

# FRIENDS JOURNAL

QUAKER THOUGHT AND LIFE TODAY

JANUARY 2020 \$6

# DRUGS

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## Among Friends

### Drugs, Brokenness, Violence, and Sin

Is there any other aspect of our modern lives as complicated as drugs?

Drugs have extended our lifespans and saved us from once-fatal illnesses. They have also ruined lives, broken people, and led to epidemics of deaths. Recreational use has destroyed judgement yet also led to spiritual revelations.

The politics of drugs has put millions of nonviolent offenders behind bars. The economics of their manufacture has created an immensely wealthy pharmaceutical industry. The growing and trade of illegal drugs has upended governments and fueled endless wars around the world. Debates over legalization, regulation, and their contribution to rising healthcare costs have come to dominate political discourse.

In this issue, five Quaker writers look at our relationship with drugs. In many ways there's nothing distinctively Quaker about the story, which is perhaps the first lesson. Johanna Jackson interviews a number of Friends and identifies four barriers that keep us from adequately supporting addiction recovery among Friends. The first barrier she calls "Quaker exceptionalism," a form of denial that keeps us from acknowledging that Friends face the same temptations as everyone else. Of course we do. Many of us struggle personally with addiction or have close friends or family members in and out of rehab. Fellow members of our meetings aren't immune, either. After mapping the barriers, Jackson goes on to provide solutions and to suggest ways we can supplement 12-step groups and other forms of therapy.

Eric Sterling also looks at what Friends can do, but from a different perspective: in the 1980s, he was an attorney with the U.S. House Judiciary Committee responsible for drug enforcement, making him a figurative "colonel" (as he puts it) in the war on drugs. He's come to rethink those policies and wonders if Friends' historic links to temperance movements made us too slow to confront the "social, cultural, medical, and legal catastrophes of drug prohibition." He has a number of suggestions for Friends to re-engage in these debates and begin to advocate more effectively for drug treatments and the end of mass incarceration.

Drugs are of course not always bad, even in the spiritual sense. Joe McHugh's medications help him center down and find the stillness to experience God. If drugs can both bring us to and drive us away from a communion with the Divine, how can we discern their use? McHugh gives us a thoughtful, tender, and vulnerable series of answers.

And finally, bookending our feature articles are two personal accounts of Friends struggling with drug addictions. Frequent contributor Andrew Huff works at an emergency shelter for the homeless and shares the heartbreaking story of the first time he felt really scared about one of the residents' drug use. Delving into an even more personal, first-hand account, r. scot miller recounts his years as a habitual drug user in the gritty streets of 1990s Detroit. A turn toward religion and a discovery of Friends is part of his turn-around story, but Quaker exceptionalism appears again, and miller wonders if we're attentive enough to the facts of violence, brokenness, and sin.

These five articles only scratch the surface of what Friends can do to address the role of drugs in our society. We hope you'll join us online at [Friendsjournal.org](http://Friendsjournal.org) to discuss these in the comments section of each piece.

In Friendship,



Martin Kelley  
Senior Editor  
[martink@friendsjournal.org](mailto:martink@friendsjournal.org)

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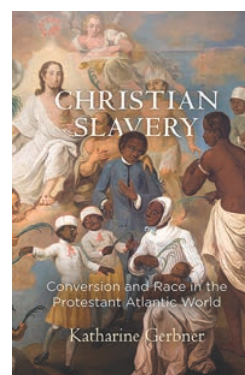


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- Thin Spaces/Student Voices Project (due 2/10/2020)
- Membership and Friends (due 3/9/2020)
- Pastoral Friends (due 5/11/2020)

## Write for Friends Journal

*Friends Journal* welcomes articles, poetry, art, photographs, and letters from our readers. We welcome submissions from Friends and non-Friends alike.

Every month or so, a few months before a submission deadline, we sit down and write about some of the kinds of articles we're looking to publish for particular issues. We call it our Editor's Desk Blog and you can read it at [Friendsjournal.org/editors](http://Friendsjournal.org/editors). If you would like to receive an email when we write something new, just fill out the form on that page. Here are some details on the issues with upcoming submission deadlines, along with the full list of themes through 2020.

### Thin Spaces / Student Voices Project (due 2/10)

With few rituals to guide us, Quaker worship at its core is a direct connection with the Divine. We are bridging the thin space between us and the Light. How does that work? How do we bridge other thin spaces in our lives, like births and deaths? This issue includes the seventh annual Student Voices Project.

### Membership and Friends (due 3/9)

Who's a "real Quaker" and who isn't? What does it mean for someone to join and what responsibilities do we have for those who are in membership? What other "almost Quaker" identities exist and how do we relate to them?

### Pastoral Friends (due 5/11)

*Friends Journal* comes out of the unprogrammed tradition of waiting worship, but many Friends throughout the country and the world have incorporated mainstream elements of Christian worship—pastors, planned sermons, liturgies, and even some sacraments. What are the different forms of pastoral worship and what are the unique challenges, benefits, and cautions for this style of Quakerism?

- **Open / Non-themed (due 6/8)**
- **Quaker Process (due 7/13)**
- **Quakers in Translation (due 8/10)**
- **Emerging Witnesses (due 9/14)**

## November issue on gambling

I am grateful for the November 2019 issue's look at addictions.

As a retired healthcare worker who worked in the addiction field part of my career, and as a newly convinced Quaker, I see how much Quakers have to offer the addiction treatment world. My perception is that we live in a society addicted to adrenaline highs. To maintain these highs, we have to focus on speedy, instantaneous product instead of slower, patient process. To keep adrenaline flowing requires risk taking and living at a frenzied pace that cannot sustain health. Regardless of the substance or behavior of choice, it is the frantic focus on that external substance or behavior that maintains the addiction, numbing us from painful feelings. By racing on this societal treadmill, we can deny pain and avoid feeling.

Quakers are more process oriented and emphasize the Light within: the internal. From my perspective, these emphases are great antidotes for addiction to adrenaline highs.

*Ellen Swanson*  
Minneapolis, Minn.

## Who defines a testimony?

Thank you for Michael Song's "Gambling: A Violation of the Quaker Testimonies" (*FJ* Nov. 2019). Gambling ruins lives and I agree, if not for any other reason, this definitely goes against Quaker testimony and values.

*Niecy*  
Palm Springs, Calif.

It is not up to Michael Song or any person to define Quaker values for anyone but himself. He seems to assume that he somehow has the power to define how Quaker testimonies should apply to every Quaker's life. I find this attitude disturbing.

*Jane Downes*  
Minneapolis, Minn.

Gambling is not approved for all the reasons in the article; the author is to be commended for witnessing to his beliefs. I am, however, not perfect. I bet \$5 every year on the Kentucky Derby. I have bought

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raffles several times. I have thrown away \$10 while on business trips. I am 90 years old and felt guilty each time. But considering my values to Quaker beliefs, I am not ashamed that I have strived to be honest and have integrity. Attending Quaker meeting and finding other times that the Light, Spirit, that of God is in everyone has been a joyous, grateful life.

*Joan Kindler*  
Whitestone, N.Y.

## The money gamble

In "To Gamble, for Better or for Worse," Pamela Haines writes that "we have to face the reality that there's no honest work involved in accruing interest" (*FJ* Nov. 2019).

This is not always true. When we lend our hard-earned money to someone else so they can get the tools or such, they can make more earned money. We become partners with them in the enterprise. Sitting on our savings for later retirement may prevent other people from getting a needed start. There are many willing workers who can't work at their chosen field due to a lack of credit.

Some of us can do something about it in individual cases. Perhaps together we could build a system that would do this on a much bigger scale. Our current system was meant to do that. Sometimes it still does. Often it doesn't.

*Walter Pickett*  
Elsworth, Kans.

In the United Kingdom, we have been running study groups on new economics, trying to think about new ways of looking at the economy rather than just measuring gross domestic product (a measure dismissed even before World War II). Anyone interested in what we UK Quakers have been studying can learn more at [Quaker.org.uk/our-work/economic-justice/new-economy](http://Quaker.org.uk/our-work/economic-justice/new-economy).

*Noël Staples*  
Peterborough, UK

## Another example of Quaker-led affordable housing

I was interested to read about the history of Friends Suburban Housing and Abington (Pa.) Quarter's work in developing affordable housing ("Continuing a Quaker Affordable Housing Legacy" by Eric Malm, *FJ* Nov. 2019). My experience developing affordable housing was the most gratifying that I've been involved in. Susan Davies and I (then Martha Solish) from Cambridge (Mass.) Meeting founded Women's Housing Initiative in 1987 to create affordable rental housing in the

## A Call to Work Outside Our Circles

A recent opinion piece in the *New York Times* by Teresa M. Bejan had an unusual premise and title: “What Quakers Can Teach Us About the Politics of Pronouns” (Online title, published Nov. 16, 2019). It looks at historical Quaker challenges to the linguistic status quo (seventeenth-century Quakers used “thee” and “thou” no matter the other person’s authority or social rank) and contrasts them with the current discussion around pronouns. The argument is not perfect by any means—honorifics are not pronouns—but I like what I think the author was trying to do in suggesting there is a precedent for challenging language to seek more just and equitable ways of respectfully referring to other people.

Showing historical use of pronouns like they/them—in a religious movement no less—is a common way of fashioning such arguments. As I was reading, I found myself excited about using this information in teaching my Introduction to Quakerism class at Guilford College. Although Bejan, a professor of political theory at Oxford University, doesn’t identify as Quaker in the article, the article is relevant to the subject of our class: Quaker history and theology.

The article would have been strengthened by including the perspectives of modern-day Quakers or showing a deeper awareness of Friends’ practices today, but I don’t think this was the author’s point. It is up to Quakers to more widely share living examples of how Friends navigate the issue of pronouns and, more importantly, welcome people within LGBTQIA communities. For example, Peterson Toscano, a performer and

activist who identifies as queer and Quaker, has suggested that using “friend” in place of pronouns is another option available from the Quaker tradition.

There are many affirming and supportive Quaker monthly and yearly meetings whose experience we could draw on. Many have been consciously working to address this for a long time. But we also know that plenty of Quakers aren’t in agreement with such affirmation; some yearly meetings have even split over these differences. It would take a much longer article, or better yet multiple articles, to fairly explore this terrain, and I for one would welcome it.

I wonder what kind of reaction this article would get in those groups that have not yet adopted the use of they/them and alternative pronouns? Would Friends find it a convincing perspective that could create a basis for change? Would it be rejected outright? It seems like at least some of our reaction to this article is related to where we stand within the Quaker family tree.

In online commentary, many Friends were unhappy that Bejan seemed to hint at the fact that Quakers are a historical rather than contemporary group. I had a very different response: why would the author consider contemporary Quakers?

What are we doing that would lead us to believe that people outside our circles should know about us? I’m concerned about the ongoing Quaker exceptionalism that our reaction conveys. When people don’t include us or realize we’re still around, isn’t this a symptom of something deeper that we face as a tradition? We have been cloistered off for far too long. We don’t have the collective relationships that would help people remember us.

I think too often we’re content with

being quirky over being connected; peculiarity over collaboration; self-righteousness over a willingness to do and see things in new ways for new people. Isn’t this partly the reason many of our meetings aren’t radically inclusive of all people? It is up to me—us—to do what we can to change.

We are a people who would rather be accused of almost anything but proselytizing. As much as I’m opposed to converting people just for the sake of conversion, I also realize I can’t have it both ways. If I want people to call on me then I have to have the relationships and trust in place that will allow for that to happen.

If we don’t show up in other spaces and for others, then the relationships aren’t there. People aren’t going to go out of their way to make sure we are included.

I can be upset about people not paying me enough attention, deference, respect, or whatever it is that I’m looking for as a Quaker, but unless I’m doing the work of building relationships outside my hedge, and beyond the language and practices I’m comfortable with, then I have little to stand on. If people don’t know I exist as a Friend, it is my problem, not theirs.

When I see that someone else has written or said something about my religious tradition without acknowledging that we are still here in the present day working that thing out, I see it as a call to action, a call to community and coalition building: a call for more work outside my circle.

C. Wess Daniels  
Greensboro, N.C.

poorer neighborhoods of Boston. We negotiated with the city and obtained the rights to develop a derelict parcel of land. Cambridge Meeting loaned us a \$200,000 bridge loan out of its endowment on a two-year term. With the addition of fundraising and financing, strong community support, architects and contractors, and creation of a nonprofit organization led by people of color to own and run it in the long term, Brookview House took shape. Originally set up as

eight apartments for homeless, single-parent families headed by women, it has expanded and grown into a strong community-based agency providing housing, employment support, and programs for kids and teens. This year, Brookview House celebrates its thirtieth anniversary! The open-hearted early support of Cambridge Meeting made it possible.

Em McManamy  
Providence, R.I.

### Stop and look deeply

Bravo to Andrew Huff for progressing from material simplicity to spiritual simplicity, and for writing about it so eloquently (“Spiritual Simplicity,” *FJ* Sept. 2019). He speaks of learning to let go of the multiple selves we carry around until only one remains: the loving self. Then he can react to any situation with love.

I would like to suggest one further

*Continues on page 37*

It was an otherwise unremarkable night in 2017. I had arrived early for the evening shift at the emergency shelter where I work and had just stepped inside the kitchen to gather my thoughts. I soon found myself speaking to Tom, one of the guests residing in the shelter. It turns out there was much I had to say. I remember it all, and I'm sharing it here as I shared it with him, though some details have been changed to protect his identity.

Tom, do you remember the last time we spoke here? Well, I certainly do. It was the first time I felt scared about someone's drug use. It was the first time other men in the shelter came up to me to say they were scared. Yes, they really did. You'd be surprised, Tom, how much the men in this shelter actually care about each other, and how hard they try to pretend that they don't. It was the guys who shook their heads and complained so dismissively, "Tom is out of control." It was those same guys who each told me privately, in quieter but more sincere tones, "Please help him." I had just started this job, though, so I didn't know how. My job is not to be anyone's savior, but I found myself in the strange position of being asked to save you and being, quite frankly, one of the only people close enough to you to try. So even though I didn't say yes, I didn't say no either.

So much has changed, hasn't it? When you first entered our shelter back in the fall, you had been street homeless for so many years that regardless of whether you kept using drugs, we considered it a success that you had simply decided to spend a winter indoors. You missed Logan Square, though. That park was your home and even if you weren't sleeping there you still visited every day. Until January, right? I remember you told me that you had seen your ex-girlfriend walking through the park, and you were too ashamed to approach her, but you could see that she was pregnant and walking arm-in-arm with another man. She was happy; you saw her happy in a way she wasn't happy when she was with you. You came in that night extremely intoxicated, but beneath it all, you were just devastated. Heartbroken, really.

*Andrew Huff served with Quaker Voluntary Service in Boston, Mass., in 2015–16. He attends Central Philadelphia (Pa.) Meeting.*

I THINK I  
UNDERSTAND  
NOW

## THAT NIGHT WAS PAINFUL,

but there was also grace in it. Not the smug grace of getting what you want and having it your way, but the grace of feeling connected even when everything has fallen apart, when you've completely failed, when the world has conspired against every hopeful intention and effort you made.

Do you remember how I asked you to go with me that night to the crisis center up the street or to the emergency room to detox? Your substance use was simply out of control. I don't think you realized how much my voice was shaking while I said those words. I felt so nervous confronting you. You didn't want to go. You asked every question you could about when we would get there, how we would get there, how long we would be, what would happen once we got there, when we would leave. But what I noticed most in that exchange was that you didn't leave the room. You could have walked out, but you didn't. I couldn't answer any of your questions because I had never done any of this before, so that's when I finally said, kind of pleadingly: "Tom, I care about you, and I don't want to see you get hurt. Please go with me. Please."

I didn't think I had said anything extraordinary, but you got very still when I said that. You leaned over the countertop toward me, with your head bowed, looking down. You were so quiet, Tom; it frightened me. You know, we like to think that silence is worshipful, but sometimes it's just dreadful. Then all of a sudden two tears rolled down your face and dropped in between your hands. To be honest, I was trying not to cry, too; you were trying even harder, though. You know, that's something else you all do in this shelter. You all cry, and you all act like you don't. But every one of you has cried in my office or shared quietly that you wait until it's late at night, when everyone's asleep, and you throw a blanket over your head and cry. How is it that someone can feel so alone in a room full of men who genuinely share his pain? Why can't you guys be tender with one another the way you are alone?

**T**om, I remember you took a breath in; you held those tears back fiercely. I'll never forget what you said next because you spoke like each word

was made of lead: "I have nothing. I have lost everything to drugs and alcohol . . . friends, family, girlfriends, money. I have ruined every relationship I've had. I don't even remember what it's like to be sober, and I don't want to have to deal with what's in my head sober. I'm not going to detox, and if you give me an ultimatum I will walk out of the shelter right now. So what's it gonna be? Do you want me to leave?"

You knew how I would respond, didn't you? You knew I cared too much to give you that ultimatum. You were right. Do you remember what I said to you? "Tom, I won't make you go anywhere. I want you to stay. You don't have to go anywhere." I recognized that if you felt I was pressuring you into treatment, you really would flee the shelter. It was safer to keep you here, even if you were still using dangerously, because we could at least try to engage you about treatment; if you disappeared to the street, there would be no one else to do that. You'd be dead within a week.

But you weren't dead within a week. You stayed, and during that week we found you that bed in the long-term treatment program for chronically homeless men. People said it was the best program in the city. The director even agreed to meet you in person at our shelter in a few days to go over everything, then drive you over to the program herself. What shocked me more was the moment I told you, and you said you would try it out. You actually agreed to give it a chance. If I'm honest with myself, in that moment I felt like I had saved you. I felt like God had intervened on your behalf. This must be grace, I thought.

**T**hen I walked into the shelter the following evening and saw the yellow note tacked to the notice board: "Heat broken." We confirmed the heating system had indeed broken, which meant, as you know, that we could not remain in the building overnight. It took us less than an hour to make arrangements with nearby shelters to house everyone until the heat was fixed. Everyone handled it fine. Except you.



## SOMEONE ONCE TOLD ME

that there is beauty in sorrow. I think I understand that now, Tom. I wanted you to know that.

You were the last one to leave the building. I remember you looking at me intently for a moment, and looking around, then saying with resignation, “We really can’t stay here? It’s not that cold.” And I, also with resignation, said, “No, we can’t; we have to go, Tom.” A quiet moment passed before you responded, “Then I think I’ll just go back to the park.” I asked if you would come back the following night to meet with the treatment program. “No thanks,” you said. “I think I’ll just go back to the park.” And so you left, just like that.

You never came back. A few weeks later I got the news you had overdosed on fentanyl. Word on the street is that you realized it the moment it happened; you looked up, with the needle still in your arm, and said: “Call my mom.” And then you fell face-first on the ground. Dead. Gone.

So much of what happens to us seems so random, Tom. Not in a pointless sort of way, but just matter-of-factly random. I am in awe at the weight of happenstance in our lives sometimes. Why couldn’t the heating system have failed one day later, just one day?

It wasn’t my job to save you, Tom. I didn’t try to, but I didn’t not try either. I did care about you, though. A lot, actually. And I think you should know that the men in the room just outside this door cared about you, too. A few even cried when they found out that you had died—and for the first time, I saw them cry openly here. I saw them comfort each other. Without hesitation, without hiding, without explanation. That night was painful, Tom, but there was also grace in it. Not the smug grace of getting what you want and having it your way, but the grace of feeling connected even when everything has fallen apart, when you’ve completely failed, when the world has conspired against every hopeful intention and effort you made. Someone once told me that there is beauty in sorrow. I think I understand that now, Tom. I wanted you to know that. □



JOE MCHUGH

## WHAT IS OF GOD

gifts us with joy rather than just pleasure; peace rather than a temporary truce in an interior battle; and a personal integrity, a sense of having the “pieces fit together.”

# DRUGS and the Practice of Spiritual Discernment

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Two unexpected events recently conspired to grab my attention, forcing me to think with new-found urgency about drugs. Let me explain what happened and then suggest that the practice of spiritual discernment may be a useful ally in the struggle to make life-enhancing decisions about drugs and their use—decisions that are practical and spiritually sensitive. While primarily clustering my reflections about

*Joe McHugh lives in Minnesota, writes frequently for a variety of publications, and his book, Startled by God: Wisdom from Unexpected Places, was published in 2013. He has served in interim leadership positions at Friends School of Minnesota and Carolina Friends School.*

discernment around drugs, I aim to demonstrate how discernment can also help us frame decisions in other significant parts of our experience as well.

I’m no expert in addiction science, and as a result, what I say here is born of personal experience, shared in the hope that it will lead to deeper reflection and further discussion. My comments are offered from one friend to another, knowing that most of us have had to sort through issues of drug use either in ourselves or with others whom we love.

As I write this, I’m scheduled to consult with a psychiatrist next week about possibly changing the antidepressants I take every day. I’ve taken a wide

variety of this kind of drug for 35 years, and one of the benefits—if I can call it that—of my long-standing tenure with antidepressants is that my brain has learned to alert me when it might be time for a change: time to take a fresh look at what, why, and how much I take.

I'm labeled a "high-functioning depressive," and taking medication is an important part of a personal regimen that keeps me from getting sucked too far into depression's brutal blackhole. The medications help me keep my life in right order, balanced, and in touch with the deepest dimension of an experience that is, I've come to believe, my experience of God.

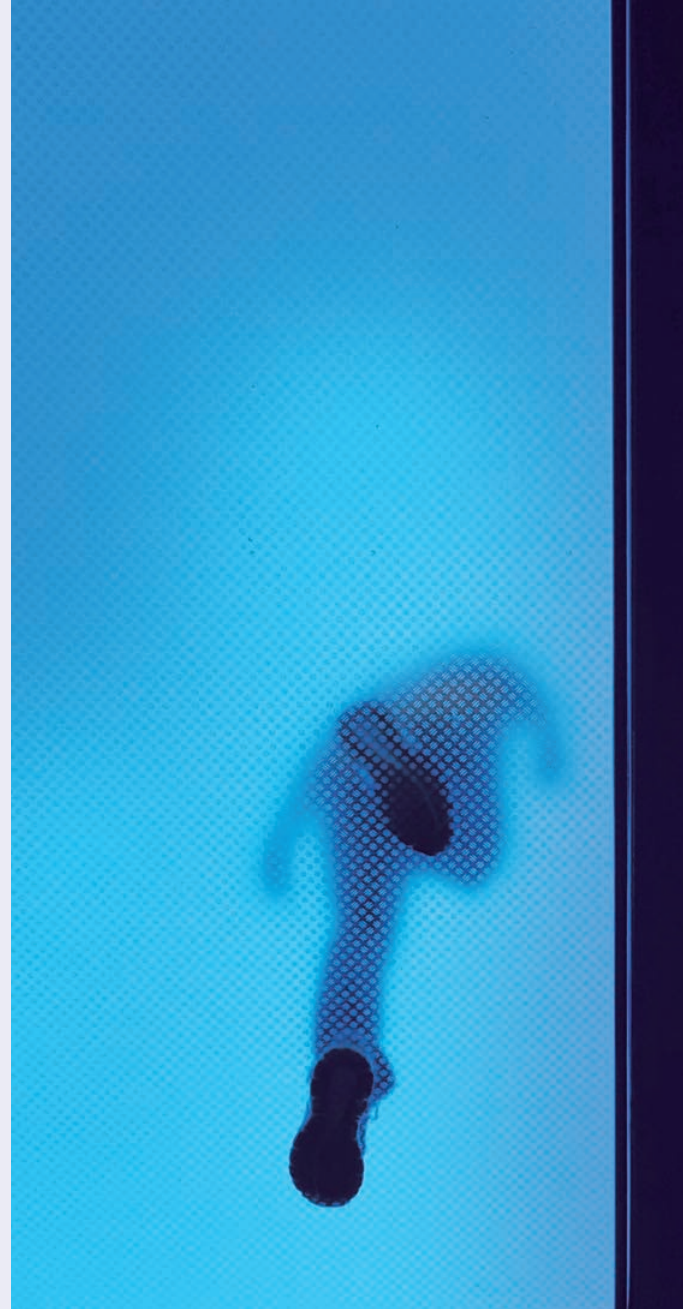
By contrast, last week a friend called me from a residential drug rehabilitation facility where he's been staying for three months. He will soon be leaving that facility to check into a sober-living house in the Northeast for an additional three months. This is his third trip through rehab for opioid and crystal meth addictions.

Before this round of treatment, he quit his job as a high school teacher. Despite his addictions, he was one of the school's highest-rated staff members. Last year he told me he felt increasingly "bored and lonely"—difficult feelings for any of us but feelings that can prove catastrophic for an addictive personality. These feelings, he later admitted, increasingly led him to use drugs to temporarily relieve the increasingly intolerable inner chaos and distress he experienced.

Unlike the antidepressants I take to manage my depression, the drugs he took had the opposite effect: they plunged his life into desperate disorder and moved him not toward but away from what is of God. What criteria, then, can we rely on as we struggle to make decisions about drugs? Hard experience has taught me that one key seems to be in patiently learning to differentiate decisions that lead us to a feeling of being more fully alive from those that lead to a more confining interior sense of imprisonment and inertia.

Over time we can develop a kind of muscle memory of what is of God; it is against this tentative yet leading assurance that we learn to test decisions we're contemplating. What is of God gifts us with joy rather than just pleasure; peace rather than a temporary truce in an interior battle; and a personal integrity, a sense of having the "pieces fit together." Discernment learned over time can help us put into words what originally comes to us as a sense, a feeling, an intimation of what is of God.

Feeling intense interior disorder and chaos can quickly prove unbearable; these are feelings we instinctively work hard to tame, manage well, or defend against. No matter how we do it,



underneath the angst is a hope to calm the storm, at least temporarily.

Let me broaden the context of this discussion to include more than just discernment and decisions about drug use. For example, are we as reflective, intentional, and discerning about everything we ingest, not just drugs? Don't we also need to discern signs of possible addiction—an interior coercion or lack of freedom—in what and how much we eat, how much we work, how many things we struggle to accumulate, and the quantity and quality of the media we take in?

Perhaps another key to discerning which course to take is to ask whether the proposed decision moves us into or away from the heart of our experience. What is born of peace and nourished in freedom is never an escape from experience. It is, rather, a way into our experience with renewed freedom of heart



## FREEDOM IS ALWAYS DYNAMIC;

and generosity of will.

Although I've been associated with the Quaker practice of discernment for the past ten years, much of what I'm suggesting about discernment in this article is based on the spiritual practice of Ignatius of Loyola (1491-1556). Ignatian spirituality also has a discernment method that Loyola distilled from the long tradition of Western spirituality and is found in his guidebook for retreats. His *Spiritual Exercises*, first published after his death, continues to facilitate life-changing spiritual insight and growth in people of all faith traditions. I'm proposing certain key notions in Ignatian discernment hoping they will complement and broaden Quaker discernment.

Ignatius of Loyola was a keen observer of what he called "interior movements" in a person: those swirling assortments of desires, attractions, urges, defenses, motivations, and biases and attachments to ways of thinking, acting, or outright psychic or

physical addictions that actively move us either toward or away from being fully alive.

He also knew that personal attachments and addictions can be deceptive. Haven't we all had the experience of discovering—sometimes when it's too late—that what we initially want to move toward turns out, upon further reflection and discernment, to be exactly what we need to move away from? Isn't it also true that what we instinctively are inclined to move away from is sometimes what we really need to

it's always moving us forward, always teeming with potential for growth, change, and enduring joy. Acting without interior freedom (out of attachment, bias, or addiction) brings growth to an abrupt end, and it feels confining, static, and death-dealing.

move toward and embrace?

The virtue we perhaps need to develop is patience. At a practical level, we can learn to push the pause button before we act rashly with unexamined motives. An act that may take only an instant may require longer periods of reflection and discernment. Stopping, looking, and listening while weighing options is often the best antidote to deciding out of blind fear, emotional attachment, cultural bias, or life-defying addictions.

**A**s someone once wisely said, learning to say no to ourselves is often the first step in developing interior freedom. This is the kind of freedom we need to make better and more spiritually informed decisions about what we take up and what we lay down.

Let me underscore once again that freedom is always dynamic; it's always moving us forward, always teeming with potential for growth, change, and enduring joy. Acting without interior freedom (out of attachment, bias, or addiction) brings growth to an abrupt end, and it feels confining, static, and death-dealing.

