org](http://www.roanokequakers.org)>.

**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, Wmbrg, VA 23187. (757) 887-3108. <[www.williamsburgfriends.org](http://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: <[a.m.bacon@comcast.net](mailto:a.m.bacon@comcast.net)>.

## 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**-1701 Ellis St. 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 Grace Harris (304) 472-3097.

**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 and FDS at 10:30 a.m. (9:30 June-Aug.) 416 Niagara St. Call (715) 833-1138 or 874-6646.

**GREEN BAY AREA**-Fox Valley Friends Meeting, Sundays 11 a.m. at the Ecumenical Center at the University of Wisconsin Green Bay campus. For directions or more information call (920) 863-8837.

**KICKAPOO VALLEY FRIENDS**-Gays Mills. Sunday Program 10 a.m. Worship and FDS 11 a.m. (608) 637-2060. E-mail: <[chakolan@mailbag.com](mailto:chakolan@mailbag.com)>.

**MADISON**-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. <[www.madisonfriends.org](http://www.madisonfriends.org)>. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday, call for times.

Children's classes at 11 a.m. Sunday.

**MADISON**-Yahara Friends. Unprogrammed worship, Sunday 10:30 a.m. (608) 251-3375. Web: <[www.quakernet.org/MonthlyMeetings/Yahara](http://www.quakernet.org/MonthlyMeetings/Yahara)>.

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

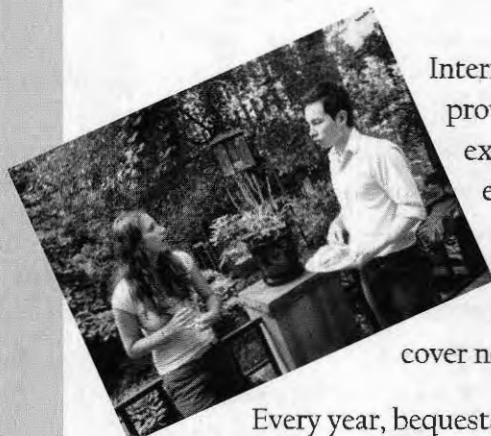
**& MILWAUKEE**-Meeting for worship 10:15 a.m., 3224 N. Gordon Pl. Phone (414) 967-0898 or 263-2111.

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



*Build a Future for...*

# Youth Leaders



Internships through the American Friends Service Committee provide extensive opportunities for young people to gain life experience, to investigate social justice and peace issues, to engage in peer education, and to serve their communities. From Gaza to New York City, from Mexican mountain villages to San Francisco, youth join AFSC programs as diverse as planting vegetable gardens to "peace camps" that cover nonviolence and conflict resolution.

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2007 Policy Fellow, AFSC's Washington Office.



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**American Friends  
Service Committee**

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