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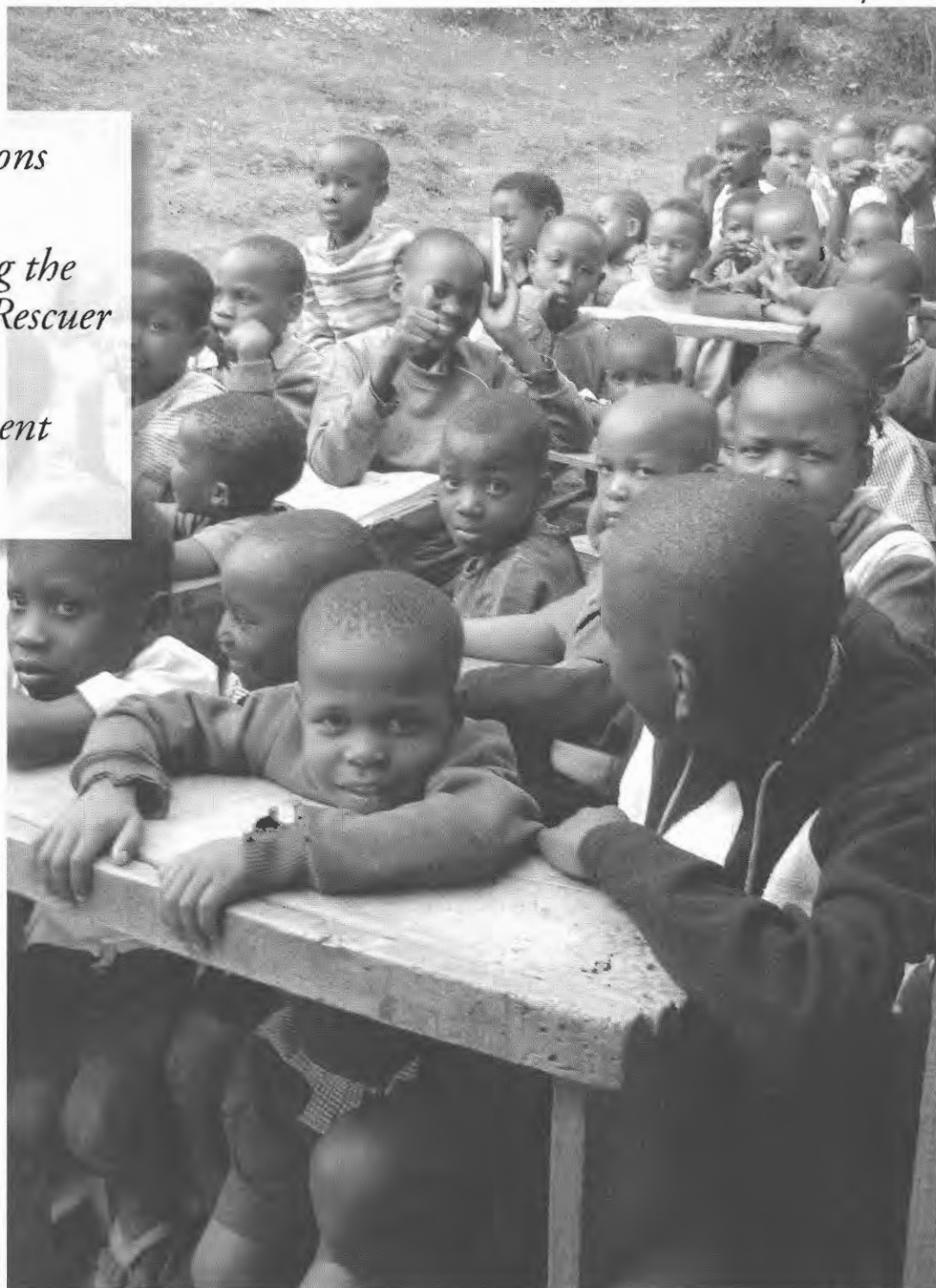
FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

*Nairobi: Impressions
of a Newcomer*

*Rwanda: Escaping the
Victim-Abuser-Rescuer
Triangle*

*AVP: An Instrument
of Peace*



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



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■ AMONG FRIENDS

What Kind of Times Are These?

It was the best of times, it was the worst of times. . . . So begins Charles Dickens' *A Tale of Two Cities*, set in the era of the French Revolution. As a historian, I warm to these words, and I habitually view skeptically any claims that one epoch is better or worse than another. Crises come and go, and—I marvel—the more severe the circumstances, the more amazing the human response to overcome them.

Our world at the beginning of 2009 is rife with political shifting and economic turmoil, and it presents the eternal standoff between hope and apprehension. Our collective human endeavor could yet again drift toward chaos—or struggle toward redemption. Now, as always, we are called to be attentive to our basic values. Hope is a powerful tool; may it abide with us.

Our offerings in FRIENDS JOURNAL this month are of small facets of this complex world and its interactions. Three of the four lead articles are by Westerners experiencing Africa. David Morse, in "Nairobi: Impressions of a Newcomer" (p. 6), views the impact of sharp contrasts in wealth. Rosemary Coffey, in "The Friendly FolkDancers Tour Rwanda: Land of a Thousand Hills" (p. 10), senses mutual cultural appreciation. And Laura Shipler Chico, in "Rwanda: Escaping the Victim-Abuser-Rescuer Triangle" (p. 15), notices the mindsets humans can fall into about themselves and each other after the trauma of genocide. Several sidebars enhance the message of these last two articles.

Next, John Shuford, in "AVP—An Instrument of Peace" (p. 20), writes about the Alternative to Violence Project that is well known for its work with prisoners. He examines on several levels what happens when "transforming power" manifests itself.

And there are this issue's departments, with their usual rich offerings. As for the Forum, we encourage you not to stop until you have read it in its entirety; there are several long, powerful letters, right up to the end.

We hope this issue brings you encouragement. And with it, we send you our best wishes for the New Year.

—Robert Dockhorn



FRIENDS JOURNAL staff. Top row, from left: Alla Podolsky, Susan Corson-Finnerty, Bob Dockhorn. Middle row: Marianne DeLange, Jane Heil, Barbara Benton. Front row: Rebecca Howe, Nicole Hackel, Lori Hubbell Meeker. Inset photos, from top: Nagendran Gulendran (Gulen), Larry Jalowiec, Gabriel Ehri.

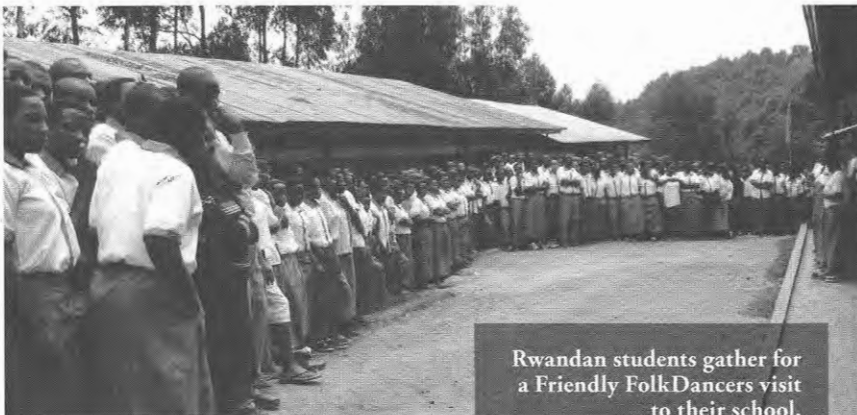
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JANUARY 2009

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Photo by Peter D'Angelo

Migrants: a broader perspective is needed

Daniel Richards and I are camped at the Potrero Regional Park, in east San Diego County, Calif.—just a short distance from the Mexican border crossing at Tecate. We've returned here after spending over eight months in Baja California Sur, in the Todos Santos area.

The article by Danielle Short, "Immigration and Friends Testimonies: Seeing Thar of God in Our Immigrant Neighbors" (*FJ* May 2008) is excellent and very timely for all of us. We need new terms for, as well as attitudes toward, those who cross the border to find work unavailable to them in their home countries. The very term "Immigrants" has built-in definitions that are anti-life. We are very accustomed to being ruled by our cultures' attitude that individual lives need to bow down to non-life: to organizations, such as governments. Thus it seems natural and right to most of us that country rules dominate our policies toward so-called "illegal immigrants"—as well as to our home-based migrants. Is this in line with our Friends testimonies? By the fruits of our attitudes, beliefs, and actions we are known. The fruits of life-destruction by such guidelines have always been visible. We are generally blind to them due to our cultural conditioning.

A ranger in this park calls the Mexicans entering unofficially "International Travelers." He was very impacted by finding skeletons of two 4'6" people in the Anza Borrego Desert when he was a ranger there. It looks as though he has Native American blood in him also, which may make him particularly sensitive to the lives of those who are not in our country's power structure. Daniel looked up the definitions for "migrants" and "migrating," "immigrants," and "immigrating." This was enlightening to us. We saw that animals are not in the same category as humans—though certainly their migrations will be drastically affected by such as the border wall! The difference is "country."

We are really struggling with the impact of coming back to the U.S. After the friendliness and slower pace, the focus on us as individuals (even by the soldiers at the military checkpoints) in Mexico, this country seems like a stressed-out, impersonal police state! The problems we encountered in Mexico can be directly traced to our country's impact on these people: the use of plastics and other non-biodegradable materials (which they have no way to dispose of but to burn, polluting their atmosphere),

the created-market need for things they can ill afford, either financially or health-wise (like the packaged, empty foods and fragrance in everything) and the need for practically everyone to have a motorized vehicle—even if they can't/don't maintain it. The pollution from motor vehicles in any settled area is a serious problem.

We went to Mexico for our health. We found that we were too impacted by the negatives of our country (stress, attitudes toward the disabled, chemical usage). Also, we discovered three years ago on a trip in the Mexican mainland that we needed sea-level altitude and sea air to support our healing. (We are disabled by MCS—multiple chemical sensitivity—caused by toxic chemical exposures and further injuries). Our New Mexico home, at 6,000 feet, was hard on us. Finally, we were chased from our home by four families upwind of us who used clothes dryers. We couldn't go outside when they were running—the fumes dominated even the outdoor areas of our two acres; we couldn't open our windows at night, when it was hot, because one family used their dryer at night.

It's hard for people to realize that the very toxic fumes emitted by such dryers, when fragranced detergents, softeners and anti-cling agents are used, can be deadly to some people, like us. Our neighbors took our request that they use unfragranced laundry products—which we would supply!—as an insult. We identify with those who are seeking to better their lives by taking a big risk: going to another country to find what they couldn't find in their own. I wrote a poem about this today with many tears, "Migrants," after reading Danielle's article.

There are many people in the United States who are also unwelcome travelers—many of them disabled by MCS. They look for somewhere they can live, some place that sees them as people, not vagrants or "throwaways." At our home in New Mexico, we received calls from chemically injured people living out of their cars, looking for some place that is warm in winter. Their disability payments of between \$600 and \$700/month don't begin to cover their shelter needs. They want such a place in this country, of course. We know of no such place. They don't have the resources, the language, etc. to travel clear to Mexico for such. We've done it, and will go back, but it's a very hard road for those in our situation. Additionally, being further separated from our friends and family is what keeps most of us from making such moves.

We read in a recent English-language

Continued on page 38

Another View on Nuclear Power

We were aghast, and surely we weren't the only ones, to see such a frighteningly pro-nuclear article as "A Friend's Path to Nuclear Power" by Karen Street in the October 2008 issue of *FRIENDS JOURNAL*.

We are aghast because the article ignored the deaths from so-called "low" levels of radiation. There is no threshold for ionizing radiation's impact on health. Every radiation exposure has the potential to adversely affect the health of people and/or their descendants sooner or later. Low-level radiation deaths may be hard to quantify from a reliable epidemiological basis. However, they are very real, and scientists have published reports about their findings, and they show the dangers of living near an operating nuclear power plant—one that hasn't melted down. Published in peer-reviewed scientific journals are data showing increases in cancer and prenatal mortality in those living in proximity to nuclear power plants, but more importantly, according to a study by the Radiation and Public Health Project, in which Janette Sherman participated, there was an improvement in both parameters when some 15 nuclear power plants were shut down.

We are aghast because Street's article accepted the International Atomic Energy Agency's claim of "50 to 60 deaths already" from Chernobyl, when numerous scientific studies that we consider less biased have found far, far more deaths—up to a million dead already worldwide, with millions more to succumb.

Chernobyl: Consequences of the Catastrophe for People and Nature was published last year in Russia. An expanded and updated version in English is in preparation, with Janette Sherman as translator and editor. The book covers some 5,000 articles published in Russia, Ukraine, and Belarus by scientists who witnessed the catastrophe firsthand. With its publication, information about many of the effects from Chernobyl will reach the

English-speaking world for the first time.

Emissions from this one reactor accident exceeded a hundredfold the radioactive contamination of the bombs dropped on Hiroshima and Nagasaki, and 20 years later, no fewer than 8 million inhabitants of Belarus, Ukraine, and Russia have suffered adversely from the Chernobyl catastrophe.

According to monitoring stations around the world, Chernobyl fallout contaminated about 8 percent of Asia, 6 percent of Africa and 0.6 percent of Northern America. Thus it appears that outside Europe, the number of people living in areas contaminated by Chernobyl's fallout could reach nearly 200 million. The U.S. Department of Energy estimated that some 930,000 people have been impacted to some degree by the Chernobyl radiation.

The radioactive fallout from Chernobyl covered the entire Northern Hemisphere but affected Belarus, northern Ukraine, and European Russia most severely. According to reports from eastern Europe being published in the new volume cited above, before the catastrophe 90 percent of children in Belarus were considered healthy; now fewer than 20 percent are well, and in the most contaminated areas, fewer than 10 percent. The health of adults, according to these reports, also has declined.

The Nuclear Regulatory Commission came into being in 1974 when it was separated from the Atomic Energy Commission. According to the NRC Strategic Plan, the NRC is charged with *promotion* and regulation of nuclear facilities (emphasis ours). If one chooses to only get the version of the truth from such organizations, one may end up believing the hype: that the nuclear waste problem will be solved; that there are no clean alternatives; and that nuclear power plants are not weapons of war, a view that no Friend can support.

Perhaps that was the most distressing aspect of Karen Street's article. Does she really believe that a combined use of wind power, solar power, smart hydro, and other renewable energy solutions won't work? The Almighty pours an incredibly large amount of energy down on us from the heavens—from the sun. Why on Earth don't we harness it first, before turning to dirty solutions?

The first answer is greed. Coal, especially "dirty" coal, is far cheaper than oil or just about anything else, and it makes money for those who control it. And there is money to be made for those who control nuclear power, especially with all the federal direct and indirect subsidies it gets (many, many

times what all the renewable energy options get, and that's not counting that nuclear power operates, for all intents and purposes, *without insurance*).

Karen Street claims that China cannot use solar power because its skies are too dirty. You do not need full sunlight to make solar work; you need light. And power can be stored in batteries, in elevated water storage systems, and many other ways.

By latitude, China lies north of 20 degrees and south of about 45 degrees, corresponding with an area between central Mexico and the middle of Canada. China is a huge country with areas of deserts and mountains, ideal for wind and solar arrays. China has many small villages, ideal for small-scale solar arrays, where you can eliminate the need for long and expensive transmission lines. And China is a major producer and exporter of solar technology.

Another reason why we don't turn away from nuclear power is plutonium. Operating nuclear power plants all produce plutonium, enough for at least 50 nuclear bombs per year per power plant. Current nuclear stockpiles require enormous amounts of plutonium for weapons. Where does it come from? Nuclear power plants, making those plants allies in maintaining the weapons of war.

Operating nuclear power plants are the most dangerous, the most vulnerable, and the most destructive terrorist targets on the planet. They are also vulnerable to earthquakes, tsunamis, and other violent forces of nature. Accidents happen because of poor maintenance, as nearly happened at the Davis-Besse plant in Ohio in 2002, or because of design flaws, poor workmanship, or incompetent or tired operators. As the plants age, they become brittle and structurally weak. Every one of them needs to be shut down forever, and the sooner the better.

No friend of life can support nuclear power. To do so is the ultimate blasphemy against a benevolent being that demands (or even merely requests) prudence, because nuclear radioactive decay is an unstoppable, undirected, unpredictable, violent, destructive process. It is, in a word, uncontrollable, and very unfriendly.

All biological molecular bonds—in fact, all molecular bonds of any sort—can be broken by even the weakest ionizing radiation, damaging our DNA. The DNA of our children may be harmed from our exposures, as well as from their own exposures. Even when radiation doesn't cause a fatal cancer, it can cause chronic illness, cardiac disease, increased inci-

dence of diabetes, and mental decline from radiation-induced brain damage. Lesser known is an increase in cataracts and deterioration characteristic of aging, now seen in young people. Increased birth defects and prematurity contribute to the social and economic decline of those living in heavily contaminated areas.

When studying radiation's effects, if the researcher is being paid by the nuclear establishment, such as the IAEA or the Department of Energy, or some university's government-funded radiation lab, it is not unusual for the researcher to ignore every health effect except one—usually cancer, such as thyroid cancer in children, which indeed is rampant in areas that have received radioactive iodine fallout.

If the resultant data starts to look bad for the researcher's funders, the research may simply be stopped. This has happened time and time again in radiation research (and in tobacco research, and in many other areas).

Data demonstrate that thyroid cancer rates are highest in the eastern part of Pennsylvania. Could it be because the area is downwind from Three Mile Island, Peach Bottom, and Limerick power plants? Scientists are eager to research the situation, but there are few to no funds available for independent researchers to do the needed research.

The nuclear industry, unfortunately, is famous for deception. "A little radiation is good for you." (*Wrong!*) "The energy will be too cheap to meter." (*Wrong!*) "These are 'peaceful' nuclear power plants." (*Wrong again!*)

Unfortunately, Karen Street has accepted a lot of these deceptions.

—Ace Hoffman and
Janette D. Sherman

Ace Hoffman, an educational software developer who writes frequently about nuclear issues, lives in Carlsbad, Calif. He is the author of DNA and Ionizing Radiation: A Dangerous Mix, available for free download from his website <www.acehoffman.org>. Janette D. Sherman, who attends Alexandria (Va.) Meeting, is an internist and toxicologist, and the author of Life's Delicate Balance: Causes and Prevention of Breast Cancer and Chemical Exposure and Disease. See <www.janettesherman.com>.

Nairobi:

IMPRESSIONS OF A NEWCOMER

by David Morse

Only hours after my arrival in Nairobi for the first time, in 2005, I was taken to Mathari slum, its rusting shanties lining a valley that gouges into the heart of Kenya's capital. Mathari epitomizes the poverty that underlies Kenya's vaunted stability.

David Morse is a member of Storrs (Conn.) Meeting. He recently traveled to South Sudan with support from his monthly meeting and from the Pulitzer Center on Crisis Reporting and the Nation Institute for Investigative Journalism. His website <www.david-morse.com> offers resources on Darfur.

I was with a U.S. journalist named Keith and two strapping Kenyans, Patrick and Vinny—one from the dominant Kikuyu tribe, the other a Luo—who served informally as our bodyguards. Young children shouted “*Mzungu!*”—meaning “white person”—and flocked around us, gently taking our hands. Adults were wary.

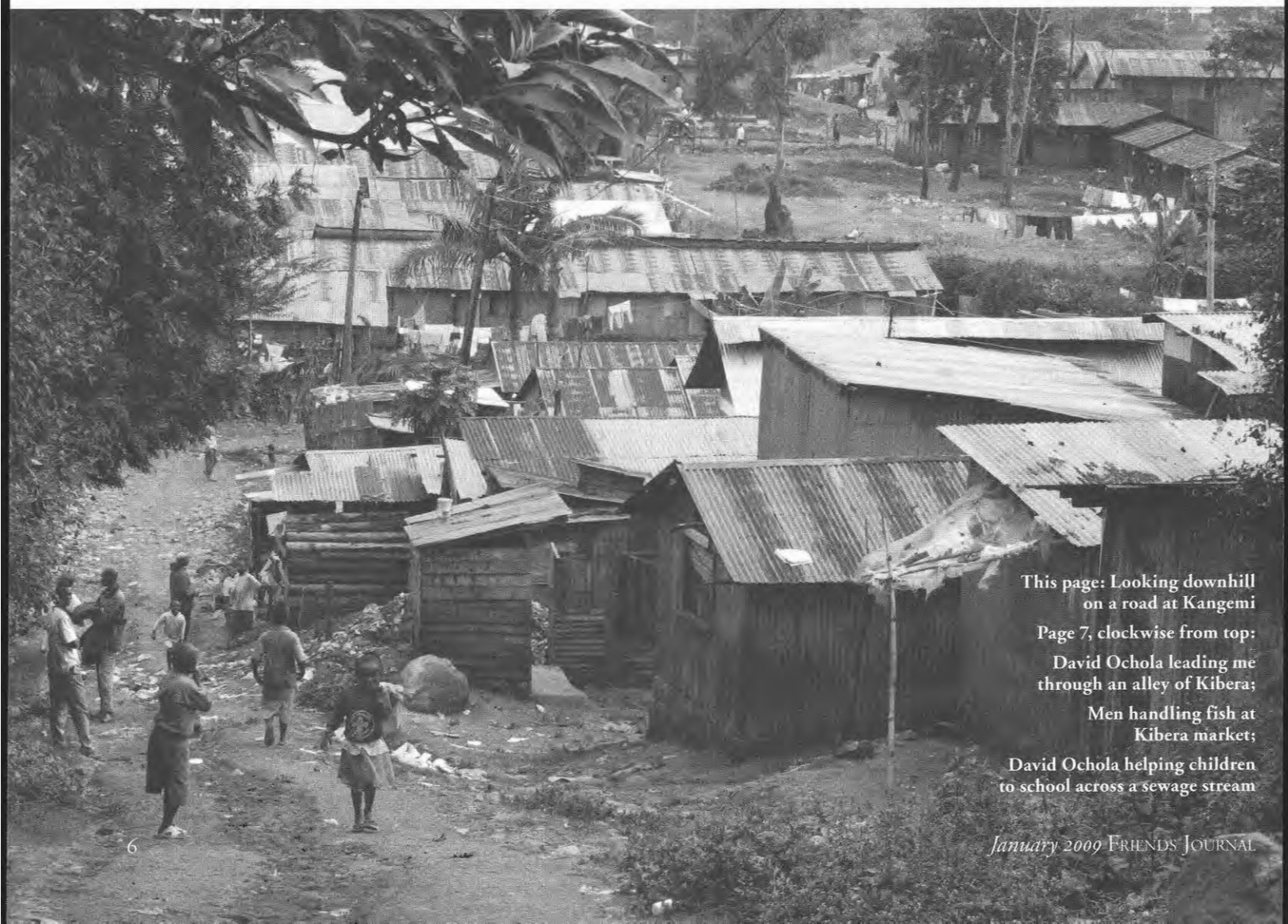
Last winter's television footage showed Mathari and its huge counterpart, Kibera, erupting into bloodshed and flame fueled by an anger that is not so much “tribal,” as our mass media

tend to portray it—reinforcing popular stereotypes of Africa—but rather political and economic: an anger that was touched off by an election that might have ended the Kikuyu monopoly on power, had it not been rigged. Much of Kenya's so-called “tribalism” is a legacy of colonial rule.

For Kenyan Friends this was a time of unspeakable anguish.

For me, Nairobi had been just a jumping-off place for getting to South Sudan. The Mennonite Guest House, where I stayed, offered an ever-shifting kaleidoscopic view of Americans and Europeans drawn to East Africa—many, I'm sure, for reasons as intense and enigmatic as my own, and some for pragmatic reasons: an African family from Tanzania was there for the ancient patriarch to have surgery; a Methodist woman from the Midwest was trying to retrieve the body of a missionary who had been struck by a coal truck while jogging in Nairobi's difficult streets.

