

May 2009 • \$5

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



## *Heeding God's Call*

REPORTS FROM  
A GATHERING ON PEACE

An  
independent  
magazine  
serving the  
Religious Society  
of Friends



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## ■ AMONG FRIENDS

# Drinking at the Well

This month we bring you a spontaneous special issue on the recent "Heeding God's Call: A Gathering on Peace," held in January at the Arch Street Meetinghouse in Philadelphia, and sponsored by the Historic Peace Churches (Quakers, Mennonites, and Brethren). The first inkling that we might do such an issue came when Tom Swain, clerk of Philadelphia Yearly Meeting, asked me during a weekend at Pendle Hill if the JOURNAL had planned to cover the gathering. My answer was "yes," but I wasn't clear how much coverage we were prepared to do. As we considered this question back in the office, and thought about the two years of planning that had gone into this event—and its ecumenical outreach, with careful attempts to involve all branches of Friends, Mennonites, Brethren, and 45 other Christian denominations, plus Jewish and Muslim participant-observers—it became increasingly clear that something special was needed to give the proceedings adequate coverage.

It was just the right moment for us to take a leap of our own. Conversations have been going on for quite some time at the JOURNAL about ways to use our website in more innovative and immediate ways. The Peace Gathering gave us an opportunity to provide ongoing daily coverage through a special section of our website at [www.friendsjournal.org/peace](http://www.friendsjournal.org/peace). The organizers of the gathering were wonderful about directing participants to post comments and reflections on our site, and we had the opportunity to send two of our interns to the gathering to provide additional coverage and photos for us.

The articles in this issue were offered as talks delivered to participants or as reflections about the gathering after it was completed. Typical of any special issue of the JOURNAL, we received far more material for possible publication in our pages than we had space to use. Most of the articles that did not find their way into this issue can be found posted on our web pages dedicated to the Peace Gathering.

Many aspects of this gathering were remarkably wonderful. The two-year process leading up to it was prayerful, and the organizers felt strongly that they wanted the entire event held in an atmosphere of prayer, which continued throughout the proceedings. The ecumenical framework they chose invited broad participation by many constituencies, and offered an opportunity to connect and network with fellow peace workers from many faith traditions. What an opportunity to build bonds of solidarity and to create networks that can carry the message of active peacemaking! Beyond ecumenism, the gathering was racially integrated, and—taking place close to the birthday of Martin Luther King Jr.—drew deeply upon his life, work, and tremendous contributions to the history and practice of nonviolence. King, Gandhi, and Jesus were frequently discussed for the examples they gave to us of how to embody love in a transformational way.

I know that some folks were disappointed that this gathering was invitational—that gave an unfortunate exclusive feel to it that left some feeling left out or passed over. Having organized large gatherings myself, I am aware of the daunting task the organizers faced in trying to provide fair and equal representation of all the constituencies they wished to include. And, as one of the individuals whose schedule made it impossible to attend the sessions, I can recommend this special issue and our special web pages to you as a very good place to get a real flavor of what the Peace Gathering was about if you were unable to attend. There's much of great value here, which can be absorbed more slowly, and perhaps, therefore, in some ways more deeply. I hope and pray we will see more such gatherings in the future, until all who wish to drink at this well are full to the brim.

*Susan*

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Cover photo by Emily Stewart.  
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Photos by Laurence Sigmund



Some Peace  
Gathering  
participants



## There are Native Americans in Florida

In most issues of *FRIENDS JOURNAL* I find several pieces that speak to me on a deep level, and the February 2009 issue is no exception. Paul Hamell's account of his cancer ("My Year of Cancer") and his lessons about prayer, faith, and love go to the heart of things with an astounding economy of words. Merry Stanford's statement about where she comes from and how several traditions have lit her way and helped her become who she is ("I Am Who I Am") gave me encouragement—courage and support—to be more forthright about my own spiritual journey.

However, Fran Palmeri's discussion of the Peace Testimony and the environment in "Making Peace with Mother Earth" troubled me, not in the manner she intended, but rather due to lack of basic fact-checking. Having lived in Florida for three stretches totaling 19 years, I recognize and share her distress over the environmental destruction there. But she is incorrect in saying there is "not one" Native American residing in Florida. The most preliminary Internet search immediately yields the addresses and phone numbers for the Seminole and Miccosukee Tribes, the two federally recognized tribes with sizable reservations, profitable casinos, and substantial political power in South Florida. The situation is different in North Florida, where I spent more time, but still nothing like the author's description. For more than a century a state law prohibited Native Americans from living in Florida outside of those Seminole and Miccosukee lands. Even before the Cherokee removal from North Carolina, most of North Florida's Muskogee Creek people were removed to Oklahoma by order of Andrew Jackson. The remnant of the Creeks who remained in Florida survived by "passing." They took English names, attended churches, and called their customs "country ways." Many did not teach their children their native language or even tell them they were Native Americans.

But the people are still there, and times have changed. As it has become safer and regarded as more interesting and less shameful to be of Native American descent, many are reclaiming their heritage. The politics of these groups are complex and intense, grappling with claims to authenticity in personal and communal identity when it is unclear what is "authentic," as well as with all the

challenges typically faced by any small cultural or spiritual community. For those groups that seek federal tribal recognition, the possibility of receiving federal funds can also lead to fights for control of their distribution. The story of Native Americans in Florida is thus complicated by all the after-effects of ethnic cleansing, attempted genocide, and other forms of oppression. But it is a story of survival against great odds, not of extinction.

Dana P. Reinhold  
Philadelphia, Pa.

*We apologize for our fact-checking error.—Eds.*

## Disability and quality of life

I have to write about Burton Housman's article, "Listening to Lincoln" (*FJ* Mar.). While the article helps us understand war on many levels and has moved me to be honest with my son-in-law regarding his plans to enlist, our Friend commits the same error in his writing that so many in our culture commit when addressing issues of disabilities from the non-disabled perspective. There is a ringing and pervasive pity throughout the article about both soldiers returning disabled and their families who may have to transition to caretaker roles.

Discrimination on the basis of race is fairly easy for most of us to define now. The canned pre-judgments and stereotypes that spew forth from the (mostly) Anglo mouth are more seldom and easy to spot. Unfortunately those same kinds of prejudices (pre-judgments) are still widely accepted in society as a whole and still used to discuss the lives of people with disabilities. The basic underlying pre-judgment that people with disabilities face is a negative assumption about the quality of a life lived with a disability.

I work and live in the disability community as a social justice advocate. We see disability as a perspective that informs the human community in a unique way which no other experience can do. It shows a unique and important face of God. My daughter was born with significant disabilities and would not change her perspective for the world. My experience of life as her main supportive ally is also one I would not give up now for anything. And the lives and actions of returning Vietnam Veterans with disabilities changed the outcomes possible for her just ten years after that war ended. Vets designing lightweight portable wheelchairs, developing mechanisms to enable independence and demanding changing

attitudes, and the ADA made a whole and connected life possible for her.

People with disabilities and their families are expected to embody suffering in our culture. Initially, this can be very freeing—to finally be released from the burden society demands: that we all pretend that suffering does not occur or that we are masters of a universe in which we can prevent it. Depending on past life experiences, the age of onset, and family dynamics, this embrace of suffering can last varying lengths of time and is not a waste of time. It is the plowing of the fields in preparation for the harvest. In coming to terms with the suffering that is a direct result of disability, we are also allowed to look at all the other suffering in our lives and the lives of others. It is in facing and acknowledging our vast connected suffering that compassion is born.

With luck and the right mix of supportive attitudes around us, we eventually become saturated with suffering and finally begin to rise above the pain and self-pity to reconnect. We thereby become members of our community who are present and willing to speak the truth, not just of our experience—the value and necessity of interdependence, supportive systems, humor, diversity, and compassion; the horrors of war, loss, and separation—but of the need to heal the greater community to include these values and realities to the benefit of all.

We cannot know what amazing senators, ministers, grandparents, or street vendors are going to arise from the experience of disability in a way that informs our culture and future generations that changes us forever.

This is what a positive assumption of disability looks like. When we speak in terms of meaningful outcomes, which occur as frequently as hopeless ones (or more often with supportive attitudes in place), and when we leave aside our own fear of experiencing the kinds of losses that people with disabilities have already experienced, then we light the way to real healing.

Deidre Hammon  
Reno, Nev.

## Heroes—or victims?

Burton Housman's article, "Listening to Lincoln" (*FJ* Mar.), on the care and attitude toward military wounded or traumatized, should apply to all returning soldiers. We collectively sent them out and we collectively are responsible for trying to heal their traumas, each and every one,

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# "War taxes" is a complicated topic

Peter Phillips' article, "What is the Quaker Testimony on 'War Taxes'?" (*FJ* Feb.), is problematic in at least four respects.

First, it is not possible to determine from this article the Quaker testimony on war taxes. (That should be no surprise, since it would take a longer treatise to answer that question. An important historical perspective is provided in an amicus brief commissioned by the New York Yearly Meeting in 2007; see <[www.cpti.ws/court\\_docs/usa/jenkins/sc/nyym\\_amicus.toc.html](http://www.cpti.ws/court_docs/usa/jenkins/sc/nyym_amicus.toc.html)>).

Second, the author questions whether there is any clear definition of "war taxes." It would take a more detailed presentation to deal with this important consideration. A persuasive case can be made that "war taxes" can be defined; that there is a larger category, "military taxes," which can also be defined (military taxes pay for military systems, even when a nation is not engaged in fighting a war); and that there is Quaker testimony concerning each of these.

Third, the author appears to focus principal attention on the issue of war tax resistance (certainly a legitimate focus), but there are three other aspects of Quaker testimony relating to war taxes and military taxes besides war tax resistance. These include (a) keeping one's income below taxable level; (b) working judicially to persuade the courts to recognize the right of conscientious objection to war taxes and military taxes (bearing in mind that U.S. courts have thus far decided negatively on this issue: see *U.S. v. Lee*, U.S. Supreme Court, 1982; and *Jenkins v. Commissioner of IRS*, 2d Circuit Court of Appeals, March 6, 2007); and (c) working legislatively to persuade Congress to es-

tablish in law the right of conscientious objection to military taxation (see <[www.peacetaxfund.org](http://www.peacetaxfund.org)>). Also, there is another aspect of Quaker witness having to do with paying for war, not related to the *mandatory* aspect of paying taxes, but to the *voluntary* aspect of paying for war through the purchases and investments that one makes.

And fourth, while Phillips' article principally poses a series of questions, one is left with the impression that the author's answer to the question posed in the title is that Quakerism, in its communal advice, advises us not to engage in war tax resistance, but to be willing to render to Caesar what is Caesar's—that war tax resistance is not an effective way to protest war and will have the negative effect of denying funds to constructive societal purposes. Many conscientious objectors to war and to paying for war would not agree with the author on these three points.

I believe that many Quakers (and many others) who are conscientiously opposed to paying for war and for military systems—especially those who have witnessed to those deep convictions for years—would subscribe to the following assertions:

That each of the four ways of expressing one's conscientious objection to war taxes and military taxes (see the third item, above) is a valid way of expressing one's peace testimony, and that some persons are led to one and some to another form of those testimonies (or to several of those approaches);

That there are various forms of societal opposition to these expressions of our peace testimony, and these resistances pose a challenge to Quakers and all who uphold these testimonies. Part of expressing one's peace testimony is to respond with love, clarity, and determination to those who present these resistances, with the hope of persuading them of the validity of our testimony against war and military taxes and against purchas-

es and investments supporting war;

That violence begets violence (including that form of violence which is terrorism), that war and terrorism are extreme expressions of violence, that paying for war is a form of participation in war, and that paying the full amount of one's federal taxes means that one is paying for war and for military systems, and that each of us must grapple with that fact and resolve it in our conscience; and finally

That there is a growing body of historical evidence (e.g., see *A Force More Powerful* by P. Ackerman and J. Duvall, 2000) that nonviolent approaches are effective ways of preventing violence and/or responding to violent situations. No one would assert that nonviolent approaches do not carry risks (including the risk of death to those who follow those approaches). But, in the end, especially in this nuclear age, we must adopt nonviolent ways of preventing and responding to conflicts. This means that we must persuade governments to recognize conscientious objection to paying war taxes and military taxes as a human right, a right that emanates from our First Amendment right of freedom of religious expression, from Article 18 of the Universal Declaration of Human Rights, and from Article 18 of the International Covenant on Civil and Political Rights.

Peter Phillips has raised a question that deserves our intense study, thought, and prayerful attention.

David R. Bassett  
Rochester, N.Y.

*David R. Bassett is a member of Rochester (N.Y.) Meeting's Peace Tax Fund Working Group.*

whether they show outward evidence of trauma or keep it well hidden within. But for this involvement in invasion, killing, and indiscriminate bombing, do we bestow on them the title and honor of heroes?

If we do, do we owe the same to the German soldiers who endured the sub-zero trenches of the Crimea and Stalingrad, those who were swept up in prisoner captures and made to do penance in labor camps? After all, they too supported a war effort that set up puppet governments that welcomed them and made civilians fair

game, all the while helping their leaders establish their form of government as the dominant model in Europe.

Heroes, I think not. What they are, all of them, are victims. Victims of this horrible preoccupation with power and influence, of the bigotry of racial and cultural supremacy and patriotism that seem to drive all wars. They are victims who suffered terribly and still suffer. As victims, we owe them all unending compassion and healing. We also owe them the public acknowledgment of our

collective misguided efforts.

The citizens of Germany are well along with this transformation and have incorporated compassion in their attitudes toward the willing and unwilling victims in their midst, and they have taken significant steps towards publicly admitting their collective guilt, offering atonement and reconciliation. Would that this great nation and each and every individual could do the same.

Robert G. Neuhauser  
Lancaster, Pa.

# The Peace Gathering: An Overview

by Daniel Coppock and Therese Miller

From January 13 through 17, 2009, at Arch Street Meetinghouse in Philadelphia, nearly 400 people from 48 Christian denominations and organizations, along with Jewish and Muslim participant-observers, met to participate in *Heeding God's Call: A Gathering on Peace*. The gathering was hosted by the "Historic Peace Churches" (Quakers, Mennonites, and Brethren) but strove to be widely ecumenical on all levels and was designed to deepen our understanding of the Christian gospel of justice and peace and to broaden and strengthen our voices and actions in response to God's call for a peaceful world.

Participants gathered every morning inside the meetinghouse for programmed worship in song and prayer and for teaching through Scripture and sermons. Preachers through the week were Rev. James Forbes (UCC), Colin Saxton (EFI Northwest Yearly Meeting), Rev. Matthew Johnson (Baptist), and Bishop Gayle Harris (Episcopalian). Director of music for worship, and throughout the Gathering, was Rev. Elaine Kirkland (UCC).

Panel discussions followed worship each morning, highlighting specific aspects of peacemaking, exploring the faith basis of peace witness, and featuring representatives of faith-based advocacy groups in Washington, D.C. Panelists spoke of their struggles with the

complexities of witnessing to a government that ostensibly works towards similar ends, but is separated from God and more than willing to compromise moral principles for practical, contemporary values. On Friday morning we heard reflections from the Muslim and Jewish participant-observers and a teaching from Rabbi Arthur Waskow on his participation the day before in a

vigil at the Israeli Embassy, praying and speaking for peace amidst the violence exploding in Gaza.

In the afternoons, at several churches and other gathering points around Old City Philadelphia, there were workshops, small group discussions, and focus groups that formed to discuss a wide variety of national and global issues as well as methods of justice and peacebuilding.



Pp. 6-7: photos from the peace conference: (left) prayer for those anticipating being arrested later during the gun sale protest; page 7 (top): Alexie Torres-Fleming speaks; (right) protest at the gun shop



Photos by Lawrence Sigmond

*Daniel Coppock is a member of Eastern Hills Monthly Meeting in Cincinnati, Ohio. He currently lives in Philadelphia, where he is serving as an intern at FRIENDS JOURNAL. Therese Miller is a member of Lewisburg (Pa.) Meeting and served as director of the Peace Gathering.*



tion and fellowship. The Holiday Inn across the street hosted several workshops, many meals, and a Gathering bookstore. There were displays and information from a number of organizations from counter-recruitment to pro-life in the East Room of the meeting-house where there was a steady stream of snacks, hot drinks, and conversation. These enhancements to the gathering nourished and entertained those who needed a break from one part of the gathering or another, feeling uncentered, restless, or perhaps simply unable to sit one more minute on the Arch Street benches!

The plenary speakers, Ched Myers, Alexie Torres-Fleming, and Vincent Harding, each provided witness to the power of faith in action. Ched spoke of the radical nonviolent message of Jesus, highlighting similarities between Jesus' story and that of Martin Luther King Jr. He encouraged us to see the theological narrative of peacebuilding within the matrix of violence and the power of Empire. Alexie brought this narrative to life, speaking of her experience growing up and working in South Bronx, rebuilding a church after it was destroyed in retaliation for a public witness against the drug culture that was terrorizing the neighborhood.

In the final evening session of the gathering, Vincent Harding spoke of building radical relationships at every level and working against a mentality of "trickle down peace." He was a friend and colleague of Martin Luther King Jr., and primary speechwriter for his famous "Riverside Sermon." Vincent Harding accompanied us throughout the week by offering brief reflections and encouragements at the end of each morning, holding participants in the Light and acting as a wisdom guide and elder to the gathering.

Also woven throughout the week was an ongoing public witness to raise visibility of gun shops that walk tight to the line of legality while profiting knowingly and substantially from the illegal gun trade. In support of a weeks-long effort by Philadelphia religious leaders to con-

guns) to adopt a Code of Conduct that would reduce the flow of illegal guns to the street, a campaign of public witness and civil disobedience was begun. On Wednesday afternoon, January 14th, activists from the Heeding

sign the Code of Conduct. When the owner refused to sign, the five refused to leave the premises and were consequently arrested.

Twelve were arrested by the end of the week, with a constant afternoon

*Continued on next page*



Katherine Carlson



Laurence Sigmund



Emily Stewart

## A Reflection on Saturday's Events

*After a nice gathering in Green Street Meeting, mingling with people from different area congregations and experiencing a stirring performance from spoken word artist Paradoxx Rhapsodist, I bicycled down to Broad and Poplar to a large North Philadelphia Church for worship. Coming out of the cold I was greeted warmly by a church volunteer at the door who let me bring my bike in (always a plus for people like me looking for bike-friendly parking). The service was upbeat and the church was full of people with some spilling out into the upper aisles. The march to Colosimo's gun shop afterwards was organized and tight. I heard the police on-duty say there were 600-plus present. People at the end of*

*the march gathered in front of a stage just past the gun shop. Speakers testified about the negative role of straw-purchased guns in urban life. A mother whose son was slain in 1990 by someone using an automatic rifle made her point clear. The gun that killed her son was made for killing people and was sold illegally to his killer. A change is needed. As the rally continued, Colosimo's gun shop remained open for business —its entrance ringed by police officers and detectives keeping it safe from the dove-banner-waving protesters singing hopefully outside in the Philadelphia cold.* □

—Michael Moulton  
Germantown Meeting in Philadelphia

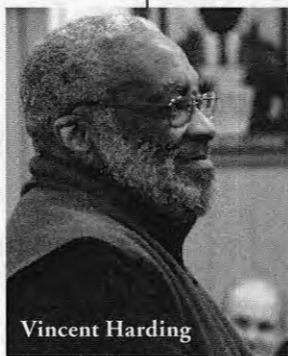


uary 17th. Events on Saturday began with programs held simultaneously at nine different locations around the cities of Philadelphia and Chester. Forty-one local Partner Faith Communities joined together to plan and offer these morning programs of prayer, education, and action with speakers from local community organizations, city and state governments, hospitals, schools, police departments, and more. The day culminated in a plenary worship service, march, and rally in front of Colosimo's gun shop by nearly 1,000 participants from local faith communities as well as Peace Gathering participants.

The gathering, which had been in planning for nearly two years, was designed to be not-your-usual conference. It was intentionally named a "gathering" and envisioned as a place where participants would worship and work together, under the guidance of the Holy Spirit, to develop new bonds, new ideas, and new energy for the work of building peace in themselves, their cities, the nation, and the world. All indications are that gathering participants were exercised, stretched, opened, and filled by the Spirit as they labored together to hear and heed God's call.

Most importantly, participants continue to report stories of personal change, conviction, hearing the Gospel with new ears, and rekindling of passion of Christian justice and peacemaking. A Spirit-filled event, the gathering has encouraged new—and renewed—work for peace and justice and infused new energy and hope into the lives and work of many. We are only now beginning to see and hear and know of the fruit that is being born of seeds that were sown in Philadelphia in January! □

Laurence Sigmond



Vincent Harding

# The Radical Nonviolent Witness of Jesus

by Ched Myers

Our world has never been more in need of courageous and creative alternatives to violence and injustice. Street crime, police abuse, and domestic violence are epidemic, while there has never been a time in history more militarized. More people are enslaved today than two centuries ago, and poverty is the number one killer around the globe. Torture seems to have again become acceptable, and the powerful entertainment culture that shapes hearts and minds each day is ruled by the gun and the myth of redemptive violence. From personal alienation and

family abuse to urban uprisings and social prejudice, and from a domestic war against immigrants to an international war against real and imagined terrorism, we are caught in an escalating spiral of violence.

Martin Luther King Jr. remains the most compelling modern representative in the United States of faith-

*If our Peace  
Gathering is going to  
be more than a  
sentimental pining  
for peaceableness,  
then we'd better start  
by rediscovering the  
resonance between  
Jesus and Martin  
Luther King.*

rooted nonviolence. As Trappist monk Thomas Merton put it in 1968, the Civil Rights Movement was "one of the most positive and successful expressions of Christian social action that has been seen anywhere in the 20th century. It is certainly the greatest example of Christian faith in action in the social history of the United States." Ten days before King was killed, the great U.S. Rabbi Abraham Heschel asserted that the very future of our country might well depend upon how the legacy of this extraordinary man would be handled. But King is, as Vincent Harding has written, an "inconvenient hero" for our church and our nation. "If the untroubled King and his peace-disturbing vision, words, and deeds hold the key to the future of America," Harding says, "then we owe ourselves, our children, and our nation a far more serious exploration and comprehension of the man and the widespread movement with which he was identified."

