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# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



Concerned about **Israel** and/or  
**Palestine?** Perhaps We Are  
Part of **the Problem**

**Learning to Love Paul Wolfowitz  
and Other Impossible Tasks**

**Four Pillars of  
Meeting for Business**

An  
independent  
magazine  
serving the  
Religious Society  
of Friends



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## ■ AMONG FRIENDS

# Back to "Normal"

For the last four months, FRIENDS JOURNAL has offered a series of unusual or special issues. In May, it was the Peace Gathering, "Heeding God's Call," which was held in January. In June, we offered a special issue on Marriage, Gender, and Relationships, for which we received an amazingly varied body of submissions. In July, we published two articles (on bottled water and nuclear power) that have generated a large amount of mail for our Forum, as you will see in this issue (and there will be more). And in August, we grouped together four articles on forgiveness and transformation, led off by a lengthy and penetrating study of the peaceful Amish response to the Nickel Mines shootings.

And we have two special issues ahead of us. In October, we will be sending you the results of our invitation for writings on Friends Witness in Our Everyday Lives. Then, in November, comes our annual Books issue, as well as a report on this year's Friends General Conference Gathering.

But now, for September, as you will see from the table of contents, we are back to our usual mix of feature articles on a variety of themes.

I won't run through them all, but I would like to lift up two of them. The first is Lindsey Fielder Cook's "Concerned about Israel and/or Palestine? Perhaps We Are Part of the Problem" (p. 6). Friends have long been involved in, and concerned with, the Israeli-Palestinian conflict, in a variety of ways, and we have often been in conflict among ourselves over two possible roles to assume: that of an impartial supporter of conflict resolution, and that of advocacy for the powerless. Neither of these roles, by itself, speaks effectively to the particular dynamics of this conflict. Rare, indeed, is the voice that is true to both roles—and that may well be part of the reason why this particular conflict has defied resolution for so long. Lindsey Cook steps back and looks at this dilemma. I commend her article to you.

The other article I'd like to draw especially to your attention is "Four Pillars of Meeting for Business" by Debbie Humphries (p. 21). The Friends procedure for seeking the sense of the meeting meets mixed reviews among today's rank-and-file Quakers, especially because it can take time, which runs against the grain in our sound-bite culture. And yet there are many who maintain that this practice is one of the great gifts the Religious Society of Friends has to offer the world. Sometimes the purpose of a business meeting is what is at issue: Is it to *reach decisions efficiently*, or to *build community*? Are these two goals necessarily in conflict? I encourage you to have these questions in mind as you read this article.

By lifting up these two feature articles, I don't mean to disparage the other four. They are all articles that have been patiently sitting in the wings, waiting for our wave of special and unusual issues to move on, so they can have their place in your attention.

*Bob Dockhorn*

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(Oasis of Peace, a  
community in  
Israel where Jews  
and Palestinians  
live, work, and  
raise their children  
together in equality  
and mutual  
respect), children  
make balls of clay  
to commemorate  
Land Day.*

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## A special thanks from the Lacey

James Andrew Lacey, 41, died June 6, 2009, in a car accident while doing a favor for his parents.

Our beloved and loving son and brother was a gentle, generous man of principle and a staunch, dependable friend to many. He knew how to care for others in the most practical ways. He had a great capacity for happiness and brought happiness to others. His wit was quick and always kind. We cherished his company and will cherish his memory all our lives.

James was a lifelong Quaker and lifelong resident of Richmond, Ind. He graduated from Richmond High School in 1985 and from Earlham College in 1991. He is survived by his parents, Margaret and Paul Lacey; his brother, Patrick; and his sister, Mary, and her husband, Tony Bohnert.

James Lacey's family thanks the many people who called, mailed, and emailed us to express sympathy for our loss. Many sent your own fond memories of James and described the kind, loving, and happy person we know and cherish. You sent us beautiful gifts—masses for the repose of his soul, flowers, prayers, said Kaddish for him, prayed to the four directions, sent fragrant sweet grass and medicine from Native American tradition, and promises to hold us in the Light. You have ministered to us in many ways. Our memories of James are enhanced by your part in his and our lives.

*Margaret, Paul, Mary and Patrick Lacey  
and Tony Bohnert  
Richmond, Ind.*

## Still more on Native Americans in Florida

A co-worker and friend was asked to be the host to some visiting German professionals when they visited our headquarters. She gladly agreed to take on the assignment and conducted the guests around our facilities. One of the guests asked about the diversity of our organization without being more specific in the information he wanted. My friend replied that we are a very diverse organization in professions, education levels, and cultures. As an example, she was in accounting with a limited college education and was an American Indian and member of the Mohawk Nation. One of the guests spoke up immediately and with authority that this was a lie, for it was well known and even published in his nation's textbooks that all American

Indians had been exterminated. She could not be an American Indian. To this my friend replied that "we learned a long time ago to be cautious about believing anything the white man puts on paper."

Yes, 95 percent of the Indians of the Americas were wiped out, but, in response to several recent letters in Forum (the latest in July), I tend to believe the Indians about their survival.

*Peter B. Bunting  
Jackson, Calif.*

## Congratulations to FJ for the June special issue

I deeply appreciate your latest success, the June issue on Marriage, Gender, and Relationships. I was so excited by what I read, in article after article, that I read some of them aloud to the three Friends I was traveling with. I'd like to give copies of the issue to friends, as well as to my children. I love the breadth of what you have included, and I think the first article, "Building the Marriage Sanctuary" by Ron McDonald, is really masterful, deep, thorough, and inspiring. And as always, the images/design/visual aspect is beautiful.

I also really liked the *Viewpoint* by Newton Garver—very useful distinctions, to my way of thinking.

*Caroline Balderston Parry  
Ottawa, Canada*

## Touching and inspiring subjects

The June *FJ* contained several articles that have meant a lot to me. I live in an area of limited Friends meetings and depend on the *JOURNAL* for Friendly inspiration.

"Two Moms are Better Than One" by Christina Huether-Burns was filled with love and humor. Oh that we all could find those two qualities instead of a victim mentality. Best wishes to her in her college years.

Chloe Schwenke's "Transitioning in the Light" was touching in its subject and its tribute to the Adelphi meeting and, of course, to Chloe's family. I hope all that read it send prayers of inspiration and love to Chloe and her family.

I was touched by Annika Fjelstad's article on her marriage and the challenges and joys that same-sex relationships present. One reason that I remain a Friend in spite of not being able to attend meeting is the support that I remember and the support that I read about in the above articles.

Steve Chase's "Homosexuality and the Bible" was both scholarly and inspired. I

would hope that those who condemn lifestyles other than their own would think again and offer love and acceptance instead of condemnation.

Thank you once again for an inspiring publication.

*Sandra Ilardi  
Leesburg, Fla.*

## Legal recognition of marriages

I thank Eleanor Harris and George Owen for sharing the story of their marriage ("One Marriage, Three Weddings," *FJ* June). It was beautifully told, and very inspiring. I write to respond to one issue raised in their article. Currently in the U.S., marriages performed by Friends meetings are recognized by the state as civil (i.e., legal) marriages. Eleanor and George ask us to imagine a true separation of church and state, in which the only legal civil marriage is one performed by the state. As they suggest, such a situation would free us, as Friends, from being agents of the state.

However, their hope that such a situation would benefit the cause of equality in marriage (e.g., marriage of same-sex couples) is less certain. There are nations that practice this true separation of church and state. One example is France, in which the state recognizes only marriages performed by the state. In France, the state has no role in marriages performed by religious institutions, and does not recognize such marriages as having any legal force. The state, in this case, is the French nation, not smaller political units (e.g., cities).

Unfortunately, this means that marriage by same-sex couples is illegal (i.e., not recognized by the state) everywhere. In France, these marriages will not gain legal recognition until the entire French nation agrees to go along with it. Thus, a true separation of church and state may not necessarily undermine the state's power to discriminate against same-sex marriages.

*Tom Stoffregen  
St. Paul, Minn.*

## Prophetic vs. mainstream Christianity

I valued Newton Garver's *Viewpoint*, "Are We Christian?" (*FJ* June). In it, he raised several important points about how Quaker faith and practice differ profoundly from the perspectives of many who profess to be Christians today, or who have professed to

*Continued on page 38*

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# Bottled water is not a blessing

Water is life, not a commodity in plastic called a blessing. North Carolinians and other planet residents are challenged to comprehend the degree to which we participate in the destruction of the Earth via its drying. How can we, advocates of nonviolence, see bottled water in any other frame than a justice issue of monumental proportions? Are we experiencing "drought" or a series of great "water extractions" or both?

In his article, "The Top Ten Reasons (Plus Three) Why Bottled Water Is a Blessing" (FJ July), Chuck Fager stated that he is "not clear how or why the anti-bottled water crusaders selected BW as the symbol for water problems." We challenge him to read the resources offered and rethink how convenience and profit play a role in crisis making via water extraction and/or water mining. Advertisements, such as you find at <www.glaswater.com>, might insult your municipality: "Next to alcoholic beverages, bottled water is the most popular beverage in the world. . . . Every year production, value of production and consumption worldwide goes up by fantastic leaps and bounds with no end in sight. Tap water quality is declining at a rapid pace. As governments struggle to provide even the most bare minimum quality standards of water to their citizens, there is an ever-growing demand for alternative drinking water sources. Is your company positioned to take advantage of these worldwide needs?"

When humans are persuaded to purchase for convenience, not necessity, aren't we creating our own emergency? Gavin Newsom, mayor of San Francisco, discovered that his city would save \$500,000 a year if it discontinued bottled water contracts. As Newsom summed up: "The fact is, our tap water is more highly regulated than what's in the bottle. . . . We should not be consumed with the disposal of billions of pounds of plastic water bottles each year. Instead, we should be providing city employees and residents access to quality drinking water, regardless of their means" (Tara Lohan, ed., *Water Consciousness*, p. 69).

Kelle Louaillier, executive director of Corporate Accountability International, described bottled water as a "boutique industry" that has grown "into a \$100-

billion international juggernaut that is threatening public control over humanity's most vital resource. As in much of the industrialized world, strong public water systems have been a cornerstone of national prosperity in the United States. These systems have generally been managed by local governments that are accountable to the public through the democratic process . . . assuring access to safe and healthy drinking water for almost all Americans regardless of their means." Louaillier continued, "It was unthinkable just three decades ago that a person would pay \$1.50 for what they could have free at a water fountain or for virtually nothing at the tap. Drinking water was, simply, a public trust and a basic human right" (Louaillier, in *Water Consciousness*, pp. 59-60).

The following myths are shared from *Water Consciousness*, which contains essays from Bill McKibben, Vandana Shiva, Maude Barlow, Tony Clarke, Wenonah Hauter, and others. The "Top Five Myths about Bottled Water":

- *Bottled water is cleaner and safer than tap water.* (The Food and Drug Administration regulates 30 to 40 percent of bottled water sold across state lines. Plastic bottles can leach chemicals into the water. A 1999 survey of more than 1,000 spring and publicly sourced bottled water brands found that some violated state standards on bacterial contamination, and others were found to contain harmful chemicals such as arsenic.)
- *Bottled water is inexpensive.* (Bottled water costs hundreds or thousands of times more than tap water.)
- *Bottled water tastes better.* (A November 2007 poll by CBS News in Chicago found that two-thirds of the participants preferred tap to the bottled brand names or couldn't tell which was which.)
- *Bottling plants are beneficial.* (Groundwater levels have dropped by as much as 40 feet in Mehdiaganj, India, home to a Coca-Cola bottling facility.)
- *Bottled water doesn't negatively impact the environment.* (U.S. plastic bottle production requires more than 17 million barrels of oil, enough to fuel 1 million cars. About 86 percent of the empty plastic water bottles in the United States are not recycled.)

Many of us were unaware of the very serious problems created by the bottled water industry until we studied the Water Justice Curriculum published by the Women's International League for Peace and Freedom. Until then, we hadn't read Maude Barlow,

author of *Blue Covenant* and *Blue Gold*, or *Water Consciousness*. Others of us have since read *Mirage: Florida and the Vanishing Water in the U.S.*, authored by Cynthia Barnett, and other well-researched articles. We now know that the Earth is drying up, hastened by the use of bottled water by consumers who misguidedly think that they are making healthy choices and doing something good for the planet. Bottle production, competition for water, and the extraction of water, particularly by corporations, have resulted in violent conflicts, disease, and death. In fact, bottled water is a significant contribution to worldwide water problems and injustice. Instead of using bottled water only during emergencies, we're wasting our emergency water supply, which is an unknown quantity. In "Democracy's Failing Light," Arundhati Roy expresses succinctly: "What good will forest rights be when there are no forests? What good will the Right to Information do if there is no redress for our grievances? What good are rivers without water? What good are plains without mountains to water and sustain them? It's as though we're hurtling down a cliff in a bus without brakes and fighting over what songs to sing."

We encourage everyone who is concerned about water justice and bottled water to read the above-mentioned materials and join us in working to help save our water, our lives, and our planet.

We have learned that the source of Laurel Valley Premium Water, the distributor of the bottled water used by Chuck Fager, is artesian spring water from a bottling company near Morganton, N.C. LVP receives between 975 and 1,040 five-gallon bottles every other day via truck. We suggest that Quaker House continue to advertise itself on its 40th anniversary by more positive means, such as the sale of the book *Yes to the Troops—No to the Wars*, the launch of the new Quaker House hotline number for increasing counseling to service members, and the new "Torture: Accountability Today Stops Torture Tomorrow" bumper stickers.

Lib Hutchby

*Lib Hutchby is a member of the Triangle Chapter of Women's International League for Peace and Freedom. She lives in Cary, N.C.*

# Concerned about Israel and/or Palestine? Perhaps We Are Part of the Problem

by Lindsey Fielder Cook

In October 2008, I traveled to the West Bank on behalf of Friends World Committee for Consultation—Europe and Middle East Section (FWCC-EMES) to review the Quaker-sponsored Amari Play Center in Amari Refugee Camp. I have since written the review. But when the secretary of FWCC-EMES asked me to write a personal reflection of my visit, I wondered if this would be much harder to compose. I would struggle to share what I had experienced: inspiration and fear.

The inspiration is easier to discuss, and it is the very project I was sent to review. What I found was a project that has, for the last 35 years, touched the lives of children and reached the poorest of the poor. It has stood as a bridge of com-

passion, a play center with a Christian identity serving a Muslim community. For 35 years, Quakers worldwide and in Ramallah have supported it. My job as a reviewer was to make recommendations for its future, and that task is finished. As a Quaker, though, I went home and reviewed our personal finances to see how I could help.

and Palestine. I had experienced this sensation only once before in my life, in the former Yugoslavia in 1992, when my UN Human Rights team and I were investigating mass graves.

But I had been away from Israel and Palestine for 11 years.

When I first lived in the West Bank, in 1987, the Israeli Occupation was felt



*Lindsey Fielder Cook is a U.S. Friend and a member of German Yearly Meeting. She currently lives in Bonn, Germany, and is married to a British citizen. Following university, she worked as an intern at Quaker United Nations Office (QUNO) and then as a teacher for Friends Girls School in Ramallah. This led to humanitarian work with various United Nations agencies in the West Bank, Gaza, Somalia, and the former Yugoslavia. She now combines parenting with writing and consultancy work, and serves on the Quaker United Nations Committee (QUNC-NY) as the FWCC Representative for Europe and the Middle East. This article, which was first published in the 2/20/09 issue of The Friend (UK), and appears here with some reworking, is reprinted with permission.*

The fear was that, after two weeks in the West Bank, I “smelled blood.” I couldn’t wait to board a plane and leave.

I’m not exactly new to the region or the conflict. I spent two years teaching at Friends Girls School in Ramallah during the first Palestinian intifada, a year with the United Nations Refugee and Works Agency (UNRWA) mediating between Palestinian refugees and the Israeli Defence Force (IDF) during the thick of that intifada, and two years with the UN in Gaza helping to implement the Oslo Peace Accords. I was shot by the IDF, held as a protection shield by terrified Palestinians, and saw cruelty, abuse of power, and hope. I had never, though, “smelled blood” in Israel





not as obvious. A tourist would not likely notice that different people were given different-colored license plates and identity cards depending on whether they were an Israeli citizen or an occupied Muslim or Christian Arab. A tourist would not understand how the laws protected one but not the other. A tourist was unlikely to explore the occupied territories and see the refugee camps with their open sewers and the ever-growing modern Israeli settlements on hilltops above. They would not know that Palestinian schools and universities were often closed by Israeli military order, or that the demolished house on the roadside lacked a building permit that Israeli authorities refused to give anyway. In those days, the experience of liv-

ing as a class human being, a non-citizen, in a life lacking all the legal assumptions you and I take for granted. When giving talks about the region, I used to describe the occupied Palestinian experience by grinding my finger into the earth and saying, "The Palestinian is under that finger."

Some things changed in the mid-1990s. There was hope for a peace process, but there were also expanding Israeli settlements, suicide bombs, and a rise in the use of border closures. I lived in Gaza then, and one could keep quite busy analyzing the ever-increasing Israeli restrictions on goods and people moving in and out of Gaza. We had a whole UN office analyzing just that.

Last October, though, I returned to a region that, in my eyes, could be defined by two words: *separation* and *denial*. In these I saw the unsustainable, and I smelled blood.

The separation is now very physical. For example, a tourist can fly into a beautiful new (to me) airport from which West Bank and Gazan Palestinians are simply banned. Down the road to the south is Gaza, one of the most densely

sealed off from the rest of the world. To the east is Jerusalem, but tourists should not stray too far east or they will hit the massive concrete Israeli wall. It rips through the soil over which everyone is supposedly fighting, often ignoring the traditional Green Line border, cutting

**There is no one here who can predict the victims of the future. We need to demand a world in which such injustice, for any human being, is unacceptable.**

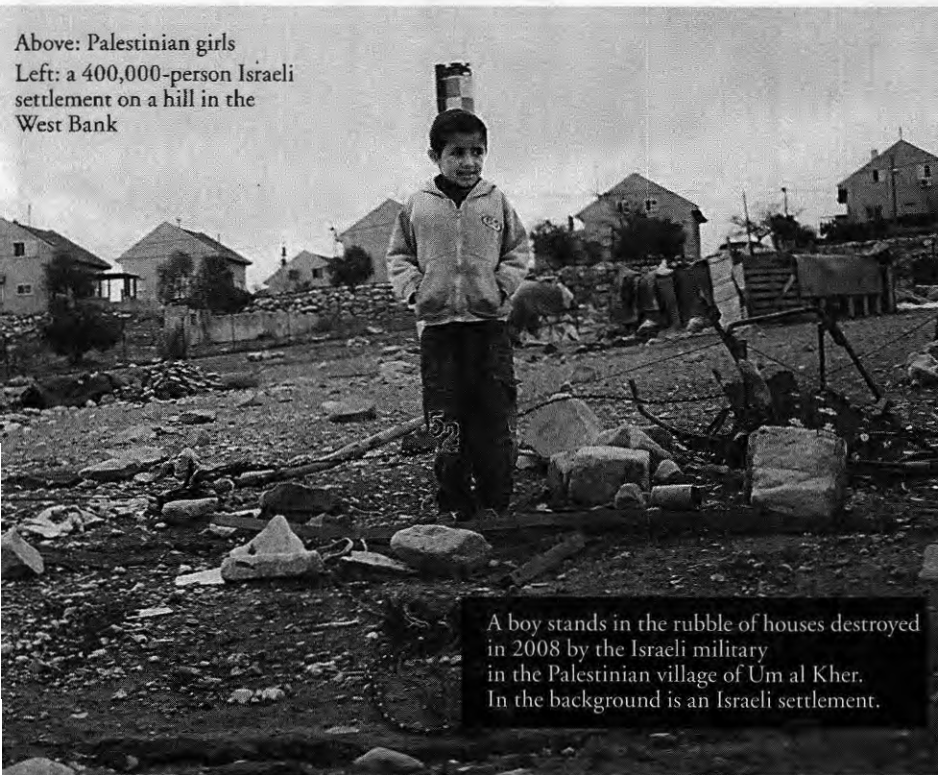
right through Palestinian towns and villages, and claiming prime farm land and aquifers. With the Wall comes a whole new infrastructure of separation, and with the separation, a denial of the other's needs. The Israelis have built new roads crisscrossing the West Bank to bypass Palestinian areas as if these people didn't exist. In turn, Palestinians in Zone A—Palestinian Authority (PA) controlled—have built their own roads to reconnect villages and towns. It is illegal under Israeli law for an Israeli citizen to visit a PA-controlled area, though the IDF still enters these areas at will. But the occupation remains. Israel controls all the borders of the West Bank and Gaza, and much of the land in the West Bank. There are areas of Palestinian self-administration in the West Bank, but the Palestinian economy is seriously depressed by border restrictions and is upheld by donor aid. The situation in Gaza, even before the recent bombings, was considered an ongoing humanitarian crisis.

Jerusalem once felt alive and complex, but now it seemed to me surreal, sterile, and segregated. West Bankers need a permit simply to enter Israel, and as permits are hard to obtain, most West Bank Palestinians have not been

www.palestinemonitor.org



Above: Palestinian girls  
Left: a 400,000-person Israeli settlement on a hill in the West Bank



A boy stands in the rubble of houses destroyed in 2008 by the Israeli military in the Palestinian village of Um al Kher. In the background is an Israeli settlement.



es out of the West Bank, throwing inhabitants into the bizarre situation of now being "in Israel" but without the "right" to be there. They are told that they can stay in their homes but not leave their villages. There is also an Israeli "center of life" law that affects Ar-

**If you place a dead Muslim, a dead Christian and a dead Jew at my feet, would I cry differently over each one?**  
**I hope to God not.**

abs from East Jerusalem. If you leave Jerusalem and temporarily move elsewhere, Israeli authorities state that your "center of life" is elsewhere, and confiscate your identity card. You no longer have a right to live in Jerusalem. This

Politicians have shifted their focus to Hamas, but Hamas is a symptom of a disease. If struck down, another—perhaps more lethal—symptom will evolve, especially with the rising hopelessness and poverty. Treat the disease if you want to de-radicalize the symptom. The disease is the occupation and its institutionalized inequality.

Two months after my trip, I sat before my television set and watched, dumbstruck, the Israeli bombardment of Gaza in response to Hamas-fired rockets. Many people worldwide protested against the Israeli approach to halting Hamas rockets, but an unprecedented number of Israelis supported it. Against the international protests, Israelis felt even more isolated, misunderstood, and committed to their position. Among Palestinians, the bombings increased already unprecedented levels of poverty, anger, and hopelessness. This is a very dangerous combination. The level of violence we are seeing, whether through placing a population under long-term siege or through heavy bombardment despite the high rates of civilian deaths, implies to me an increased dehumanization of the "other." I fear the violence could get much worse, yet I feel useless.

*What am I doing so ineffectively?*  
*Am I part of the problem?*

Let me explain. I am outraged by what I see and have seen. But I am also haunted by the polarization that I have experienced within groups of "concerned outsiders." How many of you have been asked, "Are you pro-Palestinian or pro-Israeli?" How many demonstrations do you see with nationalist flags or demands specifically for one group of people? How many times have you described the horrors you have seen, only to watch the other person's eyes glaze over? Concerned outsiders often appear to take sides quickly, and fail to seek a language that moves beyond polarization.

When I use the term *concerned outsider*, I refer to someone like me who has no tribal links to the Israeli/Palestinian conflict. We are deeply concerned about the conflict but our reasons for concern may differ widely. Some of us, like myself, are horrified by the present oppression and injustice, so we identify with the Palestinians and often dismiss Israeli fears. Others are concerned, but silence our own criticism of the Israeli occupation in the name of past oppres-

*Continued on page 35*

American Friends of Neve Shalom/Wahat al-Salam  
 oasisofpeace.org



Palestinian and Jewish children live and learn together at Neve Shalom/Wahat al-Salam community in Israel.

# Meeting the Seventh-day Adventists

by Kim L. Ranger

**F**ive years ago, a spiritual friend and I visited a couple of Seventh-day Adventist (SDA) churches, where Adventism piqued my curiosity.

As a Friend, I knew that the quiet form of worship didn't meet all of my spiritual needs. I had been a seeker all my life, open to other traditions. As a liberal Quaker, I was initially appalled by my continuing attraction to the fundamentalist and evangelical Adventism, but eventually I realized that this was a call from God to open up to a different way of believing, worshiping, and living. I began to read about Adventism, study the Bible, participate in Sabbath School each week, and occasionally attend the services for worship.

Feeling the need to be more grounded with Friends, I became recorded as a Minister of Ecumenism in my monthly meeting. I hoped that this would give the Adventists an indication that I was there to learn from and with them but wasn't looking for a new church—there had been other ministers who had done the same from time to time and I was following their precedent. As a part of this ministry, I also studied the history and practice of Friends, and my study continues. I feel I have just begun to understand our tradition.

Before my study with the Adventists, I had considered myself to be a nontheist who believed that "God" was the same as "the universe." During my time in the SDA Church, I went through an overwhelming conversion. God spoke to my heart, asking, "Why do you deny me?" After that, whenever I began to doubt God's being, I wondered how else God could speak, if not as a being. As I learned the new language of Adventism—and also of Christianity in gener-

al—I came to call myself Christian, although reluctantly at times. I had been opposed to identifying myself this way; yet, as I studied, I began to understand better how the Religious Society of Friends was part of the Christian body. I began seeking to follow the radical example of Jesus, the epitome of living out "that of God within," while acknowledging the powerful examples from other faiths as well.

