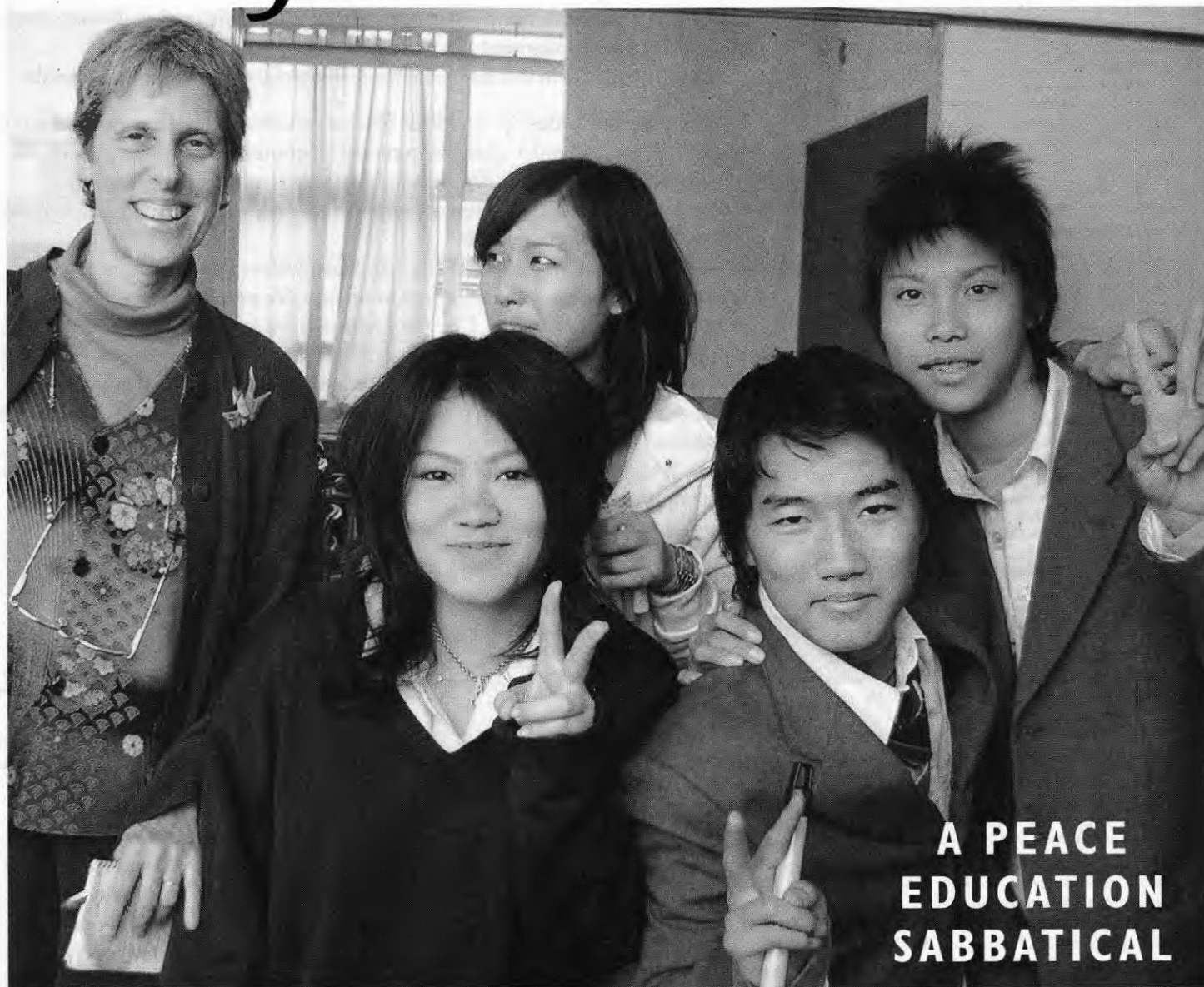


FRIENDS JOURNAL

Thought
and
Life
Today



**A PEACE
EDUCATION
SABBATICAL**

**CROSSING THE
BORDER**

**LISTENING
TO LINCOLN**



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It's in the Air

With change in the air these days, I find myself reassessing my commitments of time and energy—and I sense that many others, perhaps even across the globe, are doing the same. Our perceptions seem to be shifting about what is needed: what matters most, for ourselves and for the well-being of our planet. Simply put: there seems to be more interest in *community*, and (at least in our aspirations) less self-centeredness.

For me, the articles in this issue offer some evidence from the world of Friends:

- In "Crossing the Border" (p. 6), Heidi Blocher experiences a sudden transformation at the U.S.-Mexican border when she connects emotionally with a stranger.
- In "Listening to Lincoln" (p. 9), Burton Housman is called to heightened awareness, sensitivity, and involvement with veterans who, in increasing numbers, are surviving war with severe wounds.
- In "A Peace Education Sabbatical" (p. 14), Susan Gelber Cannon, during a school year of travel, learns rich lessons on how to be an active peacebuilder.
- In "My Spiritual Journey" (p. 17), Mary Margaret McAdoo, whose meeting asked her to present her spiritual life story, writes of how the presence of acceptance and of forgiveness—which she found in a 12-step program, and which she sees as elements of peace—have empowered her. (Many meetings are asking their members to present their spiritual journeys; more such accounts will appear in future issues.)
- And in "Happy Birthday, Mercer Street Friends" (p. 19), Andrea Lehman tells how 50 years of Friends service to Trenton (N.J.) Meeting's surrounding population has changed lives.

From January 13 to 17, I attended an ecumenical Peace Gathering at Arch Street Meetinghouse in Philadelphia, and I experienced a similar sense of shifting and growing engagement in the work of community. FRIENDS JOURNAL plans to present some highlights of that gathering in our May issue.

—Robert Dockhorn

In a letter sent to our subscribers last November, we told you we needed to raise \$48,186 by December 31 from individuals and meetings, in order to stay on budget. We are delighted to report that we received a very heartening response to that message and we are, in fact, still on budget for this year. We thank everyone who has given us gifts above the price of their subscriptions. The benefits of the generosity of our donors accrue to all the people touched by this magazine—our readers, their families, meeting members, seekers who come across friendsjournal.org on the web. Subscription and advertising income alone cannot support our work and the ministry it performs. We are very grateful for the generosity of our donors, who make it possible for us to bring you this magazine. Thank you!

—Susan Corson-Finnerty

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*Cover photo courtesy of Susan Gelber Cannon:
Susan with a group of students in Japan
during her peace education sabbatical*

A prerequisite for nonviolence

In his article "The Power of Fearful Faithfulness" (*FJ* June 2008), Steve Chase writes that he has seen the writings of several Quakers who "harden themselves against the transforming power of fearful faithfulness by finding a 'spiritual' justification for ignoring the healing call to help build up the reign of God's love and justice in our communities." He urges us not to wait on inner peace or spiritual maturity before becoming active and following our leadings.

I must agree that waiting for inner peace and spiritual maturity can be a lifelong dream that never comes to fruition. However, what I did not see in this article was the prime prerequisite for undertaking nonviolent action, especially civil disobedience. I believe that in order to be effective I must respect those with whom I disagree. They have a lifetime of experience that has led them to their present beliefs and actions. They are human beings with the same needs as mine. I may not agree with them, but I need to be open to learning from them. Although I am clear about what I want to see happen, I cannot be so wedded to the outcome that I will feel I have failed if they refuse to change their beliefs or their behavior. After all, as Friends we believe that if an action is the will of God, "way will open."

Deborah Wood
Sleepy Hollow, N.Y.

The consequences of a war live on

While the need for reparations for slavery [see "Quakers and Reparations for Slavery and Jim Crow" by Jeff Hitchcock (*FJ* June 2008) and subsequent *Forum* responses—eds.] has entered our consciousness and consciences, our nation's greatest land grab was stealing northern Mexico. The U.S.-Mexican War (1846-1848) goes unremembered and largely unrecompensed. The shameful treatment of Mexican migrants just adds to the ways white Christians have dealt with slavery as well as with American Indians, Chinese, Japanese, and other immigrants.

This "dirty little war" (so called by a *Washington Post* reporter at the time) has been ignored by all but a few historians and most history teachers. President James Polk planned the expansion of U.S. territory into the Southwest and California. Polk and his cronies wanted to solidify Texas as a

slaveholding state and extend slavery all the way to the Pacific Ocean through Mexico, which prohibited slavery. So he sent Zachary Taylor to cross into Mexican territory and a flotilla of ships to lie off California until the war started.

Atrocities committed by Yankee troops were so egregious that a significant number of Irish Catholic soldiers deserted and fought with the Mexicans as the San Patricio Brigade. Henry David Thoreau wrote *Civil Disobedience* in response to the war and refused to pay his taxes.

The first battles were fought before Congress had an opportunity to declare war. Ulysses S. Grant fought there and declared in his memoir 40 years later that, "We were sent to provoke a fight, but it was essential that Mexico should commence it." Polk lost the House of Representatives during the midterm elections over "his war." The war produced a large number of trained officers ready for the Civil War.

For \$15 million, the U.S. got the present states of New Mexico, California, Nevada, Utah, Wyoming and parts of Arizona, Kansas and Colorado. The rest of Arizona was purchased for \$10 million. Consider the amount of wealth rightfully belonging to Mexico that has been taken out of these states over the years. At least 90 percent of the Mexicans who stayed in New Mexico lost their land. Their Spanish land grants are still being adjudicated.

Shouldn't Mexicans have the opportunity to make a living in the land that we *norteamericanos* have plundered?

More information can be found at <www.pbs.org/kera/usmexicanwar>.

Perry Treadwell
Atlanta, Ga.

Thank you, colonists

In his article, "Nairobi: Impressions of a Newcomer" (*FJ* Jan.), David Morse makes the sweeping statement that "Much of Kenya's so-called 'tribalism' is a legacy of colonial rule." Native peoples in Sub-Saharan Africa were organized into tribes long before Europeans colonized that part of the world, and bloody tribal conflicts already were part of the landscape when they arrived. Dr. Albert Schweitzer, recipient of the 1951 Nobel Peace Prize who spent a great deal of time in the French Colony of Gabon, writes in *My African Notebook* (1937):

When long-resident natives of the district express to me their discontent at being ruled by the whites, I answer that without the white man they

would no longer be in existence, because they either would have slaughtered each other or ended in the Pahouin [a cannibalistic tribe] cooking pots. To this they have no answer. In general—manifold and heavy as is the guilt of the white people all over the world in the matter of colonization, yet they may claim on their own behalf that to the races they have subjected they have in so far brought peace that they have put an end to the senseless wars which constantly raged among them.

Two legacies of colonial rule in former British colonies like Kenya (although often flouted) are representative democracy and the rule of law. Other colonial legacies include exposure to Western innovations such as antibiotics, electrical power, and modern modes of transport. Common languages (e.g., English and French) made communication more efficient, the rule of law made life safer and more predictable, and democratic principles gave ordinary people a say (at least in theory) after independence. Africans' respect for the cultures of their former colonizers is such that millions have flocked to Britain, France, Spain, and Germany which are, in turn, being colonized by immigrants from the Third World.

Howard Fezell
Shepherdstown, W.Va.

News/Views launches a website

Over 28 years ago, the Atlanta (Ga.) Meeting printed the first issue of *News/Views*, a selection of articles on national and international issues clipped from the mainstream press. Our choices have been based on the determination to present articles reflecting the following objectives:

- A world free of war and the threat of war
- A society with equity and justice for all
- A community where every person's potential may be fulfilled
- An Earth restored and protected for future generations

Over the years, using only word of mouth, this totally volunteer venture amassed a readership in 44 states and 5 other countries. For me, its editor, it has brought the welcome realization that we were fulfilling a need as well as forming friendships of lasting joy.

However, the rising cost of postage and

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Healthcare not warfare

Dave pulled up to our "Eyes Wide Open—Ohio" exhibit at dawn on a Sunday morning. Dave, a Marine veteran of the April 2005 assault on Fallujah, had just finished night shift on his factory job. He walked slowly, looking at the names on the empty combat boots arranged in formation on the courthouse steps of our small town. Visibly upset, his walk is unsteady, like one weak at the knees from unexpected emotion. I go out to greet him.

"What is this about?" He is now collected, a Marine, ready to fight those who do not value his service, do not value the war he gave so much for. My friend Tom has noted that our Eyes Wide Open/Cost of War exhibit has been a safe place to talk about the war. Good; that is why these empty hoots and shoes are here, to be seen and felt with open eyes and heart. Many have been angry, use one-finger gestures, yelling, "They died for you! That's why!" Tom, Jake, and I quietly respond to these affronted ones that we are sorry they died at all, and that so many Iraqis died.

Dave's fists are clenched but his eyes are lost. He relaxes visibly and the words come when he sees my Veterans for Peace hat, as I tell him that I had served with the U.S. Army 256th Evacuation Hospital. Granted, I saw no wartime action; but I was trained to treat the casualties. I tell Dave he looks wounded.

Looking at our photo display of Ohio troops KIA, Dave tells me about each of his three buddies killed when their Blackhawk went down over Fallujah. We seek out the boots with their names. This one was married; this one's girl-friend dumped him a month before he was killed; this one joined up to escape his Ohio rust-belt town. Dave was assigned to be on that Blackhawk that morning; a last minute detail put him on

another ship.

Dave was promised that the Marines would make him a man, give him an employable skill. Instead, he is 70-percent disabled from posttraumatic stress disorder. He is embarrassed that this "stupid job" is all he can do now. He has trouble sleeping, from the PTSD and the night shift work. I look at the infant Iraqi shoes as Dave drives home. I am glad we were here for Dave.

Rose came to my emergency department (ED) when her blood pressure got so high and her headache so bad she couldn't work. Rose's job cleaning hotel rooms does not provide health insurance. She cannot afford her blood pressure medicine or her husband's diabetic care. Her husband was laid off in the economic downturn and lost the health insurance he had had through his former job. He does day labor now. Rose is grateful when someone leaves a tip for the housekeeping staff when they check out from the inn. I think of Ruth gleaned in the fields.

I write Rose a month's prescription for blood pressure medicine, one I know is on Wal-Mart's four-dollar list. I send her home

from the ED, knowing her month of meds is a temporary Band-Aid. Without insurance, no primary care doctor will see her or her husband for the ongoing care they both need. Rose and her husband can both be expected to die early from entirely preventable complications of their high blood pressure and diabetes. Before dying they will live sicker, less productive lives. The Institute of Medicine estimates that 22,000 like Rose and her husband die yearly from lack of health insurance.

The cost of the Iraq War will be well over \$3 trillion. The Supplemental Children's Health Insurance Program (SCHIP) that President Bush vetoed would have cost less than ten days of the Iraq War. I confess I am rarely at peace in meeting for worship. I am led to action, for Dave and Rose's sake.

Brad Cotton

Brad Cotton, a full-time emergency physician and activist, is convener for Circleville (Ohio) Worship Group.



Photo: American Friends Service Committee

printing has led us to the decision to replace our printed publication with a no-charge website, available on personal computers or through public libraries. *News/Views* can be accessed at <www.newsviews.8m.net>. Comments or suggestions will be welcomed at <newsviews@ymail.com>.

The electronic version of *News/Views* will

continue to be made available 21 times a year, twice each month on the second and fourth First Days. Exceptions are: no issues in August and only one in December. Should anyone wish to receive a reminder notice for each issue, please send a name and

email address to Priscilla Padron at <ppadron@comcast.net>.

We hope readers will avail themselves of our service.

Nan Pendergrast
Atlanta, Ga.

CROSSING THE BORDER
by Heidi Blocher



From a photo by Jeffrey Scott

National borders are a strange phenomenon within the fabric of human life. They can be crossed with a single step, often effortlessly or even inadvertently, yet they often separate entirely different worlds.

A little over a year ago now, I found myself sitting in a small, dry arroyo, one of the many flash flood canyons in the

Heidi Blocher is a member of Sandwich (Mass.) Meeting, at West Falmouth Preparative Meeting. She has traveled and sojourned widely among Friends in the U.S. and Western Europe.

desert of Arizona, just a few yards below the desert floor. The moon was out, I was alone with the dog of my companion who had gone down the little ravine to look for the trail we had lost. Our moon shadows beside us, the dog and I waited. Just beyond the canyon's edge was an immaculately painted cement block wall and beyond it, a swimming pool shimmering in the lovely light of a few lamps, and a house. Silence. I imagined myself as one of the migrants from Mexico or Central America who, night after night, journey in small groups

through these immense deserts on a secret march to a "better" civilization with hopes for a better future, and money. In my mind I became one of those who had lost their way and had fallen exhausted and dehydrated, while their coyote (guide), having promised to find water and bring it back, abandoned the group to die. Hundreds perish every year on these treks. It was easy to imagine, sitting there in the perfect stillness, how, as such a migrant, I could die in this night only yards from comfortable citizens safely settled in their homes and

without their knowledge, simply because there was a boundary. A wall. National borders, for countless people the world over and all throughout human history, have often been, and are, the boundary between life and death.

It was through my companion of the arroyo, a young Quaker who, with his wife, housed me during a two-month visit with my son's family in Phoenix, that I awoke to the concern of the U.S.-Mexico border. Active in the matter of "illegal immigration" and its humanitarian aspects, Jason had served for several summers in an organization called

far to about 700 miles in sections throughout the three border states, replacing the wire fence that was much easier to cross. The wall, so far erected primarily in border towns, where the bulk of the migrants used to enter, forces them to go around it and cross in remote places without roads or water, then hike for several days, often through rugged mountains and canyons where they are less visible to the Border Patrol, to reach a U.S. town. This has greatly increased the number of people dying in the crossing. There seems much agreement that the wall does little to diminish the stream of entrants. The poverty in the South is stronger.

rent of walkers with large shopping bags picks us up and channels us toward a turnstile flashing in the sun, and we are on the other side. No one has checked our papers. "Nobody cares who goes into Mexico," my companion murmurs at my side. "It's the other way they give you trouble."

All at once, we are in a radically different world. A small paved road takes us directly along the Wall, lined densely on the other side by tiny hotels and shops, many of them *farmacias* where medications are sold at a fraction of the U.S. cost. I'm surprised at the wall's shabby look: old, fatigue-colored strips of metal tightly joined together—in their second use, Jason explains, having served already in Vietnam to help war planes land on the soft floor of burnt-down forests. A reminder of the border's growing militarization.

Gripping images and symbols of the desert deaths, painted on the wall in a long row, accompany us. The sun's rays are represented as

daggers. A warning to migrants? Expression of protest? The Berlin Wall comes to my mind.

Lots of men stand around idly, children run and play, dogs are straying. Jason's long legs reach out: he's anxious to get to the place where No More Deaths has installed a primitive aid station, primarily to receive deportees from the United States. Despite the guards, flood lights, and sensors on the U.S. side of the wall, many turn around without delay for another possible death march, or, often, to be caught on their way by the Border Patrol and returned. Many have several such treks to look back on. Some, Jason says, even risk climbing the 14-foot wall, its top portion bent toward Mexico.

I don't want to go so fast. Assaulted and overwhelmed by a wave of disturbing impressions, I need to stand and wait to find some ground in myself. The poverty presenting itself is beyond anything I have seen. Jason is surprised by my reaction. "That's rich!" he exclaims. "Nogales is rich! Don't you see? These houses are painted!" Some day, he says, he wants to show me the *colonias*, slums



Left, large photo: the border wall at Nogales, on the U.S. side
Inset: The Nogales Project provides services including food, water, medical attention, and human-rights abuse documentation for as many as 800 deportees per day.
Above: This shrine was built for Josseline, a 16-year-old migrant whose body was recovered by NMD volunteers in 2008.
Right: Humane Borders Water Tanks maintained by Humane Borders, a group that works in close cooperation with No More Deaths.



In the quiet of that little arroyo I was brought to reflect that the borders inside ourselves, the fences and walls we erect in our hearts against others, have the same effect. They become a border between life and death. How such a line can be crossed, and how the wall between me and my neighbor falls, I experienced on this visit to Nogales, and it's of this I wish to tell, using the journal account I wrote the next day.

We are in a van driven by a non-English-speaking Mexican man between Phoenix and the border. Desert; desert; desert—a vast, flat plane, formerly an ocean floor, flanked on either side in the distance by a seemingly endless succession of mountain ranges in breathtaking shapes and constantly changing colors, and moving cloud shadows on their sides like dark blue patches of new denim on worn jeans. Some peaks are covered with snow. I try to imagine the migrants walking through these landscapes this very moment, tiny figures lost in the gigantic space.