This past year we commemorated the 40th anniversary of the murder, in Memphis, of our greatest prophet. As another of Martin Luther King Jr.'s col-

*Ched Myers, a theologian, teacher, author, and organizer, has worked with many peace and justice organizations and movements, including American Friends Service Committee, Pacific Concerns Resource Center, and Pacific Life Community. He is currently with Bartimaeus Cooperative Ministries, where he focuses on building capacity for biblical literacy, church renewal, and faith-based witness for justice. This article is based on his presentation to the Peace Gathering on January 13. © 2009 Ched Myers. Much of this material will appear in Ambassadors of Reconciliation, Vol. I: New Testament Reflections on Restorative Justice and Peacemaking, to be published in spring 2009 by Orbis Books.*

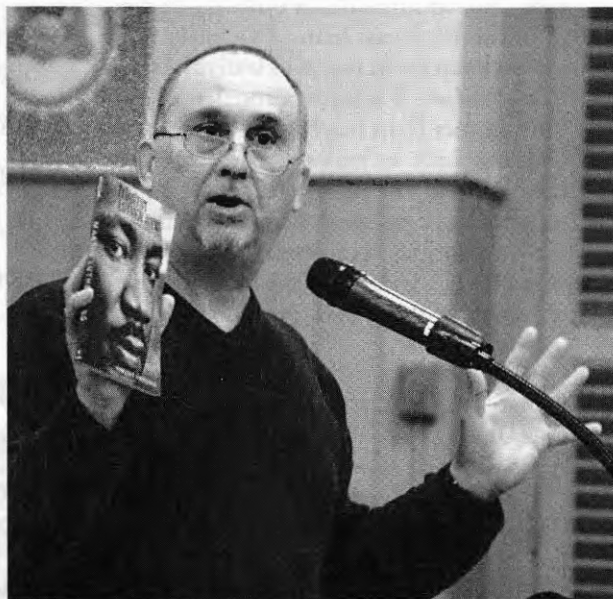
that time, so far from realizing his vision of "beloved community." Instead, we are still at war abroad and still deeply divided by race, class, and gender at home—just as we were in April 1968. Soon we celebrate again the King national holiday—propitiously, on the eve of the inauguration of our first black President. Unfortunately, these King commemorations too often have little to do with the movement that dramatically changed the landscape of U.S. race relations. Rather, Martin Luther King is portrayed as a lovable, harmless icon of peace and tolerance. Indeed, his legacy has been widely domesticated, captive to street names and prayer breakfasts, and his revolutionary message typically reduced to a vague and sentimental sound-bite, in which his "dream" can mean anything to anyone.

This is germane because the same thing can be said about Jesus of Nazareth. The portrait we get in the Gospels—of an anointed man who ministered among the poor, relentlessly challenged the rich and powerful, and was executed as a political dissident—is a far cry from the stained-glass-window Christ we encounter in many churches. This brings me an observation from James W. Lawson. One of King's closest colleagues in the Civil Rights Movement of the 1960s, Lawson continues to work tirelessly in the tradition of nonviolent activism for social justice. "If you want to understand King," Lawson asserts, "you must look at Jesus."

Lawson was acknowledging that King was a committed Christian disciple who understood the call of the Gospel as a vocation of advocacy for the oppressed, of love for adversaries, and of nonviolent resistance to injustice. King can't be understood apart from his faith. He organized his movement in church basements, prayed as he picketed, sang gospel hymns in jail, preached to Presidents, and challenged other church leaders to join him. But Lawson was saying more than this. He was alluding to the undeniable, if uncomfortable, parallels between the Jesus story and the ministry

ethnic community that suffered great discrimination at the hands of a world power:

- both of these prophets spent time listening to the pain of the dispossessed and broken among their own people, and fiercely advocating on their behalf;
- both worked to build popular move-



- ments of spiritual and social identity and renewal, which included practices of nonviolent resistance to injustice;
- both proclaimed a vision of God's "Beloved Community" in ways that got them into trouble with local, national, and imperial authorities;
- each was widely perceived as operating in the biblical prophetic tradition by both allies and adversaries;
- both animated dramatic public protests that resulted in arrest and jail;
- both were deemed such a threat to national security that their inner circles were infiltrated by government informers; and,
- in the end, both were killed because of their work and witness.

These parallels have been oddly absent from the abstract theological debates as to whether or not Jesus was a "pacifist," or whether he was politically engaged, so they are worth exploring.

Too many Christians apprehend Jesus in a highly spiritualized way, ignoring the fact that he lived and died in times that were as contentious and conflicted as our own. I would contend that even our Peace Churches have fall-

and respectful and whose nonresistance didn't rock the boat too much, sort of like an upstanding Quaker elder or a "quiet in the land" Mennonite. But the Nazarene's world was not the fantasy landscape we so often think the Bible inhabits. No, it was tough terrain, not unlike that of the United States at the time of King's death: a world of racial discrimination and class conflict, of imperial wars abroad and political repression at home. It was a world presided over by a political leadership that possibly engineered the demise of the prophet, then issued stern but pious calls for law and order in the wake of his "tragic death."

The converse of Lawson's assertion, therefore, also applies: If we want to understand Jesus, we would do well to look at King. Indeed, the more we study the Civil Rights Movement, the more the Gospels come alive. Remembering the challenges that King faced trying to build a social movement for racial justice in the teeth of the hostile system of U.S. apartheid can help us re-imagine how difficult it must have been for Jesus to proclaim the Kingdom of God in a world dominated by imperial Rome 2,000 years ago. And if our Peace Gathering is going to be more than a sentimental pining for peaceableness that is insulated from the time of brutal violence of Gaza and Mozambique and North Philadelphia, then we'd better start by rediscovering the resonance between Jesus and Martin Luther King.

The Jesus story can be read coherently as a narrative of King-style active nonviolence. King, of course, drew his strategic inspiration from Gandhi, who used the term *satyagraha* to describe his campaigns. That term connotes "the power of truth" that is both personal and political, militant but not military in its engagement with structures of oppression. This explains why public figures such as Jesus, Gandhi, or King, although eulogized in retrospect as great peacemakers, were in fact accused in their own time of being disturbers of the peace. The reality of social change is that in order for prevailing conditions of injustice within a system to be changed they must first be laid bare. Thus before

Laurence Sigmond



provoked. This is a hard word for Peace Churches with a long and venerable tradition of being nice.

To explore this I want to look elsewhere than the classic “proof texts” for Christian pacifism, such as the Sermon on the Mount’s call to love our enemies, or Jesus’ exhortation to his disciples to “put down the sword” in the Garden of Gethsemane. Instead, I want to examine the Gospel narrative of Jesus’ early work in Galilee to see how it portrays Jesus as a practitioner and teacher of nonviolence. We’ll work from Mark’s Gospel—the earliest of our sources.

The careful reader of Mark might well wonder why the local authorities are, as early as chapter three, *already* plotting to execute Jesus! This is after only a few weeks of public ministry, and long before he has marched on the capital city, overturned tables in the Temple and called for revolutionary change! (Mk 11:1-23, 13:2) What is it about his teaching, exorcism, and healing work that challenges those in power? To discern this, we must briefly review the components of Jesus’ first “campaign” in and around the little fishing village of Capernaum.

John Dominic Crossan reminds us that in the first century, Jewish subjugation under the Roman Empire was not merely the *background* of the Jesus story—it was the *matrix* of this movement. Crossan uses our analogy: Southern racism, he explains, “was the matrix, not just background, for the Rev. Martin Luther King Jr.” Mark’s Gospel was written in a temporal and spatial context of intense imperial economic and political conflict in Palestine. Widespread social inequality was so dramatic that it led to the Judean revolt against Roman occupation between 66 and 70 C.E.—just a generation after Jesus. A series of Herodian dynasties loyal to Caesar ruthlessly exploited the peasant majority: debt burdens forced many subsistence farmers off their traditional lands, imperial economic policies disrupted village life, and grinding poverty increased while the elite lived in luxury.

Mark was shaped deeply by the “spiral of violence”: structural oppression, reactive violence, and counter-reactive military suppression. It is a scenario, sadly, that remains all too familiar in our world.

Let us note a few things about Mark’s prologue, which, unlike Luke and Matthew and your church’s Christmas pageant, has no miraculous birth narrative to introduce Jesus. Instead we meet the main character in the wild waters of the River Jordan. It is significant that of all the mentors Jesus might have chosen to “initiate” him, he makes his way to John the Baptist, a notorious wilderness prophet and political dissident whom Herod Antipas executed around the year 20 C.E. Indeed, Mark reports matter-of-factly that Jesus’ public ministry

his public exhortation of U.S. foreign policy in his famous Riverside speech, denouncing the giant triplets of racism, poverty, and militarism. Here we are, like Mark, some 40 years after those events. I suspect that if this Peace

*Of all the mentors Jesus might have chosen to “initiate” him, he makes his way to John the Baptist, a notorious wilderness prophet and political dissident.*



begins “after John is arrested by Herod” (1:14). That Jesus publicly identifies with *this* feral, Elijah-type figure, whose days are numbered because of his vocation of speaking truth to power, not only makes the Nazarene complicit in John’s rebel movement, but also connotes a sort of “passing of the torch” in a prophetic revival movement.

An analogy to Martin Luther King can shed light on the importance of Jesus’ “alignment.” Mark wrote roughly 40 years after the deaths of John the Baptist and, shortly after, Jesus of Nazareth. While that ancient world seems remote to us, the world of Memphis in April 1968 is not. We now know there was a government conspiracy to silence King’s prophetic voice, and his assassi-

Church gathering were to align itself publicly with *this* Dr. King—not the domesticated saint, but the radical critic of empire—in our current moment of foreign intervention, it would probably be controversial in many of our churches back home. I think that would be a great idea, by the way; but in any case, the analogy helps us understand the subversive power of Jesus’ identification with John the Baptist.

It is also significant that Mark’s story of Jesus begins in the wilderness, reminding us of the origins of Israel’s faith: the God of Exodus stands outside civilization, undomesticated and free. YH-WH is best encountered at the margins, which is why immediately after Jesus’ baptism by John, the Spirit “drives” him



deeper into the wilderness. This 40-day sojourn may be understood as a sort of vision quest. Jesus mystically retraces the footsteps of his ancestors back to their mythic place of origin, in order to discover where they were tempted and strayed from the way YHWH had given them. Thus, from the outset of Mark's story, there is a spatial tension between the existing world order, which is controlled by the Jerusalem and Roman elite, and the radical renewal of Israelite identity brewing in the wilderness.

The locales that appear in the Gospel narrative all had their own stories of imperial oppression and resistance. Nazareth, where Jesus grew up, lay a mere three miles southwest of Sepphoris, the Herodian capital of Lower Galilee. After Herod the Great's death in 4 B.C.E., a major Judean insurrection broke out,

villages connected with the local fishing industry, the backbone of the region's economy. When Jesus was a teenager, Caesar Augustus died and Tiberius ascended the throne in Rome. To curry the new emperor's favor, local tyrant Herod Antipas began building a new, imperial, state-of-the-art capital city called Tiberias—on the shores of the Sea of Galilee. There he built a royal palace, where it is likely he beheaded John the Baptist. The primary function of this city was to regulate the fishing industry around the Sea of Galilee, putting it firmly under the control of Roman interests. The construction work at Tiberias may have drawn Jesus to the Sea from Nazareth, and as an itinerant laborer he would have moved up the

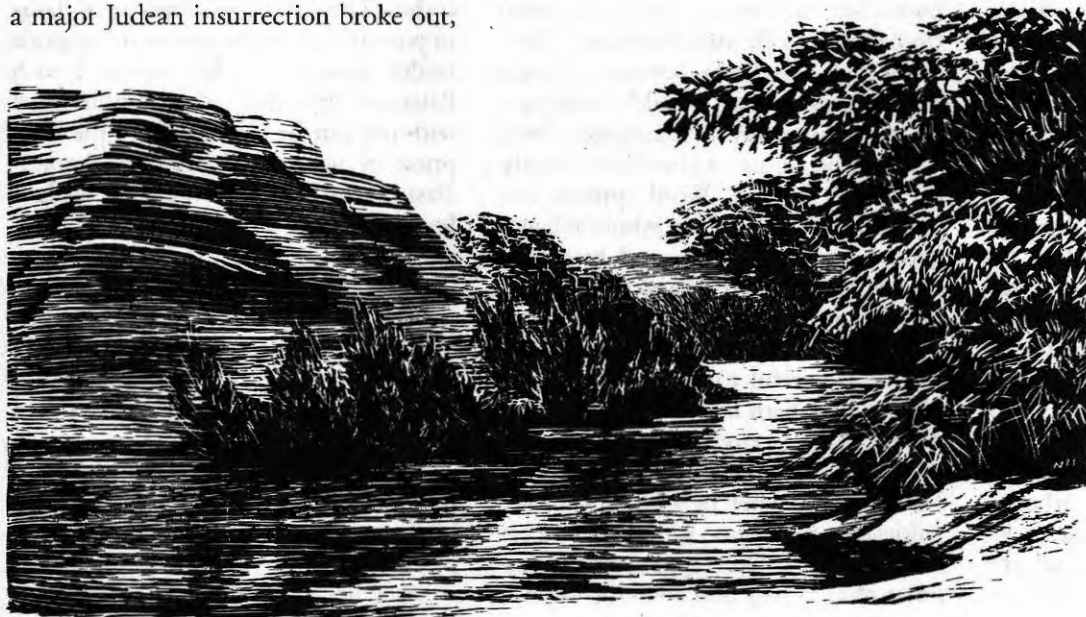
coast from harbor to harbor. This explains how Jesus appears in Capernaum, a major harbor and an important center of the fishing trade, at the beginning of Mark's story.

The elite controlled the fishing industry in three ways. They sold fishing leases, without which locals like Peter and Andrew, and the sons of Zebedee in Mk. 1:16ff, could not work. They taxed the catch and its processing, and levied tolls on product transport. Local administrators handled these leases, contracts, and taxes—such as “Levi son of Alphaeus,” whom we meet in Mk. 2:14. And the elite steadily restructured the industry for export, so that the majority of fish caught were salt preserved or made into fish sauce and shipped to dis-

tant markets throughout the empire. All this functioned to impoverish formerly self-sufficient local fishing families, who fell to the bottom of an increasingly elaborate economic hierarchy. “The fisher,” attests one ancient Egyptian papyrus, “is more miserable than any other profession.” It was not unlike the story of coffee-growing campesinos in Central America today, or gold miners in Africa with which we are familiar.

With such rigid state control of their livelihood and the oppressive economics of export, it is hardly surprising that in Mark's story, fishermen are the first converts to Jesus' message about an alternative social vision. If Tiberias was ground zero in Herod's project of Romanizing the regional economy, then Capernaum, a village profoundly impacted by such policies, was the logical place to commence building a movement of resistance, organizing restless peasant fishermen who had little to lose and everything to gain.

This is analogous to Gandhi's attempts to mobilize the Untouchables in India in campaigns such as the Salt March, or to King's outreach to young, disaffected blacks after the urban uprisings of the mid-1960s. “And Jesus said to them, ‘Follow me and I will make you fish for people’” (Mk 1:17b). Jesus is invoking a prophetic metaphor that appears often in the Hebrew Bible. Jeremiah envisions YHWH “sending for many fishermen” in order to catch the wayward people of Israel. (Jer 16:16-18) The prophet Amos warns the elite classes of Israel that YHWH will haul them away like sardines to judgment: And Ezekiel's rant against Pharaoh denounces the empire's delusion that it “owns” the Nile: God vows to yank the “dragon” of Egypt right out of the River, “hook, line, and sinker,” along with all the fish that it claims exclusive rights to (Ez 29:3f). Jesus—who knew the prophetic literature *and* sought to embody it anew in his context—was using an idiom that “exposed and provoked” the conflict in order to address it. To use modern parlance, he was sum-



and one of the most important skirmishes was the sacking of the royal armory at Sepphoris. In retaliation, Varus, the Roman legate of Syria, razed the city. Herod Antipas then rebuilt the city in the Hellenistic style and named it Autocratoris—literally “belonging to the Emperor”—all of which took place as Jesus was growing up. If Jesus labored as a carpenter or construction worker in Nazareth, it is highly likely that he got work as a young man rebuilding Sepphoris, one hour's walk away. The revolt, and the destruction and reconstruction of this imperial city, would have had a *profound* impact on his consciousness.

The Sea of Galilee, which is the narrative center of gravity in Mark's story, is a large freshwater lake, dotted with

coast from harbor to harbor. This explains how Jesus appears in Capernaum, a major harbor and an important center of the fishing trade, at the beginning of Mark's story.

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moning these marginalized workers to join him in "catching some Big Fish" and restoring God's justice for the poor. The revered evangelical image of being a "fisher of men," therefore, is better understood in the sense of King's motto of the SCLC: they were struggling "for the soul of America."

No wonder, then, that in Jesus' very first public action (Mk 1:21-29), conflict erupts in an exorcism in the Capernaum synagogue. The crowd is astonished at Jesus' teaching, for he had authority, unlike the scribes. This story articulates a central issue: *who exercises authority over hearts and minds?* An unclean spirit protests Jesus' presence: "Why do you meddle with us?" (1:23f); "Have you come to destroy us?" The "we" on whose behalf the demon speaks is likely the scribal class, whose "space" Jesus is invading. It's perhaps like the resistance Jesus would get in our churches if his initial message to us were: "Turn off your televisions and computers so you can listen to God!"

This inaugural episode is characteristic of every one of Jesus' healings in Mark. He intervenes on behalf of the "political body" of a sick or possessed person in a way that personally liberates, even as it raises larger questions of justice in the "body politic." Jesus addresses specific conditions *and* seeks root causes of why people are silenced or marginalized. This is why his healings and exorcisms are interpreted either as liberation or as lawless defiance, depending upon one's status within the prevailing social order. Jesus' first exorcism articulates his diagnosis of this sit-

uation of oppression: the monopoly that those in power hold over popular spiritual and political imagination must be broken in order to animate a movement of change.

The power of strategic social analysis and inspiring proclamation of new possibilities is what is needed to tap into latent dissatisfaction among oppressed people and fire their hopes for a better world. We see this in Martin Luther King, whose preaching mobilized African Americans who had never *accepted* Jim Crow, but had been resigned to its apparent invincibility. It was as much through his public proclamation as through his street actions that King the peacemaker became a local, then regional, then national "troublemaker."

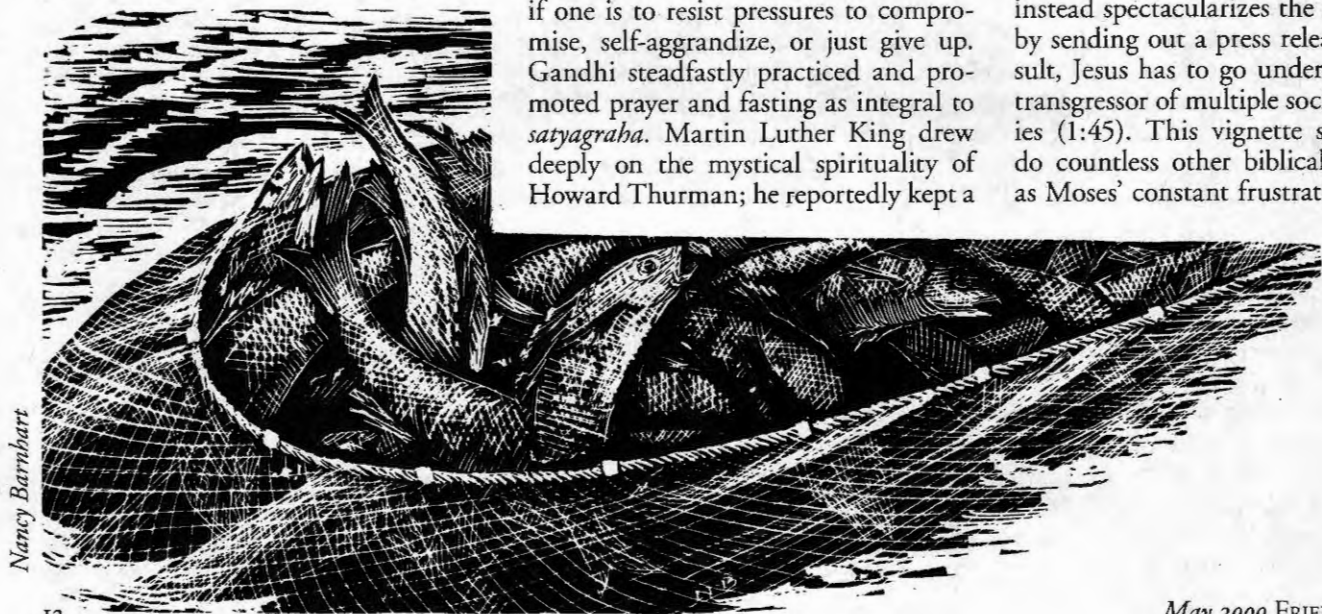
Jesus then withdraws to the fishermen's hut, where they draw his attention to Peter's ill mother-in-law. There was a high correlation between sickness and poverty in Mark's world—and ours. Though culturally inappropriate for a non-relative, Jesus touches Peter's mother, raising her up. Word spreads like wildfire, and soon "the whole village" gathers at the humble, and no doubt smelly, threshold of the shack (1:32f). Jesus' mission of compassion and solidarity to the masses has commenced. But he is careful to heal publicly only after the Sabbath has concluded—he is not yet ready to engage that issue.

We encounter another dimension of Jesus' rhythm when he withdraws to the wilderness for a time of prayer and reflection (1:35). Disengagement for purposes of centering and contemplation is crucial for nonviolent leaders, essential if one is to resist pressures to compromise, self-aggrandize, or just give up. Gandhi steadfastly practiced and promoted prayer and fasting as integral to *satyagraha*. Martin Luther King drew deeply on the mystical spirituality of Howard Thurman; he reportedly kept a

copy of Thurman's *Jesus and the Disinherited* with him wherever he went. Disciplines of meditation and prayer are embraced by all great faith-rooted apostles of nonviolent action, from Cesar Chavez and Oscar Romero to Dorothy Day and Julia Esquivel.

Jesus returns to action when challenged by a leper to "declare him clean" (1:40-45). Jesus' willingness to have social contact with this leper is subversive enough, given the contagious nature of the impurity. But given the fact that diagnosing and curing skin diseases were the exclusive domain of priests (Lev. 13-14), Jesus' intervention would have been problematic, analogous to practicing without a license today in the context of a healthcare system monopolized by doctors, hospitals, and medical-legal codes. The leper's solicitation of Jesus implies there was a crisis in the organic health system of first-century Jewish Palestine. He was either disillusioned with the care he received from the local priest or was questioning his second-class status. Either suffices to explain Jesus' reaction of gut-wrenching compassion: he touches the leper *and* presumes the priestly prerogative of declaring him clean. This sets up another crisis: while Mark reports that "the leprosy left him" (1:42), public perception would have presumed that Jesus had contracted the disease.

The epilogue to the story is telling. Jesus ennobles the leper by dispatching him to "make a witness against" the priestly system by, essentially, paying for services not rendered (1:44). The man is not up to this protest, however, and instead spectacularizes the intervention by sending out a press release. As a result, Jesus has to go underground as a transgressor of multiple social boundaries (1:45). This vignette suggests—as do countless other biblical tales, such as Moses' constant frustration with his





*politics of solidarity  
was what made him  
dangerous in the eyes  
of the authorities.*

people along the Exodus—that organizing poor people can be difficult, unpredictable, and often unruly. Not everyone wishes to change, and many are content to settle for small improvements in their personal lot instead of joining the broader struggle for greater good.

The next healing again deals with the political body in terms of the body politic. Instead of simply curing the paralytic, Jesus challenges the system by unilaterally releasing him from sin/debt (2:5). The scribes object vehemently, claiming that only God can forgive (2:7). But this is a defense of their *own* social power, since as interpreters of Torah *they* determined the protocols by which people were released from sin/debt. Jesus defies their warning, asserting for the first time the counter-authority of the “Human One” (2:8-11), a revolutionary moniker he adopts from the prophetic book of Daniel. The episode concludes similarly to the opening sequence with the amazement of the crowd (2:12), indeed with a moment of worshipful awe. This is different, people are thinking. Hope is rising.

These two stories about the ancient Purity code and Debt code address what we today would call the healthcare and the criminal justice systems respectively. Jesus questions three key aspects of how power is distributed:

- the power to *diagnose* illness or *interpret* legal codes;
- the power to *change* someone’s status in the system (treatment/adjudication); and

in debates with priests or scribes, who are senior administrators of (and spokespersons for) the status quo, Jesus is involved in nonviolent direct action. Disturbing the peace by articulating oppressive conditions is obviously threatening to those whose status and identity are bound to the dominant social codes and structures.