Never did I expect that Nairobi it-



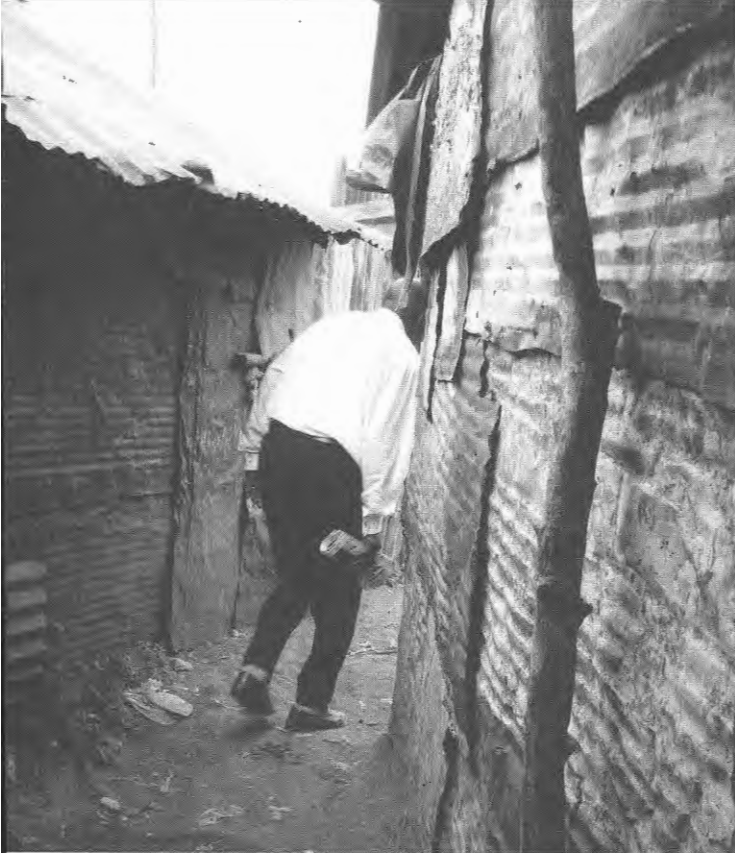
This page: Looking downhill on a road at Kangemi

Page 7, clockwise from top:

David Ochola leading me through an alley of Kibera;

Men handling fish at Kibera market;

David Ochola helping children to school across a sewage stream



Taking

He takes your hand in the fashion of African men because you are white and in his charge, and the natives as he calls them are hostile.

A woman brightens: "Good morning, pastor."

You do not feel their hostility except through him a fuse sizzling somewhere unseen, a dark look of feigned indifference, fear dazzling off his white shirt like the sour gray pungence of garbage wafting from ditches, heat corrugating off scab-streaked roofs, buzz of flies grazing on blackened cow shanks stacked on the Happy Butchery counter.

"Let us move on," he says. "They are becoming hostile." You want to experience their hostility.

But he protects you, tows you away from whatever seems ominous, groups of men, leads you through wet gray canyons taking you from one ministry to another.

Photos and poetry by David Morse



self would make a claim on me. But I spent a lonely birthday and a Christmas there, and I got word of my father's death, all in December 2005. And that walk through Mathari was my first hard look at Africa. It collapsed some of the myths layered in my consciousness, and brought me up against the very bones of African poverty.

When does a leading be-

come a calling, and a calling a ministry?

I felt called to Darfur by something so deep within me and so far beyond me that I was swept along by it. I don't pretend to understand it. I am only its agent. But it felt like love, and after three years it still feels like love.

What love is free from pain? The question was posed by Inazo Nitobe, a Japanese samurai turned Quaker who was an under-secretary-general of the League of Nations during the years leading up to World War II. *Show me a love that is devoid of sorrow and pain, and I will show*

you a false and shallow love.

In the beginning, my calling was tightly focused on Darfur. Gradually it opened onto something larger and more complex.

I began to understand the region beyond: South Sudan and the other regions of Sudan struggling for existence, and the countries bordering on Sudan that are experiencing their own chaos and that bear their own deformities left from colonialism—as Kenya does.

Genocide raises the most basic questions about who we are—as individuals, as members of a religious faith, as a species.

What values do we want to see prevail?

What do we do with our complicity?

Within my own DNA there are Irish chasing Cherokee from their lands in North Carolina; there are Cherokee being chased. And further back, there is Africa.

In the distant past we all came from Africa. Some of us migrated north and across the broad Eurasian land mass, and finally across the ocean—eons ago, or more recently.

Now we in the global North have to deal with the damage wreaked in the past 400 years by white people returning to this ancient cradle of humankind to plunder it—to kidnap Africans; to take ivory, gold, rubber, and now uranium and oil.

We who enjoy the material benefits of the Industrial Revolution owe a terrible and largely unacknowledged debt to Africa. What do we do with that debt?

Virtually every human population has been the victim or the perpetrator of genocide, or both. Is this somehow imbedded in the idea of original sin?

Perhaps the greatest gift of Spirit we



can receive is to discover a loving place in the whole.

In May and July of 2007 I returned to Nairobi, bracketing a trip again to South Sudan, this time with three “Lost Boys” visiting their Dinka villages for

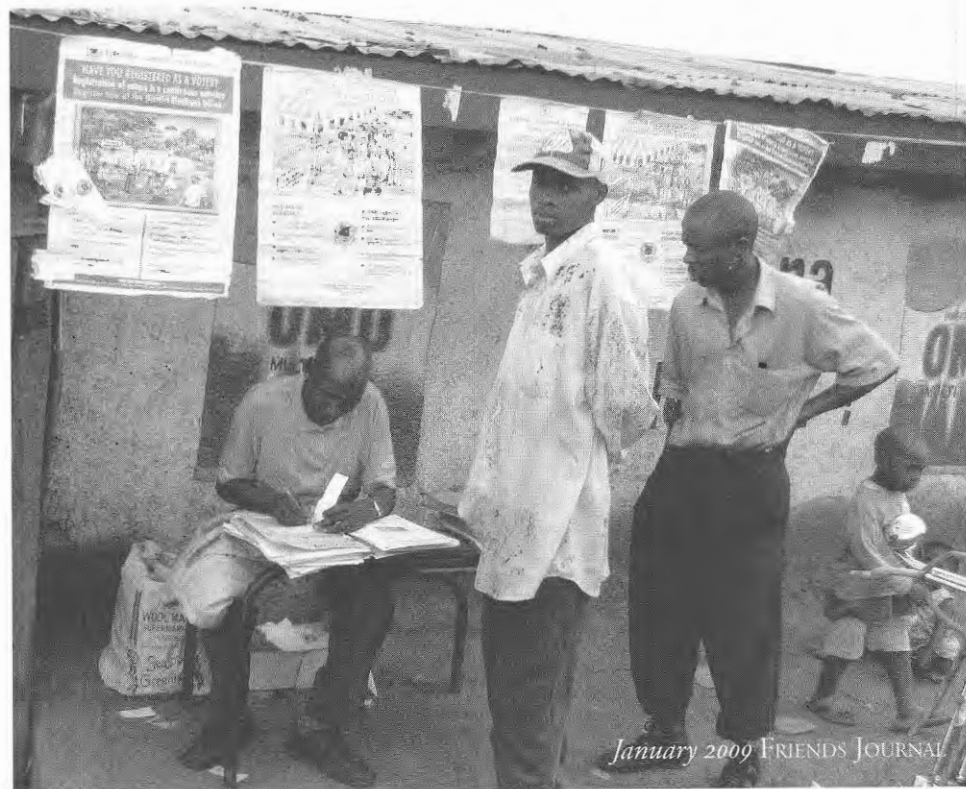
the first time in 20 years.

While in Nairobi I visited Kibera slum, home to perhaps a million people crammed into an area three quarters the size of New York’s Central Park. My host was David Ochola, a Luo who had grown up in Kibera and was now a pastor whose ministries included supporting two schools, a program for the disabled, and a program for matching AIDS orphans and street children with adult caretakers.

David seemed to me at the time unduly wary of potential violence. After I’d gotten permission to photograph some men holding fish at an outdoor market, he pulled me away, saying they were “becoming hostile.” We talked to children, a prostitute, a seller of herbal medicines, a fixer of appliances with a little shop cobbled together from scrap plywood, a volunteer registering voters for the coming election.

At his urging we kept moving—he a sometimes elusive figure darting between corrugated shacks or scampering across ditches of foul gray water.

As he led me from one ministry to another, I felt my own ministry enlarge further. The last line of the poem



Above: Women selling vegetables

Right: Voters being registered at Kibera

Page 9: Mildred, an orphan placed in the caretaking of an adult couple under a program run by David Ochola



Song of Kibera Slum

Mzungu! How are you? Their little hands grasp
your finger. Fine, thank you. How are you?
Grasp your finger not softly, from present curiosity,
but with hard grainy palms of future pain. Hold fast
as if you might carry them on your shoulders
bear them away on snow white wings. Only way
to release them gracefully is say bye-bye and wave.
How are you? Fine, thank you. How are you?
The hardness of childhood outgrown too soon
a future scavenging trash, surround you
with an intensity you cannot afford to grasp.

"Taking" (p. 7) reflects this ambiguity.

In Kangemi, a smaller slum and less grim, I encountered a group called the Hamomi Children's Centre. Started by Raphael Etenyi with seven children in 1999, Hamomi now provides schooling and healthcare for 100 or so children. Most started out as street children, including some 60 orphans who have been matched with guardians. The three volunteer teachers struggle along with their young wards to make ends meet, sometimes not knowing where their next meal is coming from. In 2007, their best year so far, they earned \$100.

What impressed me was the light in the children's faces at Hamomi, and the perseverance of the adults working with them.

Within the ugliness of Nairobi's slums I found the human spirit alive and vital. As always, children whose smiles lit up my heart. And caring adults: the three struggling teachers at Hamomi Children's Centre, and freelance pastor David Ochola working with children and handicapped adults at Kibera. Human catalysts for love and revelation of the larger dimensions of spirit.

If these photographs suggest the disturbing inequities underlying Nairobi's surface stability, I trust they also capture the struggle for dignity, the commonality of the human dream. □

Green Nairobi

Green Nairobi
in hand-me-down funk
T-shirts that say *Dallas*,
and *Fly Arab Emirates*.
Foraging old sow Nairobi,
scarred with cob-strewn
footpaths, ancestral bones,
you eat your farrow,
heave your swollen
pink clay udders
leak toxic gruel
through rusty slums.
Cruel Nairobi,
whose name once
meant water, now means
Kikuyu matatus and stolen
elections, you leaf out
in green cell phones
Safaricom billboards
and City Hoppa buses
spewing capitalist
schemes.

The Friendly Folk Dancers Tour Rwanda:

Land of a Thousand Hills

by Rosemary Coffey

Between February 13 and March 4, 2008, a troupe of Friendly Folk Dancers toured the central African country of Rwanda, well known in recent history mostly because of the 1994 genocide that killed about 800,000 people. Today one sees a fertile land, with agricultural plots dotting the hillsides all the way to the top, and numerous shimmering lakes. There are also forests and volcanoes. The roads in most parts of the country are in poor condition; we were hardly surprised to end up paying for repairs to one of the minibuses that we used for transport. The people, who have to do a lot of walking to get anywhere, are generally slim, attractive, and welcoming. Small children are everywhere, as parents may feel obliged to help repopulate the country. Since even primary education requires the payment of fees, a lot of the youngsters are not in school. Numerous little girls have an infant sibling in their arms or on their backs. At the same time, many others are orphans, missing one or both parents—whether as a result of the genocide or of parental deaths from HIV/AIDS and various

tropical diseases.

Memorials of the genocide, featuring skulls, bones, and horrific stories, dot the countryside as well as the capital city area. One site that we visited, at Ntarama, is in a rural setting. We entered a Catholic church and compound in which 4,000 Rwandans had sought refuge and where they had been slaughtered by bullets and hand grenades. Within the small chapel were blood-soaked garments and vestments worn by the victims, and at the rear of the church was a floor-to-ceiling rack filled with their bones and skulls. At the front of the chapel a wooden coffin sat draped on the altar, and a cross leaned against a broken-out window in the corner, with a single rosary hanging from the transept. Outside there was more evidence of walls exploded open by hand

Our ministry is to pray for peace by presenting dances of peoples who have been at war, uniting them through their music and culture.

grenades. Some of the details the guides shared with us were haunting.

The second site we visited, at Nyamata, was a larger, more modern Catholic church, which had initially served as a sanctuary during an early attack on Tutsis in the region. At that time it proved successful in protecting them, but in 1994 the church was assaulted while an estimated 10,000 refugees were inside the compound. Only two children survived. Bullet and grenade shrapnel holes in the corrugated steel ceiling bear witness to this day. In the rear of the churchyard, two large white tile mausoleums have been constructed below ground level; they may be entered by steep concrete steps to reveal shelves upon shelves of bones and skulls.

Given this context, Friends may well wonder how our tour came about. The initial invitation was issued on an impulse by David Bucura, a Rwandan Friends pastor and assistant clerk of the

Rosemary Coffey, a member of Pittsburgh (Pa.) Meeting, is a former schoolteacher and current editor. She has been touring with the Friendly Folk Dancers since 1992. Photos from the Rwanda tour taken by tour member Peter D'Angelo can be viewed and downloaded by clicking on <picasaweb.google.com/Peter5839/FriendlyFolkDancersRwanda?authkey=3vjJ8rYnJO8>.



Africa Section of Friends World Committee for Consultation (FWCC). After I told him about a tour we had made in Kenya in 1996 when I met him in the course of his 2006 visits among U.S. Friends, he asked, "Why don't you come to Rwanda?" I thought the project unlikely, but I referred him to the clerk of the Africa Section, a Kenyan woman named Gladys Kang'ahi, who just happened to be the person who

1996, when she was a high school student, and had been hoping to tour with us ever since. The Rwandan, Gaston Shyanka, had become our designated interpreter, and he happily learned the dances and did them with us throughout the tour. We had thought that the French language skills of three of our number would serve for interpretation, but often they were unnecessary, as the refugees who had spent time in Uganda

Church in Rwanda, founded in 1986 and now numbering about 5,000 members. My friend and correspondent Antoine traveled with us around the capital, Kigali, and to the southwest (Cyangugu), near the border with the Democratic Republic of Congo, as well as to the north (Ruhengeri), near the border with Uganda. Communication of our whereabouts and times of arrival was by cell phone, a marked improvement over the Kenya tour 12 years ago, when communication had to be in person or not at all. The only part of the country we missed was the east, because there are as yet no Friends churches in that area. We ended up presenting 16 shows in 19 days, reaching students at all the Friends secondary schools and members of nearly all the local churches and regional meetings.

To give Friends an idea of the current economic situation in Rwanda, let me share some statistics. Aaron Mupenda, head of the Friends school in Kamembe

Photos from the Friendly FolkDancers tour, are by Peter D'Angelo.



had set up our tour of Kenya. "Talk to Gladys," I said, "and see if you really want to do this!"

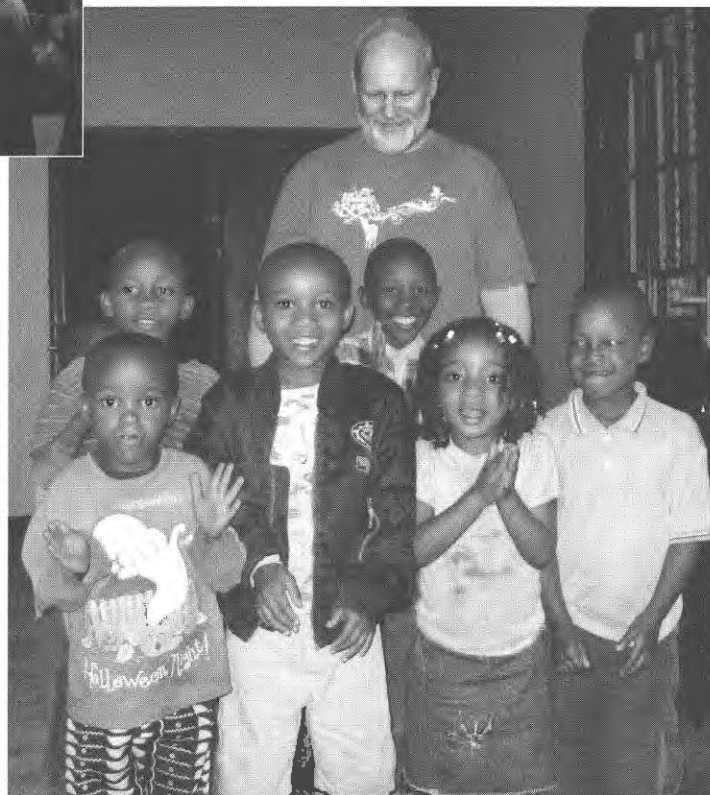
The next leap forward in planning happened at the FWCC Triennial in Dublin in August 2007. David encouraged me to connect with other Rwandan leaders who expected to be there. Since I was participating in a French-language worship and sharing group, it was easy to find them. My conversations with Antoine Samvura, clerk of Rwanda Yearly Meeting and headmaster of the George Fox School of Kagarama, and Marcellin Sizeli, director of Friends Peace House in Kigali, led to their setting up an executive committee to organize the tour. The visit was becoming a reality after all.

The ten members of this troupe of dancing Quakers, comprising six women and four men, came from across the United States (California, Minnesota, Wisconsin, Pennsylvania, and New York) and three additional nations (England, Kenya, and Rwanda itself). Sarah Anusu, the young Kenyan dancer, had seen us perform in her town in



and Tanzania had learned English instead. More importantly, many of the children really understood only Kinyarwanda. Our full troupe ranged in age from 22 to 79, thus modeling our message of how dancing together can overcome obvious differences.

Our host was the Evangelical Friends



(west), told us that, of the total enrollment of 650, approximately 400 were orphans of the genocide, another 50 were HIV orphans, and about 40 more had parents in prison. This means that somebody other than their families had to pay their school fees. According to Dieudonné Cyungura, head of

the Friends school in Butaro (north), about 490 students were enrolled there, of whom 82 girls and 41 boys were orphans. Many of the schoolrooms were only partly built or in need of repairs, as were the kitchen and the canteen. They were searching for far more than the 20 computers they already had in order to

dances from Palestine, Israel, and the United States, titled "Shalom, Salaam, Peace"; and a "wedding suite" of dances from Central Europe (Romania, Hungary, Croatia, and Switzerland) that we called "Whom God Has Joined." It was this last set that we performed at the wedding in Kagarama two days after



start their planned accounting division. The library was poorly stocked; moreover, the school had constant problems with electricity connections. The school's solar panels also had to be repaired. There was a problem bringing water from the river whenever the collected rain water was insufficient. The school was originally financed by U.S. citizens, but it was not clear where the funds for supporting basic needs would come from in the future. The teachers were also constantly fighting against the "genocide ideology," where people are clearly identified as Tutsi or Hutu and are treated differently.

In contrast to our experience in Kenya, where the idea of a ministry of peace expressed through dance was a novelty to local Friends, Rwandan Friends regularly incorporate dancing into their services. So it was not difficult to include us as well, whether as part of a wedding celebration in the Friends Church of Kagarama or as an element in the Sunday morning service in churches in various parts of the country. We offered three basic sets of dances: a Hindu-Muslim pair that we called "In Gandhi's Footsteps"; a Middle Eastern compilation of



we arrived. It ends with what we in the United States know as "The Chicken Dance," in whose hand motions we invited the audience to join. Except for that initial wedding performance, we always followed our formal presentation with audience participation, generally featuring dances with lots of gestures so as to permit the hundreds of school children in attendance to take part from their seats.

We stayed at the Rwanda Yearly Meeting guest dormitory or in pastors' homes outside the capital, in all of which places we were well fed according to the local diet: lots of starches, a bit of meat, salad, fruit, and soda or tea. Some of us longed for hot water and flush toilets until we found ourselves in places where there was no running water at all and only squats for toilets; after that, we were happy with what the YM had to offer. Context, as usual, is everything!

We spent one of our most interesting evenings as the guests of the resident Evangelical Friends International missionaries, David Thomas (who grew up in Bolivia as the son of longtime Friends missionaries Hal and Nancy Thomas), his wife, Debby (whom he met at George Fox University in Newberg, Oregon), and their young associate, Brad Carpenter, from Wichita, Kansas. The Thomases have been in Rwanda since 1997, and the two youngest of their four children were born there. David has been busy helping the local church to achieve independence, which he defined as having three main parts: financial, functional, and psychological. Debby, meanwhile, has been planting moringa trees, imported from India, and is starting a business with a local Friend to sell the extremely nutritious powder made by drying their leaves. (The moringa tree has a tuber rather than roots, so it can be planted among other crops without damaging them.) Debby has developed an experimental farm to grow various crops on a small amount of land, including the use of mounded areas and large pots. She also showed us her three-story animal shelter: chickens on the top level (with a

tray below to collect their droppings), rabbits in the middle (similar tray), and goats on the bottom (ditto). The droppings of all three groups are used as fertilizers in the farm area. (For further information about the Thomases and their mission, much of it in their own words, go to <www.speakingtruth.org> and enter "Rwanda" in the search box.) Their colleague Brad, meanwhile, is learning Kinyarwanda, a difficult and



agglutinative language (in which words just keep getting longer).

In general, our ministry of praying for peace by presenting sets of dances of peoples who are or have been at war, uniting them through their music and culture, was very well received. Here, for ex-

ample, is the evaluation written by Pastor Nicodemus Bassebya of Kamembe:

This team of dancers performed well. Their style of presenting different cultures through their dances amazed many people here. The way they called local people to dance, beginning by teaching the words to the music, was very helpful. Inviting the audience to dance after the performance made the local people feel they were participating in spreading the message of peace. Dressing in different costumes showed that many different cultures and customs can work together for peace. The joy the dancers show while performing shows that there is peace in their hearts. I saw from people's faces that peace was falling down also into the spectators' hearts. Thanks for the performance.

Any reservations we might have had with regard to spending three weeks with Evangelical Friends, coming as most of us did from unprogrammed meetings, evaporated quickly. It became clear to all of us that, regardless of differences in words and practices, we were all trying to do the same work in the world. We felt honored to be just a small

part of Friends' work in Rwanda for peace, trauma healing, reconciliation, and education.

While we felt happy at the success of our tour and the transmission of our message, we were also moved by the great need of Rwandans for assistance in meeting their basic requirements for food, shelter, and education. Evangelical Friends are doing what they can, as are numerous other churches and NGOs, along with the UN and some national governments. The Friends schools are encouraging outsiders to sponsor individual orphans by agreeing to pay their school fees for a year (approximately \$325); arrangements can be made through the African Great Lakes Initiative (AGLI) <www.aglionline.org>. If Friends care to explore this possibility, as their circumstances permit, they should be sure to write "Rwandan Scholarship" in the memo line of their checks.

While the bodies of the Friendly FolkDancers have now all left Rwanda, it is clear that parts of our hearts remain behind. □

Beggars to God

by Mark Judkins Helpsmeet

I scarcely see beggars near my home in the United States, but they can be found almost everywhere in Rwanda. I've wrestled with how to react to outstretched hands since I was first a Peace Corps volunteer in West Africa 30 years ago, so the issue is not new to me. My time with the Friendly FolkDancers in Rwanda brought the question to the forefront once again and moved my thinking a little bit further along.

I cringed when I first confronted beggars in Togo. The mixture of the revulsion, anger, shame, and compassion I felt was powerful and confusing. There was the knowledge that there was no way that my resources could make a

Mark Judkins Helpsmeet, a member of Eau Claire (Wis.) Meeting, was among the founders of Friendly FolkDancers in 1986. He was a Peace Corps volunteer in Togo, West Africa, 1977-79. He has been creating Quaker-supported radio programs since 2005; see <www.NorthernSpiritRadio.org>.

dent in the need around me, and that a handout to one beggar would only bring 20 more needy faces to surround me. Yet I knew that even if my wallet was middle or lower class at home, I was famously rich in my African village. And, of course, the obligation to share with the orphan, the widow, and the poor is mentioned more often in the Bible than any other social duty. I sometimes felt completely torn by the conflicting feelings. Should I pretend I wasn't even noticing them? Maybe I should try to make eye contact, admit I had money, but explain why I wouldn't give it to them? Should I invite them all to share a meal with me, or should I just empty out my pockets to them?

