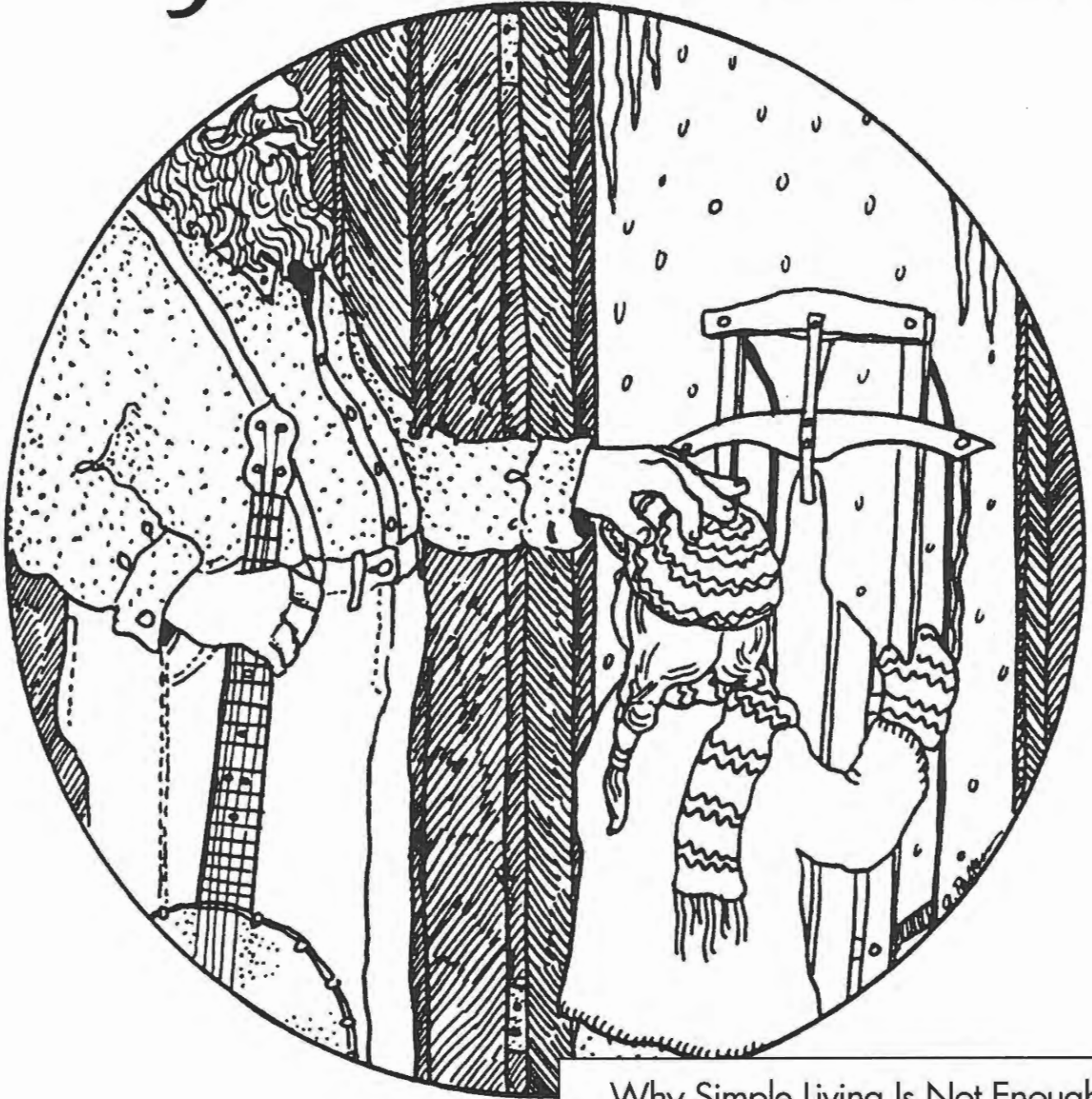


December 2002 • \$3

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Why Simple Living Is Not Enough
Singing among FGC Friends
The Friendly Gangstaz Committee

An independent magazine serving the Religious Society of Friends



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Among Friends

Praying for Peace

The holidays are upon us, bringing with them the consideration of how to simplify the way we celebrate the birth of Jesus. Over the years my family has used various strategies to combat the commercialism of the season. There have been homemade gifts, ranging from lovely to ludicrous (giving the gift of laughter). We've handed out coupons for every personal service we can imagine the recipient could desire. Then there are thrift store and yard sale finds that assume a second life in a new context. We've donated money to worthy causes in honor of our gift recipients and we've purchased items that support cottage industries in developing countries. We shop at fundraising holiday bazaars for worthy organizations. All of this has been great fun and the extent to which we've unplugged from consumerism has been satisfying. But in the end, it's clear our choices haven't had much impact on what ails the world.

Keith Helmuth, in "Why Simple Living Is Not Enough" (p.6), makes just this point. "While I greatly value the tradition of working for social change in an incremental way. . . . Rejection of materialism and the promotion of simple living is not enough." He suggests that we take a new look at our monetary system. "The main problem is that our monetary system requires, as a matter of course, that all of us—good, bad, and indifferent—regularly do bad things for good reasons; things we routinely need to do in the normal course of our . . . lives, but that clearly are damaging to . . . Earth's living communities." If our monetary system could be redesigned so that financial incentives work towards ecological and social good, he says, we might finally have the key to large-scale social change. "A redesigned monetary system that makes it easy, natural, and profitable" to make ecologically sound choices would promote extensive adaptation to positive lifestyle changes. Perhaps a major challenge to Friends, often quite innovative in their approach to circumstances, will be to work backwards from that vision of a world that makes sense both economically and ecologically to discover the pathways from the present to a reformed world.

This fall I've attended demonstrations against the proposed war on Iraq. The first took place on a local campus. Looking at the 500 people gathered, I saw many grey-haired activists, fellow travelers from the years of protesting the Vietnam War. Some of us were accompanied by our sons, deeply concerned young men who blended right in with the on-campus protestors. I looked at the fresh faces of these offspring—so similar to their parents 35 years ago—and the thought came, "How long, O Lord? How long must we cry out for respectful relationships between people and between nations?" My husband commented that, when he was a student leading campus demonstrations against the Vietnam War, he wondered who the older grey-haired activists that showed up were. Many of them since have become friends and mentors, the former occupants of Civilian Public Service camps and protestors of WWII. But, as that older generation is rapidly passing away and a new one is rising up behind us, it's easy to feel perpetually embroiled in an unending struggle for peace and social justice.

Unending though it may seem, it is ironic to be engaged with these concerns from a position of privilege. We live with an abundance of blessings. Thinking of the struggling mothers in Iraq and Afghanistan, Palestine and Israel, who are caught in multigenerational embattlements, my heart breaks for them. How incredibly much more difficult it must be to seek peace when one lacks the ability to address the most basic human needs—food, shelter, water, healthcare, employment, education—when one's babies are dying in one's arms from easily eradicated diseases or from bombs launched in misguided attempts to wring peace from intractable circumstances. This certainly puts the onus on us who are living in comparative comfort to lead the way to a better world for all.

In this season when we remember the birth of the Prince of Peace, I think of contemporary mothers in the Holy Land, and pray that we will find the path to lasting peace and goodness for their little ones, and for the whole world.

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Membership is the beginning, not the end

Paul Buckley ("Reclaiming Baptism," *FJ* June 2002) states: "Originally, water baptism was the recognition of a preexisting change in an individual." If by originally he means the baptism practiced by John and his followers, it might be more accurate to say that baptism represented an intention to change, not an indication that change had already occurred. Those who came out into the wilderness didn't know what they would find; John presumed they were all living in an unholy state and when he asked them to repent, it was a request that they recognize this condition and make a commitment to live their lives differently, more consistent with God's teaching. The act of baptism was a public statement of an intention rather than an accomplished fact.

Taken in that context membership might be looked at in a similar way. I felt I could have become a member of the Religious Society of Friends within two months of attending my first meeting for worship. Silent worship fit me, as did the basic beliefs of Friends. I waited a year, read, attended a Quakerism 101 class, but even when I applied and was accepted for membership I only knew the basics. My decision regarding membership, as I think that of most convinced Friends often is, was a statement of my intention to become a Quaker, not evidence that I had already achieved that state. In fact, I've spent the past ten years trying to learn what it means to be a Quaker, and while I may be closer, I'm not quite there yet.

Such an attitude would inform our clearness committees for membership in a somewhat different way than Paul Buckley may seem to imply. Yes, we should ask new applicants to make a commitment. But the commitment we need to ask for, the commitment we and the applicant need to be clear about, is not how much Quakerism one knows, let alone which committees one is prepared to serve on. Certainly a basic understanding of Quaker beliefs and practices is essential. But as important is the need to be clear that the applicant has a serious *intention* to turn his or her life to God and a serious *commitment* to learn what it is to be a Quaker and to live accordingly. We would also have to be clear that accepting a person into membership is not the end of a process for the individual or for us as a community, but the beginning of one, as it was for John's baptism. That would require us as a community to take more seriously our responsibility to provide

ways for new members to learn what it means to be a Quaker through reading, study with others, and by being role models ourselves, by letting our own lives speak in Quaker terms. It would therefore require us to be more rigorous with ourselves in understanding what it means to be and live our lives as Quakers.

John Andrew Gallery
Philadelphia, Pa.

Responding to myths about the U.S.

I sat down to read through the issues from January through June 2002 focusing on letters and essays responding to Scott Simon and found in them a good variety of thought and theologies.

After 9/11, I attended a few Pendle Hill Monday night forums and other meetings and conferences in Philadelphia—and heard a variety of journalists and scholars who are students of Islam and the Middle East.

One of the first thanked us for coming because he had not been getting much attention in the past (there were 250–300 people there) and he added, "I have been preaching this sermon for 20 years." *Twenty years!* Why haven't I been paying attention? I began reading the books written by journalists and scholars over the past 10–15 years.

They have been telling us that the United States has been at war for the past 20 years—since 1983 when our first embassy was blown up in Beirut. Apparently, we called the next embassy "The Annex" so when it was blown up (in 1984) we could pretend that it wasn't our real embassy. In these past 20 years we have lost five or six embassies. Our Marines and French paratroopers were blown up one Beirut Sunday in October 1983, several CIA chiefs of station were tortured to death, and over 5,000 people have been killed on U.S. property in Africa and the Middle East.

I support Scott Simon's interpretations and the war on terrorism; but I believe there are four wars: the U.S. war on terrorism, the coming war on Iraq, the Israeli-Palestinian war, and the possible Pakistan-Indian war.

The letter from Roy Herrera, Jr., in February calls for a response—he belongs to the "America: Always Wrong" school of thought.

He begins by misquoting the statement, "America, right or wrong." That actually should be "America, right or wrong; may she always be right and when wrong, may she be put right."

Mr. Herrera charges us with "consuming 40 percent of the world's natural resources." That is an exaggeration, but in truth that

statement has been chopped and mauled over the past decades to make us in the U.S. feel guilty.

It should read: With 5 percent of the world's population we utilize 25 percent of its energy each year to produce 25 percent to 30 percent of the manufactured goods and about 30 percent of the agricultural products.

Japan has the second largest economy and Germany the third largest, yet the American GDP is more than *twice* their combined GDP.

We hear the constant whine of Americans working over the old saw about some people in other nations who live on \$2.00 per day or \$5.00 per day or whatever.

In the early years of the 20th century, Henry Ford proposed to increase his workers' salary to the large sum of \$5.00 per day. The other industrialists were horrified—they could never afford to pay workers such high salaries! In those decades the United States was a developing economy and most in the U.S. lived on \$5.00 a day or less. In developing countries today people can live on \$5.00 a day.

Let's all give it a rest and quit whining about how much we "consume."

Carol-Anne Riddle
Media, Pa.

Correction

I thank you for printing my letter in your August issue. But there is an error in one of the quotes from Lauren King's article that seriously garbles the meaning. The error is on page five, middle column, sixth line. Beginning with the word "and" in the fifth line, the passage should read:

"...(and) may stand in the clear light on the heights of ethical assurance with no sense of evil committed to enemies."

As the passage stands, it is completely misleading, possibly causing readers to conclude that Lauren King is saying something about "the nonsense of evil committed to enemies. . . ."

Philip R. Johnson
Richmond, Ind.

Editors' note: We apologize for this error on our part.

Preserve integrity of Quaker decisionmaking

In the Forum (*FJ* September 2002) there is an important letter from Tom Rothschild in which he clarifies the radical difference

What are the actual costs of war?

Friends should discuss their differences regarding our Peace Testimony. Yet recent debates in FRIENDS JOURNAL sometimes seem to be a search for universal rules rather than responses to particular moral issues raised by the proposed attack on Iraq. The following issues trouble me.

The terrorist attacks last year deeply wounded our sense of security; much of the rationale for war with Iraq seems to be based on that loss. Is that a valid reason for war, especially a "preemptive strike"? Was the security we felt an illusion, based in our belief that the U.S. was so powerful it could never be attacked? Might a better response come from learning to live with vulnerability as other peoples throughout the world must do? Can true security ever be found in military might?

Seeing "that of God" in Saddam Hussein may seem impossible, but why has he become a personification of evil at this particular time—something that, for all his abusive behavior, he was not just a few months ago. If he is so evil, why are other nations not convinced? Why are we so sure of ourselves that we are unwilling to listen to their reasons for opposing war? Are we looking for a scape-

goat, since Osama bin Laden has evaded us?

Are we willing to go to war to protect our position as the dominant nation in the world and the lifestyle that this affords some of us? Do we think we need this war so that we can continue to consume more than our share of the world's resources and produce more than our share of the world's pollution? Are we so committed to an oil-based economy that we are prepared to go to war for it?

This year-old war on terrorism has escalated trends that indicate where a war on Iraq can take us. War always means military and noncombatant deaths, a traditional reason for Friends opposition to war, but there are other costs as well. Are we willing to accept these costs?

Invasion of Afghanistan has seemed to reignite violence between Israel and Palestine and between India and Pakistan. Why should we believe that an attack on Iraq will not engulf the rest of the Middle East? With Israel already saying it is ready to use its nuclear weapons, will this become a nuclear war? Are we willing to stay and govern Afghanistan and Iraq after we "liberate" them? Is this our intention?

Our national government has become more secretive and demanding of our total loyalty. It has removed the rights of citizens and detained noncitizens without process of law. Are we

willing to give up our own human rights and those of others?

The cost of war and new security measures is immense and will have to be taken from already shrinking government services funding. In a time when the gap between the rich and the poor is wider than it has been in 70 years, what is the human cost of giving up what is left of our nation's social safety net?

In addition to destruction of support for those in most need, war will have to mean less attention and less support for government projects of importance to all of us. What will happen to the environment? How will we be able to afford to keep highways and public schools functioning, as state and local governments are asked to pay for programs that the federal government will no longer support? What will happen to attempts to protect pensions or airline passengers?

I consider myself a pacifist, but I do not know if I would always choose non-violence. I do know that for me, unilateral war against Iraq is not an ethical choice.

Marilyn Dell Brady
Alpine, Texas

between the secular process of getting consensus in Quaker meeting for business, versus the spiritual process of seeking unity in the sense of the meeting. The difference between these processes is indeed major, but grasping the difference is not some sort of intellectual challenge. Our committees of ministry and worship and our clerks have the responsibility for helping Friends to be aware of the difference between the two processes.

Friend Rothschild referred to Barry Morley's Pendle Hill pamphlet #307, "Beyond Consensus: Salvaging the Sense of the Meeting," which offers a wonderful clarification, but I wish Barry Morley had mentioned a process which occurs in meetings for business that prevents seeking in the sense of the meeting. This is apt to occur when a difficult issue has been pondered over for a lengthy period of time and emotions are surfacing. The suggestion arises and is accepted that the matter be referred to the appropriate committee for study, followed by a recommendation back to the meeting for business. It is disturbing to observe that often the report is quickly accepted. It is one thing to refer an issue to a committee to get more

facts that will aid the meeting to reach an informed decision. It is quite another matter if the issue is sent off to a committee because it is a very difficult one that challenges Friends to be faithful to the sacred process of taking time to search together as a meeting for the will of God. Committees are essential, but their role is abused if they become a tool to go around, to prevent Friends from sitting together in worship until hearts are softened, ears and eyes are opened to higher truth. Dealing with the most divisive issues through the spiritual process is what Quakerism has been about historically. If settling matters were to become the goal, we would lose our Quaker identity.

Marilyn A. Dyer
Chapel Hill, N.C.

Are Friends called to political inaction?

I have recently been appointed to the Friends Committee on National Legislation from Baltimore Yearly Meeting.

However, in the meantime, I discovered a

timely quotation from Jay Worrall Jr.'s *The Friendly Virginians: America's First Quakers*. "The Friends in Philadelphia hammered out a paper that defined four aspects of their Peace Testimony in the circumstances of the Revolution. The paper enjoined all American Friends to withdraw from political activity, even voting in elections, since government for the time being was 'founded and supported in the spirit of wars and fighting.'"

Is there any such witness, especially in the prospect of our government's going to war in Iraq, which continues to reside in current events? I would like to know the outlooks of other Quakers.

Maurice Boyd
Washington, D.C.

Materials on current peace issues available

Friends who teach at the high school level or know teachers might be interested to know that Educators for Social

Continued on p. 40

Why Simple Living Is Not Enough

by Keith Helmuth

It is common practice in addressing the ecological crisis from a religious perspective to present wasteful consumerism as the crux of our problem, and to advance simple living as an appropriate spiritual response. Some folks conclude that the growth of the capital-driven economy must stop and its damaging activity shrink in order to bring the human/Earth relationship into a sustainable condition. If this is the case, it is logical to argue that the wealthy populations must greatly decrease their consumption of goods and services, especially since many impoverished populations certainly want to increase theirs—a reallocation that seems only fair. In this scenario, the overall change that is required will only occur when enough people in the overdeveloped regions of the world significantly curtail their use of the Earth's resources. We are further reminded that it is the special role of persons of faith, and of religious communities, to act on this matter and provide leadership for this critical change in economic behavior.

These themes were variously set forth at a conference I recently attended on Quaker social and economic testimonies. It was the prevailing view that the ecological crisis was best responded to by a personal spiritual commitment to shun materialism, and by lifestyle adjustments that curb over-consumption of goods and services. At the conference, it was repeatedly emphasized that significant social change is the result of a sufficient number of individual changes. A faith-based response entailed individually practicing incremental good works in the expectation that, cumulatively, they will result in significant, society-wide change. During the course of the conference I became increasingly uneasy. I kept wait-

Keith Helmuth is a sojourning member of Central Philadelphia (Pa.) Meeting and a member of the coordinating group of Quaker Eco-Witness.

ing for the analysis and recommendations to broaden and encompass the full context of economic life and public policy. Several participants offered thoughts and observations that could have opened a path in this direction, but they found no traction. A condemnation of materialism, a spiritual call to simple living, and working for incremental change were as far as the discussion of economics could proceed.

While I greatly value the tradition of working for social change in an incremental way and have spent most of my life engaged in these kinds of activities, I no longer think it is the most effective way to address the critical problems that arise in the conflict between economics and ecology. During my years in various business enterprises I have developed a sense of orientation around the relationship between the ecological reality and human behavior, and around the way a religious perspective connects with the work of ecological reformation.

Religious Discourse and Ecological Reform

I am concerned about the way the relationship between economic process, individual behavior, and social change are characterized in religious discourse. The call to simple living is often advanced as touching on the essence of the economic/ecological dilemma, but it really just skirts around the edge of the problem. Rejection of materialism and the promotion of simple living is not enough.

How does the call to simple living square with the reality of those who do the basic provisioning and service work of the world? I think it is fair to say that for those who struggle daily for access to the means of life, the idea of simple living represents something less than a fully rounded comprehension of economic realities.

In a world where millions struggle with perpetual impoverishment, where the link between employment and income security has been deliberately and decisively broken, where for many workers impoverishment is only a paycheck or two away, and where these conditions are design features of the capital-driven economy, it is particularly difficult to see how a marginal decline in consumption of goods and services by the relatively well-off can be seen as significantly advancing the quest for economic justice and ecologically sound

adaptation. This is not to say that individual lifestyle change is of no significance. Such action should obviously be undertaken and encouraged at every opportunity, and it is certainly appropriate for religious leaders to take the lead in this regard. But, as I read historical ecology and reflect on our collective experience of the last 50 years or so, there seems to be no convincing evidence that the kind and scale of change needed will emerge from an accumulation of incremental lifestyle changes. The experience of our time teaches us that key systemic changes are needed to accomplish the readaptation of human settlement and economic process that ecological sustainability requires.

If we wish to address effectively the capital-driven economy and the way it has created patterns of unsustainable behavior, we will have to understand its basis in design and policy. We will have to create and implement public policies that change the design of the economy in ways that promote a sustainable human/Earth relationship. The key point in thinking about ecological sustainability and what is required to begin moving in this direction is that effective change is systemic. This means that change begins with critical hinge factors, which, when altered, set up a series of subsequent changes within a system. The systems involved include agriculture, forestry, fishing, construction, transportation, manufacturing, monetary, political, civic, energy, education, healthcare, artistic, religious, recreational, and over it all the belief—or worldview—system.

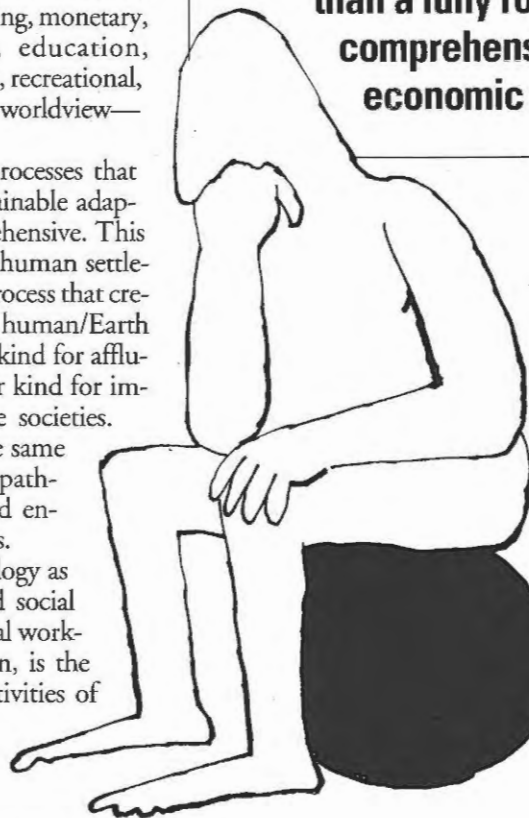
The factors of Earth processes that condition ecologically sustainable adaptation are generally comprehensive. This means that the patterns of human settlement and socioeconomic process that create a mutually enhancing human/Earth relationship are not of one kind for affluent societies and of another kind for impoverished and subsistence societies. We are all dealing with the same nutrient base, metabolic pathways, material options, and energy flow of Earth processes.

