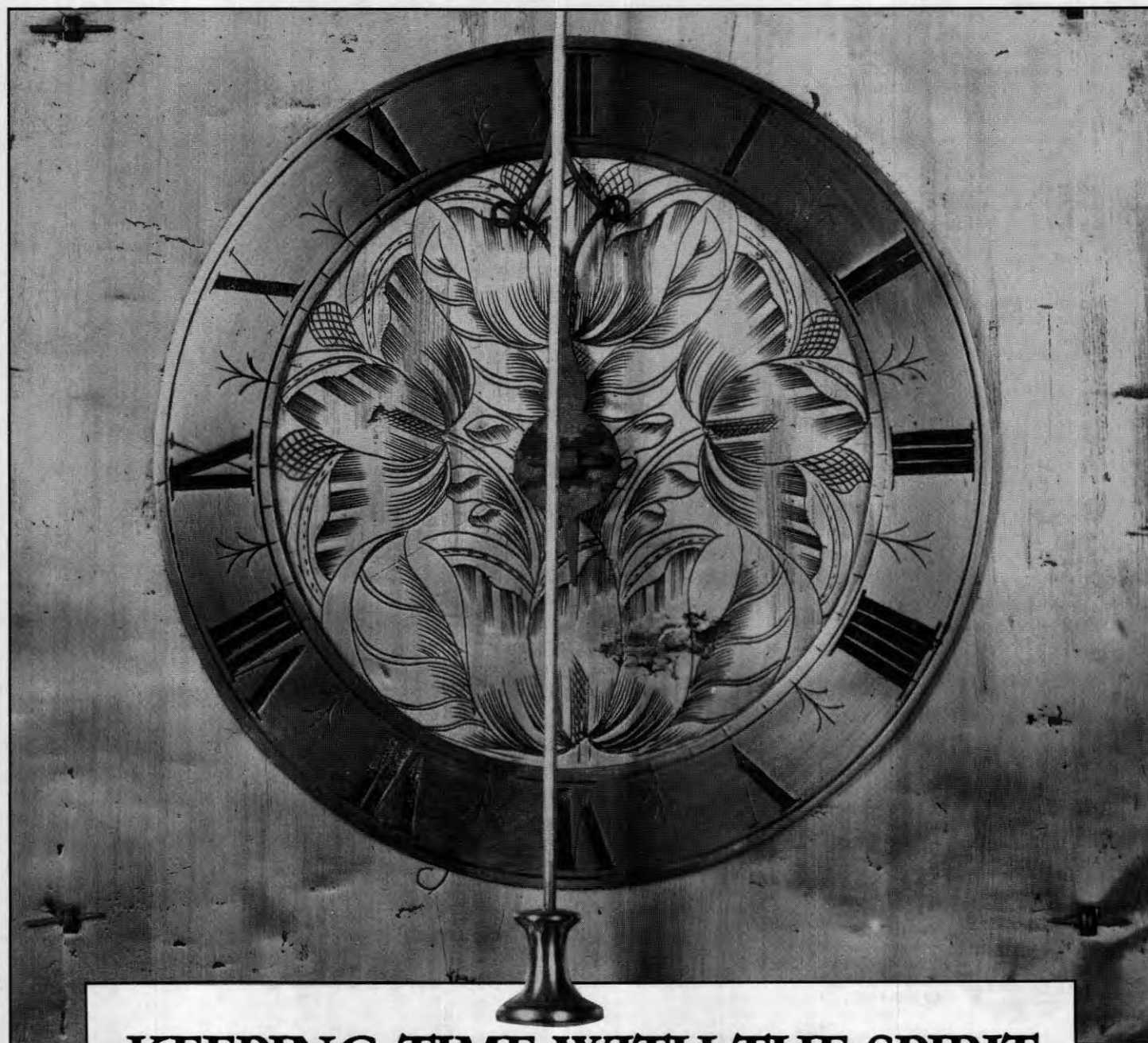


February 1990

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



KEEPING TIME WITH THE SPIRIT

Symbols for our faith • Friends and disabilities • Seeking simplicity

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Among Friends

Kitchen Musings

Friends often ask me what I like best about being editor of FRIENDS JOURNAL. Without hesitation, I say, it's the rich correspondence I receive from our readers: so varied, so unexpected, and often a source of uplift. And we are never in short supply. (Friends do have a way of saying what's on their minds.)

