

April 1999

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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Ten Helpful Hints for Starting
an Effective Quaker Youth Program

Friendly Bible Study

Clerking: A Semi-Serious Look

**An
independent
magazine
serving the
Religious
Society of
Friends**



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Among Friends

On Nurturing Our Future

When my husband, Adam, and I were co-directors of Powell House, the retreat and conference center of New York Yearly Meeting, it was common for us to be approached by grateful parents of our youth program attendees. They would tell us the youth program Powell House offered made the critical difference in their and their teenager's ability to survive the sometimes very stressful changes that come along with adolescence. During our first years on the job, we had concrete evidence of the high regard in which the yearly meeting held the youth program. We encountered a funding crisis significant enough to raise questions about the mission of Powell House. Eventually every monthly meeting in the yearly meeting was asked to evaluate the numerous programs and services we offered. The only part of our work on which there was complete univry in the yearly meeting was the importance of the youth program.

Now, as the parent of Quaker teenagers, it's time for me to step forward with my own testimony. When our daughter, Susanna, attended her first senior high youth program in Philadelphia Yearly Meeting, she selected a four-day event that included a 24-hour period of silence. When we arrived to retrieve her, Susanna was clearly elated. On the ride home she enthusiastically shared, "Mom, Dad, you won't believe this, but we had meeting for worship several times in four days, and I *loved* it! And now I finally understand what we mean by 'that of God in every person.'" Her father and I exchanged a look of amazement in the front seat. A youth conference had accomplished what years of First-day school, attendance at yearly meeting, living at Powell House, and listening to our efforts to share our faith and values had not quite been able to do. Many youth conferences later, Susanna emerged a more self-aware and self-confident young person, vigorously able to stand her own ground against the ferocious peer pressure in her high school. Our son, Matthew, has experienced similar affirmation of his uniqueness with similar results amongst his peers back home. An interesting side benefit has been that, although he was not inclined to do much writing independent of school assignments, since his involvement with Quaker youth programs, a steady stream of letters and e-mail to friends from youth gatherings issues forth from our home. Both of them have formed friendships with other Quaker teens that are very important to them and that have lasted a number of years. I know the issues that are discussed during youth programs have helped to open them up to their own humanity and that of others. The opportunity to make themselves vulnerable in a safe environment, and to witness other kids doing so as well, has transformed their worldview. It's given them the opportunity to look beneath surface appearances and to directly experience how much we share with others.

Anthony Manousos' very practical article on page 13 gives excellent guidelines to setting up a Quaker youth program with a service orientation. I don't think the value of well-run youth programs can be overstated—this is one place where we are nurturing the Quakers of tomorrow. Adolescence is the point of departure from Quakerism for many young Friends. A well-run youth program can serve the needs of a great many small or isolated meetings whose own modest numbers provide little or no peer companionship for Quaker teens. In New York Yearly Meeting we observed youth program participants go on as young adults to clerk yearly meeting committees and even to become the new directors of the Powell House youth program!

Perhaps you have had similar experiences. I welcome hearing of them, along with your suggestions about how we can provide high quality peer experiences for our Quaker kids. I hope in the future to share more articles in these pages on this subject.

Susan Corson-Finnerty

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On Giving Comfort during Meeting for Worship
Quakers Like Us

FRIENDS JOURNAL

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Cover: Quaker Youth Program volunteers, sponsored by Southern California Quarterly Meeting and AFSC, gear up for a work project at a Los Angeles high school. Photo courtesy of Anthony Manousos



Barbara Benton

Forum

What might love do?

Yesterday at the opening of Honolulu meeting for worship in which business was conducted, the testimony on witness was read: *Our witness is characterized by humility and a willingness to learn from others so differences can be transcended. . . . Do we reach out with love and respect to those with whom we disagree?*

Have any Quakers met Saddam Hussein, we wondered? Is it Quakerly to accept the image of him and his personality and values presented to us by the media as we seem to be doing if we do not take the initiative to communicate directly?

Surely there are in the Religious Society of Friends in the United States persons with diplomatic and political science experience and peacemaking skills who could attempt to meet and communicate with that of God in the Iraqi leader. A small group of Friends did meet with Hitler and good came out of that meeting. (And I suspect that then, as now, there will be those who thought it impossible!) There are similar elements in today's situation.

Where are the Quakers?

Mary A. "Kit" Glover
Nanakuli, Hawaii



Free Library of Philadelphia

Are men being degraded?

Does Ann Levinger ("Martha and Mary, the Holidays, and Me," *FJ* Dec. 1998) really know what men will do or did offer in Jesus' day? Ann Levinger says, when faced with 13 men suddenly in her house, Martha scrambles to cope, but, "The men certainly won't offer" (to help, I assume).

I wish to offer some points to consider:

1) The stories that Jesus is said to have told and the recounting of his short life portray a person (or should I say "man") who was very loving and caring and had his

finger on the heart of the matter.

2) Thirteen "men" then (or now) would be a considerable number, and Jesus implies this by noting that "Mary has chosen the good portion, which shall not be taken away from her." In my studies I wish I had found the lost portion of Luke 10:38-44 which said: "And Jesus turned to Peter and Thomas and said, 'Of course, Martha needs help too, so let's form a committee. . . .'"

3) Women are standing on their own, and will need to. Is there any call for "put downs" of either women or men, young or old, etc.?

David Bowman
Grass Valley, Calif.

Tool of inspiration

I would like to thank Illinois Yearly Meeting for a truly uplifting and inspiring epistle (*FJ* January). I read epistles out of a sense of duty, seldom moved by their content. Most are like those Christmas letters one receives that triumph children's accomplishments and family travels, but say nothing of the heart and soul of living.

Thank you, Friends from Illinois. Perhaps we can hold this as a model for future epistle writing. Perhaps epistle committees might use queries: Do we avoid generalizations, clichés, and flowery speech, which obscure rather than enlighten? Do we share reflections that may cause Friends to ponder applications in their own lives and communities? Do we share the movings of the Spirit among us with an eye to opening doors for others and affirming the workings of the Divine among us? Do we, likewise, openly reveal the workings of the Divine as we are directed through impediments?

The epistle can be a wonderful tool of inspiration, Friends; let us use it!

Siva Raven
Silver City, N.Mex.

What purpose for the Forum?

I am troubled and saddened by the frequency with which readers use the *Forum* feature to criticize or dispute the messages of articles and features or to elder or even rebuke the authors publicly.

After sitting with this concern over a period of time, I feel clear that I do not presume to instruct others, but I feel obliged to share this message: It seems to me that *FRIENDS JOURNAL: Quaker Thought and Life Today* possesses a peculiar and distinctive character more akin to meeting for worship than to intellectual debate and disputation.

With this in mind, articles and features in *FRIENDS JOURNAL* seem very like vocal ministry: messages from the Holy Spirit (by whatever name or term of reference) coming to us through the authors, rather than the products of the authors' wit and intellect. Each of these messages has also passed through a kind of clearness in the form of submission, review, selection, and editing by the *F/friends* who make up the staff and Board of *FRIENDS JOURNAL*.

It seems right to me to receive these messages in the same manner in which we receive vocal ministry: with welcome and openness to the spiritual content at the core of such a message. On those occasions when a message seems not to speak to my condition, it may be meant for others, or I may not be ready to receive it. The message may later become clear for me, but this is not the measure of its worth.

In my experience of meeting for worship, it would be most unusual for a *F/friend* to dispute or debate vocal ministry offered by another, or to attempt to elder or rebuke another publicly during worship. To many *F/friends*, this would seem a breach of good order.

Philip W. Helms
Flint, Mich.

Great abolitionists

My reading about slavery led me to write a short play, "The Final Journey of Harriet Tubman." Written especially for opening exercises at Friends meetings, the play tells the story of the friendship between two of our country's greatest patriots and abolitionists: Harriet Tubman and Thomas Garrett, a Quaker.

Harriet Tubman was born a slave on a plantation on the Eastern Shore of Maryland. As is the case with most slaves, her birth date is not known. The planter overseer severely beat Tubman and sold her sister. Sad and injured, Tubman escaped to freedom in the North. Despite the price on her head, she returned to the South many times to lead hundreds of other slaves to freedom as a conductor on the Underground Railroad. She also rescued her parents on one of her trips to the South. She was a devout Christian. Tubman once said, "I never ran my train off the track, and I never lost a passenger." Tubman was honored with a state funeral when she died in 1913 in Auburn, N.Y. The city erected a plaque in her memory in the courthouse.

Thomas Garrett, a member of Wilmington (Del.) Meeting, was an abolitionist who was born in Pennsylvania. As the Eastern Shore stationmaster on the

Underground Railroad, Garrett provided refuge, food, and a place to rest to 2,700 slaves—whom he called “God’s poor”—before leading them safely to another station. For his courage and convictions he earned the friendship of Tubman and others, who referred to him fondly as “dear Thomas Garrett.” He died in 1879 and is buried near his wife at his meeting’s burial ground.

When I had completed the play, I faced a dilemma. I intended to play the part of Thomas Garrett. But who would play Harriet Tubman? I hoped to find an African American Quaker to bring this remarkable woman to life, but there aren’t many African American Quakers in my area. Thus began my search for “Harriet Tubman” outside the Religious Society of Friends.

During my search I learned that the opportunity exists to broaden my own friendships. I also learned that all of us white Friends and non-Friends should reach out more to our African American sisters and brothers in friendship. During this time as well I read a good, but disturbing, book, *Gentle Invaders*, by Linda Selleck. It is about Quaker women’s extraordinary courage on behalf of freed slaves during and following the Civil War. In reading Friends history, I discovered that although some Friends were prepared to make great sacrifices to abolish slavery, some were slow to accept African Americans as social equals and members of the Society. This may be our greatest failing and the reason there are so few African Americans in our schools and meetings today.

Did I find someone to play Harriet Tubman? Yes, I did, and I found her in the Religious Society of Friends after all. She is Jean Leonard, clerk of Bristol (Pa.) Meeting, and her history is interesting. Her great-grandfather, an orphan in Norfolk, Va., was befriended by a Quaker, who put him through school, including college. All of his descendants have remained Quakers to this day. Thanks to him, the initial performance of *The Final Journey of Harriet Tubman*, at Falls Meeting in Bucks County, Pa., had a dynamic Quaker playing the female lead.

Are there possibly many “Harriet Tubmans” yet to be gathered in by Friends?

Thomas E. Colgan
Arden, Del.

Abortion

I have been thinking about and now finally respond to communications published this past year on the subject of intentional abortions.

In the years since I became a member of the Religious Society of Friends (1971), I have tried to live by the testimonies of equality, simplicity, peace, and plain-speaking. In light of the testimony of community I would now share some of the aspects of the abortion issue and how it impacts the other four.

Peace: We need to be at peace with ourselves and that includes sexuality. Does the Spirit lead us into temptation so we must kill the result of our sexuality? Does a Spirit-led life include or exclude some kinds of sexual behavior that may lead to conflict? Do we speak clearly to our partners, or do we indulge in whims?

Equality: Are we free of claiming special privileges, special needs, special relationships, or special points-of-view? Do we ask the Spirit to inform and guide all of our decisions, even the private ones? Do we encourage and allow others to do the same?

Plain-speaking: Are we frank and available, especially to young people, about our own sexuality? Do we admit to our spouse and children the mistakes we have made? Do we maintain an open dialog about the role of the Spirit in sexual behavior? (I wish I had done more of this!)

Simplicity: Do I fill my life with a busyness that will make me more (or less) attractive sexually? Can I distinguish between genuine love and my need to fill, improve, or control the lives of others? Do I refrain from excessive demonstrativeness in public, or from embarrassing those not included in my show of affection? Can I accept where I am?

My response to the much-debated issue of intentional abortions is motivated by a concern for responsible sexual behavior. The matter at the heart of the issue is Spirit-led, responsible behavior, including the spiritual elders of the Friends meeting when making a decision about taking the life of an unborn human being. The legal definition of having passed through the birth canal to be a full human being may or may not be truly enough for Friends. Our community should consider this further.

Helen Elizabeth Proechel
St. Paul, Minn.

FWCC reports

Greetings and thanks for sharing thoughts of Birmingham, 1997, “Identity, Authority, and Community” (*FJ* January). The fact that Annis and Carole spoke in turn, from the “unprogrammed” and the evangelical views, delighted me. I could see the head-nodding of other Friends World

Committee for Consultation members, and both voices from that northwest corner of the New World. Yes, geography does not spell out our Quakerhood’s DNA; note my address from the northeast corner of that continent, as I explain my Friendly dog-collar would indicate: liberal, universal, figurative, agnostic, faithfully doubting, cheerfully Darwinian, and seeking. May I respond?

Identity: Our Quakerhood evolves. Long ago at Woodbrooke, John Punshon assured me that George Fox foresaw a changing and perfecting humanity. We are not stuck in a Calvinistic swamp of sin. G.F. (I think) had expectations of a *bettering* change, something open to a view of the peaceable kingdom. I accept that time turns just one way, that evolution likewise does not backtrack; yet I worry about a Divine Wisdom presiding over our choices for the Better. What is Truth? What is Better?

Scripture: Quakers are unfamiliar with the library we call the Bible? Have we no reading lamp on the night table? Can’t we order from Pendle Hill a few copies of modern translations and on our next visit sit awhile reading the parallel studies of the N.T.? Oh, and while there, let us recall Henry Cadbury’s typical assignment: “For tomorrow, read the Book of Acts!” Student: “All of it?” H.C.: “Yes!” And while we reach for the *whole* view, let’s add the collections from other faiths: rough going and sometimes they require help, but they remind us that religion, like science, comes in many “volumes.”

Perhaps you might start “at the beginning,” and read the index of some Anthropology I for a vocabulary: check on “mana,” “scapegoat,” “fetish,” etc.

Authority: I’m stuck here. Source (i.e., Scripture, all of them) and Community braid together. Experience melds into expectation. Sand makes granite. I look with you for another tomorrow.

Thoreau Raymond
Concord, N.H.

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors’ privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors’ names are not to be used for personal or organizational solicitation.

—Eds.

Clerking: A Semi-Serious

by Marjorie M. Anderson

*What does it mean to be a clerk?
How can we learn to do the work?
Are there techniques we can acquire,
Or is it all a Pow'r that's higher?*

*Maybe we'll never comprehend
How all the elements can blend—
Organization, time for prayer,
Having the faith an answer's there.*

*Weighty the task, we all agree.
May God be with
both thee and me.*

From 1975 to 1994 there were only two years when I was not involved in some kind of clerking responsibility at the sessions of Philadelphia Yearly Meeting. (A broken wrist accounted for one of the missing years; being out of the country, for the other.) A recording clerk for many years, an alternate clerk for one year, the presiding clerk for three years, and back to recording clerk, I have had the privilege of recording decisions and discussions, phrasing the sense of the meeting for important matters, and feeling part of a unique and wonderful process. I have also served as clerk of a monthly meeting, a quarterly meeting, and some committees. I readily acknowledge that I belong to the third group in the humorous classification of

Marjorie M. Anderson, a member of Kennett (Pa.) Meeting, currently serves Philadelphia Yearly Meeting as recording clerk of Interim Meeting.

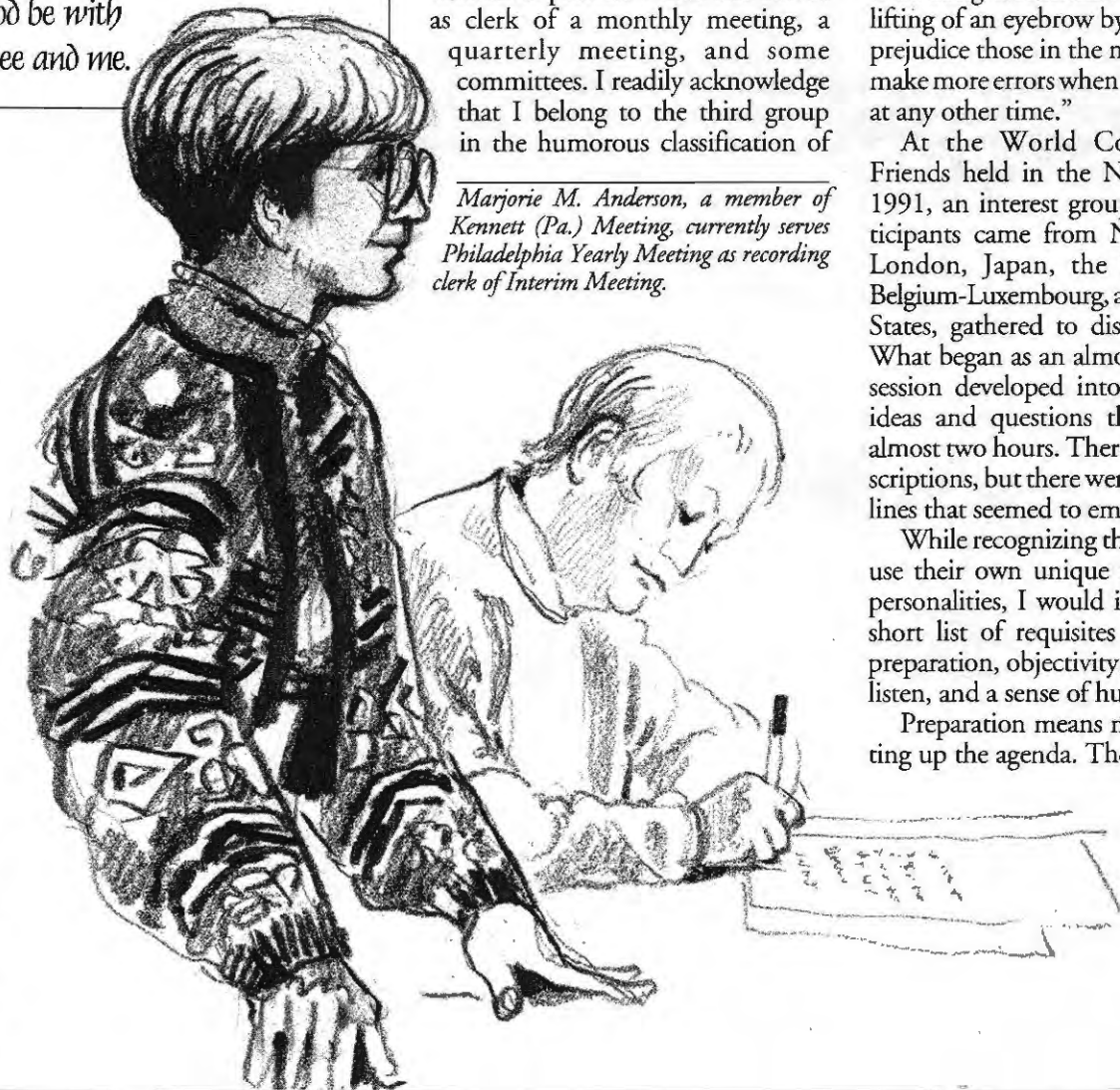
Friends as "birthright, convinced, and overconvinced."

But what *does* it mean to be a clerk? The questions I posed in those lines of verse, written during a gathering of clerks of yearly meetings several years ago, are still with me. Although workshops on clerking can be helpful, much of their value probably lies in the sharing of concerns and advice by the participants. Certainly as I look over my notes from such gatherings, it is not a systematic framework but an occasional gem that has stayed with me: "Believe that everyone can have something worthwhile to say;" "The lifting of an eyebrow by the clerk can prejudice those in the meeting;" "We make more errors when we hurry than at any other time."