After about three hours, we suddenly are in Nogales: piles of cars; crowds of people milling hectically. A fast cur-

No More Deaths whose volunteers, from a base camp in the desert, search the land on foot for migrants in distress and place barrels of water along the trails. Only in cases of emergency may they bring suffering persons to a hospital. Twice Jason's group had come upon corpses, once of a 16-year-old girl. Jason also devotes himself to the problem of spontaneous deportations the local sheriff conducts in the city of Phoenix.

My central experience in this cause came when Jason took me for a visit to the border town of Nogales. There I saw the wall that for some years now has been separating Nogales, U.S., from Nogales, Sonora (Mexico), extended so

Photos by Jason Odhner

built of cardboard and corrugated metal, grown up in the last 30 years when Nogales, Sonora, became the site of large U.S. factories—the so-called *maquiladoras*—taking advantage of the cheap labor provided by the stream of young people flooding up from the South.

Every now and then I notice a flat iron grate built into the road. It's hollow underneath. "That's where the tunnel kids live," Jason explains. "Whole communities of them, orphans often; they have their own world down there. Living on crime. We know some of them by name, they come to our place for handouts."

I feel something hard forming in me. "What are the tunnels for?" I ask,



An art installation along the Mexican side of the Nogales border wall depicts the dangers of crossing.

with unmoved voice, leaving the children aside.

"Flash floods. To keep the city from being flooded in hard rains." The more Jason explains, the less I want to understand. I glare at a mountain of garbage blocking one of the tunnel entries.

Finally, we arrive at No More Deaths—on a small, flat plot of hard dirt near the wall. I notice a group of white people from the United States with travel bags, led by a white-haired woman—a volunteer, it turns out, of the organization Borderlinks, which seeks to bring U.S. citizens to the border to see for themselves. They are high school teachers from North Carolina who wish to inform themselves firsthand about the circumstances of the many Latino children in their school. They are here for a week. They will stay with Mexican families tonight. I'm impressed.

I notice the face of the Borderlinks guide: an open friendliness coming toward us, a warmth, light and tender. The constraint around my heart relaxes

a little: I feel again the way that is open. No wall between this woman and us, no wall between her and the people the group has come to see.

Only then do I notice the men who singly stand around on the little lot, of dark skin and small size, clearly formed by a hard, rural life in poverty. Some are wrapped in blankets; the air in early February is ice cold. On the far side of the lot, on top of a rough clay wall, more men, similar to the ones below, are standing between parked old cars. "Who are these?"

"These are the coyotes," Jason explains. "We get along with them fine. Most are nice guys." However, he warns me not to go there. "They don't like it. We keep apart. They have their place, we have ours."

When Jason hears that the drinking water on the site has run out, he storms off and after a long time returns with his arms full of heavy bottles. While I wait for him, freezing in my winter coat, I secretly accuse him for not having made me bring warmer clothes. I refuse to let the situation touch me, clinging to *my* needs and "rights."

We enter the large trailer marked "No More Deaths," staffed by a Mexican volunteer who, Jason later informs me, came to California at age 13 and, about a year ago, was separated from his wife and children by deportation. I notice the open expression of his dark, deeply sad face. Jason gives him the red meat he has bought along the way in one of the tiny shops, because, he said, the man has been very sick and needs better food. We hear that through some local political change the aid station has fallen under the authority of men who are in cooperation with the smuggling cartel controlling the area; the donations for the needy, blankets, shoes, water, food are now being taken away—stolen, Jason says. He and his friend fear that the station is in jeopardy. Perhaps it can be transferred to a group of sympathizing, feisty nuns nearby. Jason (who currently is in nursing school to be more effective on the border) makes arrangements for medical help for the volunteer. Then we enter a large, open tent next to the trailer where some men are boiling coffee on a primitive gas burner and passing it out to others standing around.

Here is where I have my conversion.

On a chair sits a young man, a kid almost, with close-cropped, deep black hair and narrow brown eyes. His upper body is wrapped in a blanket; he is shivering with the cold. As we stand before him, Jason reaches, almost inadvertently, for an old crumpled jacket lying in a corner and drops it discreetly over the refugee's knees. We ask for his story. He has lived in Phoenix for the past five years with his family; today he was picked up at his place of work, without warning, and deported as he was in a van with others.

I suddenly realize I have not believed Jason's stories of the sheriff's crackdown in that city—not *viscerally*.

"What's next?" I ask the young man, in alarm. It is no longer an interviewer's question, or that of an interested tourist. The "wall" is suddenly gone. This is *my* concern, as if he were my child.

He says he has relatives in Nogales and is waiting to be picked up. I'm relieved. "What about the others who came with you?" "They went back." Gone with one or two of the coyotes across the divide, on another long, dangerous trek, in the freezing night.

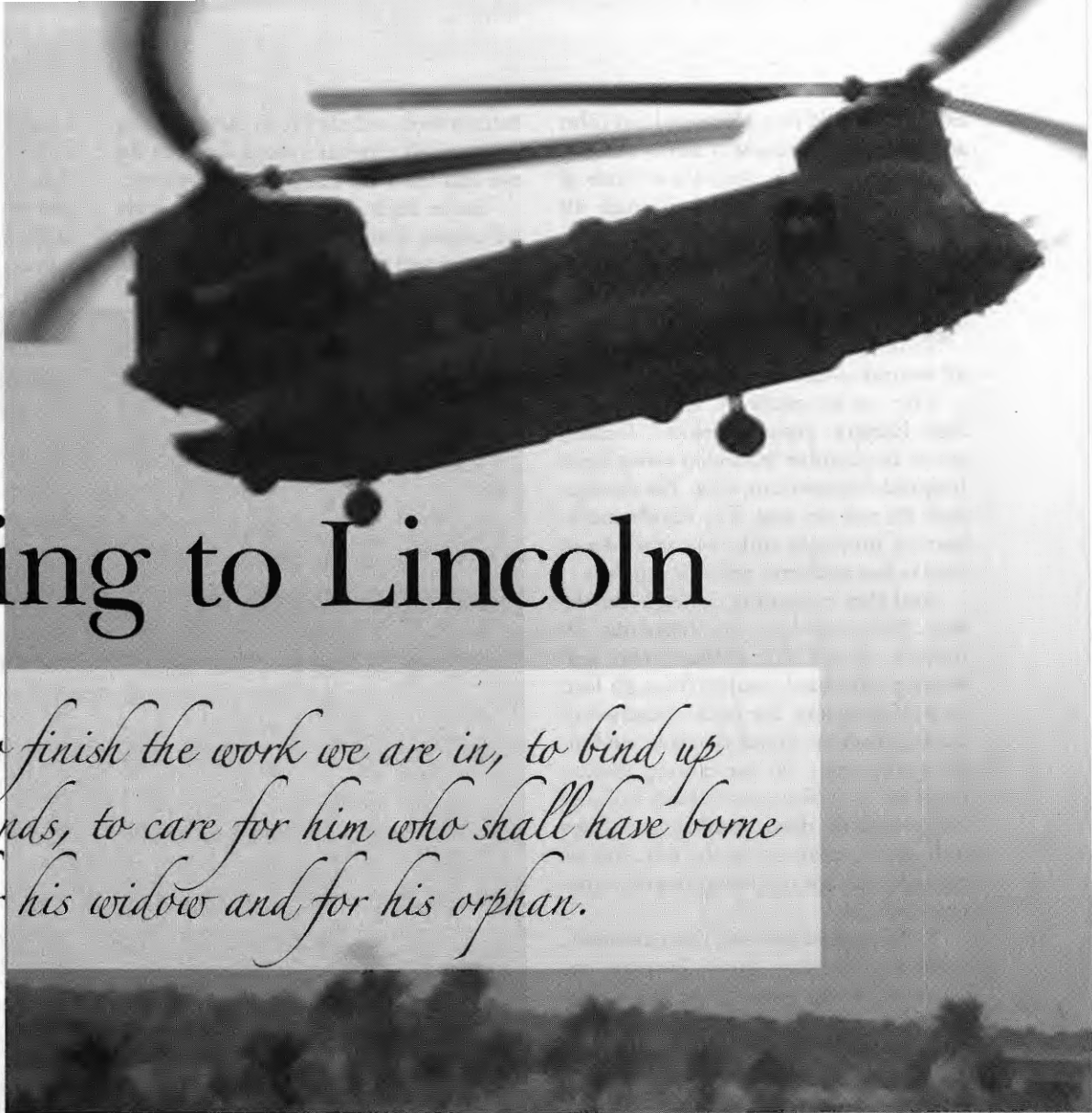
The absurdity of it all is too much. But there is a humanity in it. Human life that is constantly pushing, pushing to seek its way. To live. "Keep on, Jason," something whispers in me. "Don't be deflected." He has often told me about feelings of discouragement in his work.

We greet several other men in the tent. Humble handshakes, rough peasant hands. One man, somewhat older, with a very dark, grieved face, tells me he was deported over a year ago from the States after many years there and cannot visit his children. Later Jason tells me this man, washed up in Nogales, joined No More Deaths, working faithfully in this purpose, but eventually he crossed over to the coyotes. "To do what?" I ask.

"I don't know. We don't ask questions like that." Jason smiles. "It's considered bad form in the world of organized crime to ask questions." He says the man now lives with another woman and her children; he got a house. He needed money. "Who can blame him? He's a nice guy."

On our way back to the turnstile

Continued on page 36



Listening to Lincoln

by Burton Housman

Let us strive on to finish the work we are in, to bind up the Nation's wounds, to care for him who shall have borne the battle and for his widow and for his orphan.

—Abraham Lincoln,
Second Inaugural
Address,
Saturday, March 4, 1865

Nearly a century and a half after he said them, Lincoln's words call us once more. But the nature of combat has changed. The line between combatants and civilians is blurred. The range of weapons exceeds what the eye can see. Even heavy, high-speed vehicles are little protection against improvised explosive devices (IEDs) and rocket-propelled grenades (RPGs) aimed at their most vulnerable spots. IEDs, cheap and easily triggered

Burton Housman is a member of La Jolla (Calif.) Meeting and serves on the Discipline Committee of Pacific Yearly Meeting. He became a Friend after seeing firsthand in Japan the bombing destruction for which he bore some responsibility while serving in World War II. He is also an Armed Services YMCA family support volunteer at Naval Medical Center San Diego, which treats and provides rehabilitation for combat casualties from Afghanistan and Iraq.

by a cell phone, have enough power to leave vehicle-size craters in the ground while mixing infectious contaminants into the cauldron of injury.

Unlike the huge numbers lost in the warfare of the last century when, beginning in World War I, millions of young men simply never came back to their homes, these days many more U.S. combatants return from war. More and more of those with terrible wounds—lost limbs, traumatic brain injuries, guilt that cannot be shed, a lost sense of distinguishing right from wrong—now survive. The press keeps track of fatalities; however, swifter responses of more skilled medical care mean that those with life-altering injuries far outnumber those who die. Whereas some 40 percent of those wounded in World War II died and some 30 percent died in Vietnam, in Iraq the fatalities have been reduced to 10 percent.

We are desperately learning how to bind up wounds. Our capacity for averting death far exceeds our ability to restore to health.

A woman who might once have been a mourning widow—but ultimately available for another fulfilling relationship—may find herself now at a military hospital in a strange, distant, expensive city waiting to welcome home a mutilated stranger. She is starting an unanticipated career as an unpaid, overworked, distraught, lifelong caregiver in a life that now is in a shambles. Her likely preparation: little education, a baby on the way, and all the wisdom of 20 years.

Children are orphaned, but far more often they have a father they do not recognize. These discoveries don't always come at homecoming. Often they may be delayed for months, disrupting with unexplained behavior what everyone had

expected would be a prolonged but calm adjustment. Awareness is slowly sinking in, prompted by the invisible wounds of acute combat stress that still abide 40 years after the Vietnam War. And combat still vomits forth more wounded in Iraq and Afghanistan. Combat has changed; the trauma has not.

Time—that we once thought heals all wounds—doesn't.

The senior medevac dispatcher at San Diego's Naval Medical Center, where the combat wounded arrive from Iraq and Afghanistan, says: *You don't get back the one you sent.* The family members of survivors add: *You don't know how to live with him when he gets here.*

And they're coming. They're on the way. Many are here. An estimated 20 percent of the 1.7 million men and women who have rotated through Iraq and Afghanistan are back already—or coming back to a land that may no longer know them. We are talking about a third of a million individuals coming back to settle down among us. That's only so far; more are on the way. Are we going to say that receiving them is someone else's job?

PTSD (*post traumatic stress disorder*), made familiar to us by its frequent appearance in the press, is the latest term for what was called *soldier's heart* 150 years ago, *shell shock* 100 years ago, and *battle fatigue* 40 years ago. But PTSD is a stigmatizing term soldiers and Marines absolutely hate, reject, and deny. Why? It is laden with the term "disorder," implying a permanent maladjustment that is incurable and permanently debilitating.

Even worse, the term is capable of implying an innate condition completely unrelated to combat. The preferable term to replace it is *combat stress injury*. Our knowledge of stress has changed sharply and "injury" retains the promise of some recovery. If you can't do anything else, at least refuse to use the term PTSD and say, instead, *combat stress injury*.

Combat

It is almost impossible to overstate the complex emotional toll of combat for those who have not experienced it. Here is what I have learned from two years of close association with returning wounded patients and their families:

The combat veteran who comes home

cannot look at daily life in the same way he once did. He has looked death in the eye and the stare abides, it still haunts.

You're back. You came by medevac helicopter from a combat zone. Then you stopped at a world-class hospital in

Landstuhl, Germany, until you were stabilized for the journey. Following that came a long trip by air transport to one of three receiving hospitals in the U.S., likely in a strange city far from home. Perhaps the IED, which lifted

Cure

You can't say

post traumatic stress disorder in a poem although
said one way it scans trochaic.

But you can say terror. You can say hate.

Simon went to Iraq to save democracy and thought
he had. The families served him tea.
Kissed him good-bye. Until

every street became unsafe. Every Iraqi willing
to kill. *Don't, don't* Simon thought.
I'll have to kill you first and did.

When he fell apart, he went to therapy, then college.

But no one said, *Join the Muslim Student Association.*
No one said, *Tell them who you are,*
ask questions, get there early, hold the door,

play Frisbee on their team, organize their 5-K,
take walks with Yusef the Iraqi in the dark
by the river, talk.

Simon took Yusef home to Michigan on spring break.
They looked at video footage from the war days.
Just a bunch of guys in fatigues
joking around in down time.

What's the difference between a dead skunk in the road
and a dead Iraqi? Answer: Skid marks
in front of the skunk.

Simon looked at Yusef, looked at his eyes.
Yusef looked back, forgiving,
said, *Yeh, that's war.*

Maryhelen Snyder

Maryhelen Snyder lives in Vienna, Va.

your Humvee off the ground and threw you out, killed those on either side of you. Maybe the person you respected most in your unit was mortally wounded and, despite excellent care on the way, died in your arms. You were spared. Others more experienced or even more useful to your unit than you died. You didn't.

Or you may have fired at the shadowy figure in the direction of the shots aimed at killing you—only to find later that the target you hit was a ten-year-old girl scurrying for cover.

You are still alive yourself only because you were extremely watchful. All the time. On patrol, and off. There was no nuance about the life-or-death interval that you have survived. Nothing was "a little dangerous" or "maybe okay." Everything was either black or white, friend or foe. Staying alive depended on this. Without hypervigilance—constant, highly intensive observation—you were lost. That vigilance kept you alive. You don't want to let go of it. You can't.

The simplest hint of danger overlooked could mean death. You might endure a mutilating injury: a jaw shot off, a knee shattered; you were left-handed, but that arm and hand are gone, or even worse, useless; or an eye lost forever along with the depth perception so essential for vigorous physical activity. Disfigurement—for a 20-year-old perhaps more feared than death—could await you if you relaxed.

This adrenaline-fed state, once started, does not shut down easily. Empathy has been switched off. The emotions by which you identify with others—their needs, their helplessness, their vulnerability—have been freeze-dried and set aside. Yet the adrenaline that feeds this elation and keeps it alive is still as present as the air you breathe. You no longer have control of this energizing voltage galvanizing your system.

Daily life at home, meanwhile, now seems as bland as oatmeal seven days straight compared to your favorite breakfast. The past peak experience of adrenaline pumping in a life-or-death situation simply cannot be matched.

And here's the catch: this sense of aliveness and power from the past has no connection with now, back home, the present moment.

These contrasts don't become clear immediately, but often become so only

after a prolonged time of reflection. This could take years. Meanwhile the state of hypervigilance persists, as does an outrageously vivid sense of justice.

These youngsters—19, 20, 21—have touched the "third rail" of life, surviving the voltage and current usually fatal for us. That core experience from the past is still immediate—and *here right now*. Compared to it, daily life pales, doesn't engage. Daily life's lack of "juice" craves additions you have to provide.

Back then, there was no time for grief, for apology, for forgiveness. Not only was it not possible, it could have been fatal to try to take time for it. There may appear to be time now to "catch up," but the deeply instilled habits crucial for survival still leave no room for anything else.

Most of those who have known acute combat stress will never admit it, never ask for help. Instead, a combat veteran may come to you through another person—a loved one, the relative of a colleague, a family member of a casual acquaintance. The first healing step is with that contact person; the messenger needs and deserves help.

Further, it's virtually impossible to overstate the strength of bonds formed among comrades facing combat together. We all know that peak experiences, when shared, last a long time. You have trusted your life to another. Risking your life for a comrade and his doing so for you forges ties that are often stronger than those with family. It's not unusual for a wounded veteran, just returned to the family he loves, to decide abruptly to leave for a time to go see and help a buddy with whom he faced death and who now calls for help.

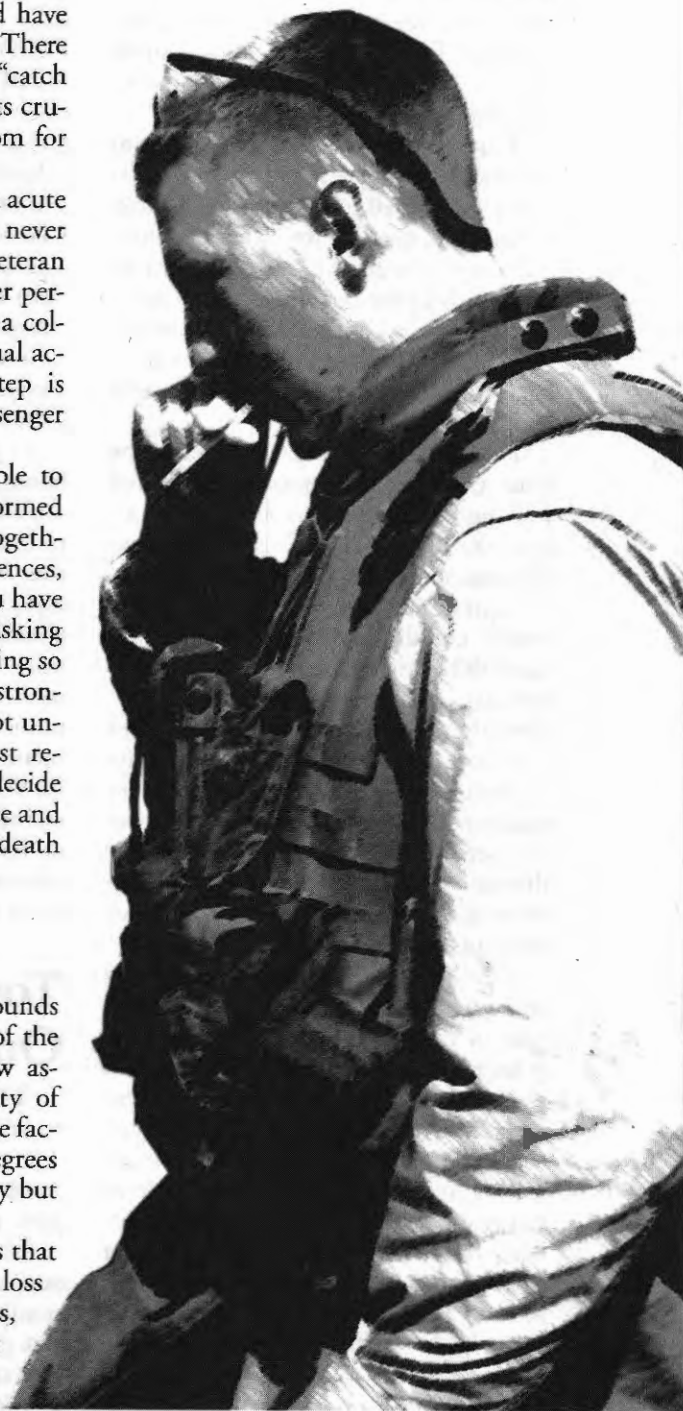
Stress

Recognition of these invisible wounds has helped provoke a rethinking of the meaning of stress itself. It is now assessed on a continuum of severity of stimulus, recognizing that everyone faces stress, and measurement by degrees opens the way not only to recovery but to the hope that makes it possible.