The significance of ecology as a scientific, economic, and social worldview, and as a practical working discipline of adaptation, is the way it incorporates the activities of human life within an integrated understanding of Earth processes. It is our

response to the integrity of this whole system—the integrity of Creation—that enables our individualistic religious sensibility to be transformed into a more fully rounded ecological consciousness. The ecological worldview illuminates economic relationships in a comprehensive and systemic way. It helps us address the critical relationships that are hinge factors for triggering effective economic and social change. If, as William Penn wrote, true religion leads us to help “mend the world,” we should be alert to how the mending we seek can best take place. If we add to this the advice of anthropologist and pioneer of systems analysis Gregory Bateson, we have a useful orientation. He told his students, when working for social change, to “look for the difference that *makes* a difference.”

We are in a situation that requires a radical readaptation of human settlement and economic process in order to move effectively toward a mutually enhancing human/Earth relationship. The arrange-

For those who struggle daily for access to the means of life, the idea of simple living represents something less than a fully rounded comprehension of economic realities.



ments, scale, and timeline of this readaptation are such that it seems unlikely to be accomplished by individual lifestyle changes. Only hinge factor changes, changes in key economic and social relationships that set in motion a cascade effect of further positive change, can begin to move toward ecological sustainability in a timely way.

A Hinge Factor of Change

For example, one of the key factors of our ecological dilemma is the way the monetary system works in our capital-driven society. The problem of the way money works is not primarily a matter of people doing bad things for bad reasons, although that certainly happens. The idea that money is neutral, and that its use for good or ill depends on the user's intentions, is a fallacy. The main problem is that our monetary system requires, as a matter of course, that all of us—good, bad, and indifferent—regularly do bad things for *good* reasons; things we routinely need to do in the normal course of our vocational and social lives, but that are clearly damaging to the regenerative health of Earth's living communities. No amount of lifestyle change or simple living will alter the fact that this is the way money works in the capital-driven economy.

Some folks, when they see this fact, make a determined effort to opt out of the money economy to as great an extent as they can. That is a good move for personal righteousness, but it doesn't address the problem. Others try to cut back on the Earth-damaging impact of their participation in the capital-driven economy. That, too, is good but it only prolongs the agony of maladaptation; it doesn't correct it, and it doesn't alter the way the monetary system works. Only a design change in the monetary system can address the problem.

Because the use of money in modernized societies is absolutely essential for access to the means of life, its motivational force cannot be expected to change. What can change, however, is the way access to money is attached to activities, products, and behavior. It is always a matter of

Len Munnik

incentive. If we are to begin moving toward greater ecological sustainability, the monetary system must be redesigned so people are financially rewarded for doing the right thing, ecologically speaking. There is no mystery to this. The dynamics are well understood and various, detailed scenarios have been developed that address this hinge factor of positive change: see *The Ecology of Commerce* by Paul Hawken; *Natural Capitalism* by Paul Hawken, Armory Lovins, and Hunter Lovins; *Who Owns the Sky? Our Common Assets and the Future of Capitalism* by Peter Barnes; *The Ecology of Money* by Richard Douthwaite; and *Money: Understanding and Creating Alternatives to Legal Tender* by Thomas H. Greco Jr. A major information source can be found at the website <ccdev.lets.net>.

It seems unlikely that significant change in economic behavior could ever occur against the incentives of the current monetary system. In general, it cannot be expected that ordinary working people will act against their financial interests. Even less can such action be expected of the impoverished and those who struggle for subsistence. Only a monetary system that makes it pay to do the things that help develop a secure, supportive, conservator society can effect the required behavioral changes. A redesigned monetary system that makes it easy, natural, and profitable to advance ecologically sustainable adaptation is needed to reverse the present negative force of the economy. Lifestyle changes would then make both ecological and economic sense and major adaptational changes would occur. The market dynamic of supply, demand, and price could work for ecologically sound goods and services just as well as it now works for ecologically damaging ones.

A More Fully Rounded Context

To understand this example of hinge factor change, a first step is recognizing the design history of the current monetary system. Money behaves in various ways depending on how it is created and regulated. There are different kinds of money that relate to particular economic relationships and processes in different ways. An open mental space needs to be established in public discourse on the po-

tential for redesign of the monetary system. This system is a tool, a kind of technology that can be used in a variety of ways, and we have come to a time when it must be redesigned to become a tool that supports ecological sustainability.

The task of reforming the monetary system also requires attention to basic income. When a certain income is required for access to the means of life, there must be, in a market economy, a secure flow of that income level to each member of that society. This is a matter of ensuring the functional efficiency of the system, on the one hand, and of honoring the historical, moral commitment of free market capitalism, on the other. The alternative to this commitment is a triage process that systematically marginalizes, excludes, and then writes off people who, for whatever reason, have not secured adequate income.

Since the capital-driven economy has now decisively rejected the historic link

Our monetary system requires, as a matter of course, that all of us—good, bad, and indifferent—regularly do bad things for good reasons.

between employment and income security, some other arrangement of income allocation must be brought into play. This should be simply a matter of enlightened self interest on the part of those who control monetary resources and wish to continue the operation of the capital-driven market economy. Thanks, in part, to the labor movement, a previous generation of entrepreneurs, financiers, and makers of public policy came to a partial understanding of the importance of adequate income allocation.

The controlling elements of the current generation of business, finance, and government leadership seem no longer to understand this relationship. At the level of public policy, we have to make a choice: we must decide whether a reasonable degree of financial security for everyone is to be an explicit public policy of the society in which we live and a functional outcome of the economy in which we work, or if it is better to have a high degree of income security in society and be willing to write off those who cannot, for what-

ever reason, make it.

At present, this latter scenario seems to be favored by those who control monetary resources as well as those in control of public policy. They are calculating that the impoverished, marginalized, and excluded peoples of the world can be written off without disrupting the capital-driven economy and the security it provides its privileged participants. It seems likely they are making a major miscalculation. In allowing this situation to persist, they are taking a terrible risk. They are producing a significant breakdown of social order that could be avoided by incorporating the allocation of adequate basic income into the design of the economic/monetary system. If we add this risk of social breakdown to the ecological disruption already underway, we have a scenario of spiraling conflict that can only end in catastrophe for the human world and Earth's biotic integrity. I think it is fair to say the breakdown is already in strong evidence and ecological disruption is already accelerating.

These considerations have a global reach and must be framed within a world context. A redesign of the monetary system to support worldwide ecological and social sustainability must include close attention to basic income security for people in all regions. This is one of the logical outcomes of a globalized economic and monetary system. Basic income security can now be appropriately seen as a world-wide human rights issue.

Since adequate income is absolutely essential for access to the means of life for most people, it can be compared to access to water. It is now being argued that access to adequate water is a universal human right. How much easier ought it to be to provide an adequate basic income as a human right? Water is a strictly limited gift of Creation. The creation and regulation of money, on the other hand, is limited primarily by the phenomenon of trust within social and trade relationships. Social trust is not a strictly limited resource. Its growth, combined with the design ingenuity of human problem solving, could make basic income security a feature of monetary systems that function to support ecological and social good. Well developed models and creative initiatives for building basic income into monetary reform exist. See *Basic Income on the Agenda* by Robert van der Veen, and *What's Wrong with a Free Lunch?* by Philippe Van Parijs.

The growth of social trust and the sense of human solidarity that is needed to underwrite this kind of monetary system reform is at the heart of human spiritual development. The case for direct involvement by people of faith in these matters of economic behavior and public policy seems self-evident.

Given the level of conflict and violence currently in evidence worldwide, the thought of further widespread economic destitution and accompanying social disruption is a sobering prospect.

Working for a subsidence of the growth economy without at the same time working for a redesigned monetary system that

The Eye of the Needle: Transition or Disaster

What, then, should be the role of people of faith and of religious leadership? Should the primary effort be to counsel against materialism and advocate for simple living? Or should the focus also weigh strongly in on the design and policy dimension of the economics/ecology conflict?

Consider this: The capital-driven economy and its monetary system, as currently constituted, have no tolerance for stability or shrinkage. They both must constantly grow. If they fail to grow, they collapse. This critical growth dynamic is well understood, consistently monitored, and closely managed. Now, if at the urging of religious leaders, and if by some extraordinary movement of the Spirit, enough citizens reduced their economic activity to the point that the growth of the economy stalled or reversed, the system would crash and the result would be terrible. A crash, such as might well occur, does not necessarily mean an opportunity for economic rebuilding within a sound ecological context. In fact, the opportunity for this kind of rebuilding may be greatly delayed or virtually lost. It seems more likely that enclaves of wealth would consolidate their security and control of resources still further, while the economic and social circumstances of whole regions and of large populations within regions, would deteriorate into highly chaotic subsistence. Subsistence does not necessarily mean ecologically sound economics. Subsistence, in this context, would likely be a competitive, Earth-ravaging phenomenon. Scholars of world trends are forecasting "resource wars," struggles over basic needs such as water. An economic crash would likely kick this already evident behavior into high gear.



Len Mummik

Working for a subsidence of the growth economy without, at the same time, working for a redesigned monetary system is a recipe for human disaster.

can remain functional throughout the transition to an ecologically sound economy, is a recipe for human disaster. The incentives of the monetary system must be re-oriented toward ecological sustainability and income security before a subsidence of the growth economy triggers an increase in impoverishment, suffering, and violence.

While, on one level, the call to simple living is always appropriate, the monetary and fiscal dimensions of public policy must also be incorporated into a fully rounded religious response to the ecological crisis. □

What Are We to Do about Our Leaders?

by George Lakey

I'm grateful to my monthly meeting that since the beginning of the '90s it has supported my ministry of religious service, which has included over 50 trips outside the United States to train grassroots leaders working nonviolently for a better world.

This summer I once again worked abroad, training young adults in the Balkans in democratic and nonviolent skills for moving their countries away from the recent era of bloodletting. Once again I've heard more than I care to about how U.S. foreign policy appears to thoughtful and concerned people abroad.

Since the beginning of my ministry, I've watched more and more friends of the United States become appalled by our nation's behavior. The trend goes largely unreported by mass media in the United States, including the National Public Radio many of us Friends would wish to count on. Nowadays when I'm abroad I'm reminded of when I lived in Europe during the Vietnam War. It's almost that bad.

For our friends (and Friends) abroad, there is this dilemma: what to do when someone we like and respect in various ways—for their vision, for their affection, for their can-do attitude, for their vitality, for their ability to show us a good time—gets drunk and turns mean and ugly?

And how to contend with a woozy friend who, when we try to communicate our concerns about their behavior, discounts our views and says it's time to "choose sides"?

When I'm with a friend who's had too much, I remember there's a real person in there who has achievements and likable traits and times of compassion, but right now he's behaving like a bully and is

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dangerous to himself and others. What shall I do?

This dilemma isn't only for foreigners, of course. For United States citizens it's a double-whammy: not only is our friend's behavior dangerous, but he is in a special and legal sense our responsibility. (In daily life, I can be criminally charged if I knowingly let an intoxicated friend get back behind the wheel of his car!)

It's my belief that the United States is drunk not with alcohol and drugs but with power and greed. It's the empire thing.

No, No, Not *Our* Friend!

I can be held responsible if I knowingly let a drunken friend drive. "Knowingly" gives me some wiggle room. After all, there are so many things to be said in favor of my friend; that's why he's my friend! And, in the practice of my ministry, I get to see visible reminders of the good side of my nation when it's not under the influence. I sometimes work in cultures where, by contrast, there is not a tradition of neighbors organizing to build a civil society, where people don't believe that things can ever get better, where many parents let their children run dangerous physical risks, where corruption is much more rife than in the United States. Even while I drink deep from the positives in their cultures, and feel privileged to discover inspiring ways to act in other countries, I also am reminded of ways that my culture is special and why I feel affection for it.

As a young man I had the chance to settle down and make a life in Norway, a country whose social order includes, compared with the United States per capita, much more democracy, much more economic justice, less militarism, better education, no poverty, almost no crime, better mass media, more resources put into social amenities and culture, almost no

corruption, no slums, excellent health care for all, better environmental policies, free university education, more support for the global South and for the world community, more bookstores, and better coffee.

I made my choice: to live in the United States, my country, which I love like my friend.

And here's my friend, behaving outrageously. For many years I was in denial, and argued that he wasn't drunk, although he'd had a few stiff ones and the marijuana probably didn't help. Then in graduate school the distinguished British historian Arnold Toynbee came to my aid. I'd already read his 11-volume study of civilizations, and sat at the edge of my seat in the crowded auditorium at University of Pennsylvania when he came to speak. Toynbee's bottom line was: It's time for you Americans to face the fact that you've organized a vast world empire, with the profits and militarism that go with it; you need to ask yourselves whether that's really consistent with the revolutionary aspirations of your birth as a nation.

At about that time one of the greatest of the Washington foreign policy insiders, Sen. J. William Fulbright, blew the whistle by publishing his book *The Arrogance of Power*. I left denial behind. My dear country, many of whose ideals I cherish, is drunk with empire.

Now I see almost as clearly as my foreign friends that the arrogance of power paralyzes thought inside the Beltway. "Regime change" is as revealing a phrase for the disease of empire as "beauty pageant" is for the disease of sexism. "Of course" U.S. powerholders have the right to decide the kind of government other peoples should have (even when those peoples democratically elected their government); of course U.S. powerholders should rewrite the rules of the world economy to benefit the rich even more; of course U.S. powerholders should refuse to join treaties and should oppose the process of creating a world community of law and environmental sanity.

You can tell someone's drunk when they refuse to do something about a menace they and everyone else admit is starkly dangerous—global warming—and instead put their energy into making war on a nation—Iraq—when even most of the neighbors of that country refuse to join the crusade.

What do I do with my inebriated friend who refuses to protect his children from danger in order to head elsewhere and attack someone with whom he disagrees?

We are Friends

Not only are most of the readers of this essay U.S. citizens, we are also Friends. For us, addiction has a spiritual dimension. We may be called not only to confront our friend whose intoxication with power and greed has turned him into a dangerous bully, but also to show him there is a new freedom on the other side of addiction. In the process of shedding the addiction to empire ourselves, we experience the joy of making choices for life.

While the addict believes, "Economic growth depends on treating the environment as if there's no tomorrow," Quakers have the freedom to support sustainability. While the addict believes, "Our only acceptable lifestyle depends on grabbing the lion's share of world resources," Quakers may live simply so others can simply live. While the addict believes, "There's no alternative to war in Afghanistan/Iraq/Colombia . . ." (for an empire the list is endless and war is endless), Quakers are free to envision non-violent alternatives for dealing with threat.

Maybe best of all, Friends shedding empire experience a new freedom to remain centered amidst the turbulence of the empire's decline and fall—and I believe that the U.S. empire is seriously moving into decline. For Friends who've been working for peace through good times

and bad, the freedom might mean dropping the angry and righteous edge that sometimes creeps into our protests. The fact is, all empires do fall. Their falling invites quite a range of feelings (including sadness and compassion for those who suffer as well as for those who scramble to maintain privilege). Gandhi, who undermined a great empire in his day, may be our best model here. Not only did he rely on his inner life to sustain him, but he invented practical strategies to confront the empire and inspired people to practice patient organizing.

For Friends who haven't been working

for peace, the freedom might mean more confidence in our own thinking and less intellectual dependence on the pundits whose affiliation is clearly with the empire. The freedom might open new collaboration with the veteran peace-concerned Friends to work together to create innovative and practical strategies. The freedom might mean less anxiety (since empires run on fear) and more willingness to trust the Spirit that sustained Friends long before the U.S. empire was even a gleam in Teddy Roosevelt's eye.

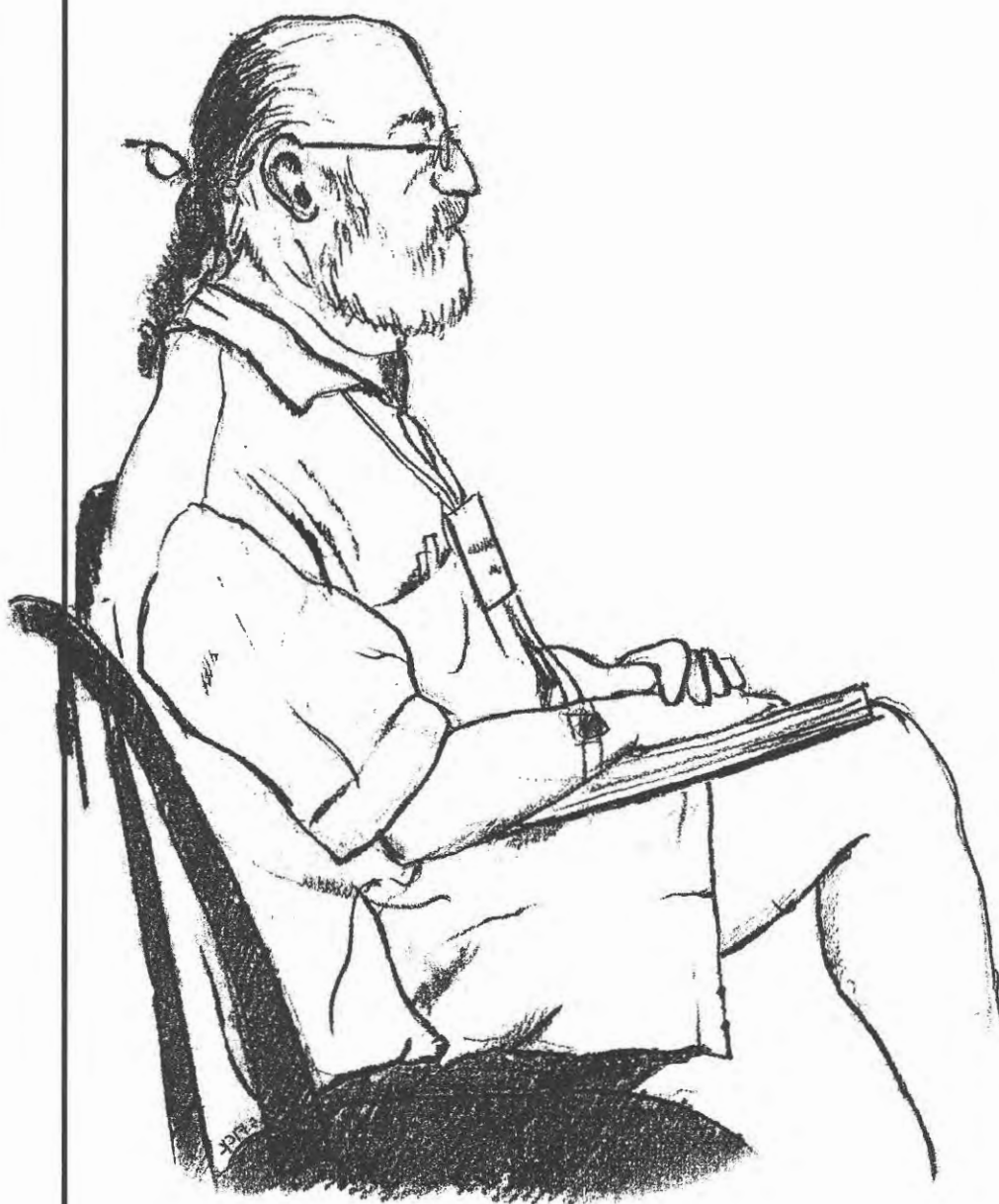
Let's not let our leaders drive drunk. It's a win/win possibility. □



Adapted from art from Print and Picture Dept., Free Library of Philadelphia

Listening Lessons

by Paul Buckley



Steven Fick

Only lunatics hear the voice of God—and saints (who don't live around here anyway). This I knew to be true as I was growing up. I heard many sermons in that time and I knew they were the result of hard work, not divine dictation. So it was momentarily a hard thing when I first heard an explanation of how a Quaker meeting for worship works. We sit together, calming ourselves, and listening for that still, small voice of God. But this news was hard only for a moment; I knew a metaphor when I heard one.

I came to Friends as a social activist. My pacifism grew out of my religious background, but I felt that background was largely outgrown. Quakers had a history of doing the right things and I was looking for the right actions, not the right words. It took me a while to become accustomed to the rhythms of an unprogrammed meeting, but eventually I found my place. There was much to think about in the messages given by others, and sometimes I, too, thought of something that was worth saying.

The Lunatic

About 15 years after becoming a Quaker, I was traveling and went to meeting for worship in an old central city meeting. I sat down and tried to get centered. After about 15 minutes, a woman rose, and I suddenly realized that I didn't have any idea what she was going to say. At my home meeting, I would have known if she was a frequent speaker or normally silent. I'd have known if she was considered a gifted minister or a rambling commentator. I didn't know if she was Christocentric or Universalist, a regular attender or a visitor like me. Instead of listening to her in context, I

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had to rely on her words alone. I had not really listened in meeting in this manner since I was a new attender. It took a while to adjust. Fortunately, years of listening to a variety of people speak in meeting had given me the necessary tools. She wasn't exactly like anyone else I had heard before, but she was like some in some ways and like others in other ways. By the time she sat down, I had her figured out. I thought I understood her message.

A little later, a man in a leather jacket stood up. I hadn't noticed him earlier—he didn't stick out in the meeting—but when he spoke, it was obvious he was different. His ministry was a torrent of words and images. He talked of his life and his troubles. And he talked, and he talked, and he talked. Back home, I might have known his circumstances, which branch of the Quaker family to put him in, and how to listen to him. When he said "God," for example, I could have translated that into one of the standard categories. I would have filtered his words, picking out the important ones and leaving the rest alone. I would have known whether or not to pay attention as he went on, and on, and on. But, there were too many words and too many images, too much to store and too much to process. I gave up and stopped paying attention.

I tried to sink back into a quiet place inside, but his voice kept intruding. He was too loud and too harsh to block out. I could ignore the words, but the sound of his message broke through. Slowly, I realized that I could understand him better now that I wasn't trying to listen. He said that he was homeless and alone—not just physically, but spiritually. He said that he felt forsaken.

I was stunned. Not by what he said, but by the realization that I would never have heard him in my home meeting. All the Quaker listening habits I had developed would have pigeonholed him and his message. When I stopped thinking about what he was saying and accidentally opened myself to listening naively, it became possible for his words to get around my preconceptions and for his message to strike home.

