

June 2000

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



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## A Love Letter to Newcomers and Others Who Wonder What to Do with Their Hands

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SOUNDS AND SILENCE:  
ON CHILDREN AND  
DISTRACTIONS IN MEETING  
FOR WORSHIP

A SPIRITUAL CONCERN FOR  
INDIGENOUS PEOPLES' RIGHTS

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**Among Friends**

# On Meeting for Worship

I feel blessed to belong to a large urban meeting in an inner city community that attracts individuals from a diversity of backgrounds. Week after week I find I can come to meeting for worship for spiritual refreshment, for guidance, and for comfort in times of trouble. Our worship is rich, whether silent or vocal. Numerous Friends are intimately familiar with the Bible and are able to quote Scripture freely and interpret it beautifully. There are those among us who have had deep experience in other faith traditions, who can share with us Sufi stories or Hasidic tales with moving interpretations. One member brings the soul and joy of African American preaching—couched in her vibrant Quakerism—into her vocal ministry, always drawing a resounding (though silent) “Yes!” from me. We are blessed with Friends who have labored long for Quaker or other service organizations, who share with us reflections growing out of the transformational work these groups have undertaken around the world. A number of our members have Quaker friends and relatives across the nation, so we almost always have visitors—some of whom offer vocal ministry, all of whom bring a fresh perspective and energy into our midst. In recent times vocal ministry has occasionally been offered in the form of song by gifted singers—which I am surprised to find moves me deeply, and at a level untouched by words alone. And there are those long and rich silent times that can take us to the deepest levels of worship and completely refresh the soul.

A Friend recently wrote to me to say that, although he is a long-time Quaker who has belonged to a number of meetings over the years, he has never experienced a gathered meeting for worship. He suspects he is not alone in this. He got me to wonder how common his experience is, and how FRIENDS JOURNAL might best be useful to him and others who feel as he does. During sessions of Philadelphia Yearly Meeting this past March, there was an evening worship experience that was exceptional, and which was mentioned frequently in the following days. Two things in particular struck me about that session: we laid down our normal approach to the topics scheduled for that evening and dwelt more than usual in worship; and we prepared ourselves for that period of worship with some simple sharing of ourselves and our own spiritual journeys with the folks sitting near to us, focused on a question given to us by those leading the session. Was our worship that evening gathered? I believe a great many would say it was. I was struck by the tremendous value of laying aside expectations, of preparing ourselves by personal sharing, and of staying focused in worship throughout the session.

In this issue, we offer a number of articles about worship or that reflect worship. Diane Pasta and Martha Viehmann have each written about the subject of children in meeting for worship, inviting us to re-examine our attitudes and beliefs about the presence of children, whether they are restless or calm while sitting in silence. These perspectives may prove helpful to parents and meetings alike. On page 28, Friends from Austin (Tex.) Meeting describe a process of spiritual sharing they have evolved that has greatly enriched the life of their meeting and deepened their worship together. Kara Newell, in an interview on the occasion of her retirement as head of American Friends Service Committee, notes that “Quakers bring a unique understanding and experience of the central place of corporate, communal decision-making in worship, being led in God’s presence and recognizing that presence.” And Thomas Jeavons in “What Is Worship For?” notes, “We are at risk of making the Quaker meeting for worship a ‘cultural form,’ a process and practice we hold and protect, rather than simply opening and participating in an unpredictable encounter with the Divine.” I’m grateful for his reminder that “Worship is for seeking the divine source of . . . love, giving thanks, and trying to discern the ways in which it should be refracted through us in our daily lives.”

*Susan Corson-Finnerty*

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*Cover photos by Barbara Benton*



## Let God alone be Lord of the conscience

In doing research for a forthcoming book on the life and message of Mary Dyer, who was hanged in Boston on June 1, 1660, for her witness to Quaker faith, I came across a letter. Daniel Gould, an untutored and simple Quaker, who had endured cruel punishments at the hands of the Puritan leaders of the colony to whom his letter was addressed, wrote this shortly before Dyer's execution. I quote it in part:

Concerning religion, let every one be fully persuaded in his own mind and worship according as God shall persuade his own heart, and if any worship not God as they ought to do and yet liveth quietly and peaceably with their neighbors and countrymen and doeth them no wrong, is it not safer for you to let them alone to receive their reward from Him who said, "I will render vengeance to mine enemies, and reward them that hate me" . . . Let God alone be Lord of the conscience, and not man, and let us have the same liberty and freedom amongst you, as other Englishmen have to come and visit our friends and kindred and do that which is honest and lawful to be done in buying and selling; and if any have a mind to reason or speak concerning the way and worship of God, that they may not be put in prison or punished for it, and so let people have liberty to try all things and hold fast to that which is good.

Robert S. Burgess  
Hanover, N.H.

## Thanks for a fine article on Edward Hicks

I congratulate John Brzostoski on his fine article on Edward Hicks's *Peaceable Kingdoms* (FJ Feb.). I admire Edward, skilled Quaker primitive artist, for his effort to imagine a community in which humans and animals of all sorts could live in utter harmony in accord with the Prophet Isaiah's vision. Perhaps an impossible dream, but well worth dreaming. When I taught political thought at a university, I used slides featuring Edward Hicks's *Peaceable Kingdoms* as a way of explaining William Penn's political philosophy and action to students.

I have been reading the 1999 book by Carolyn J. Weekley, *The Kingdoms of Edward Hicks*. She excerpts long passages from Hicks's oral ministry, including his

reference to Isaiah (11:7), where the "lion shall eat straw like the ox." In her book I have found four of Edward Hicks's paintings where the lion and the ox stand side by side, each munching straw. Perhaps there are more of Hicks's *Peaceable Kingdoms* with that intriguing metaphor.

The vegetarian lion of Isaiah and Hicks goes far beyond the practice of William Penn in his time. The vegetarian lion goes far beyond the practice of most modern Quakers who are carnivorous—myself included. But the straw-eating lion can inspire all of us, carnivores and vegetarians alike.

T. Noel Stern  
New Bedford, Mass.

## On the issue of usury

I've been mulling over Chuck Hosking's article, "If Jubilee Means Global Sharing, Then Usury Is Capital Punishment" (FJ Feb). He has a strong concern about usury. As far as I can tell, there is absolutely nothing wrong with charging interest on a loan. What is the difference between rent and interest? If I buy a building and let people live in it who cannot afford a house, I am providing a service to them. It's the same thing if I loan money to someone who has none. I am providing a service and should expect to be paid for it. That's interest. It's not "getting something for nothing," as Hosking claims.

He claims that a disparity in income means a difference in value, even claiming that an American child is 50 times more precious than an Indian child. Disparity in income simply reflects a difference in ability to solve problems. People don't give others money for nothing; they do it because it solves a problem for them. The recipient of the money is not more precious, valuable, or worthwhile. They are simply better at solving that particular problem than anyone else.

Chuck Hosking also argues that investing in a stock market is gambling. Not at all. Stock markets sell the risk inherent in running a business to people who can afford it. A casino creates risk from nothing and sells it to people who (usually) can't afford it. It's for good reason that our *Faith and Practice(s)* condemn gambling, but not stock markets.

He also mixes the Jubilee movement with "fairness." It's useless to try to agree on what's fair. However, people can come to a general agreement that a loan cannot be pursued and should be written down, or off completely. The Jubilee movement folks quite reasonably point out that the lender's

capital has been invested in an unconvertible, unproductive investment. Their capital is *gone*, and there is absolutely no way to get it back. The money could be gotten back only by treating that debt as the debt of the entire country. The debt was created by the government promising all the assets and production of the country to paying back the debt. But a country without a free market is not going to be a productive country, so such an investment is risky.

This risk (which owners of capital are accustomed to—there are *no* safe investments) has come home to roost. We need to persuade the global lenders that their money is nothing more than an entry in an accounting book, and that entry has no relation to the real world. The structure of the World Bank and the International Monetary Fund are such that they cannot be transformed into a force for good. Shutting them down is the best thing for the world.

Russell Nelson  
Potsdam, N.Y.

I am very disappointed with the article, "If Jubilee Means Global Sharing, Then Usury Is Capital Punishment," by Chuck Hosking (FJ Feb). This article beggars the mind and verges on the irrational. "Usury" involves lending money for interest at exorbitant rates—much as the Mafia is known to have done with collection rackets. It does not mean investing money and gaining interest on it.

Jesus, in the parable of the talents, speaks of investing money and returning it with interest. The servant who had been entrusted with only one talent hid the money and buried it in the ground. We know what happened to him—his master expected him to multiply the talent with interest, and since he did not, he was cast out "into the outer darkness."

Finally, it does not follow that anyone investing money is condemning anyone else to death, as Hosking's title implies.

This kind of thinking is typical of the religious right. I have heard similar abuses of Scripture to justify a blanket condemnation of the present economic upturn, based on a quote from the book of Revelation. In this case, it is assumed that anyone who benefits from the present economy has forgotten God and would be better off poor, blind, and naked so that they will realize the true source of riches. This assumes that most people are corrupted with greed and need a catastrophe to bring them to their senses—a cynical view if ever there was one.

The arrogance of Hosking is particularly unpleasant. He assumes that he is led by the



# Never More than Now

There's a Peace Testimony poster on a wall in my home, and every day it reminds me of the wisdom and prescience of the Quakers who wrote that testimony in the year 1660. They couldn't have foreseen the horrors of modern war, yet they knew war is always wrong and never could be God's will, as they wrote to King George II "that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ nor for the kingdoms of the world."

My Peace Testimony poster reminds me each day of the children of Iraq. We are now in the tenth year of our second-longest war, and most of its victims are children under the age of five. That's because this war is waged mainly by the most drastic economic sanctions ever imposed upon any nation and because small children are the first to die when denied food, medicine, and clean drinking water.

Friends, isn't this the most evil of all U.S. wars? Why do we Americans let this war continue? Why aren't we protesting, marching, and demonstrating as we did to end the Vietnam War?

I think of Iraqi children every day. When I'm hungry, I can always sit down to a good meal. Iraqi children cannot. Fruits and vegetables and other good foods are too expensive for families forced into poverty by the sanctions.

I think of Iraqi children when I turn on a faucet and safe, clean water comes out. Children in Iraq don't have that. The bombing in 1991 devastated their country's water purification system, and the sanctions have prevented repairs.

I think of Iraqi children when I'm caring for my little orange tabby cat. I can imagine how much I'd grieve if I couldn't provide adequate food for him, or clean water for him to drink, or medicine if he got sick. How much greater must be the grief of Iraqi parents whose children die for lack of these necessities!

Our politicians claim that the suffering in Iraq is Saddam Hussein's fault, not ours. But what are the facts? UNICEF and many other reliable organizations report that thousands of Iraqi children die every month as a direct result of economic sanctions. In 1995 the United Nations Food and Agriculture Organization reported that the sanctions had killed more than half a million Iraqi children. And those sanctions are still being enforced by our military. Has any other U.S. war been so evil as this?

The war against Iraq harms our own children. Millions of American children are hungry, homeless, and without health care while we spend huge sums bombing Iraq and enforcing the sanctions. What if we were to use our taxes for helping our own children instead of hurting Iraqi children? Wouldn't that be a moral and merciful change of policy?

There are signs of change and reasons for hope. On February 13, Hans von Sponeck resigned from his job as head of the United Nations Oil for Food program in Iraq, citing his concern about the suffering caused by sanctions.

A few hours later Jutta Burhardt, head of the U.N. World Food Program in Iraq, also resigned. She, too, cited the suffering caused by sanctions. And Von Sponeck's predecessor Denis Halliday resigned a year and a half ago and has been protesting the sanctions ever since. Friends, did you know that Halliday is a Quaker?

Pope John Paul II, the U.S. Catholic bishops, and religious leaders of many other faiths have spoken out against the sanctions and the continued bombing of Iraq. Congressman David Bonior has called the sanctions "infanticide masquerading as policy." Seventy members of Congress have signed a letter to President Clinton in which they urged him to "do what is right—lift the sanctions."

I believe we can help end the war. We can add our voices to the chorus. We can talk with family, friends, and neighbors about the immense tragedy our tax dollars are funding in Iraq. We can write letters to President Clinton, to our members of Congress, and to newspapers. From Friends Committee on National Legislation we can get reliable information to help educate ourselves and each other about the war.

Our media don't often denounce war, but when they do we should praise them. They have First Amendment rights as governmental watchdogs, but they aren't very good at that job. Not yet! We can give them courage by supporting them. They need letters, phone calls, faxes, and e-mails that let them know we appreciate stories that tell the truth about war.

Friends, there's never been a time when our Peace Testimony was more needed than it is now. Our Quaker ancestors were called Publishers of Truth, and we can speak truth to power as they did. We can help stop the killing of children and other innocent civilians in Iraq!

*Marjorie Schier  
Levittown, Pa.*

Spirit, and to be led by that same Spirit everyone else must agree with him. His view is simplistic and does not share in that Godly simplicity he pretends to have.

*Robert Helfman  
High Falls, N.Y.*

not promoted by any established movement. It may be a reaction to the consumer aspect of our society. I see it as a general "back to our Quaker roots" movement, which in fact is a spiritual journey.

*Charles A. Francis  
Dagenham, Essex, England*

## Back to our roots

I have been following the various correspondence after the excellent article by Philip Helms on his progress to "plain dress" (F/J Jan.).

On this side of the Atlantic, there is a grassroots movement by many F(f)riends of all ages to this simple form of dress, and it is

## Glad to be back

I have been intermittently subscribing to FRIENDS JOURNAL for more than half a decade, and this brief note is meant to let you know that I am most glad for having renewed my subscription. Your March 2000 issue was glorious with the front page photo projecting so much creative hope and

righteousness through those two women's smiles, while making me feel that I really missed something in my life by not being there with them. That front page was simply great.

Also Susan Corson-Finnerty's editorial "Refocusing the Lens" is so enlightening on the present-day global situation that, on the other hand, it makes me feel that I actually happened to be there elbow-rubbing in dynamic solidarity with those two spiritual beauties in Seattle.

Congratulations! I am thrilled to be back among your readers.

*Hugo Rodriguez Ramirez  
Santa Elvira, P.R.*

*Continued on p. 39*

# A LOVE LETTER TO NEWCOMERS

## And Others Who Wonder What to Do with Their Hands

One woman's understanding, written to welcome newcomers to Brooklyn (N.Y.) Meeting

by Diane Bonner

**W**elcome to Brooklyn Monthly Meeting of the Religious Society of Friends. I would like to acknowledge with joy the Spirit that brought you to this place at this time.

I remember my first meeting for worship, some 40 years ago. I had seen the movie *Friendly Persuasion* (about Friends' struggles with the Peace Testimony during the Civil War), and within a few months, I found myself sitting in the silence of Flushing (N.Y.) Meeting, which was packed with Quakers. Because the movie included a silent meeting for worship, I knew something good was happening, something to which I was drawn.

But I also remember how strange I felt and how uncomfortably I sat. I wondered if I was supposed to be doing something,

*Diane Bonner serves the Spirit as a hospital chaplain for St. Vincent's Hospital and Medical Center, New York City.*

saying something, being something other than what I was.

Because of that memory, and my love and gratitude for Quakerism, I would like to share a few insights I've had over the years. I pray they help you settle in with us.

First, a very little history: our branch of Judeo-Christianity was founded by George Fox (1624–1691) during a time of religious and political upheaval in England. Fox, according to William James in *Varieties of Religious Experience*, was a spiritual genius, not only because of his profound and abiding experience of God, but also because, out of that experience, he was able to create a structure in which mysticism could be taught to others. (Mysticism is a term that today is loaded with romantic notions of otherworldly gazes and floating in air. I know of no other term that approaches it in meaning, so I continue to use it. Following Denise and John Carmody in *Mysticism: Holiness East and West*, I define mysticism as "the direct experience of Ultimate Reality.")

I've spent a good part of the past years trying to understand Fox, not for his historical significance, but because I am convinced that what Fox experienced and the record he left in both journal and letters are a teaching and a tool for today.