Stress injuries are literal injuries that involve a loss of centeredness and a loss of function. Repeated samples, tests, and reports show that 20 percent of those deployed will show its effect. Stress injuries do provoke a

protective healing response, but the injuries cannot be undone. They include moral injuries composed of remorse, guilt, shame, disorientation, and alienation from the remainder of the moral community.

It is important not to confuse combat stress injury with *traumatic brain injury* (TBI)—commonly known as concussion: the injury resulting from a powerful blow to the skull that moves and shocks the brain enclosed. Their symptoms often partially overlap. Combat



stress injury symptoms of acute combat stress, however, are distinguished from TBI (although both might have occurred) by avoidance, emotional numbing, and hyper-emotional-arousal symptoms.

Injury

What are the injuries caused by combat stress? It shatters assumptions and beliefs about safety, fairness, and identity. It endangers one's sense of control. Life is over or can't last much longer. The future isn't years, it's days or hours—even less. We and our world become strangers for those with acute combat stress as the trauma threatens the very essentials that make up the self.

Acute combat stress makes a victim vulnerable to the events of daily life that can trigger recall of the trauma. A taste, a fragrance, the first few notes of a popular song can quickly transport any of us back to a previous time. In this manner, a shape, a configuration, a smell, a sound can send the combat stress victim back to the warfare setting he thought he'd left behind.

Further, the healing capacities of the body stimulate the repeated recalls and reliving of the event as an atavistic attempt to "fix" or "repair" something from the past, something that remains broken.

Injury may take the form of guilt, which could have many sources: responsibility for accidental U.S. or civilian casualties, driving on without stopping after a pedestrian stepped in front of a military vehicle, ignoring and leaving behind—as a mission required—an accidentally wounded civilian, violation of a personal pact or agreement to cover the back of another, being the sole survivor of an explosion that killed your superiors and your friends.

The experience that emerges from those who share with each other their tales of combat is that healing may require not weeks or months, but years. In this complex and persistent mix, fear and anxiety can combine with anger, rage, guilt, shame, sadness, and loss resulting in a deep sense of betrayal, shattering of beliefs, extreme disconnectedness, and acute moral injury. Character that we may have thought well established faces threats to assumptions about right and wrong, decision-making, and acting out. The very sense of connectedness to anyone other than

one's unit is under assault.

The injuries don't go away. Forty years after the Vietnam War, a third of those who knew combat still have combat stress injury. The Veterans Administration reports that the average interval between exposure and seeking treatment is ten years. (That's not a misprint: ten years.)

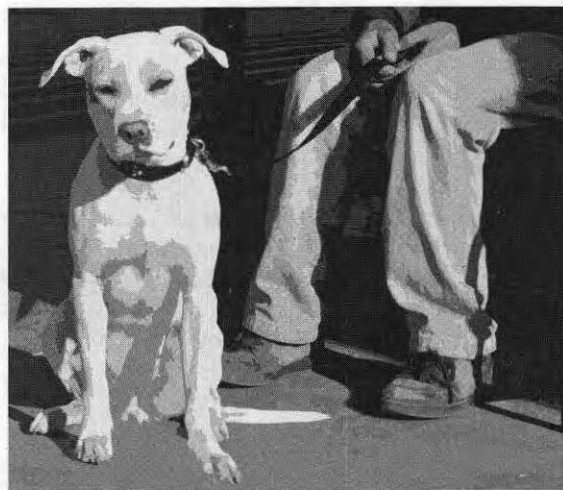
A summary of the American Psychiatric Association's Diagnostic Symptomatic Manual's (DSM-IV) criteria for PTSD (which we're all trying, instead, to call combat stress injury) reveals these essential features:

- *Exposure* to an event or threatened death or serious injury with a response of intense fear, helplessness, or horror
- Persistent *re-experiencing* of the event, *avoidance* of stimuli associated with the trauma, and a *numbing* of general responsiveness
- Continuing symptoms of *increased emotional arousal* not present before the trauma

In a military culture compounded of honor, courage, and duty, the stigma associated with admission of such symptoms or seeking treatment for them has overwhelming power. The label PTSD, especially the D for *disorder* and its implication of permanent weakness, occasions widespread fear among wounded soldiers and Marines—that they will never gain the useful civilian employment they will seek after discharge if PTSD *ever* appears in their personnel records. The armed services work hard to remove this stigma, but it remains alive and vital in the grapevines that so often guide decisions.

Toward Recovery: Our Role

There are not enough professionals to respond to the number of patients. The rest of us will find ourselves in positions of potential response. The strongest element we can provide outside military circles to aid recovery is social support. That is the case *if* we can be nonjudgmental—if we're willing to listen, perhaps we can establish a trusting and caring rapport that makes it safe for a combat veteran to talk. Nevertheless,



Beverly Lussier

we will not be comfortable with what we hear. We may wish we had never offered to listen. We will be sorely tempted to make the session far shorter than what the speaker craves. But there is a connectedness that arises from non-judgmental intimacy. Putting words to stress can make it more manageable, making it possible for us to learn to manage it.

Indeed, if we can recognize the spiritual presence of witnesses in our *own* lives, we can work to summon this forth in *others* as a healing presence. We know there are persons and historical figures whose guidance and affirmation have made us who we are. These 20-something valiant young bundles of courage may not have had occasion to review the enormous power of those others who have shaped them.

For years we have built habits about feeling helpless and hopeless in regard to this war. Such habits are terribly hard to change. If you feel helpless to care for those who have "borne the battle," remember that *helpless* is precisely the hole you have to climb out of to start.

Helplessness has three great allies. One is sloth, right out of the lineup of the seven deadly sins. Its motto: tomorrow trumps today. The next is communalization. Just about everyone we know feels just as helpless as we do. The herd instinct abides. Number three is that pervasive conviction framed as the question, what difference can one person make?

Here are three obstacles I have found that we have to avoid. First, we have to stop thinking about ourselves. Second, we have to stop thinking about what we *cannot* do. Third, we have to hold at bay the fear we naturally feel about stepping into the unknown.

Stop doing these and you will be

ready to begin. This is a great starting point from which you are less inclined to judge or blame. Reach deeply into what feeds your compassion and use the five Cs of COSFA, the acronym for military-approved Combat Operational Stress First Aid, as your road map. Provide *cover*—make sure the veteran feels safe with you. Encourage *calm*—reduce anxiety or high arousal, or numbing emotions. Enlarge *capacity*—for belief in one's own capabilities and regulating one's own thoughts, emotions, and behavior. Kindle *confidence*—by showing and stimulating positive expectancies about life and oneself. And strengthen *connectedness*—by trying to establish relationships that strengthen problem-solving and help reduce guilt and shame. Just remember that you may have to listen longer than you want to, and you will probably be offended by what you hear.

These five Cs further form the basis of a language that can be mutually helpful among military, medical, and civilian caregivers who struggle to find common ground to talk with each other.

What Not to Do

As for language, here are some things *not* to say: Talking about "support of our troops"; "Did you kill anybody?"; "Time to move on"; "Let's try to get back to normal" (*Life is forever changed, forget any return to "normal"*); "I don't think we have time to keep going on this, let's take it up another time"; "Win some, lose some"; "I know what you mean"; "How could you possibly have done something like that?"; "Everything's going to be okay"; "How many times do I have to tell you? You shouldn't have gone."

Finding Meaning

All of us add meaning to our lives by organizing our experiences into narratives. We all need to do this about our life trajectories. Those injured by combat stress injury weave narratives that often reveal a loss of faith. Over half of interviewed combat veterans returning from Iraq and Afghanistan report this loss. Over half feel God is punishing them for sins or lack of spirituality. Half

ness is overwhelming. Research shows that over three-fourths have not forgiven themselves or others. Rage and anger from combat stress injury is often directed not at others, but at God.

David W. Foy, the respected director of a 60-day residential PTSD treatment program, reports that major spiritual issues needing to be handled include these:

Suffering: Why does God allow the innocent to suffer?

Forgiveness: How can we forgive, that is, manage to give up the right to resentment when we or others have been harmed?

Meaning: What can I do to strengthen perception and interpretation to shape my story and make meaning of my life?

Us

The combat isn't over. The numbers injured are greater than we know. Those returning are going to be closer to us than we realize, through friends, associates, even family. The injuries are deep, sinister, and lasting. The wounds fester, bleed, and infect. They're invisible but have drastic power. If you are called to "strive on to finish the work we are in," remember that it's *our war*, not *their war*. Those who have gone into battle have done so to faithfully carry out orders from officials we have put in office and kept there. Whatever your rage about the waste and carnage of this war, those who have borne the battle don't deserve the blame for what they did in the service of their country—*our* country.

Finishing the work we are in will probably take at least the next two generations. Nothing you or I do will achieve anything quickly. Reminders of the decision to undertake this war and the triumphs of advanced medical practice will be among us for the next 50 years.

My fear is that we are pitifully un-

On Finding a Legless Crab on the Beach

Orange and ovoid and tickling its breath
together
with the knitting needles of its mouth,
this crab beached among unmoving stones
lives its legless hours as one of them.

Suffering weighed on a miniature scale,
grotesque as a Civil War amputation.
The sadists of the wild
(crow, seagull, brother crab)
tick the clock of numbers and names
where eat and eaten gear together
in a pyramid spire whose face
keeps time in the round hours
of ruined crabs, no less dead
than those boiling in our own pots.

Stare in fascination at survival
and certain death on the calm beach,
carrion and cruel as the tabloid news,
stoic as the red Zen monk of the new year.

Kristi Rozdilsky

Kristi Rozdilsky lives in Des Moines, Wash.

prepared to face the existence for a couple of generations of many walking monuments to the folly of this war among us, so that the war and its consequences will retreat to the background of our collective consciousness. I fear that the presence of apparently able-bodied men and women unable to perform basic hygiene, schedule-keeping, memory-recording, and chore obligation tasks at work or at home will make them the target of resentment, disdain, and blame.

The unpalatable truth that I didn't dare write about in my earlier essay ("Unpalatable Truths," *FJ* Sept. 2007)

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Learnings From My Father

I believe in the culture of peace. I believe in daily peacebuilding on a personal, institutional, national, and international level. I believe in regular, not random, acts of kindness. I believe in the power of teachers and students to be peacebuilders.

In March 2006, as a middle school teacher in an independent school outside Philadelphia, I was on sabbatical. Convinced that we everyday people are the key to creating a culture of peace in the world, I was preparing to travel halfway around the world to share my ideas on peacebuilding with teachers and students in Japan, China, Canada, and Denmark.

In many ways, this journey of thousands of miles started at home with my father, Fred. From my earliest memories, I can see images of my father



Private
First
Class
Fred
Gelber,
Italy,
1945

Susan Gelber Cannon teaches at the Episcopal Academy in Newtown Square, Pa. She has attended Yellow Springs (Ohio), Swannanoah Valley (N.C.), and Saranac Lake (N.Y.) meetings. Susan's website, <www.teachforpeace.org>, has resources for teachers, students, and parents and a journal of her sabbatical experiences.

in uniform. There were the tiny photographs (fading even in my childhood) that he shot in Italy in World War II. There he was holding up the Leaning Tower of Pisa, or posing with a buddy in a foxhole. In my memory, I can hear the stories, often funny, of how he and a buddy jumped waist-deep into a pigpen under orders to take cover, of getting stranded up a telephone pole when he was stringing wire as his jeep buddies sped away under German fire. My father told these stories over and over again, and they always ended with his loud belly laughs, as if he were trying to persuade us that the war had been fun.

But, I also hear the screaming. My father screamed in his sleep often, sometimes nightly, especially after watching a war movie. "Don't let him watch it," my mother would plead. "He'll fight the war all night if he does." But my dad always wanted to watch; it was as if he had to. He paid for each viewing with refreshed images in his nightmares. He would awaken my mom as he kicked and twitched, flailed and yelled, working the covers off his bruised and purple legs, battle-scarred and discolored from freezing in the Italian Alps in the winter of 1944.

My father had written my mother every day during the war, and we have over 1,000 letters he sent her, full of love, loneliness, and longing, but missing any mention of war's horrors. He never talked seriously about the war until he was in his 80s, when my sixth-grade son conducted a video interview for a school project. Again, my dad told the funny stories, but suddenly, after two hours, he got serious, calling for his Army-issue Bible, a battered leather-covered copy that he had kept in his pocket every day of the war. He read the 23rd Psalm aloud. "'The Lord is my Shepherd; I shall not want.' I read that verse every day in battle," my father confided, looking straight at the camera, telling the truth even though he knew we could not fully understand it:

War is hell. That first battle was my baptism by fire. I was one of the walking wounded. . . . Those times weren't a vacation and it wasn't a game. There were thousands of dead people lying around—not just one—but thousands. . . . There were dead soldiers everywhere. . . . War is hell. I don't wish it on my best friends or my worst enemy. May my children, and my grandchildren and my great-grandchildren be spared from it, forever. Amen.

"Okay," my father concluded. "Now you can shut off the camera." Unfortunately, we couldn't shut off the war in his mind.

The Secret World of War

The combat veteran lives in a world apart. The civilian co-worker, friend, wife, husband, child, parent—knows nothing about this world. Aware of our ignorance, countless poets and writers have tried to translate the soldier's and veteran's inner life to the rest of us. As I went searching for peacebuilders during my sabbatical year, I encountered two of them early in the process, at Wilmington College's Westheimer Peace Symposium. Contemporary war correspondent Chris Hedges writes compellingly about war's horrors in two books, *War is a Force that Gives Us Meaning*, and *What Every Person Should Know About War*. His work does much to help ordinary citizens like me understand the realities—not the myth—of war. Here is an excerpt from a newspaper commentary by him, "The Myth and Reality of War" (*Philadelphia Inquirer*, Sept. 18, 2005):

War, it must be recognized, even for those who support the conflict . . . distorts and damages those sent to fight it. No one walks away from prolonged exposure to such violence unscathed, although not all come back disturbed. Our leaders mask the reality of war with abstract words of honor, duty, glory, and the ultimate sacrifice. These words, obscene and empty in the midst of combat, hide the fact that war is venal, brutal, disgusting.

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classroom, I refuse to support the myth of war anymore. I want to create a culture of peace.

Learnings from a Sabbatical

A sabbatical is an opportunity for a teacher to do research in a field of interest, away from the demands of the classroom. For my sabbatical during the school year 2005/06, I researched, wrote, created the website www.teachforpeace.org, and taught and traveled overseas. My field of interest was and continues to be peace education.

Peace education aims to change an existing belief system—acceptance of war as a method of solving international problems—to a new paradigm—one in which human rights, social justice, sustainable development, and creative di-

ers. Upon my return, it was important for me to share my thoughts and experiences with the middle and upper school students at my school. Many were inspired, referring to my ideas in later talks of their own. Here are some of the things I told them:

- I learned that the modern, built-up city of Hiroshima, Japan, with its parks, shops, and skyscrapers, still has the eerie feeling of the dead, those who were incinerated by the atomic bomb. But life goes on. People work, shop, and picnic; children play and laugh.
- I learned that hibakushas, a-bomb survivors, speak every day to groups of school children from middle schools all over Japan, about the perils of nuclear weapons and the horrors of war.
- I learned from one hibakusha, Michiko Yamoake-san, that she would

Photos courtesy of Susan Gelber Cannon



Sue Cannon teaching at Yangzhou University Affiliated Middle School, Yangzhou, China

John Crawford, an Iraq War veteran, was a senior in college when his Army Reserves unit was sent to Iraq. An accidental soldier, he published his war writing in his book *The Last True Story I'll Ever Tell*. Reading it and talking with John, I understood more clearly the transformation from student to soldier he had undergone. "They wanted me to act like a man, but I was feeling like a little boy," he said. "I never wanted to hate anyone; it just sort of happens that way in a war."

After my father's death, I asked my 90-year-old mother, "How did Dad go through all he did and still carry on a normal life?" "He fought the war every night," she replied, and turned away. He wasn't alone. Millions of veterans of combat, soldier and civilian alike, are still living with the demons of war both in their daily lives and in their nightmares. And every day, in numerous countries around the world, more men, women, and children are becoming living and dead casualties of war, military and civilian alike.

As a daughter, a sister, a wife, a mother, and a teacher, I want to know why we are allowing this as a global society. I have not raised my two sons to kill other mothers' sons. I am not teaching



Sue Cannon with Japanese public middle school students, Toyohashi, Japan

plomacy are promoted as effective paths to national and international security. Peace education helps young people see themselves as integral parts of one human family and as capable actors for positive social change on a local and global stage. In short, peace education helps kids to think, care, and act.

keep speaking to group after group of children even though she was ill, reasoning, "If I speak to 100 children, and I reach just one . . . that one might make a difference."

- I learned that if I also speak up, and if even one student feels moved, that is a good thing.

pressured throughout their school careers, having to take exam after exam, and worrying about getting into college, just like my U.S. students.

- And I learned that once they get there, they feel worried about getting jobs and good houses, and have no time to worry about issues such as equality and peace.
- From these students, and others in China, I learned that it is important to teach my students how to balance their lives so they can think about important issues, while doing the things they need to do to succeed personally.



Kadir Cannon
and Yuko
Innami-san,
artists,
Toyohashi,
Japan



Sue and Kadir Cannon with participants from Ohio, U.S., and Toyohashi, Japan, in the Toyohashi Station Peace Event

- I learned in Toyohashi, Japan, that private school students in Sakaragoake Middle School could choose a global education track that would enable them to travel and learn about countries around the world for the next five years of their schooling. This was their school's answer to the horrors of Japanese military aggression during World War II.
- I learned that in Japan, once the home of innovative peace education, nationalism is on the rise. Teachers who buck country-wide proposals to teach "patriotism" in Japanese schools find their job security threatened. Teachers who refuse to rise for the singing of the national anthem, for example, have been fined, suspended, or sent by their school districts to distant schools as Japan begins to remilitarize.

- Knowing how quickly patriotism turns to nationalism and then to militarism makes many educators—like me—apprehensive. I determined that I would teach teachers in the United States, and other countries I visit, about ways to teach for peace and an inclusive commitment to local, national, and global citizenship during our daily lessons, even at the risk of losing popularity or job security.
- I learned in Toyohashi, Japan, that artists and educators can work together on peace projects, even when they cannot understand each others' languages, to create beautiful works of art for peace.
- I learned how inspiring the work of a small group can be to others. One Japanese artist wrote, "You taught us how to express our own opinion. You gave

me energy. We have to start some action like you. The Toyohashi Peace Event was a great lesson for us."

- I learned in Xinglong County, China, how comforting it feels to be treated to wonderful food and caring guidance in a new country, and that hospitality is a gracious talent at which my Chinese hosts were masters. I vowed to be a better host when people visit my home, my school, and my country.
- I learned in Xinglong County, in Beijing, Shanghai, and countless cities in China, how curious many Chinese people are about people in the United States, and that they will open their homes and schools to meet these visitors and make new friends.
- I learned that Chinese middle school students can be just as energetic, noisy, fun, smart, kind, and naughty as my U.S. middle school students, and I felt at home teaching them.
- I learned how important it is for people in the United States to learn about Chinese culture, history, and development, and that the future of the world may well be found in the quality of the relationships among these two peoples. I made a website to help U.S. students learn about life in China, and another one to help Chinese learn about life in the United States. Many of my students are pictured on the website, and teachers and students all over the world have enjoyed their writing and art work about their hopes and dreams.
- I also learned that many people who

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MY SPIRITUAL JOURNEY

by Mary Margaret McAdoo

A spiritual journey is such a personal thing. I was hardly aware I was on one until I had traveled far from the starting gate. I think there is a difference between a spiritual journey and a religious one, and I have been on both. For years I assumed they were the same thing and at times they are. For me, the experience defines the essence of each. But the experience also separates them.

Religion provides an established belief system complete with a calendar, and rituals prescribing what to do and what not to do, what to think and what to accept, how to pray and what to pray for. Often there is a special place dedicated to worship: great cathedrals, intimate chapels, shrines, temples, and mosques that all are dedicated to the glory of God. There are definitions of God, great schools, and incredibly beautiful music. Entwined in all this, there is the drama. In many ways, modern Christianity has become a big

business and great theater; it has moved a long way from going into a small room and closing the door in order to pray. On the other hand, the spiritual experience is simpler and unscripted, often serendipitous. It does not require a system of doctrinal edicts or rituals, only the openness to welcome it.