This was my first lesson in listening.

Saints

Christ saith this, and the apostles say this; but what canst thou say?" This phrase from George Fox is often quoted as if it means, "Don't tell me what the Scriptures say, tell me what you know yourself." As a liberal Quaker, I accepted this interpretation, until I read the passage in context.

The quote doesn't come directly from George Fox but is in the writings of Margaret Fell Fox. It describes the first time she heard George Fox speak in public. He was in the church she attended and, following the custom of the day, he had risen after the minister's sermon to add his own comments. Margaret Fell reports that George Fox commented on the Bible passage that had been the focus of the minister's sermon.

And then he went on, and opened the Scriptures, and said, "The Scriptures were the prophets' words and Christ's and the apostles' words, and what as they spoke they enjoyed and possessed and had it from the Lord." And said, "Then what had any to do with the Scriptures but as they came to the Spirit that gave them forth. You will say, Christ saith this, and the apostles say this; but what canst thou say? Art thou a child of the Light and hast walked in the Light, and what thou speakest is it inwardly from God?"

This opened me so that it cut me to the heart; and then I saw clearly we were all wrong. So I sat me down in my pew again, and cried bitterly. And I cried to the Lord, "We are all thieves, we are all thieves, we have taken the Scriptures in words and know nothing of them in ourselves."

Margaret Fell knew what was being required of her. George Fox was not calling on his listeners to put down their Bibles, but to read it with their minds and hearts open to it in an extraordinary way. He called on people to open themselves to the Spirit that the writers had known when they wrote. Don't read intellectually and analytically, George Fox said. Read to hear the voice of God the way the writer heard it.

Unless we get beyond and beneath the words and come to know the Scriptures directly, we don't know them at all. We

don't own them; we are just stealing the words for our own use. George Fox's message is not to ignore the Bible and think for ourselves, but to allow it to possess us—to let it serve as a window into the mind of God.

And this was my second lesson in listening.

Ordinary People

It took me a while to figure out what George Fox might have really meant. I'm not a saint, but there have been times over the years when I have felt the presence of something beyond what I can see and touch and wrap my mind around. Even then, I didn't know what it was like for a prophet or an evangelist to be "in the Spirit." Isn't there a special Spirit for them and an ordinary kind for the rest of us?

Understanding has come only in remembering the struggles I have had in trying to grasp those glimmers of the Divine. What I feel can't be put into words. It's not a thought. It's not an idea. It's inspiration—literally an inbreathing of a kind of air I don't often encounter. There is more content in those too-brief flashes than I could put in all the world's words. And yet, sometimes I speak in meeting. It is a struggle, but one I have no choice in entering—pulling out one inadequate word after another until God releases me.

It used to be so easy to look at speaking in meeting as an intellectual exercise. It used to be so easy to believe that it was just that for others, too. I heard others' messages as the products of their minds and depended on my own mind to receive and understand them. The man in the leather jacket taught me to surrender my intellect and let the message minister to my soul. George Fox awakened me to look beyond and beneath the words and the speaker to the source—not only to read Scripture in the Spirit, but to listen to messages in meeting for the Spirit that inspired them. I am learning to feel each speaker's struggle to make words adequate. I am learning to listen to each person—perhaps most of all to those I like the least—as if each voice were the voice of God. □

Surcease

by Walter N. Stone

I need to escape the sounds of the season
Chords of crass calamity
To the stillness
Where I find my nurturing

I need to return to the community
Of minds settled in silence
Rested in sound
Rippled only by a sigh

I need the season without cacophony
Music heard by shepherd minds
Ears attentive
Tuned to Heaven's holiness

I need the hush that awaits the precious gift
A leaning towards the child
Born perfectly
Life anew in our breathing

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at Massachusetts Correctional
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Nancy Barnhart

What Is Worship?

by Marti Matthews

Meeting for worship is the heart and center of a Quaker meeting and of being Quaker, but what do Quakers mean by worship? To newcomers, the answer to this question is sometimes hard to grasp. Is this a quiet time for sharing inspirational thoughts? A time for private centering down in the atmosphere of a loving community after a stressful week? Inspirational thoughts are, in fact, the format of many worship experiences in other churches. Centering down, or meditation, is the goal of many non-Christian spiritual gatherings. It would be easy to assume from the appearance of our ritual that this is what is happening in Quaker silent worship.

Yet there is that word—worship—that guides us toward something. A common approach today is that the word is related to “worth,” giving God the honor due. Worship seems to come naturally to many who live in interdependent societies. First Peoples (e.g., Native Americans) exemplify a natural sense of the sacred in all life, living comfortably in relationship with the source of life, acknowledging dependence as created beings and interdependence and equality with all of creation. Individuals can have a sense of place in the larger picture: each person has a contribution to make as a part of the larger whole, and that whole is felt to be upheld by a positive and loving force. In these cultures, there is an awareness of human limits—an awareness that we don’t bring ourselves into existence and that something will take our lives back, at an unexpected time, no matter how we try to avoid this inevitability. There has been a clear sense for many that there is a Power in the universe greater than the power of humans.

With the rise of technology, humans have experienced a great increase in our power over many of the forces that used to

intimidate us, and so we de-emphasize our limits. With the rise of social equality and the importance of the individual, we have lost some of our hierarchical sense, and along with this, some of our sense of belonging to a larger whole. The very environment in which most of us live, surrounded predominantly by other humans and by human inventions, gives us less experience with mountains, oceans, and starry nights, or with understanding and respecting other life forms and their differing natures; we lose our sense of our proper size in creation. Today humans often experience our true size in negative ways—through sickness, emotional breakdowns, crime and danger, the pressures of life, pain, and suffering. These difficulties still teach us our limits and our size, and they lead us to seek a larger perspective.

Modern pride in human abilities sometimes makes us feel ashamed to admit our inadequacies. Cultural beliefs in the power of the rational mind, willpower, and the heroic individual lead many to think we should be able to handle everything ourselves. Yet our challenges often can feel too big for us and bring us to worship in order to reconnect with the higher power that is the source of our lives.

Worship can bring us into balance and return us to the root that feeds us. Worship has been conceived of as being directed by God, but I see it as a two-way street. We open our awareness to a relationship in which we already live, a love that is always there waiting for us, available to help and guide us toward

positive living. The Source of all loves each of its creations, and created everyone to be a unique individual. The Source of our lives wishes to give us our worth as much as we come to acknowledge the worth of that Presence. God has desires for us; perhaps we could say that God prays to us! Are we listening? Are we open to being led to our growth and fulfillment? Are we open to being used by a greater power, for reasons that our rational minds may not yet understand? Perhaps our greatest act of worship is simply to say yes to walking together with this Presence.

Dag Hammarskjöld, former secretary-general of the United Nations, expressed this sentiment beautifully:

I don’t know who—or what—put the question, I don’t know when it was put. I don’t even remember answering. But at some moment I did answer *yes* to someone—or something—and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal. From that moment I have known what it means “not to look back,” and “to take no thought for the morrow.”

In France during World War II, an amazing man lived among us. His name was Jacques Lusseyran. Despite being blinded at the age of eight, at 16 he founded an underground resistance movement of 600 men who published and distributed a newspaper throughout sleeping Paris. Eventually the movement was betrayed and Jacques Lusseyran spent 18 months in the Buchenwald concentration camp. For a while he lost his bearings and the joy and trust that had carried him safely through life. In his autobiography, *And There Was Light*, he describes one point when he felt as if he were at death’s door. Then suddenly, and without his doing,

Life became a substance within me. . . . It came toward me like a shimmering wave, like the caress of light. I could see it beyond my eyes and my forehead and above my head. The Lord took pity on the poor mortal who was so helpless before him. It is true I was quite unable to help myself. All of us are incapable of helping ourselves. Now I knew it, and knew it was true of the SS among the first. That was something to make one smile.

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But there was one thing left that I could do: not refuse God's help, the breath he was blowing upon me. That was the one battle I had to fight, hard and wonderful all at once; not to let my body be taken by the fear. For fear kills, and joy maintains life.

This extraordinary man lived on and began to turn around the spirit in the camp. In the end, he survived by following his inner leadings against logic. The battle between Germans and Allies was within earshot when the SS gave the inmates the choice to walk out of the camp or stay and wait. Eighty thousand rushed out and were shot to death in the surrounding woods. Twenty thousand, including Jacques Lusseyran, stayed until the U.S. soldiers arrived. Consequently, of 2,000 people who entered Buchenwald together with him on a train, he was one of only 30 survivors.

I tell this story because it's an example of how Grace is always trying to reach out to us, to guide us if we listen, and to uphold our lives if we just say yes. Worship empowers us; it does not belittle us. Perhaps we need to stop trying so hard in life! Perhaps things would be easier if we lived aligned with our Guide, our Root. We might even ask ourselves if we are refusing a peaceful life because we enjoy the drama and self-centeredness of suffering. If we live in a state of togetherness with our Source, whatever our situation may be, it will be made easier. It is a serious cause for self-questioning if we refuse peace and joy.

Centering, a kind of alignment, is the first necessary step of worship. Silence and emptiness are the labyrinth we navigate to gradually bring ourselves to this state of alignment. Worship is not emptiness; emptiness is simply a space we build, like the interior of a temple. Within this space the new and unexpected could happen—we could receive healing or enlightenment if it reaches out to us. Emptiness is our invitation, and words may be our calling out—the way we bring our own attention toward the Presence that is always with us. Silence and words are the steps we use to walk the path toward gradually opening ourselves. Finally, by an act of will, we open the door to the love that upholds us—we say *yes*.

And what happens once we have passed into the Presence? Into breathing the real

air that upholds all life? Can we stay on the mountaintop as Moses longed to do, and set up tents with Jesus on Mount Tabor as the apostles wanted? No—after realignment into the Presence, worship flows into movement, and the dance begins. We shake hands, we turn this way and that, and we speak. Now we remember that the Presence is with us not only within sacred time, but within the ordinary too. As long as we choose to keep our door open, the Presence stays with us, in all words. Jacques Lusseyran learned this through the clarity that blindness brought him:

There is only one world. Things outside only exist if you go to meet them with everything you carry in yourself. As to the things inside, you will never see them well unless you allow those outside to enter in.

Through setting aside special times for worship, we become accustomed to the safety of life. We can speak and move and attempt creative work with more confidence. We can hear foreign ideas and not be afraid. The Presence is in all its creations. We can love it with our bodies; we can serve it with our arms. We can dig and mine for it when it seems avalanched under confusion. Where can we go that it won't be? It is here, there, and everywhere.

Thus meeting for worship is a return to the state of worship, that state in which the wise and powerful, as George Fox expressed it, "walk cheerfully over the world, answering that of God in every one." We dance with our Source: sometimes we are following and the Source is moving us quickly. Sometimes we find ourselves in the lead—we must make a decision, a choice, or an act of will. Living in this state of worship is not servitude, but a promise—the promise that we are upheld by the Source of all that is, and that we are not alone in our creative works or in our confusions. Martin Buber nicely described how to live in the power of relationship when he said, "The basic word *I-Thou* can be spoken only with one's whole being. . . . Whoever says *Thou* does not have something, he has nothing. But he stands in relation."

Although he says nothing about the sense of togetherness with the Presence/Power with whom we dance, T.S. Eliot, in the following passage from *Four Quar-*

tets, has spoken beautifully for the process and experience of Quaker worship:

At the still point of the turning world. Neither
flesh nor fleshless;
Neither from nor towards; at the still point,
there the dance is,
But neither arrest nor movement. And do not
call it fixity,
Where past and future are gathered. Neither
movement from nor towards,
Neither ascent nor decline. Except for the
point, the still point,
There would be no dance, and there is only
the dance.
I can only say, *there* we have been: but I
cannot say where.
And I cannot say, how long, for that is to place
it in time.

And we cannot say with whom we dance. Giving names and faces to the Divine was anathema in early Judaism, and yet we feel accompanied through life, and we feel that we dance with a responsive partner. Quaker worship adds this deeper level to T.S. Eliot's description: there is One with whom we dance, and the One is also the many, as well as the Source. Nothing is outside of the One and yet no part of the One is the whole, nor can we say (because we don't know) that the One is the sum of the parts. The One must also contain limitless uncreated, and all creation increases the power of the One.

I have seen a perfect image of the whole: on Navy Pier along Chicago's shoreline is a giant Ferris wheel. The large light at the center sends light outward along the spokes until it reaches the lights on the rim. The rim is always lit, yet is also in the process of being lit, and the light moves ever outward from the center, while the whole wheel is moving together at the same time—and it is all one thing! In Quaker worship we sit in a circle, facing the center, united by this center. If we reach the gathered meeting, the center moves us together in the same dance. We experience our individual light as having a place in a larger dance, not lost but multiplied in power. We do not need endless prayers to persuade the Source to be with us, all we need to say is *yes*. Yes, I accept your invitation to dance. I will not separate myself from this good that wants to happen. I will dance with you, O Mystery that creates us, and thus I will take my place in the dance of the whole.

Amen and alleluia! □

SINGING AMONG FGC FRIENDS

by Peter Blood-Patterson

Quaker disciplines in the mid-19th century criticized instrumental and choral music as frivolous, “worldly” recreation that led Friends away from God. This viewpoint was abandoned by Hicksite as well as Gurneyite Friends by the beginning of the 20th century. Friends General Conference published a series of hymnals, beginning with a paperback hymnal in 1919 containing 39 hymns. Friends’ first hard-back hymnal in 1924 contained 122 hymns. The first version of *A Hymnal for Friends* was published in 1942, and a revised version was printed in 1955. These hymnals included increasing numbers of hymns that had been rewritten to reflect liberal Quaker theology or attitudes towards Jesus. More recently, singing among FGC Friends has flourished in diverse forms.

Singing was central to the life of Ann Arbor Meeting in Michigan when I grew up there in the '50s. I'm not sure how often we used to sing together out of the maroon 1955 hymnal (was it every Sunday morning?) but I cannot think of that supportive community of large, young families without fondly remembering hymns, including “For the Beauty of the Earth,” “All Things Bright and Beautiful,” “This Is My Father’s World,” and “At Work Beside His Father’s Bench.” Nor can I sing any of those hymns today without recalling vividly the conviction and joy with which we sang them at meeting. Singing those simple lyrics together affirmed who we were as Friends and how we looked at God and God’s world.

My family attended FGC Gatherings in Cape May, New Jersey, several times in

Peter Blood-Patterson teaches Bible and Quakerism at Westtown School. He and his wife Anne have traveled extensively in the ministry under a concern for the movement of the spirit through music under minutes from Middletown Meeting in Lima, Pennsylvania.

© 2002 Peter Blood

the late '50s and early '60s. One of my fondest memories of those gatherings is singing hymns in the old convention hall built over the water, and later in the circus tent with the gentle sound of the surf blending with our voices. Many years later I had the great joy of meeting the Friend who probably led many of those sings, Walter Felton, shortly before his death. Walter Felton was able to live long enough to see another hymnal nearly born—though not to see how tremendously successful it would be.

When I was in high school we sang folk

individual Friends and communal households trying to practice faithfulness to the Spirit in radical, new ways between 1969 and 1974), events organized in resistance to the Vietnam War, and activities of A Quaker Action Group and its successor, Movement for a New Society (MNS). We ran off informal songsheets for all of these groups, creating hard-to-read mimeographed collections of the lyrics to a hundred or so Quaker favorites. FGC published two songbooks, *May the Long Time Sun* and *Songs of the Spirit*, both of which grew out of mimeographed collec-



songs together, on Saturday nights at the Ann Arbor Meetinghouse and around the campfire at Green Pasture Quarterly Meeting and Lake Erie Yearly Meeting gatherings. We drew heavily on the new “folk revival” songs of Bob Dylan, Joan Baez, and Peter, Paul, and Mary. Later we sang many of these same songs at Young Friends of North America (YFNA) gatherings, New Swarthmoor (a spin-off from YFNA—a fascinating, loose network of

tions of folk songs and folk hymns. Some of the songs we sang were drawn from the Catholic folk mass movement, such as songs of Joe Wise and the Medical Mission Sisters. The more traditional hymns of the *Hymnal for Friends* had fallen somewhat out of favor in the groups I sang with at the time.

For years I thought about putting together a more permanent and larger collection of the kinds of songs we included

in those songsheet collections. The idea was first born in 1973 at Tamarack Farm, a Quaker workcamp for teenagers located in Vermont. It took six years from that point to create *Winds of the People*. This was a songbook very similar to our later song collection, *Rise Up Singing* but funkier—more informal, edited in favor of MNS values, and not very scrupulous with regard to copyright permissions. Most of the song selection and production work were done by Quakers involved in MNS in Philadelphia. David Finke and other MNS Quakers in Chicago printed the book on a tiny press that took months to print the book, two pages at a time.

Barbara Benton

SINGING AT GATHERINGS IN THE '80s AND '90s

I had not attended an FGC Gathering for many years, but decided to take the newly printed songbook to the Gathering



Courtesy of Pendle Hill

held at Earlham College in 1979. A group of us (I can't even recall how we found each other) started gathering at the same time each day and singing together using these books. An informal community of singers immediately emerged. Many who sang together that week took a carton of books home with them at the end of the Gathering to use in sing-alongs in their home meetings and communities, and to sell to friends. A kind of underground singing revolution had begun.

The next year an FGC staffer asked us if we would hold these sings at noon to encourage some Friends to eat an hour later and cut down on the long lunch lines right after morning groups. Our numbers swelled gradually until it was not unusual

*Right: Celebrating completion of the new Friends hymnal, Worship in Song, 1996
Below: Pendle Hill chorus rehearsal, 1980s*

to have 100 or more Friends singing together enthusiastically out of the books. Someone would call out a song name and a chapter, and then everyone would flip to it. Others hauled in guitars and sometimes led songs in place of my wife, Annie Blood-Patterson, and myself.

Various active singers, including Susan Stark, Bobbie Ruby, Ginger Swank, Claire Brandenburg, and Paul Tinkerhess among others, have led singing before evening plenaries over the years. Sometimes we mimeographed songsheets of lyrics (reminiscent of the old

days!) so people would have words to sing from. Some years we tried hauling many hundreds of songbooks with us, though that tended to be a bit unwieldy. I recall one particularly moving occasion when a thousand or more Friends gathered at Carlton College joined their voices together joyfully to sing the round "Jubilate" in the college chapel. A Friend wrote me after the Gathering that at that moment she was certain she heard angels, voices joining us from the

rafters above.

Singing has flourished at Gatherings in many other settings as well, such as the "torch song" sings led by George Lakey and others around a piano just before or after supper; rounds groups led by Steve Woodbury and others; gospel sings as led by Ginger Swank; shape note sings; and early rock-and-roll singing groups, led by Gretchen Barnett and others. Each of these sings has developed its own mini-communities among gathering attenders, with Friends who look forward to this opportunity to re-form this singing community at subsequent Gatherings.

We also developed a tradition of doing a "farewell sing" around 9 P.M. on Friday night at Gatherings. These frequently drew



together 300–400 Friends to say goodbye to a joyful week together via song. In good weather and sufficient light these farewell sings were often held outdoors.

All of these forms of singing combined to mean that singing has come to play an increasingly central role in the Gatherings of recent years. Certainly the old adage that Friends were poor singers has become less and less true!

RISE UP SINGING

In the mid-1980s my wife and I decided to try to transform *Winds of the People* into a fully legitimate songbook. (I should stress that we had tried to get permissions for *Winds of the People* but had gotten doors slammed in our face virtually without serious consideration of our requests by most of the big music publishers. Many individual artists had given us their permission and we had been scrupulous in not keeping any earnings from *Winds*.) It had sold over 30,000 copies totally by word of mouth and out of the living rooms of Friends and their friends. It was reborn as *Rise Up Singing*: bigger, better, fully legal, and thus saleable by bookstores.

The group singing at FGC Gatherings continued. Many meetings began holding monthly sings using one or the other of these songbooks. My wife and I often traveled around to visit meetings and lead sing-along concerts, often cosponsored with other churches, schools or projects that reflected Quaker testimonies. These concerts and ongoing sing-along groups have provided important vehicles for outreach for many meetings. The songbook itself, with its heavy emphasis on Friends testimonies, has been a significant vehicle for promoting our beliefs through the half-

million copies sold. We believe, along with folk musician Pete Seeger, that empowered peoples' singing is an invaluable tool for undermining the grip that a warfare state and consumer culture hold over people's souls.

PETE SEEGER

A major highlight occurred at the Gathering held in Harrisonburg, Virginia, in 1997 when Pete Seeger came to sing with us. Friends had tried off and on for many years to get "Pete" (as he is known to many of his fans) to attend a Gathering. Many FGC Friends have been moved and inspired by his musical and political leadership and recognized the major contribution he has made to the movements for peace, social justice, and unity with nature. One such notable effort centered on trying to get Pete and his wife Toshi Seeger to attend a Gathering to be honored by Friends for their great contributions to world peace. Pete hates such events focusing on his own accomplishments and would have nothing of it! Finally, at one point I asked him if there was anything that would get him to attend a Gathering. He said, "Well, I don't have much energy for singing lots of places anymore. I kind of feel like singing with Friends is singing to the already converted. I like to focus my time as much as I can on singing with new groups who aren't so familiar with me, like union members, people of color, and young people." My face lit up. I said, "Pete, do you have any idea how many children and teenagers attend these Gatherings?!" Pete was hooked.

Pete brought two African American friends with him to share in his musical contribution to the Gathering. These three led musical workshops for every Junior Gathering group. On Wednesday night a gymnasium was filled with Gathering attenders plus a goodly number of others from Harrisonburg. The entire wall of bleachers along one side of the gym was filled with huge numbers of young people, fully with Pete heart and soul. Pete was very glad to have come.

From the Friends General Conference Gathering: (page 17) group singing, 2000; (right) Kim and Reggie Harris, 1994; (above) chanting, 2000

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A NEW HYMNAL

Despite all of this music making, it took a significant leap of faith for FGC to decide to create a new hymnal. The 1955 hymnal had been out of print for many years and *Song of the Spirit* had proven inadequate for the needs of Friends, with no great torrent of grassroots demand for a new one. Numerous meetings had stopped singing hymns many years ago, either preferring to sing folk songs using books like *Rise Up Singing*, or stopping shared singing altogether. A core group of Friends, however, were convinced that the right collection of songs would strike a deep chord among unprogrammed Friends. Certainly, Friends had been singing lustily together at FGC Gatherings every summer. Would the enthusiasm of singing at Gatherings translate into sufficient sales of a new hymnal? Certainly no one could guarantee they would.

