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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Iraq: The Faces of "Collateral Damage"

What Do We Do Now?

Hard-Wired for Hope

An independent magazine serving the Religious Society of Friends



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Among Friends

A Focus on the Present

This month's lineup of articles has me quite excited for a variety of reasons. "The Faces of 'Collateral Damage'" (p. 6), written by Charlie Clements, has been on our website since late February, a strong testimony to the circumstances Charlie found when he participated in a ten-day emergency mission to Iraq to evaluate the humanitarian crisis looming should the U.S. carry out its threat of war. His grasp of the situation is formidable, and his descriptions of the Iraqi people and circumstances are compelling. I urge you to read his assessment. I'm especially grateful that the flexibility of the Internet has made it possible for us to distribute this article ahead of its publication date, given the urgency of resisting our nation's march to war.

Arden Buck, in "What Do We Do Now?" (p. 10), specifically addresses the question of how we positively deal with resisting the discouraging direction the U.S. has taken since the tragedy of 9/11/01. His many practical suggestions include, "The war/greed machine is too powerful to confront head-on, but grassroots efforts can make the road so muddy that the machine bogs down." This certainly seems to be the case with the massive peace demonstrations that have taken place worldwide since January. Again, I believe we can thank the Internet for the ability to share information quickly and to organize campaigns and demonstrations.

I'm particularly excited about the article written by young adult Friend Breeze Luetke-Stahlman about her peer, Friend Rainbow Pfaff (p.13). Senior editor Bob Dockhorn and I sat with young adult Friends at the Friends General Conference Gathering in Illinois and invited them to submit their writing to us for consideration for publication. Breeze has done that, and I'm delighted to announce that we will be publishing her series of profiles on young adult Friends. With this beautifully written first piece, Breeze begins to open for us the lives of a new generation of young Quaker activists.

I believe you will agree that articles such as these mentioned above are wonderful—and not readily available through mainstream media sources. Insofar as they reflect our own "Quaker thought and life today," they are invaluable to us for both information and inspiration. In January 1999 when I returned to the FRIENDS JOURNAL after an 18-year absence, the price of subscriptions and advertising had just been raised by our Board of Trustees. In the four years since that time, we've increased the average number of pages per issue from 40-48 to 52 (and sometimes more, recently as many as 72!). This has given us the opportunity to bring you more articles, more news, more reports, and to involve a host of wonderful volunteers in the process of producing the magazine along with our paid staff (the full-time equivalent of 8.5 persons!). But we've also held our prices down to those we have charged since 1999. Today's \$29 subscription would cost \$32.10 in 1999 dollars. But some of our larger fixed costs—printing and postage—have escalated much more rapidly than inflation. A recent review of comparable publications revealed that our price per page compares very favorably to such publications (because we publish more frequently than others, bringing more content to you). This year, the economic climate requires that, effective on July 1, we finally must raise our rates for both advertising and subscriptions. Annual subscriptions will go from \$29 to \$35, two-year subscriptions will go from \$54 to \$65, and single copies will go from \$3 to \$5. I believe you will agree that the JOURNAL is worth that extra 50 cents each month. For those who wish to lock in 1999 pricing for another year or two, renewals at those lower rates will be in effect through June 30. Lower pricing will be available after June 30 by purchasing group subscriptions through your monthly meeting. I thank you, Friends, for your understanding of this necessary change.

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Antiwar March,
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February 15, 2003



Cover photo of Iraqi girl by Terry J. Allen, <tallen@igc.org>

Understanding the monetary system

Keith Helmuth (*FJ* Dec. 02) has given us an introduction to the complexity of our present day Testimony on Simplicity. Individual lifestyles of simplicity, while good in themselves in drawing us closer to God and to our particular habitat, will not save the planet from ecological disaster or an imploding economic disaster. If Quakers are to make a difference we need to study to understand the monetary system as "hinge" factor and the multiple ways that we are all trapped in it.

Oil is of course the first trap through which we do bad things for good reasons. A ready and cheap supply of oil gives us transportation for all our activities including our places of work and livelihood. It also enables our supermarkets to carry fresh produce an average of 4000 miles from farm to plate at a price we can afford.

But there are other ways we pay for cheap oil, cheap food, and many of our manufactured goods. Motivation for war and the cost of war is probably the first on the list and should be factored into the true cost of oil. Impoverishment of labor in developing countries, even and including child labor, is a hidden cost of much of our affordable food. A third cost is the damage to the ecosystems in many parts of the world, which we ignore at our peril.

Friend Helmuth has done a service by opening the subject for study, discussion, and faith-led leadings toward solutions in the time remaining.

Carolyn Diem
Ann Arbor, Mich.

The Earth is fighting back

The articles by Keith Helmuth and George Lakey in December 2002 *FRIENDS JOURNAL* are both great! They remind us that simple living on the individual level is admirable, but far from enough. We need to recognize the uncomfortable truth that we are part of an imperialist system; that, as a country we are generally seen abroad as a greedy empire; and that we need nothing less than the painful, difficult revamping of the way money works in this capital-driven society.

All so true. But is there not another dimension? Namely, Earth itself. As I look at the poisoning of air, water, soil, wildlife—which the Bible expressly forbids—and the deterioration of life as we know it, I have an almost apocalyptic feeling. As we charge

into the unknown, igniting disasters, are we not witnessing the gradual fall of the U.S. empire? Our hubris, as a nation, is unbelievable. But if you believe, as I do, that Earth is a sacred, living presence in the cosmos, an expression of the Divine, you see that Earth is already fighting back. It is rebelling against humans' drive to act as God, and to control the natural systems on which we, and our fellow creatures, all depend.

What do you think?

Marjorie Hope Young
Wilmington, Ohio

The impending war on Iraq

The U.S. administration says it wants democracy for Iraq, which requires "taking out" Saddam Hussein. Yet we are not pressuring Saudi Arabia to hold free elections there—because that might result in a fundamentalist Islamic government coming to power. So much for our standing tall for democracy in Middle Eastern countries.

The administration says we must unilaterally bring about a regime change in Iraq because of the number of UN Security Council resolutions it has breached. Yet since 1968 Israel has violated more UN resolutions than Iraq: 32 resolutions that included condemnation or criticism of Israel's policies or actions. The administration has no plans that I've heard of to rebuke Israel for these violations, let alone invade her.

The administration says that it is quite possible that the Iraqis would welcome U.S. troops with open arms in the event of an invasion. Middle East experts say it is far more likely that a U.S. invasion of Iraq will result in greater support for Saddam Hussein among the Iraqi people, and will engender even greater hatred of the U.S. in the Islamic world. If we strike an Arab state, Iraq, because of its leader, while ignoring the legitimate claims of the Palestinians vis-à-vis Israel, few if any Arab governments will be able to curb the rising resentment among their people.

Enough talk of war!

Andrew C. Mills
Lower Gwynedd, Pa.

Quakers need to apologize, too

I agree wholeheartedly with Dee Birch Cameron (*FJ* Feb.) that Quakers should learn to apologize. But we cannot apologize unless we are first aware that we

have been mistaken.

Many Quaker peacemakers owe an apology to the Religious Society of Friends and the outside world. For decades they have been going around "speaking truth to power," certain that they know the truth and that those who disagree with them are wrong and must be corrected. Talking to such people is like talking with the Jehovah Witnesses who knock on our doors; they only wish to refute our arguments.

Quaker peacemakers ought to become aware that they do not always speak the truth. As Kenneth Boulding stated, "...the truth has two meanings. On one hand it is the opposite of lies, and on the other hand it's the opposite of error. There has been a certain tendency in Quakerism to confuse these two, to suppose that if you weren't lying you couldn't be in error; and that isn't so. You can be as honest as the day is long and still be totally and absolutely wrong." ("The Mayer-Boulding Dialogue on Peace Research," Pendle Hill Pamphlet 153, May 1967, p. 27)

And when Quaker peacemakers are wrong, as they most certainly are about the Israeli-Palestinian conflict, they wind up sowing hatred as they "see what love can do." On this issue and some others, Quaker peacemakers respond by either ignoring or castigating those who disagree with them. On the floor of New England Yearly Meeting this summer, for example, one peacemaking elder called me "confused, arrogant, and ignorant."

Quakers need to leave themselves open to continuing revelation, which in this case requires that they leave themselves open to the possibility that they might be wrong. Only then will they be able to apologize.

Allan Kohrman
Newton Highlands, Mass.

Selvage

We blew it! Some of us editors are just not "with it" about sewing matters. So, when author Ruthanna Hadley, in her article, "Threads In the Quaker Fabric" (*FJ* Feb.), wrote that the "linen" Friend was "good for selvaging problems," and, in the course of typesetting, this was changed to "salvaging problems," we didn't "get it." (Selvage, for those readers who are as ignorant about sewing terminology as certain unnamed *FJ* editors, is the differently woven edge of a fabric that is resistant to fraying.)

We apologize for this slip

The editors
Philadelphia, Pa.

April 2003 *FRIENDS JOURNAL*

Violence as a concept needs redefinition

It is both proper and necessary that as a peace church, the Religious Society of Friends should petition the government to restrain itself from any use of violence as a means to any end. Equally, it is necessary to face the fact that governments seldom respond to moral persuasion. Governments operate by power to enforce their will by the use of violence against either external enemies or internal ones. Our government responded to external violence when attacked at Pearl Harbor. It responded to internal violence when it sent federal troops to force the State of Mississippi to open its State University to admit a black student. It also used violence against Vietnam War protestors when the military killed four students at Kent State University. Troops have been used to break strikes that threaten private profits. At present, it regularly bombs Iraq. So, our government's use of force is a mixed bag.

It is equally true that most violent individuals are seldom persuaded to abandon their ways by appealing to their better nature by love or prayer. Society has no choice but to keep them in custody for the protection of the rest of us.

I suggest that it is necessary for Friends to redefine violence as a concept of social ills. It is an act of violence to allow any person to be homeless, to be without healthcare, to go to bed hungry, to attend an unsafe school, to leave the mentally ill on the street. Violence also includes the reckless exploitation of our natural resources for the sake of private profit. These are some of the kinds of violence on which we as a peace church and as individuals can make a difference.

Silas B. Weeks
Eliot, Maine

World-wide wisdom

Betty Stone, aged 91 and longtime Quaker, has written some books. Her children have gotten her a website and have put her first book online: *Coffer of Pearls—A Treasury of World Wisdom*. The "pearls" are stand-alone messages, written in straightforward language. They are drawn from different religions and philosophies from around the world, going back some 5,000 years. The website allows these pearls to be searched by subject, read in order, or presented at random.

Our mother invites you to visit her

Pioneering the Possibilities

Recognition of the true nature of the world's physical and spiritual problems requires the awareness of both where we are, and where we believe that we can be, in both realms. Light from the sun has been the center of early religions. Light from within has been a growing feature of many beliefs as levels of communication have developed. Life cannot exist on Earth, should the sun no longer shine. And, love would not exist, were it not that inherent existence of an Inner Light that tells us to value highly our neighbor.

We are now at the point in the road where the road divides. The choice of whether we choose a path that will sustain life, or one that leads to destruction, must soon be made. In the physical realm, the use of the renewable energy of the sun can be chosen. The human intellect has made possible the needed devices for accepting, transmitting, and storing solar energy, in the form of hydrogen. We have had over the past century the use of stored energy of the sun in the forms of petroleum, coal, and wood. The combustion process, the burning of those fuels, has been wasteful and inefficient, with damaging by-products that have increasingly despoiled our atmosphere and our hydrosphere. Continuing along that path, for our country, requires that we obtain or retain control of foreign petroleum resources.

Each of us contributes to that demand, as we use our automobiles or the energy from our electric power systems. Thus we are jointly responsible for the exploitation of those countries that keep our energy demand supplied. The Mideastern countries have responded, and with their demonstration of resistance to the control of their petroleum resources, have made terrorist attacks upon both major economic and military centers. By choosing this means, they have bypassed the superior technological capability to provide homeland security. By losing the energy security, in the event that the source of one-half of our petroleum supplies should be cut off, the specter of World War III emerges.

Two prior world wars have demonstrated that war is obsolete. Choosing to lose WWII, before starting it (remembering Vietnam) could save millions of lives, as well as trillions of dollars. As Mahatma Gandhi has aptly observed, "An eye for an eye makes the whole world blind."

The engineering and the technology for building a sustainable world now exists. The will to utilize these concepts can still be capable of demonstrating that an alternate road can be taken. Educating people in all of this country must combine the physical with the spiritual awareness of the fact that there is still hope. This alternative, "win-win," peaceful, face-saving solution is the real possibility, which must be urged upon our governmental leaders. It requires a human concern for every other person. Call it concern, compassion, or love, it must be conceived within the hearts of all who wish to continue to exist.

This alternative can begin now. Jointly, the United Nations, the United States, and the European Union can initiate a new Marshall Plan-like system to build and install—and pay for—windmills in each of the nations that may be currently responsible for terrorism.

Our deliberate choice can be the building of the infrastructure for the conversion from a petroleum- to a hydrogen-based economy, all over the world. Harnessing the winds, the solar-produced forces available over land or sea, has been abundantly demonstrated to be a most economic system for the generation of electrical power. Converting this electric power, with modern diodes to rectify the alternating current to direct current, is the ideal way to manufacture hydrogen. This becomes evident when evaluating the hidden costs of all other means of producing electricity.

Fortunately, the reversal of both global warming and global warfare can be made possible by embarking upon the solar hydrogen economy, and building it into the solar hydrogen civilization in the years immediately ahead.

Curtis Johnson
Medford, N.J.

website at <www.BettyStone.com>. We, her children, hope these messages will bless you.

Hank Stone
Ionia, N.Y.

I am a public health physician. In January I participated in a ten-day emergency mission to Iraq, sponsored by the Brooklyn-based Center for Economic and Social Rights. Our task was to assess the potential consequences to Iraqi civilians of a war on Iraq. As a graduate of the U.S. Air Force Academy

health services, public health, and food security. We were given access throughout Iraq to clinics, hospitals, food distribution centers, water and sanitation facilities, and electrical generating plants, as well as granted interviews with Iraqi officials, staff of international agencies, civilians, and diplomatic personnel. We had our own translators.

In many ways, the population of Iraq has been reduced to the status of refugees.

faces, hair with streaks that Western women often pay for at the hairdresser.

We walked up to a bed where a mother was rocking her tiny, crying three-year-old daughter. The pediatrician said the mother had traveled 200 km because she heard the hospital had a supply of Pentostam, the medicine needed to treat *kala azar*, or leishmaniasis, as we call it. The pediatrician had not told her yet that there is none. He turned to me and said

in English, "It would be kinder to shoot the girl here rather than let her return home to the lingering death that

awaits her." Our interpreter, by instinct, translated the doctor's comments into Arabic, and the mother's eyes began to overflow with tears.

Leishmaniasis, we learned from the pediatrician, is reemerging because Iraq is not allowed to import the pesticides that once controlled the sand fly, which transmits the disease. Malaria is also reemerging because mosquito control is no longer possible in parts of Iraq. The incidence of water-borne diseases like typhoid is 1,000 percent of what it was just prior to the Gulf War—2,200 cases in 1990 and more than 27,000 in 2001, according to UNICEF.

After saying good-byes at the Pediatric Hospital, we walked across the highway to the Kerbala water treatment plant. There the woman engineer told us much of the diarrheal disease is caused by poorly treated water, because Iraqis are not allowed to import the spare parts for water treatment plants or the chemicals like chlorine and aluminum sulfate necessary to produce clean water. We would see that only about 8 of the 32 electrical motors that turn the large paddles in the flocculation chambers used for settling solids were still functional; the rest had been cannibalized for parts. There was insufficient chlorine, so the two-step disinfection procedure had been reduced to only a single step.

Later, it was not a surprise when WHO and UNICEF staff explained that 40 percent of water samples in Iraq didn't meet standards for potable water, either for bacteria counts or total dissolved solids. We know what happens when bacteria counts are high. The average Iraqi child has 14 episodes of diarrhea a year

The Faces of

"COLLATERAL DAMAGE"

by Charlie Clements

Nearly 60 percent of Iraqis, almost 14 million people, depend entirely on a government-provided food ration that, by international standards, represents the minimum for human sustenance. They have a very high infant mortality caused by communicable and waterborne diseases. They experience severe problems with their potable water, sanitation, and electrical infrastructures. The health care system can barely cope with the existing disease burden and there are shortages of medicines. Unemployment is at least 50 percent, and those such as physicians who are employed may only make \$8–10 per month. There are limited opportunities for education. There is a pervasive sense of despair and uncertainty regarding the future.

The war has yet to start, but we found the Kerbala Pediatric Hospital that we visited already filled beyond capacity, each bed filled with two or three mothers with their ill children. The pediatrician explained that there were only 28 beds for the 54 patients, so at night many of the mothers would shift onto the floor. Most of the children had the telltale signs of malnutrition—thin skin stretched over protruding bellies, eyes that seemed far too large for their small

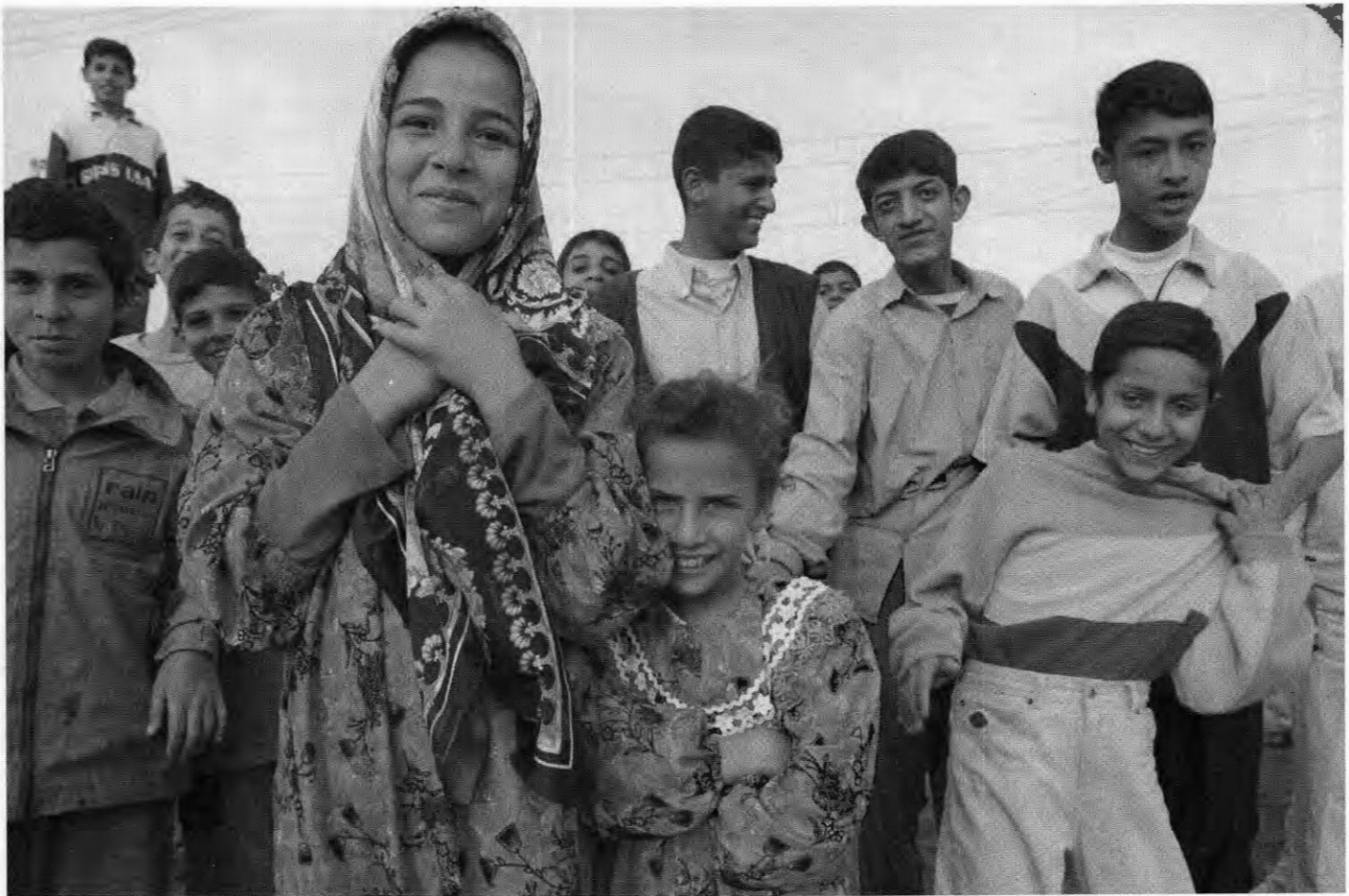
and a Vietnam veteran, I have some understanding of the potential consequences of the air war we are about to unleash on Iraq as a prelude to an invasion by U.S. troops. The Pentagon will refer to the innocent victims of this assault as "collateral damage," but I've seen their faces, and I think they should have another name. One that occurs to me is "children," since half the population of Iraq is under 18 years old.