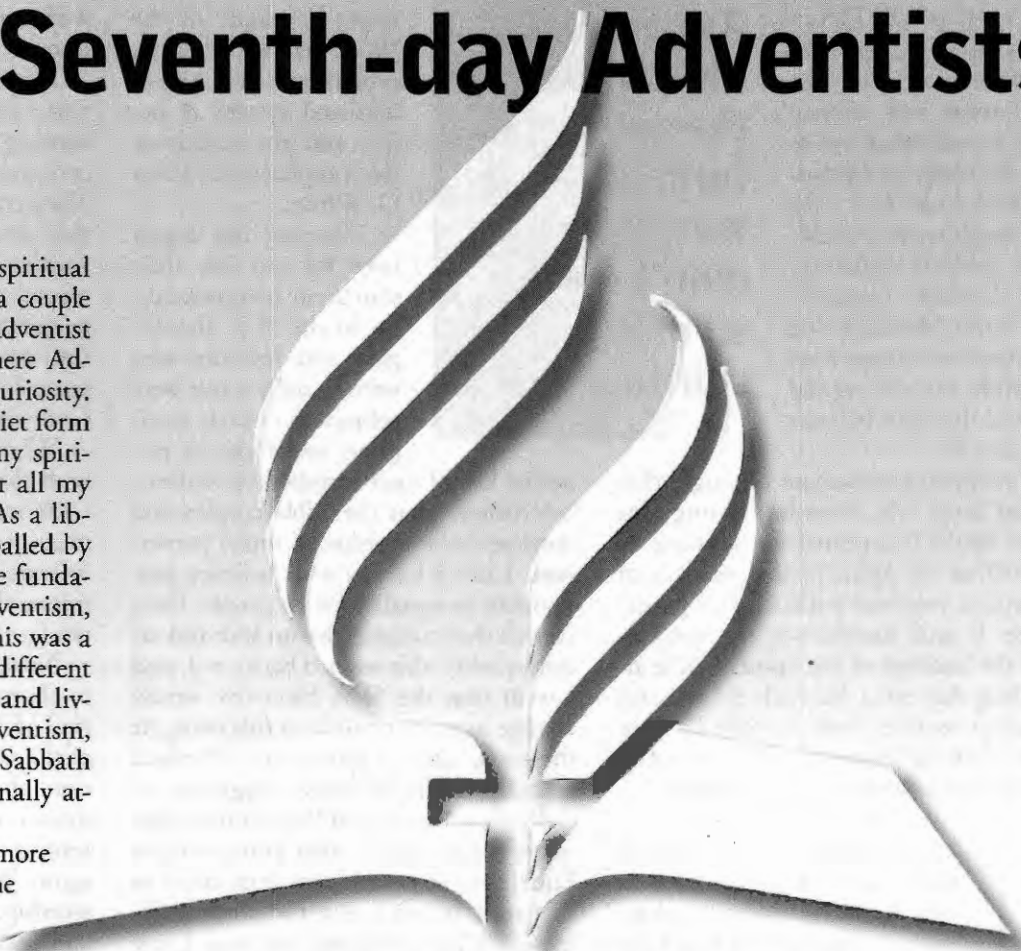
I began to observe the Sabbath in the ways the Adventists do. It took a while, but gradually it began to feel more natural. It restored my soul, even though I didn't believe its observance to be a sign identifying the "remnant" who will be resurrected in the second coming.

Adventist observance differs around the world, yet there are universal fundamentals. The Sabbath is a day to be set aside for God—this might include reading and studying the Bible or other spiritual writings, praying, spending the day ministering to others (outreach or evangelizing), and celebrating the natural world. It is essential to rest, to worship communally, to spend the day with family or church members, and not to

work for payment (unless one is employed as a pastor, or in the medical field and one is called in for an emergency). It is also essential to avoid employing other people to work on this day—one should not purchase any goods or services. The Sabbath begins at sundown on Friday and ends on Saturday at sunset.

I missed going to concerts and eating out in restaurants, but my friends and family were accommodating. I had to scramble to get all of my errands and chores done on other days, but I felt renewed after a day devoted to spiritual matters, contemplative walks, and rest.

I still needed meeting for worship in the manner of Friends, so Seventh Day (Saturday) did not supplant First Day (Sunday) for attending church. But Saturday did become my principal day for resting, studying, and not doing any type of work for my employer. This was how I respected the traditions of both churches and my own biorhythms. Though I thought about (even agonized over) the arguments I read on which day the Sabbath should be, in the end it came down to that which brought me



Seventh-day Adventist logo

*Kim L. Ranger, a member of Grand Rapids (Mich.) Meeting, recently completed a two-year sojourn with Seventh-day Adventists. She is a senior librarian of Arts and Humanities at Grand Valley State University.*



the most peace. Devoting a day to rest and spiritual reading after the work-week was refreshing. It reminded me to live the commandments, to "love God" and "love thy neighbor as thyself." The Friends' Ministry and Counsel Committee (now Ministry and Nurture) encouraged me to follow my leading and to find the right balance for myself.

I was able to articulate a thought that I had long felt: Friends meeting was hard work! It required an opening of oneself to the Spirit in the presence of others. It required patience and persistence. It took fortitude to test and follow the leadings of the Spirit. While attending Adventist Sabbath School and worship services took its own kind of hard work and courage, somehow it also seemed easier and more manageable.

**T**he commonalities I found with Adventists that made it easy for me to worship in harmony with them included the fact that truth, integrity, simplicity, and racial equality were held to be vital, and all people were to be treated with respect; an emphasis on a unity that still allowed for diversity—without uniformity—because individuals maintained their own relationship with God; the belief that each person could access God directly, without the need for intermediaries; and a belief in peace (although formerly conscientious objectors, Adventists now referred to themselves as "non-combatants" and would serve in the military as part of a medical corps while refusing to carry arms).

The challenge I faced in keeping my outward life in harmony with my faith was figuring out how to speak up about our differing beliefs. My own beliefs were wildly different from those of the Adventists, and I struggled with representing both my own beliefs and Quaker thought and practice without giving offense when I did either. Some of the conflicting concerns involved a fundamentalist reading of the Bible. Adventists believed in a literal six-day Creation, the rightness of "Creation Science" and a "young Earth" (an Adventist was the

## **As a Friend, I knew that the quiet form of worship didn't meet all of my spiritual needs.**

major developer of the "flood geology" theory), evolution as evil, a standardized system of belief, and the authoritative prophecies of Ellen G. White.

However, the largest issue for me was their stance on homosexuality. In the SDA church, gays and lesbians who were sexually active were subject to church discipline, including the po-

tential loss of their membership. Adventists believe that the Bible condemned same-sex relationships as sinful perversion. I am a lesbian who believes passionately in equality for all people. For a church that concentrates on love and racial equality, this seemed backward, and I wish that the SDA hierarchy would change its point of view on this issue. At the same time, I found the Adventist churches to be far more integrated racially than I perceived Friends meetings to be, despite the Quaker Testimony on Equality—we could learn from them in this area. When I read the prophet Ellen G. White's writings on race, I saw that the words and phrases for homosexuality could easily be substituted. I examined the Biblical scriptures myself and wrote an essay addressing the SDA position, but I shared it with only two Adventists. I didn't feel that as an outsider I could effect a real change, and I did not want to alienate the people with whom I was creating a relationship.

Other difficulties I faced initially with Seventh-day Adventism were not wearing jewelry, not drinking alcohol, the form of worship, and reading the Bible. However, the plainness of unadornment became normal for me. Now I consciously choose whether or not to wear jewelry, and I am more careful about alcohol. The music of both Sabbath School and worship often moved me to tears of joy, and I miss the beauty of it. I came to appreciate studying the Bible with a small group of people, who often surprised me with their intellectual insights. But some of the Adventist practices never got easier for me. Sacraments such as baptism and foot-washing, dressing up for church, and beliefs such as employing a paid clergy and allowing only men to be pastors, along

with many of the other theological positions, remained troubling to me.

Nevertheless, I feel that the Adventists were gracious hosts. They were welcoming and appreciated my attempts to comprehend their faith and practice. They tried to teach me, and they probably desired my conversion but did not vocalize it. I was asked to play music for several worship services, causing more people to recognize and speak to me, thus opening additional doors. Joy and peace followed a day devoted to seeking God within.

When I entered into a relationship with the woman who became my wife, I felt less need for the Adventist community and eventually reported to the Friends' Ministry and Counsel Committee that I felt released from this particular ministry of ecumenism.

Now, as time passes, I feel less need to observe the Sabbath as a 24-hour period of "grace" and try to remain aware of the sacred every day. I feel less hesitation about eating out and spending money on the Sabbath, and I attend professional conferences on Saturdays again. With Friends, I dress casually for worship, and I can express my political and social convictions without worrying about contradicting Quaker views and losing their companionship. I rejoice in being part of a community that accepts and celebrates loving same-sex relationships. Being able to publicly express my love for my wife brings a fierce joy into my life that wasn't possible in the Adventist community. Now I no longer experience the heart-wrenching loneliness I felt when trying to live by SDA rules that didn't come from my experience of God and Christ. Ultimately, it is the early Quaker testimonies that sustain me: the Light of Christ within, an emphasis on the equality of gender and sexual orientation in addition to race, simplicity lived out according to an individual perception of God's truth, the radical devotion to principles of the Spirit rather than Old Testament law, and the insistence on examining the underlying causes of social problems and action to solve them at their core.

The journey with the Adventists helped me to cross many boundaries, in positive and healthy ways, resulting in much personal growth. Yet we cannot minimize the variations between denominations; we must honor the prac-



not be willing to be baptized with water, nor would I participate in communion, finding these antithetical to basic Quaker practice.

We can meet each other within Christianity, or across religions, crossing borders in order to learn about each other without violating the integrity of any of our practices. Ecumenism involves this type of learning within Christianity, and it includes working together on projects of concern to both (or all) groups involved. To my regret, I did not find an opening for a joint venture between the Adventists and Quakers—maybe a possibility will present itself in the future. The last joint venture I found publicly acknowledged was the anti-smoking campaign in the 1970s.

Neither ecumenism nor interfaith dialogue means blending theology and/or practice. Individuals will find themselves changed, but the aim is personal spiritual growth, not a merging of faiths. The goal is for people to get to know each other through intermingling, and to appreciate each other's practices, not to unify distinct and unique theologies. While contemporary Friends are often willing to visit other Christian churches as well as non-Christian religious congregations, I don't believe that Adventists would approve of this practice for their members.

The characteristics that outwardly define a group as different from the society in which they live—clothing, language or vocabulary, day of worship, simplicity of lifestyle, lack of adornment, refusal to swear oaths—all contribute to the sense of belonging to that group. Generally, the greater the differences are from society, the stronger the commitment is to the group. It is important to discover where individual and collective boundaries lie, and to respect them.

My experience with the SDA church opened my heart, helped me to be more adaptable, and provided me community when I needed it most. I learned to keep

**Observe  
First Day,  
Seventh  
Day, or part  
of each day  
as "set  
apart from  
the world."**

to bring up difficult matters with more courage.

The experience also brought me a different view of marriage, which I think prepared me to enter into one. My partner, Amy, and I were married on July 15, 2007, under the care of the Grand Rapids Meeting. We married legally in California on June 30, 2008.

In the summer of 2007, George Lakey wrote an article for *FG-Connections* called "Connecting through Conflict." The following quotes sum up my thoughts:

The experience of community, it turns out, is not primarily about doing, but rather about *being*. . . . Quakers join other mystical traditions in knowing that spiritual union happens more through listening than talking, more through experiencing than formulating, more through surrender than control. . . . That's what makes conflict such a powerful doorway to spiritual growth, a place where social science and

membership in a powerful group that is deeply connected. For many of us it brings up our fears and desperate yearning for control, our wish for a *procedural* way around a confrontation that needs to happen. But if you want to grow, stop avoiding conflict and start embracing it.

Primarily I see my time with the Adventists as one chapter in a continuing installment of making myself available to God and committing to connection. Curiosity led me into conflict, discussions into community, community into relationship. While trying to look for the sacred in each day of the week, sometimes I observe First Day, Seventh Day, or part of each day as "set apart from the world." It all comes back to listening for the Spirit and following the whisperings I hear in my heart.

This study with a worship group so different from my own certainly led me to a different understanding of what it means to be a Quaker, and I'm grateful I had the opportunity to do so as part of a recorded ministry. Now I am glad to share the results of my experience with others. □

## AN AMISH BAR RAISING

The Amish are rebuilding the roof of the American Legion bar in my small town—abstemious Pacifists in contract with beer-loving Warriors.

This poem is not about difference or strange bedfellows. It's about the way the Amish carpenters run across the roof-in-process astride two joists, never stumbling, never colliding. It's about the nail gun the Amish use, but only to start the nail. Then a sinewy Amish forearm finishes the job with a hammer and purely natural and godly might.

It's how a 16-year-old Amish carpenter got a bit of a 10-penny nail in his eye and one of the Legion faithful rushed the kid to his own optometrist to have the already rusting nail piece removed. And how the Legion cleared the stored liquor from their meeting room behind the bar so the kid's father could come in and buy the saviors lunch. No, this poem is not about antagonists, it's about balance and strength. It's about grace.

*Mary Linton*

*Mary Linton lives in Fort Atkinson, Wis.*

# Diversity & Unity

## in the Religious Society of Friends

by Lynn Fitz-Hugh

One of the trickiest tasks before the Religious Society of Friends today is embracing our diversity without losing our center, that which defines us as a faith. Since the times of the great splits in Quakerism, we have not handled this well. The scar tissue is present, and in some cases contributes to our difficulties today.

A look at almost any page of George Fox's *Journal* shows that our founder most definitely saw himself in a personal relationship with an Inward Christ, and that he had memorized the Bible, from which he quoted frequently. It is hard to argue anything other than that he defined himself as a Christian, which is why historians list Quakerism as a Christian church. Yet the heart of his message—that we could know the Truth experientially and personally—embraces a kind of tolerance that naturally allows for and includes a huge diversity of beliefs.

Among modern day unprogrammed Friends, we find those who identify as Christ-centered Christians, as God-centered Christians, as God-centered non-Christians, as Universalist or humanist Friends, or as Buddhists, Jews, and pagans, all of whom find the local Friends meeting to be their spiritual home. Most Friends meetings welcome and include all who come to worship there—cheerfully and peacefully, but not without tension and conflict.

Travel among unprogrammed Friends and you will quickly find that various meetings can become fairly polarized

between at least two of the aforementioned groups. You will also see that some people can feel quite threatened over whether their brand of Quakerism is really welcomed and accepted in meeting and anxious about “those people” taking over the meeting and destroying that which the individual holds most precious and dear. The conflict is often especially sharp around language—whether the God/He, or Goddess/She, or God/no-gender pronoun should be used, and whether Christ or no Christ should be used in spoken messages.

One can also hear expressed fears that we have become so tolerant and accepting of divergent views that we're in danger of becoming nothing but a group of nice, politically progressive people who all meet together on Sundays. This especially can be seen in the contentious dialogue about whether sweat lodges should be allowed at the Friends General Conference. Is it possible to stretch a religious view so far that it no longer means anything? In 2009, would George Fox still express himself in the same way, and what would he think about the diversity in our midst? This, after all, is a guy who went to other people's churches, stood up in the pews while the minister was speaking, and preached his own Truth of the Inner Christ! Talk to anyone who has served on a committee to rewrite our *Faith and Practice*, and you will hear how hard it is for us to come to consensus on a statement of our beliefs. (Several yearly meetings have a *Faith and*

*Practice* more than a dozen years old for this very reason, I fear.)

I can only speak to these questions in a personal way. I grew up in one meeting, sojourned among many, and then transferred my membership some 12 years ago to my current meeting. I feel that both my meetings have lovingly embraced the diversity of beliefs in our midst. When I was a child, my parents instructed me that Quakerism is a historically Christian religion, and that the correct answer to the question of whether I belonged to a Christian church was yes. My father taught me this, and he made it very clear that he did not believe in the divinity of Christ but only in the historical Jesus. For him, Jesus was as powerful a teacher of nonviolence as his other two cherished heroes, Gandhi and Martin Luther King Jr. My father identified as a Universalist and a humanist. I identify as a non-Christian Quaker, with a devout belief in God, who belongs to a Christian church. This may be confusing for some, especially non-Friends, but it is not at all confusing to me.

Some of my closest Quaker friends have always identified as Christ-centered, and this is not troubling to them or me. It is not a problem because, when we speak to each other of our spiritual experiences, we find at the heart the same relationship to the Divine. In fact, I think when we read the great sacred texts of any religion, we can feel the experience of the Eternal One beneath the surface of the words. I wonder if we could learn to listen to each other in this way in meeting. If a speaker gives a message with different pro-

*Lynn Fitz-Hugh, clerk of Eastside Meeting in Bellevue, Wash., is a therapist and a mother.*



nouns or descriptors of God than we might use—for example, the Christ, He, or the Goddess, She—could we learn to hear the Eternal One beneath those words?

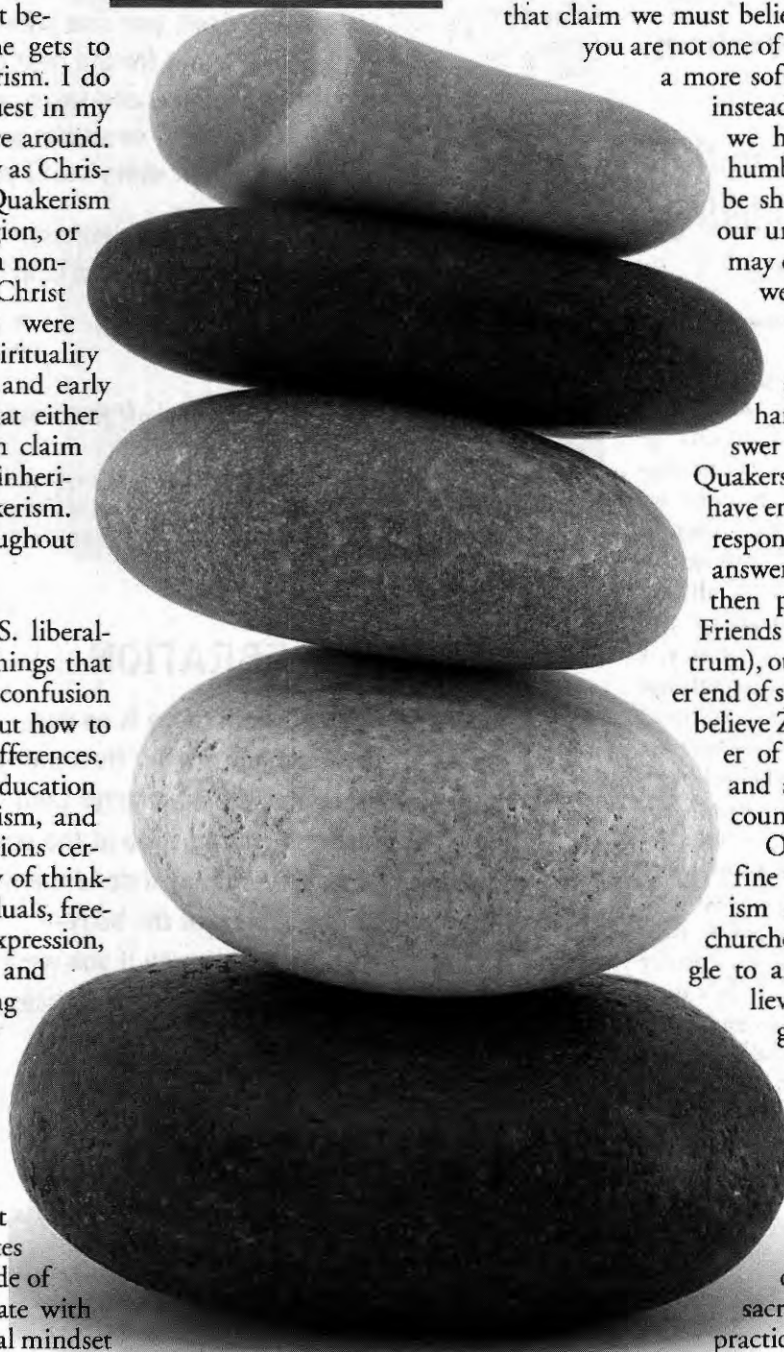
The balancing act between tolerance of other Friends' views and the abandonment of the essence of Quakerism is the most challenging thing before us. It's good that Buddhist, Jewish, and pagan individuals feel they can come and worship with us—that our format is flexible and accepting enough for them to find the Truth as they know it in the silence.

However, I do not feel that being welcome means that one gets to change the nature of Quakerism. I do not expect that a welcome guest in my home may move the furniture around. Even though I do not identify as Christian, I do not get to change Quakerism from being a Christian religion, or claim to the world that it is a non-Christian one. I believe that Christ and Universalist mysticism were both central threads in the spirituality and practice of George Fox and early Friends. I do not believe that either group of current Friends can claim they are the only legitimate inheritors or practitioners of Quakerism. Both threads are woven throughout the history of Friends.

**T**he influence of U.S. liberalism is one of the things that contributed to confusion among Friends about how to respond to our differences.

For the most part, the U.S. education system is based upon liberalism, and U.S. social change organizations certainly are. Liberalism is a way of thinking about the rights of individuals, freedom of speech and self-expression, change, new ideas, tolerance, and coalition-building by finding common ground and finding value in all experiences. When wed to politics, these are very positive forces for change. These are all very valuable ideas, but they are not theological ones. Most Quakers in the United States are liberals in their lives outside of meeting, and tend to associate with liberals. Thus we bring a liberal mindset

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to meeting when issues of what to include and what to exclude from our meetings arise.

I hope if someone came to meeting and worshiped with us for a while, and one day wanted to perform animal sacrifice in the meeting fireplace because they had found this to be a very meaningful spiritual experience in another setting, we would say *no!* That is contrary to the spirit of the Peace Testimony and the practice of silent worship, and we would be clear to say no to this. However, many Friends associate the posture of liberalism so closely with the spirit of Quakerism that they are left struggling how to say no because to do so is counter to the spirit of individualism, tolerance, and coalition-building that is part of liberalism.

Unlike other churches, we do not have dogmas that claim we must believe this, and if you don't, you are not one of us. We have testimonies—

a more softly held set of beliefs. We instead say, "This is the Truth as we have so far been shown," humbly allowing that we may be shown new Light, and that our understanding of the Truth may evolve. I am delighted that we hold the Truth in this flexible way instead of as rigidly chiseled in stone. I am aware this makes it hard for many Friends to answer the question, "What do Quakers believe?" For years, I have encouraged other Friends in responding to this question to answer from the spectrum, and then personally; to say, "Some Friends believe X (one end of spectrum), other Friends believe Y (other end of spectrum), and I personally believe Z." This speaks to the power of Quakerism: it is flexible and a place for individual encounters with the Truth!

Our testimonies do not define the boundaries of Quakerism as dogmas do for other churches. Because Friends struggle to answer, "What do we believe?" Friends are often at a great loss as to how to respond to attenders who come to us with views or practices disparate from Quakerism, wishing to practice those beliefs within our meetings. Perhaps we have enough clarity to say no to animal sacrifice or other spiritual practices that are clearly foreign

*Ove Tøpfer*



to Quakerism, but practices from the non-Quaker world, like voting, conducting a committee following *Robert's Rules of Order*, or simply the secular assumption that our lives are private and not the business of our community—are all things that can creep in below the radar of a liberal stance and start to change the nature of Quakerism.

Thus we find ourselves in the very strange position of needing to be able to say to all in our midst: "You are welcome here, the Truth you find is welcome, and your expression of it is wel-

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come, but we will not change our practice of Quakerism unless our whole group is led in discernment to change it." Otherwise, any time someone dissented from any belief or practice we hold, and it had to be dropped, then in fairly short order we would have no belief or practice at our center at all! (In some of our very small meetings and worship groups around the country, I fear this sort of liberal desire to embrace everyone has indeed led to loss of belief or practice at the center.) If people are attracted to us for the beliefs and practices we have, then they need to be willing to either learn and adopt those beliefs and practices, or to not adopt them but co-exist in a spirit of tolerance and forbearance with those aspects with which they are not in unity (a posture somewhat like "standing aside" in a business meeting). In the end, this might be one of the most valuable things we have to teach the rest of the world, a model for how diversity, tolerance, and acceptance can coexist with a centered position rooted in Truth. □

## CENTERING

I bow my head in fervent prayer  
for all the people everywhere.  
I stretch myself to greater heights of  
altruism, sacrifice  
by doing good and being nice  
consistently in word and deed.

I honor folk of every nation,  
vigil against war and greed  
take thought for the next generation  
recycling cans and saving gas.

I never swear or smoke or bet  
and smile at every soul I pass, yet

if I'm embracing honesty  
there's no way I can help but see  
what's prime.  
I'm.