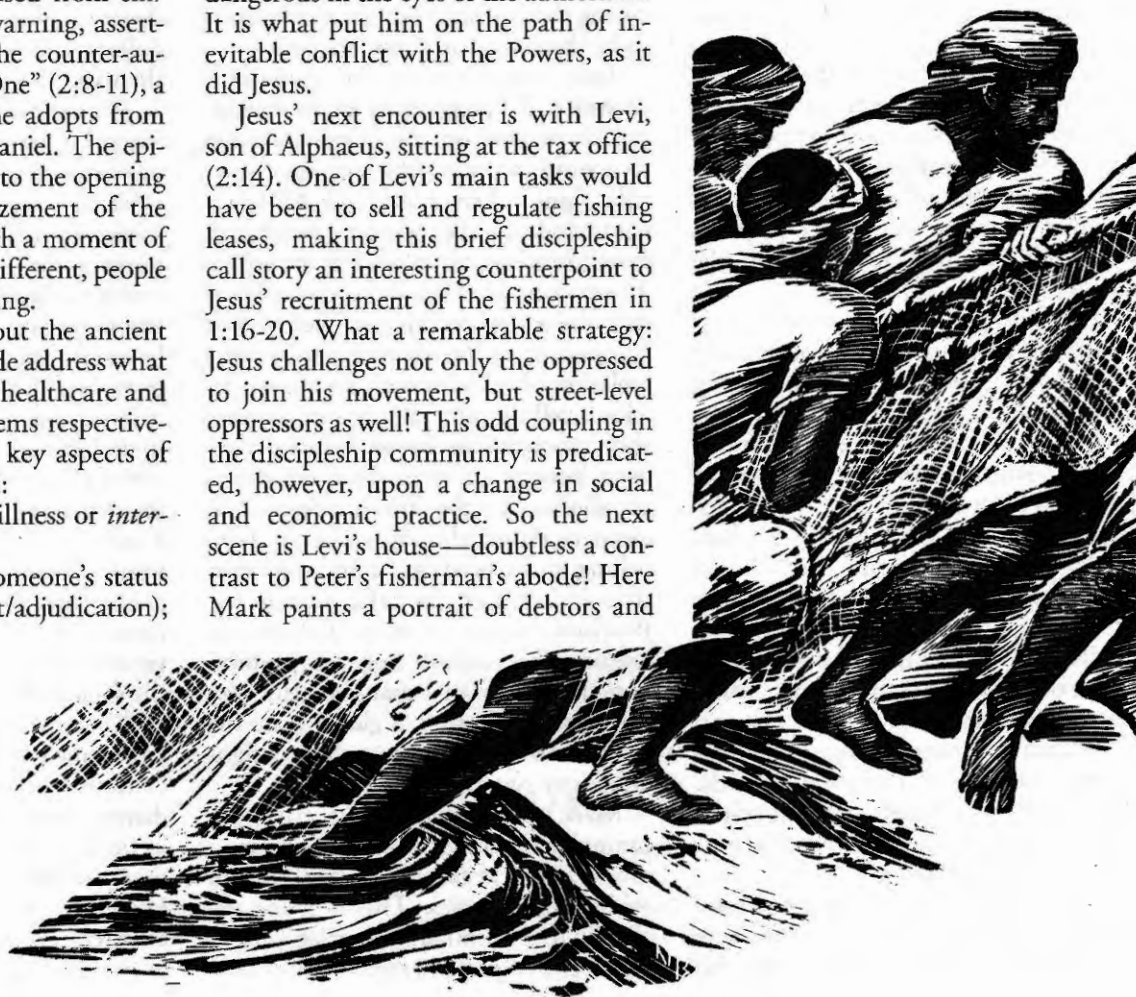
King’s work, too, centered around advocacy on behalf of those for whom the U.S. social system was not working, from the Montgomery bus boycott in 1955-56 to the Memphis sanitation workers strike in 1968. King’s visits to the rural South and urban North, to Watts and Appalachia, were no mere photo opportunities. He genuinely solicited the views of economically and racially marginalized people. His plan for a Poor People’s March on Washington represented the pinnacle of his vision of social inclusion. More than any other aspect of his ministry, King’s tenacious politics of solidarity was what made him dangerous in the eyes of the authorities. It is what put him on the path of inevitable conflict with the Powers, as it did Jesus.

Jesus’ next encounter is with Levi, son of Alphaeus, sitting at the tax office (2:14). One of Levi’s main tasks would have been to sell and regulate fishing leases, making this brief discipleship call story an interesting counterpoint to Jesus’ recruitment of the fishermen in 1:16-20. What a remarkable strategy: Jesus challenges not only the oppressed to join his movement, but street-level oppressors as well! This odd coupling in the discipleship community is predicated, however, upon a change in social and economic practice. So the next scene is Levi’s house—doubtless a contrast to Peter’s fisherman’s abode! Here Mark paints a portrait of debtors and

of Jubilee re-arranging of social power and roles has occurred in the respective responses of the fishermen and their economic overlords to the call of Jesus!

Table fellowship was a primary indicator of identity and status in Mediterranean antiquity. Thus the local authorities again show up, objecting to this inappropriate blurring of social boundaries (2:16). Jesus’ retort captures brilliantly the fundamental perceptual difference between those who uphold the status quo and those who see its contradictions (2:17). Using a health care metaphor, he points out that those who see no “wounds” in the body politic will not welcome attempts to “heal” it; only those who feel the pain of a given social situation will be motivated to change it.

On the heels of this come two more food controversies. The conflict around *who* disciples eat with is followed by debates about *when* (2:18-22) and *where* it is appropriate to eat (2:23-28). In a traditional agricultural society, the table is





resent what today we call the *economic* sphere. Hence, this sequence can be read as Jesus' protest concerning the politics of food in Palestine. Each episode illustrates a different aspect of what we call "Sabbath economics"—the Torah vision of fundamental economic fairness. Jesus is unmasking how access to sustenance and to agricultural wealth was inequitably distributed in first century Judean society.

The Pharisees are introduced to the story here. (2:16,18,23) They were leaders of a renewal movement whose strategy was to promote and facilitate popular ability to meet Purity and Debt obligations and Torah piety. They figure prominently in these food controversies because of their key role in regulating production, distribution, and consumption of agricultural products in Jewish Palestine. It needs to be emphasized here that the struggle between Jesus and the Pharisees was an internecine conflict over proper understanding of Torah and Sabbath practice. It is *not* articulating an opposition of "Christian vs. Jew" or "grace vs. law," as it has too often been understood in the long and bloody Christian history of supercessionism. In this case, the issue was Pharisaic control over planting and harvesting, marketing and eating, which was resented by many subsistence peasants who could not afford to conform to the rules of holiness.

The fasting debate represents an escalation of tensions, with the authorities going on the offensive. In a fascinating glimpse of "movement politics" in the first century, the Pharisees attempt to drive a wedge between the followers of Jesus and John the Baptist (2:18). Jesus' response invokes a banquet metaphor, implying that the poor need shared abundance, not the religious abstinence or ritual piety of the privileged (2:19). He then warns that the old cannot hold the new. (2:21f) So, too, Martin Luther King issued dramatic calls to change: "The choice is ours," King said in his closing remarks at Riverside Church. "And though we might prefer it otherwise, we must choose in this crucial moment of human history."

The next episode completes the food sequence, returning to the central issue of Sabbath (2:23-28). This time the

helping themselves. For a second time, the Pharisees object to their practice of eating (2:24, see 2:16), issuing a warning to Jesus about working on the Sabbath. The authorities may also, however, be ac-



curring them of stealing, since this seems to be the subject of Jesus' response.

Jesus' sarcastic quip ("Have you never read...?") prepares us for an ingenuous bit of *midrash*. He draws attention to a story in which the insurgent guerrilla fighter David and his followers commandeer the sacred showbread from a local sanctuary (2:25f; see I Sam. 21:1-6; Lev. 24:5-9). The implication is that the actions of his disciples pale in comparison to the Israelite hero David's violation of cultic vessels. Moreover, he adds a telling rationale to the account: they expropriated bread because they were hungry (2:25b). This represents an allusion to the Torah principle of gleaner's rights: the edges of every field belong to the needy poor and sojourner (Ex. 23:22f; Lev. 23:22f). Against the Pharisees' reductive ethic, focused on keeping the Sabbath holy via prohibition, Jesus pits an expansive ethic, re-authorizing the work of gleaning on the Sabbath as the divinely ordained right of hungry people.

Mark's three food stories narrate a campaign of conscientization and direct action aimed at recovering the ethos of Sabbath Economics. This is made explicit in Jesus' summary assertion (2:27), which can be paraphrased: "The econo-

parlance, Food for people, not for profit." The sequence concludes with Jesus' second invocation of the Human One (2:28, see 2:10), and the unequivocal claim that he is sovereign *even over economics*. Though this would come as

*news* to most Christians in capitalist cultures, it is *good news* for the poor, then and now.

We can now understand why by the second synagogue showdown (Mk 3:1-6), the elites want Jesus neutralized. The episode is structured as a kind of trial scene: in the public glare the authorities stand poised, ready for the suspect to "cross the line" (3:2). In a sort of Deuteronomic ultimatum (Deut. 30:15ff), however, Jesus turns from defendant to prosecutor (3:4). His query in 3:4 ("Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?") reiterates the great Mosaic exhortation to the people on the cusp of the Promised Land: "I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live" (Deut. 30:19). Conversely, Jesus' anger (Greek *orgē*, 3:5) at the silence of his adversaries echoes YHWH's anger (Greek *orgē kuriou*) if the Covenant is broken (Deut. 29:20).

In the classic tradition of civil disobedience, Jesus proceeds to break the law in order to raise deeper issues about the moral health of the community (3:5). He restores a withered hand to its proper, stretched out position of generosity, as exhorted in Deut. 15. This summary

ers of his people, whose hearts have been hardened by injustice. It is the zenith of Jesus' *satyagraha* campaign around the economically struggling fishing village of Capernaum. But speaking truth to power will have costly consequences.

in which significant portions of the Palestinian population had become dispossessed. And the *plot* shows Jesus waging a nonviolent struggle against hard-hearted elites who void the Covenant with their silent, privileged complicity

would also need to become a campaign for economic democracy. This took him to his Calvary in Memphis as he stood with striking low-wage workers.

Mark's two Sabbath civil disobedience actions—the grain field gleaning and the synagogue showdown—bring to mind Gandhi's famous 1930 Salt March, which protested the British monopoly (it was illegal for anyone except the British government to manufacture or sell salt in India). The march began in Ahmadabad with 76 followers and covered 241 miles to the coastal city of Dandi, by which time the numbers had grown into the thousands (a scenario repeated 35 years later in King's Selma to Montgomery march). Standing at the Arabian Sea, Gandhi bent down and scooped up a handful of salt—the pinch heard round the world—dramatizing his advocacy for the right of Indians to procure their own salt. He was soon after imprisoned for this *satyagraha*, which highlighted the economic dimensions of imperial oppression.

There is, of course, far more to the Jesus story, and to the New Testament, than this core sample from Mark. We could just as well spend an evening talking about Jesus' challenge to his disciples to practice restorative justice in addressing community violations in Matthew 18. His exhortation to 70 times 7 forgive is an attempt to reverse the archetypal curse of Lamech in Genesis 4, the primal articulation of the cold logic of retribution and what Walter Wink calls "the myth of redemptive violence." Or, we could examine the apostle Paul's claim that true conversion to the Risen Christ must result in a vocation he describes as being "ambassadors of reconciliation" in II Cor. 5-6. Or we could explore Ephesians' extraordinary theology of the Cross, claiming that in Christ, all walls of enmity have been breached, and hostility banned in the community of the Church. We in the Peace Church tradition are right to insist that peacemaking lies at the core of the biblical witness, not at its margins. But we need to broaden and deepen our biblical literacy if we are to make that case afresh today.

At the root of our Peace Testimony is

*Continued on page 39*



*Both Jesus and King chose nonviolent love without compromising their insistence upon justice. They believed that the movement for God's Beloved Community was worth giving their lives to.*

The crisis between Jesus and the authorities has escalated significantly between the two synagogue episodes in Mark 1 and 3. The narrative establishes a pattern for Jesus' ministry that prevails through the rest of Mark's story. He and his disciples shuttle between a polarized cast of characters: on one hand the skeptical elites, on the other the needy and importunate crowds, for whom illness, disability, and indebtedness were an inseparable part of the cycle of poverty. The *settings* of Mark's story paint an accurate portrait of the

in the murderous disparity of wealth.

In the first part of this campaign, Jesus challenges interpretations of Torah that rationalize the status quo (1:21-28) and transgresses social boundaries to bring personal and political wholeness to the impure and indebted (2:1-12). In the second sequence, he brings debt collectors and debtors together in Jubilee fellowship (2:13-17); insists that the poor's *involuntary* "fasting" must be relieved (2:18-22); legitimates the right of hungry people to glean (2:23-28); and climaxes the campaign with an act of civil disobedience that indicts his prosecutors for failing to *practice* Sabbath Economics (3:1-6).

Like Jesus at Levi's house, the modern Civil Rights Movement discovered the subversive power of a strategic meal. On February 1st, 1960, four black college students walked into a Woolworth store in Greensboro, North Carolina, sat down at the "whites only" lunch counter, and waited to be served. Their protest went on for days, gaining national attention, and within six weeks sit-in demonstrations had spread to ten southern states. Ultimately, more than 75,000 students, both black and white, participated throughout the country, giving a huge push to the movement.



# Hope:

## The Faith Basis for our Peace Testimony

by Colin Saxton

As we are gathered together in worship, I am reminded of the words from the prophet Zechariah who called God's people "prisoners of hope." May we become prisoners to hope, rather than being imprisoned by fear or anger or discouragement. May we be so captured by God's love and grace that we are empowered in new and stirring ways.

Hope is one of those funny theological words that we are tempted to think of as an idea or a feeling *when it is really an action*. From the perspective of the Bible, it is an active trust and expectant confidence that arises out of our experience of God's overwhelming mercy for us and God's goodness toward creation. Hope isn't something I lose like a set of car keys, but rather, I would suggest, that it is always out in front of us, just beyond arm's length. It is a mystery that draws us. It calls to us and is waiting to meet us, but only long enough to move us forward once more. So we keep hope alive as we continue to move toward it, and in doing so, we find ourselves more deeply dependent on God and in greater harmony with God's intended future.

When we begin to talk about peace and justice, we are unearthing one of the great hopes expressed in Scripture. In the creation story, Shalom and Justice serve as the matrix in which God initially animates the world—or at least tries to. For no sooner had God gotten the cosmos unwrapped and out of the box when problems developed. We showed up. And instead of humanity

moving toward the hopeful vision of right relationship with God, with each other, with ourselves, and with the creation, we opt—and have very often continued to opt—to move away from that first great hope. But God, for reasons I cannot always understand, is relentless in pursuing this vision with us. And so

ing hope, born out of a deep love and devotion to God, coupled with a keen awareness that the world around him was not at all as God intended it to be.

Read over Micah and notice the real struggle going on in him. As he is speaking his message of truth, Micah comes



throughout the whole history of God, as it is recorded in the Bible, we find both powerful metaphors and concrete examples of what it can mean and must mean for humanity to choose hope.

Listen with me a moment to the way the prophet Micah describes this for us. I chose Micah because, unlike his much more famous counterparts, he was a pretty ordinary person. As far as we know he had no political clout, no name recognition, and no position of leadership. He doesn't even get to live in the big city. He's just a peace worker stationed out in some podunk town. Micah was a nobody and—I say this with a great deal of love and respect—just like most of us here today. Just one ordinary person with nothing more than a burn-

dangerously close to despair and hopelessness. Maybe it is simple anger and frustration. Or maybe it was just the weight and the pain of it all. It is as if the future fate of humanity was balanced on him, as if the serious problems and the concerns of the real people he loved and lived with were on the verge of overwhelming him. I suspect some of you know a good bit about that sort of struggle and weight.

As I said, Micah knew well the problems of his day. He sees the shameless greed and land-grabbing of the rich. He calls out false prophets for glossing over injustice and using their positions and titles to get rich. He grieves over the idolatry and the shallow spirituality that tried to turn the sovereign God of cre-

Nancy Barnhart

Colin Saxton is a member of North Valley Friends Church in Newburg, Oreg., and the superintendent of Northwest Yearly Meeting. He delivered this message at the Peace Gathering on January 14.



and serve, into a tribal deity who could be manipulated into serving us. Blasphemy! In Micah you hear the prophetic voice call for an end to militarism, to violence, to deception, and to unjust business practices. Does this all sound frighteningly familiar? "How long O Lord?" Micah may have asked. "How long, indeed?" We may ask, as well.

Yet despite all he has seen and said, Micah remains a prophet of hope. Though he teeters on the edge of losing hope altogether, Micah ultimately knows the condition he is in will not last forever. Judgment will come to the nation, but out of it will arise a chastened and faithful alternative. A new community will take shape that will move together in hope toward God. Through the pain and the suffering that is today, Micah is able to see a new tomorrow.

**Listen:** In the last days, the mountain of the Lord's temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it. Many nations will come and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. The Lord will teach us his ways, so that we may walk in his paths." God will judge between many

peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore. Every person will sit under their own vine and under his own fig tree, and no one will make them afraid, for the Lord Almighty has spoken. All the nations may walk in the name of their gods; we will walk in the name of the Lord our God forever and ever. (Mic. 4: 1-5)

*"Though others walk in the name of their own gods, we will walk in the name of the Lord our God forever," he declares courageously. "No matter what others do, we will abide in God." Micah knows there are those who do not yet and will not act in harmony with God's vision. There are those who will not receive or hear the message of social justice, for they love a god named Mammon more. There are those who will not recognize others as being of equal worth, because they worship at the feet of an idol made in their own image. There are those who will be dumbfounded and offended by the message of Christian peacemaking—because their allegiance is not given to the God of every tribe, tongue, and nation, but the God of *this nation, my nation, the right nation.**

Nevertheless, God's people will choose to live *in the Presence* and toward the hope of God's promised future. They do so, Micah says, by "*walking in the Name of the Lord*," which means we live in union with God's character and will, no matter what. It is an immersion, an initiation, a baptism into the New Movement of God, in which we lay down our biases, our agendas, and our very selves to take up the mission of God.

You see, when Micah holds up a vision for the Peaceable Kingdom, he is not just calling them to a new set of moral principles or a better political party with a more advanced social program. No! He is calling them to life *in God and into* a peaceable people where individual lives and their common life is reformed and re-made, not by legislation or coercion but by divine power! Here is what he says in chapter five about the One who makes this possible:

He will stand and shepherd his flock in the strength of the Lord, in the majesty of the name of the Lord his God. And they will live securely, for then his greatness will reach to the ends of the earth. *And he will be their peace!*

Baghdad or Washington, D.C., or City Hall could ever envision, or ever stop! This is God's revolution come to Earth! And while human political systems have their place in the healing of the nations, at their core they are institutions founded on bloodshed and maintained by force. More than that, their agenda is too narrow. But not so the Kingdom of God in which God is at work through Christ reconciling and restoring the whole of creation. That is the great hope—not that God is separate from creation but at work in it and calling out those with the spiritual eyes and ears to notice what is going on and the courage to join in.

So despite living in desperate times, Micah chooses to act in hope. "But as for me," he says, "I watch in hope for the Lord, I wait for God my Savior; my God will hear me." Instead of turning to despair or indifference, Micah speaks and acts out of a hope-filled life. And though he was a nobody, just another face in the crowd, please note that in Jeremiah 26 it is his faithfulness that sparks a revival under King Hezekiah. It is when this ruler hears Micah speak he is so moved to repentance that social reforms are instituted. There is transforming power in a vision and message of hope, even when it is communicated through ordinary people.

We live in desperate times, too, don't we? At this gathering we have recited the litany of hotspots in our world. We know the long list of social wrongs facing us. Terrorism frightens us all. And for some, despite our national discussions and prayers for "hope" and "change" there are many who are feeling more hopeless and others who are becoming numb to all the pain and evil around them.

Walter Brueggemann, the biblical scholar, suggests that corrupt societies remain intact when we become numb. Empires in their militarism, expect us to be numbed about the social costs of war. And we are, aren't we? Corporate economies expect blindness to the cost of poverty and exploitation. In other words, in the face of all the daily horror that goes on around us, our job as "good citizens" is simply to assume "that's just the way it is" in order to keep the coun-

*We sometimes think of hope as an idea or a feeling when it is really an action.*

*God—that's good!* But what I find so compelling in Micah's vision is not just the ideal, but the realism the undergirds it. His is a sturdy hope. Micah can see the hopeful vision of the future to be sure. He has a clear picture of the beloved community, when our daily prayer

*Continued on page 40*

# Whose Image Is on the Coin?

## —A Jewish Perspective on Abrahamic Wisdoms

by Arthur Waskow

**I** begin with a renewed version of the blessing traditionally offered before learning Torah—sharing wisdom—together:

*Blessed are you the breath of life, the inter-breathing Spirit of the universe, who breathes into us the wisdom to know that we become holy by breathing together, by shaping our breath into words, and by shaping our words so that they aim towards wisdom.*

*Baruch atah Yahh  
elohenu ruach ha'olam  
asher kidshanu b'mitzvot,  
vitzivanu la'asok b'divrei  
Torah.*

With gathering director Therese Miller's permission, I played hooky from the Gathering yesterday. I had gotten a phone call from Washington on Wednesday asking if I would take part in a vigil at the Israeli Embassy in Washington. And after groaning and gulping and asking Therese if she felt okay about my being released from my obligation to be here, I went. There were about 50

*Rabbi Arthur Waskow is the director of The Shalom Center, <[www.shalomctr.org](http://www.shalomctr.org)>, a national Jewish Peace and Justice advocacy group with offices in Philadelphia. This article is extracted from his remarks to the Peace Gathering on January 16. Copyright © 2009 by Arthur Waskow.*



of us dressed in black, mourning, grieving. We were mourning the deaths of Israelis and the deaths of many, many more Palestinians. And I spoke there with a story I want to share with you.

It's the story of Joshua crossing over the Jordan into the land of Canaan with the mission blazing within him that it was God's will to make this into the Land of Israel. And he's suddenly confronted by a strange and mysterious figure, a messenger from God—an angel—and Joshua shouts, "Are you for us? Or are you for our enemies?"

I've known this story a long time, but it came to mind because this week I read an article written by an Israeli na-

tionalist who, quoting Joshua, asked that question twice in his article defending the Israeli invasion of Gaza: "Are you for us or our enemies?" He thought the obvious answer for his readers was, "For you, of course!"

But he left out—or forgot, or ignored—the angel's answer. The angel answered, "No!"

Not "Yes, I am for you *and* for your enemies"—because that would still be an endorsement of hostility. "Are you for us or for our enemies?" "No." God's answer.

And that's where we were when we gathered at the Embassy. If there had been an office of Hamas in Washington, we would have gone there too. We



that army, but out of compassion for the dead and traumatized on both sides of the border and for their suffering.

If we look beyond that urgent question of the Gaza-Israel war, there's another tale from Torah we can learn from. In fact, it's in the portion we read just last week, from the end of the book of Genesis, where Jacob brings together two of his grandsons—Ephraim and Menasheh—criss-crossing his hands so the older gets the younger's blessing and the younger gets the older one's blessing. But they get the blessing at the same time, and it's the same blessing for them both: "Forever and ever may the children of our people be blessed to be like Ephraim and Menasheh." And still, 3,000 years later, that's how we bless our children.