Nonetheless, a group was formed to begin the project. I personally stood aside at first in spite of warm invitations to take part. I had a hard time imagining that a committee could create an inspired song collection. I had visions of endless arguments over language, theology, and musical style. Little did I imagine what the Holy Spirit could do with this project!

A selection team was formed (the infamous "Musewog," or Musical Selection Working Group). This team gathered for many long weekends of work, in spite of being

scattered across the United States. And the Spirit certainly did guide our work. (I say "our" because I was unable to resist for long the possibility of taking part in such an important musical venture for Friends—I had too much investment in what songs I hoped we would be singing together in years to come.)

All of us, I think, who made up this extraordinary singing community had our own personal convictions about which songs worked and which didn't, and about how to tackle controversial issues around theology. And yet the Spirit somehow managed to get beyond these personal biases and agendas and to plant conviction in our common hearts as to what songs to include and which (often with great regret) to let go.

The new hymnal, *Worship in Song*, was



David Stewart



Skip Schiel

finally published in 1996. It has been a rousing success. Certainly there are those who must find it too Christian, too male in its images of God, or who prefer to stick to folkier songs or not to sing at all. Nonetheless, the great quality and diversity of the songs in this collection has appealed to a wide spectrum of Friends. Hymn singing has, as a result, sprung back

Continued on page 40

The Friendly Gangstaz

by Asa Fager

Ladies and Gentlemen, brothers and sisters, Quakaz and Gangstaz: You are witnessing a revolution in the Religious Society of Friends.

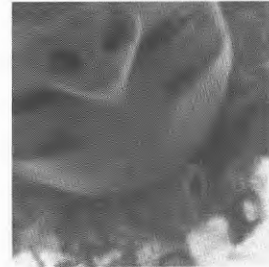
The Friendly Gangstaz Committee is a group of Young Friends that is changing the way Quakers look at worship, music, and ministry. And they're doing it in the form of hip-hop.

Who is the Friendly Gangstaz Committee?

MC Silentz (Andrew Fox), Funk Master Friendly (Asa Fager), DJ Consensus (Ben Hustis), Quaka Breaka (Drew Thilmany), Shafreaka Mott (Maddy

Diaz-Svalgard), Weighty Grandpaw (Stephen Domanik), and Quaka Flav (Tim Shea) are the ones causing the ruckus and keeping it loud. Of course, that's not mentioning Big Poppa Pacifism (Chuck Fager) who is keeping things organized for the group.

Coming at you from all over the country and all over the musical spectrum, this diverse group of Quakers is putting the "Soul" back in "Inner Light." Singing your favorite Quaking classics, but with rapping hip-hop style and groove, the Friendly Gangstaz are the funkier thing to happen to Quakerism



since George Fox's old leather britches and his shaggy, shaggy locks.

It all began in Blacksburg, Virginia, at the 2001 Friends General Conference Gathering. One afternoon Andrew Fox and I, then in my last year of

the high school program, decided to do what we do best, and drew attention to ourselves. This was carried out by singing "Come and Fill Me Up," a modern Christian hymn we had learned at YouthQuake earlier that year, on the plaza outside the big dining hall.

It began as just a joke; the two of us weren't expecting much of a response, never mind a positive one. But people coming in and out of the cafeteria clapped and wanted more. So for lack of anything better, we gathered up a few of our friends

Asa Fager, a member of Langley Hill (Va.) Meeting, is a freshman at Guilford College in Greensboro, N.C.



The Gangstaz: (left to right) Asa Fager, Andrew Fox, Maddy Diaz-Svalgard, Drew Thilmany, Steve Domanik, Tim Shea; (at bottom) Ben Hustis

Photos courtesy of the Friendly Gangstaz

Committee



and did the “George Fox Song”—but this time in rap style. The crowd went wild.

Soon Andrew, Tim, Ben, Drew, and I were all up there, spread along the retaining wall rapping away, and the crowd was begging for other songs. Luckily, we managed to get a hold of a copy of *Worship in Song* and just started pulling familiar tunes out of the book at random. The classics, such as “Amazing Grace,” “Lord of the Dance,”



“Lucretia Mott,” and even “In the Garden,” were included in this impromptu performance. Along the way Tim went into freestyles (that’s a spontaneous rhyming rap, for you grownups) which he’s exceptionally good at, and knocked everybody’s socks off.

The response amazed everybody, including us. So we organized a couple more performances, including another one outside the dining hall. And by that time, we were a group. And after a knocking around a couple of ideas, the name Friendly Gangstaz Committee was born, as a humorous connection between modern lingo and more orthodox Quaker terminology.

When the Blacksburg Gathering ended, we all went our separate ways: Ben to college in Florida, Tim back to Minnesota, Drew to New Hampshire, Andrew to Virginia, and I to AmeriCorps in South Carolina.

But once around this track was not enough. With a little planning and a lot of e-mails, we were all brought back together in Normal, Illinois, for the 2002 FGC Gathering. After a few a cappella performances, like the year before, we put on an electrified show in the Lemonade Gallery (sponsored by the Fellowship of Quakers in the Arts) with microphones, turntables, a mixer, and a little practice. Also, we had

acquired two new additions: Steve on beat box, and Maddy on backup vocals. The sound was wild and the beats were crazy—this was *not* your parents’ version of “Simple Gifts”!

Some 250 people jammed into the Gallery, waving their arms and singing along, and the folks having tea on the floor below had to run for cover from the noise coming down through the ceiling. It became clearer to us at that moment, more than ever before, that we truly had something special to offer to the Religious Society of Friends, something from our generation, something to get even those gray-haired booties shaking.

Will this stop the war? Save the planet? End oppression? Evangelize the world? Who can tell? But we do know this: the spiritual journeys of this new generation of Quakers will be accompanied by a lot more rhythm than before—and is booty shaking really that far removed from old-time Quakin? (Okay, maybe it *is* different; but we’re totally down with this continuing revelation thing!)

But we also decided that the Illinois Gathering was just the beginning. With help from our white-bearded manager Big Poppa Pacifism, we managed to snag some tracks from our final performance on tape at the high school dance. Then it was on to MP3s and the Internet. Buying a domain and doing the code work were no problem for us modernized Gangstaz.

And now we have a fully functional website, with pictures and downloadable music. So feel free to check us out at: <www.friendlygangstaz.com>.

Now we’re talking about a CD, a T-shirt, and maybe even, with a little bit of luck (or, to use language more Quakerly, as way opens), a Friendly Gangstaz Committee mini-tour after next summer’s FGC Gathering in Pennsylvania. (Check the site in coming months for further news about this!)

Whatever happens, it’s been a blast—of sound and of light. And always remember the Friendly Gangstaz motto: *Get into the Light, or get out of the Way!* □

Hear praise of the Gangstaz:

“It is good to feel where the funk comes from.” —J Wool

“Art thou a child of the groove? Hast thou walked and shaken booty in the Light?”

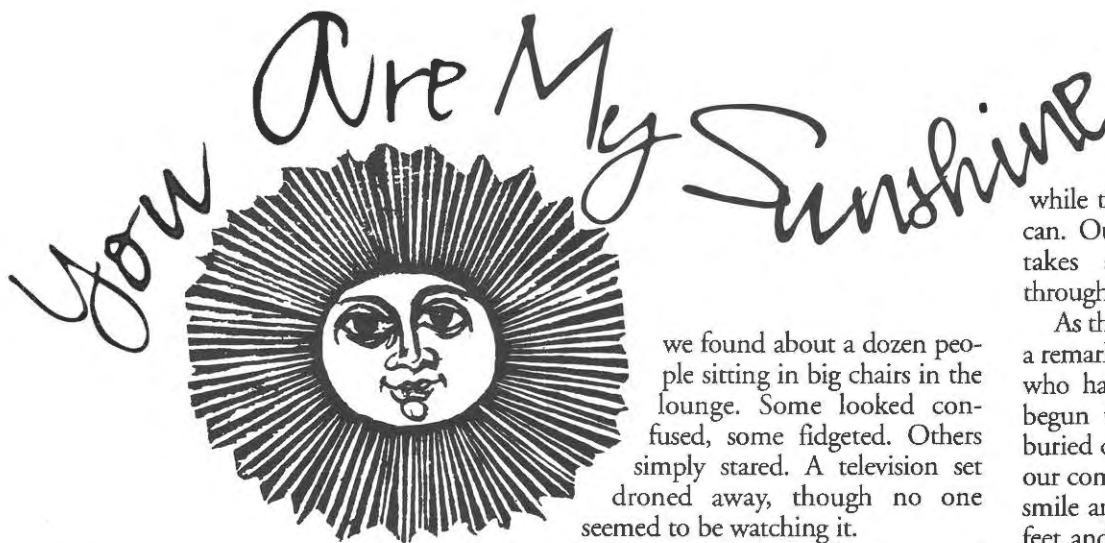
—The Original Gangsta Fox

“Booty shaking is an idea that would not have occurred to me. But maybe it should have.”

—LC Mott

“Let us see what funk can do.”

—The Fresh Prince of Penn



"You Are My Sunshine"—we belt it out every Thursday evening, along with "The Sidewalks of New York," "A Bicycle Built for Two," "Take Me Out to the Ball Game," and many other old songs that we sang as children in school assemblies or around a campfire. The difference between this sing-along and others is that a majority of the participants have Alzheimer's disease.

I live in a Quaker retirement center, and I am one of a group of eight or nine volunteers who sing once a week with Alzheimer's patients living in the nursing wing of our community. The formation of our group grew out of two ideas. One is the conviction that singing the old songs, rich with memories, might touch some people for whom words have slipped out of reach.

The second belief is that people with Alzheimer's, and most older people in fact, are not touched enough. Often our spouses have died, and our children and grandchildren live miles away. There's no one to hug us! Forming a singing, touching group seemed worth a try.

When we approached the nurses and other caregivers of the small percentage of our population with Alzheimer's, they were enthusiastic. "A good time for you to come would be in the early evening," they told us. "It's a difficult time. The patients have eaten dinner and want to go to bed immediately. They need something to tempt them to stay awake."

On arriving the following Thursday,

Yvonne Boeger, a member of Kennett (Pa.) Meeting, is a retired teacher and psychotherapist.

we found about a dozen people sitting in big chairs in the lounge. Some looked confused, some fidgeted. Others simply stared. A television set droned away, though no one seemed to be watching it.

We'd been told a little of the history of some of the patients. (For this article I've given them different names.) Sallie, sitting by the piano, taught kindergarten for 30 years. Now she cuddles and tends to the needs of a rag doll. Jack, sitting next to

her, was a civil engineer. Tonight he sits drooling, with bits of his recent supper stuck to his bib. Then there's Paul, a former lawyer, smiling and courtly. He appears so rational that I think he may be here by mistake—until he confides that he may have to leave early to pick up his

mother and take her to the circus.

Our leader, a talented pianist, is a take-charge person in the good sense of the phrase. She immediately switched off the TV and announced with a smile, "We're here to sing with you, so let's get started." Then she sat down at the piano and swung right into "I Want a Girl Just Like the Girl Who Married Dear Old Dad."

At first there was little response from our group, but things livened up as we began to circulate. Each of us picked a patient, held his or her hands, and sang as we swayed in time to the music. It's as close as you can get to dancing when one person is seated and the other standing. We change partners, being careful not to force our attentions on anyone. If a patient is too far withdrawn in his private world to respond, we may simply rest a hand lightly on his shoulder as we sing.

You must understand that there are no Frank Sinatras or Julie Andrews among our volunteer warblers. We're lucky to have an enthusiastic man with a strong voice. He provides wonderful volume

while the rest of us chime in as best we can. Our gifted pianist covers our mistakes and carries us triumphantly through.

As the weeks have gone by, there's been a remarkable change in our group. People who had almost given up talking have begun to find words of the old songs buried deep inside. They look forward to our coming. They grasp our hands. They smile and cry and giggle. They tap their feet and clap their hands. At times their faces light up with something curiously like joy. A quiet love is palpable in the room. We create it together.

Quakers believe that there is the spirit of God in every person. When brain cells begin to die, what happens to this spirit? Since it is a particle of God, can it be destroyed? I believe it lingers somewhere, perhaps only waiting to be spoken to. Every Thursday I hold hands with a dear old woman who recently lost her husband after more than 60 years of marriage. She was a vibrant Quaker before I'd ever heard of George Fox. I look at her and she looks at me, her large eyes moist and beseeching. Somehow, we connect.

Our "signature song," which we sing last, is really meant for children. I know neither the name of the song nor the composer, but the words go like this:

Now run along home and jump into bed,
Say your prayers and cover your head,
The very same thing I say unto you,
"You dream of me and I'll dream of you."

After the song we go around the room, saying goodnight to everyone, calling them by name and assuring them that we'll be back next Thursday.

When the singing is over, I walk back to my apartment. Now that it's late fall, the skies are dark. I am tired. Singing and clapping and waltzing in place for an hour are hard on the old joints. But I am happy.

I look up at the skies, hoping for a glimpse of the moon or at least a familiar star. I look up to thank God for the grace of the Divine presence in the most distressing circumstances. If the course of my own life leads eventually to senility, I'm sure that God will be with me. And if I'm lucky, I'll be able to remember "You Are My Sunshine." □

Witness

The Coffee Crisis and Fair Trade

by Erbin Crowell

As economic globalization has accelerated in recent years, and its negative impacts have become more apparent, Friends have been called to respond in ways that speak to our faith. For many, John Woolman, a New Jersey Quaker active in the abolitionist movement in the 1700s, has been a vital source of inspiration and reflection as we seek alternatives. Responding to the globalization occurring in his day, John Woolman appealed to Friends to consider their consumer habits as part of their witness to the world around them. Recognizing the links between trade and human suffering, he asked that we consider the products that we purchase and "try whether the seeds of war have nourishment in these our possessions." These leadings led John Woolman himself to avoid rum and molasses, products that fed the slave trade.

But while he was concerned with avoiding the particularly pernicious products of his day, John Woolman also saw in our daily economic lives an opportunity to fulfill God's vision of a just world. To the extent that we are influenced by God's love, he believed that Friends should be moved to "take hold of every opportunity to lessen the distress of the afflicted and increase the happiness of creation," turning our possessions "into the channel of universal love." In this notion we can see the potential for creating positive economic alternatives in our world.

While we cannot say where John Woolman would focus his perceptive eye today, we can attempt to look at the world around us with a similar sense of the connections between our own consumer habits and the world we would create. Examining our purchases, we may find products or services that indeed sow the seeds of suffering and conflict. Alternatively, we may seek out ways that we might sow the seeds of love and cooperation.

Today, Friends are called in many directions as we attempt to "increase the happiness of creation." Our attention may be turned to challenging sweatshops, environmental degradation, or genetic engineering. Likewise we



Co-op Farmer,
El Salvador

might seek out union-made products, join our local food co-op, or support organic farming. As communities of faith, we may also be called to consider the

simple percolator that welcomes us at the rise of meeting.

The cup of coffee that we hold in our hand, that we share in fellowship, is perhaps our most direct link to poor communities around the world. As the second most heavily traded commodity in the world (after oil), coffee is a major source of foreign exchange across Latin America, Africa, and Asia. We in the United States consume 20 percent of the world's production. As such an important global commodity, this humble bean presents an opportunity to impact the lives of millions of people.

For many of us, coffee is an essential part of the day. For small farmers, who grow the majority of the beans that go into our cup, coffee is a vital source of income, a cash crop grown alongside subsistence crops that provides for medical fees, clothing, and educational expenses for children. But these farmers have always had a hard time getting a fair price for their products. Isolated from markets, they are forced to sell to middlemen at low prices. Ignored by their governments, they lack clean water, healthcare, and access to education. Underserved by banks, they must obtain loans at high rates from local moneylenders.

Last year, matters were made worse as world coffee market prices fell to their lowest point in decades, crashing from a high of \$1.40 per pound in 1999 to about 45 cents by last summer. Coffee-growing communities have been devastated. Around the world, small farmers have been forced to abandon their farms: in Kenya, entire crops were left to rot on the bushes; in Nicaragua, unemployed farm workers have set up shantytowns in the cities, demanding support from the government; and along Arizona's southern border, Mexican farmers have died trying to enter the United States to find work. To date, the crisis has shown no sign of lifting.

Knowing of the structural problems of the coffee trade and its negative impacts on small farmers, Friends could determine that coffee is a product that we should abandon, much in the way that John Woolman attempted to extricate himself from the slave industry. Or we could take hold of the cup in our hand as an opportunity to do justice in the world, to "increase the happiness of creation."

In my own life I have been blessed with the

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Erbin Crowell is a member of Providence (R.I.) Meeting and director of Equal Exchange's Interfaith Program. He may be reached at <erbin@earthlink.net>. For more information on the AFSC Coffee Project and Equal Exchange, e-mail <interfaith@equalexchange.com>, visit <www.equalexchange.com/interfaith>, or call (781) 830-0303 ext. 228.

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opportunity to witness to the inequities of the coffee trade and attempt to change the system through the construction of an alternative: fair trade. Since 1994, I have worked with a worker-owned fair trade organization called Equal Exchange, which works with democratically organized cooperatives of small coffee farmers. By purchasing directly from these co-ops, Equal Exchange ensures that more of the money from the coffee trade reaches the people who do the hard work of growing and harvesting the beans. By offering affordable credit and providing a long-term trading partner, we can offer farmers stability in a volatile market. And, perhaps most importantly given low market prices, Equal Exchange pays farmers a guaranteed minimum price of \$1.26 per pound—well over double world market prices.

Farmer cooperatives, in turn, play a vital role as community-owned economic institutions, providing services that are otherwise unavailable. Some have established schools for their children, regional bus lines, and training programs. In indigenous communities, these co-ops are a vital expression of economic and cultural independence in a rapidly encroaching world. Many seek to strengthen the role of women in their communities through gender relations workshops, leadership training, and legal rights programs. Others focus on sustainable agriculture and environmental preservation.

In 1999, in partnership with the New England Regional Office of AFSC, Equal Exchange launched the AFSC Coffee Project. This initiative provided Friends meetings with educational resources on the coffee trade and a concrete way to make a difference. Since the launch of the project, over 80 Friends meetings, schools, and organizations have been involved in this effort, serving fairly traded coffee, offering it as a fundraiser, and forming buying clubs for members to purchase coffee for home use.

Through our Interfaith Program, Equal Exchange has created similar partnerships with other denominations. As word of the program has spread, over 4,500 congregations of many denominations and faiths have participated, purchasing over 60 tons of fairly traded coffee last year. Congregants also encouraged local businesses to carry fairly traded products at a critical time for small farmers.

Friends have long been called to examine our economic lives in the context of our faith. For many, John Woolman's witness has led us to extend our Peace Testimony to our consumer choices, where the roots of conflict can often be discovered. In doing so, we may be inspired not only to avoid certain products, but also to take hold of opportunities to support positive change. In an era of globalization where we may often feel powerless to influence the world, John Woolman's vision of an economics guided by love is a great gift. □

Reflection

Knitting in Gratitude

by Lisa Rand

My recent prayers have been colorful and, frankly, rather woolly. They are relatively quiet, except for the clicky clack of knitting needles crossing paths. As my fingers form fiber into garment, prayers make themselves known. My concentration is on the pattern I am knitting, and I do not consciously form these prayers. They are shaped slow and steady, from the same love that motivates me to knit in the first place.

Knitting starts in the imagination. Sometimes a garment appears in my mind and I want to find out how I could craft it, so I go in search of a pattern. Other times, while browsing in the yarn shop a particular color or pattern will catch my eye and I will feel unable to resist taking it home.

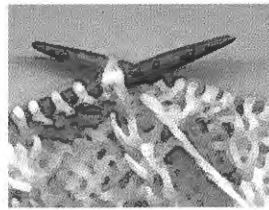
Without fail, when I am in a yarn shop gazing at and tenderly handling fibers, I become overwhelmed with awe. I will feel my heart swell in amazement. The fibers, after all,

Lisa Rand, an attendee of Central Philadelphia (Pa.) Meeting, is assistant editor of FRIENDS JOURNAL and a teaching assistant at Germantown Friends School.

came from a creature—sheep, goat, llama, rabbit. Somehow, at some point in time, humans figured out how to shear a sheep, wash the wool, spin it into yarn, and knit yarn into garments. The gift of the fiber, and the knowledge of how to create it, astound me.

I am constantly aware that the animals that provide this special gift of fiber are not treated as well as they should be by all of their caretakers. I seek out fiber merchants who are concerned about the source of their merchandise, and I spread the word where I can that animals need to roam freely, to eat pesticide-free food, to remain with their young. When I pick up a skein of yarn, all of this runs through my head: a prayer of gratitude, and of commitment to work for improvement of farming conditions.

Once at home with my pattern and fresh yarn, I settle down to knit. I cast on my stitches, again feeling gratitude for the fiber, the animals, a shopkeeper who was my willing teacher. If I am lucky, thoughts of household chores and other distractions will fall away as the



rhythm of the knitting takes over. I can concentrate on the sensual pleasure of color and fabric in my hands.

While working on a blanket for a friend who was expecting her first child, I realized something else was happening. I was knitting prayers. The blanket, intended for physical warmth, took on symbolic proportions. "May this child always feel held in the warmth of his family's love, and the loving embrace of God. May this child never lack for physical nourishment. May the Holy Spirit watch over and bless my friend while she is in labor, and while she strives to do the right thing for her offspring." These prayers, and many more, flowed from my heart through my fingers as I continued to knit. The prayers came unbidden, from my center, from a place of my deep gratitude.

It was a humbling experience. As I sent that blanket in the mail to my friend, I was glad to have found a way to make my values tangibly manifest. In a world on fast-forward, Spirit showed me the need to sit down, to use my hands and heart. Thanks to the sheep, I was able to be a co-creator. I received gifts of the Holy Spirit both wondrous and woolly. □

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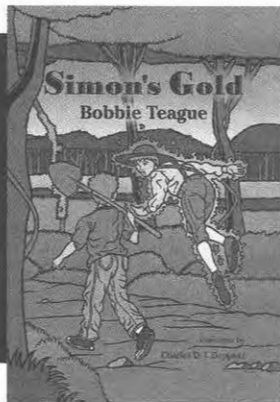
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Reports and Epistles

Fellowship of Friends of African Descent

Twelfth Day, Eighth Month, 2002

To Friends everywhere, greetings:

The seventh gathering of the Fellowship of Friends of African Descent met at Pendle Hill in Wallingford, Pennsylvania, from August 8 to 12, 2002. We gathered this year under the theme, "Come Holy Spirit, Revive Us Again." While we were fewer in number in comparison to other years, our spiritual experience was deep and meaningful and our fellowship was rich and reaffirming.