*Janeal Turnbull Ravndal*

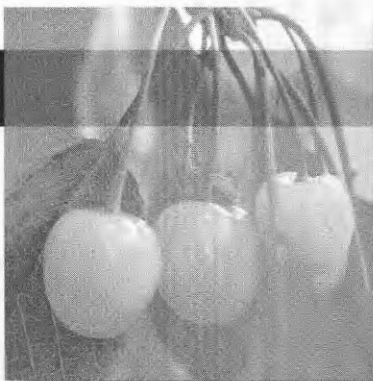
*Janeal Turnbull Ravndal lives  
in Yellow Springs, Ohio.*

## BIRTH CELEBRATION

Quaker child, for whom there is no dew,  
no petal, no unfolding rose, no christening  
with name reminted from a martyr saint,  
no oil of cruciform christmation at the seven  
orbs, the lamps that spirally ascend the tree  
of life within the temple of the body—  
Quaker child, I would pity you if you were not  
so blessedly endowed with angel silences.

*Ralph L. Slotten*

*Ralph L. Slotten lives in Carlyle, Pa.*



## Christian Peace Witness for Iraq

# *The Risks that Faith Asks*

by Stephen Dotson

**O**n April 29 of this year, I was blessed to attend the Christian Peace Witness for Iraq (CPWI) in Washington, D.C. The opening convocation at the National City Christian Church featured Kathy Kelly, who has been to Iraq 24 times as a witness, and Noah Baker Merrill, a member of Putney (Vt.) Meeting and co-founder of Direct Aid Iraq. Each spoke powerfully to those gathered, often making clear the stark differences between the security and comfort here and the utter chaos and devastation of daily life in Iraq. In spite of the darkness they saw, living out their communion with God meant witnessing to *Life in spite of war*. In Noah's words, "We must be captives of Love, instead of death." To express this point from another perspective, he told of a Zen master who, when given opportunity to read the Bible, responded to his Christian friend by saying, "None of this makes sense without the resurrection of Christ." Noah challenged us in the audience, saying, "Show me the resurrection; show me life triumphing over death."

The Christian Peace Witness for Iraq describes itself as "an ecumenical, ad hoc group of partners who are called and committed to raising a Christian voice for peace." As it states on its website:

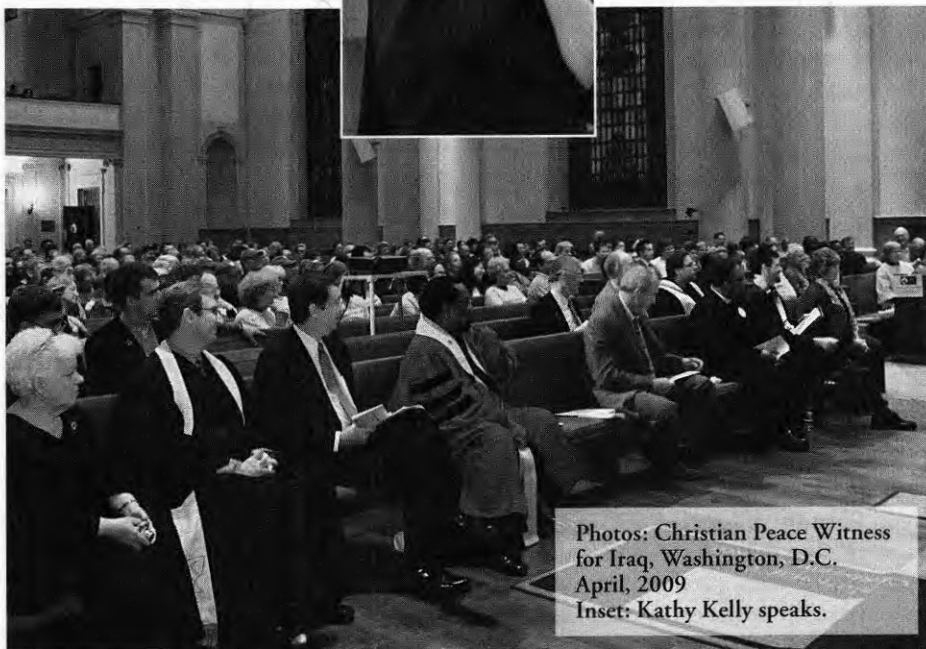
We can end the war and occupation in Iraq responsibly and completely, support an Iraqi-led international effort to rebuild Iraq

and care for five million Iraqis displaced due to the war, support our troops by bringing them home safely and providing for their physical, mental and spiritual healing, end all use of torture of any person held anywhere, promote regional stability through diplomacy with Iran and Afghanistan, and work for peace and justice in Iraq and security and well-being at home. (<http://christianpeacewitness.org/ourcommitment>)

Throughout the day, the organization provided training in direct action, legal advice, and talking points for peace-related issues present in current events. Included concerns were torture, the wars in Iraq and Afghanistan, the Israeli/Palestinian situation, the status of Guantanamo Bay, and more. During the various trainings, some key

leaders of the organization met with staffers in the White House to share their concerns. In the evening, the program continued, and the audience more than doubled in size to hear the encouraging words of Tony Campolo, a renowned preacher and scholar of sociology and Christianity; Dianna Ortiz, a survivor of torture and now prominent voice against torture; and various clergy from local and distinguished churches.

The culminating act of the night was a march to Lafayette Park and on to the gates of the White House where various acts of witness were planned. Though Iraq was the gathering issue, it was clear that peace in general was the larger purpose. This event was merely one annual action of a burgeoning network of



Photos: Christian Peace Witness for Iraq, Washington, D.C.  
April, 2009  
Inset: Kathy Kelly speaks.

Photos by Ala Smigielski

*Stephen Dotson, a member of Goose Creek Meeting in Lincoln, Va., is currently serving as young adult leadership development coordinator at Pendle Hill study center in Wallingford, Pa. He is involved in Quakers Uniting in Publications, Quaker Quest, and World Student Christian Federation.*



progressive faith communities inspired by their relationship with God to work for peace and justice.

Being at the event made me ask myself: *What have I done to truly live out my faith? Am I taking the risks that faith asks of me?* I know I sometimes am afraid of going it alone—not simply because of the weight of bearing the task with only one set of shoulders, but afraid that the world will come to identify me, Stephen, with the task. I stop because I know myself; I know my ego. I don't need celebrity or acclaim, and more importantly, it takes away from the cause. Standing in this tension between claiming our witness and humility, I wonder: Does this tension remain when we move together as a community? Can I witness personally and in pure faith without you holding my witness accountable?

In talking with Noah later, I asked if there were any other Quakers consistently involved in CPWI. He smiled shyly and said, "Nope, just me." Noah did, however, have a minute in support and recognition of his call to ministry from his home meeting, as well as an elder present, so in a sense he wasn't alone, and he was held accountable.

A month or so earlier I attended the annual meeting of the Peace Alliance, whose cause is to establish a Department of Peace in the U.S. government. There, as well, I found only a few Friends were involved—Lynn McMullen and Anne Creter, most actively—very few Quaker witnesses to a cause that appears distinctly in line with the Peace Testimony. In my own life, I experienced a similar trend working with the World Student Christian Federation (the oldest global student and youth movement witnessing ecumenically for social justice and peace). I was the only Quaker there. Why are so few Friends involved in these causes?

Noah and I explored this question and came up with a framework comparing personal witness to institutional witness. The concern we generated is

*Shall my heart  
become a tree  
heavy-laden  
with fruit that  
I may gather  
and give  
unto them?*

that we, as Quakers, assign our personal responsibility to institutions and to structures that exist to interact within the means of the world to make change, but these means are vulnerable to the ways of the world. With the serious downturn of the economy this past year, we can plainly see how insecure they are, and how deeply this affects us. At this point, American Friends Service Committee (one of the "partners" listed as supporting CPWI), Friends Committee on National Legislation, and many of our yearly meetings and Quaker institutions are in deep financial trouble. We all know how constrained our institutions are by the world of money, the world of Mammon; but what we still possess is the ability to make personal investments. Even when we don't have money, or even jobs, we *do* have time and an opportunity to have greater faith.

And while you and I should consider more personal investment, this is not to say there is not a balance to be struck. In the words Steve Cary offered to the final session of Philadelphia Yearly Meeting in March 1979, I found this advice:

How far should I go in making my witness? The answer is just so far as I can continue to feel the humanness of my adversary and exercise toward him the same loving compassion and understanding that I want for myself. It is a spirit that limits, just as at the

same time it is a spirit that compels, that turns back our timidity, that says "take a stand" when others say "wait, let's be careful, all the evidence isn't in."

What am I risking? How am I directly feeling the humanity of both those I strive to serve and those I strive against? Does the degree of my organizational witness enhance this or take away from it?

The message I heard at the event is that the ability to make another kind of investment—in the people around us, in the needs we see and feel before us—is a secure investment that continues to pay off in spiritual dividends and personal transformation. For Noah, his journey brought him to work with the people of Iraq, and he was transformed. As I walked away from my conversation with him, I felt my mind had been opened to the true connection between the risks of personal investment and the rewards of personal transformation. Writing a check to (*insert your Quaker institution here*) does *not* transform our lives. That kind of distanced contribution leaves us, as individuals, still in the security and comfort of being *of* the world but not *in* the world. As Friends, we cannot allow ourselves to feel faithful simply by standing behind institutions that were started by Friends. We can show faith in them, but they do not exist as testaments to our personal Faith.



We are called, continuously, to be a “peculiar people” as we once were known; to be *in* the world but not *of* the world. That, to me, seems the logical result when we are fulfilling the task presented by George Fox:

Be patterns, be examples in all countries, places, islands, nations wherever you come; that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in everyone; whereby in them you may be a blessing, and make the witness of God in them to bless you.

To travel in that broader world, I offer that we must learn new languages, and learn to translate. Noah learned a new language while witnessing in his journey over the world, a language different from that of the FGC-styled Quakerism he grew up in. I do not mean Iraqi-Arabic; I mean the language of social justice and liberation theology that is spoken in these broad ecumeni-

cated directly with the preachers in front of them while they brought their messages, and how he learned to love this style. He also provided a more mainstream, Protestant Christian phrasing of Noah’s statement: “Be captives of Love instead of death,” based on the Easter story. “It’s Friday night,” he said, “But we *know* that Sunday’s coming!”

Not all Quakers identify with Christianity, but I would argue that as a tradition sprung forth from the Christian Gospel, and as people living in a country so deeply formed and influenced by Christianity, we risk “reinventing the wheel” and duplicating efforts if we do not learn the language used by groups who share our concerns, and who tap the same divine root to find reason for those concerns. And if Friends are interested in having heated conversations over theology, why just have those

the challenges of true diversity. And we do desire diversity, don’t we?

This event shook me in many ways—by what it was, but also what it wasn’t; by who was there and (surprisingly) who wasn’t; by the things spoken and, more importantly, *how* they were said. The speakers reinforced in me the truth that we cannot know and serve God fully until we have come to fully identify with the poor, the downtrodden, and the oppressed. And we can’t do that while remaining in our insular communities with our sense of security, since those we hope to help are abiding in insecurity of one kind or another. Let us pray that our faith tradition is not a safe one, that our witness (if properly held) transforms the world as well as our very lives, and that we abide in the larger circles where the Spirit is at work, regardless of the names and clothes the Spirit wears.

Here are some queries concerning our witness to our poor, oppressed, and war-torn brothers and sisters,

adapted from the first chapter of Kahlil Gibran’s *The Prophet* (though I like to consider it a brief translation of Christ’s Sermon on the Mount):

*Shall my heart become a tree heavy-laden with fruit that I may gather and give unto them?*

*And shall my desires flow like a fountain that I may fill their cups?*

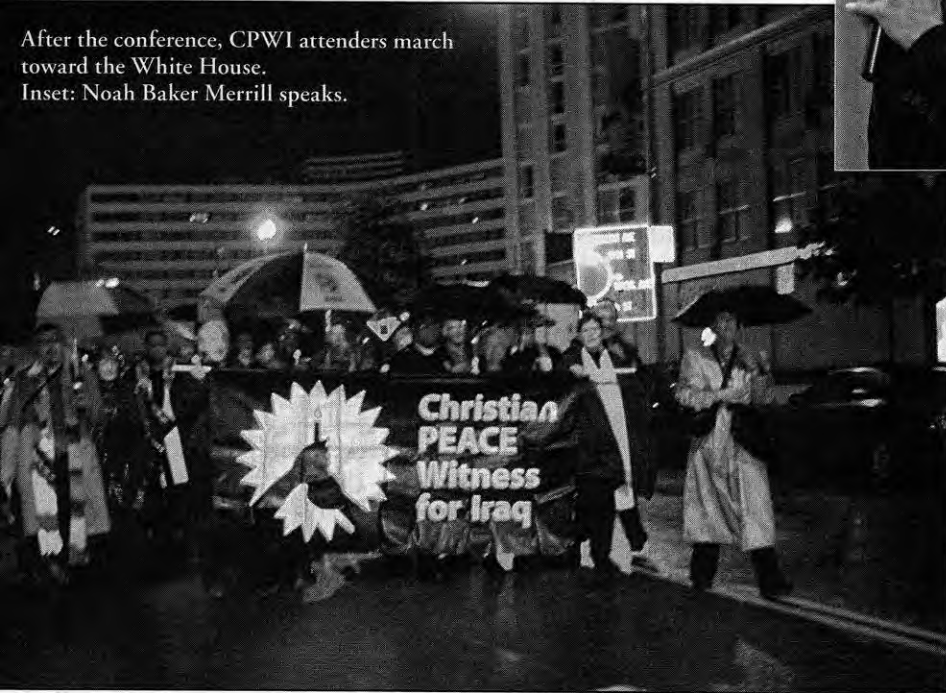
*Am I a harp that the hand of the mighty may touch me, or a flute that his breath may pass through me?*

*A seeker of silences am I, and what treasure have I found in silences that I may dispense with confidence?*

*If this is my day of harvest, in what fields have I sowed the seed, and in what unremembered seasons?*

Photos by Ala Smigielski

After the conference, CPWI attendees march toward the White House. Inset: Noah Baker Merrill speaks.



cal Christian circles. This was a common theme in the CPWI gathering: the challenge and reward of translation—the need to make oneself vulnerable by risking, trying new things, and stepping outside of comfort.

As an example of this, Tony Campo spoke to his experience of being white and Italian in an African American church in West Philadelphia. He talked about how his congregation communi-

cated directly with the preachers in front of them while they brought their messages, and how he learned to love this style. He also provided a more mainstream, Protestant Christian phrasing of Noah’s statement: “Be captives of Love instead of death,” based on the Easter story. “It’s Friday night,” he said, “But we *know* that Sunday’s coming!”

Not all Quakers identify with Christianity, but I would argue that as a tradition sprung forth from the Christian Gospel, and as people living in a country so deeply formed and influenced by Christianity, we risk “reinventing the wheel” and duplicating efforts if we do not learn the language used by groups who share our concerns, and who tap the same divine root to find reason for those concerns. And if Friends are interested in having heated conversations over theology, why just have those

arguments among the different Quaker branches? We can argue with non-Quakers! Who knows, we may even come to see intra-Quaker differences in a new perspective when dwarfed by the broad denominational differences that exist in the wider world. At the very least, working in this broader context we would be a lot more effective in pursuing our shared values of peace and justice, and better prepared to handle

# LEARNING TO LOVE *Paul Wolfowitz*

## & OTHER IMPOSSIBLE TASKS

by Debby Churchman

**M**y activities that Sunday morning were supposed to be Christmasy and result in life actually improving in some small way for 2,000 people. Instead, I was staring at Paul Wolfowitz and tripping over my own—um—let's be kind and call it *ambivalence*. Doesn't that sound nicer than hypocrisy?

I was standing in the middle of the Friends Meeting of Washington's basement, trying to direct the Shoebox Project. Every year, our meeting organizes this activity, the object of which is to fill, wrap, and donate a shoebox full of goodies to each of 2,000 homeless people in Washington, D.C. The project is funded by donations from World Bank employees.

My job at this event is to stand in the middle of the room and unsnarl snarls: figure out what's slowing down the line, what needs to be prepared for the next step, and whether we have too many or too few people wrapping, packing, or folding T-shirts, bandanas, and socks. We pack the children's boxes first, with their books and games; women's boxes next, with the smaller gloves and hats; and men's boxes last. I have to keep an eye on which supplies are getting to the tables and into the boxes, and when we're close to completing each segment. This sounds hard, but the whole thing runs pretty much like an anthill—most people figure out which job they feel like doing and just pitch in. Usually, someone brings a boom box and we listen to Christmas carols. People chatter cheerfully. Everyone is beaming with

*Debby Churchman is a member of Friends Meeting of Washington, D.C., where this incident took place.*

generosity. Isn't this what Christmas is supposed to be about, pretty much?

During December 2006, in the middle of all this, I noticed a fellow in the room who looked an awful lot like Paul Wolfowitz. At this point, Wolfowitz was head of the World Bank, the organization whose employees donate all the funds for our project. But he's better known as one of the chief architects of the war against Iraq—a war he began advocating in 1977. This was his vision.

And what a vision it's been!

Okay, I'm now standing in the middle of my nice Quaker meeting, looking at one of the major architects of a war that, at that point, had cost (according to a highly respected study by Johns Hopkins University) roughly 650,000 Iraqi lives and displaced millions more—as well as costing (at that point) the lives of 3,000 U.S. soldiers and the wounding of (depending on whom you believe) between 20,000 and 200,000 more.

What would you do?

I turned to the closest friend I could find. This happened to be J.E. McNeil, who is a wonderful Quaker, but not a gentle one. I said, "That looks like Paul Wolfowitz."

She said, "That *is* Paul Wolfowitz."

I said—and I want to get the quote here exactly, so you can understand my meaning—"Ack!"

She took me by the shoulders, put her face about two inches away from mine, and said, "There is that of God in everyone, Debby."

I paused to consider this. I said, "What?"

She repeated the phrase. I tried to figure out what difference that made. I was looking at a fellow who had spent 30 years deliberately planning and pushing our country into a war that has killed more than half a million people.

What could she possibly mean? I said, "Is this some kind of test?"

"Yes," she said.

I thought about telling her I'd take the F.

I considered my options. I reviewed (a) walking out, (b) telling him off, (c) trying to get a group of Friends together to tell him off, (d) asking him to leave, and (e) ignoring him. Option A—walking out—meant that Paul Wolfowitz would have forced me out of my own meeting. Nope, couldn't do it. The options for telling him off felt vindictive and not well-seasoned. They might have been a good idea, but I would have had to think and pray through them a lot more. Option E—ignoring him—looked like the best I could do at the moment. Besides, I had work to do. I went back to unsnarling snarls (except my own, obviously) and studiously ignored him.

After another hour of this—during which, I have to say, Paul Wolfowitz worked like a dog—it was time to switch from packing the women's boxes to packing the men's. At this point, the packing line stopped and we spent five frantic minutes clearing the tables and bringing the men's stuff out from the storage room. I whirled around, looking for folks to help haul. There, right in front of me—unavoidably, totally in front of me—was Paul Wolfowitz. I said, "We need help back there," and pointed. He said, "Okay," and followed me back.

I was now alone with Paul Wolfowitz in the storage room of my Quaker meeting. I thought thoughts. A lot of them. I rejected all but the last one, which was to point to a rather heavy box of men's hats and say, "That needs to go out to the table." I immediately felt bad because he had splints on his wrists for



one to help.

"No!" he said (*Macho pig*, I thought), and picked it up, tottering under the weight. He walked out.

I had just told Paul Wolfowitz what to do and where to go. Does it get any better than this?

I told this story to a number of people and was interested in their reactions. Many friends and acquaintances had numerous suggestions as to exactly what I should have said to this man. Friends at the Simplicity Group at our meeting, on the other hand, were not amused. "That sounds mean, Debby," they said when I told them what I'd done.

"Mean? *I'm* the one who sounds mean?" I responded, defensive and furious. "This guy is responsible for the war in Iraq, and you're calling *me* mean? What was he doing there, anyway?" I asked, warming to my topic. "Why was he let in?"

The group jumped all over me. "Are you saying that we should keep people from working for the homeless because we don't like their foreign policy?" they asked.

"He's using us," I said. "He probably

go commit havoc and mayhem all over the planet for the rest of the week with clean hands. We're giving him cover."

"So we should stop people like him from volunteering for the homeless?" they pressed.

This discussion was not going well. I changed the topic.

I was still growling the next week at a dinner party organized by my friend Nancy. I railed and railed against this man. One of the guests tried to weaken my argument by telling me, "Oh, come on, Wolfowitz isn't responsible for all 650,000 deaths in Iraq; he's just one of the architects of the war."

"Oh, great—so he's only responsible for, say, 100,000 deaths? What's that, a misdemeanor?" I asked.

I was rude. I was angry. I was the exact opposite of what Gandhi advocates when he defines *ahimsa* (nonviolence). "Ahimsa is not the crude thing it has been made to appear. Not to hurt any living

The principle of ahimsa is hurt by every evil thought, by undue haste, by lying, by hatred, by wishing ill to anybody."

Nancy was appalled. She told me I sounded as if I hated Mr. Wolfowitz.

"Not him," I replied automatically. "Just his behavior." (God is used to insincerity, right? This wouldn't be a big surprise.)

We were in the middle of a dinner party. It was New Year's Eve. We changed the topic.

I ran into Nancy by accident a month later. I had just gone up to Capitol Hill to sit in on the Senate Judiciary Committee hearings when they examined Attorney General Alberto Gonzales, author of the government memo advocating torture. I was wearing my orange "Shut Down Guantanamo" T-shirt and



Barbara Benton

les wove and dodged and avoided all responsibility for torture, spying, or firing federal prosecutors. I left, appalled and furious, and went back to Union Station to pick up lunch and catch the train home. Nancy had been to a hearing for her government agency and went to the station with the same agenda. We found each other and had lunch together. It felt like a gift.

Or it did until she started eldering me about how it was pointless to wear these T-shirts and do these protests if I still had all this hatred in my heart. I said, "It's not hatred, it's rage." She didn't see the fine distinction. She told me I needed to work on it. She was really irritating. I grumped all the way home.

And there, I got a little stuck. I couldn't get past the idea that, if we're judging Wolfowitz's life according to some kind of moral spreadsheet (and I clearly am), two hours of working for the homeless versus 30 years of working for preemptive war doesn't equal out. It's certainly not enough for me to decide that everything is hunky dory in this man's life. Then again, perhaps that's

Nancy (and maybe Gandhi) would say that I needed to work on forgiving him. I think this is a tricky issue. Is forgiveness just a formal name for condescension? If I say I forgive him, does that mean I've found a comfortable way to feel superior?

And who am I to forgive him, anyway? I am not one of those who has lost a family member because of this guy's obsession and power and push to violence. I am not lying in a V.A. hospital missing an arm or a leg, or watching as my child's coffin is draped with a U.S. flag and lowered into the ground, and wondering about what we've achieved for the price I have just paid. I am not a resident of Iraq whose family, home, business, neighborhood, and economy have been totaled by adherence to this man's ideology. My deciding that, *hey, I'm a wonderfully moral person* and forgiving him for all that strikes me as morally off-based—right up there in arrogance with deciding that Adolf Hitler and Pol Pot both deserve my personal forgiveness. Where do I get off?

And then there's the whole question

been redeemed? This seemed completely beyond what I could swallow. I could not then, and cannot now, think of one single thing or series of things that Paul Wolfowitz could do to atone for the enormous pain, suffering, and loss he has inflicted; nor could I think of a way the community he has harmed could be made whole by such acts. I can't do this, but my faith tells me that God can—and that I have some part in it.

I was still not at the point of being able to love this man. But I was finally willing to look at why I felt so much rage toward him—not as a *him* thing, but as a *me* thing. And this is what I found:

I was having trouble seeing that of God in him, but was having no trouble at all seeing the arrogant, self-righteous, convinced-that-violence-is-good-and-right-and-necessary parts of him.

I'm self-righteously, probably arrogantly, against all of these flaws. This says something about me, and strikes me as the thing that I need to work on. Haven't I been arrogant? Aren't I often

*Continued on page 36*

## SOLDIER GIFTS

The invitation said bring personal items for the soldiers, in travel sizes. I wander the aisles of Dollar General—Imagine them in the desert somewhere, sniffing lotion from their fingers for the scent of mothers' vanilla cake, balming lips with bubblegum flavor of a first kiss. Maybe

they could use something to do—a Dream Weaver Kit, picture the soldier huddled in his tent, large hands weaving threads and feathers, as wishes are considered. I pass through the toy aisle, everything has a weapon included, and those plastic

shields won't help him now. I whisper to a bag of tiny green army men—His mother would have left you on the shelf, but he bought your promises. Will you keep them? They are unmoved, encased in their bubble, and all I can do, is keep shopping for trinkets.

Lots of hand sanitizer needed, I remember from the note. But I put it back, not wanting to think of what we will be wiping away.

Green tank balloons and camouflage stars flank the entrance to the party room. Camouflage tablecloths, camouflage napkins. People giggle, trying to stay quiet for his arrival. Surprise! we shout and he circulates through us for hugs and pats on the back. His mother's hand shakes as she struggles to swallow a sip

of tea from a black plastic cup that matches the colors of mourning she has chosen to wear today. I drop my soldier gifts into the rubber bin—pocket sized journals and pens, sent with a prayer that their stories will come back in knapsacks slung over shoulders of swinging arms. I give the boy and his mother matching gifts—four glass worry stones stamped with Faith. Love. Imagine. Peace.