What happened at that moment? Here was the culmination, the final case, of the brothers' struggles that run all through Genesis; but this one was very different. In each of the others, the warring brothers are ultimately reconciled: Isaac and Ishmael, Jacob and Es-

*Joshua is suddenly confronted by a strange and mysterious figure, and he shouts, "Are you for us or for our enemies?" "No," the angel answers.*

au, Joseph and his brothers. But it takes decades in every case. Decades of alienation, conflict, anger, fear, before they are reconciled.

But Jacob, who has himself been through this process, dissolves it all between his two grandchildren in a single moment, by bringing them together himself. He doesn't leave it to the two of them. He himself intervenes—bringing his authority—moral and, you might say, political. He has more power than they, and he has the moral authority to do it.

I share this with you because these two peoples, Israelis and Palestinians,

so filled by fear and rage that it is almost impossible for them to reconcile. If the two of them must straighten it out alone, there may have to be perhaps decades of more war, more death, more suffering.

There is only one power in the world today that has both the political strength and now, perhaps (after the Presidential inauguration), the moral authority to bring those peoples and all the warring families of that family of Abraham together to make peace. That power is perhaps the United States of America in the Obama administration.

But it will not happen automatically, and it seems to me there is only one source of the energy in U.S. society capable of making it happen—because without the application of a strong public will, the U.S. government's habit of letting it be will just go on. Who has such passion for the region, such deep memories of it, such a sense of sacred space there and such deep emotional connections to the people who live there? The only force capable of making that change—the only people who care enough about that stretch of Earth and who could, if they work together, have the political clout to make a difference—are the Christians, the Muslims, and the Jews of the United States. (Of course, there is one other section of U.S. society that cares passionately about that region, and that's Big Oil.)

Now among Jews, among Christians, and among Muslims it is not so simple—let alone between them. In each group there are those who essentially support the ongoing war, and the question is whether we, who stand with one leg outside the carnage but with our hearts and minds in part within it—can we, the tiny percentage that is represented here in this very room, the tiny crystal of our Jewish, Muslim, and Christian communities—can we come together to make that change? Because no President can make that change on his (or one day her) own.

There still remains for me to say what I originally promised I would say—and that comes from three bits of teaching from our three traditions. One of them is one you all know extremely well, I hope: the story of Jesus confronted, according to the three Gospels, by some troublemaking Pharisees.

hostile. Modern scholarship and people in the Jewish community who are open to understanding the Gospels—for 2,000 years we didn't want to, given that they were often jammed down our throats—would say that it wasn't Jesus *versus* the Pharisees. Jesus *was* a Pharisee—a radical Pharisee who had to deal with conservative Pharisees. Jesus *versus* "the Pharisees" is like saying Dan Berrigan *versus* "the Priests"! I just want to say this: it's a problem with the story.

Having said that: these two troublemakers come up to Jesus and ask him a question: "Should we pay taxes with this coin?" So, Jesus, in a totally Jewish fashion, answers the question with a question. (As the old joke goes: "Somebody asks a Jew, 'Why do Jews always answer a question with another question?' To which the Jew replies, 'Why not?'" )

So Jesus asks, "Whose image is on the coin?" "Caesar's, dummy, that's the point." So Jesus says, "Give to Caesar what is Caesar's and to God what is God's,"—and you've been arguing about what that means for 2,000 years.

I want to contribute something to your and our reading of the story. Because what you didn't know for 2,000 years is that in the Talmud—that extraordinary collection of Rabbinic wisdom over five centuries and a few thousand miles of separation—there is an ongoing discussion on the Torah passage in Genesis that says, "God created humankind in God's own Image." *B'tselem elohim*.

So one of the rabbis asks, "What does this mean, 'In God's image?'" And another rabbi answers, "When Caesar puts his image on a coin, all the coins come out identical. When that One who is beyond rulers puts the Divine Image on a 'coin,' all the 'coins' come out unique."

Now take that teaching into Jesus' encounter, and know that he was not only a radical Pharisee but a radical rabbi. He knew that wisdom, and there is a missing line in that story. Either he didn't need to say it because he knew perfectly well that his brother Pharisees knew it perfectly well, or he did say it but it was censored out because it was so radical:

*"Whose image is on that coin, and"—*

*Continued on page 43*

# Listening and Affirming

by Carol Towarnicky

## Listen.

For me, "Heeding God's Call" felt like just that, a call—except that it came by email. The invitation from Rabbi Phyllis Berman to be a Jewish observer/participant at the peace gathering had come only a few weeks after I had returned from a human rights trip to Israel with 40 other people from the United States, most of them Jews. Now I and three other members of my synagogue, Mishkan Shalom in Philadelphia, were struggling to discern how to share what we had learned.

Listen.

The title of the workshop jumped out at me: *How can I Engage the "Other" in Public Dialog Without Perpetuating Violence?* This was something I craved to know. Like many people, I have several "others" in my life, although most are not personal acquaintances. As a newspaper editorial writer and columnist by

ity, who believe that the Muslim religion is the source of something called "Islamofascism," that torture can be moral or necessary, that climate change is a hoax, that there is a war against Christmas, that the poor are lazy, that guns don't kill people.

Listen.

I was mildly disappointed when Bonnie Tinker, the founder of Oregon-based Love Makes a Family ([www.LMFamily.org](http://www.LMFamily.org)), revealed that the first step of the process she developed to talk to the "other" is . . . Listen. Bonnie, who coled the workshop with Rita Clinton, also of Oregon, created a process she calls LARA in 1992 to help people defend against an anti-LGBT initiative in her state. I could only imagine how such a task could cut deeply to questions of identity and vulnerability, and the desire to either rage or run.

Shouldn't it demand something more powerful than Listen?

Then, though, Bonnie revealed the second step—Affirm—and something clicked into place. What Bonnie and Rita were prescribing was a listening geared to finding something with which you agree in what your antagonist has said, some connection between you and the "other," which of course requires that you believe there is one to find.

There are four steps to LARA—Listen, Affirm, Respond, and Add—and they're all important, but I was still focused on the Listen and Affirm—actually, Listen to Affirm. Did I ever listen that way?

As Bonnie explained, engaging the other requires that you show respect for the humanity of the person you are speaking to.

"The moral ground you are standing on is big enough for all," she says. "If you take up all of the moral ground by backing others into a corner, by forcing

them up against the wall or pushing them over the edge of a verbal precipice, they cannot join you in your opinion.

"Building common ground assumes that people share at least one value in common—the desire to do the right thing."

Listen.

Listen—*Sh'ma* in Hebrew—is the



first word of the central prayer in Judaism. *Sh'ma Yisrael Adonai Eloheynu Adonai Echad*, "Listen (or hear) O Israel, the Lord is our God, the Lord is one."

Jews say the *Sh'ma*, exhorting themselves to "listen," several times a day, to listen and really hear the message that everything and everybody is one. That brand of listening, the kind in which you're listening for a connection, for a shared experience or goal, is difficult, but just the attempt feels transformative.

There's a Hebrew word for it—*Rachmanus*, which is sometimes translated as "compassion"—a call to attribute to everyone the best of intentions.

In the weeks since the workshop, I have struggled to listen in this deep way, to remember the phrases Bonnie Tinker offered to get us started. "I also care about . . ." "I agree with you that . . ." "I think you are right about . . ."

I even tried it with old "fan mail," looking for something in the messages that I could affirm, and often finding them—and glimpsing the possibility that, in reality, there is no true "other." □

*Carol Towarnicky is a member of the editorial board of the Philadelphia Daily News and a member of Mishkan Shalom, an activist Reconstructionist Jewish synagogue.*

Photos by Laurence Sigmund





# 1 Orders of Justice, Captives of Hope


by Gayle Elizabeth Harris

I remember being puzzled when I was 13 about the closing lines of Romans read today. The part that says, "Vengeance is God's, if your enemies are hungry feed them, if they are thirsty give them something to drink, for by helping them you will be heaping burning coals on their heads." Now, envisioning this as a 13-year-old, it sounded like vengeance to me. What a way to get back at people. And it's okay with God. Burning them up, destroying them with kindness: Ah, how devious, how delicious! Denying their power over me with my own kind of deceit. Sort of the classic passive-aggressiveness that is best served up by teenagers. But even in my raging hormones, I knew I was twisting the passage and distorting its full meaning. I was putting my often vengeful adolescent spin on it. I knew in the back of my mind God was not asking me to destroy my enemies nor to destroy the meaning of the Scriptures.

This passage came back to me in 2002 while reading a *New York Times* article. There was a quote by a White House aide to George W. Bush himself, who said with much hubris and much self-serving adolescent glee, "We are in charge, we are an empire now, and while we create our reality and while you're trying to deal with that reality we'll create another, and while you're thinking about that, we'll create another and another and another reality."

Since 9/11, it seems that this Scrip-

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*What is being asked  
of us in this moment  
in time is to stop  
heaping coals on  
ourselves, on each other.*

ture (Romans 12:19: "Do not take revenge my friends") we've heard today has been relegated to the back alleys of our government's memory. For the past eight years we've had an administration that says it has an evangelical and "moral recovery" agenda, but it has produced and thrived on fear and power, embracing a killing war on terror, and making more innocent victims in Afghanistan and Iraq—more have been killed there than in the terrible destruction of 9/11.

We have been thriving on fear and it seems that drives us towards military solutions. Today's reality, one created by the politics and policies of our govern-

ment, I feel is more reflected in Isaiah 59:

The way of peace they do not know and there is no justice in their peace. The roads they have made crooked, no one who walks in them knows peace, therefore justice is far from us, and righteousness does not reach us. We wait for light and lo there is darkness, and for brightness, but we walk in gloom. We grope along a wall groping like those who have no eyes. We all growl like bears. Like doves we all moan mournfully. We wait for justice but there is none, for salvation but it is far from us. Talking oppression and revolt. Conceiving lying words and uttering them from the heart. Justice is turned back and righteousness stands at a distance. For truth stumbles in the public square, and uprightness cannot enter. Truth is lacking and whoever turns from evil is despoiled.

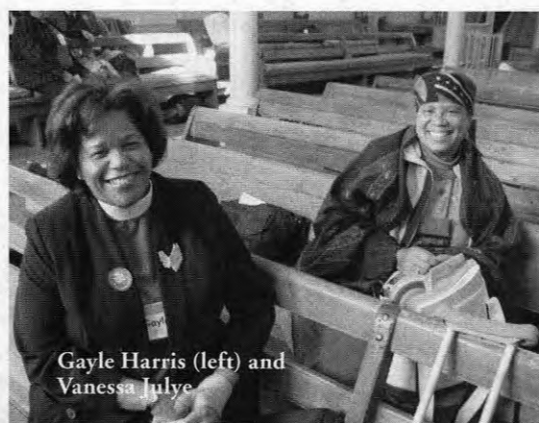
Is that not the society we live in? Where even questioning our government is seen as unpatriotic?

Missiles, landmines, suicide bombers—these are the burning coals we have heaped today. The bloodlust between Hamas and Israel. The Sudanese government and that of Darfur, the bloodlust we see in Pakistan and India and Afghanistan. Between Sunni, Shi'a, and Hindu; between Christians, Muslims, and Jews. These lusts are the burning coals of today. The violence towards women and children, the lack of care for our environment and Earth—these are coals too. Our apartheid, our racism, our sexism, our homophobia are burning coals. Greed, deceit, bigotry, ignorance, oppression, and injustice, and even our denial of ourselves being

Jari Aho

for economic development around the planet. Sitting back as a society has led to pandemics, generational poverty, and despair. And these, brothers and sisters, create terror and terrorists. They create coals, but these coals rest on our heads. Because they are destroying all of us.

All of our lives are interwoven. We live in a tapestry of life. What happens



Gayle Harris (left) and  
Vanessa Juley

Katherine Carlson

to one affects the other, even when we deny it. We are connected, we are woven in this life and we cannot remove the coals destroying us unless we do it together. A priest of our church, Sam Portaro, writes, "When we all are attuned to our gifts, our interests, and our abilities, and we are in conversation with our communities, we begin to understand that which is asked of us. When we combine with the strength of others, we will have enough." My brothers and sisters, what is being asked of us in this moment in time is to stop heaping coals on ourselves, on each other, on our brothers and sisters on this planet, our island home.

We need to join with our enemies, we need to be with them—real and imagined—to welcome the stranger, to clothe the naked, to journey and abide and care for each other. All of us must do this and ultimately must work for justice, must thirst for it as we do for water on a hot summer's day, must hunger for peace as we hunger at the smell of apple pie cooking.

To thirst for God's justice means first of all that justice is not our definition of fairness and judgment. God's justice is mercy bonded with compassion. It is the water needed for life; it attends to the basic human dignity that we all car-

the water from which God created life. It is as essential and elemental as any ingredient of life, and without it we pant and are parched and are only dust. No life on this planet can exist without water, nothing can take root or grow or thrive—and neither can human beings without the water of justice because without it there can not and will not be peace. Martin Luther King Jr., who we celebrate this weekend, said, "True peace is not merely the absence of tension; it is the presence of justice. The waters of justice, they can extinguish the flames of violence and they can move us, the waters of justice, from monologue to dialogue. We must be porters of the water of justice and prisoners of the hope of peace."

Now as the descendant of slaves, I don't have to tell you that I don't feel comfortable being a porter or a prisoner. It brings to mind the role and status of the disenfranchised, the powerless, the outcast. But if I don't embrace these roles—the porter and the prisoner—then I am powerless to change and transform myself and the world around me. Jesus challenges me with the paradox of a king who could be a victor, yet who came on a donkey to identify with the lowly. That is the paradox for those of us who love to think of our free will and our democracy. God is calling us to be porters of the water of justice, and prisoners of the hope of peace. God calls us to be like him who was a suffering servant who, humble and without an army, brought release to all, that we might be captive to God's vision of peace in this world.

Our ultimate allegiance is not to the tremendous power of our political and military might, but to the incredible power of God's love and grace. Daily we struggle and we long for a peaceful and just world, a world in which God's mercy and justice is triumphant, but we live in the reality of evil in this world and the power of fear. But we cannot be porters of justice and prisoners of peace if we are not captive to hope. Many feel that we don't have a choice, we feel victimized, what can we do? Why should we care? But we do have a choice and we must care. The people of the United States can recognize that being a superpower does not give us a license to act unilaterally or to allow our shortsight-

As Sam Portaro said, "We cannot be confused and dazzled by our own brilliance. Literally stupefied by ourselves."

We must be porters of justice, relieving world debt, redistributing our investments and revising our economic development policies, especially for the infrastructure of the developing world. We have to look where we put our time, our energy, and our treasure—not just individually, but corporately as a global community. We must work at providing technology, applying new medical procedures and breakthroughs for those for whom there is no hope of surviving basic illnesses such as diarrhea. Every minute a child dies of diarrhea in this world, and yet we need only about 40 cents to prevent it. We need to look to ourselves as we look to others. We need to be more generous to this Earth instead of stripping it of its beauty, making the Earth a victim of our materialism. Only those who are open to being porters of justice and prisoners of peace in a world so given to the dangers of political and social fatalism can see how God is here and God is at work in us. All of us have a choice in this life. We can see ourselves only as victims or we can see ourselves in a world where God is at work, building an alternative kingdom. We can join with God building a world of porters of justice or prisoners of peace that we might be captive to hope. You see, captives of hope are people who believe that there is no end to God's love and embrace.


You can put up all your rules and regulations, society and church, but you can't confine God. Captives of hope believe we must believe in the resurrection in the face of terminal illnesses or in the face of unwanted separations. Captives of hope believe in working for justice in the spirit of political priorities for the world's commonwealth. Captives of hope, porters and prisoners of Jesus, we must be those who are willing to engage with the enterprise of living into the world of God's justice and mutual respect. As Psalm 85, the theme of my life, says, "Mercy in God, Mercy and Truth have met together, Justice and Peace have kissed each other." This world is thirsty for justice. The world is hungry for peace. And the world must have justice so there will be peace—and, my brothers and sisters, the angels



can't do it for us. The work is ours. We are the hands, the agents of God. Again, my friend Sam said, "Following Jesus, we must preach by living as if the Gospels were a reality. We must live as if the Kingdom of God is the victory of Christ over the world." And that is as real as the closing Dow Jones Industrial average. It is as real as our morning commute. We must be an icon and a vocation for all those who are searching in this world. We must be compelled to see what we might be and to live it.

Finally my dear mentor and friend, the late Walter Dennis, who was Bishop Suffragan in New York, said "that is what we are to be about if we are the followers of Jesus, we must bring about justice if there is to be peace." And he said in his farewell sermon, "This means that there is no issue, no creature, no institution, no action that is beyond the reach and concern of our ministry. There is no forbidden work, there is no corner of existence, no matter how degraded or neglected, in which you may not venture. There is no person however beleaguered or possessed you may not befriend or represent. There is no cause, no matter how vain or stupid, that you may not witness to peace. There is no risk, however costly or imprudent, that you may not undertake. That is the Gospel," Walter said. "That was the Gospel when I started my ministry and will be when you finish yours. That will be the Gospel when all theologians have completed their scholarly task. That will be the Gospel when all new fads are spent. That will be the Gospel when every social activist has completed their task. That will be the Gospel when every interfaith dialogue has drawn up its final resolution. That will be the Gospel when every rally and political demonstration for justice and peace has succeeded in their goal. That will be the Gospel when every task force has accomplished its goals and every axe has been ground. And that will be the Gospel when everyone is finished marching to many different drums."

My brothers and sisters, it is time that we do and love kindness, that we do and love justice. We must do and love these things, for only then can we walk humbly with our God. □





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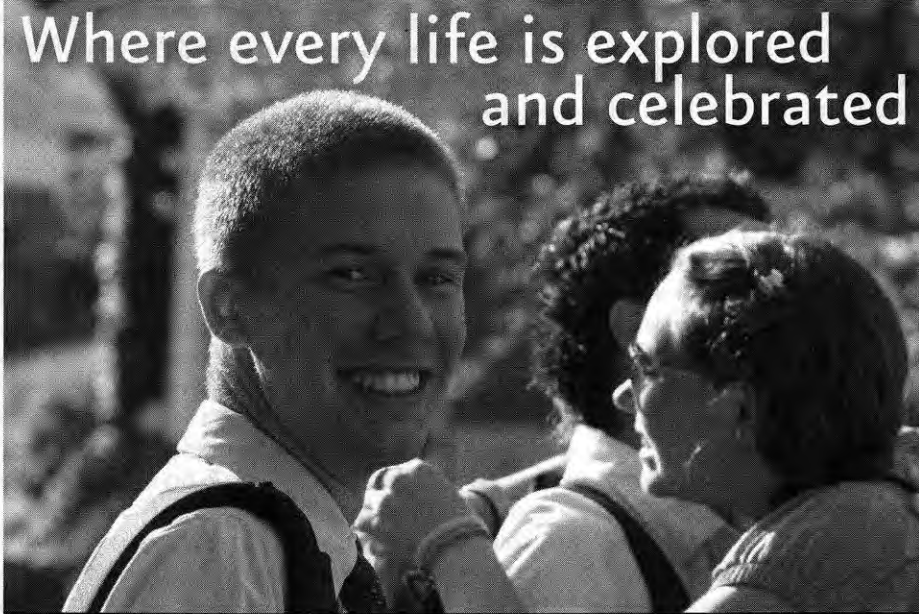
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# The Intersection of Faith and Practice

by Alexie Torres-Fleming

In prayer and silence, this small Scripture was impressed on my heart: "Whosoever holds on to their life will lose it. Whoever gives their life will save it."

I was born Alexie Torres in the public housing projects in South Bronx, the poorest congressional district in the United States. I am the child of teenage immigrants from Puerto Rico. My daddy was homeless until he got a job as a dishwasher in a deli in the theater district of Manhattan. Daddy was eventually promoted to the head dishwasher to deli man to waiter. He met Mom at a church dance and she knew he was the one. In two years they will celebrate their 50th wedding anniversary.

Daddy made a home for us in new public housing projects in the South Bronx and it was a wonderful time for me as a child. I loved home—the music, the sounds, and the culture—and as a child I had no clue about what was going on around me. In the '70s things really began to change. Something terrible happened in my community, which many of you know as the burning of the South Bronx. I remember as a little girl I would sit perched on my radiator and look out the ninth floor window and watch the smoke. My entire neighborhood, block after block after block, went up. I can remember the sound of fire engines that would interrupt conversations as they got louder and came closer, and I remember the acrid taste of smoke in my throat. I understood later that there would be a plan for urban renewal. There were thoughts of a policy called 'planned shrinkage' where they would close down police and fire stations and public services and ultimately residents would leave and they could

just tear things down and rebuild. But the South Bronx is the home of this nation's poorest of the poor, so when they closed down police and fire stations, things just got extremely horrible. People wanted to leave, so store, home, and land owners would burn down their own homes and properties, many times with people inside, so they could collect the insurance money and leave.

This is the legacy that I saw in the late '70s, so it's not a surprise that I began to learn early on that the measure of my success as a poor brown girl would be how far I could get away from the ghetto, from poverty, and from poor people. I became an active, churchgoing young woman in our Catholic church. I began to understand that the world would not see me as a child of God full of goodness and potential, but a child who was "disadvantaged" and "at risk." I was a list of pathologies and problems that could happen to poor kids. Imagine what that feels like. I know that this is not necessarily done intentionally, but when those labels are assigned to you all the time it becomes a burden, and you internalize those thoughts and feelings. And so many of us still today teach poor young children that they can only succeed when they escape. Of course, that sounds logical. Don't we want our kids to come out of poverty? Don't we want them to be middle class and get good jobs?

But there is a little bit of a lie underlying that message. I left home after high school and really pursued this dream of taking care of number one, making sure that I had made it. I was supported by my family and church and made sure to become a success story and a shining star. But I found on that journey that I had left behind so much more that made me rich. And yet people like my father were considered not valuable or powerful. Daddy had been promoted to a city job as the maintenance man in our public housing projects, and one of

his jobs was to wash the urine off the elevator walls and stairwells.

I was told that I had to leave my old world behind to make it, and I did for a while. I got a good job on Madison Avenue and had a nice apartment on 31st Street. I made a lot of money, traveled, and did all sorts of exciting things. But in the end, my soul was empty. I had everything to live with, but nothing to live for. Someone once said that I was climbing the ladder of success, but it

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was up against the wrong wall.

I remembered a story from my childhood youth group about the rich young man that came to Jesus and asked, "How can I make it to the kingdom? What do I need to do to become a follower of you?" Jesus told him, "Give up everything you have and follow me." And the rich young man walked away sad because he had so much. I remembered that story and thought, "Wow, I have become that rich young man."

Many of us grow up in our culture as fans of the spiritual life and quoting Scripture. I remember my youth group would pray out loud and sing and dance, and we were all big fans of Jesus, big fans of God. But in that moment, I asked myself: "Are you a fan of God, or are you a follower of God?"

*Alexie Torres-Fleming is the director of Youth Ministries for Peace and Justice, based in the South Bronx. This article is based on her presentation to the Peace Gathering on January 14.*



Things began to work in my heart. I believe I had a destiny. I believe we all do. Whoever you are, wherever you are, wherever you sit in life or this world, we are called to this sometimes dark place called Earth with a mission and a purpose, and I believe I had sold mine for a bowl of soup. And I prayed, "God, show me who am I supposed to be. I don't want to know what other people think I'm supposed to be or where I should be or what I should look like. I want to know who am I called to be. Where is my place? Was I born in the poorest

ten would say, "Don't come in here and hide. God's kingdom isn't here."