Consider these words, for instance, from Maggie Ziegler of Burlington, Vermont:

I was riding with my sister as she drove down a road that leads to her house over rural hills—the delicate color of spring on the trees. Suddenly she said, “You know, I’ve never really been a religious person.”

“Mmmm,” I answered.

“But I’ll tell you what I think God is like. God is like a colander.”

I laughed.

“I mean, God is like a light hidden under a colander. We can’t see the light, but its beams shine out through the many different holes. Each of us sees only our own beam.”

That was all. I wondered why she thought she wasn’t a religious person and mused about how each beam of light, diffuse at a distance from the source, would grow brighter as we walked closer to God. The sunlight twinkled through the new leaves above the road. And Gandhi’s words came to mind: “What though we have many beliefs? We have but one soul. The rays of the sun are many through refraction. But they have the same source.”

On a related culinary note comes this story by Marydell Dempson:

I “was favored” this morning at the Sandy Spring meeting for worship (9:30 meeting). No one had spoken when the meeting was about to end. The story of my Great Aunt Lydia’s bear hunting experience came to me. She had insisted upon going bear hunting with the men in order to cook the beans. At the end of the hunt on flat top (in Estes Park, Colorado) the hungry men came back for beans. Because of the altitude the beans were not cooked.

We all come to meeting with stored experiences and memories of a spiritual nature, but we are waiting for someone else to share the beans.

And from our circulation department comes a small note accompanying a check for a gift subscription to the JOURNAL. Following the name and address of the recipient the giver says: “It’s a Christmas present! From me and you to them. I’m delighted I finally thought of this! FRIENDS JOURNAL is a wonderful magazine. Better even than a birdhouse!”

Being compared to a birdhouse seems just right somehow. While at home recovering from an illness these past weeks, I spent many happy moments in the warmth of a kitchen reading the numerous cards with get well wishes, sipping hot tea, and watching the birds on our window feeder. Such simple pleasures.

Vinton Deming

FRIENDS JOURNAL

February 1990
Volume 36, No. 2

Features

- 7 Of Roots and Growth**
Myron Bietz
What may one's experience in a garden reveal about our spiritual roots?
- 8 Keeping Time with the Spirit**
Scott Crom
God's timetable does not always coincide with ours.
- 10 Rediscovering Symbols for Our Time**
Thomas H. Jeavons
They may serve to center our spiritual experience.
- 13 Friends and Abortion**
Nanlouise Wolfe and Stephen Zunes
How will Friends respond to this divisive issue?
- 16 All God's Critters Got a Place in the Choir**
Anthony Manousos
Being a good Quaker requires awareness of our own inner rhythms and harmonies.
- 18 And a Little Child Shall Lead Them**
Deirdre McGreehan
What I Learned from My Brother Jimmy
Cara McGreehan
Wheelchair Welcome Mat
Jeffrey Aaron
Kids on the Block
Audrey Snyder
Friends seek ways to support those in our meetings who have disabilities.
- 25 Seeking Simplicity in a Complex World**
Elizabeth Taylor McLaughlin
It is more than a way of living, a way of speaking.

Departments

- 2 Among Friends**
4 Forum
5 Viewpoint
28 Witness
30 Life of the Meeting
32 Reports
34 News of Friends
34 Bulletin Board
36 Books
38 Books in Brief
39 Milestones
40 Calendar
40 Classified
42 Meetings

Poetry

- 15 Dear God**
Lyn Abruzzi
24 There Was a Concept
Giving Thanks
Edie Bridge

See page 18



Cover photo
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Forum

Compassion will triumph

It was highly appropriate (*FJ* Dec. 1989) to show on the cover Fritz Eichenberg's wood engraving of an angel whispering to the expectant Mary. While the theme is from Luke, chapters 1 and 2, it could also be the vision of any mother bearing the new life within.