*Tricia Crawford  
Coscia*

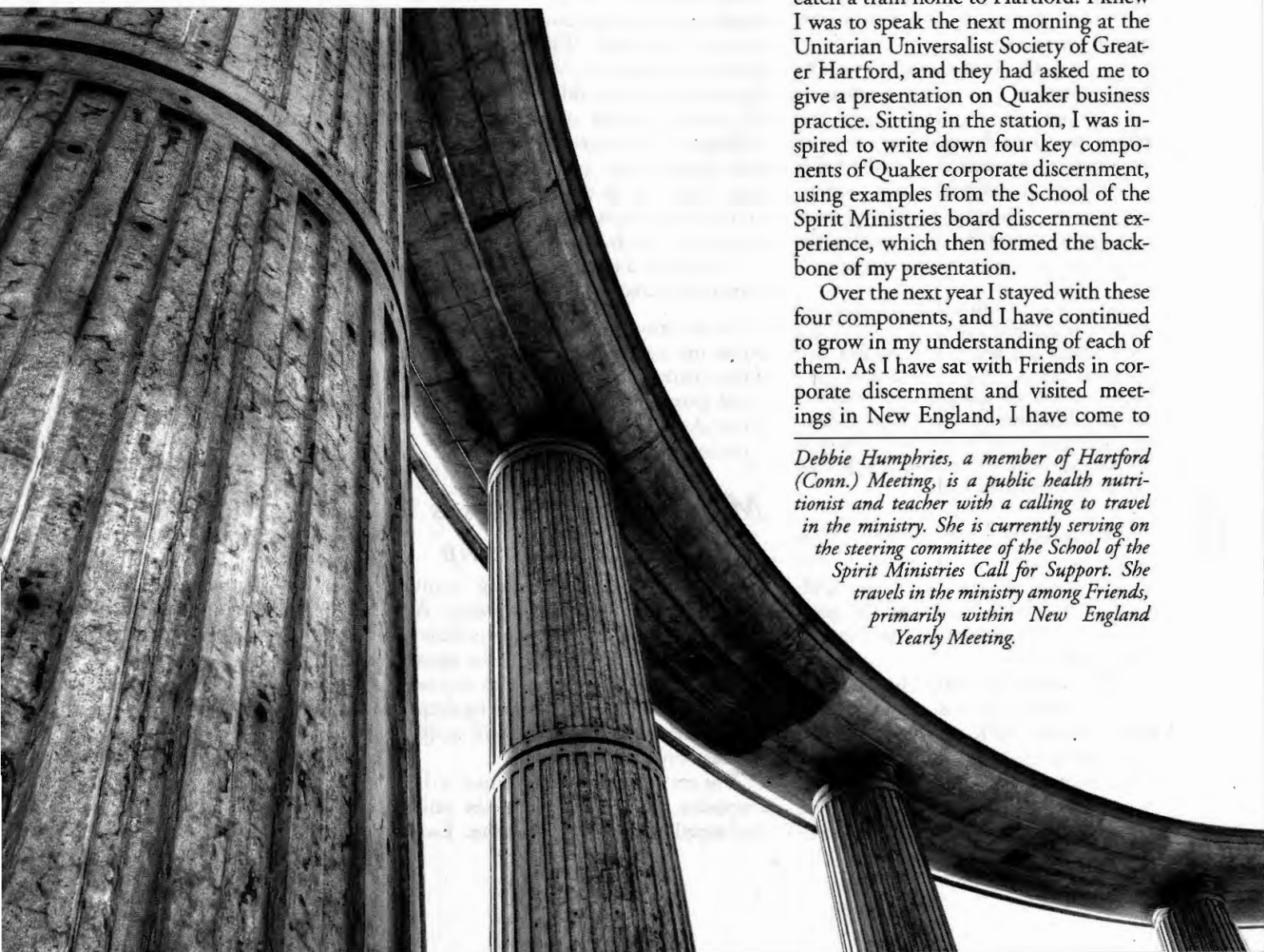
*Tricia Crawford Coscia  
lives in Morrisville, Pa.*



# FOUR Pillars

## *of Meeting for Business*

by Debbie Humphries



**I**n May 2007, the board of the School of the Spirit Ministries, on which I was serving, was in the process of discerning whether to add a new program. We had a very intense one-and-a-half-day meeting, which resulted in the decision to move forward with our new program, which has since become The Way of Ministry. At the end of a long Saturday, I headed to Philadelphia's 30th Street Station to catch a train home to Hartford. I knew I was to speak the next morning at the Unitarian Universalist Society of Greater Hartford, and they had asked me to give a presentation on Quaker business practice. Sitting in the station, I was inspired to write down four key components of Quaker corporate discernment, using examples from the School of the Spirit Ministries board discernment experience, which then formed the backbone of my presentation.

Over the next year I stayed with these four components, and I have continued to grow in my understanding of each of them. As I have sat with Friends in corporate discernment and visited meetings in New England, I have come to

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**Within the  
Quaker practice  
of corporate business  
there is a treasure  
that the  
world needs.**

believe that we need to revisit the practice of corporate discernment. The form of our business practice is a rich process that builds community, changes hearts, and can unite us with the Spirit, despite differences of opinion. We need to refresh our understanding of our purpose and our practices, and seek to hold them more deeply, to bring ourselves more fully into alignment with God's purpose in our lives.

At the heart of Quakerism is George Fox's statement that there is "that of God in every one." Quakers repeat this phrase to try to describe the core that we share. Embedded in it is the belief that the good—that of God—can be raised up in each of us. As early Quaker theologian Robert Barclay described his experience of worship with Friends:

When I came into the silent assemblies of God's people, I felt a secret power amongst them which touched my heart; and as I gave way unto it, I found the evil weakening in me, and the good raised up and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might find myself perfectly redeemed.

The potential of attending to that secret power, of listening in the silence, of giving way to that power and finding the evil weakening and the good raised up, is foundational to all branches of Quakerism.

The Quaker tradition challenges us to relate to others in ways that call forth and resonate with the good within them, however deeply it may be buried. Quakerism is an optimistic tradition, as we believe that hearts can change and the good can be raised up. The poten-

ness practice, at their core, are about creating the conditions for hearts to change. By using these corporate practices we are also learning how to act toward others in ways that honor that of God in them.

As I have visited Quaker meetings, I have observed Friends faithfully following the form of Quaker business practices without necessarily understanding the importance and purpose of the forms. George Fox challenged the people around him to seek the power rather than the form. He condemned many as engaged in religious practices that were empty forms, where people followed their practices without understanding the deeper meaning and so had lost contact with that meaning. We are in danger today of living out what George Fox railed against. Accepting the responsibility to keep the Quaker tradition living and vibrant requires that we work to understand why we use the forms that we do, so that the practices are not empty but rich with life. Within the Quaker practice of corporate business there is a treasure that the world needs. It is a way of coming together as individuals with different experiences, needs, agendas, and perspectives and engaging with each other to strengthen relationships and make decisions that affect the community positively.

The pillars that I see undergirding the forms of Quaker business practice are:

- that the meeting is rooted in worship;
- that the meeting is clerked;
- that there is enough time, a sense of spaciousness; and
- that decisions are made by sense of the meeting.

## *Meeting for Business is Grounded in Worship*

**E**very business meeting begins with a time of worship. At times the worship is perfunctory, but at its best, the opening worship is long enough to remind those present that we are listening deeply and seeking to hear the Spirit in the agenda items addressed.

The entire meeting for business is the corporate implementation of the skills developed in meeting for worship. Each

ty to further develop these skills. Some of them are at the individual level, where each of us needs to develop our inward ear, the ear of our heart. Building upon the individual skills are the corporate ones of listening together for something more than what we hear individually. Both the individual and corporate skills can be understood as queries:

*Can I hear God/Spirit in my heart? Do I know what it feels like to hear God in my heart? When is my ego talking, and when is it other? When I listen, can I tell the difference between my own ego and Spirit?*

Early in my journey into Quakerism, after having a powerful experience of being called to ministry, I called together a support committee of three seasoned Friends to sit with me to provide some guidance so I didn't run ahead of—or behind—my leading. Shortly after they came together, I was led to commit to monthly retreats for nine months. At that time, my children were three and five years old, so it was no small feat to make time to go away one weekend a month. The support and understanding of my husband, John, made it possible.

I met with the support committee right before my first retreat, and they asked what my focus was for that particular retreat. Tears came to my eyes as I told them I didn't know how to hear God except when I was moved to speak in meeting for worship. My hope for the personal retreats was to be able to come to know that voice—that Spirit: to recognize it when I felt it, and to be able to hear it when I stopped to listen. The retreats were at different locations—a Benedictine Abbey in Connecticut, a Quaker conference center in Massachusetts, a friend's home on Block Island in Rhode Island—but at each place I would look for a comfortable armchair beside a window and spent a lot of time sitting comfortably there. That silent time was where I became aware of the *physical sensations* that accompany my attending to the Light within.

The lesson of discerning when my ego is talking is one I have not learned easily, and I have to relearn this lesson time and again. But I remember one particular business session at New Eng-



came home strongly. I knew the session was going to be long, although I couldn't have predicted how few people walked out even when we were over an hour and a half late in completing the business. During that evening session I groaned internally when someone repeated what another had already said, or when a speaker was going on at what I thought was excessive length, or when a speaker didn't appear to be listening to what others had said. I came to the realization early on that all of these internal criticisms were my own ego, and I committed right then to lifting those internal voices up, and then letting them go. I listened deeply that night, holding the business in my heart, feeling deep warmth in my belly, and knowing that we were exactly where we needed to be as a worshipping community. That experience helped me name the voice of my own ego.

The touchstone for discerning Spirit and ego in my own experience is the love that will fill any motion that starts with Spirit. And the love will be for all. So the voice that holds up honor and respect for each of us is more likely to be Spirit than a voice that diminishes the worth of another. Paul provides his own guidance for this same discernment when he says:

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control." (Gal. 5:22)

*When do I hear Spirit moving in the silence?*

Quakerism is about listening in silence. Early Friends spoke about what happened in the silence and focused much less on the content of vocal ministry. It was in the silence that their hearts were broken open. As Robert Barclay describes it:

Yea, though there be not a word spoken, yet is the true spiritual worship performed, and the body of Christ edified; yea, it may, and hath often fallen out among us, that divers meetings have passed without one word; and yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's power and Spirit, which without words hath been ministered from one vessel to another. (*Apology for the True Christian Divinity*, Proposition 11, Concerning Worship)

We need a vocabulary to describe the different textures of our corporate silence so we can better appreciate the experience. When we focus on the vocal ministry to evaluate the quality of our corporate worship we have looked to the fruits and missed the source. Attending to the quality of the corporate silence can disentangle the personal issues that arise in reacting to the vocal ministry of another. Sometimes our experience in the silence might be fragmented, distracted, or scattered, with our thoughts and focus jumping from one thing to another. Other times it might be a deep stillness where many of those present feel held to attention, perhaps like what happens in a yoga asana where the breath moves through us while the mind is quiet. Practice can help us come to that place of deep, focused attentiveness more readily.

We practice listening to the Spirit in meeting for worship. It is important to also practice listening individually, on a daily basis. A regular spiritual practice such as daily prayer time, a journal, walks in nature, or Scripture reading can help us tune the inward ear to God's presence. Meeting for worship is an opportunity to practice corporate listening, and the skill of listening to Spirit as individuals prepares us to move beyond ourselves into this corporate experience. We need to develop the skills of listening in the silence for the Spirit, to know when the silence is rich and deep, and to feel when the silence is scattered, disjointed, and not yet gathered. Then we will understand that the quality of Quaker worship is about much more than the messages.

*When do I hear Spirit in the ministry of others? Can I hear the spirit of the messages of others, the Spirit that underlies the words?*

The work of listening, the capacity to distinguish between when something is only "a good idea" and when it is the Spirit moving, is fundamental to the Quaker business practice. We work on that listening corporately every week in worship. This is not an easy listening, and it is an extension of the earlier exercise of being aware of our own ego. I have visited meetings where the Spirit was powerfully present in the ministry,

than needed and there wasn't as much silence and worshipful space surrounding the messages as I would have liked. If I had stayed with my impatience over the length of the messages and the lack of silence, I would have missed the very real presence and movement of the Spirit.

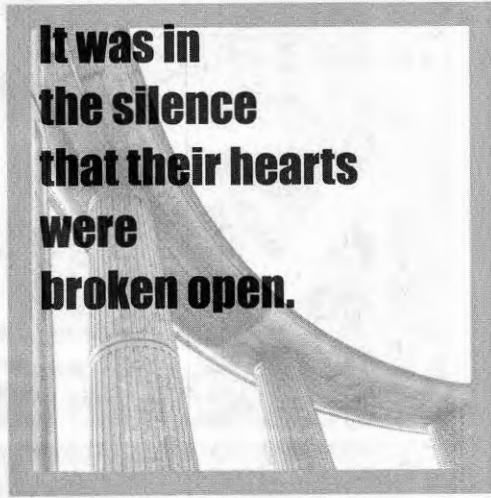
One of the challenges in learning to listen deeply to the Spirit in worship and silence is that Quakers seldom intentionally create opportunities to check with others about what they heard in worship, and to receive feedback on our sense of when the Spirit is moving and when it is not. We need to create more opportunities to work on our worship skills—to talk about, practice, and then discuss the experience.

The skills of discernment and listening that we practice in meeting for worship are essential for the corporate business practice. Being grounded in worship is critical. If the worshipful environment changes or discussion becomes heated, the clerk may ask for silence to give those present the time to go back to worshipful space. Centering in the silence can help us be tender with the agendas of others, and be more aware of our own.

## *Meeting for Business is Clerked*

**E**ach meeting for business has an individual who has been named to clerk the meeting. The clerk's work includes visible and invisible tasks. The former include preparing the agenda, calling on people to speak, and suggesting a sense

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spond to. The latter include the prayer and discernment that go into preparing the agenda, being in a grounded and centered place from which to attend to the motion of Spirit in the corporate body during the conduct of business, and hearing what is *not* said but is present in the room.

The visible tasks are not necessarily simple. In most meetings, the clerk is responsible for identifying agenda items and discerning the order in which to consider those items. The order of the agenda can be important: for instance, addressing difficult items—the ones where discussion might be tense—closer to the beginning of the meeting, when people are fresh and may be more focused.

The clerk is also responsible for recognizing individuals before they speak. This can be a very important practice of discernment, as Jan Hoffman demonstrated during her time clerking New England Yearly Meeting when she listened inwardly to discern whom to call on next. This is an important tool that allows clerks to wait and feel the inward motion, reminding the body over and over of the importance of that posture of deep listening. Clerks of New England Yearly Meeting continue to use this practice, although some present may not understand.

A clerk can also make use of the process of recognizing someone to speak to call the group into waiting worship until the Spirit is ready.

In business meeting, speakers address their remarks to the clerk. This allows a little more space for Friends to not feel directly attacked by someone else's differing opinion, and to listen better to perspectives that differ from their own. This can help Friends disentangle their ego stake in an issue, listen to the guidance of the Spirit, and be open to letting go of their own position. At times when the business is focusing on questions of clarification or when the business before the group is easily agreed upon, the clerk's role may seem less critical, but even then these disciplines are important because the practice of being recognized by the clerk and speaking to the clerk needs to be second nature in times of tension and disagreement.

The invisible tasks of the clerk help to hold a worshipful space and remind those present of the importance of lis-



whether to hold an item over to another meeting, and how best to prepare the meeting for a particular business item can undergird the business meeting with an invisible sense of Spirit.

The first time I went to a meeting of New England Yearly Meeting's Ministry and Counsel, I was deeply moved by the clerking. Cornelia Parkes maintained a presence free of anxiety despite an overfull agenda. She had clearly prepared well; she knew the agenda items and people involved well enough to rearrange the agenda when needed, to attend to each business item gently and faithfully, and to keep us in a listening space as needed to move through the work people had gathered to complete.

One of the important practices of a clerk is being a non-anxious presence. This is a challenge for many of us. When a situation gets tense, we may be-

**Changing hearts  
is eased when  
we all can discern  
the source  
of the words  
that come to us  
and to others.**

come reactive rather than remaining deeply rooted in our own sense of Spirit. When disagreement or strong feelings are present, the greatest hope for change comes when someone is able to remain in a place of centered calm. But this does not mean disengaging from the process or from those present. Instead, it means being able to hold the tension of others without catching it or needing to release it. When we merely avoid tension, we limit our ability to face conflict and to enable transformation from the tension. In contrast, staying in a place of conflict in a respectful and centered way, knowing that we need inspiration to resolve

and increases the likelihood that those present will be able to hear and respond to the motion of the Spirit.

## ***Business Meeting Will Have Enough Time***

**Q**uakers make jokes about how long the business process can take, generally without realizing that what takes so long is for hearts to change. It is difficult for most of us to admit publicly that we are wrong, especially when we have spoken strongly about a topic. This can take a long time, particularly since we may not consciously realize that we're waiting for participants to set down their egoistic voices. Changing hearts is eased when we all can discern the source of the words that come to us and to others. Quaker business practice is about speaking our own Light on the subject, and then setting aside our own perspective to listen to the moving of the Spirit.

At its best, Quaker business practice carries a sense of spaciousness: the search for the right outcome will take as long as it needs to. There is enough space for people to bring and share their opinions, hesitations, and concerns; and because they will not be attacked for their perspectives, or challenged directly and personally, there is a potential for movement.

In the School of the Spirit Ministries board meeting, where the decision was made to move forward with the Way of Ministry Program, several board members expressed deep concerns about the additional financial burdens and oversight responsibilities for a new program. No one expressed a perspective that initiating a new program would be easy. We held the concerns about the board being too small, and we waited for the Spirit. When we found clarity, it was with a decision to move forward in faith, trusting that way would open and the necessary resources would be found.

I visited a meeting some years ago whose members were struggling with questions about their meeting space—whether they should seek another space, build an extension, or build a new meetinghouse. They were in the stage of gathering information and identifying

er process, bringing the alternatives forward. However, the meeting was a young meeting—not in age, or even in experience with Quaker organizations, but in having limited experience diving fully into the Quaker tradition as a guide for individual spirituality. I was led to remind them that when the time came to make a decision, they needed to put their own opinion of the best option down so they could be open to how they might be led by the Spirit.

## ***Business Meeting Decisions Will Be by Sense of the Meeting***

**O**ne of the assumptions in Quaker business practice is that something more than the best wisdom of the group will be achieved—that those present are listening for something more than what each person thinks. Working toward a sense of the meeting is about listening for what Spirit would have us do in this instance. It is not a negotiated settlement or compromise, giving each person some of what they want. Rather, it is a *moving toward*, which does not require logical agreement.

Barry Morley's Pendle Hill Pamphlet, *Beyond Consensus: Salvaging a Sense of the Meeting*, is a wonderful description and invitation into the power of waiting and listening for a sense of the meeting.

At its best, Quaker business builds the worshiping community, strengthens relationships, and encourages each of us to grow. When our corporate decisions are faithful to this Spirit, they not only change the participants; they hold the seeds that change the world. □

# Peacemakers on Both Sides

by Ken Stalcup

*Blessed are the peacemakers,  
for they will be called children of God.*

—Matthew 5:9

Every couple of years as a volunteer chaplain, I'm expected to attend a week of "In-Service" training. I felt pretty righteous the first time I gave up a week of my vacation to attend the in-service training at Putnamville Correctional Facility. That is, until I saw the schedule for the week. My feelings were soon replaced by an unrighteous dread as I saw the scores of handouts, tests, and films we were going to see during the next week. Among other things, we are taught how to clean up blood spills, how to survive as a hostage, how to apply mechanical restraints, and how to do lots of other things I don't ever want to try.

I sit through the class with 30 other people. We spend the week together and learn everything the Department of Corrections says we need to know this year. Sergeant Metzger is the leader of our class. She looks to be about 50 years old. She says she's a grandmother, and when she smiles I can sometimes picture her outside the prison in a happier place playing with her grandkids. But, today, she's all business. She is dressed in what appears to me to be SWAT gear. She's wearing army boots and a dark blue DOC uniform that is perfectly pressed. She's maybe five foot three in those boots, but her tough-as-nails presence adds about ten inches to her height.

We spend the morning inside a small classroom with Sergeant Metzger. After a lunch break, she leads us outside. It's June and it's warm. I've been sitting in class watching DOC training films and I'm ready to stretch my legs. Sergeant Metzger has more than that on her mind. She's teaching us self-defense this afternoon. Given my Quaker background and pacifist tendencies, I'm hoping to just stand out in the sunshine for a while and breathe the fresh air. I look up at the beautiful clear blue sky as I'm standing in a patch of freshly cut grass in the field behind the training building. I feel the warm spring breeze and am just beginning to really enjoy myself

outside. I'm not paying any attention to Sergeant Metzger.

Before I really know what's happening, she places a rubber knife in my hand. I'm going to be her volunteer. I'm going to be the sergeant's example of how to disarm an attacker.

"Come at me with the knife held high," she says as she backs away from me. She crouches into a position that looks like a karate master.

"Okay," I say, collecting my thoughts, "are you ready?"

"Sure," she waves her hand, "I'm ready."

I get a couple of feet away from her and I start to lower the knife in a terrible and menacing manner. But before the knife is anywhere close to a vital organ, she swats my wrist—hard. She grabs my arm, twists the rubber knife from my hand, and plants me on the ground with a thud. I'm looking up at the blue sky again, and Sergeant Metzger smiling at me.

"You okay, chaplain?" she asks.

"Fine—good—okay," I'm lying.

"Okay, good—let's try it again. This time, come at me with the knife held low."

I'm still shaking cobwebs out of my head as I stand up. She hands me the rubber knife that was only briefly in my hand, and I return to my starting spot about ten feet away. As I brush myself off and collect my thoughts, she explains to the class just exactly what she's going to do to me this time as I attack her. My knees feel weak.

"Okay, chaplain, come at me with the knife low."

My enthusiasm for this exercise has waned considerably. I move somewhat more cautiously forward this time and begin to swing the knife toward her stomach. Before I get anywhere close, she side steps my lethal attack and grabs my now aching wrist. This time I drop the knife before she has a chance to break my fingers. With an all-too-familiar thud, I'm on the ground again. The difference being, this time my face is in the grass, the same grass I was appreciating from a much more comfortable distance just moments earlier. This time she has me pinned to the ground and the fingers of my right hand are firmly planted between my shoulder blades. I try not to cry.

More cobwebs. I roll over, and Sergeant Metzger smiles and helps me to my feet. She asks me if I'm okay. I honestly don't remember my answer. I hope my response didn't include any profanities. She asks if anyone has any questions or needs to see it again. I hope not. I don't want to demonstrate either move. I'm ready to move on to something easier like a full-

body cavity search. Sergeant Metzger has a few more pointers for us, and none, thankfully, involve putting the chaplain on the ground. I'm paying attention at this point and I decide never again to attack anyone with a knife.

After some final instructions, the class splits up. Some of my classmates hang around chatting with Sergeant Metzger. Some decide to sit on picnic benches and just relax. I decide to leave with all the grass-stained dignity I can muster and go back to the chapel office and hide for a while.

I find the office is open. I find a chair and carefully place my aching body down. Dan and a couple of the other chapel porters are working on request forms and filling out paperwork.

Dan is a little quieter than usual today. Since my head and wrist ache, I'm not too anxious to ask why. I sit for a few minutes pondering my knife-wielding past and considering how I'll explain away various grass-stained garments.

Dan comes over to me.

He tells me he got a letter from his wife. She's filed for divorce. We end up talking for a long time.

She's got a lawyer and an agenda. But his heart is breaking and he's not going to fight her. He's not going to let things get ugly either. He loves her, but he understands that while he's in prison, he can't be much of a husband to her and he can't be much of a father for their kids. He wants his family, but he wants peace, too. He wants to be there for his wife and kids one day, but it can't be today. So, for now, he's stuck. He's stuck and he tells me he's going to sign the papers and send them back to the attorney. He's going to let go quietly and pray that he will be together with them in the future. He tells me he's putting it all in God's hands now.

Dan is a peacemaker. He's making peace by letting go and stepping aside. Later, it occurs to me that Sergeant Metzger is a peacemaker too. She keeps the peace in a very different way. She holds to strict rules, regulations, policies, and procedures. She's going to keep the peace even if it means stepping in front of a knife. Sometimes, peace comes by letting go and stepping aside. Sometimes peace requires you to step up and face self-sacrifice. Blessed are the peacemakers on both sides of the fence. They will be called children of God. □

*Ken Stalcup is a member of Irvington Meeting in Indianapolis, Ind.*



# On Teaching Religion in High School

by Jeff Baird

Over the past few decades, education has become increasingly specialized. With an influx of pre-professional programs at the collegiate level and the recent frailty of the job market, high school applicants are more consistently turning down liberal arts educations in favor of more "job-ready" degrees.

As the earliest forms of higher education in this country, liberal arts colleges pride themselves on giving students a holistic education, with interdisciplinary studies at its core. The growing rift between students seeking a balanced and diverse education and those seeking a pre-professional degree is no news flash, and for many students in the 21st century, high school is the only educational experience where they are rewarded for the breadth of their studies.

Now I ponder this, while fully aware that not every profession requires an education with its own foundational core curriculum. As an aspiring writer, in high school I tended to overlook the importance of mathematics and the sciences, while some of my peers in AP Biology generally thought little of their social studies courses. But the religion courses seemed to benefit everyone. Whether one came from a secular home or from a family practicing Quakerism, Judaism, Islam, Buddhism, Christianity, or other, the religious curriculum made a difference.