The church had begun organizing a march against drugs. After the burning of the South Bronx, the crack epidemic hit us very hard in the '70s and early '80s. Crack houses had begun to spring up all around the community, and children and families started to get lost in the violence and the addiction. So the church organized a march against crack, and about 300 of us went to seven known crack houses and prayed and sang. I didn't know what it meant to be

is desecrated a block from here. When will you cry about that?" It was so clear.

There were media and camera crews everywhere. There was an article in the newspaper the next day and there was a picture of the people crying over the statue. And I said, "That will not be the last image of who we are as a people of God—us crying over a broken statue." When they came up to us and asked, "What are you going to do now?" I told them, "We are going to march again." It was quiet. I didn't ask the pastor's or anyone's permission, I just said it, "This



Municipal Art Society of New York <[www.mas.org](http://www.mas.org)>

congressional district in the United States by accident of fate?"

Many things happened at that time. I believe deeply in grace and surrender: you give God permission and things begin to evolve and change. I remember coming back home because I thought maybe charity work at church, giving back, and helping out with the food drive and soup kitchen would make me feel better. But it wasn't enough. So I began to go back to church in my old neighborhood. I grew up in a Franciscan Parish that was deeply rooted in a liberation theology that, as I like to say, doesn't concern itself with making it to heaven without addressing the hell here on Earth. My beautiful little church was a sanctuary in the middle of hell, but my pastor, Father Mike Tyson, of-

an activist or an organizer, only that it felt good and right.

In my office two weeks later, I saw on the news that my church had been torched that night in retaliation from the drug dealers. And I had one of those moments where I had a combination of thoughts. One was "What on Earth did I get myself into? They were all wrong. I shouldn't have come back." And another was, "What are you doing sitting here? This is your moment." So I went back home. The sanctuary was burnt and the windows and statues were broken, including a beautiful statue of the blessed mother, and there were people weeping and crying. Then a little voice came up inside of me and said, "Why are you crying about this building? I don't live here. Every day, my real church

is not who we are." And so we planned to march again. I used a press list I had. When the news got out, the death threats came. There were threats that the pastor and the church would be shot at, and, if anyone dared to march, the crowd would get shot into. But the pastor got a bulletproof vest and we continued to plan. The young people had the most courage. Mayor Dinkins' office said, "This is going to be an embarrassment. No one is going to come. This is a waste of resources," because they had SWAT teams on the rooftops to ensure the crowd wasn't shot at. But we said, "We are going to do this."

It was a beautiful autumn day, November 20, 1991, and I had spent the night weeping out of fear that no one was going to come. I walked out to

1,200 people waiting to march. And the most powerful thing was that I saw young girls with swollen, pregnant bellies; single moms pushing strollers; immigrant men and women; people I recognized from street corners; and the people I had been taught to think were the most powerless. There they were. I saw my Daddy, and he stood there with me. No one I worked with, none of the powerful people, were there. Not one. But busloads of the poorest of the poor, the people at the margins, were there. And we marched on that beautiful day.

We had speakers from all sorts of communities, Jewish and Christian and Muslim speakers, and our message was, "Crucify drugs, not people." We didn't believe the answer was to put more people in jail. And so we marched that day and there was the same voice inside of me. I knew it was God speaking to me, and God said, "This, Alexie, is what real power is. My children using their own voice and their own power, struggling and working for their own dignity and their own lives."

That day fundamentally changed my life, because when it was all over, people asked, "What are we going to do now?" And that question burned inside my heart. "Do you go back? How do you go back? What do you do?" I was stubborn and I really wasn't sure what I was supposed to do. Then I had a dream that was so vivid it woke me up weeping, full of sorrow and desolation. I dreamed of my community that I had left behind covered in darkness, and there were these dark forces covering it from the rooftops. Then suddenly a light came through the darkness and pointed to a little patch of grass. And there I saw the cross and I felt that I was being prayed for. I could hear a voice praying that I would have the courage to heed the call. It was clear then what I needed to do, but I was so stubborn, so afraid, so unsure. Could I give up everything and come back home?

As I sat there I began to weep with fear and sorrow, and I thought, "Where is this all coming from?" I had seen so much utter violence, destruction, sadness, and brokenness that I had become callous and unfeeling, but at that moment I felt every single bit of pain, and it was the only time in my life I wished I would not live. I said, "God, take me. My body can't hold this brokenness and

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sadness," and then that voice said, "Remember when you asked for my heart?" And I was brought back to a time when I was 15 years old and someone had been invited to speak at church. I remember at one point he asked, "Whoever wants to know God's heart, stand up." And I thought to myself, "That sounds good, I want to know what God's heart is like," and so I stood up. Now, 12 years later, God told me, "Well here it is. This is just a tiny, tiny piece of my heart, of my brokenness and sadness for my people who suffer. I give you this tiny taste because if you had any more, truly you would die because your body could not contain the brokenness."

I felt peace after that. Two months later I quit my job, to the utter dismay of my family and friends. I moved back home, found a small apartment, and lived off savings and unemployment. And Youth Ministries for Peace and Justice, the youth ministry that I founded 15 years ago, was born. For 15 years I have done this work. I live and work among the poorest and the most vulnerable, not to save them, but to be saved by them. To walk in their presence is to know fully the heart of God. To show young people that faith is more than just making it to another place, to show them that churches and mosques and synagogues are not just places to hide, and to hope for a better day. We serve an active God who seeks us out to partner with God to repair this world. My mother always said to me, "The Kingdom of God is not going to fall out of the sky, *miha*. You're it. We're it."

Youth Ministries for Peace and Justice has worked with thousands of residents, and we work with them, we don't

just serve them. Church people, we love to serve. We love giving charity, clothes, food, and writing checks, and there's nothing wrong with that, but that's the easier part. The harder part is giving and being generous with your life and walking with and learning from the poorest of the poor. Seeking not just to ameliorate pain, but to find the root cause of pain. A speaker could say, "There have been X number of people shot in Philadelphia; let's go over and do some triage." But it's insanity to not ask the questions, "Where did the guns come from and how can you stop them?" That's the root cause. It's wonderful when we give food and charity, but if you do not ask about the systems and structures that create the conditions where, in the richest country in the world, 30 million people live below the poverty level and are hungry, then in the end we get nowhere. And if you do not have the courage to both love and attack those systems, we get nowhere. And so this is the formation we do, because we believe we are all called to be prophetic voices, to speak truth to power, to have the courage to walk with our brothers and sisters, and to engage in work that is less comfortable.

I grew up in a "peace at all cost" family. I have never heard my parents raise their voices at each other. I do not know what it is to fight. I have never hit anybody or fought and I'm not an arguer. Yet I sit with young people and elected officials and am put in a position not to be violent, but to take action and be uncomfortable. God says to us, "Do you love enough to be uncomfortable for me, to sit in a smelly stinking rotten jail, to have a taste of what it feels like to be poor and vulnerable in this country?" And so we train young people in this and we go out and do it. We tackle housing reform issues, environmental justice issues, and police reform issues. Amadou Diallo, the African man who was shot 40 times by police officers in 1999, was killed five blocks away. That is the reality that children live with every single day. This is our work, and I am here to talk about what it taught me, and what I hope it will teach all of us.

My first lesson is this: Whatever you have that you do not need does not belong to you.

My second lesson is that you don't have to go far to find hunger and pov-



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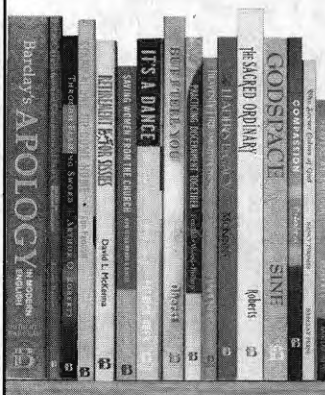
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erty. Many times I have been tempted to go elsewhere. I say this with deep respect for those who do community work all over the world, but sometimes we're afraid to do mission work in our own backyard. Sometimes it's romantic to think of saving someone somewhere else because poor people there don't look like poor people here. Sometimes it's easier to love the hungry child with the swollen belly and outstretched arms because we don't want to love the hungry child with his pants down, his bottom out, and cap sideways who is looking at you really hard and making you feel afraid. But you don't have to get on a plane to find that. It's right here. God's broken people are here and in need of us.

Next: be generous with your life. It's one thing to give sometimes, on the sidelines, on the weekends, or when you have time; but it's another to be generous with your life. The people who taught me the most about generosity are the poorest of the poor. St. Augustine said, "The virtue of power is generosity." And haven't I learned that. I think that sometimes, it's just so bad and things are hard. But if you have \$1.35 in your pocket, you are richer than most people in this world. The virtue of poverty is generosity, and so if I sat with that and lived with that, it would help me to grow.

I am not a savior. I was 27 or 29 when all this started happening in my life, and I thought, "I'm gonna save those people, I'm gonna fix 'em up." I don't save anyone, and I don't say this to sound sweet, but in the end, they have saved me. I can go to bed at night and have deep peace knowing that I am the person I am supposed to be, in the place where I am supposed to be.

Next: making more people middle class is not the answer. This thought usually makes people uncomfortable. Recently I saw a report on PBS about the economic boom in India. In what was Calcutta, the area of the poorest of the poor that Mother Teresa served, they have become the new consumer class. There were pictures of all these malls, and people buying machines and microwaves from these malls full of lights, and they were all so excited. I don't romanticize poverty at all, but I saw that and I thought, "I wonder if this is what Mother Teresa really wanted." Have we entered another type of pov-

erty? Mother Teresa used to say she would rather work with the poorest of the poor in Calcutta than in the United States because in the United States people suffer from a spiritual poverty. Although I talk about those privileged in this country and those not, many people from other countries say that even the poorest in the United States are privileged. Many times, people assume that if you put on the coverings and symbols of the middle class, and you can buy and do more, that's the answer. I think we need to be cautious of that, because I think sometimes the answer is that maybe some of us could become a little poorer. A little poorer. That's a deep one I still work with.

I'm not a theologian, but I learned about the theology of the incarnation. One of the beautiful things I read is that you cannot redeem what you will not assume. It says to me experience of God among us was God among the poorest of the poor—colonized, marginalized, suffering, oppressed people. If I want to redeem that, I have to be willing to assume that, to become one with that. Going back home was a frightening thing. But what gives me courage is that model of "I cannot redeem what I am not at some level willing to assume or become like." We sit in uncomfortable places when we heed God's call.

The last lesson is one I learned from my mom. Mommy had a dream around the new millennium when everyone thought the world was going to end. Mommy said she dreamed she was in church praying, and outside there was a crowd of people waiting for God to come. They were crying out, "Lord when are you coming?" God didn't answer, so they continued to cry, "Lord, when are you coming?" until God finally said, "When are *you* coming?" My mom said, "You sit and wait for a miracle, for someone else to fix things. You, *miha*, are the greatest miracle of God's creation. Look at your hands. Look at your feet. Look at your mind. God wants to know when are you coming." □



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# Joining the Convergent Conversation

by Angelina Conti

The first morning in the redwoods at Quaker Center in Ben Lomond, California, the facilitators of Reclaiming the Power of Primitive Quakerism for the 21st Century invited participants to share their words for the Divine. There was considerable diversity in the room: many of the Friends used "God," a generous smattering said "Jesus" or "Lord," while others employed words like "Essence" or "Mystery."

While this diversity may be remarkable in some Quaker settings, it was not so here. Many of the 25 or so participants were affiliated with unprogrammed Pacific Yearly Meeting, but there were also Friends from Philadelphia, Baltimore, South Central, and North Pacific yearly meetings, as well as Freedom Friends Church in Salem, Oregon, and Evangelical Friends Church Eastern Region (EFC-ER). All had come for a weekend focused on the converging of Quaker traditions, a reconnection with the faith of early Friends, and an overall cross-branch renewal of the Religious Society of Friends.

The facilitators, three well-known Quaker bloggers, have written and led workshops widely on the convergent conversation. They were Robin Mohr of San Francisco Meeting and author of the blog *What Canst Thou Say* (<<http://robinmsf.blogspot.com>>), Martin Kelley of Philadelphia Yearly Meeting and creator of <[www.QuakerQuaker.org](http://www.QuakerQuaker.org)> and blogger at <[www.Quakerranter.com](http://www.Quakerranter.com)>, and Wess Daniels, a member of EFC-ER and blogger at <<http://GatheringInLight.com>>. Though friends and collaborators for several years, this was the first time all three had been in the same place at the same time.

In its most recent incarnation among Friends, the term *convergent* was introduced by Robin Mohr on her blog in 2005. She suggested it as a word for the increasing number of Friends who were expressing hyphenated, cross-branch identities such as "Conservative-leaning liberal unprogrammed" or "Socially liberal evangelical." These Friends were often wrestling with the same questions and concerns in their own corners of the Quaker world, using blogs to communicate and cross-pollinate. *Convergent* was a way of expressing an interest in renewal and innovation that was

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C. Wess Daniels

firmly grounded in, and sprang from, common tradition.

It also offered a linguistic link to both the Conservative tradition of Quakerism, which is Christ- and Bible-centered, as well as the unprogrammed tradition, and to the Emergent Church. The Emergent Church is a modern Christian movement focused on living faith in a postmodern world. Emergent Church communities, which can be denominational as well as nondenominational, tend to emphasize faith as a lived experience, service, or missionary work in the broader society, the importance of narratives and creativity, and a grounding in community life.

Each of the facilitators brought a unique perspective to the convergent conversation, a diversity they emphasized by trading off and blending facilitator roles throughout the weekend. Sessions combined historical information with conversation, worship, and opportunities to share from personal experiences and vision. One session focused on plainness and simplicity as early practices among Friends that are being reclaimed. Another session focused on precedents set by Friends in the 20th century for convergent work, though they did not usually call it that, and particularly on the work of Everett Lewis Cattell, an evangelical Friend from the Orthodox Ohio tradition who was active in the mid-20th century. Like convergent Friends now, Cattell sought renewal from within the tradition of Quakerism. He also saw the potential for unity among Friends through an understanding of the "church in mission."

The word *mission* is certainly fertile ground

for a conversation among the branches of Friends. Wess Daniels, whose PhD work at Fuller Theological Seminary in Los Angeles has focused largely on missiology, offered an understanding of missions as not reliant on colonial oppression or even international travel. Rather, he presented missionaries as strangers in a new land or culture who, because they do not draw power from a king or government and cannot coerce, must witness and work with the Gospel to discover a new way of life from a place of solidarity.

If this description still makes Friends uneasy, try substituting "service" or "social justice work" for mission. They are not the same thing, and the presence of the Christian Gospel is central to missionary work; however, the first two descriptors may be more recognizable to unprogrammed Friends who witness to another way of life daily, with their lives, within the domination system that is modern U.S. culture and economy. How do we already offer what the world hungers for—an easy example being our historic witness for peace? What exactly are we talking about when we talk about outreach, anyway? How might we be missionaries in our own land?

Saturday afternoon Martin Kelley offered two questions he sees as central to the convergent conversation, and they are worth repeating:

Why do we do what we do?

Why don't we talk to...?

He reminded us that Jesus asked these same questions, and that they were the foundation of his ministry.

While writing this article, I struggled



with whether or not to capitalize “convergent,” and whether or not to conceive of convergent Friends as a movement. If nothing else, it is certainly a conversation. That there is a broader current among Friends towards more dialogue across the branches of Friends and a shared hunger for a deeper, more vital spiritual life together is clear. It can be seen in Friends organizations, such as Friends World Committee for Consultation (FWCC) and Quakers Uniting in Publications (QUIP), and events like the young adult conferences at Burlington, New Jersey, in 2007 and Earlham School of Religion in 2008 (among others). It can be seen, too, in meetings that are incorporating the worship practices of other traditions into their own, as San Francisco Meeting has done with certain elements of the Conservative tradition. All focus on fellowship, collaboration, and/or cross-pollination across the branches (and in some cases have done so for years), though do not necessarily label themselves “convergent.”

But there are Quaker blogs and bloggers who do. Indeed, by the time this article appears in print, considerable coverage and discussion of the weekend will have happened (and be long since past current) online. The convergent conversation is one that has been powerfully enabled by Quaker blogging and other forms of user-based Internet media. It bursts occasionally into the realm of face-to-face interactions among Friends and more traditional print media. Friends interested in the conversation would do well to watch and participate, and ask their questions there. These websites are good places to start: <[www.convergentfriends.org](http://www.convergentfriends.org)> and <[www.quaker-quaker.org](http://www.quaker-quaker.org)>.

To that end, I offer some questions that were percolating for me throughout the weekend (and have been posed by other Friends through a variety of media):

What are the implications of naming a phenomenon? What do we gain, and what do we lose? At what point are we simply Friends—from many branches, but still simply Friends—interested in shared renewal and vitality that draws from tradition? At what point does a new movement emerge? And what does a new movement mean?

How do we engage the hunger for renewal and vitality that exists in many of our meetings and churches, and do so in a way that is respectful of the diversity that may already exist there? □

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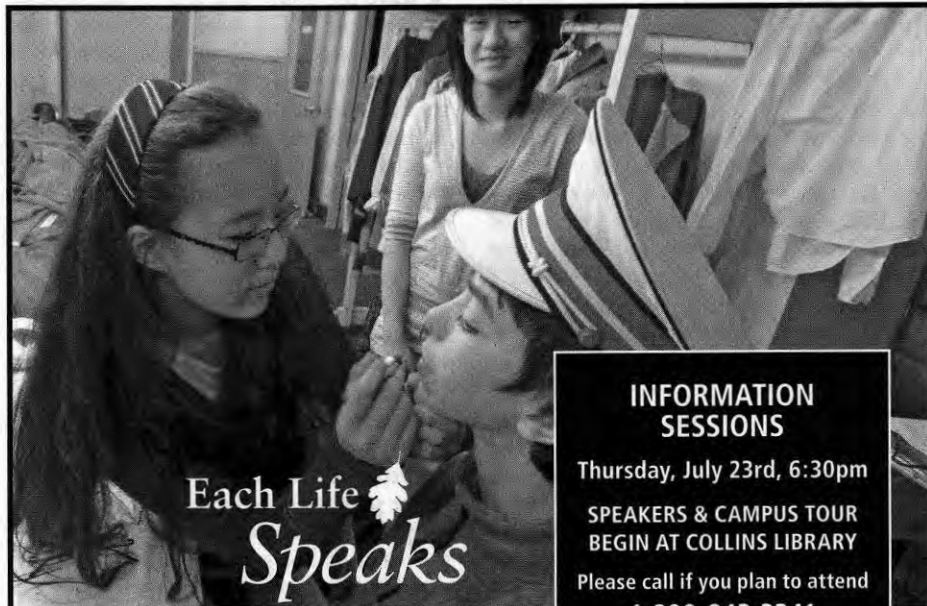
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## REFLECTIONS

# Pentecost Sunday in Quaker Meeting

by Alan Kolp

In spite of walking in the cold rain after meeting for worship on Pentecost Sunday, I smiled. I enjoy meeting for worship. As a visiting U.S. academic on sabbatical in England, I particularly appreciated the opportunity temporarily to become a "regular" in meeting for worship. Having extensive experience in unprogrammed and programmed worship, I value the predictable deep meetings for worship in my adopted Britain Yearly Meeting venue.

Having been born and reared Quaker, I also have found other venues to enrich my spiritual journey. The other major arena for me is the Benedictine monastery. For the moment it took the form of a Benedictine-run Hall—one of Oxford University's family of colleges. It was not unusual for me to stop by St. Benet's for early morning Lauds, praying the Psalms. Then I proceeded to meeting. Such was the case on Pentecost Sunday. Heading the short distance between monastic setting and meetinghouse, I marveled at how liturgical communities strung 'round the globe observed Pentecost as the foundation of the Church.

I am thoroughly Quaker, which means that I appreciate the significance of Pentecost: the gift of the Spirit to the disciples and believers. But this significance is not limited to a single Sunday in May. These thoughts constituted my mental soil, as I joined others gathering in the silence—hoping, no doubt, for that same pentecostal gift of the Spirit. In those early minutes of waiting, it came to me that typically we prepare ourselves for Pentecost by hope—possibly even expectation—that the Spirit will be presented to some or all who gather. At least, I had hope.

The hour passed, hands shaken, and not a word about Pentecost. In fact, there had not been a hint. I had pondered the two primary biblical texts narrating the story of Pentecost. The best-known text (Acts: 2) is what I call the charismatic one. Here the gathered disciples experience the Spirit come with a sound like a mighty wind, with tongues like fire. And then, being filled with the Spirit, the global diversity of the

group speaks in tongues. The other Gospel text (John: 20) I call the inspiring one. This Pentecost actually happens on Easter Sunday evening with a more restricted audience of gathered disciples. In this scene the resurrected Jesus speaks and, amazingly, his first word is "Peace." He breathes (inspiro) on the disciples and admonishes them to re-

ceive the Spirit.

My thoughts returned to meeting for worship. Clearly, this Quaker Pentecost Sunday had not been charismatic. No tongues of fire here! There were sounds of wind, but it was normal; its only function was to drive the menacing rain even harder. Upon further thought, however, I conclud-



## My Morning Commute

by Sylvia Vriesendorp

I leave my house at 6 a.m. I have a headache and I feel a bit depressed. As on cue, the catbird on the roof greets me, as she does every day, and in quick succession goes through her entire birdsong repertoire. She recently learned how to imitate a crow. She has been watching them for a while, and now she has mastered the sound. My mood shifts a bit. The bird is reminding me not to take myself too seriously and look around.

I commonly start off my commute with silence—no radio, no tape, just the sounds of the car and my own thoughts. Sometimes I leave the radio off for the entire commute. But today I let in the outside world before I get to the highway. I hear about petty fights between nations and my mind wanders off to the potential consequences of such bickering. Other stories follow. They are all about mistrust, jealousy, and insecurity. I can't stand it any longer and search for music. Chopin's Nocturne no. 18. I reflect on a piece in FRIENDS JOURNAL I read, by Dorothy Mack ("On Opening and Closing Meeting: Gathering the Web of the Spirit," *FJ* June 1999), about opening and closing meeting. She gave me some beautiful imagery to think about creating a safe and sacred space. Not just for meeting for worship. Not just for Sundays. But also for learning. Her imagery of weaving a web and how she opens and closes meeting leads me to think about

how I open my training sessions or courses. I come in long before the participants arrive and arrange and rearrange the room. It's the weaving of the safe space, a colorful yarn here, a beautiful pattern there. I want people to walk into the room and feel that this is a sacred space where we learn and can explore ourselves for a few weeks or a day.

It is during my morning commute, three times a week, from Boston's North Shore into the city, that I commune with God and weave the Spirit strands in my life's basket. Sometimes I feel God's presence in ways



that I can only describe by writing AWE in capital letters. A Presence that takes my breath away or makes me cry. That's when all the messages come pouring in, from Jesus, from George Fox, from Parker Palmer, from poetry—or just from nowhere recognizable. The traffic forces me to a halt. Something awful has happened farther down the

Alan Kolp is a member of First Friends Meeting in Richmond, Ind., and attends Cleveland (Ohio) Meeting.



ed it had been Pentecost. We had been breathed upon—whether by the resurrected Jesus or not is a further interesting theological question.