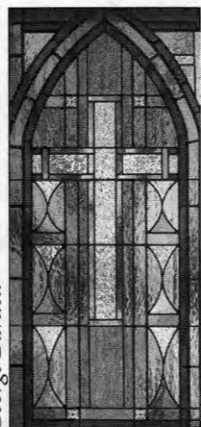
When I was small, I attended a Lutheran Sunday school in the neighborhood and began to learn Christianity. This would qualify as my first religious experience. I loved the Bible stories, the simple hymns and prayers, the candles and stained glass windows in the church. After a few years, I wanted our family to attend church together, "like everybody else." I prevailed upon them until they gave in, and we began to attend the Unitarian Church of my paternal grandmother. That was fine. I enjoyed it very much, but I actually missed hearing the familiar hymns and the stories I had learned from the Lutherans, such as the ones about Jesus and the lost sheep, Noah's ark, and Daniel in the lion's den. So I was very eager to accept an invitation to accompany my Presbyterian girlfriends to their big church a block down the road. I loved it and attended faithfully. After Presbyterian church school, I would walk down Collingwood Avenue to the Unitarian Church and sit with my family in my grandmother's front row pew. I was about 10 at the time. When I was 12, I announced that I had joined the catechism class with my girlfriends and soon joined the church. From that time on I was happy as a very active Presbyterian, and the family followed me there.

This is not to say that I believed every word of doctrine or creed; I did not. During some of the overly long sermons, I would let my mind and spirit drift up into the stained glass and meditate. Today I would say that I was going to my own meeting for worship. For quite a while, we went to church as a family. This was very important to me then, as it is today.

Of course there were other influenc-

Mary Margaret McAdoo, a member of Sarasota (Fla.) Meeting, has been a social worker, served as executive director of the regional office of the National Conference of Christians and Jews, and was an elected member of the Sarasota County School Board for 20 years. She wrote this statement for an oral history project for her meeting.





es. Nature and music have always resonated deep within me from the time I was very young. My response is sensual, emotional, and spiritual. Then I went off to college where I tried on atheism and ended up as an agnostic. There were many other churches to try, religions to study, philosophies to ponder, and in the calm of nature, I'd try to sort it all out. Eventually I settled on the Presbyterians and was active in every aspect of the church: choir, fellowship, women's circle, Bible study, youth work. I did it all. Bill and I were married there and had our children baptized. My experience was largely religious and intellectual. I loved it.

The times I would categorize as spir-

I WAS HARDLY AWARE I WAS ON A SPIRITUAL JOURNEY UNTIL I HAD TRAVELED FAR FROM THE STARTING GATE.

itual were nearly always private and personal. They would occur at the occasional retreat during long periods of silence, or they would appear as little epiphanies, totally unexpected. They would unite two souls in an intimate moment. They would etch forever in my memory the perfection of a single snowflake, the sounds of the loons in the north woods, and countless shore birds facing the wind. I would be enveloped in a sense of awe and gratitude that would give me the deep inner peace of knowing it was all part of God's handiwork. I was and am drawn to things mystical.

In 1968, after we had moved to Florida, we intended to transfer our membership to one of the Presbyterian churches in town. I, having signed on as an elementary school room mother, accepted an invitation to Sarasota Meet-

ing. This had come about when my younger daughter's second grade teacher and the other room mother, who were both Quakers, had invited me to attend meeting for worship. I went out of curiosity, unaware that I was still seeking, but I found myself settling in to my first silent meeting for worship as if I had finally come home. I loved it from the start and have never looked back. It has changed my life.

The silence spoke to me, but in addition, I could unite with the testimonies of Peace, Justice, Simplicity, and Equality. Within the meeting there were both very Christ-centered Friends and broad-minded liberals who were universalists. So my own looser brand of Christianity was welcome. I loved the concept of continuing revelation and the immediacy of God within.

That what I believe is according to the Light that is in me at this moment, makes sense to me, and as George Fox admonished, I shall endeavor to "walk cheerfully over the Earth answering that of God in every one." Because of this standard, I am more able to accept others' expressions of their faith, as being where they are at this moment on their own journeys. This is relevant and accessible Christianity. And to use a contemporary concept, it is interactive and profoundly spiritual.

About two years following the first visit, after reading voraciously, and experiencing both the local meeting and yearly meeting, I applied for membership and was accepted. Finding Quakerism meant finding a spiritual religion I could call my own. Friends' way has brought peace to my soul. I am still on my journey but it is not so solitary and I am now more grounded. I've met companions, fellow seekers along the way. The depth and dimension of my experience is ever more spiritual. This simple form of Christian worship is authentic, pure, and honest. It is direct and intimate. It satisfies my needs for both individual meditation and corporate worship. Stripped of the trappings of ritual, it is deeply powerful, and I find that I live it both consciously and unconsciously. I seek to live it daily, not just on Sunday mornings.

I realize that in telling this story I

have omitted one of, if not the most important, spiritual experiences of my life. So in all honesty, I feel a need to include it in this account. For the past 26 years, I have had the great good fortune to be active in a 12-step program. Because of its spiritual basis, its openness and honesty, and my Quaker experience, I took to it like a duck to water. As a result, I have experienced what a real spiritual community can be, and what a real spiritual connection feels like. I discovered the shift from intellectualizing to spirituality, and how to make it. I know what it is to practice the presence of a higher power within a committed group of fellow travelers from a wide variety of religious and nonreligious backgrounds. We accept one another as we are. I know the gift of a safe place where we all speak the same language, and are trusting and trustworthy. I have been sustained by a love and support that is reciprocal, solicited or unsolicited as determined in the moment. We have learned and grown individually and together through shar-



ing our gratitude, our experience, strength, and hope. This is also where I learned acceptance, where I became able to forgive. Acceptance and forgiveness are the keys to serenity and inner peace. Profoundly spiritual, they are all about doing, not merely reading or talking about it. It's about an action and the practice of a changed way of thinking. It is very simple and extremely powerful. It is akin to what we call transforming power in AVP, the

Alternative to Violence Project. It is life on a new plane.

Many Friends meetings are capable of achieving such true community, and from what I have heard, many do. At this point, I must stress that I am certainly not suggesting that we become a 12-step group. They have their own place. However, we ought to reflect many of these positive aspects in our care and concern for one another. My own meeting has shown glimpses and possibilities from time to time in the past, so I know it can happen. All that is needed is a little *intentionality* and *letting go*. It is trust in that of God. May we risk that and flourish from now on. This is my prayer. □

Happy Birthday, Mercer Street Friends!

by Andrea Lehman

Mercer Street Friends (MSF) in Trenton, New Jersey, turned 50 in 2008, a milestone that for people typically marks a time of pausing, taking stock of what's been accomplished and what is yet to come. Though it is fitting to reflect on MSF's impressive first half-century, there has certainly been no slowing down for this vibrant human care agency. As energetic and compassionate today as it was when it was founded, it offers an array of programs that were not even dreamt of when the Mercer Street Friends Center first opened its doors to the neighborhood. What has been, and what will remain a constant, is an understanding of the considerable needs of the greater Trenton and Mercer County area, together with a dedication to providing services to meet them.

Mercer Street Friends began with the healing of an old wound. After over a century in which the Religious Society of Friends was split into two major branches—the Orthodox and Hicksite Friends—the rift was mended in the mid-1950s. Two Trenton meetinghouses were no longer needed, but because of its adjacent burial ground, the unused 1857 Orthodox meetinghouse on Mercer Street was unlikely to attract a buyer. Members of Trenton Meeting, concerned by the decay of the Mill Hill neighborhood in which the meetinghouse was located, decided to open a community center.

The first order of business was to make the old meetinghouse suitable for



Photos courtesy of Mercer Street Friends Meeting

its new purpose. Privies made way for modern conveniences like running water and a heating system, and the interior was reconfigured to house classes and other gatherings. Following the model of Friends Neighborhood Guild in Philadelphia, the young Mercer Street Friends Center became a place where Trenton's forgotten people, many of them recent immigrants, could learn the skills to survive and gain the pride in self and community they would need to succeed. Donors and volunteers, especially members of Trenton and Princeton meetings, provided both resources and time to the fledgling center.

Many of MSF's early programs were specifically for women and children. Classes ranging from nutrition to English were offered, as was a babysitting co-op for working parents. Woodworking skills were taught in the basement with donated equipment. Clothing and food were given to those in need. The Friends Homemaker Service provided job op-

portunities for local women, and friends of the center who had houses with swimming pools opened their hearts and their homes to an informal summer program that gave urban children a safe recreation option. When neighbors expressed concern that young people were playing and hanging out in the center's cemetery, the practical Quakers laid the headstones flat and paved them over, making way for a playground and, eventually, the garden that now grows on the building's upper terrace.

It wasn't long before the center's all-volunteer work force no longer sufficed, and Wilbur Kelsey, the first director and paid employee, was hired. Executive directors and dedicated staff members too numerous to name have all left their mark. With an entrepreneurial spirit, they accomplished many great things and weathered hard times, including a fire and the sudden departure of one director. According to Odie LeFever, a former board chair associated

Andrea Lehman, a freelance writer and editor, is a member of Newtown (Pa.) Meeting.

with the board for 20 years, "The quality and longevity of the staff is extraordinary. The understanding and love they have for people is so beautiful."

Ironically, the Mill Hill neighborhood that was disintegrating in 1958 is stable, desirable, and thriving today, while other areas of Trenton and Mercer County have not fared as well. Though a rear addition was put on 151 Mercer Street to house a Head Start program, eventually the need for new services—and the need to locate them near the people who required them—made the old meetinghouse an inappropriate home for MSF programs. Added to the National Register of Historic Places in the 1970s, it now houses the agency's administrative offices, while services are offered around the capital area.

Other notable initiatives in MSF his-

tory include help in getting Trenton's Village Charter School, modeled after Friends schools, off the ground in the 1990s. Today Mercer Street Friends' four divisions—Children and Youth Services, Parenting and Adult Services, Home Health Care, and the Food Bank—offer childcare, food distribution, recreational opportunities, nutrition education, the teaching and modeling of nonviolent conflict resolution, home health care, literacy and job training, parenting support, counseling, mentoring, and advocacy. Lunch and Learn events, open to all, are great opportunities to learn about Mercer Street's programs.

Fifty years since its humble beginnings, Mercer Street Friends is still helping neighbors in need raise themselves up, and building futures by rebuilding lives. Thanks to its dedicated staff and

volunteers and generous donors, MSF has built a strong foundation for its own future. Though all would be happy to see a capital region that no longer needs the agency by 2058, that seems unlikely. In the present economic climate, the challenges have never been bigger. With sharp rises in the cost of necessities like food, people who used to donate are now coming to food banks. The need for a high school diploma or GED in order to obtain work is greater than ever. Collaborating with other local organizations, Mercer Street Friends is dedicated to addressing the issues facing the area's disadvantaged—child health and well-being, hunger, family development, the health needs of seniors, and increasing youth violence—and being on the lookout for new ones. As long as the need exists, so will Mercer Street Friends. □

50 Years of Success Stories

"We know we've made the difference in the lives of a lot of people."

—Bob Applebaum, one of Mercer Street Friends' founders

In a half-century of helping the community one person at a time, Mercer Street Friends has received countless much-appreciated gifts. Among the most treasured are stories of people whose lives have been changed for the better, thanks to MSF. Here is a small sampling:



Sanford Livingston to Mercer Street Friends, 30 years after he attended after-school and summer programs and got his first summer job with the agency in the 1970s. Growing up in Trenton with his sister and struggling single mother, he not only benefited from MSF programs but he found a mentor in longtime

"It was you who taught me my first notes on the piano. It was you who took me on my first trips to Philadelphia and New York, piquing my curiosity about the world. You have helped me cultivate my dream." So wrote

staff member John Conley. A vice president of Wells Fargo Bank, Sanford attributes his success at least in part to the early assistance of Mercer Street Friends: "Because of your help, I have grown to become a leader and steward of my community."

In 1997 **Bailah Dainkeh** was a 17-year-old student living in war-torn Sierra Leone, when a harrowing series of events, including his near-capture by rebels and the destruction of his home, caused him to flee. By 2000 he had found his way to Trenton, where he realized he would need a high school diploma to get a decent job. For eight months he attended daily MSF classes with the goal of obtaining his GED. While improving his English, science, and social studies skills, he learned about U.S. culture from his teacher, with whom he had long discussions. He was accepted into Mercer County Community College, where he earned a degree in Applied Engineering. He was then hired by PSE&G, which sponsored him to attend Drexel for a master's in Engineering; and all the while stayed in touch with his Mer-



cer Street Friends teacher, Lesley Feldstein, whom he considered one of the "pillars that support me."

With six children and recurring stints on welfare, **Ninibibi Bolt** was determined to change her life. Having dreamt of becoming a nurse, she enrolled in three Mercer Street Friends programs—parenting support, basic skills and literacy, and job readiness services—that helped her in several different and important facets of her life. With extensive mentoring by MSF staff, Bibi became a certified home health aide (with an eye toward getting her GED and enrolling in a nursing program), and she also became a better parent, improving the lives of six youngsters as well as her own. □



A Conference on Banning Depleted Uranium

by Candace Andrews-Powley

Central America's tumultuous history provides many opportunities for raising awareness about human rights and social justice. The Friends Peace Center, a small nonprofit organization in Costa Rica, was founded in 1983 by a group of Quakers and Latin American human rights activists looking for constructive methods of promoting peace. Throughout its existence, the Peace Center has maintained a close connection with the Costa Rican Quaker community and has adhered to the community's goals. This year we are celebrating our 25th anniversary.

Our main goal is to promote human rights and peace through the practices of active non-violence and peace education. Over the past year, we have held workshops and forums on human rights focusing on marginalized groups such as the Nicaraguan immigrant community, supporting indigenous rights, coordinating with environmental organizations, and training various women's groups about their legal rights. Other programs the center promotes include an urban renovation project, painting murals in central San José on the themes of peace and equality, participating in a recycling program, and partnering with other organizations to create a bike path through the city. Through our history of projects, we have established and maintained relationships with various national and international human rights organizations, and we promote the general cause of peace through networking and mutual support. We also provide a meeting place for various local organizations, including the weekly San José Quaker meeting. Over the years, we have become a resource for information and training on nonviolent techniques as an alternative to resolving conflicts, and a place of community among our mix of Costa Rican and U.S. members.

Currently, we are collaborating with the International Coalition to Ban Uranium Weapons (ICBUW) to work towards an international ban. Depleted uranium (DU) is a cheap byproduct of uranium refineries and nuclear power plants that makes military weapons more effective. For the past two decades, the United States, United Kingdom, and other governments have used DU in military operations. Weapons containing DU were de-

ployed in Iraq and Kuwait during the Gulf War of 1991, in Kosovo during the conflict of 1999, and currently in the Iraq War. These arms have also illegally found their way into the hands of international weapons traders.

DU's long-term effects are devastating for both the people and the environment in the impacted areas. It has chemical and radiological toxicity that targets the kidneys and lungs, causes severe birth defects, and greatly increases the incidence of cancer and other related diseases among those affected. Worse yet, soldiers and civilians working and living in the affected areas are not informed of the risks.

In March 2009, ICBUW and Friends Peace Center will be hosting their yearly conference in San José, Costa Rica. As the only Latin American organization that is currently a member of ICBUW, the center will be coordinating this event. The coalition's objective is to ban the use of depleted uranium weapons at the United Nations by 2010, and the goal of the conference is to raise awareness about the use and effects of depleted uranium throughout the international community with an emphasis in Latin America. The goal of Friends Peace Center is to bring at least one representative from each country and provide them with written and visual information in Spanish about DU, which we have been producing.

To learn more about ICBUW and depleted uranium, or find out more about Friends Peace Center and its other current projects, please call the organization's director, Isabel Macdonald, at (506) 2222-14-00 or (506) 2233-61-68, or e-mail her at <ducongress@amigosparalapaz.org>.

Candace Andrews-Powley is a volunteer at Friends Peace Center in San José, Costa Rica, and a recent graduate of St. Mary's College of Maryland.

Burdened by a Leading

by Elizabeth Eames Roebling

Friends in the Southern Appalachian region are talking about leadings. I want to share a bit of my journey with Asheville Meeting as I struggled with the pull to leave the United States and venture out to the island of Hispaniola, "where no Quakers had ever been before."

(In fact, as I found out, in "ancient times" Friends were responsible for sending freed slaves down to the Samana Peninsula, and American Friends Service Committee has had a project in Haiti. And when I picked up my

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Kryeole dictionary, I found "Sosyet Kwakes: Quakers Society of Friends," so, at least, in some part of Haiti I am not where Quakers have never been. But I do miss the company of Friends here.)

Back in 1999, when I was in Vieques, off Puerto Rico, which, you may remember, the U.S. was using as a bombing range, I became involved with a witness and eventually went to prison—but not before I had spoken at length to my meeting, and had a minute of support and a statement for the judge.

What I learned through that process is that the type of Quaker who is likely to respond to a leading—at least a radical leading—is fairly rare these days. We are, for the most part, gentle, intellectual people, far removed perhaps from our forebears who were imprisoned for their beliefs.

But what I have seen is that it takes an entire meeting of quiet, centered Friends to keep one of me "in the field."

I was a great burden to my meeting, with my weeping and wailing, my overriding pull to do something to help the developing world, to speak for peace in the field. Over the course

of five years, my meeting held me in its loving center. I had the extraordinary attention of many individual members, of clearness committees, of support. It became progressively easier for me to understand that I needed to actually take myself to the place where I was called. Even now, although there are many members in the meeting who do not know me personally, I can still call on them for Light as I recently did, and I can feel their uplifting Spirit.

Four years ago I left the States and came here, to the Dominican Republic, unclear as to my call but knowing that I had something to contribute. I have been progressively drawn to the border between the Dominican Republic and Haiti. I have become a credentialed press reporter and have filed stories from the border, in an effort to bring peace to these two neighboring nations, expose some underlying racism, and explain one to the other. I speak both French and Spanish, so I can speak to people on both sides and explain a bit, perhaps, their respective positions. I participate in three important online listserves that are concerned with these nations.

I have lived in the capital city of Santo Domingo for more than two years, and I have met with the various NGOs who are working on the border issues. Recently I had dinner with the ambassador from the OAS in Haiti (which I mention only to give Friends an idea of what success a leading can have if it is properly nurtured). My voice has become a voice for peace here, and I find more and more people, Dominicans and Haitians, who respond to what I am saying and open their hearts a bit.

I could not have done any of this without the firm support of my meeting and the wonderful people in it who helped nurture and care for me while I was "birthing" this leading.

So I commend the work that Asheville Meeting did with this troublesome Friend, and I advise you all that you do indeed have the experience among you to "launch" a Friend who is burdened by a leading. □

Elizabeth Eames Roebling, a member of Asheville (N.C.) Meeting, lives in Santo Domingo, Dominican Republic. She wrote "An Invitation to Hispaniola," which appeared in FRIENDS JOURNAL in August 2006.

■ NEWS

A 19-year partnership of American Friends Service Committee and Intermountain Yearly Meeting sponsoring work projects to meet community needs is in a period of transition. The AFSC has announced that it will not support the Joint Service Project (JSP) after this year; the IMYM hopes to have a new partner and a new name for the Joint Service Project from then on.

"The AFSC is withdrawing from the program because of budget concerns," said Karen Fleming, presiding clerk of the Joint Service Project Oversight Committee, which includes representatives of both AFSC and IMYM. "We will cut back on some of our service projects. Our goal now is to continue on a reduced level until we have a relationship with a new partner."

Already suggested as a new name for the JSP are the words, "Western Quaker Workcamps." No commitment has yet been made, however, to any new name for the JSP, Karen Fleming, a member of Fort Collins (Colo.) Meeting, said. She added, "We certainly want a name to suggest immediately who we are and what we do, and Quaker is a name well known among the public."

According to Marielle Oetjen, associate regional director in the AFSC office in Denver and supervisor for the Joint Service Project Oversight Committee, most of the AFSC support for the Joint Service Project came

from AFSC's Central Region, including most of the Midwest, and from the Pacific Mountain and the Pacific Southwest regions, including California, Arizona, and New Mexico. Other programs, not yet clear, are in mind for these AFSC regions, Marielle Oetjen said. "There are changes coming in the future for the project from both AFSC and IMYM perspective. But the short term perspective is that the project continue, and outreach is a major focus."

In addition to her work with the Oversight Committee, Marielle Oetjen also works with Mike Gray, project coordinator in planning and overseeing projects. The work on projects, whether to meet community needs such as a community center or a medical facility, repair homes after storms, or to assist with agricultural needs, is done by volunteers. They include students, adults, retirees, and skilled workers, all who pay their way, from \$600 to \$900, depending on the particular project and its location, whether in Mexico, or South Dakota, or Louisiana.