The best word that expresses my understanding of his experience is "Peace." (In our culture, the word "love" is over-used and trivialized: I love my shoes, I love my job, I love my cat.) Paul writes of what I am evoking as "the peace that surpasses understanding" (Philippians 4:7). Fox himself said he "lived in that life and power that takes away

the occasion for all war." Jesus said: "Peace, I bequeath to you, my own peace I give you, a peace which the world cannot give, this is my gift to you. Do not let your hearts be troubled or afraid" (John 14:27). This is not peace that is thought about, or felt within the degrees of human emotion. It comes from beyond, and when you feel it, you will know it.

I believe Fox's life bore witness to his direct experience of Ultimate Reality: his testimonies of equality, simplicity, unity, and honesty were byproducts of his experience of inner Peace. We retain these testimonies today; in fact, you may have joined us because of what you heard about our work in the world.

How did Fox transmit his teaching? He convinced people through his inspired vocal ministry, then he gathered these seekers into small groups and left them alone with their Inward Teacher. As he wrote in a pastoral letter in 1654:

The Light is within you.  
The Light will show you . . .  
Therefore, all you that love the Light within you, stand still in it. . . .  
Wait. . . .

So again, welcome. Let me continue with what I have learned about sitting:

Whether or not you are experienced in meditating, take a deep breath and look around.

Quakers have been worshipping here in



silence for about 140 years. This room is remarkable for its high ceilings and windows and absence of religious symbols. Fox and early Friends felt that "frills and such" distracted the mind and heart away from God's "still, small voice" (1 Kings 19:12).

The generous windows let in the light of all seasons, allowing the character and feeling of the room to change with the light. I hope you enjoy the spaciousness and quiet. There are many places where the eye can rest. Stay with this for a while.

The benches at Brooklyn Meeting are sort of in a circle. They are as old as the meetinghouse and were originally facing the front. You have probably noted that there is no pulpit from which a minister can lead the service. We believe that everyone has access to the Divine; all we need be is still. Both the placement of the benches and the absence of a pulpit demonstrate our belief in the accessibility of the Spirit to everyone, equally.

Now, become aware of how you are sitting. The cushion. The backrest. It took me several years to learn how to sit into the bench, to let it carry me in worship. Spend some time feeling how you are sitting. Actually, sitting starts from the inside out. If we want to sit with dignity, our body automatically sits straighter, but without stiffness. Try placing your feet squarely on the ground; this is centering, and it allows the earth to support your sitting. In time, your "seat will mature."

Become aware of your hands. Try fold-

ing them in your lap or sit with your hands resting on your thighs. Play with these postures; try not to be too serious or rigid. But try. You may discover something inside of you that welcomes and supports these endeavors.

As you look around the meeting room, you will observe that many of us are slouched over, legs crossed, arms askew. Others sit like Buddha. Take comfort that we are many and varied; some of us who have sat here for many years sit topsyturvy. From the outside, you can't tell the seasoned Friends from the newcomers.

Then, your eyes. Do you keep them open or closed? If I find myself getting sleepy, I open my eyes. If I find myself distracted by sights and sounds, I close them.

Over the years, I have learned that sitting with my back against the bench, my feet square on the floor, my hands folded in my lap, my eyes closed, and my head slightly bowed is the best posture for me to center down.

And what is "worship" exactly? What do I think about during the silence? Sometimes I image members of my family and hold them in the Light. Then a special word will come to me that sets the tone of my worship: mercy, thank you, let go, are some that work with me.

I don't believe this is a time for "thinking" through my agendas, for dialoguing with all the folks who live in my head and heart. I want to "be still and know God." This ongoing work will take a lifetime.

I am guided by the story of Samuel (1 Samuel 3); a story I read often.

Samuel lives in the temple at Shiloh and is called by Yahweh when he is very young, perhaps as young as seven. Samuel is about to go to sleep one night, when he hears his name called: "Samuel, Samuel." Being an obedient little boy, he runs to Eli, the priest in the temple, and says, "Here I am, you called." Eli tells him that he didn't call and sends him back to bed. This happens two more times. Each time, Samuel runs to Eli; each time, Eli sends him back to bed. It takes three times for old Eli to realize that it is Yahweh who is calling Samuel, so he tells the boy what to say if he hears the call again and sends him back to bed.

And of course, Yahweh comes and calls, "Samuel, Samuel." And this time, Samuel answers: "Speak, Yahweh, for your servant is listening."

Speak, Yahweh, for your servants are listening.

This, in my understanding, is the quality of silent Quaker worship. It isn't mute or numb. It is a silence rich in the "expectant waiting" of a faithful community.

I have spent much of my life trying to still my inner voices so I could hear the Voice of God. I have not been sorry for that effort.

I pray that your time with us benefits you.

If you are interested in staying with us for a while, please do so, and if there is any other way that we can assist you, please ask. □







# A Glass with Water

by Marty Grundy

A friend who works in Haiti for the U.S. State Department described the horrendous conditions there and the inexplicable hope and perseverance of the people. "It's not that the glass is half full or half empty," he said, "but that there is some water in the glass."

This image remains with me as I consider the Religious Society of Friends and particularly our branch. Is the glass half full with movements of the Spirit among us, with the parts of our tradition we faithfully uphold? Or is the glass half empty when we consider the parts of our tradition we have tossed aside, and when we

acknowledge our rigidities and sometimes lifeless forms?

This kind of thinking is discouraging. It helps to look at the water in our glass—because there is some water. And what about the glass itself?

First, the water: Living Water has been a metaphor resonant with meaning for Friends. We cherish the story of Jesus' conversation with the Samaritan woman at the well (John 4:5-42). Breaking the conventions of his culture, Jesus spoke, without a chaperone, to a female who was an alien. The Living Water Jesus offered—and offers—will become in those who drink it, he said, "a spring of water gushing up to eternal life."

We delight in Jesus breaking taboos to be more inclusive. We nod our heads in agreement when the woman describes her

people worshiping on that mountain, and Jews worshiping at the temple, but Jesus offers worship in spirit and truth. Worship in spirit and truth is what our form of waiting worship was created to facilitate. That we receive sips of Living Water to quench our thirst draws us back week after week, year after year. In times of personal prayer and meditation, in clearness committees, in small groups of Friends gathered to share "what the Lord has done" since last they met, in meetings for worship, and on rare occasions in our meetings for business, we experience opportunities to taste that Living Water.

I want to turn to the glass I believe has been given to Friends to hold the Water. This glass is Quaker faith and practice, our tradition. Early Friends had an apocalyptic vision that cut to the heart of the

*Marty Grundy serves as clerk of Cleveland (Ohio) Meeting. She enjoys reading the writings of early Friends.*

Christian experience. They experienced the reality of the transforming power of worship in spirit and truth, and found Scripture to describe and corroborate it. They connected with the Logos, the Word John describes as existing in the beginning, that was with God and was God (John 1:1). This Logos was the Light that enlightened all who came into the world. It was also that which became flesh and dwelt among us. After the death and resurrection of Jesus, this Christ/Logos/Light said he would return. The early followers were radicalized by their expectation of the imminent return of Christ in all his glory to begin his final heavenly reign. In some respects, the history of the Church is the story of how people dealt with the non-return of Jesus, and the non-beginning of the new age.

Friends called those centuries of institutionalized waiting the "long dark night of apostasy." Friends experienced the life-changing reality of Christ born, crucified, and resurrected within them. They experienced Christ not only in their own personal transformation, but manifested in the group. Therefore, they set aside both the authority of apostolic succession and tradition and the paramount authority of the Bible in order to open themselves to the radical experience of submitting to the leadership of Christ in their gathered midst.

Early Friends knew Christ is come and coming. The second coming, the apocalypse happens right now as each of them individually submitted—and as we submit today—to Christ's governing, and the group as a body accepts Christ as its head. But this wasn't only for them personally or just for the Friends' meeting. Their actions had—and have—cosmic significance. Early Friends saw the world, in the images of the Book of Revelation, in a titanic struggle between the Gospel Order of Christ's rule and the way of the "world," of "principalities and powers." They saw systemic wrongs all around—as do many Friends today. But they did not just protest; they modeled a new vision. Rather than accept the social-economic-political system, they began living as members of God's family, of Christ's realm. They didn't just talk about inequality of the class system, the injustice of tithes, or the evil of military "solutions," they refused to participate in them. They considered themselves good citizens, showing magistrates of their time and place how the laws were unjust, by openly obeying God's

better law and accepting the consequences in their own bodies as a witness. They would not doff their hats nor say "you" to a social superior, nor pay tithes to the state-mandated church. They did this knowing the consequences to themselves, their families, their financial and physical well-being. What gave them the courage to do this? They had been transformed inwardly with an experience of Christ, the Light, that showed them where they were out of alignment with divine will, showed them who could give them the power to change, and enabled them to be changed.

This is the glass of water we have been given. This is our gift, our vision, our charism. Friends' understanding was—and is—lived experience of personal transformation balanced by the wisdom of the group sitting under the leadership and guidance of Christ who is present among us. The second coming is now; the apocalypse is here. We are invited to live today in heavenly places. There is great power in this, because it is divine power. Paradoxically, there is joy and freedom in submitting to God's will rather than binding ourselves to the "world's" expectations, models, fears, and motives.

During 350 years of Friends' history we have often strayed from this path; our glass has spilled. Human desires for power, fear of losing the good opinion of the dominant culture, and all the other ego-driven motives have knocked us off course. But in every generation God has provided a witness. Too often the voice has been lonely and ignored. Too often in the past two centuries Friends have paid more attention to outside currents of thought, weakening and damaging our unique charism. The result has too often been dilution, syncretism, and schism.

The Holy Spirit is moving among us. God has not given up, in spite of our

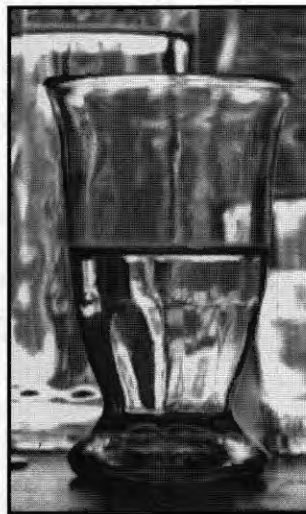
ignorance and willfulness. Throughout our branch of Friends the Spirit is at work. Individual Friends are articulating their thirst, their yearning for a deeper spiritual intimacy and religious community. In small groups here and there, Friends are experiencing the presence of God leading and teaching them how to minister to one another. They are coming experientially to know each other "in that which is eternal." Ministry—which makes more real the perception of the presence of God—is happening among us.

When the Spirit of God is at work, forces opposing it become active. People express their fears of losing control, of a God that does not conform to their desires, of other Friends whose gifts are raised up above theirs. These fears are well founded. When Friends are a gathered body under the leadership of Christ, we are not in control. God does not conform to our definitions. A variety of gifts are bestowed, and some Friends excel in ministry or eldering while others receive different gifts that also are to be treasured and rightly used for building up the faith community.

We have a choice. We can continue to run our lives and our meetings the way we think they can best be run. Or we can surrender to God, intending to conform our will to divine will—what earlier Friends named Christ, the Logos, the Seed, and the Light. Once we surrender, paradoxically, it no longer feels

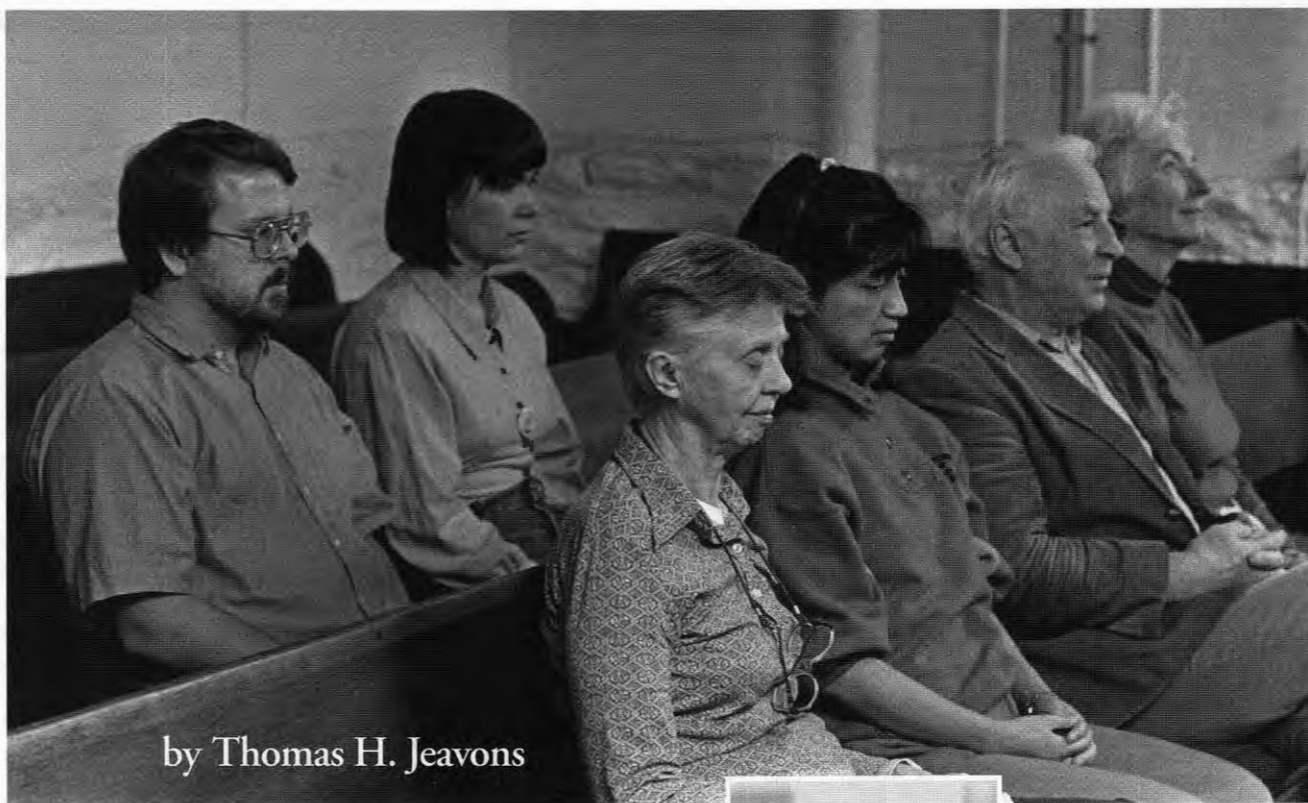
like surrender. We become more of who we always really wanted to be. We are empowered. Our will and God's become one and the same. Surrender becomes something wonderful. We lose our lives in order to find them; we die in order to be born again. We discover in us "a spring of water gushing up to eternal life." □

*The glass  
that has been  
given to  
Friends to  
hold the  
Water is  
Quaker faith  
and practice,  
our tradition.*





# What Is Worship For?



by Thomas H. Jeavons

Bruce Stromberg/Pendle Hill

**A**wry commentator on U.S. culture once observed that we are a people who worship our work, work at our play, and play at our worship. Certainly that is not true of us all, but it is a fair assessment of the comparative focus, weight, and energy given to these activities by many. Even though we say that meeting for worship is the heart of Quaker experience and should be the centerpoint of our community life, often this is not true. Other activities, needs, and issues often distract from, or displace, our attention to worship.

So, what are we looking for when we come to meeting for worship? Why should this activity be the heart of our experience together as a community? If it is to serve some purpose, what is that? What is worship for?

I often look at the faces surrounding me on Sunday morning and wonder: what is happening in this space in this time for these people? My guess is there are many different hopes, desires, and agendas at work in the hearts and minds of those gathered. So what are we doing there together?

In the theological culture in which the

Religious Society of Friends began, it was easier to answer questions like this. Early Friends lived in an almost exclusively Christian culture, where the purpose and focus of worship (on one level) could be taken for granted. They worshiped—together—to honor God, and to draw inspiration and guidance for a moral life from God's presence and the teaching of and about Scripture. The theological tradition in which they stood defined worship as an essentially corporate experience. Their sense of who God was could be defined and articulated in traditional images, creeds, and metaphors.