One of our first considerations was a request from photographer Robert Gore to take pictures during the sessions. These photographs will be included in a book portraying the worship experiences of people of African descent. After an in-depth discussion with Robert Gore and an examination of a copy of his current book, *We've Come This Far By Faith*, permission was given.

The Continuing Committee reported on a concern raised during the last Fellowship gathering. Some Friends reported experiencing their monthly meetings as less than welcoming and supportive of them, and wished that membership in the Fellowship, rather than a local monthly meeting, be the basis for their membership in the Religious Society of Friends. Upon investigation, the Continuing Committee concluded that membership in the Religious Society of Friends occurs only through monthly meetings. We also reaffirmed that membership in Fellowship of Friends of African Descent is not limited to persons who are members in the Religious Society of Friends.

During the weekend we were pleased to have various members of the Pendle Hill administration and staff brief us on upcoming programs. We were also invited to recommend suitable candidates for faculty and staff positions, as well as prospective students and Friends-in-Residence. We visited the Chester County Historical Society Museum, where we viewed an interactive exhibit on Chester County's involvement in the Underground Railroad. We were uplifted by the dramatic depictions of free African Americans, Quakers, and other abolitionists aiding the efforts of enslaved Africans to gain freedom from bondage. Later, we had a presentation from one of the principal archaeologists involved in an extensive dig in Philadelphia. He showed slides of a number of artifacts that have been unearthed documenting the history of free African Americans living in close proximity to Quaker families during the 1700-1800s in what is now Philadelphia's Olde City area. This dig has produced, in quantity and in

quality, one of the greatest archaeological finds documenting the early presence of free African Americans.

Continuing our worship, we began our consideration of the questions, "How can I better serve the Fellowship, and what do I want from the Fellowship?" Friends agreed to continue seasoning this question with the hope of arriving at answers that can be shared later.

A number of Friends attended the Friends United Meeting Triennial in Nairobi, and they gave informative and personal reflections on their visit and took questions from the floor. Deep consideration was given to the historic impact of Quaker missionaries upon Kenyans and their cultural values and practices. After lunch on Saturday we shared gifts of music, poetry, storytelling, and drama. Later, in a moving memorial service in the African tradition of pouring libation, Friends remembered those family members, friends, and others who have passed on since the last gathering.

In our continuing meeting for worship with a concern for business, a spirit of renewed energy was experienced as Friends reconsidered the structures and practices in place since the last gathering. After much seasoning and deep listening, we became clear that we are called to have our meetings on an annual basis, to provide better communication and support for each other between gatherings, and to make our witness stronger both in Quakerism and in the wider African American community.

Upon reconvening for worship on the occasion of business, we approved the slate of new officers presented by our nominating committee. We are encouraged by the loyalty and steadfastness carried by our officers, from the distant to the most recent past. We are profoundly grateful for their service. We are inspired by the presence both of founding members and persons among us for the first time. We feel lifted up by a renewed spirit of service and recommitment. We will hold each other in the Light and stay accountable while planning the next gathering and carrying on the fellowship during the interim between gatherings. We are thankful for the presence of the Holy Spirit during our gathering, and we come forth revived once again.

For and on behalf of the Fellowship of Friends of African Descent,

—Vanessa Julye, clerk

Internment Then and Now

"In the life of a community, sometimes the bravest thing you can do is to keep the community together," said Ed Nakawatase during "A Just War?", a lecture given on August 2 at

Friends Center in Philadelphia, Pennsylvania, as part of the first of AFSC's monthly First Friday Lecture Series. Ed Nakawatase was commenting on the struggle of many people of Japanese descent in the evacuation that resulted from Executive Order 9066, signed on February 19, 1942, by President Franklin Delano Roosevelt. This order allowed the secretary of war to place thousands of Japanese living in the United States, most of whom were U.S. citizens, in ten detention camps located in remote areas of the western states. Ed Nakawatase, who was born in an internment camp, and John Fuyuueme, a former internee, focused their remarks on the impact of the internment on the Japanese American community.

Due in part to the high level of popular support for World War II, Ed Nakawatase said, AFSC "was one of the very few organizations that opposed the internment." AFSC was active in supporting internees, worked on resettlement after the camps, and played a key role in the Student Relocation Council, which enabled young people to leave the camps to attend college. After much debate, in 1988 President Ronald Reagan signed the Civil Liberties Act, which began the process of paying reparations to former internees.

Because of the internment, Ed Nakawatase said, the Japanese American Citizens League continues to be sensitive to the profiling of any group of U.S. citizens, and it is particularly concerned at present with the profiling of Arab and Muslim Americans. John Fuyuueme expressed the opinion that it is "unthinkable" that an event like the internment could happen in our times, saying that although September 11 may be equivalent to Pearl Harbor, "we don't have the hysteria today." Ed Nakawatase was less certain, saying that it "may not be unthinkable," although it is "harder to imagine."

—Juliana Rosati and Elizabeth Markham,
FRIENDS JOURNAL interns

Aotearoa/New Zealand Yearly Meeting

Loving greetings to Friends everywhere:

Yearly meeting was held in Christchurch, Aotearoa/New Zealand, in July 2002, the 350th year of Quakerism. Christchurch Friends welcomed us with a hope that our time together and our decision-making be strong in the Quaker spirit.

Our way is deep listening, mutual love and respect, and a recognition that when each person speaks they hold up a facet of the truth. Let us practice these things, train ourselves in them, and carry them beyond our



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meeting in hope that they will be our best gifts to a deeply divided world.

The cold, grey, wintry days did little to dampen the love and enthusiasm of Friends from all over Aotearoa/New Zealand and representatives from Australia. Our sessions reflected the sadness we all feel over our divided world, but also the joy that we as individuals can bring to it.

We were given a sobering insight into the devastation caused by continuing sanctions in Iraq, and were reminded of the part we must play in getting our government to oppose them.

We were deeply moved by an account of the World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance held in South Africa. We were stirred to consider what actions we can take in the future to address these issues.

We also celebrated gifts we have to offer to the world: newly composed songs about early Quakers; sung support in both Maori and Samoan; and an inspiring series of paintings depicting significant events in the life of George Fox.

The idea of a *Faith and Practice* book for Friends in Aotearoa/New Zealand has been in our minds for some years, and this yearly meeting saw the way forward to realizing this adventurous undertaking.

A role-play and discussion on restorative justice reminded us of the powerful effectiveness of this process, and we were encouraged to support this work.

There was great enthusiasm and excitement for the 2004 Friends World Committee for Consultation Triennial to be held in Aotearoa/New Zealand as we gave thought to the rich and varied traditions that Friends from around the world will be sharing with us.

Yearly meeting was opened with an address on the topic of belonging. This challenged us to think about ways we could be more open and inclusive, and as we undertook our business discussions, though divided at times, we proceeded with a sense of tenderness and understanding to come to a true sense of the meeting.

In 1660, Friend Alexander Parker said, "In such a meeting there will be an unwillingness to part asunder, being ready to say in yourselves, it is good to be here: and this is the end of words and writings, to bring people to the eternal living Word."

—Michael Payne and Marilyn Payne,
yearly meeting clerks

Books

A Young Friends Bookshelf

Peace

By Tucker Shaw. Alloybooks, 2002. 142 pages. \$9.99/paperback. Ages 12 and up.

As I am writing this review, our country stands at the brink of another war, this one with Iraq. Yet in the midst of the disheartening daily news of our march towards war comes some strong reassurance in the form of the book *Peace*.

Peace is a powerful call to action for our teenagers. As teens grapple with the aftermath of September 11, this book seeks to educate about the history of peace, and how it is applicable to today's situation. The book devotes chapters to defining peace, profiling famous peacemakers, giving teens' reactions to the events of September 11, offering a vision for the future, and detailing ways for people to work for peace.

The book uses a website-like format that at times seems jumpy. That said, *Peace* brings out its message with great power, by including many firsthand accounts by teenagers from around the world.

Peace would be an excellent gift for any Quaker teen. It makes clear the relevancy of our Peace Testimony in a very immediate and accessible way. At the same time, it offers motivation and inspiration for our children. We have so much to teach one another about the path of peace. This book can be an important part of the conversation.

—Abby McNear

Abby McNear is the mother of two, a freelance writer, and a member of Evanston (Ill.) Meeting.

Take Action! A Guide to Active Citizenship

By Marc Kielburger and Craig Kielburger. John Wiley and Sons, 2002. 136 pages. \$16.95/paperback. Ages 12 and up.

This is a wonderful book for young people on how to become an activist. It's written by two Canadian brothers, Marc and Craig Kielburger, both of whom have founded their own youth organizations for social change. From their own experiences the brothers well understand the strong drive our children have to do good in the world. They also understand that this drive can easily be thwarted by not knowing how to jump in. *Take Action!* shows how to make the jump.

Thoughtfully put together and well designed, *Take Action* is divided into five parts: how to get involved—the how-to guide; where you can get involved; tackling social issues; and sources and resources. The book features

basic instructions on how to research a topic, make a phone call to an elected official, run a meeting, write a letter, issue a press release, run a fundraiser, and more. It gives valuable resources on particular social problems and is peppered throughout with inspirational quotes by famous advocates for social change. Finally, it offers some real-life examples of kids who have made a difference in their own communities and the world.

Take Action is all about putting our faith into practice. It belongs in every Quaker home where there are children.

—Abby McNear

The Three Questions

Based on a story by Leo Tolstoy. Written and illustrated by Jon J. Muth. Scholastic Press, 2002. 27 pages. \$16.95/hardcover. Ages 8 to 10.

The cover art is spare and not particularly eye-catching, but don't let this be a reason to overlook this fine, thought-provoking book. In it, Jon J. Muth retells the story of Young Nikolai, a lad who sincerely wants to be a good person, but doesn't know how to achieve goodness all of the time. He turns to his three friends, the monkey, the dog, and the heron, with his three queries: "When is the best time to do things?" "Who is the most important one?" "What is the right thing to do?"

Each friend gives a different, yet interesting, answer to the three questions. Gogol the monkey feels those who heal are most important. Pushkin the dog believes that those who make the rules are most important. Sonya the heron believes that those closest to heaven rank highest. The friends differ on what is the right thing to do in life, as well. Flying? Fighting? Having fun?

Unsatisfied with all their answers, Young Nikolai visits Leo, the wise turtle, in search of truth, and Leo shows, not tells, the boy the answers to his questions through a dramatic series of events.

This tale gently reminds us, young and old alike, of the importance of living lovingly and fully in the present moment. Jon Muth's ethereal art captures the timelessness of this message. The story is rich in ideas and generates many questions for discussion. Reading *The Three Questions* with your child would be a wonderful way to stimulate intergenerational discussion about what it means to live a "good" life, in the spiritual sense of the word.

—Becky Trombly

Becky Trombly is a full-time mother and community volunteer in Starksboro, Vt.

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Peaceful Protest: The Life of Nelson Mandela

By Yona Zeldis McDonough. Illustrated by Malcah Zeldis. Walker & Company, 2002. 32 pages. \$16.95/hardcover. Ages 6 to 10.

This book undertakes the rather daunting task of providing children with a thorough biography of the eventful life of Nelson Mandela. It succeeds, thanks in large part to the wonderful, colorful illustrations by Malcah Zeldis. My perpetually-in-motion five-year-old listened to the entire story, his interest maintained by the pictures, even when details, such as the humiliation of carrying a passbook, may have eluded him.

Peaceful Protest is factual and detailed. It thoroughly covers Nelson Mandela's long and eventful life and does a good job of explaining concepts that might be unfamiliar to American children without being patronizing. This book would be an excellent starting point for any child wishing to learn more about this great man.

—Abby McNear

The Wing

Written and illustrated by Ray Buckley. Abingdon Press, 2002. 32 pages. \$14/hardcover. All ages.

This is a very lovely book with an important message for both children and adults. It tells the story of a bird gifted with extraordinary flying abilities. One day She Who Flies Swiftly breaks her wing and is carried to a place of safety by the Creator. Celebrated throughout the forest for her close encounter with the Creator, She Who Flies Swiftly is dismayed to find the Creator has not healed her wing. It turns out the Creator knows what He is doing (surprise!), and She Who Flies Swiftly, the inhabitants of the forest, and the readers learn about the true nature of healing by the story's end.

This is a small book with a big message, told with skillful insight into people and society. Profound and moving, the story is beautifully complemented by Ray Buckley's wonderful illustrations. The book has Native American overtones, reflected in both the text and the illustrations, but ends by quoting Scripture. *The Wing* is moving and reassuring for children—and the adults who read to them.

—Abby McNear

Shalom, Salaam, Peace

By Howard Bogot. Illustrated by Norman Gorbaty. CCAAR Press, 1999. 32 pages. \$9.95/paperback. All ages.

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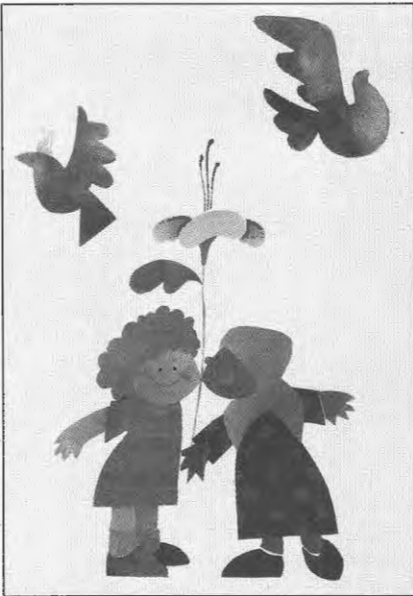
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filled with clapping hands travel to and fro on rainbow highways in the sky," begins this remarkable book. The first children's book ever to be written in Hebrew, Arabic, and English, *Shalom, Salaam, Peace* is that rare picture book that leaps over a child's lack of intercultural experience and cognitive development to bring the concept of peace off the page and into our children's hearts.

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—Ellen Michaud

Ellen Michaud is a member of South Starksboro (Vt.) Meeting and book review editor of FRIENDS JOURNAL.

For Adults

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*Edited by Plough Publishing House, 2001.
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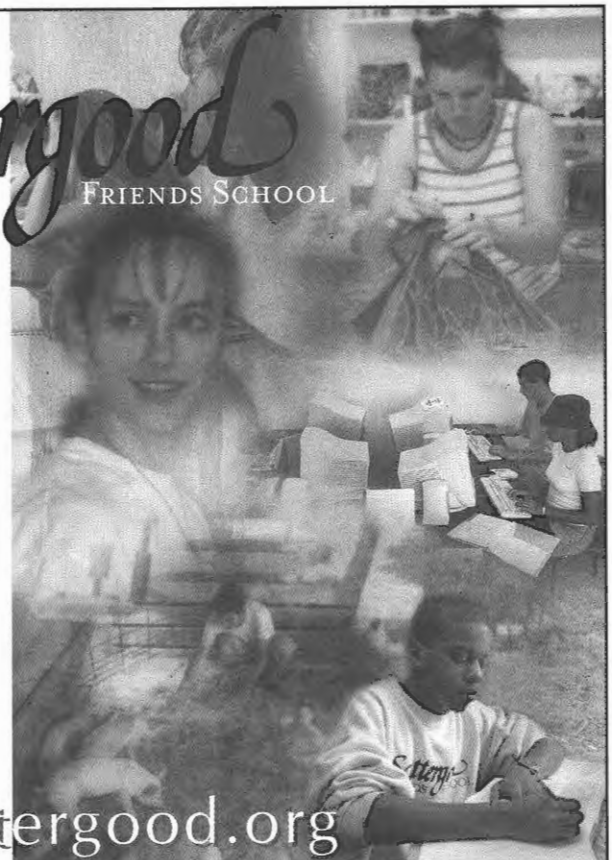
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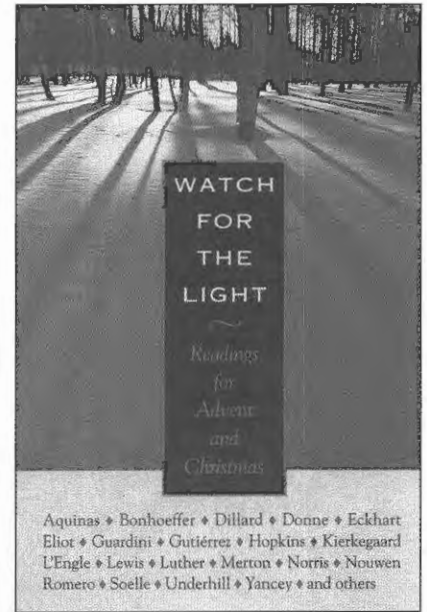
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The readings are arranged to accompany the season of Advent, a time of expectant waiting, when Christians reflect on the meaning of Christ's coming into the world. Friends who find nourishment from daily spiritual reading will find this book useful, whether or not they observe the liturgical calendar. The readings may be dipped into at random or read in sequence. Selections consider themes of experiencing God's love, wonder at the physical world, providing hospitality, and the teachings of Jesus.

Anyone who needs refuge from the inundation of commercial messages during the Christmas season will find fellow travelers in the pages of this book.

—Lisa Rand

Lisa Rand, an attender of Central Philadelphia (Pa.) Meeting, is assistant editor of FRIENDS JOURNAL and a teaching assistant at Germantown Friends School.

Christmas in Harmony

By Philip Gulley. Harper San Francisco, 2002. 96 pages. \$12.95/hardcover.

If you like Phil Gulley's *Harmony* series, you'll love *Christmas in Harmony*. You'll like it even if you're not familiar with Harmony, Indiana, and its Quaker church.

Christmas is a departure from Phil Gulley's other *Harmony* tales in that it's shorter and told in the first person by Sam Gardner, the pastor of Harmony Friends Church. It features many of the usual suspects—Sam's family, clerk of ministry and oversight Miriam Hodge, and the ever-difficult Dale Hinshaw. This time Dale's come up with an idea for a "progressive Nativity scene," and just like the progressive dinners it's modeled after, it

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turns out to be both more and less than what anybody expected.

While it will never reach the status of Dickens' *A Christmas Carol* or *How The Grinch Stole Christmas* (though Dale Hinshaw could star as Scrooge and the Grinch combined), I predict it will quickly become a Christmas favorite in the hearts and homes that warm themselves by it this year.

—J. Brent Bill

J. Brent Bill, assistant book review editor of *FRIENDS JOURNAL*, is associate director of the Center for Congregations in Indianapolis. His book *Spirit and Imagination: A Contemporary Quaker Reader* has just been released by Friends United Press.

Is There No Other Way? The Search for a Nonviolent Future

By Michael N. Nagler. Berkeley Hills Press, 2001. 335 pages. \$15/paperback.

Michael Nagler's latest book begins with a realized dream: the development of Gaviotas, a sustainable community located on an inhospitable, treeless plain in Colombia, 16 hours from the nearest city. Rugged pine tree seedlings had been planted years ago in an effort to reclaim the land. But, as the seedlings grew, something else was reclaimed: thousands of rain forest plants sprang up where their seeds had been waiting—perhaps centuries—for the right conditions to sprout and grow.

For Michael Nagler, Gaviotas is clearly a metaphor for peacebuilding: In the middle of violence and hatred, we can plant the seeds of nonviolence, knowing that other good will come of it. Just as Colombia provided inhospitable conditions for Gaviotas, Michael Nagler suggests that the United States, with its penchant for quick solutions, punitive measures, and media exploitation of violence, is the perfect setting for creating another experiment—that of a nonviolent future.

A long-time student of Gandhi, founder of the Peace and Conflict Studies program at University of California Berkeley, and a cofounder of Peaceworkers, Michael Nagler comes to this book equipped with practical, spiritual, and academic knowledge. Throughout the book, unexpected stories and research findings are presented, until at the end, the answer to the question posed in the title must be a resounding "there is another way!"

Readers will find helpful research to use in discussions about nonviolence, proof that while violence may appear to "work" in the short term it fails in the long term, and stories that will clarify the power of nonviolence even to those unfamiliar with its methods.

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Drawing on the work of Gandhi and others, Michael Nagler gives several practical suggestions. First, he believes, we must examine and then eliminate much of the media influence on our lives. We need to reject those things that cloud our perspective with the shadow of violence and negative images of human potential. Second, we should observe and monitor our language and remove expressions that derive from our violence-obsessed culture. Third, we must connect with our own core. By focusing on this core of goodness both as we find it in ourselves and in others, we can begin to bring about a nonviolent future. When we answer that of God in everyone, we bring nonviolence into the present moment.

Is There No Other Way? begins with the story of a realized dream and ends with a dream that we can realize. With its combination of research, stories, and practical strategies, it gives us both the background and the vision needed to bring about the kind of world we long to see.

—Sue Tannehill

Sue Tannehill is a member of Buffalo (N.Y.) Meeting. She currently serves on Ministry and Counsel and as clerk of the Farmington Scipio Regional Meeting of New York Yearly Meeting.

In Brief

Bible-Carrying Christians: Conservative Protestants and Social Power

By David Harrington Watt. Oxford University Press, 2002. 165 pages. \$29.95/hardcover. In this highly readable book, Friend David Harrington Watt shares an ethnographic analysis of three congregations in Philadelphia, Pennsylvania, that ground their faith in the Bible. Curious about how these and similar churches around the country were shaping contemporary American culture and politics through their millions of members, David Harrington Watt hung out with church members and paid particular attention to the ways in which the churches accepted the authority of the state, corporations, ministers, men, and heterosexuals without questioning. The result is a compelling description of his adventures and the thoughtful conclusions he reached.