There had been two spoken messages thematically focused on silence. Paradoxically, silence is a kind of “universal tongue.” It has the capacity to unify the global diversity. It provides a crucible for a deep gathering of individual spirits into the unity of the One Spirit. In this kind of unity are found seeds of peace. In this Pentecostal season may these seeds germinate. May they grow in each of us to become pacifistic ambassadors of the Spirit of the one who said, “Peace.”

The Pentecostal charge is always a missionary one—to be sent. As ambassadors of the Spirit, we will be sent into the world as peacemakers. This is why it is important to have a community—a church—to re-group. And this is why Quakers should celebrate that every Sunday might again be Pentecost. □

road, I surmise. I feel blessed and I feel pain for the people who have just become another traffic statistic, an announcement on the traffic report. Beethoven’s Romance no. 2. I hum along. The forced halt leads me to consider the little irritations at work, the judgments I have made about people. Where is the love in the space that separates me from those who are the objects of my irritations and judgments? It takes a real effort and I am losing the AWE. “Yes, but . . .” I reason with myself, placing myself up on the pedestal of righteousness or down as the poor victim. Others will have to change, not me.

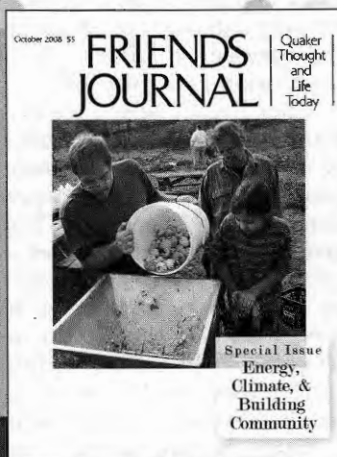
I am starting another course in a few weeks. People from faraway countries will come to Boston with great anticipation. I have started to weave this container, this basket that will hold us during our time together. It will be strong and beautiful and awesome. I am the bottom of the basket, an important part of the container. And, in my commute, I weave the bottom first.

One-and-a-half hours later, I arrive at work. There were lots of accidents, little and big irritations, bumps on the road. They gave me time to focus on my weaving task. No interruptions, no phone calls; just me, and God. □

*Sylvia Vriësendrop, an organizational psychologist, is a member of North Shore (Mass.) Meeting.*

FRIENDS JOURNAL May 2009

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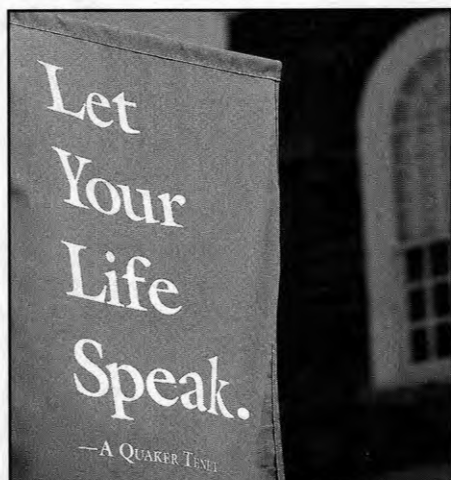
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## Good and Evil: Quaker Perspectives

Edited by Jackie Leach Scully and Pink Dandelion. Ashgate, 2007. 252 pages.  
\$99.95/hardcover.

I'd venture a small wager that most readers of FRIENDS JOURNAL, including myself, couldn't give an unequivocal definition of good and evil. Our tradition includes George Fox's vision of the ocean of light and ocean of darkness. But how have we understood that story? What we have in *Good and Evil: Quaker Perspectives* is a fascinating anthology of 18 essays exploring the question of Friends' thinking about good and evil since the 1650s.

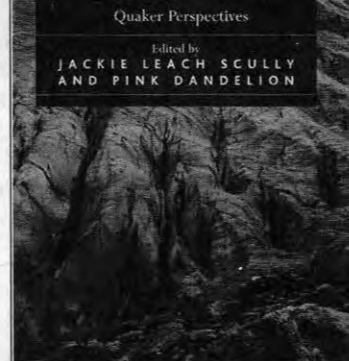
Most Friends believe we are essentially good, thanks to the Divine spark within each of us—but how do we account for good people doing evil things? Perhaps evil is a substantial force, the enemy of Truth, as suggested by Johan Maurer. He notes that Evangelical Friends are generally inclined to see an external struggle between the forces of good and evil as part of their world. Their images include "spiritual warfare" and "the Lamb's War," in which we struggle to help the forces of good overcome the forces of evil.

Other Friends, taking a less dualistic view, believe that we are essentially good and can enhance that goodness as we nurture our relationship with God. For these Friends, evil is an absence or distortion of good. This thinking can foster an unrealistically optimistic view of human nature. As Cory Beals observes, many Friends have difficulty recognizing substantial aspects of evil present in all of us.

Mike Heller writes that John Woolman was less concerned with defining the nature of good and evil and more concerned with the way they are made evident in the things we do. Woolman wrote that evil arises within everyone, yet within everyone is the spirit of divine goodness.

A discussion of good and evil also invites a consideration of our experience of suffering. How do we assign good or evil to events? David Boulton suggests that most events are morally neutral. Other contributors to this book have noted that for many Friends, events and the suffering produced by these events are in the hands of God.

David L. Jones writes that evil is not just out there; it is within each of us as individuals, and within our faith communities as well as our social and political associations. What can we do about the evil within and among us as Friends? Rex Ambler suggests that we have the ability, using the Light within, to recognize our own evil, and that,



with the support of others, we can change our thoughts and behavior. As Janet Scott notes, what we as Friends can do is offer lives of service as a transforming testimony in the world. Deborah Shaw reminds us that Margaret Fell's words, "But what canst thou say?" suggest that Friends are called to order their lives in such a way that we can respond to the workings of God within us.

Perhaps Robert Barclay, as quoted by Hugh Pyper, sums it up best: "For when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart; and as I gave way to it, I found the evil weakening in me and the good raised up."

This reminds me of a Sunday morning more than 30 years ago when I, filled with darkness, walked into meeting for worship. I looked around at Friends assembled and didn't like any of them, nor did I wish them well. Then, as I settled into worship, it came to me that these folks loved me, that some of them even liked me and considered me their friend. A few minutes later I felt my darkness break up as clouds do after a thunderstorm.

—Brad Sheeks

Brad Sheeks, a member of Central Philadelphia (Pa.) Meeting, works as a hospice nurse.

## JFK and the Unspeakable: Why He Died and Why It Matters

By James W. Douglass, Orbis Books, 2008.  
510 pages. \$30.00/hardcover.

Published on the eve of Barack Obama's presidency, this timely book nourishes our hope for a more peaceful world while warning us to realistically confront the potential force that would devastate such hope—the systemic evil Thomas Merton branded the "Unspeakable." Only in 1992 did the JFK Assassinations Records Collection Act mandate that the CIA and FBI release all documents relating to the assassination; about 60,000 documents were unsealed in the next six



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years. Author James W. Douglass draws from this deep well of research to show us the true John F. Kennedy, the former cold warrior who gradually embraced a tenuous détente with his Soviet enemy, Nikita Khrushchev.

According to Douglass' reading of this new data, JFK resisted pressure from his military and intelligence advisors to launch a preemptive first strike in the Cuban missile crisis, trusting instead the humanity of his adversaries enough to negotiate a Soviet withdrawal in exchange for a U.S. promise not to invade Cuba. The CIA was furious over this "appeasement of the enemy" and grew more reactive as Kennedy systematically thwarted its cynical plans to plunge the world into nuclear war in the name of democracy.

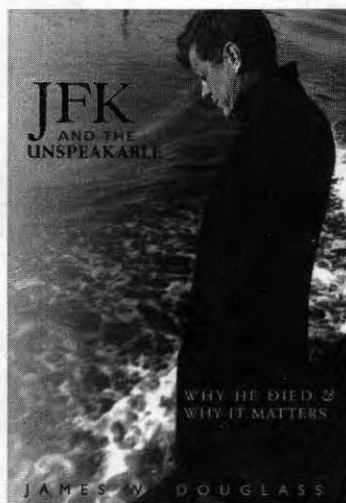
Although the book goes into the same painstaking detail as many other JFK conspiracy books, it never overwhelms the reader, and it also manages to avoid the bellicose paranoia that often compromises such works. Instead, the author models JFK's own approach, attempting to put himself in the shoes of each character in this drama, seeing the world through their eyes with a minimum of distortion.

Douglass skillfully weaves several stories together: Kennedy's gradual evolution toward détente and pacifism during the Bay of Pigs, Laos, the Cuban missile crisis, the test ban treaty, and Vietnam; Khrushchev's and Castro's evolving trust in Kennedy's personal integrity, aided by the shuttle diplomacy of papal envoy Norman Cousins; the CIA's anger and frustration over a leader they increasingly viewed as treasonous; and finally its brutal termination of that leader through a well-orchestrated plot intricately laced with "plausible deniability."

Even the unscrupulous actions of the CIA become comprehensible when viewed in context of the "Unspeakable." In Merton's words, "it is the void out of which Eichmann drew the punctilious exactitude of his obedience." Enshrouded in our military industrial complex, the "Unspeakable" feeds off fear and ignorance, sustaining its power through our refusal to acknowledge its existence. Indeed, most of us cannot conceive of such an evil, where the end (democracy, a.k.a. capitalism) justifies any means, even nuclear holocaust.

Using newly available source material, the author paints a clear, almost simplistic, picture of a CIA-directed assassination. The reality is no doubt more complex, and given the fact that there are still many documents that the government has refused to release in the name of national security, Douglass may someday have to probe deeper.

The "Unspeakable," as discussed here, is still with us. As our new President begins to



approach the world with openness and diplomacy, we need to blend our hope for his success with a realistic knowledge of the unseen obstacles he is likely to confront.

—Greg McAllister

*Greg McAllister, MSW, has a background in philosophy and theology and a lifelong interest in propaganda. He is the author of Confessions of a Serial Celibate and currently lives in Southern Vermont.*

## Seeing, Hearing, Knowing: Reflections on Experiment with Light

*Edited by John Lampen, William Sessions Limited, 2008. 105 pages. \$18/paperback.*

*Experiment with Light* is a movement within the Religious Society of Friends that aims at putting Quaker lives under guidance of the Light by gathering in small groups to practice a step-by-step process of self-discovery. In this book, Friends from several nations write of the spiritual search and discovery process for readers seeking to enhance their ability to experience the Light within.

An Epistle from the 2004 Experiment With Light gathering at Glenthorne, Grasmere, England, sums up the theme: "We invite all Friends who have not yet done so to share this treasure with the same sense of healing and joy that we have found, and may we all grow together in listening more attentively to the promptings of love and truth in our hearts."

Friends of all persuasions are likely to appreciate personal accounts by Rex Ambler, John Daly, Bronwen and John Gray, Anne Hosking, Cynthia Jones, Marcelle Martin, Judy Maurer, and Helen Meads. These Experiment With Light Group participants reflect on their experience in ways ranging from poetic to professional, from theological to confessional.

Friends who want to start a "Light Group" in their meetings will find practical assistance from Diana and John Lampen,

Shelagh Robinson, and Nancy Saunders. Youth will be interested in Kerstin Backman's account of Light Groups with Swedish young people; while Alternatives to Violence Project folks may resonate with Alex Wildwood's views of the future.

Meditation guidelines include wording likely to appeal to unprogrammed Friends, as well as a biblical language version and one composed of George Fox's historic words for programmed Friends. And the appendix lists a modest array of CDs, books, and Internet resources.

I would supplement the appendix by adding <[www.focusingresources.com](http://www.focusingresources.com)>, the website of focusing teacher Ann Weiser Cornell. Her first book, *The Power of Focusing*, taught me to practice this powerful process long before Ambler's "Light to Live By" groups were introduced in my meeting. Cornell's graceful guidelines help me stay in the Presence, listen inwardly, and trust the wisdom of the body while waiting in the Light to see, hear, and sense what seeks to be known. Her second book, *The Radical Acceptance of Everything: Living a Focusing Life*, is invaluable for those who wish to integrate focusing into family activities, meeting, and work groups or practices of therapy, spiritual guidance, and bodywork. Ann Weiser Cornell adds depth experience, linguistic clarity, humor, and simplicity to the early focusing procedures developed by Eugene Gendlin and later amplified and introduced among Quakers by Rex Ambler.

—Judith Favor

*Judith Favor is a member of Claremont (Calif.) Meeting.*

## Also of Interest

### The Stackhouses of Appalachia: Even to Our Own Times

*By Jacqueline Burgin Painter, Grateful Steps, 2006. 421 pages. \$39.95/hardcover.* An award-winning historian traces the history of the Stackhouse Quakers of North Carolina, which began when Pennsylvania Quaker Amos Stackhouse established a settlement along the French Broad River just after the Civil War.

### A Biographical Dictionary of Irish Quakers

*By Richard S. Harrison. Four Courts Press, 2008. 260 pages. Euros 50/softcover.* This revised and expanded second edition covers Quakers from all provinces of Ireland, mostly 18th- and 19th-century figures. The author, a graduate of Trinity College, Dublin, and a Friend, has written several books on Quaker business.



## 2009 is the 40<sup>th</sup> Anniversary of AFSC's Book: *Who Shall Live? Man's Control Over Birth and Death*

### Is it time for further discernment?

In 1969, the American Friends Service Committee published this report on which it based its abortion position. Forty long years offers much experience on which to base further reflection – especially since the book was written before *Roe v. Wade*, the Supreme Court decision which legalized abortion in the United States. The difference between prediction of what would happen with legalization and experience of what actually did happen deserves to be explored.

- The book predicted child abuse rates would go down as fewer children were unwanted. Yet the rates have skyrocketed, consistent with the consistent-life view that removing a taboo on violence against unborn children is more likely to create violence against born children.
- The book predicted that legal abortions would be safer for women. Yet scandals have continued to arise, and women have continued to die in startlingly unsafe conditions. Was it the outlawing of abortion, or the nature of abortion itself, that leads to these problems?
- Subsequent experience has shown that large numbers of women who have had abortions regard themselves as traumatized by the experience, and such women are a major constituency group of the right-to-life movement.
- Subsequent experience has shown that there are doctors and nurses who have found performing abortions traumatizing to them. Some have been disillusioned as they observe the actual impact of abortion on women, and say so in front of right-to-life audiences.
- The principles of pro-life feminism have become more developed. These hold that abortion is commonly inflicted on women under unjust, sexist, pressured, and callous conditions.
- The principles of the consistent life ethic have become more developed. These hold that all violence is connected and that we should leave no holes in our arguments against war and the death penalty by allowing for violence against unborn children and their mothers.
- Minority groups such as African Americans, GLBT people, and people with disabilities have found themselves targeted and have formed anti-abortion groups.

In its mission statement, AFSC speaks of itself as "a practical expression of the faith of the Religious Society of Friends." Yet Friends are not in unity on the topic of abortion. Wouldn't AFSC therefore benefit from further discernment that includes knowledgeable Friends that are not in unity with their current position?

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Lancaster (Pa.) Meeting has established a Youth Enrichment Fund to encourage youth in the meeting in their spiritual growth as Quakers. Specifically, as approved by Lancaster Meeting last year, the fund is intended to support youth, especially in ages from 8 to 18, "by enabling them to participate in activities that will nurture their spiritual growth and maturation as individuals and that are in harmony with Quaker faith and practices." Managed by the Youth Enrichment Fund Committee, funds will be available to help underwrite the cost of participation by youth in such events as "Young Friends gatherings, Quaker conferences, service projects, camps, and other growth opportunities." The enrichment fund, with initial contributions totaling \$5,000, is not a part of the monthly meeting's annual budget. "Members of meeting may make contributions to the enrichment fund as they are so led," Elizabeth Gates, clerk of Lancaster Meeting, said. "Meeting has scholarship funds to help youth with their college education. We felt the need to help youth under 18 years of age share in wider opportunities for growth in the Quaker experience." The committee wishes to receive a report from the youth about what was experienced and learned at a particular event. "We received good responses from youth who participated in several events last summer," Elizabeth Gates said. "There were several moving letters expressing appreciation for the opportunity they experienced. We think the response has been good," Joe Moore, assistant clerk of Lancaster Meeting, agreed. —*Newsletter from Lancaster Meeting; telephone conversations with Elizabeth Gates and Joe Moore*



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• June 8-15—Intermountain Yearly Meeting

• June 11-15—Southern Appalachian Yearly Meeting and Association

• June 12-15—Lake Erie Yearly Meeting

• June 18-22—Illinois Yearly Meeting

• June 26-29—Norway Yearly Meeting



the historic practice of the nonviolent Jesus of Mark 1-3. This Jesus is, of course, a far cry from the stained-glass-window Christ we encounter in our churches—just like the Martin Luther King Jr. of today's mayor's prayer breakfast sometimes bears scant resemblance to the prophet who was gunned down in Memphis.

Both Jesus and King were deeply impacted by the plight of the poor they encountered in their advocacy work, which caused them to question ever more deeply the relationship between poverty and violence. At the end of their lives, Jesus and King were each hemmed in by all the factions of their respective political terrains: having to navigate death threats from without and dissent from within their own movements, and having as colleagues only a relatively tiny group of feckless companions. But that is how it always is struggling for the New Order of God in a world held hostage by tyrants, terrorists, militarists, and kingpins, unaided by ambivalent religious leaders, insular academics, and utterly distracted young folks. Despite all this, however, both Jesus and King chose nonviolent love without compromising their insistence upon justice. They believed that the movement for God's Beloved Community was worth giving their lives to—and they invite us, dear Quaker, Brethren, and Mennonite sisters and brothers, to do the same.

So dear colleagues, let us, in the famous words of Ephesians 6, "put on the whole armor of God" as we seek to renew our vocation as Peace Churches. Let us draw on the *whole range* of nonviolence and restorative justice: not only the kinds of nonviolent direct action focused upon tonight, but also violence reduction work in war zones such as the magnificent experiments of Christian Peacemaker Teams; and all the different forms of conflict transformation and victim/offender facilitation and nonviolent communication and personal disciplines of nonviolence. We will need it all. We are contending with Goliath, armed only with the slingshot of David.

On April 19, 1995, a U.S. government office complex in downtown Oklahoma City was bombed, claiming 168 lives and leaving over 800 persons

*Martin Luther King remains the most compelling modern representative in the United States of faith-rooted nonviolence. The very future of our country might well depend upon how the legacy of this extraordinary man is handled.*

injured. It was one of the deadliest acts of terrorism on U.S. soil. The perpetrator was a young, economically struggling advocate of white supremacy and a military veteran of the first Gulf War. This terrible moment—like so many others in the past: such as the Salem witch trials, John Brown's revolt, Wounded Knee, and My Lai—offered U.S. citizens a mirror into which to look in order to see the violence in the heart of our national story.

Standing today in front of the poignant Memorial Park in Oklahoma City is a statue of Jesus weeping. It alludes to the moment in Luke's Gospel when Jesus approaches Jerusalem and tearfully laments: "Would that you knew the things that make for peace!" (Luke 19:42). Let us inspire, instruct, and empower all who are trying to discover and experiment with *all* the things that might make for peace in our weary world. □

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try running smoothly. But that numbness is a betrayal of God's vision for humanity. And so Brueggemann suggests we see hope "as the refusal to accept reality as the majority states it." Instead of numbness, hope moves us to explore an alternative, to call into question the status quo, to announce to the world that the present conditions are unacceptable in view of God's designs for the world. But such hope requires more of us than just speaking up, it requires us to take steps, to move in the direction of God's Peaceable Kingdom, despite the costs and despite all resistance.

This, of course, was the ministry of Jesus—the incarnation, the fleshing out of God's hope for the world. We've been told the story of the Jewish rebellion in Sepphoris near Jesus' hometown when Jesus was just a boy. As was explained, this was quickly crushed by Roman forces who burned the city to the ground. I was going to tell that story, too, because it is a powerful reminder of the kind of world Jesus entered into and experienced in his humanity. What wasn't said was that, in the aftermath, the Romans wanted to send a message to the Jews and teach them a lesson not soon forgotten. So they crucified a Jewish male every 30 feet down a ten-mile stretch of road. For those of you doing the math, that's over 1,700 Jewish martyrs. Imagine the horror.

Indeed, if young Jesus looked into the eyes of those dead and dying countrymen, it would be an image that could never leave him. For in that ugly moment in human history, Jesus saw just what measure of evil God's love was up against. It is no wonder that Jesus used the language of the cross as often as he did, even well before he encountered his own literal one. But for him the cross was not about people being unwillingly led to their deaths, but about people voluntarily laying down their lives for God's sake and the for the sake of the world. *Such hope!* So powerful it even transforms the cruel cross of death into the symbol of hope and life.

Jesus incarnated hope to a hopeless world. But where is hope now? There it is—right here in front of us, just waiting for our next step! And it is right here, in you and in you and in you and

*The great hope is that  
God is not separate  
from creation but  
at work in it and  
calling us to join in.*

in us—the ongoing incarnation of Christ in the world, His Body. And it is through us that hope is just waiting to be made manifest to a waiting and watching world.

The Apostle Paul called us a colony of heaven. Early Christians sometimes referred to themselves as the people living on the eighth day of the week, which is also the first day of the new creation. Jesus pictured us as cities set on a hill, a Light shining in the darkness. During their civil war, Yugoslavian Christians referred to their fellowships as "islands of hope" in the sea of hopelessness. And that is what we are in our time of war—*islands of hope!*

My concern is for those of you who are on the front lines as peacemakers and for those of us who are working to create these kinds of alternative communities, how can we sustain hope in the face of such great need and when times are so severe?

I will end with four brief suggestions, because you already know this stuff. There is nothing new here. There may, however, be a need for a reminder to some of us who are forgetful.

The first and greatest is this: *abide*. What does John's Gospel say? Abide! Many of us here are activists by nature and nurture. Our problem is not laziness or apathy. Our problem may be a lack of discernment, refusal to accept any vision of hope but our own, or unmet ego needs. What I know is that the kind of Spirit-infused, biblical hope that leads to Shalom is not brought about by frantic striving or desperate means. It gets fleshed out by people who move forward in trust and by those who can and will wait (yes, wait!) upon the Lord. Do you believe that? Then take time to abide.

Second: practice being grateful for your call and your place in God's mis-



sion. Too often, we throw around names like Martin Luther King, Dorothy Day, John Woolman, and Mother Teresa, as if those are the only models to whom we can aspire. It is as if the no-name community organizer, the Podunk-town prophet, the minister with no book titles or speaking schedule to keep is somehow not as faithful and as vital to God's work in the world. I am especially concerned for our young people who are constantly told they "can change the world" if they just believe and work hard enough. The next time I hear that at a high school graduation it will be too soon. Unfortunately, that message can get muddled in the minds of some hearers who come to believe all of the responsibility for a changed world rests on them. And so they become embittered and disillusioned when they find they cannot do it.

No one of us here can change the world on our own and if that is the bar we unintentionally set for each other, it is no wonder there is frustration, anger, and hopelessness among so many peace-and-justice Christians. We can't—as I was once eluded by a wise old Friend—die on every cross. More pointedly, it seems I wasn't needed for the messiah job, either. That work had already been done. What we can be, however, is faithful to the work we are given, willing to rejoice in it, intent on doing our very best, and able to delight in the fact that God may use us to change the world. So, be grateful for who you are.