Mike Gray, also a member of Fort Collins Meeting, has been project coordinator for JSP for 14 years. JSP was formed in 1990 after IMYM in dialogue with AFSC expressed concern about the lack of opportunities for Friends to participate in service projects. "The Quaker reputation for service projects is well known. Work camps are a familiar activity

among Quakers, and our identity is made clearer to the public by what we do," Mike Gray said.

Tom Kowal, a member of Mountain View Meeting in Denver, has been a member of the JSP Oversight Committee for five years and is regularly one of a team of volunteers working on a project. "As AFSC ends its sponsorship of JSP, we will seek a new partner, other support. Yearly Meeting will continue with the program. It's what Friends should do," Tom Kowal said. —*Telephone conversations with Marielle Oetjen, Karen Fleming, Mike Gray, Tom Kowal; websites of AFSC and IMYM*

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Sandy's Orders

by Mary Ann Downey

Sandy Mershon grew up in a large Catholic family, one of eight children, all brought up in the faith of the Church. She took vows to become a nun with the Sisters of Saint Joseph when she was 18, and with the help of the order she became a high school teacher devoting her life to helping children learn and enjoy history. Finally, conflict within her order, church politics, and doubts about church teachings caused her to leave the order and the Catholic Church. She met John, a professor of geography at Georgia State University who attended a Unitarian church, and they were married one day on their lunch hour by a justice of the peace. Sandy and John came to our Quaker meeting looking for a spiritual home that they could share and became dedicated members involved in the life of the community.

Unlike many Quakers, Sandy was good at giving orders and did not hesitate to let me and other Friends know what she thought was needed. I grew to love her plain speaking and directness, and never doubted her caring honesty. Her first order for me came one day as we sat talking about her struggles with treatment for breast cancer. She asked me about my recovery from the loss of my husband four years earlier and about Bill, a Friend I'd begun dating. I told her about the love and joy I'd found with Bill. Sandy looked at me sternly and said, "Mary Ann, you should marry that man." When I laughed she said, "I'm serious," and let me know this was an order to obey. And I did.

About a year later, the meeting needed a new clerk and I was asked. I declined the offer because I did not have a clear sense of being called by God to this work. At the close of one business meeting where I was acting as presiding clerk, Sandy came up to me looking like Uncle Sam on the Army recruiting poster, pointed her finger at me and said, "Mary Ann, you have to be clerk." I saluted, said, "Yes, sir," and laughed. And she responded with "I'm serious, and I'll help you." After more prayer and discernment, I decided that Sandy was a messenger, my angel, and her order was as close to a direct call from God as I was likely to get.

Soon after Sandy's second order to me, she began losing her battle with cancer as it spread throughout her system. During her last two years, I was part of a group of Friends who helped her husband care for her. As options for treatment were exhausted, Sandy gradually accepted and planned for her death. She studied with Buddhist monks to learn detachment and how to make a good death. One

Sunday, I sat with her at home during our meeting for worship a few blocks away. She was failing, but aware of the day and the time of worship. She opened her eyes long enough to give me a stern look and her final order. She said, "Mary Ann, you have to tell them to let me go."

With tears, I took her hand and said, "Okay," but didn't move. That brought another brief stern look and the order: "Now." I went to meeting and delivered her message through my tears with a trembling voice. I realized how hard it was for me to tell other Friends to let go because I was not ready to let her go, and she knew.

Sandy's life and death taught me many lessons, some of which I'm still trying to learn. Her clear orders, forceful plain speaking, and firm integrity always came to me as a message of tough love from a wise teacher. She loved and struggled in a place close to God and reminded me that God sends us messages through others. Too often I'm not listening nor ready to hear, and Sandy's orders always made me pay attention. In her last request—"tell them to let me go"—I realized how strong her love was for our Friends community and how our support during her battle with cancer held her tightly. We needed to hold her with open, caring arms, knowing that we would lose her presence with us. I miss her orders but sometimes have a sense of her spirit still offering direction for this journey. □

Mary Ann Downey is a member of Atlanta (Ga.) Meeting.

The Light Within

by Henry Swain

The Religious Society of Friends has created some unique expressions to explain our beliefs to others unfamiliar with our practice. They frequently refer to the Inner Light or the Light Within. This description refers to our belief that there is "that of God in every one."

Little is ever said regarding the brightness or wattage of this light. It must vary from person to person. For some highly regarded Quakers their light shines as a flood light that illuminates a large area. Some Friends have the mystical gift for prophesy. Their light would cast as a beacon. For most, I suspect, their illumination might be closer to the wattage of a refrigerator bulb.

In fact the thriftiest of Friends only open

the door when they feel the need to check their spiritual path. When satisfied they are still on it, they shut the door and the light goes out.

They are very conscious of the environment and want to conserve the power that makes the light. They might be designated Green Quakers.

I'm not certain they know if the light goes out when they close the door. They believe that it does. Few of us ever stay inside to check it out. I'm willing to take it on faith that it does. I take a lot of things on faith that I can't prove, like God.

I suspect the term Inner Light is a metaphor for some kind of universal energy or power that is available for our use. It may come from God, or it may just be there. But it is there for everyone, and must be downloaded so that it can work through us to become of practical use to us and to others.

If there is that of God (or Spiritual Energy, if that better describes God for you) in every person, then I think we must also acknowledge that there is evil in every person. This is an observable fact. I suspect this universal energy is neutral by nature and absent of conscience. Like electricity, it can warm a cold house or blow it up depending on how it is used. This comparison suggests our Inner Light comes with a switch, and that it is our finger, and only ours, that moves the toggle.

Another interesting human factor, temptation, is thrown into this switching practice. Why is it that the seductive nature of temptation always appears so alluring and immediate, while its negative consequences appear so well camouflaged as to seem improbable?

We are constituted as creatures of reason and emotion. Temptation is the messenger that challenges us to keep the two in balance. This is a difficult task, for many of our emotional responses such as pleasure and fear are both glandular and natural.

This suggests that if we do not maintain a balance between our reasoning ability and our emotional desire for immediate pleasure, we may, in a moment of emotional high, move the switch to our own detriment and plunge ourselves into darkness.

Error is a given part of our nature. Is it possible to find the switch and restore the light again? I think it is, but it comes with a high interest penalty for the misspent energy used in the brief misguided choice. The process by which we restore our energy credit rating is called forgiveness. The choice not to make the same mistake twice is the path to wisdom. □

Henry Swain is a member of Bloomington (Ind.) Meeting and the author of Leaves for the Raking and Why Now? The Evolution of a Conscientious Objector.

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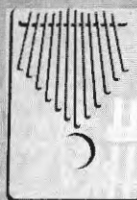
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Unapproved Minutes from the Peaceable Kingdom

by Chel Avery

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. (Isaiah 11: 6-9)

The Peaceable Kingdom is not Quaker heaven. Most Christians have an image of heaven that is exclusive—only the people we would like to spend eternity with are there. But in the Peaceable Kingdom, we have to rub elbows with everyone: those we are fond of, and those we wish would go away. The late conflict resolution educator Bill Kreidler made this observation in a 1991 lecture to New York Yearly Meeting about the paintings of Quaker folk artist Edward Hicks. Hicks produced 70 or more depictions of the Peaceable Kingdom during his life, even as he grieved over the discord and separations that were taking place in the Friends community. Those paintings may be the closest thing we have to a “Quaker emblem.” Once, walking through the offices of Friends Center in Philadelphia, I counted 27 variations of them hanging on walls and decorating calendars, magnets, tote bags, and note cards.

As I look at those images, I often wonder what the various creatures are really thinking and saying to each other. Perhaps they have evolved through the stages of community development that M. Scott Peck describes in *The Different Drum: Community Making and Peace*. This book was widely discussed among Friends when it was first published in 1987, and I often see dusty copies on the library shelves of meetings I visit. According to Peck, we pass through four stages on our way to becoming a “true community.”

Stage I: Pseudocommunity (the honeymoon period—in which conflict never occurs):

Calf, Lion, Ox: “I am so lucky to be here.

This is the most blessed place on Earth.”

Lamb, Asp, Suckling Child: “How lovely it is that we all get along together so well and accept each other so completely.”

Bear: “We have returned to the Garden of Eden.”

Stage II: Chaos (in which members anxiously try to fix emerging problems and restore the sense of perfection):

Lion: “How was such an unseasoned person as the Little Child appointed to lead us? I mean no criticism of her, but what was the process? Was it consistent with our testimonies?”

Leopard: “That little goat is going to give me fleas. Who is responsible for supervising it?”

Asp: “I have noticed that there is playing going on over my hole. We need some guidelines for the use of property.”

Cow (to Ox): “The Wolf simply does not fit in. It is not his fault, but if he would just transfer to one of the unpeaceable kingdoms where his views would be more appreciated, then it would be idyllic here.”

Ox (to Cow): “Our ancestors on the Ark followed the practice of keeping the clean and unclean creatures apart. We should return to that tradition. I am not being prejudiced—but I value the wisdom of the early creatures.”

Stage III: Emptiness (in which members let go of illusions, pretense, and the hope of control):

Cow, Cockatrice, Leopard: “Let’s stop kidding ourselves. This place is nothing like what we thought it would be.”

Little Child: “These creatures have no respect for leadership—I don’t know what to do with them.”

Fatling: “Who are these other animals?”

Stage IV: True Community (in which members accept one another as they really are; it can be distinguished from pseudocommunity because at times conflict is openly expressed):

Wolf: “I have to give these creatures credit for putting up with me most of the time.”

Weaned Child: “The Cockatrice is annoying, but I’ve grown accustomed to his face.”

Asp: “I’m pretty comfortable here, I just wish they would respect my hole.”

Leopard: “Yo! Kid! I have something to say to you about fleas!” □

Chel Avery, director of Quaker Information Center in Philadelphia, Pa., is a member of Goshen (Pa.) Meeting.



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Living as Friends, Listening Within: Report on the 2008 Conference for Young Adult Friends

*"We are rising up, like a phoenix from the fire,
Brothers and sisters spread your wings and fly higher
We are rising up, we are rising up."—Song from New England Friends Camp*

"Be not conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect."—Romans 12:2 NRSV

One hundred nine Friends gathered together for the Living as Friends, Listening Within young adult Friends conference that took place at Earlham School of Religion, May 23-26, 2008. Friends traveled from across the U.S. and Canada, representing a diversity of yearly meetings from programmed and unprogrammed traditions. This conference was jointly sponsored by Philadelphia Yearly Meeting, Friends General Conference, Friends United Meeting, Earlham School of Religion, Earlham College, and the Newlin Center for Quaker Thought and Practice.

The conference arose out of a leading from the 2007 YAF conference in Burlington, N.J., when Friends asked to have a conference that intentionally brought together young adults from across our many branches to explore our diversity. With that request in mind, we carefully assembled a planning committee of FGC, FUM, EFI, Conservative, and Independent Friends to plan such a conference. These nine Friends began working together with the intention to create a gathering where YAFs could come together to explore leadings and callings in our lives, go deeper in our faith, and to play, pray, laugh, and worship.

Coming Together

In worship, in small groups, in conversation, we have been transformed. Friends affirmed their love for one another again and again. The act of coming together physically was a first step to enacting loving unity. We are hungry for con-

nection and growth in grace with one another, and the healing of our divisions. —Excerpt from the 2008 YAF Conference Epistle 1

As a community we engaged with each other in many different ways. We joined together in programmed, semi-programmed, and unprogrammed meeting for worship. Friends played Frisbee and hiked, went to Bible Study, performed in a talent show and sang songs around a campfire. Laughter rang out through the weekend, beginning on the first night when we performed the skit *A Short History of Quakerism in Ten Easy Points*, which was written by one of the conference planners. Small groups of ten Friends met each day to check in with each other, play games, and build community in a more intimate setting. Workshops on spiritual discernment, Quaker theology and hymnology, and many other topics were offered by the Earlham School of Religion, and participants led an assortment of interest groups ranging from ministry in Iraq to workcamps at the William Penn House.

During evening plenary, Friends shared about leadings and callings in their lives, going into depth about what it was like to listen, discern individually, and, with their meetings and churches, be faithful and wrestle with what faithfulness looked like. Two Friends who were asked to speak on Sunday night, Betsy Blake and Callid Keefe-Perry, challenged us to live our faith every day and left us with the query, "What are you waiting for?"

Friends were respectful of how we use different words to express our beliefs. Many Friends eloquently articulated how the diversity of language around our experiences of the Divine did not threaten or take away from our own experience, but put new words to the awesomeness of Spirit. We learned from the

differences and similarities of our experiences.

I felt overwhelmed by the presence of the Spirit and awed at the many forms in which all of us have lived its testimony. I see so much more breadth to God that I am humbled to have thought I understood so much about the Divine. —Stephanie Speicher, conference participant

As a community we asked what it meant to see that of God in every person. We questioned how we build relationships and love someone who doesn't share our beliefs, and how do we do this in the world if we can't do it within our own Religious Society? On Sunday night, one Friend shared her experience of the weekend that brought us back to why we were there. She had heard others speak of God or Jesus loving them, and how amazing that felt, but she had never experienced it herself. She believed that the things that had happened to her in this life were an indication that God did not actually love her. She was so thankful for the love and acceptance she felt over the weekend, and shared with us that for the first time in her life during that meeting for worship, she heard God say "I love you."

All were humbled by the experience of coming to know the Divine through each other's words and form of worship. Many felt this conference was just the beginning of exploring the ways in which our own spiritual journeys can be deepened and strengthened through sharing our traditions and building spiritual friendships. Many of us are returning to our home communities with a renewed interest in coming to know the beliefs of the Friends we worship with each Sunday, recognizing there is diversity of beliefs within our own Friends meetings and churches.

The YAF conference was one of the most challenging and formative ways for me to connect with the Spirit across the diversity of our faith. One can feel a visceral sense of purpose and Spirit urgently awaiting realization in our generation. —A conference participant

The gathered community felt held by a much larger body of Friends. We knew that individuals and meetings were praying for the weekend to be a container for God's love. A pastoral care committee of young adult and older Friends from the different branches grounded the group and provided listening ears and open hearts to Friends. On Sunday morning, we worshiped with three local Quaker meetings, and invited Friends to join us for lunch and an afternoon service project (writing letters to Congress and gorge clean-up recommended by Richmond mayor, Sally Hutton).



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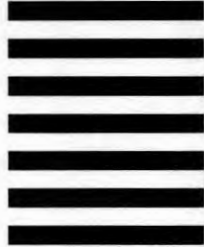
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Staying Together

When you love someone or someones—a partner, your family, a community, an organization—there has to be a willingness to do the hard work. The first step is to know one another, which I think these conferences (at Richmond and Burlington, N.J., last year) and other events and intervisitation of similar flavor, accomplish. They are just the beginning, and I am so grateful to Friends who open that door. But then you do the hard work. In my opinion, the start of the hard work is to speak our own truths, and listen—listen—to others speak theirs. Friends, I think we're ready to do the hard work. —Blog entry by Angelina Conti

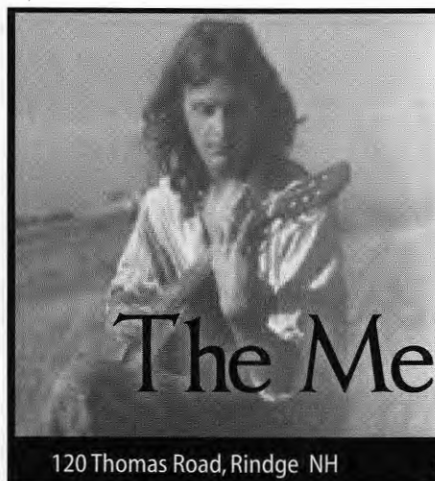
Our journey as a planning committee was both a joyful and very challenging experience. It included the hard work of speaking truth and listening to others' experiences that Angelina speaks about in her blog entry. As planners, our goal for the conference was to create a loving space where Friends could come together to share their experiences as Quakers. We hoped that we could engage in conversations about our similarities and differences as a community grounded in God's love. When we began this work, we did not realize how fully that work would begin with our committee of nine. We struggled at times to build trust, to overcome stereotypes, to move beyond the organizational labels that divide us. We asked for support from older Friends to help us come together when conflict arose. With the help of other Friends, we voiced our anger and pain, cried, worshipped, and held each other. God was not just asking us to bring Friends together, but to struggle with the differences ourselves; to begin creating the loving community we hoped would form at the conference.

The YAF conference was an amazing experience for all of us, and we can definitely say that it was worth doing. We felt God's love in the planning process and as a whole community during the gathering. Now, as we return to our daily lives, we continue to nurture these relationships. We might have different beliefs, but we are all a part of a whole community of Friends. Although we recognize that there are a number of controversial issues among Quakers, we look forward to continuing to meet each other, talk about the hard stuff, play, pray, laugh, worship, and embrace all of our diversity with God's love at the center.

—Sadie Forsythe and Emily Stewart

Sadie Forsythe is Young Adult Friends Coordinator for Philadelphia Yearly Meeting. Emily Stewart is Youth Ministries Coordinator for FGC. You can find the skit A Short History of Quakerism online at <www.fgcquaker.org/lqy/skit>.

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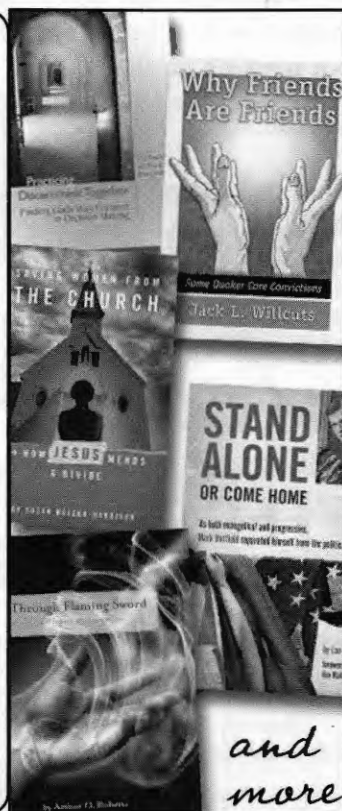


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■ BOOKS

Stand Alone or Come Home: Mark Hatfield as an Evangelical and a Progressive

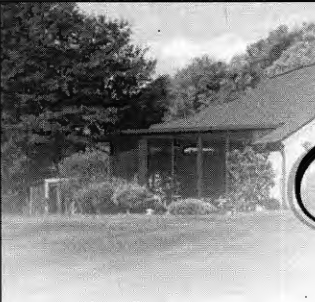
By Lon Fendall. Barclay Press, 2008. 200 pages. \$18/softcover.

The right wing of the culture wars of the last 30 years brought forth a mixture of faith and politics that many found to be toxic. Ideology and belief replaced knowledge and reason; one's views on narrow issues like abortion and same-sex marriage became litmus tests for elected and appointed office; schools were assailed for teaching biological evolution instead of creationism; the environment was seen as a gift from God to be exploited rather than protected; and serious efforts were underway to make the United States an officially "Christian nation."

While it is too soon to write the obituary of this movement, there is light on the horizon. Well-placed progressive evangelicals like Jim Wallis and Rick Warren are preaching a gospel of Christian stewardship to which young evangelicals are responding positively. Love for one's neighbor, service to the poor and less fortunate, and stewardship of God's creation are the pillars of this evangelical social gospel, while conservative social values regarding right-to-life, euthanasia, and same-sex marriage are less central. It is at this juncture that *Stand Alone or Come Home's* exploration of the political life and conscience of U.S. Senator Mark Hatfield (Republican from Oregon, 1967-1996) is of interest. Hatfield not only demonstrates how progressive evangelicalism might work in the political arena, he is an exemplar for Quakers (both liberal and conservative) on how faith and politics can be practiced together rightly.

In this well-written political biography, Fendall portrays Hatfield as a person of reasoned faith who became convinced to follow Christ in a considered manner. He steeped himself in the Bible on an ongoing basis and used biblical and secular knowledge to inform his life and political choices—as was the case with early Quakers and is still the case with many today. The important positions Hatfield took were developed through deep personal discernment.