Halfway through my time in Togo I witnessed something that totally shook up my thinking about begging. The endless droves of small children begging, saying "*Donne-moi vingt-cinq francs*," were sometimes heart-tugging, but were more often annoying, and my skin had thickened to the point of mostly ignor-

ing these pleas. While accompanying some recently arrived Peace Corps volunteers, I watched while their discomfort with beggars morphed sometimes to resentment. As we entered one place, there was a nine-year-old boy with the ubiquitous "Give me 25 CFA" (about 10 U.S. cents), which particularly frustrated one of the new volunteers. As we prepared to leave, he saw that the same boy was going to try to hit us up again, so he made his own preemptive strike. As the boy opened his mouth to speak, the volunteer beat him to it, asking the little beggar to give *him* 25 francs! The little boy immediately reached in his pocket and handed over the money. We were all stunned! What had happened? Why had the beggar boy done what he had?

With experience I came to realize that communal sharing is an intrinsic part of most Africans' lives. If someone asks you for something, you give it if you are able. The idea of "I have and you don't have" is really foreign to them, though

it is completely acceptable and far too prevalent in the United States. I witnessed endless cases of Togolese dividing their meager resources to help a friend or family member, thereby limiting their own opportunities for individual advancement. I've often felt shame at being part of a culture that believes itself to be so generous, yet has nothing to equal the selflessness, hospitality, and generosity I've seen in Africa.

I carried these thoughts with me as I returned home. By the time I again visited Africa I had come to think that it was my duty to look beggars straight in the eye and to give what I could, and that's what I attempted to do on my succeeding trips around Africa.

I got an altered perspective on it while visiting Rwanda this year. I traveled there thinking I would attempt to give handouts to beggars when I could, and even did it once or twice before Antoine's example and witness caught me up short. Antoine is clerk of Rwanda Yearly Meeting, and Rwandan Friends are very much involved in social witness, including peace work and aid to the poor and orphaned. I had expected that he would approve of donations to the beggars we met, but he made it clear that he did not. He explained to me that he strongly supported efforts to really help the poor, but not actions that would entrench them in poverty.

To some degree, I had always feared that I might conveniently seize upon this "excuse" as a good way to appear noble while protecting my pocketbook. I probably judged some others for doing exactly that. But what if it wasn't an excuse, but the right thing to do? Antoine's example gave me permission to re-examine both what I was and was not supporting by the way I participated in charity.

A second influence on my thinking came from David Thomas, an Evangelical Friend from Oregon who has been a missionary in Rwanda for ten years. As I interviewed him for my Spirit in Action radio program (available on <www.northernspiri-

tradio.com>), he talked about a leading that he received a few years into his residence in Rwanda. He had come to believe that the Friends in Rwanda needed to take full ownership of their yearly meeting and the projects they committed to, and that depending on donations from abroad undercut that kind of strength. This could be an excuse from outside to reduce missions spending, but that was clearly not what was motivating David Thomas. Some Rwandan Friends felt that the rug was being pulled out from under them, that Rwanda Yearly Meeting and its programs would crumble without primary support from outside. David received a lot of flak and anger for the first few years, as this change in orientation was considered and then adopted, but eventually even his more severe detractors came around. There is power in being "the benefactor," and there is disempowerment and lack of ownership in being the "needy recipient." The poor and the beggar end up seeing their salvation as coming from outside until they are freed and encouraged to draw on deeper sources of strength and wisdom. Rwandan Friends have since "come into their own"; even when they do receive financial aid from outside, they are now sure that they are at the driver's wheel.

Witnessing these changes in Rwanda has affected my relationship to beggars. I don't know if I've reached final conclusions. There are layers of Biblical duty, white guilt, selfishness, judgmentalism, generosity, and goodwill to be examined and faced. While in Rwanda I learned that I might also need to give up my superiority and enter into a relationship of deep equality with those I meet, of all economic classes. Everywhere we went in Rwanda, we learned of Rwandans' needs. Yet the main thing that Rwandan Friends asked of us was to pray for them. With our hearts, eyes, and spirits wide open, we can learn how God leads us into relationship with the needy. □

AG BOGADH

*Motion—the turn of a hand,
a foot flexed up, then set down again.
Arms retracted, then wide,
whole body turning, turning.*

*Movement in its purest form—
the story of a body moving,
the story of a being carried by a body,
of a body within a soul.*

*Stretching the body, stretching the soul.
God in the tendons and muscles,
God in the nucleus of every cell,
God mild, and strong, and flashing,*

*the light in the split atom,
the nuclear explosions of the sun,
the genetic blueprint
that creates human, pine tree, squid,*

*crane. I stretch a leg back,
and then up to the sky. It's prayer.*

—Jill A. Oglesby

Jill A. Oglesby lives in Las Lunas, N. Mex.

WILDNESS

*O wild God
whose breath I feel, but cannot see*

*whose love is a constant
mystery.*

*How does one abide
the curious wildness*

where surely you reside?

—Michael S. Glaser

Michael S. Glaser lives in St. Mary's City, Md.

RWANDA: Escaping the VICTIM- ABUSER-RESCUER Triangle

by Laura Shipler Chico

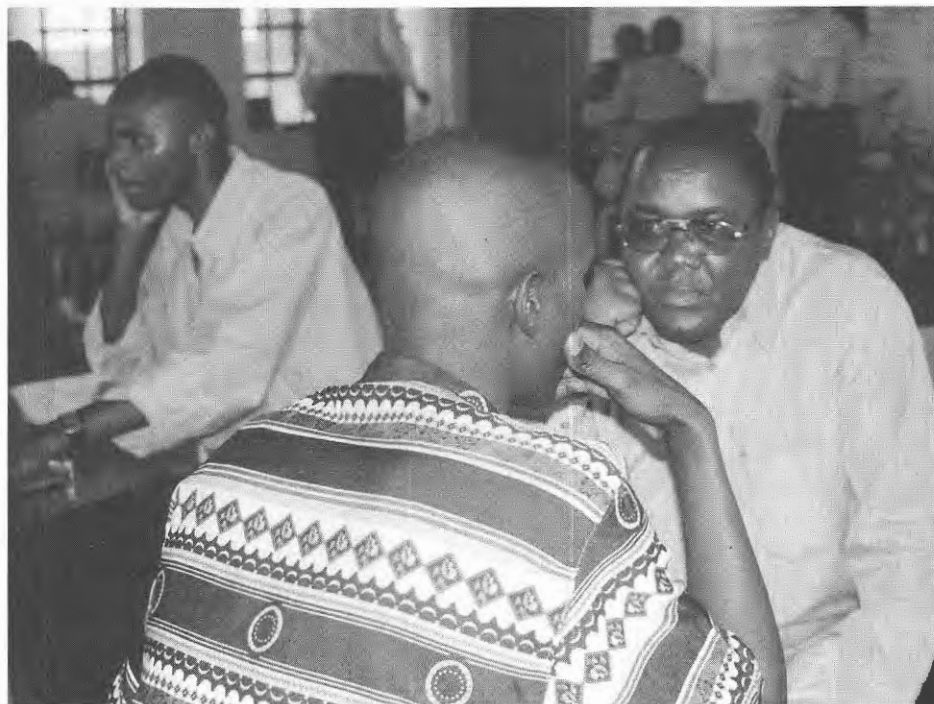
There is that of God in each of us. This is a fundamental tenet of Quaker faith. But perhaps there is that of the Devil in each of us, too. And that of the Sacrificial Lamb.

As an outsider living in Rwanda and working for the African Great Lakes Initiative (AGLI), I often wonder: If I had been here during the genocide, what would I have done? Would I have stayed and played the hero, the rescuer? Would I have fled? If I were Rwandan, what would I have done? Would I have risked my life for a neighbor? Would I have killed or robbed or raped? If I had been the President of the United States, would I have looked the other way, convinced myself it was simply a civil war? Of course, I will never know the answer to these questions until, unless, I am tested. And here I am, living, working, sleeping, and breathing in a society where almost everyone has already faced that terrible, ultimate test.

I believe that each human being has the capacity for great good. And I believe we each have the capacity for great

evil. Any person can become a victim—that is certain. At the same time, any person can play the hero. And given the right circumstances, every person has the capacity to abuse another. Inside each of us there is a constant interplay of these forces, and in healthy contexts these forces balance each other out. But when there is extreme oppression—domestic violence, rape, colonization, genocide—certain roles become frozen in a violent system. People or groups of people become sucked into playing these frozen roles: some play the “victim,” others the “abuser,” and others the “rescuer.”

After oppression—and in Rwanda’s case there have been multiple oppressions, from the brutality of colonization to the terror of the genocide—there is a period of recovery. One critical outcome of a healthy recovery is that the victims do not remain victims: there is a history of victimization that will never and should never be forgotten, but ultimately, for true recovery, victims can no longer rely on a “rescuer” but must ultimately discover their own sources of strength and support for healing. Too often, however, in a recovery process the roles remain frozen in a static tri-

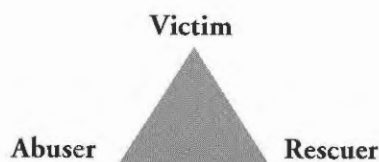


Photos: Participants in the Healing and Rebuilding Our Communities (HROC) program

Laura Shipler Chico is an independent consultant specializing in post-conflict reconstruction, trauma recovery, and interethnic conflict resolution. She lived in Rwanda for two years working through the African Great Lakes Initiative (AGLI) with survivors and perpetrators of the genocide. Her upcoming publication, Assisting Survivors of Human Trafficking: Multicultural Case Studies, will appear in early 2009. She currently lives in London and attends Westminster Friends Meeting. This article originally appeared in the Fall 2006 issue of the AGLI newsletter Peaceways.

angle. The triangle becomes an operating system as people can either be stuck in a role or, paradoxically, shift from role to role in order to maintain this unhealthy triangle's equilibrium:

(Source: Karpman
Drama Triangle)



This is most likely to happen if a helper—a therapist, a spouse, a donor, or a development organization—becomes too invested in playing the role of rescuer. It is easy to do; we all want to feel as though we are good people, and when entering into this frozen triangle the role of rescuer is the most appealing to our egos. The international community shares collective guilt about its inaction during the genocide of 1994, so the role of rescuer, however be-

to help and when to hold back.

The way Rwanda works is that people with more give and people with less ask. Usually what people give is short term; it is not sustainable and cannot be counted on. But usually things come back around—they are a part of a large patchwork of giving and receiving that lasts for years and generations. The generosity can be staggering—our landlords routinely give half of what they make each month to people who need help. Our house worker, now that she has a job, has taken in a battered woman she barely knows and her sick infant. Our neighbors used to feed our house worker and her children when she was starving and out of work, and now that they don't have that burden they bring us milk each week from their cows and refuse to be paid. This is how people survive, and it is beautiful to see.

There is a difference, though, between giving out of genuine generosity and giving because it props up an image of self as rescuer. So the enormous question for me when I arrived was: Where do I fit in? For the first few months here, I was tormented. An easy way to feel good about myself was to give when I was asked, but I had a gnawing question about whether this was right. When I said no, I felt ashamed in the face of the generosity around me. I swung be-

tween wanting to rescue or save anyone who came across my path and feeling like a victim, as though I was being trapped into buying friends. It seemed that most foreigners around me took one road or another—either they gave freely and embraced the role of rescuer, or they shut down to the suffering around them. I wanted to find a third way, to somehow melt this frozen system, but I didn't know how.

Trapped

The danger is that I could easily become addicted to being a "rescuer"—it could feed my ego and become an all-encompassing identity. The problem is that a rescuer needs a victim to rescue, and a victim can only be that when there

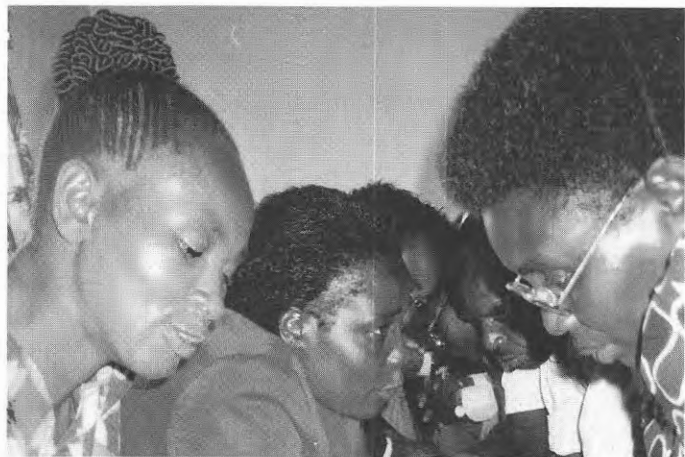
is an abuser. Thus, it is impossible to have one of these roles played without the other two. When we try to "rescue" anyone during the recovery process, we inadvertently become invested in that person or group remaining victims. Thus, in the absence of an abuser, while simultaneously "helping" we might unconsciously do things to "hurt" to maintain that sense of our own inner goodness. In the meantime, those who are frozen in the role of victim begin to see that they can benefit by remaining victims. They can gain material aid or emotional support while simultaneously avoiding responsibility for their own recovery—

We all want to feel as though we are good people, and the role of rescuer is the most appealing to our egos.

and they, too, in the absence of an actual abuser, may behave unconsciously to "hurt" themselves, manipulating the frozen triangle, staying forever the victim in order to exploit the ego needs of the rescuer. Of course, when this happens, true recovery is elusive, as victims never discover their own sources of positive power to heal.

It did not take me long to see that I was not the only one in Rwanda trapped in this frozen triangle. It is a dynamic that is prevalent throughout the society and perhaps magnified by the horror of abuse and victimhood in Rwanda's recent past. When we train community members as peer counselors in our Healing and Rebuilding Our Communities (HROC) program, we always find ourselves discussing this triangle. It is because love and caring here is often expressed through the offering of material aid: money, clothes, food, medicine, etc. This makes sense in such an impoverished economy, since these material comforts are rare and sharing is a sign of true generosity. It also makes sense in this community-oriented culture; it is a way of showing that the hurting person or family is not alone.

But in the context of peer counseling (or Healing Companions, as we call these trained community members),



lated, is attractive and has drawn huge amounts of aid from Western governments. There is nothing wrong with giving aid; it is important and should always be encouraged. That is about sharing what we have. The question becomes more complicated when we look at how that aid is used, and how we conceive of ourselves in the act of giving aid. Are we acting out of our obligations as responsible global citizens, or are we simply using that aid to promote an image of ourselves as rescuer?

When my husband and I first arrived in Rwanda, neighbors would come and ask for money. Culturally, asking for help when you need it is acceptable, much more than it is in my home culture. We felt overwhelmed by the bottomless need around us, unsure of when



Page 16: A listening exercise
Left: Healing Companion Trainees
Below: A healing through crafts exercise

material aid can be problematic. Sometimes, problems are so overwhelming that the only thing a new counselor knows to do is to give money or advice, trying to "rescue" the person who is hurt rather than supporting, loving, and guiding that person to find his or her own solution. There are times when giving materially is called for (during severe illness or grave hunger); at other times, there can be a residual negative impact: it can make the hurting person feel even more helpless. And it can stop the conversation, making the hurting person feel even more isolated. Most harmfully, it can keep the hurting person in the victim role: the more convincingly the person expresses victimhood, the more material benefits may be reaped. Thus people in pain may prostitute their own tragedies to feed their children.

I see this dynamic play out again and again in Rwanda, not only on a personal level but on an organizational level as well. Within organizations, this frozen system is often more subtle and more difficult to pin down. Nevertheless, it can define working relationships and ultimately corrode the self-sufficiency and core strength of many local organizations. Friends Peace House in Kigali, for example, works closely with Western implementing partners, and in their effort to truly help, many of these Western partners (AGLI included) can get sucked into a rescuer role that is hard to avoid. There is no doubt that many donor or partner organizations have done a tremendous amount of good, from sponsoring important programs to sharing expertise and building cross-continental relationships. However, Western



donors can unintentionally define key administrative realities for local Rwandan organizations that local agencies should be defining for themselves. They often define programming by providing the initial vision. They often define salary scales, rather than that scale being determined locally based on local realities. Occasionally partner organizations are far too involved in hiring, without understanding the complex personnel dynamics on the ground. Working here, I personally encounter a constant challenge: I have the capacity to write a successful proposal, but when I write, how much of my own vision, ideas, and understanding am I expressing, versus that of my local boss and colleagues? It is subtle, but it is there: the very spirit of local organizations is too easily defined by outsiders, thus keeping these organi-

zations in a victim role.

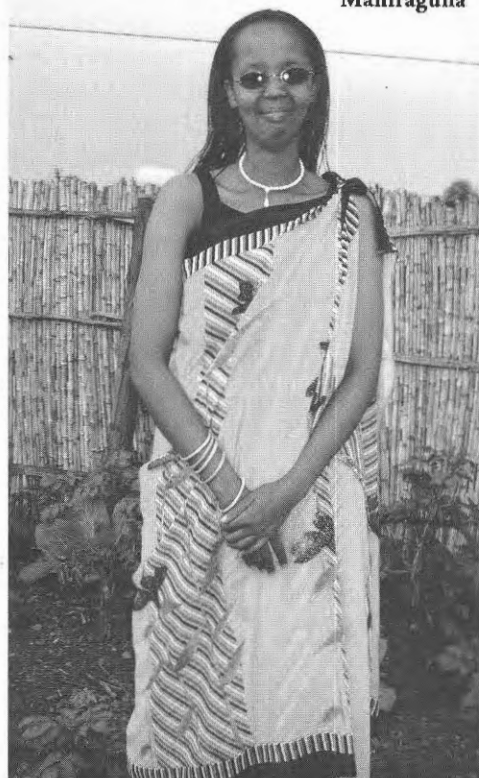
As the "victims," local organizations have become masters at manipulating their "rescuers." In an effort to equalize the power relationship, Friends Peace House and others snatch at short-lived power while relinquishing a long-term hold on their own development. For example, they know how to write budgets to fit what donors will accept. Thus, while they think they are getting more money from some donors, they still

allow outsiders to define their salaries. They have new ideas for projects, but many leaders drop them quickly in favor of what their partner organizations seem to support. Here in Rwanda, I've seen leaders accept a donor's hiring recommendation as a "directive" rather than explaining why a potential staff member or even a particular hiring process may not be appropriate. Rather than take an active role in proposal writing or conceptualizing project ideas, many staff members will sit back, accustomed to being "rescued" by me and others like me, and thereby forfeit their influence in the shaping of crucial programs.

What is the long-term consequence of this? Good programs might be put in place, but they run the risk of having roots that are not deep enough to hold a local organization steady as the whims

of external donors and partners ebb and flow. Thus local organizations are constantly dependent on the active involvement of donor organizations. Of course, any non-profit organization is dependent on donors for funding, but they

Solange
Maniraguha



are not always so dependent on donors for program development, strategic planning, monitoring, and evaluation. Yet in the presence of this frozen triangle, local organizations rely on external partners for their vision as well as their funds. In formal presentations, I have

even heard a local organization leader describe programs in terms of donors rather than programmatic departments and refer to a donor as his "boss." Thus, when donor organizations inevitably move on, local organizations are left feeling abandoned and betrayed; the donor organizations are perceived to have shifted to the abuser role while local organizations ultimately stay victims, and the frozen system has not been altered.

And so we are trapped. The short-term benefits are great—the rescuers feel good about themselves and are proud of the work and how much they have helped an organization or a person grow. The victims feel powerful—they have been able to get the most out of their donors or counselors. They succeed in getting some money, but they weaken their core. And both, trapped in this system that needs all three roles to sustain itself, take turns as the abuser, ensuring that the victims stay staunchly in their place.

Finding Our Way

Solange is my friend and a highly accomplished facilitator in Friends Peace House's HROC program. She is 25. She was 13 when the Interahamwe, a Hutu paramilitary organization, tore the roof off her family's house, dropped down inside, and murdered her parents in front of her eyes. She survived because one of the murderers turned to her and told her to "*Get out, get out*" before the rest of the group turned to kill her and her sisters. She survived because Hutu neighbors hid her for two days in their

house, and because of a million other small things that added up to the saving of a life.

Three days ago, Solange told me a story. A man in Kibuye, the lakeside community where Solange lives and works, wrote her a letter. He had been a participant in one of her HROC workshops, and he wanted to approach her but was afraid. Although she knew he had recently been released from prison, she suggested that they meet and talk face to face. And so they did. And he began to talk: During the genocide he and his wife had done terrible things, he told her. They killed many people—so many they were not sure how many—and when they were killing they did so with zeal. Forty bodies were found buried around their house. They had done terrible, terrible things. This man had heard Solange's testimony during the workshop. He knew what she had been through, and he knew that she did trauma healing work. He wanted to tell her his story. He wanted to tell her what he was going through now. He wanted to start to heal from all that he had done.

"It is something," Solange said, "to be trusted. That is something. Here in Rwanda, who can we trust?" Solange said she was afraid, but she sat and she listened. She listened deeply. She listened to all that this man had encountered since he was released from prison—his home had been destroyed, his land gone to weed.

"These people," she said, "you know they have problems too. And so, even though I don't have much money, I gave him 5,000 francs [about \$10]."

Here, the roles are becoming blurred—is Solange a victim, or is she a rescuer? Is the man an abuser or victim? Solange, with a grace as clear as cool water, recognized that this man was giving her a gift. He trusted her. And so, she wanted to give something back. She listened. And she gave him money to help restart his life. Our triangle is fading, blurring, mixing back into that tangled complexity that is human nature trying to heal.

When I asked Solange for permission to tell this story, awed by her capacity for compassion, her unwillingness to stay the victim, and her ability to see a man like that as a complex human being who abuses and suffers and saves like the rest of us, she said, "Yes. It's no problem. Please tell everyone you know."

GOAT STORY

by Adrien Niyongabo

When I was a child we had goats at home. While we were at school, we tied them to a tree so they could not destroy the fields. Upon getting back from the school, we usually untied them so that they could find grasses wherever they might. But most of the time the goats would remain standing at the same place, although they were no longer tied to the tree.

Sometimes I think that something similar happens in people's minds. It is not so easy that we come to realize that the storm is over and that, after having ourselves been pulled up by someone, we can help others to stand up as well.

Adrien Niyongabo, a member of Kamenge Monthly Meeting, Burundi Yearly Meeting, is co-creator of the HROC program and heads programming in Burundi.

Because, to me, this man—it is not that I think what he did is okay, but now, this man, to me, he is a hero.”

There is no clear path for untangling the corrosive and deeply ingrained roles of victims, rescuers, and abusers, but Solange has given us one possible way. It strikes me that Solange did not try to save this man, and he did not try to save her. Instead, they have subtly re-oriented themselves so that now they are side by side, looking at their broken

lives, looking at their broken country, together. They are each on a journey, and for a while they fell in step with each other—traveling companions; healing companions on a long, long road.

And this is a lesson for me. This work is not about saving anyone. It's about being together. It's about being angry together, overwhelmed together, hopeful together. It's about grieving together, seeking answers to impossible questions together, and allowing ourselves to be

inspired by each other's hope as we muddle on. It's about humility and the willingness to set aside mutual exploitation in order to be fully capable of sharing what we have. It's about listening, learning, and teaching. I ought not to be here to help Rwandans rebuild and heal their country. I am here, instead, to help heal and rebuild our wounded world, together with my friends and colleagues—side by side; on a long, long road. □

“Sitting Allowances”

by David Zarembka

It may surprise you that international nongovernmental organizations (NGOs) are not viewed favorably here in East and Central Africa. This includes not only the big aid organizations like World Vision, Catholic Relief Services, Action Aid, the Red Cross, and others, but also NGOs that are much smaller in scope. I have been collecting comments on the dissatisfaction with these NGOs. At worst these are considered the newest form of neocolonialism and exploitation of Africa.

One aspect of NGO aid to the region is paying “sitting allowances” for people to attend meetings, seminars, workshops, and other activities promoted by the NGOs. It may be surprising to learn that people are paid to be involved in learning opportunities for their own benefit. Sometimes this pay is significant. I have heard of \$35-per-day payments for attendance to participants when the daily wage is \$1 per day! No wonder people want to attend and give glowing reports of how good the workshops were.

This payment is called by many names: “transport or travel” (even though people are only walking from nearby),

“per diem,” “stipend,” “chai” (which means “tea” in Swahili and is a euphemism for a bribe), or “sitting allowance.”

Do those NGOs who pay sitting allowances think that their activities are so meager that no one will come unless

It may be surprising to learn that people are paid to be involved in learning opportunities for their own benefit.

they are paid?