If we apply these concepts to the two life circumstances about drugs that I introduced at the beginning, the choices may come into clearer focus. My use of antidepressants helps me order my life more gracefully and freely toward what is of God. Without them, I get stuck in anger and darkness, and quickly move into deceptive, damaging judgments about myself and others, making it nearly impossible for me to do anything productive. My

## ADDICTION'S ANTIDOTE

is freedom, and freedom, it turns out,  
is always of God.

depression—untreated—makes me imitate death while pretending to live.

My friend's addictions to opioids and crystal meth, by his own admission, keep him from interior order and freedom—the capacity for growth. People who are addicted to drugs stop growing in most dimensions of their lives the day the addiction takes hold; there is no movement, no growth, only stasis—a personal death.

What my friend and I had in common is that we were both finally able to decide that we'd had enough of personal darkness, interior disorder, and

confinement of soul. For me, it meant taking drugs, but for my friend, it meant stepping away from using the drugs that keep him enslaved. Both choices were toward what is of God, and both required that we ask somebody else to help us make our way.

In the end, what might “of God” mean? From what I've learned, it means being fully alive, free to make choices without the encumbrance of attachments and addictions that savagely cannibalize even the hope of living a life that is of God.

Addiction's antidote is freedom, and freedom, it turns out, is always of God. □

## I MET GOD ON A TRAIN LAST WEEK

Bumbling along  
As the night sky rose like fire  
And the iron angels  
Stuck staccato like twigs on the ground  
Propped up, reaching out to the masses

And I was on the train  
With a man I'd never met  
And his brother, wailing to the side

My heart was a rock  
Falling through my chest  
And they spoke to me  
With malt liquor  
Singing from their tongues

We spoke  
Of God  
Of writing  
Of Love  
And of loss

And he spoke of Hope  
And he told me  
To hold on  
As bittersweet pills  
Dissolve in the pit of my gut

He told me  
To hold on

These were not the words  
I was ready to hear  
From slurred strangers on the train

But to speak of God  
With a man  
Who preached from a pulpit  
Of worn plastic CTA seats  
Is the closest  
I have ever been  
To a revelation  
Amongst rocks  
Amongst sand  
Amongst water  
Amongst twigs  
And iron angels

*Elizabeth Bajjalieh  
Palatine, III.*

# Supporting Recovery

## AMONG FRIENDS

JOHANNA JACKSON

“Let us be ready to give and receive help, to rejoice together in the blessings of life, and to sympathize with each other in its trials.”

—New England Yearly Meeting’s  
*Faith and Practice*, 1985

This year, I learned from the Center for Disease Control and Prevention (CDC) that 70,000 people died from drug overdoses in the United States in 2017. That’s 192 people a day. Many Friends I love are affected by addiction and recovery. I began wondering: How can we, as Friends, support recovery and wholeness? What do people in recovery really need? I began interviewing Friends about their experiences. I spoke with people recovering from drugs, overeating, and alcohol. They shared with both candor and grace. One Friend opened by saying, “I’m more than willing to talk about my recovery, elusive as it may be.” Their words have touched me deeply.

Hearing these stories has helped me with my own healing and connection. I want to give thanks to all the people who shared their stories. And to the public Friends, ministers, and elders who added their insights to the mix. I spoke with Friends from

*Johanna Jackson is a young adult Friend, and a member of State College (Pa.) Meeting. She is a recent graduate of the School of the Spirit’s “On Being a Spiritual Nurturer” program, class of 2019. She can be reached at jmjacks44@gmail.com.*

different sexual orientations, ages, and yearly meetings. However, I didn’t interview any Friends of color. It’s worth noting that my circle of friends and teachers has been shaped by White privilege.

### Barrier #1: Quaker Exceptionalism



Let’s start with the barriers. People listed lots of barriers. I talked with Gary, a Friend in recovery, about addiction and recovery. (All Friends in recovery quoted here have agreed to give their first names.) He pointed to denial as a huge block. “Quakers would sometimes have a hard time believing that people would [take drugs],” he said. “Not other people, but Quakers would do this.” Other Friends echoed this sentiment.

Looking for more context, I talked with Lloyd Lee Wilson about how he sees unprogrammed Friends. Lloyd Lee is a member of North Carolina Yearly Meeting (Conservative). He has traveled widely among Friends. At one point, he visited the home of each person at his meeting; they held worship together at home, and he learned: Quakers have about the same rate of alcoholism as everyone else and the same rate of domestic abuse as

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everyone else. He reflected on how we've been slow to admit that divorce and other challenges happen within our community.

Gary remarked, "Quakers have such high expectations of ourselves!" I laughed when he said this. I think it might be time to admit that we're affected by the opioid crisis, just like everyone else.



### Barrier #2: Shame

A second barrier that gets in the way is shame. Shame makes us feel like we should hide parts of ourselves from sight. Kersey, a Friend in recovery, described

shame as "deep in the subconscious, an unwillingness to behold, and be held."

I think shame keeps us from finding the love that we need. At one point, Gary admitted that his drinking was hurting his life, and he went to rehab. While he was away, he said, "Nobody in the meeting knew." He was clerk of the meeting at the time.

When Gary returned home, he met with the Worship and Ministry Committee to share about his journey. And he heard back, "Oh, I'm so upset that we didn't know you were struggling! And we didn't offer any help to you in your struggle."

Shame can make us believe we're unlovable, that we can't share parts of our lives with someone else. Fortunately, we have very strong tools, as Friends, to respond to shame.



### Barrier #3: Decentralized Leadership

"When someone is in need, whom do you ask?" This is from Martin, an elder at my meeting. Our lack of structure makes it hard to find information. Do you talk to the Care and Concern Committee or to the clerk or do you ask somewhere else?

Lloyd Lee told a story about London Yearly Meeting in 1900. They had stopped recording ministers. They figured it implied that some people were responsible for vocal ministry, and others were not. He told me: "By making it no one's

## SHAME CAN MAKE US BELIEVE WE'RE UNLOVABLE,

that we can't share parts of our lives with someone else. Fortunately, we have very strong tools, as Friends, to respond to shame.

responsibility, they thought we were making it everyone's responsibility. But they actually made it no one's responsibility."

Without a pastor, how do we reach people in need? Gary suggested a clearer protocol. Fortunately, Martin told me that Baltimore Yearly Meeting (BYM) is working on this. BYM has started a Pastoral Care Working Group, with the goal of better pastoral care.



### Barrier #4: Individualism

Today, we protect and guard our privacy with a kind of fierceness. In the past, though, Friends had very tight communities. In the face of persecution, we banded together. Martin told a story about this. In one meeting, in the 1600s, there reached a point when all of the adults were in jail. The next week, the youth still met for worship. They still gathered without their parents. What would it take for us to commit to community like that?

I talked to Jim Higginbotham, a professor of pastoral care at Earlham School of Religion. He said that unprogrammed meetings "have a really strong respect for privacy and for individual choice, more so than in other faith communities." With that kind of privacy, we start to believe we don't actually need one another. It becomes harder to ask for help. Martin said that one of the problems in offering pastoral care is "getting people to admit that their strife rises to a level that is worthy of bringing forward."

In many cases, pastoral care folks hear about a person's difficulty only after the fact. It can be

hard, Martin said, for a person to come forward and say, “My soul is burdened.” We have been taught to seek ways to care for ourselves as individuals. But, as he pointed out, we have great tools for reclaiming that communal space. We can use clearness committees for “life’s other large changes” beyond marriage and membership. In some places, this is already beginning to happen.

We can look to 12-step groups to see a model for real community. They provide a space where asking for help is natural. Trish, a Friend in recovery, talked about the 12 steps and surrender. “We get in these states in the world where we think we can control and do everything,” she said. “And we can’t. We can’t; we can’t. We need to acknowledge and see that we are really out of control.”

At their best, Quaker meetings can help us and hold us when life is out of control. Tim, a Friend in recovery, was living with a drug addiction for some time. He had reached a point of incredible

## IN SOME WAYS, WE CAN LOOK TO 12-STEP GROUPS

to see a model for real community. They provide a space where asking for help is natural.

darkness. A Quaker saw this and invited him to start attending meeting. Tim said, “He could see my pain. And instead of offering solutions or suggestions, he offered a community.” This began a time of great transformation and stability in his life. Later Tim told me: “The love that was extended to me, by my Quaker community, remained consistent. And that was different than other communities in my life.”

So we’ve looked at the barriers: denial, shame, lack of a pastor, and individualism. Now let’s look at the solutions.



### Solution #1: Bravery and Vulnerability

If we’re living with denial, then we need more vulnerability. We need programs, as Jim described, that help us “recognize the potential addict in us.” In many faith communities, Jim said,

people focus on a concern after the pastor raises awareness in a sermon. Without a pastor, Friends have some more work to do to lift a concern.

In the United Kingdom, there’s a group called Quaker Action on Alcohol and Drugs. QAAD offers speakers who can share about substance abuse. Although we don’t have a group like this in the United States (as far as I know), we can still host adult education programs in our meetings.

I learned from Friends in recovery that many folks are taking their recovery journey out of Quaker meeting and into 12-step groups. I think we are missing opportunities as a faith community to show up and do good work. In a 12-step group, it is normal and natural to ask for help. Trish reminded me of this: “The first three steps say, you gotta go to God. You can’t do it on your own.”

How do we change our culture? Lloyd Lee offered a few examples. We could admit to someone, “I’ve been having a hard day. I’ve been having a hard week.” When it comes to sharing joys and concerns, we can reveal something that’s uncertain. For instance, “I just had my disability interview, and I’m not sure it’s going to work out.” At Lloyd Lee’s meeting, he noticed Friends under 40 are sometimes more willing to share. He told me, “I hope and pray there is a generational change coming in.”



### Solution #2: Accompaniment

If we’re facing shame, then we need someone to stick close with us on the

journey. And fortunately, Quakers have a great tool for facing shame: the practice of accompaniment. Accompanying someone means staying nearby, through the pain and shame and fear, and holding fast to love from Spirit.

Tim found accompaniment in his Quaker community, mainly from elders. They stayed with him through sobriety, recovery, and relapse. They became a “true line” through the bumpy journey. And when he relapsed, Tim could share this with a seasoned Friend. He told me that when he shared, she didn’t run away.

“Each time I quit, I firmly believed it,” he said. The Friend listened and told him, “I believe you too. Each time. That’s what was true for you, in that moment.” I find that to be beautiful.

Other Friends yearned for a stronger presence at their home meetings. Trish said, “I share some of my story, [and] most people don’t know what to say. There’s a little more curiosity because I’m

dealing with something everybody does every day, and that's eating! But, [people ask] more about what I do with the food than about the recovery."

In my life, elders have helped me return to belonging—in a community or in the human family—when I feel like I'm on the outside. I remember the first time this occurred for me. It came as a surprise. I met someone who could walk with me through the desert of my pain, and I felt her presence close by.

There are many ways to accompany someone. Another Friend I know holds space from a distance. She stands at the horizon like an anchor when someone is feeling grief. Her presence reminds us that the horizon is there.

Accompaniment and eldering are spiritual gifts. They need to be tended by the wider community. Lloyd Lee has written a book about how to live out our gifts with integrity. In it, he shares more about the nuts and bolts. I would recommend *Essays on the Quaker Vision of Gospel Order* to learn more.

One important note: accompaniment is different from therapy. Accompaniment is not about being a counselor. Jim reminded me that we need to be "extraordinarily clear" about our limits when offering pastoral care. He suggested a rule of thumb: meet up to three times on a given concern. After that, refer someone to a professional. A therapist or chaplain may be able to help.



### Solution #3: Build Covenant Community

To stand with Friends in recovery, we need more tenderness and vulnerability. I asked Friends how we could build this. Many people mentioned small groups. Kersey shared that in a small group, we can share "in a relevant way to the group that is there." We can consider whether the people are ready to hold our story and fit the story to ourselves and to the group that's present.

Lloyd Lee talked about building a covenant community. "The word 'covenant' is important here," he explained. "I have a commitment to God because I feel called to this group. I also have a commitment to the group—not because the group meets my needs, but because God calls me here." Lloyd Lee shared more about how we are asked to love as God loves. And that means sticking together because we have a commitment to God. "No matter what thee says . . . [or how it bothers me], I recognize that God still loves thee, and is

calling me to love thee as well." This is what it means to be in covenant community.

A covenant community doesn't have to be small. Lloyd Lee told about visiting a Seventh Day Baptist church and finding authentic community:

During the Saturday morning service, a young father confessed that he had fallen off the wagon. And it had affected his marriage, his ability to be a father, and his community. He said he felt estranged. And he asked for forgiveness from the community. Then he knelt on one knee. And the whole congregation got up and surrounded him. And put their hands on him. And if you couldn't reach the man, you put your hands on someone else who was reaching him. And they prayed for him: for his healing, for his restoration, and right relationship with all those groups. Then they gave him holy oil and anointed him. And when they were done, he rose up, like a phoenix from the flames, and stood up and went back to his seat with his family.

Wow, I thought. Just wow.



### What We Might Be Called To Do

It seems clear, from hearing stories and interviews, that 12-step groups are providing real critical grounding and support. This left me wondering: what's left for the Quakers to do? Do we really need both groups?

Tim assured me that we do. "They complement each other," he said, "and I think it's necessary to have both." Tim explained how he goes to Quaker meeting to deepen his connection to Spirit. He goes to 12-step groups to learn how to be sober. For him, Quakers offer spiritual grounding, and they have welcomed him, whether he was sober or not. I think maybe that is what we are called to do.

There's a woman in my town who comes to Quaker meeting only now and then. She shared something with me once, and it has stayed with me ever since. What she said was this: "When I want to feel welcome, I go to the Friends meeting."

When she said those words, I felt their power and truth move through me. With an outsider's eyes, she shared about our witness to the world. What a beautiful gift that is. □



ERIC E. STERLING



# Confronting THE Challenge OF DRUGS

**F**rom 1979 to 1989, I was figuratively a “colonel” in the war on drugs. As assistant counsel to the U.S. House Judiciary Committee responsible for drug enforcement, I participated in creating the national drug strategy machinery and the White House “drug czar.” I staffed Congress’s abandonment of the marijuana decriminalization of Jimmy Carter and the embrace of drug war crackdown under Ronald Reagan. I helped Congress respond to the explosion of crack use and investigated the CIA–Contra cocaine connection. Most notably, I played a central role in Congress’s enactment of mandatory minimum sentences for drug trafficking and the infamous 100-to-1 crack versus powder cocaine sentencing disparity.

For the last 30 years, I have been working for alternatives to drug prohibition that focus on effective treatment; meaningful prevention of

*Eric E. Sterling is executive director of Criminal Justice Policy Foundation in Silver Spring, Md. He is co-clerk of the Ministry and Worship Committee of Bethesda (Md.) Meeting and a graduate of Haverford College.*

misuse of drugs; and most importantly, honoring the dignity, humanity, and autonomy of both those who suffer from addiction and those who choose to use drugs. I promote strategies to minimize the violence and corruption around the drug trade, to end the catastrophe of mass incarceration in the United States, and to advance harm reduction for people who use drugs. My identity as a Friend has been integral to this work.

In 2020, the world is in the midst of a lethal epidemic in which hundreds of thousands of people are dying annually, worldwide, in connection with their use of drugs. Tens of millions suffer from addiction. Hundreds of millions of people use illegal drugs worldwide. The problems, of course, are not simply death from overdose, or the agony of addiction. The problems of drug trafficking crimes (smuggling, bribery, murder, money laundering, cartels, and paramilitary forces) and income-generating crime to buy drugs (fraud, prostitution, embezzlement, theft, robbery, drug selling, etc.) are well known. Those crimes are often blamed on drugs, but if the use and distribution of drugs were legal and regulated that crime would be largely eliminated. Most problems related to drugs (spread of disease, homelessness, unemployment, alienation, neighborhood decay, family breakup) are more a consequence of the social and legal constructs of

*Images © AnthonyJess*



## MOST PROBLEMS RELATED TO DRUGS

(spread of disease, homelessness, unemployment, alienation, neighborhood decay, family breakup) are more a consequence of the social and legal constructs of drug production and policing and “deviant use,” than the simple use of drugs themselves.

drug production and policing and “deviant use,” than the simple use of drugs themselves.

**D**rug policy has dramatically evolved since the 1980s and 1990s in understanding that shaming drug users does not help them survive; it actually magnifies their suffering. Public health professionals understand that prohibition of the legal use and production of drugs does not save lives or reduce injury or addiction; it increases riskiness and death. Law enforcement professionals now understand that their prohibition enforcement effort is not reducing violence and increasing public safety; it increases violence, enriches criminals, and strengthens networks of public corruption.

Drug enforcement policing strategies alienate huge communities of young people, African Americans, Latinx, and other people of color from our justice system. Drug enforcement has permeated schools thus alienating the most vulnerable students from school administrators and teachers. Police-run D.A.R.E. (Drug Abuse Resistance Education) programs led to more drug use by teenagers than no prevention programs at all. In countless families, anti-drug ideology has alienated children from their parents. Drug enforcement and the criminal justice system have exacerbated racial injustice.

Most drug users never have an addiction problem, but they always are running risks that their drugs are tainted by the criminals who are the only suppliers due to U.S. laws. Sadly, all who consume illegal drugs are forced to subsidize

criminality, frequently contributing to massive violence in Mexico and Colombia and chronic poverty in U.S. cities, and financing global traffic in weapons and global corruption.

Nevertheless, there is also cause for optimism. Data shows that even as American marijuana policy is moving from prohibition to legalization, marijuana use by teenagers is declining. Cigarette use has been declining. HIV transmission rates among drug users have gone down since the 1980s. More importantly, society’s understanding of drug use is shifting, and support for compassionate and effective strategies is growing. As the stigma of a drug habit is being reduced, Americans are reconceptualizing drug policy. Increasingly instead of focusing on “strengthening” drug enforcement and anti-drug programming, the public is supporting the realistic policy objectives of saving lives and reducing suffering.

**F**riends have traditionally abjured the use of alcohol and other stimulants, including drugs, which can lead the mind and soul away from knowledge of the Light, and away from the state of peace that allows for appreciation of the sacred. Now, many Friends recognize that many, if not most people, can use alcohol socially and recreationally without it interfering with their spiritual development. Even though we understand that alcohol is a major factor in motor vehicle crashes, violent crime, suicide, accidental injury, and death and that alcohol is the cause of tens of thousands of deaths from cancer, cirrhosis of the liver, and other diseases, we recognize that alcohol can be socially beneficial and used responsibly. Friends have been slow to acknowledge that marijuana, opioids, psychedelics, and other drugs generally less harmful than alcohol, also have a range of beneficial uses, and do not warrant prohibition.

I believe that because of Friends historic association with the temperance and anti-drug movements, organizationally we have been too slow to confront the social, cultural, medical, and legal catastrophes of drug prohibition that exacerbate the violence, degradation of the human spirit, and injustice that Friends abhor. Friends are fundamentally opposed to the use of violence and coercion to change human behavior, even for the worthiest of ends. I think Friends need to speak out against a drug control regime founded on coercion and violence. If we are to remain true to our deepest values in responding to the presence of drug use in our communities, we must confront the drug problem guided by our values and not by law enforcement, prosecutors, and the military. For too long, Friends have been absent from the resistance to the degradation of humanity that is

our anti-drug policy.

For 100 years, the United States, the League of Nations, and the United Nations have been crusading to end drug use. Over the decades, the vision of the drug problem has largely been shaped with ethnic and racial prejudice: Chinese male opium smokers seducing White women; Black men high on marijuana or cocaine seducing or raping White women; homicidal Hispanic marijuana smokers; Black mothers abandoning their children for crack; hyper-violent Hispanic cartel leaders. The central strategy in response has been to use coercion, violence, and punishment to stop use and eliminate supply. Not only has the strategy not worked but it has also been counterproductive. The market consequence is that drugs have become extraordinarily valuable. Thus, illegal drug organizations generate enormous revenues. Like all businesses, security is necessary for inventory, receipts, and production facilities. Of course, mechanisms for business dispute resolution and leadership succession are also needed.

Excluded by Congress and the United Nations from the protection of the law and the courts, the business problems are addressed by resorting to violence, requiring extensive armories. Around the globe, our anti-drug strategy has led to war-like military campaigns against the well-armed criminal gangs or paramilitary forces that control the cultivation, processing, and transportation of drug crops like opium, coca, and marijuana. These campaigns are ineffective, but tens of thousands of citizens are dying every year in Mexico, Colombia, the Philippines, Guatemala, El Salvador, Jamaica, and the United States.

Annually, in the United States, more than one million people are taken into custody for possessing drugs. Hundreds of thousands more are arrested for cultivating, manufacturing, or distributing drugs. In these arrests, the suspects are invariably handcuffed, and police point loaded firearms at them. Suspects are manhandled and verbally abused to intimidate and humiliate them. While many are released, hundreds of thousands are detained before trial, often for months. Such detention usually leads to loss of employment, loss of housing, and family breakup. Hundreds of thousands are convicted and imprisoned annually for drug offenses. Millions of spouses and children are displaced and impoverished. The criminal records of those arrested or convicted become lifetime barriers to employment, education, housing, credit, and often voting, and even nutrition and family formation. None of these address individual drug problems or society's collective problems.

Efforts to control the transportation of drugs often use trafficker profiles that include race and ethnicity as criteria to stop and search travelers. The use of

race and ethnicity to justify suspicion of criminal conduct is an affront to human dignity, and hundreds of thousands of persons are detained and searched who have no connection to the drug trade.

We are plagued by mass incarceration. In 1972, our nationwide rate of incarceration was 161 per 100,000, which grew to 767 by 2007, driven by the crackdown ideology of the war on drugs. Fortunately, we are seeing declines in that incarceration rate, but the United States still holds about one quarter of the world's prisoners, despite being only 5 percent of the globe's population. Incidentally, the racial disparity in incarceration is quite pronounced in states with significant Friends populations:

States with the highest black/white differential in incarceration rate (per 100,000 adults) are listed below. This data is from the Sentencing Project, 2016 (source: "The Color of Justice: Racial and Ethnic Disparity in State Prisons," report by Ashley Nellis).

State	White Incarceration Rate	Black Incarceration Rate	B/W Ratio
New Jersey	94	1140	12.2
Wisconsin	221	2542	11.5
Iowa	211	2349	11.1
Minnesota	111	1219	11.0
Vermont	225	2357	10.5
Connecticut	148	1392	9.4
Pennsylvania	204	1810	8.9
Illinois	174	533	8.8
California	201	1767	8.8
Nebraska	201	1680	8.4
State Average	275	1408	5.1

**A** primary cause of the phenomenon of mass incarceration has been the patterns and practices of drug enforcement. Resolving the unwarranted racial disparity in criminal justice cannot be accomplished without ending drug enforcement as currently carried out.

Drug enforcement relies upon a vast system of informants. Essential to drug investigations, an informant creates a false persona and a web of falsehoods in order to earn the trust of the target. Hundreds of thousands of persons are betrayed annually. A widespread network of deceit and betrayal endangers the bonds of society.

Eradication of drug crops has led to the steady



## STRATEGIES AND LANGUAGE

**that increase the stigma of being a person who uses drugs—while potentially discouraging initiation into use—interfere in pursuing recovery. We need to challenge those whose statements and actions reinforce stigma and encourage coercion, degradation, or violence toward those who use drugs.**

expansion of cultivation into new, remote, often environmentally sensitive regions, including national parks, national forests, designated wilderness areas, and wildlife preserves. Anti-cultivation strategies, such as aerial fumigation with herbicides, endanger human health and the environment. In South America, this anti-drug strategy has been a major factor in Amazon deforestation, contributing to global climate change.

Providing harm reduction for drug users is as commonsensical as employing lifeguards at swimming pools and beaches. We eliminate the spread of HIV and hepatitis C virus infection through drug use when we assure that persons who inject drugs always have sterile syringes. We reduce wounds by teaching safer injection techniques. We should provide drug-checking test kits to alert for the presence of fentanyl and other dangerous contaminants. Distributing naloxone (trade name: Narcan) to all people who use drugs and their families and associates saves the lives of people who use opioids from accidental overdose and death. All these measures communicate to unhappy or isolated drug users that their lives are valuable and worth caring for. These steps are the best bridge to healthcare, drug treatment, and recovery. Arrest and jail are not treatment strategies; they are humiliating and shaming. Overdose prevention

initiatives and syringe services programs, because they fully honor the humanity of the people who use drugs, are consistent with building the hope and self-respect that are essential ingredients for successful recovery.

The ideology that equates total abstinence with successful treatment has prevented the adoption of the currently most effective opioid treatments, which are medication-assisted. The proclivity to relapse after incarceration or treatment is a central feature of addiction. Today, in many programs, relapse is grounds for removal from treatment and frequently leads to further prosecution and imprisonment. Isn't it absurd that those who relapse, demonstrating a more severe case of the disease of addiction, are subjected to greater punishment or removed from treatment?

Education to prevent the use of drugs is often weakened by dishonesty about the harms and benefits of using drugs. Much anti-drug education disrespects the dignity and intelligence of the intended audience.

Strategies and language that increase the stigma of being a person who uses drugs—while potentially discouraging initiation into use—interfere in pursuing recovery. The stigma also discourages family members from sympathizing with and helping their loved ones and discourages health professionals from caring for those with substance use disorders. We need to challenge those whose statements and actions reinforce stigma and encourage coercion, degradation, or violence toward those who use drugs.

Children and adults in our meeting communities are experimenting with or regularly using drugs and alcohol. Pastoral care committees should be alert to the unmet needs of those in the meeting, which might involve the use of drugs or alcohol, and help find appropriate counseling or therapy. Ultimately, responsible and moderate use of alcohol and other drugs is shaped by culture and community norms. The honest sharing of experience strengthens community responses to drugs and alcohol. But honest sharing of experience—when that experience is illegal—can be dangerous legally and professionally. Meetings can provide safe spaces for honest sharing of experience and support for harm reduction. Provided with accurate information, trustworthy and respectful guidance, and the opportunity for reflection, individuals are likely to make decisions about how they will use drugs that will protect themselves and their communities. In helping to end the war on drugs, Friends will affirm their confidence in the healing power of the Light to restore to health those who are troubled. □

Right: The Alhambra Apartments in the Cass Corridor of Detroit. The author would break into the Alhambra to use drugs and sleep after purchasing them at nearby Hotel Ansonia.

Below: The Cass Corridor neighborhoods on the west end of Midtown Detroit, Michigan, 1990s.

# THE Liturgy

# OF ME



R. SCOT MILLER

I know a lot about liturgy. I also know a thing or two about waiting. I know about silence and darkness, and I know about walking in the Light. My childhood experiences of liturgy were as intriguing as they were predictable. Every Sunday in a little Lutheran church in Flint, Michigan, we recited the words and lyrics and mannerisms of a faithful community of people who knew they were right about things. When I reached adolescence, I

began to question if those things were right or not. While God might not be easily replaced, liturgy is nearly impossible to strike from one's consciousness.

The Lutheran liturgy would come back to me at the oddest times, a sort of embedded cognitive dissonance, which contrasted with the insurrection and anarchy I had chosen to counteract the lies of resurrection and rightness. And though the gods and demons of the cosmos had been relegated to the trash heap of my childhood, childlike attraction to the saving grace of repetition and distraction hung round my neck. I began to drink liturgically, and fight and f— liturgically. I found myself sooner than later burning in a lake of fire lit

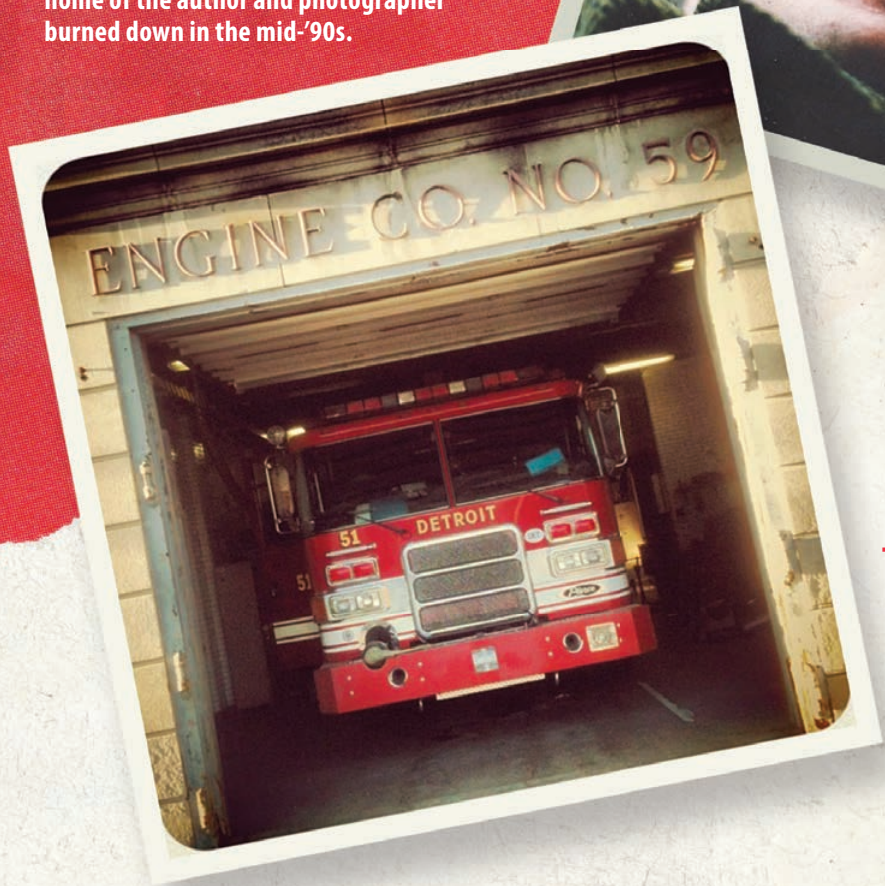
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*r. scot miller attends Red Cedar Meeting in Lansing, Mich., with his spouse, Jenn, and their family. He holds graduate degrees from Earlham School of Religion (MA and MDiv) and Grand Valley State University (MSW). He is currently a PhD student at Chicago Theological Seminary.*

All photos © Michael Brozovic, Detroit, Mich.