Our delegation was composed of six experts in water, sanitation, emergency

Charlie Clements attends Santa Fe (N. Mex.) Meeting. In 1984 American Friends Service Committee made a film about his work in El Salvador called Witness to War, which won the Academy Award for Best Documentary Short. He is currently CEO and president of WaterWorks, a not-for-profit organization that assists communities in the southwestern United States that are without potable water and wastewater systems. He also teaches at the Bartos Institute for the Constructive Engagement of Conflict at the United World College in Montezuma, New Mexico. He is a former president of Physicians for Human Rights and served on their board for 15 years. He is a Distinguished Graduate of the U.S. Air Force Academy and a Distinguished Alumnus of University of Washington School of Public Health. For the executive summary and final report of the mission described in this article, see <www.cesr.org>.

Jason Florio, <www.floriophoto.com>





Jason Florio, <www.floriophoto.com>

now, compared to around three before the Gulf War. That is part of the reason that 70 percent of deaths of Iraqi children result either from diarrheal-related diseases or respiratory infections. The diarrheal diseases weaken their immune systems and make them more susceptible to colds that turn into pneumonias. Malnourished children are more vulnerable to both. The facility's chief engineer said that because the sewage treatment plant in South Baghdad is often inoperable due to lack of maintenance and spare parts, most of the city's wastewater was diverted directly into waterways connected to the Tigris and Euphrates Rivers. We then knew why UNICEF estimates that 500,000 tons of raw sewage are dumped into Iraqi waterways daily. These are the same waterways that are the sources of both potable and industrial water.

What are the consequences of all this? They were rather accurately predicted in a previously classified 1991 Defense Intelligence Agency document that discussed the sanctions imposed on Iraq after it invaded Kuwait.

It suggested that if the importation of chemicals were blocked, the already poorly functioning water treatment system in Iraq would soon grind to a halt, disabling most industries that depended upon clean water, specifically mentioning electrical generation, pharmaceuticals, food processing, and petrochemicals. It also predicted that, "Failing to secure supplies will result in a shortage of pure drinking water for much of the population. This could lead to increased incidences, if not epidemics, of such diseases as cholera, hepatitis, and typhoid." This is precisely what has happened. UNICEF estimates that the excess child mortality in Iraq over the past decade has been more than 500,000 children. These children, too, must be counted as "collateral damage" from the Gulf War.

As people watched so-called "smart bombs" zero in on military targets on CNN during the Gulf War, we weren't shown the images of electrical generating plants that were hit on average eight to ten times. Without spare parts these plants have yet to recover fully, and some only operate at 50 percent of capacity causing

daily electrical outages for up to 14 hours in some Iraqi cities.

How many civilians will die in the next war? That is difficult to predict with any certainty. Most researchers agree that 10,000 civilians perished in the Gulf War, primarily during the bombing campaign. That figure will surely climb because the U.S. government has threatened that more than 3,000 precision guided munitions will strike Iraq during the first 48 hours of the war. The tactic of a missile exploding every minute during the initial days of a war has been given a name: "shock and awe." The U.S. Department of Defense (DOD) has leaked its war plan to "shock and awe" the Iraqis, specifically striking targets such as the Republican Guards, intelligence and security forces, as well as command and control centers. These are largely located in urban areas where 70 percent of Iraq's 22 million civilians also live.

If the U.S. launches a war against Iraq today, our leaders know that, unlike after the Gulf War, we will not only have to govern the country but will have to rebuild it. For this reason, the DOD

would probably refrain from targeting the water, sanitation facilities, and electrical generating plants this time around. (It won't have to, because it can paralyze the electrical grid with wind-dispersed graphite filaments.)

country, there is little spare food in cupboards and no spare fat on the bodies of so many children who are already malnourished. Half the population is unemployed, and many families have sold their possessions over the last decade to get by.

The previously mentioned declassified Defense Intelligence Agency document, conversations with UN officials in Iraq, and the experience of several international organizations operating in Iraq reveal there has been a dark side to the enforcement of sanctions. Until last year, every item that was imported into Iraq had to be individually approved by the Sanctions Committee. Made up of representatives of some 20 countries, votes were by secret ballot and one negative vote was sufficient to block a request. Recently, a widely used antibiotic that could also be used to treat anthrax was blocked by the Sanctions Committee. Chlorine and aluminum sulfate used in the treatment of water were blocked as "dual use" (capable of both civilian and military use). Stainless steel essential for the screens in wastewater plants has been blocked for years. After enormous pressure was brought to bear by the international community, UN Resolution 1409 was authorized by the Security Council in 2001, providing a list of items that can be imported without going through the months and sometimes years of scrutiny of the Sanctions Committee.

An Austrian physician who read an essay of mine circulating on the Internet, wrote: "Our humanitarian project was blocked by the U.S. objection inside the Sanctions Committee for one year. They considered our medical machines as dual use, although the UN weapons inspectors were involved and they confirmed that not one of our instruments is to be considered as dual use. With our project we are supporting children who suffer from leukemia or cancer."

If the constant litany that visiting delegations in Iraq hear are to be believed, then the sanctions are the root of all evil there today. The truth isn't so black and white—little is, in Iraq. Visitors can see beautiful mosques and gorgeous presidential palaces being built in many places. Ba'athist Party bureaucrats and the military don't suffer the deprivations of ordinary people. Saddam Hussein rules with an iron fist and tolerates no dissent. Statues of him are everywhere and people display posters of him as evidence of their patriotism. The office of one mid-level director in a regional electric department took the prize with seven.

It is almost impossible to know what Iraqis really think because there is a government "minder" present for all visits. In



Robert Jean Huber

Delegation members (L to R) Elisabeth Benjamin, Ron Waldman, and Charlie Clements examine a two-month food ration before it is taken home to the family of one of these Iraqi boys.

At the same time the electricity-dependent public health infrastructure such as water treatment, sewage pumping, and sewage treatment plants would come to a halt. Already in Baghdad we stepped gingerly through neighborhoods where sewage was backed up into the streets because an aging pump station failed. What will happen when all pumps fail at once and emergency generators can only supply sufficient power for 10 percent of normal capacity?

Iraq is not like Afghanistan, where people have long ago learned to fend for themselves. Iraq is highly urbanized, and the bulk of its population depends entirely upon a "food basket" provided by the government under the UN-monitored Food for Oil program. The 2,200 calories currently provided per adult are what refugee experts define as the minimum needed for human sustenance. The program, which uses surface transportation for distribution, will be suspended when U.S. forces interdict roads, rails, and bridges to prevent the Iraqi army from movement and re-supply.

Just as there are no spare parts in the

If war comes, the prospects for avoiding a humanitarian catastrophe are grim. In a country where half the population is under the age of 18, can the U.S. make war on Saddam Hussein and not the children of Iraq?

Iraq once had a modern healthcare system that is now barely functioning. What will happen when the backup generators in hospitals slowly go silent because diesel fuel deliveries stop? What will happen in the operating rooms, dialysis units, and blood banks? Iraqi health professionals answered these questions for us. After a woman physician replied to our many ominous queries in a steady and professional manner, a member of our delegation thanked her and said, "You are very strong." She responded, "We have endured a decade of war with Iran and a decade of sanctions and bombing." And then, losing her composure, she began to cry, adding, "We are neither strong nor brave. We do what we have to do to survive." There is palpable fear in Iraq, and it can be felt everywhere you have a quiet conversation.

a taxi or on the streets at night, people will ask where we are from and will invariably welcome us when they discover we are from the United States. As much as some Iraqis would like Saddam removed, in private one doesn't sense that they would welcome a U.S.-led war as the means. The Iraqis are a proud people, aware of their place in the history of civilization. Walking through an ornate arch that connects two parts of a market, I was told it was built in 1200 C.E. Several blocks later, I comment upon another building and am told it dates from 3000 B.C.E. Babylon itself is not far outside Baghdad where one of the seven wonders of the ancient world, the "hanging gardens," is now being restored.

The region no longer seems to fear Saddam Hussein. Most believe he has largely been disarmed and his army is no longer a threat. While the *New York Times* talks about the coalition the U.S. is trying to build, Arab newspapers report on the meeting of the foreign ministers of Iraq's neighbors—Iran, Saudi Arabia, Turkey, Jordan, Syria—to discuss how war can be avoided. These countries all fear the economic consequences of a war. Turkey lost an estimated \$25 billion in the Gulf War and has so far refused the \$26 billion aid package that the U.S. is dangling in exchange for use of the country as a staging area. They all say that contrary to international law they will not permit the millions of refugees to cross their borders as they did in the Gulf War.

Many think that Osama bin Laden would welcome a U.S. attack on Iraq because nothing could help the cause of al-Qaida more. They fear that television images of Iraqis fighting GIs street to street in Baghdad could inflame both the smoldering fundamentalist sentiment as well as the anti-Americanism of ordinary people across the region. We, too, should fear the hatred and resentment that could be unleashed. It could haunt us for decades to come in every corner of the world.

A subject that is infrequently mentioned in the commentaries on this looming war is the impact on economies—local, regional, and global. Our allies largely paid for the Gulf War. Without such friends this time around, the U.S. administration's legal team has determined we can charge the Iraqis using their oil revenues to finance the war against

them. If Saddam torches his oil fields as he has promised to do (and did in Kuwait), then it could take even longer than the estimated five years to rehabilitate them. A Saudi oil official has said that if that happens, oil prices could rise to \$100 per barrel. The last time that happened, it caused a global recession, from which Africa needed a decade to recover. The U.S. economy is not in a strong position to withstand a war, yet there is surprisingly little debate in the U.S. about the possible economic consequences.

Even now, Iraqi oil fields have had no spare parts for a decade and are operating at less than 50 percent of pre-Gulf War capacity. Already, the Food for Oil program is billions of dollars behind in critically needed items that have been authorized but not yet supplied such as food, medicine, spare parts for water treatment plants, and electrical generators. Almost half the proceeds are used for war reparations to Kuwait and to administer the program; the other half keeps Iraq alive. The U.S. has budgeted nothing for this war, and if it expects to pay for it out of Iraqi oil revenues, it will have to further starve Iraqis to do so.

This scenario is conservative. I have not taken into account any use of weapons of mass destruction, or the possibility that the war will set loose massive civil disorder and bloodshed, as various groups within the country battle for power or revenge. I have also ignored what would happen if U.S. forces became bogged down in house-to-house fighting in Baghdad, which could easily become another Mogadishu or Jenin.

There was a lot that made me angry on this trip. I have worked in war zones before, and I have been with civilians as they were bombed by U.S.-supplied aircraft. I don't think I've experienced anything on the magnitude of the catastrophe that awaits our attack on Iraq.

On Saturday, February 15, in cities around the world, millions of people joined their voices and prayers in hopes of stopping this war. The demonstrators urged agreement with the majority of the UN Security Council that believes that the weapons inspectors are making

progress and must be allowed to continue their mandate to search for and disable Iraq's weapons of mass destruction. There is widespread acknowledgment that Saddam Hussein has dragged his feet on disarming, but there is also a strong desire for the international community to fulfill its obligations under Chapter 7, Articles 41 and 42 of the United Nations Charter—to exhaust all peaceful avenues before resorting to force.

If the U.S. pursues this war without the backing of the UN Security Council, it will undermine a half century of efforts to establish a community of civilized nations where there is the rule of law. We must search for alternatives other than war to resolve these troubling issues. We must be creative in developing sanctions that don't harm the most vulnerable sectors of society—pregnant women, children, and the elderly.



Terry J. Allen, <tallen@igc.org>

I am troubled by what I have seen in Iraq. I am inspired by the millions who recently made their voices and prayers heard around the globe. I am comforted by words sent by a friend, based on the Talmud: "Do not be daunted by the enormity of the world's grief. Do justly, now. Love mercy, now. Walk humbly, now. You are not obligated to complete the work, but neither are you free to abandon it." □

What Do We Do Now?

by Arden Buck

It's a discouraging and ominous time. On November 5, 2002, frightened voters in the United States handed our administration unfettered power: to hasten environmental devastation, to increase the flow of wealth from the poor to the rich, to pack our courts with right-wing ideologues, to subject residents to invasive government scrutiny under the rubric of homeland security, and to embark on a global military rampage, starting with Iraq.

And what do we do now?

How can we keep our spirits up and our hearts open in the midst of all this, and what can we do now to make this a better world?

It's tempting to become cynical and bitter, or to pull back and await the onslaught, as many German citizens did in the '30s. But—as writer and peace advocate Bruce Mulkey has pointed out—cynicism, denial, and hopelessness amount to victimhood. We can rarely control what life sends our way, but we can control how we respond to it. We can make ourselves miserable, helplessly wishing things were better, or we can do everything we can and feel the satisfaction of those efforts regardless of the outcome.

Many have offered lists of how one can respond. Here is my contribution, distilled from the thoughts of many others, past and present:

Allow yourself to grieve. Accept the pain, frustration, and anger you feel about what is happening. It is a necessary step for healing and moving on. But don't get stuck there.

Don't despair.

• Despair is a human notion—it doesn't exist elsewhere in nature, and it doesn't exist when one is immersed in the present moment. By

simply doing one's work, one can move beyond despair, and also beyond fear.

• Taking a long-term view can be comforting: "This, too, will pass." The world, albeit somewhat changed, will go on.

• Corporate/military power is vulnerable because it's large, monolithic, and single-minded, and it relies on a few power-based tactics to maintain control. It is weakened by the light of truth; it is vulnerable to creative, adaptable strategies; and it presents a large, clear target.

• We are dealing with an outmoded men-

tality based on raw power, greed, and isolation—a dinosaur doomed to die. Our job is to do what we can to limit the damage caused by its death throes.

• Surprises are everywhere—change for the better may be just around the corner.

Be persistent. Even when the situation seems hopeless, effort often pays off in the end—sometimes when least expected, and sometimes in surprising ways. Patiently keep tapping away. Be willing to give it several years—plant seeds. Understand and use the concept developed by writer Malcolm Gladwell in *The Tipping Point*: major changes often develop as undercurrents with

little visible indication, and

our actions may seem to

be futile. But if one keeps

pushing, things can reach a

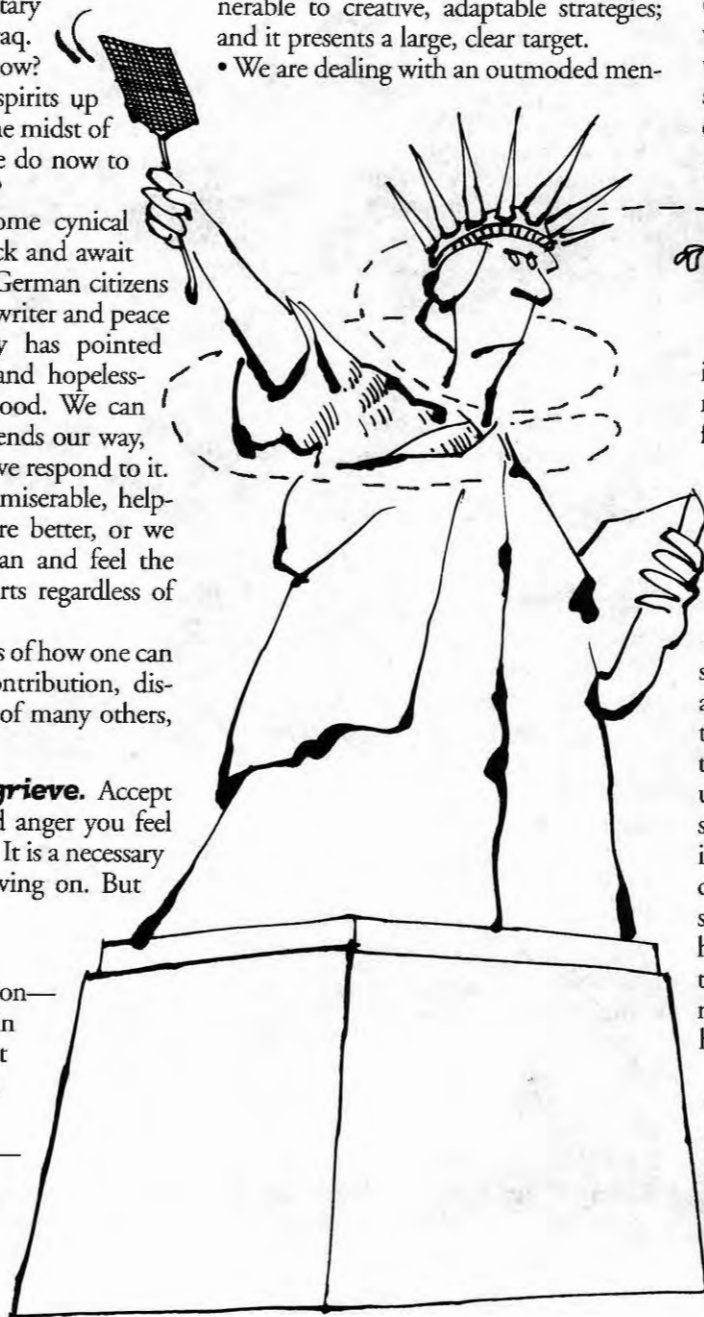
critical point and abruptly shift

in the desired direction, seemingly out of nowhere. Examples of tipping points: the fall of the Berlin Wall, and the transformation of Nelson Mandela from prisoner to president.

Help people become aware.

This is especially crucial in the media-drugged U.S. I use the word "drugged" advisedly—our media makes us into passive spectators, dulls our critical thinking ability, implants ideas such as "violence is the best way" and "be afraid of everything," entertains us instead of informing us, and leads us to believe we're getting straight stories. It's more than simple information overload. Most people in this country, though well-intentioned (albeit sometimes immature and self-indulgent), have been herded into a fearful, self-protective state of mind by official pronouncements of various threats. Make holes in this worldview.

Share thoughtful articles and magazines. Look at the website <www.commondreams.org>. Write letters and op-ed pieces (when appropriate, mention your representatives by name). Attend vigils and demonstrations. Encourage people and groups to join a fact-finding delegation to a critical area to see



Len Munnik

Arden Buck is a member of Boulder (Colo.) Meeting. An earlier version of this article appeared at <commondreams.org>.

for themselves and report back to their friends and groups to which they belong (check out Witness for Peace and Global Exchange). Find other ways to help people understand what's going on.

Build bridges. Reach out to those who think differently rather than just preaching to the choir. People already know something's wrong, but don't know exactly what. Those who believe differently can be softened by emphasizing common ground. Hear their concerns, find points of agreement, and then expose them to new thoughts.

Form coalitions with other groups, even those with whom we don't agree on other issues. We can make our connections with them more solid by showing up at their meetings, helping them hand out flyers, etc. Choose a specific issue that has a good chance of success, that many people care about (e.g., loss of privacy), that appeals to a variety of potential coalition partners, and where opposition is vulnerable.

Continue working on your representatives. Talk with them about the unanswered questions about this war and about other related issues.

Work for campaign finance reform, and seek out worthy candidates to support. Maine, Vermont, Arizona, and Massachusetts now provide public financing for candidates willing to follow stringent fundraising and spending guidelines. Bringing public financing to your own community and state is a project worth undertaking. We cannot allow our political representatives to continue to be bought and sold to the highest bidders. For more information, visit <www.publiccampaign.org>.

Look for and support good things. There is plenty of bad news, but a lot of good things are also happening, although they don't often appear in the mainstream press—thoughtful, caring, and compassionate words and deeds by ordinary and not-so-ordinary people and local, national, and international groups.

Add your weight to push for change. Seek out and help support good ideas and programs that people can get excited about and involved in. Examples of successful actions can be found on <www.dbsst.org> (Database of Successful

Strategies and Tactics).

Cut off the fuel supply. Giant corporations are fueled by money and profits. Withdraw your bit of energy from the bad ones. Whenever possible, buy from local vendors and from socially and environmentally responsible businesses. Avoid chains and megastores. Apply this approach in your banking and investing as well. A good resource is <www.coopamerica.org>.

By far the most important item is food. Avoid factory food and seek out food that is produced locally or by small producers, and/or that is free of chemicals, hormones, and genetic modification. You thereby help your community and the world, while enjoying healthier, better tasting food.

Buy less. Live more simply and develop a lifestyle based on satisfactions other than having lots of stuff.

Think outside the box. Find creative new ways to deal with our situation, and help others implement their innovative concepts. Our thinking needs to be dramatic—unexpected—outside the box. It can be a creative new tactic, an unexpected response, or an unexpectedly quick response.