The policy of African Great Lakes Initiative (AGLI) is not to pay any sitting allowances. In this we are at total odds with the prevailing custom of the other NGOs and the expectations of the people here. People come to the workshops expecting to be paid. I remember when we first implemented this “no sitting allowance” policy in Burundi in 2001. The trauma healing workshop was for teachers from a school. Some of the teachers refused to come since they weren't being given a sitting allowance, so the workshop was only half full. My own feeling at that time (and ever since) is that the teachers were coming for the pay and not for the learning. AVP and HROC workshops are voluntary, which is critical to their success.

Here is my list of reasons for not paying sitting allowances:

- The inducement of the allowance undermines the voluntary nature of the workshop and, in a poor country, can

be more important than the content of the workshop.

- If funds were given, could we trust the positive evaluations we receive and the motivations for requests for more workshops? Is it for the workshops or the funds that they offer?
- When compensation is given, people compete to get in. The recruiters (and these can be pastors, government officials, or other HROC participants) try to fill in the workshop with their relatives and friends.
- In some cases, when participants are selected and a sitting allowance is given, the recruiters demand some or all of the allowance for themselves.
- Giving out small amounts of money is a real hassle and destroys the end of the workshop as people jostle to be paid quickly so they can leave.
- Who really pays? It is not the organization (at least in AGLI's case) since we have a set amount of funds we can spend and when they are finished, there is no more. I calculate that if we gave the usual sitting allowance we would only be able to offer five workshops, while we are able to do six workshops without the allowance. So 100 participants would be paid using funds that could instead have provided the workshop for another 20 participants. Those 20 would-be participants are the losers.
- When participants are paid it implies that they are in a victim role and AGLI/HROC or Alternatives to Violence Project (AVP) facilitators are

For the last 11 years, David Zarembka has been actively involved in peacemaking in Africa. Currently, he is coordinator of the African Great Lakes Initiative of Friends Peace Teams. He is a member of Bethesda (Md.) Meeting, Baltimore Yearly Meeting, but is sojourning at Lumakanda Friends Church of Lugari Yearly Meeting, Kenya. He lives in western Kenya with his wife, Gladys Kamonya. His reports from Kenya can be read at <www.aglionline.org>.

Continued on page 35

AVP

An Instrument of Peace

by John A. Shuford

When I became involved with the Alternatives to Violence Project (AVP), I had no idea how important the underlying principles were. The experience of AVP—seeing myself and others change—was simply enjoyable and rewarding. Since its beginnings in New York in 1975, AVP has spread all over the country and the world. It has been used in prisons with inmates and staff, in schools, in communities, and as the basis of a university course. It has received the Presi-

dent's 1,000 Points of Light Award, the International Association of Correctional Training Personnel's 2004 Award of Excellence, and awards for healing in areas of war and genocide.

ized the reason for AVP's popularity and success: within it lie the seeds of peace—building community through connection. Peace comes when there is a sense of connection, and a community built on trust and respect creates this experience of connection. It is not accomplished by telling people what to do, how to feel, or how to behave; it happens when people experience it. But how does this occur?

Central to AVP is the concept of *transforming power*, a term derived from the biblical passage, "Be ye transformed by the renewal of your mind" (Rom. 12:2). Transforming power (TP) is that power that works within us to transform violent, potentially violent, unhealthy attitudes, relationships, or lifestyles into more positive, healthy, non-violent ones. This power is available in each of us. TP cannot be directly defined or described; it simply works, whether or not we understand it or how it comes into being. It cannot be con-

finned to words. It can only be experienced or observed. I will, in spite of this, try to shed some light on the possible processes of TP. This may be helpful in attempting to explain TP to others.

There are three levels from which one could approach an explanation of TP: the spiritual, the interpersonal or social, and the psychological. None of the three is independent of the others, yet viewing each separately reveals many of TP's qualities. For many, the understanding of TP as grace or the power of God/Spirit is sufficient and no further exploration is needed, nor may it be desired. For others, however, an understanding of how TP might actually

There are three levels on which to explain "transforming power": the spiritual, the interpersonal, and the psychological.

work would be informative.

TP can be seen as a spiritual phenomenon, tapping into that which connects us all. We can think of an individual as being a series of concentric circles, with the core being our innate health or goodness. As we let our barriers down or remove them, we move closer to the center of our being. When we tap into that central core, we experience a self-acceptance and a sense of peace that allows us to connect with others without fear or apprehension. It is this connection that transforms us and others. That core can also be thought of as the river of Spirit that flows within us all, and by rapping into it we connect with that Spirit and with the interconnectedness of all. We no longer feel separate or isolated, which changes our experience of ourselves and others, and thus transforms our attitude and view of the world. This change gives us a sense of hope that the future can be better than the present or the past. When this occurs, everything is different.

The perspective of seeing TP as interpersonal has at its core the experience of community. By creating psychological and physical safety, AVP develops a sense of community, with levels of safety and security that allow participants



dent's 1,000 Points of Light Award, the International Association of Correctional Training Personnel's 2004 Award of Excellence, and awards for healing in areas of war and genocide.

As I began writing this article, I real-

John A. Shuford, a member of Camden (Del.) Meeting, is coordinator of Alternatives to Violence Project/Delaware, past president of AVP/USA, co-clerk of AVP/USA's International Committee and Re-entry Committee, and assistant clerk of AVP International. He has used the AVP method to train departments of corrections staff in several states and for the National Institute of Corrections.

to lower their defenses and barriers. Participants are then able to look into themselves honestly, and as they increase their awareness of who they really are—rather than who others need or expect them to be, or who they think others want them to be—they can more fully embrace and accept their true selves. This new self-awareness and higher self-esteem allows them to be more open to new experiences, thought patterns, and behaviors. Participants realize they are connected to each other in positive, healthy, interdependent ways, rather than negative, disconnected, and manipulative ways. They no longer feel they are alone, but feel connected to something bigger than themselves. Their experience of themselves and others is transformed.

The experience of positive emotions and positive self-regard cannot be over-emphasized. An article in May 2006 by Michael R. Bridges of Temple University in *Psychotherapy in Practice*, a branch journal of the *Journal of Clinical Psychology*, states that “numerous studies have shown that positive emotions broaden one’s thought-action repertoire while also ‘undoing’ the physiological arousal associated with negative emotions and specific action tendencies.” Also, “It is now clear that the experience and ex-

pression of positive emotions such as love, compassion, gratitude, and forgiveness are essential for adaptive and healthy functioning across a multitude of human endeavors ranging from individual coping with bereavement and trauma, to marital relationships, and even to corporate team building.”

Some comments from AVP inmate participants illustrate this transformation:

It made me look at how I relate to other people, that I was doing it on a threat to threat basis, and the fact that that is not necessary. We can stand with each other and experience each other without wondering what the other is going to do, what the threat is, being on the defensive. What I like about AVP is that I look at others differently and I look at myself differently. I look in the mirror and for the first time in my life, I actually like what I see. I like what I’ve become and what I’ve become inside. I never before thought of how I related to other people; the defensiveness and intimidation. It just never occurred to me to think about it, that there was another alternative, not until AVP.

Before AVP I only thought about violence, there was no second option. AVP saved my life, it gave me another option. The violence in my life got worse and worse. I spent most of my 11 years in prison in the hole. I am not a sensitive, caring, understanding individual, but this program has really had an

impact on me. During my first basic as a trainer, there were a number of inmates there whom I had been very violent to before. I knew if I was to be a role model, to live AVP, I had to apologize to them for what I had done. It was odd to apologize to someone I had defeated and who had pleaded for his life to me.

It is not fail safe, but it does work 90 percent to 95 percent of the time for me. Guys who knew me on the street come up to me and say I’ve changed, that I’m a new person. That really makes me feel good to hear that. It was inside me all along; I just didn’t know how to bring it out without feeling less of a man.

A comment from a community participant in Russia is also revealing, “I have seen a new side of the Russian soul.”

This experience of feeling connected is very powerful, and it leads us to explore TP from a psychological perspective. We all have a core psychological need to feel connected and not isolated. This connection may be to others, to a group, or to something that is bigger than ourselves. This explains the immense impact religion, gangs, and the military have on shaping behavior and attitudes, especially today when we are more and more disconnected from our neighbors and our communities. The lack of feeling connected is also one of



Photos:
An Alternatives to Violence
workshop in process

Photos courtesy of John Shuford

the prime psychological and social factors leading to criminal behavior, according to Daniel Amen in the video *Firestorms in the Brain*.

Most men and women in prison have been abused physically, psychologically, or sexually while growing up. The impact of this abuse can be very damaging to their ability to develop connections with other people. According to Amen, when a child does not experience bonding with his or her mother or other adult, the child will not develop the capacity for empathy, which is a feeling of connection with others. Without empathy, a person can hurt others and not be bothered by it. This experience may be similar to that of child soldiers and those who experience war and genocide firsthand. One female former inmate who was abused told me, "I would hurt you, I would hurt anybody and it meant nothing to me. I was mean." While in prison, this woman experienced AVP and the community that came with it. She is now one of the most caring, empathetic women I know. She has devoted her life to helping former inmates when they are released to the community.

Amen's research using the Single Photon Emission Computer Tomography (SPECT) scan, which measures brain activity levels, shows that physical or emotional trauma can result in reduced levels of activity in specific areas of the brain. These reduced levels are correlated with certain problem behaviors. It is as though these healthy parts of the brain become inaccessible to the conscious mind. Amen has used psychotherapeutic drugs to increase the activity in these areas to restore overall balance. This has resulted in dramatic behavior change. One patient recounted that he didn't want to be violent, but he couldn't stop himself. After the introduction of the drug, he had no problem controlling his violence.

Another example involves the prefrontal cortex, which performs functions related to attention span, perseverance, judgment, impulse control, self-monitor-

ing and supervision, problem solving, critical thinking, etc. When the prefrontal cortex has a low level of activity, resulting in hyperactivity, impulse control problems, and the like, the pharmacological stimulant increases the activity in this part of the brain, restoring a more normal level of functioning, and behavior returns to normal. It has also been shown that some people who seek out conflict for the adrenalin rush are attempting to increase the activity level in certain parts of their brain, a sort of self-balancing behavior. Using drugs like Ritalin, which is prescribed for ADD and ADHD, to change the activity level in these parts of the brain may be effective for some individuals, but it may not be the only way to change attitudes and behavior.

We know that thoughts create neuro-pathways or thought patterns in the brain, and when they are continually reinforced they will create habitual thinking and behavior. We also know that established neuro-pathways that

more healthy neuro-pathways are not created, these unhealthy responses become ingrained.

One explanation of this process is that we develop neuro-pathways in our brain that avoid the area of the brain associated with the trauma. By isolating that area, we no longer have access to it and the pain it causes. Sometimes we are so effective in isolating the area, we can't remember the event ever happening. Because we are unconsciously protecting ourselves from certain aspects of our life experience, we develop protective attitudes, behaviors, or emotional patterns that do not allow us to be fully present or fully ourselves in relationships. One example of an unhealthy thought pattern might be, "When I get close to someone, he or she will hurt me." This thought might have been necessary while being abused as a child, but now this thought inhibits me from getting close to friends, my spouse, or my children, and I will push them away or avoid them when they begin to get



close to me.

The impact of trauma on the flow of our lives has been likened to boulders in a river; they cause turbulence and disrupt the flow of the river. Psychotherapy, especially Eye Movement Desensitization and Reprocessing (EMDR) therapy, can reduce or eliminate these boulders. AVP, on the other hand, through the experience of connection and community, raises the level of the water so the river is less and less disturbed by the boulders. Eventually, the impact of the boulders isn't even noticed. This doesn't eliminate the need for therapy so much as mitigate the current negative impact of the past trauma and replace it with positive relationships and healthier thought patterns.

Another analogy is to take a pitcher

of cola representing negativity and disconnected energy. If it is vigorously stirred, some of the negative energy will spill out, lowering the level somewhat, but most of it remains. Some talk therapies, or simply commiserating, are represented by this stirring. However, if you gradually pour in water (representing TP and positive energy), the liquid will become lighter and lighter until it is eventually clear.

The experience of community motivates people to continually seek it out. Within this AVP environment of trust, respect, caring, and connection, newer, healthier neuro-pathways are developed. As one experiences more and more of this new way of thinking, the old, unhealthy neuro-pathways atrophy, becoming less and less a part of one's life,

and the new neuro-pathways become stronger and more integrated as they are reinforced.

I hope this has shed some light on the workings of transforming power. The interpersonal and psychological explorations do not negate the spiritual aspect of TP. There is no way to know if the transformation occurs because of the interpersonal/psychological changes or if the transformation is spiritual in nature, which then leads to the interpersonal/psychological changes, and it doesn't matter. TP works, and it is the most powerful outcome of true community. I believe the more we focus on connection and building true community in our lives, especially with those of us who feel marginalized and isolated, the more we will all experience peace. □

IF I COULD

**Like a phoenix
rising out of the ashes
of renewed life**

**could I be the
person . . . whose life
has become a living
testimony to guilt
and strife?**

**If I could . . . I would be
the man God wanted
me to be.**

**To live my life in
this reality . . . And not
in someone else's
fantasy.**

**If I could . . . live in a
society that's free from
suffering and despair**

**I would never allow
myself to be
labeled "Beyond Repair."**

IF GOD DON'T MAKE NO JUNK . . .

**then why is my trunk filled with so many discarded dreams, and
unfulfilled promises that have accumulated through the years?**

**If God don't make no junk,
Then why do I feel that the sins of my past reflect the total
sum of who I am, and will ever be?**

**If God don't make no junk,
Then why does the pain of the wrongs I have committed crush
me with the weight of guilt, that bombards my dreams into
becoming living nightmares?**

**If God don't make no junk,
Then why did he take from me those that meant the world to me,
And leave me to fight the good fight alone?**

**If God don't make no junk,
Then why when I say how sorry I am for taking another's life,
it comes out as uncaring and selfish, when I truly meant it from
the depths of my being?**

**If God don't make no junk.
Then I must surely be a work in progress.**

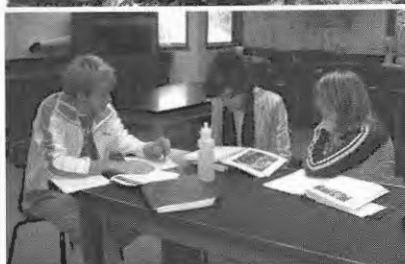
—John "Mojo" Flynn

John "Mojo" Flynn is a participant in the Quaker Worship Group at Otisville Correctional Facility near Middletown, N.Y.

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REPORTS

Canadian Yearly Meeting 2008

From August 11 to 19, 2008, Canadian Yearly Meeting of Friends met for a second time in Camrose, Alberta, on the Augustana campus of the University of Alberta, with 148 Friends of all ages in attendance, including representatives of Friends World Committee for Consultation Section of the Americas and from Friends General Conference.

The usual activities of worship, Bible study, business sessions, youth programs, and special interest groups took place. Rachel Findlay, of Strawberry Creek Meeting in Berkeley, Calif., led an examination of some of the writings of John Woolman, comparing his texts with Bible passages.

Rachel's calm, thoughtful manner was much appreciated, as was the presence of her father, Tom Findley, who is well known in CYM. He had brought a 1,000-piece puzzle to be assembled by Friends. This activity brought together a number of persons of all ages who worked on constructing the puzzle, which represented the Creation story, additional passages from Genesis, and ended with the death of Noah. The puzzle went west when it left CYM and is expected to reappear at another Friends gathering.

Friends struggled with whether or not CYM should maintain its membership in Friends United Meeting. Although Friends expressed their disagreement with the employment policies of FUM, and their attitudes towards gays and lesbians, they did not agree on withdrawal from FUM and left these challenges to be addressed at a future meeting. History teaches us that some issues take a long time to work their way through Friends meetings. Slavery itself took a century to resolve, and we cannot expect the challenge of FUM to be dealt with quickly.

Every year, several committees are "on the floor" for reporting and clearness. This year, Canadian Friends Service Committee reported. In the Consultation and Renewal process, CFSC was seen as a vital part of CYM and a valuable and valued committee to Canadian Friends. Prior to yearly meeting, CFSC had decided Friends should celebrate achievements and mark happy events. Thus CFSC hosted a celebration of the adoption on September 13, 2007, of the United Nations Declaration on the Rights of Indigenous Peoples. CFSC played an important behind-the-scenes role in the adoption of the declaration and wanted to share this success with Friends.

CYM fêted this historical event with cake and ice cream following the Sunderland P. Gardner Lecture, which is held annually and which holds a special place in the CYM program. This year, the presentation by Ellen Pye

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was prerecorded and made possible with the use of technology, as Ellen was, at the last minute, unable to be present. Ellen Pye shared her remarkable life and her personal and spiritual journey, which took her to several continents before she finally settled in Canada.

For a number of years Canadian Friends have been struggling with how best to deal with environmental issues and concerns. They have considered whether there is a need to establish new bodies or whether existing groups can address these various concerns and have considered where Canadian Quakers should put their energies. Canadian Friends are few in number and stretched thin and must choose wisely as to where they will put their time, resources, and energy if they want their work to be productive and useful. One evening at CYM was devoted to ecological and environmental issues, and a panel presented information about the different organizations with which they work on common concerns. This presentation allowed Friends to see that Quakers have been very active in ecological work and many options exist to work for our planet.

CYM is a member of a Canadian ecumenical organization known as Kairos. In the recent past, Kairos undertook a "water" campaign to bring attention to the need for public access to potable water and the need to look after our water resources. In 2009, a visit to the Alberta Tar Sands is planned for church leaders. A special interest group discussed this matter and considered if Quakers should join in the delegation. The yearly meeting recommended that someone with appropriate knowledge and qualifications be sent on behalf of CYM, and Nominating Committee was given the task of appointing a representative.

As with previous yearly meetings, the 2008 gathering provided an opportunity to meet with Friends from across the country. This is a privilege and provides those in attendance with spiritual uplifting and strength and energy as we return home. Next year, the gathering will be in Kemptonville, Ontario.

Svetlana S. MacDonald
Ontario, Canada

Young Adult Quaker Professionals Consultation: Sustaining Spirit-Led Service

Labors of love are the hardest to maintain. They lead us by the heart into our work and we risk their breaking under the weight of that wonderful burden. Most Friends who work for Quaker organizations know this tension in their service all too well. Stories of burnout are to be found among Friends everywhere, and

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in hopes of addressing that challenge with solidarity and compassion empowerment, Young Adult Friends who work for Quaker organizations gathered at William Penn House in Washington, D.C., the weekend of October 3 through 6 for a consultation entitled "Sustaining Our Spirit-Led Service."

All branches of Quakerism registered for the event, representing 12 organizations and 9 yearly meetings (though not all who registered were able to attend). Friends expressed particular thanks for the energy and willingness that Sadie Forsythe and Faith Kelley showed in organizing the event, and also for the discounted cost of the program due to the generosity of William Penn House. The consultation was a big success, enough to garner interest in doing it again next year, if not sooner.

The discussion that went on throughout the weekend was framed by Mary Lord's plenary address to the group on Friday evening. She delicately took apart the title of the program word by word to identify what role Spirit has in "sustaining" us, "leading" us, and bringing us into "service." In doing this, she shared aspects of her own journey relating to Spirit and labor. Other resource people included Aura Kanegis (of AFSC), Patricia Newkirk (of William Penn House), and Traci Hjelt Sullivan (of FGC), who helped the discussion along in various worship-sharing and small groups.

Before anything substantial could come of our time spent together, Friends engaged in a discussion of what was safe to share and if the space was confidential. It seemed evident that all of us came with some joys and concerns, and we did not wish our feelings to be interpreted as ingratitude, complaint, or personally aimed. In bringing up our issues, we found solidarity, compassion, useful advice for each other, and fulfilled the traditional role of the young as "critic." We also expressed deep gratitude for having work that helps us live more deeply from a spiritual base, and having this weekend to know that we aren't alone in our struggles with "Spirit-led service."

Loving the "Spirit-led service" is one challenge, but also collecting a check for it is another. The issue of paid ministry has complicated Friend's lives for a long time, and Spirit-led service could be considered its cousin. After my experience of this weekend, I wonder if Friends (especially on the more liberal side of Quakerism) unintentionally secularize their work environment to try to avoid the complications that arise when you engage in Spirit-led service or ministry. Younger Friends may be more sensitive to this as well, since they are newer to both their Faith and to the burdens of the working world. Either issue is intimidating, but combining the two proves unreasonably challenging, paradoxical, and disappointing sometimes. The considerations



that early Friend Samuel Bownas has for “ministers in a state of infancy” comes to mind:

I know thee will find very hard work in thyself; thy heart will be often very heavy and sorrowful, and in great fear and weakness thee will appear as a minister. It may be much against thy will to appear as such; yea, thee may perhaps dearly repent that ever thee gave up to this service, and more especially if thee answers not thy expectation, which I may venture to say, none at all times do.

—*A Description of the Qualifications Necessary to a Gospel Minister*

I heard intimations that Friends who served Friends feel a divide, sometimes, between the principles that are distinctive of Quakerism and the principles upon which Quaker organizations operate. We are *in* Quaker organization, but sometimes not so much *of* Quaker organization. And I think this is to be expected, since it is in the larger business of maintaining the Religious Society that Quakerism is most challenged by the idea of being “in the world, but not of the world.” Almost all Friend’s business happens with non-Quakers, and the world’s ways and values sneak into each transaction. Efficiency, hierarchy, action over contemplation, logic over faith: these traits now play very significant roles in our organizations. In no small way, it is easier to work with non-Quaker organizations if you have similar ways and means, but should we start out spirit-led and end up rat-raced? Maybe this could be a corollary to the aphorism describing Friends in the world of business, “We aimed to do good, and ended up doing very well indeed.”

Friends expressed concerns related to different themes in the witness of Friends. Related to peace was a concern for being generally understaffed, subsequently overworked, and without time to be intentional about how things get done. It is the most common form of violence, the busyness of our business. It is the dark side to our passion, when out of our love of the work we are tempted to give more than we have. It forces us to do the bare minimum to address numerous concerns, rather than giving a manageable number of responsibilities the full energy they deserve. Young Adult Friends who worked under overworked bosses experience a lack of engagement, sup-

Consultation Participants. Left: Stephen Dotson and Greg Woods. Below, left to right: Stephen Dotson, Johanna Riordan, Greg Woods, Julian Brelsford, and Elizabeth Walmsley.



Photos by Chris Pifer

port, and integration with the larger organization. The necessary prioritization of (too many) things tends to leave management towards the end of the list. By hiring more people, Friends foster service and leadership among Friends, and emphasize that “peace is every step.” The *how* of what we do is just as important as the *what*.

Friends also felt it would be valuable to spend more time orienting new staff and providing structure for maintaining institutional memory (passing on the ways and means of the job). Handbooks and transition periods are concrete examples. Also, if there were publication of a brief “Quaker best-practices for Quaker organizations,” these sorts of things would empower younger staff and give them structure at a time in their lives when there is little structure to be found.

Friends also spoke of the difficulty they had in feeling out the balance between personal and professional, being equal as Friends with their co-workers and bosses, yet hierarchical as workers in an enterprise. How much can I be myself? What is appropriate to say to someone who is at once your boss and also the cherished elder in your monthly meeting you’ve known since you were seven? What are the boundaries? When are those boundaries drawn? What is appropriate to wear, and why? When you go to meeting, are you met as your self or met as your role in Quaker organization X? The list goes on.

To negotiate those questions we sometimes try to compartmentalize, but Quaker circles are so small that often people will play multiple roles in your social, spiritual, business, and personal lives. And besides that, should you try to compartmentalize, is it healthy or congruent with Quaker principles? The term itself seems like a packaging of our integrity into different hours of the day, not very congruent with genuine community.

Aside from compartmentalizing we can manage the tensions of personal-professional, equality-hierarchy, and community-workplace through two means: offering feedback and doing a “check-in.” Feedback, both positive and negative helps to reestablish the sense of equality between people. When feedback is

honestly given and received, it illustrates value in the opinions of both people involved. It steps outside the hierarchy and makes the point that our ultimate work is the work of growing and learning as children of God, and we can only do it together. In no small way, this article is feedback but collectively to a general audience.