Right: Drug life in 1990s Detroit.

Below: Detroit's Engine 59 Firehouse was a first responder to the neighborhood fires and overdoses. Residents regularly found themselves woken by sirens. The home of the author and photographer burned down in the mid-'90s.



## I SAW THE LITURGIES OF THE CHURCH EXPOSED

by the liturgies of anger, rage, and hopelessness. The sights and sounds and truth of some god's world was not the comforting lyricism of repetitive *Kyrie eleison*, thanking the God of my parents and grandparents for salvation from the plight of others.

by the tongues of flame, emblazoning the six-inch antenna pieces I used to smoke crack.

**C**rack cocaine and drinking produce their own liturgies. Waking up and reciting the promises of the faith: first, that I won't use today, and second, that I'm gonna kick tomorrow. Living in an abandoned downstairs of a water-damaged Detroit duplex, my wife woke up to go to work every day; my kids went to daycare; and I set about the task. I would tell myself I needed to eat, then would walk upstairs to a back room where the last resident had left mountains of *Downbeat* magazines. Each one of those bound pages represented ten cents toward my tithe to the gods of Gehenna.

My liturgy went from promising to quit

tomorrow and to eat today to ritually organizing the issues of *Downbeat* into tidy groups of ten until I amassed enough to earn \$20 from the used bookstore on Cass Avenue. Following that successful sale, I would entertain the thought of going across the street to Alvin's Delicatessen before ritually dismissing the idea of lunch until I walked three blocks east to the crack house on Palmer and Brush. I'd make that purchase, followed by a purchase of vodka, a drive home, and then 20 minutes of Valhalla followed by a never-ending liturgy of shame and guilt. Within an hour, everything broke down, and I would be launched back out the door as much as I might be dragged back into the street, ready to rob Peter to pay Paul and get another rock, another drink, and repeat the cycle of being washed in my own blood,

contaminated and unclean. I never did eat. I did end out on the street.

I also ended up in mental institutions, sort of like a vacation for addicts, back in Michigan Governor John Engler's '80s when community mental healthcare became as effective as a fart in a gentle breeze: just enough to drive away those who believed that welfare care might hold the promise of a new day. Sooner than later, I ended up sleeping in an abandoned hardware store before being put away in an adult foster care home. It was in that home that liturgy renewed itself in my life, at a whole new level of repetitive self-harm, violence, and fear and loathing.

In the same liturgy of theft and drug use, drinking Wild Irish Rose by the gallon, and playing neighborhood basketball for a dollar or two, I would get high to forget my circumstances before my night was interrupted by the sounds of liturgical gunfire, screaming, rape, and anger. And then I learned the nature of liturgy. I saw the liturgies of the church exposed by the liturgies of anger, rage, and hopelessness. The sights and sounds and truth of some god's world was not the comforting lyricism of repetitive *Kyrie eleison*, thanking the God of my parents and grandparents for salvation from the plight of others. It was rather my experience of hearing screaming, flesh smacking flesh, and what sounded like a stabbing.

Perhaps it just sounded like an ending. Something ended. Perhaps for some woman, everything ended. There was no ambulance or siren; no laughing, crying; no "I told you so" in the liturgy of murder, or what I imagined must have been murder. There was nothing but silence. I waited. I received silence. God had nothing to say at that moment of my life; the mother—er had just left the house. Abraham's daddy lived in the suburbs, leaving behind altars throughout the city so that the restless could offer sacrifices in a temple destroyed by an ever-present divine Whiteness.

The ritualized drinking continued for some time. In a sort of cosmic joke, the trickster God who guided my vehicles through traffic while I poured drinks from a wet bar in the passenger seat managed to drive me back to church. Or perhaps, pulled me back. My father-in-law had Alzheimer's disease and at his longtime church would tend toward the kind of disruptive presence that I would have liked to have been. Nobody would take him despite his obvious desire to be pleasing to God, so I would get loaded and drive him to the six-o'clock service. I once again listened to liturgy and storytelling, singing and prayers—most often meaningless yet entertaining and thought-provoking. And my wife's dad was as entertaining

as hell. It all worked out.

I still had next to nothing to do with gods or religion or belief or faith. When my wife's first child was born, our daughter Emma, Jenn decided she was returning to church. She had grown up in the church of her father and had no negative associations with the gods of Whiteness and suburban self-righteousness. I was appalled that she would submit our daughter to notions of being purified through a washing machine with the cleansing, detergent-like qualities of the blood of a poltergeist.

Because anti-religion should be every bit as much of a family endeavor as religion, we agreed to be a family. We went to Quaker worship.

First, we had to find it. We called the local peace organization who gave us an address of a parking lot on Madison in Grand Rapids. Not only was there a parking lot where the address should have been, but there was also not a single car in the parking lot. Nobody waiting for anything, let alone the Spirit, or us.

A few weeks later we were at a gathering of folks at a friend's house and were talking about the nonexistent Quakers and our attempts to find one somewhere. A friend spoke up. "I'm a Quaker," he said, and then declined to make cosmic sense of the misdirecting individual who led us on the gray-goose chase weeks earlier. Rather, he gave us the correct location and time for meeting. We arrived for worship the following morning.

In that first experience of waiting, waiting in silence, I knew far differently from most Friends in that meeting what waiting was about. Murder? Life? Anger and rage and hopelessness—what comes next after the darkness comes. I've known too many folks who never saw light again. They never walked again. They never breathed, prayed, sang, or contemplated what comes next when one is released, just for an hour, from liturgical violence and hopelessness.

So many Friends speak of peacemaking and nonviolence. The God that I now have faith in, that God known in Jesus of Nazareth, commands us to nonviolence, peacemaking, and truth-telling. I have tried to learn as much as I can about the Friends of the past, those ancient and primitive children of the Light known by the world as Quakers. They started out like I did. They had a chip on their shoulder, a tendency toward anti-authoritarianism, truth-telling, and the experience of gross state-sponsored violence against the poor and marginalized. Many of those early Friends were not pacifists, including George Fox, but rather came to embrace nonviolence when it looked as though violence might be used as a charge against



**Michael Brozovic and the author had been homeless together as teens and moved back in together at the height of the author's addiction. The author soon stole the Carhartt jacket Brozovic is wearing in this photograph and traded it for crack.**

## IT IS MURDER ON OUR WATCH, FRIENDS,

**and we might begin listening, waiting to hear those sounds of suffering rather than waiting for somebody to speak in the Spirit, reminding us that our spirituality and liturgical silence is producing little more than a relaxing feeling of self-satisfaction. We are, after all, liberals holding the world in the Light, and that is our calling.**

Silence simply became awkward for most Americans after Elvis, I suppose, and Quakers had long since decided that the liturgies of the American Way were better for church growth than waiting to see how murder turns out.

I know how it turns out. I am waiting for a long length of time for the God of Abraham and Sarah to deliver the message that, after murder or state execution, the theme of resurrection replaces rage and anger with hope and a liturgy of living, as though resurrection is true, even if it is unreasonable or most certainly irrational.

them. Faced with continuing persecution for their beliefs, and new charges of treason against the crown, Friends decided to lay down their carnal weapons until the American Revolution came around.

It has been said that the waiting worship version of the Religious Society almost faded away as American exceptionalism pulled too many of us out into the street to do combat for things such as the freedom to manipulate our own markets and exploit our own poor, maintain our own slaves, and kill the Huns good and dead in defense of all that God wants for us. It has been suggested by some Friends and observers that one reason progressive expressions of the Religious Society exist is because of the antiwar liberals who found a safe place to explore quiet waiting in the 1950s.

Liturgical silence values the silence over any potential exhortation to act; to actively mourn and intentionally experience the pain of murder while acting on behalf of peace in a manner that will leave us unprotected. Friends in waiting worship must overcome our desire for stability and sensibility, and act on righteous anger in a present absence of sacrificial and empathetic action with both the murdered and murderers.

**P**erhaps, if the Religious Society is hoping to experience a resurrection of progressive Quakerism, it might be more attentive to the very fact of violence; brokenness; and indeed, the sin of our own complicity in corporate sin. Privilege has become the idol of many Friends, and it remains demonic even when such privilege is directed toward producing “more positive outcomes” in a world dominated by murder. It is murder on our watch, Friends, and we might begin listening, waiting to hear those sounds of suffering rather than waiting for somebody to speak in the Spirit, reminding us that our spirituality and liturgical silence is producing little more than a relaxing feeling of self-satisfaction. We are, after all, liberals holding the world in the Light, and that is our calling.

Murder will interrupt us, and we will not wait to experience the aftermath. We only run, refusing to embrace those who are murdered, and who murder. Silence, in fact, may be our opiate. Self-righteousness may be our methamphetamine and cocaine. And the finest weed likely keeps us just how we like ourselves: bound to a liturgy of hope without action, and the privilege of not suffering. □



My sense of myself as an aging woman is that I am increasingly androgynous. I hope so, as this is the condition I want to attain by the end of my life.


I do not mean that I dress in an ambiguous way so that people will not know for sure whether I am a woman or a man. I do not mean that I am a hermaphrodite or a lesbian. I do not mean that I am bisexual or pansexual, that is, biologically attracted all my life to both (all) genders.

I mean that for many years I have had both the inclination and the opportunity to develop masculine aspects of my personality with the conscious goal of becoming an independent and integrated person, a whole *persona*.

After a varied and enthusiastic love life, I took a vow of celibacy at age 53. Perhaps I was able to do that because by then I had become a more balanced and whole person, an androgyne. Carl Jung would say that both anima and animus had matured within my own psyche. Along with what are thought of as feminine traits, I—like many other liberated women nowadays—have some of the capacities and sensibilities usually associated with men: interest in numbers and finance, for example. I have managed my own commercial affairs: buying and selling cars and houses, borrowing and lending money, managing property, living and traveling alone. I have started projects and run programs. I think in terms of systems and talk with men on their own terms. I often take leadership positions. I raised my children alone and survived a lot of hardship.

Reciprocally, I like to imagine that many men my age, in their 70s, have also expanded their capacities: learning to cook, sew, decorate, arrange parties, nurture young people, tend the aged and ill, and live alone in a vibrant way. Notice that last item; women are generally better at living alone in a vibrant way.

The researched facts about midlife hormonal changes in both men and women, which make them more alike as they age, have always fascinated me. Hormonal changes after menopause (including “male menopause”) have substantive effects on the personality as well as on the body, sometimes affording men easier access to



Elizabeth Boardman

their feelings and their gentler inclinations, sometimes allowing women to become more logical and bold. Aren't we all becoming androgynous?

Or are some of us becoming asexual? Hormonal changes are one thing, but many of us have experienced more devastating physiological changes as surgeries divested us of various parts that used to seem crucial to our identity. Am I a woman if I have lost my uterus, both breasts, and my desire to lie with my husband? What kind of a man am I if I have prostate cancer or if I am struggling with impotence for one reason or another?

These traumas are made worse for us in our older years in America because most of us were raised to think that our sexual identity, perhaps even our sexual performance, was the most important thing about us. If we lose our ability or interest in sexual relations, we think of ourselves as having experienced a great loss.

We may worry that we have become asexual. This is a term not readily acknowledged in conventional American discourse, even though it is probable that some 10 to 15 percent of the population has been disinterested in sex from the get-go. Mostly these people are closeted still. Perhaps the LGBTQ group should add an “A,” or perhaps two, to their acronym, for androgynous and asexual: LGBTQAA.

Why not think of ourselves instead as moving beyond the limiting definitions of gender and sexual orientation and progressing toward a whole-some (hyphen deliberate) condition of androgyny? Whether we are gay or straight or bisexual, we older ones have presented ourselves for decades with a consistent male or female identity. Would it be productive—perhaps even a relief—to move beyond that now?

## Male, Female, or Whole?

The ancient Greeks claimed that everyone looked for a person of the opposite gender to complement his or her own character. The Chinese believed that it took the conjoining of the Yin and the Yang to make a whole. Jung seemed to have the same general idea. Perhaps we are now learning that the two capacities, the whole totality, can be held within a single person.

Perhaps sometimes a woman of accomplished years and experience no longer feels that her femininity needs to be balanced by the intimate presence of a strong man in her life. Perhaps during her working years, she acquired many masculine competencies within herself and is very pleased to be living alone. She has not become asexual, just whole.

Perhaps a thoughtful and imaginative, old husband realizes that both he and his wife can open up to a whole new set of physical and emotional intimacies that they never experienced before.

Perhaps after a long marriage, an open-minded widow finds that her androgynous, whole self is now well-partnered by another independent, androgynous woman.

Is there a Quaker testimony that incorporates the ideal of becoming whole, balanced, and integrated within? Is becoming whole as holy as we mere mortals can get?

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*A member of Redwood Forest Meeting in Santa Rosa, Calif., Elizabeth Boardman has written a number of articles and books about Quaker faith and practice. Her latest, a thoughtful and sexy book with chapters on androgyny and leadings, is called Barbara and Elizabeth: Late Life Lovers.*



Counter protesters gather on Guilford's campus in response to visit from Westboro Baptist Church.

### Guilford College responds to Westboro Baptist protest

When three members of Westboro Baptist Church—a church in Topeka, Kans., known for its harsh anti-LGBTQ beliefs—came to protest at Guilford College in Greensboro, N.C., on Monday morning, November 18, the Friends Center on campus had organized a response that drew over 200 participants.

“Many groups responded to our invitation,” said C. Wess Daniels, director of the Friends Center at Guilford College, a collaborative endeavor between the school and the Religious Society of Friends. “Greensboro clergy and interfaith community; local Quakers; the Parasol Patrol; Guilford College students, staff, and faculty. Together we created a barrier of love, between the Westboro Baptist protestors and our campus that was meant to symbolize love and support for our LGBTQ campus community members.

“As much as I disagree with Westboro Baptist’s message,” Daniels continued, “they are operating under the guise of Christianity. It is our office’s responsibility to respond to that.” Evelyn Jadin, the Friends Center’s multifaith coordinator and chaplain, also helped organize and direct the counter-demonstration.

Westboro Baptist Church members frequently travel to educational institutions in every state to publicly preach their message because they believe “those places are hotbeds for teaching and supporting this [homosexual] lifestyle,” according to one of the church’s elders who spoke with the *High Point Enterprise*.

*Do you know about any Quaker news stories we should be covering? Send us tips at news@friendsjournal.org.*

Earlier the same morning, a small Westboro Baptist group protested at High Point Central High School in High Point, N.C., and later at the University of North Carolina at Greensboro and Duke University School of Law in Durham, N.C. Each protest was scheduled to last 30 minutes, and each one was met with a much larger crowd of counter protesters.

Guilford College, founded by Quakers in 1837, is home to the Bayard Rustin Center for LGBTQA+ Activism, Education, and Reconciliation, a space dedicated to affirming the lives, histories, and experiences of lesbian, gay, bisexual, transgender, gender non-conforming, queer, questioning, intersex, and allied students, faculty, and staff at Guilford and beyond.

### New York Yearly Meeting adopts yearly meeting membership

New York Yearly Meeting (NYYM) approved “at large membership” (membership through the yearly meeting instead of through a local monthly meeting) on November 2 at its fall sessions held at Powell House conference and

retreat center in Old Chatham, N.Y.

NYYM is the gathering of Quaker meetings in New York State, northern New Jersey, and southwestern Connecticut, consisting of approximately 3,200 local meeting members in 64 local meetings. The process leading to the new membership pathway began during NYYM’s 2016 summer sessions when Jeffrey Aaron (yearly meeting assistant clerk in 2016, clerk since 2018) spoke with a group of young adult Friends about the membership process. “The young adult Friends were . . . well-steeped in Quakerism . . . [and] had ties from childhood with the meeting of their parents, but had far more mobile lives than people of previous generations,” said Aaron. “They frequently had a meaningful history with NYYM’s retreat center . . . and with attendance and often participation on the yearly meeting level, but did not necessarily have a local meeting in their vicinity or one that they related to.”

The result of that initial meeting was the establishment of a working group that for three years researched and discerned the additional model of membership. Concerns expressed during the discernment include “the importance of regular worship together in a community and careful nurturing . . . for new members.”

Additions to NYYM’s *Faith and Practice* approved at the fall 2019 sessions state: “an adult who applies for membership ‘at large’ in the body of New York Yearly Meeting is expected to have been actively involved in the yearly meeting. . . . Those seeking membership by this path should be prepared to give resources of time and/



Left: NYYM fall sessions at Powell House. Right: NYYM clerks table at fall sessions.

Photographs by Khadejeh Nikouyeh/News & Record. © News & Record. All Rights Reserved.

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or money, and to participate in the work of the yearly meeting.” Membership clearness process will be organized by the yearly meeting’s Ministry and Pastoral Care Committee.

Similar yearly meeting memberships are offered by the New Association of Friends, based in New Castle, Ind., and Ohio Yearly Meeting (Conservative) in Ohio.

### Pacific Yearly Meeting joins Friends General Conference

In October, Pacific Yearly Meeting’s request to join Friends General Conference (FGC) was accepted by the FGC Executive Committee.

“We are inspired by the faithfulness of Pacific Yearly Meeting’s years-long, careful process to come to the point of requesting affiliation,” read the FGC minute recording the decision.

Pacific Yearly Meeting (PYM)—made up of about 1,200 members in 50 unprogrammed monthly meetings in the Western United States and Mexico—has a long history as an independent, unaffiliated yearly meeting. The proposal for FGC affiliation, approved at its July annual sessions, noted that at its founding in 1947 “Pacific Yearly Meeting declared its intention to remain in contact with all branches of Friends and to remain independent of any bodies associated with any one ‘branch’ of Friends.”

But this intention has shifted over the last 70 years. “We began to think that maybe being attached to no one isn’t a virtue,” reflected Shan Cretin, co-clerk of PYM’s Ministry and Oversight Committee, which brought the proposal to the yearly meeting. “Over time more and more Friends were participating in the [FGC] Gathering and using [FGC] materials. PYM monthly meetings were asking for independent affiliation, and it didn’t seem like we were acting with integrity. We were exploiting this organization. I think that motivated the body to decide to [request to formally join FGC].”

Concerns about the cost and carbon footprint of sending representatives to FGC Central Committee meetings on the East Coast persist, but Cretin believes these can be addressed through videoconferencing and possibly hosting meetings closer to the West Coast.

Pacific Yearly Meeting is the seventeenth yearly meeting to join FGC.

Founded in 1900, FGC is an association of local and regional Quaker organizations primarily in the United States and Canada. In addition to its annual Gathering, FGC offers religious education resources and programs for its members.



Gretchen Castle.

### FWCC secretary to lead world ecumenical organization

Gretchen Castle was named the next chair of the Conference of Secretaries of Christian World Communions at its meeting held October 8–10 in Christiansfeld, Denmark. Castle is a member of the conference

through her role as the general secretary of Friends World Committee for Consultation (FWCC), where she is serving her eighth year. Her term as chair of the conference will be for two years.

Founded in 1957, the Conference of Secretaries of Christian World Communions is made up of general secretaries of Christian communities that have a global presence. They meet annually to support each other and to promote Christian unity.

Castle works out of the FWCC World Office housed in Friends House in London, England. FWCC, through its four section offices—Africa, the Americas, Asia and the West Pacific, and Europe and the Middle East—runs programs uniting Friends around the world through Spirit-led fellowship.

Through FWCC’s World Office and her place with the conference, Castle is able to connect Quakers with Christians around the world. “We are a part of the ecumenical movement,” she says. “We care about sharing a voice with our Christian companions as we work toward world peace and a sustainable future.”

Castle will be the first woman to hold the post. She succeeds Martin Junge of the Lutheran World Federation. Junge commented, “I am happy about the unanimous readiness of the Conference of Secretaries to receive her gifts and her leadership.”



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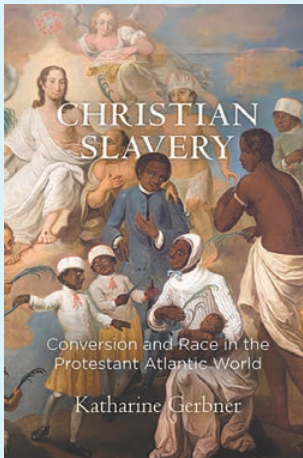
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FRIENDS JOURNAL



**Christian Slavery: Conversion and Race in the Protestant Atlantic World**

By Katharine Gerbner. University of Pennsylvania Press, 2018. 296 pages. \$39.95/hardcover or eBook; \$24.95/paperback.

**Reviewed by Martin Kelley**

Among North American Friends, one of the most heavily trodden periods of historical storytelling is the founding of the Pennsylvania colony. A close second is Quakers’ embrace of abolition and our participation in the Underground Railroad. Family histories spin on these events. Embellished novels, historical plaques, and textbooks recount these events in hagiographic glory.

Historian Katharine Gerbner has dug through the archives of the era immediately preceding these events in *Christian Slavery: Conversion and Race in the Protestant Atlantic World*. Friends are only one part of a fascinating and tragic story as colonial Protestants tried to reconcile a new era of large-scale, global slavery with their spiritual ideals.

Much of the story goes through Barbados. This small island in the Caribbean was the first runaway success in the British leap across the Atlantic. With a thriving economy built on slavery, most British transatlantic shipping came through its port. It’s no surprise that early Friends ministers came through beginning in 1665. Their Quaker message spread like wildfire: in just a few years Barbados had the largest population of Friends outside of the British Isles.

But at a cost: over 80 percent of these new Quakers owned slaves. For Protestants in the Caribbean, “Christian” was code for

free and White. The new Quakers on Barbados had commitment and zeal and adopted Friends’ language of freedom but seemed to find little irony in continuing to own slaves. Gerbner could find little documentation on the day-to-day life of Quaker slaves, yet noted that Joseph Besse’s landmark *A Collection of the Sufferings of the People Called Quakers* had 237 entries on Barbados.

It is a sign of the importance of the Barbados colony that George Fox traveled to the island. He was shocked by what he saw as the loose morals of the island’s slave culture, but didn’t condemn the institution. His writings on the subject lean heavily into a metaphor of a spiritual family: Barbadian Friends should organize around a natural, paternalistic social order. But in a shocking departure, he said this family should include enslaved people, who should be encouraged to worship with Friends. This was one of the first Protestant calls for slave conversion and an especially radical proposal in Barbados, where Christian identity conferred citizenship and expanded civil rights.

It is a shame that Barbadian Quakers’ spiritual outreach efforts were unsuccessful. Gerbner lists intriguing “overlaps between West African and Quaker religiosity” and claims a “handful of common characteristics between Quaker and Afro-Caribbean practices.” What happened? Barbadian authorities made joint worship illegal, but perhaps more to the point, Gerbner suggests that Barbadian Friends were more interested in disciplining one another over marriage practices than in worshipping with Africans. In any case, they took Fox’s family metaphor as a kind of divine license to continue to profit from slavery.

Fox’s more radical arguments for spiritual equality went on to have greater success in rival Protestant denominations. Much of *Christian Slavery* goes on to follow the work of Anglicans and Moravians in the Caribbean, who debated Fox’s “harangue” but went on to start successful missions that brought African slaves into their denominations and slowly began challenging the Christian ethics and colonial politics of slavery.

North American Friends don’t remember Barbados very often because its Quaker community folded within a generation, wracked by internal schisms and a smallpox epidemic. But some of its colonists relocated their fortunes, slaves, and proslavery ideologies to William Penn’s new American colony and were

there to receive an unusual statement.

In the mid-1680s, German-speaking Friends from the Rhine Valley settled outside Penn’s Philadelphia, and in 1688, they wrote a letter to their English coreligionists “against the traffick of men-body.” They insisted that spiritual freedom include physical freedom. They pointed to the fear European Whites had of becoming enslaved by Turks while traveling by ship and invoked the Golden Rule to ask why enslavement of Africans was any different. They even made a marketing appeal: they said their families back in the Rhine Valley were hesitating to join them because of prevalence of slavery. Slavery didn’t fit the brand image of the new Pennsylvania colony.

Their remarkably modern statement was passed up the hierarchy of Pennsylvania Quakers, where it was essentially tabled. Gerbner introduces us to George Gray, a recent emigrant from Barbados who self-consciously echoed George Fox’s familial paternalism to argue in favor of keeping slaves in Pennsylvania “untill they are in Some Measure brought into a Christian Life.” Philadelphia Friends would continue to own slaves for nearly a century. An argument could be made that Fox’s Barbadian rationales have echoed through centuries of Quaker controversies and haunt us still.

*Martin Kelley is senior editor of Friends Journal.*

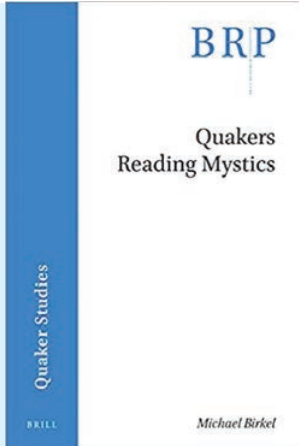
**Quakers Reading Mystics**

By Michael Birkel. Brill, 2018. 124 pages. \$81/paperback or eBook; \$30/article. Simultaneously published as issue 1.2 (2018) of Quaker Studies.

**Reviewed by Brian Drayton**

The relationship of Quakerism to mysticism is a vexing question. The sense is certainly widespread that Quakerism is a kind of mysticism, and as such reaches to a level of reality in which doctrines and denominations lose their importance. Contemplatives share the same experience. The view of Quakerism as mysticism has been felt as liberating, as it enables a universal connection among all who seek and find the Ineffable One.

Yet many historians and theologians have rejected this genealogy, debating the definition of mysticism or bringing other historical evidence to bear on the origins of Quakerism. The debate goes on, but Michael Birkel’s little study lets you step aside from the battle of the books and



learn much about the relation of Friends to mystics.

It is undeniably true that from the beginning of the movement, many Friends have found comfort, instruction, and spiritual companionship in the writings of non-Quaker mystics. This fact of personal experience is Birkel's field of exploration. He describes several documented or possible pairings of a Quaker and a mystic, and reflects on how the Friends might have received and valued them. Because this is fundamentally about spiritual reading (a deeply personal experience that may or may not be traceable in the documentary record), the task Birkel has set himself—he calls it “an experiment in reading and reception”—has required “an informed and disciplined imagination,” and this makes it a delightful and challenging encounter with Birkel himself as well as the authors he discusses.

Birkel is a seasoned explorer of kinships and connections across theological boundaries; his recent studies have examined the influence of Kabbalah on early Friends, the similarities and differences between George Fox and Augustine of Hippo, the world of Jacob Boehme, and conversations about reading the Qur'an. He exhibits both a tenderness of spirit and a sharp critical mind as well as a very broad acquaintance with contemplative spiritualities, Quaker and otherwise.

The pairings Birkel has chosen are: Robert Barclay and John Cassian; Sarah Lynes Grubb and Madame Jeanne Guyon; Caroline Stephen and Johannes Tauler; Rufus Jones and Jacob Boehme; and Teresina Havens and Buddhist mysticism. In each case, we are given a brief biography and character sketch of the Quaker, and a parallel

## Great kids *Going places*

“MFS is a tight-knit community where I met my closest friends and made great connections with teachers.”