Hatfield defied conventional categories because he was faith-driven, not politically driven, and because his faith was reasoned, not arbitrary. Pacifists who appreciated his opposition to the Vietnam War were disappointed in his stances on other military actions, such as his support of the most recent war in Iraq. Anti-choicers were disappointed in his stance on abortion, which accepted exclusions and




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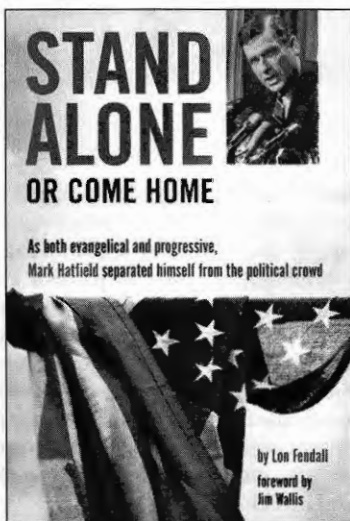
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defined life as beginning at the point of egg implantation on the uterine wall. He was often vilified by fellow evangelicals ("not a true Christian") and by those on the left ("not liberal enough"). Yet Hatfield was willing to stand alone not because he was a maverick by nature, but because of his deep abiding faith that Christ would lead him to the right answer if he worked diligently and deeply to discern God's will. We, as Quakers, can take a lesson from Senator Hatfield. At each juncture where our religion and our politics cross, do we simply cite chapter and verse from the testimonies or *Faith and Practice*, or do we work deeply and diligently to discern God's will and act accordingly?

—Greg Moschetti

Greg Moschetti, a member of New Haven (Conn.) Meeting, currently lives in Dummerston, Vt., where he attends Putney Meeting.

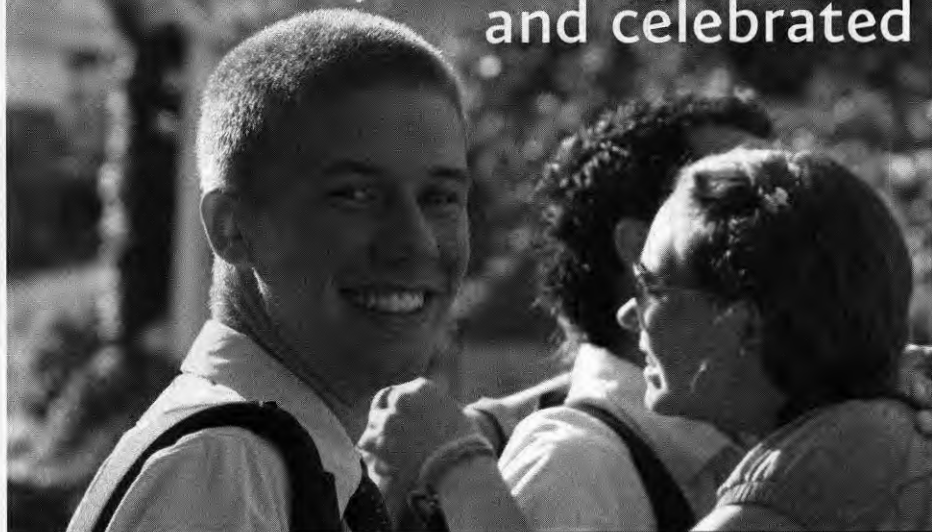
Self-Supported Ministers: Lest We Forget

By Billy M. Britt. *North Carolina Yearly Meeting of Friends, 2007. 191 pages. \$26.95/softcover.*

Almost from the beginnings of Quakerism, Friends wrote and preserved memorials of ministers and other leading Friends. These were sometimes lengthy, sometimes brief, sometimes the work of family members or associates in ministry (Margaret Fell Fox's account of husband George immediately comes to mind), sometimes the work of monthly meetings. They were largely spiritual biographies that drew on the writings of their subjects and often included extended accounts of the pious and weighty sayings that dropped from their lips in their last hours. From the early 18th century until the late 19th century, Friends published volumes of these accounts with titles like *Piety Promoted in a Collection of Dying Sayings of Many of the People Called Quakers*. (After that, Friends apparently lost their taste for deathbed scenes.)

Billy Britt, the longtime superintendent of North Carolina Yearly Meeting, revives this

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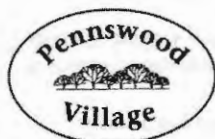
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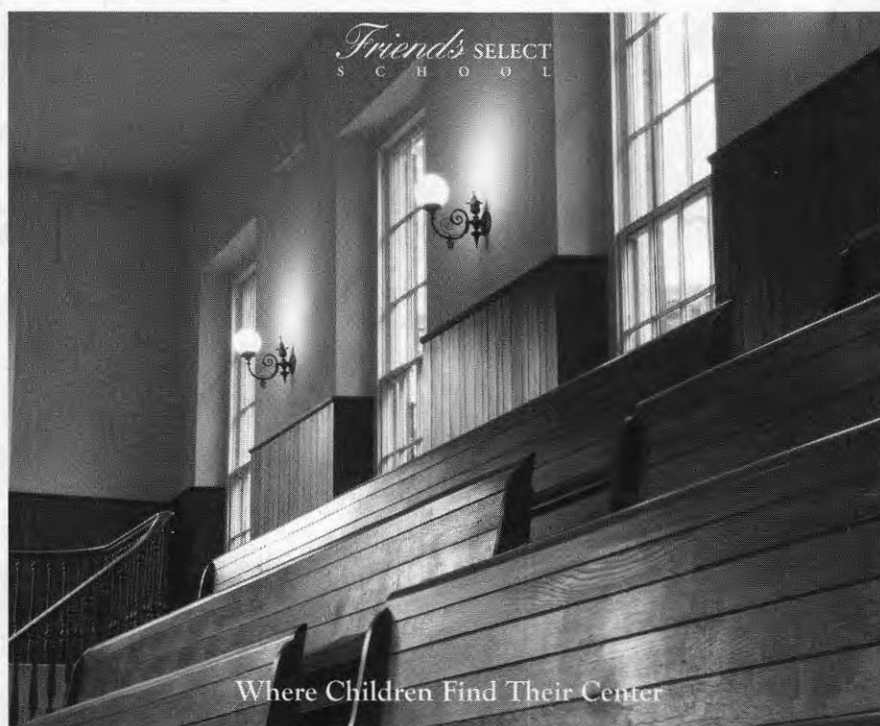
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Henry Martin, a retired magazine cartoonist, is a resident of Pennswood Village. Copyright 2009



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tradition, inspired by recorded ministers of his yearly meeting who served meetings while supporting themselves in secular jobs. His focus is on ministers in the pastoral system that a majority of the U.S. Friends embraced in the late 19th century. The rest are divided between pioneers of the system born between 1850 and 1880, and those born after 1880 who were called to pastoral ministry when the system was well established. Most are men, reflecting the proportions typical of the Quaker pastorate before 1970.

Most of the subjects were born Friends, North Carolinians who spent their lives close to their birthplaces. Britt's decision to describe these ministers as "self-supported" is well-advised. Although many received financial support from their meetings, it was minimal (and sometimes paid in farm produce). The first two generations were farmers and storekeepers; while those born after 1890 included educators and other professions; still, many had limited higher education.

Pastoral ministry became one of the definitions of Quaker division between programmed and unprogrammed in the 20th century. Many unprogrammed Friends, particularly in Friends General Conference, see a paid pastoral ministry as irreconcilable with Quakerism. Most Friends around the world in the last century, however, have decided otherwise. North Carolina Friends will read this volume to remind them of dedicated pastors who were often little known outside their own communities or yearly meetings. Other Friends can read this to gain an understanding of U.S. Quaker pastors from the 1890s to the present day.

—Thomas D. Hamm

Thomas D. Hamm, a member of First Friends Meeting in New Castle, Ind., is an archivist and professor of history at Earlham College.

Quakerism: A Theology for Our Time

By Patricia A. Williams, York: *Sessions of York*, 2008. 198 pages. \$30/paperback.

The back cover of this book asserts that this is "the first substantial work of Quaker theology since Robert Barclay's *Apology* appeared in 1676." This is a striking claim, since it dismisses many valuable theological works across the centuries: Phipps' *Essay on Man*, Scott's *Salvation by Christ*, Gurney's *Observations*, Jones's *Social Law in the Spiritual World*, Grubb's *Christianity as Life and as Truth*, Cooper's *A Living Faith*, and Punshon's *Reasons for Hope*, among others.

This book is an intelligent and very per-

sonal statement of the author's interpretation of Quakerism's central message, which she seeks to present in contemporary terms while demonstrating logical and experiential continuity between modern and traditional statements of Quakerism's meanings. Perhaps the paramount concern is to reconcile the faith preached by early Friends with the statements of modern science and scientific method. If Quakerism is an articulation of Truth, such a reconciliation is necessary; in this Williams is in good company with George Ellis, Hugh Barbour, and many of the theological Friends named above.

The reader, however, must keep alert, for while Williams is often trenchant and even eloquent in some places (her summary of the "basic core" of Quaker belief is a very interesting few paragraphs), she is also capable of breathtaking oversimplifications and debatable assertions. For example, "The Light the Quakers encounter seems to be the same Light people see who undergo near death experiences." Williams makes a simplifying assumption that mirrors that of John Punshon's in *Reason for Hope*—he does not address liberal Friends, she does not address orthodox Friends. Her characterizations of early Quakerism, Christ-centered Friends, orthodox Christianity, modern biblical criticism, and even modern scientific ways of knowing are also problematic, as is her tendency in these pages to assume that modern is better and that the "scientific saga" is the standard of truth.

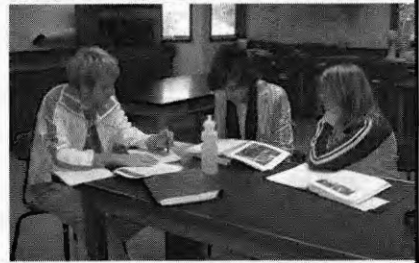
As a scientist, I find Williams's version of science interestingly mystical, in a way that is common enough these days. We are told that the universe exists "to provide the conditions for life to evolve and survive." This sounds rather like the anthropic principle that, in the heyday of the Enlightenment, Voltaire put in the mouth of Dr. Pangloss. We hear that "the divine is all-pervasive as seers state and quantum strings sing." Like many others, Williams reaches to the apparent mysticism of theoretical physics to find a way to unify the language of the Spirit and the language of science. This tendency is understandable and well meant, but there is more than one kind of science, and more than one philosophy of science (for example, see Ernst Mayr's *What Makes Biology Unique?*, John Dewey's *Experience and Nature*, and William James' *A Pluralistic Universe*.)

This work could provide the basis for a whole course of study in theology, Quakerism, comparative religions, and some kinds of philosophy. It includes good clear statements that are correct, oversimplifications that can be misleading, erroneous assumptions and interpretations, fair assumptions that need to be identified and evaluated, and opinions whose value depends on the reader's point of

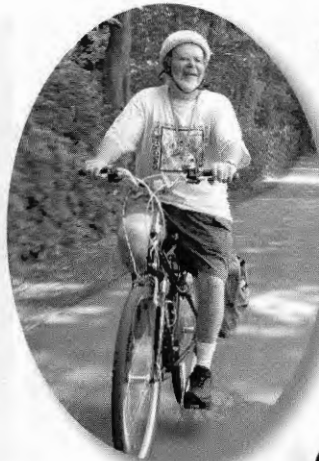
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view. Because of its personal, not to say idiosyncratic, quality, it is not the substantial work of Quaker theology that it claims to be.

—Brian Drayton

Brian Drayton, a member of Weare (N.H.) Meeting, is a plant ecologist working in science education.

An American in Gandhi's India: The Biography of Satyanand Stokes

By Asha Sharma. Introduction by the Dalai Lama. Indiana University Press, 2008. 373 pages. \$21.95/softcover.

As an American whose admiration of Hinduism predates my experience with Quakerism, I was delighted to encounter this readable and well-researched biography of Satyanand (born Samuel) Stokes, an American of Quaker heritage who spent most of his life in India fighting for political, economic, and social reform and deepening his spiritual life. Stokes is better known in northern regions of India (although mainly for his agricultural impact) than in the U.S.; it's about time this intrepid truth seeker got his historical due. First published in 1999 by Penguin India as *An American in Khadi: The Definitive Biography of Satyanand Stokes*, the book was written by granddaughter Asha Sharma, a Columbia University Journalism graduate and historical research fellow.

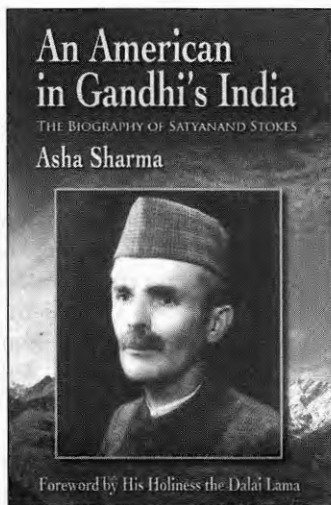
Born near Philadelphia in 1882, Stokes' Quaker roots ran deep: Eighth-generation ancestor Thomas Stokes was a contemporary of George Fox and William Penn who was frequently jailed in England for his beliefs before emigrating to Pennsylvania. Although earlier generations on both sides of the family had been "read out of meeting"—one for joining the military and two for an unauthorized marriage—Stokes was raised in a Friendly household that respected Quaker values such as honesty, integrity, and service.

Stokes attended a Friends school and a military academy before setting out for a leper's colony in the Himalayas at age 24. Disgusted with the racist attitudes of the missionary community, he lived in a cave as an ascetic before founding a Christian monastic order, which he later disbanded. He also joined Mahatma Gandhi in the fight for Indian independence, becoming the only American ever jailed for the cause and one of a few of Gandhi's compatriots who dared to gently question some of his tactics.

Stokes built a house in Kotgarh, a village in the northern state of Himachal Pradesh, and married an Indian Christian, Agnes, with whom he raised six children. He also studied Hindu philosophy, founded progressive schools, wrote poetry, fought for farmers'

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rights, and transformed regional agriculture, earning him the nickname "the Johnny Apple Seed of the Himalayas." (When Stokes introduced Delicious apples, 25 acres were cultivated; today there are 235,000.)

This U.S. expatriate consistently honored his Quaker roots, albeit in a strange culture, which he described as "vistas which, though in an unfamiliar setting, contain much that would have appealed to my Quaker ancestors—the followers of 'inner light.'" He considered his forefathers "Christian Yogis and Yogins, seeking ever in the long silent meditation of their public meetings and private devotions the divine illumination from within."

Like early Friends, Stokes held fast to his beliefs: he refused to post bail when he was imprisoned, instead using his time as a "guest of the British empire" to write a book. His belief in the equality of all people led him to confrontations with British and local authorities, but he gained respect from his adversaries for the strength of his convictions and his consistent willingness to walk the walk. While I can only imagine the repercussions of some of his more dramatic decisions on his near and dear ones (his conversion to Hinduism in 1932, for example, isolated Agnes and hopelessly polarized the family), it's hard not to admire his willingness to follow his leadings wherever they might take him.

During more than four decades in India, Stokes strove to merge the best of occidental philosophy with the wisdom of the East. "From my Western temperament . . . I have come to feel increasingly . . . the vital significance of personality and individuality," he wrote. "The East, on the other hand, has filled me with an overpowering sense of the essential oneness of existent reality." Friends, especially those with an interest in Eastern philosophy, will appreciate the spiritual journey described in this book; it may also inspire activists interested in better understanding and championing members of another culture or social group.

Catherine Wald, a member of Chappaqua (N.Y.) Meeting, is a freelance writer and FRIENDS JOURNAL's book review editor.

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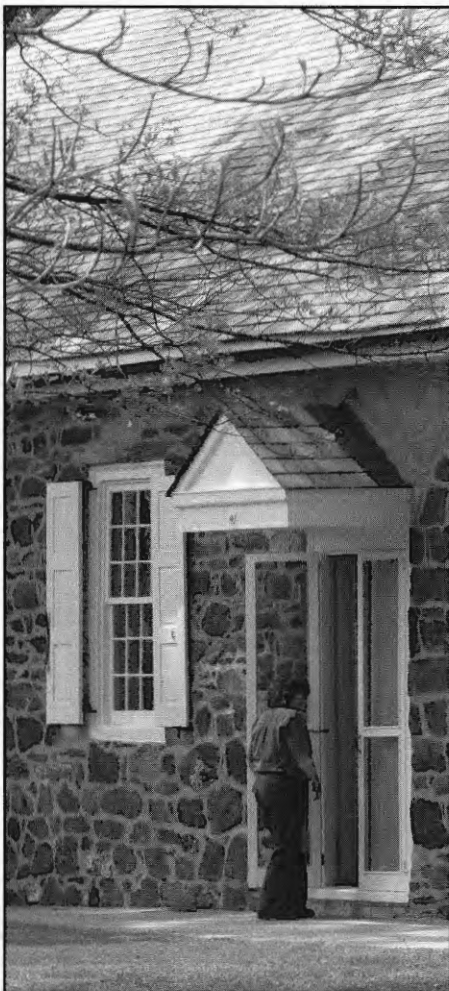
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Crossing the Border *continued from page 8*

Jason greets and hugs several other dark, small men emerging singly from the night. One, a young kid, shows us where his money was taken from under the sleeve of his sweatshirt and the waistband of his battered pants held together by string—in the desert, by bandits. His shoes, too, he says, were stolen, but he was given new ones here that are better. Jason gives him his contact address for when he gets into Phoenix, and finds a few more crumpled bills for him in his pocket. The young man smiles and chuckles with pleasure, even happiness, in the sudden presence of Jason's friendship; for the moment all his burdens seem fallen away. I see no guile in his eyes.

Our recrossing of the border turns out to be quick and easy. The woman who checks our papers smiles at me very sweetly, as if to congratulate me for my good fortune of possessing a U.S. passport.

Are borders necessary? Border controls? Border-crossing regulations?

Is cruelty necessary?

The collapse of my inward defense in the Nogales tent came when I looked into the young man's eyes and, for a fraction of a second, recognized in him my son. Clear eyes, still vivid before me. This encounter, eye to eye, soul to soul, is very different from the understanding and sympathy we may gain through hearing or reading about the suffering of others. It occurs on a different plane within us.

On our drive back, when Jason and I talked some more about the threat of discouragement in the activist's work and his growing feeling that the good in humans that he sees and believes in may not be enough to turn around the course of events, I opened to him my experience in the tent. A story of Aldo Leopold, the U.S. conservationist and ecologist, who in the first half of the last century conceived of a communal relationship between people and land, came to my mind. As a young man Leopold participated in a government-sponsored effort to exterminate the wolf as the enemy of man and beast. One day he bent over one of these animals he had shot

that was still alive and met its eyes. It changed everything for him. He suddenly knew that a wolf is not what it was made out to be, an enemy out to diminish the life of man. He saw the life that was made to live, as his own life was made to live. He saw—I venture this term—the "brother." He never shot another wolf.

Since the encounter in the tent the concern of the U.S. border has not left me alone. After my return to Massachusetts, I came upon books on this subject in our meeting library, including two written by the daughter of one of our meeting members. That is how close to



During a long journey to Tucson, such simple problems as a broken shoe can leave a person in a life-threatening crisis.

my fingertips this concern was, in which I am now immersing myself further through this literature, with a wounded heart without which the concern would have left me cold.

I'm currently returning to the area. Without knowing what I am to do there—I didn't know it this previous time, either—I hope to let myself be seized by the river of love that flows there, which has touched me through the engagement of this committed young Friend. □

A reading suggestion: Luis Alberto Urrea, The Devil's Highway: A True Story. A fascinating, detailed, carefully researched report about the tragic death of 14 migrants (part of a larger group) in the Arizona desert in 2001, including all aspects of the case, from the background and identity of the victims, the smuggling operations, and the multifaceted work of the Border Patrol, to the tortuous process of dying by dehydration and overheating, how the law dealt with the young coyote as scapegoat, and how the dead are processed.

was facing the admission that in the middle of the night, after a dreadfully tiring day of providing care and with no prospects of any kind of improvement by the impaired patient who "survived" the war, the question arises about one's dearest loved one: Wouldn't it have been better that he had died than that he came home as crippled, helpless, and unrecognizable as he is? Rage is going to be tapped as this question gathers strength.

We can say "What a shame!" We can shake our heads in despair. We can try to close our eyes and ignore the several hundred thousand who will affect the lives of all those around them. Or we can let these circumstances ask us with the prodding and provocative power prompted by Quaker-inspired queries:

- How can we seize opportunities to offer to provide time, attention, and support to strengthen the quiet caregivers who provide heroic care for their injured loved ones?
- How can we gain the courage to urge family and friends to be aware of the signs of combat stress among those we encounter among veterans, or caregivers at work, or while traveling, or hear about in a beauty parlor, bar, or coffee shop?
- What can we do to be more vigilant and alert to ways we can become part of the resources that will help us bind up the wounds?
- How can we help one another to free ourselves from thoughts about only ourselves, about what we *cannot* do, about our fear of stepping into the unknown, that shackle any urging to offer help to the invisibly wounded?
- What will help us trade head-shaking for hand-shaking, and helplessness for helpfulness?
- How can we respond to George Fox's epitaph, *Let your Lives Speak*, when faced with, "What can only one person do?"
- What prevents us from seeing that binding up these invisible wounds is not simply a task for professionals but is indeed the work we all are in?