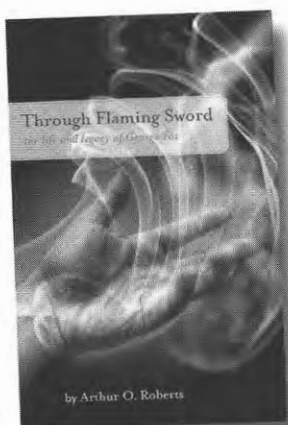
“Checking in” may sound somewhat informal, but it is actually very formal. To checkin is to intentionally set aside time for individuals to share how they’re really doing (to whatever degree you feel the need to) with the others in their workplace or community. Checking in can be brief and relatively superficial, but it can also go deep when people feel the need to share vulnerable parts of their lives, and this takes some time. However, there is no need to wrestle with how much, or when, you should open up to a co-worker if you have a ritualized way of intentionally opening up as part of your corporate culture.

Quakers need not be afraid of formalizing our ways and means into ritual, as long as we are willing for ritual to change with our changing needs. If we don’t intentionally make some degree of ritual we end up making informality our ritual and unintentionality our practice, both in our personal lives and in the lives of our organizations. This was at the heart of all the concerns that Friends spoke to during the consultation.

We who attended felt the need to share the fruits of our weekend with the larger world, not because younger generations are the future, but because we are the present. We are eager and ready to be involved in Friends organizations, but we also want those organizations to run in the manner of Friends, and in a manner that speaks to our condition. It was a nurturing weekend for those who discussed that manner, that condition, and what speaks to it. Hopefully this reflection of the weekend will also be life-giving for Friends organizations and the Religious Society in general.

Stephen Dotson

Stephen Dotson is a member of Goose Creek Meeting in Lincoln, Va.



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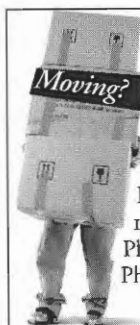
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BOOKS

God Raising Us: Parenting as a Spiritual Practice

By Eileen Flanagan. Pendle Hill Pamphlet #396, 2008. 31 pages. \$5/softcover.

Eileen Flanagan demonstrates beautifully through this pamphlet how "naming parenting as a spiritual practice helps me follow this path more consciously so I can better pay attention to the lessons God continues to send my way." Her description of "parenting as a spiritual practice" will also help those of us who read this to "better pay attention" to God's guidance, not only in parenting but in all aspects of our lives with others. The relationship between parents and children is an essential paradigm for all relationships between human beings, and between human beings and the Divine. We are not isolated entities. We must all learn the balance of giving and receiving; of selflessness and personal integrity; of holding close and letting go; of dependence, independence, and interdependence in relationship with God, ourselves, and one another. Flanagan describes how parenting can bring an experience of God "through connections to other people," and she offers insights into a deepening spiritual life characterized by sensitivity to the ways that our own choices may be tempered by the needs of others. Using the Friends General Conference Gathering as a model, she also considers the practical importance of finding ways for Friends meetings to support parents and children, so that not only the parents and children benefit but the spiritual life of the meeting as a whole is deepened and expanded by their full participation.

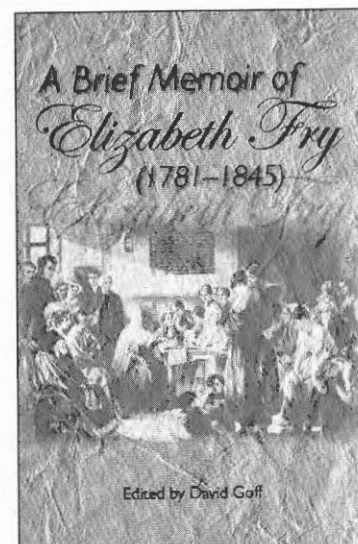
—Kirsten Backstrom

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

A Brief Memoir of Elizabeth Fry (1781–1845)

Edited by David Goff. Friends United Press, 2008. 104 pages. \$15/paperback.

Prison cells in modern times are not a pleasant place to hang your hat, but compared with the prisons of 18th-century England, today's jails are like a plush night at the Hilton. When Quaker reformer Elizabeth Fry first visited the metropolitan jail of Newgate in 1814, she found the female prisoners, along with their children, crowded together into two wards and two cells, four rooms crammed with 300 women and an undisclosed number



of children. They had no bedding and slept on the floors; they were poorly clothed and filthy; and many of the women were drunk—despite its other lacks, the prison did have a tap where inmates could purchase alcohol if their "degraded associates" brought them money. When she saw the women and their children living in these conditions, Elizabeth Fry was moved to begin the prison ministry and reform movement that would earn her accolades from heads of state in countries throughout Europe.

A Brief Memoir of Elizabeth Fry, reprinted from one of the publications of the London Tract Association of Friends and edited for clarity by David Goff, tells the story of this remarkable woman, from girlhood and her conversion experience at 17 through her years of ministry and activism. Written in the style of its day, this book elevates Elizabeth to sainthood status, portraying her as virtually flawless and only concerned with the needs of others, a status that she herself never sought and actively declined, as evidenced by the journal excerpts that are interspersed with the narrative. She wrote of her fears about public recognition in 1817, after published newspaper articles praised the effects of her prison ministry:

"Oh! The warchfulness required, not to bow to man, not to seek to gratify self-love, but rather, in humility and godly fear, to abide under the humiliation of the cross. Lord, he pleased so to help and strengthen me in this, that, for thine own cause's sake, for my own soul's sake, and for the sake of my beloved family, I may, in no way, be a cause of reproach; but, in my life, conduct, and conversation: may I glorify thy great and ever excellent name," Elizabeth wrote.

Modern readers are more comfortable with real life heroes who display human flaws and foibles, but if they can accept the book's old-fashioned tone, they will find a story that shows the power of one individual to truly affect society's ills in a very positive way. The theo-

logical bent of the book will be most appealing to conservative Friends, as it interprets the Bible and the Christology very literally: "Most especially did she feel a persuasion that it was the design of the merciful redeemer that she should yield herself his willing instrument in seeking to awaken perishing sinners, slumbering on the verge of endless perdition." It also focuses solely on the personal sin of the "wretched beings" who found themselves caught in 18th-century England's notoriously unfair justice system, never truly acknowledging society's role in causing them to become so wretched.

Friends of all theological persuasions, however, will find much to admire in Elizabeth's humble and loving spirit and her willingness to allow the Light to lead her from performing simple acts of mercy in her own neighborhood to taking a lead role in the prison reform movement, as well as the establishment of homeless shelters, libraries, and nurse training programs. They will be inspired, as the editor hoped, to consider how they can best help the neediest members of today's world.

—Janet Clark

Janet Clark lives in Fort Dodge, Iowa.

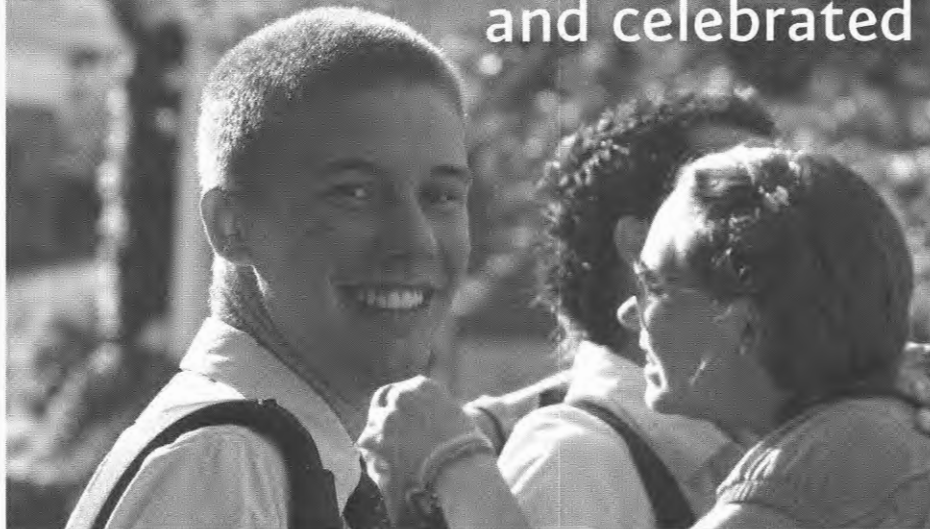
But I Tell You: Jesus Introduces a Better Way to Live

By Karen L. Oberst, Barclay Press, 2007. 230 pages. \$19/paperback.

The author uses the Sermon on the Mount (Matthew 5-7) as the basis for a series of short reflections—mostly 3-4 pages—usually focused on one or two verses at a time. There are 19 sections, 3-5 chapters in each section. The sequence of the sections follows that of the Gospel text.

The book emphasizes the Greek text, but without acknowledging that the various ancient texts are not identical. The author admits she is not a biblical scholar but was a Greek major in college, where she studied both Koine (colloquial, the language of the New Testament) and formal Greek. She acknowledges relying heavily on Greek lexicons (dictionaries), and not using any commentaries on the text, offering instead her own translations and interpretations. Each chapter begins with the biblical text prominently displayed in Greek, followed by the author's intentionally literal translation. This is followed by her short reflections, and ends with an expanded restatement (not translation, she emphasizes) of the text, building in the ideas she raised in the reflection. From time to time, she offers new meaning for a Greek word that can provide insight and understanding not evident in the English.

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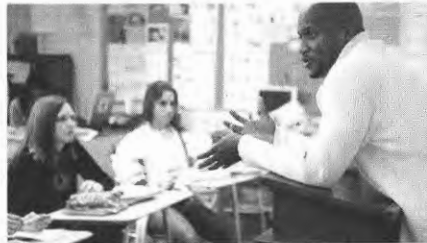
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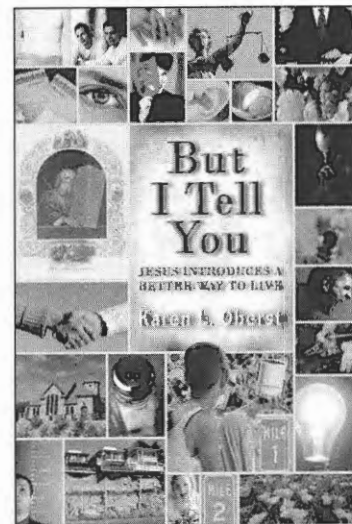
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(Oddly enough, she never gives one of the traditional translations found in versions that most people would recognize, such as the New Revised Standard, the American Bible, the New King James Version, etc.)

The core of the book is the reflections that follow each section of biblical text. Sometimes these are interesting and even challenging. She is good at drawing examples from contemporary life and at challenging the reader to take an "anti-culture" stand, even at some risk. She uses personal experience and the experiences of others, but is prone to devoting excessive space to these experiences or to examples of unattributed but commonplace experiences. This makes the text heavy on anecdote but light on insight.

Her reflections do not vary much from what many spiritual books offer as "guides for living." A number of her anecdotes are fairly shopworn from use by preachers and spiritual writers. Sometimes the biblical text is just a jumping-off point for the reflection, not its focus. Occasionally she ignores whole parts of the text. Some statements are superficial, or raise questions they do not answer.

The author is an elder at Klamath Falls Friends Church in Oregon. She takes the Bible quite literally and emphasizes its "non-worldly" message. The book should not surprise any Quaker who takes faith seriously; it may jolt those who limit their practice to First Day worship. Style-wise, it is an easy read; content-wise it does not offer much by way of new insight into the text. The whole thing could have been just as good—perhaps even better—without so much page space given to the Greek text, which I suspect most readers will simply skip over (except for those who read Greek). And, disclaimers notwithstanding, some reliance on commentaries might have clarified and illuminated her reflections.

—Tony Prete

Tony Prete, a member of Central Philadelphia (Pa.) Meeting, has been engaged in biblical studies for the past 15 years.

Plan C: Community Survival Strategies for Peak Oil and Climate Change

By Pat Murphy. New Society Publishers, 2008. 317 pages. \$19.95/paperback.

Plan C is an optimistic book in the face of a sea of troubles—a little like George Fox's vision of "an ocean of light over an ocean of darkness." It is optimistic because the author, Pat Murphy, knows something about the potential of the human spirit in times of crisis.

As an example of this spirit, when a massive ice storm crushed the electricity grid from the Great Lakes to the North Atlantic in 1998, an emergency experiment in community blossomed in many locales. Electric power was down for up to a month in some regions and alternative arrangements for living had to be improvised. The amazing and heartening story of how the people of Potsdam, New York, rallied into a true cooperative community is told by Stephen Doheny-Farina in his riveting book, *The Grid and the Village: Losing Electricity, Finding Community, Surviving Disaster*.

I keep telling myself this example is a harbinger of things to come. In *Plan C* Murphy is banking on this potential for solidarity and cooperation. If we are even moderately intelligent (and perhaps lucky) in our collective response to peak oil and climate change, new forms of community will emerge within our cities, towns, and villages and across rural areas.

This double-barreled crisis is one from which there is no recovery. The economics of endless oil will not return. The ecology of climate change is unfolding. A radical readaptation of human settlements is on the agenda. Murphy defines what it will mean to mount an intelligent response to this crisis. The resurgence of community is the heart of the matter. The crisis is also an opportunity!

Over 50 years ago a few prescient scholars were telling us that we must change our economic adaptation to Earth's ecosystems, or our civilization was headed for collapse. For example, in the late 1950s Brian Hocking published a book titled *Biology or Oblivion: Lessons from the Ultimate Science*. He argued that the trajectory of our society's industrial-commercial adaptation was in serious conflict with the way the organic world actually works, and, if we persist in this conflict, we are bound to crash our civilization.

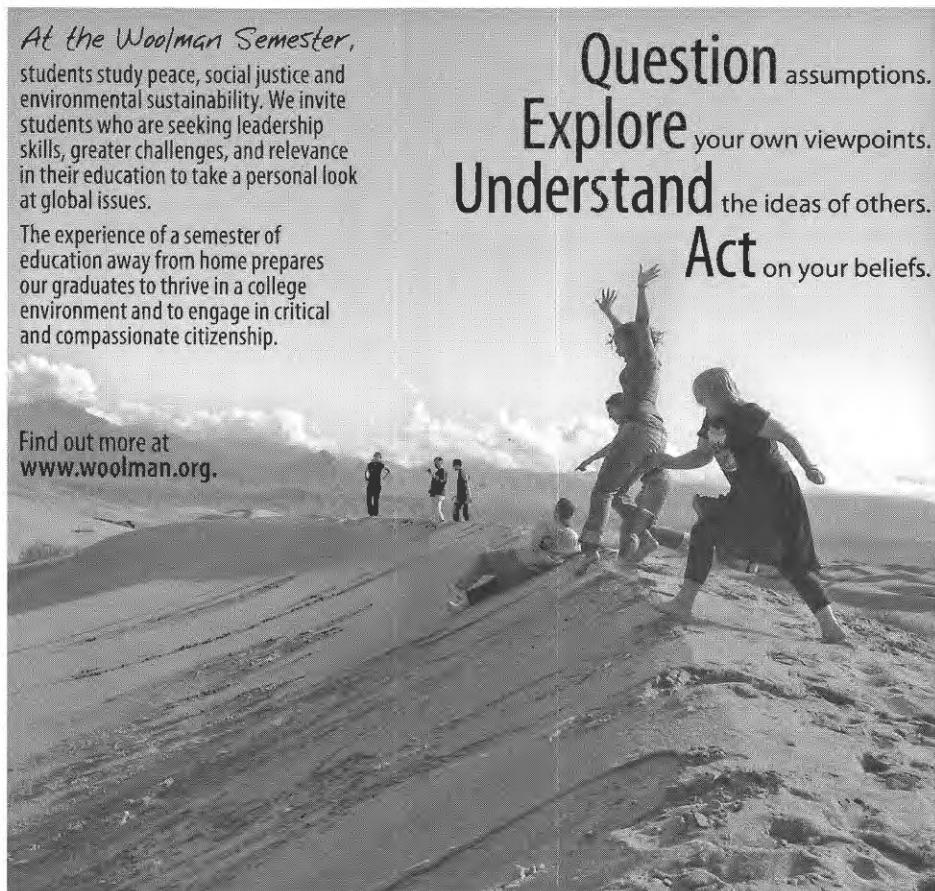
Thereafter followed an increasing number of alarm bells, the most famous of which were Rachel Carson's *Silent Spring* and Barry Commoner's *The Closing Circle*.

Commoner pointed out that behind the form and functioning of Earth's biotic complex there are two to three billion years of, so

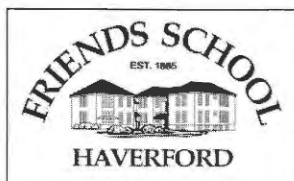
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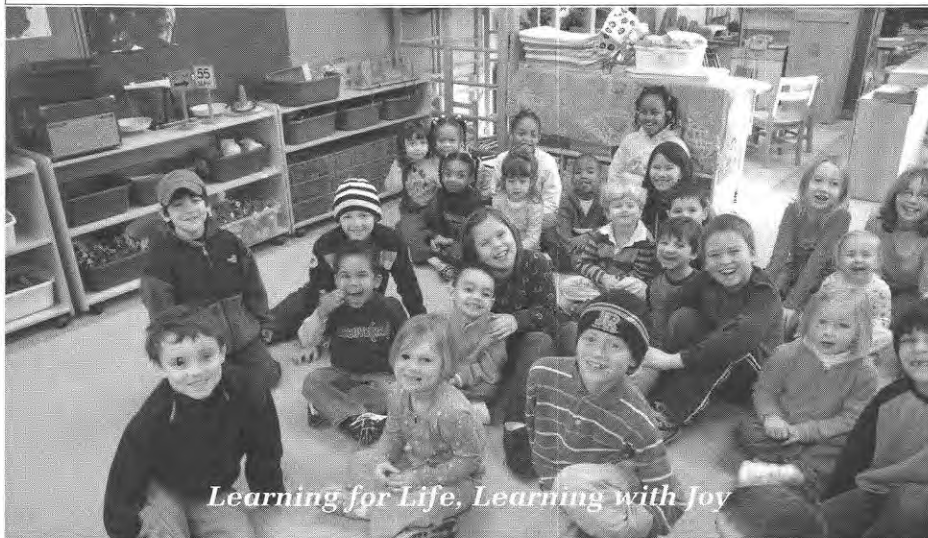
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to speak, "research and development." He offered this striking metaphor for the effect of modern technology on Earth's biotic system: If you open the back of a fine Swiss watch and poke a pencil into the works, there is an infinitesimal chance this action will improve its functioning. The probability is much greater, of course, that the watch will be damaged. The watch is the result of a long tradition of highly skilled craftwork and is not likely to be improved by such intervention.

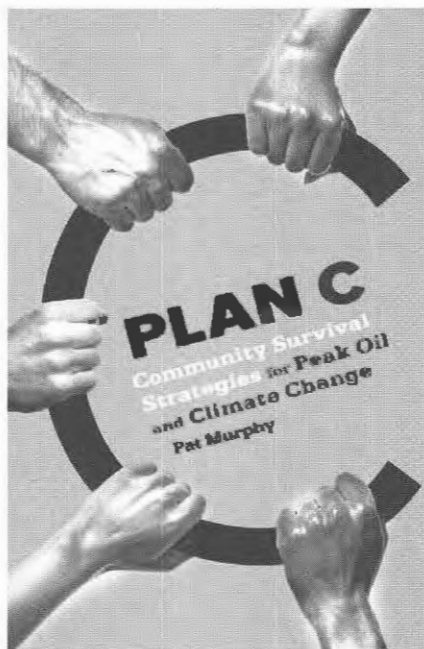
So it is with the way high-energy technology has been disrupting and damaging Earth's ecological integrity. The consequences of this damage are mounting to a crescendo, and, it now appears, to a denouement—peak oil, climate change, and a massive wave of human-caused biotic extinctions are upon us.

For decades, persons of wisdom and vision have been warning that if significant changes are not made to our Earth-devouring way of life it will soon be too late. A growing chorus of scientific and cultural voices are now advising that "too late" is now upon us! Effective action can, perhaps, yet temper certain consequences—such as runaway global warming—but in many important respects the impact of industrial-commercial civilization has crossed and broken down critical thresholds of ecological integrity. Trajectories of life support collapse are now being played out in many ecological zones, including the human.

Plan A, business as usual, will no longer serve. In 2006 Lester Brown of Earth Policy Institute published *Plan B: Rescuing a Civilization in Distress*. (The author provided copies gratis to all those attending his plenary address at the FGC Gathering in 2006.) Although this policy blueprint is full of excellent ideas and strategies and would, perhaps, avert some extreme disruptions, it is already falling under the wheels of an economic system both out of control and in shambles.

With the current failure of the financial system it is again crystal clear that we are dealing with a critically flawed pattern of economic adaptation. The policymakers, particularly in the U.S., are at such a loss that they have now been forced to betray their deepest beliefs about the efficacy of the profit-maximizing free market system in a desperate effort to prevent economic collapse. The unlimited growth economy is failing human security for the same reason it is failing Earth's ecological integrity: it is fundamentally incongruent with the relationships of social and ecological well-being—the common good of the commonwealth of life.

Enter *Plan C*. Among the economic researchers, social analysts, and educators now thinking beyond the breakdown thresholds, Pat Murphy, executive director of Communi-



ty Solutions, is a leading figure. Along with his wife, Faith Morgan, a member of Yellow Springs (Ohio) Meeting, he has organized five major peak oil conferences and co-wrote and co-produced the highly praised documentary film, *The Power of Community: How Cuba Survived Peak Oil*.

His new book, *Plan C*, is a masterful compilation and summing up of what we need to know and what we need to do to cope with the subsidence of industrial civilization and, at the same time, give birth to a new dispensation of human adaptation on our battered but resilient planet.

There are now a variety of excellent books on this theme. Many of them have grown from the authors' expertise in a particular area of ecologically sound readaptation: For example, Greg Pahl, a Quaker from Vermont, has published an inspiring and practical manual, *The Citizen-Powered Energy Handbook: Community Solutions to a Global Crisis* (2007). It is one of the best books going for amplifying the energy facet of *Plan C*.

Plan C brings together all the strands of ecologically sound readaptation and is a significant addition to this growing literature. Murphy begins by reviewing the historical background of modern survival systems. He then threads this cultural history through the needle's eye of our present ecological and economic breakdown. Beyond the breakdown, Murphy then lays out a comprehensive range of scenarios that detail the re-emergence of community based ways of life and means of livelihood.

Plan C puts together energy alternatives, food security, transportation, building design, the interrelated factors of human and environmental health, and an astute assessment of the human potential for social development and ethical recovery in times of crisis. The development of a social economy in which

community relationships and adaptive processes are reinvented within the biotic integrity of Earth's ecosystems is the key to a decent human future.

The word for this emerging, worldwide movement is *relocalization*. As the economics of globalization falters and fails, re-localization becomes the logical alternative for sustaining human settlements. Tasmin Rajotte, administrator and lead researcher of Quaker International Affairs Programme (Ottawa), characterizes this shift as moving from "the overriding goal of increasing productive capacity to one of increasing adaptive capacity."

Murphy does not mince words about what this readaptation means. It means abandoning the competitive consumer economy in favor of a cooperative conserver economy at both the personal and public policy levels. He is forthright in speaking about the ethic of "curtailment" as a discipline of survival. Economic growth, in the high-energy, consumer mode, is now to the human security problem what "drill, baby, drill" is to the oil depletion problem—a dead end. But Murphy is not dour or scolding about this. He lays out a vision of joyous curtailment in the sense of finding new purpose and higher goals.

Relocalization is a new type of economic development. It is "conservative" in the true sense of the term, and, within a network of global relationships, is aimed at the common good of the whole Earth community.

It should come as no surprise that this vision of human potential tracks precisely with Friends testimonies and values. It basically comes down to the revelatory sense of "right relationship" applied across the full spectrum of social and economic life within the canopy of Earth's biotic integrity. Many Friends have been living and working in these terms for a long time. Many others are now investigating how Quaker practice can lift the intertwined factors of social, economic, and ecological adaptation into the zone of "right relationship." Spiritual health and decent survival now depends on this reintegration of community-based living.

If your book budget is shrinking but you want to keep abreast of what needs to be done to reinvent human adaptation within the circle of "right relationship," *Plan C* is one of the best investments you can make. Extra copies for your meeting library, your local library, your mayor and town councilors, and your state and federal legislators would be a good move as well.

Keith Helmuth

Keith Helmuth is a member of New Brunswick Meeting (Canada), and is secretary of the Board of Quaker Institute for the Future.