- Serena Lin '19

**Hometown:** Moorestown

**Activities/Honors:** National Merit Scholar; U.S. YoungArts Foundation Winner; National Scholastic Art & Writing Awards Silver Medal; Foyle Young Poets of the Year - Commended Poet; Student Government President; National Chinese Honor Society; Peer Leader

**Memorable Academic Project:** 11th grade research paper about the editorial relationship between T.S. Eliot and Ezra Pound on the poem *The Waste Land* and its implications for female voices in literature

**Senior Internship:** Philadelphia District Attorney's Office

**College:** Yale University

**Career Interest:** Law or Journalism



— 1785 —  
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introduction to the non-Quaker mystic. Birkel explains the link between the two, and then analyzes and reflects upon what the Quaker saw (or may have seen) in the non-Quaker. The evidence for the Barclay–Cassian and Stephen–Tauler pairings is tenuous; each Quaker had the opportunity to read “their” mystic, and Birkel discerns resonances of word and idea that invite investigation but cannot ascertain the connection. The Quietist minister Sarah Lynes Grubb several times refers to Guyon’s writings, translated by Quakers into English (and kept in print by Friends down to our own times). Grubb understood from her own experience Guyon’s teachings about self-renunciation and living under the Cross, as well as Guyon’s example as another fearless woman in ministry.

Rufus Jones’s nuanced reading of Boehme is abundantly documented, and Birkel explores how he responded warmly to Boehme’s intense and untutored expression of inward experience, even as he brought his psychological and historical learning to bear in pointing out Boehme’s limitations as a spiritual guide.

Finally, Birkel studies Teresina Rowell Havens as Quaker and Buddhist, and her “unrelenting insistence that dialogue across religions not blur their differences in some vague concoction. . . . [She] treasured those differences and saw the honest recognition of them as a part of how religions can enrich one another.”

Birkel is alert to ways in which the Quaker reader construed, or even “Quakerized” the chosen mystic. On the one hand, there is Jones’s deep engagement with the baroque worldview of Boehme—we see Boehme as a “proto-Quaker”; of Boehme as “Rufite,” when Rufus seems to see in Boehme’s writings some of his own understanding and encounters with mystical experience. Then there is Boehme the liberal Protestant, and George Fox the Boehmenite. By contrast, Teresina Havens was very aware of the dangers of too-easy bridge-building between traditions; Birkel’s account of her *Buddhist and Quaker Experiments with Truth* shows how Havens lifts up places where the two traditions may have something to say to each other, yet resists the temptation to oversimplify or make facile connections.

Birkel’s words set the terms of the conversation:

It required a remarkable degree of spiritual hospitality for each of these Quaker writers to entertain the

thought world of each of these non-Quaker writers. Even though the former ultimately felt a powerful affinity and even spiritual kinship with the innermost experiences of the latter, those experiences are related within a context of ritual and symbol that were quite foreign for a Quaker reader. It is in that spirit of hospitality that this work is written, and the reader is invited to consider the same.

---

*Brian Drayton worships with Souhegan Meeting in Wilton, N.H., allowed by Weare (N.H.) Meeting.*

### The Winding Path of Transformation: Finding Yourself Between Glory and Humility

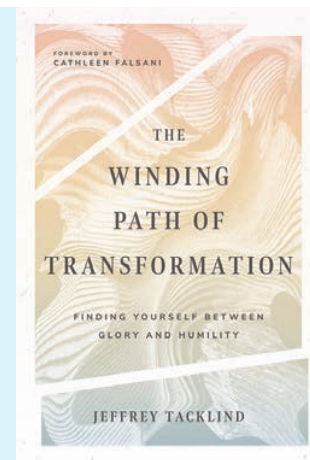
By Jeffrey Tacklind. InterVarsity Press, 2019. 192 pages. \$17/paperback; \$16.99/eBook.

Reviewed by Ken Jacobsen

Jeffrey Tacklind is the young pastor of Church by the Sea in Laguna Beach, a lively California mix of a congregation, from Pentecostals to Episcopalians. From his pastoring experience and his wide-reaching mind and heart, he has written an equally lively, readily accessible guide for spiritual growth: *The Winding Path of Transformation: Finding Yourself Between Glory and Humility*.

The core metaphor of Tacklind’s book is this: We human beings long for glory, emulating the heroes of faith and myth, and for Christians, aspiring to live like Christ. But, as life unfolds, this dream of glory is brought down to earth, to humility, by our human failures, frustrations, and shortcomings. Where we truly live and grow, he discovers, is in the often messy “middle place”; in the intersection of glory and humility; between the “exuberant beginnings” and the “victorious endings” of our faith; in the details of the here and now, where we show up as we truly are to be guided and transformed by God as God truly is, in loving, intimate relationship with us.

The book develops this theme of the middle way in each of its four parts: In part 1, “Glory and Humility,” we are led to exploring what our true calling may be as we find our right size, right service under God’s care (yes, this calling may be smaller than we had envisioned, but it may also be greater). In part 2, “Necessary Seasons,” the author reflects on the rhythms of desolation and renewal in the spiritual life, and how we learn in humility to live by God’s time for healing, and not our own. In part 3, “The Slow Opening,” the author



shares, from his own experience, in the small and often surprising events of life, how transformation actually happens within us (though we may not realize until later). And finally, in part 4, “The Way of the River,” the author describes the image of God as a river, a force of life flowing through, binding, and sustaining all the polarities of our life into one transformative flow: glory and humility; desolation and renewal; the small view and the large, leading us over time, if we are willing, into a life of joyful communion with God.

At the end of each chapter, Jeffrey Tacklind brings queries to engage us in the transformational journey along with him, queries suitable for an individual reader but also for a group who may read the book together. In the afterword, Tacklind shares his hope for readers:

My hope for you is that this book has invited you to look at your own heart. . . . That the questions and reflections . . . would become themes and useful tools throughout the seasons of your life. That the pauses to examine your heart would become a necessary and cherished part of your rhythm. And that participating in the deep, slow work of God would become one of the intimate desires of your heart.

For Friends, *The Winding Path of Transformation* offers a searching and wide-ranging vision of spiritual growth that can enrich and enliven our own.

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*Ken Jacobsen and his wife, Katharine, until her death in 2017, served as teachers and co-directors in various Quaker communities such as Olney Friends School and Pendle Hill. Ken has taught theology and healing at Chicago Theological Seminary and has led retreats on Jesus’s teachings. He keeps his home in Wisconsin as a poustinia, a prayer house for travelers.*

## From What Is to What If: Unleashing the Power of Imagination to Create the Future We Want

By Rob Hopkins. Chelsea Green Publishing, 2019. 240 pages. \$24.95/hardcover or eBook.

### Reviewed by Ruah Swennerfelt

I've been involved with the Transition Movement since about 2008 and had the opportunity to meet and interview Rob Hopkins, cofounder of the movement and author of this book (his sixth), in 2011 at the fifth Transition Network international conference in Liverpool, England. I was initially drawn to the movement because of its focus on working locally; inviting everyone to the table; climate change and climate justice; and a deep caring for Earth, soil, water, air, and all that lives.

This book is not a how-to book but an invitation to break out of our feeling stuck by "what is" to unleash our imaginations by asking "what if?" I was inspired by a story in the book of some young people who, after attending one of Hopkins's



workshops, marched to a climate strike event carrying a banner with the large words "What If?" They then passed out cards asking people to complete a sentence that began with those words. So recently, when I had agreed to attend back-to-back, daylong conferences, I passed out stamped self-addressed cards with big red letters of "What if?" on one side, and asked people to share their visions. They are beginning to trickle back to me, and they are filled with joyful, playful, and poignant words

that are full of hope. One person asked, "What if everyone in our communities felt safe, welcomed, valued, respected, included? What if our community centers were beautiful, vibrant, safe hubs for civic engagement and discourse?"

Hopkins writes, "We need to master the art, it seems to me, of asking questions which address the gravity of our situation yet which also create *longing*, which evoke a deep and rich sense of the wonders we can still create, rather than shutting it down or putting it into a deep sleep of complacency." And he shares stories from all over the globe of the transformations occurring in communities where the residents imagined what could be, without first worrying about what might prevent them from acting.

The chapters are as playful as the question, like "What If We Took Play Seriously?" or "What If We Followed Nature's Lead?" or "What If We Became Better Storytellers?" Hopkins says he wants to "put the imagination back at the heart of how we think about the future, and about what kind of future we might

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create, the future that is still possible to create.” He includes stories about organizations that use art as therapy or some that help folks reclaim their attention. The stories throughout the book inspired me to think in a “what if?” mode and dream of what a wonderful future we can all bring into reality.

Hopkins challenges and inspires readers: “What if we revived our collective imagination, and asked ‘What If’ in great abundance—starting now?”

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*Ruah Swennerfelt is a member of Middlebury (Vt.) Meeting, where she serves on the Earthcare Committee. She is on the Steering Committee of Transition Town Charlotte in Vermont and serves on the Transition U.S. conference planning team.*

### **A Shared Future: Fostering Communities of Inclusion in an Era of Inequality**

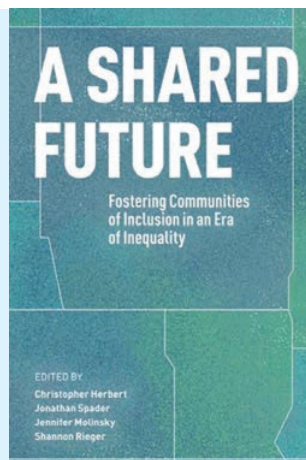
*Edited by Christopher Herbert, Jonathan Spader, Jennifer Molinsky, and Shannon Rieger. Joint Center for Housing Studies of Harvard University, 2018. 455 pages. \$15.80/paperback; free PDF download available at [jchs.harvard.edu/research/books](http://jchs.harvard.edu/research/books).*

**Reviewed by J.E. McNeil**

“We like to think of American history as a continuous march of progress toward greater freedom, greater equality, and greater justice. But sometimes we move backward, dramatically so. Residential integration declined steadily from 1880 to the mid-twentieth century, and it has mostly stalled since then.” —Richard Rothstein in *The Color of Law: A Forgotten History of How Our Government Segregated America* (2017)

*A Shared Future* is a compendium of papers given at a symposium hosted by Harvard’s Joint Center for Housing Studies in April 2017. Its foreword, written by Xavier de Souza Briggs of the Ford Foundation, lays out the issues that intertwine racial and economic housing segregation (sometimes very different things), the consequences of housing segregation, and the barriers to the inclusive society most Friends claim we want. More detailed discussions of each are provided in the book’s essays. “These are some of the reasons that we, as a country, ‘rediscover’ segregation and its enormous human costs every decade or so, only to conclude that it is too intractable or questionable to tackle with serious resolve.”

The essays are in large part divided



into what Briggs describes as “the four enduring debates about segregation: the ‘what’ (the descriptive patterns or shape of the problem), the ‘why’ (causes), the ‘so what’ (consequences), and the ‘now what’ (solutions).”

Essays of varying quality briefly explore the history of housing segregation. (See *The Color of Law* for detailed history and ramifications.) They discuss the patterns and causes of continued discrimination and the case for change. There is a section on possible solutions, which include rental vouchers to end the downward spiral of those in marginal rental housing. The final essays discuss the interlinking of school integration—still not complete—with neighborhood integration.

One of the newer patterns they discuss is “inner cities”—once a euphemism for slums—transforming into “urban centers,” the domain of affluent millennials who live there in the name of reduced carbon footprint. The people forced out (predominantly people of color) then go to impoverished outer areas where getting to city services becomes nearly impossible. White flight has given way to gentrification.

Some essays note the downside to the idea that predominantly minority communities can be considered places of upward opportunity as part of a “free” market. They note that minority communities are not always large enough to create educational and economic opportunities, and that access to neighborhoods where there is already a high level of opportunity (i.e., affluent predominantly White neighborhoods) needs to be part of the goal without undermining actual vibrant minority communities. Further, they refute the concept that the free market will resolve these problems: lack of access to opportunity is often a deciding factor in a “free” market.

One article that caught my eye was

written by William Fulton of Rice University (my alma mater) about the effects of zoning, or lack thereof, on fair housing issues in Houston, Tex.

When I was growing up in Houston in the late ’50s and early ’60s in a fairly progressive family, it appeared to me that the main emphasis was on racial integration of schools rather than housing. My elementary school was completely Anglo-American, but my high school in the late 1960s was significantly Mexican American, Asian, and, to a lesser degree, African American. I knew at least three African American girls who were bussed in, but since the school drew from a large area, most of the students came from the neighborhood: well really, neighborhoods in the plural. My neighborhood was still all Anglo. On the other hand, there were poor as well as relatively affluent neighbors living side by side in their own homes. When I visited that neighborhood on the outer edges of downtown Houston 50 years after my high school graduation, the neighborhood was almost exclusively Mexican American and predominantly rental.

Fulton’s essay discusses the effects of Houston’s lack of zoning, including the fact that zoning makes it easier to discriminate without being explicitly racist by placing low income housing near industry and pollution, with more expensive, single-family housing being placed near amenities. In addition, he discusses the fact that a “free” market is little help since it heavily relies on opportunities that often do not exist in low income areas.

On the other hand, Fulton’s essay is also a prime example of what I find most frustrating about this book. His essay, like others in the book, is replete with charts and maps, but they are all in black and white and often virtually unintelligible. The good news is that the PDF versions of the original papers are in full color and therefore much easier to understand.

*A Shared Future* is full of information and would be a valuable read to policy wonks and organizers for data and ideas. It is a disturbing read for people who believe that we have made great progress in this area.

---

*J.E. McNeil is a member of Friends Meeting of Washington (D.C.) and an attorney. She has lived in Houston, Tex., where there is no zoning, and Washington, D.C., where there is lots of zoning, and has yet to be convinced that zoning is a good thing.*





**Dear Friends,**

As one of the oldest schools in the Middle East, **Ramallah Friends School** celebrated its 150<sup>th</sup> anniversary this year.

Throughout the year we celebrated the 150<sup>th</sup> anniversary with many community events and activities which included planting a time capsule that will not be opened until 2044. Each class planted a tree on the campuses and we will be planting hundreds of trees as part of RFS' 150<sup>th</sup> Anniversary Forestation Project.

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However, the future of RFS remains unknown as we face financial struggles due to rising costs, the unstable political and financial situation in Palestine, and the recent elimination of American financial funds to the Palestinian Territories.

Thank you for helping us maintain the school's sustainability, so we can, together, make sure that RFS can continue offering Quaker education to Palestinian youth for the coming 150 years.

\* To donate, please visit us at [www.rfs.edu.ps](http://www.rfs.edu.ps)

**Adrian Moody, RFS Head of School**

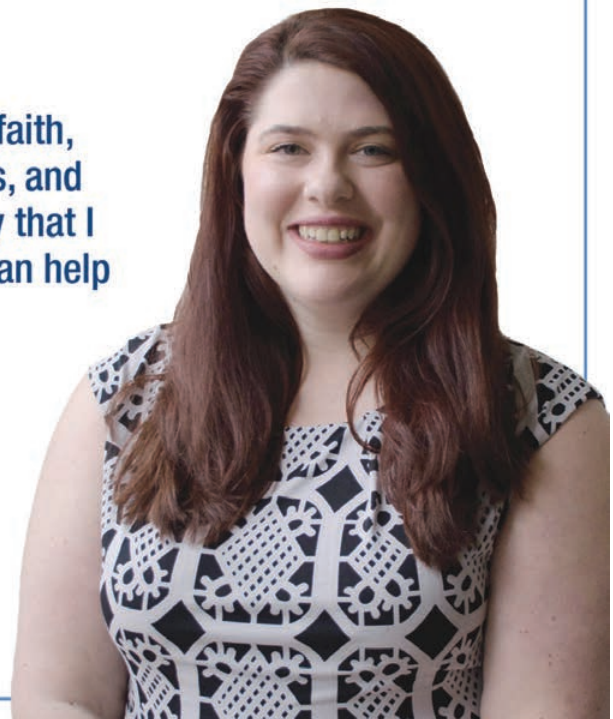


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~ Katie Breslin, Richmond, IN

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### The Point of Arrival

By Carrie Newcomer. Available Light Records, 2019. 11 tracks. \$12.99/CD; \$9.99/MP3 album.

### Reviewed by Patricia Morrison

Veteran songwriter and performer Carrie Newcomer has created another album for these times. Whether the struggles we face are deeply personal or political, this collection of songs about beginnings and endings; grief and healing; and, always, hope reflects the truth about struggle, loss, and picking up the pieces to start again. It is a fundamentally grown-up perspective that doesn't sugarcoat or blame or ignore reality. It's not right to call this (her nineteenth album) deeper than her other work, as her decades of work have always lived at the intersection of the personal, spiritual, and community truths. This time around, though, her songs aren't the stories of individuals or herself but instead roadmaps for each of us to make it through the hard times.

Newcomer is a longtime Quaker, and familiar themes often make their way into her songs, but this time the spirituality is boiled down to basics, essentials like "within us and between us is everything we need." It's less inspiring and more a reminder of basic truths, things that cannot be denied or ignored in the most challenging times. As someone who has faced a number of personal struggles in the recent past, I welcome it as a handbook, grounded in reality and listening for Spirit.

Newcomer has sometimes veered a bit far into country instrumentation for my taste, but this album is solidly back in folk territory, with a welcome hint of Americana that points to her home in southern Indiana. This style suits the clear, simple truth-telling of the songwriting.

Newcomer's recent work is certainly influenced by her collaborative community

work with Parker J. Palmer, including their joint podcast, *The Growing Edge*. (Learn more and listen at [newcomerpalmer.com](http://newcomerpalmer.com).)

*Patricia Morrison attends South Mountain Meeting in Ashland, Ore. (North Pacific Yearly Meeting). She is a writer and coach who works with artists, writers, musicians, and wellness professionals to help them make a living, make a life, and make a difference. She also helps run a farm animal sanctuary. More at [linktr.ee/patriciamorrison](http://linktr.ee/patriciamorrison).*

### In Brief

#### Compiled by Karie Firoozmand

**Tales from the New Garden Friends Graveyard**  
Compiled and edited by M. Gertrude Beal and Max L. Carter. New Garden Cemetery Association, 2019. 132 pages. \$10/paperback plus \$4 shipping fee.

It might surprise readers to hear what fun this book is to peruse! It starts with a map of the cemetery with numbers to identify the various graves. The facing page gives the corresponding names. One of the authors, Max Carter, gives graveyard tours twice a year. So if you are a history or graveyard buff, or if you have relatives or friends at rest in this graveyard and can get to Greensboro, N.C., you can contact him at [mcarter@guilford.edu](mailto:mcarter@guilford.edu) for more information.

Each chapter of this book simply bears the name or names of people along with a picture of them or their headstone(s). So if you are looking for someone, it's easy to find out if they are there. For those of us who do not know any of these people, we can just enjoy the book. The very short stories that follow are interesting and informative, both about individuals' lives and the social themes



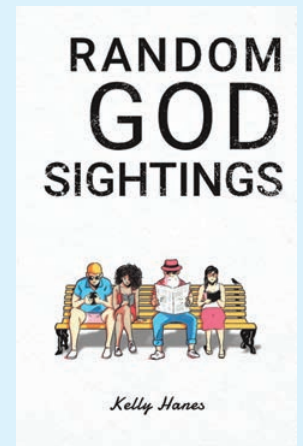
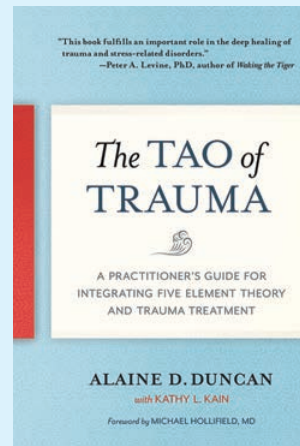
during their lifetimes.

The introduction is a wonderful mini lesson in North American Quaker history. It gives readers a sketch of how Friends first came to North Carolina (from Pennsylvania and later from Nantucket) and eventually established a monthly meeting in 1754. If you're curious, you can order a copy by mailing a check made out to New Garden Cemetery Association to 801 New Garden Road, Greensboro, NC 27410.

### The Tao of Trauma: A Practitioner's Guide for Integrating Five Element Theory and Trauma Treatment

By Alaine D. Duncan with Kathy L. Kain. North Atlantic Books, 2019. 352 pages. \$21.95/paperback; \$14.99/eBook.

This book is intended for use by clinicians of various types in treating trauma survivors. It demonstrates how Eastern medicine (Acupuncture and Asian Medicine, or AAM) works together with Western clinical practice. The goal of treatment is "restoring balance and regulation in survivors of traumatic stress." Recovery benefits patients, their families, and the surrounding communities. Trauma has an unwanted legacy that manifests in disruptions such as physical illness and behavioral problems. This book's approach begins with the body and moves into the mind; trauma continues to live in "tissue memory" even when talk therapy addresses it. The text eloquently states: "Expressions of the body, mind, emotions, and spirit exist as a coherent whole; restoring balance and regulation in any one of these dimensions informs all dimensions." This book contains text with illustrations, appendices, endnotes, and an index so that it is an effective



guide for practitioners.

Alaine Duncan also wrote a related article, "Courageously Faithful: Bringing Peace to War," about her acupuncture work with veterans. An adaptation of her plenary talk at the 2008 FGC Gathering, this article was published in the November 2008 issue of *Friends Journal*. (Find it online by simply using the search field at *Friendsjournal.org*.)

### Random God Sightings

By Kelly Hanes. *Columbus Press*, 2019. 196 pages. \$14.95/paperback; \$8.95/eBook.

In this book, Kelly Hanes gives us amusing stories about being in God's presence when we are in the presence of other people, and why not, given our belief in the intrinsic godliness of all creation? And why not, furthermore, deliver this wisdom wrapped in short, simple, and amusing stories? It makes us feel good to read about God showing up, for instance, at the gas station. We aren't supposed to think that a man at the gas station is God, but because we know he has that of God within, we are ultimately drawn into meditating on what might happen if we shaped our behavior around that certainty all the time. Using the George Fox allusion as a guide, we'd be answering that of God in everyone. And, it goes on to imply, in the end it is we who are blessed as well.

### In the Stillness: Poems, Prayers, and Reflections

By Elizabeth Mills. *Inner Light Books*, 2018. 112 pages. \$25/hardcover; \$12.50/paperback; \$10/eBook.

Many, many things happen in the stillness of worship. *In the Stillness* is a gentle, measured sharing of Elizabeth Mills's experiences, which felt to me like walking a labyrinth. There is an absence of surprise, twists, or change of focus in the poems; instead, they feel like the sureness of walking into the center of a labyrinth, or listening to the intonations of a trusted Friend. The poems land like familiar voices describing the richness—the limitlessness—of where we are when we are in the stillness. At the end of most poems, Mills leaves us with either the simple word "Amen"

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(so be it), or a biblical citation to link the poem to a chapter and verse in the Bible. This may indicate the source of her inspiration, or guide us to further reading (or both).

### Pray for Guidance: A Prayer Workbook for Finding Direction for Your Life

By Cathy Curry Smith. Masthof Press, 2019. 125 pages. \$14/paperback.

This workbook is for use in ordinary times to deepen your prayer life, or at times of stress, or decision making. Because it is a workbook, you use it by writing in the spaces provided. Looking back later can be affirming or enlightening. This isn't a workbook that one needs to use in sequence. Rather, use the chapter that speaks to your current condition. It has large pages, about eight-by-ten inches, so that writing in it is easy. A text box at the beginning of each chapter encapsulates the chapter's teaching, so we can easily stay focused. At each chapter's end is space to write what you liked about the chapter and would do differently, and another suggested chapter on that topic.

This book has sections that cover times and types of prayer; listening for guidance in different situations; seeking inspiration; and even public speaking. At the end is a list of Bible verses used.

### You Have to Get Lost Before You Can Be Found: A Memoir of Suffering, Grit, and Love of the Himalayas and Basa Village

By Jeff Rasley. Self-published, 2019. 494 pages. \$14.99/paperback; \$5.99/eBook.

It is true that sometimes our own fulfillment overlaps with great need. There are also times that a change in scenery will

open up new perspectives, as when we visit parts of the world that are different from our own. In this book, both of these change-producing experiences happen for Friend Jeff Rasley. Service becomes an integral part of his being in Basa Village in Nepal. Beginning with a business relationship with a local tour outfitter, Rasley developed deeper sensitivity, awareness, and connection to the people, culture, and landscape of the region. This is what we mean when we say things like, "Travel changes you." It can be more than the transactional tourism where visitors' currency supports the local economy. It can be more than the quick dazzle of exotic landscapes, new foods, and unknown people, although those are the first stages of relationships. For Rasley, who has been blessed enough to have the time and resources to spend time getting to know the people and place, fascination and curiosity turned into a lasting relationship, with the resulting Basa Village Foundation having done over a decade of development.

Note that only the Kindle version has color photos, and lots of them. Rasley has included photos of mountains, gorges, glaciers, and much more—festivals, temples, artwork, animals, and of course many people from various local tribes.

### The Magnificent Journey: Living Deep in the Kingdom

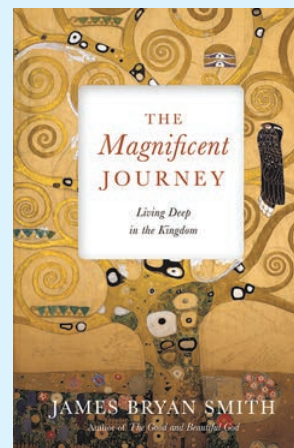
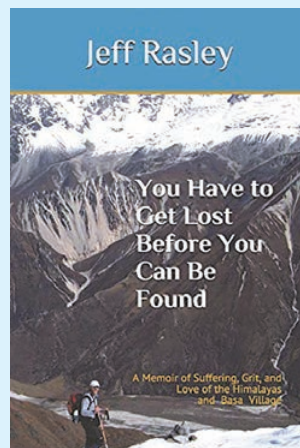
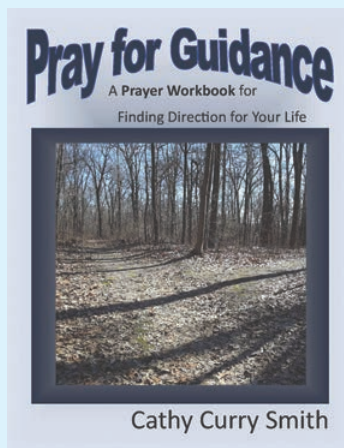
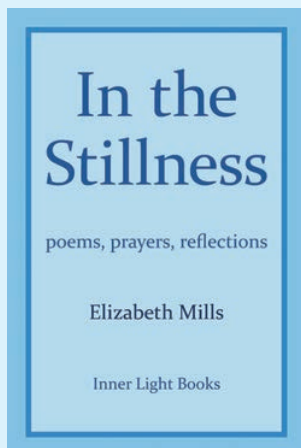
By James Bryan Smith. IVP Books, 2018. 176 pages. \$22/hardcover; \$21.99/eBook.

As I looked over *The Magnificent Journey*, I realized it's a magnificent book but not what I expected. I was expecting exhortations and instead read in chapter 1 a story about letting go, surrendering, and becoming obedient. It was a story from

James Bryan Smith's own life during his seminary training. For me, words like "obedience" were hard ones to deal with earlier in my life. Obedience was something to be wary of, and anyone who wanted it was highly suspect. But Smith isn't talking about obeying other people, after all. The obedience he speaks of is actually a passage into freedom. It's going through the narrow gate that Jesus talked about. It's relinquishing the illusion of control and relaxing into the faith that God is in control. It's the bumper sticker, "Let go. Let God."

*The Magnificent Journey* is the second in a trilogy of books by Smith with "magnificent" in the title (*The Magnificent Story* was reviewed in *FJ* Aug. 2018), and it is a book intended for community use: individual reading, journaling, and completion of the included exercises in advance, followed by group sharing and worship. There are text boxes in each chapter with statements and queries. This sounds similar to the spiritual formation program in my yearly meeting, when deep sharing about a text is a way to know each other in that which is eternal and open to spiritual friendships.

But mind you, this book can benefit solitary readers too. It's a magnificent journey either way. I don't know if there's a way to know who will be among those who pass through the narrow gate. But teachers and spiritual friends in our lives help us to create the conditions for that passage. This is the kind of book that falls into the same category: helping us to create and maintain the conditions for obedience.