Nearly a century and a half later, Lincoln's words call to us once more. □

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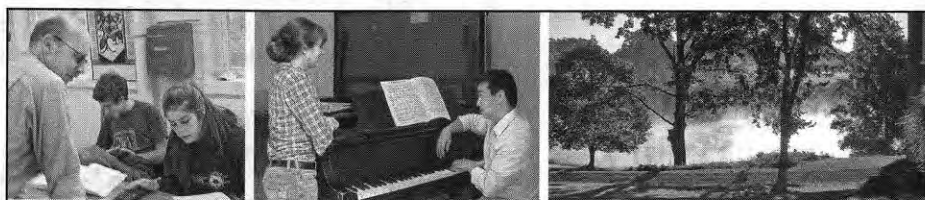
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A Peace Education Sabbatical

continued from page 16

used to look at the United States with admiration now look at us with fear. "What is going on with your country?" was the most common question we were asked in Japan, China, Denmark, and Canada. However, another comment we heard quite often was, "We thought all Americans were arrogant and selfish—until we met you." I realized the power of personal connection in a global society.

- I learned from one Japanese woman that her post office was powered by solar panels on the roof. In Yangzhou and Rugao, China, I saw passive solar water heaters on every rooftop. I learned from my Danish hosts about water-conserving toilets. "Why can't you Americans do things like this?" they asked. We can. Our new toilet works beautifully and saves water.
- I learned that my Chinese teacher friends walk, ride bikes, or take long bus rides to get to their schools each day, yet I know they wish they could drive to work as I usually do. I saw Chinese cities developing at a seemingly unsustainable pace and wondered how our two countries will solve problems of pollution and competition for resources in a sustainable manner. The point is: We must.
- I learned in Canada, at an international conference of peace researchers, that all over the world, in any country I could name, people are working on projects big and small to promote peace.
- I learned from Johan Galtung, Norwegian peace mediator, that many citizens of the world want Americans to walk humbly, to realize that we are a nation among nations, and that we need to cooperate with the world community.
- I learned in Denmark that in a climate of distrust, reasoned, responsible free speech can promote dialogue and understanding, while flippant, irresponsible free speech can destroy dialogue. I learned that ignorance of the culture of your neighbor can lead to violence with your neighbor.
- I learned in Norway, at the Nobel Institute, that everyone can be a peacebuilder. I interviewed Anne Kjelling, chief librarian, and asked her what my students most needed to know. "Tell them anyone can be a Nobel Peace

Prize winner. They are just ordinary people, educated and uneducated, doctors, lawyers, housewives, volunteers. The thing is, they have done something for the cause of peace. Everyone can, but no one does," she said. I vowed that I would tell my U.S. students that.

- I learned from Irwin Abrams, Nobel Peace Prize biographer, U.S. historian, peace educator, and Quaker, that peace education leads to an "unseen harvest." He was emphatic. "There are consequences" of the peace work we do. Big and small efforts yield fruit, whether we are the ones to harvest it or not. He encouraged me to believe that my efforts as a teacher are meaningful and important, even in a culture of war.
- Finally, I learned that in Danish, Swedish, and Norwegian *Fred* means *Peace*. I was visiting the Nobel Fredcenter when I figured it out.

Being an Active Peacebuilder

My father's name was Fred. While he didn't have peace in his life, his name, his experiences, and his love for people propel me to work for Fred, for Paz, Heiwa, He Ping, Salaam, Shalom, Shanti, Peace.

I want my students to believe in the value of active peacebuilding: the belief that socially just policies and structures are more lastingly effective methods of solving global problems than violence and war. Finally, I want them to know that such pacifism is not passive. It is active, hard work, and it is not for the faint of heart.

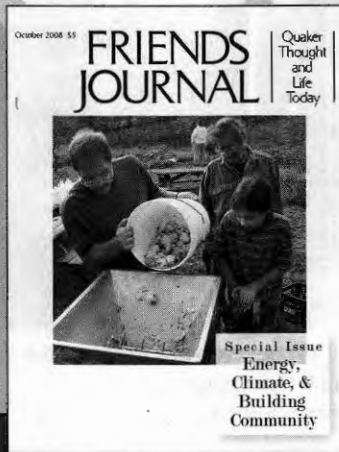
I ask that my students be peacebuilders, encouraging them by saying, "Use your critical judgment when you watch TV or read the news. Walk, take the bus, carpool. Buy less stuff. Be a good host. Do regular acts of kindness. Study about other cultures, religions, and countries. Make friends with people who are different from you. Care about your families and classmates, and also care about the billions of people who are your global neighbors. Learn how to select a cause worthy of your energy and work for it. Make time for peacebuilding. Think. Care. Act. *'Everyone can, but no one does.'* Be the one who does." □

Deaths

Allen—*Ruth Batchelor Allen*, 91, on June 16, 2008, at home in Santa Rosa, Calif. Ruth was born on November 4, 1916, in Englewood, N.J., to Elsie Pagenhart and Charles Batchelor. She became a Friend in 1919 at the request of her parents. Ruth spent her summers at a camp on Lake George founded by her father, a teacher and businessman. Her mother was a nurse and social worker. Ruth graduated from high school at 15 and attended Northfield Seminary in Massachusetts and graduated from University of Minnesota in 1937. After earning a bachelor's in Architecture from New York University in 1943, she worked as a hospital and school planner. She belonged to New York Meeting from 1942 to 1949. In 1949, Ruth married architect Rex Whitaker Allen and moved to Mill Valley, Calif., with Rex's two young children, Alexandra and Frances, and they had two more children, Mark and Susan. Ruth was a member of San Francisco Meeting from 1953 to 1963 and participated in an allowed meeting in Mill Valley, Calif., for a few years. She resigned from San Francisco Meeting in 1963 when she joined the Episcopal Church, although she said that she considered her membership in the Episcopal Church an enrichment of, rather than an aberration from, the ways of Friends. She designed several homes together with Rex. The marriage began to dissolve in 1968, and they were divorced in 1972. In 1969, Ruth worked briefly as a health facilities planner for the city of New York, but then moved back to the Bay Area, focusing on spiritual and physical healing. She became a member of Redwood Forest Meeting in Santa Rosa in 1977. In 1982, Ruth helped create Santa Rosa Creek Commons, a limited-equity housing co-op for all ages. She lived there until her death. Ruth participated in est, Esalen, dream and other healing workshops, and the Fellowship of Reconciliation's Co-Counseling program. She earned a license in massage therapy, working with battered women and seniors. She published two volumes of poetry, *Inklings* and *A Wild Surmise*, and a biography of her parents. Throughout her life, Ruth cultivated a keen sense of the wonder, beauty, and mystery of life, and she loved walking, especially in the natural world. At age 91, she walked the 2.3 miles around Spring Lake with two of her daughters. She read widely, remembered lyrics and sang hundreds of songs, and danced often. She was deeply committed to spiritual practice, drawing from world religious teachings and focusing on what she called "this eternal moment." She delighted in naming plants and animals and enjoyed tasting wild edibles. She supported the Sierra Club, Environmental Defense Fund, and the Public Land Trust. Ruth is survived by her children, Alexandra Allen, Frances Dunn, Mark Allen, and Suki Lechner; eight grandchildren; and two great-grandchildren.

Brown—*Alice Hannah Brown*, 92, on July 20, 2008, in Asheville, N.C., in the presence of her children and grandchildren. Alice was born on October 15, 1915, in Cass, W.Va., to Laura Susanna Bock and Uriah Hevener Hannah, a country doctor. The third of five daughters, Alice attended local schools in the Greenbrier River Valley of the Blue Ridge Mountains, and was active in the Presbyterian Church as a child and young woman. She

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graduated from Agnes Scott College with honors in 1937. Having studied French and influenced by reading about the life of Albert Schweitzer, from 1938 to 1941 she taught children of Presbyterian missionaries in what was then the Belgian Congo. She left Africa when World War II began, and married her high school sweetheart, William Lacy Brown. Alice supported Bill's efforts in the advancement of science for agriculture. Early in their marriage, Alice and Bill looked for a spiritual home, and, because Bill had been greatly influenced by a professor who was Quaker, they gave special attention to the local unprogrammed meeting of the Religious Society of Friends, affiliated with Des Moines Valley Meeting of Iowa Yearly Meeting (Conservative). For many years they lived in Johnston, Iowa. Both continued to work with Quaker causes, and Alice served AFSC on both the North Central Regional Office and the National Board. She served on the board of Pendle Hill from 1999 until 2002. Alice's interests and activities included the arts, fiber crafts, the League of Women Voters, global travel, Iowa United Nations Association, reading, the Democratic Party, and music. After Bill's death in 1991 Alice moved to Haverford, Pa., where she lived for eight years in the Quadrangle, a Quaker retirement community. She was active in both Haverford Meeting and Philadelphia Yearly Meeting, and continued her support of AFSC, Pendle Hill, and FRIENDS JOURNAL. In 2003, when her son, Bill, and his wife invited her to move near them in Asheville, N.C., she transferred to the Deerfield Episcopal Retirement Community and began attending Asheville Meeting. Her active participation and support continued until her last illness. In 2006, to honor her lifelong commitment to biodiversity, the Suri Sehgal Foundation and the Danforth Foundation created a position for her called Senior Curator of Economic Botany at Missouri Botanical Garden in St. Louis. During her final year, Alice gathered information on how traditional knowledge—the topic of the 2008 Brown Symposium at the Missouri Botanical Garden—inspired and helped Bill Brown's research on corn. She heavily invested in the spiritual life of others, and was always eager to discuss an issue or pass on a book she had found helpful. She cultivated spiritual friendships with people across generations and had a particular interest in encouraging the spiritual development of young adults. She was a feisty woman: intelligent, insightful, principled, truth-spoken, and warm-hearted. Alice is survived by her daughter, Alicia Brown-Matthes and husband, William; her son, William T. Brown and wife, Sarah; six grandchildren, Lila Akrad, Cara Mitchell and husband, Jeff Mitchell, Lisa Matthes Barleen and husband, Bob, Michelle Matthes-Adcock and husband, Will Adcock, Troy Pait and wife, Christy; and six great-grandchildren, Aaron Mitchell, Ethan Mitchell, Logan Barleen, Griffin Matthes-Adcock, Curlee Pait, and Parker Pait; and a sister, Elizabeth Hall and husband, Ellis.

Draper—Elizabeth Louise Thayer Draper, 88, on June 22, 2008, at home in Santa Rosa, Calif., 11 days after breaking her femur. Betty, as she was known in her youth, was born on July 21, 1919, in Salem, Oreg., to Elizabeth Thurman Lewis and Darwin Greene Thayer. She spent her early years in Corvallis, Oreg.; Mill Valley, Calif.; and Pacific

Grove, Calif. During her high school years in Pacific Grove, she was active in the Epworth League, a Methodist youth organization, where she became friends with her future husband, John Edwin Draper. World War II ended her three years of college study in biology, and she and John married in 1941, during the years John was working at a Civilian Public Service camp as a conscientious objector. Between 1944 and 1953, John and Betty had five children: Jim, Richard, Phyllis, Caroline, and Paul. They spent time in Elk Grove, Calif., and Gridley, Calif., before settling in Davis, Calif., where they remained until 1990. They grew 13 fruit and nut trees, grapes, berries, asparagus, and a huge summer vegetable garden. Betty cooked delicious, nutritious meals, and spent each summer canning the bounty of the gardens, making as many as 80 quarts of cherries from one tree. Every morning she or John prepared a hot family breakfast, and at the same time Betty prepared six sack lunches for the family to take along to school or work. When she began her job as part-time laboratory technician, she transported their youngest child to kindergarten on the back of her bicycle. She worked at University of California at Davis for many years. In the early 1970s she went to college and earned her AA degree in medical assisting and worked in that field for several years. Betty enjoyed backpacking, bicycling, gardening, camping, silkscreen printing and other arts, woodworking, and furniture reupholstery and refinishing. She knit many sweaters and was an excellent seamstress, sewing much of the clothing for her family. For the last 20 years of her life she designed and sewed beautiful quilts. In these years she shortened her name to Liz. A great joy for Liz was the two or three years in the early 1980s she and John spent as fire lookouts in the Yolla Bolla Mountains, where Liz spent hours making quilts on a treadle sewing machine, stopping every ten minutes to scan the horizon for fires. The family began attending Davis (Calif.) Meeting in the early 1960s and John and Liz became members a few years later. Liz was active in peace and social justice issues throughout her life, including her activities with the meeting, the League of Women Voters, and in numerous peace marches. She once helped blockade a train carrying armaments bound for Vietnam. She and John were founding members of Santa Rosa Creek Commons, a Quaker co-housing project, and helped in the founding of Friends House, a Quaker assisted living facility for the elderly. John and Liz moved to Santa Rosa in 1990, sharing a house with their daughter Phyllis in order to help her cope with multiple sclerosis, and Liz transferred her membership to Redwood Forest Meeting. She began showing signs of confusion in 1999 and had nine years of declining health due to dementia and strokes. Liz was preceded in death by her husband, John, in 1992. She is survived by her sons, Jim, Richard, and Paul Draper; her daughters, Phyllis Draper and Caroline Swift; and several grandchildren and great-grandchildren.

McAllister—*Frances Burt McAllister*, 97, on August 3, 2008, in Flagstaff, Ariz. Frances was born on September 17, 1910, in Los Angeles, Calif. She and her late husband, John Vickers McAllister, began a shared interest in Friends in the late 1930s. Her visit to Pendle Hill (Pa.) in 1948 led her to apply for membership in Orange Grove Meeting in

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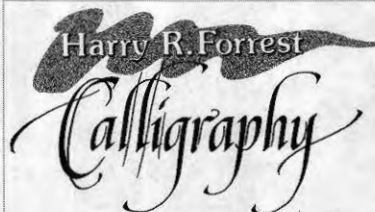
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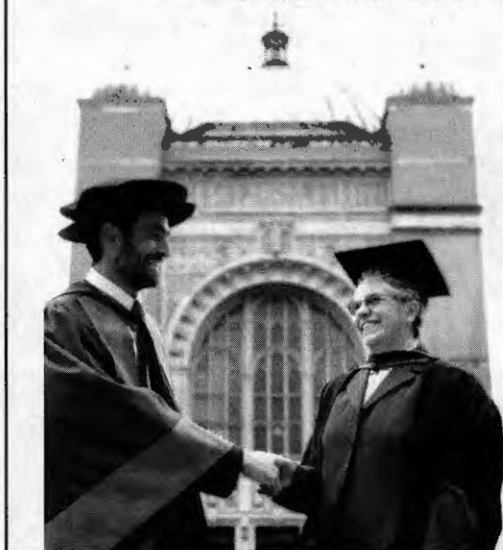
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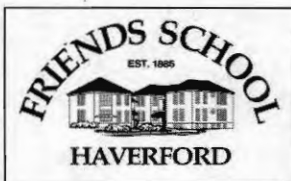
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Pasadena, Calif., in 1949. Frances was widowed early in her life, and she credited her husband with helping her to learn about business and how to manage her affairs. In Pasadena she was a founding member and acting president of Pacific Oaks College and Children's School, where she taught preschool. She also taught at Occidental College and University of California at Los Angeles. After her move to Flagstaff, she was a founding member of Flagstaff Meeting in 1968. She served her meeting as clerk and led many committees. She helped to found Intermountain Yearly Meeting and served twice as clerk. She was active in Arizona Half-Yearly Meeting and helped to establish the Arizona Area Office of AFSC in Tucson. Frances was also a participant in national and international committees of AFSC and FCNL. She was a member of the Women's International League for Peace and Freedom, where she volunteered as a translator and worked with Eleanor Roosevelt. Her efforts for peace earned her the distinction of being on Richard Nixon's "Enemies List." She helped endow the Social Action/Social Witness program at Pendle Hill, and she supported children's programs and education her whole life. When she moved to Flagstaff, she was the staff trainer for the Head Start program and helped establish the Coconino Coalition for Children and Youth. She endowed an annual doctoral research stipend in Northern Arizona University History Department, supported the Biology Department, and established the chair in Community, Culture, and the Environment. In 2002 the university awarded her an honorary Doctor of Human Letters degree. She counseled young men about alternative service during the Vietnam War, provided support for the Sanctuary Movement, and nurtured individuals during times of hardship. Frances served as a role model and mentor to many people, and provided scholarships and tuition for training. She provided a grant to Flagstaff Unified School District to incorporate the "Creative Response to Conflict" curriculum into schools for a year. Her concern about the environment led her to establish the Transition Foundation and to endow the Arboretum at Flagstaff. Frances was also interested in art and science and supported the Museum of Northern Arizona, the Flagstaff Symphony Association, Lowell Observatory, and many other state and local organizations. She did not seek recognition and made it clear that her gifts represented her husband John's legacy. Frances' vocal ministry often touched upon experiences with the people she encountered in her travel and work. These leadings brought her to a life of service to her meeting, to other Friends activities, and to her community. In her last year, Frances had difficulty speaking and expressing her ministry. Her continued presence at meeting, until a week before she died, was inspirational. Frances was preceded in death by her husband, John Vickers McAllister. She is survived by her son, John McAllister; her twin grandsons Michael and James McAllister; three great-granddaughters, Nicole Williams, Katie McAllister, and Lauren McAllister; her sister, Jeanette Kastorff; and beloved cousins and many friends.

Mikesell—*Alfred Hougham Mikesell*, 94, on June 25, 2008, at home in Eugene, Oreg., of congestive heart failure, with family at his side. Alfred was born in San Diego, later moving with his family to Eugene, Oreg., and then to Fresno, Calif. His

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father was professor of business at Fresno State University and a real estate developer. His mother was the Kansas daughter of a highly religious teacher with strong suffrage and prohibition convictions and Al felt that his grandfather's beliefs were handed down to him through his mother. Al received a BA in Astronomy from University of California and worked as an astronomer at the U.S. Naval Observatory in Washington, D.C., for 34 years, continuing as a consultant after his retirement. He helped design large telescopes and used them to research stars, asteroids, and solar eclipses. His research interests led to a balloon flight eight miles high (to investigate star twinkling) and an eclipse expedition to the Sahara Desert. In 1937 Al (then known as "Mike") married Mary Hill, and together they raised eight children. In 1940, Al and Mary became Quakers, and both remained active for the rest of their lives. He and Mary were divorced after more than three decades, and in 1971 he married fellow Quaker Marjorie Dean Risley. Al reveled in the stories generated from people's lives, including his own, and he was interested in everybody and everything. He inherited 160 acres of conifer forest near Eugene, Oreg., on which he developed a successful tree farm. He read voraciously in science, philosophy, religion, history, politics, and literature. He and a friend built a 24-foot sloop, which he sailed for many years with his family. He loved photography and anything mechanical. During meeting for worship at Friends Meeting of Washington (D.C.) he helped his children through to the handshake by making dolls from a nickel knotted in his handkerchief. He also helped start Friendly Eights. In 1961 he and Mary and other couples started Bethesda (Md.) Meeting in their living rooms. He was clerk from 1962 to 1964 and active in the First-day School. During his life he participated in Washington (D.C.), Bethesda (Md.), Pima (Ariz.), Tucson (Ariz.), Olympia (Wash.), and Eugene (Oreg.) Meetings. Al's vocal ministry was frequent and eloquent, and when, shortly before his death, he was "elderled" for long ministries including too many themes, he pointed out that his different themes were, like life, all connected. He once wrote that he was most comfortable among Quakers, whose "concept of God as inherently a part of every human being renders natural an experimental outlook and approach to life, along with recognition of the limitations of humanity." He integrated Quakerism and astronomy to shape his most deeply held beliefs. Not long before his death, in a conversation with one of his children about belief in God, he said simply, "It's not a matter of believing or not believing. God is." Al is survived by his wife, Marjorie; his daughters, Margaret Tabb, Karhryn Hornbein, Barbara ten Wolde, Rebecca Mikesell, and Elizabeth Thibideau; his sons, Gerald Mikesell, John Mikesell, and Stephen Mikesell; his stepdaughter, Rachel Boyer; his stepson, Darly Risley; and his sister, Mary Burton.