Practice indirection. The war/greed machine is too powerful to confront head-on, but grassroots efforts can make the road so muddy that the machine bogs down. Perhaps we can find leverage points, vulnerable spots, or redirect its motion so it does less damage or self-destructs.

Multi-pronged actions can have a synergistic effect. For instance, a combination of demonstrations, op-eds/letters, and legal action all happening together may produce better results than the same actions done one at a time.

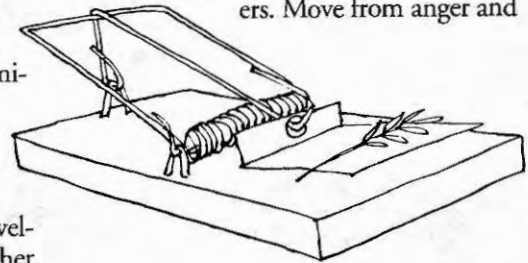
Use triage. Go for greatest possible effect. Spend time on people who might be energized or changed rather than on the already committed or those who are hopeless. Zero in on one specific issue or target rather than everywhere at once. Savor small successes—they all help, and they may lead to larger successes later on.

Don't demonize our adversaries. Consider opposing points of view. While we may be correct in what we affirm, there is usually a kernel of truth in our opponent's viewpoint. And, we need

to be especially mindful about what we deny, because this is often where our blind spots will be.

We are all in this together—there is no “enemy.” We all want to be safe and loved. Any action that is fear-based—e.g. abusive language, intolerant behavior, or a violent act—is a cry for love and security, whether it's coming from George W. Bush or someone down the street.

Put joy into your work. Share your joy and allow it to warm others. Move from anger and



despair to compassion and love. This is not to deny the legitimacy of outrage at injustice; but it is more effective to work from compassion than angrily to fight against evil. The Dalai Lama said, “A positive future can never emerge from anger and despair.”

Broaden the circle of caring. Most of us care deeply about our small circle of friends, family, etc. We usually also care about our neighborhood or community. Some care deeply about the well-being of their country. However, our circle of compassion must expand beyond the familiar to include human and non-human, living and nonliving—to match our expanded influence in the world. Find ways to encourage concern about the life of a little girl in Baghdad or a coral reef in the South Pacific as well as about one's own loved ones.

Be kind to people everywhere, the good and the not-so-good. The world needs role models for kindness as never before. Nurture others, and surround yourself with those who nurture you and who understand and respect your hopes and dreams.

Be especially kind to yourself. Keep yourself grounded and burnout-free by giving yourself down-time: meditation, a quiet walk, exercise, music, time with a friend, creative time, etc. Self-renewal is an essential part of your work.

Detach yourself from the results of your efforts. Make the commitment, do the work, follow

Len Mummik

through as needed, and then let go. Let the universe make of it what it will. Do it for the doing, not for the outcome. Do it simply because it's the right thing to do, and because it's good for your soul. This is a lighter, freer, and more effective way.

As an added bonus, your good work may in fact produce unexpectedly good results, it may inspire others, and it almost certainly will expand your own capabilities and wisdom.

Enjoy life. An ancient parable tells of a Buddhist monk who is chased by tigers to the edge of a cliff. As they close in, he spots a small bush growing at the very edge, grabs it, and jumps over. As he hangs there, the tigers paw the ground above but can't reach him. Looking down, he sees more tigers below. Then he notices a mouse gnawing on the slender root that holds the bush. As the bush slowly gives way, the monk spots a berry on it. With a delighted smile, he picks the berry with his free hand and eats it slowly, enjoying every morsel. In reality, we are all caught between tigers above and tigers below, but like that monk, we can and should live fully and with delight in this moment, in spite of it all.

Discover your unique gifts—what you can do most effectively—and share them where they're most needed. You have much to offer—your time, energy, money, talents, possessions to share, etc.

As Will Keepin, co-founder of the Satyana Institute, tells us, we can serve as hospice workers to a dying culture, and also as midwives to an emerging culture. These two tasks call for us to maintain an open heart, offering our light and joy, and being present for grief and pain. When we root our actions in both intelligence and compassion, we reach a balance of head and heart that combines the finest of human qualities.

Our task is not easy—but we must do it anyway. We do make a difference—individually and collectively. Every positive thought and action changes the world we live in, and therefore changes the fabric of our own existence, for the better.

As Margaret Mead said, "Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it's the only thing that ever has."

Israeli activist Uri Avnery observed, "It always starts with a small group of committed people. They raise their feeble voice. The media ignore them, the politicians laugh at them, the respectable parties distance themselves. But slowly, with persistence, they start to have an impact. This finally compels the leaders of the mainstream organizations to respond, and the message spreads."

A cloud of mosquitoes can send a rhinoceros running. □



WINTER ONIONS

Bright spring day
 Seated by the garden
 Cleaning winter onions
 First thing to grow.
 Planted in fall
 In rich loam
 Green shoots in February
 Tall spears in April.
 I dug the onions
 Shoved the spading fork deep
 Half-lifted, half-pulled
 Roots clinging to the soil
 Now, knife in hand,
 I clean each one,
 A quick slice taking off the roots
 Then peeling the tough skin
 Layer upon layer
 Til bulb and long neck
 Shine white.
 Last I lop off the leaves
 So a green whorl tops each.

Anger
 Buried in heart-loam
 In the winter of my life
 Uprooted now
 Feeder roots cut away
 Tough parts peeled away
 Layer upon layer
 Til only the memory
 Without the hurt
 Clean
 New
 Full of juice and flavor
 Of life lived
 Only the good part
 Harvested.

—Mariellen O. Gilpin

*Mariellen O. Gilpin is a member of
 Urbana-Champaign (Ill.) Meeting.*

Walking the Walk: Rainbow Pfaff

by Breeze E. Luetke-Stahlman

"My name is Rainbow Pfaff, and I have stumbled into a place where the dust and the fresh wood smoke swoop over the houses like a throng of swallows. Here is a small circle of life pressed flat between the perfect icing-blue sky and rolling green coffee fields that blend in patterned patches right to the horizon. I have pressed myself against this place too, my sandals learning the chinks in the yellow dirt that leads the world in and out; the sandy road that lets this pueblito breathe. My tongue is learning to roll new language over it, juggling the consonants like pebbles clinking between my teeth. I am working into this dirt and among these hills, pushing down a thin, smooth root, and turning my face to the Costa Rican sun. I, at 25, being of sound mind and body, have become a part of a smaller circle of life: a volunteer English teacher in a mountain town of 300 residents, one school, one church, two corner stores, and a soccer field."

Breeze E. Luetke-Stahlman, a member of Penn Valley Meeting in Kansas City, Mo., attends 57th Street Meeting in Chicago, Ill., where she is a graduate student in Public Policy at University of Chicago.

Growing up Quaker, attending Central Philadelphia (Pa.) Meeting with her mother and sister when young, then later Reston (Va.) Meeting, Rainbow Pfaff has been blessed and challenged. Unsure, at a time in her life where there are more decisions to be made than solutions to be found, yet led to be living and teaching in rural Costa Rica, Rainbow has nestled herself into a unique corner of the world to live her faith.

Rainbow says her first involvement in the Religious Society of Friends was through Baltimore Yearly Meeting Young Friends. Attending dozens of weekend conferences, she found a spiritual home, friendships, and a way of life that fueled her. Later she began attending Friends General Conference's annual Gathering, working there as a high school counselor. After graduating from Warren Wilson College in 2000, with a major in Human Studies and a concentration in Women's Studies, she looked into teaching at Monteverde, a Quaker school located in Costa Rica. Interested in both the country and the experience of teaching, but lacking teaching credentials or Spanish language experience, she was not qualified for the position. Instead, she found a job at the Feminist Health Center of Portsmouth, New Hampshire, and began a journey that she hoped would lead her to where it was she was supposed to be. How does one take one's college experience, insights, and dreams, and turn them all into the rest of one's life?

Rainbow writes of these times: "From the end of college on, Costa Rica began to knit pieces around me; like a puzzle it began to take shape. It seemed every new person I spoke to had something to say about Costa Rica. By the time the New England winter had gotten into gear, I had made up my mind that Central America was looking nicer and nicer. All of the times when my mind showed interest in Central American travel began to add up, like weights in a balance. I found WorldTeach in a book called *Alternatives to the Peace Corps*, and I dog-eared the page."

WorldTeach was founded in 1986 by a

Rainbow Pfaff



Gary Pfaff

group of Harvard graduates and students in response to the need for educational assistance in developing countries. Addressing a growing interest among people in the U.S. and elsewhere to serve, teach, and learn as volunteers overseas, WorldTeach has placed thousands of volunteer educators in communities throughout Asia, Latin America, Africa, and Eastern Europe <<http://www.worldteach.org>>.

Packing up her life and relocating to Costa Rica was not always a dream of hers, but Rainbow feels that going to Costa Rica has been one of the clearest moments of leading that she has ever experienced. She has long been aware of global eco-politics and has been especially critical of sweatshop labor, maquiladoras, and North American overconsumerism, but living in La Violeta, Costa Rica, has been less part of a long-term cause she has fought for, and more an important testimony—a real life lesson that needed to be learned in order to have "all the rest of it make sense."

There are two pieces to the story that leads to Rainbow arriving in the village of La Violeta. First, a few decades ago, the international market for coffee started to



there are many practical problems. Schools that enroll less than 200 students, as most non-urban schools do, are not eligible for a Ministry of Education-paid English teacher. Therefore it is left to nonprofit organizations like WorldTeach, and dedicated volunteers like Rainbow, to provide the villages of coffee growers with their English teachers.

In her classroom, Rainbow has 31 students, in first through sixth grades. Each day she teaches six 40-minute classes including learning new vocabulary, playing matching games, reading stories, taking tests, coloring flash cards, and singing songs. Her classroom is a converted storage closet with eight desks and a chalkboard. Many WorldTeach volunteers, including Rainbow, have additional responsibilities. Hers include painting school murals, fundraising for the construction of an English classroom, introducing a recycling program, helping her students grow an organic garden,

Seichu Diestra Cordeiro



Rainbow Pfaff

Top (left to right): sixth graders Franciny, Lizandro, and Luis. Above: 1st graders Kendra, Karen, and Jesus Alberto make pizza. Page 11: Diego, dressed up as sunshine for a director's meeting.

become more lucrative and people of La Violeta, like other communities throughout Central America, became interested in producing it as a cash crop. Before this time the land around the village was used only to produce food and, in good years, perhaps an excess to trade or sell. After the introduction of coffee, the family farms were slowly traded for coffee fields, which came with the prospect of receiving money to use for a family's own needs: buying school uniforms, improving the houses, modernizing parts of their lives. Today, looking out around the town, all that one can see are coffee fields.

For a while, coffee prices were high and the people did relatively well, but in recent years coffee prices have fallen so much that the people of La Violeta do not make any profit. The money they receive is exactly equivalent to the expenses of fertilizers, bags, gasoline, tools, etc.

The second piece of the story is that several years ago, the government of Costa Rica made English mandatory for all public primary and secondary schools throughout the country. The reasoning was related to the increased tourist and international markets in the Costa Rican economy. While teaching English as a foreign language to the children of Costa Rica is well-intentioned, says Rainbow,

and teaching adult English classes.

Rainbow writes: "Certainly, four years ago at Warren Wilson College I could not have pictured myself where I am now. It is one of those hairpin turns that the road sometimes takes, leaving skid marks behind. I know that my task in La Violeta is not to conduct an economic analysis or solve the problems caused in part by huge overarching global systems, but the reali-



ty is that the people in my village—now my friends, my family—do not have any options besides coffee. Today, coffee is all that they know, and all that really is expected of them. Only a very small percentage of people in my town have continued past the mandatory graduation from sixth grade and gone to high school (although the younger generation is a little more encouraged today). If the kids I teach every day manage to graduate from high school the job opportunities are tangible and encouraging. On a small level, getting kids interested and invested in school is one step towards giving them a chance for a better job, and in turn a little relief for an agriculturally based village such as La Violeta.”

Though her contract was for a single year, Rainbow has signed up for a second. Making the commitment was a difficult decision, as the expenses that were covered for her first year, such as airfare and insurance, will not be covered for the second year. The stipend she receives barely equals her monthly expenses for things like toiletries, postage, local travel costs, and small school expenses. Because volunteers are 100 percent responsible for the classroom costs, Rainbow says her lesson planning has become quite creative. Tax-deductible donations to WorldTeach are welcome; these will go into an account for her, covering school supplies and her international health insurance. For more information about donating, contact Harriet Wong of WorldTeach, at (617) 495-5527.

When asked if she felt a leading to do this work, Rainbow responded: “I can only speak from my experiences. In the

midst of my decision, it didn't seem like an epiphany at all, more like an incredible, uncomfortable, confusing month or so—applications, interviews, and glancing every now and then at the friends around me wondering what my world would look like if they were not in it. There are times in life when we are spinning so deeply inside of our own selves, rocking and sick from the centrifugal force, that all we have to do is let ourselves go, relax into that humming center, and the leading takes us where we are meant to be. I guess out of all that craziness, I did the thing that was probably the hardest to do: just let go. When I opened my eyes, I was in San Jose with my giant green duffle bag and my cowgirl hat.

“There are things that I have stored in my memory that I could not relate to almost anyone—personal, humorous, confusing, and chaotic experiences that are woven in with the dirt roads and coffee fields of La Violeta. It amazes me now that I could have missed out on all of it if I had not let go and followed as the way opened. There would be 31 children

whose faces I never would have known, a bevy of mothers I couldn't have seen, a batch of tamales cooked on wood fire stoves that I never would have tasted, a whole part of the world—a part of my life, that I never would have experienced. I am grateful now, 20/20 in hindsight, for the turmoil that I waded through, and for that uncomfortable place from which grew forth the first green shoots of a leading that has become the life that I know.”

As she enters the next year of this experience, Rainbow concludes that having an active faith is unquestionably important to her and her life choices. Speaking truth to power is the way that she acts upon her faith, to try the best she can to help the people of the world with her own two hands. For now, this means waking up every morning, breathing deep, drinking her coffee, and then settling into an elementary school routine—teaching the English names for vegetables, colors, places in the town, and parts of the body. For her, this is the epitome of simplicity and speaking truth to power. For her, this is walking the walk. □

Rainbow Pfaff

THERE IS A WORD

in the English language
that holds fertile seeds;
if planted in children
a bountiful harvest awaits.
It will be of such magnitude
that Mother Earth
in acknowledgment, no
in jubilation
will pause in her turnings
when reverence,
for all living forms,
clasps your hands
upon each day's awakening.

—J.L. Kubicek

J.L. Kubicek lives in Lake Crystal, Minnesota.

One Sunday during gathered worship there was a visitor from another meeting who gave a message that was very repetitive and must have gone on for at least half an hour. I found myself at first becoming angry, but after ten minutes or so, I reminded myself that the reason I had come to meeting was to grow as a spiritual being. This man had something that he needed to express and it was up to me to offer him my loving attentiveness. As it turned out, not only did I learn something about love and forgiveness, but his message, which I confess could easily have been given in under five minutes, gave me a tremendous new insight into my own spiritual journey. I also came to a new realization of how difficult God's job during meeting really is, forced to speak through such imperfect instruments as human beings.

On another occasion there was a message that I had more difficulty with. I was absolutely convinced that this one couldn't possibly come from the Light. When the same person repeated the message in another meeting in almost the same words, I found myself venting my anger on my husband on the way home. But I was immensely disturbed by the dislike I was feeling for this person, sensing in it the seeds of hatred. I kept berating myself for lack of forgiveness, but there seemed nothing I could do except to stay away from this person at meeting. Finally, in desperation, I prayed for assistance in dealing with my feelings. As I did this, the realization came to me that the message as well as the messenger had been intended precisely for me. She'd pointed out a truth that I'd been resisting in my own understanding of spirituality. This realization freed up my emotions and I've since grown fond of her.

Because I frequently feel myself moved to speak at meeting, I've struggled intensely and suffered over the question of

Anna Poplawska, a member of Northside Meeting in Chicago, Ill., is a yoga teacher, artist, and writer. Her creative works can be viewed at <www.poppysseedart.com>. ©2003 Anna Poplawska

what it means to speak from the Light and how it is that I'm supposed to distinguish God's voice from my own. I've heard this same concern expressed repeatedly by others in the meeting, as well as in Quaker literature. The other concern I've come across is that people speak too frequently and without discrimination. I assume that

Listening from the Light

by Anna Poplawska

those who say this are not referring to their own messages and consider themselves to have better discrimination than these others who speak to excess. This suggests a competitiveness between the speaker and the listener over who is more discriminating, which leaves God, the supposed source of our messages, out of the picture altogether. My own solution has been to reject the idea that I am speaking from the Light in any way that suggests special access. It feels too much like it's about me, and it leads too easily to spiritual egotism. I also feel with a growing intensity the danger of judging which messages do or do not come from the Light. In exercising this type of judgement, not only are we treating our neighbors who feel called to speak without love, but we are also betraying our lack of faith in the power and presence of God in our gathered worship. My faith requires of me to believe that all spoken messages have their source in a higher power.

I prefer a model of listening from the Light, which enables me to remain humble. In taking onto my own shoulders the job of finding meaning in the message, I have found that my consciousness has expanded. I have a growing impression

that all messages do come from the Light and speak to me personally. Some messages have become very important in understanding my own journey and have helped me to grow. Other messages help me to better understand the spiritual condition of our meeting and the individuals who comprise it, so that I can better minister. Occasionally people speak of deeply personal issues or pains. I feel grateful for the reminder that people may be suffering, even when they appear to be well. I also take these messages on a model of prayers for aid, which have become sanctioned by the Light. I feel it my duty to ask what I personally can do to reach out to the speaker of a message, even if only by sending a card. The messages that appear the least important or are most annoying to me are a reminder of the biblical injunction that the least of us is the closest to the heart of God. I have come to believe that this is also true of the

least of messages. They are a reminder of how important it is to keep loving and forgiving each other and to make space for people to say their piece even if they don't have much to say.

When we doubt our own messages, we find ourselves waiting for visions and miracles. We want the burning bush to signal us that this really is a message, but this is not the way God usually works. There is a parable that I have come across about a man who prayed to Allah to make sure that his camel didn't run away while he went about his errands. Allah agreed to help and the man went on his way, thinking that it was no longer necessary to trouble himself to tie his camel to a post. When he came back the camel was gone, and he got angry at Allah for having broken this promise. Allah responded by explaining that it was only possible to work through our actions, not despite us. So it also is in our meetings. God's messages will not get through unless we are willing to take the risk of speaking.

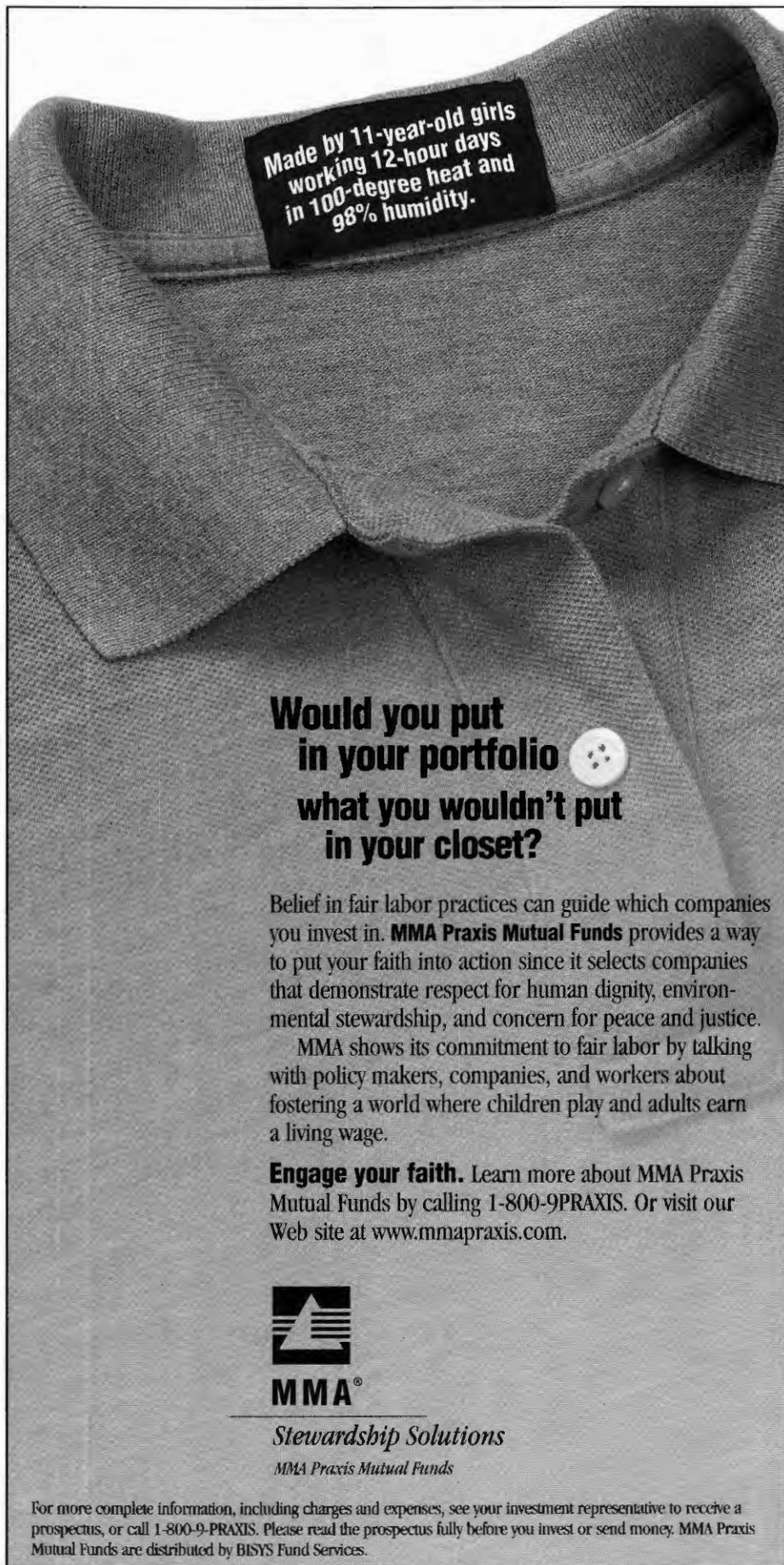
I can only believe that by asking the speaker to question whether they truly are

speaking from the Light, we lead them to question whatever fragile hold they have, in our very rationalistic age, on faith. By asking the listener to accept that there is a higher power at work in our meetings and that all messages come from this power, we will strengthen the love and trust that holds our meetings together. This faith does not have to be taken as permission for inconsiderateness on the part of the speaker. We can believe that a given message was divinely inspired, even as we remember that God is forced to speak through imperfect instruments. We can be grateful to the speaker for having passed on a message in all of its imperfections, even as we offer loving counsel for how the message might have been more tactfully given. We are all imperfect instruments and all, one would hope, striving to become better.