At the World Conference of Friends held in the Netherlands in 1991, an interest group, whose participants came from New Zealand, London, Japan, the Netherlands, Belgium-Luxembourg, and the United States, gathered to discuss clerking. What began as an almost unplanned session developed into a sharing of ideas and questions that lasted for almost two hours. There were no prescriptions, but there were some guidelines that seemed to emerge.

While recognizing that clerks must use their own unique resources and personalities, I would include in my short list of requisites for clerkship preparation, objectivity, the ability to listen, and a sense of humor.

Preparation means more than setting up the agenda. The clerk should



Drawings by Lucy Sikes

be well informed about items to be considered. Becoming well informed may involve attending committee meetings where the item is receiving preliminary consideration.

Conferring in advance with the person making the presentation is almost certainly a requirement. Reading pertinent documents or minutes of past discussions may be necessary. Just as a class can sense the degree of preparation of a teacher, a meeting can recognize evidence of a clerk's preparation and can feel reassured by it. The clerk should see to it that the meeting knows exactly what it is being asked to decide and what the implications of the decision are. Once a decision has been reached, the clerk should be sure that it is accurately minuted and that the meeting hears and approves the minute.

At this point, I can imagine the reaction of the clerk of a small monthly meeting, whose meetings for business usually involve only committee reports or other routine matters. Prepared? Prepared for what? Even the smallest meeting can have a session at which emotions run high, and the clerk's ability then is of paramount importance. Perhaps being prepared for the unexpected is part of the preparation requirement.

Objectivity and the ability to listen are related but not identical. Objectivity is of great importance when a meeting is dealing with a controversial issue. If clerks are emotionally involved to the extent of wanting the meeting to reach a particular decision, they need to remind themselves that they are not to direct, but are to be open to the will of God as revealed to the meeting. Only with this openness will they be able to discern when the sense of the meeting has been attained.

Objectivity (or, if you prefer, detachment) makes possible accurate listening. As we know from other situations in our lives, really hearing what someone is saying is at best difficult; when we are hoping for a particular outcome in a discussion, the degree of difficulty intensifies. The

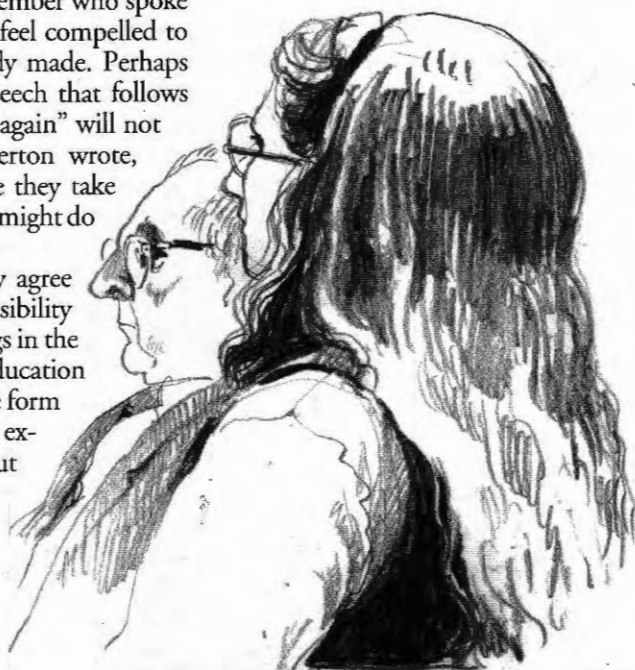
most effective clerk is the one who can temporarily cease to have any opinion about the matter being considered. The ability to listen is a necessity in routine matters as well as critical ones. A monthly meeting clerk must sometimes "listen between the lines," in order to realize that what appears to be a simple question or comment may have another level of meaning. Answering the unasked question can sometimes prevent later discontent.

Why should a sense of humor be included as a requisite, and how does a clerk demonstrate the possession of this attribute? Certainly not by tossing off one-liners or by other obvious manifestations. I think of a long-ago magazine article whose title was "To Be Serious Is Not To Be Solemn." Yes, it is serious business that we are undertaking as we gather, but we must not take ourselves too seriously while we are conducting it. No matter how well we have planned, we may experience distractions, delays, interruptions of various kinds. At the end of the meeting we may not have accomplished what we thought we would, but the world will not end because one meeting did not achieve several neatly phrased minutes. Perhaps at the next meeting the member who spoke at such length will not feel compelled to repeat the points already made. Perhaps the predictably long speech that follows the "I hesitate to speak again" will not occur. As G.K. Chesterton wrote, "Angels can fly because they take themselves lightly." We might do well to emulate them.

Most of us probably agree that clerks have a responsibility to educate their meetings in the ways of Friends. That education may sometimes take the form of direct information or explanation, perhaps about budgetary matters or the relationship of the monthly meeting to the yearly meeting. At other times it can best

be done indirectly. The volume of mail that clerks receive can be used to advantage. Instead of feeling overwhelmed, the effective clerk, after analyzing the notices of conferences, workshops, and other matters, can pass them on to a committee clerk or to an individual who will be interested. After all, the mail is usually not meant for the clerk personally. She or he is the medium through which information or concerns pass to the meeting as a whole. Follow-up of attendance at conferences in the form of reports to the meeting can enrich the meeting as a whole and can nurture future leadership when the time comes to replace the current clerk.

One sobering final thought: If you are a clerk, never fall into the trap of self-importance. If you are asked to continue serving as clerk, it may be an indication of the meeting's approval of your performance. On the other hand, it may mean that everyone else has said no to the nominating committee! □



MEMBERSHIP

Joining a Sect or a Church?

by Diane Pasta

B— withdrew his letter applying for membership, and I was troubled. B— had served as newsletter editor and treasurer and had consistently attended worship, meeting for worship for business, and social events for nearly ten years. Ministry and Oversight was thrilled by his realization that it was time to apply for membership, stimulated by writing "Quaker" on a hospital entrance form. The clearness process started, and then, what went wrong?

Considering his membership in our meeting raised an important issue for our clearness committee. Do we expect some "religious" experience of worship (though we clearly allow a variety of language to describe it), or will we accept a "sincere seeker" whose worship experience is purely a pondering of Truth? B— fell in the latter category. The membership clearness committee probed the topic and assigned him some reading. A few weeks later he had withdrawn his membership application. As I deliberated the issues that had been raised and their result, I considered the differences between letting any seeker join and constantly guarding the boundaries with rigorous requirements for membership. The distinctions between religious groups that deal with the criteria for membership each way may be found in the comparative religion definitions separating sect and church. Quakers may have to choose between narrow membership requirements (found in sects) and nurturing an inequality among members (found in churches).

Ernst Trelch and Max Weber, scholars of sociology of religion, developed a way of defining the different characteristics and changes in religious groups by defining "sect" and "church." The original Quakers, like early Christians and the first members of most religions, were a sectar-

Diane Pasta, a member of Salmon Bay Meeting in Seattle, Washington, divides her time between teaching middle school math and studying, writing, and speaking on faith issues.

ian community. Sects have an exclusive membership, based upon a specific religious experience, but membership in churches is more open. Sects emphasize the priesthood of all believers, rather than hierarchy, whereas churches have a trained and learned stratum of "officers" to perform certain rituals. Leadership in sects resides in charismatic individuals, rather than particular offices or roles. Unprogrammed Friends clearly empower all members as ministers and avoid hierarchy. Weighty Friends are the charismatic guides of our meetings. Friends give weight to the Light of each member, avoiding dogma and decisions by a hierarchy as to what is orthodoxy and what is heresy. Thus, we escape one of the pressures that produce church hierarchy in most sectarian communities. Therefore, Friends have retained many characteristics of the original sectarian Quaker movement. Whether we follow the traits of a sect or church on membership is less clear.

Membership in the early Friends meetings clearly falls within the category of sect. Sects require converts to voluntarily join the exclusive minority group, without expecting or wanting the nondevout to join. The individual must be ready to behave according to the sect's standards and face being disowned if they fail to do so. Membership in a sect is typically based upon a specific religious experience, rather than birth or geography, whereas a church welcomes everyone. Churches even have the expectation that membership is obligatory for the "right kind of people." To enter the church you may just recite the creed and interpret it as you will, or even, as in the case of children, not be able to understand the creed at all. Note that some fundamentalist churches are actually, according to this definition, a sect, if they require a public born-again experience or similar "test." In fact, among Quakers from 1880 to 1900, the revivalist movement divided an Iowa meeting on this issue, which is how the western, "Beanite" branch arose.

According to these definitions of sect and church with respect to membership, which is the Religious Society of Friends (unprogrammed meetings) today? Most members are convinced Friends, though birthright Friends have some status in certain meetings. North Pacific Yearly Meeting's *Faith and Practice* does not recognize birthright membership and expects children to apply for their membership only when they mature. We tend toward the definition of sect in this way. On the other hand, nonmember participants are included in nearly all activities and committees, and we encourage long-term active attenders to apply for membership. We do not have a credal statement or specific requirements, we do not do much disowning these days, and Hicksite and Beanite Friends these days are certainly diverse. So, are we not more of a church in that way? Quakers retain some of the sect's characteristics, but have also developed some of the traits of a church. It is not surprising that we do not have clarity about defining members. When we gather to reach clearness on a new membership, the expectations and results vary. Do we expect the sect-like standard of an attender having had a specific religious experience (though not a particular credal interpretation of it)? Alternatively, can we accept philosophers and secular humanists, allowing a more open membership?

I adored B— and wanted to affirm his part in our meeting. He identified as Quaker, and I identified him as part of my community of faith. What is a Quaker? A noncredal definition is hard to make clear. I know many of our members have not had mystical or other singular religious experiences. Michael J. Sheeran in *Beyond Majority Rule* identifies whether one has had such an experience in meeting for worship as the fundamental split in our faith community. Can I embrace my friend as a Friend, or does this undermine the survival strength of the Society?

The pressures on a sect over time become clear as we continue to consider

membership, self-realization, worship #20

membership. The original high standards create a practically unsustainable ethic for people involved in the secular world daily. When the sect's charismatic founders who originally attracted followers disappear, the community is bound to decline, especially if it disowns people and limits new members. These tensions between the secular world and the high standards of the sect cause most sects to either dissolve or transform themselves into churches. The church solution is to loosen the expectations and open the membership, separating designated leaders who devote themselves to sustaining the inspired idealism. Thus arise the paid ministry, devoted contemplatives in monasteries, and other religious specialists. The "sect" moves towards being a "church." Nonpastoral Quakers, not believing in a paid ministry, try to avoid becoming a church, but how can this faith community sustain its purity over time?

The sect's method of retaining the integrity of the faith is to limit membership to those who have been discerned to embody its tenets. Otherwise, when they include as ministers (all members) those without a mystical depth in their faith and practice, they could create a watered-down faith. Such a religion is unconvincing and will neither attract new members nor sustain the old. A new sect or division within the faith often occurs at this time. The Religious Society of Friends has had numerous such breaches. These have been attempts by some to infuse new faith into a community that is no longer satisfying, with resistance by others who believe the new direction does not conform to the true faith. The Religious Society of Friends appears to be forced to choose between a paid ministry and a closed membership. Open membership without pastors creates a Society of Friends that is not a Religious Society at all; this is a legitimate criticism of some meetings of the liberal Friends. That fear of ill-defined membership arose in B—'s clearness committee. Our membership clearness committee could tell B— that until he has had that mystical experience, including him as a member will require us to have paid ministry to balance his inexperience. I prefer to find another solution to this dilemma.

Another way for a sect to main-

tain its initial values is to develop a charismatic leadership that is effective in inspiring the original loyalty to testimonies and practices. If we do not pay officials, as in the church solution, nor close membership to all but the proven mystic, we must nurture an unpaid, charismatic leadership. Appropriately chosen individuals need to be released from enough responsibilities of the secular world to devote themselves to this role. These new weighty Friends, our best and brightest, become a permanent source of spiritual renewal. They must live the higher standards to keep our religion from sinking. In a church they are distinguished as clergy; who are they within our unprogrammed meetings? In the old days, these were the elders who were spiritual nurturers, encouraging Friends in their spiritual growth, making suggestions and providing guidance. These inspired Friends still arise naturally, but meetings must nurture such dedication. Meetings may release Friends to follow leadings, support them with eldering and clearness committees, or send them to workshops, conferences, or gatherings. Spiritual retreat centers (Pendle Hill, Earlham School of Religion, The School of the Spirit, ecumenical spiritual direction programs, etc.) provide contact with other prophets to infuse such individuals with energy to sustain their rigorous spiritual practices. The financially independent can take advantage of such

resources, especially if they are close by, and meetings usually have some resources to support some small spiritual enrichment activities. Meetings that are not providing enough such opportunities face a danger. If they still admit to membership the mystically untested, the practices of

Thomas

They should have made a saint of Thomas
because he cared enough to doubt.
He had to touch to believe, to suffer
dark nights sweating a question
until it poured light from his skin.
There are no temples in his name,
nor reconstructed theologies;
on the lips of priests, only scorn.
If in the darkness of an empty tomb
you still find someone searching,
looking in the corner for the shroud,
take his cold hand in yours,
and warm it with faith.

—John Morgan

John Morgan is a member of Lewisburg (Pa.) Meeting.

The Gathered Community

In the space behind my eyes,
In the space behind my breathing,
I find an altar of hearts,
Wrapped in a quilt of warm comfort
That accepts all—battered and broken
Triumphant and whole.

With the stirring of a breath
Gnosis embraces us in grace.

—Luanne Atsina Baker

Luanne Atsina Baker is a member of Portland (Maine) Meeting.

that community of faith may be diluted. Instead of defending the exclusiveness of membership, those with Ministry and Oversight responsibilities could nurture the depth of the mystically inclined members that we already have.

We can only be open in our membership to all of our beloved attenders by insistently nurturing charismatic leadership in our community; this helps us retain the vitality of the early sectarian movement. We must empower some Friends to inspire us all and keep our faith community alive. We will be inviting such Friends to make us uncomfortable with their ex-acting eldering and inescapable example. As we commit ourselves to develop a few chosen leaders, we might begin to perceive different levels of membership. No one who remains in the unprogrammed meeting advocates this on a formal or permanent level, as we oppose the hierarchy. I hope, though, that we are willing to distinguish some charismatic Friends from "other" members, instead of turning sincere seekers away for lack of a religious (noncredal, unclearly defined) experience. □

FRIENDLY BIBLE STUDY

by Edna J. Eisenhart

Visiting the small town of Roaring Spring, Pennsylvania, I made my daily trek for fitness around its streets, through old and new sections. Charming Victorian brick homes spoke of once flourishing prosperity in this pastoral village and industrial center surrounded by picturesque dairy farms.

Suddenly I entered an antiquated area, stepping onto concrete slabs, tilting precariously, threatening to slide into the street below. Just beyond I waded onto an overgrown corridor, a mosaic of jumbled bricks and blackened mats of decaying plants. Dislodging some matting, I uncovered more bricks, still fitted into the pattern designed by skilled workmen of yesteryear. How much original artwork still lay hidden there?

Further along, sidewalks, showing signs of recent rescue from disintegration, evolved from crumbling stones and sand into variegated ribbons of old darkened and gleaming new concrete squares. Just beyond I entered New Street, with modern homes bordered by manicured lawns and neatly ordered sidewalks.

How comfortable it is here, I mused, how tidy the streets. I felt safer now and doubted ever venturing onto the antiquated walkways again.

So it is with Bible reading. Many of its pages are broken bits of information, primitive and wild. Errors and biased pronouncements pose stumbling blocks, imminently dangerous to the unwary. Perhaps it's best to avoid this book altogether.

Oh, we can uncover delightful sections: tender lyrical poems called Psalms, intriguing proverbs, transcendent ethical precepts, tender love stories, devotional essays of inestimable sublimity, even some valuable historical entries. However, could any discriminating person believe many of the fantastic miracles recorded there? Anyone of average intelligence rejects the unscientific explanations of natural

phenomena, the simplistic tales of angels, disembodied voices, unconsumed burning bushes, heavenly visions, and capricious devils.

Arguments concerning the validity of some biblical stories and writings are well founded, requiring consideration of various definitions of truth and its perception. Lowell Witkovsky, a minister of the Church of the Brethren, states that it is easy to get



Many of its pages are broken bits of information, primitive and wild. Errors and biased pronouncements pose stumbling blocks, imminently dangerous to the unwary. Is it best to avoid this book altogether?



into a trap of believing that once we have heard what we believe to be truth, the way truth is expressed should never change. Could we have the benefit of harnessed atomic energy if Einstein had held to the belief that matter cannot be created or destroyed? This scientific law once stated as truth became obsolete with the devastating explosion over Hiroshima. Indeed, learned chemists with whom I worked

first declared the news to be war propaganda. Webster defines truth as reality, verified fact. Saint Paul warned Timothy against accepting as true what others tell us simply because it pleases us or through blind acceptance of myths (1 Timothy 1:3-4).

Joanne and Larry Spears, Quakers who developed "Friendly Bible Study," have dealt with truth and the Bible in a unique and effective way. They suggest considering five questions in this method of study, one being, "Is this passage true to my experience?" Comparing the message of a Bible passage with our own experience prompts answers to the question proposed by George Fox, "What canst thou say?"

We are reminded that our personal and community experiences are sources of authority that we bring to our study of biblical texts.

The dichotomy resulting between Quakers and those of other religious traditions often hinges on the question of the truth in the Bible. In a pamphlet entitled *Friends and Their Beliefs*, Richmond Miller states, "Friends have believed that truth is found in the Bible, rather than holding that what has been written is true, because it is in the Bible."

Presently we have translations of the Bible in dozens of languages, each limited by the fact that translations from one language to another can never be exact. Years of diligent study have gone into compilation of texts, however.

Friends believe that all versions contain truths available to us as we seek the "Light," or the words of God, revealed to

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each of us according to our needs. Indeed, those who were original authors, those who have researched, studied, translated, and copied the texts, have each been given a measure of Light as led by the Spirit.

Alas, we may be Friends who fail to seek the truths recorded for us in ancient writings of the Bible. We may walk on antiquated spiritual foundations fearfully and with distrust, or even disdain or hate. We may be so disenchanted by the outward appearance of overgrown pathways as to fail to discover the truths buried there, awaiting the illumination of our minds and hearts. We may stumble on the weeds of unknowing or the matted debris of erroneous beliefs.

We may prefer to depend solely on orderly modern scholarly dissertations of religion; they provide enlightenment and help us develop moral values. We may also be so engrossed with the practice of accepting the Light as it inspires us today in our meetings for worship that we fail to see the Light that shone on the ancients and stirred the prophets and saints to record their spiritual experiences. Should we choose to recognize the timelessness of spiritual revelation, we may open the Bible and study it to find God's words of "Light" for each of us.

Friends may receive valuable guidance in a study method developed and proved effective for searching and finding truths revealed to us in the Bible.