—Ellen Michaud

News

Woodbrooke has set up a Centre for Post-graduate Quaker Studies that builds on existing links with University of Birmingham. Ben Pink Dandelion, Doug Gwyn, Pam Lunn, and colleagues from Birmingham's Department of Theology are involved in the Centre, which offers a wide range of degrees and acts as an umbrella for many related activities. Six students have already completed the M.Phil. in Quaker Studies, and another five are due to graduate this year. Starting in October 2003, the Centre will offer a new Certificate/Diploma/M.A. program. Other activities include collaboration with the Quaker Studies Research Association and the journal *Quaker Studies*. For further information, contact Mark Britton at <mark@woodbrooke.org.uk> or visit <www.woodbrooke.org.uk>. — *Mark Britton*

New York Yearly Meeting minuted, on July 26, a call to its members to the sustained practice of shared worship and action for peace. Called meetings are being held in response to it, and a list and minutes of meetings held so far appear on the Peace Action page of the NYYM website, <www.nyyym.org>. Some meetings are in the process of placing newspaper ads calling for peaceful alternatives to war on Iraq. NYYM members are opposing war and praying that the U.S. government instead will seek justice through international law and to build peace through constructive action and right relationships. Friends who meet in worship seeking ways to build peace may be drawn to accompany one another or invite their neighbors to town meetings, call on Representatives in their local offices, write letters to the editor, or join in vigils. You may send news of efforts in your community, for the encouragement of all of us, to be shared on the NYYM website. Contact New York Yearly Meeting, 15 Rutherford Place, New York, NY 10003; e-mail <paul@nyym.org>. — *NYYM ad hoc working group for peace initiatives*

Northern Yearly Meeting, during annual sessions May 24 to 26, 2002, in Rosholt, Wis., approved a minute expressing support for the Religious Freedom Peace Tax Fund Bill and for those who are conscientiously opposed to war taxes. "We ask that our elected officials support and work for the Religious Freedom Peace Tax Fund Act (HR 1186) as a way of recognizing our right to live in accord with our religious values," the minute states. "At this point, those Quakers who cannot pay for military and weapons are subject to great sacrifice. Some have refused employment that would result in a taxable level of income. Others have exposed themselves to confiscation of their homes and other possessions. We seek a legal mechanism whereby we

may pay taxes and be responsible citizens without funding human death and suffering. We view adoption of HR 1186 as providing religious freedom to many of our Society currently suffering for their faithfulness to their Quaker beliefs." — *Twin Cities (Minn.) Meeting newsletter*

Minute on same-sex marriage: on August 5, 2002, Boone (N.C.) Meeting approved and adopted a minute that it "will consider requests for marriage under its care under the customary marriage clearness procedure, regardless of the sex or gender of the individuals involved." — *Kathryn L. Staley, Boone Meeting*

Peace Action opposes the Bush administration's request to Congress to lift restrictions on financing and training for the Indonesian military. According to Peace Action, "The move to strengthen Indonesia's military, notorious for its human rights abuses, will likely increase violence and instability for Indonesian civilians and could end up supporting potential terrorist organizations. Far from building security, such a move would increase civilian human rights violations, hamper democratic reform, and strengthen Islamic fundamentalist militias. Indonesian military and government leaders support a militant Islamic fundamentalist group, Laskar Jihad. . . . In addition, Indonesian soldiers have been accused of torture, abductions, and executions." Peace Action adds, "Several members of Congress worked to put military restrictions in place in response to Indonesia's terror campaigns against the East Timorese after the province's 1999 vote for independence. These restrictions must be kept in place to encourage Indonesian military reform. . . . Were aid restrictions to be removed or a military training program put into place, such programs would likely be used by the Indonesian military against their own people." For more information visit Peace Action at <www.peace-action.org> or East Timor Action Network at <www.etan.org>. — *Peace Action*

AFSC is working to improve education in Afghanistan. Work has begun on the construction and repair of schools for girls and boys in the Kabul vicinity. AFSC is seeking U.S. schools to sponsor the rehabilitation of individual schools. For women, especially war widows, literacy programs will be combined with vocational training, including the tools needed to practice their new trades, such as sewing machines for tailors. Since play is an important part of education for children AFSC is installing playground equipment. The equipment is locally manufactured and thus gives a boost to the Afghan economy. — *AFSC*



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Bulletin Board

Upcoming Events

- January 1-3—Pemba Yearly Meeting
- January 4-10—Australia Yearly Meeting
- January 17-19—Planning meeting in Portland, Oreg., for the 2005 World Gathering of Young Friends. This event will emphasize bridge-building between the branches of Friends: EFI, FGC, FUM, and conservative. Friends who will be between 18 and 35 in the summer of 2005 are encouraged to participate. Contact Sheila Hoyer, <shoyer@nwfriends.org>, or Lauren Mitchell, 48 White Rose Lane, Asheville, NC 28804.
- January 17-20—Peace Witness in a Time of Crisis: A Friends Consultation, hosted by FWCC Section of the Americas, at Guilford College, Greensboro, N.C. Contact FWCC at (215) 241-7250 or e-mail <fwccpeace@fwcc.quaker.org>.
- February 14-17—Friends for Lesbian and Gay Concerns Midwinter Gathering: Honoring Our Truth; Abiquiu, N.Mex. Contact <MWG2003@hotmail.com>.

Opportunities/Resources

- Quaker House, a Peace Testimony ministry operating near Fort Bragg in Fayetteville, N.C., has revamped its website to include an internet exhibit on the history of soldiers' resistance to military service from 1969 to 1975. Visit <www.quakerhouse.org>.
- The North Carolina Friends Historical Society (NCFHS) announces the Herbert L. Poole Award for an outstanding paper in the topic of southern history. The award-winning article will be published in the NCFHS journal, and the author will receive \$500. Submission deadline is February 1, 2003. Professional and amateur historians are encouraged to apply. For award guidelines please contact Gwen Erickson at (336) 316-2264 or <editor@ncfhs.org>.
- "Beyond Blame: Reacting to the Terrorist Attack" is a 30-page curriculum for middle and high school students focused on issues of justice and mislaid blame. It was developed by Education Development Center out of concern that a hostile climate for Arab Americans would be created after the events of September 11, 2001. Available from EDC, 55 Chapel St., Newton, MA 02458; (617) 969-7100; <www.edc.org>.

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Milestones

Marriages/Unions

Kafer—Evans—*Ryan Kafer and Megan Evans*, on June 14, 2002, at Abington (Pa.) Meeting, under the care of Doylestown (Pa.) Meeting, where Megan is a member.

Deaths

Bender—*Alice Covell Bender*, 74, on June 24, 2002, in Honolulu, Hawaii. She was born in Chicago, Ill., on November 2, 1927, and spent most of her childhood in Japan, where her parents were Baptist missionary teachers. As World War II threatened, she and her brother were sent to the Baptist Missionaries Children's Home in Ohio. Alice attended high school in Ohio, then Colby College and Simmons College Graduate School of Library Science. In 1951, when she went to Hawaii as a librarian, she attended Honolulu Meeting, which had been established by Friends that Alice knew in Japan. Later, she worked in the public library system of New York City, where she met Joseph Bender, a teacher in Ridgewood, N.J. Alice and Joe were married in 1961 under the care of Summit (N.J.) Meeting. Since Alice had many friends in Honolulu and Joe's mother was a member of Honolulu Meeting, their decision to return to Honolulu was accepted joyously. Alice served the meeting in several capacities, including as clerk of many committees and clerk of the meeting. For many years, Alice and Joe managed the Honolulu Meeting Thrift Shop, which helped to support the local meeting outreach as well as AFSC. A member of the Friendly Hands group, she knitted and sewed for the benefit of the needy. As a conscientious Friend she wrote her representatives in Washington to further good causes, and worked many hours for the Food Bank; and as a retired librarian she worked for the Friends of the Library annual sale. Alice's ministry was service to the community, applying her ideals to daily living. Alice is survived by her husband of 41 years, Joseph Chrystal Bender; and a brother, David Covell.

Bonner—*Ruth E. Bonner*, 97, on October 6, 2001, at Medford Leas, Medford, N.J. Born on July 13, 1904 in Kutztown, Pa., she was the daughter of Arthur Bonner and Irene Shoemaker Bonner. Ruth graduated from Kutztown State College Normal School in 1921, received a B.A. from Swarthmore College in 1924, a masters in English in 1931 from Middlebury College, and a major in Rhetoric in 1941 from Cornell University. She completed all the requirements for a Ph.D. at Syracuse University except the dissertation. Active in academic organizations and past director of the American Institute of Parliamentarians, she began her teaching career at Woodside (Pa.) Junior High School in 1924. She worked in the high school and State College in Kutztown as an associate professor of English, and then as an instructor in Public Speaking at Syracuse University. In 1960 she became the first recipient of the President's Award for Superior Teaching. Her interest in local history became the *Sesquicentennial Commemorative History of Kutztown*. Other publications include *The Visually Limited Child* (co-author), *Bonner Anthology*, and *Quaker Ways*, a collection of Quaker meeting-houses and events. As a Friend, Ruth served as trustee of Byberly Meeting in Philadelphia for 20

years. After her retirement to Medford Leas, she attended Elderhostels and encouraged her friends to do likewise. She enjoyed good food and often treated her friends to a Pennsylvania Dutch dinner. She took an active part in the Medford Leas community, where she started *Leas Forum*, served as president of the Residents' Association, and edited *Medford Leas Life*. Miss Bonner, as her former students still call her, had a wonderful life. A spirited woman with a droll sense of humor, she was a perfectionist and a true friend. She was predeceased by a sister, Marion B. Smith, and a brother-in-law, Newlin R. Smith. She is survived by her nephew, Fenwick Smith, and numerous cousins.

Cary—*Stephen G. (Steve) Cary*, 86, on July 30, 2002, at his summer home in Chatham, Mass. He was born in Philadelphia, Pa., on September 21, 1915, and lived most of his life there. A graduate of Germantown Friends School and Haverford College, he earned a master's degree in International Administration from Columbia University. After a brief business career, he was drafted in 1942, and as a conscientious objector he spent four years in Civilian Public Service (CPS), where he was manager of three camps. During this time Stephen became involved with AFSC; from 1946 to 1969 he served on the staff, and from 1979 to 1991 as clerk of the board of directors. At the end of his CPS service in 1946, AFSC named Steve to head European relief operations, a post he held for three years. He returned to the United States in 1947, and in 1948 he married Elizabeth Summers. He then served as assistant to the executive secretary under Clarence Pickett, was chief administrator for the AFSC's domestic programs from 1950 to 1959, and in 1959 was named associate executive secretary, coordinating AFSC's U.S. regional offices. His assignments for AFSC included accompanying a Quaker goodwill team to the USSR in 1955 and conducting a three-month program exploration for AFSC in South Vietnam in 1965. He chaired the group that produced the widely known pamphlet "Speak Truth to Power," and he went to jail in Washington, D.C., for 15 days for demonstrating in support of the Southern Christian Leadership Conference during the Poor People's Campaign in 1968. In 1969, Stephen was named vice president for development at Haverford College, where in 1978 he became acting president, retiring in 1981. At Haverford, he helped facilitate a difficult transition to coeducation, and he engaged deeply with students as they moved toward a compassionate commitment in the world. He was a member of Germantown (Pa.) Meeting and for 35 years served on the school committee of Germantown Friends School, including 15 years as clerk. Under his leadership, the school turned down a generous offer of open land for a campus outside the city. The school committee elected to maintain its close connection to its religious roots and continue as an engaged and supportive member of the Germantown community. Steve felt strongly that a life of religious commitment did not preclude fun. With his love for life and ebullient personality, he enjoyed a good party, was a superb storyteller, and relished athletic competition and physical challenge. Beginning at 60, he choreographed a series of adventures that eventually included hiking in the Himalayas, sailing around Cape Horn on a 100-foot schooner, fol-



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lowing Darwin's path in the Galapagos, and, finally, bare boating (sailing with no paid hands) in the Pacific with six other octogenarians. He is survived by his wife of 54 years, Elizabeth Cary; his children, Anne Sampson, Charles Cary, and Dorothy Cary; seven grandchildren; his sister, Comfort Richardson; and many devoted in-laws, nephews, and nieces.

Conlon—*Daniel (Dan) Conlon*, 89, on November 2, 2001, at Foulkeways in Gywnedd, Pa. Dan was born on September 20, 1912, in Brockton, Mass. He worked as a chemist, inventor, and businessman. Dan's curiosity led to interesting projects. He once wondered if the wooden wall in the meeting could still go up and down. His inquiry led to a special day at Abington Meeting; everyone dressed in Quaker costume and gathered in the meetinghouse with the barrier down—the women and girls on one side, and the men and boys on the other. Those gathered then debated whether the time had come to join the two into one meeting. The wall dramatically disappeared into the ceiling, and everyone rejoiced. A faithful attendee at meeting for worship, adult class, and the many small groups that arose during his many years at Abington (Pa.) Meeting, Dan could always be counted on to ask the provocative question and to witness to the small miracles God continually offered him. He started the Profits for Peace Fund, and he was one of the initiators of the ever-growing outdoor meeting. The committee he loved the most was Worship and Ministry, and he served on it for many terms, continually urging it to explore new ways to minister. A supporter of Quaker education, he set up scholarships for teachers at Abington Friends to attend conferences at Pendle Hill. He initiated means of funding Abington Meeting members at Pendle Hill workshops to deepen the meeting's spirituality. He was especially devoted to Pendle Hill, serving on committees; spending a term there with his wife, Emily; and providing generous support, recently resulting in the enlargement of the Brinton House for conferences. Dan is survived by his wife of 61 years, Emily Conlon; five children; and eleven grandchildren.

Davidson—*Amos Graham Davidson*, 95, on December 28, 2001, in Westminster, Md. He was born in Aberdeen, Scotland, on August 19, 1906, one of three sons born to Amos C. Davidson and Margaret Graham Davidson. As a teenager Amos worked in an Aberdeen shipyard, and at 16 he participated in a work program in Australia, where he first learned about Quakerism. A few years later he traveled to California, and then to Massachusetts, where he studied forestry. In the late 1930s he moved to Maryland and married Louise Lynch of Baltimore. After serving in the army during World War II, he moved to a farm near Westminster in Carroll County, where he and Louise farmed for a living. In the late 1950s Amos became the first driver of the library bookmobile. In 1970, after experiencing discomfort with the pro-war position of his church in Westminster, Amos began to attend Pipe Creek Meeting in Union Bridge, Md. He soon became a valued member of the meeting community and of Baltimore Yearly Meeting, providing thoughtful aid to new attenders and serving as recorder and as clerk for many years. A recognized expert on local Quaker and county history, he participated actively in the

life of the meeting until his health began to fail in the mid-90s. Amos was predeceased by his wife, Louise Davidson. He is survived by a son and daughter-in-law, D. Graham and Frederica Davidson; a daughter and son-in-law, Barbara A. Davidson and Jonathon Seligman; grandchildren Eli Seligman, Alec Davidson, and William Davidson; and eight nieces and nephews.

Heath—*Brayton M. (Buddy) Heath*, 83, on May 12, 2002, at his home in Murfreesboro, N.C., after a lengthy illness. Brayton was born on April 30, 1919, in Scranton, Pa. A recorded elder in Rich Square Meeting in Woodland, N.C., he was a graduate of Guilford College and served as a CO in World War II, working in camps along the Blue Ridge Parkway and in Eastern State Hospital in Williamsburg, Virginia. He and his wife, Kathryn (Katy) Evans Heath, settled in Murfreesboro after the war to raise their three children. Buddy worked as a mill manager with Georgia Pacific. He was actively involved with his meeting and his community. Throughout their long marriage he and Katy met challenges with a sense of faithful openness and expectancy about life. He was a member of Rich Square Meeting for all of his adult life. He was predeceased by a sister, Dorothy Heath Brown. He is survived by his wife, Kathryn Evans Heath; two sons, Charles B. Heath and Evans Heath; a daughter, Betsy J. Heath; and three grandchildren.

Hill—*Leon Addison Hill*, 93, on March 23, 2002, in Southampton, Pa. He was born in Philadelphia, Pa., and raised in Wildwood, N.J. Childhood summers at the water's edge instilled in him a lifelong fondness for the ocean and the New Jersey shore. As a young man, Leon relocated to Philadelphia, became a member of the construction trade union, and worked as a sheetrock lather building homes. But as an African American he faced restricted employment opportunities because of racial segregation, and the more lucrative commercial work was denied to him. In the 1930s Leon and Celestine helped form a civic association in West Philadelphia that focused on desegregating workplaces and retail establishments. Celestine and Leon were married in 1946. Racial segregation precluded him from buying any of the houses he built. Through his work in cooperatives in the Philadelphia area, he learned of Bryn Gweled Homesteads, and in 1957 the Hill family, which by now included Noel and Susan, moved to their own home. Their home was a source of pride and joy for Leon, and he enjoyed community activities, work parties, and monthly meetings. He was proud that during his term as president of the homestead, an easement agreement with the Bucks County Conservancy was approved by the membership. Leon had a passion for good conversation, political activities, track and field competitions (especially the Penn Relays), football, baseball, jazz, and big band music. In the later years of his life, Leon's favorite spot was a big chair facing the woods where he could watch the seasons unfold and observe wildlife. A member of Southampton (Pa.) Meeting, Leon served in the 1970s as clerk of Philadelphia Yearly Meeting's Community Involvement Program, which addressed racial concerns. He is survived by his wife, Celestine Hill; daughters, Noel Hill and Susan Hill; son-in-law, C. Martin Harris; and grandsons, Jordan Harris and Evan Harris.

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*by Benjamin, as told to Clifford Pfeil
with illustrations by John D. Gummere*

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Responsibility for metropolitan New York has a very well organized, up-to-the-minute website, <www.esrmetro.org>, which aims at putting into the hands of high school teachers ideas and materials that deal with current peace issues.

Many teachers are unaware of this resource. It is not agitprop; nor does it preach. Rather it is a thoughtful, arms-length approach that respects open inquiry as fundamental to education. For public school teachers it helps authenticate in-the-present inquiry into the situation now unfolding with respect to Iraq, as well as Israel and Palestine. Former teacher Alan Shapiro's lesson plans foster an activist approach without presuming pacifist or even antiwar values on the part of students.

David Morse
Storrs, Conn.

Before we judge, let's take a look at ourselves

The State of Israel was formed in 1948 by UN mandate, a UN still smarting from the

realization that anti-Semitism had led to the Holocaust. The UN was not strong enough to tell Israel's neighbors to keep their hands off, so that subject was never debated, and Israel was left to make good the mandate. The policy of the newly formed government at the time was to live at peace with its neighbors, including the neighbors within its border, but the first priority of the new government was to beat off the seven Arab armies massed on its borders. Many Palestinians fled the coming invasion, as refugees do throughout the world, and the Palestinian refugee problem began.

That Israel did not disappear under a wave of hostile armies is a matter of record, but to call this outcome a state formed by conquest, as one of your recent contributors did, is a gross misrepresentation. Arab armies went home to lick their wounds—history shows they returned several times—and Arabs continued to kill Israelis whenever they could, actions that continue to this day. The motives may have changed during the interval; the acts have not.

Under the pressure of circumstance, the Israeli people now support a government

that promises them security, and chases it by any means possible. Isn't that precisely what we in the U.S. are doing, without 50-plus years of provocation? To hold the Israelis to a higher standard than we ourselves can achieve does indeed look like and sound like hypocrisy and anti-Semitism, whether that is our intention or not. Perhaps we should focus our attention on the mote in our own eye.

The Israeli government, like our own, can change by a change in the will of the people. What Israel is doing in the Palestinian territories is disturbing, but it's not all that different from what our popular president proposes to do in Baghdad and has already done in Afghanistan. The main difference seems to me to be that Israel shows slightly greater concern for "collateral damage."

Marianne Dugan
Tucson, Ariz.

Continued on page 42

Singing, continued from page 19

into the life of many meetings. I predict the hymnal will have as long and successful a contribution to our Quaker movement as the 1955 hymnal.

When my wife and I traveled in New Zealand for six weeks last year, many Friends there were used to referring to *Rise Up Singing* as "the Quaker hymnal." We took copies of *Worship in Song* with us and led singing with it at several Quaker gatherings. Friends were not at all used to doing hymn singing in Quaker settings but the hymnal got an enthusiastic response from many Friends. A few at least are now holding hymn sings using *Worship in Song* at their local meetings.

SINGING AS WORSHIP?

The title of the new hymnal, however, is ironic, since it highlights the enduring ambivalence of unprogrammed Friends towards shared singing during worship. Most Friends enjoy singing and find it spiritually uplifting. I think it is fair to say, however, that many FGC Friends feel very uncomfortable with the idea of group singing as worship. Friends may acknowledge the possibility that an individual

Friend may be led by the Spirit to sing a song during meeting for worship—and feel moved and uplifted when this breaks into the life of a meeting. Questions begin to be raised when other Friends join in a song during meeting. And probably most unprogrammed Friends would have real problems with calling out hymn numbers—even spontaneously—during meeting for worship.

Most meetings see singing, whether out of a book like *Rise Up Singing* or out of a hymnal, as spiritually inspiring and enriching to the bonds that tie the meeting community together, but not as worship per se. There are certainly ways the spiritual content of singing can grow deeper. Annie Blood-Patterson and I have led workshops at the Quaker Center at Ben Lomond, California, and at FGC Gatherings and elsewhere that are composed primarily of worship sharing interwoven with song. A participant "offers up" to the group a song that they feel led to request and the group leaves a period of silence where the requester and others present can share some of the ways the requested song resonates within them and any spiritual reflections that come up for them. As long,

however, as we put heavy stock on the idea that vocal ministry needs to spring from direct leading from God during meeting for worship, there is likely to be a certain gulf between group singing as a nurturer of the spirit and vocal ministry during worship in the fullest Quaker sense. This same ambivalence is evident among meetings in Britain, New Zealand, and probably most unprogrammed yearly meetings. This issue was discussed at some length during a recent retreat on the subject of Quakers and music in New Zealand.

In spite of this fact, I believe that the flourishing of group singing has had a major impact on the life of FGC and its meetings during the past century. It has knit our hearts together on First Days in our local meetings, at yearly meetings and national gatherings, in our schools and camps, and on the picket line or at organizing meetings. Song has played an important role in a number of the social movements that Friends have been involved in, especially the union, freedom, and peace movements. Song will continue to transform Friends hearts and fill us with hope and the energy to take on the forces of evil around us for many generations to come. □

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Forum, continued from page 40

More than one view

I read with astonishment the letter you included in the September issue from Richard C. Evey Jr. His letter establishes that he has some acquaintance with history, but also makes clear that he is captive to his own ideological viewpoint in its interpretation.

My first point regards Richard Evey's claim that Gandhi and Martin Luther King Jr. "instigated" violence. As an historian, he should know that the violence was already present in British colonial India and the southern United States. Calling Gandhi and King instigators is blaming the victims of violence for nonviolently asserting their right to live free of violence. Morally, this is equivalent to saying that I provoked a totally innocent person into the crime of vandalizing my house because I failed to lock my door. Furthermore, the civil disobedience of victims of violence is not equivalent to a governor using his National Guard troops to evade a legal responsibility and to maintain the privileges of his class.