To those who still doubt the divine origin of all messages, I offer another parable. A spiritual student had great faith in his guru, while the other students thought that this student was naive and simple-minded and made fun of him. They threw a challenge in his direction: if you have so much faith in the guru, let's see if you can jump off the top of this cliff. He landed at the bottom of the canyon, comfortably seated in the lotus position. But this still didn't satisfy his detractors; they challenged him further that if he had such faith in the guru, he ought to be able to walk on water. This time the guru happened to be there as well. The faithful student remained unfazed; he climbed out of the boat, walked around on the surface of the lake, and then came back. As the guru watched, he thought to himself that if that fool, his student, was able to walk on water, then he, the teacher, must be able to do it so much better. He climbed out of the boat and immediately drowned. This story illustrates the power of faith even in the face of a false guru.

If we keep faith in our meetings that all messages—our own and those given by others—are spoken from the Light, then I believe that our faith will lead us into the Light even if some or all of the messages aren't so inspired. And if we can keep our faith in the higher power, which is sometimes called God, to lead us and keep us safe, then I truly believe that this faith alone is enough to save us, even if there is no such being in the greater cosmos. □

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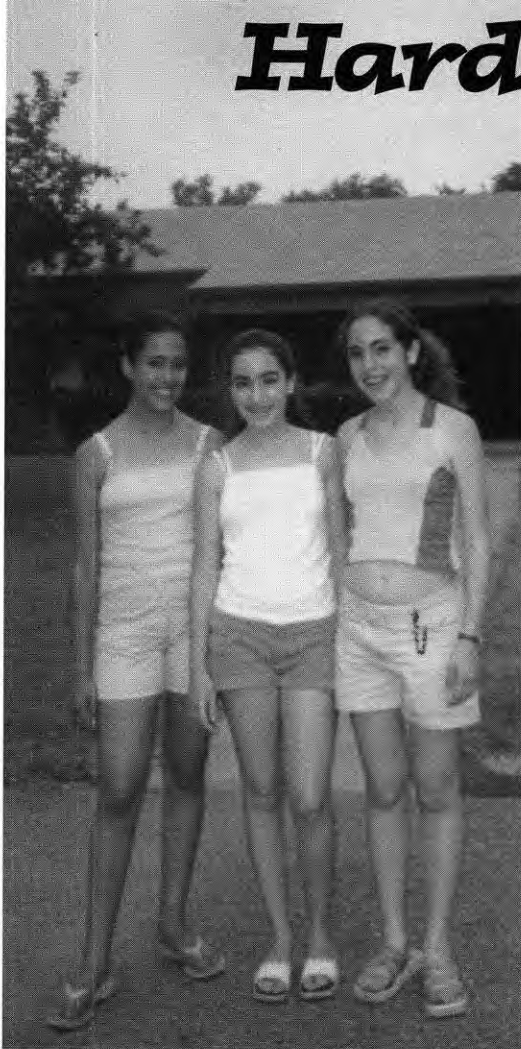

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Hard-Wired for Hope

by Earl Whitted

Photos courtesy of Peg Champney, Friends Music Camp



The war between Palestinians and Israelis continues with no end in sight. The combatants behave almost as if they have lost hope in achieving a lasting peace. One side bombs, the other side retaliates. Back and forth it goes—aggression, retaliation, aggression, retaliation. But, unlike adults, children never lose hope. They might lose their socks, or their lunch money, or even your car keys, but they never lose hope; they're simply hard-wired for it.

I was never more aware of that than this past July, when I worked as a counselor at Friends Music Camp (FMC), held in Barnesville, Ohio, on the Olney Friends School campus. It's a beautiful place to send a kid to camp: acres of green grass; lots of tall, ancient shade trees; a spring-fed pond; and endless blue Ohio

Earl Whitted, an attendee at Brooklyn (N.Y.) Meeting, writes that he is "a former Army paratrooper who has learned that it is better to teach peace than to make war."

© 2003 Earl Whitted

sky overhead. But everything about that old campus, all the things that make it a wondrous place to be a kid, are half a world away and a universe apart from anything most of the six young Palestinians who visited our camp this summer—five from the West Bank city of Ramallah and one from Israel—have ever known.

When I met them, I was surprised to find that they didn't look like children who'd just stepped out of the middle of a war zone; in fact, my first experience of them, before I'd had a chance to introduce myself, was of their laughter. They'd arrived a day ahead of the other campers and had just come back from a trip to the town pool. It was obvious they'd had a great time because they passed by me like a boisterous, yapping, jostling bunch of puppies. They were full of joy and laughter and positive energy.

There were three boys and three girls. All the girls were 12 years old. Tyme had shiny braces that only added to the gleam in her smile. Tala was coiffed in a 1960's-style "That Girl" hairdo, the perfect complement to her big, brown eyes. Rand was tall, willowy, and as graceful as a ballerina. Whenever the girls were together, they shared lots of little smiles, winks and nods—the silent signals that are the lingua franca of adolescent girls everywhere.

Musa, 15, was the oldest of the boys. Though he was born in Florida and only moved to the West Bank a few years ago (at the insistence of his father, who had decided it was time for Musa to reconnect with the language and culture of his people), he could trace back his family's history in their ancestral village just outside Ramallah for over 800 years. Mishbah, 11, sported a buzzcut that gave him a raw, spiky look and belied his baby face. Ten-year-old Nawras, the youngest of the group and the only piano player (all the others played violin), would carry a big box of sugar-coated cereal with him to breakfast every morning. When I asked

him why, he claimed he did so because the camp chef refused to provide any sweet cereals, though I suspected an additional motive: his parents were 6,000 miles away and in no position to object.

It became apparent that music was a tool for these children, a tool they used to separate themselves from their sometimes surreal lives and dismal surroundings; moreover, it was almost as powerful a bond between them as their mutual Palestinian heritage. The person who brought music to the children was Clara Takarabe, or "Teacher Clara," as she is known to her students. She's a 26-year-old graduate of University of Chicago and a substitute viola player with the Chicago Symphony who, amazingly, claims to still appreciate a good "viola player" joke. (What makes a viola better than a violin?—The viola burns longer.) Clara notes, "Violists are kind of eccentric people." But even more important to Clara than any of her other accomplishments is her deep commitment to being a peace activist.

When she was told by her boss, Maestro Daniel Barenboim, an Israeli citizen, that there was "a music conservatory [in Ramallah] struggling to survive amidst the Intifada, and the war on both sides," she packed up her life and moved there. Her reasons were simple: "Music is a service and you have to go and serve. . . . I believe someday there will be peace and that there must be peace and we must have the fixtures of peace ready and waiting, not dormant and undeveloped, once we have the chance for peace to flower in our lives." She told no one about her plans. "I didn't even tell my mom," she said.

She arrived in Ramallah in October 2001, a time when all the other music teachers working at the conservatory there were leaving. They'd found life under siege and occupation to be intolerable. The strictly enforced curfew was totally unpredictable, lethal, and subject to change without notice. Tanks were everywhere—up every alley and at every intersection; helicopters circled, firing missiles without warning; deadly accurate snipers



Photos: Six Palestinian children (in photo on page 18 and in foreground at left) revel in a month at Friends Music Camp in Ohio, summer 2002.

took shots from darkened windows; F-16 fighter jets flew overhead, dropping bombs at will on suspected “targets of opportunity.” Yet through all of this, Clara stayed in Ramallah. She shared with the children the same privation and fear that, by the time she’d arrived, seemed almost normal to them.

When the conservatory was bombed in early December 2001, most of the instruments were either looted or

It became apparent that music was a tool for these children, a tool they used to separate themselves from their sometimes surreal lives and dismal surroundings.

destroyed. Classes were suspended indefinitely. Refusing to be upstaged, Clara, whenever she was able, organized marathon violin lessons at one of her students’ home to help pass the sometimes numbingly boring, but more often terrifying, hours of the curfew. An incident that occurred during that time still leaves Clara feeling humbled: “Every one of my

students knew that I lived in an area of Ramallah called the Massioun. And this was the most heavily shelled and occupied area. And one of my students, Tyme, called me and asked if I was OK, whether I had food, if I needed anything. And after all the questions, she said, ‘Teacher . . . I am sorry, I did not practice in the last two days.’ Can you imagine that she was worried about her practicing in that time of complete and overwhelming violence?”

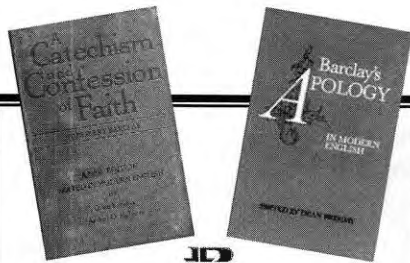
Though they tried to put up a brave front, Clara knew firsthand how hard it was for the children to endure the unabated stress of their daily lives. Moreover, examples of the corrosive nature of this stress were all around her on the streets of Ramallah. “You can see the generation of the first Intifada,” she said, “there’s a certain generation of kids, you see them, they’re kind of corrupt, they’re rough at the edges—not just at the edges—they’re really rough, they’re brutal. They didn’t have the education or the freedom to grow as kids, and this is a generation that’s lost. Now, we’re going to have another generation, and it’ll be our fault. What’s going to come out of this . . . I don’t know.” A knotty, pervasive problem, to be sure. But Clara’s inventive, deliriously optimistic solution to it was this: she decided that she and her kids would execute an end run around the war.

Demonstrating practicality worthy of Muhammad, she reasoned that if peace would not come to the children, she

would deliver them to a peaceful place. She gathered together all the information she could find about summer camps in the United States. “When I x’d out all the other camps,” Clara said, “hers was left [that of Peg Champney, who runs FMC]. I think it was a sign.” To this she added, “Before I talked with her [Peg], I was thinking, ‘What do I want my kids to do?’ I wanted them to see rural America, and the Quaker setting was something I trusted. It was the perfect camp.”

For nearly 20 years, Peg Champney was co-director of FMC with her friend, Jean Putnam. Both are lifelong members of Yellow Springs (Ohio) Meeting. When Jean retired a few years ago, Peg continued to run the camp alone, a feat that has sometimes called upon her in a quiet, humble (but insistent), and always Friendly way to gently move a tall mountain or two. Her optimism and “can-do” spirit match Clara’s perfectly.

Clara and Peg worked out the details for getting the kids to Ohio through a long series of e-mails and faxes, which were sometimes interrupted for days at a time by blackouts due to shelling. There were two major problems to overcome: the children’s travel visa applications were taking a long time to be approved—too long, they thought—and money needed to be raised for the trip. Putting their trust in the Spirit, and speaking truth to power, Peg and Clara were able to convince the Israeli Defense Forces that allowing the kids to leave the city to go to camp was a good idea. Also, at Peg’s suggestion, the office of Senator Mike DeWine of Ohio intervened on the children’s behalf, and the visa applications that had languished for more than three months were finally approved. When they put out the word that financial assistance was needed, the response was overwhelming: donors of the children’s airfare came forward in Ramallah and in Friends meetings all over the United States, some as far away as California, sent money that entirely cov-



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ered the cost of the children's camp experience. Soon, a project that had begun to seem impossible was a "go."

To children accustomed to living in a place where there were no safe parks or playgrounds—no places for a kid to be just a kid—FMC must have seemed like a fantasy land. The air was fresh, the people were polite, there were no ear-splitting explosions—in fact, there wasn't much noise at all, just the sounds of the other campers practicing music or having fun. The children didn't have to be so hyper-aware anymore, and they could let their stress fade away. For a month, the most important thing they needed to worry about—aside from needing to show up on time for their music lessons and to practice their instruments—was doing their laundry. After that, much of their time was their own.

There were, of course, lots of planned group activities. They played Capture the Flag, had a badminton tournament (Misbah proved to be a wicked-good player), and went roller skating, among other things. The campers themselves planned and ran "the Dance," an event that, according to a review in the camp newspaper, was "a smash hit!" At the dance, a Jewish camper was observed to have paired herself off with a Palestinian camper, and the two of them happily danced the night away to the upbeat ska rhythms of Spy vs. Spy, and later, to the rock-and-roll stylings of special guest artist Spicemeister.

One hot, sticky night at the end of the third week of camp, I watched Nawras as he talked to his parents on the telephone. He'd been given a ten-minute warning until lights went out, so he was talking fast, gesturing, laughing, cradling the telephone, trying to get everything in before his time ran out. He spoke in Arabic, and though I couldn't understand a word of it, I had enough clues from his ten-year-old's body language and occasional English words to guess what he was talking about. He was telling them all about the hike he'd taken to Fairyland, the local ice cream stand, and how delicious and cold the ice cream was after that long, hot walk. He talked about how he'd watched the fireflies start to wink on and off at dusk, and how the full moon had followed him as he'd walked along the dusty country road back to camp, and that the smell of freshly cut alfalfa had been all around him in the air. He told them how hot and muggy

the weather had been, and how he didn't have to go to sleep until almost dawn if he didn't want to. He told them about how he'd gone swimming in a pond with snakes in it, but that they were friendly snakes, and didn't bite. But mostly, he told them how much he missed them and worried about them and wanted to come home to see them again.

Clara knows Nawras well. She said he was from a family that has been traumatized by the violence of the past two years of this latest Intifada. "They're totally afraid all the time, and nervous," she said of them. She talked of how violence is a corrupting influence, and that being made powerless by it can degrade one's soul. "Kids like Nawras, I really worry about," she said, "because he's quiet, he's withdrawn—and you know, the suicide bombers are like this—they're scared, they're quiet, they're hopeless. Their humanity has not been realized, and they will not realize yours, you know?"

Like all good things, camp had to come to an end, and on their last morning together the campers lingered in the parking lot, trying to put off the inevitable for just a while longer. Everyone watched quietly as our Palestinian friends boarded the bus for the trip to the airport, and home. When rough-as-nails Misbah—he of the spiky hair and the confident swagger—gave in to his sadness and broke down, hiding his tears behind his arm, so did everyone else. For a few minutes, we were all just a big, sobbing, embracing mess. When the bus finally pulled away, a pack of kids ran alongside, like dogs, getting in their last few waves goodbye: no one wanted to let them go.

The day after camp ended, the headline in a local newspaper read, "Israel Bans Palestinian Travel." It looked as if getting the children back into the West Bank would be just as hard as getting them out had been; in that respect, though, not much had changed in their absence. Nevertheless, we're still hopeful that "my kids" (as Clara would call them) took with them as many warm, loving memories of their time at FMC as they could possibly soak up in one short month, and squirreled them away somewhere deep in their hearts. Let them call upon those memories when things are really tough; let those memories help to tide them over, and feed their humanity and their hope; let those memories sustain these children while they grow and wait for peace to come. □

A Quaker Painter's Challenge

by John B. Satterthwaite

Most everyone has a private challenge. Some are difficult obstacles to overcome, like mountain climbing. Others involve winning races, building wealth, and so on. My challenge began in 1981, when the Commonwealth of Pennsylvania was celebrating its 300th anniversary. The Quaker heritage of "Penn's Woods" was given a minimum of attention and credit. The Religious Society of Friends had made a profound difference here in the New World, both before and after the actual founding of our nation in Philadelphia, after the Revolutionary War.

After thinking about how Quaker heritage had been ignored, I discovered that nearly two-thirds of the Quaker meetinghouses under the care of Philadelphia Yearly Meeting (PYM) in colonial times have been lost! I further realized that I had never seen most of the remaining meetinghouses. I made a decision to visit each of them, and to make a painting of each one for historic documentation. This was a big challenge that would take 20 years, working part-time while I maintained a full-time job and family commitments. There were 135 sites in four states: Pennsylvania, New Jersey, Delaware, and Maryland. The only available map of their locations (printed in 1956) was hopelessly out of date. Some meetinghouses had new names, and some streets or roads had changed names or were rerouted. Finding them was like a treasure hunt. This is what I found:

Maiden Creek (1759), Berks County, Pa., had been moved 1.5 miles to high, dry ground when construction began for Lake Ontelaune. Old and New **Third Haven** (1684 and 1880) meetings in Easton, Md., were surrounded by much newer houses, and the entrance to that historic property appeared to be through a private yard.

In Philadelphia, the old **Twelfth Street** meetinghouse had been carefully disman-

John B. Satterthwaite, a member of Merion (Pa.) Meeting, was graduated from George School, Ursinus College, and Philadelphia College of Art (now University of the Arts).



Byberry Meeting,
Philadelphia, Pa.

Watercolor by John
B. Satterthwaite

led to save it from the wrecking ball during a center-city "progress" construction. It was moved to the George School campus in Bucks County, Pa., and completely rebuilt. It is now in a beautifully landscaped setting and stands as a tribute to all who cared to save it. **Arch Street**, built in 1804 as the home of Philadelphia Yearly Meeting (before the Hicksite-Orthodox split), is huge, brick, and in the heart of Philadelphia's Olde City section, a busy place year-round. A mile away, **Friends Center**, at 15th and Race Streets, is a large, modern, glass-walled complex of buildings, housing American Friends Service Committee national headquarters, Philadelphia Yearly Meeting offices, many related offices, and the **Race Street** meetinghouse, built in 1856 as the meeting place of the Hicksite yearly meeting. **Fairhill** (1889) was laid down years ago, but the meetinghouse still stands in North Philadelphia opposite the burial ground that includes the grave of Lucretia Mott. **Green Street** Meeting (despite its name, which stems from a building at an earlier location) and its school are on School House Lane, a block from **Germantown Meeting** and its school. In the **Frankford** section of the city, there are two meetings: **Unity** (the building dates from 1775 and is the former home of Frankford Meeting) at Unity and Waln Streets, and the newer **Frankford Meeting** (1833) at Penn and Orthodox Streets. The interior of this meeting has been remodeled into a dramatically stunning modern facility, with a small, active school next door. **Chestnut Hill** (1931), also in

Philadelphia, sits high on a hill above Mermaid Lane, where the rear entrance is more familiar to members than the front.