## Forum

*continued from page 5*

available step along this road to spiritual simplicity. If I react to another person with love, the ego is still involved—it is “I” who loves “the other.” The next step is to recognize that we are all truly one. The same Inner Light is within us all, unifying us. When we recognize this, we know that when all else falls away, love is not what we do, it is who we are.

*Joe Ossmann*  
Paw Paw, Mich.

Thank you, *Friends Journal* and Andrew Huff, for this beautiful article. It speaks deeply to my own search and journey. And it brought to mind the first thing I learned, the first time I heard Thich Nhat Hanh teaching:

Stop. Look deeply.

Andrew Huff has acquired this practice, and shares from it.

*Ellen Deacon*  
Philadelphia, Pa.

### Too much and too little Christianity

“Are Quakers Christian?”  
(*QuakerSpeak.com*, Oct. 2019). Of course yes. Quakers are Christians who believe in and worship God just like many other world denominations. The fact that Quakers advocate for silent worship and being affirmative does not discern them from being Christian.

*Reuben Wasilwa*  
Nairobi, Kenya

This video has wonderful commentary and perspectives but lacks the diversity of contemporary Friend’s identities and beliefs, particularly those who are Buddhist, Muslim, Jewish, nontheist, pagan, humanist, universalist.

*Michael Beer*  
Arlington, Va

In 1963 in Chile as a Peace Corps Volunteer, I, a Quaker, was asked by a Catholic friend to be godfather for her daughter. There were Catholics who thought that I should not be godfather because I was not a Catholic. But there were Catholics, including a Jesuit priest, who thought that I could be the godfather as long as I was a Christian. But the same priest determined that I was not a Christian because I had not been baptized.

*John R. James*  
Exton, Pa.

In my contacts with Quakers in various countries over 50 years of adult life, I have observed: (1) more practical Christian

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action among Quakers than more “institutional” denominations; and (2) an emphasis on contemplation and discerning the “Inner Light” that develops and enriches the Christian tradition. Friends even have the courage to learn from Buddhists or others who would not call themselves Christian.

*Brian MacGarry*  
Zimbabwe

This video does not speak to my condition as a Christian Friend. This video feels like a group of decent people busy feeling awkward about a term. It has nothing to do with the experience of the Christ—which is what Christianity is supposed to be about. Christ is not equal to “what our modern society has done with Christianity.” Christ is a Whole Other Thing. Direct experience is advised.

*Olivia*  
Washington, D.C.

I am taken by the views shared here and wish this could temper much of the ego-driven, self-seeking, contemporary religious settings. In this particular video, the history of the Quakers coming from a Christian background was made clear and addressed in a personal way by each speaker, which I found uplifting.

*Judith*  
Saginaw, Mich.

### Quakerism has something to offer— if we were available

I am writing in response to Ann Jerome’s article “Selling Out to Niceness” (*FJ* Sept. 2019). I am a fairly new subscriber (one year) of *Friends Journal* magazine, and I am not affiliated or attending any specific Quaker meeting. I was raised Catholic, left the church in early adulthood, and finally returned to a non-denominational Christian church in my 30s—only to leave that church many years later after the pastor began stating every Sunday that we couldn’t be “cafeteria Christians.” His statement left me feeling like a hypocrite as well as unwelcome. It was during this time that I began to research religion in earnest. I read the Bible in its entirety and started visiting various churches. During my research, I learned of the Quaker religion, and it immediately resonated with me. Unfortunately, the Quaker religion is not prominent in my area. I did find a very small group that meets once a month three towns over, and I did attend one meeting for worship there. There were only five people in attendance, however, and it really wasn’t what I was hoping for. Thus my worship has become solitary. I enjoy your magazine, and I absolutely love the QuakerSpeak videos, and it is my hope

that they will bring additional folks into Quaker meetinghouses. In this day and age, it is common to hear people say, “I’m not religious, however, I am spiritual,” and I believe that the Quaker religion has something to offer these folks.

*Michelle Dutra*  
Tracy, Calif.

### Forgive us a bit of gushiness over Jon Watts

Jon Watts, the founder of the QuakerSpeak video series, has decided to move on to new adventures. In “Saying Goodbye” (*QuakerSpeak.com*, Dec. 2019) he turned the camera around to talk about his six years of work. We’ll certainly be missing his presence here in the *Friends Journal* office (even as we get to know the next producer of QuakerSpeak). Below are just a few of the many responses to his goodbye video.

*Martin Kelley*  
*Friends Journal* Senior Editor

Jon, your QuakerSpeak work has been awesome! All good wishes as you. I’ll be so eager to learn how the Spirit leads you from here. Blessings on the journey.

*Paula Palmer*  
Louisville, Colo.

You’ve done a phenomenal job in launching QuakerSpeak. Thank you from this old folk. I’m impressed with your ability to see opportunity and seize it for the good of all, not just yourself. I hope this gift will lead you in new directions on behalf of Quakers. Embrace the future whatever it may be for all of us, Quakers and non-Quakers. It will include climate change.

*Brigitte Alexander*  
Kennett Square, Pa.

Thank you for being so faithful to the leading you had to undertake this project. You have provided an immense offering to the present and future of Quakerism, indeed. Your mind, skill, and talent have been used so well—the QuakerSpeak series is invaluable for education and outreach in these digital times. Thank you, thank you!

*Paulette Meier*  
Cincinnati, Ohio

Thank you so much for this wonderful chunk of your spiritual journey. What a gift it has been to so many people, including you. I look forward to seeing where your path takes you next. I will always have in my heart that time we spent together in the rowboat on the pond at the Meeting School as you shared with me

your discernment about moving forward from that place. I am certain you have more amazing things ahead. Keep on movin’ forward, f/Friend!

*Sheila Garrett*  
Putney, Vt.

So very grateful for thy faithful ministry, Jon. If Quakers are allowed to be proud, I am of thy dream turned into vital ministry. And if not, well, then, I have unquakerly pride in thy dream turned into vital ministry! Walk in the Light as way opens into thy next ministry.

*Max L. Carter*  
Greensboro, N.C.

The number of views is a testament to the impact of QuakerSpeak. It has been bold and clear. It has added another dimension to the Quaker discussion, along with *Friends Journal* and the many great books, such as Douglas Gwyn’s *A Sustainable Life*. Best wishes for your next steps. You have assured us QuakerSpeak will be in good hands.

As a fellow traveler (now Episcopalian, Presbyterian) in what was formerly called the wider Quaker fellowship, I know my religious and spiritual formation has been enhanced by your work. I want to thank you and all who have been involved in this project both named and unnamed.

*Sam Wilson*  
Laurens, S.C.

Thank you so much for your video ministry. I am a newly convinced Quaker of ten years and count on your videos to continue to learn and grow in Quaker faith. May your path forward continue to be as fruitful for you as this past one has been.

*Mercy Ingraham*  
Newtown, Pa.

As one of your most recent interviewees, I want to express what a joy it was to work with you. Your kindness, care, and enthusiasm for our project helped us co-create a beautiful video. Best wishes to you on your next endeavor.

*Shelley Tanenbaum*  
Albany, Calif.

Well done and Godspeed, Jon. What an amazing journey from our nascent lunch of many years ago. You are a Quaker social entrepreneur par excellence and have made a major contribution to our efforts to “walk cheerfully over the world, answering that of God in every one.” I look forward to your continuing journey.

*Norval Reece*  
Newtown, Pa.

## Milestones

### Marriage

**Cole-Sullivan**—*Rebecca Sullivan* (member, Atlanta [Ga.] Meeting) and *Suzanne W. Cole* (attender, Atlanta Meeting) married in the manner of Friends under the care of Atlanta Meeting on March 23, 2019, in the Walker Garden of the Mississippi Museum of Art in Jackson, Miss. Chelle Riendeau clerked worship, and Paul Manglesdorf read the certificate.

Suzanne's mother, Renée Everett; and Rebecca's parents, Traci and Walter Hjelt Sullivan; joined Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns (FLGBTQC), F/friends from Guilford College, and many others in worship and celebration. Suzanne and Rebecca have taken the shared last name Cole Sullivan and will live in the Atlanta area until Spirit leads them elsewhere.

### Deaths

**Barchfield**—*Richard Donald Barchfield*, 69, on September 25, 2018, in Tucson, Ariz. Rich was born on December 2, 1948, in Summit, N.J., to Winifred Christophersen and Carl Fredric Barchfield. He spent his early childhood in Chatham, N.J. He had severe asthma as a child, and at age eight, he was sent for health reasons to boarding school at Fenster Ranch School in Tucson, Ariz. Later, in 1960, the rest of his family moved to Arizona. He received both undergraduate and master's degrees from the University of Arizona, studying history and Spanish, and traveled widely, spending time in Asia (specifically, India and Afghanistan), Europe (Great Britain), and South America. In 1972 he married Sharon Bundy in Benson, Ariz.

In the late 1970s, he began working as a railroad engineer, first on freight trains and then running Amtrak's Sunset Limited. Looking out at starry nights developed in him a passion for astronomy. He taught himself about stars and faraway solar systems. The railroad transferred him to Alpine, Tex., in the late 1980s, and he and Sharon divorced in the early 1990s. Although his health forced him to take a disability in the early 1990s, he stayed in Alpine until 1994 and then returned to Tucson. He started volunteering at Kitt Peak National Observatory in 1996 as a docent doing guided tours. In 1997, he reunited with an old friend, Linda Haight, whom he later married. He transferred his membership to Pima Meeting in Tucson, Ariz., in 1997 from Friends Meeting of Austin (Tex.). He served on the Clemency Committee and participated in other anti-death-penalty activities.

He worked at Kitt Peak National Observatory as a nightly observing technician from 1997 until 2015, when his lung disease (COPD) kept him from continuing. He began writing a book about astronomy. With wide interests, he had a passion for baseball, born of listening to games on the radio at boarding school. His favorite team was the Los Angeles Angels. Toward the



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end of his life, he could not attend meeting very much, but Linda reports that he was always a Quaker at heart. He had been told in 1997 that he could expect to live ten more years. The world actually got to enjoy his presence for 21 more years. Friends are grateful for his life.

Rich's brother, Carl Frederic Barchfield Jr., died in 2009. He is survived by his wife, Linda Haight; two children, Jennifer Wynn Barchfield (called Jenny), who is a journalist in Portugal, and Vanessa Brooke Barchfield, a journalist in Tucson; and two sisters, Nancy Barchfield Kay and Elizabeth Barchfield Lutton (called Bitsy).

**Fritchhoff**—*Margaret Shirley Holmes Fritchhoff*, 97, on November 17, 2016, in Tucson, Ariz., after a brief illness. Shirley was born on November 11, 1919, in Shoshone, Idaho, to Elizabeth Wimmer and James Robert Holmes. A long-time resident of Tucson and San Carlos, Mexico, she always called herself a farm girl from Idaho. She was married to Norman Edgar Fritchhoff briefly and worked full time while raising a daughter as a single mom. She earned a master's degree in sociology from the University of San Francisco and practiced as an art therapist for more than 30 years. She founded and directed Idaho's Coalition for Advocates for the Disabled (COAD) and later she ran the United Cerebral Palsy Foundation of Idaho. After World War II she worked in Saudi Arabia, and then in the United States for the Federal Aviation Agency until retirement.

She joined Pima Meeting in Tucson in 1993, transferring from San Diego (Calif.) Meeting. She attended the newly formed early meeting and made it welcoming and cordial. She usually had something wise and thought-provoking to share when the group stood in a circle at the rise of meeting, and she often invited Friends over to her home for coffee after meeting. She was a wise member on the Ministry and Oversight Committee and shared her wealth of experience working with adults on the Adult Education Committee. She would open her home to the meeting for a spiritually engaged potluck.

She found a warm and economical place to live in semi-retirement: a pristine stretch of beach at the edge of a nature preserve in San Carlos, Sonora, Mexico. Living there for over 20 years, she explored her creativity, guided by the gifts of the sea and sand, leading groups and individuals in a variety of self-discovery methods, including sand tray, a form of art therapy. She brought people together for exploration and reflection, encouraging them to find their authenticity and live it.

Her positive energy was infectious. She would lean in and smile when asking you about your life, embracing you with her warmth and love. She strove to be a conscious navigator of her life's ups and downs, twists and turns, becoming ever more honest with herself. She spiced her environment and her relationships with humor and took delight in mischief. She loved the image of the lighthouse, saying, "It's our responsibility to fuel our light and let it shine into life."

Shirley is survived by her daughter, Melinda Fritchhoff Davis (Owen), called Mende; and two grandchildren.



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**Moore**—*Anne Hollingsworth Thomas Moore*, 89, on January 24, 2019, in Northampton, Mass., after a gradual yearlong decline. Anne was born on August 15, 1929, in Philadelphia, Pa., to Lydia Hollingsworth and Raymond Moore Thomas, and grew up in a house on the edge of the family farm and tree nursery near Valley Forge, Pa. She attended Old Eagle Elementary School, George School, and Swarthmore College, graduating in 1951. After two years at Baxter Labs in Evanston, Ill., she worked as a research assistant at the University of Pennsylvania, hitchhiked across the country, and worked in the weaving studio of George Harndon in Philadelphia. She was cooking for the Friends General Conference Gathering in Cape May, N.J., when she met Tom Moore, who was attending the conference as part of exploring Quakerism.

She married Tom in 1954, and they moved to Lansdowne, Pa., where he was secretary of the local YMCA. In 1957 they moved to Washington, D.C., to co-direct the International Student House, and in 1960 to Lawrence, Kans., where Tom directed the University of Kansas student YMCA. She was a core member of Oread Meeting in Lawrence, collected clothing for and was on the board of American Friends Service Committee (AFSC), and was active with Friends Committee on National Legislation (FCNL) in 1957–2018. She sold UNICEF cards for 17 years; sold pecans for Koinonia, a racially integrated farm community in Americus, Ga.; directed the Volunteer Clearing House, which connected organizations needing volunteers with people seeking to volunteer; supervised VISTA volunteers; was a founding member of the Lawrence Coalition for Peace and Justice; helped organize Breakthrough, a mental health support group; helped found the Lawrence Peace Center; organized Nuclear Freeze activists; and lobbied Senator Bob Dole against the war in Vietnam.

She and Tom moved east to live with and care for her parents in 1983. There she was active with Pendle Hill, AFSC, Friends World Committee for Consultation, Philadelphia Yearly Meeting, and Valley Meeting in Wayne, Pa. In 1998, she and Tom moved to the Hickman in West Chester, Pa., where she served on the Building Committee. She became active in West Chester (Pa.) Meeting, joined the Chester County Peace Movement, and was an early supporter of Nonviolent Peaceforce. In 2013 she moved to Northampton, Mass., to be near a son and his family, quickly making new connections with, among many others, Northampton Meeting, the local chapter of AFSC, exercise groups at the Senior Center, and Swarthmore alumni.

She maintained connections with hundreds of people from her school days and from all of the places she had lived. She continued grappling with her own understanding of race and class; with the tension between her pride in her family history and a feeling, perhaps embarrassment, about her unearned privilege; and with how to express her ideals through action, which was important to her. (She wrapped up many conversations with, “Well, this isn’t getting the dishes done.”)

During her last year she gradually pared back her commitments, but continued, as long

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as she could, walking with her walker from her Hampton Court apartment to several vigils downtown, exercise classes at the Senior Center, and meeting for worship each Sunday. Her paternal grandmother, Grandmother Thomas, had told her family that they had strong blood, and the Hollingsworth family motto was “What cannot be cured must be endured.”

Anne’s husband, Tom Moore, and her daughter, Lydia Anne Moore, died before her. She is survived by two sons, Charles Moore and Howard Moore; two daughters-in-law; four grandchildren; and many cousins, nieces, and nephews.

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**Olson**—*Holly DiMicco Olson*, 58, on May 1, 2019, at home in Sellersville, Pa., after an extended struggle with ovarian cancer. Holly was born on September 2, 1960, in Bristol, Pa., to Charlene Brown and Anthony DiMicco. Charlene’s 50 years of experience breeding German Shepherds developed in Holly a lifelong love of dogs, starting with her first cherished pets as a little girl and ending with her last pack of five dogs: Lucy, Dana, George, Henry, and Nimbus. A member of Middletown Meeting in Langhorne, Pa., she graduated from George School in Newtown, Pa., and married Thomas Olson in 1993 in Langhorne. She worked at a print shop, in a doctor’s office in California, and at Richboro MRI. Later, she found her true calling as coordinator for Bucks Quarterly Meeting, a position that leveraged her organizational and communication strengths for the local and wider Quaker community and the non-Quaker community.

Her love of animals cannot be overstated. In addition to dogs, she loved guinea pigs, pot-bellied pigs, rats, goats, horses, and cows. She and Tom fostered and adopted dogs; she volunteered for the Bucks County SPCA for many years, helping to care for and train dogs; and she worked with and supported Quakertown Veterinary Clinic (QVC) Angel Fund and K911 Lost Dog Search and many other animal rescue and care organizations.

She also helped to create the Food for Friends program that feeds the homeless monthly in Lower Bucks County at Fallsington (Pa.) Meeting. Her last project was a memorial meeting on October 6, 2018, for the forgotten slaves buried at Middletown Meeting. She coordinated the committee, bringing together a diverse group of people from inside and outside the meeting, all of whom worked for months on the project, which culminated in a glorious day recognizing and memorializing these souls. Her gifts, which were helping people, spreading love, and touching people’s hearts and minds, will live on through the actions of those who knew and loved her.

Her loved ones express thanks to all the healthcare providers over the last 21 months at Doylestown Hospital and to her team at the Hanjani Institute for Gynecologic Oncology: Dr. Joel Sorosky, Jimmy McCann, and Gwen Salkind. They give special thanks to her hospice care team, coordinated by Susan Vorwerk, for their care, time, and love. Thanks to all who could visit and to all who wanted to visit, and thanks for all the love. She loved you all.

Holly is survived by her husband, Thomas

Olson; a step-daughter, Joan Olson Bertone (Kyle); one grandchild; two brothers, David DiMicco (Meagan Longcore) and Bruce DiMicco (Debbie); a sister, Veronica DiMicco Clime (Fred); three nieces; two nephews; and too many friends to name.

An ardent environmentalist, she is interred in Middletown Meeting’s green burial section. In lieu of flowers, Holly requested donations to the QVC Angel Fund ([quakertownvetclinic.com](http://quakertownvetclinic.com)) or K911 Lost Dog Search ([k911lostdogsearch.org/holly-dimicco-olson](http://k911lostdogsearch.org/holly-dimicco-olson)).

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**Owen**—*David Lee Owen*, 73, on October 16, 2018, in Charlotte, N.C. David was born on June 7, 1945, at home in Gadsden, Ala., to Bessie Carter and Louie Lee Owen, and grew up in the Southern Baptist tradition in the midst of the reawakening civil rights turmoil of the 1960s. He graduated from the University of Alabama with a degree in chemistry and pursued graduate studies at Duke University. He married Andrea Merlileen Pearson, and they had three children. Working for a while in the business and insurance world, he enhanced his gifts in the sciences and newly emerging computer technologies. Moving to Charlotte, he taught for some time at Central Piedmont Community College and developed his own computer consulting business.

His youthful observations and experiences led to social awakenings and a mid-life connection to Charlotte (N.C.) Meeting. David and his long-time companion, Susanne Felton, joined the meeting in 1995, located at the time on Remount Road. David took an active role in the meeting soon after he and Susanne began attending. He was generous with his time and always willing to help, whatever the need—as shown by his helping to load a U-Haul and move an attender to the Midwest, and his rescuing and returning to Charlotte a Friend stranded outside Philadelphia when his truck had a final breakdown. His detail-oriented nature enriched his service on the Long Range Planning Committee, which was tasked with raising money for the new meetinghouse. He and his son Charles spent hours adapting architectural sketches into graphics for a fundraising brochure.

One friend said that David would go to the end of the world for those he cared for. “So long as he had a completely detailed road map,” added another. But Susanne said that it was she who insisted on road maps to counterbalance David’s expressed wanderlust and his habit of saying, “I’m not lost; I just don’t know where I am.” They celebrated their marriage in the manner of Friends in 2000 in the new meetinghouse on W. Rocky River Road. They devoted much time and energy together over the last decade in their online book-selling business. Tucked into every spare corner of their home were boxes and files of books, leaving barely enough room for the humans, not to mention (just as important) the cats. He and Susanne also enjoyed quilting and the textile arts.

His messages and shared memories of his own mother and grandmother handing down their life experiences to the next generations were funny and honest. He was a son of the south who never met a stranger and saw no

great need to redefine his own cultural and family traditions or histories, claiming his identity from the land and people who nurtured him. Yet for some time the social justice and fairness spark that defined much of him found fair abode with that same spark that defines Quakerism. A sense of reunification was evident to friends and family in attendance at the memorial meeting in the meetinghouse that he and Susanne helped bring about.

David is survived by his wife, Susanne Felton; three children, Charles Moses Owen (Nancy), Evan David Owen (Christy), and Andrea Lee Corbin (Rendon); and eight grandchildren.

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**Rickerman**—*Sarah Hinshaw Rickerman*, 94, on July 10, 2015, peacefully, in her home in Landenberg, Pa. Sally was born on February 16, 1921, in Kansas City, Mo., to Augusta Wiggam and David Hinshaw. A member of the Quaker Universalist Fellowship beginning in 1983, she wrote about her spiritual journey in “Trust: My Experience of Quakerism’s Greatest Gift.” Her faith developed gradually and without conscious seeking, and she studied many religious traditions.

She was a founding member (member #2) of the Newark Natural Foods Co-op in Newark, Del., often saying that while she was waiting in line someone apparently walked in front of her and gained the coveted first spot. She edited the Quakers Uniting in Publications (QUIP) book list for many years, commenting in 1995 about the impact Quakers have in the world in spite of being just 0.0087 percent of the world’s Christians. Although she once said she was a Cassandra, foretelling the future but not being believed, she helped bring about significant change. She was one of the founders of the White Clay Creek Watershed Project to prevent a dam that would have flooded the surrounding valley, helping instead to create White Clay Creek State Park (in Delaware) and White Clay Creek Preserve (in Pennsylvania), a large open space enjoyed by thousands. She was an active, caring member of her world community, initiating and working on many projects to better humanity and Earth.

She mentored others, including one who met her as a college student in the late ’70s and found her to be a “no-nonsense beam of light, pulsating in from an older [yet newly lived] world,” working tirelessly to nurture others in and outside Quakerism, freely sharing her insights, and developing resources to help others follow their own leadings. People who knew her felt an uncanny connection that restored their faith. She lived guided by her Quaker belief that we all have an Inner Light (caring, nurturing, the Divine) and that humanity is elevated as we seek and nurture the Inner Light in ourselves and others.

Engaging, wise, strong, and strong-willed, she lived thoughtfully and intentionally. As she entered her eighth and ninth decades of life on Earth, she had thrilling and encouraging insights about the potentially world-changing understanding and empowerment of liberal Quakerism, finding hope not only for Quakerism but for the rest of the world. A memorial meeting for worship was held for her on August 15, 2015, at

London Grove (Pa.) Meeting.

Sally was preceded in death by her husband, Henry George Rickerman. She is survived by three children, David Rickerman, Jonathan Rickerman, and Jeffrey Rickerman; one grandchild; four nieces and nephews, their children, and grandchildren; extended family members; and many dear friends. A memorial fund has been established to continue Sally's efforts and contributions are welcomed. For information contact [quakercassandra@gmail.com](mailto:quakercassandra@gmail.com).

**Spring**—*Barbara K. Spring*, 76, on June 11, 2019, at home in Voorheesville, N.Y., surrounded by her family. Barbara was born on March 17, 1943, the third child and only daughter of Leola and Robert Bayles, then of Colorado Springs, Colo. Growing up in many places, including camping for a year in Gallup, N.M., she reckoned that she had lived in 46 homes in her life and attributed her drive for community to her relatively unsettled childhood.

After high school at a Brethren in Christ academy in California, she went to college against her mother's wishes, earning a bachelor's in education and later a master's in early childhood education from Indiana University Bloomington. In her late 20s, she moved with her husband to Zambia for two years of mission teaching with the Brethren in Christ church.

In about 1975, her family first attended Quaker meeting for worship at Harrisburg (Pa.) Meeting, becoming active members soon after. She moved with her family to Billings, Mont., in 1981 and joined Billings Meeting. In the early 1980s, she and other Friends started Montana Gathering of Friends (MGOF), under North Pacific Yearly Meeting. She moved to Missoula, Mont., in 1990 and joined Missoula Meeting, using her real estate training and experience to advise on the 1993 meetinghouse purchase. At 50 she earned a doctorate in gerontology from Union Institute (now Union Institute and University).

She liked teamwork and starting projects to pass along to others. Her work with Ira Byock on the Missoula Demonstration Project (now Life's End Institute) resulted in Ira's books *Dying Well: The Prospect for Growth at the End of Life* and *The Four Things That Matter Most: A Book About Living* (the four things: "Please forgive me." "I forgive you." "Thank you." and "I love you.").

After her grandchildren were born, she moved to Albany, N.Y., in 2006 and transferred her membership to Albany Meeting. She nurtured two Seasons groups for support and perspectives on aging; traveled to Iran with the Fellowship of Reconciliation; and, with Anita Paul and help from Friends Foundation for the Aging (FFA), started a pilot that grew into New York Yearly Meeting's Aging Resources Consultation and Help (ARCH). She and Anita started the ARCH Visitor program, to train Friends in appropriate services and spiritual listening.

The racially diverse Albany area opening her eyes to new aspects of racism, she joined Albany Meeting's Friends for Racial Justice Committee, serving as its inspired clerk for many years in its Stories for Racial Justice and



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A drama and a history

J. A. Jensen



In 1917, while President Wilson went before the U.S. Senate to appeal for a peaceful solution to the conflict raging in Europe, British war minister Sir Mark Sykes made a secret agreement with Russian-born Zionist Chaim Weizmann in London.

This play dramatizes the choices facing the political leadership and asks whether war was indeed the answer.

Available on Amazon.com.

## Display Ad Deadlines

Reservations are required for display ads in *Friends Journal*.

### March 2020:

*Unnamed Quaker Creeds.*

Reservation due January 15.

Copy due January 21.

### April 2020:

*The State of Quaker Institutions.*

Reservation due February 15.

Copy due February 21.

Contact Ran Smith with your reservation or questions:

E-mail [ran@friendsjournal.org](mailto:ran@friendsjournal.org)

**FRIENDS JOURNAL**

in planning the 2017 Building the Beloved Community: Beyond Racism conference with other faith organizations. She lobbied the legislature for racial justice; in 2017 formed a *Gather at the Table* book group that led to the local Coming to the Table group; served on Albany's Grand Street Community Arts board, helping to create a low-power radio station serving a largely African American area; and participated in Macedonia Baptist Church's rallies and initiatives.

Along with her community, she delighted in all God's varied children, saying that her two years in Africa were some of the best years of her life, and a six-month round-the-world trip with a dear friend brought treasured memories. Seeing herself as a bridge, making connections and bringing people together, at the end of her life in her very small, very green house, she was trying to bring ARCH to people growing old in prison. She taught by example how to live into dying with verve and wisdom, often using the four end-of-life phrases, usually adding a fifth: "Goodbye." Her memorial service, under the care of Albany Meeting, took place on September 14, 2019, at Delmar Presbyterian Church in Delmar, N.Y.

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**Way**—*Roger Darlington Way*, 100, on June 2, 2019, in Foxdale Village, State College, Pa. Roger was born on November 7, 1918, on a third-generation family farm in rural Stormstown, Pa., the second of Ina Alice Whitely and Darlington Hoopes Way's seven children. He attended a one-room school, and all his life remembered the sight of a dollar bill fallen from a pocket to the kitchen floor—dollars were so rare.

He earned bachelor's (1940) and master's (1942) degrees in horticulture from Pennsylvania State University and then spent four years in a Civilian Public Service camp in Bowie, Md. Following the war, he did American Friends Service Committee relief work in rural China in the Friends Ambulance Unit for two and a half years, rehabilitating and operating mission hospitals and helping local people create textile and brick-making cooperatives.

He witnessed a rabid man's prolonged suffering and death inside a cage; the rerouting of the Yellow River, one shovelful at a time; and a civil war between the Chinese Nationalist army and the Communist army with people caught in between. He returned home via the Indian Ocean to complete his trip around the world.