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NEWS

Kelly Kellum, pastor of High Point (N.C.) Meeting, is the new presiding clerk of Friends United Meeting. He succeeds Brent McKinney, whose term as presiding clerk ended at the FUM Triennial Sessions held at High Point Meeting in July last year. Kellum was approved to serve as presiding clerk by the General Board of FUM, which met in Richmond, Ind., in early October 2007. Pastor at High Point Friends for two-and-a-half years, Kellum previously was pastor at College Meeting in Oskaloosa, Iowa, and was active in Iowa Yearly Meeting, including serving as an alternate representative of yearly meeting to FUM. The son of Quaker missionaries to Burundi in East Africa, where he spent most of his boyhood, Kellum sees the growth of the Quaker presence in East Africa as a challenge for FUM to become a global presence. "We need to relate in a global partnership and understand our cultural differences as East African Friends become a dominant part of FUM," he said. — *From telephone conversation with Kelly Kellum*

BULLETIN BOARD

- January 2-3—National Evangelical Friends Church of Peru Yearly Meeting
- January 3-10—Australian Yearly Meeting
- January 4-8—El Salvador Evangelical Friends Church Yearly Meeting
- January 10-14—National Evangelical Friends Church of Bolivia Yearly Meeting
- January 11—Bhopal (India) Yearly Meeting
- January 25-26—Evangelical Friends Church-Southwest Yearly Meeting
- February 22-25 Church of Friends in Cuba Yearly Meeting
- February 23—Western Association of Friends Yearly Meeting

FRIENDS JOURNAL is seeking more *volunteer children's book reviewers*. We feature two special Young Friends' bookshelves each year, one in June and one in December. A children's book reviewer will be familiar with Friends testimonies and have experience in childhood education, First-day school, libraries, children's publishing, or some other connection to children's books. *FJ* book reviewers may accept or decline assignments and work on them around their own schedule. This can be done from home. Please send your letter of interest and résumé to Rebecca Howe, associate editor, at <departments@friendsjournal.org> or 1216 Arch St., 2A, Philadelphia, PA 19107.

"Sitting Allowances"

continued from page 19

the rescuers. We want people's attitudes to change, and not being paid to attend is the first attitude that needs to be changed. This becomes the first step out of the victim role.

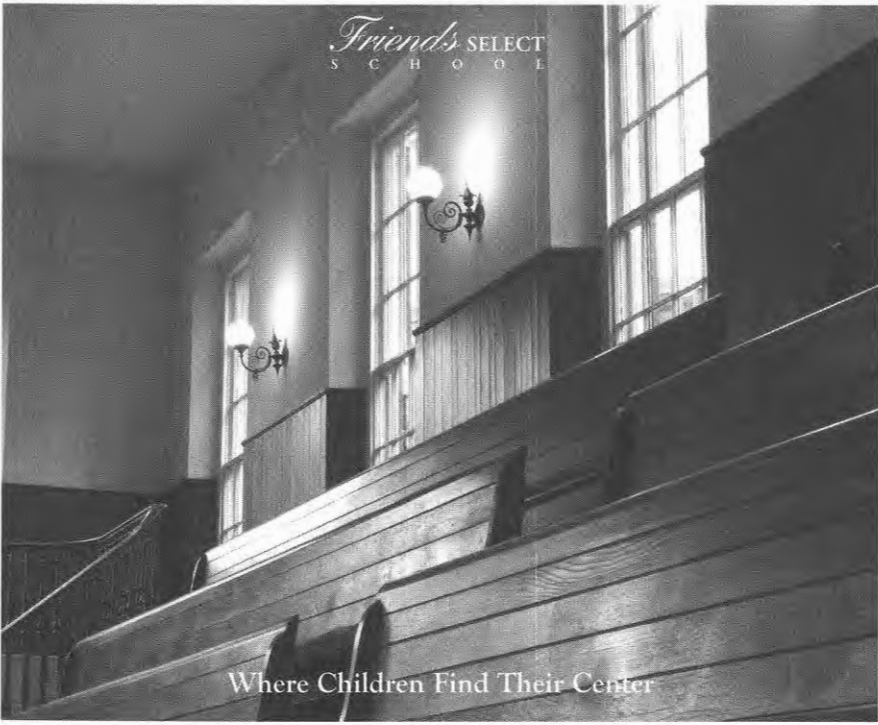
In Rwanda, which, after the genocide, was flooded with NGOs (and still is, compared to, say, Burundi), this habit has been the hardest to break. We have the least problem with this in up-country Kenya where NGOs are very thin on the ground, even during the recent crisis.

I have to admit that our refusal to pay sitting allowances gives us a lot of problems. We are even judged by how good the food is that we serve at the lunch. NGOs have spoiled the environment and we are trying to change it.

We have learned to tell people beforehand that they will not be paid. Sometimes people show up and expect to be paid and then leave when they realize that they will receive nothing but a good meal. But eating together is part of the reconciliation process, because in the cultures here only friends eat together.

We have had many testimonies from people who came expecting to be paid yet decided to stay when they were not (at least for the first day) and by the end realized that what they got was more valuable than being paid. Here is one such testimony from Jérôme Birorewunane:

One time when I was coming from the workshop, going home, they said, "Where are you coming from?" I said, "I'm coming from the workshop." They said, "Oh yeah, you must have received a big stipend for three days?" I said, "Big stipend?" One said, "Yes, of course if you are there for three days." I told him, "Yes, I got a lot out of the workshop." I gave him this example, "You know ugali [maize meal, mush]?" "Yes, of course, I am Burundian, I know ugali." "Imagine that you have a lot of ugali in front of you, but your heart is bleeding. Will the ugali take away the hurt and bitterness from the wound in your heart?" He said, "No." "That's why I say it's a lot of money, because I come home with peace. Even if they had given us those big, big stipends, there would be no meaning to it for me because my heart was still bleeding, but now I have my heart. So peace is more meaningful than money."

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■ MILESTONES

Deaths

Freiday—*Dean Freiday*, 92, on March 4, 2008, in Brick Township, N.J. Dean was born on June 20, 1915, in Irvington, N.J. In his youth, he served on many New York Yearly Meeting committees and clerked both the Epistle and Discipline committees. He graduated from University of Rochester. While doing graduate work at University of Washington in Seattle, he met Esther (Sandy) Selke, and they were later married. Dean and Sandy lived in Elberon, N.J., before moving to Manasquan, N.J. Dean was devoted to ecumenical advancement and served as a Friends General Conference delegate to the World Council of Churches, as a member of the National Faith and Order Commission, as president of the Red Bank Area Council of Churches, and as co-chair of the Institute for Catholic and Quaker Studies. He represented Manasquan Meeting on the local Ministerium for many years. Recently, he donated over 4,000 books from his library to the Great Lakes School of Theology in Bujumbura, Burundi. Dean served as editor of *Quaker Religious Thought* from 1983 to 1989. He published numerous books, including *Nothing Without Christ* and *Speaking as a Friend*. He also edited *Barclay's Apology* in Modern English, which continues to be a standard work on Quaker theology. At Manasquan Meeting, Dean worked many hours selling goods at the Friendly Fair and mowing the meetinghouse grounds, and served on the Nominating and Overseers Committees. From the early 1990s to the end of his life, he led the adult First-day school to carefully and gently examine religious texts. In recognition of his theological and ecumenical work, Houston Graduate School of Theology awarded him an honorary Doctorate of Humane Letters in 1997. Dean's eminence among scholars did not diminish his remarkable humility, and he never failed to recognize the gifts of others. In speaking of his own spiritual journey and of the Friends who inspired him, Dean said, "Over and over again, this quality emerged in every Quaker activity with which I came in contact—an integrity motivated by faith and lacking in complications created by professional status." Dean is survived by his wife, Esther Freiday; his children, Gail Freiday Crockett and William Freiday; two grandchildren, Scott Crockett and Drew Crockett; and two sisters, Joan Edwards and Ruth Freiday.

Nicholson—*John E. Nicholson*, 85, on February 23, 2008, in Kennett Square, Pa., of complications from Alzheimer's disease. John was born on February 18, 1923, in Philadelphia, Pa., and received a BA from Earlham College in 1948, where he met his future wife, Bertha May Pearson. He and Bertha May married in 1948, and John earned an MA from Haverford College in 1950. A Quaker and a conscientious objector, he was in Civilian Public Service in POWellsville, Md., and Elkton, Oreg., during World War II. He also worked in American Friends Service Committee's clothing room and took two cattle boat trips to Poland organized by what is now Heifer International. He taught social studies, English history, modern European history, the Bible, and Quakerism, as well as coaching soccer. He was on the faculty of Friends Academy (N.Y.), from 1949 to 1954; Germantown (Pa.) Friends School from 1954 to 1958; and Westtown School (Pa.) from 1958 to 1988. For 21 years he was head of the middle school at Westtown. He served on the Wis-

sahickon Boys Club Board and the Pendle Hill Board. From 1969 to 1972 he was president of the Philadelphia Private School Teachers Association. John also served on several Philadelphia Yearly Meeting committees and taught Bible in the Quaker Studies Program. He spent many summers working as assistant to the director at Flying Moose Lodge, a boys' camp in Maine. His historical knowledge enriched the trips he and Bertha May made to England and across the United States, visiting various Quaker groups. They took part in a work/study program at the two Friends schools in Ramallah on the West Bank. At Crosslands he spent time in the wood shop and enjoyed staging plays and pruning trees. John was preceded in death by his son, Allan, who died in infancy. He is survived by his wife, Bertha May Nicholson; his sons John T., James, and David Nicholson; 14 grandchildren; his brother, Christopher Nicholson; and many nieces and nephews.

Ogden—*Hugh Stephen Ogden*, 69, on December 31, 2006, in Rangeley, Maine, by drowning, after a fall through the ice of Rangeley Lake. Hugh was born on March 11, 1937, in Erie, Pa., to Ethel Yokes Ogden and Harold Stephen Ogden. He graduated from Haverford College in 1959, where he was a member of the Haverford Corporation. He received a master's from New York University and a PhD in English from University of Michigan. A renowned poet, Hugh published seven books, and his work has appeared in over 300 periodicals, including *FRIENDS JOURNAL*. He won numerous awards, fellowships, grants, and creative writing residencies in the United States and Europe. He taught at Trinity College in Hartford, Conn., for 40 years, writing in solitude at the beginning of each day. Hugh's journals recorded

the rhythms of people, places, and nature, uncovering the dignity and divinity of life. His poems were rooted in his journals and were seeded by his experiences with others and with his surroundings. Frugal with himself, Hugh was un-commonly generous with his heart and made friends with all who were willing to share ideas with him. With his characteristically wild hair, often bound by a kerchief, his iconoclastic look and life challenged those he met to rethink and ground their own beliefs. Hugh was ready to listen, debate, and deepen each person's perspective on life, Earth justice, and our freedom and responsibility to choose. In the early 1980s, he found his spiritual home at Hartford (Conn.) Meeting, where he was a member at the time of his death. He often shared his poems with the meeting. Hugh also attended the Rangeley Congregational Church, where he could sing the hymns he cherished from his Presbyterian childhood, and where he was headed to on the day he died: cross country skiing across the lake to get to church on time. Hugh is survived by his former wife, Ruth Simpson Woodcock; his children, Cynthia, Kathy, and David Ogden; his sister, Elizabeth Tiedens Genne; and his grandchildren, Scott Ogden, Joshua Ogden, Aaron Ogden, Benjamin Ogden-Lord, Katya Ogden-Lord, Amelia Packard, and Theodore Packard.

Weaver—*Barbara Jean (Bobbi) Weaver*, 61, on July 29, 2008, at home in Lancaster, Pa. Bobbi was born on July 11, 1947, in Trenton, N.J., to Elizabeth and Clifford Spooner. She grew up in Crosswicks, N.J., near her paternal grandparents, and it was her grandmother who brought her to Crosswicks Meeting, where the friends she made in First-day school grounded her spiritually for the rest of her life. A

descendant of John Woolman, she majored in French at Juniata College and spent her junior year in Paris, graduating in 1969. She worked as an elementary school teacher and reading specialist, and she and Boh Weaver were married in 1972 under the care of Crosswicks Meeting. In 1984 she received an Associate Degree in Computer Science and then worked as a computer programmer for a number of companies. While raising her family, Bobbi attended other churches, but maintained her membership in Crosswicks Meeting. When she became ill with breast cancer, she reconnected with Friends at Lancaster Meeting, transferring her membership in 2007. A time of remission allowed her to become active in the life of the meeting at worship and on the First-day school committee. She also volunteered at Brethren Village, for Lancaster Office of Aging, and in an adult literacy program. She enjoyed gardening, reading, and traveling, and liked to sit on her deck in warm sunshine with a glass of wine and a good book. She treasured the company of family and friends and loved to host dinner parties. A compassionate listener and conversationalist, she had a beautiful, beaming smile and a gracious and gentle manner. She was selfless, gregarious, and dignified. Her inner strength helped her to fight cancer for over six years without complaint, and she was always more concerned about her friends and family than herself. Her manner was a lesson to Friends on how to receive gracefully the gifts of visits, meals, and spiritual support during difficult times. Bobbi is survived by her mother, Elizabeth Spooner; her husband, G. Robert Weaver; her sons, Brad and Josh Weaver; and her sister, Robin Cramer.

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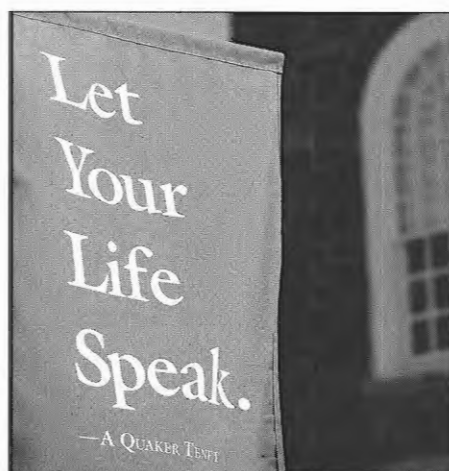
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Forum

continued from page 4

newspaper, printed in Mexico, that the second greatest source of income to Mexico (after their petroleum sales) is the money sent there from Mexicans working outside the country. We met so many families, often with elderly members and children, who are largely supported by their younger, more active members who are "illegal immigrants" in the United States. Their normal means of support have been seriously undermined by the takeover of their land, the more attractive areas of their towns and their larger businesses by foreign owners and investors—mostly North Americans. Land and house prices in the Todos Santos and Cabo San Lucas areas rival those in expensive areas of California. Where does that leave the local Mexican residents?

We hope that Friends will address this problem of "illegal immigrants" from a broader base: beginning with looking at our unconscious bias toward our citizens who fall out of the economic mainstream.

Alicia Adams

Traveling between San Diego, Calif., and Baja California Sur, Mexico

Universalists aren't cutting ties with Christianity

Concerning the reflections of Derek Parker on Rhoda Gilma's article "Twenty-Five Years of Quaker Universalism" (*FJ* Aug. 2008), here are my thoughts and queries.

If one accepts Christianity, one is honoring the teachings of Jesus. He was a teacher (rabbi) who was handed over to the Roman conquerors because he threatened the control of the Sadducees, Pharisees, and priests over the Jews. With that being the case, I ask: How are Quaker universalists "cutting our ties" with Christianity if its essential message is the teaching of Jesus informing its adherents of the universality of the Divine Spirit to all and within all—Good Samaritans, etc.?

We who participate in Quaker Universalist Fellowship have never considered ourselves to be post-Christian universalists any more than Jesus considered himself to be a post-Jewish Christian. We have never separated ourselves from being an integral part of Quakerism—not a cult nor offshoot of it. Therefore, we do not ever capitalize either universal or universalism. My only interest in having fostered this perspective into a formal group is to be of assistance, both to those Quakers and potential Quakers, that a narrow interpretation of the teachings of Jesus is not following either his spirit or understandings. The thrust of my life has been and shall continue to be

to strengthen the knowledge of Quakerism as an affirming and liberating viable path to those currently involved and those who might be in the future.

Sally Rickerman
Landenberg, Pa.

Peacemaking isn't just making nice

While I feel Lynn Fitz-Hugh makes many good points in her article, "21 Tips on Personal Peacemaking" (*FJ* Aug.), there are several that disturb me and about which I would like to comment.

Point 11: "Judging a person or deciding 'who is wrong and who is right' is just another form of blaming." This smacks of a value-free relativism that I believe does not belong in a moral person's ethical system. If we decide that a genocidal dictator is wrong, are we just blaming him? Are we to "acknowledge and accept the differences," as Fitz-Hugh suggests? Are we to live in a world where people may do anything they wish because "that does not make our standards right for someone else who has lived a different life"? Whether we call it blame or recognizing responsibility, some people are responsible for great evil.

Point 14: "Dragging other people in by trying to convince them of our point of view or trying to get others to choose sides just makes the conflict bigger and worse." Fitz-Hugh would put all community organizers, public interest groups, persons running for election, and many nonprofits out of business if we were to follow her advice to its logical conclusion. In order to effect change it is most certainly necessary to disseminate information and try to encourage people to join together in united action. If that causes people to "be angry with us," so be it. I'm glad Dr. Martin Luther King Jr., John Woolman, Cesar Chavez, or Abraham Lincoln didn't sit around worrying about whether people might be angry with them, and that they were not reluctant to drag other people to their point of view or get others to choose sides.

Point 15: "When we direct all of our actions towards trying to prevent another person from feeling a certain way . . . we find ourselves caught in codependent emotional caretaking. We need to redirect our attention toward how we are feeling, what our needs are, and how we feel about our own behavior." Maybe we need to stop handholding and navel gazing and actually address whatever issue is at hand! Sometimes actions taken to produce justice are more important than making sure nobody's feelings

are hurt (however unreasonable those feelings might be). Certainly we should strive for harmony and unity, but making someone feel good is not always the highest value.

Point 16: "When speaking to another person about our upsets, it is best to use 'I' statements of our experiences and reactions as our own, rather than blaming others or making them responsible for our feelings." If someone murders your child, they are responsible for your feelings. You would never have had those feelings if they hadn't taken such action. To say that you alone are responsible for those feelings is to blame the victim. What you choose to do to cope with those feelings is up to you, but the murderer is most certainly responsible for your feelings of pain, suffering, and loss.

Perhaps Lynn Fitz-Hugh did not mean to suggest that all values are relative, that there is no clear good or bad, that people should not be held responsible for their actions, and that a high priority should be placed on making nice. Many of her points are excellent thought-provokers for conflict resolution and peacemaking, but I think we have to be very careful not to accept some worldly values as replacements for strong and moral stands for justice, care for victims, and the courage to make evil-doers accountable.

Danielle L. Schultz
Evanston, Ill.

Another very different war experience

The article by Louise Melbourn, "A Very Different War: The Story of an Evacuee Sent to the U.S. during World War II" (FJ Aug.), carried me back those many years to 1940. I was also eight years old then and taken from my home in Singapore to a boarding school in Perth, Western Australia, for safety. There I was known as "that bloody foreigner."

My parents, who were supposed to sit out the war in Australia, did not make it and were interned in Java. I was then sent to live with an uncle and his mentally ill wife, who didn't know much about love, but lots about psychological abuse.

It is said that what we experience during childhood usually has a very strong influence on the adults we become. It was not until many years later when, through my husband, I learned about the Religious Society of Friends. While my character had certainly been formed by then, still, the influence that Friends have had on me has been significant.

My generation is dying out and our stories are fading. There are times when I feel somewhat depressed and wonder how it is that we humans have not yet learned, in spite

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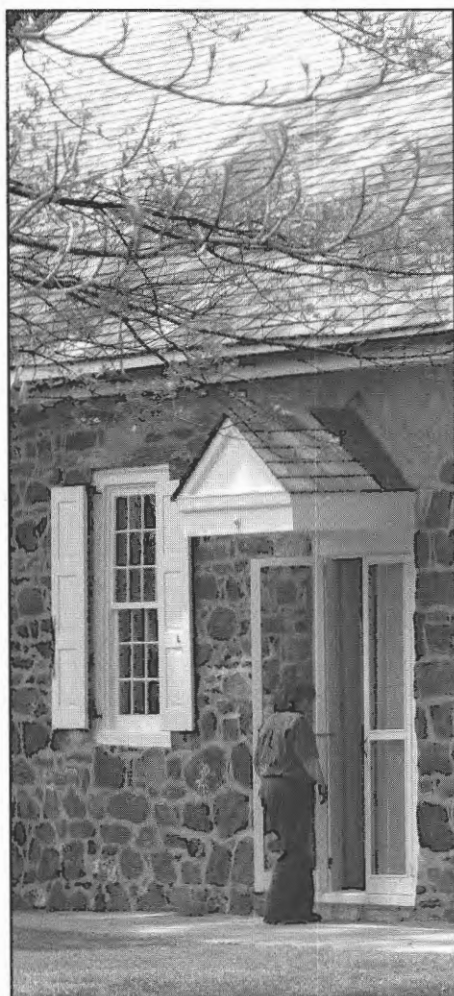
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of all our accomplishments, to live in peace with one another. At those times I seek comfort in what one Friend asked me a number of years ago—"Don't we live in an exciting time?" Let me get over the depression and consider how to do whatever I can to bring about understanding among people.

Claire Koster
Clemmons, N.C.

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, Channel 12 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.

"My" means responsibility and commitment

I was moved by the September issue on violence, abuse, and healing. But there is one part of Lisa Sinnott's article, "Violence and Light," that needs balancing.

She writes that "my" and "mine" carry "ownership, non-equality, violence." Unfortunately, for some people that is what these words mean. But that is the shadow of a truer meaning, a meaning that we need—a meaning that moves us toward health and healing.

My children are ones for whom I publicly accept a special love and responsibility, a deep connection that I will always honor. That is also the sense that my mother and my wife share. When I say "my," this means that they can count on me. It's also what I meant when I joined my meeting. And I feel honored, not owned, when my family refer to me as my father, my husband, my son. In a healthy web of mutuality, we all can be whole and supported.

I believe that we need more of this instead of less: people who commit themselves to their partners, their children, their parents, their religious communities, and their neighborhoods. And who are willing to name the relationship. Fathers accepting fatherhood, attendees joining their meetings, individuals becoming responsible citizens.

Warren Ostrom
Shoreline, Wash.

How Quakers prevent war

Andrew Gush, as a young man in 1800, passed by London Yearly Meeting on his way to South Africa and picked up some pamphlets on Quakerism. This convinced him and he was henceforth known as the lone Quaker. In 1826, he stepped out between the British town of Salem and the local African warriors who were planning to attack the town—both of whom knew of his Quaker pacifism—and negotiated a truce that kept everyone alive. Okay, this was only a battle and not a war, but Gush was only one Quaker. Each year Central and Southern Africa Yearly Meeting has an Andrew Gush Memorial Lecture.

Here in the Great Lakes region of Africa we Quakers are working with all our souls to keep the next round of violence from erupting and, if it does, save as many people

as possible. Again we may not stop a war, but each life that is saved through our efforts is truly a blessing for that saved person. I would say our work is to "stop genocides with reasonable discussions"—that is what the African Great Lakes Initiative's Healing and Rebuilding Our Community program does as we bring people who have killed each other's families together for three days to restore normal human relationships. We know it works. This is how to prevent wars and genocides.

David Zarembka
Lumakanda, Kenya

Yes to hanging laundry

Thank you for the terrific October special issue on Energy, Climate, and Building Community!

One small aspect of the energy problem is the use of clothes dryers—an estimated 5 to 10 percent of residential energy use is for drying clothes. Maybe because I grew up in a world where no one had clothes dryers (or air conditioning or dishwashers), it has always seemed absurd to me to use electricity for something that just air will do. A "linear solar fabric dehydrator in the backyard" (Don Laughlin's description) saves money and fabrics definitely last longer. It can be done indoors too—since the 1970s I have dried laundry in apartments and sometimes been called eccentric. No longer; there is now growing support for air drying and an advocacy organization called Project Laundry List on whose website, <www.laundrylist.org>, one can find information and a surprising array of products to help make the transition to hanging out.

Zandra M. Price
Philadelphia, Pa.

Two learnings

The October 2008 issue on Energy, Climate, and Building Community was interesting and informative. It covered a lot of familiar territory well. However, the one new concept I came away with were the articles about waste and how it can be re-used and transformed. I also was struck about the concept of there being no "there." Every place is a part of the interconnected Earth and needs to be ecologically usable.