Another meaning that this great Quaker artist's print conveys is that as 1989 draws to a close, we recall how the Spirit has moved people in many parts of the world to turn toward peace and justice. Indeed, it is hard to find a part of the world where people are not moving away from systems of fear and oppression, often carrying their new leaders along on the tide.

Such changes do not come in a single day or year, nor does the whole world change at the same pace and in the same way. The three crosses in the background and the thistle in the foreground remind us that the way is not easy, but the winding road that leads to the crosses also winds between them to the light beyond. Such is the artist's faith.

For more than 60 years Fritz Eichenberg has shared his visions of peace and justice for all humankind, especially giving his prints freely to those in whose work he believed—the *FRIENDS JOURNAL*, Pendle Hill, the *Catholic Worker*, the *FOR*. His message drawn from the Bible, the great novels of the 18th and 19th centuries, and from the lives of heroic figures in the struggle against violence will continue to move us, for he declares that compassion and reason will triumph over the fears of humankind.

Theodore Herman
Cornwall, Pa.

Liberate whom?

We enjoyed reading Albuquerque (Ariz.) Meeting's suggestions for preventing nuclear war in the November Among Friends column. However, we have a concern about the suggestion to liberate women. Liberating women is fine, but why stop there? Why not liberate men? Why not blacks of either gender (because there are not many black Friends?) Or gays and lesbians? Or the economically and politically oppressed? We probably need to liberate all people in one way or another. Limiting ourselves to some serves only to divide us further, not bring us together.

Actually, if one were to adopt the other suggestions in the editorial ("Be good to yourself," "Pursue sanity and



© 1982 by Fritz Eichenberg/courtesy of the artist

compassion," "Practice conflict resolution" and so on) one would not need a separate suggestion to liberate women or anyone else, for he or she would have gone a long way toward doing so. We would substitute, "Liberate yourself—be free of the curse of categorizing people, see every person as a unique individual rather than as a representative of a group, and find that of God in each one."

Neal and Barbara Burdick
Canton, N.Y.

Not a Witness

This is truly an inquiry to the editor, not a complaint against the authors, about "A Ceremony of Joining" (*FJ* Nov. 1989). My objection is not to the views or practices of the authors but the publication of them under the caption "Witness" in *FRIENDS JOURNAL*. The reasonable inference to be drawn from your publication of this article is that the views and practices of the authors are somehow connected to Quaker thought and life today. To the contrary, the views expressed in the article are at least inconsistent, if not hostile, to Quaker thought and life, rather than a witness to it.

For example, the authors explicitly condemn family life by their recital of the opinion that the nuclear family is "the most barren social unit in human history." Marriage is implicitly rejected because the authors find it "shot through with implications of male dominance [and] possessiveness." Apparently the institution of marriage is thus even if one has had, as did the authors, "contact with feminist explorations into paganism and the idea of the immanence of spirit in this world." Instead of marriage under the care of their meeting, the authors performed a joining ceremony which included "invoking the gods and goddesses of the four cardinal directions" and the ritual burning of their civil marriage certificate.

Certainly, it is for the authors to seek

and to follow their own spiritual path. I would not substitute my faith or my judgment as a superior or more worthy guide for their lives. My concern is only that their views and practices might be taken for those of the Religious Society of Friends, which is strongly implied by publication in *FRIENDS JOURNAL* in this context.

While diversity and tolerance are important to the vitality of the Society of Friends, it does not follow that professions of animism and pantheism or unqualified animus toward marriage and family, whether by a member of a meeting or another, is any demonstration of or witness to Quaker thought and life.

Paul Laskow
Philadelphia, Pa.

We are appalled at Dana Harr and Barclay Kuhn's "Witness." They showed a lack of understanding on Quaker marriages and went against the practices of Universalist and Christian Friends alike.

While some yearly meetings only advise against promiscuous sexual relationships, most Friends meetings advise against premarital sex, *period*. The couple's reference to the love affair that they had was un-Quakerly, indeed.