Beyond the city in **Abington**, Pennsylvania, is a large, substantial stone meetinghouse (1699) situated in a lovely park-like setting, close to the meeting's large, active school. A short distance down Jenkintown Road, **Little Abington** (1836) stands empty, neglected, and almost forgotten after the Orthodox-Hicksite controversy ended. **Merion** (1695) is on the Main Line, to the west of Philadelphia, beside the country's first toll road to the west, and next door to an historic (1704) inn that was a favorite watering hole for nearly 300 years. George Washington and his troops camped across the road on their way to Valley Forge, 80 years after Merion was built. **Old Haverford** (1700), not far away, is now overwhelmed by a large Catholic church, school, cemetery, and funeral home across the street. **Haverford** (1834) is nestled comfortably among trees on the campus of Haverford College, a busy place. **Valley** (1730) is a stately old white meetinghouse surrounded by black wrought iron fencing near Valley Forge Park. **Catawissa** (1775) and **Roaring Creek** (1796) are the only remaining log cabin meetinghouses, located in Columbia County. **Exeter** (1759) in Berks County was the site for the wedding of Daniel Boone's parents and the meeting attended by Abraham Lincoln's parents. The 19th-century artist Benjamin West came from **Springfield** (1851) in Delaware County. Edward Hicks, the Quaker artist and sign painter,



Watercolors by John B. Satterthwaite:

- (above) **Third Haven Meeting in Easton, Md.**
- (left) **Norristown (Pa.) Meeting**
- (right) **Princeton (N.J.) Meeting**

message: "Be plain and fair to all, both Indians and Christians." Chief Ockanickon is buried there, on "white man's property"—very unusual. **Salem (1772)** has the most famous oak tree in New Jersey, under

which John Fenwick made a peace treaty with Indians in 1675. In the cemetery that tree still stands with a spread of more than 150 feet. **Seaville (1716)**, Cape May County, is a tiny frame meetinghouse, with a white fenced yard containing some rare old seafaring grave markers. **Barnegat (1767)** and **Tuckerton (1708)**, in Ocean County, have survived nearly three centuries of brisk weather from the Atlantic Ocean. **Newton (1828)**, in Camden, was built on land donated by Samuel Cooper, and eventually became known as the "Hicksite Cabin." **Medford** has two large

brick meetinghouses (1762 and 1842), one active and one inactive, plus a modern Quaker retirement and nursing home. **Crosswicks (1692)** had been known as **Chesterfield Meeting** until 1934. Located near Bordentown, a cannonball from the Revolutionary War remains embedded in the second-story wall. (They don't build 'em like they used to.) **Moorestown (1802)** is a large, active, brick meeting in the center of that town. No other Friends meeting has what they have: the "Happy Hippo," a four-foot-tall by five-foot-long cement sculpture of a baby hippopotamus built by children inspired by their music teacher. Further, it stands next to a sidewalk that is painted in bright ribbons of colors. The graduating class of Moorestown Friends School gets to redecorate the Happy Hippo annually. I offer an ovation of approval to the teachers there for their creative, positive, and fun-loving achievements with young children. I have many more anecdotes to share from visiting 135 Quaker meeting sites, but the above is enough for now.

Of the meetinghouses I visited, the oldest one (and the oldest in the U.S.) was **Old Third Haven** in Easton, Md. (1684). The oldest in Pennsylvania was **Merion (1695)**; in New Jersey: **Burlington**



came from **Newtown (1817)** Meeting in Bucks County. **Birmingham (1763)** served as a hospital in the Revolutionary War, and its little octagonal one-room schoolhouse is still there. There are two large **Falls** meetinghouses in Fallsington on the same Bucks County property (1728 and 1841).

Across the Delaware River in New Jersey, **Burlington (1765)** alternated with Philadelphia in hosting yearly meetings for 79 years in an earlier building. In the Burlington burial grounds there is a bronze plaque with an early civil rights

(1765); and in Delaware: **Wilmington** (1816). The largest one in this group was **Arch Street** in Philadelphia (1804), and the smallest either **Newton**, in Camden, N.J., or **Seaville**. The northernmost was **Elklands** in Sullivan County, Pa. (1853); the easternmost: **Barnegat**, in Ocean County, N.J. (1767); the southernmost: **Old Third Haven**, Easton, Md. (1684); and the westernmost: **State College**, Pa. (1980).

The visitations for me began in 1981 at the rate of one per day, taking time to observe details, the buildings, the burial grounds, and the surroundings. I made sketches, took photos, jotted notes—all with the purpose of retaining the authenticity. Rather than attempting to do the painting on location, while the light and weather changed, the bugs bit, and local kibitzers interrupted my concentration, I prepared thoroughly and then did the

These include consideration of lines, shapes, sizes of the shapes, true colors, color values or intensities, textures, and the three dimensional qualities of space. An artist can control all of that in a way that a photographer cannot. The artist can put one's own emotions into the painting with more ease than a photographer can. Color control is also easier than in a photograph that depends on mass-produced prints. Also, the quality of shadows plays an important role in defining light differences. For me, paying close attention to authenticity was worth the time. Fine Art has seven "principles" (unity, conflict, dominance, repetition, alternation, balance, and harmony) to be applied to each of the elements stated above, which means there are at least 49 things to remember during each painting. In the end, I believe that my paintings are better than photographs for the historic documentation of Quaker meetinghouses. It's like enjoying the taste of fresh vegetables right out of your own garden, versus those bought in the supermarket.

The paintings have been exhibited both publicly and privately. In May 1998, 103 of these paintings plus a few prints were exhibited for three days at George School. Through the years some of the paintings were sold by exhibiting at fine art and juried art shows in

Philadelphia's Rittenhouse Square. One man that I met there years ago, now owns 17 of the meetinghouse paintings. Another man came upon my exhibition purely by coincidence and discovered my painting of **Chichester** meetinghouse—his grandfather had built it. Now the painting hangs in his home.

A total of 48 paintings have been sold, and the remainder of the framed watercolors has been donated to Merion Meeting. The sale of those will help them to defer expensive renovations to their property.

My odyssey has been filled with rich experiences; it has been an education. I am grateful for everyone who purchased one of my paintings, and I have enjoyed meeting and talking with many Friends along the way. □

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paintings in the quiet, controlled environment of my studio.

Taking photos was the easiest part. There was no way of knowing in advance what the weather or light would be when arriving at my destination after traveling a long distance (a total of more than 5,000 miles since 1981 for this entire project). I found overgrown trees and bushes, walls, fences, poles, even mobile homes in the way. If the building consisted of dark stones and the surrounding setting was also dark, color values would have to be changed to make a good picture. For example, a dark building could be placed in a snow scene, focusing interest on the building—the main character on its stage.

I have a preference for watercolor. I build each painting with the established "bricks" for a solid picture foundation.



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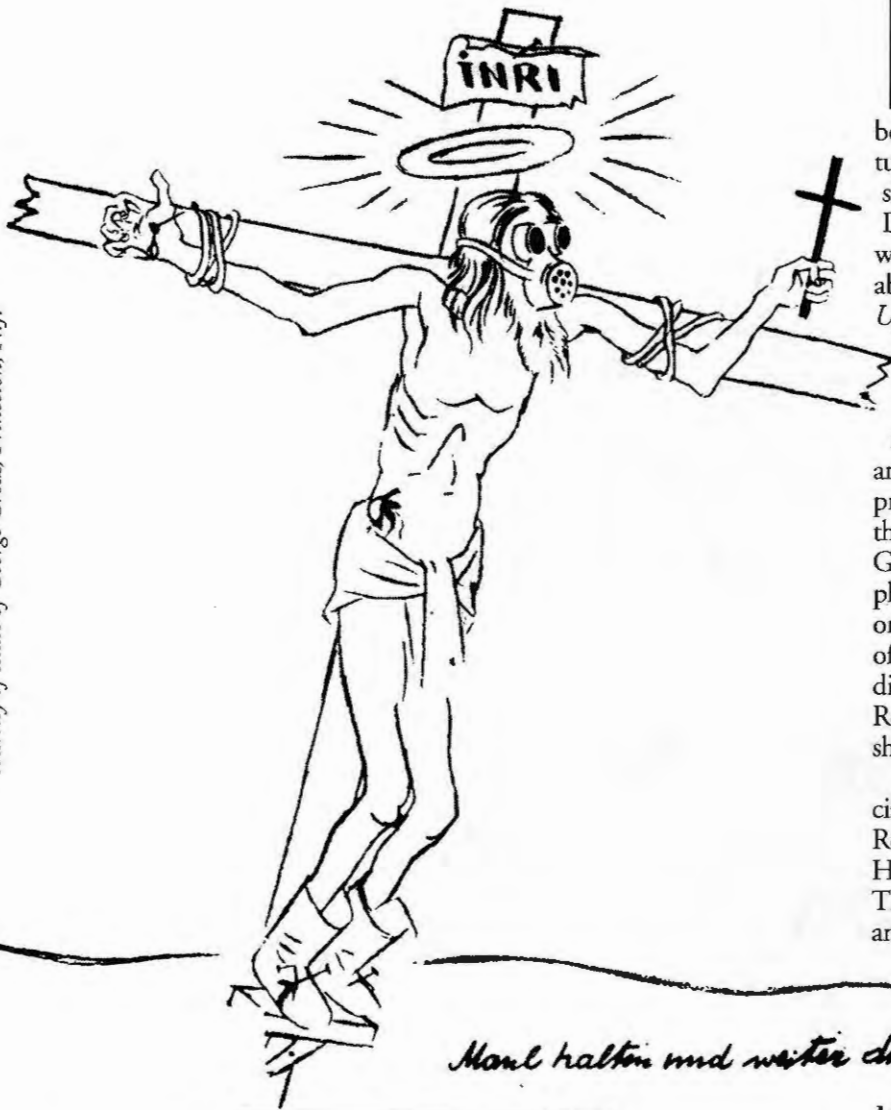


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"Shut up and do your duty"
Drawing by George Grosz
courtesy of estate of George Grosz, Princeton, N.J.



German Quakers and the Trial of George Grosz

by Mary Mills

Mary Mills, a teacher of French and German at County Prep High School in Jersey City, N.J., is a member of Woodstown (N.J.) Meeting and serves on its Peace and Social Justice Committee. She is also a Mandel Teacher Fellow of the United States Holocaust Memorial Museum in Washington, D.C. Etta Albrecht Mekeel (d. November 29, 2001), the daughter of Hans Albrecht, clerk of German Yearly Meeting 1927-47, provided the author with the text of the deposition and gave permission to translate it. This article is dedicated to her memory.

It was 1930, and in Germany the Weimar Republic was visibly in a state of imminent collapse as an ever-intensifying attack from many factions and a growing dissatisfaction erupted before the onslaught of National Socialism. In this tumultuous atmosphere, George Grosz, an Expressionist painter and graphic artist with ties to the Dada movement, used his artistic talent to oppose war and to expose the moral corruption that abounded in Germany. One of his drawings, *Shut Up and Do Your Duty*, or *Christ with the Gas Mask*, was deemed particularly offensive, and he and his publisher, Wieland Herzfelde, were ordered to stand trial because of it. George Grosz's drawing depicts a crucified Christ wearing a gas mask and is intended as a sharp criticism of those who profit through war at the expense of the suffering of the lower classes. He was tried according to the German Penal Code of 1872 that required blasphemy and the verbal abuse of any legal religious organization to be punished with a prison sentence of up to three years even though this statute was in direct conflict with Article 118 of the Weimar Republic, which emphatically disallowed censorship of theatrical performances and art exhibits.

At once highly controversial and widely publicized, the Grosz case was soon taken up by the Religious Society of Friends under the leadership of Hans Albrecht, clerk of German Yearly Meeting. The case was appealed before three German courts, and George Grosz was ordered to secure a deposition in order to establish the effect of three pictures from his portfolio, *Hintergrund (Background)*, upon religiously devout people. One of the pictures was *Christ with the Gas Mask*. The deposition should have proved influential in either validating or invalidating the charge of blasphemy against him. Here the Quakers felt obligated to take a stand, and the court agreed to consider Hans Albrecht's deposition, which he gave on December 3, 1930. It questioned the justification of the indictment. (In the following translation, one small section dealing with other pictures is omitted.)

George Grosz was acquitted in the last of the three courts that heard the case, as was the publisher Wieland Herzfelde. At the 1931 Friends Yearly Meeting, a pleased Hans Albrecht was able to announce that the George Grosz case was a demonstration of the necessity for Friends to use every opportunity to bear witness to their convictions.

DEPOSITION

Before entering into a discussion of the pictures in question, I would like to say something about the premise from which I am proceeding because I think it is essential to an understanding of my interpretation. The Friends (Quakers), the group to which I belong and whose views I share, have

never sought to formulate a doctrine or a dogma regarding God. For that reason they do not seek to make any declaration with respect to the personality or the essence of God but rather consider this an individual matter. It is left to each individual in the way that he/she experiences God inwardly. Friends strive to follow God's commandments as best they can and for this reason reject war and violence. As far as Quakers are concerned, the concept of God's power, which, if we wish, can work through us, and the actual effect of God's working through people stand in the foreground.

The Churches have always sought to establish the essence of God through doctrines or beliefs in order to make the nature of God comprehensible. According to my experience, this approach has met with very little success, especially in our

today there is no longer a unified interpretation of God. The establishment of a conception of God would necessitate the inclusion of the deity of the Jews and the Muslims as well as that of other religions, large and small, for there is only one God for all people, only one concept of God that is the absolute truth although this truth can be expressed in a multitude of ways throughout humanity.

This absolute truth is so far elevated beyond all human knowledge and understanding that we humans cannot define it within concrete terms. Because of this condition, I do not believe that people can injure the sacredness and honor of such a God by harming my personal experience of God. This type of experience is peculiar to each individual and, for that reason, differs immeasurably even when it is ap-

parently rendered uniform by a doctrine about God. Because of the countless ways in which God is experienced, I cannot imagine that I could transfer the protection of my personal religious feeling to a person or a human institution that is burdened with human weaknesses and fallacies as well as the inability to recognize the essence of God and to perceive his workings in this world. As soon as I do that, I am distancing myself from God and doing something human. According to my conviction, I can only react positively, not negatively, to an injury to my religious sensitivity or relation to God. This positive way has been shown to us by Christ's life as is evident in Chapter 13 of Paul's Epistle to the Corinthians.

If the penal code threatens to punish any insult directed at a Christian church or other recognized religious society, I see

Hans Albrecht, Clerk of German Yearly Meeting 1927-47

In his capacity as clerk of German Yearly Meeting, Hans Albrecht was a driving force behind the efforts of German Quakers to assist those subjected to persecution by the government. On December 3, 1930, Albrecht gave a deposition that questioned the justification of the indictment of the artist George Grosz for blasphemous art. Albrecht also provided German Jews with significant assistance during the Nazi period. Even before Hitler assumed power, Hans Albrecht, appalled by the actions of a gang of Nazi storm troopers who shouted obscenities at the members of a Jewish congregation in Berlin leaving a New Year's service in 1931, sent a letter to the Jewish congregation. Hans A. Schmitt, in *Quakers and Nazis*, quotes Hans Albrecht: "We, too, feel responsible and guilty [for this act], because we have not done enough to decontaminate a hate-filled atmosphere. We therefore ask your forgiveness for what has been done to you." In October 1931, Albrecht sent a circular to 190 recipients, including Catholic and Protestant clergy, warning "that the guilt accumulated by Christian indifference increased with every such incident." Of the eight Protestant ministers who responded, most

of them ridiculed the Quaker position. Among the Catholic bishops, only the archbishop of Cologne supported the Quaker stance.

During the Nazi period, Hans Albrecht represented German Friends at the Berlin Center. Because the Nazis considered him to be politically unreliable, he had been dismissed from his position as a supervisor of shipbuilding for the City of Hamburg. Although his income was reduced and he had to live on his pension, Albrecht had more time to dedicate to assist those whom the Nazis persecuted. Helping others caused him to be subjected to interrogations by the Gestapo. His phone was wiretapped and his mail censored. During the first years of the Nazi regime, the Berlin Center was one of the few places offering aid and advice to those who were persecuted by the Nazis and seeking to leave Germany. Leonard S. Kenworthy, in *An American Quaker inside Nazi Germany*, writes that "it was estimated that the Quaker bureau [in Berlin] assisted 1,000 persons to leave Germany." The Berlin Center used its worldwide connections with other Quaker offices to help refugees gain admission to other countries and obtain jobs and further their education.

In 1935, the Berlin Friends established a youth group to provide peer association for children who were subjected to isola-

tion and ostracism for racial and political reasons.

Yet another project accomplished by the German Quakers under the leadership of Hans Albrecht was the establishment of the Quaker School Eerde in Ommen, Holland in 1934. In his correspondence with other members of the steering committee responsible for the founding of the Quaker School Eerde, Hans Albrecht supported obtaining a rabbi to provide religious instruction for those students who were practicing Jews. Albrecht was also adamant about having the school located outside of Germany to avoid the danger of a "ghetto education." To escape the atmosphere of hate in Germany, many German Jews and liberals sent their children to this school. The Quaker school at Eerde was founded in a spirit of love and tolerance and intended to be a haven especially for students and teachers who suffered under the racial policy of Nazi Germany.

For the duration of the Nazi regime, Hans Albrecht opened his house to a person of mixed ancestry, Annemarie Glücksmann, who had nowhere else to turn; her father had immigrated to Brazil and her stepmother had been gassed in Riga.

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no possibility of an objective judgment, for what are concerned here are not God's truths but rather human institutions and forms of expression. The result of the application of this measure would be a limitation of the scope of the prosecution. The religious sensitivity of many people would be viewed as insignificant while that of other people would be considered to be proper. This would both limit and trivialize God. Additionally, where is the measure that designates my religious sensitivity as proper in contrast to the religious feeling of others? My religious sensitivity is most deeply offended by war. How will my sensitivity be protected? War in itself is for me a blasphemy of God. As one of our English Friends has said: "War is a blasphemy of God. I cannot look God in the face while aiming a rifle at my fellow human beings. I cannot give up my religious convictions for the sake of the state; as a religious person, I must first obey God in all aspects of my human life."

Furthermore, I would like to add that I believe that God is present in every person and that one's connection to God is made possible by striving to strengthen God's presence within the self. In any event, we do not know if the motive for the words or actions [shown in George Grosz's art] was really and objectively strictly one of hate or rather more one of unfulfilled love, a longing for God that was nipped in the bud because the person in question could never experience God in a world, which

truly is not the world of Christ.

Before turning my attention to the main picture, *Christ with the Gas Mask*, I must first briefly discuss revelation in connection with religious and artistic intuition. I believe that God's workings have not only been revealed through Christ, which is the highest revelation and forms the basis for all other forms of revelation. God reveals himself to us on a daily basis, and these present-day revelations become obvious to us whenever we are inwardly ready to notice them. God can use every person as a channel for his revelations. It does not matter if this is an obviously religious person in the sense of a generally accepted church view or not. If God speaks through him, i.e., through the divine element in him, those people longing for God will be deeply moved by what they perceive emanating from him.

I also believe that every religious experience is directly connected to intuition. Religion that is not inwardly and intuitively experienced is not religion. Religious experience is outside of our understanding; it is something spiritual that hovers. Intuition is not given to a church or community or to the leaders of these groups; it is a gift, with which individuals are endowed. Intuition must be inherent in the one who creates as well as in the one who appreciates the creation. Both aspects are necessary for intuition to function.

Every truly artistic creation emanates from intuition. Each great artist is within

Note

In 1927-1928, George Grosz prepared the set decorations and costume designs for a play titled "The Good Soldier Schweik" (based on the novel by Jaroslav Hasek), directed by his friend Erwin Piscator. The play was an outspoken, expressionistic, antiwar statement, including actual war cripples marching across the stage and embellished with gruesome scenes of war horrors, drawn by Grosz, projected on the backdrop. As part of the Schweik production Wieland Herzfelde of Malik Verlag published 12 of the images in a portfolio titled *Hintergrund* (Background). Among the drawings was one of Christ on a cross with a gas mask over his face and army boots on his feet. The drawing caption reads *Maul halten*

und weiter dienen (Shut up and do your duty). At the trial Grosz said that it was his intention to show that if Christ appeared at the front, no one would pay the slightest attention but rather jam a gas mask and army boots on him and tell him to continue fighting.

In addition to Albrecht's testimony, the Catholic Church testified in Grosz's favor.

The Grosz blasphemy case was reported fully in the press throughout Germany. The collected clippings show that there already existed a great amount of right-wing fervor against Grosz, which contributed to his decision to leave Germany in 1932.

—Peter M. Grosz, son of George Grosz

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do not think that the picture can be removed from the context of the portfolio even though the striking quality of its idea sets it far apart from the rest of the collection.

The purpose of the picture collection is, after all, to portray the background of the visible occurrence of war, by which the fate of human beings are snatched, the grinding of the war mill, from which there is no escape, and to show how a human being is held captive like a stupid creature in this mill by legal paragraphs, national and religious befuddlement, and blind obedience until above the heap of skulls, there appears the question: "What for?" In the middle of this group, suddenly stands this picture [*Christ with the Gas Mask*].