Religion is global, something that defines the lives and behavior of youth and adults alike across the country and the world. Our country as a whole is extremely ignorant of world religions and even of the Bible, the most powerful and influential text in Western society, and one that over a third of our country reads as divine law. Albert Einstein once said, "The sole function of education was to open the way to thinking and knowing, and the school, as the outstanding organ for the people's education, must serve that end exclusively." If that is the case, why is religion banned from public schools?

Westtown School, a Quaker K-12 day and boarding program of which I am a re-

cent graduate, is one of many U.S. schools founded on the idea of religious education. Here, religion classes are not just present, but required for each student to graduate. Students from all over the world with different religions and backgrounds (less than 20 percent of students are Quakers) come together into one classroom to learn about world religions (Buddhism, Islam, Hinduism), the New Testament, and Quakerism, as well as having the opportunity for advanced study in courses such as "Religion and Social Change" and "Contemplative Experience." Elective courses, such as "Liberation Theology," "Business and Ethics," and "The Gospel of Thomas" are offered as well.

"I think religious education is important because a school like Westtown can encourage more reflection on the spiritual dimension of life," said Head of School John Baird. "In my public school experience there were none of the 'what kind of person do you want to be?' questions, and that's what religious education is all about. Education influences the kind of person that we become, and without religion it is harder to encourage the spiritual perspective on life. In a society that is increasingly secular and materialistic, encouraging moral development and teaching the spiritual dimension of life is very important. Quaker education encourages social consciousness, with an orientation towards service or action that is consistent with your beliefs."

The biggest promoters of religious education at Westtown actually are the students. Westtown has students from all over the world (13 percent of its 400 high school students come from more than 14 different countries), as well as students who come from public schools, private schools, and other religiously affiliated schools, who praise the effect the religious aspect of Westtown's education has had on them.

"Westtown and public school are completely different worlds," said Tori Baggot '09. "In public school, religion was a touchy subject, and the school, was practically void of religion. Now at Westtown, religion is the theme of the school. You're really allowed to develop and express yourself here, while you are limited in development in public school."

"Quakerism has made me more patient and understanding," said Liz Bailey '08. "I've really developed an appreciation for moments of silence. You won't get that anywhere else. I've really grown through having the question asked, 'Why does it matter?'"

The teachers at Westtown express admiration for this development that occurs in students through the course of their time at

Westtown. And while Westtown has many unique qualities, the predominant factor that students list for the cause of the growth is the presence of religion.

"I've had a number of students come to me after a class and say, 'This is the most fascinating course that I have ever taken,'" said religion teacher Kevin Eppler. "That is a testimony to the importance of what I do. The reason that I teach is that the students are at that age when they begin to ask questions about religion, and I'm both excited and interested in helping them answer those questions. Pushing the students to think differently about religion is critically important."

The controversy that makes it impossible to require religion courses at other schools is the historic "Separation of church and state" debate, as well as parents who believe that their children are being manipulated to think a certain way, or conformed to a school's beliefs. Westtown takes a lot of pride in requiring their religion courses, knowing that is not their mission. "In teaching religion it is important not to impose a set of dogmatic beliefs, but to create an opportunity for students to learn the spiritual dimension of life," said John Baird.

"The required religion courses benefit a lot," said Liz Bailey. "They really allow us to grow and expand our horizons. The really important thing for me is that it's not just about religion, it's about personal growth, and learning to think in different ways."

"The availability of religion as a formal academic subject is critically important," said director of studies Karen Gallagher. "Religious education is inside everything we do—how we live, and act. The experience is transformative in helping to build a new perspective. Reaching beyond one's own comfort zone or boundaries is a lot of what it's all about."

Kevin Eppler also said that if he needed to communicate the effectiveness of the religion department at Westtown, he would let his students do the talking.

The students are the ones who carry out what they've learned into the world after they leave Westtown. High school is the time students educate themselves for their lives ahead. If religion isn't taught in high school, where do we expect it to be learned? □

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*Jeff Baird, a member of Westtown (Pa.) Meeting, is a sophomore at Connecticut College, where he writes for the student newspaper The College Voice.*

# Quakers, Devotion, and Ritual

by Devan Malore

Recently, I sat through a lively discussion at Maury River Meeting outside of Lexington, Va. The second hour presentation was about whether or not to remove the remnants of what was once an altar from the historic building now owned by the meeting. Friends shared a number of concerns about their feelings regarding the former altar and how it might be hidden, removed, or made less obvious. Friends have a long association of questioning ritual, priestly authority, and ornate church altars.

But I'm the only person attending Maury River Meeting for the last five years who has sat through more hours of traditional Hindu rituals than hours of silent worship. I was one of the founders of a children's camp in the Pocono Mountains on the border between Pennsylvania and New Jersey. This unique camp was for the children of Indian Hindu parents who were part of a large migration that made its way to this country in the '60s and '70s. Hindu Heritage Summer Camp became well known among the scattered Indian communities in New Jersey as a place first-generation Hindu-American children could have the experience of camp along with the teaching of their traditional culture.

Although many of us have now had some experience of popular hatha yoga exercises, meditation, and some exposure to the esoteric teachings of India, I think it is fair to say the majority of the Hindu community in this country practices what is called, in yoga tradition, *bhakti yoga*. This, in simple terms, is the yoga of devotion. Devotional yoga includes chanting, prayer, music, dance, and a complex system of colorful rituals kept alive for thousands of years by the priestly Brahman caste. Like Quakers, who found a need to break free of the dogma of powerful priests and excessive ritual, Hindus have at times rebelled against the Brahman caste and excessive ritual used to control people, and to avoid the social and political roots of suffering. Mystics, such as Shankara in the Indian tradition, were especially critical and saw the need to break free of ritual to get to the source of God or Brahman. But surprisingly ritual in

the Hindu tradition has survived and continues to be part of the practice of *bhakti yoga* among Hindu-Americans.

I think devotion and ritual are also a major form of spiritual practice for many Christians. When we have read enough books, tried to live a good life, done service work, and still feel an inner need, we often turn to prayer, music, and ritual as means of spiritual relief, inner connection, and community. The sameness of ritual, prayer, chant, and song seems to pacify the mind and remind us that spirit travels through time, giving some connection to the timeless even as everything around us changes so quickly. I think it is fair to say that many of us who experience Quaker tradition miss something of this devotional relationship. Among liberal Quakers, I imagine, it is not unusual to seek this connection in other ways while still feeling a connection to the meeting. I've visited a number of yoga ashrams, churches, and Buddhist centers over the years and am not offended by the pictures, statues, music, and rituals presented. I've sat quietly through Buddhist prayer and ritual, sometimes participating, sometimes silent in meditation. I've also attended many Dances of Universal Peace events where the main practice is song and dance. To a person with some knowledge of a tradition, the pictures, statues, sounds, smells, and rituals can offer a familiar link to spirit, just as a Quaker feels a connection entering a meetinghouse and experiencing silence.

A less discussed aspect of ritual is the social bonding and community building that can occur when people come together to share activities not based in work or consumption. A Friend recently shared her idea of how Quakers seek community by spending time together in as many ways as possible. She was referring not just to silent worship but to the many second hour presentations, potluck meals, and committees formed to deal with the work of the meeting. I am not suggesting this is not all valuable and useful and a means to manifest spirit in the world, but I don't think it is the same as the devotional energy people seek in less intellectual forms. Recently, I sat through a reading and discussion of the sense of the meeting and was impressed by the way Friends listened carefully to the statement, added to it, and made corrections. But as I read over the statement carefully, it sounded like a technical document explaining the details of our practical, logical, and efficient sense of faith. We all value these qualities, and they are not in short supply in our rational, "how to do it," modern world. I think what is often missing is a

sense of where we could put our energy to create the world we would like to be part of. This seems more an article of faith with a vision and creativity that goes beyond practical, ordinary daily life.

So I am suggesting that Quakers not disregard ritual and devotional practice so easily. No doubt many people could benefit by going beyond the limitations of creed and ritual as Quakers do. But any practice that helps open the heart, expand consciousness, and give us some sense of shared community can have potential value. I don't think all of us are meant to read, write books, or found yet another group to deal with local or world problems. Some of us also express our spiritual connection through art, song, music, dance, and even ritual. Liberal Quakers might learn from the experience of other traditions and their attempts to open the mind and heart, and to keep their communities together during times of transition. Maybe we don't always need to remove or cover up the altar of the tradition we try to replace. Revelation continues, and we build upon what came before us. □

*Devan Malore attends Maury River Meeting in Lexington, Va.*

## Reclaiming Visual Ministry

by Angela Manno

At one time all art was Spirit-led. The Greek theatre, shamaic ritual objects, liturgical music, icons, and Giotto's frescos all had a spiritual basis.

As a practitioner of traditional Byzantine Russian iconography for many years, I became immersed in a tradition in which Eidos, the Greek word meaning "image," "form," or "shape" has a central role. Though the arts in the Western world owe their status in large measure to the support of the Christian Church over the centuries, it is the tradition of Logos—the Word—that has predominated in the West. Only in the Eastern Church does the Image have full and equal status to the Word. This is evidenced in the way both icons and Scripture figure equally in the Eastern Orthodox liturgy.

Following in the Western tradition, Quak-



erism embraced Logos, and thus the Word and vocal ministry, while distancing itself radically from Eidos, the natural and neglected counterpart of Logos. "Pluck down your Images, your Likeness, your Pictures, and your Representation of Things in Heaven . . . that none of you be found imitators of his Creator." (A Hammer to break down all Invented Images in G. Fox, *Gospel-Truth Demonstrated*). George Fox's attitude towards the Image is similar to the Jewish and Muslim proscriptions of image-making: Only the Creator should make forms. Yet what's to be done with our identity as being in the image and likeness of God (and therefore also makers of forms)?

Before addressing the latter, it is important to understand the context in which this uncompromising position regarding the image emerged, according to the Association of Art Historians—the 17th-century English city with its emphasis on material goods, consumption, and profit, where all objects and things of display increasingly competed for Friends' attention.

Fox and later William Penn had a healthy and justified appreciation for the power of images; William Penn wrote, "Visual objects have a great influence on the people." Their suspicion of things visual was grounded in their understanding of the need for singleness of the eye.

Early Friends' quest for utter singleness was not unlike the scientists of the Enlightenment who did away with all religion, "superstition," and unfounded claims about the world in order to make a pure inquiry into the nature of things. Often, new methods of inquiry that have Truth as their goal seem to require scrubbing everything that would weaken or hinder the attainment of that goal.

It is interesting, however, that even the Orthodox Church, a great proponent of the Image, has its own proscriptions. In my practice, what I at first found fascinating and nurturing in icon painting soon began to weigh heavily on me; to the Orthodox mind, all Western art is decadent. In this case, the icons are seen as the pinnacle of expression and the ancients who developed them are considered the sole purveyors of wisdom. This went straight to my heart as an artist. I began to agonize whether the modern human, the contemporary artist, and myself in particular, could contribute anything positive, any form of wisdom, to the human condition. (At this point, I had not yet come among Friends who believe in

continuing revelation).

Yet somehow I knew in my heart the answer was yes. Around that time I met Dr. Ewert Cousins, one of the world's foremost scholars in world religions. I asked him whether he thought the contemporary artist had the capacity to produce forms that were healing. He offered me his understanding that the spontaneous artistic creativity tradition has been articulated in both theology and mysticism. It is based on the inner divine life as a Trinitarian process, of intimate love and creative self-expression: "The Son is seen as the Art of the Father, the Image, the Masterpiece of the fountain-fullness of divine creativity. In the mystical tradition the Son is perceived as Light from Light, the perfect expression of the divine fecundity. It is out of this boundless inner creativity that the creation of the world flows. As a finite image of the Trinity, the human artist shares in this divine capacity for creative self-expression. By plumbing the depths where she or he mirrors the Trinitar-

ian creativity, the artist can co-create with God, bringing to birth a truly sacred art."

This made clear for me that true visual ministry is possible.

My own artwork has been an expression of my abiding search for meaning, belonging, and wholeness, and the unity that I perceive and experience in the spiritual, human and natural world. In the end, vocal and visual ministry go hand in hand, and are twin reflections of the same one reality. As we search for new ways to bear witness to the Spirit in today's spirit-hungry world, it is time the Image were accepted back into the fold, to enrich and inspire the community and be allowed to take its rightful place alongside the written and spoken word. □

*Angela Manno, an attendee of Fifteenth Street Meeting in New York, N.Y., is a member of Friends in Unity with Nature in Manhattan and a recent graduate of the School of the Spirit Ministry On Being a Spiritual Nurturer.*



*Children of Gaia Descended from Stars* is part of a triptych entitled *All My Relations* by Angela Manno, which she created to express the unity of the created order. It was inspired by the work of Thomas Berry, the great eco-theologian and cultural historian who passed away on June 1, 2009, and whose life will be celebrated on September 26th at the Cathedral of St. John the Divine in New York City.

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## Right Relationship: Building a Whole Earth Economy

By Peter G. Brown and Geoffrey Garver. Berrett-Koehler Publishers, Inc., 2009. 169 pages. \$16.95/paperback.

## Agenda for a New Economy: From Phantom Wealth to Real Wealth

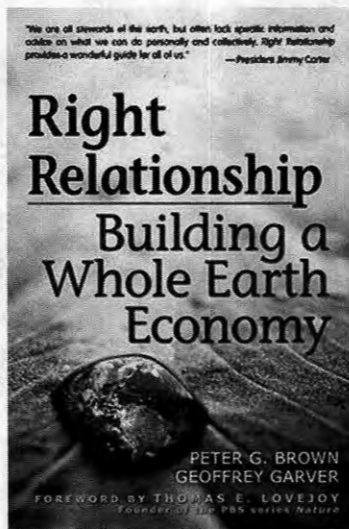
David C. Korten. Berrett-Koehler Publishers, Inc., 2009. 187 pages. \$14.95/paperback.

What would John Woolman be pondering in these days of financial crisis? I believe it would be the issues raised in this pair of remarkable books. Deeply moral, if not overtly religious, they both speak directly to our testimonies on simplicity, equality, integrity, and stewardship.

*Right Relationship: Building a Whole Earth Economy* had its origins in a 2003 Pendle Hill gathering to consider the moral challenge of our global economic system's impact on the environment and humanity. Written by Quakers to be accessible to non-Quakers, but explicit in its religious roots, it seeks to define a fresh ethical basis for an environmentally sound economy, to break out of the consumerism and obsession with growth that has become our state-sponsored religion. The authors start with the assumption that the baseline purpose of the economy is to provide access to the means of life, and that wealth is the capacity to build life. Right relationships, they say, are those that tend to preserve the integrity, resilience, and beauty of the commonwealth of life.

The first part of the book asks all the big questions: What is the economy for? How does it work? How big is too big? What's fair? Do we want growth for its own sake or for the good of society? Is the ability to choose between a huge array of Earth-damaging products real freedom? What are the goods to be shared, and who are the present and future claimants? What are the criteria for fairness? All of this is offered through a mind-stretching but deeply satisfying dual lens of environmental science and science-based ethics.

The authors provide a wealth of insight into the foundations—and foundational flaws—of our economic system. If it has no measure of “enough” or of happiness,



doesn't account for future need, has no enforceable limits on greed, and gives too much of the Earth's capacity for life to too few inhabitants, then something, they say, is seriously wrong.

In discussing governance, Brown and Garver consider why current systems are not working, and envision new global institutions to preserve the life systems upon

which our economy depends. This painstaking section is not always an easy read, but I had to admire their thoroughness in thinking out a model that might actually work.

*Right Relationship* calls us to ground ourselves in respect and awe for the cosmos and the Earth; engage in individual and collective witness; and work for nonviolent reform—with the model of abolishing slavery as the best-known example in Quaker history. The book offers cautious hope about the possibility for fundamental change in this time of crisis: “A mass epiphany is not out of the question, and having well-developed, participatory models and democratic implementation plans ready to go may make the difference between a lurch into chaos and authoritarianism, or a transition to cooperative governance for the common good.”

David Korten's *Agenda for a New Economy* has a different approach. After decades of experience with the U.S. Defense Department, Harvard Business School, the Ford Foundation, and USAID in Asia, Korten concluded that a system based on economic growth only serves to make a few people very wealthy, at enormous social and environmental cost to the rest—and he changed careers as a result: for the past 20 years he's been speaking widely on the need for a new economy and working with the anti-globalization movement, *YES! Magazine*, and other groups that champion local business.

Korten clearly chooses passion over restraint. He is biting in his critique of Wall Street's modern al-

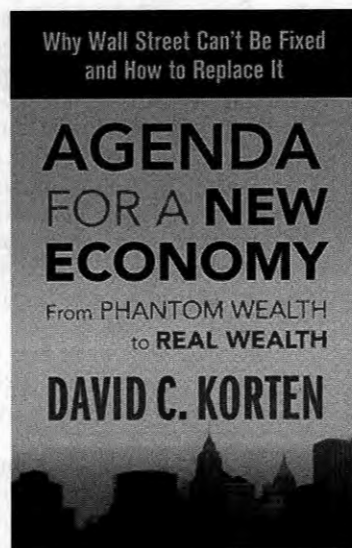
chemists, who create wealth out of accounting entries, and of the competitive “sport” of moneymaking, where no player has enough so long as another player has more. Wall Street's unbridled capitalism, he says, is corrupt beyond repair and can't be fixed. It has virtually nothing to do with real wealth, and shouldn't be confused with a market economy that invests in the production of goods and services that benefit society. Perhaps the most poignant sentence in the book is from a maker of Odwalla juices: “When our corporation was privately owned, we were in the business of making a product; once we went public, we were in the business of making money.”

For me, the book provided new information as well as fresh angles on the old. I appreciated Korten's long historical view of a 5,000-year-old seismic shift from partnership to domination and empire, and his suggestion that we are in the midst of a “great turning.” He emphasizes the importance of buying—and banking—locally, of connecting grassroots leaders, and of creating spaces for experiments with a real-wealth economy. But ultimately he believes that transformational social change begins with conversation that discredits old cultural stories by telling new ones: “They say that money is wealth, and that Wall Street's wealth creation enriches us all. But we say that Wall Street's product is a phantom and that we can build a new economy, in balance with nature, that serves the real-wealth needs of everyone.”

These two books differ markedly in their focus. *Agenda for a New Economy* sharpened my understanding of the difference between finance capitalism and market economics, and of policy directions that can lead us from a growth-dependent

to a steady state economy. *Right Relationship*, on the other hand, required me to stretch beyond economic systems and their impact on people, and see the economy as a wholly-owned subsidiary of the biosphere.

Their tone is different as well. The authors of *Right Relationship* use enormous restraint, patiently doing the work that there may not be time for, gathering together a hopeful scenario that they can almost believe in, because they know that succumbing to despair would be irresponsible. Korten is less care-







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ful, more exuberant in both his anger and his hope.

Yet both books are accessible to a general audience; both suggest we have much to learn about how to create a sustainable economic system from a close study of the environment. Both suggest action: from personal witness to the creation of alternative models to policy work; and both come from a place of deep love to call out the best in us. Both have the ring of truth.

And both demand vision. "It's easier to imagine eco-collapse than an altered economic system—and this is a lethal failure of the imagination," says Korten, who urges us to seek a vision far beyond the visible horizon. Brown and Garver echo this when they say that, in order to ensure a viable future for human beings and other species, we have to be able to imagine a new thing. Perhaps we Quakers, who are so good at stubbornly imagining and standing for the possibility of peace despite a pervasive worldview that war is inevitable, can do the same when it comes to economics.

I can just imagine John Woolman sitting back after reading these two books and closing his eyes, soberly acknowledging the truth in them, grieving the sad state we have brought ourselves to, and listening deeply for what the Spirit calls him to in response. I would invite us all to join him.

—Pamela Haines

*Pamela Haines is a member of Central Philadelphia (Pa.) Meeting, an urban gardener, and a writer on parenting, economics, and our testimonies in action.*

## Enduring Hope: The Impact of the Ramallah Friends School

*By Patricia Edwards-Konic. Introduction by Max L. Carter. Friends United Press, 2008. 138 pages, \$15/paperback.*

*Enduring Hope* describes a remarkable Quaker educational experiment that began in 1889 in the Arab village of Ramallah, just north of Jerusalem. As part of their commitment to gender equality, Quakers opened a school for Palestinian girls; it was so successful that a similar school for boys was opened in 1901. Since then, Ramallah Friends School (RFS) has become coeducational. The 1,000 students, who are one-third Christian and two-thirds Muslim, study a values-based curriculum that stresses religious pluralism and toleration. (For example, RFS is also the only school in Palestine

to mainstream students with special needs.)

Christians and Muslims were all studying the same things," physician Michael Karam, a 1957 graduate, remembers. "It taught us tolerance and how to accept differences in people."

RFS has become one of the most prestigious and successful schools in Palestine. More than 98 percent of graduates go to college, many of them to first-rate universities around the world. Over the years, thousands of Palestinian RFS students—many of them now leaders in business and government—have been instilled with Quaker values such as nonviolence, religious tolerance, equality, creativity, self-discipline, and community service. Teachers from all over the world have included Max Carter, director of Quaker Studies at Guilford College, who writes a fine introduction to this book.

After presenting a brief history of the school, Edwards-Konic weaves together the impressions of 60 graduates of RFS to show how the school has molded their hearts and minds. This, for me, is one of the best parts of the book. Writes Akel Biltaji, a 1959 graduate: "It was at the Friends Boys School when I started to learn how to live in a larger family, how to share, and most importantly, how to accept and respect the other. It was the grounds where I found peace within myself and others."

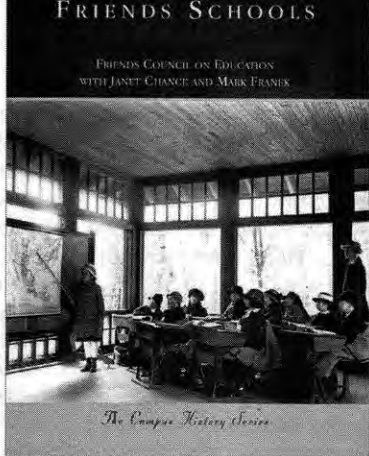
It's disturbing to note that most of the bright, articulate former students interviewed in this book no longer live in Palestine but abroad, where presumably they can have a normal life and prosper. "The number of Palestinians living outside Palestine who are working for nonviolent change is enormous," says the author. "But there are also many alumni who remain in the Palestinian community and live lives of nonviolent resistance and change." Joyce Ajlouny, the current director of the school, is a good example of a graduate who chose to stay. I wish more of these alums had been interviewed.

Reading this book, I am reminded of the words from the Gospel of John: "The Light shone in the darkness, and the darkness was not able to extinguish it." In a region where despair and violence are so pervasive, it is gratifying to read about a Quaker school that offers Palestinian children and parents a sign of hope and a vision of a peaceful future.

—Anthony Manousos

*Anthony Manousos, a member of Santa Monica (Calif.) Meeting, lives in Los Angeles, where he is a full-time volunteer Quaker peace activist.*





## Philadelphia Friends Schools

By Friends Council on Education, with Janet Chance and Mark Franek. Arcadia, 2009. 128 pages, \$21.99/paperback.

Arcadia Publishing has developed a minor industry with its publication of attractive, inexpensive paperback collections of images. They usually have localities as their themes, or sometimes institutions; I have purchased volumes that range from images of Ashe County, North Carolina; to postcards of Richmond, Indiana; to cemeteries in Indianapolis. Now Quaker history has joined the pack with this volume.

As is the template for these publications, most of the volume is taken up with photographs. (Although some of these schools trace their history back centuries, the overwhelming majority of the images are from the 20th century.) Janet Chance and Mark Franek provide a brief introduction to the history of Quaker education and the tenets that distinguish Quaker schools today. The book features sections on origins, meeting for worship, inquiry and innovation, community and collaboration, experiential learning, and peace and social justice.

Alumni will probably find that the pictures of worship, science labs, discussion groups and Maypole dancing in the book evoke memories. And while the emphasis is on illustration, the texts are the most substantial that I have seen in anything Arcadia has published. This is no substitute for any of the good individual school histories, or for works like Helen Hole's *Things Civil and Useful* or Paul Lacey's *Growing into Goodness*. But it is literate, evocative and true to its subject. One can learn much about Friends schools from it.