In 1953 he received a doctorate in pomology from Cornell University and became a research scientist at Cornell's Agricultural Experiment Station in Geneva, N.Y., breeding thousands of apple seedlings each spring. That year, he married Quaker Mary Elizabeth Otis, under the care of Poplar Ridge Meeting in Cayuga County, N.Y. They raised their four children in the rural Ontario County town of Stanley, N.Y., instilling in them Quaker values of peace and integrity and his confidence in hard work, determination, and self-reliance. The family took annual vacations, driving to Mexico, the West Coast, and Alaska. In 1968, during his sabbatical, they camped for two months in Western Europe and then lived for two months in Tunbridge Wells, England, while he worked with scientists at the East

Malling Research Station in Kent.

The family worshiped with Finger Lakes Meeting on Canandaigua Lake, N.Y. (since laid down). Later, they attended Farmington (N.Y.) Friends Church until 1973. They often hosted international scientists; and two foster children, a family fleeing the war in El Salvador on their way to Canada, and several high school foreign exchange students found sanctuary in their home.

He and his associates introduced sixteen varieties of apple, seven varieties of cherry, and one variety of elderberry based on their taste, size, texture, and disease and insect resistance. The Jonagold and Empire apples brought him worldwide recognition. In 1983, Charles Osgood's *CBS Sunday Night News* featured him and his colleague Kenneth Livermore. He was featured in *People* magazine and in *Trans World Airlines* magazine *Ambassador*; quoted in the *New York Times*; and often appeared on Doc and Katy Abraham's Rochester, NY-based home gardening radio and television programs. He worked at Cornell for 16 years following his official 1983 retirement.

In the late 1980s, he and Mary were instrumental in founding Central Finger Lakes Meeting in Geneva, N.Y., where they were active members until they transferred to State College (Pa.) Meeting in 2002.

His enthusiasm and his dry humor drew people in. Speaking truth succinctly and sometimes bluntly, he staunchly opposed all war, particularly U.S. military aggression and oppression in the world, and actively encouraged one of his daughters in her leading to civilly resist the continued operation of the U.S. Army's School of the Americas, even though it would bring her conviction and imprisonment. Roger celebrated his 100th birthday with 60 family members and friends seven months before his death.

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**Wemeister**—*Clint Wemeister*, 72, on May 22, 2019, at home in Port Townsend, Wash. Clint was born on March 27, 1947, in Baltimore, Md., the only child of Margaret Klein and George Wemeister. At age six, he was hospitalized for months with polio, undergoing many operations and learning to walk again. Growing up Catholic in Arbutus, Md., he attended public school, becoming a student leader and serving on staff in high school with Maryland Leadership Workshops. He majored in math at Washington College, afterward joining Volunteers in Service to America (VISTA) and organizing communities for two years in Palm Beach County, Fla., where he forged valued African American connections. He married Roan Wildmare and returned to Baltimore. Active in the Movement for a New Society (MNS), he worked in a criminal justice pretrial release program. He and Roan later divorced, and he had a 12-year partnership with Ken Fremont-Smith. In 1985, he moved to Seattle and worked as a probation officer for the state, living the Quaker concern for those separated, punished, and restricted, never carrying a gun. Through MNS, he met Caroline Wildflower, and they married in 1988.

In applying to join University Meeting in Seattle, Wash., in 1993, he reviewed his conviction, commending to others what George Fox called an experimental approach to

spiritual life and practice. He continued to live the Catholic message "God is Love"—also a Quaker message. In 2003, he and Caroline joined the RoseWind cohousing community in Port Townsend, Wash., and he transferred his membership to Port Townsend Meeting, serving as treasurer, recording clerk, presiding clerk, and clerk of many committees. Polio having made him sensitive to the stranger and the barriers for the "other," he championed inclusion and welcome and reached out to newcomers. His dry wit and wry sense of humor leavened hard moments; his wisdom and integrity helped clarify difficult decisions; and his compassion and vision helped hold the way open. In 2014, as presiding clerk, he nurtured the renewal of a Peace and Social Concerns Committee, kept a valuable and informative record of minutes, and shepherded the process of buying and remodeling the meetinghouse.

Becoming a ham radio with Caroline (his call sign KG7WNM), he taught himself plumbing, watercolor painting, computer programming, electrical wiring, ukulele, and videotape production. He built websites for University and Port Townsend Meetings and supported these and other regional Quaker websites. His reading included the "God is Dead" idea, language analysis, math concepts, nonviolent activism, and games, and he traveled widely with Caroline working against nuclear weapons, racism, and climate change. Key to developing the pay-as-you-are-led financing for North Pacific Yearly Meeting, he was registrar for an annual session and for two Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns conferences.

He appreciated the ultimate mystery of which we all are a part, and his faith was complex, mysterious, and surprising: an ever-unfolding journey that even in his last days enabled him to experiment, discover, and grow. An unending witness to boundless grace, he met all with love, openness, and peace, and modeled a good way of living. Happy, calm, kind, creative, and honest, he lived with patience and verve in a body that didn't work very well, making a difference through humor and gentleness. His eight-month cancer journey was his last journey with Caroline, and they felt blessed that chemotherapy enabled them to spend time together carefully wrapping up a life and allowed him to say goodbye to family and friends.

Clint leaves behind his wife, Caroline Wildflower; four children, Matt Wemeister, Salal Wildflower, Rachel Mortimer, and Alice Gray (their foster child); and four grandchildren.

**Milestones** are announcements of births and adoptions; marriages/unions; and death notices. They are published at the request of meetings or families.

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### Accommodations

**Honolulu Friends Center**, 2426 Oahu Avenue Honolulu HI 96822, Residential Area near University of Hawaii. Donations. Two weeks maximum stay. Contact [quakers@hawaiiquaker.org](mailto:quakers@hawaiiquaker.org) or (808) 988-2714.

**Beacon Hill Friends House (Boston)**: Residential community and Quaker center, seeks long-term residents and short-term guests (up to 2 weeks). All welcome! (617) 227-9118, [info@bhfh.org](mailto:info@bhfh.org), [www.bhfh.org](http://www.bhfh.org). Also, check out our public events & speaker series at [www.bhfh.org/events](http://www.bhfh.org/events).

**Santa Fe**—Charming, affordable adobe guest apartment with kitchenette at our historic Canyon Road meeting-house. Convenient to galleries and downtown. Pictures at [santafefriends.org](http://santafefriends.org). Reservations: [friendsguestapartment@gmail.com](mailto:friendsguestapartment@gmail.com) or (505) 983-7241.

**Seattle Quaker House/University Friends Meeting**, NE Seattle. Self-service overnight accommodations. Parking/Wi-Fi/microwave/fridge. Near UW and buses. Suggested donation: \$70–50 for two, \$60–40 for one per night; two twins or one double bed available. Contact [quakerhouse.sea@gmail.com](mailto:quakerhouse.sea@gmail.com).

**Penington Friends House (NYC)**: Quaker-based intentional community seeking long-term residents and short-term guests (up to 2 weeks); shared facilities, chef-prepared meals, simple living. Apply online [www.penington.org](http://www.penington.org), [manager@penington.org](mailto:manager@penington.org), (212) 673-1730.

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**Western Friend** (formerly *Friends Bulletin*), a magazine by and about Friends in the West, supporting the spiritual lives of Quakers everywhere. Subscription: \$36, 6 issues. Request a three-issue free trial from: [editor@westernfriend.org](mailto:editor@westernfriend.org). Visit [www.westernfriend.org](http://www.westernfriend.org) for articles from recent issues, memorial minutes, books, and much more.

### Inner Light Books

For a list of publications or for more information on particular titles visit: [www.innerlightbooks.com](http://www.innerlightbooks.com) or write: Editor, Inner Light Books, 54 Lapidge Street San Francisco, CA 94110, USA.

Editions Concerning Traditional Quaker Faith & Practice

### Opportunities

**Costa Rica Study Tours**: Sustainable travel to Costa Rica. [www.crstudytours.com](http://www.crstudytours.com) [crstudytours@gmail.com](mailto:crstudytours@gmail.com). Tel +11 (506) 2645-7090.



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**Quakers in Bolivia**: Climate Change Impacts and Adaptation. Quaker Study Tour, July 9–22, 2020. Meet BQEF students, travel to impacted areas to exchange ideas, visit some of the world's 3rd largest population of Quakers, tour cultural and historic sites. [qst.bolivia@gmail.com](mailto:qst.bolivia@gmail.com).

### Rentals and Retreats

**Arizona Sunshine!** Friends Southwest Center accepting new members. Beautiful, Arizona-high desert living on 68 acres in Quaker community founded 1975. Rentals available starting \$400/ month. Simple, rural living. Email [peggylynn@hotmail.com](mailto:peggylynn@hotmail.com).

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[www.friendshouse.org](http://www.friendshouse.org). Friends Association of Services for the elderly (FASE) is a nonprofit corporation that operates as Friends House. An equal housing opportunity.

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### Services Offered

**Oakland Friends Burial Ground**—a Quaker burial ground near West Chester, PA has available space. Serene, wooded, park-like setting with a resident caretaker. Contact West Chester Meeting Secretary at (610) 696-0491 or [wcfmeeting@gmail.com](mailto:wcfmeeting@gmail.com).

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# Meetings

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

♠ = Handicapped Accessible

Meeting Notice Rates: \$35 per line per year.

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Submit your text to [megan@friendsjournal.org](mailto:megan@friendsjournal.org)

Notice: Some meetings have been removed due to difficulty in acquiring updated information. If your meeting has been removed and wishes to continue to be listed, please contact us at [megan@friendsjournal.org](mailto:megan@friendsjournal.org).

## CANADA

**MONTREAL**-Worship and First-day school, Sundays 11 a.m. 1090 Greene Ave., Westmount. English et francais, [www.montreal.quaker.ca](http://www.montreal.quaker.ca)

**OTTAWA**-Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923. [ottawa.quaker.ca](http://ottawa.quaker.ca)

**VANCOUVER**-Worship and childcare 10:30 a.m. 1090 West 70th Ave. 604-263-5015. [vancouver.quaker.ca](http://vancouver.quaker.ca)

## COSTA RICA

**MONTEVERDE**-Unprogrammed worship Sun. 10:30 a.m., Wed. 9 a.m. with school. [monteverdequakers@gmail.com](mailto:monteverdequakers@gmail.com)

## HONDURAS

**LIMON, COLON**-Unprog. worship 10 a.m. Thurs. & Sun. Prog. worship 11 a.m. Sun. Amigas del Señor Methodist-Quaker Monastery. [amigashonduras@gmail.com](mailto:amigashonduras@gmail.com)

## ISRAEL/PALESTINE

**RAMALLAH**-Unprogrammed worship Sunday 10:30 a.m. Meetinghouse on Main St. in central Ramallah across from Rubak Ice Cream Shop. Contact by phone or email +972-2-297-1314 or [info.rfmq@gmail.com](mailto:info.rfmq@gmail.com). [www.rfmq.org](http://www.rfmq.org)

## UNITED STATES

### Alabama

**BIRMINGHAM**-Unprogrammed meeting. 10 a.m. Sundays. 4413 5th Ave. S., Birmingham, AL 35222. (205) 592-0570. [birmingham.quaker.org](http://birmingham.quaker.org)

**FAIRHOPE**-Discussion 9 a.m. Unprogrammed meeting 10 a.m. Sundays Meetinghouse: 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (251) 943-8945.

**HUNTSVILLE**-Unprogrammed meeting 10 a.m. Sundays. (256) 604-0497. P.O. Box 3530, Huntsville, AL 35810.

### Alaska

**ANCHORAGE**-Unprogrammed worship Sundays 11 a.m. Call for FDS schedule. Anchorage Waldorf School, 3250 Baxter Road. Call (907) 277-6700.

**FAIRBANKS**-Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796. Call for temporary new meeting location.

### Arizona

**FLAGSTAFF**-Unprogrammed meeting and First-day school, 10 a.m. 402 S. Beaver, 86001. (928) 607-5725. [www.flagstaffquakers.org](http://www.flagstaffquakers.org)

**PHOENIX**-Unprogrammed meeting and First-day school, 10 a.m. 1702 E. Glendale Ave., Phoenix, 85020. (800) 677-5923. [www.phoenixquakers.org](http://www.phoenixquakers.org)

♠ **TEMPE**-Worship and First-day school 10 a.m. 318 E. 15th St., 85281. (480) 968-3966. [www.tempequakers.org](http://www.tempequakers.org)

♠ **TUCSON**-Pima Friends Meeting. Unprogrammed worship 8 a.m. and 10:30 a.m., First-day school 10:30 a.m. 931 N 5th Ave, 85705. (520) 884-1776. [www.pmm.life](http://www.pmm.life)

### Arkansas

**FAYETTEVILLE**-Friends Meeting. See us on Facebook. 3274 N Lee Ave. AR 72703. Singing 9:30 a.m. worship 9:45 a.m. (479) 267-5822. Website: [fayettevillefriends.org](http://fayettevillefriends.org)

♠ **LITTLE ROCK**-Unprogrammed worship Sundays 11 a.m. Adult discussion and First-day school 10 a.m. at 3415 W. Markham Street.

♠ **TEXARKANA**-Caddo Area Preparatory Meeting. Sundays at St. Luke's Methodist Church, 3501 Main St. (903) 244-2723 (call or text). Sharing at 10 a.m., unprogrammed worship at 11:15 a.m.

### California

♠ **BERKELEY**-Unprogrammed meeting. Worship, 9 a.m. and 11 a.m. 2151 Vine Street, 94709. (510) 843-9725. [berkeleyfriendsmeeting.org](http://berkeleyfriendsmeeting.org)

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

♠ **CARMEL**-Monterey Peninsula Friends Meeting. Sundays 10 a.m. Carl Cherry Center, NW corner of 4th & Guadalupe. (831) 372-5762 or (831) 915-8691.

**CHICO**-9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. 1601 Hemlock at 16th Street. (530) 345-3753. [www.chicofriendsmeetingquakers.com](http://www.chicofriendsmeetingquakers.com)

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

**GRASS VALLEY**-Meeting for worship 10 a.m. Fellowship at 11:15 a.m. Sierra Friends Center campus, 13075 Woolman Ln. Phone: (530) 272-3637.

**IRVINE**-Orange Country Friends Meeting. 2091 Business Center Dr. Ste. 100. Religious education 9:30. Meeting for worship 10:30. [www.orangecountryquakers.org](http://www.orangecountryquakers.org)

**LA JOLLA**-Meeting 10 a.m. 7380 Eads Ave. (858) 456-1020. [www.lajollaquakers.com](http://www.lajollaquakers.com)

**MENDOCINO**-10 a.m. 15071 Caspar Rd. (707) 357-0306.

**OAKLAND WORSHIP GROUP**-5 p.m. Sundays, at 296 Rishell Dr., Oakland. For more information call (510) 530-0479. [www.oaklandquakers.org](http://www.oaklandquakers.org)

**OJAI**-Worship Group. Sunday 10 a.m. 506 Crestview Drive, Ojai, CA 93023. (805) 258-1135 (Gracia Fay Ellwood)

**PALO ALTO**-Meeting for worship and First-day classes for children, 10:30 a.m. 957 Colorado, Palo Alto, CA 94303. (650) 856-0744. [www.pafm.org](http://www.pafm.org)

**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.

♠ **SACRAMENTO**-Meeting 10 a.m. 890 57th Street. Phone: (916) 623-5534.

**SAN JOSE**-Unprogrammed worship & child prog. 10 a.m. 1041 Morse St. (408) 246-0524. [sanjosefriends.org](http://sanjosefriends.org)

♠ **SAN MATEO**-Worship group, unprogrammed. 503 E. 5th Ave. 10 a.m., 1st and 3rd Sundays of the month. Phone: (650) 384-9817. [www.sanmateoquakers.org](http://www.sanmateoquakers.org)

**SANTA BARBARA**-2012 Chapala St., Sundays 10 a.m., children's program. (805) 687-0165.

**SANTA MONICA**-Unprogrammed. Sundays 10 a.m. First-day school & childcare 10:15 a.m. 1440 Harvard St. 90404. (310) 828-4069. [www.santamonicaquakers.org](http://www.santamonicaquakers.org)

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

**SANTA ROSA**-Friends House Worship Group, unprogrammed, 10 a.m., 684 Benicia Drive 95409. Phone (707) 576-6673.

**SEBASTOPOL**-Apple Seed Mtg. Unprogrammed worship 10 a.m. 130 S. Main St., Many Rivers Books & Tea. (707) 573-6075.

**STOCKTON**-Delta Meeting. Unprogrammed 11 a.m. 2nd First Day. For info call (209) 478-8423.

**VISALIA**-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (559) 492-6052. [visaliaquakers.org](http://visaliaquakers.org). Also on FB.

**UKIAH**-Worship Group 10:30 a.m. Plowshares common Room 1346 S. State St. (707) 367-2312.

### Colorado

♠ **BOULDER**-Unprogrammed meeting for worship 8:30 & 10 a.m. First-day school & childcare at 10 am. 1825 Upland Ave. (303) 447-2168. [www.boulderfriendsmeeting.org](http://www.boulderfriendsmeeting.org)

**COLORADO SPRINGS**-Unprogrammed meeting for worship & First-day school at 10 a.m. 950 E. Cimarron St., 80903. (719) 232-1853. [coloradospringsquakers.org](http://coloradospringsquakers.org)

**DENVER**-Mountain View Friends Meeting. Sunday worship at 9 a.m. and 10:45 a.m., First-day school & childcare at 10:30 a.m. 2280 S. Columbine Street. (303) 777-3799. [www.mountainviewfriends.org](http://www.mountainviewfriends.org)

♠ **DURANGO**-Unprogrammed. 803 County Road 233. [durangoquakers.org](http://durangoquakers.org)

**FORT COLLINS**-Meeting for worship and First-day school, 10 a.m. 2222 W. Vine. (970) 217-8634. [www.fortcollinsquakers.org](http://www.fortcollinsquakers.org)

**MONTRORSE**-Unprogrammed worship. (970) 240-8342 [www.fgcquaker.org/cloud/three-valleys-worship-group](http://www.fgcquaker.org/cloud/three-valleys-worship-group)

### Connecticut

**HARTFORD**-Worship & First-day school 10 a.m. 144 S. Quaker Ln., W Hartford, CT 06119. (860) 232-2631. [fgcquaker.org/cloud/hartford-friends-meeting](http://fgcquaker.org/cloud/hartford-friends-meeting)

**NEW HAVEN**-Meeting for worship & childcare, Sundays, 10:30 a.m. FDS 10:45 a.m. (Sept-May) 225 East Grand Ave., New Haven, CT 06513. (203) 468-2398. [www.newhavenfriends.org](http://www.newhavenfriends.org)

**STORRS**-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. (860) 487-1847.

**WATERFORD**-New London Friends Meeting. Worship at 10 a.m. 176 Oswegatchie Rd.

♠ **WILTON**-Unprogrammed worship and First-day school 10 a.m. Childcare all year. Meeting for healing, discussions, fellowship. 317 New Canaan Rd. (Rte. 106), Wilton, CT 06897. (203) 762-5669.

## Delaware

**CAMDEN**-Worship 10 a.m., First-day sch. 9 a.m. 2 mi. So. of Dover. 122 E. Cam-Wyo Ave., Camden. (302) 222-4198.

**CENTRE**-Worship 11 a.m., childcare provided. First-day school 11 a.m. Sept-May. Center Meeting Rd. & Adams Dam Rd. between Routes 52 & 100. (302) 428-1980. P. O. Box 154, Rockland DE 19732.

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

♠ **LEWES**-Friends Worship Group, 10 a.m. Sunday. Call for directions, (607) 545-8366 or (302) 422-8780, or consult [www.delmarvaquakers.org](http://www.delmarvaquakers.org)

**ODESSA**-Appoquinimink Friends Meeting, unprogrammed. 10 a.m. first, third Sundays. 616 Main St. Underground RR site. Call: (302) 365-1330. Facebook: Appoquinimink Quaker Meeting. See [wilmingtondefriendsmeeting.org/odessa.htm](http://wilmingtondefriendsmeeting.org/odessa.htm)

**WILMINGTON**-Worship and First-day school, Sundays 10 a.m. 401 N. West St., Wilmington, DE 19801. Phone: (302) 652-4491. [wilmington.de.friends.mtg@gmail.com](mailto:wilmington.de.friends.mtg@gmail.com)

## Florida

♠ **CLEARWATER**-Meeting & First-day Sch. 10 a.m. Dunedin Scottish Arts Fdn., 1134 Douglas Ave., Dunedin 34698. (727) 210-5742. [clearwaterfriends.org](http://clearwaterfriends.org)

♠ **FT. MYERS**-Meeting at Calusa Nature Center, Iona House, First Days at 10:30 a.m. Telephone: (239) 318-0538. [www.fortmyersquakers.org](http://www.fortmyersquakers.org)

**GAINESVILLE**-Meeting and First-day school, 11 a.m. 702 NW 38 St., Gainesville, FL 32607. (352) 372-1070. [www.gainesvillequakers.org](http://www.gainesvillequakers.org)

**JACKSONVILLE**-Meeting for worship, First Days. For location and time see [www.jacksonvillefriends.org](http://www.jacksonvillefriends.org) or phone (904) 768-3648.

**LAKE WALES**-Worship group. Call (863) 632-8133 or (863) 635-9366.

**LAKE WORTH**-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (561) 360-7522.

**MIAMI**-Friends Meeting and First-day school, 10:30 a.m. 1185 Sunset Dr. (305) 661-7374. Clerk: Kathy Hersh. [www.miamifriends.org](http://www.miamifriends.org)

**ORLANDO**-Meeting and Young Friends Group, 10 a.m. 316 Marks St., Orlando, 32803. (407) 476-4369. [www.orlandoquakers.org](http://www.orlandoquakers.org)

**PORT ST LUCIE**-Treasure Coast Worship Group 4:30 p.m. Port St Lucie Community Center, 2195 SE Airosa Blvd., Port St Lucie, FL 34984. (772) 267-9156.

**ST. AUGUSTINE**-Friends meeting for worship, unprogrammed. Wednesdays at 7 p.m. For location and more information, visit [staugustinequakers.org](http://staugustinequakers.org) or call (610) 368-2908.

**ST. PETERSBURG**-Adult FDS 9:30 a.m. Worship & children's FDS 10:30 a.m. 130 19th Ave. S.E. Phone: (727) 896-0310. [www.stpetersburgquakers.org](http://www.stpetersburgquakers.org)

**SARASOTA**-Worship 10 a.m., discussion 11 a.m. 3139 57th St., Sarasota, FL. NW corner 57th St. and Lockwood Ridge Rd. (941) 358-5759.

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

♠ **TAMPA**-Meeting & First-day school 10 a.m. Spiritual reflection group Wed. 6-8 p.m. 1502 W. Sligh Ave. (813) 253-3244. [tampafriends.org](http://tampafriends.org)

**WINTER PARK**-Meeting 10 a.m., Winter Park Christian Church, 260 N. Lakemont Ave., Winter Park, FL 32792. Phone: (407) 843-2257.

## Georgia

**ATHENS**-quaker.org/legacy/athensga.

**ATLANTA**-Atlanta Friends Meeting. Worship & First-day school, 10 a.m. 701 W Howard Ave., Decatur, GA 30030. (404) 377-2474. [atlantaquakers.org](http://atlantaquakers.org)

**ATLANTA METRO**-Peachtree Friends Meeting. Worship & First-day sch. 10:30 a.m. 3980 Florida Ave., Atlanta, GA 30360 (Norcross). (678) 408-7239. [peachtree.quaker.org](http://peachtree.quaker.org)

**MACON**-www.maconquakers.org.

**SAVANNAH**-Unprogrammed worship. First Day, 11 a.m. at Joy Cottage behind Wesley Oak United Methodist Church, 2603 Mechanics Ave. Contact: [savannahquakers@gmail.com](mailto:savannahquakers@gmail.com)

## Hawaii

**BIG ISLAND**-10 a.m. Sunday worship and lunch. Kona (808) 322-3116 or Hilo (808) 333-2513.

**HONOLULU**-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. [www.hawaiiquaker.org](http://www.hawaiiquaker.org). Phone: (808) 988-2714.

**MAUI**-Friends Worship Group. Call for meeting times and locations; Bob Kinsey tel: (808) 214-5166 or [jb@igc.org](mailto:jb@igc.org).

## Idaho

**BOISE**-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. 801 S. Capitol Blvd. (Log Cabin Literary Center). [www.boisevalleyfriends.org](http://www.boisevalleyfriends.org)

**MOSCOW**-Pullman-Moscow Meeting, 403 Samaritan Ln., Moscow, Rm. 103 or 207. Unprogrammed worship 10 a.m. Sunday (208) 882-5120.  
**SANDPOINT**-Friends Meeting. Unprogrammed worship at 1025 Alder St. 10 a.m. Sundays. For information call Elizabeth Willey (208) 263-4788 or liz@willey.com. www.sandpointquakers.org

## Illinois

✠ **BLOOMINGTON**-Normal Friends Meeting. Building 7, 1100 N. Beech St., Normal, IL. Worship and First-day school at 10:30 a.m. Phone (309) 532-4350 or (309) 310-5644.  
**CARBONDALE**-Southern Illinois Quaker Meeting, 214 E. Jackson St. Unprogrammed worship. www.siquaker.org.  
✠ **CHICAGO**-Northside Friends Meeting. First-day worship and childcare at 10 a.m. JASC 4427 N. Clark St. (773) 980-6734. www.northsidefriends.org.  
✠ **DOWNERS GROVE**-West Suburban Chicago. Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (Exit I-355 at Maple Ave, East 3 blocks, turn right on Lomond). Phone: (630) 968-3861 or (630) 852-5812.  
✠ **EVANSTON**-1010 Greenleaf St. (847) 864-8511 meetinghouse phone. Unprogrammed meeting for worship 10 a.m. First-day school (except July-Aug.) and childcare available. evanston.quaker.org.  
**LAKE FOREST**-Worship Sunday 10:30 a.m. Thursday 8 a.m. at meetinghouse. 101 W. Old Elm Rd. Mail: Box 95, Lake Forest, IL 60045. Phone: (847) 234-8410.  
**MCNABB**-Clear Creek Meeting. 11 a.m. Meetinghouse, 1.5 mi. south, 0.5 mi. east of McNabb. (815) 882-2214. www.ilym.org.  
**OAK PARK**-Worship 10 a.m. Oak Park Art League, 720 Chicago Ave. (708) 445-8201. www.oakparkfriends.org.  
**UPPER FOX VALLEY**-Discussion and/or singing 9 a.m., worship 10 a.m., post worship fellowship 11 a.m. 4614 Pioneer Rd., McHenry, IL. For info call (815) 385-8512.  
**URBANA-CHAMPAIGN**-Meeting for worship 10:30 a.m., Sunday. 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853. www.quaker.org/urbana.

## Indiana

**BLOOMINGTON**-Unprogrammed meeting and First-day school 10:30 a.m. 3820 E. Moores Pike just west of S. Smith Road. (812) 336-4581. www.bloomingtonfriends.org.  
✠ **CAMBY**-Fairfield Friends Meeting. 10441 E. County Rd. 700 South, 46113. (317) 856-3121. www.fairfieldfriends.org.  
**FORT WAYNE**-Singing & unprogrammed worship 10:15 a.m. Adult Ed 11:30. Youth welcome! Plymouth Church, UCC, Room 201. 501 W. Berry, Fort Wayne, IN 46802. fort-wayne.quaker@quaker.org.  
✠ **INDIANAPOLIS**-North Meadow Circle of Friends, 1710 N. Talbot. Unprogrammed worship 10 a.m. Children welcome. (317) 926-7657.  
**INDIANAPOLIS**-Valley Mills Meeting, 6739 W. Thompson Rd. (317) 856-4368. www.vmfriends.org.  
**LAFAYETTE**-Unprogrammed worship Sundays at 10 a.m., 176 E. Stadium Ave., West Lafayette. (765) 404-5150. laffriendsmtg@gmail.com.  
**PENDLETON**-Fall Creek Friends Meeting. 1794 W. State Route 38. Worship 10:30 a.m. www.fallcreekmeeting.org.  
✠ **RICHMOND**-Clear Creek Meeting. Unprogrammed meeting for worship 10 a.m. Stout Meetinghouse on Earlham College campus, 801 National Rd. West, Richmond, IN 47374. clearcreekfriendsmeeting@gmail.com, quakercloud.org/cloud/clear-creek-friends-meeting.  
✠ **RICHMOND**-West Richmond Friends Meeting. A welcoming congregation. Semi-programmed worship 9:30 a.m. Sunday school 11 a.m. 609 West Main Street. (765) 962-4485. www.westrichmondfriends.org.  
**SOUTH BEND**-Unprogrammed worship & First-day school 10:30 a.m., 802 Lincoln Way W., South Bend, IN 46616. (574) 232-8258. southbendfriends@gmail.com, southbendfriendsmeeting.org.  
**VALPARAISO**-Duneland Friends Meeting. Unprogrammed worship 10 a.m. on most 2nd & 4th Sundays at the Family & Youth Services Bureau, 253 W. Lincolnway. Call to confirm & for other times (219) 945-9260.