Until now, I never knew George Grosz. I knew nothing of his inner life, whether it was religiously oriented or not. It seems to me to be unessential if George Grosz was a practicing religious person or not. According to my own religious feeling and my interpretation of God's workings, a tremendous intuition is voiced by him in this picture. This intuition is so great that I do not doubt that we hear through him a divine admonition to stop our ungodly action. Nothing has diminished the significance of his message given to humanity in the form of this miserable Christ on the Cross, starved and surrounded by war. The eternal light still radiates above him; even in death, he, who bears the suffering of the world, holds up the symbol of the Cross, but people have hung a gas mask on him instead of a crown of thorns and

I do not know... is in a position to provide a total explanation of what the specifics of this picture mean. Even the name of the picture provides no clarification. Does it refer to Christ, who is forbidden to speak, or to those people who have not acted according to Christian principles to oppose the machine of war? All this does not seem essential to me. For me, the idea spoken by the picture is that which is essential. There is not a trace of blasphemy in it. It is rather much more the opposite that calls out: a terrible accusation made by God against the blasphemous action of people. It is humanity that hangs upon the cross—the cross in the hand of Christ waves like a remote hope.

I do not want to present other attempts at interpretation but rather would like to refer again to the interpretation that Christ has been gagged by war because even he is restricted by legal paragraphs and can show the cross only timidly from afar. It is precisely this uncertainty regarding an explanation that proves for me the intuition of the idea. The idea itself remains untouched. We merely sense it.

I do not stand alone with this interpretation but have the support of all the members of our meeting. I will emphasize again that I am firmly convinced that there are actually very few people who lack the intuitive ability to sense the idea [expressed by Grosz's picture]. At Easter, one of our Friends was attending a public assembly of Quakers in Wernigerode, where about two-thirds of the Quakers



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were not members of our meeting. Without any hesitation, she made the following observation: "I wish George Grosz's picture of Christ with the gas mask were hanging on the altars of all the churches as a stinging reminder of today's Golgotha." This sentiment was repeated by our readers in our monthly newsletter. Although this is a small circle, the reaction is, nonetheless, an affirmation of the effect of the picture.

In his book, *Art in Danger*, George Grosz writes the following: "Today's artist . . . must . . . give up pure art . . . by mirroring the face of our time as portrayer and critic, as propagandist and defender of revolutionary ideas and their supporters and fall into line with the army of the suppressed, who fight for their just part of the assets of the world and a purposeful society." George Grosz is attacking the conditions of present-day society with its injustice and dishonesty; in these pictures, he opposes with flaming protest the hypocrisy of our Christianity. Within his work, I do not detect the slightest degradation of Christ but only an indication that Christ is being crucified anew by people.

In his drawings, the art of George Grosz is cruel and extremely gripping. For many, this may be a reason for accepting or rejecting his pictures. That is a matter of one's artistic viewpoint or taste, about which I have not been called to render a judgment. The question of aesthetics has nothing to do with the effect of the pictures upon religious people.

In summary, I wish to state that my religious interpretation indicates that neither objective nor subjective evidence of any contempt toward Christ or Christian teaching can be shown to be present in either picture #10 [*Christ with the Gas Mask*] or the other pictures in the collection. Rather, I see especially in the picture *Christ with the Gas Mask* the intuitive attempt of an artist to shock people and thereby direct them again to the teaching of Christ. The picture signifies a recognition of and an emphasis on Christ's teaching, the teaching of every Christian community that should stand in contrast to what happens during war. I am convinced that this significance will be understood by every religious person and especially the ordinary person, who takes the affair seriously and ponders the relation between the picture [*Christ with the Gas Mask*] and Christian teaching. □

Pacifism that Doesn't Pull Punches

by Lucinda Antrim

As far as I know, I come from a long line of bad Quakers. Only two stories have come down to me from the 325 years of my family's Quaker life in this country. One tells of my great-great-grandfather, who fought for the South in the Civil War, was captured, turned coat, and went west to fight the Indian wars. The other tells of a great-grandmother who loved music; on a domestic's meager salary, she managed to buy an organ.

Then there is my father. After two years at Westtown, he asked to be transferred to Culver Military Academy. A teacher in plain dress said, "I hope thou knowst what thou dost." He seemed to; he was happy at Culver.

My father was happy, too, with his thought that the world had grown better, that World War II was the final big war. But if my father was a pacifist, he found no room for his pacifism in Quakerism.

From his youth, my father hunted. It was part of Ohio farm life, and it stayed with him. Skulls, with cobwebs in eye sockets, loomed on our basement walls: mountain sheep, antelopes, an elk. My father was a conservationist, but when his fellow hunters used conservationist rhetoric to justify hunting, my father countered: "I do it to see the blood run."

Suburbs have swallowed our farm, but old ways die hard, and my father had advised the farm hand, who loved him, to burn brush on a gray day after rain, to minimize visible smoke. I took a walk the morning after he died, and nearing the top of a hill, felt rather than saw the fire on the other side. The farm hand and I stood looking at the tall, wide pile of brush and assorted burnable old farm things—shutters, a broken chair, fence posts. Things I recognized from their former lives. It was a big fire. It was just right.

For humans, the weather in New York City on September 11, 2001, was perfect. After the planes hit, Fifth Avenue was closed to traffic, and as I walked north up its middle, beginning at 29th Street, it had the feel of a street fair or parade. We walked calmly. No one looked back. When I got to Central Park I passed a woman on a bench, facing north. In each other's faces we saw the fire, so big we did not need eyes to see it. We were on the rise of the hill, feeling it.

And for some group of people that might, if we look closely from far enough away, have a little bit of us in them—that fire on the

other side of the hill was just right.

Pacifism can include fire's rightness, and the pleasure of the flow of blood. Early Quakers knew "that wars and fightings proceed from the lusts of men (as James 4: 1-3), out of which lusts and the Lord hath redeemed us." (James says, "What causes fighting and quarrels among you? Is not their origin the appetites that war in your body?") George Fox's *Journal* goes on: "All bloody principles and practices, we, as to our own particulars, do utterly deny, with all outward wars and strife and fightings with outward weapons." But there is room in our Peace Testimony for a deeper knowledge of inner wars, and from there a more fully lived redemption. There is room in our meetings for business; watch your feelings closely: these meetings can be excellent training grounds for a pacifism that intimately embraces the reality of violence.

Pacifism that embraces the reality of violence is possible for everyone. For my father. For every human.

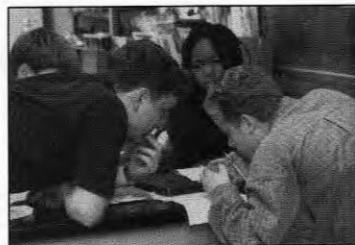
We don't need to make room for all of humanity in this pacifism; the room is already there. God is *very* big. But we must notice and tend it; pacifism is a tender green shoot.

I have an idea. God breathes in paradox because paradox is not paradoxical; it is only very close to the place where all things are one. Searching is first; then teaching. But then, we might find that the best way to point out pacifism's spaciousness is consciously to limit membership in our monthly meetings to those who utterly deny all outward wars and strife. It might be that the best way to hold out to everyone a clear vision is to minute our clarity for ourselves: that peace is only possible through sitting through every possible feeling, locating our angers, our fears, even our joys, firmly in our own hearts, and sitting long enough with them that we come out the other side, maybe not yet able to love our fellow humans, but at least able to treat them with love.

It is very difficult. Pacifism means living with the deep things in us, the things that not only predate Quakerism, they predate being human. We try to escape; sometimes by placing those feelings outside ourselves and fighting with outward weapons, sometimes by adopting a pacifism that pretends they don't exist. I want a pacifism that includes all of humanity by including all that is human, among those things our blood-lust; a pacifism that holds this humanity in God's endless spaces, with our communities' help—and maybe with an organ trill or two. □

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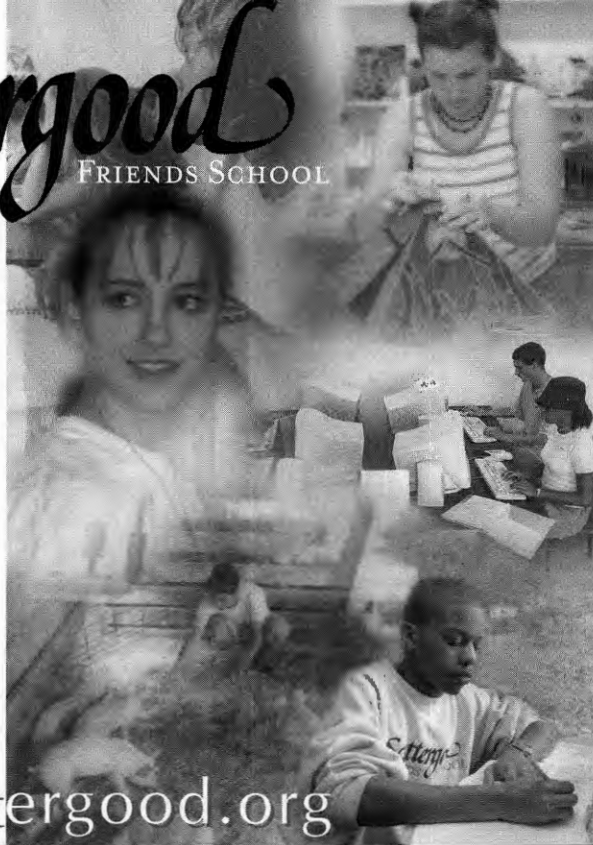
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Reflection

Civil Discourse in Turbulent Times

by Bob Morse

Out of this current round of political-economic turbulence arises the query of when and how to speak truth to power. Need we remain civil in response to continual desecrations of human rights and freedoms? Mightn't people stop being arrogant, violent, and corrupt if only we bluntly label their behavior? Haven't we a right to be angry when faced with such blatant disregard for human life?

Our anger alerts us to wrongdoings in our midst. Truly, nonviolent peace work is *outrageous* as we are often rightfully motivated by our outrage. David Adams, who studies psychology and aggression, wrote, "Our biological legacy of aggression is the basis of our capacity for righteous indignation against injustice, which is much more essential for peace activism and peace education than it is for modern warfare." But few people tend toward upgrading their behavior by being made to feel badly; instead, most of us defensively shut our ears and obstinately intensify our activity when confronted. Dammed-up anger ferments into frustration; fear-tinged frustration explodes into rage, a prime ingredient in vindictive retaliation.

Freelance writer Jan Shaw-Flamm's "Civil Discourse," an article based on her comprehensive research and interviews, appeared in the Fall 2002 *Macalester Today*. With her permission, I gratefully draw upon her insights and quote from her commentary.

"But we can, and maybe must, be relentlessly partisan without being actively uncivil." Yale law professor Stephen Carter contends that "the civil rights movement wanted to expand American democracy, not destroy it, and [Martin Luther] King [Jr.] understood that uncivil dialogue serves no democratic function. The true genius of . . . King was . . . his ability to inspire those [oppressed] people to be loving and civil in their dissent." Simply put, "Democracy demands dialogue, and dialogue flows from disagreement."

So how do we disagree civilly? Macalester political science professor Harry Hirsch suggests that we attack arguments not people;

Bob Morse is clerk of South Mountain Meeting in Ashland, Oregon. This article appeared in that meeting's newsletter.



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avoid digression into derogatory adjectives ("that's stupid, that's wrong"); assume that our opponent has some valid points; and never assume that we possess the whole truth. Mike McPherson, president of Macalester College, insists that we need to step back enough from our convictions and certainties to open ourselves to serious scrutiny of our ideas. While acknowledging the significance of convictions, he warns against holding our beliefs too rigidly. Although he recognizes that dialogue based on reasoned disagreements is difficult "concerning issues that have a lot of emotional weight . . . [McPherson] values civil discourse not because it's polite but because if all we do is shout at one another or affirm without arguing the stance we have, then there is no way for us to make progress and learn. And learning from our differences is absolutely essential to a better future."

It isn't only emotionality but also social constructs that impede civil discourse. Macalester communication and media studies professor Adrienne Christiansen recognizes the assumption that at its foundation "civil discourse . . . is class-based and . . . that people who perceive themselves, rightly or wrongly, as not having access to the corridors of power must rely on [disturbing] communication practices to draw attention . . . to their cause. This raises charges of uncivil discourse." It's not enough, however, to simply challenge norms through disruption, asserts fellow Macalester political science professor Chuck Green. We need to "be able to model how [we] accomplish [our] goals." The folks being disrupted have responsibilities as well: "To listen, to see if that's a legitimate concern, and find a way to handle it. In conversation you don't necessarily come to agreement, but you maintain connection. . . That's the problem with disruption: disruption breaks connections, rather than makes them."

A focus on maintaining connections even with our adversary is true collaboration, from the Latin for "working together." It was Israeli military leader Moshe Dayan who said "if you want to make peace, you don't talk to your friends; you talk to your enemies." Seeing the other through the lens of compassion challenges our conditioning to reify and dehumanize the being with whom we don't agree. Collaboration is fully, directly, honestly speaking my truth while maintaining an openness to hear just as fully my opponent's truth. Collaboration recognizes how my opponent's violent action does not justify my violent words or thoughts, as my callous attitude disrespects our common humanness and disregards that of God in each other. Collaboration appreciates the "one-derfulness" of life, a venture in which we're inherently dependent on each other for our liberation. □

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Chris and Olga Ahrens

by Kathryn Parke

When we married," Ollie says, "we agreed from the start that we wouldn't build our life on owning things." It's good that this was decided right away, for the Ahrens, starting with little, have at least twice had to begin all over again. Once when an experiment in intentional community didn't work out for them, and once when their home in Washington, D.C., burned to the ground.

Brought up in New York City, they first met just after World War II, when the Presbyterian church's youth work and their mutual love of skiing brought them together. They had experienced the war quite differently. The church youth group Chris belonged to at the time had shared mildly pacifist opinions before the war began, but he was the only one who adopted the conscientious objector position. His Civilian Public Service years were spent between a forestry camp in upstate New York and combating parasitical disease ("mostly digging privies," Ollie added, *sotto voce*) in Florida and Puerto Rico.

Ollie, on the other hand, had felt impelled to "do her bit" in the WAVES (Women Accepted for Volunteer Emergency Service). But some documentaries she had to watch as part of her training convinced her that war was the worst possible way to settle international disputes. She sympathized with Chris's CO position.

Marrying in 1947, they spent their honeymoon as directors of an AFSC youth work camp in Terelcingo, Mexico. Chris had been exposed to Friends ideas earlier through workcamp experience in Michigan, but this was Ollie's introduction to Quakerism.

They settled in Puerto Rico for three years, where Chris was employed as a hospital administrator and built the first practical nurses' training school on the island. Next, he served as engineering manager at Lake Mohonk in the Catskill Mountains. Their mountaintop home was rather isolated from established church connections, and the Ahrens helped start a Friends meeting at nearby New Paltz.

Rifton, the first Bruderhof community in the United States, was only seven miles from Lake Mohonk. Ollie and Chris had always been intrigued by the idea of intentional community as a way of life. The sincerity and dedi-



Courtesy of Kathryn Parke

cation of this group appealed to them; a month's trial led to the commitment of all their possessions and all their loyalty. But after three years, "Chris asked too many questions," Ollie said. "Ollie would have been the next questioner," added Chris. The Bruderhof wasn't for them, after all. They left the community and began life anew, with two young sons to provide for—and no resources. Some construction projects in New York City filled the gap.

Eventually, work for the CARE organization took the family to Colombia for three years. Chris directed and gave technical support to 300 members of the early Peace Corps, scattered in about 100 centers. Ollie taught in Bogotá's schools. With another like-minded couple, the Warringtons, they started a small Friends meeting in Bogotá, sponsored by Friends World Committee for Consultation. Chris laughed, "We must be unique! We started two monthly meetings before becoming members of the Religious Society of Friends ourselves, and two more, later!" In middle life, they finally joined Friends Meeting of Washington, D.C., and held that membership until they came to western North Carolina and transferred to Asheville Meeting.

Official members or not, they have been very active in Friends meetings wherever they lived—sometimes as clerk, other times in key committees.

Friends World College was being developed in Huntington, Long Island, in the early 1960s. Ollie first volunteered as the director's secretary, and then served for several years on the college's board of trustees, during George Watson's tenure as director. Chris taught Appropriate Technology at the college. During this time, they attended Westbury Meeting and later Lloyd Harbor and Adelphi Meetings.

For New York Yearly Meeting, they helped develop the Powell House conference center and represented the yearly meeting at Friends General Conference's Central Committee. Ollie was FGC's Recording Clerk for a time.

In the '70s, the Office of Economic Op-

portunity wanted Chris for self-help housing projects, as a consultant and builder with special technical abilities. Constant moving became the pattern of the family's life. Chris's engineering expertise was variously employed by the OEO, the Cooperative League, and other social agencies—from one-year role-model residencies among Kentucky coal miners, to flood reconstruction on the New York/Pennsylvania border after Hurricane Agnes. At a somewhat stable location in Charleston, West Virginia, they again helped start a Friends meeting.

Internationally, Chris was asked to promote housing development and alternative energy training at St. Croix in the Virgin Islands and in Zimbabwe, Lesotho, and Sri Lanka. These assignments required constant traveling for Chris, while Ollie participated in whatever community was their current home, and looked after their sons' schooling. Ollie had been a math major at Hunter College, and later had obtained a degree in counseling. There was always full-, part-time, or volunteer work in teaching and counseling, and she relished working with young people. Despite their frequent moves, both took advantage of available educational opportunities. Programs such as Goddard College's nonresident graduate study made it possible for them to earn master's degrees.

Eventually the Ahrens moved to western North Carolina, where Ollie taught math and social work at Warren Wilson College. The college wanted help to set up a student travel program in Third World Countries. In addition, Chris directed activities connected with alternative technology and ecological conservation at the college.

Now they live at the retirement community of Highland Farms in Black Mountain, N.C., and are among the group of "seasoned" Quakers who in 1996 started yet another monthly meeting—Swannanoa Valley.

They've always had a garden to tend, and experiments in appropriate technology and simple living to hold their interest. Usually, there's been water for sailing and canoeing.

Currently, Chris is very active in Friends Committee on Unity with Nature. He has recently helped Swannanoa Valley Meeting find a permanent home. On behalf of this meeting, Ollie tutors young men at the nearby juvenile detention center and at Black Mountain Correctional Center for Women, helping prisoners to overcome their "math-anxiety" and to qualify for GEDs.

Their greatest worry is how a desirable kind of life can be sustained, at least for the next two generations. Not surprisingly, both of them, now nearing 90 years of age, continue to be involved in their meeting and peace-related, humanitarian, and ecological causes. □

Kathryn Parke is a member of Swannanoa Valley Meeting in North Carolina.

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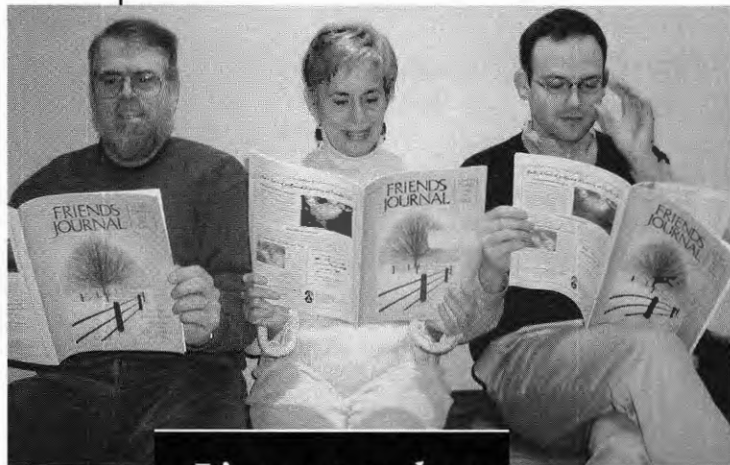
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Books

Profession and Practice: Quaker Perspectives on Healing as Ministry

By Maureen A. Flannery, Pendle Hill Pamphlet #363. 36 pages. \$4.

"Do you consider your work in the world connected with your life as a Quaker? . . . Do your professional relationships or your position in the wider community affect your willingness to participate or speak in meeting for worship? . . . Does your professional work allow you time for individual spiritual disciplines . . . or for involvement in your meeting's life? . . . Have you had any experiences in which you found your Quaker values in conflict with either the ethics or the etiquette of your profession? . . . Do you feel that Friends support you in your work?"

These are some of the extremely useful queries posed by Maureen Flannery at the conclusion of *Profession and Practice: Quaker Perspectives on Healing as Ministry*. The subtitle of this pamphlet may be a bit misleading—although the author is a doctor/healer, and although she uses various healing professions as prime examples and illustrations of her thesis, this is a pamphlet that addresses a broader and more complex subject than "healing as ministry."