—Thomas D. Hamm

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

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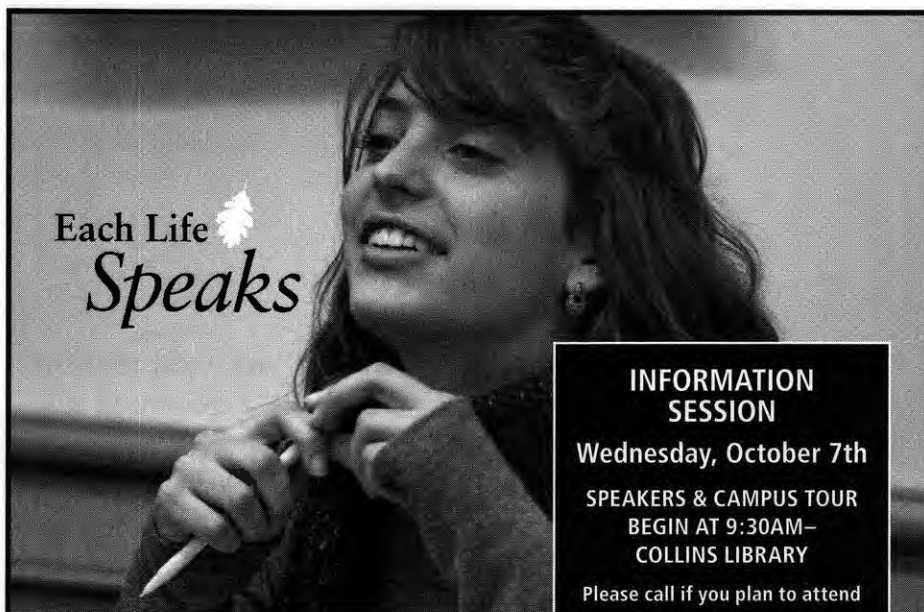
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## NEWS

The Envision Peace Museum is currently being planned in Philadelphia. The objectives of peace museums around the world are inherently complementary to Quaker philosophy, as they are intended to present peace as a viable alternative in a violence-saturated world, and to help build a culture of peace. Envision Peace Museum intends to serve as a study and resource center where people of all ages don't simply learn about nonviolence, but experience it. A central goal of the museum is to reach beyond the already convinced, and to invite everyday people to see that change is possible, that change is necessary, and that they themselves can become catalysts. Envision Peace Museum plans to use storytelling as a medium of teaching. The museum's planners believe that history is rich with nonviolence success stories that deserve to be shared with the world. Also, exhibits will be made available over the Internet, to create a museum without walls. More information is available at [www.envisionpeacemuseum.org](http://www.envisionpeacemuseum.org).  
—Katherine Toran.

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sion and injustice experienced by Jews, culminating in the Holocaust. Others, and their numbers are growing, reflect a Christian Zionist interpretation of biblical Scripture in which this conflict is seen as inevitable and Israel as irreproachable. There are many more examples of "concerned outsiders," but I tend to meet people in these above categories.

Over the years I have met with Christian Zionists, both in Church mediation attempts and in family gatherings. The experiences have been disturbing, as I am told repeatedly that God prefers one group of people over another. But the experiences have also been educational, and have led me to focus on the concept of *equality*. I consider it a critical concept, as U.S. foreign policy toward this conflict has systematically viewed these two peoples' needs as unequal. As a result, the conflict is far more destructive to people's lives than it was when I first arrived as a teacher, 22 years ago.

I now bluntly ask Christian Zionists, "Are you saying that Israelis are superior human beings to Palestinians?"

In turn, I ask this question to myself and others involved in Palestinian justice issues, as the atmosphere in activist groups can be easily dismissive of Israeli needs. "Do you think that Palestinians are superior human beings to Israelis?"

These are shocking questions to ask, and most people would answer in the negative. Most people would agree that what are unacceptable conditions for their children would be unacceptable conditions for all children.

But does our language reflect this?

When I consider the various reactions to the situation, I see groups of concerned people who are stuck in different corners of the room. But apart from the Christian Zionists, who view Israel as a means to an end, I think there is hope for a common language, and with the language, concerned outsiders could have a more healing role. We need this language to build a future.

Do we fail to remind ourselves that the world we seek for one group of people is the world we seek for all people? Today the Palestinians face greater injustice and daily suffering. In the past,

in other countries, Jews faced greater injustice and daily suffering. There is no one here who can predict the victims of the future. We need to demand a world in which such injustice, for any human being, is unacceptable. In our anger, horror, or fear, we don't always articulate this, and the "other" often sees us as uncaring of its struggles. Then we stop hearing each other. Our language becomes tribal, and it stays that way.

But if this conflict gets bloodier, and I think it could, then both groups will suffer. And if you place a dead Muslim, a dead Christian, and a dead Jew at my feet, would I cry differently over each one? I hope to God not.

What, then, is our message for everyone?

We seek a safe and fruitful life *for all people*. We can remind the world that when the interests and needs of different groups of people are not viewed as equal, the result is injustice, resentment, and often violence.

What, then, is my ploughshare for peace? What language raises us above anger and fear? The Universal Declaration of Human Rights is a good start. It states:

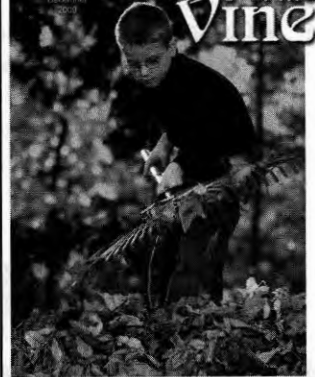
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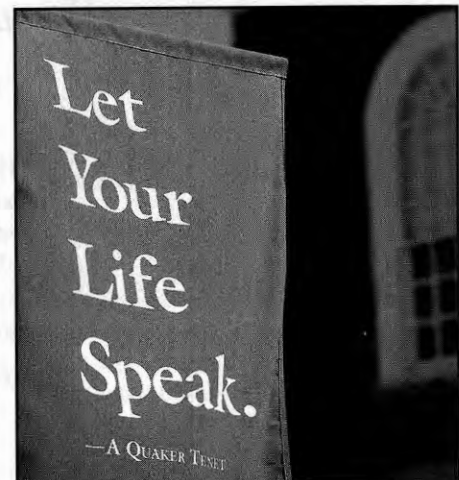
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convinced I'm right? Haven't I tried to impose my ideas on others, especially those for whom I'm responsible? The chief differences here, it seems, are more in degree than in kind. Wolfowitz has a lot more power in this world than I do. If I rail and rant, I irritate people. If he pushes his beliefs, people die. But I need to be able to look at him and see myself, to recognize these flaws when they come up, to be especially careful of how I use the worldly power I do have. The rest, I need to turn over, turn over, turn over to God, and to say with the Psalmist:

*If you, Lord, should keep account of sins, who could hold his ground?*

*But with you is forgiveness, so that you may be revered. (Ps. 130:3-4)*

I live in the hope that all my sins may be forgiven, and that I can learn, slowly or quickly, to turn away from those actions that seem to draw me away from God. And I can see that Paul Wolfowitz is entitled to exactly the same hope. I believe I am held daily in the Light of God. And I can see that, for better or for worse, Paul Wolfowitz is standing in that same Light. Perhaps I can only see his shadow. God can see his heart. This is a trust thing. I need to turn this over to God, and let go.

So I am still struggling. I pray that my longing for justice will not collapse into rage against those who have committed great harm, and that my belief that a better world is possible will not get swallowed up by my frustration with the world as it is. I pray to stay open to the leadings of the Holy Spirit, and to be able to discern what is truly righteous, not self-righteous. And I pray for gratitude for everyone's gifts—the ones that come by grace, and the ones that come by struggle.

In the words of the Psalmist:

*I wait for the Lord with longing;  
I put my hope in his word.  
Let God's people look for the Lord.  
For in the Lord is love unfailing,  
And great is his power to deliver.  
(Ps. 130:5,7)*

God alone will set people free from all their sins. □



## Deaths

**Kellogg**—*Marjorie Maybury Kellogg*, 84, on January 11, 2008, in Gold Hill, Ore. Marjorie was born on December 26, 1923, in Altadena, Calif., to Lucy and Edgar Maybury. Marjorie began her life of spiritual searching as a child. Her upbringing in Christian Science had taught her that life is good and that God is both Mother and Father and a gentle presence in life, but some of her experiences made her look further into her beliefs. Born into privilege, when she encountered the barefoot, ragged, hungry children of Depression-era "dustbowl potato packers," the children's stares made her uncomfortable, and learning about the Depression in a social studies class taught by a Quaker woman awakened and expanded her sense of justice and fairness. In college at University of California at Berkeley, she participated in a race relations group, volunteered in a day nursery for children of low-income working mothers, and worked in a YWCA service program. Marjorie married her high school sweetheart, Ogden Ellis Kellogg, in 1944, and in 1953 they moved to Hillside Farm near Gold Hill, Ore. The natural childbirths of her children brought her memorable spiritual experiences, and she later wrote that her most important mystical experience was best described with one word: light. Afterwards Marjorie continued to reflect on this unitive experience, expand on it, and let it guide her. She earned a master's in Counseling at Oregon State University in 1965 and a teaching certificate from Southern Oregon University. Finding wisdom in many sources, including Christian mystics, Sufis, and engaged Buddhism, for Marjorie the common practices of world religions led to unitive experiences opening the person to the Holy Spirit, the Divine within, and life. She encouraged Friends to adopt meditative practices that would promote their centered presence in meeting for worship, leading to more gathered meetings. In the 1960s, she helped found the Quaker worship group that later became South Mountain Meeting in Ashland, Ore., and nourished the local Fellowship of Reconciliation affiliate that grew to be Peace House. In the 1970s she and Ogden opened a Quaker boarding school, and in the 1980s they traveled to Russia and sponsored three Russian students attending Southern Oregon University. Throughout her life, Marjorie also gave to her community as a Cub Scout den mother, PTA president, and president of the League of Women Voters. As part of her work on the board of a wealthy foundation, she influenced it to support the community through the arts, including the Rogue Art Gallery in Medford; the Rogue Valley Symphony in Ashland, Medford, and Grants Pass; and the Oregon Shakespeare Festival in Ashland and other "Off-Bardway" theatre groups. Marjorie lived simply, growing and preserving food, baking bread, and welcoming people into her home, where flowers and art meant more to her than perfect housekeeping, and nurturing her soul and the souls of her family and friends meant the most of all. Marjorie is survived by her husband, Ogden Kellogg;

three sons, Ogden Kellogg Jr. (Cindra), Q. Tom Kellogg (Carolyn), and Daniel Kellogg (Lynn); one daughter, Cynthia Kellogg Gaty (Theodore); eight grandchildren, Claire Geisige (Gabe), Jackson Kellogg (Ainura Sherimaleva), Naomi Kellogg, Chad Kellogg, Sam Gaty, Louis Gaty, Bryce Kellogg, and Ross Kellogg; and great-grandson Graham Geisige.

**Osburn**—*Ramona Marie Brown Osburn*, 91, on September 19, 2007, at her home in Jacksonville, Ore. Ramona was born on February 10, 1916, in Springfield, Ohio, and grew up there, spending summers on South Bass Island in Lake Erie. While attending University of Michigan in 1938, she met Luke Osburn, and they were married in 1941 in Springfield. Luke was a lifelong Quaker, and after their marriage, Ramona, who had grown up Lutheran, found herself drawn strongly to her husband's faith. Luke and Ramona's first home together was on a farm outside Creedmoor, Tex., where Luke worked as a county agricultural agent. Later they lived in Austin, Tex.; in Berkeley, Calif.; and San Carlos, Calif. In 1960, the family moved with their two children to Hempstead, on Long Island. While living in Hempstead, she and Luke became members of Westbury Meeting; they would later relate, with glee, how that meeting, which had been a preparative meeting since 1671, became a monthly meeting shortly after they arrived. When Luke retired in 1972, he and Ramona moved to Oregon, settling on five acres of wooded land outside Jacksonville where Ramona could exercise her passion for native plant gardening. On moving to Jacksonville, in southern Oregon's Rogue Valley, Ramona and Luke found no Friends meeting, only a small, struggling worship group with three attending families. Luke and Ramona's house became the fourth home where the Rogue Valley Worship Group met, and over the next several decades, Ramona's gentle but persistent presence was a major guiding force as the worship group grew into Rogue Valley Meeting (now called South Mountain Meeting). She was part of the meeting's first Ministry and Oversight Committee, and one of its first clerks; she also served as a member of Children's Committee, Nominating Committee, and Peace and Social Concerns Committee. Providing physical as well as spiritual nourishment, Ramona delighted in hosting potlucks. For many years, she held a potluck for all graduating high school seniors in the meeting. She was an early organizer of Sierra Club activities in southern Oregon, and served several terms on the executive council of the club's Rogue Group. She was also active in local chapters of the Native Plant Society and the Audubon Society, and was for many years a member of the Jackson County (Oregon) Democratic Central Committee. In 1975, on the 30th anniversary of the bombing of Hiroshima, Ramona helped organize a silent vigil in front of the federal building in Medford, Ore., which later became an annual event. As their health began to fail in the late 1990s, the Osburns found it increasingly difficult to get to

meeting, and after Luke's death in 2001, Ramona's attendance became sporadic, although she continued to welcome annual potlucks for a few more years. By 2004 her memory was failing, and her final attendance at meeting came in 2005; after that she was mostly housebound, and death came quietly two years later. Ramona is survived by one daughter, Alice Blair; and one son, Denis Osburn.

**Taylor**—*Christine Robinson Taylor*, 94, on June 9, 2009, at Kendal at Longwood, Kennett Square, Pa. Christine was born on August 7, 1914, near Tunkhannock, Pa., to Caroline Hadley and Louis N. Robinson. She graduated from Emma Willard School and from Swarthmore College, and lived in Swarthmore, Pa., and near Coatesville, Pa. A member of London Grove (Pa.) Meeting and of Kendal Meeting, Christine wrote *Introduction to Quakerism*, a book for fifth and sixth grades, for the Religious Education Committee of Friends General Conference. She was director of the Needlework Guild, a Den Mother for the Boy Scouts of America, president of the Visiting Nurse Association of Coatesville, and president of the Town & Country Garden Club. She moved to Kendal in 1980. Christine was preceded in death by her husband, William Downham Taylor; four brothers; a daughter; and a grandson. She is survived by two daughters, Judith T. Uehlein (Carl) and Alice Taylor; three sons, Michael D. Taylor (Margaret), Christopher A. Taylor (Lucha), and Andrew W. Taylor (Linda Halloran); a sister, Alice R. Erb; nine grandchildren; and eight great-grandchildren.

**Vaught**—*Lois Smith Vaught*, 106, on May 8, 2009, at Friends Nursing Home in Sandy Spring, Md. Lois was born on July 8, 1902, in Milan, Ind., and grew up on a farm in Indiana. She spent 13 years in China as a missionary for London Yearly Meeting from 1931 to 1944. Lois was active in New York Yearly Meeting from 1944 to 1958 and in Baltimore Yearly Meeting from 1958 to 2000. Her main interest was religious education. She was the widow of Arnold Vaught, the last executive secretary of Baltimore Yearly Meeting, Orthodox. She and Arnold participated in the uniting of New York and Baltimore yearly meetings. She was a member of Hopewell Centre (Va.) Meeting and worshiped at Friends House in Sandy Spring. Lois is survived by one daughter, Virginia Ann Larson.

be Christians in the past. In all of this, I am in complete agreement with Garver and grateful for his passion and insight.

Yet, I feel something very important is missing from Garver's essay. In it, he defined Christianity so narrowly and conventionally that he ended up obscuring the long-standing Quaker distinction between primitive or prophetic Christianity on the one hand, which has been embraced—at least in principle—by most Quakers during our first 350 years, and the often violent, intolerant, ritualistic, hierarchical, oppressive, mainstream Christianity, which firmly turned its back on following the faith and practice of Jesus by the fourth century in order to win the support and favor of Roman Emperor Constantine. Indeed, I think it is important to remember the early Quaker insight that mainstream Christianity didn't convert the Roman Empire, but rather the Roman Empire converted much of Christianity. What Garver doesn't acknowledge is that the Empire didn't convert all Christians.

Now, I certainly agree with Garver that, at our best, Quakers have always stood against the imperial apostasy of so much of the mainstream "Christian Church," which has now become wedded to what Dietrich Bonhoeffer called an "easy believism," a superstitious faith easily made compatible with empire, militarism, and oppression. At our best, though, we have not rejected the Holy Spirit, the spiritual value of Scripture, or the importance of following the way of Jesus because of the confusion and apostasy of mainstream Christianity. Instead, we have repeatedly been called to the loving and costly discipleship of prophetic Christian faith and practice. Indeed, Quakers have long seen our spiritual vocation as being the vanguard of "primitive Christianity revived." Very little of Quaker history makes much sense without understanding this particular calling of ours.

Our longstanding critique of imperial Christian faith and practice should therefore never be taken as an argument for us to turn our backs on the spiritual path of simplicity, equality, nonviolence, justice, integrity, stewardship, and an immediate and direct relationship with the Divine—the very spiritual path that is so wonderfully revealed in the teachings and life example of Jesus of Nazareth. I know that such a rejection is probably not Garver's intent, but I think it could easily be the impact of his piece—if his readers miss some of the nuance of what he has to say, or uncritically accept his very narrow

and conventional definition of Christianity, which unfortunately obscures key elements of the Quaker faith and practice, as well as the faith and practice of many other people who sincerely seek to follow the way of Jesus in the modern world.

What Garver said is true of all Christians is simply not true of all Christians. In fact, it obscures about 350 years of Quaker faith and practice.

Steve Chase  
Keene, N.H.

## Be careful of others' spiritual identity

I was troubled by Newton Garver's narrow definition of Christianity and the "Christian tradition" ("Are We Christian?" *FJ* June). Though he at first recognizes that he is using a particular definition of Christianity which he says is used in universities and seminaries (but clearly not all, since as a Religion major at Oberlin College, none of my Christianity professors defined it thus), he then writes what I judge to be a faulty analysis of George Fox and Quakers based on his narrow definition of Christianity. It seems strange to me to argue against Quakerism's or Fox's "Christianity" when using such an admittedly exclusive, "distinctive" definition. He even acknowledges he is referring to "historical Christianity." What about Christianity today? Why should we have to define ourselves solely by history?

The first part of Garver's definition of his historical, distinctive Christianity is that it is "a religious institution dating back to about the third century C.E., complete with ecclesiastical hierarchy." This completely discounts other forms of Christianity that are nonhierarchical and/or outside the growing power of the Church throughout history. (Does he mean then only Catholic and Orthodox churches are Christian?) Here on this outside is where I would place such well-known movements as the Desert Fathers, the Essenes, the early Protestant Reformation, and the continuing attempts at reform by many other breakaway groups, including Quakers.

In the second part of his definition, Garver claims that Christians must propagate distinctive beliefs about God, Jesus, and particular theological dogmas. Some might agree, but I have not found this to be true in any of the Christian congregations with whom I have worshiped. There are many open-minded congregations and denominations that do not believe all

members (or even all Christians) must believe the same things or propagate their beliefs! Garver also makes a distinction that George Fox followed Jesus but was not Christian. Is not the most simple definition of "Christianity" "one who follows Jesus (the Christ)"?

The third part of Garver's definition includes the Bible being regarded as holy and the word of God. While for many churches and denominations this is true, I know many Christians who have little reverence or regard for the Bible, and I do not believe that this makes them any less Christian.

The last part is particularly worrisome to me as it seems to discount and undermine interfaith dialogue, communion, and reconciliation. I hope I am misinterpreting Garver's statement that Christianity "stands in opposition to other religious institutions." In my own experience, studying and practicing other religious traditions has only served to deepen my belief that all gods are one God ("Allah" means "The One") and that the teachings of different religions are all parts of the same truth. The Sufi teachings and practices I follow have only echoed what I have experienced in meeting for worship and other Christian worship services. This is what mysticism is, and Christianity, like Islam with its Sufism and Judaism with the Kabbalah, has its own rich tradition of mystics. I and other Christians I have been privileged to know do not find it necessary to define Christianity at the exclusion of other faiths.

I find fault with Garver comparing "Sufi Muslims," "Jewish writers such as Martin Buber and Abraham Heschel," and "the fourfold way of Buddha" to "dogmatic Christians." These two categories of religious adherents are worlds apart, and further illustrate my frustration with Garver's definitions of Christianity. If Garver is more drawn to Sufis and liberal writers such as Buber and Heschel, then perhaps he should be looking at Christianity's own mystic traditions and liberal theologians, not "dogmatic Christians," or even dogmatic religious figures from any faith! Each of the world's large religions contains people of all persuasions, from fundamentalist to mystical, liberal to conservative, literalist, rationalist, universalist.

Sadly, Garver's analysis seems to deny that I (and others) could claim to be Christian at all because we reject the limited and often oppressive constraints of the historical institution often referred to as the Church. Christianity is so much more than this! It appears Garver, like so many



others I have known, has been so wounded by the historical and current injustices committed by the Church (and other denominations to be sure) that he would rather demonize Christians as narrow-minded, hierarchical, exclusive, evangelizing, Bible-thumping, and dogmatic, whereas I have been blessed to see the broader workings and faith of those who claim Jesus as their teacher.

I do not need to see Quakerism as labeled "Christian" or definitively "not Christian," and I fully support Garver's right to reject the label "Christian" for himself. But it seems a stretch to impose that rejection on George Fox and the whole body of Quakerism. I hope that Friends will not invalidate any other Friend's spiritual identity by such subjective, restrictive definitions.

Hannah Logan Morris  
Greensboro, N.C.

## A keeper

Congratulations on the Associated Church Press first place award for the October 2008 theme issue, *Energy*,

*Environment, and Building Community*. It is always rewarding reading FRIENDS JOURNAL, and the special issues are well worth collecting.

Judith Pembleton  
Kenmore, Queensland, Australia

## An observation

Is it not somewhat ironic that the Associated Church Press award was given at the same time FRIENDS JOURNAL carried the article "Are We Christian?" (by Newton Garver, Viewpoint, FJ June)?

Clarence Burley  
Paxton, Mass.

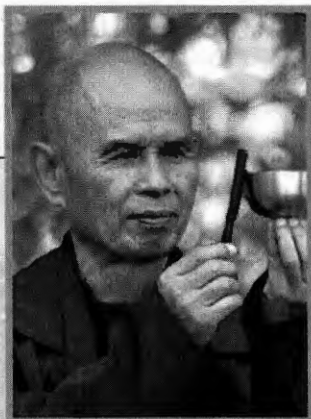
## Some counter-arguments on bottled water

I was surprised to find an article on bottled water in FRIENDS JOURNAL (Chuck Fager, "The Top Ten Reasons (Plus Three) Why Bottled Water Is a Blessing," July), an odd choice for such a magazine. Yet I am replying because I believe the argument supporting bottled water is

weak—for these reasons, in reply to Chuck's ten:

First, on safety: glass can certainly be a problem. But the better solution is carrying an unbreakable water container, as is common among students in my area. On natural disasters, many would support such use, but still be critical of current everyday purchasing. On water scarcity: Chuck is right that drinking bottled water will not threaten our water supply; it is not an issue of how or how much we drink, but how we use water in agriculture and industry—for example, in the manufacture of plastic bottles to contain it.

The "shelf life" argument: again, not every use of this bottling is to be condemned. The "intolerable luxury" argument: Chuck says bottled water is "the most realistically priced form of water." A few generations ago, public water fountains provided public water at almost no cost. Were we smart to move away from this public good? The "advertising medium" argument I don't quite understand. The "recycling" argument: that alternatives are coming doesn't seem to be a good



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argument for the present use of plastic.

The ideal product to keep our children away from beer and soda? Maybe. But isn't your own container environmentally preferable and cheaper in the long run?

And finally, the safety record issue: the most troubling of the points. We cannot settle such a public health issue by Googling "public water contamination" and "bottled water recalls" and comparing the number of hits. As an alternative, I will mention just one review for readers' consideration, online and undertaken some years back by the well-respected Natural Resources Defense Council: <<http://www.nrdc.org/water/drinking/bw/exesum.asp>>.

*Jim Anderson  
Chico, Calif.*

## On bottled water and the public water infrastructure

I was dismayed to read Chuck Fager's feature article on bottled water (*FJ* July). Fager has done our community and the issue a disservice by presenting his own conjecture as fact.

Fager's statement that "bottled water has a better safety record than tap water" is simply untrue. While the FDA regulates bottled water, the EPA and state governments regulate our municipal tap water, and EPA rules are far more stringent. Municipal water is not permitted to contain *E. coli* or fecal coliform bacteria; FDA rules include no such prohibitions. Municipal tap water is tested 100 or more times per month and results are publicly available; bottled water plants are only required to test four times a month, and they do not have to release the results.

It's easy to believe that bottled water is safer when the information we need to evaluate its safety is not public. And notably, even if the FDA found contamination in bottled water, it does not have legal authority to issue a recall. (This would explain the sparse results of Fager's Google search.)

Independent testing reveals bottled water's risks. In an October 2008 study, the Environmental Working Group tested ten major bottled water brands and found that every brand contained chemical contaminants, some known to cause cancer. Several brands contained contaminants at levels exceeding legal limits. The group concluded, "The purity of bottled water cannot be trusted."

There is still, of course, much to be done to improve the safety of our tap water. Unfortunately, more bottled water

consumption means less incentive for federal or state agencies to invest in public water infrastructure and stringently regulate water pollution. If we give up on tap water, the government will, too. Those least able to afford bottled water will be left drinking from an underfunded, underregulated public system. If we are concerned about the health of our tap water, buying a filter for our tap and getting involved in campaigns to improve public water systems is the best investment we can make.

Yes, U.S. water use is tremendously wasteful, but privatizing the system is not the answer. Instead, the government could charge higher fees for use over a certain amount. That would address wastefulness by the biggest users—agriculture and industry—and increase the public funds available to improve our drinking water infrastructure. When we support bottled water, we are handing the control of a resource that is essential for human life to profit-driven companies. Doing so is ethically fraught to say the least.

*Elanor Starmer  
Oakland, Calif.*

## Judge for yourself

Readers do not need your July 2009 article on the "blessings" of bottled water to learn that bottled water may sometimes be convenient. They can judge its cost for themselves. But people often buy bottled water in the belief that it is safer than municipal water (usually it's not), and the bottles do cause substantial urban litter. So the article is misleading and, for the JOURNAL's pages, trivial.