When our small meeting first learned of the Friendly Bible Study as outlined by Friends Joanne and Larry Spears, we accepted the challenge of a six-week trial. Following the procedure suggested by the study, four of us met for one hour weekly, over lunch, no preparation required or needed. We found the study a tool enabling us to "initiate and participate in a productive exploration of the Bible," as suggested in the study guide, and we were eager to continue.

We found the sessions helpful in examining our beliefs and practices and understanding one another, through sharing our revelations. With somewhat consistent regularity, our study has continued for over five years, having others joining us for shorter periods of time.

The study method suggests choosing a less complicated book, such as the Gospel of Mark or the books of Jonah or James, while considering several verses during



each session. Participants then answer five questions in writing, to be shared without comment, followed by discussion as desired.

The questions to be considered are as follows:

(1) *What is the author's main point?*

(2) *What new light do I find in this particular passage?*

(3) *Is this passage true to my experience?*

(4) *What are the implications for my life?*

(5) *What problems do I have with this passage?*

In answering the proposed questions members found the Spirit revealing varying themes on the main point, new insights revealed to them, passages surprisingly true to their experiences, and various implications for real life. Problems varied from lack of understanding to questions of belief, interpretation, and personal applications.

It was, however, of special revelation that truths tested in our lives are often expressed in Bible readings and still applicable today. One example was a discovery in the book of Jonah by a young man being introduced to Friendly Bible Study. While an iconoclast might dismiss the story of Jonah as a primitive myth, the

young man recognized the truth about himself in Jonah's hiding in the ship's hold to avoid the mission God required of him. He recalled hiding from the truth of his alcohol addiction and hearing the voice of the Spirit calling him to renewed life.

Perhaps many Friends have not noted the precedent Jesus set for seeking the Spirit of God in silence. Early in his ministry, as recorded in Mark 1:35-38, we read that Jesus prayed in the silence of early dawn before he preached in a new town. In considering this passage, I was able to confirm this as true to my many experiences of witnessing persons receiving messages to be shared during the silence of meeting for worship. To seek the leading of the Spirit in silence continues to be an effective way to be in touch with God, an implication for my life.

One example of the challenge to search for new light in a Bible verse became clear to me in considering the story of the calming of the sea in Mark 4:36-40.

The problem this passage had for some of our group was trying to rationalize the miracle of the calming of the sea. But



Jesus' concern was that his disciples had no faith or trust in God. The realization of this trust takes on a deeper meaning of a true miracle: the calming of our souls.

In considering the implications of this Bible story for our lives, we realize that the integration of our faith and daily practice is central to Quaker tradition. Can religious faith not practiced in daily living be anything but false religion?

Of course, any study of the Bible and living the kind of life outlined therein creates problems as well as helping to solve them. Understanding the Bible reading can be difficult due to language barriers, lack of knowledge of the history and

Photos by Barbara Benton

life of biblical times, and the complexity of life. The problems, when acknowledged and shared, can lead to solutions and acceptance of our limitations.

Although members of our group sometimes found it difficult or impossible to attend sessions for a period of time, we have found our study to be extraordinary. It has deepened our understanding of each other, often renewing our lives. Hopefully, it has enabled us to live a life more fully guided by the Light.

In summary, this Bible study method provides opportunity for the Spirit to work in our silence and for us to consider each other's observations and understanding of a passage. It permits each person to focus on the message, to compare it to one's own experience, and to share experiences of others. It enables us to connect the truths we find there with those of everyday living. It may bring our attention to everyday practices that need attention for emphasis or change. Recognizing difficul-

ties we have with language or in applying the text may lead to the realization that our understanding is limited but may be enhanced by sharing.

If we seek the Truth, guided by the Spirit, we shall each be granted sufficient Light for our present needs. □

Friendly Bible Study is available from Friends General Conference Bookstore at (800) 966-4556 or <bookstore@fgc.quaker.org>.



Cathy Weber

Lifework

The softening underfoot, a perceptible shift in the ground, birds louder in the bare trees, the light fluid as water. Winter is tired and winding down, can't keep the temperature

falling toward zero. I will have to risk it, surf the crest of spring, take the dangerous waves into summer as a woman in labor learns to go with tides that open her body, as she breathes

in a different rhythm. Breathing ahead of pain that rises when forsythia and heather tell me how alive people I loved were when they died, it's then I remember pain has a life of its own

as Pollock said that a painting does on its way into the world. Lifework I care for, and let go. Pushed into warmth and light, the hidden crocus opens through dirt and duff, the dark leaves.

—Jeanne Lohmann

Translation

There is message
I believe
Within the chosen stance of trees

Osmosis,
I want to draw the earth's life
Through me
I wish to be gently
Taken in.

Within the heart of birds
This message passes.

—Margie Gaffron

Jeanne Lohmann is a member of Olympia (Wash.) Meeting.

Margie Gaffron, a member of State College (Pa.) Meeting, lives in Centre Hall, Pa.

TEN HELPFUL HINTS



for Starting an Effective QUAKER YOUTH PROGRAM

by Anthony Manousos

Starting a new youth service program from scratch for American Friends Service Committee and Southern California Quarterly Meeting was a "learning experience" that taught me of the importance of common sense and divine intervention. Had God not nudged me along—at times kicking and screaming—I would never have undertaken this high-risk venture.

"Are you sure you know what you are doing?" my wife asked when I first told her that I had a leading to help start a Quaker youth project. This was a very good question. Nothing in my previous experience as a high school teacher and

camp counselor had quite prepared me for this kind of endeavor, so I sought out the help of seasoned Friends, like Bob Vogel and Jeanette Norton, who had worked with Quaker youth before. Their advice and support proved essential.

I also had to deal with doubting Thomases who said, "Get AFSC and Friends to work together on a jointly funded project? Impossible!" Some adults even insisted, "Kids today aren't interested in service. They just want to get good grades and party."

Fortunately, I trusted in my Inner Guide, and in the youth, rather than in the skeptics. The response from youth to our service projects has been enthusiastic, our collaboration with AFSC has worked far better than expected, and God has always been there when needed. Over the past five years, we have completed 13 weekend projects, each involving 15 to 20 teens and adult helpers, and each selected

by our youth. Among other things, we have painted homeless shelters in our local communities and in Mexico; we volunteered twice at an AIDS center in downtown L.A.; we cleaned up debris at a migrant camp in San Diego county; and we did environmental work at a shelter for abandoned wild animals. We also completed our first weeklong project in a colonia called Maclovio Rojas near Tijuana, Mexico. This community had no running water, paved roads, or electricity, but it had a powerful community spirit that really inspired our youth. During the course of a week we put up sheet rock at a Women's Center, assembled playground equipment, helped organize a library, and worked on a community center. Seventeen youth and thirteen adults participated in this project, and the responses were overwhelmingly positive:

"Spending a week doing this service project is what really makes an infinite

A member of Whitleaf Meeting and Whittier First Friends Church, Anthony Manousos edits Friends Bulletin. For more information about service projects (including one in Mexico scheduled for August 14-21), contact Anthony at 5238 Andalucia Court, Whittier, CA 90601, (562) 699-5670.

amount of difference. This experience has changed my perspective utterly and given new fire to old convictions. That these projects speak to the heart of Quakerism is beyond all doubt," responded Holly Summers, a Quaker youth from La Jolla.

"I learned more this week than in any other in my life," added Anna Morgan, a Quaker teen from Orange County.

Iris Graville, a parent from Oregon, added, "I've learned some more about the struggle of being a teenager, of being an adult who cares deeply about teenagers (especially this group of teens), and about being a parent. I'm once again awed by the way the Spirit lives and works within and among us."

Positive life-changing experiences like these are, in my view, the work of the Holy Spirit, but they also require careful planning and preparation. No project is ever perfect and problems inevitably occur, but if certain common sense steps are taken, disasters can usually be avoided. Here are some of the practical things that



Pages 13 and 14: Youth Service Project volunteers helped to build and decorate an outdoor theatre space at Aguas Calientes Community Center.

we have learned are needed for a successful, Spirit-led youth program:

Supportive parents and adults

We could not do our work on a shoestring budget (the only kind of budget most youth projects end up with) unless we had the committed and wholehearted support of parents and adult volunteers. These FAPs (Friendly Adult Presences) serve as chauffeurs, go-fers, and overnight chaperones. They also serve as role models for youth, showing them that volunteerism is not just "kid stuff." Seeing adults painting, digging trenches, and otherwise getting their hands dirty for a good cause can be a real inspiration to youth. No amount of lecturing on Quakerism has the impact of seeing gray-haired Friends working up a sweat, sleeping on hard floors, opening up their hearts to those in need, and letting their lives speak.

A mix of male and female FAPs

In these days of heightened sensitivity about sexual harassment, both perspectives are needed, particularly for overnight projects. Volunteers and staff should receive counseling about appropriate behavior. AFSC and Philadelphia Yearly Meeting have both prepared excellent guidelines for FAPs.

A paid coordinator

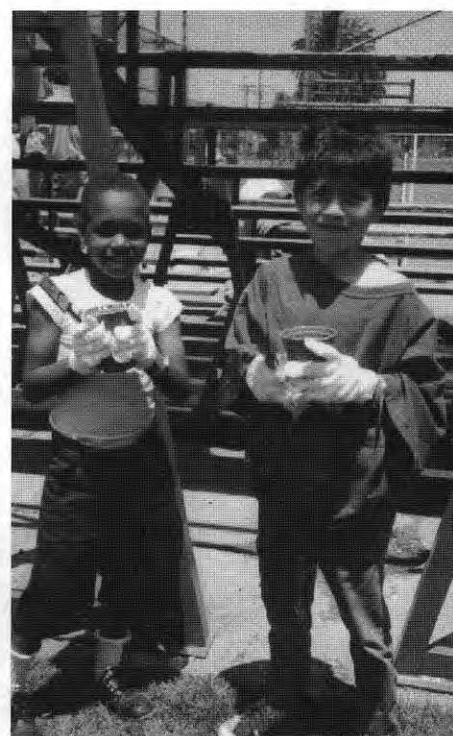
The task of coordinating a youth service program is too time-consuming to be done by a volunteer, and it would be prohibitively expensive for the participants to pay the coordinator's salary along with all the other costs. We charge around \$25 for a weekend project and around \$200 for a weeklong project, which covers only transportation, food, and lodging. The coordinator's and youth assistant's salaries and expenses are paid through matching funds from the quarterly meeting and AFSC. The quarterly meeting provides volunteer helpers, and AFSC professional expertise. Both organizations benefit greatly from this arrangement.

Youth assistants or counselors

Having young adults as counselors makes a huge difference. Young adults serve as an important link between the teenage and middle-age world view. We always pay our youth assistants a modest stipend, and they are worth every penny.

Insurance

Our quarterly meeting provides basic insurance coverage, but we also purchase



Photos courtesy of Anthony Manoussos

additional insurance through American Friends Service Committee when we do a special project, like the one in Mexico. No youth project should be undertaken without adequate insurance.

Properly worded permission slips

Samples can be obtained through Thoai Nguyen at AFSC, 1501 Cherry St., Philadelphia, PA 19102. We have also found it helpful to make multiple copies of the permission slips if youth are traveling in more than one vehicle, so that each vehicle has a complete set.

Clear policies about appropriate behavior for youth

It is usually a good idea for the youth to come up with their own behavioral guidelines. When the rules come from the youth themselves, they are more likely to be taken seriously. Before participating in a project, youth should sign a statement agreeing to abide by the guidelines. We have never had to send a youth home for breaking the rules, but it is a good idea to make provisions in case such action should prove necessary.

Sufficient time for planning and reflection

We always have an orientation period prior to a project and a time of reflection after a project. This has usually proven sufficient for a weekend. But we discovered that more time for reflection and

planning is needed when you do a weeklong project. Issues and tensions arise on a day-by-day basis that need to be addressed before they get out of hand. It is therefore advisable for all the adults, and all the youth, to meet at least once a day to reflect on the day's events and plan for the following day. Adult and youth leaders also need to meet separately to process issues that have come up.

Worship sharing

One crucial lesson from youth work is that prayer is not optional, it is absolutely necessary. "Too busy not to pray" is the title of a book that speaks to my condition as a youth worker. In the midst of a hectic schedule, it is important to find time to center down, hold one's problems in the Light, and listen for the quiet wisdom of one's Higher Power.

Perseverance

Starting a youth program requires a long-term commitment, a willingness to go through the "honeymoon phase" (the first year), the "testing period" (second and third year), the "tradition period" (third or fourth year, when people get into a groove and feel a sense of continuity and community), and the "renewal period" (whenever a program gets into too much of a groove and needs shaking up). When I began my work, I was inspired by the example of "Cookie" Caldwell, who has coordinated Philadelphia Yearly Meeting's youth program for 17-plus years. While I was not prepared to make that long a commitment, I was willing to commit at least three to five years to start a youth program. No youth program should be started unless its founders are willing to make this kind of time commitment. When an anonymous donor recently gave a \$35,000 grant to the local AFSC office in Pasadena for a youth intern program, I was pleased to learn that he (or she) wisely stipulated that the money should be spent over a five-year period to get the program up and running. This donor obviously knew that a youth program isn't built in a day, or even a year.

These are a few of the lessons we have learned that have helped our projects run as smoothly as can be expected. No youth program or service learning project will be without problems, but if there is careful planning, appropriate procedures, and trust in the Divine, problems can be opportunities for learning and growth. □

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Living Our Quaker Values at Work

by Janet Hemphill Minshall

In the early 1960s I participated in community groups organized around issues of racism, poverty, and violence. I often wrote fliers expressing statements of purpose and describing what the groups wished to achieve. Eventually I was asked to write proposals for needed health programs to be provided and run by members of the community. Funding came through for several of the proposals I wrote. My job was then to implement a workable program structure, to hire and train community people to do the work, then to select and train my replacement to keep the programs going long-term. The community groups I worked with also served as my support system. They knew and trusted me, and they formed a constituency to which I was responsible and responsive. I continued doing that kind of work into the mid-'70s.

But after completing a graduate degree, I was offered a job in upper-level management of the Massachusetts State Health Department making a lot more money than I'd ever made before. My specific responsibilities were for maternal and child health programs and handicapped children's programs in one region of the state. For the first 18 months after I took the job, I was busy learning about the programs and the region where I worked. During that time, I also began attending Beacon Hill Meeting in Boston and periodically met with the meeting's clerk, Howard Seegar, to discuss Friends' faith, practice, and membership.

At work, I began to discover evidence of two serious problems affecting the client populations I served. The first was a problem at the state hospital, where most

of the children in the handicapped children's program were treated, which significantly diminished the quality of care they received. The second was a problem in my region with illegal toxic waste disposal that polluted the water supply and undoubtedly contributed to the kinds of congenital defects we treated in the handicapped children's program.

After lengthy investigation using all the resources I could garner, I found that for political reasons both problems were being covered up by the very state health department I worked for. So I found myself in what could be described as a classic Quaker "crisis of conscience" about how my work related to my beliefs and how my beliefs were to be carried out in my work.

After a lot of prayer and worry, I wrote an outline documenting what I'd found and sharing my concerns. I then passed the outline on to my superiors in the health department bureaucracy. Almost immediately I experienced a distancing, a kind of shunning, from the people I worked with. Even those I'd thought of as friends suddenly didn't speak to me.

With this experience on my mind and heart, I went to Howard Seegar. I knew that he worked for the state mental health department, so I thought he might know something about how the state agencies functioned that would help me understand what was happening and what to

expect. He sat down with me and listened and listened and listened. And then he reached out his hand in love and support. It was like a miracle, like God had reached out to me through Howard to answer my prayers and end my confusion. He was

such a blessing! He explained to me that many people before me had found a line they could not cross in good conscience while working for the state system. He described a process of "disinformation," using rumors and gossip, which the state employed to isolate and discredit individuals who threatened to expose their secrets. Then he began to tell me stories of other people's crises of conscience, and he offered to introduce me to some of those people. I realized as he spoke how naive I'd been—I recognized racism and the consequences of poverty and violence a lot better than I understood this ugly system used for damage control and to protect those in power.

Howard Seegar and that small group of people who shared my experiences became my support

group. They helped me negotiate the terms of my resignation from the state health department and the dissemination to the media of the information I'd uncovered.

So what does this have to do with us, you may ask. The practice of using rumor and gossip to punish people for telling unpleasant truths exists way beyond government bureaucracies. When I first told this story in a "spiritual journeys" discus-

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IN MY WORK.

*Janet Minshall formerly served as administrative staff of Atlanta (Ga.) Meeting and SAYMA. She is a founding member of Anneewakee Creek Worship Group in Douglasville, Ga.
© 1999 Janet Minshall*

sion in Atlanta (Ga.) Meeting about ten years ago, three people of a group of twelve or fifteen present had had similar experiences—two while working for public agencies and one in a corporate setting.

Someone you know—an acquaintance, a friend, or even a son or daughter—may some day have such an experience. How will you deal with it in a Quakerly manner? The most important thing is to listen,

and listen, and listen some more, until the person under attack has let out all their pain and confusion. As you listen, try to find aspects of the situation you can identify with. The target of the attack may be struggling with an issue of truth as I was at the health department, with a concern for equality, or with trying to find the means to resolve a conflict more peacefully. You don't have to agree with everything said or done, just listen for and support what you really can support. Recognize that often when a person is in pain they cannot express themselves as clearly or as briefly as you'd like. This may mean you need to listen even harder and longer to reach a place where they feel heard. Then, if you can, reach out your hand to them in love and support. You might also then make an effort to help them locate others with similar experiences so that you won't remain their only source of support.

You may find yourself wanting to reach out to others around you, too. If you notice at work that someone is suddenly being isolated and discredited by gossip, go to that person and ask what's going on. Again, it may take a lot of listening to get to core issues and concerns. But see if you can find the place in your heart to reach out in love and support. When someone has experienced a personal attack involving rumor and gossip, it leaves them angry, distrustful, and full of pain. Reaching out and just listening begins to break down the wall of pain and anger that rumor and gossip have produced and helps that person begin to trust again.

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AND SUPPORT.

It is doubly important for us as Friends to hold carefully to our longstanding practice of maintaining one standard of truth. Don't participate or cooperate in efforts to "help" individuals or their situations through conversations, judgments, or solutions reached behind their backs. Such efforts only reinforce their isolation and feelings of being discounted. They need to be fully included and respected in any

efforts truly intended to help them cope with and learn from their situations.

I was so very fortunate to have a Friend and spiritual supporter like Howard Seegar. He was a blessing to me. Bill Kreidler, also a member of Beacon Hill Meeting when I first began attending, remembers that Howard mentioned to him that I was undergoing a spiritual transformation. Howard told Bill he saw my experience as "the power of the Lord reaching out and grabbing her." I have tried ever since to notice and be available to people who are in pain from similar attacks. Sometimes I've done that well and sometimes not so well.

Out of that experience I encourage Friends to

think of rumor, gossip, and innuendo not only as untruth, but also as verbal violence that must be opposed on the basis of our testimonies and our traditional practice. I also encourage individual Friends to reach out to those who suffer such violence.