Quaker marriages have traditionally been nonsexist, stressing the equality of a married couple under Christ. Friends have always stressed their marriages were bondings of two souls into God. Though Friends have acknowledged "being in love" as a reason for their relationships, being lovers was not normally a factor as they held to the sanctity of sex with their spouses.

Harr and Kuhn went against Quaker principles during their marriage ceremony. Invoking gods and goddesses and practicing pagan rituals should be grounds enough for Des Moines Meeting to question the couple's commitment to the Quaker movement.

As for Des Moines's hesitance on approving same-sex marriages, we applaud them for minding the Light of Christ. Friends—even Harr and Kuhn—must realize that never until the apostate church of Rome did Jews or Christians allow homosexuality. Homosexual sex—namely, gay sex—is harmful to the body, which is the temple of God. Therefore, these relationships can *never* be a part of the Religious Society of Friends.

Christy Merrifield
Kevin Olive
Knoxville, Tenn.

continued on page 6

Viewpoint

Delving deeper into the Philippines issue

I am concerned that FRIENDS JOURNAL should be the vehicle for providing misleading information to Quakers, as occurred in your recent report on poverty in the Philippines (*FJ* Sept. 1989). I admire the writer's expression of love for and willingness to help our sisters and brothers there, but am troubled by her facile recommendation of wholesale forgiveness of the country's debts.

Is the author implying that lenders to the country are only exploiters who don't deserve repayment? Or, at the least, countries that can easily absorb the losses? Although she says we might have to change our lifestyles if the debts are forgiven, this is too glib. It also contains the chauvinistic implication the United States is the sole lender to financially disadvantaged countries.

Perhaps the author is thinking, since whoever was responsible for obtaining the loans (implicitly, the Marcos family) is no longer there, no one remains in the Philippines who benefited from the loans. Granted, graft may be part of the loan process, as with entitlement programs, but this is rarely completely the case. I don't believe she has taken into consideration the ill consequences that befall citizens of financially disadvantaged countries when they don't pay back their loans.

Recipient countries are keenly aware of these consequences. Wholesale forgiveness of indebtedness has seriously impeded future development plans for countries in the past. A country's credit is ruined, and any future loans have crippling restrictions and terms. Indeed, this is part of why interest payments are already so high. And it does nothing for the self-esteem of the citizens to be told their situation is hopeless and they have become welfare clients.

As Quakers, we counsel repayment of debts. Financially advantaged countries have a responsibility to assist financially disadvantaged countries in repaying these loans.

Perhaps the United Nations, the World Bank, or the International Monetary Fund (I.M.F.) could set up an investigating body to determine to what extent the lenders should be held culpable—and what percent of the loans should be forgiven—for making loans unlikely to be used for their stated purposes, or which clearly could not be repaid according to their terms.

Repayments could be arranged that result in further development within the debtor country, yet do not endanger the retirement savings of people in the lending countries

whose money was used to make the loans. For we are not talking about the impact upon some autonomous monolith, as the author rightly acknowledged with her comment about changing lifestyles, but upon everyone, from the savvy investor to the retired teacher.

We must include in our assessment the impact upon the financial soundness of the lenders and on their national economies. No country in today's world, including our own, can survive without financial assistance from other countries.

The writer is in error to indicate the banking crisis in this country is not affected by defaults on loans to financially disadvantaged countries. She appears to believe it is limited to the results of risky domestic self-dealings by savings and loans. The plight of many American institutions proves otherwise. Just last week, a major position in Manufacturers Hanover was taken by a Japanese company. One of the reasons cited for the need for cash was the bank's inability to collect on loans to financially disadvantaged countries.

Horst Schulmann of Germany is managing director of The Institute of International Finance, which represents 150 banks that hold more than 80 percent of the loans to developing countries. In a letter to the I.M.F. and the World Bank just before their joint meetings in New York this week, he expressed the organization's strong reservations about the wisdom of Treasury Secretary Nicholas F. Brady's plan to sell loans back to these countries at steep discounts. Arrangements have already begun with Mexico and the Philippines.