Third, we must cultivate communities that inspire hope. Elton Trueblood called these *incendiary fellowships*, believing that as Jesus came to "cast fire upon the Earth" so now do we. If that is true, we need others around us who will keep us kindled. We are a Body and the kind of life we are called to does not work well in isolation. As I once read, "It's not psychologically healthy to be the only oddball around." So, get yourself established in a healthy, healing fellowship that is bent on stepping into God's hopeful future. Together you can offer a glimpse of the beloved community and bear witness to Jesus' Peaceable Kingdom. More than any of our programs, this may inspire more hope and change than we might imagine.

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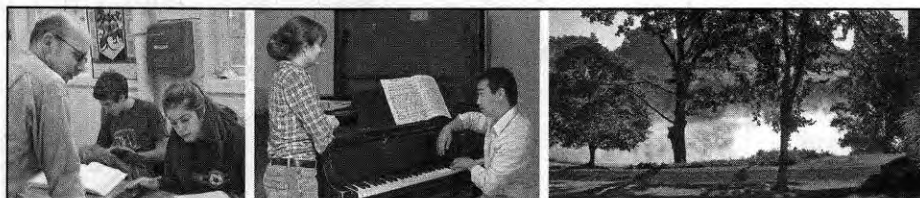


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Finally—and I say this with hesitation, but it has already been hinted at by others this week—moving toward hope has to start here, and it has to start here *together*. We have already heard several people reference the divisions within Christ's people, even among the three Historic Peace Churches. We sort of laugh nervously and knowingly at this, and then move on as if that is just the way it is.

This is a source of deep sadness to me. I think one of the saddest aspects of this, however, is how it undermines our message and witness to other Christians who do not yet share our peacemaking concern. For instance, I am connected to the evangelical expression of the Body of Christ. What I find among many in that group is a real openness to the message of active peacemaking and nonviolence. But a barrier to some of them is not the theology behind it or even some of the practical implications of peace work as much as it is the lack of integrity and credibility they perceive with our message. If it is our hope that other brothers and sisters will take seriously this call to peacemaking, then the divisions among us can no longer be a laughing matter.

I would argue that one of the most hopeful things Jesus had the audacity to say was this: By this the world will know that you are my followers if you—what? Love one another! If Jesus could take a tax-collector and a zealot, bringing bitter enemies together and making them brothers; and if Paul could take a Gentile and a Jew, with their history of deep hatred and have them come together in a peace-filled fellowship where unity transcended their diversity—then what can, what must we do? What kind of hopeful first step might we take this week as we gather?

May hope inspire us to move forward together into a vision of God's New Day! And may we have the courage and faith to take those steps together! ☐



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## "Whose Image is on the Coin?"

continued from page 19

turning to his troublemaking colleagues, putting a hand on their shoulders—"Whose image is on this coin, these coins?"

And then—but not till then—Jesus said, "So give to Caesar what is Caesar's, and give to God what is God's."

For 2,000 years, because we did not let ourselves learn each other's wisdom, it has been harder for us to learn deeply what the rabbis were saying when they honored the sacred uniqueness of each human being made in God's Image—sacred not despite our differences but precisely *because of them*—multi-gendered and multi-colored, multi-tongued and multi-faithed. And it has been harder for us to learn deeply what Jesus was saying about the sacred resistance of holding fast to our uniqueness when we are confronted with the mechanical uniformity imposed by Caesar.

The Infinite One cannot be reflected in the world except through diversity. This is true not only of each human individual but of our different traditions. What the rabbis transmitted about God's Image was subtly different from, though complementary with, what Jesus transmitted about God's Image.

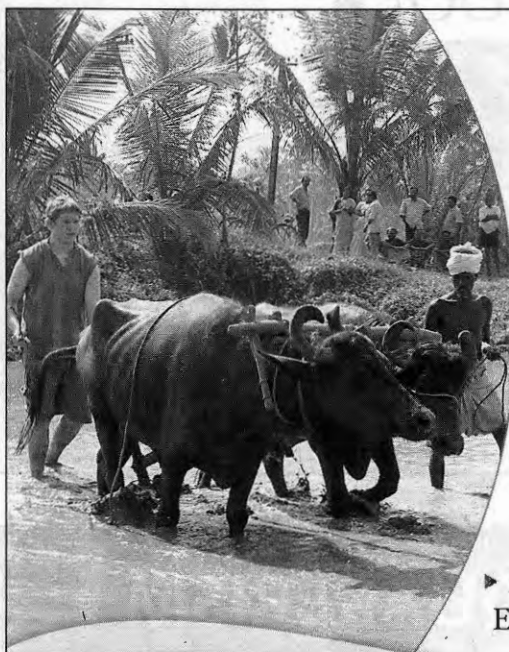
And what about the third great Abrahamic tradition in our midst—the one our government has so cavalierly used our own blood and treasure to attack, the one so many in both the Jewish and Christian communities have been so delighted to disdain?

The Quran does not use this image of the Image. But what the Quran does say is a kind of profound collective turning of that story, because it too celebrates the diversity that flows from God's Infinity. God, speaking through the Prophet Mohammed, peace be upon him, says to all the world: "I have made humanity through many diverse tribes and peoples throughout the world, not so that they can despise and hate one another, but so they can get to know, to learn, and to love each other."

The greatest organ of our hearing, my beloved Rabbi Phyllis Berman teaches, is not the ear; it is the heart. The time has come at last for us all to hear these teachings from all our troubled families, time at last to open not only our ears but the ears of our hearts to each other. □

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## ■ MILESTONES

### Deaths

**Boardman**—*Elizabeth Reynolds Jelinek Boardman*, 91, on September 28, 2008, in Bellefonte, Pa. Betty was born on August 8, 1917, on a cherry farm near Sturgeon Bay, Wis., to Elizabeth Ellis Reynolds and Benjamin Jelinek. She grew up in Milwaukee and attended University of Wisconsin in Madison, where she earned a BS in Landscape Architecture in 1940. Soon after that, she married Eugene Powers Boardman and went with him to Hawaii, where he was studying vernacular Japanese in the Marine Corps, and where they witnessed the attack on Pearl Harbor. Betty became a Quaker in 1948, and she and Gene brought up their family in Madison, Wis. She also lived for a year in Washington, D.C., and a year in Tokyo, Japan. Betty lived next door to her daughter Erika in Groton, Mass., for ten years and moved to Bellefonte in 2001, living for two years with her daughter Susan before moving to Centre Crest Nursing Home for the last five years of her life. Betty practiced landscape architecture, but spent most of her out-of-home energy working for peace in the world. She traveled to North Vietnam in 1967 with other Quakers to take medical supplies. Her book *The Phoenix Trip: Notes on a Quaker Mission to Haiphong* tells about her experiences on this mission. She was a member of the Madison Meeting for many years and attended State College (Pa.) Meeting after she moved to Bellefonte. An avid seamstress, knitter, reader, and gardener, she had a well-developed comic sense that made her, her family, and her friends roar with laughter. She was an accomplished cook, introducing foods from around the world to her family years before the foods became fashionable. She played cello, sang in several choirs, and loved good conversation. She enjoyed her family most of all, delighting in her children. Betty was preceded in death by her husband, Eugene Boardman, in 1987; and two brothers, Benjamin Jelinek and Richard Frank Jelinek. She is survived by three daughters, Susan Boardman, Sarah Furnas (Andrew Heckert), Erika Kraft (Douglas); three sons, Krist Boardman (Dianne), Andrew Boardman, and Benjamin Boardman (Terri); nine grandchildren, Jennifer Poulter, Barnaby Furnas, Caleb Furnas, Kimberley Boardman, Alexander Boardman, Nathan Kraft, Damon Kraft, Catherine Boardman, and Owen Boardman; six great-grandchildren; one brother, David C. Jelinek (Dorothy); two sisters-in-law, and numerous nieces and nephews.

**Cronk**—*Elwood Francis Cronk*, 89, on Dec. 31, 2008, in Medford, N.J. Elwood was born in Ossining, N.Y., to Nathaniel and Frances Cronk. He graduated from Pleasantville High School in 1939 and studied accounting at Packard Business College. In December 1940 he participated in a Friends workcamp in Cooperstown, N.Y., playing on the town's baseball team while he was there, and in 1942, after registering as a conscientious objector, he was assigned to work at the Petersham, Mass., Civilian Public Service (CPS) camp. After working in this assignment for several years, he left without permission, started work in a hospital, was picked up, and

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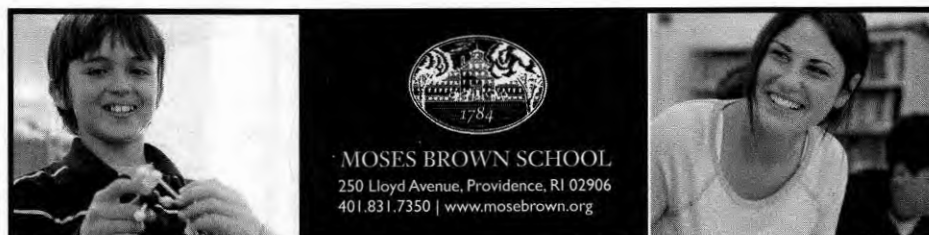
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served a year in prison. During the years following his release he was active in the peace movement, and in 1955 he began working with high-school-age Quakers for Philadelphia Yearly Meeting. That summer he met Joy Newhy, of Des Moines, Iowa, and the following year they were married at Des Moines Friends Church. Their son, Alan, was born two years later. In 1967 Elwood began work as a community activist, becoming executive director of the Lower Bucks County Community Centers (LBCC), Inc., in Fallsington, Pa., which sponsored a local Emergency Relief Program. He also helped to develop a bilingual preschool program as part of his work with the Puerto Rican community in Bristol borough, administered the Bucks County Bail Bond program, and helped the Bucks County Mobile Home Owners organize to combat the injustices they faced. He helped form the Bucks County Consumers Organization, writing about consumer issues in a twice-weekly "Bucks Beef" column in the Bucks County Courier Times. Beginning in 1975 he helped to organize Safer Neighborhoods Are Possible (SNAP) groups to stamp out crime and vandalism in Lower Bucks County. In 1995 he and his wife, Joy, moved to Medford Leas in Medford, N.J. The courts in Burlington County Court appointed him as a child-custody mediator, and he facilitated the Alternatives to Violence Project in Fort Dix Federal Prison and the New Jersey State Prison for more than four years. Elwood was preceded in death by his sister, Louise Cronk. He is survived by his wife, Joy Cronk; his son, Alan Richard Cronk (Joti Sekhon); and his grandson, Imran Sekhon Cronk.

**Moore**—*Ina Regan Moore*, 89, on December 29, 2008, in Ocean Grove, N.J. Ina was born on December 28, 1919, in Spiceland, Ind., to Sebina and Chester L. Regan. She graduated from Moorestown Friends School in 1937 and Earlham College in 1941, after which she worked in a shelter for girls. Ina and Harold Moore married in 1943, and they attended the United Methodist Church in Westfield and Rahway-Plainfield (N.J.) Meeting. When her children were grown, Ina went to Kean College (now Kean University) for additional studies and worked with handicapped adolescents at John E. Runnels Shelter Hospital near Watchung. Ina was preceded in death by her husband, Harold A. Moore, in 2004; her son, Theodore Moore, in 1993; and her son, Daniel Moore, in 1994. She is survived by two sons, Douglas and Edward Moore; her sister-in-law, Mildred Brandenburger; her nephew, Gary Brandenburger; three daughters-in-law; five grandchildren; two grandsons-in-law; and five great-grandchildren.

**Overman**—*Joan Despres Overman*, 77, on January 22, 2009, in Corning, N.Y., after a long illness. Joan was born on October 9, 1931, in New York City and attended Earlham College in Indiana, where she met her husband, Kenneth Overman. Joan and Kenneth moved to Corning, N.Y., in 1960. With three children at home and a full-time teaching job, Joan commuted to SUNY Geneseo and Mansfield University to earn her Master's in Library Science in 1972. Joan was a loving wife, mother, friend, librarian,



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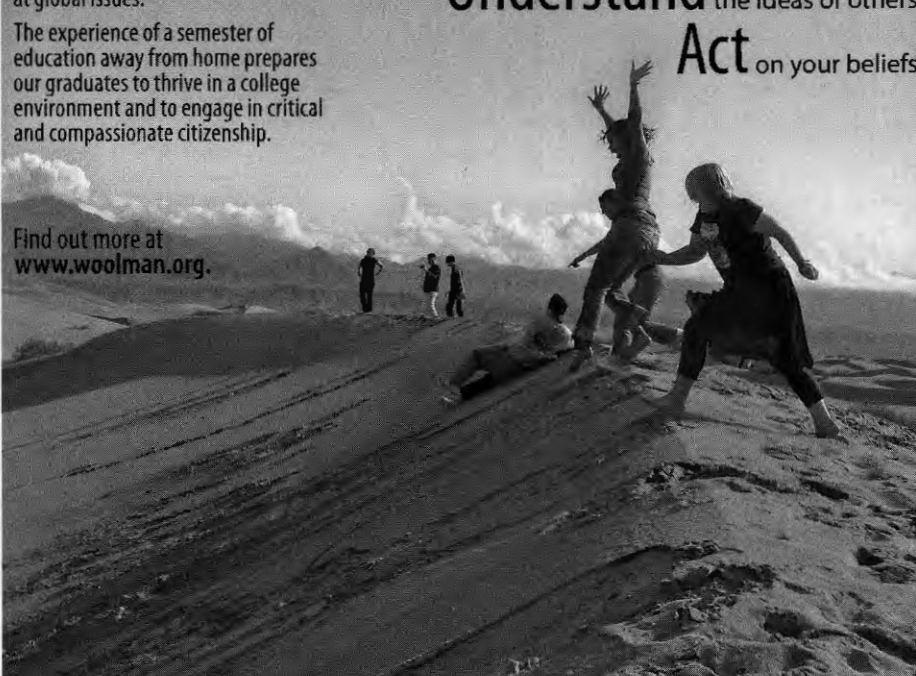
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and tireless promoter of peace and global understanding. She retired in 1992, devoting her time to organizations such as the Peaceful Gatherings Coffeehouse and the Peace with Justice Committee of the Corning Vicinity Council of Churches. She helped start the Corning Sister Cities Association and served as chairwoman of the Experiment in International Living, hosting visitors and foreign students from Japan, Ukraine, and other countries. She was active with many other organizations including AAUW, Habitat for Humanity, and PFLAG. In addition to reviewing books and serving as book review assistant for *FRIENDS JOURNAL*, Joan and her husband produced newsletters for five local groups. Joan shared her love of books as librarian at Corning Community College, Corning Free Academy Middle School, and many local elementary schools. She and her husband were active in both the United Methodist Church of Corning and Elmira Friends Meeting. She is survived by her husband of 55 years, Kenneth Overman; one daughter, Nancy Overman (Elliott Eder); two sons, Alan Overman (Nancy) and Jeff Overman (Mitch Siegel); four grandchildren, Lucas Overman, Kelsey Overman, Jacob Eder, and Claire Eder; one sister, Nancy Hall (David); a nephew, Jonathan Hall (Kathy); a niece, Alison Hall; and many loving friends.

**Payne**—Ann Hardy Fassett Payne, 83, on August 1, 2008, in Tucson, Ariz. Ann was born on September 24, 1924, in Middleborough, Mass., to Grace and Irving Hardy. As a child growing up in Manhasset, Long Island, N.Y., she developed poliomyelitis and wore leg braces for a long time. In 1935 she became a member of Manhasset Preparative Meeting, and later joined Westbury (N.Y.) Meeting. Ann attended the nursing program at Massachusetts General Hospital in Boston, graduating with honors. After serving as a cadet nurse in World War II, she became an adjudicator for Blue Cross and Blue Shield. In 1946, she joined Cambridge (Mass.) Meeting, where she and Deane Fraser Fassett were married in 1949. After attending Sandy Spring (Md.) Meeting from 1955 to 1963, Ann transferred her membership to Gunpowder Meeting in Maryland. Ann and Deane divorced in 1974, and she came to Tucson, Ariz., to join her parents, taking care of them until their deaths. In 1978 she joined Pima Meeting in Tucson. Ann's family added greatly to the life of Pima Meeting, contributing especially by their care of members and by helping to organize social events and potlucks. Her family generously reached out to those in need, projecting an expectant trust that both helped and strengthened individuals. Friends also remember her skill in cross-stitch embroidery, for which she had won many awards. In 1984 Ann married a longtime friend, S. Howard Payne, and moved with him to Green Valley, Ariz. Although the 70-mile round-trip made it difficult for her to attend meeting regularly, she stayed in touch with Friends. In later life Ann suffered Post-Polio Syndrome complications, resulting in several hospital and rehabilitation confinements. When she and Howard moved to an assisted-living community in Tucson, she joined several committees and participated in the life of the meet-



ing as much as her health permitted. Ann is survived by her husband, S. Howard Payne; four daughters, Cynthia Ann "Nolly" Gesinger, Jeanne F. Medlin, Karen F. Kinkhaus, and Elizabeth G. Fassett; two grandchildren; and one great-grandchild.

**Warrington**—Donald C. Warrington, 89, on September 13, 2008, in Blanco, Tex. Don was born on August 30, 1919, in Philadelphia, Pa., to Sarah Isabel and John Burwell Warrington. He graduated from Abington High School in Abington, Pa. Don's education at Drexel Institute of Technology (now Drexel University) was interrupted by World II, when, as a lifelong Quaker, Don registered as a conscientious objector. While working at a sawmill for the Civilian Public Service (CPS), he lost four fingers on one hand and was discharged with IV-F status. After he graduated from Drexel in 1946, he did relief work and accounting for AFSC in China, where he met and married Dorothy Candlin. What became his life's work began in 1950, when he accepted his first position with the YMCA in Reading, Pa. In 1962, he joined the staff of the YMCA International Committee and became the first fraternal secretary in Bogota, Colombia, the last country in South America to build a YMCA. Don and his family lived in Bogota for five-and-a-half years. When they returned to the United States, Don held several posts with the YMCA in Connecticut and Pennsylvania, retiring in 1981 as financial officer of the Philadelphia YMCA. Don's last years were spent in Blanco, Tex., where he built a solar house for his family, and where he and Dorothy were members of Hill Country Meeting in Kerrville, Tex. He served on an AARP committee that conceived and secured funding for the Gem of the Hills Community Center in Blanco, which he enjoyed building with its all-volunteer crew. Don is survived by his wife of 61 years, Dorothy Candlin Warrington; his son, Tom Warrington (Donna); two daughters, Patricia Rocha (Jose) and Nancy Warrington; two grandchildren; a sister, Polly Sutch; and other family.

**Willoughby**—Lillian Willoughby, 93, on January 15, 2009, in Deptford, N.J. Lillian was born on January 29, 1915, in West Branch, Iowa, to Sara Hinshaw and Verlin Luther Pemberton. A lifelong Friend, she grew up on a farm and as a young girl drove tractors and other farm vehicles with her father. She attended Scattergood School (now Scattergood Friends School), West-town School, and Kansas State Teachers College, graduating from University of Iowa in 1938 with a degree in Home Economics. She met George Willoughby at the university, and they married in 1940 under the care of West Branch Meeting (Conservative). Lillian helped create the Scattergood Resettlement hostel at the (then closed) Scattergood Friends School, which in 1939-1941 provided temporary housing and job placement for Eastern European refugees escaping from Nazism. Lillian, in charge of the food service, often served daily meals for 100 people. When her family moved to Deptford, N.J., in 1954, they joined Haddonfield Meeting, and Lillian worked to desegregate the

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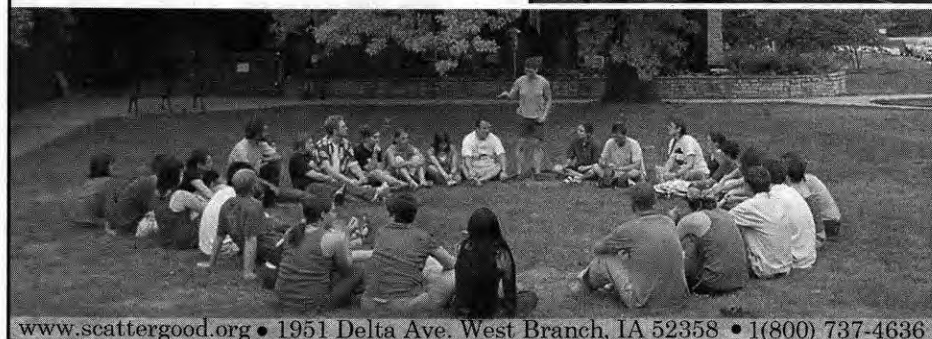
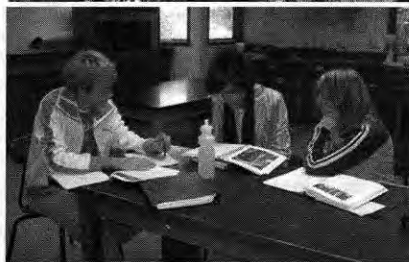
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## The Meeting School

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new Levittown housing development, create the first public library in Deptford, and desegregate a local Friends school. She also helped form the South Jersey Peace Center. In 1957, Lillian was the first woman to protest nuclear testing in Nevada by attempting to enter a nuclear test site, and she and others kept a vigil at the Atomic Energy Commission office in Maryland until the head of the AEC agreed to meet with them. A year later, Lillian served on a committee that organized an 18-month vigil to protest germ warfare production at Fort Dietrich, near Frederick, Md. At times when George was involved in peace movement activities, Lillian was the breadwinner of her family, working as a dietitian in hospitals and nursing homes in the Philadelphia, Pa., area. In 1969, Lillian and George moved to Pendle Hill, where George had taken a teaching position. Lillian felt called to refuse to pay war taxes, and the IRS seized her car in the spring of 1970. That same year, Lillian and George moved to West Philadelphia, joined Central Philadelphia Meeting, and formed the Life Center Association, a community that was part of a global network called Movement for a New Society. At its strongest point, about 20 houses were part of the community, including a food cooperative, a publishing house (New Society Publishers), and numerous action groups addressing social issues. Lillian often led training in nonviolent action. In 1970 she joined Friendly Presence, peacekeepers or marshals organized to keep order in demonstrations such as the vigil at the MOVE standoff in the Powelton Village section of Philadelphia in 1978. In 1974, Lillian began traveling with George to India, where they led nonviolence workshops. Around 1985, the Willoughbys returned to Deptford, and in 1992, Lillian used money left to her to buy 32 additional acres of land that, along with their farm, would become Old Pine Farm Natural Lands Trust in 1994, giving shape to her love for the Earth. In 1995, Haverford College awarded Lillian an honorary degree. To protest the Iraq War in 2003, Lillian and others blocked the entrance to the Federal Building in Philadelphia, and she spent a week in jail rather than pay the fine. Lillian's life was committed to Quaker testimonies, especially peace and simplicity, expressed through nonviolent action, civil disobedience, and refusal to pay war taxes. Just before Christmas in 2008, she experienced a stroke that left her right side paralyzed. Years earlier, she had determined to remain at home without eating should something like this happen. Lillian is survived by her husband, George Willoughby; three daughters, Sharon, Sally, and Anita Willoughby (Jeff Naiditch); one son, Alan Willoughby (Linda Shusterman); and granddaughters, Ariella Willoughby-Naiditch, Marissa Willoughby-Naiditch, and Lianna Willoughby; one brother, Ernest Pemberton; and a sister, Alice Smith.

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**Ashland, Ore.**—Friendly place in Southern Oregon for outstanding theater, rafting, fishing, birding, quiet time. **Anne Hathaway's B&B and Garden Suites.** <[www.ashlandbandb.com](http://www.ashlandbandb.com)>; (800) 643-4434.