I am fairly sure contemporary Friends, at least those who hang around unprogrammed meetings, would not be entirely comfortable with such a traditional description of the character, purpose, and focus of worship—or of God. Not that the description of worship would be untrue to many of us. It would simply not be broad enough to encompass the complexity of our experiences. Truth be told, most of us come to worship (at least some of the time) with other needs and aspirations we hope might be met there.

Depending on the Sunday, any of us may come hoping just to find some mo-



ments of stillness and rest in our too hectic lives. Or we come hoping to sort out some personal dilemma with which we are struggling. We come hoping that someone else in our meeting who speaks helpfully will offer some words this day that will speak to our condition. We even come

hoping to have a transforming encounter with the Living God. If it feels presumptuous to describe our hopes that way, we should take heart knowing this is exactly what many Friends have always come to meeting for, and it is a perfectly legitimate aspiration.

Indeed, it seems that our needs, desires, and hopes are legitimate to bring to worship. What seems not appropriate to bring to meetings for worship—which we do bring far too often—is a predetermined sense of what should happen there, a set expectation about what experiences or words or activities in meeting for worship will be acceptable and appropriate to meet the needs and hopes we bring and what will not. Yet Friends who practice “unprogrammed worship” are quite guilty of holding a preset, unspoken, and undefined but rigid understanding of what is all right or not to say and do in worship,

Terry Foss

Martin Klauer

*Thomas Jeavons, a member of Swarthmore (Pa.) Meeting, serves as general secretary of Philadelphia Yearly Meeting.*

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regardless of evidence of the Divine Spirit's movement in that moment.

For example, when worship is an occasion where we come primarily expecting to share our thoughts and concerns, or perhaps a comfortable silence, and hoping to hear only words that will comfort, uplift, or reassure us, then what we are anticipating is a meeting of "like-minded people," and no more. When we come to worship unwilling to wait for the Spirit to move us—perhaps with a message that is truly not ours—before we share anything, or when we come unwilling to hear words that may disturb and challenge us, then we are not coming to worship in spirit and truth, in the manner Friends have long aspired to and Jesus recommended (John 4:24).

When we do these things we are placing a narrow frame around what we call worship, and we may be shutting out the Spirit. When we do that we limit the experience of others because of how we participate. We also make meetings for worship occasions that are not welcoming to persons who bring an experience and

revelation of the Divine from a place or in a style we do not normally encounter.

We are at risk of making the Quaker meeting for worship a "cultural form," a process and practice we hold and protect, rather than simply opening and participating in an unpredictable encounter with the Divine. When worship is the latter, then we do not hold or protect anything, but fully entrust to God ourselves, our needs and aspirations, and the space and time we share. It is only when we do this, when we really entrust it all to God, that we will be brought together in an experience of worship that is fully shared. This is the "gathered meeting."

In her wonderful book, *Cloister Walk*, Kathleen Norris observes "theological fine-tuning" has led us to forget that Christian worship is not "primarily a gathering of like-minded people, . . . but [rather] a gathering of people to be with one another in the acknowledgment that human existence originates in and is drawn towards love." When I read these words I wanted to shout, "Amen!" This describes the gathering of people I want to be in on Sunday

morning. This is meeting for worship.

We can bring needs and agendas, but worship has to be about "acknowledging [together] that our existence originates in and is drawn towards love." Worship is for seeking the divine source of that love, giving thanks, and trying to discern the ways in which it should be refracted through us in our daily lives.

As for "playing at our worship," we need to recognize that having this deep, life-giving experience of worship—more often than not—requires us to prepare for worship in devotional and contemplative practices in our individual lives. It requires us to bring something more to it than just our needs and aspirations. In that sense we need to work at our worship.

Finally, however, we need most to expect and trust in God's grace. The rest we need, the answers we seek, the guidance we should attend to, and the leadings that will transform our lives will come through encountering that divine source of love in worship. Let us make this the focus of our worship, open ourselves as fully as we can to that, and see what unfolds. □

# Worship Queries

by Paul Buckley



**D**o I attend meeting for worship with my heart and mind prepared, expecting it to be a source of strength and guidance?

- How do I prepare for worship?
- Do I engage in daily prayer?
- How often do I read the Bible or other inspired works?
- Do I take time for periods of worship during the week?

*Is my time in meeting for worship deep and searching?*

- Do I enter the meeting for worship determined neither to speak nor to remain silent?
- Am I skilled at becoming centered?
- Does my manner of worship help others to be centered?
- Do I pray for others present? How do I hold them in the Light?
- When have I felt the Living Presence among us during worship?
- How do I experience the Spirit at work during meeting?
- Do I listen to the ministry of others, even beyond words?
- Do I take sufficient time for contemplation of the ministry of others—especially the ministry of those with whom I may not feel in harmony?

*Paul Buckley, a member of 57th St. Meeting in Chicago, Ill., currently attends Clear Creek Meeting in Richmond, Ind.*

*To what extent is my vocal ministry exercised under the leading of the Spirit?*

- How do I know when I am being led to speak? How do I test this leading?
- Am I careful not to speak at undue length—to go beyond the measure of Light I have received?
- When have I failed to answer, in whole or in part, when called to ministry?
- Have I ever felt a strong leading to minister to the meeting with silence?
- Is my ministry responsive to that of others? Do I feel an urge to correct or amend what has been said?
- Do I allow time for other vocal ministry to pass through the meeting before rising to speak?

*How do I foster the use and growth of spiritual gifts of other members and attenders?*

- When someone's ministry speaks to me, do I seek that person out?
- Do I hold others in the Light when they speak? Do I hold them in the Light when they are silent?

*Does the meeting for worship refresh and renew my daily life and increase my faithfulness?*

- How do I foster daily the connection with the divine that I have found in worship?
- Do I carry the messages of others in my heart during the week?
- How is the inspiration I find in meeting for worship manifest in my daily life?

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cal Jesus and the metaphorical or spirit Christ. When speaking in the presence of children or naive adults, we must be careful of shorthand that confuses these distinctions.

Two other methods of protecting vulnerable listeners from receiving a narrow message are rooting them in love and using all our tools to interpret Scripture. True Quaker prophetic voices are rooted in love, even when dramatic or angry. We are taught that elderying is properly an act of love. We also have useful and essential tools for understanding Scripture. We should begin studying what is historically behind the texts (including the culture of the author's community). Then we use literary skills to interpret what is in the text. If we start with these steps, we will be responsible in deciding what comes after the texts—that is, how to apply its wisdom. If we lose the historical and literary tools, our application of Scripture or spoken word may not be responsible. Let us appreciate the irony and humor in Scripture and consistently acknowledge that the Gospels disagree with one another.

The fourth method of insuring that messages will remain true in other times and places is to demonstrate our process, rather than conclusions. Just as we dialog with the spirit behind an unwelcome or obscure spoken message, we must dialog with the texts and the spirit behind them. Faith is a verb in the Gospels, and we can avoid faith as a noun—turning the Gospel into a dogma or profession of belief. Let us take time to show these processes of exploration to one another, especially to our children. Again, we do this most easily when we share our experiences of worship.

*Expectations of Children*

**T**he trend, over the last 20 years, has moved from the expectation of children adapting to adults' needs, to a child-centered approach. Parents and community are putting children's preferences before the integrated community's function. Evidence of this change appears in a preference for childcare over an expectation that children behave according to adult-oriented community standards.

My own parenting style has moved in the opposite direction. I started out as a child-centered mother. I had lost a previous daughter at birth, and Adrienne, my only child, is especially precious to me.

When she was four, her doctor hospitalized her to diagnose serious symptoms. I was struggling with a Bible passage that seemed to ask me to do the impossible, be willing to give up my daughter. (See Luke 9:61 "but first let me go back and take care of things at home," to which Jesus essentially says no.) I was sure God would ask me no such thing, but during Adrienne's hospitalization, I had to rethink my priorities. I negotiated with God. In my proposed deal, I acknowledged God came first, before my daughter, and thus "proved" she need not be taken from me to teach that lesson. She recovered fully, and I centered my life on God, not on her, true to my "bargain."

Adrienne rose to my expectations that she would come with me and entertain herself, so I could participate in my religious life. At community events, I expected the same kind of self-direction—she would quietly play in the corner while I joined adult conversation. I had to be willing to leave events due to misbehavior. That often meant sacrifice on my part, but immediate action reinforced the expectations. I did not expect childcare at all events. For some events, childcare available or not, I chose to stay home with her because we needed time together or because I was too tired to go out. As a parent, I often had to choose to balance what was best for each of us. At times, this meant hard choices. Now it is clear that having my daughter witness my faith life in its fullness was the primary source of the deep spirituality that has developed in her. Other parents may not agree that I have made the right choice, but my delightful, spiritually mature daughter is effective evidence.

*Children in Meeting Activities instead of Childcare*

**I**would like other children to participate in the same way: not just in child-centered activities. In some families, children who expect to be the center of attention cannot sit still in worship or sit on the fringes of an adult conversation and entertain themselves for any length of time. Without childcare, parents and other members of the community may not enjoy adult activities around such children. Childcare keeps the indulgent pleasures of a child-centered environment. Yet our purpose is to be God-centered—and that includes putting development of God's

faith community before our kids' desires.

When we put the Divine at the center of our community, all things will take their rightful place. We gather to worship and include our children in our community, expecting them to join us in centering our lives on the Divine. We model what we believe is important—by our focus on our own spiritual growth, by our putting our relationship with God before even them, and by our expectation that they behave in accordance with those goals.

I want parents to participate in community life, but childcare is not the only solution, and it may undermine our children's religious education. Worship should include children capable of sitting, without disruption, through part or all of the hour. For this reason, Salmon Bay (Wash.) Meeting has children's education during the adult education time, and we aim childcare during meeting only for the youngest. My daughter remembers that I did not allow toys or books during worship, and she believes children who use them are losing an opportunity to learn the practice of worship. We should be able to have adult-oriented events, with kids around the fringes—cared for by the community in the sense that numerous eyes see if they need help or guidance. Children then witness the adults in their faith practice and in their community life. The community then models God-centered (not child-centered) values.

Parenting in a God-centered and adult-centered way is healthy for children, parents, and the community. Our lives, and our children's, should revolve around the Divine Center. Children need to adapt to the adult focus on God and community. Allow the children to witness the adult community doing what is important to it, by including them in events without being the center of attention. Children will learn from these choices what is important to the community and their parents. The inclusion of children may result in some discomfort on the part of the community adults; to allow children at an event not focused on them requires a certain tolerance for disruption. We should not allow children to be entertained by adults all the time. This may be hard for children used to being the center of attention (or parents used to making them so). If a family does not expect the child to adapt to this sort of community life, then it means a choice for the community. Do we choose to worship God or the child? ☐

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# Sounds and Silence

## *On Children and Distractions in Meeting for Worship*

by Martha L. Viehmann

**I**t was a miserable morning. The low gray clouds let forth a drenching rain. My husband was anxious about his morning class and the many other pressing responsibilities of his one-year teaching position at Swarthmore College. The

baby needed more attention, as babies do. And I was increasingly unhappy as a suburban stay-at-home mom in our small apartment.

The steady rain meant Rick was unable to bike to work—it was too far to walk, and bus service was so inconvenient as to be nonexistent. If I was to have use of our car that day, I had to get myself and baby Nathan dressed and fed so we could take Rick to the college. Rick's anxiety was catching; I worried I would be too slow getting ready, making Rick late, more anxious, and perhaps angry. At 11 months, Nathan was a generally cheerful baby, but he didn't like to be rushed through breakfast. I felt the added pressure of few options for entertaining my child in the rain. I also hated having nowhere to go but home after taking the trouble of bundling baby and self out of the house and into the car.

Rick and I probably exchanged a few cross words that morning; I don't recall. But I do remember I was agitated and out of sorts: my reservoir of patience—a fundamental resource for parenting—was completely drained.

After dropping Rick off, I took the back roads towards home. Then I remembered that each day at Pendle Hill begins with worship. Perhaps I did have a place to go after all, and these back roads brought me virtually to Pendle Hill's door. I wasn't sure of the time of worship, but with a growing sense of hope, I turned into the campus and parked the car. Many had already gathered in the musty meeting room before I made my way into the barn with Nathan and a few play-

things. Several months of experience with this increasingly active child had taught me to pray quickly so I could both worship and attend to my son. I knew while my baby's chatter and wriggling would disturb some, others would find his "messages" an inspiration. And I knew that I desperately needed whatever peace I could find in morning worship. Could I find that peace and comfort before Nathan's restlessness grew too great for me and others? I hoped so, and my hope was strengthened by my recollection from our one previous visit that morning worship was brief, lasting only 30 minutes. Unfortunately my memory was faulty.

For a wide-awake child with little chance yet to explore the world that day, Nathan did well. He was quiet for a while. The few toys calmed his fussing, although his pleasure in dropping them on the bare floor was not exactly silent! When his unhappy sounds increased, I carried him toward the door, outside of the main meeting room. By then more than half an hour had passed, and I was uncertain whether to stay so I could enjoy brief contact with adults or whether it was time to go. Watching the green leaves and evergreen boughs bob in the wind calmed Nathan, and both his quiet and the view filled me with the sense of the wonder of God's world. Of course I wanted to stay. Nathan was a big baby, and my arms tired. I tried some play on the floor, again considered leaving, and suddenly worship was over. We had made it through, and I was restored, a loving mother and a calmer person again.

At the close of worship, a few people greeted me or admired Nathan. One white-haired woman approached to say "Welcome." And I thought she meant it, but she soon said, "You know, you can't do this every day." I tried to explain how I needed the worship this morning. The woman repeated herself, and I think I responded trying to communicate something of the peace I had found in spite of



*Martha Viehmann, a member of Hanover (N.H.) Meeting, attends Mountain View Meeting in Denver, Colo., with her husband, Rick Boyce, and their two sons, Nathan and Seth.*

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my restless child. By the time she repeated her comment twice more, I was speechless, hurt, and angry. It seemed my baby and I were not at all welcome, and the hard-won sense of peace I had found while caring for my child in the midst of worship quickly evaporated. I never did return to morning worship at Pendle Hill.

My experience that morning came rushing back to me a few years later when I heard someone liken listening to a child cry during meeting to exposure to second-hand cigarette smoke. I was shocked that this ordinary though unpleasant sound called to mind such a toxic image. I was puzzled because this person claimed to hear children crying all the time in our meeting, yet I could not recall any recent incidents. And I was hurt again by the forceful and judgmental tone. I wondered if I, too, was being judged and found wanting as a Quaker parent. This person solved her problem by attending an earlier worship service, at which children are rarely present.

We have probably all found our sense of worship disrupted by noises and movement. People come in late; coughs or snores and creaking benches break the silence; traffic sounds and train whistles come in through open windows; children in First-day school dance like elephants over our heads. Once I heard of a meeting that agonized over the disturbances caused by a mother who changed her infant's diaper during worship. Finally one person tenderly found a way to express her own discomfort, which she knew was shared by others. The mother quickly and easily responded, changing her routine; she had no idea how much she was bothering others. I have heard of some, a few years ago, who could not bear the whispered translations of spoken ministry for the benefit of Latin American guests at New England Yearly Meeting. I was astounded by the resentment I thought I heard in this particular expression of discontent when the solution—to

find a seat far from the visitors—seemed so simple.

In pondering the broader question of how to address sources of distraction in silent worship, I unexpectedly found illumination in a source from outside Quaker tradition. I recently read about ceremonials of the Diné or Navajo in a book by Trudy Griffin-Pierce called *Earth Is My Mother, Sky Is My Father*. The book contains an account of how a group of Navajos dealt with a drunken man at a ceremony. According to Griffin-Pierce, all those present at a healing ceremonial are supposed to leave behind their everyday concerns to focus on the sacredness of the ceremony and on the meaning of the prayers, songs, sandpaintings, and other ritual elements. Alcohol is forbidden, but it is frequently present. (The elusiveness of ideals is clearly a cross-cultural experience.) But a Diné family allowed a drunken man who had entered a hogan—a traditional home that has been blessed for the healing rite—to stay. Griffin-Pierce learned the Navajos

respect the individual, that they believed the man was drawn to the ceremony, and that they hoped he might benefit from it despite his improper use of alcohol. Only when he became so disruptive that he threatened the ability of others to concentrate on the ceremony was he asked to leave. Although others, like Griffin-Pierce, were aware of his presence earlier, the Diné considered it their responsibility to maintain their own frame of mind, to concentrate on the ritual and not on the distraction. In the view of the Diné, it was at first more inappropriate to call attention to the man and his drunkenness than it was for the man to be in the hogan.