Mills—*Jane Houseling Mills*, 77, on July 19, 2008, in Santa Rosa, Calif. Jane was born on November 30, 1930, in Newark, N.J. She grew up attending a Presbyterian church and graduated from Douglass College at Rutgers University. Jane began her working life as a home economist, becoming a wife and mother when she married Jerry Mills, an engineer. She and Jerry eventually settled in San Diego with their two children. At home, Jane was a wel-

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coming presence to friends who enjoyed her munificent garden, wonderful cooking, and gentle humor. She also served generously in the San Diego community. In 1968, Jane and her family participated in a three-year community action effort funded by the Methodist Church called the New Adult Community, an effort to bridge the gap between young adults and their elders by addressing issues of poverty, racial conflict, and violence, particularly in urban communities. Jane worked with young adults to create better communication between generations, foster leadership, and develop greater awareness about issues of social justice. In 1969, Jane and Jerry separated. In the early 1970s, Jane was attracted to the social and spiritual message of the Religious Society of Friends, and she eventually joined La Jolla (Calif.) Meeting. She later spent a year at Pendle Hill, counting her time there as "a deep, rich gift." Jane welcomed opportunities to stretch and grow in creative activities. After studying improvisational dance with Barbara Mettler in Arizona, she shared her love of dance with friends on her nearby beach and with students at the West Coast Association of Religion and Psychology and at Grossmont Community College. She also loved hiking and backpacking and led family and friends on many memorable adventures in Mexico, Alaska, and Europe. After completing an MA in the Great Books Curriculum at St. John's College and earning a teaching credential in English, Jane taught at San Dieguito and Torre Pines high schools. Jane and Jerry were divorced in 1983. In 1988 Jane took early retirement from her high school teaching job to move to Monan's Rill, a Quaker-based intentional community in rural Sonoma County. There she had a special love for the gardens and the orchard. During this time she taught English at Santa Rosa Junior College and supervised student teachers for Sonoma State University. After living in Santa Rosa for a year Jane transferred her membership to Redwood Forest Meeting, where she served the meeting as clerk, as treasurer, and on many committees. She often served as a mentor to younger people in the meeting, providing practical advice with love and humor. She was active in Pacific Yearly Meeting, including service as assistant clerk. John Woolman School welcomed her as a member of their board of directors. In 2002, Jane moved to Friends House. Devoted to this Quaker-led retirement community, she served on the board of Friends Association of Service for the Elderly and made a presentation to the staff about concepts and values of Quakerism. Jane said in her biography in *Who's Who at Friends House* that she was spending her time "watching for clues to the next turn of events in my lucky life. I hope it will include continuing deepening of the spiritual aspects of Quakerism as well as service wherever I'm drawn." Jane is survived by her son, Richard Mills; her daughter, Betsy Acciani; and six granddaughters.

Stoffregen—Jean Elizabeth Stoffregen, 88, on August 21, 2008, in Cincinnati, Ohio. Jean was born on October 14, 1919, in Chicago, Ill., the first child of Emily Jameson and Glenn McGrew. She lived in the city until she was a teenager, when her family moved to Elmhurst, Ill. Later her family moved again, to New Castle, Ind., and became convinced Friends. She attended University of Illinois for two years, and then transferred to Indiana

University, graduating Phi Beta Kappa in 1940 and earning a law degree in 1942. During the 1940s she worked for peace and racial justice as a member of the Fellowship of Reconciliation. In 1946, she served as a law clerk to one of the American judges at the war crimes trials in Nuremberg, Germany, an experience that remained vivid throughout her life. In her free time during this period she visited displaced persons camps throughout Europe and helped dozens of refugees immigrate to the United States. After she returned to the U.S., she frequently spoke to service organizations and church groups, describing her experiences in Europe. At one such event she met her future husband, David Miller Stoffregen, of Cincinnati. They were married in a Quaker ceremony on June 18, 1949. Their son Philip arrived in 1951, followed by Emily in 1953, Roger in 1954, and Thomas in 1957. Like many women of that era, Jean put aside career aspirations to concentrate on homemaking. Nevertheless, she found time in the 1960s to earn a Master's in Social Work and to continue her lifelong work for peace and racial justice. After David retired in 1981, he and Jean settled into a rewarding retirement of travel and volunteer projects. They traveled all over the United States, including Hawaii. After David passed away in 1998, Jean continued to live in Cincinnati. She attended concerts and plays, sketched, dabbled in foreign languages, and shared many happy hours with her children and grandchildren. At the age of 80 she returned to Europe, after an absence of more than 50 years, for a two-week visit to some of her old haunts in France. Her mental faculties and intellectual curiosity remained undimmed as she aged, and she regularly trounced all comers at Scrabble until the end of her long and fruitful life. Her gentle disposition, quirky sense of humor, and lifelong love of learning for its own sake continue to inspire her children and grandchildren and her many friends. Jean was preceded in death by her husband, David. She is survived by her three sons; Philip, Roger, and Thomas Stoffregen; her daughter, Emily Aher-nathy; and eight grandchildren.

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education for the 2009-2010 school year. With interest income and repayments of earlier loans being our major funding sources, and increasing need being expressed by applicants, we have been able to help with loans and/or grants averaging about \$1,000 per academic year. May 1, 2009 is the deadline for submission of applications. For more information, or to request an application, please contact the Education Office at PYM: (800) 220-0796, Extension 7223. You may also visit our website to download the application form at: <www.pym.org/education/index.htm> and click on "Mary Jeanes Loans/Anne Townsend Grants Application."

Earlham School of Religion 50th Anniversary Essay Contest
What message or gifts do Quakers offer today in answer to the world's greatest needs? Cash prizes awarded for two categories:
Under age 19—\$300.
Age 19 and over—\$700.
Deadline for submissions: May 31, 2009.
For more info, visit <http://esr.earlham.edu/events/50years/index.html>, call (800) 432-1377, or email <isbelje@earlham.edu>.

Participate in the China Summer International Volunteer Workcamp! July 27th to August 22nd 2009. The Workcamp begins in Beijing for a few days of sightseeing. Participants will then travel to Hunan province in rural central China, a beautiful and remote area. For three weeks, participants will join Chinese volunteers in teaching English and environmental studies to local children. Applicants ages 16 to 60 welcome! See our website at <http://www.afsc.org> or email <chinasummer@afsc.org>. The China Summer Workcamp is sponsored by the American Friends Service Committee.

Events at Pendle Hill
March 27-29: **Grief's Compass: Finding North**, with Patricia McKernon Runkle; and **Are We Still a Dangerous People?** with Marge Abbott and Peggy Senger Parsons
April 3-5: **Your Money or Your Life**, with Carolyn Hill and Suzanna Schell; and **Permaculture, Ecology, and Biodynamics: Design Ideas for Your Home and Garden**, with Andrew Faust
April 10-12: **Love Made Complete in Us**, an Easter retreat with Deborah Shaw
April 13-17: **Balancing Head and Heart through Midrash**, with Carrie Newcomer and Faith Kirkham Hawkins
April 19-23: **Some Poets, Some Mystics**, with Paul Lacey; and **Our Quaker and African American Ancestors**, with Vanessa Jolye and Donna McDaniel
April 24-26: **Advanced Clerking Clinic**, with Arthur Larrabee
April 26-May 1: **Light Then and Now - A Tour of Quaker Philadelphia**, with Stan Banker
Contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6023. (800) 742-3150, extension 3. <www.pendlehill.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

Yuma, Arizona. Want help in starting a Friends meeting for this area. Religious, not political. Se habla español. <wyjohnson0611@lycos.com>. (928) 782-1099.

Positions Vacant

Assistant Administrative Secretary—Friends Meeting of Washington (DC):
The Friends Meeting of Washington (D.C.), a large, urban, unprogrammed 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.

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>.

Urban Quaker early education center in New Haven, CT, seeks energetic, enthusiastic leader to develop, plan, and implement an expansion of our fledgling program. Responsibilities include teaching, community outreach, working with the Board, on-going administration, oversight, supervision of existing program. Minimum requirements: BA or MS early childhood education, 5 years teaching and supervision. Send resume: <FCFC1966@att.com> attention: Wendy.

Quakers, large kitchen, convenient to hospital, school, shopping, Agen Kathryn or Pete at Saiso Realty (575) 758-0488, MSL #84816.

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

Rentals & Retreats

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

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

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

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

Italy. For writers, artists, musicians or families, a peaceful cottage in the woods on an Umbrian hillside: large living room, kitchen/dining room, 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>.

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>.

Nantucket, 4 bedrooms, 2 baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. Available June, July, and August, 2 weeks minimum. Nonsmokers. 978-462-9449 evenings or <broken@comcast.net>.

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness, creek system and trails through forest. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. Tel: (215) 859-8572/(215) 283-7363. E-mail: <roljanhenderson@yahoo.com>.

Barge Holidays in France on one of the country's most attractive river navigations at an affordable price. Highly recommended. <www.johannacharters.com>.

Retirement Living

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>.

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.

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

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

Continuing care retirement communities:

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

Independent living with residential services:

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

Nursing care, residential and assisted living:

Barclay Friends - West Chester, Pa.

Advocacy/education programs:

Untie the Elderly - Pa. Restraint Reduction Initiative
Kendal Outreach, LLC
Collage, Assessment Tool for Well Elderly

For information, contact: Doris Lambert, The Kendal Corporation, 1107 E. Baltimore Pike, Kennett Square, PA 19348. (610) 335-1200.

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

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.friendshouse.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.friendschoolofportland.org>
207-781-6321
1 Mackworth Island, Falmouth, Maine 04105

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

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

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



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

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

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>.

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>

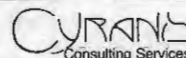
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ASSOCIATES, LLC

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 <wynnnewellwellyn.com>. Contact me to discuss your needs at (413) 634-5576. <wynne@wynnnewellwellyn.com>.



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. <musicmc@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: <melsax7@yahoo.com> or (608) 280-0882.

Lake Winnepesaukee, New Hampshire. Peaceful lakeside cottage with 2 bedrooms, 2 baths, canoe, and sunsets over the water. Available by the week, July 19 to Labor Day. More information at <web.me.com/clintwolcott> or <clintwolcott@gmail.com>.

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). <mmfriendshouse@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.

TIMPE—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: <dermhaven@bigvalley.net>.
MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10 a.m. Call (831) 649-8615.
NAPA-SOMONA-Friends meeting. Sundays 10 a.m. Enter at rear: 1780 Third St. near Jefferson; Napa, Calif. Joe Wilcox, clerk, (707) 253-1505 or <nquaker@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 Centerville 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, Kodog 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.seymmeings.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.

SAVANNAH-First Day, 11 a.m. Trinity Methodist Church, Telfair Square, 3rd floor. Use side door and look for our signs. Info: (912) 341-0696.

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 Penningman (808) 573-4987 or <jp@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 nprogrammed worship at 11 a.m. in homes. Newcomers welcomed. Please call Meeting Clerk Larry Stout at (309) 888-2704 for more information.

CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.

CHICAGO-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 10 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (Exit I-355 at Maple Ave., East 3 blocks, turn right on Lomond) Phone: (630) 968-3861 or (630) 852-5812.

& EVANSTON-1010 Greenleaf St. (847) 864-8511 meetinghouse phone. Unprogrammed meeting for worship 10 a.m. First-day school (except July-Aug.) and childcare available. <http://evanston.quaker.org>.

LAKE FOREST-Worship 10:30 a.m. at meetinghouse. 101 W. Old Elm Rd. (at Ridge Rd.). Mail: Box 95, Lake Forest, IL 60045. Phone: (847) 234-8410.

McNABB-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) 856-4368. <www.vmfriends.org>.

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

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

VALPARAISO—Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 W. Lincolnway. (219) 926-7411.

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

Iowa

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

DECORAH—First-day school 9:30, worship 10:30. 603 E. Water St. (563) 382-3699. Summer schedule varies.

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

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

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call (319) 351-2234.

PAULLINA—Small rural unprogrammed meeting. Worship 10:30 a.m. Sunday school 9:30 a.m. Fourth Sunday dinner. Business, second Sunday. Contact Doyle Wilson, clerk, (712) 757-3875. Guest house available.

WEST BRANCH—Unprogrammed worship at 10 a.m., 2nd Sunday worship includes business; other weeks, discussion follows. 317 N. 6th St. Call: (319) 643-5639.

Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship at 10 a.m. Child care available. (785) 843-3277.

MANHATTAN—Unprogrammed meeting. UFM Building, 1221 Thurston St., First Sundays, Sept.–May, 10 a.m. For other meetings and information call (785) 539-2046, 539-2636, or 565-1075; or write to Friends Meeting, c/o Conrow, 2371 Grandview Terrace, Manhattan, KS 66502.

TOPEKA—Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 220-7676.

WICHITA—Heartland Meeting, 14505 Sandwedge Circle, 67235, (316) 729-4483. First Days: Discussion 9:30 a.m. Unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 9:30 a.m., business 12 noon. <http://heartland.quaker.org>.

Kentucky

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

HENDERSON—Friends worship group. Call for meeting time and location: Cynthia Knudson (812) 471-7184.

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

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

Louisiana

BATON ROUGE—Unprogrammed worship 11:30 a.m. Sunday. 2303 Government St. Clerk: Marshall Vidrine (225) 629-5362. <www.batonrougefriends.net>.

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

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

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

Maine

BAR HARBOR AREA—Acadia Friends. Unprogrammed worship and First-day school, 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-9695.

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

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, Damarisotta. 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. Programmed 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.

ELLICOTT CITY—Patapsco Friends Meeting, Mt. Hebron House, 10:30 a.m. First-day school, weekly simple meal. (410) 465-6554. <www.patapscofriends.com>. Worship is held each week at: **Hagerstown**—South Mountain Friends Fellowship, Maryland Correctional Institute.

FALLSTON—Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. Bobbie Siebens, clerk, (410) 877-3015.

FREDERICK—Sunday worship 10:30 a.m., First-day school 10:45 a.m. Wednesday 7 p.m. 723 N. Market St. (301) 631-1257.

SALISBURY—Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 749-9649.

SANDY SPRING—Meetinghouse Road off Md. Rt. 108. Worship Sundays, 9:00 and 11 a.m. and Thursdays, 7:30 p.m. Classes Sundays, 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

SENECA VALLEY—Preparative Meeting 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.

SOUTHERN MARYLAND—Patuxent Friends Meeting. Worship 10 a.m. 12220 H.G. Trueman Rd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233. <www.patuxentfriends.org>.

UNION BRIDGE—Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

Massachusetts

ACTON—Worship and First-day school 10 a.m. Minute Man Arc, 130 Baker Ave., Ext., Concord. (978) 263-8660.

AMESBURY—Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 388-3293.

AMHERST-GREENFIELD—Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188 or clerk (413) 256-1721.

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

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

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

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

FRAMINGHAM—Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.

GREAT BARRINGTON—South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 State Rd. (Rt. 23). Phone: (413) 528-1230.

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; qstroom and residential community: (734) 846-6545 or <ghrc_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, 9:00 a.m., 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.rochesterminnfriends.org>.

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

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

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

Mississippi

OXFORD-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed, 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., St. Louis, MO 63104. (314) 588-1122.

SPRINGFIELD-Sunrise Friends Meeting (unprogrammed). Worship and First-day school 10:00 a.m. each First Day. Call for location: (417) 777-5924.

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

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

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

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

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

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

GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye Greates 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-11 a.m., 400 Murray St., (662) 234-1602,

unprogrammed, e-mail: <nan.n.johnson@gmail.com>.

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.

CHAPPAQUA-Unprogrammed meeting for worship, First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 238-3170.

CLINTON-Mohawk Valley Monthly Meeting. New Swarthmoor 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/liqm>.

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

NEW YORK CITY- Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; **Fifteenth Street Meeting** at 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 Popham Rd. (914) 472-1807 for recorded message.

SCHEENADY-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.ashevillequakers.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 10:00 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. Midwest worship Thursdays, 4:15 p.m., Kendal at Oberlin. Call (440) 774-6175 or <randcbim@juno.com>.

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.

Oklahoma

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>.
ASTORIA-see Seaview, Washington.
 & **BRIDGE CITY**-Friends meeting, Portland, Oreg. Singing followed by worship starting at 10 a.m. Sundays. (503) 230-7181. <www.bridgecitymeeting.org>.
 & **CORVALLIS**-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.
 & **EUGENE**-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.
FLORENCE-Unprogrammed worship (541) 997-4237.
PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822. See <www.multnomahfriends.org> for worship groups in Beaverton and The Dalles.
SALEM-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE. Phone (503) 399-1908 for information.

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E of York Rd., N of Philadelphia.) (215) 884-2865.
BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester on Rte. 202 to Rte. 926, turn W to Birmingham Rd., turn S 1/4 mile.
BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202 and 263), Lahaska. (215) 794-7299, <www.buckinghamfriendsmeeting.org>.
CARLISLE-Bible Study 9 a.m. Meeting and First-day school 10 a.m. 252 A Street, 17013; (717) 249-8899.
CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Lindia Drive. Telephone (717) 261-0736.
CHESTER-Meeting for worship 11 a.m., Sunday. 520 E. 24th St., Chester, PA 19013. (610) 874-5860. Map and other info at <www.pym.org/pym_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. Summerytown 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>.

HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., 8th day meeting for worship 12:30 p.m. at the College Commons Room. Buck Lane, between Lancaster Pike and Haverford Rd.
 & **HAVERFORD**-Old Haverford Meeting. East Eagle Rd. at St. Denis Lane, Haverford; 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.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. Landsdowne 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 10-10:30 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 19404.
PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: (215) 234-8424.
PHILADELPHIA-Meetings for worship Sunday 10:30 a.m. unless specified otherwise. * indicates clerk's home phone.
 & **BYBERRY**-3001 Byberry-Southampton Rd., 19154. (215) 637-7813. Worship 11 a.m. (June-Aug. 10 a.m.)
CENTRAL PHILADELPHIA-15th & Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.)
CHESTNUT HILL-100 E. Mermaid Lane, 19118. (215) 247-3553.
FRANKFORD-1500 Orthodox St., 19124. Meeting starts at 10 a.m. (215) 533-5523.
GERMANTOWN-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)
GREEN STREET-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)
MM OF FRIENDS OF PHILADELPHIA-4th and Arch Sts., 19106. (215) 625-0627.
UNITY-Unity and Wain Sts., 19124. (215) 295-2888*. Worship 7 p.m. Fridays.
PHOENIXVILLE-Schuylkill Friends Meeting, 37 N. Whitehorse Road, Phoenixville, PA 19460. (610) 933-8984. Worship and First-day School 10 a.m.
 & **PITTSBURGH**-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.
PLUMSTEAD-Meeting for worship and First-day school 9:30 a.m. (215) 822-2299.
 & **PLYMOUTH MEETING**-Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.
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. Sugar Rd., 2 miles NW of New Hope. (215) 297-5054.

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

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

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

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

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

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

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) 248-6292.

& 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. 3387 Walnut Grove Rd at Prescott. (901) 324-3500.

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-Unprogrammed meeting for worship Sunday 11 a.m. All ages welcome. First-day School 10 a.m. Childcare available 10 a.m. to 1 p.m. 3701 E. MLK Blvd. (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 (862) 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, Kerville, 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 929-4142.

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, Wmbsg, 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, Community Ctr., Tyler & Lawrence, <port-townsend.quaker.org>. (360) 732-7118.

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.

SEAVIEW-Lower Columbia Worship Group, unprogrammed worship, 3 p.m. on the first and third Sunday. Peninsula Church Center, 5000 'N' Place, Seaview 98644. Contact (360) 642-0709 or <LowerColumbiaQuakers@gmail.com>.

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

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

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

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

West Virginia

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

BUCKHANNON-Worship group. WV Wesleyan College campus. Second and Fourth First Days 10 a.m. Judy Seaman (304) 636-7712 or Grace Harris (304) 472-3097.

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

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

Wisconsin

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

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

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

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

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

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. <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.quakermet.org/MonthlyMeetings/Yahara/>.

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

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

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

An invitation

Resident Program

2009-2010



Guided study
Spirit-led discernment
Community support

Strengthen what is most alive within yourself!
Explore new practices, prepare for leadership or service. Discover and live into God's calling for you now.

Through daily community practices of Quaker worship, work, study, and service, Pendle Hill's Resident Program offers opportunities for spiritual deepening to all who seek personal and social transformation. Seekers, artists, activists, those on sabbatical...

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Spiritual Discernment in a Time of Change

Marcelle Martin, Carol Sexton, Walter Hjelt Sullivan

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Saturday Course

Bringing Our Lives to Life

Martha Kemper and Marcelle Martin

Jan. 16, Feb. 6, March 6, April 3, May 1, 2010

Using writing, movement, voice, theater, drawing, guided meditation, and prayer, discover and express the deep passions of your life.



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A Quaker Center for Study and Contemplation

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800.742.3150 ext. 161

610.566.4507 ext. 161

dwalker@pendlehill.org

More information at **www.pendlehill.org**