My second point is that Richard Evey seems unable to distinguish between appeasement and our Peace Testimony. The concessions made to Hitler were not examples of the Peace Testimony in action. He also does not understand peaceful resistance is not passive surrender in the face of evil. In saying, "Pacifism allowed the Nazi Party to place Jews, communists, homosexuals, and dissidents in concentration camps. . . ." Richard Evey suggests the passivity of the German citizenry in the face of Nazism is proof of the failure of peaceful efforts to resist evil, when in fact the failure is that those efforts were not sufficiently made. He would have it that the Kosovars were responsible for the "ethnic cleansing" by the Serbs. He seems to believe that the one who attacks a vulnerable party is free of any moral taint because he is just responding to the invitation posed by the refusal to be violently belligerent.

Richard Evey's view of history appears to be shaped by his ideological faith in force as *the* means of establishing justice. From this view, the Peace Testimony of Friends will seem ridiculous. Fortunately, there are other views.

Robert Griswold
 Denver Colo.

It's getting better all the time

FRIENDS JOURNAL keeps getting better and better. To me, the September issue was especially luminous, from the poignant cover art by Jane Spencer and the thoughtful

articles by Friends Cameron McWhirter, Chip Poston, Marty Grundy, and Richard Siebels, to the wonderfully gutsy and unexpectedly buoyant piece by Laura Murphy and the cogent cases for dumping our cars (the most convincing I've read so far) by Anne Friends Felker and Caroline Balderston Parry, this issue shines!

Thank you all.

Arden Buck
 Nederland, Colo.

Friends Journal Announces Special Issues for 2003

Most issues of FRIENDS JOURNAL contain feature articles on a variety of subjects, but about twice a year, the articles have a special focus. For 2003 we invite manuscripts for the following special issues:

Orienting New Friends, late spring 2003. We seek contributions on how key information and support is offered to new members, as well as writings and graphics that will be of special interest to new Friends.

Submissions are requested by **January 31, 2003**.

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Inquiries from prospective authors and artists are welcome. Contact Robert Dockhorn, senior editor (by e-mail: <senioreditor@friendsjournal.org>; for other contact information, see page 2).

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January 17-19: **Couple Enrichment**, with Mary Kay Glazer and Mark Moss
January 17-20: **The Myers-Briggs Type Indicator: Celebrating Our Spiritual Journeys**, with Caroline Jones and Katharine Myers
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For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, (800) 742-3150, extension 142, <www.pendlehill.org>.

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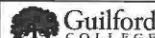
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A Friendly Maui Vacation on a Quaker organic farm, close to local beaches, local stone and cedar cottage with large ocean room and picture window with view of the Pacific. Private entrance, full kitchen, organic garden, and hot tub. Bed and breakfast—\$90 per day. Also, newly built dwelling with two large bedrooms and sleeping porch overlooking the Pacific Ocean and tropical forest. Tile bath with Jacuzzi—modern kitchen—carpeted throughout. Suitable for family or club use. \$120 per day—3 days minimum. Write or call Henrietta and Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: (808) 572-6048.

Vermont Women's Writing Retreat February 27 to March 2

Memoirs. Life stories. Essays. First-person magazine articles. A 4-day writing workshop in a 175-year-old Vermont inn. Walk in the snowy winter air, write at an antique desk, talk about writing with other women. Join Ellen Michaud, award-winning editor-at-large of *Prevention Magazine*, book review editor of *Friends Journal*, author or contributor to more than 30 bestselling books, at the Middlebury Inn this winter. Call (802) 453-5857 for a brochure.

Plainfield, Central Vermont—StoneHead Farm B&B. Historic farmhouse, 80 acres of rolling hills. Dramatic mountain views. Quiet country refuge. Offering: pond, hot tub, year-round outdoor recreation. Near Plainfield Friends Meeting. Call (802) 476-4273. Website: <www.StoneHeadFarm.com>.

Cuernavaca, Mexico: Families, friends, study groups enjoy this beautiful Mexican house. Mexican family staff provide excellent food and care. Six twin bedrooms, with bath and own entrance. Large living and dining room, long terrace with dining area and mountain and volcano views. Large garden and heated pool. Close to historic center and transportation. Call Edith Nicholson (110) 52-777-3180383 Central Daylight time 8 a.m.–10 a.m.

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

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Jonathan Snipes: (215) 880-1231.

Retirement Living



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

Continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.
Kendal at Hanover • Hanover, N.H.
Kendal at Oberlin • Oberlin, Ohio
Kendal at Ithaca • Ithaca, N.Y.

Kendal at Lexington • Lexington, Va.

Communities under development:

Kendal on Hudson • Sleepy Hollow, N.Y.
Kendal at Granville • Granville, Ohio

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.
Nursing care, residential and assisted living:
Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative

Kendal Corporation Internships
For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. E-mail: <info@kcorp.kendal.org>.

Walton Retirement Home, a nonprofit ministry of Ohio Yearly Meeting since 1944, offers an ideal place for retirement. Both assisted living and independent living facilities are available. For further information, please call Nirmal or Diana Kaul at (740) 425-2344, or write to Walton Retirement Home, 1254 East Main Street, Barnesville, OH 43713.



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

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, wood shop, computer lab. CCAC Accredited. Reasonable fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. <www.foxdalevillage.org>.

Schools

The Quaker School at Horsham, a value-centered elementary and middle school for students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia, Bucks, and Montgomery Counties. 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Rancocas Friends School: Pre-K, half and full day, after school care, quality academic and developmentally appropriate program with Quaker values. Affordable tuition, financial aid. 201 Main Street, Rancocas (Village), NJ 08073. (609) 267-1265. Fax: (856) 795-7554.

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

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School,** 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9–12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. <www.sfs.org>.

Come visit **Oliney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Oliney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, OH 43713. (740) 425-3655.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 466-3144.

United Friends School: coed; preschool–8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

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

Services Offered

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2096.

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

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 966-6127 or e-mail <JMFS@aol.com>. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)

Visit <www.QuakerWedding.com> on the Web Over 30 color photos of illustrated and calligraphed wedding certificates realistically hand-drawn in colored inks. Ketubahs, gay celebrations of commitment, and non-Quaker examples. Browse information, ideas, and easy, online form for fast estimates. E-mail <snowloff@att.net> Jennifer Snow Wolff, a birthright friend, for no-obligation, sample vows. We don't spam. Allow one month for certificates.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

Celo Valley Books: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.



Marriage certificates, invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. Check <www.finesdesign.com>, or phone toll-free (800)763-0053.

HENRY FREEMAN ASSOCIATES 501 East Main Street
Centerville, IN 47330
Phone: 765-855-5405
E-mail: HFreeAssoc@aol.com

Consulting services for educational institutions and nonprofit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Pendle Hill, FGC, and many other Friends organizations.

Summer Camps

Camp Woodbrooke, Wisconsin
Make friends, experience community, develop skills, and learn about the environment. Daily meeting. Quaker leadership. Ages 7-12, 34 boys and girls. 2-3 wks. Brochure (608) 647-8703. <www.campwoodbrooke.com>.

Make friends, make music at Friends Music Camp. Summer program emphasizing music, community, Quaker values: ages 10-18. For information, brochure, video: FMC, P.O. Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818. <musicfmc@yahoo.com>.

Journey's End Farm Camp
is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Carl and Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

Summer Rentals

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

Meetings

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

♣=Handicapped Accessible

MEETING NOTICE RATES: \$15 per line per year. \$20 minimum. Payable a year in advance. No discount. Changes: \$10 each.

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

AUSTRALIA

All Australian meetings for worship are listed on the Australian Quaker Home Page (www.quakers.org.au). Meetinghouses in Brisbane, Sydney, Melbourne, and Perth offer overnight accommodation. Further details from Yearly Meeting Secretary <quaker@netspace.net.au>, or phone +61 (0) 3 98278644.

CANADA

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

TORONTO, ONTARIO-Worship and First-day school 11 a.m. 60 Lowther Ave. (north from cor. Bloor and Bedford).

WOLFVILLE MM, NOVA SCOTIA-(902) 679-3743.

COSTA RICA

SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday at The Friends Peace Center/Guest Hostel, (506) 233-6168. <www.amigosparalapaz.org>.

GHANA

ACCRA-Unprogrammed meeting 10 a.m. Sundays. Hill House near Animal Research Institute, Achimota Golf Area. Phone: (233 21) 230 369.

NICARAGUA

MANAGUA-Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: (727) 821-2428 or (011) 505-266-0984.

UNITED STATES

Alabama

AUBURN-Unprogrammed meeting, Sundays 9 a.m. Room 205, 132 N. Gay St. Phone: (334) 887-9888 or 826-6645.

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

FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (334) 928-0982.

HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

Alaska

ANCHORAGE-Call for time and directions. (907) 566-0700.

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

JUNEAU-Unprogrammed, 10 a.m. Sunday. 750 St. Anns St., Douglas, Alaska 99824. Phone: (907) 586-4409.

Arizona

FLAGSTAFF-Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.

MCNEAL-Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (520) 642-9274 or (520) 642-9900.

PHOENIX-Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5831 or 955-1878.

TEMPE-Unprogrammed worship and First-day school 10 a.m. 318 East 15th Street, 85281. Phone: 968-3966.

TUCSON-Pima Friends Meeting (unprogrammed). First-day school and worship 8:15 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 323-2208.

Arkansas

CADDO-(Ark., La., Okla., Tex.). Unprogrammed. Call (El Dorado, Ark.) (870) 862-4179, (Mena, Ark.) (870) 394-6135.

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-5822.

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

California

ARCATA-11 a.m. 1920 Zehndner. (707) 677-0461.

BERKELEY-Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. (510) 843-9725.

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

CHICO-9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th Ave. (530) 895-2135.

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

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

FRESNO-Unprogrammed meeting, Sunday 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (209) 237-4102.

GRASS VALLEY-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. Sierra Friends Center campus, 13075 Woolman Ln. Phone: (530) 265-3164.

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

MARIN COUNTY-10 a.m. 177 East Blithedale Ave., Mill Valley, Calif. Phone: (415) 435-5755.

MARLOMA LONG BEACH-10 a.m. Orizaba at Spaulding. (310) 514-1730.

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

MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10 a.m. Call (408) 649-8615.

OJAI-Unprogrammed worship. First Day 10 a.m. For meeting place, call Quaker Dial-a-Thought (805) 646-0939, or may be read and heard on <<http://home.earthlink.net/~vals/OjaiFriends/OjaiFriends.html>>.

ORANGE COUNTY-Meeting for worship 10 a.m. 117 W. 4th St., Ste. 200, Santa Ana, CA 92701-4610. (714) 836-6355.

PALO ALTO-Meeting for worship and First-day classes for children 10:30 a.m. 957 Colorado. (650) 856-0744.

PASADENA-Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (626) 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting, 10 a.m. 4061 Mission Inn Ave., Riverside. (909) 782-8680 or (909) 682-5364.

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-Worship and First-day School 10 a.m. Discussion 11:30 a.m. 1041 Morse St. (408) 246-0524.

SAN LUIS OBISPO-Two worship groups in area: (805) 239-9163, 528-1249, or 528-6487.

SANTA BARBARA-Antioch Univ., 801 Garden St., 10 a.m. children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-4012. Phone: (805) 965-0906.

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

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

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

SEBASTOPOL-Apple Seed Friends. Unprogrammed worship 10 a.m. Garzol/Duffield Building, Libby Park (corner of Valentine and Pleasant Hill Rd.). Contact Ron Higgins (707) 887-1160.

STOCKTON-Delta Meeting, Unprogrammed, 10:30 a.m. 2nd First Day, AFSC Center, 445 West Weber. For information, call (209) 478-8423.

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

WHITTIER-Whiteleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

Colorado

BOULDER-Meeting for worship 8:30 a.m. and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at Pikes Peak Justice and Peace Commission, 29 S. Institute St., Colorado Springs, Colo. Tel: (719) 685-5548. 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. (303) 491-9717.

Connecticut

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

MIDDLETOWN-Worship and First-day school 10 a.m. 267 William Street (2nd floor), Phone: (860) 663-3022.

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

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. (860) 889-1924 or 442-7947.

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

STAMFORD-GREENWICH-Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 869-0445.

STORRS-Meeting for worship 10 a.m. Corner North Eagleview and Hunting Lodge Rds. Phone: 429-4459.

WILTON-Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

Delaware

CAMDEN-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 698-3324.

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

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

NEWARK-10-11 a.m. First-day school, 10-10:30 a.m. adult singing, 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

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

WILMINGTON-Worship and First-day school 10:30 a.m. 4th and West Sts. Phone: 652-4491.

District of Columbia

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.

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

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

Florida

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 786-6270.

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

DELAND-Worship and First-day school 4 p.m. Unitarian Church, 820 N. Frankfort. Info: (904) 734-8914.

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: (239) 274-3313.

FT. PIERCE-Stuart Area Worship Group, 10:30 a.m., Fall-Spring. (772) 460-8920 or 692-2209.

GAINESVILLE-Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

JACKSONVILLE-Meeting for worship, First Days. For location and time phone (904) 768-3648 or 713-9717.

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.

LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (561) 585-8060.

MELBOURNE-11 a.m. (321) 676-5077. Call for location. www.quakerscmm.org.

MIAMI-CORAL GABLES-Meeting and First-day School 10:30 a.m. 1185 Sunset Dr., (305) 661-7374. Clerk: Warren Hoskins. (305) 253-2635. Website: miamifriends.org.

OCALA-Meetinghouse: 1010 NE 44 Ave., 34470. (352) 236-2839. Contact: Larry Clayton, 1906 NE 8 St., 34471. larryclayton@geocities.com. Worship Sundays 11 a.m.

ORLANDO-Meeting and First-day school 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

ST. PETERSBURG-Meeting for worship and First-day school 10:30 a.m. 130 19th Ave. S.E. Phone: (727) 896-0310.

SARASOTA-Worship 10 a.m., discussion 11 a.m., Sudakoff Hall, New College. For directions, call (941) 358-5759, or Fern Mayo, clerk, (941) 955-1974.

TALLAHASSEE-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; weekly Bible study; midweek worship. (850) 878-3620 or 421-6111.

TAMPA-Meeting and First-day school 10 a.m. Life Center, 6811 N. Central Ave. Phone contacts: (813) 854-2242 and 977-4022.

VENICE FRIENDS FELLOWSHIP-(Christian) meets jointly with Venice Church of the Brethren (programmed): 9:45 discussion, 10:45 worship, 233 Tamiami Trail, Venice, Fla. Mary Boyd, pastor, (941) 412-0572. Bill Martin, clerk, (941) 544-0621.

WINTER PARK-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

Georgia

ANNEWAKEE CREEK-Worship Group—30 miles West of Atlanta. Unprogrammed Worship 11 a.m. Discussion following. 5525 Dorsett Shoals Lane, Douglasville, GA 30135. Call for directions Janet or Free: (770) 949-8079.

ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12 a.m. 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.

ATLANTA-Northside. Unprogrammed worship and First-day school, 2nd and 4th First Days at 10 a.m. 1085 David Trace, Suwanee, GA 30024. (770) 886-3411. ajugamindspring.com.

PAYSTA-Worship 10:30 a.m. (706) 796-0970 or (803) 278-5213.

ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 638-4671.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. 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. Contact: George R. Harker, (808) 879-4160, P.O. Box 1137, Kihei, HI 96753; or (808) 572-9205 (Vitarellis).

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 344-4384.

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

SANDPOINT-Friends Meeting, unprogrammed worship at 10:25 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, 263-4788.

Illinois

BLOOMINGTON-NORMAL-Unprogrammed worship and First-day school 10:30 a.m. in members' homes. (309) 454-5463 or (309) 862-1908.

CARBONDALE-Southern Illinois Society of Friends. Unprogrammed worship on Sundays at 10 a.m. at the Interfaith Center, 913 S. Illinois Ave. Phone (618) 529-8058, or (618) 549-1250.

CHICAGO-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: 288-3066.

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 11 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

DECATUR-Worship and First-day school, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 872-6415.

DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

♣ **EVANSTON**-Worship 10 a.m. Singing 9:15 a.m. 1010 Greenleaf, Evanston, (847) 864-8511. Contact person, Jeanette Baker (847) 869-0553. Clerk, Ken Laughlin. 2 blocks South of Dempster, 1 block E. of Ridge.

GALESBURG-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-7097 for location.

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

McHENRY COUNTY-Worship 10 a.m. (815) 385-8512.

McNABB-Clear Creek Meeting, 11 a.m. Meetinghouse 2 mi. south, 1 mi. east of McNabb. (815) 862-2214.

OAK PARK-Worship 10 a.m. (First-day school, childcare), Oak Park Art League, 720 Chicago Ave., P.O. Box 3245, Oak Park, IL 60303-3245. (708) 386-6172—Katherine.

ROCKFORD-Unprogrammed worship, First Days, 11 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241.

URBANA-CHAMPAIGN-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 344-6510.

Indiana

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

FORT WAYNE-Friends Meeting, Plymouth Congregational Church UCC 501 West. Berry Room 201, Fort Wayne. 10:30 a.m. Unprogrammed worship. 10:45 a.m. Joint Religious Education with Plymouth Church. (260) 482-1836.

HOPEWELL-Unprogrammed worship 10 a.m., discussion 11 a.m. 20 mi. W. of Richmond between I-70 and US 40. I-70 exit Wilbur Wright Rd., > 1 1/4 mi. S., then 1 mi. W. on 700 South. Contact: (765) 987-1240 or (765) 478-4218. <wilsons@voyager.net>.

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

INDIANAPOLIS-Valley Mills Friends Meeting, 6739 West Thompson Road. Charles Bunner, pastor. Call (317) 856-4368 for meeting times. Web page: <<http://vmfriends.home.mindspring.com>>

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

SOUTH BEND-Unprogrammed worship, First-day school 9:45 a.m. (219) 277-7684, 232-5729.

VALPARAISO-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 Lincolnway. (219) 462-9997.

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-Child and adult First-day school 9:30, worship 10:30. Childcare available. Meetinghouse, 603 E. Water St. (563) 382-3922. Summer schedule varies.

DES MOINES-Meeting for worship 10 a.m., discussion 11:30 a.m. Meetinghouse, 4211 Grand Ave. 274-4717.

DUBUQUE-Worship 10:15 a.m., Sun., unprogrammed; Summer schedule varies. Call (319) 556-3685 or (319) 583-8653.

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

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

PAULLINA-Small rural unprogrammed meeting. Worship 11 a.m. Sunday school 10 a.m. Fourth Sunday dinner. Business, second Sunday. Contact Doyle Wilson, clerk, (712) 757-3875. Guest house available.

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

Kansas

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

MANHATTAN-Unprogrammed meeting. For time and location please telephone (785) 539-3733, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Conrows, 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 232-6263.

WICHITA-Heartland Meeting, unprogrammed worship 11 a.m. First Days. 14700 West Highway 54. (316) 729-4483. Carry-in lunch and business following worship on last First Day of month. Our Web address is: <<http://heartland.quaker.org>>.

Kentucky

BEREA-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (859) 966-9256 or (859) 986-2193.

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: 452-6812.

Louisiana

BATON ROUGE-Unprogrammed worship 11:30 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (225) 665-3560.

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

RUSTON-Unprogrammed. Call: (318) 251-2669.
SHREVEPORT-Unprogrammed. Call: (318) 459-3751.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.

BELFAST AREA-Unprogrammed meeting for worship, 9:30-10:30 a.m. Telephone: (207) 338-8263.

BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 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.

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, U.S. 202). No meeting July-August. Telephone: (207) 786-4325.

MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 285-7746.

♣ **OXFORD HILLS**-Unprogrammed meeting, worship 9:30 a.m. 52 High St. Hope Ripley Ctr., So. Paris, (207) 583-2780.

PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.

VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.

WATERBORO-Unprogrammed worship, First-day school 9 a.m. For details call (207) 636-4149, 490-7113.

WHITING-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2191.

Maryland

ADELPHI-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9-9:40 a.m. 1st, 2nd, 4th, and 5th Sunday. 7:30 p.m. each Wednesday. Singing 9-10 a.m. 3rd Sunday. Nursery. 2303 Metzertott, near U. of Md. (301) 445-1114.

ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.

♣ **BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-4451. E-mail: <homewood@all-systems.com>.

BALTIMORE/SPARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 472-4583.

BETHESDA-Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Vonna Taylor, P.O. Box 1005, Chestertown, MD 21620. (410) 778-0050.

DARLINGTON-Deer Creek Meeting. Worship 10:30 a.m. Clerk, Anne Gregory, (410) 457-9188.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Marsie Hawkins, clerk, (410) 822-0589 or -0293.

FALLSTON-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. John C. Love, clerk, (410) 877-3015.

FREDERICK-Meeting for worship 10 a.m. First-day school 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.

PATAPSCO-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 465-6554.

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

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

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

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

TAKOMA PARK-Preparative Meeting. Unprogrammed worship 10 a.m. Sunday at Crossings, 1 Columbia Ave. (at Pine). P.O. Box 11365, Takoma Park, MD 20913. (301) 891-8887.

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

Massachusetts

ACTON-Worship and First-day school 10 a.m. Minute Man Arc, 1269 Main St., West Concord (across from Harvey Wheeler). Clerk: Sally Jeffries, (978) 263-8660.

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

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188, or clerk (413) 253-5687.

ANDOVER-Worship and First-day school, 10 a.m., 65 Phillips St., SHED kindergarten, (978) 470-0350.

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

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

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

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

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

♣ **LENOX**-Friends Worship Group, 10:30 a.m., Little Chapel, 55 Main St. (413) 637-2388.

MARTHA'S VINEYARD-Unprogrammed 10:30 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.

NANTUCKET-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.

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) 283-1547.

♣ **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.

SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.

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 11 a.m. 901 Pleasant St. Phone: 754-3887.

YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

Michigan

ANN ARBOR-Unprogrammed meeting for worship 9 a.m. and 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Clerk: Claire Tinkerhess, (734) 663-9003.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd., (248) 377-8811. Co-clerks: Margaret Kanost (248) 373-6608, David Bowen (248) 549-8518.

♣ **DETROIT**-First Day meeting 10:30 a.m. Call 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. All Saints Episcopal Church lounge, 800 Abbott Road. Worship only, 9:30 a.m. except first week of month, Sparrow Wellness Center, 1200 East Michigan Ave., Lansing. Both accessible. Call (517) 371-1047 or 371-1754.

FLINT-Crossroads Worship Group (Conservative); unprogrammed worship on 2nd and 4th Sundays, 3 p.m. Contact: (810) 743-1195 for location.

GRAND RAPIDS-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-7701.