This story of the Navajo reminds me that communal worship begins in individual responsibility and preparation for the corporate experience. As challenging as it is for me to achieve a sense of centered worship with a wriggling child on my lap or a whispering boy next to me, as distracting as the noises and the restlessness of my adult neighbors can be, the greatest distractions are my own inner noise and restlessness. Worldly concerns and unbidden thoughts push me far from my spiritual center. The sense of peace, of centeredness, of feeling one with God and with those gathered may come only in fleeting glimpses. When I hear someone single out one external source for the disruption of their sense of worshipfulness, I wonder, is this the only distraction?

I have come to view the restlessness of

## Five Haiku for Meeting for Worship

Silently circled,  
together we wait for God.  
Will the Light blind us?

Striving to center,  
my head is full of cobwebs—  
(must clean my attic!)

A baby's cooing,  
counterpoint to my worship,  
assures our future.

No message today  
that speaks to my condition?  
May others hear one!

Spirit giving birth,  
Spirit-led deeds will follow.  
We are all God's hands.

—Camilla Hewson Flintermann

Camilla Hewson Flintermann is a member  
of Oxford (Ohio) Meeting.

## Roots

How blessed we are,  
In meeting's silence,  
To hear the soft murmurations  
Of small children!  
A question . . . a whimper . . .  
The innocently sung notes  
Of "I am an acorn . . ."  
And the tapping of a buttoned shoe.  
For these are the sweet sounds  
Of our Quaker roots  
Growing deep.

—Sonia Ralston

Sonia Ralston is a member of Birmingham  
Meeting in West Chester, Pa.

children during meeting for worship as an apt metaphor for the challenge of finding spiritual peace. For example, Nathan has had difficulty remaining silent when someone else speaks; haven't I had times when my attention wandered and I haven't listened to all that was said? He is eager to go to the nursery and play; have I not wished to be busy elsewhere? He sometimes speaks louder still when we ask him to be quiet; haven't I sometimes tried to drown out the promptings of the Spirit or ministry with which I disagree? Finally, in concrete terms, noisy children exemplify our humanity. It is because we are human, en-

tual needs as equal to ours. Moreover, the Navajo stress each individual's responsibility for maintaining the proper frame of mind during the ceremony. If Friends can approach worship with the understanding that the challenges we face in achieving a sense of centeredness are foremost our own individual challenges, we may better be able to handle disruptive elements. (Some disruptions do call for a response, and this is why Quaker meetings have Worship and Ministry committees and why eldering remains a useful part of Quaker practice.)

In unprogrammed worship, we do not have the songs, sandpaintings, and other aspects of the Navajo rites to help us concentrate on the sacred process before us. It is easy to blame external sounds and the restlessness of others for our inability to achieve the peace-

fulness and the spiritual refreshment we seek in worship. Yet some of our failures during worship arise from our own internal disruptions. Like the Diné, we must accept responsibility for our own frame of mind, which contributes to the effectiveness of the group gathering. If we are to seek that of God in everyone, we must also seek it in the restless or crying children, in the snorers or late-comers, even in those whose ministry seems unwelcome. All of these sounds are part of the human world in which our worship is embedded. Blaming the external sources of distraction is easy. The more difficult but more rewarding path lies in striving to incorporate all the sounds and motions and presences around us into our worship, just as we strive to bring a worshipful presence and an awareness of the Holy Spirit into our daily lives. When we find the stillness within, in spite of the busyness without, then we have found the true gift of silence. □

## Notes on a Meeting for Worship

The basketball banged against the backboard  
The skier skimming reservoirs behind motorboats  
persistent as flies  
The rapids and whirlpools of Spring runoff  
The pubescent ballerina in love with rapper-time  
The hail-battered  
gas-smelling,  
spine-jolting auto-mobile  
The art of hope chalked on neglected sidewalks  
and childhoods  
The searing danger of sliding steel on the freeway  
The tearful pleading of a beaten King  
  
All cohere in silence—

—Wayne A. Gilbert

Wayne A. Gilbert is a member of Mountain View (Colo.) Meeting.  
© 1996 W. Gilbert

dowed with animal bodies, that sounds are always a part of our silence.

Those who choose to avoid distractions seem to be missing part of the point of communal worship and engaging in a fruitless search for pure silence. Imagine the individual who moves away from the whispering translator only to find her- or himself seated near a person with a bad cough! Rather than avoiding distractions, we must seek to worship with or through them, to make the sounds part of the silence.

Like Friends, the Navajo have a great respect for the individual. Both groups recognize the potential for any attendee at a healing rite or worship service to benefit from the proceedings. If, like the Navajo family Griffin-Pierce describes, we remember that others may benefit from participation, we may be able to see their spiri-



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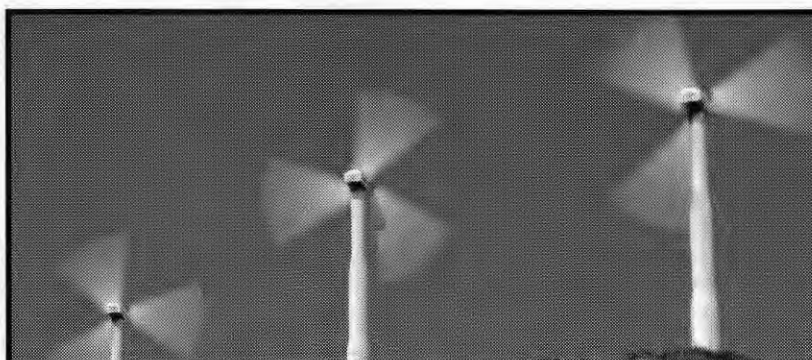
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Ray Noll

# A SPIRITUAL CONCERN FOR INDIGENOUS PEOPLES' RIGHTS

by Martin Cobin

When George Fox advised Friends to “answer that of God in every one,” he meant to include indigenous people. I haven’t met Friends who disagree with that. There may be differences among us as to what we mean by “that of God.” I know there are differences in how we “answer.” I’m moved by a recent experience to share some of what I mean and how I answer. The experience was my involvement, as an AFSC volunteer, in working with a mixed group of indigenous and white people (including some Quakers), mostly in Colorado, to provide input into the recent deliberations of the UN Working Group on the draft Declaration on the Rights of Indigenous Peoples. This working group was formed by the Commission on Human Rights to address the rights of indigenous peoples. Our Colorado group expressed citizen opinion regarding the draft, and we established a communication network enabling us to better understand the issues, keep in touch with what transpired in Geneva during the deliberations, and share our reactions and opinions with involved members of our government.

My goal in writing this is to share the

spiritual implications for me of the experience. It was with spiritual motivation that I turned to the local AFSC office to become engaged in this effort. I’ve had an enriching relationship with Native Americans over a number of years, including some lasting personal friendships. A year of work with Friends Committee on National Legislation familiarized me with lobbying on behalf of Native Americans and took me among indigenous people in Alaska, where I spent time with Inuit Friends north of the Arctic Circle. My wife and I worked on a research and writing project for the American Indian Science and Engineering Society; we are members of a Right Sharing Committee of Boulder (Colo.) Meeting that interacts with Lakotas, and we have worked as co-directors of Casa de los Amigos in Mexico City. Such interactions stimulated a desire to learn more about other indigenous peoples throughout the world.

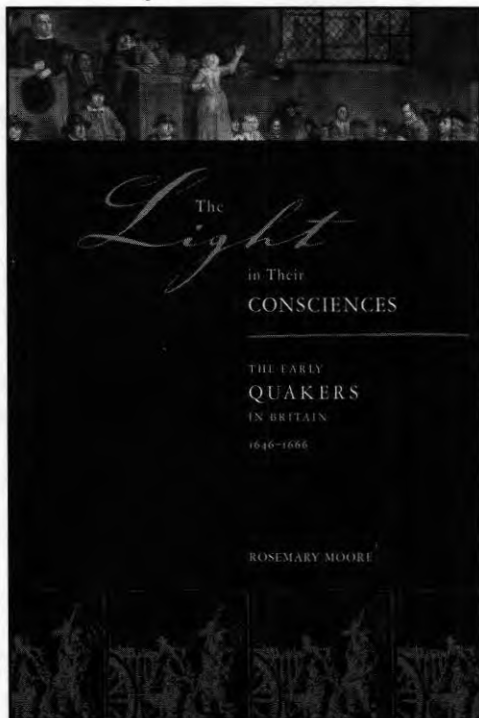
While my interest in indigenous peoples—particularly Native Americans—is deeply spiritual, it has brought with it an awareness of the extent to which they suffer deprivation. When I realized the importance indigenous peoples attached to the UN Draft Declaration and saw the local AFSC Program working with Native Americans in support of it, I was drawn to

participate. Living and working most of my life in a predominately one-culture environment, whenever I have the opportunity to relate cross-culturally on deep concerns and personal values, I find it spiritually reinforcing because it strengthens my sensitivity to “that of God in every one.” I’ve been more fortunate than most to have this opportunity with a number of cultures and always appreciate it when it comes—as it did on this project.

A difficult and provocative aspect of this experience was my contact with numerous people, including Friends, who had reservations about supporting the declaration. There was a lack of knowledge, which is regrettable but understandable. Reacting to that ignorance may be the most significant accomplishment of the project. Perhaps I’m mistaken, but what came through to me from Friends who expressed lack of support was primarily resistance to the article of the draft that declared the right of indigenous peoples to self-determination. As human beings, we have wonderful potential, and great violence is done to us by whatever impedes the fulfillment of that potential. The potential within us is part of “that of God” which all of us should “answer” by nurturing. At least we should not stand in the way; certainly we should not sup-

*Martin Cobin is a member of Boulder (Colo.) Meeting.*

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port what limits and impedes fulfillment. Part of our fulfillment as human beings is related to the respect we experience as individuals and as members of a collective identity—as part of a culture that nurtures us, teaches and reinforces our values, and provides the security of community. Inherent in this is the right to self-determination.

We experience an element of self-determination when we make up our minds how to conduct ourselves. Circumstances may place limits or prevent us

from doing what we want. We seek inner strength to deal with this as best we can—a strength we gain from a sense of community when there is one that has unique values and identity. I see real value in doing what is possible, as caring people, to help one another overcome limitations and barriers. How great is our denial of “thar of God” in others if we take away their inner strength, if we deprive people of the right to make up their minds and deal with their problems as best they can! We commonly treat children that way—

we decide how they should conduct themselves and assume responsibility for defining and determining how to deal with the problems they confront. We know what’s good and bad for them. We recognize and respond to the need to protect and shelter them from their own inability. This is precisely what our government does when it declares Native Americans to be wards of the state. Do we really believe they are incapable, or are we exploiting them by preventing them from realizing their potentials as adults? Whatever the reason,

## A VISIT TO THE STONE PEOPLE LODGE



Meinrad Craighead

by Jim  
DeNomie  
*Bad River  
Chippewa*

Our carefree banter begins to ebb  
as intimate thoughts of “the People”  
percolate to the surface  
of Tunkoshila’s spiritual waters.  
Tunkoshila: the Great Mystery, the Creator.  
“The People”: grandmothers, grandfathers;  
here and on the other side,  
and those still to come.  
Firetender has done well.  
The Grandfathers,  
those of the stone people’s lodge  
are already here.  
We feel their wavering heat  
and see their brilliant orange gaze.  
All physical belongings are shed.  
All emotional baggage checked outside the door.  
We enter their lodge humbly on hands and knees;  
crawling into a waist-high womb.  
For the types who keep track of things,  
we are a record crowd;  
sixteen sets of kneecaps and elbows,  
hunched toward a fire pit of hissing, sparking  
grandfathers  
in an earthbound space capsule.

Leader, then helper enter last.  
Door flap is lowered and secured  
against outside light.  
Eyes open, eyes closed. It makes no difference.  
All is blackness, but blackness will become a light.  
Cool, pure water is ladled upon the glowing  
grandfathers.  
Their scalding breath is on us and in us  
immediately.  
We begin the sweat.  
Someone adds sage people

to the steaming, wheezing grandfathers.  
Helper begins to sing, voices of all make us  
one,  
yet, alone to ask the Creator  
to look kindly upon “the People.”  
Each of us feels private  
with our innermost thoughts and prayers.  
This is the most intimate way to pray.  
I become an arc within a circle.  
It is my turn within this hoop of life.  
Tunkoshila, create a strand of blessings  
to string along a family tree;  
blessings for grandmothers and grandfathers,  
parents, aunts, and uncles,  
cousins, friends,  
and, most important, children.  
Once again, leader ladles cool and moist  
on to hot and dry.  
I am stunned by the intensity  
of this holy mist, but this is good.

The grandfathers are listening.  
Relaxing more, I adjust my breathing  
and allow my thoughts to flow  
on to the Grandfathers and to the Creator.  
One by one, we ask for blessings  
for all our relations  
and their most pressing needs.  
The first circle is almost complete.  
We, collectively and somewhat urgently,  
ask Firetender to open the door flap.  
Round one is over.  
Two more to go.  
Door light is barely visible through the moist  
steam.  
Cooler air is a blessing in itself

*Jim DeNomie is an  
award-winning radio  
program producer and  
Native American  
media educator.*



denying self-determination certainly limits and impedes fulfillment.

Friends do not desire to exploit ignorance nor play the role of wise parents able to provide protection for indigenous peoples throughout the world. What I often hear is a primary concern for social upheaval that might result if all indigenous peoples, permitted the right of self-determination, decided to set up sovereign, independent states. Is this really a subconscious worry over material loss? So what? I cannot help but look at this in

as we sit in our silence and introspection—  
once, twice, and through a final round.  
One by one we re-emerge  
up on the shore of the now-world.  
Some of us stumble,  
dizzy from the sacred trip we have been on.  
We are purified and cleansed—one and all.  
Our minds and every pore  
of our collective bodies have been opened;  
producing a fry bread sweat,  
enough for a three-day powwow.  
Talk picks up again  
as our thoughts become more corporal.

While not feeling new born,  
I feel much better than I did before.  
We restore ourselves  
with the help and nourishment  
of the plant people,  
the winged,  
the four-legged,  
and all those present.  
We are thankful.  
Everyone says "later"  
and heads home.  
My body is deposited next to my friend  
who pats my shoulder,  
because she knows  
I am purged and too tired to talk.  
In the morning  
I will have known  
what it is like  
to sleep like a kid  
again  
and to have dreamed about  
"the People."


spiritual terms—out of my desire to relate to the fulfillment of potential, to "answer that of God" in all people. I believe any feared outcome such as Balkanization is unlikely. Consider if the feared scenario occurred and separation did happen; what real harm would be done if it occurred without the use of violence to prevent it? Most relevantly: if harm were done, to whom would it be done, how would it compare to harm already and currently being done, and how does that relate to harm done to our values as Friends? I

don't think Quaker slaveholders held slaves in order to protect them from harm. I don't think they worried about the social chaos that might result from freed slaves roaming the streets or the establishment of an African American sovereign nation.

Suppose Native Americans had wished to establish their own sovereign nations within the borders established by the American colonists when they declared their own right to self-determination, so they and not the British ruled the land from which the Native Americans had been dispossessed. What then? The response is history. It's called genocide. By what right, legal or "God-given" or military, can a people claim self-determination for themselves but deny it to others on whose land they settled? (This, of course, defines indigenous peoples—those living in a land taken over by others.) In practical, real-life terms, military might has been the basis upon which self-determination is established, defended, or lost.

Friends cannot accept this basis, but if U.S.-Canada Lakota today declared themselves a sovereign nation, what then? Suppose you had to pay some sort of price to allow or prevent this. What then?