## Iowa

✠ **AMES**-Worship 10:30 a.m. Sunday. 121 S. Maple. (515) 232-2763. ames.friendsmeeting.wordpress.com.  
**BURLINGTON**-Worship Group. Meeting 8:30 am, Sundays. 301 Jefferson St., Burlington, IA. (319) 752-7668.  
**CEDAR FALLS**-Unprogrammed worship 10 a.m. 2422 College St. www.cedarfallsquakers.org.  
**DECORAH**-First-day school 9:30 a.m., worship 10:30 a.m. 603 E. Water St. (563) 382-3699. Summer schedule varies.  
**DES MOINES**-Unprogrammed worship 10 a.m., childcare provided. 4211 Grand Ave. (515) 274-4717.  
**IOWA CITY**-Unprogrammed worship 10 a.m. 311 N. Linn St. Call: (319) 648-5047.  
**PAULLINA**-Unprogrammed worship 10 a.m. Info about First-day school, adult discussion, meeting for business, potluck dinner and guest house at www.paullinafriendsmeeting.wordpress.com.

✠ **WEST BRANCH**-Unprogrammed worship at 10 a.m., 2nd Sunday worship includes business and potluck. 317 N. 6th St. Call: (319) 210-1282.

## Kansas

✠ **LAWRENCE**-Oread Friends Meeting. 1146 Oregon. Unprogrammed meeting for worship at 10 a.m. Childcare available. www.oreadfriends.org.  
**TOPEKA**-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 220-7676.  
✠ **WICHITA**-Heartland Meeting. 14505 Sandwedge Circle, 67235. (316) 729-4483. First Days: discussion 9:30 a.m., unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 9:30 a.m., business 12 noon. heartland.quaker.org.

## Kentucky

**BEREA**-Meeting Sunday, 10 a.m. 300 Harrison Road, Berea, KY. (859) 334-0406. www.bereafriends.org.  
✠ **LEXINGTON**-Meeting for worship and First-day school 10:30 a.m. Sundays. 649 Price Ave. Mail to P.O. Box 244111, Lexington KY 40524. Phone (859) 254-3319.  
**LOUISVILLE**-Meeting for worship 10:45 a.m. 3050 Bon Air Ave., 40205. Telephone: (502) 452-6812.

## Louisiana

**BATON ROUGE**-Unprogrammed worship 11:30 a.m. Sunday. 2303 Government St. (225) 665-3560. Facebook: Baton Rouge Friends Meeting.  
**NEW ORLEANS**-Unprogrammed worship, Sundays 10 a.m. 921 S. Carrollton Ave., 70118. (504) 458-8736.

## Maine

✠ **BAR HARBOR AREA**-Acadia Friends. Unprogrammed worship and First-day school, 9 a.m., Neighborhood House, Northeast Harbor. (207) 244-9466 or (207) 610-0555.  
**BELFAST AREA**-Unprogrammed worship Sunday 11 a.m. 95 High Street, the Lounge, First Baptist Church, Peace Garden entrance. FMI (207) 370-8552.  
**BRUNSWICK**-Unprogrammed worship 10 a.m. 56 Elm St. (Rt. 24), Topsham. (207) 725-8216.  
**CASCO**-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (215) 359-5820.  
✠ **DURHAM**-Friends Meeting. On corner of 532 Quaker Meetinghouse Rd. and Rt. 125. (207) 353-6354. Semi-programmed meeting for worship 10:30 a.m.  
**MIDCOAST**-Damariscotta. Unprogrammed meeting 10 a.m. Sunday, 77 Belvedere Rd. off Rt. 1. (207) 563-3757 or (207) 563-6084. www.midcoastfriendsmeeting.org.  
✠ **PORTLAND**-Unprogrammed worship 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 400-5780.  
**SOUTHERN MAINE**-Friends Meeting. Unprogrammed worship in homes, Sundays 9:30 a.m. (207) 468-1344 or (207) 850-1934.  
**VASSALBORO**-Worship in song 9:45 a.m. Unprogrammed worship 10 a.m. 48 S. Stanley Hill Rd., E. Vassalboro.  
**WHITING**-Cobscook Meeting, unprogrammed. Worship and childcare 10 a.m. (207) 214-4988.  
**WINTHROP CENTER**-Friends Church. 219 Winthrop Center Rd. Winthrop, ME 04364. Programmed worship 9 a.m. year round. Call (207) 395-4790.

## Maryland

✠ **ADELPHI**-Worship and First-day school 10 a.m. Nursery available. 2303 Metzertott Rd., Adelphi. (301) 445-1114 or adelphifriends.org.  
✠ **ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. First-dayschool. Early worship 2nd, 4th & 5th First Days at 8 a.m. Phone: (410) 573-0364. annapolisfriends.org.  
✠ **BALTIMORE**-Stony Run: worship 9:30 and 11 a.m., First-day school at 11 a.m. and simple lunch at rise of meeting, except, worship at 8:30 and 10 a.m. July & August, 5116 N. Charles Street. (443) 703-2590.  
✠ **BALTIMORE**-Homewood: worship and First-day school 10:30 a.m. year-round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-6058. homewoodfriends@verizon.net.  
✠ **BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 10 a.m. 14934 Pricerville Road. Childcare and hearing loop. Call (410) 472-4583. gunpowderclerk@gmail.com, www.gunpowderfriends.org.  
✠ **BETHESDA**-Worship, First-day school, and childcare at 11 a.m. on Sundays. Mtg. for business at 9 a.m. 1st Sun. Washington, D.C., metro accessible. On Sidwell Friends Lower School campus, Edgemoor Lane and Beverly Rd. (301) 986-8681. www.bethesdafriends.org.  
**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 10 a.m. Phone (410) 778-2797.  
✠ **EASTON**-Third Haven Meeting, 405 S. Washington St. Worship & First-day school Sun. 10 a.m. Worship Weds. 5:30 p.m. 1684 Meeting House. www.thirdhaven.org.  
**FALLSTON**-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m., children's First-day school 10:45 a.m. www.littlefallsfriends.org.

**NORTH CENTRAL MD**-Pipe Creek Meeting. Worship 10 a.m., 455 Quaker Hill Rd, Union Bridge, MD, Phone (410) 374-1933.

✠ **PATAPSCO**-Unprogrammed Meeting for Worship. First Days, 10:30 a.m. 2331 Calvin Cir., Ellicott City, MD 21042. Simple lunch at rise of meeting. Information: (410) 465-6554. www.patapscofriends.org.  
**RISING SUN**-Brick Meetinghouse Rd., 1st and 3rd Sundays at 10:30 a.m. www.nothinghambrick.org.  
**SALISBURY**-Wicomico River Friends Meeting. Unprogrammed worship Sun. 11 a.m. 519 Dykes Road. wicomicoriverquakers.org.  
✠ **SANDY SPRING**-Meetinghouse Road off Md. Rt. 108. Worship Sundays, 9 a.m. and 11 a.m. and Thursdays, 7:30 p.m. Classes Sundays, 11 a.m. First Sunday of month worship 9 a.m. only, followed by meeting for business. Phone (301) 774-9792.  
**SOUTHERN MARYLAND**-Patuxent Friends Meeting. Worship 10 a.m. 12185 Southern Connector Blvd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233. www.patuxentfriends.org.

## Massachusetts

**AMESBURY**-120 Friend Street Amesbury. 10 a.m. worship, child care and First-day school. (978) 378-0553. www.amesburyquakers.org.  
**AMHERST-GREENFIELD**-Mount Toby Meeting. Adult RE at 9 a.m. First-day school & worship at 10 a.m. Childcare provided 10-11 a.m., 194 Long Plain Road (Rte. 63), Leverett. (413) 548-9188 or clerk (413) 253-4851. www.mounttobyfriends.org.  
**BOSTON**-Worship 10:30 a.m. Sunday. Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108. Phone (617) 227-9118.  
✠ **CAMBRIDGE**-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m., mid-week worship Wed. at 8:30 a.m., 5 Longfellow Park (near Harvard Sq., off Brattle St.). (617) 876-6883. www.fmqquaker.org.  
**CAMBRIDGE**-Fresh Pond Monthly Meeting. Worship & FDS 10 a.m. (781) 643-6176. www.neym.org/fpm.  
✠ **DARTMOUTH/WESTPORT**-Allen's Neck Friends Meeting, 739 Horseneck Rd., Dartmouth. Semi-programmed worship and First-day school Sunday 9 a.m. (508) 636-8910. www.allensneck.org.  
✠ **FRAMINGHAM**-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). (508) 877-1261. www.neym.org/ffm.  
**MARTHA'S VINEYARD**-Unprogrammed 10 a.m. Good Shepherd Parish Center, 55 School St, Oak Bluffs. (508) 693-1834. www.mvquakers.org.  
✠ **MATTAPOISETT**-Unprogrammed 10 a.m. 103 Marion Rd. (Rte. 6). (508) 291-2055. www.mattapoisettquakers.org.  
**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, MA. (978) 922-2513.  
✠ **NORTHAMPTON**-Worship 11 a.m., adult discussion 9:30; childcare. 43 Center Street. (413) 584-2788 Aspiring to be scent-free. www.northampton.quaker.org.  
**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) 419-1619.  
**WELLESLEY**-26 Benvenue St., Wellesley. 9 a.m., fellowship 9:30 a.m., all-ages religious education, 10:30 a.m. unprogrammed worship. (781) 237-0268. www.wellesleyfriendsmeeting.org.  
✠ **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. westportquakers.org.  
✠ **WORCESTER**-Unprogrammed meeting for worship, childcare and religious education 11 a.m. 901 Pleasant St. Phone: (508) 754-3887 or www.worcesterfriendsmeeting.org.  
**YARMOUTH**-Meeting for worship 10 a.m. Sunday. 58 N. Main, South Yarmouth. Patricia Harvey (clerk), (508) 364-2066.

## Michigan

✠ **ANN ARBOR**-Unprogrammed worship 9 a.m. (7:45 3rd Sunday) and 11 a.m., 5th Sunday 10 a.m. only. FDS 11:20 a.m. 1420 Hill St. www.annarborfriends.org. Office: (734) 761-7435, clerk: (734) 996-0825. Guestroom & residential community. Email: qhrc.contact@gmail.com.  
**BIRMINGHAM**-Unprogrammed worship and First-day school 10:30 a.m. 4300 Rochester Rd., Royal Oak, MI 48073. Clerk: David Bowen (248) 217-1316.  
**CADILLAC**-Tustin Friends Worship Group. Unprogrammed worship, Wednesdays, 7 p.m. For additional information: Call (231) 829-3440 or (231) 829-3328.  
**DETROIT**-Unprogrammed worship and First-day school 10:30 a.m. 3745 Cass Ave., Detroit. (734) 834-5136.  
**GRAND RAPIDS**-Worship 10:30 a.m. grandrapidsfriends.org or email: clerk@grandrapidsfriends.org.  
✠ **KALAMAZOO**-Childcare & adult education 9:30 a.m. Unprogrammed worship & First-day school 10:30 a.m. Friends Meetinghouse, 508 Denner. (269) 349-1754.

♠ **LANSING**-Red Cedar Friends Meeting, 1400 Turner St. Lansing, MI 48906. First-day worship (with childcare) 9 and 10:30 a.m. First-day school 10:30. Message phone (517) 371-1047. www.redecaredfriends.org.

**MARQUETTE**-Lake Superior Friends Meeting. Unprogrammed worship 1st & 3rd Sundays 11:30 a.m. (906) 475-7582 or (906) 249-1527.

**MOUNT PLEASANT**-Pine River Friends. Unprogrammed worship 10 a.m. 815 W. Broadway St. Unit 1. Please call (989) 317-3138. www.pineriverfriendsmi.org.

**TRAVERSE CITY**-Friends of the Light, the New Assoc. of Friends. Worship Sundays 10 a.m. 206 S. Oak St.

## Minnesota

**BRAINERD**-Unprogrammed meeting Sundays. (218) 833-2153 or brainerdfriendsmeeting.org.

**DULUTH**-Unprogrammed worship 10 a.m. First Days. 1802 East First St., Duluth, 55812. Phone: 218-724-2659.

♠ **MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Unprogrammed and semi-programmed worship; First-day school. Call for times (612) 926-6159. www.minneapolisfriends.org.

**NORTHFIELD**-Cannon Valley Friends. 512 Washington. quakercloud.org/cloud/cannon-valley-friends-meeting.

**ROCHESTER**-Worship First Day 9:30 a.m., 1300 10th Ave. N.E. (507) 272-5276.

♠ **ST. PAUL**-Prospect Hill Friends Meeting. Meets Sun. 4 p.m. Call (612) 379-7386 or (612) 379-7398 for current information.

♠ **ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of adult education, First-day school, and meeting for worship with attention to business (651) 699-6995. Visit www.tcfm.org for more information.

**WINONA**-Unprogrammed meeting 10 a.m. Sundays. For info call (507) 452-0490.

## Missouri

**KANSAS CITY**-Penn Valley Meeting. Unprogrammed worship 10 a.m. 4405 Gillham Road.

**COLUMBIA**-unprogrammed worship 10 a.m. 6408 E. Locust Grove Dr. (573) 474-1827. quakersmissouri.org.

♠ **ST. LOUIS**-Meeting 10 a.m. First Days. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.

**ROLLA**-Meeting 10:30 a.m. 2nd and 4th Sundays. Call (573) 201-0921 for information.

## Montana

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

**BOZEMAN**-Worship Group. (406) 556-8014.

**DILLON**-Worship Group. (406) 683-5545 or 683-6695.

**GREAT FALLS**-(406) 453-2714 or (406) 788-2299.

**HELENA**-Worship Group. (406) 457-0515 or (406) 422-5539.

**MISSION VALLEY**-Worship Group. (406) 676-8988.

♠ **MISSOULA**-Unprogrammed. Sundays, 11 a.m. winter; 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276. missoulafriendsmeeting.blogspot.com.

## Nebraska

♠ **LINCOLN**-Unprogrammed worship 10 a.m. 3319 S. 46th. (402) 488-4178 or clerk: (402) 476-4948.

## Nevada

♠ **RENO**-Unprogrammed worship. For information call (775) 329-9400. Website: www.renofriends.org.

## New Hampshire

**CONCORD**-Worship 10 a.m. children's program.

11 Oxbow Pond, Canterbury, NH 03224. concordfriendsmeeting.org.

**DOVER**-Unprogrammed worship, 10:30 a.m. 141 Central Ave. Childcare available. Clerk: Charles Cox, (603) 868-1822, or write: Tuckaway Farm, 36 Captain Smith Emerson Rd., Lee, NH 03861. www.fgqquaker.org/cloud/dover-friends-meeting.

**GONIC**-Worship every First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Muriel Farrar Phone: (603) 332-1097.

♠ **JAFFREY**-Monadnock Meeting at Peterborough/Jaffery line, Rte. 202. Unprogrammed meeting for worship, First-day school, and childcare 10:30 a.m. (603) 532-6203. 3 Davidson Rd., Jaffery, NH 03452. www.monadnockquakermeeting.org.

**HANOVER**-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Len Cadwallader, (603) 643-4138.

**NORTH SANDWICH**-First Day worship 10:30 a.m. 354 Quaker Whiteface Rd., corner Brown Hill & Stevenson Hill Rds. Contact: Gloria Hoag (603) 323-7487.

**WEAVER**-10:30. 529 Quaker St., Henniker. Contact M. Baker, (603) 478-5650 or Ludders, (603) 995-4311.

**WILTON**-Souhegan Friends Meeting (Allowed). Meeting for worship (unprogrammed) 10:30 Sundays, at Pine Hill Waldorf School, 77 Pine Hill Rd., Wilton, NH 03086. Childcare as needed. Contact: Darcy Drayton (603) 654-6001 or Jessica Hipp (978) 430-4342.

## New Jersey

**ARNEY'S MOUNT**-Worship 10 a.m. 2nd & 4th First Days. Int. rte. 668 & 669. Snowtime call (856) 287-8380.

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

**BURLINGTON CITY**-Unprogrammed worship 10 a.m. For rent are meetingroom, hall, kitchen, seminar room, 88 beds and recreation room. 340 High St. All welcome. (609) 387-3875. www.burlmhcc.org.

♠ **CAMDEN**-Worship 1st & 3rd Sundays, 808 Cooper St. Visitors welcome. (856) 966-1376 for information.

**CHATHAM**-Worship & First-day school 11 a.m. 158 Southern Blvd. www.chathamquakers.org.

**CINNAMINSON**-Westfield Friends Meeting, 2201 Riverton Rd. Meeting for worship 11 a.m., adult First-day school 10 a.m., children's 10:45 a.m. (856) 829-7569.

**DOVER-RANDOLPH**-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave., Randolph. (973) 627-0651. www.doverandolphmeeting.org. www.facebook.com/DoverRandolphFriendsMeeting.

**GALLOWAY-AC** Area Friends Meeting. Adult RE 10 a.m., worship 11 a.m. 437A S. Pitney Rd. www.acquakers.org.

**HADDONFIELD**-Worship 10 a.m., First-day school follows, except summer. Babysitting provided during both. Friends Ave. (856) 428-6242 or 428-5779.

♠ **MANASQUAN**-Adult class 10 a.m., children's class & meeting for worship 11 a.m. 2257 Meetinghouse Rd. (732) 223-2133. www.manasquanquakers.org.

**MEDFORD**-Worship 10 a.m. First-day school 10 a.m. 14 Union St. Medford, NJ 08055. (609) 953-8914. medfordfriendsmeeting.org.

**MICKLETON**-Worship & children's program 10 a.m. 413 Kings Hwy (Rte. 551). Call (856) 423-3782. www.mickletonmeeting.org.

♠ **MONTCLAIR**-Worship, childcare, and First-day school 11 a.m., seekers 9:30 a.m., July-August 10 a.m. and 9 a.m. 289 Park St, Montclair. (973) 744-8320. montclairmeeting.wordpress.com.

**MOORESTOWN**-118 E. Main St. First-day worship 10 a.m., childcare, social hour, Pre-K-Middle School classes/activities. (856) 235-1561. mmm1802@verizon.net.

♠ **MOUNT HOLLY**-Unprogrammed Worship and FDS 10 a.m. 81 High St. (609) 261-7575. www.mthollyquakers.org.

**MOUNT LAUREL**-436 Moorestown-Mt. Laurel Rd. First Day worship 10 a.m., social hour. (856) 235-1561. mmm1802@verizon.net.

**MULLICA HILL**-2 Woodstown Road. Worship 9:45 a.m. Meeting for learning 11:15 a.m.

♠ **NEW BRUNSWICK**-Meeting and First-day school 10:30 a.m. 109 Nichol Ave. at Hale St. (732) 846-8969.

**PLAINFIELD**-Meeting for worship and First-day school 10:30 a.m. 225 Watchung Ave. at E. Third St. (908) 757-5736.

**PRINCETON**-Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. 470 Quaker Rd. near Mercer St. (609) 737-7142.

♠ **QUAKERTOWN**-Worship and First-day school 10:30 a.m. 290 White Bridge Rd., Quakertown, NJ 08868. (908) 735-0353.

♠ **RANCOCAS**-Worship 11 a.m., First-day school 10 a.m. Summer schedule-worship only 10 a.m., 6/15-9/15. 201 Main St., P.O. Box 104, Rancocas (Village), NJ 08073. (609) 518-9672. Email: jjvtown@aol.com.

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

**SEAVILLE**-Meeting for worship 10 a.m. 3088 South Shore Rd., Rte. 9, Seaville. (609) 624-1165. Beach meeting in Cape May-Grant St. Beach 9 a.m., Ocean City at 23rd St. 8:30 a.m. Sundays, Memorial Day through Labor Day. Please visit our website at seavillequaker.tripod.com.

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

**TRENTON**-Unprogrammed meeting for worship & primary FDS 10 a.m. 142 E. Hanover St. (609) 278-4551. trentonquakers.org.

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

♠ **WOODSTOWN**-104 N. Main St. Sunday school 9:15 a.m. Worship 10:30 a.m. woodstownfriends.org.

## New Mexico

**ALBUQUERQUE**-Unprogrammed meeting for worship, Sundays 10:30 a.m. 1600 5th Street NW. (505) 843-6450.

♠ **SANTA FE**-Quaker House Santa Fe Mtg. 2098 Calle Enseneda. Sun. 10:30 a.m. & Wed. 5 p.m. quakerhousesantafe.org.

**SANTA FE**-Friends Meeting. First-day worship 9 and 11 a.m., First-day school 11 a.m. 630 Canyon Rd. (505) 983-7241. santafefriends.org.

**SILVER CITY**-Gila Friends Meeting. 10-11 a.m. Sundays at 609 N. Arizona Street, Silver City, NM. (575) 590-1588.

**TAOS**-Clearlight Worship Group second & last Sundays. Dottie Butler (575) 776-2001.

## New York

♠ **ALBANY**-Worship and First-day school 10 a.m. 727 Madison Ave. Phone: (518) 436-8812.

**BROOKLYN**-Worship First Days 9 a.m. and 11 a.m. (childcare provided 11 a.m.). First-day school 11 a.m. Third Day worship 6:30 p.m. 110 Schermerhorn St. For information: www.brooklynmeeting.org or call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 026123, Brooklyn, NY 11202.

**BUFFALO**-Worship 10:30 a.m. 1272 Delaware Avenue. www.buffaloquakers.org for more information.

**CHAPPAQUA**-Chappaqua Monthly Meeting. 420 Quaker Rd., Chappaqua, NY 10514. (914) 238-3170. ch.quaker@gmail.com.

**CHAUTAQUA**-9:30 a.m., summer only at Unitarian House, 8 Bliss Ave. Call (716) 450-9414 or (716) 357-5937.

**CLINTON CORNERS-BULLS HEAD**-Oswego Monthly Meeting. Unprogrammed meeting for worship Sunday 10:30 a.m. 1323 Bulls Head Road, ¼ mile E. of Taconic Pkwy. (845) 293-2578. bullshead.quaker.org. Email: bullsheadquakermeeting@gmail.com.

**CORNWALL**-Unprogrammed worship 10:30 a.m., childcare provided. 60 Quaker Avenue, Cornwall, NY. For more information visit www.cornwallquakers.org.

**EASTON**-Unprogrammed worship 11 a.m. Rte. 40, 20 miles N of Troy. (518) 677-8934 or 677-8884.

**ELMIRA**-Meets Saturdays at 10:30 a.m. Call for location (607) 962-4183. www.elmiraquakers.org.

♠ **FREDONIA**-11 a.m. Barlows Mill, 369 W. Main, (716) 358-6419 or (716) 672-2564.

**HAMILTON**-11 a.m. Chapel House, Colgate U. schuttrb@gmail.com.

**ITHACA**-Unprogrammed meeting for worship and First-day school. Sundays 10:30 a.m. 120 Third Street. (607) 229-9500. www.ithacamonthlymeeting.org.

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

**BETHPAGE P.M.**-second and fourth First Days.

**CONSCIENCE BAY M.M.**-St. James. July and August 9:30 a.m.

**JERICHO M.M.**

**MANHASSET M.M.**-10 a.m.

**MATINECOCK M.M.**-10 a.m.

**ORIENT**-Worship Group, Orient Congregational Church in Pastor's Conference Rm., 9 a.m. (631) 477-2235

**PECONIC BAY E.M.**-Wainscott Chapel, Wainscott, 10 a.m. (631) 267-6606.

**SHELTER ISLAND E. M.**-10:30 a.m. May to October. **WESTBURY M.M.** Contact us at komoska@optonline.net or (631) 283-3981. Our website is www.nym.org/liqm.

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

**NEW YORK CITY-Brooklyn Meeting** at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.;

**Fifteenth Street Meeting** at 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m.;

**Flushing Meeting** at 137-16 Northern Blvd, Queens. Unprogrammed worship every Sunday at 11 a.m. Phone (929) 251-4301 (Mon.-Fri. 9-5) about First-day schools, business meetings, and other information; **Manhattan Meeting** at 15 Rutherford Place (15th Street): programmed worship every 1st, 2nd, 3rd, and 5th Sundays at 9:30 a.m. in Room 1;

**Morningside Meeting** at Riverside Church, 91 Claremont Ave., Manhattan (W. 120th Street): unprogrammed worship every Sunday at 11 a.m. in Rm 12T; **Staten Island Meeting**: unprogrammed worship Every Sunday at 10 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information.

**Downtown Manhattan Allowed Meeting**: outdoors in lower Manhattan, Thursdays 6-7 p.m. May-Sept. For exact location call (212) 787-3903.

**OLD CHATHAM**-Unprogrammed, family-friendly meeting 11 am (518) 794-0259 www.oldchathamquakers.org.

**ONEONTA/COOPERSTOWN**-Butternuts Monthly Meeting. Phone (607) 435-9951.

**ORCHARD PARK**-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. (716) 662-5749.

**POPLAR RIDGE**-Worship 10 a.m., 1868 Poplar Ridge Rd. (315) 364-8676.

**POTSDAM/CANTON**-St. Lawrence Valley. Worship Sundays 5 p.m. followed by potluck. (315) 386-4648.

♠ **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. 4455 Purchase St. 914-946-0206.

**QUAKER SPRINGS**-Saratoga Meeting. Worship and First-day school 10 a.m. 571 State Rte. 32, Stillwater. (518) 399-5013 or (518) 863-4041. www.saratogaquakers.com.

**SARANAC LAKE**-Worship 9:30 a.m., 94 Church St. (Route 86) next to Episcopal Church. (518) 327-3885.

**SCARSDALE**-Meeting for worship and First-day school Sundays 11 a.m., 133 Popham Rd. (914) 472-1807.



♣ **SCHENECTADY**-Meeting for worship 10 a.m. (9 a.m. May-Oct.) 427 Franklin Street, (518) 374-2166.

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

## North Carolina

**ASHEVILLE**-Unprogrammed. Religious education and meeting for worship 10 a.m. 227 Edgewood Rd., 28804. (307) 800-1604. For more information check our website [www.ashevillifriends.org](http://www.ashevillifriends.org).

**BEAUFORT**-1st & 3rd Sundays 2:30 p.m., St. Paul's Parish House, 203 Ann St. For time & place (252) 269-0032, (252) 728-7083. [susu@susanschmidt.net](mailto:susu@susanschmidt.net).

**BLACK MOUNTAIN**-Swannanoa Valley Friends Meeting, 137 Center Ave. Unprogrammed worship 9:30 a.m. [www.swannanoavalleyfriends.net](http://www.swannanoavalleyfriends.net).

**BREVARD**-Unprogrammed meeting for worship 11 a.m. (828) 698-2862.

♣ **CELO**-Unprogrammed worship 10:45 a.m. 70 Meetinghouse Lane, Burnsville. Off Hwy Rte. 80 S. (828) 675-4456.

**CHAPEL HILL**-Meeting for worship 8:30 a.m. and 11 a.m. First-day school at 11 a.m., childcare starting 9:30 a.m. 531 Raleigh Rd. Clerk: Matt Drake, (919) 968-0044. Meetinghouse, (919) 929-5377. [www.chapelhillfriends.org](http://www.chapelhillfriends.org).

♣ **CHARLOTTE**-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. (704) 599-4999.

♣ **DAVIDSON**-Unprogrammed worship and First-day school 10 a.m., 625 South St. [davidson.quaker.org](http://davidson.quaker.org).

**DURHAM**-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave., Durham, NC 27705. Email: [nc.durhamfriendsmeeting@gmail.com](mailto:nc.durhamfriendsmeeting@gmail.com). [www.quakercloud.org/cloud/durham-friends-meeting](http://www.quakercloud.org/cloud/durham-friends-meeting). Call (984) 377-4492.

**FAYETTEVILLE**-Unprogrammed worship, 2 p.m.; discussion, 3 p.m. 223 Hillside Ave. (910) 323-3912. [www.ncymc.org/fayetteville](http://www.ncymc.org/fayetteville).