In talking about "The Listening Project," Harry and Rebecca Rogers have spoken of feeling at times that they didn't quite live up to what they were trying to teach, and of then going back and trying to see if they could do it better. If, with all their opportunities to practice, even they sometimes don't get it quite right and have to go back and try again, don't be too hard on yourself. There may be room for improvement the first time you reach out to someone to listen and share their pain, but do it anyway. You may be the blessing, the very gift from God, that person has been praying for. □

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Finding Stillness in the Crowd #30

by K. R. Maddock

There is no pleasure in commuting by public transport during rush hour. Though it may be less frustrating than being caught in a traffic jam on the expressway, the jostling of anxious bodies for space and freedom of movement strains every nerve.

Making space by pushing outward with my elbows, I managed to establish a small territory for myself near one of the exits on the subway car. It was late afternoon, so most of the passengers were on their way home from work. They were tired and edgy. I was just as glad to be standing rather than sitting, though. Those with seats would have to struggle harder to get through the crush when their stations came up. After securing a position, my eyes scanned the other occupants of the car. A couple of teenagers were slouched in the doorway, braced to obstruct other passengers from getting on or off. A couple of suits with briefcases were standing in mid-aisle, engrossed in shoptalk. Students were wearing those bulging knapsacks that take enough space for two bodies each.

While grumbling quietly to myself, I noticed a woman sitting at the end of a seat directly under my nose. She was slight of build, with thin, greyish-yellow hair. Though she was probably only in her late 40s or early 50s, she seemed very frail and vulnerable in that setting. But what struck me most about her was the silent laughter radiating from her face and vibrating subtly throughout her small frame as she read a book. Although I couldn't see the title of the book, I could see that it delighted her and transported her out of the crammed subway car into another, happier space. At that moment, my own



position became less disagreeable, and I was grateful to share vicariously in her pleasure.

The discomfort of public transport is related to constraints on our normal activity and thought patterns. We place ourselves in suspension. Yet even in this condition there may be openings. Why should we need to occupy more space or waste energy trying to defend a small area within our temporary control?

"Sit quietly," wrote the author of the medieval classic *The Cloud of Unknowing*. The hour of our arrival, whether anticipated or unknown, is beyond our control and beyond our need to control at these moments. The more enriching journey is into depths of imagination and joy. In the words of an ancient Buddhist sage, "Sitting quietly, doing nothing, spring comes and the grass grows by itself."

I doubt that the woman in the subway car was deliberately practicing stillness, though her mind and body seemed totally engaged in the experience of reading and responding to the written word. When the train stopped, I watched how she gently closed the book, taking care to insert a marker where she left off. As she rose from her seat, I imagined her as a butterfly fluttering over the maelstrom of the crowd to alight on some distant flower she knew as home.

I am no butterfly, and I have not had a familiar flower to call home for many years. Like so many contemporary intellectuals, I live in a state of perpetual transit. I navigate through crowds and through a continual stream of thought using all the physical and mental skills with which I am endowed. In restless anticipation, stillness is often little more than a dream.

In a crowded subway car, spontaneity and freedom are elusive. The skill of ordering thoughts and creating something beautiful out of the present environment is thwarted by awareness of others pressing in around. Although I have tried losing myself in a good book while travelling, my concentration is usually disturbed by the vibrations of movement.

When such vibrations are internalized, what then? It may seem to be a great leap from a subway to a prison environment, and yet, as a volunteer visitor at the local jail, I have listened to men describe their experience of imprisonment in much the

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Barbara Benton

Keith R. Maddock is a member of Toronto (Ont.) Meeting.
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same way. One of them explained how his thoughts seemed to spin in cycles, repeating the details of an endless story with no beginning and no end. They were devouring him. The only suggestion I could think of at the time was to concentrate on his breathing whenever he became conscious of frantic mental activity.

I never knew if he tried my suggestion. Being in a setting of continuous noise, and restless men awaiting judgement, is hardly conducive to sitting quietly. Yet personal health and survival seem to depend on the cultivation of some ability to transcend environment, wherever it may be. There are exceptional people, in and out of jail, who manage to read and write while in a state of suspension. I have known a few who, having learned to seize moments of stillness, accept their condition as an opportunity for sudden and unexpected blessings to enrich the dryness of their lives. "I'm pretty messed up," said one inmate, "but I have moments of grace." A spark of joy flashed across his eyes when he said this—a sudden insight given to one who has learned to still his impatience for results.

George Fox, the founder of the Quaker movement, advised his fellow seekers in the mid-17th century to "stand still in that which is pure, after ye see yourselves." The practice of stillness follows upon self-discovery, realizing our own vulnerability and limitation in tense circumstances. His practical advice for stilling a turbulent mind resonates well with contemporary psychological and spiritual insights. He continued, "After thou seest thy thoughts, and the temptations, do not think, but submit; and then power comes."

Be still. These words express the deepest wisdom, though they often seem as elusive as the tracks of a butterfly. The instant I became aware of the woman in the subway car, the inner joy that radiated from her seemed to transform the oppressive atmosphere into an experience of inner peace. Without words, she invited me to be still in her aura: as George Fox advised, "Stand still in the Light, and submit to it, and the other will be hush'd and gone; and then content comes." □



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Life in the Meeting

What Are We Called to Do?

I think Quakers hold that one should serve the meeting as they are called by the Spirit to do so. The Quaker process does indeed open us up to the possibility of a community united by the Spirit of the Lord moving forward while individual, finite people step back; but we should remember that not everything that goes through a committee is a calling from the Lord.

There are a lot of jobs that need to be done in our meeting, and we seem to be taking on more jobs all the time. Some of us are frustrated that more people do not step forward for the projects for which we feel most strongly called. Some of us are overburdened with commitments to both the service to which we were called and the tasks that have fallen into our hands. Some of us wish we were more involved in the meeting. Some of us wish to avoid this involvement, and some of us feel

entangled in a meeting that likes to find people who will say YES. And some of us are just right.

Before the day I was accepted as a member of Pima (Ariz.) Meeting, my growth was primarily in "abstract" spirituality, not strongly connected to service to others or to a community. But my experience of the Inner Light was true, nonetheless. On the day I was embraced by the meeting, I suddenly recognized that I had been wed to a new family and that I had responsibilities to this family. (I do not imply that this is the path that others take or should take; it's what happened to me.) Almost immediately, these responsibilities called me in unexpected and often wholly remarkable ways. Sometimes I played the role that I felt God was calling me to play, and sometimes it seemed the role that I could sense was beyond me.

And then came the meeting, with its concrete needs: a worker here, a clerk there. I think it is absolutely true that spiritual growth comes out of the giving of ourselves. But I ask: May the meeting sometimes prevent people from the service or spiritual growth to which they really are called, by substituting the call of a vacant position on this or that committee?

Some of the most important work goes on outside of the formal structure of the meeting. To push the point further, Jesus ministered against the dead structure of the Sadducees and Pharisees. After Jesus' time on earth, there were several decades of primarily Spirit-led activity in the spiritual communities, but these communities gradually ossified into the institution called "the church." It was against this "church," set in the ways of humankind and not God, that George Fox ministered. We are always in this tension between the Spirit, which sets us right and pulls us out of the finiteness of humanity, and our desire to lay this Spirit in concrete, as if by doing so we could hold onto its fleeting presence forever and always be on the right track. No, our faith must be renewed by God each day. To be fair to Quakerism, the structures and procedures in place always allow for the Spirit to speak to us and lead us. But we will not hear the call if we are not listening.

—Mark Holdaway

Mark Holdaway and his family are members of Pima (Ariz.) Meeting and also attend Shalom Mennonite Fellowship. He is an astronomer who also is called to write Quaker music.

Reprinted from the *Pima Monthly Meeting Newsletter*, March 1998.

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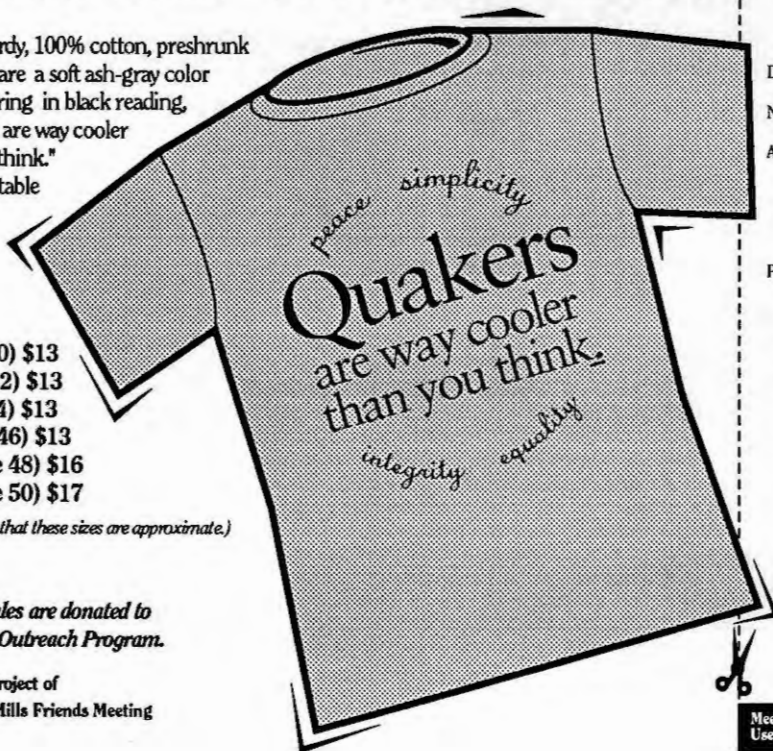
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QUNO Notes

The United Nations: A Concept ³⁴ that Resonates with the Philosophy of Friends

by DK Holland

Refus Jones observed, "It seems to me to be a major issue for the Society of Friends . . . whether on the whole the emphasis is to be for a type of open, expectant religion, or whether it is to seek for comfortable formulations that seem to ensure safety and that will be hostages against new and dangerous enterprises in the realm of truth." In fact by encouraging diversity in our meeting we ensure that we will always be presented with varying points of view, avoiding stagnation and pat answers. This quality of the meeting, while perhaps requiring spiritual and mental discipline, promotes an openness, tolerance, and civility among members.

DK Holland (sometimes referred to as Debbie) is a member of Brooklyn (N.Y.) Meeting and a partner in Pushpin, a design firm in Manhattan. She writes books and articles, mostly on subjects of concern to the profession of graphic design.
© 1999 DK Holland

In the same vein, William Penn stated that "The humble, meek, merciful, just, pious, and devout souls are everywhere of one religion; and when death has taken off the mask they will know one another though the divers livers they wear here makes them strangers." William Penn took this thinking to a governmental level and developed an ambitious vision of a unified Europe in which cooperation would replace conflict.

Quakers have historically been activists while tolerant and respectful of many different points of view. So when the United Nations was conceived in 1945, indeed, when the League of Nations, the UN's predecessor, was formed in Geneva in 1920, Quakers were drawn to the concept and became active participants in the formation of each. While the UN is dedicated to ridding the world of the scourge of war and cultivating a high standard of human rights on all continents, Friends have continued to provide an important cata-

lyst for achieving that goal.

Today Friends run one of the largest nongovernmental offices at the UN, with offices in both New York and Geneva, and are actively involved in many of the UN's issues.

The Quaker UN Office (QUNO) in New York is at 777 UN Plaza and is administered and financed by American Friends Service Committee. David Jackman, a Canadian Friend who attends Brooklyn Meeting, is an associate representative at QUNO and says, "All nongovernmental representatives in the UN community share the opinions and expertise of their home organizations, but Friends uniquely have taken on an additional and more fundamental and self-effacing task. We have given ourselves the mandate to support the UN organization in its fundamental role as peacemaker and war preventer."

Jackman and his five colleagues review all relevant initiatives that are circulated by the UN in order first to identify and then to follow

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areas of concern to Friends. Jackman says, "We're activists; we find an issue that we feel is important, and then we get involved by offering our help to the UN delegates involved in the situation." Such issues currently include women's rights, the situation of children during war, conventional disarmament, post-war peace building, protection of forests and fresh water, and reform of the United Nations.

QUNO is sometimes called to testify on the issues that it has followed closely and to develop a representative Quaker response. For instance, when Friends were asked to speak on disarmament at the UN's First Special Session of the General Assembly in 1978, QUNO asked each yearly meeting in the world to send a statement. The stirring, powerful speech that resulted was delivered in a deep, strong voice by Salome Nolega David, a Friend of great presence from Kenya. Wearing brilliantly colored traditional African dress, she gave the Assembly the Quaker message with such great dignity that a swarm of delegates surrounded her and the Nigerian ambassador embraced her. It's important to understand that Nolega David was the only African to speak that day from a global organization and the only woman to speak who did not represent a woman's organization: a strong testimony in itself, to the equality of all people under God.

QUNO also makes suggestions to improve the atmosphere for successful negotiation. In fact when the UN was first built Friends suggested that the UN set aside a small room in the General Assembly building in which delegates could pray and meditate.

QUNO organizes off-site conferences and other events to facilitate dialog among UN member states. Quaker House, a four-story residence near the UN (owned by AFSC and managed by QUNO), provides a friendly, neutral environment ideal for bringing negotiators together to hold off-the-record meetings. Delegates find themselves talking at Quaker House in a more informal way than they would otherwise, often stimulating new thinking and leading to ways to resolve differences.

One Austrian minister, a counselor to the UN, said it in this way: "I cannot emphasize enough how valuable an experience it was for me to have had an opportunity to exchange views with colleagues in the informal setting provided by your hospitality."

Although the core expenses of this work are covered by AFSC, funding is also sought from other sources including monthly meetings, individuals, foundations, and occasion-



ally governments.

Jackman says, regarding the UN's own funding crisis, that Friends would help if they wrote their representatives in Congress to urge U.S. Ambassador Richard Holbrook to be a good global citizen and pay the United States' enormous debt to the UN.

On the political side, it pays to understand where the United States stands on global issues as a superpower at the UN. The U.S. is one of the only developed nations to condone capital punishment. Even South Africa has eliminated the death penalty. The U.S., which is loath to give up its autonomy, often refuses to sign treaties that would advance the goal of creating a lasting peace. And, of course, when the U.S. won't sign then other countries refuse as well.

The U.S. is one of the only holdouts in a UN initiative to raise to 18 the age at which young people can enter the military. While most other countries either already have the age limit set at 18 or have agreed to change their laws, the U.S., which allows 17-year-old boys and girls to sign up, has refused. Again, writing to your representatives in Congress about this issue would help this effort.

One of the functions of QUNO is to promote UN activities and accomplishments that are harmonious with Friends' values and ideals. To this end, Jackman and other QUNO staff visit monthly and yearly meetings to bring the message in person. At our meeting, however, you may see David Jackman engaged in conversation with another Brooklyn Friend or helping in the kitchen during social hour. Ask him how it's going at the UN. He would be happy to share some of the seemingly infinite examples of how Quakers are quietly (and effectively) expressing William Penn's concept of Brotherly Love to this international assembly. He may relate to you as well how QUNO is "charged with the hope and faith and vision" of which Rufus Jones spoke so passionately. □

Reports and Epistles

Friends in Russia *46*

Dear Friends everywhere,

We send you our heartfelt greetings in gratitude for God's work among us. Thirty-five people gathered July 24-26, 1998, from Kaunas (Lithuania), Tbilisi (Georgia), Minsk (Belarus), Pereyaslav Khmelnytsky and Donetsk Region (Ukraine), Grozny (Chechniya), Kazan (Tatarstan); Elektrostal, Volgograd, Novgorod, Gatchina, and Moscow, and also from Japan, U.S., and UK. God brought us together in a pleasant place near the river Moscow where swimming and early morning walking meditation aided our sense of togetherness. Some experienced their first meeting for worship in the manner of Friends, others have been Friends for decades.

A game of acquaintance led us into worship sharing on the theme of "My Spiritual Journey." During the open-air session on Quaker worship that followed, *Advices & Queries* and other selected Quaker writings were prayerfully read. At 8:00 p.m. Moscow time (5:00 p.m. in Wales) we lit candles for peace in solidarity with the Life Foundation gathering in Wales.

A gentle tune on the recorder called us to breakfast each morning, and during the epilogues that concluded each day we experienced our understanding of the Quaker faith through drawing, singing, and dancing. The circle dancing was an extension of the morning's session on creation spirituality in which Patricia Cockrell led us in a lively discussion on the theme of Sarah's circle and Jacob's ladder—an exploration of the source of our testimonies.

We heard reports of Friends recent service witness in Russia by Chris Hunter, Patricia Cockrell, and Anatoly Emantsev, who spoke of a Friends House project, and from Sergei Nikitin who has researched Friends' work in Russia during the 1920s. From one of its members, we also became acquainted with a native Russian peace church known as Peacemakers, which has roots in the 14th century.

We experimented with Friendly Bible Study by Joanne and Larry Spears, and some were inspired to continue with Bible reading. A mini AVP (Alternatives to Violence) session gave us a glimpse of the Quaker peace testimony in action. May way open to corporate witness relative to peace matters!

A deeply gathered open-air meeting for worship was held on Sunday and during the closing circle hope was expressed that God would bring us together again.

May the Divine Seed grow within all of us under the rain of God's blessings as we travel towards the Light!

—Sasha Gorbenko and Nadezhda Spassenko

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News



photo by Jan Clodius

Japanese Ambassador Otsuka and Elizabeth Gray Vining

Elizabeth Gray Vining celebrated her 96th birthday by entertaining Japanese Ambassador Otsuka and Consul General Yamamoto. The two diplomats brought a personal message and birthday greetings from Emperor Akihito to Vining on Oct. 6, 1998. The ambassador read the emperor's handwritten letter, filled with personal news of the imperial family's life. Recent family snapshots also were presented. Elizabeth Gray Vining served as tutor to the then crown prince of Japan during the 1940s. Family and friends say that her name has become a "household word" in Japan and is revered by many for her work with the crown prince. (*From Kendal-Crosslands Newsletter, Connections, Winter 1999*)

Concord (Pa.) Meeting approved the following minute on gambling on Dec. 13, 1998: Gambling in all its forms is pervasive throughout U.S. society, extending to all classes and ages. It permeates finance and commerce as well as sports and recreation. The [Religious] Society of Friends has long recognized that gambling has negative spiritual consequences both for individuals and society. Gambling causes people to believe that wealth and property can properly be obtained by chance and encourages a belief that acquiring a disproportionate share of goods for oneself is a worthy goal. We believe that state governments should not promote nor benefit from behavior that is socially dysfunctional. The lottery and other state-sponsored gambling ventures are inappropriate ways for the government to raise revenue. There is a danger in allowing the state's future to become more and more dependent on gambling. There are increased costs for law enforcement, regulatory supports, and social problems that inevitably accompany gambling activity. States need to look for more equitable ways to maintain a healthy state economy without relying on gambling revenues. (*From Concord Monthly Meeting Newsletter*)

Bulletin Board

Upcoming Events

• May 2—Friends Historical Association Spring Meeting will take place at Darby (Pa.) Meeting and Bartram's Garden in Philadelphia. Louise Meschter Tritton, forest ecologist, will speak on "Quakers and Nature: Then and Now—Perspectives on Nature from John Bartram to Friends Committee on Unity with Nature." Meeting for worship at 11 a.m. will be followed by a BYO lunch and the program at Bartram's Garden. For more information call (610) 896-1161 or e-mail <fha@haverford.edu>.