My involvement in this effort to shape the UN Draft Declaration has forced me to confront a highly disturbing question of values which, as a Friend, I believe is in need of careful examination—by me and others—far more on spiritual than economic or political grounds. □



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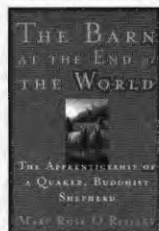
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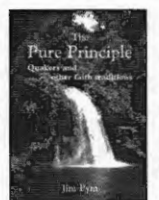
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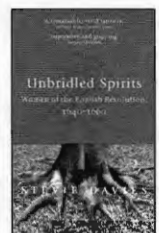
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# Finding Common Ground

*An Interview with Kara Newell,  
Recently Retired Executive Director of  
American Friends Service Committee*

by Cameron  
McWhirter

**FRIENDS JOURNAL:** What are the reasons for your decision to step down at this time?

**Kara Newell:** When I came to AFSC in 1992, the "planning for change" process had been underway for a little over a year. The process has continued throughout the 1990s, and while the need for change is always present in any vital organization, the wide-ranging organizational attention to making major changes has ceased in favor of implementing and institutionalizing the changes already agreed upon. It was clear to me that my major work as executive director was to oversee and keep the changes moving along. That need is less now, and it seemed the right time for a change in leadership.

In some ways, the personal family reasons were even more compelling—my mother is now 91, and I want more time with her as well as with my children, grandchildren, and broad extended family. It is also true that the management staff and broader staff of the organization is very strong right now. Perhaps most important, I was clear (and continue to be) that leaving AFSC at this time was a spiritual leading.

**FJ:** What challenges does AFSC face in making its message and mission more public?

**KN:** AFSC has a strong and compelling message and history. Deciding the best way to make that message public and

*Cameron McWhirter is a reporter for The Detroit News and a member of Birmingham (Mich.) Meeting. He volunteers as a news editor for FRIENDS JOURNAL.*



**Kara Newell visiting  
AFSC Program,  
Vietnam, 1998**

then doing it consistently and well over a longer period of time is a major challenge for the organization today. Monitoring and analyzing the results, tweaking and adjusting where indicated should be frequent and wise. I think there is a broader understanding of and commitment (within the organization) to making the mission, principles, and vision of AFSC clear, inviting participants whose principles and values are in harmony with those of AFSC.

**FJ:** What are AFSC's current challenges in terms of providing aid to people in troubled areas of the world?

**KN:** Material aid is not a major program of AFSC, though a growing and expanding one under new leadership in the past couple of years. The challenges for material aid have not changed—to establish reputable, trustworthy connections in troubled areas; to provide appropriate, often longer-term aid where AFSC



is or has been at work on the ground; diverting aid through AFSC to other partner agencies in the receiving area in cases where AFSC is not present. There is never a problem collecting material aid for shipping; however, it is less easy to garner financial support for shipping costs. AFSC's primary work, as you may know, is in the United States (more than 2/3 of its budget). That "aid," whether at home or abroad, supports marginalized peoples to better their conditions of life, both socially and materially. Being socially active in troubled areas as people seek to build or rebuild civil society in ways appropriate to their history and needs is an ongoing challenge in many ways, not least of which is garnering the financial support to do that kind of work. AFSC has specialized in working with women, children, and minorities, in all aspects of their participation in society. Those challenges are always there but shift from place to place with changes in political, social, and economic movements. A central focus and challenge for AFSC is facing into and working to change the military mindset and developments in the United States. As more and more focus is on economic issues, both here and abroad, the use of economic resources for military development rather than for meeting human needs becomes ever more debilitating.

**FJ:** Do you see relations between not-for-profit groups like AFSC and governments getting better or worse?

**KN:** In the United States, we have the freedom to educate our population and government—a truly wonderful freedom that is precious. We all need to take better and more strategic advantage of that opportunity. Based on our strongly held beliefs and principles we need to be consistent in affirming positive moves of government or individuals within government. Only then, in my judgment, can we be advocates, principled and clear without making enemies. We can highlight honest differences, focusing on goals and mission, finding common ground, exploring a variety of strategies with their potential outcomes as matched to goals.

Are relations getting better or worse? It depends upon the approach taken. It is important to reassess constantly the end goal and the appropriate and effective means. There is always a danger of putting too much focus on the means, which will inevitably lead to unproductive compromise and departure from the goal. AFSC

has always worked on a variety of fronts, sometimes leading it to be too thin and ineffective on some. The good thing is that there are so many groups at work now, unlike the days when AFSC was founded. AFSC works in many coalitions, which brings strength to those causes. But it is true in this country that the government hears from many voices and organizations. I don't know about better or worse!

**FJ:** What role do you see Quakers playing in the next century?

**KN:** We have just completed what some historians have called the most secular and violent century in human history. We have developed incredibly varied means of mass and individual violence. We have supported individualism to a high and legal science. It is not difficult to see that Quakers have been affected by these developments. On the other hand, a look at history reveals there has always been a need for the Quaker voice of conscience, peacemaking, equality, and individual leading and initiative. Never more than now! Quakers bring a unique understanding and experience of the central place of corporate, communal decision-making in worship, being led in God's presence and recognizing that presence. Quakers have been strong in our corporate support of individual conscience.

I hope and pray Quakers will be constant in working toward minimizing the petty differences that hold us apart and maximizing the major agreements and experiences that can draw us together to act in unity. Commonly held values and beliefs that I have experienced across the breadth of Friends include deep, if not always consistent, experience of God at work in worship to bring the worshiping community together in understanding a leading or decision; a strong commitment to being peacemakers in ways that are not military and that respect the value and dignity of each individual, and the closely related belief that every individual is God's creation and therefore worthy of respect and dignity; that we (as Quaker people of faith) are called to make the world a better place, individually and corporately; that God invites our individual and corporate worship; that love is more powerful than hate or apathy or exclusivity, and that the purest love comes from God and can work through us; that we can work together to do God's work with folks we don't necessarily agree with on every detail of social, political, or spiritual policy/belief/ideas;

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**Above: United States; Right:**  
**Kosovo; Below: Honduras**

that we are the feet and hands of  
God in this world. But the message  
is that there is huge work to be  
done, both spiritual and social, and  
we don't have to be lined up on every  
detail to get on with it. Someone said long  
ago, "Some come to faith through works;  
others come to works through faith."

I do need to say that not all of the  
differences are petty. There are Friends  
who have strongly held beliefs that I might  
define as not central to my faith, but which  
are core convictions for them. In those  
situations, I believe much is to be gained  
though dialog, because mistaken impres-  
sions of the other often are gained through  
a kind of spiritual gossip, so that images  
and impressions of the other are based not  
on reality or experience, but rather on  
rumor and separation. Right next to that  
and perhaps equal to it is what I think of  
as encouraging friendships across the  
Quaker lines. I especially value opportuni-  
ties to share in worship and tell each other  
our spiritual stories. Trust is built through  
friendship, and friendship is built through  
having time together to know one another  
in the things that are eternal as well as  
temporal.

I am suggesting that we unnecessarily  
separate ourselves from others into smaller  
and more isolated groups and make judg-  
ments of those "others" based on "petty"  
differences such as forms of worship (pro-  
grammed, unprogrammed, silent, pop-  
corn, etc.); lifestyle issues (judging people  
based on their clothing,  
how they wear their hair,  
etc.); political loyalties  
("how could a good  
Quaker possibly be a Re-  
publican?"); loyalty, or not,  
to a certain cause (the envi-  
ronment, abortion, univer-  
sal health care, birth con-  
trol). Each of these can be  
a major issue, and a spiri-  
tual one. However, God



man, and we have strong opinions and  
care deeply about many things. But our  
higher loyalty and responsibility is to God  
and our community of faith.

I believe God has a place for us in the  
21st century—our job is to discern that  
place and act together to fulfill our calling.

**FJ:** Do you see the role of Quakers  
diminishing or increasing within AFSC?  
Within the NGO (nongovernmental or-  
ganization) community?

**KN:** I hope and pray the role of Quak-  
ers will increase in both areas. I know  
within AFSC there is a longing on the part  
of non-Quakers for Quakers to be strong,  
clear, and leaders within the organization.  
I also know Quakers sometimes feel in-  
timidated by criticisms leveled at them  
within AFSC, as if those criticisms were of  
their Quakerness rather than of a particu-  
lar action, comment, or style. The ongo-  
ing work within AFSC to get a better  
handle on its organizational culture and  
work from the strengths of that culture is  
vital to AFSC's future. AFSC could pro-  
vide more leadership and be stronger  
within the NGO community—the repu-  
tation and respect are there to be built  
upon. In order to do so, AFSC must turn  
its attention more outward and be more  
strategic in its partnership development.

**FJ:** What accomplishments were you  
most proud of during  
your tenure at AFSC?

**KN:** I was on the  
AFSC Board for three  
years before I became ex-  
ecutive director. During  
my ten years of involve-  
ment, the organization  
focused intensely on as-  
sessing its internal and  
external functions to-  
ward making changes



that would position it for a more productive and mission-driven future. While planning and change must be an ongoing activity of any vital organization, I think the hard and sometimes discouraging work of planning and change over the decade of the 1990s serves the organization well. I am proud to have been a part of that. The other two things that I feel good about are, first, that I brought to AFSC a personal spiritual commitment that I felt free to share; I observed that others also felt free to share their spiritual lives—a good thing, I think. And second, over the years I was there I built a management team that is strong and growing. I was privileged to hire some excellent people and leave the organization in their and the Board's hands with great freedom.

**FJ:** What would you like to have done differently?

**KN:** That's a tough question, because there are many things! I made some mistakes I deeply regret and would love to have an opportunity to go back and undo. Perhaps the one regret I have in leaving at this time is that I could not stay to see the "organizational culture" work fully institutionalized, although I have complete confidence in the committee that is working on that project and look forward to hearing about its success. AFSC is a strong and admirable institution with myriad stories of excellent work over the years, but it is an organization that has developed and ignored some bad habits during its growth. The culture it has developed is mostly good and productive, but a few changes (not easy to do) will make it better in every way. I look forward to hearing about those changes and seeing the results.

**FJ:** Any last comments?

**KN:** My coming to AFSC was a result of strong spiritual guidance, in some ways against my will and better judgment. As usual, God was right! But I want to assure those Quakers who feel AFSC is somehow not a worthy Quaker organization that God is present in AFSC as well as in their local meetings and other Quaker organizations. AFSC is a Quaker treasure, to which all Quakers and many, many others have access and can have strong input. As I said earlier, I hope and pray we will learn as Quakers to hold to our strong and even perfectionist standards, while at the same time let go of our pettiness, to build our Religious Society of Friends into the multifaceted body I feel strongly God is calling us to be. □



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## Life in the Meeting

# Finding the Spirit in Discussion

by David Draudt, Mary Jo Locker, Howard Hawhee,  
Pauli Adams

Marty Grundy, a visiting Friend from Cleveland, Ohio, spoke to us at South Central Yearly Meeting and our local Friends Meeting of Austin (Tex.) in the spring of 1999. She discussed ways we could put emphasis on the concept of "religious" in the name "Religious Society of Friends." Especially challenging was her query, "How have you experienced the Spirit in the corporate setting?" The responses were about experiences outside of Friends gatherings. It was disheartening to hear that Friends were not getting a sense of spiritual bonding within our Friends community. We realized that our need to discuss individual beliefs, doubts, and experiences of God was not being met. These were somehow not topics of discussion. We began to see that both individual as well as corporate spirituality was not being nurtured in our meeting. One Friend reflected that the spiritual bonding he has felt in ten years of Al-Anon meetings stemmed from participation in spiritual discussions on a regular basis. It seemed clear that the same bond could occur between Friends involved in a similar practice.

A few Friends from Austin Meeting started an informal one-hour spiritual discussion group on Mondays. We felt it was important to use an actual discussion format rather than speaking from silence. In discussion we can explore more topics in depth, and the interchange between members strengthens community. Through these discussions we are able to increase our personal understanding of spiritual awareness and practices.

We begin with a period of silence to connect with the Light. After a time, someone is led to say what is on one's mind and in one's heart on some spiritual topic. The discussion then follows a meandering path drawn by God. We found that when we share spiri-

tual concerns, Divine Love is there to provide comfort, clarity, and insight.

As the weeks progressed, we began to realize that a strong spiritual bond was forming between us, and we each experienced growth in our own personal spirituality. It became a vital part of our lives, and we were moved to share our experiences with others in the meeting.

On a Sunday morning, during the hour before meeting for worship, we held an experiential forum based on our spiritual sharing group. During this forum others participated in small-group discussions about their personal spiritual experiences of God. The forum was well received and has given birth to a second spiritual discussion group. Other group times are being considered, as well as similar forums and workshops in the near future.

We have been deeply affected by our group work and would like to share with you some Friends' individual experiences:

There is something exciting and wonderful in discussing spiritual matters with others. I see, with every new idea spoken, a mosaic being constructed from all the different pieces each person adds to the whole picture. I am pleased and instructed by other members'



David Draudt, Mary Jo Locker, Howard Hawhee, and Pauli Adams are members and attenders of Friends Meeting in Austin (Tex.).

Lucy Sikes



ideas, and I'm inspired to see things in a new way. As I add my new perceptions to the conversation, they in turn inspire others to expand and share their thoughts. It's a marvelous process and I love it.

I love the way I can expand my spiritual understanding by incorporating ideas shared by others. I can see how God speaks through others.

Sometimes I can just relax and let the feeling of the Spirit wash over me when someone is sharing. By the end of the meeting I feel a warm and safe feeling and get a sense of returning to a centered place that is connected to the Spirit.

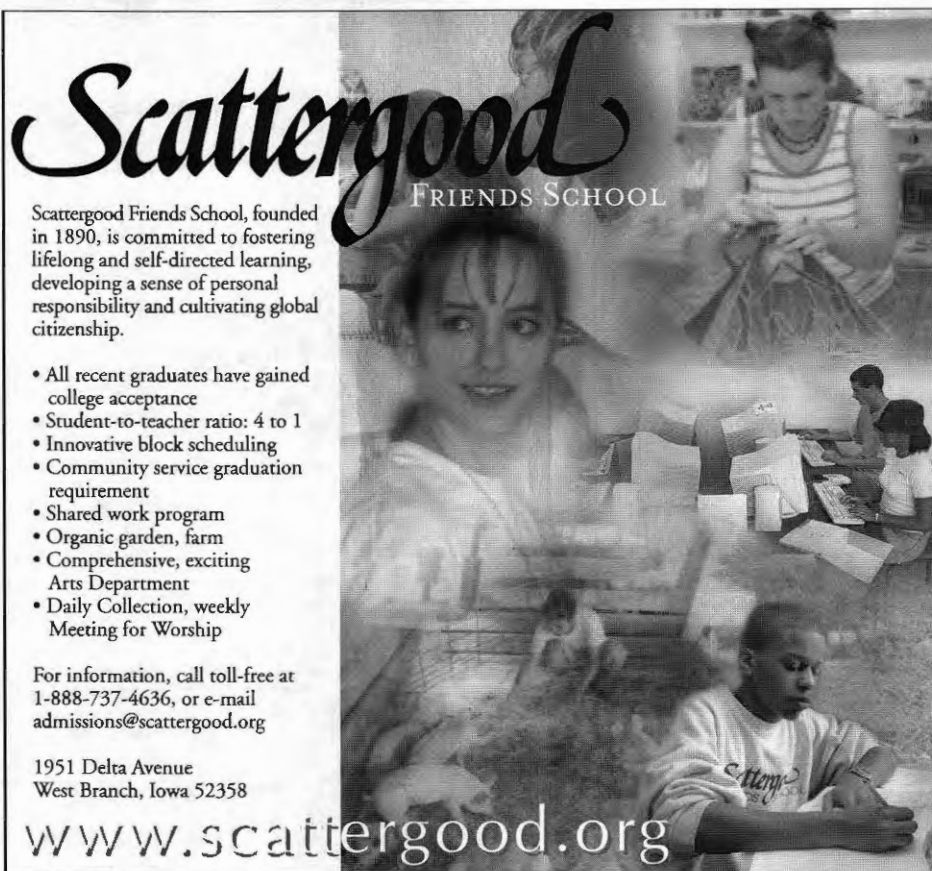
I am extremely grateful and happy I was there, and I leave feeling closer to the members of the group, to the world, and to God.