**GREENSBORO**-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship and childcare at 10:30 a.m. Call: (336) 482-1502. [www.friendshipmeeting.org](http://www.friendshipmeeting.org).

**GREENSBORO**-New Garden Friends Meeting. Unprogrammed worship 9 a.m. semi-programmed worship 11 a.m. First-day school for all ages 9:45 a.m. 801 New Garden Rd., Greensboro, NC 27410. (336) 292-5487. [ngfm.org](http://ngfm.org).

**RALEIGH**-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. 625 Tower Street, Raleigh, NC. (919) 821-4414. [www.quakercloud.org/cloud/raleigh-friends-meeting](http://www.quakercloud.org/cloud/raleigh-friends-meeting).

**SNOW CAMP**-Spring Friends Meeting. Semi-programmed. 3323 E. Greensboro-Chapel Hill Rd. Sept.-May, First-day school 10 a.m. and meeting for worship 11 a.m. (June-Aug. 10 a.m.). [springfield.quaker.org](http://springfield.quaker.org).

**WILMINGTON**-Unprogrammed worship 10 a.m., discussion 11 a.m. 202 N. 5th Avenue. [www.wilmingtonquakersnc.org](http://www.wilmingtonquakersnc.org).

**WINSTON-SALEM**-Salem Creek Friends Meeting. Unprogrammed worship 10 a.m. John Cardarelli (336) 978-3061, e-mail [jcardarelli@gmail.com](mailto:jcardarelli@gmail.com). [quakercloud.org/cloud/salem-creek-friends-meeting](http://quakercloud.org/cloud/salem-creek-friends-meeting).

**WOODLAND**-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571. [www.ncymc.org/richsquare](http://www.ncymc.org/richsquare).

## Ohio

**ATHENS**-10 a.m. 22 Birge, Chaucey. (740) 797-4636.

♣ **CINCINNATI**-Eastern Hills Friends Meeting. 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670. [www.easternhillfriends.org](http://www.easternhillfriends.org).

♣ **CINCINNATI**-Cincinnati Friends Meeting, 8075 Keller Rd. Semi-programmed worship & First-day school, Sundays, 11 a.m. (513) 791-0788. [cincinnati.friends.org](http://cincinnati.friends.org).

**CINCINNATI**-Community Meeting. 3960 Winding Way, 45229. Worship and First-day school 10 a.m. Ph: (513) 861-4353. [www.communityfriendsmeeting.org](http://www.communityfriendsmeeting.org).

**CLEVELAND**-Meeting for worship and First-day school 11 a.m., 10916 Magnolia Dr. (216) 804-3471.

**COLUMBUS**-Singing 10:30 a.m., unprogrammed meeting 10:45 a.m. 1954 Indianola Ave. (614) 291-2331.

**DAYTON**-Dayton Friends. Unprogrammed worship & First-day school. Visit us at [daytonfriendsmeeting.org](http://daytonfriendsmeeting.org).

**GRANVILLE**-Unprogrammed meeting Sunday 10 a.m. (740) 587-9847. [granvillefriendsmeeting.org](http://granvillefriendsmeeting.org).

**KENT**-Friends Meeting for worship, unprogrammed. Sundays 10:30 a.m. United Christian Ministry Lounge in the United Methodist Church of Kent: 1435 E. Main St., Kent, OH 44240. (330) 655-2277. Clerk: Margy Liske, email: [margaret.g.liske@gmail.com](mailto:margaret.g.liske@gmail.com).

**NORTHWEST OHIO**-Broadmead Monthly Meeting FGC. [www.broadmead.quaker.org](http://www.broadmead.quaker.org).

**BLUFFTON**-Sally Weaver Sommer, (419) 358-0950.

**TOLEDO**-Shelly Harold Kotz, (419) 536-1898.

**OVERLIN**-Unprogrammed worship Sundays 10:30 a.m. at Kendal at Oberlin, 600 Kendal Drive. Call (440) 935-3176 or email: [droose@oberlin.edu](mailto:droose@oberlin.edu).

**OXFORD**-Unprogrammed worship and First-day school, 10 a.m. 16 S. Campus Ave. (513) 523-1061. [www.oxfordfriendsmeeting.org](http://www.oxfordfriendsmeeting.org).

**WAYNESVILLE**-Miami Monthly Meeting. First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts., Waynesville, OH 45068. (937) 238-9858. [miami.quaker.org](http://miami.quaker.org).

**WILMINGTON**-Campus Meeting. T. Canby Jones Meetinghouse, Wilmington, College St. Unprogrammed worship 10 a.m.

**WOOSTER**-Unprogrammed worship 10:45 a.m. 353 E Pine St. at SW corner College and Pine Sts. (330) 241-2713. [www.woosterfriends.org](http://www.woosterfriends.org). [woosterclerk@yahoo.com](mailto:woosterclerk@yahoo.com).

♣ **YELLOW SPRINGS**-Unprogrammed worship 8:30 and 11:15 a.m. First-day school 10 a.m. 515 President St. Clerk: Bruce Heckman, (937) 767-7973.

## Oklahoma

**NORMAN**-Norman Friends Meeting. Worship 10 a.m. Sundays. First-day school 1st & 3rd Sundays. (405) 823-7001. [www.normanquakers.org](http://www.normanquakers.org).

**OKLAHOMA CITY**-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays. 10401 Vineyard Blvd. (405) 810-5453. Email: [meeting@rsok-okc.com](mailto:meeting@rsok-okc.com).

**STILLWATER**-Monthly Meeting of Friends. The Lodge, 315 W. 12th Ave., meeting for worship 11 a.m. Sundays. Childcare and First-day school. (405) 624-0778 or (405) 372-5594. Email: [stillwaterquakers@gmail.com](mailto:stillwaterquakers@gmail.com).

**TULSA**-Green Country Friends Meeting. Unprogrammed worship Sundays at 1:30 p.m. Call for meeting location (918) 516-5007.

## Oregon

♣ **ASHLAND**-South Mountain Friends Meeting. 543 S. Mountain Ave. Unprogrammed worship Sunday 11 a.m., adult programs at 9:30 a.m. Childcare available. [www.ashlandquakers.org](http://www.ashlandquakers.org).

**ASTORIA**-See IIWACO, Washington.

♣ **CORVALLIS**-Meeting for worship 10:00 a.m. 3311 N.W. Polk Ave. Phone: (541) 714-3306.

♣ **EUGENE**-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: (541) 343-3840.

**FLORENCE**-Unprogrammed worship Sunday 11:00 a.m. Call: (541) 902-9511 or (541) 997-4237.

**PORTLAND**-Bridge City Friends meeting, (beginning with singing) 10 a.m. Sundays. Architectural Heritage Center, 701 SE Grand Ave., Portland, OR 97214. Message Phone: (503) 987-0495. [www.bridgecitymeeting.org](http://www.bridgecitymeeting.org).

♣ **PORTLAND**-Multnomah Monthly Meeting, 4312 E. Stark. Worship at 8:15 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822. See [www.multnomahfriends.org](http://www.multnomahfriends.org) for worship groups in northern Oregon and S.W. Washington.

♣ **SALEM**-Meeting for worship & children's program 10 a.m., forum 11:30 a.m. 490 19th St. NE. Phone (503) 399-1908 for information.

## Pennsylvania

**ABINGTON**-Worship at 10 a.m. Full information at [www.abingtonmeeting.org](http://www.abingtonmeeting.org). 520 Meetinghouse Rd., Jenkintown, PA 19046. 215-884-2865.

**BIRMINGHAM**-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester, PA. For more information visit [www.birminghamfriends.org](http://www.birminghamfriends.org).

**CARLISLE**-Unprogrammed worship and First-day school 10 a.m. 252 A Street, 17013. (717) 249-8899. [carlislequakers.org](http://carlislequakers.org).

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

**CHESTER**-Meeting for worship 11 a.m., Sunday. 520 E. 24th St., Chester, PA 19013. (610) 874-8406. [pym.org/meetings/location/chester-monthly-meeting](http://pym.org/meetings/location/chester-monthly-meeting).

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

♣ **DOYLESTOWN**-Meeting for worship and First-day school 10 a.m. 95 East Oakland Ave. (215) 348-2320.

**DOWNINGTOWN**-Unprogrammed worship and First-day school Sunday 10:30 a.m. Central Chester County. [www.downingtowntofriendsmeeting.org](http://www.downingtowntofriendsmeeting.org).

**DUNNINGS CREEK**-First Day at 10 a.m., meeting for worship at 11 a.m. 285 Old Quaker Church Rd., Fishertown, PA. (724) 388-2924.

**FALLSINGTON (BUCKS COUNTY)**-Fallsington Friends Meeting, 9300 New Falls Rd. Worship 11 a.m. Classes for children and adults 10 a.m. near Pennsbury Manor, William Penn's historic home. (215) 736-1277. [www.fallsingtonmeeting.org](http://www.fallsingtonmeeting.org).

**GAP**-Sadsbury Meeting. Unprogrammed worship 10:15 a.m., adult forum 11 a.m., 1089 Simmontown Rd., Gap, PA 17527. [www.sadsburyfriendsmeeting.org](http://www.sadsburyfriendsmeeting.org). Call (610) 593-7004.

**GETTYSBURG**-Worship 10:30 a.m., Glatfelter Lodge, Gettysburg College campus. (717) 420-5900.

**GWYNEDD**-Worship 9:30 a.m. Child FDS 9:50 a.m., Fellowship 10:45 a.m. followed by Adult FDS. 1101 DeKalb Pike, 19454. (215) 699 3055. [www.gwyneddmeeting.org](http://www.gwyneddmeeting.org).

♣ **HARRISBURG**-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. (717) 232-7282. [www.fgcquaker.org/cloud/harrisburg-friends-meeting](http://www.fgcquaker.org/cloud/harrisburg-friends-meeting).

**HAVERFORD**-First-day school 10:30 a.m., meeting for worship 10:30 a.m., 855 Buck Lane, Haverford. Childcare 10:30 a.m., Fifth-day meeting for worship 12:30 p.m. at Haverford College Commons Room.

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

♣ **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.

**LANCASTER**-Worship at 8 a.m. and 10 a.m., First-day school at 10 a.m. 110 Tulane Terrace, 17603. (717) 392-2762. [www.lancasterpaquakers.org](http://www.lancasterpaquakers.org).

**LANSLOWNE**-Worship and First-day school 10 a.m. 100 N. Lansdowne Ave. (610) 623-7098.

**LEHIGH VALLEY**-Bethlehem, worship 9:30 a.m., FDS 9:50 a.m. Jul.-Aug. 10 a.m. no FDS. Childcare provided, 4116 Bath Pike (Rte. 512) 1/2 mi. north of US Rt. 22. (610) 691-3411.

**LEWISBURG**-Worship 10:30 a.m. (570) 847-8987 or email [therese@dancingbearfarm.org](mailto:therese@dancingbearfarm.org).

**LONDON GROVE**-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926., 5 miles W of Kennett Square. (610) 268-8466.

**MAKEFIELD**-Worship 10:10-10:30 a.m. First-day school 10:30-11:30 a.m. E of Dolington on Mt. Eyr Rd.

**MEDIA**-Media Friends Meeting. Unprogrammed meeting for worship 10 a.m. Sundays. 125 W. 3rd St. (610) 566-5657. [www.mediafriendsmeeting.org](http://www.mediafriendsmeeting.org).

**MERION**-Meeting for worship 11 a.m., First-day school 10:50 a.m. 615 Montgomery Ave. at Meetinghouse Lane. [www.merionfriends.org](http://www.merionfriends.org).

**MIDDLETOWN AT LANGHORNE (BUCKS CO.)**-First-day school 11 a.m. (except summer), meeting for worship 11 a.m. (10 a.m. in Seventh and Eighth Months) and 7 p.m. (year-round) on Fourth days. 453 W. Maple Ave., Langhorne, PA 19047. (215) 757-5500.

♣ **MILLVILLE**-Worship and First-day school 10 a.m. 351 E. Main St. [www.milvillefriends.org](http://www.milvillefriends.org).

**NEWTOWN (BUCKS CO.)**-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. In summer, worship 10 a.m., no First-day school. 219 Court St. (215) 968-1655. [www.newtownfriendsmeeting.org](http://www.newtownfriendsmeeting.org).

**OXFORD**-260 S. Third St., worship at 10:30 a.m. [www.oxfordfriends.org](http://www.oxfordfriends.org). (484) 758-0750.

**PENNSDALE**-Meeting at 11 a.m. Sundays. [pennsdalefriendsmeeting.org](http://pennsdalefriendsmeeting.org).

**PHILADELPHIA**-Meeting for worship Sunday 10:30 a.m. unless specified otherwise \* indicates clerk's home phone. [www.philadelphiaquarter.org](http://www.philadelphiaquarter.org).

♣ **CENTRAL PHILADELPHIA**-1515 Cherry St. 19102. Meeting for worship Sun. 11 a.m. (215) 241-7260.

♣ **CHESTNUT HILL**-20 E. Mermaid Lane, 19118. Meeting for worship Sundays at 10:30 a.m. Wednesdays at 8 a.m. Fourth Sundays Summer Outdoor worship at 9 a.m. (215) 247-3553.

♣ **FRANKFORD**-1500 Orthodox St., 19124. (215) 241-1146.

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

**GREEN STREET**-45 W. School House Lane, 19144. Meets at Germantown Meeting in July (267) 285-0553.

**MM OF FRIENDS OF PHILADELPHIA**-320 Arch Street, 19106. Wednesdays 5:30 p.m. (215) 625-0627.

**UNITY**-Monthly Meeting. 4371 Waln St at Unity Street, Meeting for worship Fridays 6:30 p.m. (215) 208-6612.

♣ **WEST PHILADELPHIA**-4718 Windsor Ave., 19143. (267) 405-2302.

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

**PLUMSTEAD**-4914A Point Pleasant Pike, Doylestown, PA 18901. Meeting for worship and First-day school at 9:30 a.m. (215) 822-2299.

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

**POCONOS**-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. 10 a.m. adult discussion, 11 a.m. worship. (570) 503-6088.

**QUAKERTOWN**-Richland Monthly Meeting. 206 S. Main St. First-day school and meeting for worship 10:30 a.m. (215) 538-7555. [richlandquakers.org](http://richlandquakers.org).

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

**READING**-First-day school 10 a.m., meeting for worship 10:15 a.m. 108 North Sixth St. (610) 372-5345. [www.readingfriendsmeeting.org](http://www.readingfriendsmeeting.org).

**SOLEBURY**-Worship 10 a.m., First-day school 10 a.m. Sугan Rd., 2 miles NW of New Hope. (215) 862-1419.

**SOUTHAMPTON (Bucks Co.)**-Worship 10 a.m. Sunday & 7:30 p.m. Tuesday. Call (215) 364-0581. 710 Gravel Hill Rd. at top of hill.

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

**STATE COLLEGE**-Sunday worship 11 a.m. Children's program 10:45 a.m. 611 E. Prospect Ave., State College, PA 16801. office@statecollegefriends.org. www.statecollegefriends.org.

**SWARTHMORE**-Meeting and First-day school 10 a.m. 12 Whittier Place, off Route 320. (610) 328-8699.

**VALLEY**-Meeting for worship each Sun 10 a.m. 1121 Old Eagle School Rd, Wayne, PA. (610) 688-3564. www.valleymeeting.org.

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

**WEST CHESTER**-Worship and First-day school 10:30 a.m. 425 N. High St. West Chester, PA. (610) 696-0491. wcfmeeting@gmail.com. www.westchesterfriends.org.

**WEST CHESTER**-Goshen Meeting. Worship at 10 a.m. Sundays. 814 N. Chester Road, West Chester, PA 19380. Email: goshenfriendsmeeting@icloud.com.

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

**WESTTOWN**-Unprogrammed worship & FDS 10:30 a.m. Westtown School. www.westtown.monthlymeeting.net.

**WILKES-BARRE**-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Adult discussion 10 a.m., worship 11 a.m. For more information (570) 824-5130.

**WILLISTOWN**-Friends. Meeting for worship 10 a.m. First-day school 10:15 a.m. Year round. 7069 Goshen Rd., Newtown Square, PA 19073. (610) 356-9799.

**WRIGHTSTOWN**-535 Durham Road, Newtown 18940. MFW 10 a.m. FDS 10:15 a.m. (215) 968-3994.

**YARDLEY**-Meeting for worship 10 a.m. First-day school and nursery available. www.yardleyfriendsmeeting.org.

**YORK**-Unprogrammed Meeting for Worship, 11 a.m. Worship sharing 9:30 a.m. 135 W. Philadelphia St. (717) 814-8437. www.yorkquakermeeting.org.

## Rhode Island

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

**SAYLESVILLE**-Worship 10:30 a.m. Sundays. 374 Great Rd., Lincoln. www.providencefriends.org.

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

**WOONSOCKET**-Smithfield MM. 108 Smithfield Rd. Worship 10:30 a.m. (401) 762-5726; smithfieldmeeting@gmail.com.

## South Carolina

♣ **COLUMBIA**-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m. 120 Pisgah Church Road. (803) 780-4197. Visitors welcome.

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

**GREENVILLE**-Unprogrammed worship Sundays 11 a.m. For directions call (864) 246-6852.

## South Dakota

**SIoux FALLS AREA**-Worship Group. For meeting times call (605) 376-8863.

## Tennessee

**CHATTANOOGA**-Unprogrammed worship and FDS 10 a.m. Second hour 11:30 a.m. 335 Crestway Drive, 37411. ChattanoogaFriendsMeeting.org.

♣ **COOKEVILLE**-Friends Meeting. Unprogrammed worship 10 a.m. Second hour 11:30 a.m. Wesley Foundation downstairs back door. 271 E 9th St., 38501. Facebook Group: Cookeville Quakers (Religious Society of Friends).

**MEMPHIS**-Meeting for worship (unprogrammed) and First-day school 11 a.m. 3387 Walnut Grove Rd. at Prescott. memphisfriendsmeeting@gmail.com.

**NASHVILLE**-Meeting for worship (unprogrammed) and First-day school 10:30 a.m. Adult sharing 11:45 a.m. on second and fourth First Days. 530 26th Ave. North. (615) 329-2640. www.nashvillefriendsmeeting.org.

**WEST KNOXVILLE**-Unprogrammed worship and First-day school 10:30 a.m. 1517 Meeting House Road. (865) 694-0036. westknoxvillefriends.org.

## Texas

**AUSTIN**-Unprogrammed worship 11 a.m. 3701 E. MLK, 78721. (512) 452-1841. www.austinquakers.org.

**DALLAS**-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St., 75214. www.dallasquakers.org.

♣ **EL PASO**-Meeting for worship 10 a.m. 901 Arizona Ave., Rm. 112. Email: epquakers@gmail.com.

♣ **FORT WORTH**-Unprogrammed meeting 11 a.m. Rm. 221, University Christian Church, 2720 S. University Dr. For info, call (882) 472-6770. scym.org/fortworth.

**GEORGETOWN**-Society of Friends. Getsemani Community Center, 412 E. 19th St., Georgetown, TX 78626. Meetings for Worship first and third Sundays with Meeting for Discussion on the fourth Sunday. We follow the Progressive Quaker tradition of Silent Worship. contact@georgetownfriendsmeeting.org or Facebook at Georgetown Friends Meeting.

**HOUSTON**-Unprogrammed worship Sundays 8:30 and 10:30 a.m. Wednesdays 7 p.m. Childcare and First-day school available. 1318 West 26th St. (713) 802-0622, www.friendshouston.org.

**KERRVILLE**-10 a.m. Jim Myers-call/text (830) 285-9170. jmf360@gmail.com. Web: kerrvillequakers.weebly.com.

**LONGVIEW**-Worship Group. Unprogrammed Sundays at 2 p.m. 2301 Alpine Rd., 75601. sbhughes@me.com.

♣ **SAN ANTONIO**-Unprogrammed worship and First Day school, Sundays 10 a.m. 7052 N. Vandiver, San Antonio, TX 78209. (210) 945-8456. www.sanantonioquakers.org.

♣ **TEXARKANA**-Caddo Area Preparatory Meeting. Sundays at St. Luke's Methodist Church, 3501 Main St. (903) 244-2723 (call or text). Sharing at 10 a.m., unprogrammed worship at 11:15 a.m.

## Utah

**MOAB**-10 a.m. worship. (435) 259-8178/5306.

**SALT LAKE CITY**-Unprogrammed meeting 10 a.m. 171 East 4800 South. www.saltlakequakers.org.

## Vermont

**CUTTINGSVILLE**-Wilderness Friends Mtg. Sunday 10 a.m. Shrewsbury Library. (802) 446-2877 or (802) 273-3969.

♣ **MIDDLEBURY**-Worship 10 a.m. at Havurah House, 56 N. Pleasant St., Middlebury. (802) 989-7170.

**PLAINFIELD**-Unprogrammed worship Sunday 10:30 a.m., First-day sch. 10:45 a.m. 203 Martin Meadow Rd., Plainfield, VT. plainfield.friend.googlepages.com.

♣ **PUTNEY**-Worship First Day 8:30 & 10:30 a.m. Childcare available @ 10:30 a.m. putneyfriendsmeeting.org.

**SOUTH STARKSBORO**-Unprogrammed worship Sundays 9:30 a.m. south-starksboro.neyrn.org/index.html.

## Virginia

**ABINGDON**-Friends Meeting. Unprogrammed worship 10:30 a.m. each First Day. For directions call (276) 475-3548 or (423) 914-0815.

**ALEXANDRIA**-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, at Rte. 1 and Woodlawn Rd. Information: (571) 409-1761 woodlawnfriends.org.

♣ **BLACKSBURG**-Friends Meeting worship 10 a.m. 404 Mt. Tabor Rd. www.blacksburgfriends.org.

♣ **CHARLOTTESVILLE**-Unprogrammed worship Sundays 8:30 & 11:00 (Sept.-May), 8:30 and 10:15 (Jun.-Aug.). Youth programs during later worship. Adult education & child care between worship sessions during academic year & refreshments during summer. 1104 Forest St. (434) 971-8859. charlottesvillefriends.org.

**DAYTON/HARRISONBURG**-Valley Friends Meeting. Unprogrammed worship, Sundays, 10 a.m. 363 High St. Dayton, 22821. www.valleyfriends.org.

**FAUQUIER**-Friends Worship Group. Unprogrammed worship & FDS 11 a.m. Hospitality before and after. Meets once a month in Library Depot, Bealeton. Email: fauquierfriends@gmail.com. Find us on Facebook or www.bym-rsf.org/meetings.

**FLOYD**-Unprogrammed meeting and First-day school 10 a.m. Call for directions: (540) 745-3252 and (540) 651-8556.

**GOOSE CREEK**-Unprogrammed worship and First Day School on First Days at 9:45 a.m. 18204 Lincoln Rd., Purcellville, VA 20132. goosescreekfriends.org.

**HERNDON**-Singing 10:15 a.m., unprogrammed worship & First-day school 10:30 a.m. 660 Spring St. (703) 736-0592. www.fgcquaker.org/cloud/herndon-friends-meeting.

♣ **LEXINGTON**-Maury River Friends. Unprogrammed worship Sundays 10 a.m. Childcare provided. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

**LYNCHBURG**-Indulged Meeting. Worship Sundays 10:30 a.m. Lynchburg College Spiritual Life Center, 500 Brevard Street, Lynchburg, VA 24501.

♣ **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. www.quaker.org/langleyhill.

**NORFOLK**-Worship 10 a.m. (757) 627-6317.

♣ **RICHMOND**-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185. www.richmondfriendsmeeting.org.

**ROANOKE**-Meeting for worship Sundays 10:30 a.m. 505 Day Ave., Roanoke, VA 24016. (540) 725-1131. www.roanokequakers.org.

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

**WILLIAMSBURG**-Unprogrammed 10 a.m. Sunday. (757) 887-3108. 3051 Ironbound Rd. williamsburgfriends.org.

**WINCHESTER**-Hopewell Centre Meeting. 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. Email: hopewellcentre@yahoo.com, hopecentre.quaker.org.

## Washington

**AGATE PASSAGE**-Kingston, WA. 10 a.m. Village Green Comm. Ctr. agatepassagefriendsclerk@gmail.com. Home meetings Bainbridge Isl. (206) 842-9395.

**BELLEVUE**-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., second hour 11:30 a.m. (425) 641-3500.

**BELLINGHAM**-1701 Ellis St. Worship 10 a.m. (360) 734-0244. www.bellinghamfriends.org.

♣ **ILWACO**-Lower Columbia Worship Group. Unprogrammed worship 11 a.m. Sunday. Ilwaco Community Center, 158 First Avenue North, Ilwaco, WA. lowercolumbiaquakers@gmail.com.

**LOPEZ ISLAND**-Unprogrammed worship 10 a.m. Sunday, 6363 Fisherman Bay Rd. (360) 468-2406. www.quakercloud.org/cloud/lopez-island-friends-meeting.

**OLYMPIA**-Worship 10 a.m. 3201 Boston Harbor Rd. NE, 98506. Children's program. (360) 754-4028.

**PORT TOWNSEND**-10 a.m. worship. 1841 Sheridan. www.ptquaker.org. (360) 797-5372.

**PULLMAN**-See Moscow, Idaho.

**SAN JUAN ISLAND**-Unprogrammed Worship Group, 10 a.m. Sundays 476 Market St Friday Harbor (360) 370-5502.

**SEATTLE**-Salmon Bay Meeting at Phinney Center, 6532 Phinney N. Worship at 10 a.m. info@salmonbayfriends.org. www.salmonbayfriendsmeeting.org.

**SEATTLE**-University Friends Meeting. 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. (206) 547-6449. ufmeeting@gmail.com. www.scn.org/friends/ufm. Accomm.: (206) 632-9839. quakerhouse.sea@gmail.com.

**SOUTH SEATTLE**-Friends Meeting. 11 am, Central Area Senior Center, 500 30th Ave S., Seattle 98144.

**SULTAN**-Sky Valley Worship Group. (360) 348-0012.

**TACOMA**-Worship 10 a.m. 2508 S. 39th St., 98409. www.tacomaquakers.com.

**VASHON ISLAND**-Friends Worship Group. Unprogrammed Meeting 10 a.m. Sundays in members' homes. Call (206) 463-5117 or email: jameshauser@comcast.net.

**WALLA WALLA**-10 a.m. Sunday. (509) 522-0399.

**WHIDBEY ISLAND**-Unprogrammed worship 4 p.m. Sundays. 20103 S.R. 525 Freeland. www.whidbeyquakers.org.

## West Virginia

**BUCKHANNON**-Worship group. WV Wesleyan College campus. First Days 10 a.m. Judy Seaman (304) 637-0982 or Grace Harris (304) 472-3097.

**CHARLESTON**-Worship 10 a.m. Sundays. (304) 343-4700.

**MORGANTOWN**-Monongalia Friends Meeting. First Day 11 a.m. 648 E. Brockway. Phone Keith (724) 579-4889, John (304) 276-5141, or Judith (304) 292-0883 or monquakers@gmail.com.

**SHEPHERDSTOWN**-Monthly Meeting. Unprogrammed worship Sundays 10 a.m. at the train station on the corner of German and Egle Sts. Call (304) 584-3126.

## Wisconsin

**EAU CLAIRE**-Visit ecquakers.org.

**GREEN BAY AREA**-Fox Valley Friends Meeting. Sundays 11 a.m., Mauthe Center, Univ. of Wisconsin Green Bay campus. Directions: (920) 863-8837. quakercloud.org/cloud/fox-valley-friends-meeting.

**MADISON**-Monthly Meeting, 1704 Roberts Ct. (608) 256-2249. Unprogrammed worship, Sunday mornings: 8:45 & 11:15; fellowship/discussion 9:45; children's classes 11:15. Weekdays: check times. www.madisonfriends.org.

♣ **MILWAUKEE**-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 263-2111. Milwaukeequakers.org.

**OSHKOSH**-Meeting for worship 4 p.m. 419 Boyd St. (920) 233-5804.

## Wyoming

www.quakercloud.org/cloud/wyoming-friends-meeting.

# Quaker Speak

*Have you seen the one we made in collaboration with Quaker Earthcare Witness? Four Friends speak to the unprecedented crises Earth is facing and what Quakers are doing about it.*

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—Shelley Tanenbaum, general secretary of Quaker Earthcare Witness  
and member of Strawberry Creek Meeting in Berkeley, Calif.

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## Working Toward Right Relationship with Indigenous Peoples

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