• May 13–16—Sweden Yearly Meeting

• May 21–23—Finland Yearly Meeting

• May 21–24—Switzerland Yearly Meeting

• May 28–30—Netherlands Yearly Meeting

• May 28–31—Friends Conference on Religion and Psychology will hold its annual conference during Memorial Day weekend at Lebanon Valley College in Annville, Pa. The presenter will be Michael Conforti, who will speak on the topic "Patterns in Mind, Nature, and Psyche." FCRP is a small conference that has met annually since 1943. The conference combines Quaker experience with the insights of depth psychology, particularly the works of C.G. Jung. For information about the conference contact FCRP Registrar, 3901 Connecticut Ave., NW, Apt. 109, Washington, D.C. 20008 or e-mail your name and address to <fcrp@quaker.org>. You may visit their website at <www.quaker.org/fcrp>.

(The *Annual Calendar of Yearly Meetings*, which includes locations and contact information for yearly meetings and other gatherings, is available from FWCC, 1506 Race St., Philadelphia, PA 19102.)

Resources

• Two new resources are available to compliment Parker Palmer's book, *The Courage to Teach* (see Books Dec. 1998). *The Courage to Teach: A Guide to Reflection and Renewal* (\$8.00), and *Teaching from the Heart* (\$49.95), a video documentary that follows 100 K–12 teachers as they take part in the two-year "Courage to Teach" program, are available from Jossey-Bass Publishers at (800) 956-7739.

Opportunities

• The Fourth World Movement, an international organization working with and on behalf of those who live in extreme poverty, holds three-month internships for those interested in learning more about the organization and exploring the possibility of a longer term commitment. Contact internship coordinator Jill Cunningham, Fourth World Movement, 7600 Willow Hill Dr., Landover, MD 20785–4658.



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Books

Dublin's Merchant-Quaker: Anthony Sharp and the Community of Friends, 1643-1707

By Richard L. Greaves. Stanford University
Press, Stanford, Calif., 1998. 337 pages. \$55/
hardcover.

The first generation of Quakers in England and Ireland—George Fox and his contemporaries—were mainly from rural backgrounds, and they swept the movement into existence with the fire of their eloquence. A second generation, exemplified by William Penn, more worldly and more organization-minded, helped Quakers withstand persecution and to prosper in the New World. Anthony Sharp, Dublin wool merchant, was such a second generation leader. He used his position as a man of wealth and guild leader in the city of Dublin to influence the treatment of Friends. Though he himself did not emigrate, he invested in land in both East and West Jersey in which Friends settled.

Sharp was sometimes a public Friend, traveling to Holland, Germany, and Scotland as a minister. But his major effort was to build the Religious Society of Friends, strengthening the structure of local, provincial, and national meetings, seeing to the publication of Quaker writings, and helping to develop a uniform discipline. Traveling Friends often stayed at the home of Anthony Sharp and his second wife, Anne, making it a center for the nurture of Quakerism in Ireland.

His brother-in-law, John Crabbe, gathered up Sharp's voluminous writings after his death, intending to write a biography. But the project came to naught, and the papers were largely lost. Richard L. Greaves, a scholar of the religious movements of the period, has undertaken the task of reconstructing Sharp's life from the evidence to be found in meeting records, guild records, and similar sources. While the research is admirable, it is not easy for the lay reader to see Anthony Sharp against this mass of detail. Instead, one gets a picture of the early Quaker movement in Ireland with Sharp as a focus. While he emerges as an outstanding leader, his personality and evident ability to inspire his contemporaries is lost to us in the process.

The author has studied Friends extensively, but is apparently not a Friend, and there are errors as a result. He suggests that Friends would have approved the Dublin official's effort to enforce the Sabbath. In fact, Friends did not themselves observe the Sabbath. And he tells us that as a Quaker wife, Anne Sharp was expected to stay at home and needed the permission of the men's meeting to travel,

evidently not understanding that Anne herself occasionally traveled as a public Friend.

These are, however, minor errors. For scholars of Quakerism, and for those particularly interested in Quakerism in Ireland, the book will be a valuable addition to any library.

—Margaret Hope Bacon

Margaret Hope Bacon, a member of Central Philadelphia (Pa.) Meeting, has written 11 books on Quaker history/biography, and worked for AFSC for 22 years. She is currently writing about African American Quakers.

And the Risen Bread: Selected Poems, 1957-1997

By Daniel Berrigan, edited by John Dear.
Fordham University Press, Bronx, N.Y., 1998.
417 pages. \$17.95/hardcover.

Here, edited by fellow author, priest, and activist, FOR director John Dear, is a bright red book shouting down any attempt to dichotomize faith and action. Daniel Berrigan, Jesuit, peace seeker, and poet, offers us 40 years of his rich, religious art inseparable from protest, imprisonment, and the poor. Under 26 headings and gathered from his 14 previous books and other writing, Berrigan's poems speak with economy and a flair that makes apparent his love affair with language. Though brilliance and scholarship are evident, this is down-to-earth writing, not, as he says in "Ode to the Shroud of High Truth":

High in the theological hills
beyond Mount Huff and Puff. . .

Poet Marianne Moore, on whose recommendation Berrigan's first and prizewinning book, *Time Without Number*, was published, called those poems "revealed." Scholar Ross Labrie concludes in his helpful, 12-page introduction to this volume that Daniel Berrigan "has shown the power of art to transform the ordeal of social protest into the sorts of precise articulations in which the mind can find solace."

Influenced from childhood by the Catholic Worker movement and later by a friendship and dialog with Thomas Merton, Berrigan addresses issues and subjects vital and familiar to Quaker readers. Poems from the time of the U.S. war in Vietnam will interest those of us who remember or want illumination of this history.

Family members, including Philip and others of the six brothers (four of them were in military service) people the pages, as do teachers, judges, prison mates, folk from the Bible, from the headlines, or, as in "A Pittsburgh Beggar Reminds Me of the Dead of Hiroshima," from the streets. While centered in faithful action and active faith, these poems

also visit awe, skepticism, gratitude, the need to care for the physical world, the experience of being a poet, and that of aging. Parts of Scripture, including 12 psalms, are retranslated. One poem of great tenderness holds his mother's recall of going away by train on her honeymoon as:

Block Island roses
fog the noonday
like a windfall
of butterflies—

Another favorite of mine, "O Catholic Church," begins:

I could love you more if
you mothered me less, . . .

and pours out mixed feelings for that institution.

Here are anger, disappointment, sorrow; but recognition of our humanity comforts, criticism always stops short of cynicism, and hope undergirds. Even "A Prayer to the Blessed Trinity" moves us resolutely from the three-person earthly idols: General Motors, General Foods, General Electric, toward a God who is "reasonably resolved to make good."

This is a book nourishing enough for bedside, substantial enough for group study and discussion. I recommend it to those who love words and the exercise of walking with them through a life long on faith and action.

—Janeal Turnbull Ravndal

Janeal Turnbull Ravndal is a Quaker who works in Media, Pa., and lives and writes poems at Pendle Hill.

When True Simplicity Is Gained: Finding Spiritual Clarity in a Complex World

By Martin Marty and Micah Marty. William B. Eerdmans Publishing Company, Grand Rapids, Mich., 1997. 112 pages. \$16/ paperback.

Those who find Shakers haunting, and for whom the Quaker testimony of simplicity lies at the heart of the good life, will find it impossible not to pick up this shining, sturdy paperback. This is the fourth of a series in which father and son have produced daily guides in the "gente of aesthetic spirituality." Micah's photographs invite us to look at useful Shaker things in everyday settings—and then to look again.

Wherein does simple elegance lie? Can simplicity and function meet? And what happens when everyday light falls on ordinary possessions? Transformation? The cover-picture (a hat, a chair, a broom) urged me gently into a consideration of the nature of life itself. The photos alone are worth the price of the book.

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The layout of the daily readings is as pleasing to the eye as the photographs: a title/theme, then a prayer, followed by a consideration of the theme, and verses of Scripture conclude. Though designed for the 57 days between Ash Wednesday and Easter, they work year round. Some themes are old friends like Hope, Grace, Justice. Others are refreshingly new: Blitheness, Dazzlement, Lodging, Privacy. But no Silence, no Solitude. The stunning prayers, culled from five anthologies, are those with good track records; of the 57, eight are by women. Friends enjoy the distinction of having a George Fox prayer appear first: "Let not our minds rest upon goods, things, houses, lands, inventions of vanities, or foolish fashions."

As any Friend who has discussed simplicity in an adult class will tell you, there is nothing simple about simplicity. Martin Marty (who logged 35 years at the University of Chicago's Divinity School) has had no less a challenge than we: how do we think, feel, talk, write about a testimony that seems to play hide-and-seek with us? Marty has identified 57 gifts of simplicity, and each reading begins: "The gift of simplicity calls . . . aspires . . . enables . . . provides . . . charters . . . etc." But

for the gift of simplicity, he might as well have used, for example, the gift of compassion, or grace, or generosity, or humor.

Gandhi, visiting Woodbrooke in 1931, asked for simple accommodation: a floor mat in an uncluttered room. It took hours for a small staff to unclutter and recluster a large Victorian bedroom. Micah Marty's photographs result from high-tech processes that demand perfection and produce, as a byproduct, much waste. Simplicity costs. The heart of simplicity indeed beats in complexity, as Martin Marty's subtitle suggests.

Perhaps, as Fox suggests, the nub of the search has to do with the place where "our minds rest," where our souls hunker down. It must have been about the same time that Fox also said, to a boat-load headed for the New World, "Keep ye plantations in your hearts." Might that be simplicity itself: keeping our inner gardens tended? If so, Marty gives us a hoe. A true gardener would have told us more stories.

—Janet Shepherd

Janet Shepherd has served Friends in several capacities in London, England, at Pendle Hill, and as a member of Arch Street (Pa.) Meeting and associate member of Kendal (Pa.) Meeting.

Book Extract

Dear Friends and Sisters

By Gil Skidmore. Sowle Press, Reading, England, 1998. 56 pages. \$15/paperback.

Tace Sowle Raylton 1665?–1749

Tace Sowle was born in around 1665, the daughter of Andrew [1628–1695] and Jane Sowle [d 1711], both printers of London.

Although businesses such as printing were officially carried on only by men, in practice women took a full share in the work, particularly if they were widows of printers or came from a printing family. Tace's father Andrew had himself been apprenticed for seven years from 1646 to a woman, Ruth Raworth. Tace was more than just a bookseller, but, as a fellow printer said of her, "understood her trade very well, being a good compositor herself." She carried on her father's business when he began to lose his sight and probably had full control of it from 1691.

In 1706 Tace married Thomas Raylton [1671–1723], who, although then registered as a hosier, soon became a printer too. There is no record of any children of the marriage. From this time until Thomas died of asthma in 1723 Tace and Thomas traded under the name of Tace's mother as "Assigns of J. Sowle."

Tace considerably increased the number of Quaker books published by the firm and

eventually became virtually the official Quaker printer. She sometimes had more of an eye to business than some Friends appreciated, often printing more copies of a book than she had been asked for if she thought that there was a demand, until her paymaster, Six Weeks Meeting, ordered her to stop. In 1734 she was asked to join the Women's Meeting of London, probably so that they could draw on her business acumen, as Tace was never a public Friend.

Printing was very much a family business, and one of Tace's sisters, Elizabeth, married William Bradford, the first Quaker printer in America. After Thomas's death Tace Sowle Raylton published under her own name until 1738 when she took on her nephew, Luke Hinde, as a partner. He inherited the business and carried it on, still publishing Quaker books, after Tace died in 1749, the oldest printer in London, at the age of 84.

Tace's name comes from the Latin *taceo*—I am silent—and we have no writings of her own, but her skill made it certain that other Quaker writers were heard.

Milestones

Births

Fussell—*Hannah Lauffer Fussell*, on December 24, 1998, to Susan Keiper Lauffer and James Taylor Fussell, members of Langley Hill (Va.) Meeting.

Garrett—*Dillon Murphy Garrett*, on July 20, 1998, to Mary Beth and Dan Garrett Jr., of Abington (Pa.) Meeting.

Deaths

Brinton—*Elizabeth Brinton*, 98, on September 6, 1998, at Stapeley in Philadelphia, Pa. She lived in Frankford, Philadelphia, all her life until moving to Stapeley in 1985. Elizabeth Brinton attended Frankford Friends Elementary School and Friends Select School in Philadelphia and graduated in 1918 from Westtown School in Westtown, Pa. She was a lifelong member of Frankford Meeting. She was active for many years on the school committees of both Frankford Friends and Westtown Schools, and also on the boards of the Frankford and Philadelphia YWCAs. She took great pleasure in her family's cottage at Pocono Manor, Pa., where she summered for more than 60 years. She was an active golfer at Pocono Manor and a founding member of the Hit or Miss Golf Club in Philadelphia. She is survived by nieces Barbara Whitall Hill and Margaret Whitall Rhoads; a nephew, Walter Brinton Whitall; eight great-nieces and -nephews; and five great-great-nieces and -nephews.

Haskins—*Sidney G. Haskins*, 104, on July 28, 1998, at Kendal at Longwood in Pa. Born in Bristol, England, Sidney studied law and entered the British Civil Service. He also was an instructor in the tool trades for poor children on London's East Side. During WWI, Sidney was engaged in relief work in France, and it was there that he met his first wife, Dorothy North. During WWII he was elected a councilor and appointed a magistrate in Essex and was occupied with evacuating the children of that area when Britain was under attack. At this time the Haskins were spending half the year in Britain and the other half at their estate outside of Lake Forest, Ill. After the death of his wife in the 1960s, Sidney married Sylvia Shaw Judson, a well-known sculptor. At this time Sidney became very active in Lake Forest Meeting, giving the land on which the meeting was built, helping with the design and construction of the building, and personally crafting the wooden benches for the meetingroom. In the mid-1970s Sidney and Sylvia became two of the founding residents of the Quaker retirement community, Kendal at Longwood. Sylvia died there and Sidney later married Barbara Jones. Sidney served on the boards of many schools, colleges, and hospitals and aided many numerous worthy causes through the Shaw-North Foundation and the Ragdale Foundation. He is survived by his wife, Barbara; and a step-daughter, Alice Ryerson Hayes.

Herbster—*Hildegard Herbster*, 90, on September 6, 1998, in Miami, Fla., after several months of declining health. Hildegard was born in Hornell, N.Y., the daughter of a Lutheran minister. She attended art schools in both Philadelphia and Germany in the 1930s. She lived at Pendle Hill with her young daughter, Erika, during WWII while



Hildegard Herbster, 1956

her husband, Ernest Herbster, performed alternative service as a conscientious objector. She spent more than 20 years of her adult life in Europe, where she was active in cultural exchanges and world peace organizations while her husband worked for the overseas programs of the University of Maryland. Hildegard's paintings, primarily oils and pastels, were her unique expressions of the Quaker testimonies of peace, justice, and equality for all people. Hildegard was a beloved member of Miami Meeting. She was also an active member of the United Nations Association's Miami chapter for many years. She was a valued mentor in the public school system, teaching art one-on-one to "at risk" children. Her art was used to illustrate many flyers, magazine covers, and periodicals devoted to peace and justice causes, as well as spiritual literature. She participated in many local art exhibits as part of her personal peace testimony. She taught senior citizens' classes and children in First-day school, sharing her faith through art. Hildegard moved to Miami in 1974 and dedicated herself to nurturing the ideals of peace and equality in the Miami community. Her devotion to Miami Meeting was expressed in countless ways. She cheerfully performed many of the detailed tasks that made the meetinghouse a welcoming place. She dedicated her artwork to the good of the meeting by making notecards that she sold to raise money for the building fund. Hildegard was a giver. People were very important to her, and she let them know it in gentle ways. She called to check up on people and let them know they were on her prayer list. She made a point to reach out to newcomers, to people in need, and to the local staff of American Friends Service Committee. She invited newcomers and others to her apartment for tea or lunch. She had a gift for giving gifts, small tokens that showed how much she thought about others—a card with words of praise, congratulations, condolences, or encouragement; timely clippings from newspapers, newsletters, and magazines; a gift subscription to FRIENDS JOURNAL. Inspirational quotes and biblical passages arrived at appropriate moments in Hildegard's small, neat handwriting. But more than all those things, Hildegard brought her loving presence to Friends each week, despite her frailty in recent years. Though troubled by debilitating health problems, she valiantly strove to "walk



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cheerfully on the earth." Even in her final months, she continued to bear witness to her faith, touching others with her love. She was an inspiration, a mentor, a role model, and a grandmotherly presence who had a divine gift for making people feel special. Her tenacity, her generosity, her love of God, and her love for that of God in each of us, taught many in her meeting what it means to be a Quaker. Her memory binds those in her meeting together.

Sharpless—*George Roberts Sharpless*, 91, on October 5, 1998. George was a much loved and valued member of his family, community, and the Quaker community. George's family resided on a farm in London Grove, Pa., an area inhabited by numerous Quaker families. At the age of seven, George was enrolled in a private Friends school in London Grove. He completed eight years of schooling in just six years, skipping the eighth grade and enrolling in Avondale Vocational School at the age of 13. For his last two years of high school, George transferred to Westtown School, following the tradition of the Sharpless family, graduating in the spring of 1924. Later that year, George enrolled in the Pennsylvania State College in State College, Pa. He not only completed a bachelor's degree in agricultural biochemistry, but he accrued credits for a master's degree during his final semester at Penn State, completing his master's degree in 1929. It was during his years at Penn State that he met his future wife, Eleanor Lorraine Way. They were married in 1931 at State College Meeting, for which they had helped raise construction money. Between 1929 and 1931 George continued his studies at the Johns Hopkins University Medical School in Baltimore, Md., and the University of Michigan at Ann Arbor. He graduated with a Doctorate of Science from Johns Hopkins School of Hygiene. In 1931 George began his professional career with the Philadelphia Dairy Products Company. He left this job after seven months and was offered a position as a researcher at the Henry Ford Hospital in Detroit, Mich., where he researched soybean milk. In 1946, George accepted a job at Lederle Laboratories. Within this setting, George continued the research of viruses, diseases, and vaccines. The acceptance of the new job required moving from the suburbs of Detroit to Pearl River. George retired from Lederle in 1972 at the mandatory retirement age of 65. Lorraine and George were the parents of four children: Nansie, Mary, George, and John. While the Sharpless family was a successful, high-achieving family, they were not without adversity and sorrow. George nurtured his Quaker heritage from London Grove Meeting to Westtown School, to State College Meeting and the Friends Union, to Rockland (N.Y.) Meeting, which he and his wife helped establish, to Gunpowder Friends Meeting after he moved to the Broadmead Friends Retirement Community in Cockeysville, Maryland. George Roberts Sharpless was a man of significant accomplishments, most of which are not known or understood by those who came to know him in his later life. He was a modest man who never forgot his humble beginnings on a farm in London Grove. George was predeceased by his wife and three of their children. He is survived by one son, John; four grandchildren, Dan Simon, Martha Simon Pindale, and Kristen and Laura Sharpless; and one great-grandson, Nicholas Pindale.