I have gotten to know members of the meeting on a deeper level. This created a sense of closeness and community within the meeting that I didn't feel before, despite years of participation in meeting for worship and on committees. It has given, for the first time, an experience of God in my daily life—as an active presence, a source of strength, hope, and peace. Without the opportunity to share myself and receive the ministry of others, I would not be in this present state of grace.

For my entire life, discussing spiritual matters in any way has been like pulling teeth. I have felt an extreme reticence about mentioning anything about spirituality.

The spirit in which the group meets is so accepting that I feel completely at ease sharing any thoughts or feelings I may have about spirituality. I have been attending the weekly spiritual discussion sessions for over four months, and every time I go I feel we all end up together in the Spirit.

The individual soul sharing the truth of its experience, one soul to another, nurtures the Spirit and comforts the soul, awakening each individual to the Love within and to one another as children of the Light. For this individual, the sharing, like silent meeting, the company of Quakers, and the Lord's Love, is a priceless gift to soul and Spirit alike. □



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# FRIENDS JOURNAL

## News

Australian antinuclear campaigner Jo Vallentine went to prison for seven days rather than pay a fine for trespassing on a proposed uranium mine site in Kakadu National Park. The former Independent senator, a member of Mt. Lawley Recognized Meeting in Western Australia Regional Meeting, was involved in a mass protest with 118 others when fined for trespassing on Energy Resources of Australia's proposed uranium site in the Northern Territory two years ago. Before appearing in court, Vallentine said she did not believe she was trespassing because the traditional landowners, the Mirrar people, had invited her to the land. —*Conscience Canada*

A subcommittee of a special commission of the World Council of Churches, meeting March 6-8, 2000, near Damascus, Syria, was unanimous in its recommendation that the Council adopt consensus decision-making procedures for all governing bodies. The subcommittee, one of four that were established by the Special Commission on Orthodox Participation in the World Council of Churches, was charged with analyzing concerns and recommending changes of the Council's membership, representation, and decision-making procedures. This effort was initiated by the WCC Central Committee in August 1999, in response to criticisms of the Council from some Eastern Orthodox member churches, some of which criticisms were echoed by other churches including Friends United Meeting. Eden Grace of New England Yearly Meeting, who serves on the Central Committee of the WCC, was elected to the commission. At its inaugural meeting held in December 1999, near Lausanne, Switzerland, the commission examined the issues at stake and, for the next step of its work, divided into four subcommittees, on WCC structure, style and ethos, theology, and emerging models for ecumenical organizations. The first subcommittee, which discussed structural matters, met in March at St. Ephrem Theological Seminary, Ma'arat Saydnaya, Syria, under the hospitality of the Syrian Orthodox Church. Eden Grace, who was appointed to this subcommittee, presented a paper on Quaker decision-making. The subcommittee also heard a paper from the Uniting Church in Australia on its experience making a change from parliamentary to consensus decision-making. After hearing these two papers and discussing the experience of several national and regional ecumenical councils that practice consensus, the subcommittee united in recommending that consensus decision-making be adopted at all levels of WCC governance as soon as possible. This recommendation will go to the plenary meeting of the Special Commission on Orthodox Participation in Cairo in October 2000, and





**WCC Special Commission Subcommittee meeting at St. Ephrem Theological Seminary near Damascus, Syria, March 2000. Eden Grace of New England Yearly Meeting is in front row on right.**

a social lesson, is both morally wrong and bad public policy; a commitment to redemption teaches a far better lesson because it teaches a deeper regard for human life. . . . We are

if the commission concurs, it will be forwarded for approval to the Central Committee (the highest governing body of the WCC between Assemblies), meeting in Berlin in January 2001.

In January 2000, the Nebraska Supreme Court overturned the death sentence of Randy Reeves, an Omaha Indian who was convicted in 1981 of killing two women, Janet Mesner and Victoria Lamm, in Lincoln (Nebr.) Meetinghouse. The ruling, overturning a 1991 decision that upheld the death penalty, paved the way for a new sentencing hearing. Numerous people, including relatives of the victims, have written the court to oppose Reeves's death sentence.—*Quaker Life*, March 2000 (For background information, see *FJ News* columns of January and March 1999, and an article by Wilmer Tjossem, "Two Flowers in the Sanctuary," *FJ*, January 1988.)

Among meetings actively witnessing against the death penalty, Exeter (Pa.) Meeting has called on Governor Tom Ridge of Pennsylvania to use his influence "to abolish capital punishment in Pennsylvania." Exeter Meeting affirmed, "We regard the premeditated killing of a human being to be wrong whether it be done as an execution approved by the state or as a murder forbidden by law. Our religion teaches us that there is 'that of God' in every human being that should be nurtured, not extinguished, and that our criminal justice system should be designed to rehabilitate rather than to exterminate wrongdoers." Third Haven Meeting in Easton, Md., noting that Philadelphia Yearly Meeting is "encouraging monthly meetings to send letters expressing their concern about capital punishment to their governors, state legislators, and state's attorneys," adopted its own "Statement on Capital Punishment": "We believe there is an element of God in every person and all human life must be valued. We believe the deliberate destruction of life by the state, either as an act of retribution or to teach others

heartened by the many recent initiatives in Congress and in state legislatures and executive offices to establish a moratorium on capital punishment coupled with a searching review of flaws in the administration of it."—*Newsletters of Reading (Pa.) and Third Haven (Md.) Meetings*

The general secretary of Nairobi Yearly Meeting, Bartholomew Miheso, has been removed from office following widespread allegations of corruption, according to the March 2000 *Quaker Life*. Investigations by a NYM select committee and Friends United Meeting representatives are ongoing. Last year, allegations surfaced that Miheso helped other Kenyans obtain U.S. visas, ostensibly for an FUM Triennial. In reality, many with visas traveled to the U.S. for other reasons. Miheso was accused of taking bribes and other financial improprieties.

Staff transitions: Don Reeves, a member of Central City (Nebr.) Meeting, has been serving as interim executive secretary of American Friends Service Committee since Kara Newell retired at the end of 1999. Jane Orion, a member of Victoria (B.C.) Meeting, has been appointed coordinator of Canadian Friends Service Committee. On July 1, Peter Bailey assumes duties as head of Oakwood Friends School, Poughkeepsie, N.Y., and on August 1, Craig N. Sellers becomes head of United Friends School in Quakertown, Pa. Johan Maurer, general secretary of Friends United Meeting since 1993, is leaving his post in July to join the pastoral team at Reedwood Friends Church in Portland, Ore. (FUM's General Board is now looking for applicants; nominations should be sent to Stan Bauer, presiding clerk, FUM, 101 Quaker Hill Drive, Richmond, IN 47374, or e-mail <stanbauer@yahoo.com>.)

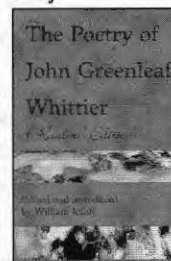
**Correction:** In last month's News column, Congressman Tom Campbell of California was misidentified; he is a Republican.

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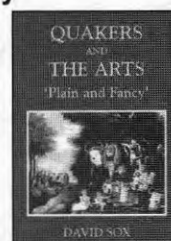
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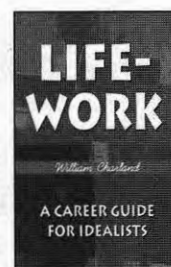
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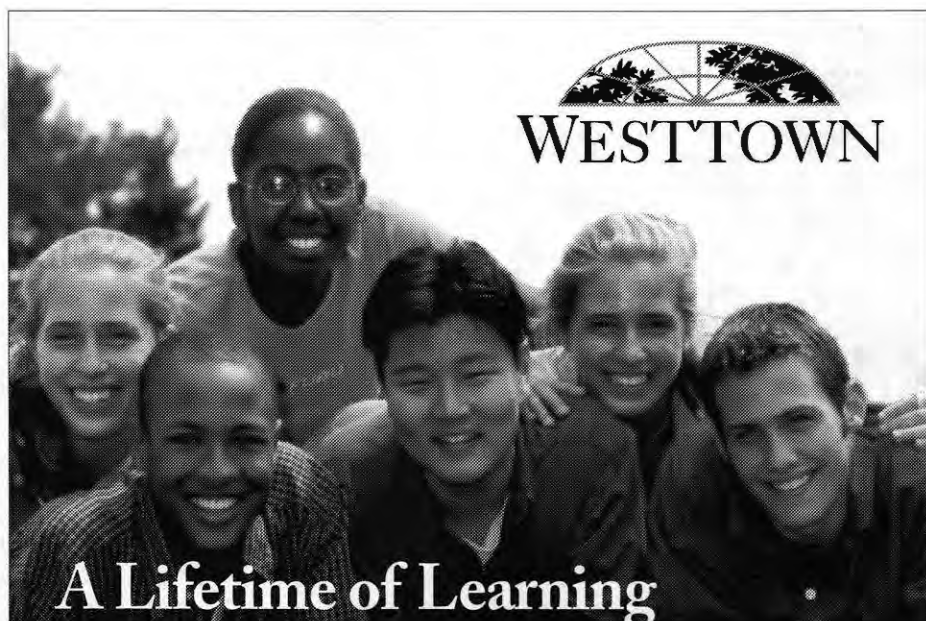


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- July/August—Ariea Yearly Meeting, Mexico
- July 1–8—Friends General Conference 100th anniversary Gathering, Rochester, New York
- July 1–August 9—People's Campaign for Nonviolence, 40 days of peaceful protest in Washington, D.C. People of faith and conscience will speak out for disarmament and racial and economic justice. Peace and justice groups have pledged to bring 100 people for one day or more in prayerful vigil and peaceful protest at either the White House, Capitol, or Pentagon. The event begins with an opening evening panel discussion and a day of nonviolence training and workshops. Participants will gather each evening for prayer and reflection led by guest speakers including John Dear, Daniel Berrigan, Helen Caldicott, Mairead Corrigan Maguire, and Martin Sheen. Contact People's Campaign for Nonviolence, Box 39127, Friendship Station, N.W., Washington, DC, 20026, phone (202) 244-0951, e-mail <[wdcfor@excite.com](mailto:wdcfor@excite.com)>, or visit the campaign's website at <[www.for.usa.org](http://www.for.usa.org)>. —*John Dear, Fellowship of Reconciliation*
- July 6–9—Eighth International Conference on War Tax Resistance and Peace Tax Campaign, at Catholic University of America, Washington, D.C.; contact (202) 483-3751
- July 8–11—U.S. Campaign to Ban Landmines special events to urge the President and Congress to join the Mine Ban Treaty, Washington, D.C., coordinated by Physicians for Human Rights; contact Gina Coplon-Newfield at <[banmines@phrusa.org](mailto:banmines@phrusa.org)> or (617) 695-0041 ext. 228; limited stipends are available.
- July 9–16—High School Youth Camp, Pendle Hill, Wallingford, Pa.; e-mail <[youthprogram@pendlehill.org](mailto:youthprogram@pendlehill.org)>
- July 12–16—North Carolina Yearly Meeting (Conservative)
- July 19–23—Wilmington Yearly Meeting
- July 20–23—North Pacific Yearly Meeting
- July 22–26—Evangelical Friends Church, Eastern Region
- July 22–28—Northwest Yearly Meeting
- July 22–30—FWCC 20th Triennial, New Hampshire
- July 25–28—Mid-America Yearly Meeting
- July 25–30—Iowa Yearly Meeting (Conservative)

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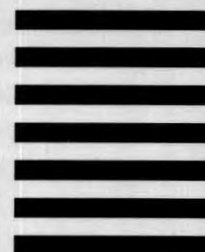
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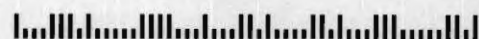
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- July 26–30—Illinois Yearly Meeting
- July 29–31—Indiana Yearly Meeting
- July 30–August 5—New York Yearly Meeting
- July 31–August 5—Pacific Yearly Meeting
- Late July—Embajadores Yearly Meeting, Guatemala

• August 3–6—"Witness Our Welcome 2000: God's Promise Is For You," the first ecumenical gathering of welcoming churches and their allies, at Northern Illinois University. The event strives for justice and equality for lesbian, gay, bisexual, and transgendered Christians. Activities will include worship, workshops, Bible study, performances, celebrations, denominational gatherings, and a youth program. Additional information is available at <[www.wow2K.org](http://www.wow2K.org)> or from WOW2000, 5250 North Broadway, PMB #111, Chicago, IL 60640; telephone (800) 318-5581.

• August 3–13—Friends Witness Tour Nicaragua, organized by ProNica, a service committee of Southeastern Yearly Meeting. This tour of ProNica's community-based projects costs \$500. For more information, call (727) 821-2428 or visit <[www.ProNica.org](http://www.ProNica.org)>.

• Late summer—Denmark Yearly Meeting

• August 10–14—Fellowship of Friends of African Descent gathering in Port Antonio, Jamaica. Write Fellowship of Friends of African Descent, attn.: Gathering Committee, 1515 Cherry St., Philadelphia, PA 19102.

• December 27, 2000–January 1, 2001—YouthQuake 2000, a gathering of Friends ages 14 to 20, near Seattle.

## Opportunities

• Quaker Workcamps International will rebuild burned houses of worship on June 17–24, July 15–22, July 22–29, July 29–August 5, and August 5–12. International visitors are welcome to stay two to three weeks. Application forms may be downloaded from <[www.quaker.org/qwi](http://www.quaker.org/qwi)>. Phone: (202) 722-1461.

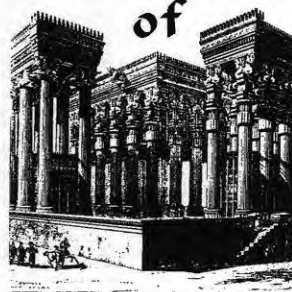
• Friends General Conference needs help transcribing centennial oral history interviews. If interested, contact Michael Wajda at FGC, 1216 Arch St., 2B, Philadelphia, PA 19107, (215) 561-1700, <[michaelw@fgcquaker.org](mailto:michaelw@fgcquaker.org)>.

## Resources

• A website on "Contemplative Quakerism" has been set up: <[www.orednet.org/~jflory/silence.htm](http://www.orednet.org/~jflory/silence.htm)>.

• Philadelphia Yearly Meeting Library has posted book lists for Quaker study and teaching at the website <[www.pym.org/library](http://www.pym.org/library)>.

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## Books

### Love Is the Hardest Lesson: A Memoir

By Margaret Hope Bacon. Pendle Hill  
Publications, 1999. 145 pp. \$10/  
paperback.

This memoir by Quaker historian Margaret Hope Bacon centers around her work on the wards and in the social service department at the mental hospital known as Sykesville (Springfield State Hospital, located in Sykesville, Maryland) during World War II. Her husband, Allen, was assigned to Sykesville as a conscientious objector, and Bacon joined him there and found jobs in the hospital as well.

The young couple lived and worked closely with other conscientious objectors and their spouses, and with regular ward attendants who often felt little sympathy for pacifism in wartime. The conscientious objectors and the "old-timers" were frequently far apart in class, education, prospects, and politics, so that working together and developing a precarious mutual respect was a challenge for both groups.

The greatest challenge in Bacon's experience, however, seems to have been the larger search for human goodness and truth—within and beyond herself—in the often brutal and dehumanizing context of a state mental hospital in the 1940s. Her reflections on the treatment of patients and her personal, moral anguish over ultimate rights or wrongs extended beyond the hospital and encompassed the many ethical questions raised by the war.

Looking back at these questions more than 50 years later, Bacon writes, "This is the story of an effort to understand and apply the principles of nonviolence to the day-to-day life of a state mental hospital, our successes and our failures, and what we learned about the relationship of nonviolence to our deepest selves. For me it was an exploration of the spiritual basis from which nonviolence must spring, and the power of love to reach through incredible barriers and teach its lessons to the human heart."