KALAMAZOO-Meeting for worship and First-day school 10 a.m., discussion and childcare 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

MT. PLEASANT-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., Wesley Foundation, 1400 S. Washington St. Don/Nancy Nagler at (989) 772-2421 or <www.pineriverfriends.org>.

Minnesota

BILLINGS-Call: (406) 252-5647 or (406) 656-2163

BRAINERD-Unprogrammed meeting and discussion, Sundays. Call: (218) 829-6917.

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.

NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street, Northfield. For information: Corinne Matney, 8657 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.

ROCHESTER-worship First Day 9:30 a.m. Assisi Heights (1001 14 St. NW) in Canticle Hall at the back of the building. First-day school. Phone (507) 287-8553.

ST. PAUL-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 917-0383 for more information.

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 9 a.m. and 10:30 a.m., Wednesday at 6:30 p.m.; adult education Sunday at 9 a.m.; First-day school Sunday at 10:30 a.m.; meeting for business second Friday of month at 7 p.m. (651) 699-6995.

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

Missouri

COLUMBIA-Discussion 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.

KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.

ST. LOUIS-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.

SPRINGFIELD-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

Montana

BILLINGS-Call: (406) 252-5647 or (406) 656-2163.

GREAT FALLS-(406) 453-2714 or (406) 452-3998.

MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

Nebraska

CENTRAL CITY-Clerk: Don Reeves. Telephone: (308) 946-5409.

LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA-Unprogrammed worship 9:45 a.m. Strawberry Fields, 5603 NW Radial Hwy, Omaha, NE 68104. 292-5745, 391-4765.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 615-3673.

RENO-Unprogrammed worship. For information, call: 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: Sara Hubner, (207) 384-0991, or write: 392 Main St., S. Berwick, ME 03908.

GNIC-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: Judith Pettingell, (603) 643-2164. June through November: meeting at Kendal at Hanover, 80 Lyme Road.

KEENE-Worship group-unprogrammed 10:30 a.m. Children's program and child care. 98 S. Lincoln St., Keene, N.H. Call (603) 352-5295.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 264-6215.

PETERBOROUGH-Monadnock Meeting at Peterborough/Jaffrey town line on rte. 202. Worship 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

WEST EPPING-Unprogrammed. 10 a.m. on 1st and 3rd First Days. Friend St., directly off rte. 27. Clerk: Fritz Bell, (603) 895-2437.

New Jersey

ARNEY'S MT.-Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609) 894-8347.

ATLANTIC CITY AREA-Bible study 9:30 a.m., worship 11 a.m. All welcome! Call for info: (609) 652-2637 or <www.acquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (Near intersection of Pitney and Jimmy Leeds.)

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

CINNAMINSON-Westfield Friends Meeting, rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

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

♠ **CROSSWICKS**-Meeting and First-day school 9:30 a.m. (609) 298-4362.

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-First-day school 10 a.m., meeting 11:15 a.m. Rte. 35 at Manasquan Circle.

MARLTON-See **CROPWELL**.

MEDFORD-Worship 10 a.m. First-day school 9:45 a.m. Union St. Meetinghouse. Call (609) 953-8914 for info.

MICKLETON-Worship 10 a.m., First-day school 11 a.m. (609) 848-7449 or 423-5618.

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. For meeting information call (856) 235-1561.

MOUNT HOLLY-Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

MULLICA HILL-Main St. Sept.-May First-day school 9:45 a.m., meeting for worship 11 a.m. Meeting only, June, July, and Aug., 10 a.m.

NEW BRUNSWICK-Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. at Hale St. (732) 846-8969.

NEWTON-Meeting for worship 10 a.m. Sundays. Haddon Ave. and Cooper St., Camden. Frank Goodfellow-Jones (856) 429-4653.

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 502, Quakertown 08868. (201) 782-0953.

RANCOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <e7janney@aol.com>.

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

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

SEAVILLE-Meeting for worship 11 a.m. (July/Aug. 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

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

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

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

TRENTON-Meeting for worship and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

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

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

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

New Mexico

ALBUQUERQUE-Meeting and First-day school 10:30 a.m. 1600 5th St., N.W., (505) 843-6450.

LAS CRUCES-Meeting for worship 10 a.m. 622 N. Mesquite. Contact: David Richman (505) 525-8322, Jean McDonnell (505) 647-1943.

SANTA FE-Meeting for worship, Sundays 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: 538-3596, 536-9565, or 535-2330 for location.

SOCORRO-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0277.

TAOS-Clearlight Worship Group meeting for worship first and third Sundays 10:30 a.m. Call (505) 758-8220 for location.

New York

ALBANY-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 436-8812.

ALFRED-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 669-8549.

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 730, Brooklyn, NY 11201.

BUFFALO-Worship 10:30 a.m. 72 N. Parade near Science Museum. (716) 892-8645 for further information.

BULLS HEAD RD.-Worship and First-day school 10:30 a.m. N. Dutchess Co., 1/4 mile E. Taconic Pky. (845) 266-3223.

CANTON-St. Lawrence Valley Friends Meeting, (315) 386-4648.

CATS KILL-10 a.m. worship. Rt. 55, Grahamsville. November-April in members' homes. (914) 985-7409 or (914) 434-3494.

CENTRAL FINGER LAKES-Geneva vicinity/surrounding counties. Unprogrammed meeting and First-day school. Call for time and place: (716) 526-5196 or (607) 243-7077.

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

CLINTON-Mohawk Valley Monthly Meeting. New Swarthmoor Meeting House, Austin Rd., Clinton, NY 13323. (315) 853-3035.

CORNWALL-Worship with childcare and First-day school, 10:30 a.m., Quaker Ave. Phone: 534-7474.

EASTON-Unprogrammed worship and First-day school 11 a.m. Rt. 40, 20 miles N of Troy. (518) 664-6567 or 677-3693.

ELMIRA-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 962-4183.

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 or (716) 532-6022. 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: Chris Rossi, (315) 691-5353.

HUDSON-Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@juno.com.

ITHACA-Worship 11 a.m., Anabel Taylor Hall, Oct.-May, worship 10:30 a.m., Hector Meeting House, Perry City Rd., June-Sept. Phone: 273-5421.

LONG ISLAND QUARTERLY MEETING-meetings normally at 11 a.m.

BETHPAGE P.M.-second and fourth First Days

CONSCIENCE BAY M.M.-St. James

FLUSHING M.M.

JERICHO M.M.

MANHASSET M.M.-10 a.m. June to August

MATINECOCK M.M.-10 a.m.

PECONIC BAY E.M.-Southampton College and Southold

SHELTER ISLAND E. M.-10:30 a.m. May to October

WESTBURY M.M.

Contact us at <clerk@longislandquaker.org> or (631) 271-4672. Our website is <www.nnym.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 221 East 15 Street (Rutherford Place), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan: programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Riverside Church 10th fl.: unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting: worship 2nd and 4th Sundays at 10:30 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information.

OLD CHATHAM-Meeting for worship 11 a.m. Powell House, Rte. 13. Phone (518) 794-0259.

ONEONTA-Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

ORCHARD PARK-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-5749.

POPLAR RIDGE-Worship 10 a.m. (315) 364-5563.

♠ **POUGHKEEPSIE**-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (845) 454-2870.

PURCHASE-Meeting for worship and First-day school 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 946-0206 (answering machine).

QUAKER STREET-Worship 10 a.m. Easter to Thanksgiving. Rte. 7, Quaker Street, New York 12141. For winter schedule call (518) 234-7217.

♠ **ROCHESTER**-84 Scio St. Between East Avenue and E. Main St. Downtown. Unprogrammed worship and child care 11 a.m. Adult religious ed 9:45 a.m. Child RE variable. 6/15-9/7 worship 10 a.m. (585) 325-7260.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 735-4214.

SARANAC LAKE-Meeting for worship and First-day school; (518) 891-4083 or (518) 891-4490.

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

SCARSDALE-Meeting for worship, 2nd Sundays 10 a.m., all other Sundays 11 a.m. year-round except August, when all worship is at 11 a.m. First-day school, third Sunday in September through second Sunday in June, at meeting for worship times. 133 Popham Rd. (914) 472-1807 for recorded message and current clerk.

SCHENECTADY-Meeting for worship and First-day school, 10 a.m. 930 Albany Street. (518) 374-2166.

STATEN ISLAND-Meeting for worship 2nd and 4th Sundays at 10:30 a.m. 128 Buel Ave. Information: (718) 720-0643.

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

♠ **WESTBURY MM (L.I.)**-Contact us at <clerk@longislandquaker.org> or (631) 271-4672. Our website is <www.nnym.org/liqm>.

North Carolina

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 227 Edgewood Rd. (828) 258-0974.

BEAUFORT CITY-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Bob (252) 726-2035; Tom (252) 728-7083.

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 299-4889.

BOONE-Unprogrammed meeting for worship 10 a.m. Michael Harless, clerk, (828) 263-0001.

BREVARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (828) 884-7000.

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (828) 675-4456.

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Carolyn Stuart, (919) 929-2287. 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) 559-4999.

DAVIDSON-10 a.m. Carolina Inn. (704) 892-3996.

DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 732-9630.

FAYETTEVILLE-Unprogrammed worship, 11 a.m. 223 Hillside Ave. (910) 323-3912.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (336) 294-2095 or 854-5155.

GREENSBORO-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. John Young, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-5487.

GREENVILLE-Unprogrammed worship and First-day school. 355-7230 or 758-6789.

HICKORY-Unprogrammed worship, First-day school 10:15 a.m., forum 11:30 a.m. 328 N. Center St., (704) 328-3334.

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

WENTWORTH/REIDSVILLE-Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.

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

WOODLAND-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3911.

North Dakota

BISMARCK-Faith and Practice, 8 a.m., and meeting for worship, 9:15 a.m. Sundays, UUA Bldg., 818 E. Divide Ave. Contact Therm Kaldahl at (701) 258-0898.

FARGO-Unprogrammed meeting, 10:30 a.m. Sundays, Call for current location. (701) 237-0702.

Ohio

AKRON-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-0521.

ATHENS-10 a.m., 22 Birge, Chauncey (740) 797-4636.
BOWLING GREEN-Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON-Sally Weaver Sommer, clerk, (419) 358-5411.

FINDLAY-Joe Davis, (419) 422-7668.

SIDNEY-(937) 497-7326, 492-4336.

TOLEDO-Rilma Buckman, (419) 867-7709.

CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Frank Huss, clerk.

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

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

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1516 Salem Ave., Rm. 236. Phone: (937) 643-9161.

DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 587-1070.

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stillwell. Phone: (330) 670-0053.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First and Third Sundays 10:30 a.m., Betsey Mills library, 4th and Putnam Sts. Phone: (740) 373-5248.

& **OBERLIN**-Unprogrammed worship Sundays, 10:30 a.m., A.J. Lewis Environmental Center, 122 Elm St., Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Phone (440) 774-6175 or Mail Box 444, Oberlin, OH 44074.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (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, 897-8959.

WILMINGTON-Campus Meeting (FUM/FGC), Thomas Kelly Center, College St. Unprogrammed worship 10:30 a.m. year-round.

WOOSTER-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 345-9343 or (330) 345-8664.

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Diane Chiddister, (937) 767-5921.

Oklahoma

OKLAHOMA CITY-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays in parlor at 2712 N.W. 23rd (St. Andrews Presb.). (405) 631-4174.

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

TULSA-Green Country Friends Meeting. Unprogrammed worship 5:15 p.m. Forum 4 p.m. For information, call (918) 743-6827.

Oregon

ASHLAND-South Mountain Friends Meeting, 543 S. Mountain Ave. First hour activities 9:30 a.m., children's program and silent meeting for worship 11 a.m. Child care available. Bob Morse, clerk, (541) 482-0814.

BEND-Central Oregon Worship Group, unprogrammed worship, (541) 923-3631 or (541) 330-6011.

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

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

FLORENCE-Unprogrammed worship (541) 997-4237 or 964-5691.

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10:15 a.m. Phone: (503) 232-2822.

BRIDGE CITY PREPARATIVE MEETING-Worship at 10 a.m. at Historic Neighborhood House, 3030 S.W. 2nd Ave., First-day school at 10:15 a.m. Contact Janet Jump, (503) 528-0213.

FANNO CREEK WORSHIP GROUP-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 8825 S.W. Barnes Road. Contact Margie Simmons, (503) 644-0501.

HOOD RIVER AND THE DALLES-MOUNTAIN VIEW WORSHIP GROUP-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Ore. Contact Lark Lennox, (541) 296-3949.

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

Pennsylvania

ABBINGTON-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. 202-263), Lahaska. (215) 794-7299.

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

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

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 10:45 a.m., Sunday, 24th and Chestnut Sts. (610) 874-5860.

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

CORNWALL-(Lebanon Co.) Friends worship group, unprogrammed meeting for worship and First-day school 9:30 a.m. each First Day. Call (717) 964-1811 for location and directions.

DOLINGTON-MAKEFIELD-Worship 11-11:30 a.m. First-day school 11:30-12:30. E of Dolington on Mt. Eyre Rd.

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. East Oakland Ave.

DUNNINGS CREEK-First-day school/meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. 623-5350.

ERIE-Unprogrammed worship. Call: (814) 866-0682.

EXETER MEETING-191 Meetinghouse Rd., 1.3 miles N of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Winfield Keck (610) 689-5509.

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

GLENSIDE-Unprogrammed, Christ-centered worship. First Day 10:30 a.m., Fourth Day 7:30 p.m. 16 Huber St., Glenside (near Railroad Station). Telephone (215) 576-1450.

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**-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumnetytown Pike and Rte. 202.

HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

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

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

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

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127.

INDIANA-Unprogrammed meeting for worship 10:30 a.m., first and third Sundays. (724) 349-3338.

KENDAL-Worship 10:30 a.m. Kendal Center, Library, U.S. Rte. 1, 3 1/2 mi. S of Chadds Ford, 1 1/2 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.pym.org>.

LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

LANSLOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

LEWISBURG-Worship 10:30 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

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.

MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. W of West Chester. 11 a.m. 692-4215.

MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-May, 12 W. Third St.

MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

MERION-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, Thomas Swain (610) 399-1977.

MIDDLETOWN-First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and Eighth Months, worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

& **MILLVILLE**-Worship 10 a.m., First-day school 11 a.m. Main St. Dean Girton, (717) 458-6431.

NEWTOWN (Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. W of I-95, exit 49. (215) 968-3801.

NEWTOWN SQUARE (Del. Co.)-Forum 10 a.m. Worship 11 a.m. Rte. 252 N of Rte. 3. (610) 356-4778.

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.

OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., Oxford, PA 19363. (610) 932-8572.

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

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

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

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

CHELTENHAM-Jeanes Hosp. grmds., 19111. (215) 342-4544. Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

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

FRANKFORD-1500 Orthodox St., 19124. (215) 533-5523.

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

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

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

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

PHOENIXVILLE-Schuykill Meeting. Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 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.

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

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

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

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

READING-First-day school 10:15 a.m., meeting 10:30 a.m. 108 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sugaan Rd., 2 miles NW of New Hope. (215) 297-5054.

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

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sprout Rds. Del. Co. 328-2425.

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

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

TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. At Barclay Friends School, off Rte. 6, North Towanda. Phone: (570) 265-9620.

UPPER DUBLIN-Worship & First-day school 11 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

VALLEY-1121 Old Eagle School Rd., Wayne (North of Swedesford Rd.). Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-3564.

WELLSVILLE-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-4203.

WEST CHESTER-First-day school 10:30 a.m., worship 10:30, 425 N. High St. Caroline Helmut, (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. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.
WRIGHTSTOWN-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.
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. 135 W. Philadelphia St. (717) 848-6781.

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. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.
WESTERLY-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 348-7078.
WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Worship each First Day at 10:30 a.m. (401) 762-5726.

South Carolina

CHARLESTON-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 723-5820, e-mail: <contact@CharlestonMeeting.dyn.dhs.org>, website: <http://CharlestonMeeting.dyn.dhs.org>.
 & **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, meets each First Day at the First Christian Church or in homes, at 4 p.m. EST, i.e., 4 p.m. EST or 5 p.m. EDT, when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.
HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.
SUMTER-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

South Dakota

RAPID CITY-(605) 721-4433.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (423) 629-2580.
CROSSVILLE-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Gladys Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.
 & **JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 283-4392 (Edie Patrick)
MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 762-8130.
NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth Sundays. 2804 Acklen Ave., (615) 269-0225. Thais Carr and Pam Beziat, co-clerks.
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: (915) 837-2930 for information.
AMARILLO-Call (806) 372-7888 or (806) 538-6241.
AUSTIN-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River), Austin, Tex. Supervised activities and First-day school for young Friends. (512) 452-1841.
CORPUS CHRISTI-Costal 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 a.m. Sunday, 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.
FORT WORTH-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 531-2324 or 299-8247.
GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. Andrew McPhaul, Clerk, (409) 744-4214.

HILL COUNTRY-Unprogrammed meeting 11:15 a.m., discussion 10:30 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.
HOUSTON-Live Oak Meeting. Unprogrammed worship 8:30 and 10 a.m. Sunday and 7 p.m. Wednesday. First-day school 11:15 a.m. Childcare provided. 1318 W. 26th St. (713) 862-6685.
LUBBOCK-Unprogrammed worship, Sunday morning at 10:45. Lutheran Student Center, 2615 19th St. Please use back door. (806) 799-3307 or 791-4890.
RIO GRANDE VALLEY-Unprogrammed worship 10:30 a.m. Sundays. For location call Carol J. Brown (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.
TYLER-Unprogrammed. Call: (903) 725-6283.

Utah

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 753-1299.
SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Ladies Literary Club, 850 E. South Temple. Telephone: (801) 359-1506 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 Rt. 7 and Main St. (Rt. 9). (802) 442-6010.
BURLINGTON-Worship 10:30 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.
 & **MIDDLEBURY**-Worship 10 a.m. at Parent/Child Center, 126 Monroe Street, Middlebury. (802) 388-7684.
PLAINFIELD-Each Sunday at 10:30 a.m. Call Alan Taplow, (802) 454-4675.
PUTNEY-Worship, Sunday, 8:30 and 10:30 a.m. Adult discussion, 9:30 a.m. Singing, 10:15 a.m. Children's program, 10:45 a.m. Rte. 5, north of village, Putney. (802) 258-2599.
SOUTH STARKSBORO-Unprogrammed worship and First-day school Sundays 9:30 a.m. Singing 9 a.m. Call Robert Turner (802) 453-4927.
WILDERNESS-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Chris O'Gorman, (802) 775-9552.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, near U.S. 1. Call (703) 781-9185 or 893-9792.
CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (434) 971-8859.
FARMVILLE-Quaker Lake FM, (434) 223-4160.
FLOYD-Unprogrammed meeting and First-day school 10:30 a.m. Call for directions. (540) 745-2365 or 745-6193.
HARRISONBURG-Valley Friends Meeting. Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.
HARRISONBURG-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5871.
HERNDON-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.
LEXINGTON-Mauri 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.
LYNCHBURG-Worship 10:30 a.m. Lynchburg College Spiritual Life Center, info: Owens, (434) 846-5331, or Koring, (434) 847-4301.
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. (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) 627-6317 for information.
RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.
ROANOKE-Worship 10:30 a.m. Usually at Hollins Meditation Chapel. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.
VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.
WILLIAMSBURG-Unprogrammed meeting for worship 10 a.m. Sundays, childcare and First-day school, 104 W. Kingswood Dr., (757) 253-7752.

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: <abacon@visuallink.com>.

Washington

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.
BELLINGHAM-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk: Susan Richardson, (360) 733-5477.
OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: (360) 438-5440 or 357-3855.
PORT TOWNSEND-10 a.m. Sunday. (360) 385-7981.
PULLMAN-See Moscow, Idaho.
SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 527-0200.
SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. 547-6449. Accommodations: 632-9839.
SULTAN-Sky Valley Worship Group. (360) 793-0240.
SPOKANE-Friends Worship Group. Meets monthly at 11 a.m. Call (509) 326-4496 or (509) 535-2464.
TACOMA-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.
WALLA WALLA-10 a.m. Sundays. 522-0399.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659 or Minging (304) 756-3033.
MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261.
PARKERSBURG-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.
EAU CLAIRE-Worship at 10:30 at 914 Porter, preceded by singing. Call (715) 833-1138 or 874-6646.
GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.
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. Worship Sunday 11 a.m. Children's program 2nd and 4th Sundays (608) 647-5923. E-mail: <ablant@mhtc.net>.
MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.
MADISON/MONONA-Yahara Friends. Unprogrammed worship, Sundays 10:30 a.m. 4503 Winnequah Rd., Monona. (608) 441-9193. Web: <home.att.net/~yaharafriends/>.
MENOMONIE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 658-1042.
MILWAUKEE-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.
OSHKOSH-Meeting for worship 10:30 a.m. on Sunday. (920) 233-5804.

Open Your Mind and Spirit at Pendle Hill

Young Adult Leadership Development Program

Ages 18-24 · June 15-August 3, 2003



A summer of service-learning and spiritual enrichment

- ☉ Volunteer as a **service** intern at an urban nonprofit agency.
- ☉ Share in Pendle Hill's multigenerational **community** of seekers, scholars, mystics, and activists.
- ☉ Engage in **dialogue** on social justice, ecology, spirituality, and diversity.
- ☉ Explore **spirituality** in Quaker meetings and in song, meditation, yoga, gardening, and journaling.
- ☉ Discover **leadership** in yourself—explore your ideals, work and learn with peers and mentors, and practice new skills in training seminars.

Feedback from our 2002 participants

"This program helped strengthen and reaffirm my commitment to social justice. . . . It gave me a support group and a 'safe place' to discuss difficult issues. I now feel more comfortable and confident in my views." —Marie

"Ultimately I found my time at Pendle Hill to be about . . . meeting people and about being able to open myself up to them. . . . I am profoundly grateful." —Chris

"I feel so blessed to have been a part of a caring, personable, embracing community. I met people of different faith backgrounds who were interested and willing to talk through their struggles and triumphs" —Janelle



Each participant lives in a comfortable, private dormitory room and receives a \$400 stipend that may be used for travel or other personal expenses. Participation may be eligible for credit at some colleges and universities.

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High School Youth Camp

Ages 15-18 · July 6-13, 2003

Young people from all over the country unite in exploration of Quaker service and community life. It is a time to form new friendships and renew old ones, to grow spiritually, to raise awareness, and to affirm core commitments. Call for information on application and fees.

Call Julian O'Reilly to find out more:
Pendle Hill Youth Programs
800 742-3150 ext. 129
610 566-4507 ext. 129



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