Smith—Marion Collins Smith, 90, on September 7, 1998, in Bedford, Mass. Marion was born at Sleepy Hollow Farm in Merchantville, N.J. After graduating from Moorestown (N.J.) Friends School, she went on to receive an AB from Swarthmore College in 1929 and an MA in English literature from Columbia University in 1931. During a boat trip to Europe in 1929, Marion met Bradford Smith, a fellow graduate student at Columbia University. She and Brad were married in July 1931. Immediately after their marriage, the Smiths left for Japan, where Brad taught at the Imperial University and Rikkyo University in Tokyo. In 1932 their son, Alan, was born. The Smiths made one visit to the U.S. in 1934 and made the final return trip around the world in 1936. Brad taught at Columbia University from 1936–1940. After Columbia, the Smiths moved to Bennington, Vermont, where Brad taught at Bennington College. When WWII began, they moved to Alexandria, Va. In 1944, they moved to Honolulu where Marion worked in the Office of Censorship. When the war ended, they moved back to Vermont and bought an old farmhouse on seven acres in Shaftsbury. In 1951, Brad became the director of the International Summer School program at Bennington College. Marion was a very active participant in the activities of the school. In the summer of 1957 Brad and Marion were asked by the State Department to take charge of a shipboard orientation program for Japanese foreign students en route to the United States. Marion took an active part in the research and indexing of Brad's books. In 1956, Brad and Marion were accepted as a team for a five-month stay at the Huntington Hartford Foundation in California. From 1959–1961, Brad and Marion served as joint directors of the Quaker International Center in Delhi, India. Shortly after their return from India to Vermont, Brad was diagnosed with cancer, and he died in 1964. Marion continued to live in Shaftsbury another 20 years and to pursue a very active community life. She continued foreign travel with friends, including trips to Mexico, Guatemala, Greece, Turkey, Madeira, Japan, and two trips to China. During her 40 years in Shaftsbury Marion took an active role in many community activities. She was clerk of Bennington Meeting for three terms. She served as president of the North Bennington PTA, AAUW, Family Service Center Board, and Shaftsbury Community Club. She also served on committees of American Friends Service Committee and on the board of directors of the Bennington Library, Civil Liberties Union of Vermont, League of Women Voters, Friends of Retarded Children, Shaftsbury Historical Society, Elizabeth Lund home, and Bennington Tutorial Service. She started the Bennington Thrift Shop in 1952. In 1977 she chaired the committee to produce a new history of Shaftsbury. She was a member of the Shaftsbury Republican Town Committee. From 1972 to 1976, she served on the Mount Anthony Union School Board. In 1985 Marion moved from Vermont to Carleton Willard Village, a retirement community in Bedford, Mass. She became a member of Acton Meeting. She was an active participant in all aspects of Carleton Willard Village life until poor health in the last two years curtailed her activities. She passed away quietly in her sleep Labor Day morning. She is survived by her son, Alan B. Smith; two grandsons, Bradford A. and John B., and four great-grandchildren.

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Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@www.com.

An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: (0171) 387-5648, fax: (0171) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

Coming to DC? Stay with Friends on Capitol Hill. **William Penn House**, a Quaker Seminar and Hospitality Center in beautiful, historic townhouse, is located five blocks east of the U.S. Capitol. Convenient to Union Station for train and METRO connections. Shared accommodations including continental breakfast, for groups, individuals. 515 East Capitol Street, SE, Washington, DC 20003. E-mail: dirpennhouse@pennsnet.org. Telephone: (202) 543-5560 Fax: (202) 543-3814.

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

Audio-Visual

Elizabeth Cady Stanton and Simple Gifts are two songs on **Clare Wettemann's** cassette "O Come Sing (Songs for the Seasons of Life)" \$12, postpaid (or SASE for description) to Clare Wettemann, 319 Summit Hill Road, Jordantown, NY 13361. (315) 858-2633.



Videos For Outreach and Education by **Claire Simon**. *Of Lime, Stones, and Wood: Historic Quaker Meeting Houses in the New York Yearly Meeting Region.* Appr. 50 min. V.H.S. \$35.00.

Who Are Quakers? 27 min. \$30.00.

Crones: Interviews with Elder Quaker Women. 20 min. \$18.00.

Woman and Her Symbols, a series of 4 parts, by Mary R. Hopkins. Approx. 50 min. ea. \$110.00 set.

Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

Prices include postage. e-mail: Quavid@aol.com.

Books and Publications

Dear Friends and Sisters is not the only book published by the Sowle Press. For details and sales please contact us at 31, Melrose Avenue, Reading RG6 7BN, UK or by e-mail at chrisandgil@compuserve.com.

Kent Larrabee. New book of 81 poems. Free. "Being Who One Is." Send \$2.50 postage & handling, 46 Brainerd Street, Mt. Holly, NJ 08060.

New book about our country and the Constitution. Read about our wonderful heritage. Free Literature. Bob Wallace, Aladdin Publishing, P.O. Box 820925, Fort Worth, Texas 76182. Visit our website at www.aladdinpublishing.com.

Read Without Apology by **Chuck Fager.** Assertive, upbeat liberal Quaker theology for today. Historian Larry Ingle calls it "an important addition to any Quaker library. I know of nothing else quite like it..." 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

Transitions Abroad Magazine—Thousands of overseas volunteer opportunities, jobs, responsible travel bargains! Called "the magazine for travel information" by *The Christian Science Monitor* and "the best resource around" by Rick Steves of PBS. \$24.95/year. (800) 293-0373.

To receive the **British Quaker Socialist Newsletter**, please send \$1.00 for three issues to: Tom Todd, 3713 West Main, Kalamazoo, MI 49006-2842.

You're in good company with Friends United Press authors—including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that takes you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. www.fun.org.

Quaker Books. Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. Visit our Web page at: <http://www.abebooks.com/home/HAINES>.

FGC Bookstore. Serving Friends and seekers worldwide with Quaker-related books, tracts, and curricula for all ages. Materials to meet needs and interests of individuals, religious educators, and meeting communities. Free catalog of over 500 titles. Religious education consultation. Call, write, or visit: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107, M-F 9 a.m.–4:30 p.m. EST, (800) 966-4556, e-mail: <bookstore@fgc.quaker.org>.

For Purchase

Wanted to buy: Westtown Sampler. Old books of Quaker interest. Grandfather clock. Please call or write: Earl Evens, 20761 Old Wire Road, Laurinburg, NC 28352. (910) 369-2803.

Opportunities

Community Experience/Case Management: Full-time volunteer placements while living in intentional faith-based community are available with **Cafe 458**, a free restaurant supporting people who are homeless. Benefits: room/board, health insurance, monthly stipend. Age/race diversity encouraged. Contact: Volunteer Coordinator, **Community of Hospitality**, P.O. Box 89125, Atlanta, GA 30312-9135; Telephone: (404) 525-3276.

Youth Camp, Ages 15–18: Explore Quaker spirituality and values through discussions, worship, and service projects including a workcamp in Philadelphia. Have fun with craft projects in our studio, recreation trips off-campus, community-building games, and evening bonfire. July 11–18. For details contact Youth Coordinator, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, (610) 566-4507 or (800) 742-3150, X 129.

Spring Events at Pendle Hill

Pacifist Witness for Quakers and Mennonites. Rebecca Kratz Mays and John Ruth. April 9-11.
Reading Scripture with Early Friends. Michael Birkel. April 9-11.
Finding the Trail of Light and Life in Quaker Philadelphia. David Bills. May 2-7.
Healing Life's Wounds. John Calvi. May 7-9.
Plain People: Conformity and Nonconformity in Christian Community. Max Carter. May 23-28.
Transforming Ourselves: Finding Creative Responses to Conflict. (Alternatives to Violence Project Level 1 Training). Stephen Angell, Robert Martin, and Deborah Wood. May 28-31.
Challenging Racism in the 21st Century. Bob Hunter. May 30-June 4.
 For more information, call: Pendle Hill (610) 566-4507 or (800) 742-3150 ext. 137.

The Mary Jeanes Loan Fund and the Anne Townsend Grant Fund for members of Philadelphia Yearly Meeting are now taking applications for financial aid for *post-secondary school education* for the 1999-2000 school year.
 With interest income and repayments of earlier loans being our only funding sources, and increasing need being expressed by applicants, we have been able to help with loans and/or grants averaging about \$900. **May 15, 1999, is the deadline for the submission of applications.**
 For more information, please contact: Philadelphia Yearly Meeting of the Religious Society of Friends, Education Programs, 1515 Cherry Street, Philadelphia, PA 19102. Telephone: (215) 241-7223.

Consider investing in affordable retirement property in the Southern Arizona high desert. Nearby Friends Meeting at McNeal. Write or telephone: Carolyn Huffman, 901 E. Belvedere Avenue, Baltimore, MD 21212. Telephone: (410) 323-1749.

Monteverde Studios of the Arts, Monteverde, Costa Rica: "Where Craft and Culture Meet." Participate in week-long classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in studios of your teachers and share in the same inspirational lush surroundings of the rainforest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless continuity. Brochure: (800) 370-3331, www.mvstudios.com. P.O. Box 766-F, Narberth, PA 19072.

Travel to Tuscany and Provence

Taste of Tuscany and Friends in France trip programs offered each fall and spring. Learn about art, culture, and cuisine in small groups of 8-12 people with excellent accommodations, food, and expert guidance. Guests stay at historic villas in the country near Lucca and Avignon. Information contact: Mark Haskell, **Friends and Food International**, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/Fax (202) 726-4616, e-mail: MkHaskell@AOL.COM.

Walk Cheerfully Across The World!

Explore Britain's history with an expert Quaker guide. Castles, cathedrals, stately homes, prehistoric and Roman Britain, Quaker sites. Travel byways as well as highways. Unhurried itineraries allow time to explore antique shops and stop for tea. Maximum of six on each tour ensures a high degree of individual attention. Price per person per week of \$1,290 includes B&B accommodation in a characterful hotel, all travel within the UK, expert guided tours, and all entry fees. Special exclusive package available for couples. Full details from Binney's Castle and Cathedral Tours, 12 Nursery Gardens, Tring, HP23 5HZ, England. Tel/fax: 011 44 1442 828444; e-mail: bctours@nursery-gardens.demon.co.uk or see <http://www.castle-cathedral.com>.

Quaker House intentional community seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@www.com.

Consider a Costa Rica Study Tour. August 3-14, 1999, or January 27-February 7, 2000. E-mail: <stuckey@sol.racsa.co.cr> Fax: 011 (506) 445-5528 or write: Sarah Stuckey, Apdo. 46-5655, Monteverde, Costa Rica, Central America. Or call or fax Roy Joe or Ruth Stuckey. Telephone/Fax: (937) 584-2900.

Quaker House Ann Arbor seeks new member for six-person intentional community based on Friends principles. Two-year commitment. (734) 213-0506, quakerhouse@umich.edu, www.ic.org/qhaa/.

Lingua Programs and Tours

Guatemala: Study Spanish, educational tours, internships, volunteer work. Homestay. (512) 416-6991, info@casaxelaju.com, www.casaxelaju.com.

Personals

Concerned Singles

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

Owner of large Wisconsin country home needs help. Will exchange private room for cleaning / tending fire. Quiet, peaceful, no smokers / drugs. (608) 525-8948.

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

Positions Vacant



Director of Pendle Hill, beginning summer 2000.

Pendle Hill, a Quaker residential center for study and contemplation on 23 acres near Philadelphia, offers semester-long residential programs, week-end and week-long courses for adults, and summer programs for young adult leaders. Maintains bookstore and publishes pamphlets and books. Leads national forum on religion and social issues. Director oversees a staff of 27, represents Pendle Hill to broader community, especially within the Religious Society of Friends, and supports exploration of new initiatives. This is an opportunity to serve Friends and others through spiritual, intellectual, and practical programs. Talents for articulating Quaker faith and fostering community essential. Skills in public speaking, fundraising, and administration necessary. Membership in Religious Society of Friends preferred. Compensation comparable to other Friends organizations and includes housing. Pendle Hill is an EOE. For application procedure, write PHsearch1@juno.com, or Pendle Hill Box SC-A, 338 Plush Mill Road, Wallingford, PA 19086, or call Anne Moore, clerk, (610) 738-0851. Closing date: October 31, 1999.



Educator sought as Head of Wellsprings Friends School;

Eugene, Oregon; High School grades 9-12; established 1994. School philosophy: open to wide range of students; allow each student to actualize his/her potential; model supportive family interaction; fulfill a unique educational need in the community; nonviolence; in the spirit of Friends (Quaker) values. Seeking a risk-taker with vision of innovative education. Send letter and resume to Search Committee, 1261 West 3rd Avenue, Eugene, OR 97402, by April 30, 1999.

Interns. 9-12 month commitment, beginning January, June, or September. Assist with seminars and hospitality at William Penn House, 5 blocks from U.S. Capitol. Room, board, and small stipend. WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Live-in helper(s) for 90-year-old Friend, woman, Summer 1999. Drive, light cooking, housekeeping, companionship, expeditions. Friendly family setting. Vermont's Green Mountains (Farm and Wilderness Summer Camps). Prefer woman or couple. References, vehicle, driver's license. (202) 362-6912 to 9 p.m., e-mail: dsheldsh@aol.com.

Scattergood Friends School has several openings in a variety of areas for the 1999-2000 academic year. If you are interested, please send a resume to the school at 1951 Delta Avenue, West Branch, IA 52358.

Intern Position-AFSC Washington Office. Starting September 1, 1999, this full-time, paid, nine-month position is usually filled by a recent college graduate. The Intern will assist in varied program and interpretation tasks arising from AFSC work on peace and social justice issues and also with Davis House, an international guest house.

Applications close March 22. Full description and application from: AFSC, 1822 R Street, N.W., Washington, D.C. 20009.

Need Counselors, Cook, and Counselor/Lifeguards (18+) for Quaker-led farm camp near the Poconos. Help children (aged 7-12) with gardening, animal chores, nature awareness, arts & crafts, woodworking, pottery, etc. Teach skills you have to offer. Homegrown foods, woods, streams, fields, pastures. Join us for a cooperative, fun summer-family style. Carl and Kristin Curtis, Journey's End Farm Camp, RR #1, Box 136, Newfoundland, PA 18445. (570) 689-3911.

Arthur Morgan School. A small junior high boarding school seeks Houseparents, Teachers, and Maintenance Coordinator for 1999-2000 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives, music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send resume with cover letter to: John Logue or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Executive Director Friends Home, Inc. Ohio

We are seeking an Executive Director to lead our organization. Our mission is to provide services to the aging and chronically ill; our vision is to grow to meet the changing needs of society.

The ideal candidate is an ethical, values-driven individual with strong leadership, communications, and organizational skills. This person has a background in the health or human services field, should possess solid financial skills, and be touched with entrepreneurial spirit. Experience in fundraising is a plus.

Candidates, please submit your resume, with salary requirements, to: **Search Committee, Friends Home, Inc., P.O. Box 232, Waynesville, OH 45068.**

An Equal Opportunity Employer

Friends Camp needs talented counselors who can teach crafts, pottery, drama, sports, canoeing, and sailing. Also need an E.M.T. or Nurse, W.S.I., certified lifeguards, assistant cooks, and maintenance staff. Help us build a Quaker community, where you can put your faith into practice. Call or write: Susan F. Morris, Director, P.O. Box 84, E. Vassalboro, ME 04935; (207) 923-3975; e-mail: smorris@pivot.net.



Sidwell Friends School, a coed PreK-12

Quaker school located in Washington, D.C., invites qualified applicants for staff and faculty positions which may be applied for at any time. Members of the Society of Friends are particularly encouraged to apply: current vacancies include 5th-grade teacher, upper-school counselor, middle school English teacher, and Director of Business Services. Send cover letter and resumes to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, N.W., Washington, DC 20016.

Rentals & Retreats

Mid Maine Clapboard Cottage. Distinctive family retreat in three acres of woodland, near Washington Pond. Sleeps 4-6. Sunroom, woodburning stove, washer, canoe. Half hour drive to coast. \$350 pw (207) 845-2208.

Seeking quiet? Healing? Deeper prayer? Study time? Individual retreat facilities \$30/day room, board, and guidance if desired. Beautiful mountain views, hiking trails. Faith based and interfaith. **East Mountain Retreat Center, Lois Rose, Director** (UCC minister and Ignatian spiritual director) 8 Lake Buel Road, Great Barrington, MA 01230-1450. P/F (413) 528-6617.

Cape May, N.J. Beach House—Weekly rentals; Week-end rentals in Off-Season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wrap-around porch. Call: (718) 398-3561.

Maine Coast. Comfortable waterfront house on Westport Island, near Wiscasset. Deck, rocky point, views, privacy. Weekly: June \$350, July \$600, August \$700. (617) 696-6353.

Prince Edward Island, Canada. Seaside cottage on private point. Warm swimming, excellent birding and bicycling. Completely equipped. Regain contact with the natural world. \$450 / week. Available late June and July. (610) 399-0432.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

Nantucket, four bedrooms, two baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. Available June, July, and August, two weeks minimum. Non-smokers. (978) 462-9449 evenings.

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

Quaker-based, rural, high desert community rents to winter visitors and prospective members. Write Friends Southwest Center, Rt. 1, Box 170 #6, McNeal, AZ 85617.

A Friendly Maui vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

Retirement Living

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

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, woodshop, computer lab. Entry fees \$45,150-\$154,150; monthly fees \$1,297-\$2,623. Fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.



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

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

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Kendal at Longwood; Crosslands • Kennett Square, Pa.
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Communities under development:

Kendal at Lexington • Lexington, Va.
Kendal on Hudson • Sleepy Hollow, N.Y.

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

Skilled nursing care; assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untle the Elderly • Pa. Restraint Reduction Initiative
Kendal Corporation Internships

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

Schools

Australia. The Friends' School, Hobart—The Friends' School, in Hobart, Tasmania, is Australia's only Quaker School. Established in 1887, The Friends School Hobart provides a strong K-12 academic program informed by Quaker values. Visitors are always welcome and we have vacancies for international students seeking to broaden their horizons. A range of programs is available for semester, year, or multiple year enrolments. For a prospectus please telephone the Co-Principals on +61 3 6210 2200, Fax: +61 3 6234 8209, or e-mail: <Enrol.Office@postoffice.friends.tas.edu.au>.

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

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (530) 273-3183.

United World College schools, located in nine countries around the world, are committed to the ideals of peace, justice, international understanding and cooperation. U.S. students apply while they are in either 10th or 11th grade for this two-year pre-university program of International Baccalaureate studies, community service, outdoor programs, and global issues. The Davis Scholars program will award full scholarships to all 50 U.S. students selected annually for the United World College schools. Application deadline February 10. UWC Admissions; The United World College, Rm. 115; P.O. Box 248; Montezuma, NM 87731. Telephone: (505) 454-4201. Web: www.uwc.org.

Westbury Friends School—Nurturing Quaker environment for 150 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation-holiday, summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

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

Westtown School: Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (PreK-10) and boarding (9-12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 399-7900.

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

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

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

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

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

Frankford Friends School: coed, K-6, serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

Services Offered

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Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts. FQA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership, \$15/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: fqa@quaker.org. Our Web Page: http://www.quaker.org/fqa.

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



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Summer Camps



Camp Woodbrooke, Wisconsin. Make friends, experience community, develop skills, and learn about the environment. Quaker Leadership. Ages 7-12, 36 boys and girls, two- and three-week sessions. www.campwoodbrooke.com; ajiang@mhtc.net. Brochure: (847) 295-5705.