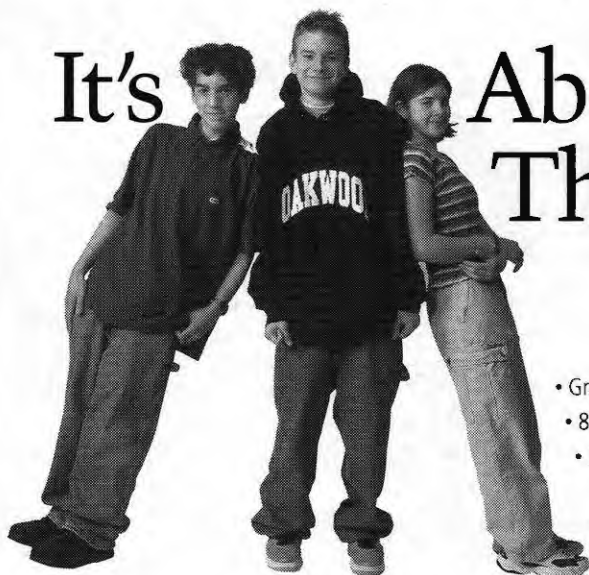
Bacon is an articulate and deeply honest storyteller, and the story she tells is a courageous one. As a young woman working at Sykesville and as an older woman writing this memoir, she encounters ethical paradoxes and examines her own motivations without flinching.

There are no easy conclusions to be found here, but Bacon's book offers wisdom and guidance—plus a note of hope that casts new light into some of the darker realms of human relationship.

—Kirsten Backstrom

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

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## Each Leaf: Poems

By Sarah Mook and David Mook.  
Freewheeling Press, 1999. 61 pages. \$25/  
hardcover.

When I first came to FRIENDS JOURNAL as an intern, I expected to be moving commas and such. Never did I expect the chance to write a review or to be given one that would have so much impact on me. God knew what I needed and provided it for me. At first, *Each Leaf* was just a book of poetry, but it became much more. This collection of poems was written by David Mook after the unexpected death of his eight-year-old daughter Sarah, whose poems also appear in the collection. David's poems are his grief, thoughts, and emotions eloquently put into words. They were a coping mechanism that brought David to a new place in his life, academically and spiritually.

While reading, I lost my grandmother and then the new puppy my mom bought for us. As I was grieving for these deaths, I found this collection of poems very touching. To some the death of a pet may not be equal to that of a human, but to me it is the death of one of God's creatures. I grieve for one old and one newborn. David's words helped to soothe some of the aching and helped in understanding. He asks the same questions I do, helping me to realize that I am not alone in my pain.

The poems also bring back fond memories of myself at Sarah's age, playing pool with my older brother at the community center on Saturday afternoons, or fishing with my dad on the Red Cedar River, when I was afraid to touch the fish and cried because the hook got caught in my finger while baiting it with a squirmy worm. I had forgotten about the little things I did as a child with my family, but David's memories, being all that he has left, brought back some of my own.

This is a celebration of Sarah's life and a search for death's reasoning, a set of emotions we all go through but do not often voice. I would like to thank David Mook for sharing his pain and his joys of Sarah. I would also like to thank Sarah Mook for her gifts and for touching me.

### EACH LEAF

Poems



Sarah Mook David Mook

—Jennifer  
Zumpf

Jennifer Zumpf, a  
student at Alma  
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1. Lipper Balanced Fund rankings as of 3/31/00; 1-Yr: #56 of 458; 3-Yr: #20 of 340; 5-Yr: #14 of 237; 10-Yr: #7 of 62. 2. Figures include reinvested dividends, capital gains distributions, and changes in principal value, and represent past performance, which is no guarantee of future results. Investment return and principal value may rise or fall so that shares, when redeemed, may be worth more or less than their original cost. Mar. 2000. Distributor: H.G. Wellington & Co., Inc.



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## Daughter of Fortune

*By Isabel Allende, translated by Margaret  
Savers Peden. Harpercollins, 1999. 399 pages.  
\$26/hardcover.*

Isabel Allende's early novels (*The House of the Spirits*, *Eva Luna*) drew from the mystical well of Latin American writing. They were stories evoking another time and tradition, far from the work of many bestselling novelists in the United States who had seemingly squeezed spirituality out of their books. Moving away from Latin mysticism, Allende now draws on Quaker and Buddhist spirituality as she tells the story of a young Chilean orphan who is adopted by a British brother and sister, then grows to maturity and travels the world. Quakers play the predictable role of good guy activists, while Buddhist philosophy emerges as central. "Knowledge is of little use without wisdom and there is no wisdom without spirituality, and true spirituality always includes service to others," writes Allende. Allende's books are usually cheerful and entertaining, while helping readers understand today's problems through voices we don't encounter in our meetings or other venues.

—David Runkel

*David Runkel is clerk of the FRIENDS JOURNAL Board of Trustees. He attends Bethesda (Md.) Meeting.*

### In Brief

#### Sufferings of Early Quakers in Yorkshire, 1652 to 1690

*By Joseph Besse; introduction by Michael Gandy.  
Sessions Book Trust, 1998. 108 pages. £12/  
paperback.* Joseph Besse's account of Quakers who suffered for their beliefs in the late 17th century has long been out of print. Now Sessions offers a small section of the manuscript specifically focused on those Quakers who lived in Yorkshire. Future volumes detailing sufferings in other regions are planned until the whole of Besse's manuscript is once again available. Primarily of value to genealogists, scholars, and family historians.

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- FGC Bookstore: (800) 966-4556
- Pendle Hill Bookstore: (800) 742-3150
- Quaker Book Shop (London): +44 (020) 7663 1030
- Quaker Hill Bookstore: (800) 537-8838

## Milestones

### Marriages/Unions

**O'Neill-Hitchings**—*Ward Hitchings* and *Carol O'Neill*, on February 5, 2000, at and under the care of Annapolis (Md.) Meeting, of which Carol is a member.

### Deaths

**Jacob**—*Betty Jacob*, 88, on August 18, 1999, in Honolulu, Hawaii. Born on September 5, 1910, in Chicago, Ill., to Albert Muther and Edith Ashleman, Betty was a charismatic and tenacious worker for peace and justice worldwide. Her strong sense of purpose was evident in her tutoring of disadvantaged children in high school. She attended Colby College in Maine, then graduated from Wellesley, where she organized an infamous peace march that coincided with a veterans' march on Armistice Day, 1934. The veterans were angry, and according to Betty, *The New York Times* headlined the event "Society Girl Turns Red." She worked with Herbert Hoover on relief projects in Europe after World War I, including Food for the Small Democracies. She attended Yale Divinity School but did not complete a degree program. During World War II, she worked with conscientious objectors. In the 1940s Betty was an executive at the United Nations Relief and Rehabilitation Agency and at UNICEF. She has been credited with saving UNICEF by persuading a reluctant U.S. government to give hundreds of millions of dollars to the fledgling agency. She enjoyed telling of her efforts in the establishment of trick-or-treating as a fundraiser for UNICEF, and she also delighted in retelling that she was the first person to suggest Dag Hammarskjöld for the post of UN secretary general. During the Cold War, her strong Quaker beliefs, as well as her friendships with leaders and academics from capitalist, communist, and non-aligned nations, helped her organize groundbreaking research projects with her husband, the late Phillip Jacob, a University of Hawaii political science professor. Betty was especially proud that this work helped foster global dialog and understanding. She found time to author several books and articles and to edit the book *Democracy in Local Government*. In the last decade of her life, she raised more than \$500,000 in Washington, D.C., for a Hawaii-based program that teaches students in Russia and the United States about democracy. Since 1970, Betty lived and worked in Hawaii, where she was an active and beloved member of Honolulu Meeting, and where she played a major role in the activities of the Hawaii Area Office of American Friends Service Committee. Humble and modest, Betty spoke out forthrightly, with conviction, from a position of strength, for she had known and felt the influence of many thinkers, both activist and meditative. Although sensitive to the needs of others, she did not hide her feelings behind a façade of politeness, courtesy, or expediency. As a Friend strongly committed to improving the world, she felt there is too much to be done to dally because of superficial concerns. Bringing differing groups together to share ideas and seek solutions helpful to all was one of her main goals in life. Betty had a good sense of humor, an easy laugh, and a warm smile, which pulled all to her and were disarming in a serious discussion. She was loved, respected, and consid-

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- ❖ maximum 8-10 double-spaced, typewritten pages (2,500 words)
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ered a living treasure by many. She co-authored 11 books, including *A Peace to End Wars* (1945); *Values and the Active Community* (1971); and *Automation and the Industrial Workers* (1986). Betty is survived by a daughter, Sally; sons Kirk and Stefan; five grandchildren, Ariana, Alya, Forrest, Philip, and Elizabeth; and friends and colleagues the world over.

**Simkin**—*Ruth Commons Simkin*, 94, on October 10, 1999, in Arlington, Virginia. Born in 1905 into a Friends family in Richmond, Indiana, Ruth was involved with Friends and Friends' service for most of her life. She and her husband, Bill, both graduates of Earlham College, taught at Brooklyn Friends School. They left New York to work with AFSC in the Depression-racked coal fields of West Virginia, developing a successful furniture and crafts business. While Bill conducted the business, Ruth gave special attention to community development with youth and families. Leaving West Virginia in 1937 for Philadelphia and later for the Washington, D.C., area, Ruth was a teacher and homemaker. She also served as an AFSC board member and represented AFSC during a trip to Moscow. After she and Bill retired to Tucson, Arizona, Ruth became actively involved in Pima Meeting from 1973 until 1991. The entire meeting benefited from the couple's experience, insight, and gracious goodness. Her work on the Ministry and Oversight Committee is especially remembered. She was also an active supporter of the Tucson Symphony. The Simkins' return to a retirement community in the Philadelphia area left a gap in Pima Meeting, but they retained membership and continued correspondence. Bill died in 1997. Ruth is survived by her two sons, Tom and Peter.

**Wilhelm**—*Paul Alexander Wilhelm*, 83, on February 6, 2000, at Unitarian Universalist House in Germantown, Pa. Paul was born in Blytheville, Arkansas, on April 16, 1916, to John Paul and Archie Alexander Wilhelm. His maternal grandfather was the renowned Southern Baptist minister, John Bell Alexander. Paul and his younger brother, Richard, were raised in the style of southern gentlemen. His commitment to social justice began at an early age; as a boy scout in Little Rock, he rode in the back of buses. During World War II, despite family expectations, he refused to accept an appointment to West Point and became a conscientious objector. He married Jayne Tuttle, a young art teacher from Montana whom he met at the 1939 World's Fair. They were married near his civilian public service camp in Maryland. When Paul's alternative service assigned him to Byberry Mental Hospital in Philadelphia, the young couple began their lifelong commitment to Germantown Meeting and to Germantown Friends School. Paul used his architecture and city planning degrees from Washington University working with the mayor's office, even while finishing his alternative service. One Memorial Day, a guard at the hospital who had given Paul trouble for his refusal to go to war stood by in utter astonishment as Paul was picked up by the mayor's limousine right in front of his guardhouse to go to a city function. Paul was a devoted and deeply involved mainstay of the Quaker community. Clerk of Worship and Ministry for many years, he was also deeply committed to the Germantown community, including efforts in the 1950s to promote equal housing. He served on the school committee of GFS for several years,



as well as on the board of the City Parks Association and Stapeley Hall. Paul decided to stay in Germantown during various job changes because of his commitment to this integrated neighborhood. He was passionate about the health of the inner city and worked in urban renewal and development throughout the region in order to expand the cities' industrial employment base to compete with the flight to the suburbs. Camden, New Jersey, West Philadelphia, Central Philadelphia, and Wilmington, Delaware, benefited from his hard work and vision. A pioneer in the emerging fields of ecological control and environmentally aware architecture, he worked to save large portions of the Wissahickon watershed from development, work that continued well into the 1990s. He wrote a book on the inner city and published a study on the long-range effects of World War II alternative service on men's later lives. Paul's idea of a good vacation was to travel with family or friends and to get out his watercolors for an afternoon of landscape painting. He will be remembered for his generous gifts of these paintings, as well as his beautifully calligraphed wedding certificates, letters, and celebration cards. As long as his knees permitted, he was an avid tennis player. Conversations about life, politics, art, psychology, religion, and all things relating to the human spirit were held around his dinner table. Those who knew him recall his warmth and honesty, intelligence, spiritual seeking, and good humor. Paul's love of beauty, from old barns to well-designed buildings, from art museums to sketching a sleeping child, had a sustaining effect on his children, Mark, an architect, and Carolyn, a professional

artist. Paul grew through raising his children, navigating the turmoil of social and political upheavals of the end of the last century, working against the decline of Germantown, dealing with the deaths of his parents and younger brother, and weathering the living of life. He had the ability to turn everything he experienced into a deepening of his spirit. This was especially true of the passing of his wife Jayne, after 39 years of marriage and her heroic struggle against cancer. When he met and married Donna Cole Goodwin, the couple's inclusiveness and active involvement set the tone for bringing their families together. Donna and the whole extended family sustained and supported Paul during the difficult trials of the last few years. Throughout the confusing and diminishing process of his final illness, Paul was remarkably kind and positive, living to the last his belief that adversity was the source of growth. He is survived by his wife of 18 years, Donna C. Wilhelm; his children from his marriage to Jayne, Mark T. Wilhelm and Carolyn Wilhelm; stepdaughters Jennifer Goodwin-Alley and Catherine Goodwin; and six grandchildren.

We publish Milestones that meetings and families send us. If you would like to have items listed here, please send them within six weeks of the event to FRIENDS JOURNAL, Milestones, 1216 Arch Street, 2A, Philadelphia, PA 19107. Please include your address and e-mail address or phone number.

## Forum, continued from p.5

### Thanks for the "Message of Seattle"

I wish to thank David Morse for his excellent article, "The Message of Seattle," in the March issue of FRIENDS JOURNAL and for his presence—along with other Friends—in Seattle during the demonstrations against the World Trade Organization.

David Murphy  
Key West, Fla.

Just a few comments on David Morse's masterful exposé of the World Trade Organization.

Here I sit in a retirement home (I turned 82 in May) with my blood boiling with indignation at the arrogant masters of finance and industry. I feel helpless. With a blind wife, I'm not free to go out and protest in person as those lovely old ladies on the cover of the March issue. My own father was a small dairy farmer in Pennsylvania during the early years of the past century. He would be turning over in his grave if he could know what is going on now.

Joe Carter  
Largo, Fla.

For a variety of reasons I was deeply touched by the March issue covering the World Trade Organization, the core purpose of tax resistance, the short article on soul, and the haunting article by Yvonne Boeger.

Marilyn A. Dyer  
Chapel Hill, N.C.

### Worth sharing

I am a member of Midcoast Meeting in Damariscotta, Maine. Our Ministry and Counsel Committee is sponsoring a series of discussions on Quakerism, its history, practices, and trends in belief and faith. The article "Gathered for Greatness?" by Daniel Seeger (*FJ* December 1999) would be ideal for copying into every family's hands.

You and your team are doing an outstanding job with FRIENDS JOURNAL these days, the March WTO focus being a prime example of journalistic and editorial timeliness and wisdom. Thank you.

Peter R. Haviland  
Damariscotta, Maine

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**Pittsburgh**—Well located. Affordable, third-floor (walkup) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

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**Coming to London?** Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: (0171) 636-4718. Fax: (0171) 636-5516.

**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.

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For a PBS documentary on late civil rights activist and friend Bayard Rustin, we would appreciate photographs, letters, reminiscences, or footage. Please contact the Rustin Film Project, 32 Union Square East #1005, New York, NY 10003; e-mail: <rustinfilm@aol.com>; call (646) 602-2375.

**Quaker Inner-City School Endowment Fund.** A small group of well-integrated Quaker schools are doing a terrific job in inner cities. Help them raise sufficient endowments for long-term financial stability. For information contact: Imogene Angell, 150 Kendal Drive, Kennett Square, PA 19348, telephone: (610) 388-0935.