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

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

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

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

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

### Assistance Sought

Seeking support, knowledge, and/or research regarding domestic abuse and Quakers. <[quakewom@gmail.com](mailto:quakewom@gmail.com)>

### Books & Publications

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



Vintage Books, 181 Hayden Rowe St, Hopkinton, MA 01748; E-mail: <[vintage@gis.net](mailto:vintage@gis.net)>

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

#### The Tract Association of Friends

(founded: 1816)

Offers Friends Calendar, pamphlets, and books on Quaker faith and practice. 1501 Cherry Street, Philadelphia, PA 19102-1403. <[www.tractassociation.org](http://www.tractassociation.org)>; phone (215) 579-2752; e-mail <[tractasn@verizon.net](mailto:tractasn@verizon.net)>

### Opportunities

#### THE PEACEABLE TABLE

A Free Online Journal for Quakers and Other People of Faith

<[www.vegetarianfriends.net](http://www.vegetarianfriends.net)>

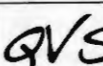
#### Do you care about the future of the Religious Society of Friends?

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



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

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



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Deadline for submissions: May 31, 2009.

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#### Events at Pendle Hill

May 15-17: **Black Fire: Black Quakers on Spirituality and Human Rights**, with Hal Weaver and Stephen Angell; and **Playing in the Light: A Godly Play® Workshop for Quakers**, with Michael Gibson, Cary Menkhus, and Melinda Wenner Bradley

May 22-24: **Nouwen, Then—Nouwen, Now**, with Ron Hooker

May 29-31: **Lay Down the Burden and Rest**, with John Calvi

May 31-June 4: **Great Gardens of the Philadelphia Region**, with Adam Levine

June 14-18: **The Light Without: Introduction to Outdoor Landscape Painting**, with Larry Sexton

June 21-25: **Writing Your Spiritual Autobiography**, with Dan Wakefield; and **Women Weaving Work and Worship**, with Sara Knisely

June 28-July 2: **Awakening the Imagination: Theatre for Personal and Social Transformation**, with Hector Aristizabal; and **Creative Journal Making—and Journaling**, with Genevieve Wimp-McCann  
Contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6023. (800) 742-3150, extension 3. <[www.pendlehill.org](http://www.pendlehill.org)>





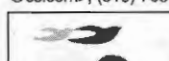
Peaceful ridge-top sanctuary hosting workshops with Quaker-related themes, group retreats and individual sojourns. See our website for a full program listing. **Woolman Hill Quaker Retreat Center**, 107 Keets Road, Deerfield, MA 01342; (413) 774-3431; <www.woolmanhill.org>.

**Consider Preferred Equity Shares** In Corporacion Monteverde, Costa Rica, Cheese Factory. Special opportunity if purchased before June 30, 2009. Five percent annually U.S. dollars guaranteed first five years plus opportunity for growth in 55-year-old company operated on Quaker Principles. Company prospectus will be mailed upon request. (937) 728-9887 or <rstuckey1@earthlink.net>.

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

A prison Quaker meeting seeks pen Friends interested in corresponding with its male members. An opportunity to do a meaningful pen ministry from afar, with attenders of a long-established meeting. For more information contact: Irma Guthrie <frndirma@localnet.com>; (607) 256-7028.

**ECO-LIVING OPPORTUNITY!** Final planning is underway for TREE, third neighborhood in EcoVillage Ithaca (NY). Several Friends are already in the group who will live inter-generationally and in close community in their own small, low-energy homes, sharing a Common House and other benefits and responsibilities. For more information: Pat Pingel, <PingPat@cs.com>; (610) 763-4087.

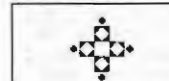
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## Positions Vacant

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**Resident Friends Auckland, Aotearoa/New Zealand** Quaker couple sought for one year from April 2010 to manage small B&B and meetinghouse. The position is voluntary but accommodation and utilities are provided. For enquiries and further information contact Margaret Blakeley, <thughes.family@clear.net.nz>. Applications close 1 July to allow time for immigration process.

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**ARC Retreat Center**, 55 miles north of Minneapolis, invites inquiries from those interested in joining the resident community for one week up to a year or more. Room and board provided; stipend and health insurance for long-term volunteers. Residents welcome guests, work on cooking, cleaning, maintenance, and share daily worship and meals. Call or email Jan Wiersma, Director, at (763) 689-3540 or <director@arcetreat.org>.

**QUEST Coordinator: University Friends Meeting, Seattle**, seeks experienced administrator, program developer, trainer for established program providing six interns with year-long positions at local social change and service organizations. Half-time, salaried position. Quaker or active among Friends. Application deadline June 15 for early August start. Contact Personnel Committee, <UFMeeting@gmail.com> or call (360) 668-9370.

**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.

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**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 wrap-around porch. Call: (718) 398-3561.

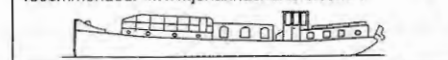
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Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

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**Independent living with residential services:** Coniston and Carmel - 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  
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**For information, contact:** Doris Lambert, The Kendal Corporation, 1107 E. Baltimore Pike, Kennett Square, PA 19348. (610) 335-1200. E-mail <info@kcorp.kendal.org>.

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

## Schools

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**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.



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**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>.

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Please mention **Cyrano Consulting Services** in your subject line. Call (256) 725-2053 or (256) 824-2347

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

**Painting/Restoration/Alterations**—commercial and residential in the Philadelphia area, will consider NY. Call for brochure. Saunders Company, (215) 766-4819.

## Summer Camps

The non-profit Farm & Wilderness Foundation operates six summer camp programs for children ages 4-17. Each of our unique program shares these common themes: Wilderness experiences, organic farms and gardens, living in community, cooperative work and service, life of the spirit, and homegrown art, music, and dance. F&W offers children and young adults fun and challenging outdoor experiences that add depth to their understanding of themselves, their communities, and the world. (802) 422-3761 <www.farmandwilderness.org>.

**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.

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

Accredited by The American Camping Association

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

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

## Summer Rentals

**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>.

## To Our Readers

Effective July 1, 2009, the price of a one-year subscription will increase to \$39.99, and a two-year subscription will increase to \$77.50.

Call us at (800) 471-6863, or visit our website at <www.friendsjournal.org>, to lock in today's low rates on a new or renewed subscription to **FRIENDS JOURNAL**.

## MEETINGS

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

& =Handicapped Accessible

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

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

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

### CANADA

**OTTAWA**—Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.

**TORONTO, ONTARIO**—Worship 11 a.m. 60 Lowther Ave.

(Bloor and Bedford). <tmfrfriendshouse@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**—Clerk: Jorge Martínez + 52 (55) 5399 1930 <www.cuaquerosmexicodf.org>.

### NICARAGUA

**MANAGUA**—Unprogrammed worship, 10:45 a.m. 1st & 3rd Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. <www.pronica.org>, +011(505) 266-0984.

### PALESTINE/ISRAEL

**RAMALLAH**—Unprogrammed worship, Sunday at 10:30 a.m. Meetinghouse on main street in Ramallah. Contact: Jean Zaru, phone: 02-295-2741.

### UNITED STATES

#### Alabama

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

**FAIRHOPE**—Discussion 9 a.m. Unprogrammed meeting 10 a.m. Sundays. Meetinghouse, 9261 Fairhope Ave., Write: P.O. Box 319, Fairhope, AL 36533. (251) 945-1130.

**HUNTSVILLE**—Unprogrammed meeting 10 a.m. Sundays. Call (256) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

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

#### Alaska

**ANCHORAGE**—Call for time and directions. (907) 277-6700.

**FAIRBANKS**—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.

**JUNEAU**—Unprogrammed, 11 a.m. Sunday at the Juneau Senior Center, 895 W. 12th St. Contact: (907) 789-6883.

#### Arizona

**FLAGSTAFF**—Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001. (928) 226-8785.

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

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

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

& **TUCSON**—Pima Friends Meeting (unprogrammed). First-day school and worship, 8:15 and 10 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 884-1776. <http://pima.quaker.org>.

#### Arkansas

**FAYETTEVILLE**—Unprogrammed worship 9 a.m. Sundays, 6 p.m. Wednesdays. 902 W. Maple. (479) 267-5822.

**HOPE**—(Caddo Four States) Unprogrammed worship Saturdays, 10 a.m., in Texarkana, AR. For information call (870) 777-1809.

**LITTLE ROCK**—Unprogrammed meeting. Discussion 10 a.m., worship at 11 a.m. at 3415 West Markham. Phone: (501) 664-7223.

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



**BERKELEY**-Strawberry Creek, P.O. Box 5065, Berkeley, CA 94705. (510) 524-9186. Unprogrammed worship and First-day school, 10 a.m. At Berkeley Technology Academy, Martin Luther King Jr. Way and Derby Street.

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

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

**CLAREMONT**-Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

**DAVIS**-Meeting for worship First Days, 9:45 a.m. 345 L St. Visitors call (530) 758-8492.

**FRESNO**-Unprogrammed meeting, Sunday, 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (559) 237-4102.

**GRASS VALLEY**-Meeting for worship, 9:45 a.m., discussion/sharing, 11 a.m. Sierra Friends Center campus, 13075 Woolman Ln. Phone: (530) 272-3736.

**LA JOLLA**-Meeting 10 a.m. 7380 Eads Ave. Visitors call (858) 456-1020.

**MARIN COUNTY**-10 a.m. Falkirk Cultural Center, 1408 Mission Ave. at E St., San Rafael, Calif. (415) 435-5755.

**MARLOMA LONG BEACH**-10 A.M. 2935 Spaulding St. at Orizaba. (562) 594-0566.

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

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

**MONTEREY PENINSULA**-Friends meeting for worship, Sundays, 10 a.m. Call (831) 649-8615.

**NAPA-SONOMA**-Friends meeting, Sundays 10 a.m. Enter at rear: 1780 Third St. near Jefferson; Napa, Calif. Joe Wilcox, clerk, (707) 253-1505 or <nvaquaker@napanet.net>.

**OJAI**-Unprogrammed worship. First Day, 10 a.m. For meeting place, call (805) 640-0444.

**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.

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

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

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

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

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

## Delaware

**CAMDEN**-Worship 11 a.m., (10 a.m. in summer) First-day sch. 10 a.m., 2 mi. So. of Dover. 122 E. Cam-Wyo Ave., Camden. (302) 734-1279; (302) 698-3324.

**CENTRE**-Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.

**HOCKESSIN**-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year-round. NW from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

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

**NEWARK**-10-11 a.m. First-day school; 10-10:30 a.m. adult singing; 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 733-0169.

Summer (June-Aug.) we meet at historical London Britain Meeting House, worship 10:30 a.m. Call for directions.

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

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

## District of Columbia

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

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

Unprogrammed meetings for worship are regularly held at:

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

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

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

## Florida

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

**DAYTONA**-Ormond Beach-Halfax 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.

**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 Penniman (808) 573-4987 or <jip@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.

**MENABB**-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. Talbot. Unprogrammed worship 10 a.m. Children welcome. (317) 926-7657.

**INDIANAPOLIS**-Valley Mills Meeting, 6739 W Thompson Rd. (317) 856-4368. <www.vmfriends.org>.

**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

Δ **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.  
 Δ **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.  
 Δ **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.

Δ **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

Δ **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.  
 Δ **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

Δ **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.  
 Δ **DURHAM**-Friends Meeting, on corner of 532 Quaker Meetinghouse Rd. and Rt 125, (207) 522-2595, semi-programmed meeting for worship, 10:30 a.m.  
**FARMINGTON AREA**-Unprogrammed meeting for worship, 10-11 a.m. 227 Main St., Farmington. Telephone: (207) 778-3168 or (207) 778-2268.  
**MIDCOAST**-Unprogrammed meeting for worship, 10 a.m. Friends meetinghouse, Damariscotta. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 371-2447.  
**ORONO**-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 296-2926.

**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

Δ **ADELPHI**-Worship and First-day school 10 a.m. Nursery available. 2303 Metzert Rd., Adelphi. (301) 445-1114 or <http://adelphi.quaker.org>.  
 Δ **ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364. <www.quaker.org/annapolis>.  
 Δ **BALTIMORE**-Story Run: worship 9:30 and 11 a.m., except 8:30 and 10 a.m. July and August. 5116 N. Charles St. (443) 703-2590.  
**BALTIMORE**-Homewood: worship and First-day school 10:30 a.m. year-round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-6058. Email: <homewoodfriends@verizon.net>.  
 Δ **BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 11 a.m. Call for directions. Phone: (410) 472-4583.  
 Δ **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.

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

**FALLSTON**-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. Bobbie Siebens, clerk, (410) 877-3015.  
**FREDERICK**-Sunday worship 10:30 a.m., First-day school 10:45 a.m. Wednesday 7 p.m. 723 N. Market St. (301) 631-1257.

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

Δ **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. 12185 Southern Connector Blvd., 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

Δ **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.

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

**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.

Δ **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.

Δ **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.

Δ **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

Δ **ANN ARBOR**-Unprogrammed worship 9 a.m. (except 3rd Sunday) and 11 a.m., 1420 Hill St., <www.annarborfriends.org>, office: (734) 761-7435, clerk: (734) 662-6704; guestroom and residential community: (734) 846-6545 or <qhrc\_apply@umich.edu>.

**BIRMINGHAM**-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. Clerk: Geoff Brieger (248) 547-3073.

**CADILLAC**-Tustin Friends worship group. Unprogrammed worship, Wednesdays, 7 p.m. For additional information: <www.tustinfriends.org> or call (231) 829-3440, or (231) 829-3328.

Δ **DETROIT**-First Day meeting 10:30 a.m. Call (313) 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

Δ **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.

Δ **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.

Δ **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.

Δ **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.

Δ **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.

Δ **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>.

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

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

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

## Mississippi

**OXFORD**-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed, e-mail: <nann.n.johnson@gmail.com>.



**KANSAS CITY**-Penn Valley Meeting, 4405 Gilliam 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, Jnana Hodson: (603) 742-2110, or write: 23 Hill St., Dover, NH 03820.  
**GONIC**-Worship 2nd and 4th First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Shirley Leslie. Phone: (603) 332-5472.  
**HANOVER**-Worship and First-day school, Sundays, 10 a.m. Friends meetinghouse, 43 Lebanon St. (next to high school). Clerk: Fritz Weiss, (802) 763-2474.  
**KEENE**-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. Main Entrance, Keene Family YMCA, 38 Roxbury St., Keene, NH, Call (603) 357-4905.  
**NORTH SANDWICH**-10:30 a.m. Contact: Webb, (603) 284-6215.  
**& PETERBOROUGH**-Monadnock Meeting at Peterborough/Jaffery line, rte. 202. Unprogrammed meeting for worship, First-day school and childcare 10:30 a.m. (603) 532-6203, 3 Davidson Rd., Jaffery, NH 03452. <www.monadnockfriends.org>.  
**WEARE**-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.

**New Jersey**  
**ARNEY'S MT.**-Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609) 953-8921.  
**ATLANTIC CITY AREA**-Worship 11 a.m. All welcome! Call for info: (609) 652-2637 or <www.acquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (near intersection of Pitney and Jimmy Leeds.)  
**BARNEGAT**-Worship 10 a.m., 614 East Bay Ave. Visitors welcome. (609) 698-2058.  
**CINNAMINSON**-Westfield Friends Meeting, 2201 Riverton Rd. Meeting for worship 11 a.m., First-day school 10 a.m. (856) 829-7569.  
**CROPWELL**-Meeting for worship 10 a.m. Old Marlton Pike, one mile west of Marlton.  
**& CROSSWICKS**-Intergenerational assembly 9:30 a.m. September/June. Meeting for worship and First-day school 10 a.m. September/June. Meeting for worship 9:30 a.m. July/August. 15 Front St., Crosswicks. (609) 298-4362. Secretary in office Wednesday mornings.  
**DOVER-RANDOLPH**-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-0651.  
**GREENWICH**-First-day school 10:30 a.m., worship 11:30 a.m., Ye Greate St., Greenwich. (609) 451-8217.  
**HADDONFIELD**-Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.  
**& MANASQUAN**-Adult class 10 a.m., children's class and meeting 11 a.m. Rte. 35 at Manasquan Circle.  
**MARLTON**-See CROPWELL.  
**MEDFORD**-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. Call (609) 953-8914 <medfordmeeting@aol.com>, <medfordfriendsmeeting.org>.  
**MICKLETON**-Worship 10 a.m. Child Care. Kings Hwy. at Democrat Rd. (856) 845-7682.

**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 <mmm1802@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.  
**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. Email: <jeanleas@comcast.net>.  
**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 and 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

**EASTON**-Unprogrammed meeting for worship, 7th St. 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 MEETINGS**-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. Manheim. (845) 255-5791.  
**NEW YORK CITY- Brooklyn Meeting** at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; **Fifteenth Street Meeting** at 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11:00 a.m.; **Flushing Meeting** at 137-16 Northern Blvd, Queens: unprogrammed worship every Sunday at 11:00 a.m.; **Manhattan Meeting** at 15 Rutherford Place (15th Street): programmed worship every 1st, 2nd, 3rd and 5th Sundays at 9:30 a.m. in Room 1; **Morningside Meeting** at Riverside Church, 91 Claremont Ave., Manhattan (W. 120th Street): unprogrammed worship every Sunday at 11:00 a.m. in Rm. 127; **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.  
**SCHENECTADY**-Meeting for worship and First-day school, 10 a.m. 930 Albany Street. (518) 374-2166.  
**STATEN ISLAND**-Meeting for worship 2nd and 4th Sundays at 10 a.m. at 10 Lakewood Rd. Information: (718) 727-4535.  
**SYRACUSE**-Worship 10:30 a.m. 821 Euclid Ave. (315) 476-1196.  
**& WESTBURY MM (L.I.)**-Contact us at (631) 271-4672. Our website is <westburyquakers.org>.

website for times of meetings for worship and First-day school. 227 Edgewood Rd., 28804. (828) 258-0974. <www.ashevillefriends.org>

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

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

**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.

**CINCINNATI**-Community Meeting, 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Douglas Burks, clerk.

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

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

**DAYTON**-Friends meeting FGC. Unprogrammed worship and First-day school 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, Betsay Mills library, 300 Fourth St., first Sunday each month. 10:30 a.m. Phone: (740) 373-5248.

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

**OXFORD**-Unprogrammed worship and First-day school, 10 a.m. (513) 523-1061.

**WAYNESVILLE**-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 897-5946, (513) 850-4235.

**WILMINGTON**-Campus Meeting (FUM/FGC), Wilmington College Quaker Heritage Center Meetinghouse, College St. Unprogrammed worship 10:30 a.m., year-round.

**YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Cheryl Keen (937) 767-8486.

## Oklahoma

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

**STILLWATER**-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

**TULSA**-Green Country Friends Meeting. Unprogrammed worship 3:15 p.m. Forum 4:30 p.m. For information, call (918) 743-6827.

## Oregon

**ASHLAND**-South Mountain Friends Meeting, 543 S. Mountain Ave., (541) 482-0814. Silent meeting for worship 11 a.m. Sundays (9:30 a.m. June, July, August). Adult programs at 9:30 a.m. (11 a.m. summer). Childcare available. <www.smfriends.org>.

**ASTORIA**-see Seaview, Washington.

**BRIDGE CITY**-Friends meeting, Portland, Ore. Singing followed by worship starting at 10 a.m. Sundays. (503) 230-7181. <www.bridgecitymeeting.org>.

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

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

**FLORENCE**-Unprogrammed worship (541) 997-4237.

**PORTLAND**-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822. See <www.multnomahfriends.org> for worship groups in Beaverton and The Dalles.

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

## Pennsylvania

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

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

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

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

**CHAMBERSBURG**-Meeting for worship 10:30 a.m., 630 Lindia Drive. Telephone (717) 263-6576.

**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. Simmstown Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.

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

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

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

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

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

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

**KENDAL**-Meeting for worship 10:30 a.m., First-day school 10:30 a.m. 110 Tulane Terr. (717) 392-2762.

**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.

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

**LEWISBURG**-Worship 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, Rich Ailes (610) 543-7321.

**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 19040.

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

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

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

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

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

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

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

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

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

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

**PHOENIXVILLE**-Schuylkill Friends Meeting, 37 N. Whitehorse Road, Phoenixville, PA 19460. (610) 933-8984. Worship and First-day school 10 a.m.

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

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

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

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

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

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

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

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

**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**-Sunday worship 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 Whitler Place, off Route 320.

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

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

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

**WEST CHESTER**-Worship and First-day school 10:30 a.m. 425 N. High St. Elizabeth Abraham, (610) 696-0491.

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

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

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

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

**WRIGHTSTOWN**-Rte. 413 at Penns Park Road (535 Durham Road, 18940). Meeting for worship 10 a.m. Children's First-day school 10:15 a.m. (215) 968-3994.

**YARDLEY**-Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

**YORK**-Unprogrammed meeting for worship, 11 a.m. Worship sharing, 9:30 a.m. 135 W. Philadelphia St. (717) 845-3799.

**Rhode Island**

**PROVIDENCE**-Meeting for worship 10 a.m. each First Day. 99 Morris Ave., corner of Olney St. (401) 331-4218.

**SAYLESVILLE**-Worship 10:30 a.m. Sundays. 374 Great Rd., Lincoln. <http://s-quakers.tripod.com/home>.

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

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

**South Carolina**

**CHARLESTON**-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 723-5820, e-mail: <contact@CharlestonMeeting.com>, website: <http://www.CharlestonMeeting.com>.

**& COLUMBIA**-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

**GREENVILLE**-Unprogrammed worship Sundays 11 a.m. For directions call (864) 246-6292.

**& FIVE RIVERS**-Friends Meeting Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-8654.

**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**

**CHATTANOOGA**-Unprogrammed meeting for worship and children's first-day school 10 a.m., 335 Crestway Drive, 37411. (423) 829-2580.

**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) 202-8661 (Joel Shimberg).

**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 Florio. 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 (817) 472-6770 for info.

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

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

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

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

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

**Utah**

**LOGAN**-Unprogrammed meeting and First-day school 10 a.m. The Winter Center, 300 North and 400 East. Telephone: (435) 753-1299.

**MOAB**-Unprogrammed meeting and First-day school 10 a.m. Seekhaven, 81 N. 300 East. (435) 259-8664.

**SALT LAKE CITY**-Unprogrammed meeting and First-day school 10 a.m. at 171 East 4800 South. Telephone: (801) 281-3518 or 582-0719.

**Vermont**

**BENNINGTON**-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rte. 7 and Main St. (Rt. 9). (802) 442-6010.

**BURLINGTON**-Worship 11 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

**& MIDDLEBURY**-Worship 10 a.m. at Havurah House, 56 N. Pleasant St., Middlebury. (802) 388-7684.

**PLAINFIELD**-Each Sunday at 10:30 a.m. Call Alan Taplow, (802) 454-4675.

**PUTNEY**-Worship, Sunday, 8:30 and 10:30 a.m. Adult discussion, 9:30 a.m. to 10:15. 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). <http://putneyfriends.wordpress.com/>.

**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, Wmbg, VA 23187. (757) 867-3108. <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.

**LOPEZ ISLAND**-Worship Group. Unprogrammed Meeting for Worship at 10 a.m. in homes. Contact <lopezfriends@gmail.com> for directions.

**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.

**PULLMAN**-See Moscow, Idaho.

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

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

**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) 472-3087.

**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.

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