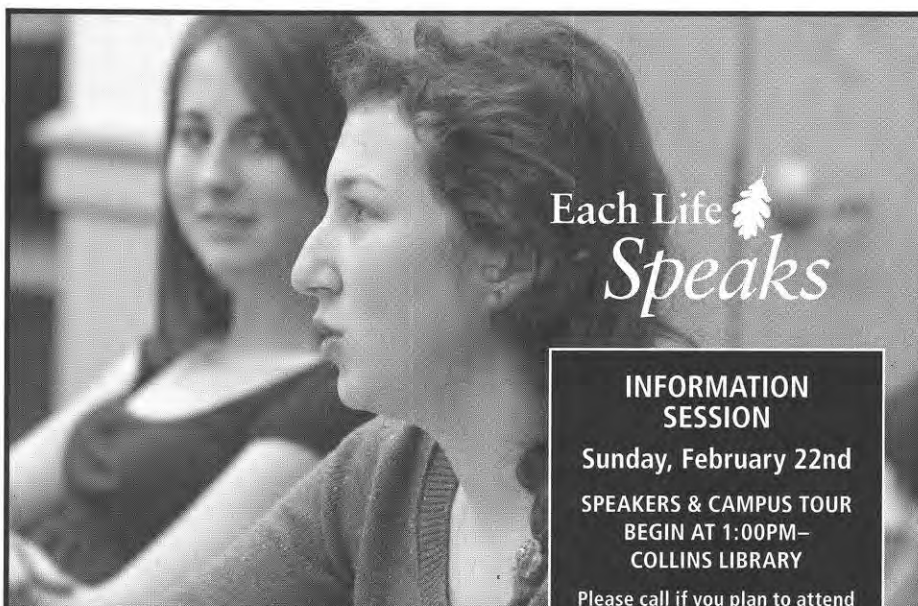
Madeleine Littman
Cambridge, Mass.

Nuclear power is not the answer

There are some points that require reconsidering in Karen Street's article, "A

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Friend's Path to Nuclear Power" (FJ Oct. 2008). It is not true that "nuclear power has an impressive track record for safety." We have still not solved the waste problem and never a month goes by without some nuclear accident occurring in these plants. I direct readers to the Calendar of Nuclear Accidents and Events at <http://archive.greenpeace.org/comms/nukes/chernob/rep02.html>.

Further, the claims made by the International Atomic Energy Agency—IAEA—are suspect as its primary objective is to promote nuclear power globally. On May 28, 1959, an agreement was signed between IAEA and WHO (World Health Organization) in which WHO was barred from expressing or publishing the health effects of radiation. This agreement forces WHO to get IAEA's sanction on everything that concerns nuclear matters. The result of this agreement was especially obvious after the Chernobyl disaster, where IAEA (not WHO) took the lead in reporting radiation health effects, and these were grossly downplayed. The IAEA, enforcing the philosophy of the International Commission for Radiation Protection (ICRP), denied that any of the catastrophic health problems in the exposed population were related to radiation.

The blatant misinformation frequently used by IAEA is one of the reasons for so many petitions being made to alter this agreement between IAEA and WHO; e.g., Women's International League for Peace and Freedom petitioned the U.S. President concerning the seeming silence of WHO about the effects of radiation on human health.

To promote nuclear energy as a form of power is imprudent. Uranium resources, like those of fossil fuels, are very limited. The world currently uses 67,000 tons of mined uranium a year. At current usage, this is equal to only about 70 years of supply, and, according to a Brinkley mining report, by 2000 the uranium industry had made no significant uranium discoveries in a decade and had met only about half of global demand. Also, the astronomical cost of building and then decommissioning these plants makes the whole concept of nuclear energy moribund. Those financial resources should go into sustainable energy.

Robert Anderson
Tauranga, New Zealand

The "advantages" of nuclear power are illusory

Thank you for the October 2008 special issue of FRIENDS JOURNAL on Energy, Climate, and Building Community. The

January 2009 FRIENDS JOURNAL

articles generally spoke to me and were in keeping with what we are doing in Bloomington (Ind.) Meeting, in our community, and in many of our homes.

It would not have occurred to me to include Karen Street's "A Friend's Path to Nuclear Power." We have a Query that asks us whether we are careful of the reputation of others. This article unfairly criticizes the character of Amory Lovins by name and other good people by inaccurate stereotyping. Amory Bloch Lovins left a junior research fellowship at Oxford in 1971 to become British representative of Friends of the Earth. He has worked on energy policy since then, developing a branch of appropriate technology that he called *soft energy* and that is commonly known as *alternative energy*. Now a cultural icon, Lovins rejected fossil fuels and nuclear power and supported appropriate lifestyle changes; conservation; construction of buildings using local materials; proper orientation; good fenestration; good ventilation; plenty of thermal mass; and local, small-scale solar, wind, hydro, geothermal, tide, wave, biomass, et al. for energy self-sufficiency. Lovins designs, builds, lives in, works in, and teaches about practical, Earth-friendly buildings.

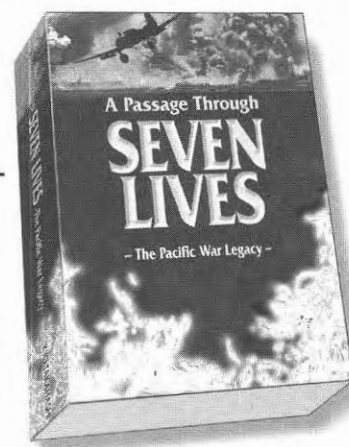
Amory Lovins has annoyed the nuclear industry since 1973, if not earlier. At that time, he initiated a special project of the International Federation of Institutes for Advanced Study to devise generally acceptable conventions for energy analysis. His conventions required counting all input energy, but only useful output energy, to calculate the performance of an energy system. The nuclear industry had been counting only the electricity generated by the coal-fired plant, not the coal's energy, and balanced that against the total thermal output of the reactor, not just the useful 30 percent converted to electricity, giving a much higher reported energy yield. The international convention threatened to show that the nuclear fuel cycle consumes more total energy than it produces in useful energy, especially when the energy costs of plant decommissioning and spent fuel and waste disposal are added in. To continue with the enrichment example, the nuclear industry has consistently insisted that enrichment uses only 7 percent of the energy produced from nuclear power. Translated to the international conventions, this becomes about 60 percent of the energy value of electricity produced by the nuclear industry owing to the high-sulfur coal used to power enrichment.

In 1975, Amory B. Lovins and John H. Price wrote *Non-Nuclear Futures: the Case for an Ethical Energy Strategy*, summarizing the case against nuclear power, including the

nuclear waste Friend Street mentioned, but offering transitional possibilities and a soft energy future. We have not yet reburied mine waste and mill tailings on the Colorado plateau that leach radium into the water supply and release radon into the air. Native Americans living on the Colorado plateau have significantly increased rates of bone cancer from the radium and lung cancer from the radon. Highly toxic depleted uranium continues to accumulate at enrichment plants and depositories. It also needs permanent disposal, not inclusion in military ammunition. Burying these front-end wastes in a way that seals them off from leaking is much easier than sequestering the highly radioactive post-reactor spent fuel and wastes. Lovins pointed out that we do not even understand the chemistry of post-reactor wastes to determine what would contain them for millennia. Lovins also irritated the nuclear industry by pointing out that "hard energy" has higher capital costs than "soft energy" and that nuclear, as the "hardest" energy, has the highest capital costs. Lovins has only supported advanced coal technology, such as fluidized bed combustion, as a transition strategy. Otherwise, Lovins is consistent in supporting a rapid transition to sustainable energy sources.

In 1977, Lovins wrote *Soft Energy Paths: Toward a Durable Peace* to lay out a 50-year transition to soft energy. The capital investment advantages and the health, safety, and community advantages of soft energy again were presented to the disadvantage of the nuclear industry. The minor incident at the Three Mile Island nuclear power plant in 1979 that left half the core melted on the bottom of the pressure vessel destroyed public and investor confidence in nuclear power. There were no new orders; many existing orders were canceled over the next few years. The last commercial nuclear power reactor to be completed in the United States went online in 1994. The nuclear industry has been trying desperately to save itself. Unfortunately, the promotional materials sent out to faculty, libraries, and legislators have often unfairly criticized critics and opponents, have concealed nuclear power's dependency on dirty coal power, have been deceptive and misleading, and have insisted that the choices are limited to nuclear or coal.

There are many false statements and unfair remarks in this article that might be refuted, given unlimited space and time. Let it be noted that "soft energy" is now mainstream and much more cost-effective than 35 years ago. Uranium depletion has sent prices soaring and the mining companies to petition for the



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"This book is a valuable addition for those not familiar with Quaker Friends involvement, and AFSC's supportive actions for Japanese Americans who were sent to the internment camps during this period."

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opening of wilderness areas for open-pit mining; it has led the industry to raise the plutonium option. The nuclear industry talks a good game, but uses its own secret definition of the words, so you are guaranteed not to get what you expected. Recently, I looked at a nuclear industry website that proclaimed the industry's performance rating had gone from 60 percent in 2006 to 90 percent in 2007. A technical breakthrough? No, a redefinition of performance to mean the percentage of hours a plant was delivering power on those days it delivered any power, rather than the previous standard of rating plant performance for any month in which it had delivered power. By the new standard, the nuclear industry could have a 90 percent performance rating if its plants operated an average of only 147 days out of the year, delivering a daily average of less than 40 percent of their rated capacity, or about 16 percent of the industry's rated capacity for the year. I would prefer energy options I know are more than smoke and mirrors.

John Wright Daschke
Bloomington, Ind.

New forms of nuclear energy

This is a response to "A Friend's Path to Nuclear Power" by Karen Street and the "Purting Nuclear Genie Back in the Lamp" Earthcare column by Louis Cox (both in *FJ* Oct. 2008).

We need to build a new breed of nuclear reactors. Small, very safe, and clean nuclear reactors are about to come online in the next few years. The days of the Three Mile Island reactors are gone. Some new reactors are so small they could fit in your garage and

power a city block for 40 years without refueling. South Africa is in the forefront of testing the components of a pebble bed modular reactor (PBMR) that uses high-temperature gases instead of steam and is also considered extremely safe. Recycling nuclear materials will reduce its half-life and the amount of waste to manageable levels. If all our coal-fired, oil, and gas-powered generation plants were converted to nuclear and we eliminated our dirty oil furnaces and boilers there would be ample clean gas or an equivalent clean fuel (hydrogen) for our cars. High-temperature nuclear reactors could even assist in the extraction of the oil sands in Canada and convert coal to a clean fuel source. The biggest hurdle isn't the technology but our fears of nuclear energy, government bureaucracy, and funding. There is a direct correlation between thriving economies and the price of energy. We need to produce abundant low-cost clean power, and that solution is nuclear.

Jerry Taylor
Yardley, Pa.

Prophecy and bitter herb

Thank you for Lizz Roe's article, "Finding the Prophetic Voice for Our Time" (*FJ* Oct. 2008). Like the horseradish on the Sedet plate, it jolted me to turn from her assertion, "Many of us seem to worship in shopping malls, and many of us regard what we buy and consume as a primary source of status, happiness, self-expression," to the continuation of the article in later pages where the text borders a large ad that promises "the living is so EASY" in a "Retirement Community that is guided by Quaker values. Located between the Olive Garden and the Cherry Hill Mall, [this

APPOINTMENT NOT NEEDED

God is not dead as so often is said
Though there seems to be some doubt
I rather suspect it is this instead—
When God is in, we're too often out.

TRYING

"God helps those who help themselves."
I hope I'm not misled.
God knows I have been trying.
Are you sure that's what God said?

Becky Chakov lives in
Bemidji, Minn.

community] offers . . . peace of mind."

How long can we keep this up and maintain our integrity?

Nancy Gabriel
Ithaca, N.Y.

Quaker retirement alternatives?

I really liked the October special issue—peak oil, mindful living, Zeri, QIV.

I see ads for lovely Quaker retirement communities. They are unaffordable for me. Has anyone given any thought to cohousing or co-ops? A situation in which one could purchase, for a modest price, an apartment in a community that would have landscaped common areas—residents could help with upkeep. And maybe a community house with dining hall for weekly common meals. Build it green, with solar roofs.

I spent the summer of '56 in Yellow Springs, Ohio, at an AFSC workcamp (Jim and Dee Bristol were leaders). Best time of my life, outside of having children.

Anyway, it would be so nice to live in a quiet, treed, safe community of like-minded neighbors.

Jean Smith
Wilmington, N.C.

Praying for ideas

Thousands of people pray to God for an answer to global warming. God's work must truly be our own, so at midnight God picks someone and whispers, "Here's a brand new solar idea that will help humanity just a little bit."

An idea? An invention? Isn't that asking for trouble? First off, a number of inventors take their whole lives and throw them at certain inventions. These inventors almost

don't have a life, and sometimes the inventions don't ever work. An inventor is pregnant with her/his growing idea for many years. Second, what happens if the invention succeeds? Does the inventor approve of capitalism? Finally, many inventors get robbed. The movie "Flash of Genius" is about the life of Robert Kearns, whose invention was stolen by Detroit automakers. He had to defend his patent himself, and he finished his last court case 32 years and \$10 million in legal fees after having his original idea. He died in 2005.

So here we have Jonah's dilemma visited upon a very few people. What if some fool could possibly save Nineveh, that city with 120,000 innocent children and many animals, but at a great personal price? Why couldn't a normal person instead write a letter to Congress, go limp while being arrested, go be a missionary, or otherwise do something more honorable?

If God has given a good energy-saving idea to someone in your meeting, please sit with that person in worship and in discernment. Perhaps you prayed for that good idea. Perhaps you yourself might be part of the solution.

Paul Klinkman
Providence, R.I.

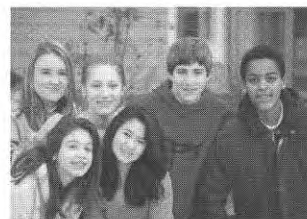
Many cooks are stirring this broth

After reading several energy articles in the October 2008 special issue of FRIENDS JOURNAL on Energy, Climate, and Building Community, I am tempted (led?) to try to fill a hole I sense in the collection—that is to answer the question of how the world community gets from "here" to "there," wherever "there" turns out to be.

I start with a picture on page 25 that reminded me of the terraced mountainsides of Nepal. The terraces are the solution of a similar problem, a food shortage with rising population. They created more land where sun and soil could do their magic dance to create more food. A tremendously costly solution but obviously a payable cost. The modern solution to the continuing population growth on the mountain, or maybe it is only a cheaper solution, is to get an education and then move down off the mountain to other opportunities (and assume that the needed food will be there).

I next thought of a large football stadium chock-full of 100,000 spectators as a proxy for the several billion decision makers who are responding to the increase in relative energy prices. Each in his/her own way every day tries to cope, some reducing consumption, some looking for new

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Instead of recently wet feet.

—Becky Chakov

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supplies, some trying new technologies, some finding opportunities made possible by the new high prices, some doing nothing except paying—in general a fantastic array of possible responses, all being continually imposed on that basic relationship of the supply of and demand for energy. And never under the control of anyone or anything since each decision maker is independent and free to select a response—except when government chooses to tweak the system.

Ah, yes: government; where does it come into the picture? Government can influence the playing field in almost endless ways with education for more rational decisions, investments in technology, tax breaks and the opposite subsidies and penalties, legal requirements and incentives. We might wish for a benevolent dictator who could gather a group of experts to devise and implement a plan to have government maximize its influence for good. But we have a democracy where many wise and good people do work to help government do the right thing. Others learn to use government to protect and enhance self-interest instead of community interest—all, of course, thrown into the mix faced by the billions of decision makers.

And yes, principles can get trampled by baser motivations or—maybe not, if they are strong.

Where it all ends in some distant steady state of “there” no one can predict. “There” may be more desirable or less desirable than the present “here.” Many expect less desirable is more likely. Most probably, we will never get to “there” because some new irritant (maybe a shortage of fresh water) is likely to appear to mess up the system.

John Foster
Leverett, Mass.

The Friends Disaster Service

I was surprised to read the Forum letter by Friend Harold Confer in the October issue of FRIENDS JOURNAL (“The Amish as volunteers”). He had asked if the Quakers had anything like the Amish Disaster Service or the Mennonite Disaster Service. Yes, we do! It’s called the Friends Disaster Service (FDS).

The FDS was created in 1974 after the terrible damage done to the town of Xenia, Ohio, by a monster tornado. It has been in active service ever since, with volunteers traveling to places that have been hit hard by hurricanes and tornados, notably New Orleans in the aftermath of Hurricane Katrina. FDS has also been known to help with the rebuilding of homes and barns owned by individuals who have suffered a loss by fire or the like. FDS also provides food, clothing, and



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shelter to victims of these events.

As a member of Jackson Friends Church in Massillon, Ohio, I have had the privilege to be able to help out with these volunteers, who come from all generations and genders. It is the answering of the call to serve people in need and to serve God.

Rick Artzner
Massillon, Ohio

Henry Cadbury and Back Log Camp

My husband and I both enjoyed so much Susan Corson-Finnerty's interest group at New England Yearly Meeting. I have been meaning to write ever since to ask whether by any chance it is possible to find and send me a copy of the cover of an old FRIENDS JOURNAL. Here is the story of why I want it!

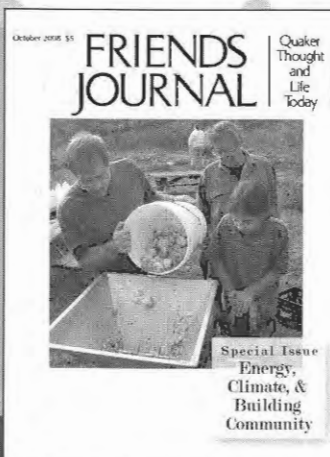
I grew up Congregationalist, but when I was 13, my aunt saw an ad in the *Atlantic Monthly* for a Quaker camp for families in the Adirondacks, called Back Log Camp, on Indian Lake, near Sabeal, New York, and sent the ad to my father. The camp was described as a place where one lived in tents; went on hiking, canoeing, and mountain climbing trips out of camp for up to four days at a time; where one used outhouses, ate all together in a big dining tent; went swimming in and canoeing on the lake. My "indoorsy" aunt wrote to my "outdoorsy" father something like, "This looks perfectly dreadful. Thought you might be interested." And he was, and so was my mother, and so they and my three brothers and I set off to try it out for two weeks. It was my first contact with Quakerism or Quakers.

Being 13, I of course didn't want to go. Especially since I would be in "Ladies End" of camp, tenting with one of the Quaker daughters (Janny Brown, same age as me) of one of the Quaker couples (Tom and Nan Brown) of the large extended Quaker family who owned the camp. When I got that tentmate news, the camp sounded dreadful to me, too. I couldn't imagine tenting with a Quaker girl. She probably would wear a grey dress all the time and a bonnet, for all I knew, and not smile or laugh or be allowed to run.

To make a wonderful long story short, Janny and I quickly became friends, and my fears about her dress, demeanor, and rules were unfounded. She wore jeans and shirts just like me, laughed a lot, and could be a great deal of fun, and carried very heavy packs.

My first Quaker meeting for worship was the day after we arrived at camp. My whole family went because we *always* went to church on Sundays, so if church wasn't available, meeting would be our substitute.

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FRIENDS JOURNAL

And what a meeting for worship that was! In a large, open-faced tent that faced the lake, with a big stone fireplace in front of it with a new back log fully three feet across in it, a fire burning brightly in front of the back log. Between the fire and the lake was an abundance of large green ferns, and a path, sometimes steep, down to the lake. The meeting tent had wooden benches in it, and the floor was of newly cut balsam branches with all the needles on. The smell was heavenly.

The silence in worship was very powerful for me. In my church when we had responses or the general confession or whatever to read together, or hymns to sing, there were always words and phrases in them that didn't speak for me, so I was silent at those places. But here in meeting there was a lot of silence, and no words that anyone was trying to put in my mouth, which felt much more comfortable.

An elderly man many of the people there called "Uncle Henry" spoke in worship, and I don't remember what he said, but I remember the strong strange turning feeling in my heart, and I remember feeling, about his speaking and the worship, "This is what it's all about. This is it. This is true worship."

The elderly man was Henry Cadbury, whose name at the time meant nothing to me. I didn't know that in 1947 he had accepted the Nobel Peace Prize for American Friends Service Committee, or helped translate the Revised Standard Version of the Bible, or that he had written any number of Quaker writings or had steered the American Friends Service Committee for 24 years. I knew that at 74 he could still hike at a good speed; had twinkly eyes, a fine sense of humor, and a quick laugh; was wonderfully kind; read appropriate passages of the Bible to us at morning breakfasts; and was loved by all. He was the patriarch of the camp, the oldest man of the oldest generation running it. He and his wife, Lydia, and the generation below them too, spoke "plain language" to the other Quakers there, and it seemed to me to be the language of love. I remember being absolutely thrilled the first time Uncle Henry called me "thee" when I was perhaps 15. It felt as if I had become an honorary Quaker! And what an honor!

My family found a real home at the camp, and my parents returned for a month every year until it closed in 1968. Two of my brothers and I worked there as teenagers, and one brother married one of Janny Brown's younger sisters. I worked there the summers I was 16, 17, 18, and 19, and fell in love for the first time there.

Working there meant I could be Quaker all summer, though I still had to be Congregationalist during the school year.

It didn't occur to me at that time that I could be more than an honorary or part-time Quaker.

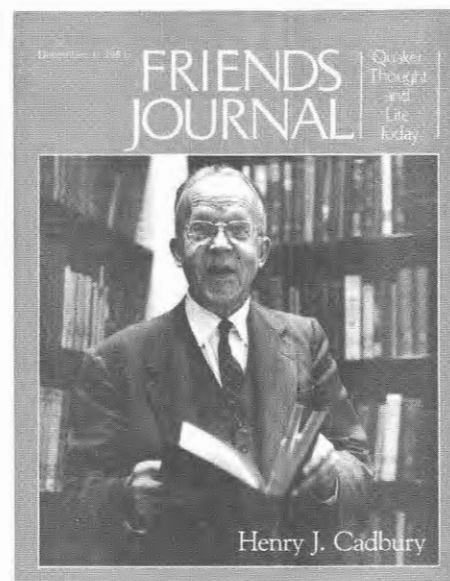
I didn't start attending Quaker meeting away from Camp regularly until I was separated from my husband in my late 20s, and felt free to act on my own. I attended Providence Meeting in Media, Pa., regularly until I moved to New Hampshire, where I attended Concord Meeting regularly until I moved nearer to Monadnock Meeting, where I finally joined at the age of about 38, maybe 25 years after my first Quaker meeting at Back Log Camp, where I now know I had been converted to Quakerism.

As a gift to new members at that time Monadnock Meeting gave gift subscriptions to FRIENDS JOURNAL. Every day I would go to our mailbox with anticipation, hoping my first copy had arrived. And finally it did. I peeked in the mailbox, and saw it, folded over so I couldn't see the cover, but I knew this was it. I pulled it out, unfolded it eagerly, and to my surprise and delight, there was "Uncle Henry" Cadbury on the cover, smiling welcomingly, directly at me, as if to say, "Well, Allison, it's about time!"

I have no idea where my first, welcoming, copy of that FRIENDS JOURNAL is now. I would give a lot to have it. But is there any easy way to find out what issue it was? I would love to frame it and put it on my wall: A testament to perseverance or to the power of Quaker worship, or the Quaker influence in my teenage life, or maybe, more simply, to the power of God working in my life.

Allison Randall
Temple, N.H.

[Here is the cover of the December 1, 1983, issue. —Eds.]



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Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3264. (617) 227-9118. Overnight and short-term accommodations also available. <directors@bhfh.org>, <www.bhfh.org>.

Looking for a creative living alternative in New York City? Pennington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Sofia Community, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066.

SEATTLE Quaker House—University Friends Meeting. Two travelers' rooms/shared bath. Free parking. Microwave/refrigerator. Close to Metro/University of Washington. \$35-\$45. (206) 632-9839 or <quakerhouse.sea@gmail.com>.