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FRIENDS JOURNAL occasionally needs **graphic design/production help.** Must be comfortable working in Pagemaker and Photoshop on a Mac and available to work in our office. Layout and typography experience, as well as familiarity with the Journal, is desirable. Great workplace. \$18 per hour. Send resume and work samples to FRIENDS JOURNAL, attention Barbara Benton, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

### Selected Pendle Hill Conferences

June 15-18: **Making a Difference: A Creative Approach to Conflict**, with Darrell and Susan Hefte  
July 7-9: **And God Said Thank You**, with Nancy Frommelt  
July 9-16: **High School Youth Camp**  
July 18-22: **Identity, Authority and Community II: Making Connections**, a pre-Triennial conference co-sponsored by FWCC  
July 23-August 20: **Arts and Spirituality** (see our other ad)

**Spiritual Life Enrichment** led by Nancy Bieber, June 25-30, July 30-August 4, August 6-11, August 13-18. For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.

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July 23-27: **Living in Color: A Workshop in Painting**, with Peter Bruckner  
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August 2-6: **A Yoga Retreat You Can Take Home**, with Robert Butera  
August 6-10: **Seeing Our Way Clear: Photography as a Healing Art**, led by Jan Phillips  
August 11-15: **Painted Prayers: A Blessing**, led by Louise Todd Cope  
August 16-20: **Soul in Slow Motion: The Making and Keeping of Creative Journals**, led by Paulus Berensohn  
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**Friendly Science:** Pendle Hill's Forum Program on Science, Technology, and Religion is networking with Quakers in the sciences for future conferences, publications, and a moderated listserve. Register at our website <www.pendlehill.org> and click on "questionnaire." Or send current CV to Doug Gwyn, Pendle Hill, Wallingford, PA 19086.

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

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## Personals

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**Philadelphia Yearly Meeting** is seeking a full time **Coordinator of Adult Religious Education Programs** to: 1) inform Friends in PYM about the depth and breadth of adult religious education: Quaker faith and practice, spirituality, history, social concerns, and outreach; 2) encourage and oversee the development of adult religious education resources, i.e., courses, retreats, curricula, conferences, Web page, etc.; and 3) handle the logistics and publicity of such resources so that they are readily available to monthly meetings in PYM. Qualifications necessary for this position are: good administrative skills, experience in teaching and organizing adult religious education programs, a college degree preferred or 3-5 years experience in teaching and organizing adult RE required, a deep commitment to Quakerism as a spiritual tradition, good office skills including familiarity with Microsoft Windows (word processing, databases, and spread sheets), and the ability to work independently as well as collaboratively with others. Salary range is \$24,000-\$28,000 depending on experience and education. Send a cover letter and resume by **July 1, 2000**, to Search Committee, Coordinator of Adult Religious Education Programs, c/o Martha G. Smith, 1515 Cherry Street, Philadelphia, PA 19102, or email to <martys@pym.org>.

**Arthur Morgan School.** A small junior high boarding school seeks houseparents and teachers for 2000-01 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.

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**PYM** seeks a full-time **Youth Mediation and Conflict Resolution Specialist** to support Friends' work with youth in the area of conflict resolution and mediation. This staff person will relate to two projects in PYM, Friends Conflict Resolution Programs and the Nonviolence and Children Working Group, and will communicate with Monthly Meetings, public and private schools, sister organizations, and Friends in both project groups who do this work. **Qualifications:** college degree and at least 2 years of relevant experience. Credentials and experience in mediation and conflict resolution. Ability to work evenings and weekends. Access to a reliable vehicle in which to drive to (sometimes remote) sites for meetings and programs. Membership and active participation in our Religious Society strongly preferred. Hiring salary: \$24,500-\$28,500 (depending on experience and qualifications). Send a cover letter expressing your interest and a résumé by 6/30/00 to Joan Broadfield, 1515 Cherry Street, Philadelphia, PA 19102. Email: <joanb@pym.org>.

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## Schools



**Orchard Friends School.** A school for children, ages 4-12, with language-based learning differences. 16 East Main Street, Moorestown, NJ 08057. Phone: (856) 802-2777. Fax: (856) 802-0122. E-mail: <OrchardLD@aol.com>.

**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.

**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.

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**Westtown School.** Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (pre-K-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.

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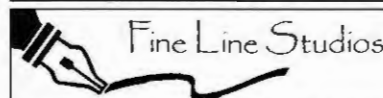
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- Marriage Certificates
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We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish,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

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Quaker-owned and -managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

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## Summer Camps

**Quaker Arts Camp**, residential, operated by Baltimore Yearly Meeting, near Winchester, Virginia, rooted in nature—exploring music, art, drama, and dance. Our goal is to foster the kind of self-esteem that facilitates spiritual growth. Sunday, July 16–Saturday, July 29 (two weeks) and Sunday, July 30–Sunday, August 6 (one week). Call Josh Riley for more information and space availability: (301) 774-7663.

## Summer Rentals

**Summer cottage on N.H. lake**, very secluded, with own dock, boat, sand, swimming, separate "getaway" cabin. Basic conveniences but not fancy. For people who prefer privacy to cheek-by-jowl vacationing. July/August, \$2,000/month, \$1,200/2 weeks. Sept./Oct., \$1,000/month, \$600/2 weeks. (914) 478-0722.

**Blue Hill, Maine.** Cozy, 2BR cottage on 150 acres of woods and fields. Hiking & walking trails, coastal village, pottery workshop. \$700/wk. (207) 374-5844, <www.fiveacrefield.com>.

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

## 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. 914 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 04531-806211.

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

### GHANA

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

### GUATEMALA

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

### INDIA

**NEW DELHI**—Unprogrammed worship, 10 a.m. Sundays at National YWCA Office, 10 Parliament St., Tel.: 91-11-6963925.

## 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. 4413 5th Ave. S., Birmingham, AL 35222. (205) 592-0570.

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

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

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

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

### Arizona

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

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

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

**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**—9:45–10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th Ave. (530) 897-3638.

**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.

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

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

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

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

**PASADENA**—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (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) 246-0524.

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

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

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

**SANTA MONICA**-First-day school and meeting 10 a.m. 1440 Harvard St. Phone: (707) 578-3227.

**SANTA ROSA**-Redwood Forest Meeting. Worship 10 a.m. 1647 Guerneville Rd. Phone: (707) 578-3227.

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

**STOCKTON**-Delta Meeting. Unprogrammed, 10:30 a.m. 2nd, 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) 777-3799 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) 421-2080, e-mail: <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. (860) 889-1924 or 442-7947.

**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) 637-4801 or 869-0445.

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

**WILTON**-Worship and First-day school 10 a.m. 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 Centerville 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, <www.quaker.org/fmw>. Unprogrammed meetings for worship are regularly held at:

**MEETINGHOUSE**-2111 Florida Ave. Worship at 9 a.m., 11 a.m., and 6 p.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.

**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. First Days.

**CAPITOL HILL WORSHIP GROUP**-at William Penn House, 515 E. Capitol St. SE, at 10:30 a.m. First Days.

## Florida

**CLEARWATER**-Clerk: Priscilla Blanchard, 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.

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

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

**FT. MYERS**-Meeting at Calusa Nature Center, First Days at 10:30 a.m. Telephone: (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) 294-0689.

**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.

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

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

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

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

## Georgia

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

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

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

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

<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) 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 Dahu 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 1025 Alder St., 10 a.m. Sundays. Call for summer schedule. Call Elizabeth Willey, 263-4788.

## Illinois

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

**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: (312) 409-0862.

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

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

**EVANSTON**-Worship 10 a.m. 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: (847) 234-8410.

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

**MENAB**-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.

**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.

**FORT WAYNE**-Open worship 10 a.m., First-day School and adult discussion 10:45 a.m. 6557 North Clinton. (219) 482-1836.

**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. Talbot. Unprogrammed, worship 10 a.m. Children welcome. 926-7657.

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

**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. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 Lincolnway. (219) 462-9997.

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

## Iowa

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

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

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

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

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

**MANHATTAN**-Unprogrammed meeting. For time and location please telephone (785) 539-3733, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Conrows, 2371 Grandview Terrace, Manhattan, KS 66502.



**TOPEKA**-Unprogrammed worship 9:45 a.m. followed by discussion, 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 232-6263.  
**WICHITA**-Heartland Meeting, unprogrammed worship 11 a.m. First Days. 14700 West Highway 54. (316) 729-4483. Carry-in lunch and business following worship on last First Day of month.

## 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 worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave., New Orleans, LA 70118. (504) 865-1675. Visit us at <www.tulane.edu/~quakers>.  
**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) 288-4941 or (207) 288-8968.  
**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. Jan Munroe, 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 Senior Center. (207) 866-4382.  
**PORTLAND**-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.  
**WATERBORO**-Unprogrammed worship, First-day school 9 a.m. For details call (207) 636-4149, 490-7113.  
**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 Metzertott, near U. of Md. (301) 445-1114.  
**ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.  
**BALTIMORE**-Stony Run (HA): worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 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.

**PATAPSCO**-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 997-2535.  
**SALISBURY**-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 543-4343 or 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) 774-8792.  
**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**-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

## Massachusetts

**ACTON**-Worship and First-day school 10 a.m. 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**-Worship and First-day school, 10 a.m., 65 Phillips St., SHED kindergarten, (978) 470-0350.  
**BOSTON**-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.  
**CAMBRIDGE**-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.  
**CAMBRIDGE**-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Caddbury 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**-(HA) South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 Main Rd. (Rt. 23). Phone: (413) 528-1230.  
**MARTHA'S VINEYARD**-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.  
**MATTAPOISETT**-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.  
**NANTUCKET**-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (509) 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-MIDLAND-MT. PLEASANT**-Unprogrammed meeting 10 a.m. Discussion 11 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 Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. (248) 377-8811. Clerk: Marvin Barnes: (248) 528-1321.  
**DETROIT**-(HA) 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.  
**FLINT**-Crossroads Worship Group (Conservative): unprogrammed worship on 2nd and 4th Sundays, 3 p.m. Contact: (810) 743-1195 for location.  
**GRAND RAPIDS**-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-7701.  
**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 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.  
**KANSAS CITY**-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.  
**ST. LOUIS**-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.  
**SPRINGFIELD**-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

## Montana

**BILLINGS**-Call: (406) 252-5065 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.  
**GORHAM**-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) 627-3987.

**GREENWICH**-First-day school 10:30 a.m., worship 11:30 a.m., Ye Grete 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: (908) 931-1518. 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.

**NEWTON**-Meeting for worship 10 a.m. 1st and 3rd Sundays. Haddon Ave. and Cooper St., Camden. (856) 232-8188.

**PLAINFIELD**-Meeting for worship and First-day school 10 a.m. Wednesday at 8 p.m. 225 Watchung Ave. at E. Third St. (908) 757-5736.

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

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

**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 Studio, 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.

**TAOS**-Clearlight Worship Group meeting for worship first and third Sundays 10:30 a.m. Taos Mental Health Building, cr. Salazar and Sipapu. Call (505) 751-1778.

**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 Saturday 9-11 a.m. Auburn Correctional Facility, 135 State St., Auburn, NY 13021. By appointment only. For information, call Jim Frisch (315) 364-7375, or Jill McLellan (716) 526-5202, or contact Poplar Ridge Friends Meeting, Poplar Ridge, NY 13139.

**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**-Geneva, Sundays: Meeting and First-day school. Call for time and place: (716) 394-6456.

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

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

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

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

**LONG ISLAND (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.

**LOCUST 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 HILL 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. Mannheim. (914) 255-5791.

**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) 946-0206 (answering machine).

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

**ROCHESTER**-(HA/hearing loop) 84 Scio St. (one block north of East Avenue across from East End Garage downtown). Meeting for worship weekly at 10:30 a.m. (ASL-interpreted). Religious education for children and adults 9:15 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, 10 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. (828) 258-0974.

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

**BLACK MOUNTAIN**-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 669-9198.

**BOONE**-Unprogrammed meeting for worship 10 a.m. First Days. Sharon Kellam's house, 505 Green St., Boone, N.C. Dick Elzay and Michael Harless, clerks, (910) 667-4354.

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

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

**CHAPEL HILL**-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: 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.

**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, Chaucery (740) 797-4636.

**BOWLING GREEN**-Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

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

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

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

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

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

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

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

**COLUMBUS**-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave., (614) 291-2331 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 Days at 10:30 a.m., Betsey Mills' parlor, 4th and Putnam Sts. Phone: (740) 373-5248.

**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) 774-5005.

**OXFORD**-Unprogrammed worship 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**-Rogue Valley Friends Meeting. Unprogrammed worship and children's program meet First Day mornings. In transition—call (541) 482-0814 anytime for time and place. Or call (541) 482-4335 till 9 p.m. PST.

**CORVALLIS**-(HA) 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 Gabel School, 8825 S.W. Barnes Road, Portland. Catlin Gabel 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**-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

**BUCKINGHAM**-Worship and First-day school, 10:30 a.m. 5684 York Rd. (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.

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

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

**GWYNEDD**-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Summeytown 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.

**HAVERTOWN**-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 Havertown Rd.

**HAVERTOWN-Old Havertown Meeting (HA)**. 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 (614) 669-4127.

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

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

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

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

**LANSDOWNE**-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. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19044.

**OXFORD**-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., 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 Macey 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. Mermald Lane.

**FOURTH AND ARCH STS.**-10 a.m. on Thursdays.

**FRANKFORD**-Penn and Orthodox Sts., 10:30 a.m.

**FRANKFORD**-Unity and Waln Sts., Friday eve.

**GERMANTOWN MEETING**-Coulter St. and Germantown Ave.

**GREEN STREET MEETING**-45 W. School House Lane.

**PHOENIXVILLE**-Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15 a.m.

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

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

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

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

**RADNOR**-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithaca, 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. Sugar 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.

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

**UPPER DUBLIN**-Worship & First-day school 11 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

**VALLEY**-1121 Old Eagle School Rd., Wayne. 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.

**WEST CHESTER**-First-day school 10:30 a.m., worship 10:30. 425 N. High St. Caroline Helmut, (610) 696-0491.

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

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

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

**WILLISTOWN**-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.

**WRIGHTSTOWN**-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

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

**YORK**-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St.; 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 Ramblewood 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.

## South Dakota

**RAPID CITY**-(605) 341-1991.

## 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: 484-6920.

**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) 762-8130.

**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. Call (214) 826-6097 or (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. Andrew McPhaul, Clerk, (409) 744-4214.

**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 10 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 a.m. Lutheran Student Center, 2615 19th St. Please use back door. (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

**LOGAN**-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 750-6510.

**SALT LAKE CITY**-Unprogrammed meeting and First-day school 10 a.m. Ladies Literary Club, 850 E. South Temple. Telephone: (801) 359-1506 or 582-0719.

## Vermont

**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**-(HA) 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 and First-day school Sundays 9:30 a.m. Singing 9 a.m. Call Robert Turner (802) 453-4927.

**WILDERNESS**-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Carl and Ann Buffum, (802) 446-2877.

## 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, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

**HARRISONBURG**-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5871.

**HERNDON**-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

**LEXINGTON**-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**-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.

**WILLIAMSBURG**-Unprogrammed meeting for worship 10 a.m. Sundays, child care and First-day school, 104 W. Kingswood Dr., (757) 253-7752.

**WINCHESTER**-Hopewell Centre Meeting. 7 miles North from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Wed. evening meetings of mediation and music, 6:30 p.m. Centre Meeting, 203 North Washington St. Clerk (540) 667-9174. E-mail: <msholdera@msn.com>.

## Washington

**BELLEVUE**-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 747-4722 or (206) 547-6449.

**BELLINGHAM**-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk Tom Hall: 734-8170.

**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 Mininger (304) 756-3033.

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

**PARKERSBURG**-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

## Wisconsin

**BELOIT**-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

**EAU CLAIRE**-Worship at 10:30 at 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.

**MENOMONIE**-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 235-2886.

**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.



# PENDLE HILL

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