Maureen Flannery invites us to explore the concept of professionalism itself, in relation to Quaker belief and practice, historically and in the present. In addition, she gives us an opportunity to examine our own attitudes about what it means to be a professional, and to consider the challenges we may face personally in integrating professional roles in the larger community with our participation in the social and spiritual life of the Friends community. She discusses the pros and cons of various characteristics of professionalism (power, detachment, specialization, authority, service, and empathy) from a Quaker perspective, and then offers three "alternative models" (based on the women's health movement, rural family medicine, and midwifery) that may inspire modern Friends to approach their professional roles with more flexibility. It is appropriate that this pamphlet concludes with a list of queries, because it seems right that we should be left with questions on this subject rather than with answers. Ideally, we may maintain an open-ended approach to the relationship between our work/ministry in the world and our work/ministry within the Friends community and within our private spiritual lives.

—Kirsten Backstrom

Kirsten Backstrom is a member of Multnomah Meeting in Portland, Oregon.

FJPPFJ-0403

News

Rochester (N.Y.) Meeting has established a discernment committee to help people make decisions about how to express their opposition to war. The committee offers a safe environment for exploring the motivations behind and the possible consequences of actions being considered. In addition to counseling on conscientious objection, Rochester Friends have decided that they should also offer a discernment process for people considering nonviolent civil disobedience as an expression of opposition to the mobilization of the U.S. government against Iraq. Committee members all have personal experience with both CO counseling and civil disobedience. Friends have decided to offer the process to the public in general. The committee will not suggest particular acts of civil disobedience, since their charge is to help people understand their decisions, not to propose any specific actions. The meeting is aware of the heavy responsibility assumed by a person who deliberately breaks the law. The meeting is also concerned that if there is a draft, a person would have only ten days to file claims for CO status; it wants all young people to be prepared to say no to the military if their consciences lead them in that direction. The Quaker Discernment Committee may be reached at (585) 325-7260, or by e-mail to Fred Halley <fshalley@frontiernet.net>, Ken Maher <kmaher@rochester.rr.com>, or Lucinda Sangree <margsang@netacc.net>. —Ken Maher, Rochester Meeting

Boulder (Colo.) Meeting in October 2002, adopted a minute calling for peace: "Believing, as Friends, that military force solves no problems but rather postpones solutions and creates suffering, we ask fellow citizens to join us in moving our government toward wisdom and peace in the Middle East. Instead of making war on Iraq, our nation should be: leading the UN in a global disarmament process, to begin with Iraq but quickly involving all states possessing, developing, or supplying mass terror weapons, including the United States and Russia; leading the Israelis and Palestinians to a fair and lasting peace; leading the world to a secure energy future by altering our own wasteful use of oil, which is destabilizing an entire region and the biosphere; leading justice-seeking peoples to international institutions that will judge, punish, and deter terrorism in all its forms. . . . We cannot hope to create a better world through force of arms. We can only do so by modeling a world without violence." —Fran Boler, clerk, Boulder Meeting

Baltimore Yearly Meeting, in October 2002, approved a minute opposing "the drive to make war on Iraq." The minute states: "We oppose the Bush administration's plans to take military actions against the Iraqi leader-



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ship and are concerned about the tragic consequences of such action, not only for the Iraqi people but also for the United States and the world as a whole. . . . Jesus challenged us to aspire to a higher standard than an 'eye for an eye'. . . . We ask our leaders to use the great power of the United States in an exemplary fashion to sow the seeds of peace and justice . . . a harder choice, but the right one." — *Baltimore Meeting, Stony Run (Md.) newsletter*

Multnomah Meeting in Portland, Oregon, expressed opposition to the death penalty in a minute approved last December. "The central tenet of the Religious Society of Friends is that the Light of God, as made manifest in Truth and Love, is revealed in every human being of every race and religion. We are therefore convinced of the sanctity of all human life and are unalterably opposed to the death penalty," the minute states. "The crime of murder rends us asunder. . . . This impact is felt whether the death is caused by a lawless individual or by the state whilst carrying out a sanctioned execution. Killing a person who has killed deprives that person of the possibility of remorse, of reform or of making restitution. . . . We urge all people who believe in the Biblical commandment 'Thou shalt not kill' to join us in affirming the potential for good in each human life." — *Multnomah Meeting newsletter*

Bloomington (Ind.) Meeting has approved a minute regarding equality with reference to sexual orientation. Brought forward at monthly meeting for business last October, the minute was approved last December. The minute states, "Bloomington Friends Meeting has been led by the Light of the Living Christ to understand that God's love extends with equality to all people regardless of sexual orientation. This application of the traditional Quaker Testimony on Equality is part of a continuing revelation. . . . With the understanding that Christ has given us as Quakers today, we cannot accept actions or attitudes that diminish the humanity of lesbians, gay men, or bisexual persons, assign to them an inferior status within the Religious Society of Friends or the wider world, or suggest that their covenant relationships are in any way less sacred, less valid, or the cause for less joy than those of other persons." — *Bloomington Meeting newsletter*

Evanston (Ill.) Meeting has been released from its affiliation with Western Yearly Meeting because of the approval by Evanston Friends of a same gender marriage under the care of the meeting. After the approval last June of an oversight committee for the wedding of two men under the care of meeting, the executive committee of Western Yearly



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Meeting recommended that Evanston Meeting be laid down as a monthly meeting in Western Yearly Meeting. The executive committee wrote, "We recognize fully that participation in our constituent local meetings is diverse and includes homosexuals who value their place among Friends. . . . Regarding the institution of marriage, however, our *Faith and Practice* and other minuted positions or policies are clear and have received ample corporate consideration at various times over the past several years. . . . We continue to uphold our position that marriage is understood to be between one man and one woman. . . . We hope for a continuing relationship with all Evanston Friends as the way opens." At the annual gathering of Western Yearly Meeting, in Plainfield, Ind., August 8-11, 2002, the issues of same-gender marriage and Evanston Meeting were discussed intensely. With division in yearly meeting over the issue, approval was given for a clearness committee to meet with Evanston Friends; it did not reach a final recommendation but suggested further yearly-meeting-wide discussion. In November, the administrative council, which acts for yearly meeting between annual sessions, and with some members of the council standing aside, approved the recommendation of the executive committee to lay down Evanston Meeting. "This was done with a real sense of regret," said Jesse Vore, director of Christian Education and acting superintendent of Western Yearly Meeting. "Our *Faith and Practice* affirms that any meeting that approves same-gender marriage is to be laid down. But this has been a divisive issue for yearly meeting. There are hurt feelings on both sides." Ken Laughlin, clerk of Evanston Meeting, said Evanston Friends include approximately 60 members and attenders who are active in support of the ministries of the meeting. "How may God speak to us now? Three of our members had some concerns about the same gender marriage under the care of meeting, but they stood aside. It was the sense of monthly meeting that this marriage under the care of meeting was the right thing to do," Ken Laughlin said. The marriage under the care of Evanston Meeting took place on September 7, 2002, with 190 person in attendance and signing the certificate of marriage. Evanston Meeting is also affiliated with Illinois Yearly Meeting; that relationship is not affected by this decision. —Robert Marks

At its February 16, 2003, meeting in Richmond, Indiana, the General Board of Friends United Meeting adopted a minute on the proposed war on Iraq: The government of the United States proposes to protect democracy by means of preemptive violence against the people of Iraq. Friends United Meeting



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In May 2002, Campus Meeting in Wilmington, Ohio, approved a letter calling for peace. The letter, published by two local papers, read in part, “Terrorism is an outgrowth of poor education and the hopelessness that faces millions of people from birth. Bombings, killings, and detentions will do nothing to reduce poverty or improve housing, education, or health care among the world's poor. In 1693, William Penn wrote: “A good end cannot sanctify evil means; nor must we ever do evil, that good may come of it.” We cannot separate a goal, no matter how lofty, from the means used to achieve it. If peace is our goal, then we must choose non-violent means to achieve it. There is no way to peace; peace is the way. —*Patricia Thomas, recording clerk*

In December 2002, Pennsylvania Governor Mark Schweiker signed a law requiring students in public, private, and parochial schools to display the U.S. flag in every classroom and to recite the pledge or sing the national anthem daily. Act #157, an Amendment to the Public School Code of 1949, explicitly provides for Friends schools' nonparticipation by providing for exemption if “the practice violates the religious beliefs on which the schools are based.” According to a letter from Tom Hoopes, education coordinator for Philadelphia Yearly Meeting, and Irene McHenry, executive director of Friends Council on Education, “The legislation impacts Quaker and like-spirited colleagues in public education, as well as everyone in Friends schools. The law creates a potentially coercive environment in which legal and practical options for free expression are few.” For further information on Friends, the flag, and the pledge of allegiance visit the Friends Council on Education website <www.friendscouncil.org>.

Bulletin Board

Upcoming Events

- April 3-7—Weaving the Future of Peacemaking conference in Atlanta, Ga., sponsored by NCPCR (Network of Communities for Peacemaking and Conflict Resolution). For details: <www.apeace-maker.net>.
- April 11-13—Piedmont Friends Fellowship
- April 14-16—Nepal Yearly Meeting
- April 18-22—Philippines Yearly Meeting
- April 24-27—Ireland Yearly Meeting
- April 24-27—"Early Quaker History and Writings," Quakers Uniting in Publications annual conference at Woodbrooke College, Birmingham, England. For details: <www.quaker.org/quip/>.
- May 2-5—Britain Yearly Meeting
- May 15—International Conscientious Objectors' Day. For information, contact War Resisters International, <www.wri-irg.org>
- May 23-26—Northern Yearly Meeting
- May 23-26—Sparks of the Divine: Finding God in Unexpected Places, with Drew Leder, Friends Conference on Religion and Psychology at Lebanon Valley College, Annville, Pa. Write Dick Bellin, FCRP, 7927 Orchid St. NW, Washington, D.C. 20012-1133; e-mail <fcrp@quaker.org>; website <www.quaker.org/fcrp>.

Opportunities/Resources

- A Fellowship of Reconciliation Interfaith Peacebuilder's delegation will travel to Israel/Palestine, Lebanon, and Jordan from April 25 to May 10. FOR seeks participants 19 years or older, of all ethnic and religious backgrounds, committed to nonviolence and active listening. Delegation leader Doug Hostetter has led four delegations to Israel/Palestine and two to Iraq. For information and an application form, contact Joe Groves or Gretchen Merryman at (202) 244-0821; e-mail: <middleeast@forusa.org>; <www.forusa.org>.
- AFSC's new peace campaign, "Made In Texas," looks at that state's role in the military-industrial complex. The project will expose the economics of U.S. military spending and its links to the oil industry through the use of educational material, visits to key Texas corporations with defense contracts, and special events such as a national rally scheduled for May 2003. Sixty percent of U.S. military exports come from factories in Texas. <www.madeintexas.us>.



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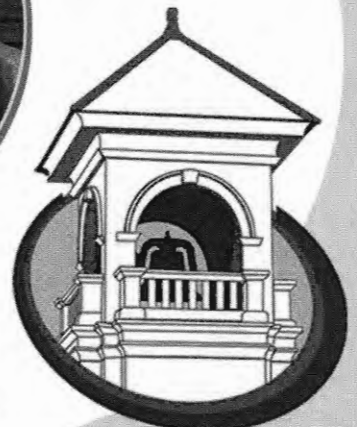
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Milestones

Births/Adoptions

Morris—*Samantha Morgan Morris*, on
 September 16, 2001, to Robin McCartt Morris
 and Alonzo Leo Morris Jr. Robin is a member of
 Friends Meeting of New Orleans (La.).

Marriages/Unions

Schenck—Rogan—*Ama Ford Davr Rogan* and
John Benjamin Schenck, on October 26, 2002,
 under the care of Friends Meeting of New
 Orleans (La.), where Ben is a member.

Deaths

Burke—*Tigris Ann Burke*, on January 25, 2003, in
 Boston, Mass. Tigris Ann was born on January 24
 to Sara Burke and John Fuller of Beacon Hill
 Meeting. She died the next day of lung complica-
 tions that had begun during delivery.

Curtis—*Carl Darrow Curtis*, 49, on November
 27, 2002, in Philadelphia, Pa. Carl was born on
 June 14, 1953, in Bloomsburg, Pa., to Ralph and
 Marie Allen Curtis. He grew up in Sterling, Pa.,
 and graduated from Lake Consolidated School in
 Lake Ariel. In 1975 he graduated from Earlham
 College with a degree in Biology, then taught high
 school biology at Olney Friends School in
 Barnesville, Ohio. At Olney he met Kristin Morton,
 who became his wife in 1977. They lived in
 Coshocton, Ohio, where Carl worked for the
 USDA Hydrologic Research Station, and then in
 Lisbon, Ohio, where he managed a woodstove and
 solar energy store. In 1984 the couple moved back
 to Journey's End Farm in Sterling, and have lived
 there since. Carl worked for Solar Way in
 Canadensis before devoting himself full-time to
 maple syrup production and the operation of
 Journey's End Farm Camp, where he introduced
 hundreds of young people to a way of living in
 harmony with nature and with each other.
 Throughout his life, Carl had a profound appre-
 ciation for the beauty of nature, and he loved to
 spend time observing wildlife. He showed his con-
 cern for the environment with his advocacy of
 alternative energy and by his involvement in the
 Pennsylvania Association for Sustainable Agricul-
 ture and the Green Party. Carl produced certified
 organic maple syrup and was president of the
 Northeastern Pennsylvania Maple Producers As-
 sociation. Prior to his lymphocytic leukemia diag-
 nosis in 1996, he was president of the Pennsylv-
 ania Maple Syrup Council. He served in the Boy
 Scouts and on the Wayne County Cooperative
 Extension Advisory Board. He was a talented folk
 musician, potter, woodcarver, poet, volleyball
 player, plumber, electrician, and stonemason. In
 high school he began designing a solar-heated,
 Earth-sheltered home that he eventually built with
 his own hands and lived in with his family for the
 last 12 years. A lifelong Quaker, Carl opposed all
 violence. As a teen he was a conscientious objector
 to the Vietnam War, and he actively opposed the
 war against Iraq up until his hospitalization. He
 was a member of North Branch Meeting, where he
 had served as clerk. He was predeceased by his
 brother, Dan Curtis. Carl is survived by his wife,
 Kristin Morton Curtis; three sons, Jason Curtis,

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Ira Curtis, and Andy Curtis; his parents, Ralph and Marie Curtis; a brother, Tim Curtis; and aunts, uncles, cousins, nieces, and nephews.

Newell—*Benjamin Somerville Newell*, 6, on November 2, 2002 in Children's Hospital of Wisconsin in Milwaukee. Born on October 23, 1996, he was the son of James Newell and Catharine Krieps. Benjamin, his parents, and his younger brother, Adam, are members of Monthly Meeting of Friends of Philadelphia (Pa.) at Arch Street.

Robinson—*J. Mark Robinson*, 82, on October 27, 2002, in Kennett Square, Pa. Mark was born on November 28, 1919, in Swarthmore, Pa., the son of Louis Newton and Caroline Hadley Robinson. He was educated at Phillips-Exeter Academy and graduated from Swarthmore College in 1941 with honors in Economics, Political Science, and Mathematics. Later, he took short courses in agriculture at Cornell and Penn State universities. Influenced by summers spent working on his father's farm in Tunkhannock, Pennsylvania, he decided to become a dairy farmer, working the family land for 20 years. He then went into construction, and later into housing development, building the Saddle Lake and Rivercrest communities in Wyoming County. In the 1950s Mark served as chair of the governor's Northeastern Pennsylvania Dairy Farmers' Committee, and was subsequently made consultant on milk marketing for the Commonwealth of Pennsylvania. He was president and secretary-treasurer of the Wyoming County Dairy Herd Improvement Association, treasurer of the American Agricultural Foundation, and a member of the American Assembly of Agricultural Policy. He also served as the director of the Pennsylvania Citizens of Health and Welfare, and as vice president of Trustees of Farview State Mental Hospital. He was the Wyoming County Coordinator for the 1960 White House Conference on Children and Youth, and President Eisenhower's delegate from Pennsylvania to the conference. He served as president of Tyler Memorial Hospital, head of the United Fund, and was instrumental in setting up the Wyoming County Development Corporation. He was a lifelong member of the Rotary, the Masons, and the Religious Society of Friends. A founding member of North Branch Meeting, he held various offices and served on several committees. He is especially remembered for playing the accordion to accompany hymns sung before meeting for worship. He met his wife, Martha McCord, while seeking an accompanist for a singing group he was organizing at Swarthmore College. Mark also served on various committees in Philadelphia Yearly Meeting, and was for many years the representative from North Branch to Representative Meeting (now called Interim Meeting). He set up a Quaker Worship Group at the prison in Dallas, Pennsylvania, and corresponded with several of the prisoners whom he considered friends and teachers. He is survived by his wife of 61 years, Martha McCord Robinson; three children, John Mark Robinson, Marthajane Robinson, and James Adams Robinson; five grandchildren; two sisters, Alice Erb and Christine Taylor; a brother, Miles Robinson; and a stepmother, Marylyn Wyse.

Sharpless—*Palmer Sharpless*, on December 4, 2002 in Newtown, Pa. He was born in Newtown on May 31, 1922, the son of Edward Savery and Ruth Palmer Sharpless. His family worshipped at Moores-

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town Meeting, and he attended Moorestown Friends School. A 1940 graduate of Westtown School and a 1943 graduate of Pennsylvania State University, he joined Civilian Public Service and worked in forestry in New York state. He traveled to Greece with a load of horses to help farmers recover after World War II. He became head of the department of arts at George School, where he taught wood shop, graphic arts, technical theater, and drafting for 38 years and was instrumental in the development of the arts programs there. He always enjoyed working with young people and was known for helping them find themselves and get started on their careers. He was a good listener and made the person he was talking with feel like the most important person alive. Palmer was a member of Newtown Meeting and of its building and grounds committee, a founding and honorary life member of the American Association of Woodturners, a juried member and three-term president of the Pennsylvania Guild of Craftsmen, a charter member and past president of the Bucks County Guild of Craftsmen, and a board member of the Pennsbury Manor Society. He was also a life member of the Delaware Valley Wood Carvers Association and a founding member of the American Association of Woodturners, where he orchestrated many symposiums. He could often be found in his Newtown workshop, busy with projects including commission pieces, custom and architectural turnings, and various vessels of local woods. He is survived by his wife of 58 years, Joan Paulhamus Sharpless; his five children, Herbert, NancyLynn, Linda, Betty, and Martin Sharpless; his sisters and brother-in-law, Alice Koenig, Mary Louise and Charles R. Swift; his sister-in-law, Evelyn Sharpless; and his three grandchildren, Laura, Sarah, and Hallie Sharpless.

Standing—*Mildred M. Standing*, 102, on November 21, 2002, in Bear Creek Friends, Iowa. She was born in the Bear Creek community near Earlham, Iowa, on December 16, 1899, the daughter of John and Mira (Hadley) Mendenhall. She spent her childhood there and in Oskaloosa, Iowa, where she graduated from Penn Academy in 1918 and from Penn College in 1922. On August 23, 1924, after teaching for two years at Vermilion Friends Academy at Vermilion Grove, Ill., she married Bernard A. Standing. They farmed at various locations in southwest Dallas County and Adair County, Iowa. In 1951 they moved to the home north of Earlham, Iowa, where Mildred lived until a month before her death. An active member of Bear Creek Church, she participated in the activities of Bear Creek Meeting (Conservative) near her home. She was predeceased by her husband, Bernard Standing, and by two sons, Leland and Alan Standing. She is survived by three children, Herbert Standing, John Standing, and Elsie Kuhn; two grandchildren, Rufus Kuhn and Jennifer Sotelo; and a great-grandson, Keegan Sotelo.

Steere—*Dorothy MacEachron Steere*, 95, in Haverford, Pa., on January 10, 2003. Born December 22, 1907 in Grand Haven, Mich., she attended Michigan Agricultural College, where she met Douglas V. Steere when she was 17. She graduated from University of Michigan with a major in Literature and the Teaching of English, and in 1929 she married Douglas, who had re-

cently begun teaching philosophy at Haverford College. In 1932 the couple joined the Religious Society of Friends and helped to reopen Radnor Meeting and establish it as a united meeting. While parenting their daughters, Dorothy chaired Radnor's Religious Education Committee and for many years served on the Philadelphia Yearly Meeting's Religious Education Committee. She was later a member of Radnor's ministry and counsel and initiated a "Women among Friends" worship sharing group there. During World War II, Dorothy helped establish a house for Jewish refugees in Haverford; her family assisted a refugee child from France. She helped found the Main Line Cooperative grocery store and was active with the Main Line Community League in convincing local businesses to end racial discrimination in membership, accommodations, and employment. During the Montgomery bus boycott, she met with Martin Luther King Jr. and Rosa Parks as a representative of AFSC. She spoke in a Montgomery church about her experiences with South African apartheid, implying its link to segregation in the United States. Dorothy, with Douglas, helped establish Pendle Hill Quaker study center. For over four decades, she co-lead retreats, helped plan weekend workshops as chair of the extension committee, and served on the board. She was also a member of AFSC's Personnel Committee. For years she traveled with Douglas to strengthen Quaker groups in Scandinavia and Germany. As representatives of AFSC, they visited India and Africa, reporting on conditions and suggesting projects. Through FWCC, they gave encouragement to Quaker missions in Africa. Dorothy accompanied Douglas to the Second Vatican Council in Rome and to interfaith colloquia he organized in India and Japan. One of the first women in the Ecumenical Institute for Spirituality, a group that held annual meetings to share inner journeys, she hosted numerous international guests in their home on the Haverford College campus and at their summer home near Mackinaw City, Mich. Dorothy was an active member of the Caregiving Committee and the Women's International League for Peace and Freedom at Quadrangle, a retirement center in Haverford. When Dorothy was no longer able to attend meeting, members of Radnor Meeting came to her home on Sunday mornings for worship and fellowship. Dorothy will be remembered as a tender parent and grandmother, an excellent cook and homemaker, a letter writer without peer, an effective committee head, a wise counselor, a moving vocal minister in Quaker worship, and a warm friend. She was predeceased in 1995 by her husband, Douglas Steere. She is survived by her daughters, Helen S. Horn and Anne S. Nash; three grandchildren, Christopher Nash, Jennifer Benjamin, and Rebecca Ferguson; and six great-grandchildren.