Endless Summer Baseball Camp
Endless Mountains, Montrose, Pa.
• Boys & Girls 8-14; Overnight & Day Campers
• Two one-week sessions: July 26-30, August 2-6.
• David Culp, director, member of the Society of Friends, former Kansas University Varsity player, and coach at Abington Friends High School and Phillies Camp. For brochure contact David Culp: (215) 248-9361/Fax (215) 248-3589. 7000 Crittenden Street, Philadelphia, PA 19119. E-mail: BerryCulp@msn.com. Our Web Page: <http://endlessmountains.bhcom1.com>.

Meetings

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

(HA)=Handicapped Accessible

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

BOTSWANA

GABORONE-phone (267) 347147 or fax 352888.

CANADA

HALIFAX, NOVA SCOTIA-(902) 461-0702 or 477-3690.

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

PRINCE EDWARD IS.-Worship group (902) 566-1427.

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

COSTA RICA

MONTEVERDE-Phone 645-5207 or 645-5036.

SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday. Phone: 224-4376 or 233-6168.

EGYPT

CAIRO-First, third, and fifth Sundays at 7 p.m. Call Alan Swanson, 337-1201, or Ray Langsten, 357-6969 (days).

EL SALVADOR

SAN SALVADOR-Unprogrammed meeting. Call Carmen Broz 284-4538.

FRANCE

PARIS-Unprogrammed meeting for worship 11 a.m. Sundays at Centre Quaker International, 114 Rue de Vaugirard, 75006 Paris. Entrance at 114 bis. Phone: 01-45-48-74-23. The Center has no sleeping accommodation.

GERMANY

HAMBURG-Unprogrammed meeting 10:30 a.m., second and fourth Sundays. Winterhuder Weg 98. Phone 04521-806211.

HEIDELBERG-Unprogrammed meeting. First and third Sundays. Call Brian Tracy: 06223-1386.

GUATEMALA

GUATEMALA-Unprogrammed. First and third Sundays. Call Mary Thompson: 2014251, Nancy España: 8392461.

MEXICO

CIUDAD VICTORIA, TAMAULIPAS-Iglesia de los Amigos, Sunday 10 a.m.; Thursday 8 p.m. Matamoros 737 2-29-73.

MEXICO CITY-Unprogrammed meeting Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA-Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: 813-821-2428 or 011-505-266-0984.

UNITED STATES

Alabama

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. Girls, Inc., 5201 8th Ave. South. (205) 592-0570.

Friends Music Camp-exciting, challenging Quaker-sponsored program for ages 10-18-invites your inquiries. Why do so many Friends Music Campers return year after year? Music, musical theatre, friendships, canoe trip, soccer, Quaker community. FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818.

Summer Rentals

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

Summer Vacation Rental on Maui, Hawaii

Available-May, June, and July, 1999. Rustic but comfortable local stone, eucalyptus, and cedar dwelling: 3 bedrooms, sewing room, 2 1/2 baths, furo and outdoor shower in sep. stone bldg., 2 kitchens, laundry, wine cellar, org. gardens, fruit trees, and use of family Volvo sedan. \$1,800 per mo. payable in advance. References and security bond required. Wm. and Henrietta Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205.

Exchange Holiday? Married English couple (±50) homes in Leiden, Holland, and Canterbury, England. Seek Pennsylvania/East Coast in Fall '99. Tel/Fax (+31) -71-589-6999. E-mail: tim_thresh@hp.com.

S.W. New Hampshire. Fish from your private dock on stocked, peaceful Laurel Lake in Fitzwilliam. Cottage on lake, two bedrooms, two screened porches, fully equipped. \$500 per week-June-September. E-mail: DFWild@compuserv.com or call Elizabeth Wildman (805) 494-9533.

Prince Edward Island (Canada): Seaside cottage. Three bedrooms, two baths, large deck, three acres. \$600 per week. Call: (902) 422-8280.



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

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

ROYAL (Blount County)-Worship group. (205) 429-3088.

Alaska

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

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

JUNEAU-Unprogrammed. For time and place, call (907) 586-4409.

MAT-SU-Unprogrammed. Call for time and directions. (907) 376-4551.

Arizona

BISBEE-Worship group, (520) 432-7893.

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

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

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

PRESCOTT-Worship group (602) 778-5971 or 445-7619.

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

TUCSON-Pima Friends Meeting (unprogrammed). First-day school and worship 8:30 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 323-2208.

Arkansas

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

HOPE-Unprogrammed. Call: (870) 777-5382.

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

MENA-Unprogrammed. Call: (501) 394-6135.

California

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

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

BERKELEY-Strawberry Creek, P.O. Box 5065, (510) 524-9186. Unprogrammed worship and First-day school 10 a.m. At Shelton's Primary Education Center, 3339 Martin Luther King Jr. Way.

CHICO-10 a.m. singing; 10:30 a.m. unprogrammed worship, children's class. 2603 Mariposa Ave. 345-3429.

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

DAVIS-Meeting for worship First Days 9:45 a.m. 345 L. St. Visitors call 753-5924.

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

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

HEMET-Meeting for worship 9:30 a.m., 26665 Chestnut Dr. Visitors call (714) 925-2818 or 927-7678.

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

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

LOS ANGELES-Worship 11 a.m. at meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037. (213) 296-0733.

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

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

OJAI-Unprogrammed worship. First Days 10 a.m. Call 646-4497 or 646-3200.

ORANGE COUNTY-Meeting for worship 10 a.m. 3333 Harbor Blvd., Costa Mesa. (949) 786-7691.

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

PASADENA-Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (818) 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting. Unprogrammed. Call (909) 882-4250 or (909) 682-5364.

SACRAMENTO-Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 386-8783.

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 672-3610.

SAN FRANCISCO-Meeting for worship and First-day school, 11 a.m., Sundays. 65 9th Street. (415) 431-7440.

SAN JOSE-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.

SAN LUIS OBISPO-Three worship groups in area: (805) 594-1839, 528-1249, or 466-0860.

SANTA BARBARA Marymount School (above the Mission), 10 a.m. Children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: (805) 563-9971.

SANTA CRUZ-Meeting 10:30 a.m., at Georgiana Bruce Kirby School, 117 Union St., Santa Cruz.

SANTA MONICA-First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 828-4069.

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

SEBASTOPOL-Apple Seed Friends. Worship 10 a.m. 167 No. High Street, P.O. Box 1135. (707) 823-7938.

STOCKTON-Delta Meeting. Unprogrammed, 10:30 a.m. 2nd, 3rd, 4th First Days, AFSC Center, 445 West Weber. For information, call (209) 478-8423.

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 734-8275.

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

Colorado

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

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, Colo. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-7799 or 235-0731.

DURANGO-Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. 803 County Rd. 233. (970) 247-0538 or 247-5597.

FORT COLLINS-Meeting for worship and First-day school 10 a.m., 2222 W. Vine. (303) 491-9717.

NORTH METRO DENVER-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 421-2060, Internet: All_Media@Compuserve.com.

Connecticut

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

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

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

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

NEW MILFORD-Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

STAMFORD-GREENWICH-Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.

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

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

WOODBURY-Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

CAMDEN-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 697-6910.

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

HOCKESSIN-Worship 11 a.m. (10 a.m. in June, July, and Aug.). First-day school 10 a.m. Sept.-May. Childcare provided year round. N.W. from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

NEWARK-Worship and First-day school 10:30 a.m. Preparation for worship 9:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

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

WILMINGTON-Alapocas Meeting. Worship 9:15 a.m., at 101 School Road. For information call 475-4633.

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

District of Columbia

WASHINGTON-Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). (202) 483-3310. Unprogrammed meetings for worship are regularly held at:

MEETINGHOUSE-2111 Florida Ave. Worship at 9 a.m. and *11 a.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.

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

*Interpreter for the hearing impaired at 10 and 11 a.m.

MONTHLY MEETING DAY SCHEDULE-(second First Days Sept.-June; third First Day in July) Meetings for Worship held at 8:30 a.m. in the meetinghouse and 10 a.m. in both buildings (First-day school at 10:20).

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

Florida

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 854-2242.

DAYTONA BEACH-Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 734-3115 for information.

FT. LAUDERDALE-Meeting 11 a.m. Information line (954) 566-5000.

FT. MYERS-Meeting at Calusa Nature Center First Days at 10:30 a.m. Telephone: (941) 274-3313.

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

JACKSONVILLE-Meeting for worship, First Days. For location and time phone (904) 768-3648 or 733-3573.

KEY WEST-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787 or Robert Campbell (305) 294-0889.

LAKE WALES-Worship group, (813) 676-2199.

LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 585-8060.

MIAMI-CORAL GABLES-Meeting 11 a.m. 1185 Sunset Dr., 661-7374. Clerk: David Landowne, (305) 661-4847.

OCALA-11 a.m.; ad hoc First-day school; 1010 N.E. 44 Ave., 34470. Lovely, reasonable accommodations. (352) 236-2839.

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

ST. PETERSBURG-Meeting, First-day school, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

SARASOTA-Worship 9:30 a.m., discussion 10:30 a.m., Cook Hall, New College. For directions, call (941) 342-1611 or Marie Condon, clerk, (941) 729-1989.

STUART-Worship Group October-May (561) 335-0281.

TALLAHASSEE-Worship Sunday 10:30 a.m. 2001 S. Magnolia. Unprogrammed. Potluck first Sunday after worship. (850) 878-3620.

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

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

Georgia

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

ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12 a.m. On Poplar St. in the parsonage of Oconee St. Methodist Church. (706) 353-2856.

ATLANTA-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. David Thurman, clerk, (404) 377-2474.

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

AUGUSTA-Worship 10:30 a.m. at meetinghouse, 340 1/2 Telfair St. (706) 738-8036 or (803) 278-5213.

BRUNSWICK-Meeting for worship at 10:30 a.m. at 307 Newcastle St. Call (912) 638-1200 or 437-4708.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call (808) 322-3116, 775-0972.

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.

MAUI-Friends Worship Group. Contact: John Dart (808) 878-2190, 107-D Kamui Place, Kula, HI 96790; or (808) 572-9205 (Vitarelis).

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 345-2049.

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

SANDPOINT-Unprogrammed worship group at Gardena Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey, 263-4290.

Illinois

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

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

CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.

CHICAGO-Northside (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 10:30 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 929-4245.

DECATUR-Worship and First-day school, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 423-4613.

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

EVANSTON-Worship 10 a.m. 1010 Greenleaf, 864-8511.

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

LAKE FOREST-Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (708) 234-8410.

McHENRY COUNTY-Worship 5 p.m. (815) 385-8512.

McNABB-Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meetinghouse 2 miles south, 1 mile east of McNabb. Phone: (815) 882-2214.

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

PARK FOREST-Worship 10 a.m. (708) 748-2266.

ROCKFORD-Meeting for worship, First Days, 10:30 a.m., Friends House, 326 N. Avon. (815) 962-7373, 963-7448, or 964-0716.

SPRINGFIELD-First Day worship, P.O. Box 3442, Springfield, IL 62708, (217) 525-6228.

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

Indiana

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

EVANSVILLE-Unprogrammed worship. Call (812) 682-3520.

GREENFIELD FRIENDS CHURCH-323 W. Park Ave., SS 9 a.m.; worship 10 a.m.; Tuesday 8-5 for prayers; special event worship first Sundays 6 p.m. Eric Robinson, pastor, (317) 462-2756 or 2630, or <GreenfieldFriends@juno.com>.

HOPEWELL-Unprogrammed worship 10 a.m., discussion 11 a.m. 20 mi. W. of Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. (317) 478-4218.

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

INDIANAPOLIS-Valley Mills Friends Meeting. 6739 West Thompson Road. Catherine Sherman, pastor. Call (317) 856-4368 for meeting times.

MUNCIE-Friends Memorial Meeting, unprogrammed worship 8:30 a.m., First-day school 9:30 a.m., programmed worship 11 a.m. 418 W. Adams St. (765) 288-5680.

RICHMOND-Clear Creek, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerks: Cathy and Larry Habschmidt (317) 962-3362.

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

VALPARAISO-Duneland Friends Meeting. Singing 9:45 a.m., unprogrammed worship 10 a.m. Opportunity Enterprises, 2801 Evans; (219) 462-9997.

WEST LAFAYETTE-Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

Iowa

AMES-Worship 10 a.m. Sun.; call (515) 232-2763 for place.

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

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

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

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

Kansas

LAWRENCE-Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 11 a.m. (913) 843-3277.

MANHATTAN-Unprogrammed meeting 7 p.m. Sundays with discussion following at 8 p.m. Location: 1509 Wreath (Manhattan Jewish Congregation), Manhattan, KS 66502. Tel: (785) 539-2046, 539-3733.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (913) 233-5210 or 273-6791.

WICHITA-Heartland Meeting, unprogrammed worship 11 a.m. First Days. 14700 West Highway 54. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

Kentucky

BEREA-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (606) 623-7973 or (606) 986-9840.

BOWLING GREEN-Unprogrammed Worship Group. Meets second and fourth First Days. Call (502) 782-7588.

LEXINGTON-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Telephone: (606) 254-3319.

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: 452-6812.

Louisiana

BATON ROUGE-Unprogrammed worship 11 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (504) 665-3560.

NEW ORLEANS-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Freret St. (504) 865-1675.

RUSTON-Unprogrammed. Call: (318) 251-2669.

SHREVEPORT-Unprogrammed. Call: (318) 797-0578.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-3888 or 288-4941.

BELFAST AREA-Unprogrammed meeting for worship, 9:30-10:30 a.m. Telephone: (207) 338-4476.

BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-8216.

CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse always open to visitors, so. of Rt. 11 next to Hall's Funeral Home. (207) 627-4705, 627-4437.

EAST VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. Joyce Sutherland, clerk. (207) 923-3141.

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, US 202). No meeting July-August. Telephone: 933-2933.

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

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Community Center. (207) 866-3892.

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

WATERBORO-Unprogrammed worship, First-day school 9 a.m. For details call (207) 625-8034, 324-4134.

WHITING-Cobscook Friends Meeting. Meeting for worship First Days 10 a.m. Jane Cook, clerk. (207) 726-5032.

Maryland

ADELPHI-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (10 a.m. fourth Sun.). Adult 2nd hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzgerott, near U. of Md. (301) 445-1114.

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

BALTIMORE-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. (H&A) 435-3773. Homewood: worship and First-day school 11 a.m. Sept.-May (except 3rd Sunday-10 a.m.), 10 a.m. June-August. 3107 N. Charles St. (410) 235-4438. Fax (410) 235-4451. E-mail: sparkle@clark.net.

BALTIMORE/SPARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 771-4583.

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

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Yasuo Takahashi, P.O. Box 1005, Chestertown, MD 21620. (410) 778-1977.

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

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (410) 820-8347, 820-7952.

FALLSTON-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Dale Varner, (410) 877-3015.

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

SALISBURY-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 543-4343 nor 957-3451.

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

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

SOUTHERN MARYLAND-Patuxent Meeting. Worship 10 a.m. Call Peter Rabenold (410) 394-3124.

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

Massachusetts

ACTON-Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts.

West Concord (during summer in homes). Clerk: Sarah Jeffries, 371-1619.

AMESBURY-Worship 10 a.m. 120 Friend St. Call (508) 463-3259 or (508) 388-3293.

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188, or clerk (413) 772-2826.

ANDOVER-Graham House Wheeler St. Worship and First-day school 10 a.m. Contact J. Griswold (508) 475-7136.

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

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

CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road. 395-6162.

DEERFIELD-GREENFIELD-Worship group Thursday 5:30 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

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

GREAT BARRINGTON-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. Phone: (413) 528-3510 or (413) 243-1575.

MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.

MATTAPOISETT-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.

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

NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring Street. Phone 990-0710. All welcome.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.

NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. Smith College, Bass Hall, room 210. (413) 584-2788.

SANDWICH-East Sandwich Meetinghouse, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-4181.

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

WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.

WEST FALMOUTH-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.

WESTPORT-Meeting Sundays 10 a.m. Central Village. 636-4963.

WORCESTER-Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

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

Michigan

ALMA-MT. PLEASANT-Unprogrammed meeting. Singing 9:30 a.m. Meeting for worship 9:45 a.m. followed by discussion 10:45 a.m. Clerk: Verne Bechill, (517) 463-4539.

ANN ARBOR-Discussion, singing 10 a.m. Unprogrammed meeting for worship 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Co-clerks Peggy Daub and Jeff Cooper, (734) 668-8063.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Library, N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (810) 377-8811. Clerk: Kyo Takahashi: (810) 647-3927.

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

EAST LANSING-Unprogrammed worship and First-day school, 12:30 p.m. All Saints Episcopal Church Lounge, 800 Abbott Road. Accessible. Call 371-1754 or 351-3094.

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

HOUGHTON-Hancock Keweenaw Friends Meeting: worship and First-day school first and third Sundays. (906) 296-0560 or 482-6827.

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

Minnesota

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

DULUTH-SUPERIOR-Unprogrammed worship and First-day school, 10 a.m. 1802 E. 1st Street, Duluth. Michael Koppy, clerk: (218) 729-7643.

MINNEAPOLIS-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159.

MINNEAPOLIS-Prospect Hill Friends Meeting-near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (612) 321-9787 for more information.

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

ROCHESTER-Unprogrammed meeting. Call: (507) 282-4565 or 282-3310.

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 9 a.m. and 10:30 a.m., Wednesday at 6:30 p.m.; adult education Sunday at 9 a.m.; First-day school Sunday at 10:30 a.m.; meeting for business first Sunday of month following 10:30 a.m. worship. (612) 699-6995.

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone: (612) 777-1698, 777-5651.

Missouri

COLUMBIA-Discussion and First-day school 9:30 a.m., worship 10:30 a.m. 6408 Locust Grove Dr. (314) 442-8328.

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

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

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

Montana

BILLINGS-Call: (406) 252-5065 or (406) 656-2163.

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

HELENA-Call (406) 442-3058.

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

Nebraska

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

OMAHA-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 391-4765.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 898-5785.

RENO-Unprogrammed worship, for information call: 329-9400.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Constance G. Weeks, (207) 439-2837, or write: P.O. Box 98, Dover, NH 03820.

GOVIC-Worship 2nd and 4th First Day, March through December at 10 a.m. Clerk: Shirley Leslie. Phone: (603) 332-5472.

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

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

LANCASTER-Unprogrammed meeting at the Episcopal Rectory first and third Sundays at 5:30 p.m. Check with Mary Ellen Cannon at (603) 788-3668.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.

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

WEARE-10:30 a.m., Quaker St., Henniker. Contact: Baker (603) 478-3230.

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

New Jersey

ATLANTIC CITY AREA-Worship 11 a.m., 437A, S. Pitney Rd. Near Absecon. (609) 652-2637.

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

CAPE MAY-Beach meeting mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165.

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

CROPWELL-Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

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

DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-3967.

GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye Greate St., Greenwich. (609) 451-8217.

HADDONFIELD-Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

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

MARLTON-See CROPWELL.

MEDFORD-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for info.

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

MONTCLAIR-Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (973) 746-0940. Visitors welcome.

MOORESTOWN-118 E. Main St. For meeting information call (609) 235-1561.

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

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

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

PLAINFIELD-Meeting for worship and First-day school 10 a.m. Wednesday at 8 p.m. 225 Watchung Ave. at E. Third St. 757-5736.