Pittsburgh—Well located, affordable third-floor (walkup) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meeting-house, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

William Penn House & Washington Quaker Workcamps. Washington, D.C., Quaker Center on Capitol Hill offering hospitality, meeting space, and worship. Offering workcamp opportunities for youth, peace studies seminars for educators, and seminars for all ages. Leadership training for Quaker young adults through our internship program. All are welcome. <www.WmPennHouse.org>, <info@WmPennHouse.org>. (202) 543-5560. 515 East Capitol St., SE, Washington, D.C. 20003.

Santa Fe—Charming, affordable adobe guest apartment with kitchenette at our historic Canyon Road meetinghouse. Convenient to galleries and downtown. More at <santa-fe.quaker.org>. Reservations <guestapartment@yahoo.com> or (505) 983-7241.

Marni's House, Martha's Vineyard, MA. Contemplative summer/fall B&B. Informal, contemporary, crafts, natural light, sybaritic baths, tranquil setting. Peaceful oasis for hectic lives. Bike to ferry, town, beach. For brochure/information/reservations: (508) 696-6198, <marnivh@vineyard.net>, <www.marnishouse.com>.

QUAKER HOUSE, Managua, Nicaragua. Simple hospitality, dorms, shared kitchen or catering, meeting space, Internet, laundry, library. For individual travelers, volunteers and groups <managua@pronica.org>, <www.pronica.org>, (011) 505-266-3216, (727) 821-2428.

Books & Publications

Western Friend (formerly *Friends Bulletin*), a magazine by Western Friends, supporting the spiritual lives of Friends everywhere. Subscription \$29, 10 issues, 6 month intro subscription just \$10. Email for free sample copy. <editor@westernfriend.org>. *Western Friend*, 833 SE Main St. Mailbox #138, Portland, OR 97214. Visit <westernfriend.org> for news, photos, more.

Pendle Hill Pamphlets are timely essays on many facets of Quaker life, thought, and spirituality, readable at one sitting. Subscribe to receive six pamphlets/year for \$25 (US). Also available: every pamphlet published previously by Pendle Hill. (800) 742-3150 ext. 2 or <bookstore@pendlehill.org>. <www.pendlehill.org>.

www.vintagequakerbooks.com.
Rare and out-of-print Quaker journals, history, religion. Vintage Books, 181 Hayden Rowe St. Hopkinton, MA 01748; E-mail: <vintage@gis.net>.

Classical Guitar CD: Still Life and Simple Dreams by Juilliard-trained Keith Calmes. A great gift. \$12 includes shipping. 1770 Belmar Blvd. Wall, NJ, 07719; 215-880-0780; <keithguitarcalmes@yahoo.com>; <www.keithcalmes.com>.

Opportunities

Events at Pendle Hill

January 16-18: **Recording: Spiritual Discipline and Communal Gift**, with Mario Cavallini and Sondra Ball; and **Qi Gong: Powerful, Simple Self-Care**, with Kevin Greene
January 23-25: **Compassionate Communication**, with Jane Connor and Pamela Freeman
January 25-29: **Prayer: No Strings Attached**, with Chris Ravndal
January 30-February 1: **On Being Gathered: Meeting Growth and Revitalization**, with Deborah Haines
February 1-5: **Singing Our Souls**, with Niyonu Spann
February 6-8: **Sacred Compass: The Way of Spiritual Discernment**, with Brent Bill; and **Clerking**, with Deborah Fisch and Bill Deutsch
February 20-27: **A Mindfulness Meditation Retreat**, with Mary Grace Orr
Contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6023. (800) 742-3150, extension 3. <www.pendlehill.org>



ESR Spirituality Gathering, Saturday, March 7, 2009, Spirituality in a Multi-Faith World, with speaker Dr. M. Thomas Thangaraj. Plan to join us! For more details: Mandy at (800) 432-1377 or <fordma@earlham.edu>

African Summer Workcamps 2009. AGLI—the African Great Lakes Initiative of Friends Peace Teams is sponsoring intergenerational workcamps in Burundi, Kenya, and Rwanda. Two-day Orientation begins June 21 near Washington, D.C. Workcamps end July 25. Workcampers assist with building or rebuilding clinics, schools, and peace centers—no skills needed. Open to all ages. Learn more at <www.aglionline.org> or contact Dawn Rubbert—<dawn@aglionline.org>.

THE PEACEABLE TABLE

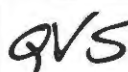
A Free Online Journal for Quakers and Other People of Faith
<www.vegetarianfriends.net>

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts (\$25/year), and share your work with Friends in our exciting quarterly, "Types and Shadows." Seeking short fiction and non-fiction, poetry, drawings, B&W photos, and NEWS of Quaker art/artists. Help create a new chapter in Quaker history! Info: FQA, c/o PYM, 1515 Cherry St., Philadelphia, PA 19102. E-mail submissions OK. <fqa@quaker.org>. <www.quaker.org/fqa>.

Do you care about the future of the Religious Society of Friends?

Support growing meetings and a spiritually vital Quakerism for all ages with a deferred gift to Friends General Conference (bequest, charitable gift annuity, trust). For information, please contact Michael Wajda at FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107; (215) 561-1700; <michaelw@fgcquaker.org>.



Call to Service: Quaker Volunteer Service supports volunteers to follow their leadings in full-time work for peace, justice and community, grounded in Quaker spirituality. For Information: <www.57thStreetMeeting.org/Call.pdf>.

To consider mountain view retirement property in Arizona, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Telephone: (937) 728-9887

Connecting Friends Crossing Cultures Changing Lives

**Vincula a los Amigos
Sobrepasa Barreras Culturales
Cambia Vidas**



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

Bolivia Community Service Trip, June 2009. Work with rural villagers on Quaker funded projects. Meet Bolivian democratic reform leaders. Hike Inca ruins, Lake Titicaca. Optional extension Peru, Machu Picchu. Reserve early February. <www.TreasuresoftheAndes.com>. (707) 823-6034.

Peaceful ridge-top sanctuary hosting workshops with Quaker-related themes, group retreats and individual sojourns. See our website for a full program listing. **Woolman Hill Quaker Retreat Center**, 107 Keets Road, Deerfield, MA 01342; (413) 774-3431; <www.woolmanhill.org>.

Costa Rica Study Tours: Visit the Quaker community in Monteverde. For information and a brochure contact Sarah Stuckey: +011 (506) 645-5436; write: Apdo. 46-5655, Monteverde, Costa Rica; e-mail: <crstudy@racsa.co.cr>; <www.crstudytours.com>; or call in the USA (937) 728-9887.

Casa de los Amigos, a Quaker peace and hospitality center in Mexico City, seeks volunteers to serve 3-12 months. Foster community, build peace, live simply. Accommodations provided, Spanish proficiency required. <www.casadelosamigos.org>, <amigos@casadelosamigos.org>.

Personals

QuakerSingles.org

Connect with like-minded Friends.
Forums, Photos, Private Messaging, and more
It's Friendly, It's Free, It's Fabulous
Contact: <peer@quakersingles.org> (336)-669-7164

Positions Vacant

New England Friends Home, Hingham, Mass., an assisted living facility for 18 residents, seeks Director, May 2009. NEFH owned/operated by N.E. Yearly Meeting. Request info <NEFH@verizon.net> or call (781) 391-0783.

Volunteer Internship at Ben Lomond Quaker Center, a retreat and conference center near Santa Cruz, CA. Residential, flexible term. Great opportunity to grow spiritually and work in all areas of this Quaker nonprofit. Mountains, redwoods, housing, stipend, and benefits provided. Singles and couples both welcome. Application deadline, April 1. Call (831) 336-8333; e-mail <mail@quakercenter.org> for info.

Monteverde Friends School, a Pre-K-12, bilingual Quaker school in cloud forest in Costa Rica, seeks director and teachers for 2009-2010 school year. Job descriptions and applications at <www.mfschool.org>.

Assistant Administrative Secretary—Friends Meeting of Washington (DC):

The Friends Meeting of Washington (D.C.), a large, urban, un-programmed meeting belonging to both FGC and FUM, seeks an assistant administrative secretary, to begin in the summer of 2009. Interested applicants should contact <FMW.DCFriends@verizon.net> for a copy of the complete job description, which will be available after approx. January 20, 2009.

Quaker pastor sought by Mt. Airy Friends Meeting (NC). Part-time employment now with expectations of growing to full-time. For more information call: 336-786-5929.

Centre Monthly Meeting in Northern DE is looking for a **First Day School Education Teacher**. Experience with children and teaching preferred. Please call or e-mail Dela Bryan (302) 475-2189 or <Dela@delacoach.com>.

Real Estate

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) 398-3581.

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 Ourme, 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>.

Palm Springs, CA. 2 Bedroom, 2 Bath Condo with patio. Sunny, convenient, quiet. Pool on property. Internet. 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 at 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:

Urtie 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
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>.

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

FRIENDS HOUSE
Continuing Care Retirement Community
Friends House is located in beautiful Northern California. Assisted living, skilled nursing, and garden apartments for independent living are situated on seven level acres. Residents participate in governance, educational programs, entertainment and hospitality activities, and share a well-maintained library of 5,500 cataloged volumes, an abundance of edible landscaping, and a fitness center. Friends House, a not-for-profit corporation, was organized by unprogrammed Friends. 684 Benicia Dr., Santa Rosa, CA 95409. (707) 538-0152.
<www.friends-house.org>
RCFE #496801929, SNF #010000123, COA #220

Schools

Friends School of Portland
An Independent Quaker school for grades Preschool-8
Learning based on inquiry, reflection & action
<www.friends-school-of-portland.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.unitedfriends-school.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@arthurmorgan-school.org>. 60 AMS Circle, Burnsville, NC 28714. <www.arthurmorgan-school.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 central 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>.

By phone on-the-go clearness for following your leadings. Quaker with 35 years' experience offering personal life coaching at a reduced rate for Friends. (FAQ at <www.coachfederation.org>.) M.Ed. in Counseling, School of the Spirit graduate, CTI trained <www.thecoaches.com>. Call Susan Swanson at 406-529-6937. My leading is carbon neutrality-deep discount if this is yours as well!

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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2204 Salisbury Road South
Richmond, IN 47374
(610) 909-8385
HFreeAssoc@aol.com

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

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>.

CYRANO
Consulting Services
Doing business with Germans or in Germany?
Of course they speak English. But they'll respect you more if your point person writes and speaks to them in German. Associate professor of German available to do so on your behalf.
<meisterp@uah.edu> <cyranoconsulting.net>
Please mention **Cyrano Consulting Services** in your subject line. Call (256) 725-2053 or (256) 824-2347

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

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>.

Summer Rentals

Prince Edward Island, 3.5 bedroom house, simple living, private, over a mile of shoreline on a beautiful bay. In the Canadian maritimes with many Celtic & Acadian cultural events. US \$650/wk. Contact: <rnelsax7@yahoo.com> or (608) 280-0882.

MEETINGS

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

♿ = Handicapped Accessible

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

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

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

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), <tmfriendshouse@hotmail.com>.

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

BOTSWANA

GABORONE—phone/fax (267) 394-7147, <gudrun@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: 02-295-2741.

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.

California

ARCATA-11 a.m. 1920 Zehndner. (707) 826-1948.
BERKELEY-Unprogrammed meeting. Worship, 9 a.m. and 11 a.m. 2151 Vine St. at Walnut. (510) 843-9725.
BERKELEY-Strawberry Creek, P.O. Box 5065, Berkeley, CA 94705. (510) 524-9186. Unprogrammed worship and First-day school, 10 a.m. At Berkeley 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 Shul, halfway between Mendocino and Ft. Bragg. (707) 937-0200.

MODESTO-Unprogrammed worship 10 a.m. e-mail: <fernhaven@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 <nnapanel@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.

DURANGO-Unprogrammed worship, First-day school, and adult discussion. 803 County Rd. 233. (970) 247-0538 or (970) 247-5597. Please call for times.

FORT COLLINS-Meeting for worship and First-day school, 10 a.m. 2222 W. Vine. (970) 491-9717.

Connecticut

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

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

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

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

NEW MILFORD-Housatonic Meeting. Worship and First-day school. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 355-9330.

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

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.

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

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

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) 634-9443 or (912) 638-7187.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship and lunch at alternating locations. Call (808) 322-3116, 325-7323.

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

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

Idaho

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

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

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

Illinois

BLOOMINGTON-NORMAL-Sunday morning unprogrammed worship at 11 a.m. in homes. Newcomers welcomed. Please call Meeting Clerk Larry Stout at (309) 886-2704 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 Lombard Ave. (Exit I-355 at Maple Ave., East 3 blocks, turn right on Lombard) 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>.

Indiana

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

FALL CREEK-Unprogrammed worship at 10 a.m., children's First-day School at 11 a.m. Conservative meeting for worship on the 1st First Day of each month at 1 p.m. Historic rural meeting, overnight guests welcome. 1794 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) 856-3468. <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.

PAULINA-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.

BRUNSWICK-Unprogrammed worship 10 a.m. 56 Elm St. (Rt.24), Topsham. (207) 725-8216.

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

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

FARMINGTON AREA-Unprogrammed meeting for worship, 10–11 a.m. 227 Main St., Farmington. Telephone: (207) 778-3168 or (207) 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 Metzert 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. Boyds. Children's program and weekly potluck. (301) 540-7828.

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.

ANDOVER-LAWRENCE-Worship: Sundays at 2 p.m. Forest Street Union Church, 15 Forest Street, Methuen, Mass. (978) 470-3580.

BOSTON-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: (617) 227-9118.

CAMBRIDGE-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq. off Brattle St.). Phone: (617) 876-6883.

CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road.

FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1281.

♣ **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/minnfm>.

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.rochestermfnd.org>.

♣ **ST. PAUL**-Prospect Hill Friends Meeting. Meets Sun. 4 p.m. Call (612) 379-7386 or (651) 645-7657 for current information.

♣ **ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Adult Education, First-day school, and meeting for worship with attention to business (651) 699-6995.

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

Mississippi

OXFORD-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed, e-mail: <n.n.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.

GORIC-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.aquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (near intersection of Pitney and Jimmy Leeds.)

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

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

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

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

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

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

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

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

MARLTON-See **CROPWELL**.

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

<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 <mimm1802@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.

RANOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <7janney@aol.com>.

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

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

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

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

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

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

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

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

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

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

New Mexico

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.

ALFRED-Worship 10:30 a.m., 6 West University St.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 923-1351.

BROOKLYN-Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 026213, 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@portjeff.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).

ROCHESTER-84 Scio St. between East Avenue and E. Main St. Downtown. Sept.-May 9:45 Adult RE. 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 Poppham 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 Clotfelter, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-5487.
GREENVILLE-Unprogrammed worship and First-day school. (252) 758-6789.
HICKORY-Unprogrammed worship, First-day school 10:30 a.m., forum 11:30 a.m. 125 3rd St. NE, Hickory, N.C., (828) 328-3334.
RALEIGH-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, N.C. (919) 821-4414.
WILMINGTON-Unprogrammed worship 11 a.m. Discussion 10 a.m., 202 N. 5th Street at Chestnut, Call (910) 251-1953.
WINSTON-SALEM-Unprogrammed worship 9:30 a.m. Meg Zulick (336) 725-2377, e-mail <zulickm@gmail.com>.
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, 10:30 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.
KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. Barb Warrington. Phone: (330) 342-3503.
MARIETTA-Mid-Ohio Valley Friends, Betsey Mills library, 300 Fourth St., first Sunday each month. 10:30 a.m. Phone: (740) 373-5248.
 & **OVERLIN**-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@sssnet.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, Ore. Singing followed by worship starting at 10 a.m. Sundays. (503) 230-7181. <www.bridgedcitymeeting.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) 884-8265.
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 Linda 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_mms/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.
GAP-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmontown Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.
GOSHEN-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.
 & **GWYNEDD**-Worship 9:30 a.m. to 10:30 a.m. Adult FDS 10:45 a.m. Fellowship 11:45 a.m. to 12:15 p.m. Business meeting 3rd First Day of the month 10:30 a.m. Summeytown Pike and Rte. 202. (215) 699-3055. <gwyneddfrinds.org>.
HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. (717) 232-7282. <www.harrisburgfrinds.org>.

HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 12:30 pm. at the College, Commons Room. Buck Lane, between Lancaster Pike and Haverford Rd.
 & **HAVERTOWN**-Old Haverford Meeting. East Eagle Rd. at St. Denis Lane, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.
HORSHAM-First-day school (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.
HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4038.
INDIANA-Meeting 10:30 a.m., (724) 463-9827.
 & **KENDAL**-Worship 10:30 a.m. Kendal Center, Library. U.S. Rte. 1, 31/2 mi. S of Chadds Ford, 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. 1100 Tulane Terr. (717) 292-7622.
LANSDOWNE-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 10-10:30 a.m. 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.milvillefrinds.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 19040.
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.
POCONOS-Sterling-Newfoundland Worship Group, under the care of North Branch (Wilkes-Barre) Meeting. (570) 689-2353 or 689-7552.
QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.

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

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

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

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

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

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

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

TOWANDA-Meeting for worship, unprogrammed. 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>, 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>.

& **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) 862-6685.

RIO GRANDE VALLEY-Unprogrammed worship 10:30 a.m. Sundays. <www.rgvquakers.org>. (956) 686-4855.

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

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

Utah

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The 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 10:30 a.m. Adult discussion, 9:15 a.m. to 10:15 a.m. Singing, 10:15 a.m. Children's program, 10:30 a.m. to 11:30 a.m. Rte. 5, north of village, Putney. (802) 387-5500 (meetinghouse machine).

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.

CHARLOTTESVILLE-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>.

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>. <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, Wmbg. VA 23187. (757) 887-3108. <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>.

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 Minger (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: <chakoian@mailbag.com>.

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. <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. 551 West Main St. #214. (608) 242-9029. Unprogrammed worship, Sunday 10:30 a.m. <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.

PENDLE HILL

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What Can We Learn from Their Interactions?

a short course with Vanessa Julye and Donna McDaniel

APRIL 26-MAY 1

LIGHT THEN AND NOW

A Tour of Quaker Philadelphia

a short course with Stan Banker

MAY 3-7

MIXED BLESSINGS

The Legacy of William Penn

a short course with Paul Buckley

MAY 10-14

HOWARD AND ANNA BRINTON

and the Invention of Modern Quakerism

with Anthony Manousos

MAY 15-17

BLACK FIRE

Black Quakers on Spirituality and Human Rights

a weekend with Hal Weaver and Stephen W. Angell



QUAKER PRACTICE

APRIL 24-26

ADVANCED CLERKING CLINIC

a weekend with Arthur Larrabee

MAY 8-10

LIVING IN INTENTIONAL COMMUNITY—QUAKER STYLE

a weekend with Peggy O'Neill, Don Miller, and Janett Forte

MAY 15-17

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JULY 10-12

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JULY 25-27

INQUIRERS' WEEKEND: Basic Quakerism

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OXFORD-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed, e-mail: <nan.n.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., Springfield, 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.aquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (near intersection of Pitney and Jimmy Leeds.)
BARNEGAT-Worship 10 a.m., 614 East Bay Ave. Visitors welcome. (609) 698-2058.
CINNAMINSON-Westfield Friends Meeting, 2201 Riverton Rd. Meeting for worship 11 a.m., First-day school 10 a.m. (856) 829-7569.
CROPWELL-Meeting for worship 10 a.m. Old Marlton Pike, one mile west of Marlton.
CROSSWICKS-Intergenerational assembly 9:30 a.m. September/June. Meeting for worship and First-day school 10 a.m. September/June. Meeting for worship 9:30 a.m. July/August. 15 Front St., Crosswicks. (609) 298-4362. Secretary in office Wednesday mornings.
DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-0651.
GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye Grease 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.

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.
ALFRED-Worship 10:30 a.m., 6 West University St.
AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 923-1351.
BROOKLYN-Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 026123, Brooklyn, NY 11202.
BUFFALO-Worship 10:30 a.m. 1272 Delaware Avenue. (716) 892-8645 for further information.
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.

First-day school 10:30 a.m. 120 Quaker Rd. (914) 390-3170.

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 <elearnad@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).
ROCHESTER-84 Scio St. between East Avenue and E. Main St. Downtown. Sept.-May 9:45 Adult RE. 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 Poppham Rd. (914) 472-1807 for recorded message.

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. Torn (252) 728-7083.

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

BREYARD-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-Friends 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 Clotfelter, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-5487.

GREENVILLE-Unprogrammed worship and First-day school. (252) 758-6789.

HICKORY-Unprogrammed worship, First-day school 10:30 a.m., forum 11:30 a.m. 125 3rd St. NE, Hickory, N.C., (828) 328-3334.

RALEIGH-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, N.C. (919) 821-4414.

WILMINGTON-Unprogrammed worship 11 a.m. Discussion 10 a.m., 202 N. 5th Street at Chestnut, Call (910) 251-1953.

WINSTON-SALEM-Unprogrammed worship 9:30 a.m. Meg Zulick (336) 725-2377, e-mail <zulickm@gmail.com>.

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.

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. Barb Warrington. Phone: (330) 342-3503.

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

& **OVERLIN**-Unprogrammed worship Sundays, 10:30 a.m. Kendal at Oberlin and when Oberlin College is in session 10:30 a.m. A.J. Lewis Environmental Bldg., 122 Elm St., Oberlin. Other times 10:30 a.m., Kendal at Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Call (440) 774-6175 or <ranchbim@juno.com>.

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@sssnet.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, Ore. Singing followed by worship starting at 10 a.m. Sundays. (503) 230-7181. <www.bridgecitymeeting.org>.

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

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

FLORENCE-Unprogrammed worship (541) 997-4237.

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

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

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

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

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

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.

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

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

& **GWYNEDD**-Worship 9:30 a.m. to 10:30 a.m. Adult FDS 10:45 a.m. Fellowship 11:45 a.m. to 12:15 p.m. Business meeting 3rd First Day of the month 10:30 a.m. Sunnyside Pike and Rte. 202. (215) 699-3055. <gwyneddfriends.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.harrisburgfriends.org>.

worship 10:30 a.m.; 11:00 a.m. 1st day school 10:30 a.m. at the College, Commons Room, Back Lane, between Lancaster Pike and Haverford Rd.

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

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

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4038.

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

& **KENDAL**-Worship 10:30 a.m., Kendal Center, Library, U.S. Rte. 1, 3 1/2 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.kennettfriends.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 <lewisburgfriends@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 10:10-10:30 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.millvillefriends.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.newtownfriendsmeeting.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 19044.

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.

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

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

North Sixth St. (610) 372-5345.
SOLEBURY-Worship 10 a.m., First-day school 10 a.m. Sagan Rd., 2 miles NW of New Hope. (215) 297-5054.
SOUTHAMPTON (Bucks Co.)-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.
SPRINGFIELD-Meeting 11 a.m. 1001 Old Spout 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>, 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.

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>.
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 (882) 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) 862-6685.
RIO GRANDE VALLEY-Unprogrammed worship 10:30 a.m. Sundays. <www.rgvquakers.org>. (956) 686-4855.
SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.
TEXARKANA-Unprogrammed meeting for worship, Saturdays 10 a.m. 3500 Texas Blvd. For information call (903) 794-5948.

Utah

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The 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 10:30 a.m. Adult discussion, 9:15 a.m. to 10:15 a.m. Singing, 10:15 a.m. Children's program, 10:30 a.m. to 11:30 a.m. Rte. 5, north of village, Putney. (802) 387-5500 (meetinghouse machine).
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.
CHARLOTTESVILLE-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.HemdonFriends.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.

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>. <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, Wmbg, VA 23187. (757) 887-3108. <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>.

Washington

AGATE PASSAGE-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komedal Rd. Info: (360) 697-4675.
BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.
BELLINGHAM-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 Minger (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: <chakoian@mailbag.com>.
MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. <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. 551 West Main St. #214. (608) 242-9029. Unprogrammed worship, Sunday 10:30 a.m. <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.

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ARE WE STILL A DANGEROUS PEOPLE?

Changing the World by Being a Changed People

a weekend with Marge Abbott and Peggy Senger Parsons

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What Can We Learn from Their Interactions?

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APRIL 26-MAY 1

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a short course with Stan Banker

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MIXED BLESSINGS

The Legacy of William Penn

a short course with Paul Buckley

MAY 10-14

HOWARD AND ANNA BRINTON

and the Invention of Modern Quakerism

with Anthony Manousos

MAY 15-17

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a weekend with Hal Weaver and Stephen W. Angell



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MAY 8-10

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JULY 25-27

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