*Richey Sharrett  
Baltimore, Md.*

## Bottled water and the dangers of climate change

I am moved to write a response to Chuck Fager's article on bottled water in the July issue. I was surprised to read this particular article in FRIENDS JOURNAL. I have been involved over the last year in bringing together a Community Forum on Global Climate Change here in Santa Paula, California, which was held on April 25.

My attention to the dangers posed by global climate change were initiated by my attendance at a conference held at the Ventura County Government Center, put on by the Ventura County Public Health Care Agency in 2008. I came away with helpful information and determination to do something to alert the public to the



"gathering storm" of information regarding climate change.

One of the pieces of information I picked up at the conference was a pamphlet that specifically addressed the problems resulting from the use of bottled water. I quote: "Many environmental problems are practical issues of the things we buy. We buy and throw away 800,000 plastic water bottles in the U.S. each day! Eliminating plastic water bottles is one big way to reduce pollution for generations to come and save money too. Bottled water is not always better. If you don't trust your local water, get a water testing kit at a hardware store."

In my further studies, I have consistently read that plastic water bottles are unnecessary, are made from petroleum-based material, are a significant contributor to landfills, and do not break down over many years.

I do agree that water shortage is a growing problem and must be addressed. Oxfam, an international agency that has long been involved in relief efforts to those in developing countries, was a co-sponsor to our Community Forum and agrees that bottled water is an unnecessary expense and contributes to the problem of global climate change.

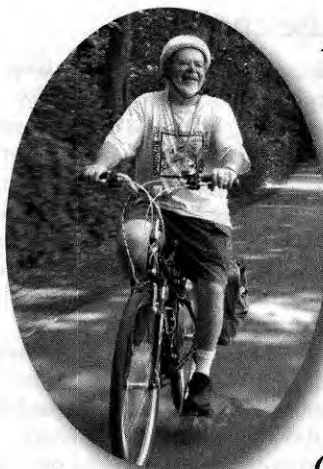
Joyce Carlson  
Santa Paula, Calif.

## Avoiding schism, embracing calling

I enjoyed Jnana Dodson's discussion of the meaning of "the Light" and "Christ" in early Friends' thought and communications ("Friends within God's Light," *FJ* July). I believe it is a mistaken assumption, however, that if we agreed on a theology, we would not have had the schisms of the 19th century, and therefore what we need is a clearer understanding of what these early Friends meant when they used those terms.

An experiential religion, with a constant influx of newcomers, will never reach that much agreement. What we really need—to avoid schism and to be the people we are called to be—is humility about what we think we know, openness to new light, respectful sharing of our understandings, and loving listening to others when they speak an understanding that varies from ours. Our faith is not our theology; our faith is that our practice of waiting worship and our practice of following the Light as it is revealed to us will bring us closer to God, and to being the people God wants us to be.

Margaret Katranides  
St. Louis, Mo.



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## A false choice

"Christ-Centeredness and Quaker Identity" by R. Scot Miller (*FJ* July) alienates me. Quakers do not necessarily believe that "there is one, even Christ Jesus, that can speak to thy condition." That was George Fox telling about his own experience, no one else's. Picking out a phrase from a Quaker saint to batter our Religious Society into orthodoxy violates the essence of Quaker tradition.

Many Quakers are comfortable with Christian beliefs, but Quaker history is enormously complex. At best, Quakerism is not about belief as much as about religious experience, faith, and practice. It is about a religious community and a shared search for God—not about requiring everyone to salute one creedal flag.

This article lays out an offensive choice between Quaker Christianity and Quaker mush. I do not accept the premises or the challenge.

*Deborah Ruth Fink  
Ames, Iowa*

## Traditional Quakerism

Kudos to R. Scot Miller for his article entitled "Christ-Centeredness and Quaker Identity" in the July issue.

I believe that he hit the nail on the head, when he said: "How can we even discuss spiritual matters with honesty and integrity if we abandon our history?" I was a Christian long before I came into the family of Friends. This did not, however, change my viewpoint in any way towards Christianity in general. It did, on the other hand, strengthen it immensely.

Miller went on to say that "we must always remember and retell a story that claims Jesus as the center of our corporate expression of faith, and the impetus for our actions"; that "we are a people called to express a new way of life to the world, who have traditionally believed that 'there is one, even Christ Jesus, that can speak to thy condition.'"

Certainly, Fox, Penn, Penington, Woolman, Barclay, and others were Christian-identified, and supported their views and actions among others as being New Testament, scripturally based, as well as being directly from and by the movement of the Holy Spirit within them.

To be a Quaker and not to identify as "Christian," I believe, does a horrible disservice to the early mothers and fathers (the founders) of traditional Quakerism.

*Robert A. Lowe  
Lebanon, Pa.*

## Why another article on nuclear power?

Opening the July issue, I was incredulous and horrified to find *another* pro-nuclear-power article by Karen Street—eight pages, nuclear photos, website accessibility, and all. Why is FRIENDS JOURNAL giving Karen's one-sided, misguided viewpoint this kind of coverage? What is the bias of *FJ*?

Karen's October 2008 *FJ* nuclear power article drew many thoughtful, impassioned, well-documented letters of rebuttal. Mine (*FJ* Feb.) was only one of them. Why was Karen allowed an article, rather than a Forum letter, to negate all rebuttals and further express her own views? When will FRIENDS JOURNAL offer others—who deeply know a very different set of truths—equivalent space to share *our* knowledge? I and many others would be glad to do so.

Much in Karen's article distresses me greatly! I could question most of her 59 paragraphs and her sources—but why? The idea that nuclear power is safe, let alone necessary, is morally reprehensible to me. Man-made plutonium, product of nuclear reactors, is very different from the "natural background radiation" Karen considers safe. Plutonium is carcinogenic in minuscule amounts, and lethal for longer than homo sapiens have been erect. Nuclear power plant accidents potentially affect the entire planet, not just those nearby. Radiation from Chernobyl encircled the globe within days, leaving Scottish sheep still radioactive today. What about the humans?

If Karen excuses radiation's impact on health, she should meet the young women and men in the village of Novozybkov, near Chernobyl, many of whom right now are unable to conceive, or carry to term, or who have deformed babies. (For more information on the Chernobyl-related problems currently facing Novozybkov, go to <[www.joannamacy.net](http://www.joannamacy.net)>). Nuclear radiation messes with the human gene pool. Is this what we want? Why even dream of it, when much cleaner, safer, cheaper, more reliable sources of energy are available *and sufficient*? (See <[www.ieer.org](http://www.ieer.org)>)

It is time for FRIENDS JOURNAL and Quakers to cease debating nuclear power, and instead use our formidable energies toward reducing greenhouse gas emissions to 350 ppm—if we want a livable planet. Quakers *could* lead the way in a national



mobilization to use less, living more simply so that others may have the possibility of life.

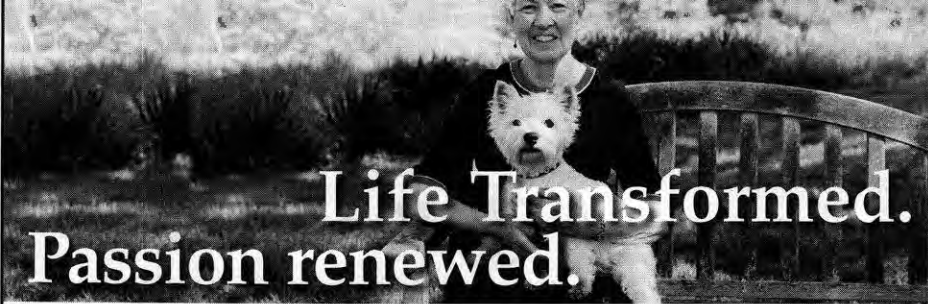
Carolyn Wilbur Treadway  
Normal, Ill.

We regard views on nuclear energy, whether pro or con, as an appropriate matter for dialogue among Friends, and we will consider additional submissions on this topic. —Eds.

### Nuclear power and climate change concerns

In her most recent article, "The Nuclear Energy Debate among Friends: Another Round" (FJ July), Karen Street again argues that in face of the significant threat of climate change, nuclear energy is necessary for generating electricity. Those of us who oppose the use of nuclear power share with Karen her utmost concern about climate change. We also seek the phasing out of the use of coal and oil—major sources of climate changing gases—as soon as possible. We certainly know coal is bad for the environment, releases mercury into the atmosphere, and decimates the Earth by mountaintop removal. It is unfair for Karen to accuse us of being "willing to imagine the near-term collapse of civilization" because we oppose nuclear power.

We have a very different vision from Karen of how electricity might be generated and thus protect the Earth in the future. Our vision is derived from a very different set of facts. We are not willing to accept, as Karen urges, that the only reliable and valid source of information should be "official" sources, such as the International Atomic Energy Agency (IAEA), Nuclear Regulatory Commission (NRC), the nuclear industry, and research universities teaching nuclear physics. Those of us who have testified against the proposed nuclear power plant near our home know firsthand that the NRC is biased and fully supports the nuclear industry. The NRC did not tell Illinois residents about tritium leaks into groundwater near nuclear power plants in northern Illinois; the press finally reported on these leaks (Nuclear Information and Resources Service, 2006, "Radiation-laced Groundwater—Covered up by Exelon," and Public Citizen, 2009, "Information about Leaks of Radiation into Groundwater"). The Department of Energy and Environmental Protection Agency data about Yucca Mountain were inconsistent with those of the National Academy of Sciences and not accepted by a



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three-judge panel in Nevada (Nuclear Information and Resource Service, 2005, "Yucca Mountain Train Wreck 25 Years Long"). The official counts of deaths from Chernobyl miss many thousands whose lives have been altered by cancer and mutations in the next generation. (Yaroshinskaya, Alla, 1994, *Chernobyl: The Forbidden Truth*.) The agriculture industry, including the universities and the government, does not give us full information about the dangers of pesticides or of industrial agriculture. Official sources of information are not necessarily accurate or forthcoming.

Karen argues that there is plenty of uranium for a significant increase in nuclear power plants, for if there were not, she says, the nuclear industry would have told us. Did the oil industry tell us that oil will peak and that as oil becomes more difficult to extract, it will become much more expensive, with greater volatility in price? Similarly, the uranium available will become less concentrated, much harder and more costly to extract, until its return on energy becomes too low to be worth pursuing. The contribution of greenhouse gases to climate change from mining and enriching uranium will become much greater than it is now. Is this the future in which we want to put our trust? Do we want many, many more massive and expensive nuclear power plants in the world, with their centralized control over energy, potential for catastrophic accidents, need for enhanced security, and additional daily and long-term radioactivity? How can we morally bequeath to future generations increased mortality and morbidity from radioactivity, even if we do not know how much more? Like coal, our best choice is to keep uranium in the ground.

Karen dismisses renewable sources of energy, such as wind, sun, geothermal, and bio-fuels, as not being able to provide enough energy for our lives. Many respected organizations, such as Institute for Energy and Environmental Research, The Center for Health and the Global Environment at Harvard Medical School, Center for American Progress, Worldwatch Institute, and the American Solar Energy Society, however, have developed plans, which address climate change, for a low-carbon, nuclear-free, livable future. Without question abundant solar energy reaches the Earth to meet our energy needs. Without question it will be a challenge to develop, access, store, and distribute all this energy to the right place and at the right time. Uniformly these plans call for a very significant decrease in energy use through efficiency, conservation, and just using less of everything.

Friends should be devoting our lives to

September 2009 FRIENDS JOURNAL



a significant reduction in our use of energy (and water and all natural resources) rather than debating in FRIENDS JOURNAL about nuclear power. We should join with Quaker Earthcare Witness, which, in its October 2007 minute opposing nuclear power, pledged to "accept the responsibility for using less energy in all we do and for working to make reduction of energy use a goal for society at large." We could then live with energy from the sun, without energy from nuclear and fossil-carbon sources, and join Karen in seeking ways to "live more simply so that others may simply live."

Roy C. Treadway  
Normal, Ill.

## A personal note on the law of the sea

I'm glad to see a Quaker organization like FCNL lobbying on behalf of the Law of the Sea treaty.

*[The Law of the Sea treaty establishes a legal regime for governance of the world's oceans. It has not yet been ratified by the United States. FCNL has a long history of supporting the Law of the Sea as an important tool for preventing naval conflict and preserving natural resources. —Eds.]*

On a personal note: my father, the late Wilbur L. Morse, was one of the players in the conferences that led up to the Law of the Sea. Although he was General Counsel for the U.S. Navy's Military Sea Transportation Service, and as such practiced admiralty law on behalf of the Navy, he was personally a great believer in the UN and in the concept of international law. He used that phrase "constitution for the oceans" to describe the historic importance of this treaty.

That the treaty has never been ratified by our own Senate is a disgrace. I'll contact my Senators and urge them to support it, and encourage my friends and family to do likewise.

In addition to the environmental and other issues, which are becoming increasingly important, I think an international jurisprudence pertaining to the sea would facilitate a forward-looking multinational response to piracy on the Somali coast. Remember the crisis last April, when lives hanging in the balance illuminated a continuing problem.

I hope others will join me in contacting our Senators, to offset the small but intransigent number of their colleagues who—whether from isolationist or imperialistic motives—oppose any sort of

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internationalism, even in the realm where it can do the most good: the open seas.

David Morse  
Storrs, Conn.

## Jesus and the money-changers

In Philadelphia, check-cashing shops are commonly known as "currency exchanges," because (for a fee) they bridge the gap between the check-and-credit economy used by employers and bill collectors, and the cash economy used in the neighborhoods. Those who can't get bank accounts because of credit problems or obstacles to getting ID lean particularly heavily on such currency exchanges.

I've recently been following an online discussion as to whether Jesus' condemnation of the money changers outside the temple in Jerusalem could be interpreted as a rebuke not just against expensive currency exchange, but also against unscrupulous mortgage brokers, faithless banks and investment companies, and other predatory lenders (Mark 11: 15-33). Certainly in poor neighborhoods, there's no shortage of payday lenders, bail bondsmen, and Refund Anticipation Loan tax preparers alongside check-cashing "currency exchange" shops. While these businesses offer an essential service, they often do so at steep interest.

One interpretation of the story of the money changers is that Jesus quarrels with them because, by exchanging Roman and foreign currency on Temple property, they bring that which is "tumah," (ritually impure, belonging to the everyday world) into the "tahor" (ritually pure) space of the Temple. The story makes us examine Jesus' teachings on purity and impurity, and question his relationship with the hegemonic economic system.

Misinterpreting Jesus' pacifism for passivity, many overlook Jesus' many tirades against lawyers, rich folks, and hypocritical public displays of religion. As Mary becomes pregnant before her wedding, to the world at the time, Jesus might appear as an illegitimate child ("son of Mary," not "son of Joseph")—one of society's worst outcasts (Matt. 13:55). No wonder he prefers prostitutes to priests! Those who consider Jesus a tool of conformity have a lot to learn.

Saying, "My house shall be called the house of prayer; but you have made it a den of thieves," Jesus overturns the tables of the money changers who are selling



shekels and animals to worshippers come to Jerusalem for Passover from across the Roman Empire to pay the temple tax and make ritual sacrifice. Jesus further forbids anyone to carry any merchandise through the temple—a commerce-disrupting act of civil disobedience similar to today's activists' blockades of ports and roads.

The money changers' story is not just about commerce and profit, however. The idea that purity is a fixed line in the sand—a commodity to be bought and sold—confronts Jesus on several occasions. There's the story of the man fallen into the hands of thieves, whom priests cannot help, because touching a dead body incurs ritual impurity that would prohibit them from performing their scheduled duties. It takes a Samaritan—an outcast—to be this man's neighbor (Luke 10:25-37). There's also the woman with the issue of blood (hemorrhaging) whose touch would expose any healer to the ritual impurity of her secretions. She tries to sneak some healing from Jesus, touching him by surprise; when she confesses, he explains that it is the power of her own mind that has healed her body (Matt. 9:20-22). Again and again, Jesus teaches that it is not our circumstances (rich or poor, schooled or unschooled, clean or unclean), but our thoughts, words, and deeds that define us; that purity comes not from our outward rituals but from inside our hearts.

Another suggestion as to why Jesus objects to money changers is that perhaps he condemns making a profit while providing a needed service to poor people with no other options. Jesus does not explicitly condemn the practice of usury. In fact, in the parable of the five talents (Matt. 25:16), Jesus uses the practice of lending at interest as a metaphor for spreading the word of God. However, Jesus does warn, "You cannot serve both God and riches" (Luke 16:13); "Freely you have received; freely give" (Matt. 10:8); "Give to anyone who asks you, and from anyone who wants to borrow from you do not turn away" (Matt. 5:42); and, most famously, "Forgive us our debts, as we forgive our debtors" (Matt. 6:12).

Jesus admonishes his own disciples not to save money for the future, nor to make investments; like hobos, his followers are advised to ask only, "Give us today our bread for today," and counseled, "Do not lay up for yourselves treasures on Earth . . . do not worry about tomorrow, for tomorrow will worry about its own things" (Matt. 6:11-34). So while the current credit crisis probably would distress Jesus,



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he probably would be even more distressed that so many people had put so much faith in the global credit system to begin with.

Jesus' lessons about the perils of hoarding money go beyond the question of whether foreign money, being "impure," should mix with Temple affairs, which should remain "pure." Around the same time, a student asks Jesus, "Is it lawful to pay taxes to Caesar, or not?" Jesus, who has no money with him, asks the questioner to show him a Roman coin. Seeing Caesar's face on the coin, Jesus answers, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" (Matt. 22:16-22). Does Jesus then advocate paying tribute to the military occupation?

The tax to Caesar was essentially a land tax. Subjects of the Roman rule were expected to pay for the privilege of living on "Caesar's" land. Yet Jesus also teaches, "Do not swear at all: neither by heaven, for it is God's throne; nor by the Earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. Nor shall you swear by your head, because you cannot make one hair white or black" (Matt. 5:34-36). This would suggest that contracts should not be made at all, if they are based on a presumption of ownership of land, or of airspace, or even of one's own head. All of these things may be temporarily used by human beings, but ultimately, they do belong to God, and any tax on them may then be based on a false premise of human ownership.

Jesus himself does not save money, but makes his way relying on the kindness of strangers, and advises his followers to do the same. "Render to Caesar the things that are Caesar's," may not be an exhortation to pay our taxes like dutiful citizens, but rather to simply render such currency worthless by giving it back to the occupiers and refusing to use it in daily commerce. Jesus also deems the Temple tax unnecessary, saying, "The children are free," and should not be subject to tribute, and advising Peter to use a fish to pay the Temple tax. Again, the message may be to use no currency at all, whether Roman denarii or holy shekels (Matt. 17:24-27).

What would Jesus think of today's "money changers"? As Jesus explains, "Wherever your treasure is, there your heart will be also" (Matt. 6:21). Is our "treasure" earthly wealth, or is it something more?

Thomas  
Lafayette, Calif.

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**LA JOLLA**-Meeting 10 a.m. 7380 Eads Ave. Visitors call (858) 456-1020.  
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**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 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. <www.fortcollinsquakers.org>.

## Connecticut

**HARTFORD**-Meeting and First-day school, 10 a.m. Discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: (860) 232-3631.  
**MIDDLETOWN**-Worship and First-day school, 10 a.m. 51 Lawn Ave. Phone: (860) 347-8079.

**NEW 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.

## Delaware

**CAMDEN**-Worship 11 a.m., (10 a.m. in summer) First-day sch. 10 a.m., 2 mi. So. of Dover, 122 E. Cam-Wyo Ave., Camden. (302) 734-1279; (302) 698-3324.  
**CENTRE**-Meeting for worship 11 a.m. 1 mile east of Centerville on the Centre Meeting Rd. at Adams Dam Rd.  
**HOCKESSIN**-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year-round. NW from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.  
**LEWES**-Friends Worship Group, 10 a.m. Sunday and 7 p.m. Wednesday. Call for directions, (302) 645-5288 or (302) 644-4454 or consult <www.delmarvaquakers.org>.  
**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.  
**WASHINGTON**-Friends Meeting of Washington, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310. <www.quaker.org/fmw>.  
*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.

## Florida

**CLEARWATER**-Clerk: Peter Day, 8200 Tarsier Ave., New Port Richey, FL 34653-6559. (727) 372-6382.  
**DAYTONA**-Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosarvey Dr., Ormond Beach. (386) 677-6094 or (386) 445-4788.  
**DELAND**-Meeting for worship 10 a.m., 312 West New York Ave., Deland. 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) 961-5267. For location and time, call or visit <www.seymmeetings.org/SpaceCoast/SC.html>.  
**MIAMI-CORAL GABLES**-Meeting and First-day school, 10:30 a.m. 1185 Sunset Dr. (305) 661-7374. Co-clerks: Rustin Lervenson, Warren Hoskins. <http://miamifriends.org>.  
**ORLANDO**-Meeting and First-day school, 10:00 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.  
**ST. PETERSBURG**-Meeting for worship and First-day school, 10:30 a.m. 130 19th Ave. S.E. Phone: (727) 896-0310.  
**SARASOTA**-Worship 10 a.m., discussion 11 a.m. 3139 57th St., Sarasota, FL. NW corner 57th St. and Lockwood Ridge Rd. (941) 358-5759.  
**TALLAHASSEE**-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; midweek worship and Bible study. (850) 878-3620 or 421-6111.  
**TAMPA**-Meeting and First-day school, 10 a.m. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244, <www.tampafriends.org>.  
**WINTER PARK**-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 843-2257.

## 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) 635-3397 or (912) 638-7187.

## Hawaii

**BIG ISLAND**-10 a.m. Sunday. Unprogrammed worship and lunch at alternating locations. Call (808) 322-3116, 325-7323.  
**HONOLULU**-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.  
**MAUI**-Friends Worship Group. Call for meeting times and locations; Jay Penniman (808) 573-4987 or <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**-Pullman-Moscow Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Child care. (208) 882-5120.  
**SANDPOINT**-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, (208) 263-4788.

## Illinois

**BLOOMINGTON-NORMAL**-Sunday morning unprogrammed worship at 11 a.m. in homes. Newcomers welcomed. Please call Meeting Clerk Larry Stout at (309) 888-2704 for more information.  
**CHICAGO**-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: (773) 288-3066. <www.57thstreetmeeting.org>.  
**CHICAGO**-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.  
**CHICAGO**-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 10 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.  
**DOWNERS GROVE**-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (Exit I-355 at Maple Ave., East 3 blocks, turn right on Lomond). Phone: (630) 968-3861 or (630) 852-5812.  
**EVANSTON**-1010 Greenleaf St. (847) 864-8511 meetinghouse phone. Unprogrammed meeting for worship 10 a.m. First-day school (except July-Aug.) and childcare available. <http://evanston.quaker.org>.  
**LAKE FOREST**-Worship 10:30 a.m. at meetinghouse. 101 W. Old Elm Rd. (at Ridge Rd.). Mail: Box 95, Lake Forest, IL 60045. Phone: (847) 234-8410.  
**McNABB**-Clear Creek Meeting, 11 a.m. Meetinghouse 2 mi. south, 1 mi. east of McNabb. (815) 882-2214.  
**MONMOUTH**-Spoon River Friends Meeting. 10 a.m. in homes. (309) 734-7759 for location.  
**ROCKFORD**-Unprogrammed worship, First Days, 11 a.m. (815) 964-7416.  
**SPRINGFIELD**-Friends Worship Group Sunday morning unprogrammed worship at 10:30 a.m. in homes. Newcomers welcomed. Call (217) 585-8023 for more information.  
**UPPER FOX VALLEY**-Worship 10 a.m., weekly potluck lunch, 3013 Country Club Rd., Woodstock. Info call: (815) 385-8512.  
**URBANA-CHAMPAIGN**-Meeting for worship 10:30 a.m., Sunday. 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853. <www.quaker.org/urbana/>.

## Indiana

**BLOOMINGTON**-Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.  
**FALL CREEK**-Unprogrammed worship at 10 a.m., children's First-day School at 11 a.m. Conservative meeting for worship on the 1st First Day of each month at 1 p.m. Historic rural meeting, overnight guests welcome. 1794 E. SR 38. Contact P.O. Box 561, Pendleton, IN 46064; (765) 788-7143 or (765) 642-6182.  
**INDIANAPOLIS**-North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed worship 10 a.m. Children welcome. (317) 926-7657.  
**INDIANAPOLIS**-Valley Mills Meeting, 6739 W. Thompson Rd. (317) 856-4368. <www.vmfriends.org>.  
**RICHMOND**-Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 10:00 a.m. (765) 935-5448.  
**SOUTH BEND**-Unprogrammed worship with concurrent First-day school, 10:30 a.m. (574) 255-5781.  
**VALPARAISO**-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 W. Lincolnway. (219) 926-7411.  
**WEST LAFAYETTE**-Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

## Iowa

• **AMES**-Worship 10 a.m. Sunday. 121 S. Maple. (515) 232-2763.  
**DECORAH**-First-day school 9:30, worship 10:30. 603 E. Water St. (563) 382-3699. Summer schedule varies.  
**DES MOINES**-Unprogrammed worship 10 a.m., discussion 11:30 a.m. Iowa Yearly Meeting (Conservative), childcare provided. Meetinghouse, 4211 Grand Ave. (515) 274-4717.  
**EARLHAM**-Bear Creek Meeting. Discussion 10 a.m. Worship 11 a.m. (unprogrammed), 18058 Bear Creek Rd. 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. <www.iowacityfriends.org>.  
**WEST BRANCH**-Unprogrammed worship at 10 a.m., 2nd Sunday worship includes business; other weeks, discussion follows. 317 N. 6th St. Call: (319) 643-5639.