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April 20–25: **Writing Our Memoirs**, with Margaret Hope Bacon

April 27–May 2: **Walking the Sacred Path: A Quaker-Jewish Dialogue**, with Marcia Prager and Rebecca Kratz Mays

May 2–4: **Mary Oliver: New and Selected Poems**, with Eugenia Friedman

May 4–9: **Preventing Violent Conflict and Alternatives to Military Intervention: A View from the UN**, with Jack Patterson and Lori Heninger

May 9–11: **Beekeeping for Beginners**, with David Gray and Lloyd Guindon

May 11–16: **Experiencing Shakespeare**, with David Gray
May 16–18: **Mindfulness Meditation Retreat**, with Mary Orr

May 18–23: **Insight Meditation and Worship: A Buddhist-Quaker Encounter**, with Sally King and Mary Orr
May 23–26: **Good Touch: Spiritual Disciplines for Restoring Trust and Deep Quiet**, with John Calvi

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Woolman Hill New England Quaker Center

April 4–6: **Rediscovering the Spirit in Nature**, with Bob Cahalan and New England Friends in Unity with Nature
April 11–13: **LISTEN! The Peaceable Kingdom is Awake**, Friends World Committee for Consultation Regional Gathering with Elise Boulding and Friends

April 18–20: **Renewing Ourselves in Silence**, with Debbie Humphries

April 25–27: **Focus on Families**, with Kevin and Betty Ann Lee

May 2–4: **Eldering: Renewal, Encouragement, Community**, with Kenneth Sutton and NEYM Ministry & Counsel

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For information, please contact Michael Wajda at FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107; (215) 561-1700; <michaelw@fgcquaker.org>.

Quaker House Ann Arbor has periodic openings in a six-person intentional community based on Friends principles. (734) 761-7435. <quakerhouse@umich.edu>. <www.ic.org.qhaa>

Quaker Writers and Artists!

Quakers used to shun the arts—but no more! Join the Fellowship of Quakers in the Arts; get our exciting, informative newsletter, "Types & Shadows"; keep up with other artistic Friends around the country; and help create a new chapter in Quaker history. Membership: \$24/yr. FQA, P.O. Box 58565, Philadelphia, PA 19102. e-mail: <fqa@quaker.org>. Web: <www.quaker.org/fqa>.

Personals

Concerned Singles

Concerned Singles links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Straight/Gay. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; (413) 445-6309; <http://www.concernedsingles.com>.

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

Positions Vacant

Moses Brown School

Religion Instructor/ Director of Service Program for Quaker upper school. Full time position. Applicant must have a bachelor's degree. Five years experience preferred. Position is effective September 2003. For more information and job description, write: James English, Moses Brown School, 250 Lloyd Avenue, Providence, RI 02906 or e-mail <jenglish@mosesbrown.org>.

Santa Fe Friends Meeting seeks resident. Mature, hospitable Friend for a two-year term, beginning 9/2003. Commitment to Quakerism and service. Send for information: Search Committee, SFMMF, 630 Canyon Road, Santa Fe, NM 87501; (505) 983-7241. Application deadline: June 30.

Friends Camp located in South China, Maine, seeks counselors with skills in pottery, photography, crafts, music, sailing, sports, and lifeguards. Kitchen assistant, and maintenance staff are also needed. A nurse, physician assistant, or EMT is of major importance to us. Maine state licensing will be required. Apply to Susan Morris, Director, Friends Camp, P.O. Box 84, East Vassalboro, ME 04935. Tel: (207) 923-3975. <smorris@pivot.net>, <www.friendscamp.org>.

Exciting International Teaching Opportunities!

For information on obtaining salaried teaching and administrative positions in outstanding International Schools, contact Sally Gordon or Robert Hamwell at Search Associates. (484) 356-0971 or <sallyjogordon@aol.com>.

Pendle Hill High School Youth Camp Leaders (3):

Facilitate and help plan weeklong Quaker high school program. Service projects, field trips, discussions, games, Quaker values and history. July 4–14, 2003, plus planning weekend in May.

Summer Youth Programs Co-Coordinator: Plan and co-lead 7-week young adult service and spiritual enrichment program, weeklong high school program. A transformational leadership opportunity! May–August (negotiable). Room, board, and salary provided.

Contact: Julian O'Reilly, (610) 566-4507/(800) 742-3150, ext.129; <julian@pendlehill.org>.

Interns: 9–12 month commitment. Assist with hospitality and seminar planning at William Penn House. Room and board with small stipend. Applications from gays, lesbians, and people of color are welcome. 5 blocks from the Capitol, Supreme Court, and near the Smithsonian Museums. 515 East Capitol Street, SE, Washington, DC 20003, (202) 543-5560, fax: (202) 543-3814, <dirpennhouse@pennsnet.org>, <www.Quaker.org/penn-house>.



Part-time Job Opening at Friends Journal

Web Manager (7 hours/week) will update our website weekly, add new features to it as determined by the editors, troubleshoot technical problems with the site and server. Must work well in a team environment that includes nontechnical members. Ability to use Web software in a Macintosh environment required; experience with Photoshop and Dreamweaver a plus. We offer a warm and congenial work environment, flexible work hours, and the excitement of work in a hub of Quaker communication. Work from a remote location possible. Send résumé, samples of websites designed, three work references by April 11 to: Susan Corson-Finnerty, Publisher and Executive Editor, Friends Journal, 1216 Arch Street, Ste. 2A, Philadelphia, PA 19107; fax: (215)568-1377; e-mail: <publisher_exec_ed@friendsjournal.org>. No calls please.

Real Estate

Property Wanted: A Friendly PYM family looking to relocate and buy a home in West Chester, Pennsylvania borough. We have excellent references and are looking for the following: 3 bedrooms, 1 bath, living room, dining room, kitchen, garage—anything larger is a bonus. Able to move immediately. Please contact Nancy Diaz-Svalgard (717) 284-9933 or <diazsval@redrose.net>.

Cohousing unit for sale in Atlanta's East Lake Commons community. Large, 4-level unit. Has 4 bedrooms, 3 1/2 baths on upper 3 levels; plus daylight basement with two additional bedrooms, bath, and kitchen for potential rental income. Raised ceilings, energy efficient appliances, many upgrades. Call (404) 370-0839 for more information or e-mail <alyavery@mindspring.com>.

Property wanted—for year-round living.

First time home buyer looking for land to build a log cabin, (if the cabin is already there—great!) in Vermont. Buyer's work requires access to cable/satellite internet connection. Would love to have something sweet and simple in place by this spring or sooner. Please call Bobbie and leave your message. All calls will be returned. Thank you. (215) 242-3659.

Rentals & Retreats

Cape May Beach lovers, feel the sand in your toes. Centrally located, beautiful, new 4-bedroom Cape, sleeps 8, central air, 2 1/2 baths. Large kitchen with all conveniences. \$1,600 per week July and August. Great weekend, and off-season rates. Edie at <eyler@ptd.net> or (484) 232-6222.

Scenic, private cottage high above rocky waterfront, Sebago Lake, Maine. Sleeps 5, 2 BR, 2 BA. Two weeks minimum June 28–August 3. Reasonable rates. Telephone: (802) 649-5152. E-mail: <kathleen.k.shepherd@dartmouth.edu>.

Cabin rentals on isolated Vermont farm. Propane utilities, lake, surrounded by protected land. Contact: Bekah Bailey Murchison at (802) 254-7128 or <bkah@sover.net>.

Blueberry Cottage on organic lavender, blueberry and dairy goat farm in the mountains of N. Carolina. Pond, mountain views, protected river. Sleeps 8+. Family farm visit or romantic getaway. Near Celo Friends Meeting. By week or day. <mountainfarm@aol.com> or (828) 675-4856.

Chincoteague Island, Va. Off-Season (before 6/15 or after 9/3): Two adjacent, fully equipped vacation homes; sleep 8 or 10. Walk to town, bike to Assateague Island National Seashore, birdwatch anywhere. Polite pets permitted. Weekly rates \$420, \$490 respectively; weekend costs half. (703) 448-8678 or <markvanraden@yahoo.com>.

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.

A Friendly Maui Vacation on a Quaker organic farm, close to local beaches, local stone and cedar cottage with large octagon 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.

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.

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wraparound deck, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

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 Joe Nicholson, (502) 894-9720.

Retirement Living

Friends House, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home, a skilled nursing facility, and adult daycare services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152. <www.friendshouse.org>.



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

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>.

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.

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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>.

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.

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.ssf.org>.

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.

Come visit **Olney 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, Olney 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) 446-3144.

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

Elder Companion. Retired pastoral psychotherapist available for short-term live-in assistance, day excursions, planning a move, travel companionship, and hospice care. Kay Bainbridge, M.A., (610) 296-5489.



Visit the
Quaker
Wedding
Website

www.QuakerWedding.com

Recently updated! Photos of illustrated and calligraphed Wedding Certificates realistically hand-drawn in colored inks. Ketubahs, gay celebrations of commitment and non-Quaker examples. Ideas, and easy online form for fast estimates. E-mail Jennifer Snow Wolf, a birthright Friend, for sample vows. <snowwolf@att.net>. We don't spam. Allow one month for Finished Artwork.

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
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• Note Cards
• Illustration

Ahimsa Graphics, 24 Cavanaugh Ct., Saundertown, RI 02874. (401) 294-7769 or (888) 475-6219.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.

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, Uwhatchee, PA 19480. (610) 458-4255. <prb@stonehedgefunding.com>.

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.



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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

Adult Singles Vacations—Single adults 18 years or older. Weeklong, inexpensive, lakeside, midwest gatherings. Workshops, activities, relaxation. New friendships, personal growth, great adventures, outrageous fun. Positive values, caring family spirit. Best week of your summer! For additional information, visit our website at: <www.AMUUSE.org>, or contact Sharon Spencer via e-mail at <AMUUSE@compuserve.com>, or (847) 816-3356.

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

Accredited by The American Camping Association

Journey's End Farm Camp

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.

Pendle Hill's High School Youth Camp, for ages 15-18, July 6-13, 2003. Join 20 young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun. Call (610) 566-4507/(800) 742-3150, extension 129; or write <julian@pendlehill.org>.

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>.

Summer Rentals

Downeast, Maine. Spend two weeks in our secluded four-bedroom house on the shore of Taunton Bay. Large deck, dishwasher, microwave, washer, dryer, 2 1/2 baths. Available: June 27-July 11. (610) 388-1344.

Free Summer Rental—exchange for gardening, maintenance and utilities, June 19-September 12. Suburban West Chester, Pa., house. No young children. Perry Martin, (610) 486-0232.

Keuka Lake cabin in N.Y.'s beautiful Finger Lakes area, 12' from the water, 100' of beach, peace personified. Sleeps 2-3. Fully-equipped housekeeping cabin. June 15-October 15. \$735/week. (410) 889-3311.

Vermont Cabin Rental. Lake Ninevah, 2 bdms, woods, peace, quiet and among Friends. Near Farm & Wilderness camps. Wkly \$475. Call (973) 601-0317.

Adirondacks—Housekeeping cabins on quiet, unspoiled lake—fireplaces—fully equipped—June thru September—(609) 654-3659 or write Dreby, Cranberry Lake, NY 12927.

Woodstock, Vt., idyllic retreat. House on 25 acres, fields and pastures, wonderful swimming pond. Sleeps 7, sublime for 2. Haybarn converted to summer living room. Close to town. \$1,500/week, \$2,800/2 weeks June-August. References. No pets, no smoking. (207) 781-7117.

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 Orme, 30290 Saint Victor, France, <msimon@wanadoo.fr>; or J. Simon, 124 Bondcroft, Buffalo, NY 14226, (716) 836-8698.

Prince Edward Island (Canada): 3 BR, 1 1/2 baths, cottage with view of Bay. Modern kitchen, huge deck. 3-acre lawn. July-August \$650/week. June or Sept. \$500/week. Website: <www.vrbo.com>. #10301 (610) 520-9596

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.

BOTSWANA

GABORONE—phone/fax (267) 394-7147, <gudrun@info.bw>.

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) 887-9688 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. (251) 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 Street. (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. (559) 237-4102.

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

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

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

MARLOMA LONG BEACH—10 a.m. 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—Waldorf School, 2300 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-Meeting for 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, 176 Oswegatchie Rd., off Niantic River Rd., Waterford, Conn. (860) 444-1288 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 Eagleville and Hunting Lodge Rds. Phone: 429-4459.
WILTON-Worship and First-day school 10 a.m. 137 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-Meeting for worship, 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

ANNEEWAKEE 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. <rpjay@mindspring.com>.
AUGUSTA-Worship 10:30 a.m. (706) 863-2299 or (803) 278-5213.
ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 635-3397 or (912) 638-7187.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, 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: Jay Penniman, (808) 573-4987, e-mail <jfp@igc.org>, P.O. Box 1137, Kihei, HI 96753; or (808) 572-9205 (Vitarelis).

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-Meeting for worship 10 a.m. Call for location: (217) 872-6415 or 877-0296.
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-Paoria-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.
MENABBY-Clear Creek Meeting, 11 a.m. Meetinghouse 2 mi. south, 1 mi. east of McNabb. (815) 882-2214.
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.
DEBUQUE-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) 986-9256 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.
RUSHON-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) 338-6823.
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.
FARMINGTON AREA-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.
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. Sun., 5:30 p.m. Wed. 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 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.
♣ **GREAT BARRINGTON**-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 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) 564-2788. 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. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:30 a.m. (except 1st Sunday of month), Sparrow Wellness Center, 1st floor, 1200 East Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>.
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 Denver. 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

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. <www.quaker.org/minnfm>.
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 Cantic 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 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Friends Forum (adult education), First-day school, and meeting for worship with attention to business (651) 699-6995.
STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

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.
GONIC-Worship 2nd and 4th First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Shirley Leslie. Phone: (603) 332-5472.
HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: 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) 284-6215.
PETERBOROUGH-Monadnock Meeting at Peterborough/Jaffrey town line on rte. 202. Childcare and First-day school at 10:30 a.m. 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.aquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (Near intersection of Pitney and Jimmy Leads.)

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.

MANASOUAN-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.

RANCOCCAS-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: <ce7janney@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 unprogrammed worship 10 a.m. 622 N. Mesquite. Call: (505) 647-1929.

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: (505) 388-3478, 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. Visit us at <www.alfredfriends.org>.

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.

CATSKILL-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: (585) 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 Fossi, (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 (LI.)**-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., Betsay Mills library, 4th and Putnam Sts. Phone: (740) 373-5248.

& **OVERLIN**-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

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

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

BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202-263), 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 Lindia Drive. Telephone (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 10:45 a.m., Sunday. 24th and Chestnut Sts. (610) 874-5866.

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. Simmtown 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. Sumneytown 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 1/4 mi. N of Longwood Gardens.

KENNETT SQUARE-on Rte. 82, S of Rte. 1 at Suckles 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: (570) 522-0231.

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, 125 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 Gorton, (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 Macey 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. grnds., 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-Schuylkill 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 Sproul 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. Sagan Rd., 2 miles NW of New Hope. (215) 297-5054.

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

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2424.

& **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 10 a.m. Fort Washington Ave. & Meetinghouse 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 Helmuth, (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 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, worship 1:30 p.m., First Christian Church, 704 Edwards Rd. (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.

SIoux FALLS AREA FRIENDS-11 a.m. worship and First-day school. Phone: (605) 339-1156 or 256-0830.

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) 274-1500.

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. Penelope Wright, clerk.

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 694-0036.

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (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) 546-5651. 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 10 a.m., discussion 11 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.

LXINGTON-Maury River Friends. Unprogrammed worship Sundays 10 a.m. First-day school 10:20 a.m. Child care. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

LINCOLN-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

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: <cabacon@visualink.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.

TACOMA-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-9190.

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

West Virginia

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

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/quaerfriends/>.

KICKAPOO VALLEY FRIENDS-Gays Mills. Worship Sunday 11 a.m. Children's program 2nd and 4th Sundays (608) 647-5923. E-mail: <cablang@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/>.

MEMONONIE-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.

The Resident Study Program

Our **Resident Study Program** remains a unique experiment in adult education—a place to gain knowledge and insight while deepening your awareness of God and of your own path in the world.

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Residents may pursue a variety of projects during their time at Pendle Hill. Our proximity to Philadelphia as well as our close relationship with Swarthmore College provide a diversity of resources for residents. Endowed scholarships may be available for some special topics.



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Projects by Resident Program Participants

- ✦ **Children's storybook writing**, for publication.
- ✦ **Pottery exhibit**, *Spiritual Openings*, exhibited throughout the U.S.
- ✦ **Research** on historical leadership by women in Quaker education.
- ✦ **Writing**, *Combating Contemporary Forms of Slavery*, for publication.
- ✦ **Collage and painting exhibit** on ecology and the Spirit.
- ✦ **Development of workshops** on pastoral care for Quakers, economic justice, spiritual nurture, and many others.
- ✦ **Writing for and editing** *Peace Teams News*, a publication of Friends Peace Teams.

Who Comes to Pendle Hill—and Why?



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"I knew my time at Pendle Hill would yield rich results from research, at nearby Quaker libraries, on the historical relationship of African Americans and Quakers. It was an honor to be the Henry J. Cadbury Scholar for that work. What I hadn't anticipated were the great blessings of being with others committed to lives of purpose and passion and

with gifted teachers who, as partners in listening and speaking, led me to a deeper and richer relationship with the loving presence of God."

—Donna McDaniel, resident student and Henry J. Cadbury scholar at Pendle Hill, 2001–2002, co-author, with Vanessa Juley, of an upcoming book on the historical relationship between African-Americans and Quakers.

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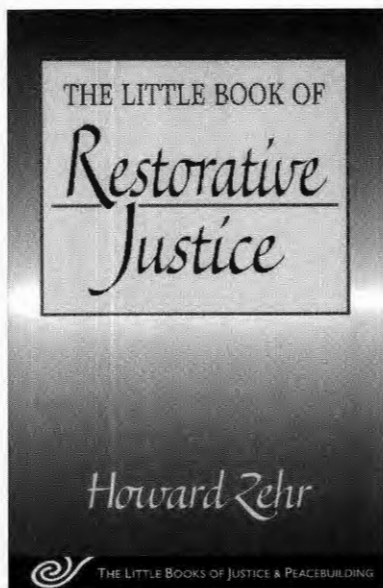
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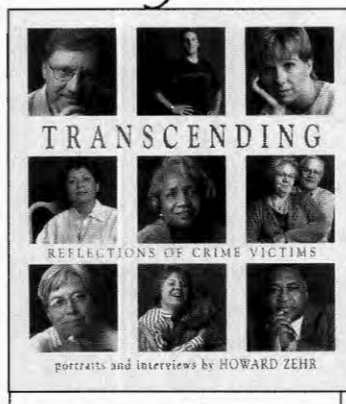
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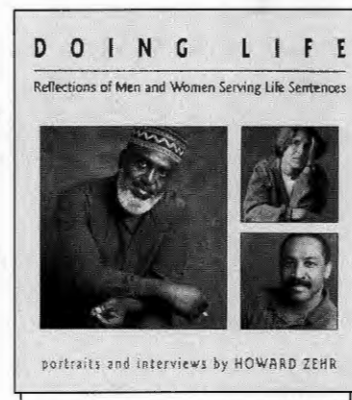
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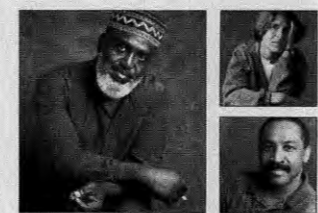
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