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

QUAKERTOWN-Worship and First-day school 10:30 a.m. Box 502, Quakertown 08868. (201) 782-0953.

RANOCAS-First-day school 10 a.m., meeting for worship 11 a.m.

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

SALEM-Meeting for worship 11 a.m., First-day school 9:45 a.m. July and Aug. worship 10 a.m. East Broadway.

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

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

SOMERSET/MORRIS COUNTIES-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship held 10:30 a.m. Sept.-May. (908) 876-4491.

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

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

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

WOODBURY-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (609) 845-5080, if no answer call 845-9516.

WOODSTOWN-First-day school 9:30 a.m. Meeting for worship 10:30 a.m. N. Main Street. (609) 358-3528.

New Mexico

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

GALLUP-Worship group meets Sundays 10:30 a.m. Call 863-8911 or 863-4697.

LAS CRUCES-10 a.m. worship, childcare. 2610 S. Solano. 522-0672 (mach.) or 521-4260 (Anne-Marie & ISRN).

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

CHAMISA FRIENDS PREPARATIVE MEETING-4 p.m. worship/children's prog. at Westminster Presb. Church on Manhattan at St. Francis. Info.: (505) 466-6209.

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: 388-9053, 538-3596, 536-9565, or 535-2330 for location.

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

New York

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

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

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

AUBURN-Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Barbara A. Bowen, 25 Grover St., Auburn, NY 13021. Phone: (315) 252-3532.

BROOKLYN-Worship and First-day school 11 a.m. (childcare provided), 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

BULLS HEAD RD.-Worship and First-day school 10:30 a.m. N. Dutchess Co., 1/4 mile E. Taconic Pky. (914) 266-3223.

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

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

CENTRAL FINGER LAKES-Penn Yan, Sundays, Sept. through June, 270 Lake St., rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone: (716) 526-5196.

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

CLINTON-Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-3035.

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

EASTON-Unprogrammed worship and First-day school 11 a.m. Rte. 40. (518) 664-6567 or 677-3693.

ELMIRA-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 734-8894.

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 or (716) 532-6022. Summer season Chautauqua Inst. 9:30 a.m.

HAMILTON-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles west of Smyrna. Phone: Marjory Clark, (607) 764-8341.

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

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

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)-Unprogrammed meetings for worship, 11 a.m. First Days, unless otherwise noted.

PECONIC BAY-Southampton; Administration Building. Southampton College. (516) 283-7590 or 283-7591; Sag Harbor, 96 Hempstead Street, 10:30, (516) 725-2547; Southold, call (516) 765-1132.

FARMINGDALE-BETHPAGE-second and fourth First Days, preceded by Bible study, 10:30 a.m.

FLUSHING-Discussion 10 a.m.; First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

JERICHO-Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

LQCUST VALLEY-MATINECOCK-10 a.m. all year, FDS Sept.-June. Duck Pond and Piping Rock Rds.

MANHASSET-Adult class 10 a.m., FDS 11 a.m., Winter. (Worship 10 a.m. June-August.) (516) 365-5142.

ST. JAMES-CONSCIENCE BAY-Friends Way, off Moriches Rd. Adult discussion, First-day school, and singing. (516) 862-6213.

SHELTER ISLAND EXECUTIVE MEETING-10:30 a.m. Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters, call (516) 324-8557.

WESTBURY-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. First-day school and child care during meeting. (516) 333-3178.

MT. KISCO-Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 242-3257.

NEW PALTZ-Worship, First-day school, and childcare 10:30 a.m. 8 N. Manheim. (914) 255-5678.

NEW YORK CITY-At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on

the first First Day of every month. Earl Hall, Columbia University: unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

OLD CHATHAM-Meeting for worship 11 a.m. Powell House, Rte. 13. Phone 794-8811.

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

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

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

POUGHKEEPSIE-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

PURCHASE-Meeting for worship and First-day school 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

QUAKER STREET-Worship 10 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

ROCHESTER-84 Scio St. (one block north of East Avenue across from East End Garage downtown). Meeting for worship weekly at 8:45 a.m. and 11:15 a.m. Religious education for children and adults 10:15 a.m. Call ahead for summer schedule. (716) 325-7260.

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

RYE-Unprogrammed meeting for worship, 624 Milton Road. Phone (914) 967-0539.

SARANAC LAKE-Meeting for worship and First-day school; (518) 523-3548 or (518) 891-4490.

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

SCARSDALE-Meeting for worship, 11 a.m. year round; First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Road, (914) 472-1807. John Randall, clerk, (914) 968-5312.

SCHENECTADY-Meeting for worship and First-day school, 9:30 a.m. 930 Albany Street. (518) 374-2166.

STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 720-0643.

SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave.

North Carolina

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 227 Edgewood Rd. (704) 258-0974.

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (704) 669-9198.

BOONE-Unprogrammed meeting for worship and First-day school, 9 a.m. 381 E. King Street. Melissa Meyer, clerk, (910) 667-4354.

BREVARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (704) 884-7000.

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (704) 675-4456.

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Matthias Drake, (919) 968-0044. Meetinghouse, (919) 929-5377.

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

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

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

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

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

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

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

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

MOREHEAD CITY-Unprogrammed. First and third Sundays, 2:30 p.m., Webb Building, 9th and Evans Street. Discussion, fellowship. Bob (919) 726-2035; Tom (919) 728-7083.

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

WENTWORTH/REIDSVILLE-Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.
WILMINGTON-Unprogrammed worship 11 a.m. Discussion 10 a.m., 350 Peiffer Ave. 792-1811.
WOODLAND-Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

North Dakota

BISMARCK-Faith and Practice, 8 a.m., and meeting for worship, 9:15 a.m. Sundays, UUA Bldg, 818 E. Divide Ave. Contact Therm Kaldahl, clerk, at (701) 258-0898.
FARGO-Unprogrammed meeting, 10:30 a.m. Sundays, UCM Building, 1239 12th St. N. (218) 233-5325.

Ohio

AKRON-Unprogrammed worship and childcare, 10:30 a.m. Discussion and childcare, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-0521.
ATHENS-10 a.m., 22 Birge, Chaucer (614) 797-4636.
BOWLING GREEN-Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:
BLUFFTON-Sally Weaver Sommer, clerk, (419) 358-5411.
FINDLAY-Joe Davis, (419) 422-7668.
SIDNEY-(937) 497-7326, 492-4336.
TOLEDO-Rilma Buckman, (419) 867-7709.

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

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

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

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331 or (614) 487-8422.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236 Phone: (513) 426-9875.

DELAWARE-Unprogrammed meeting and First-day school, 10:30 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. For summer and 2nd Sundays, call (614) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (614) 587-1070.

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

MANSFIELD-Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OVERLIN-Unprogrammed worship Sundays, 10:30 a.m., 68 S. Professor. Midweek meeting Thursday, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (440) 775-2368.

OXFORD-Unprogrammed meeting and First-day school, 10 a.m. (513) 523-5802 or (513) 523-1061.

WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-8959.

WILMINGTON-Campus Meeting (FUM/FGC), Kelly Center. Unprogrammed worship 10:15 a.m. (937) 382-0067.

WOOSTER-Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 345-8664 or 262-7650.

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Susan Hyde: (937) 767-7756.

Oklahoma

OKLAHOMA CITY-Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10 a.m., Quaker study group, midweek. (405) 632-7574, 631-4174.

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

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

Oregon

ASHLAND-Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (541) 482-4335.

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

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

FLORENCE-Unprogrammed worship (503) 997-4237 or 964-5691.

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Meeting for worship at 8:30 a.m. and 10 a.m. Sunday. First-day school, 10:15 a.m. Phone: 232-2822.

BRIDGE CITY WORSHIP GROUP-10 a.m. at Historic Neighborhood House, 3030 S. W. 2nd Ave., Portland. First-day school, 10:15 a.m. Contact Chris Cradler (503) 287-6601.

FANNO CREEK WORSHIP GROUP-10:30 at Dant House, Catlin Gable School, 8825 S.W. Barnes Road, Portland. Catlin Gable School is next door to Providence St. Vincent Medical Center, near the intersection of U.S. 26 and Oregon 217. Contact Bob Keeler at (503) 292-8114.

MOUNTAIN VIEW WORSHIP GROUP-10 a.m. on first and third Sundays at 601 Union Street, The Dalles, Oregon, serving The Dalles, Hood River, and surrounding areas. Contact Lark Lennox (541) 296-3949 or Jeff Hunter (541) 386-5779.

SADDLE MOUNTAIN WORSHIP GROUP-10:10 a.m. on second and fourth Sundays at Fire Mountain School near Cannon Beach on the northern Oregon coast. Contact Jan (503) 436-0143.

For other opportunities for small group worship, call Multnomah Meeting at 232-2822.

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

Pennsylvania

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

BIRMINGHAM-First-day school 10 a.m., worship 10:15. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Routes 202-263), Lahaska. (215) 794-7299.

CARLISLE-First-day school, Meeting for worship 10 a.m.; 252 A Street, (717) 249-8899.

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

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (610) 874-5860.

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

DARBY-Meeting for worship and First-day school 11 a.m. Main at 10th St.

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

DOWNINGTOWN-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2899.

DOYLESTOWN-Meeting for worship and First-day school 10 a.m. East Oakland Ave.

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

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

FALLSINGTON (Bucks County)-Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsbury, reconstructed manor home of William Penn.

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

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

GOSHEN-First-day school 10 a.m., worship 10:45 a.m. Goshenville, intersection of Rte. 352 and Paoli Pike.

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

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

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

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

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

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 641-7139.

INDIANA-Unprogrammed meeting for worship 10:30 a.m., first and third Sundays. (412) 349-3338.

KENDAL-Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

KENNETT SQUARE-First-day school 10 a.m., worship 11 a.m. Union and Sicksles. Robert B. McKinstry, clerk, (610) 444-4449.

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

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

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

LEWISBURG-Worship 11 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

LONDON GROVE-Friends meeting Sunday 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926.

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

MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-June, 125 W. Third St.

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

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

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. Clerk, Christina Stanton (610) 690-0945.

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

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

NEWTOWN (Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. west of I-95, exit 30. (215) 968-3801.

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

NORRISTOWN-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Telephone: (610) 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., P.O. Box 168, Oxford, PA 19363. (610) 932-8572. Clerk: Harriet Magoon, (610) 932-5190.

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Jennifer Hollingshead, clerk: (610) 369-1636.

PHILADELPHIA-Meetings 10:30 a.m. unless specified; phone 241-7221 for information about First-day schools.

BYBERRY-one mile east of Roosevelt Boulevard at Southampton Rd., 11 a.m.

CENTRAL PHILADELPHIA-Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry Sts.

CHELTENHAM-Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m., (215) 342-4544.

CHESTNUT HILL-100 E. Mermaid Lane.

FOURTH AND ARCH STS.-10 a.m. on Thursdays.

FRANKFORD-Penn and Orthodox Sts., 10:30 a.m.

FRANKFORD-Unity and Wain Sts., Friday eve. 7:30 p.m.

GERMANTOWN MEETING-Coulter St. and Germantown Ave.

GREEN STREET MEETING-45 W. School House Lane.

PHOENIXVILLE-Schuylkill Meeting. East of Phoenixville and north of junction of Whitehouse Rd. and Rte. 23. Worship 10 a.m., forum 11:15 a.m.

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

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

POCONOS-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (717) 689-2353 or 689-7552.

POTTSTOWN-READING AREA-Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

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

RADNOR-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (610) 293-1153.

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

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

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

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

STATE COLLEGE-Worship and children's programs 11 a.m. Also, on most Sundays, early worship at 8:45 a.m. and adult discussion at 10 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

SWARTHMORE-Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

UPPER DUBLIN-Worship & First-day school 11 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

VALLEY-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-5757.

WELLSBORO-Meeting/childcare 10:30 a.m. Sundays at I. Comstock Seventh-Day Adv. Sch.; (717) 324-2470/92.

WEST CHESTER-First-day school 10:30 a.m., worship 10:30. 425 N. High St. Caroline Helmuth, (610) 696-0491.

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

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

WILKES-BARRE-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (717) 824-5130.

WILLISTOWN-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.

WRIGHTSTOWN-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

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

YORK-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St.; clerk, Lamar Matthew: (717) 843-2285.

Puerto Rico

SAN JUAN-Quaker Worship Group. Call Faith (787) 754-5937, msg/fax (787) 767-3299.

Rhode Island

PROVIDENCE-Meeting for worship 11 a.m. each First Day. 99 Morris Ave., corner of Olney St.

SAYLESVILLE-Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

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

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

South Carolina

CHARLESTON-Meeting for worship Sundays. Campus Ministry Office, College of Charleston. Call or write for the time: (803) 723-5820, P.O. Box 1665, Charleston, SC 29402.

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

GREENVILLE-(unprogrammed) meets each First Day in the residence of Ben and Carolee Cameron at 6 Randlewood Lane, Greenville, SC 29615 at 4 p.m. EST, ie. 4 p.m. EST or 5 p.m. EDT, when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (615) 629-5914.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: 484-8920.

JOHNSON CITY-Tri-Cities Friends (unprogrammed). Edie Patrick, (423) 283-4392 or ewpatrick@aol.com.

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 372-8130.

NASHVILLE-Adult sharing (child care offered) 9:15 a.m. Singing for all 10:15 a.m. Meeting for worship/First-day school 10:30 a.m. 2804 Acklen Ave., (615) 269-0225. Pam Beziat, clerk.

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (423) 694-0036.

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (915) 837-2930 for information.

AMARILLO-Call (806) 538-6241 or (806) 426-3526.

AUSTIN-Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. 452-1841.

DALLAS-Sunday 10 a.m. 5828 Worth St. Hannah Kirk Pyle, clerk. (214) 826-6097 or call (214) 821-6543.

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.

FORT WORTH-Unprogrammed meeting 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 626-8181.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. (409) 762-1785 or 740-2781 or 762-7361.

HILL COUNTRY-Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Kerrville, Tex. Byron Sandford (830) 864-5535.

HOUSTON-Live Oak Meeting. Unprogrammed worship 11 a.m. Sept.-May: adult discussion 9:30 a.m.; supervised activities and First-day school for children 9:30-noon. At SSQQ, 4803 Bissonnet. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 799-3307 or 791-4890.

RIO GRANDE VALLEY-Unprogrammed worship 10 a.m. Sundays. For location call Carol J. Brown (210) 686-4855.

SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

TYLER-Unprogrammed. Call: (903) 725-6283.

Utah

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Friends Meetinghouse, 1140 South 900 East. Telephone: (801) 359-1506 or 582-0719.

Vermont

BARTON-Glover Friends Meeting 9:30 a.m. Sundays. Barton Library basement. 525-6961 or 525-6990.

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

BURLINGTON-Worship 10:30-11:30 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

MIDDLEBURY-Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.

PLAINFIELD-Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480, or Gilson, (802) 684-2261.

PUTNEY-Worship, Sunday, 8:30 and 10:30 a.m. Adult discussion, 9:30 a.m. Singing, 10:15 a.m. Children's program, 10:45 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

SOUTH STARKSBORO-Unprogrammed worship 9:30 a.m. every Sunday. Also First-day school 2nd and 4th Sundays and singing at 9 a.m. Clerk Robert Turner (802) 453-4927.

WILDERNESS-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school, Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 781-9185 or 455-0194.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-Quaker Lake Meeting, discussion 10 a.m., worship 11 a.m. (804) 223-4160 or 392-5540.

FLOYD-Unprogrammed meeting and First-day school 10:30 a.m. Call for directions. (540) 745-2365 or 745-6193.

HARRISONBURG-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (540) 828-3066 or 885-7973.

HARRISONBURG-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5871.

HERNDON-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

LEXINGTON-Maury River Meeting. Worship at 10 a.m. (unprogrammed), First-day school 11:15 a.m. Phone (540) 464-3511. Interstate 64 West, Exit: 50, Rt. 850.

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

LYNCHBURG-Worship 10:30 a.m. 2nd and 4th First Days; Info: Owens, (804) 846-5331, or Koring, (804) 847-4301.

MCLEAN-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. (703) 442-8394.

NORFOLK-Worship and First-day school at 10 a.m. Phone (804) 624-1272 for information.

RICHMOND-Ashland Meeting. Worship 11 a.m. (804) 227-3439 or 227-3563.

RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

RICHMOND-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 743-8953.

ROANOKE-Worship 10:30 a.m. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

WESTMORELAND-Unprogrammed worship. P.O. Box 460, Colonial Beach, VA 22443. (804) 224-8847 or Sasha@novalink.com.

WILLIAMSBURG-Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

WILLIS WHARF-Parting Creek Worship Group 11 a.m. Phone (757) 442-2039.

WINCHESTER-Centre Meeting, corner of Washington and Picadilly, Winchester, Va. Worship 10:15 a.m. Contact Betty/David (540) 662-7998, e-mail: gdads@shentel.net.

WINCHESTER-Hopewell Meeting. 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m. First-day school 11 a.m. Clerk: (703) 667-1018.

Washington

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 747-4722 or (206) 547-6449.

BELLINGHAM-meets at Ferndale Senior Center in Pioneer Park in Ferndale. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. Contact (360) 738-8599, or 734-8170.

LOPEZ ISLAND-Worship group meets weekly on Sunday 10 a.m. in homes of members. Please call (206) 468-3764 or 468-2406 for information.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: 943-3818 or 357-3855.

PORT TOWNSEND-10 a.m. Sunday (360) 385-7070.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 282-3322.

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

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

SPOKANE-Unprogrammed worship. 536-6622, 326-4496.

TACOMA-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

TRI-CITIES-Unprogrammed worship. Phone: (509) 946-4082.

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

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Leslie or Ben Carter 697-4508.

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire, (304) 599-3109.

PARKERSBURG-Mid-Ohio Valley Friends. Phone: (304) 428-6595. See Marietta, Ohio, listing.

Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

EAU CLAIRE-Worship at 10:30 at 3131 Stein Blvd. preceded by yoga/singing. Call (715) 833-1138 or 874-6646.

GREEN BAY/APPLETON-Meeting for worship and First-day school 11 a.m. Contact Reed Hardy, clerk: (414) 337-0904.

GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MILWAUKEE-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

Wyoming

WYOMING MEETING-Unprogrammed worship: Jackson, (307) 733-3105; Lander, (332-6518); Laramie, 745-7296; Savery, 383-2625; Sheridan, 672-6779. Call for time and place.

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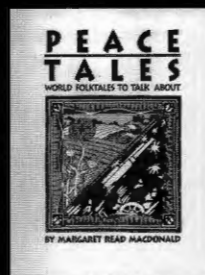
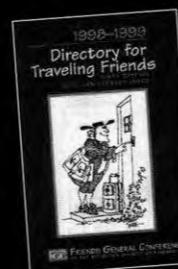
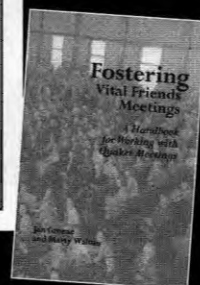
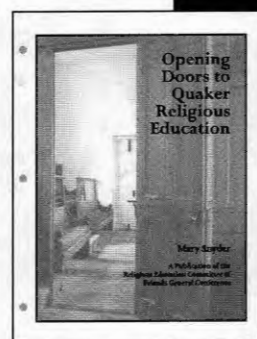
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