## Kansas

• **LAWRENCE**-Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship at 10 a.m. Child care available. (785) 843-3277.  
**MANHATTAN**-Unprogrammed meeting. UFM Building, 1221 Thurston St., First Sundays, Sept.-May, 10 a.m. For other meetings and information call (785) 539-2046, 539-2636, or 565-1075; or write to Friends Meeting, c/o Conrow, 2371 Grandview Terrace, Manhattan, KS 66502.  
**TOPEKA**-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 220-7676.  
**WICHITA**-Heartland Meeting, 14505 Sandwedge Circle, 67235, (316) 729-4483. First Days: Discussion 9:30 a.m. Unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 9:30 a.m., business 12 noon. <http://heartland.quaker.org>.

## Kentucky

• **BEREA**-Meeting Sunday, 10 a.m. 300 Harrison Road, Berea, KY. (859) 985-8950. <www.bereafriendsmeeting.org>.  
**HENDERSON**-Friends worship group. Contact: Betsy Passmore (812) 422-6714 or <betsp@fusemail.net>.  
**LEXINGTON**-Meeting for worship and First-day school 10:30 a.m. Sundays. 649 Price Ave., Lexington, KY 40508. Telephone: (859) 254-3319.  
**LOUISVILLE**-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: (502) 452-6812.

## Louisiana

• **BATON ROUGE**-Unprogrammed worship 11:30 a.m. Sunday. 2303 Government St. Clerk: Marshall Vidrine (225) 629-5362. <www.batonrougefriends.net>.  
**NEW ORLEANS**-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675.  
**RUSTON**-(Caddo Four States) Unprogrammed worship, call (318) 251-2669 for information.  
**SHREVEPORT**-(Caddo Four States) Unprogrammed worship, Saturdays, 10 a.m., in Texarkana, AR. For information call (318) 459-3751.

## Maine

• **BAR HARBOR AREA**-Acadia Friends. Unprogrammed worship and First-day school, 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-9695.  
**BELFAST AREA**-Unprogrammed meeting for worship, 10 a.m. Telephone: (207) 338-3080.  
**BRUNSWICK**-Unprogrammed worship 10 a.m. 56 Elm St. (Rt.24), Topsham. (207) 725-8216.  
**CASCO**-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 693-4361.  
**DURHAM**-Friends Meeting, on corner of 532 Quaker Meetinghouse Rd. and Rt 125, (207) 522-2595, semi-programmed meeting for worship, 10:30 a.m.  
**FARMINGTON AREA**-Unprogrammed meeting for worship, 10-11 a.m. 227 Main St., Farmington. Telephone: (207) 778-3168 or (207) 778-2268.  
**MIDCOAST**-Unprogrammed meeting for worship, 10 a.m. Friends meetinghouse, Damariscotta. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 371-2447.  
**ORONO**-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 296-2926.  
**PORTLAND**-Unprogrammed worship, First-day school, 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.  
**SOUTHERN MAINE**-Unprogrammed worship, Sundays a.m., FMI (207) 282-2717 or (207) 967-4451.  
**VASSALBORO**-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.  
**WHITING**-Cobscook Meeting, unprogrammed. Worship and childcare 10 a.m. (207) 733-2068.

**WINTHROP CENTER**-Friends Church. Winthrop Center Rd. (Rte 135 South). Unprogrammed worship 8:30 a.m. Programmed worship 10 a.m. (207) 395-4790, e-mail <winthropcenterfriends@hotmail.com>.

## Maryland

• **ADELPHI**-Worship and First-day school 10 a.m. Nursery available. 2303 Metzger Rd., Adelphi. (301) 445-1114 or <http://adelphi.quaker.org>.  
**ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364. <www.quaker.org/annapolis>.  
**BALTIMORE**-Stony Run: worship 9:30 and 11 a.m., except 8:30 and 10 a.m. July and August. 5116 N. Charles St. (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>.  
**BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 10 a.m. Call for directions. Phone: (410) 472-4583.  
**BETHESDA**-Worship, First-day school, and childcare at 11 a.m. on Sundays; mtg. for business at 9:15 a.m. 1st Sun.; worship at 9:30 a.m. other Suns. Washington, D.C., metro accessible. On Sidwell Friends Lower School campus, Edgemoor Lane and Beverly Rd. (301) 986-8681. <www.bethesdafriends.org>.  
**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Phone (410) 778-2797.  
**DARLINGTON**-Deer Creek Meeting. Worship 10 a.m. Clerk, Mara D. Walter, (410) 457-9188.  
**EASTON**-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. John Schreiner, clerk, (410) 745-6124 or (410) 822-0293.  
**ELLCOTT CITY**-Patapsco Friends Meeting, Mt. Hebron House, 10:30 a.m. First-day school, weekly simple meal. (410) 465-6554. <www.patapscofriends.com>. Worship is held each week at: **Hagerstown**-South Mountain Friends Fellowship, Maryland Correctional Institute.  
**FALLSTON**-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. Bobbie Siebens, clerk, (410) 877-3015.  
**FREDERICK**-Sunday worship 10:30 a.m., First-day school 10:45 a.m. Wednesday 7 p.m. 723 N. Market St. (301) 631-1257.  
**SALISBURY**-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 749-9649.  
**SANDY SPRING**-Meetinghouse Road off Md. Rt. 108. Worship Sundays, 9:00 and 11 a.m. and Thursdays, 7:30 p.m. Classes Sundays, 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.  
**SENECA VALLEY**-Preparative Meeting 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.  
**SOUTHERN MARYLAND**-Patuxent Friends Meeting. Worship 10 a.m. 12185 Southern Connector Blvd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233. <www.patuxentfriends.org>.

## Massachusetts

• **ACTON**-Worship and First-day school 10 a.m. Minute Man Arc, 130 Baker Ave. Ext., Concord. (978) 263-8660.  
**AMESBURY**-Worship 10 a.m. 120 Friend St. Call (978) 463-3539 or (978) 388-1765.  
**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 (978) 544-3594.  
**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**-Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m., Mid-week worship Wed. at 8:30 a.m., 5 Longfellow Park (near Harvard Sq., off Brattle St.), (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 Edmands Rd. (2 mi. west of Nobscot traffic lights). (508) 877-1261.  
**GREAT BARRINGTON**-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 State Rd. (Rt. 23). Phone: (413) 528-1230.  
**MARTHA'S VINEYARD**-Unprogrammed 11 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.  
**MATTAPOISETT**-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.  
**NEW BEDFORD**-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 990-0710. All welcome.  
**NORTH SHORE**-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 922-2513.  
**NORTHAMPTON**-Worship 11 a.m., adult discussion 9:30; childcare. 43 Center Street. (413) 584-2788. Aspiring to be scent-free.

**SANDWICH**-East Sandwich Meetinghouse, 6 Quaker Rd., N of junction of Quaker Meetinghouse Rd. and Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-7629.  
**WELLESLEY**-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.  
**WEST FALMOUTH**-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.  
**WESTPORT**-Worship Sundays 10 a.m. 938 Main Road. (508) 636-4963.  
**WORCESTER**-Unprogrammed meeting for worship, child care, and religious education, 11 a.m. 901 Pleasant St. Phone: (508) 754-3887 or <www.worcesterfriendsmeeting.org>.  
**YARMOUTH**-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. First-day sch. 10:00-11:00 a.m. (508) 398-3773.

## Michigan

• **ANN ARBOR**-Unprogrammed worship 9 a.m. (except 3rd Sunday) and 11 a.m., 1420 Hill St., <www.annarborfriends.org>, office: (734) 761-7435, clerk: (734) 662-6704; guestroom and residential community: (734) 274-2411 or email: <qhrc.contact@gmail.com>.  
**BIRMINGHAM**-Meeting 10:30 a.m. Brookside School N.E. corner Lone Pine Rd. and Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. Clerk: Ellen Barnes (248) 528-1321.  
**CADILLAC**-Tustin Friends worship group. Unprogrammed worship, Wednesdays, 7 p.m. For additional information: <www.tustinfriends.org> or call (231) 829-3440, or (231) 829-3328.  
**DETROIT**-First Day meeting 10:30 a.m. Call (313) 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.  
**EAST LANSING**-Red Cedar Friends Meeting. Unprogrammed worship and First-day school, 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:00 a.m., at Everybody Reads bookstore, 2019 E. Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>.  
**GRAND RAPIDS**-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-1642.  
**KALAMAZOO**-First-day school and adult education 9:30 a.m. Meeting for worship 10:30 a.m. Friends Meetinghouse, 508 Denner. Phone: (269) 349-1754.  
**MT. PLEASANT**-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., Wesley Foundation, 1400 S. Washington St., (989) 772-2421 or (989) 631-6667 or <www.PineRiverFriendsMI.org>.

## Minnesota

• **BRainerd**-Unprogrammed meeting and discussion, Sundays. Call: (218) 963-2976 or (218) 828-1032.  
**DULUTH**-Superior Friends Meeting, 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.  
**MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>.  
**MINNEAPOLIS**-Laughing Waters Worship Group 4:30 to 6:30 p.m., childcare, <www.laughingwatersfriends.org>, (612) 724-4956.  
**NORTHFIELD**-Unprogrammed worship and First-day school, 10:30 a.m. Sundays, at 313 1/2 Division St. (upstairs). First Sunday of each month, in private homes. Information: Nancy Cantwell, (507) 645-4603 or <www.cannonvalleyfriends.org>.  
**ST. PAUL**-Prospect Hill Friends Meeting. Meets Sun. 4 p.m. Call (612) 379-7386 or (651) 645-7657 for current information.  
**ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Adult Education, First-day school, and meeting for worship with attention to business (651) 699-6995. Visit <www.tcfm.org> for more information.  
**STILLWATER**-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. summer). Phone: (651) 439-7981, or 773-5376.

## Mississippi

• **OXFORD**-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed, email: <wcjordan@bellsouth.net>.

## Missouri

• **COLUMBIA**-Unprogrammed worship 10 a.m. 6408 East Locust Grove Dr. (573) 474-1827.  
**KANSAS CITY**-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256. <www.kcquakers.org>.  
**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.



**HEAT FALLS**-(406) 453-2474 or (406) 453-8989.  
**MISSOULA**-Unprogrammed. Sundays, 11 a.m. winter; 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

## Nebraska

**KEARNEY**-Unprogrammed worship group 4 p.m. 1st and 3rd First Days, Newman Center, 821 W. 27th St. Call (308) 237-9377.  
**LINCOLN**-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: (402) 488-4178.  
**OMAHA**-Worship 9:45 a.m., discussion 11 a.m., First-day school available. (402) 553-2211, 391-4765 for directions.

## Nevada

& **RENO**-Unprogrammed worship. For information call: (775) 329-9400. Website: <www.RenoFriends.org>.

## New Hampshire

**CONCORD**-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.  
**DOVER**-Unprogrammed worship, 10:30 a.m. 141 Central Ave. Childcare available. Clerk, Jhana Hodson: (603) 742-2110, or write: 23 Hill St., Dover, NH 03820.  
**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: Clerk, (603) 284-6843.  
& **PETERBOROUGH**-Monadnock Meeting at Peterborough/Jaffery line, rte. 202. Unprogrammed meeting for worship, First-day school and childcare 10:30 a.m. (603) 532-6203, 3 Davidson Rd., Jaffery, NH 03452. <www.monadnockfriends.org>.  
**WEARE**-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.

## New Jersey

**ARNEY'S MT.**-Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609) 953-8921.  
**ATLANTIC CITY AREA**-Worship 11 a.m. All welcome! Call for info: (609) 652-2637 or <www.aquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (near intersection of Pitney and Jimmy Leeds.)  
**BARNEGAT**-Worship 10 a.m., 614 East Bay Ave. Visitors welcome. (609) 698-2058.  
**CHATHAM**-Chatham-Summit Friends Meeting 158 Southern Blvd., Worship and First-day school 11 a.m. (Jul., Aug., 10 a.m.), (973) 635-2161. <www.chathamquakers.org> All welcome.  
**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, or <medfordmeeting@aol.com>, <medfordfriendsmeeting.org>.  
**MONTCLAIR**-Meeting and First-day school 11 a.m., except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (973) 744-8320. Visitors welcome.  
**MOORESTOWN**-118 E. Main St. First day worship 10 a.m. Adult RE 9 a.m. (Sept.-May). For info call (856) 235-1561, or email <mm1802@verizon.net>.  
& **MOUNT HOLLY**-Meeting for worship 10 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.  
**MULLICA HILL**-Main St. Sept.-May First-day school 9:45 a.m., Meeting for Worship 11 a.m.; June-Aug First-day school 9:00 a.m., Meeting for Worship 10:00 a.m.

& **NEW BRUNSWICK**-Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. at Hale St. (732) 846-8969.  
**NEWTON**-Meeting for worship 10-11 a.m. each First Day. Sundays. Haddon Ave. and Cooper St., Camden. Chris Roberts (856) 966-1376.  
**PLAINFIELD**-Meeting for worship and First-day school 10:30 a.m. 225 Watchung Ave. at E. Third St. (908) 757-5736.  
**PRINCETON**-Worship 9 and 11 a.m. First-day school 11 a.m. Oct-May. 470 Quaker Rd. near Mercer St. (609) 737-7142.  
**QUAKERTOWN**-Worship and First-day school 10:30 a.m. Box 520, Quakertown 08868. (908) 735-0353.  
& **RANOCAS**-Worship 11 a.m., First-day school 10 a.m. Summer schedule-worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. 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, Episcopal Convent of St. John the Baptist, Mendham, NJ. Worship held 9:30 a.m. every First Day, (908) 876-4491.  
**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. 124 North Broad St., Woodbury, NJ 08096. Telephone: (856) 845-5080, if no answer call 845-9516.  
**WOODSTOWN**-First-day school 9:15 a.m. Meeting for worship 10:30 a.m. 104 N. Main Street. (856) 769-9839.

## New Mexico

**ALBUQUERQUE**-Unprogrammed Meeting for Worship, Sundays 10:30 a.m., 1600 5th St. NW (505) 843-6450.  
**LAS CRUCES**-Meeting for unprogrammed worship 10 a.m. 822 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.  
**TAOS**-Clearlight Worship Group. Last Sunday of the month. Peace House, 801 North Paseo del Pueblo. Contact 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 Swarthmore Meeting House, Austin Rd., Clinton, NY 13323. (315) 853-3035.  
**CLINTON CORNERS-BULLS HEAD**-Oswego Monthly Meeting. Worship and First-day school 10 a.m. 1323 Bulls Head Road (Northern Dutchess County) 1/4 mile E of Taconic Pky. (845) 876-3750.  
**CORNWALL**-Worship with childcare and First-day school, 10:30 a.m., Quaker Ave. Phone: 534-7474.  
**EASTON**-Unprogrammed worship. Rte. 40, 20 miles N of Troy. (518) 677-3693.  
**ELMIRA**-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 962-4183.  
**FLUSHING**-Unprogrammed meeting for worship, First Day, 11 a.m. 137-16 Northern Boulevard, Flushing, NY 11354. (718) 358-9636.  
**FREDONIA**-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4518 or (716) 358-6419. Summer season Chautauqua Inst. 9:30 a.m.

**HAMILTON**-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles W of Smyrna. Phone: Paul Buckingham, (315) 824-1382.  
**HUDSON**-Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 329-7105 or (646) 548-4260; email: <janhanvik@yahoo.com>.  
**ITHACA**-Oct.-May: 11 a.m., Anabel Taylor Hall, Cornell. Last Sunday of May-Sept.: 10:30 a.m. 5066 Perry City Rd. (607) 273-5421. <www.ithacamonthlymeeting.org>.  
**LONG ISLAND QUARTERLY MEETING**-Meetings normally at 11 a.m.  
**BETHPAGE P.M.**-Second and fourth First Days  
**CONSCIENCE BAY M.M.**-St. James. July and August 9:30 a.m.  
**JERICHO M.M.**  
**MANHASSET M.M.**-10 a.m.  
**MATINECOCK M.M.**-10 a.m.  
**ORIENT**-Worship Group, Orient Congregational Church in Pastor's Conference Rm., 9 a.m. (631) 477-2235  
**PECONIC BAY E.M.**-Wainscott Chapel, Wainscott, 10 a.m. (631) 259-3844  
**SHELTER ISLAND E. M.**-10:30 a.m. May to October  
**WESTBURY M.M.**  
Contact us at <komoska@optonline.net> or (631) 283-3981. 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. 12T; **Staten Island Meeting**: unprogrammed worship every Sunday at 10:00 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information. **Downtown Manhattan Allowed Meeting**: outdoors in lower Manhattan, Thursdays 6-7 p.m. May-Sept. For exact location call (212) 787-3903.  
& **OLD CHATHAM**-Meeting for worship 11 a.m. Powell House, Rte. 13. Phone (518) 794-0259.  
**ONEONTA/COOPERSTOWN**-Butternuts Monthly Meeting. Phone (607) 547-5450 or (607) 435-9951.  
**ORCHARD PARK**-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. (716) 662-5749.  
**POPLAR RIDGE**-Worship 10 a.m. (315) 364-8102.  
**POTSDAM/CANTON**-St. Lawrence Valley. Worship Sundays 4 p.m. followed by potluck, 24 Leroy St., Potsdam, N.Y. (315) 262-2952.  
& **POUGHKEEPSIE**-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (845) 454-2870.  
**PURCHASE**-Meeting for worship and First-day school 10:30 a.m. Purchase Street (Rt. 120) at Lake St. 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.  
& **SCHENECTADY**-Meeting for worship and First-day school, 10 a.m. 930 Albany Street. (518) 374-2166.  
**SYRACUSE**-Worship 10:30 a.m. 821 Euclid Ave. (315) 476-1196.  
& **WESTBURY MM (L.I.)**-Contact us at (631) 271-4672. Our website is <westburyquakers.org>.

## North Carolina

**ASHEVILLE**-Unprogrammed. Religious education 9:30, meeting for worship 10:30. 227 Edgewood Rd., 28804. (828) 258-0974. For more information check our website <www.ashevillefriends.org>.  
**BEAUFORT**-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Tom (252) 728-7083.  
**BLACK MOUNTAIN**-Swannanoa Valley Friends Meeting. 137 Center Ave. Unprogrammed worship 9:30 a.m. (828) 669-0832.  
**BREVAUD**-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.

**DAVISON**-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**-First Friends Meeting. Unprogrammed 9 a.m./Lower Level Lounge; 11 a.m. Programmed meeting upstairs. 2100 W. Friendly Ave. (336) 299-8869, <www.firstfriendsmeeting.org>.

**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 Sunday. Fellowship Tuesday evening. (252) 758-6789.

**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.

## Oho

**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, Chaucery (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 10 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. (740) 967-5227, <www.granvillefriendsmeeting.org>.

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

**MARIETTA**-Mid-Ohio Valley Friends, Betsey Mills Club, 300 Fourth St., first Sunday each month. 10:30 a.m. Phone: (304) 643-2281, <www.movquakers.org>.

**OBERLIN**-Unprogrammed worship Sundays, 11 a.m. Lewis House, Bonner Center, 68 South Professor Street, Oberlin. Worship group meets Sunday 10:00 a.m. Kendal at Oberlin. Midweek worship Thursdays 4:15 p.m., Kendal at Oberlin. Call (440) 774-1461 or email: <davidasynder@hotmail.com>.

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

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

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

**WOOSTER**-Unprogrammed worship 10:45 a.m. 353 E Pine St. at SW corner College and Pine Sts. (330) 262-6004. <www.wooster.quaker.org>. E-mail: <grif@sssnet.com>.

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

## Oklahoma

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

**WILLIAMSBURG**-Meeting for Friends. 320 S. Stallard Street (in sanctuary of the Unitarian Universalist Church). Meeting for Worship Sundays 6-7 p.m. (405) 372-4839 or (405) 372-5594. Email: <StillwaterQuakers@yahoo.com>.

**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 9:45 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 northern Oregon and S.W. Washington.

**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**-Unprogrammed worship 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\_chestepa\_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. <www.dunningscreekfriends.org>.

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

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

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

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

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

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

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

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

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

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

♣ **KENDAL**-Worship 10:30 a.m. Kendal Center, Library. U.S. Rte. 1, 3 1/2 mi. S of Chadds Ford, 1 1/4 mi. N of Longwood Gardens.

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

**MIDDELTOWN**-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 Alles (610) 543-7321.

♣ **MILLVILLE**-Worship 10 a.m., First-day school 11 a.m. 351 E. Main St. <www.millvillefriends.org>, (570) 441-8819.

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

**NORRISTOWN**-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19044.

**PENNSBURG**-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 Waln 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**-Meetings 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.

**POTTSTOWN**-Worship Group 11 a.m., 2nd and 4th First Days, at Fellowship Farm, 2488 Sanatoga Rd., Pottstown. <henrywb@gmail.com>.

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

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

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

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

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

**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 Whittier Place, off Route 320.

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



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

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

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

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

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

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

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

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

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

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

## Rhode Island

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

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

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

**WOONSOCKET**-Smithfield MM, 108 Smithfield Rd., Worship 10:30 a.m. (401) 762-5726, <info@smithfieldfriends.org>.

## South Carolina

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

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

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

& **FIVE RIVERS**-Friends Meeting Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

## South Dakota

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

## Tennessee

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

& **JOHNSON CITY**-Foxfire Friends Unprogrammed worship 11 a.m. (423) 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 Floro. Call: (432) 837-2930.

**AUSTIN**-Unprogrammed meeting for worship Sunday 11 a.m. All ages welcome. First-day School 10 a.m. Childcare available 10 a.m. to 1 p.m. 3701 E. MLK Blvd. (512) 452-1841.

**CORPUS CHRISTI**-Coastal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 888-4184 for information.

**DALLAS**-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/dallas>.

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

**FORT WORTH**-Unprogrammed worship 10:30 a.m. at Wesley Foundation, 2750 W. Lowden. Fellowship and other activities afterward. Call (882) 472-6770 for info.

**HILL COUNTRY**-Unprogrammed meeting 10:15 a.m., Discussion hour 11:15 a.m., Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, TX. Catherine Matlock (830) 890-5025.

**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. 3501 Main Street. 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) 388-8024.

**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 meeting house 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. Alexander-Gish House, 641 Walnut Ave. SW, (540) 929-4975 or email: <jenny@rev.net> or visit <www.roanokequakers.org>.

**VIRGINIA BEACH**-Unprogrammed meeting for worship, First Days, 10:30 a.m. 1537 Laskin Rd., Virginia Beach, VA 23451. Childcare and First-day school. (757) 428-9515.

**WILLIAMSBURG**-Unprogrammed meeting for worship 10 a.m. Sunday, 4214 Longhill Rd. P.O. Box 1034, Wmbg, VA 23187. (757) 887-3108, <www.williamsburgfriends.org>.

**WINCHESTER**-Hopewell Centre Meeting, 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <a.m.bacon@comcast.net>.

## Washington

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

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

**BELLINGHAM**-1701 Ellis St. Worship 10 a.m. Children's program. (360) 752-9223.

**LOPEZ ISLAND**-Worship Group. Unprogrammed Meeting for Worship at 10 a.m. in homes. Contact <lopezfreinds@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, <www.quaker.org/port-townsend>, (360) 385-7070.

**PULLMAN**-See MOSCOW, Idaho.

**SEATTLE**-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 523-5568.

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

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

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

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

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

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

## West Virginia

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

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

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

**PARKERSBURG**-Mid-Ohio Valley Friends. See Marietta, Ohio, listing. <www.movquakers.org>.

## Wisconsin

**BELOIT**-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 207-9400.

& **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: <chakaoian@mailbag.com>.

**MADISON**-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. <www.madisonfriends.org>. Unprogrammed worship Sunday at 8:45 and 11:15 a.m. Family Gathering time 10 a.m. Children's classes at 11:15 a.m.

**MADISON**-Yahara Friends, 551 West Main St., #214. (608) 242-9029. Unprogrammed worship. Sunday 10:30 a.m. <www.quaker.net/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.

# COME TO PENDLE HILL



## **NEW! THREE-WEEK INTENSIVE**

### **FAITHFUL TRANSITIONS**

#### **Spiritual Discernment in a Time of Change**

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## **QUAKER FAITH AND SPIRITUALITY**

OCTOBER 9-11, 2009

### **THE WISDOM TO KNOW THE DIFFERENCE**

A weekend on discernment with Eileen Flanagan

OCTOBER 30-NOVEMBER 1, 2009

### **INWARD ACTIVISM AND OUTWARD PRAYER**

**Integrating Our Lives through Nonviolence**

A weekend with Daniel O. Snyder

NOVEMBER 6-8, 2009

### **INQUIRERS' WEEKEND**

**An Introduction to Quakerism**

A weekend with Deborah Shaw and Ben Pink Dandelion

NOVEMBER 8-12, 2009

### **CELEBRATION OF QUAKERISM**

A short course with Ben Pink Dandelion

NOVEMBER 20-22, 2009

### **CLERKING**

A weekend with Arthur Larrabee

DECEMBER 4-6, 2009

### **"WHO IS JESUS TO ME?"**

A weekend with Colin Saxton and Christopher Sammond



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