He indicated the banks may be less willing to make future loans, and pointed out certain debtor countries have unrealistic expectations. Venezuela, for example, wants its debt cut in half, but Schulmann reports the country has "billions of dollars of gold and currency reserves, and vast stores of oil." The story was carried in *The New York Times* on Sept. 19.

As editors, is it not your responsibility to work with an author to guide her or his writing toward accurate reporting? While a high emotional content can be valuable, we Quakers benefit from well-thought-out opinions and supporting data to help us decide whether to follow an author's recommendations. My own reaction upon reading the article was compassion mixed with irritation. It was such a mish-mash of stream-of-consciousness liberal reaction to what she saw. I would like to have kept her vivid descrip-



tions swimming on the surface, but also had her cool, in-depth analysis, supplemented by hard fact. If this is not what she wanted to write, perhaps you, as editors, could have run a sidebar raising some of the proposed solutions now under consideration by our government and others, and the pros and cons of each.

This author did not indicate she had delved deeply into the consequences of wholesale forgiveness of loans. The inclusion of her opinion on this matter raises questions about the accuracy of the rest of her report that might not have come up otherwise.

While your budget is, of course, limited, there are people associated with organizations at Friends Center in Philadelphia who are well informed on this issue and who, I am sure, would be willing to advise you on economic matters.

I appreciate the JOURNAL very much, but it must be held to a higher standard of journalism. Please accept these comments in a spirit of loving friendship.

Kit Belieu
New York, N.Y.

Choosing our terms

Calvin Keene (*FJ* Oct 1989) writes of what he sees as an incorrect usage of the term *marriage* as a ceremony for gay and lesbian couples, citing a definition of the word from Webster's Dictionary as: "the social institution whereby men and women are joined in a special kind of social and legal dependence for the purpose of founding and maintaining a family."

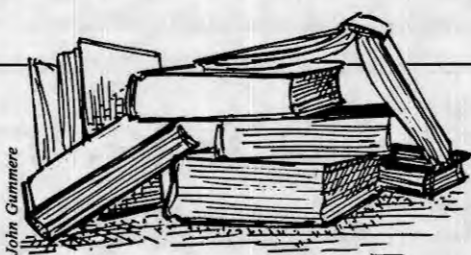
I would simply like to list the definitions for marriage from *my* Webster's Dictionary (*Webster's New Twentieth Century Dictionary of the English Language*, Unabridged, Second Edition): 1) the state of being married; relation between husband and wife; married life; wedlock; matrimony. 2) the act of marrying; wedding. 3) the rite of form used in marrying. 4) any close or intimate union. 5) in pinochle, etc., the king and queen of a suit.

What is to prevent us from choosing number four as the most caring and understanding definition for our times? Not Webster!

Rebecca Osborn
Bethlehem, Pa.

Calvin Keene argues as though a dictionary definition of a word determined the word's meaning, whereas, in fact, the dictionary merely records how most people use the word in question. When same-sex marriage is more widely accepted than it is now, the dictionary definition of *marriage* will reflect that fact. Further, Keene's requirement that the term *marriage* be reserved for those heterosexual couples whose intent is "the founding and maintaining of a family" would prohibit heterosexual couples who are too old, physically incapable, or uninterested in having children from calling their union a marriage, and this, I think, goes further than Keene intends. To ask, as Keene does, that same-sex couples use a term other than *marriage* to describe their union is to perpetuate the idea that they are somehow lesser than heterosexual unions and therefore unworthy of the same honor and legal protections that heterosexual unions deserve.

Vinton M. Prince, Jr., in claiming that approval of same-sex marriages would lead to Friends' necessarily approving incestuous or pedophilic relationships, is in error. The answer to, "where do we draw the line?" is always, "We draw it where it needs to be drawn—and no further." Right now, many Friends believe the line regarding marriage needs to be redrawn to include same-sex



couples, and no more than that.

Far more troubling, however, is Prince's assertion that honoring the claim of those who approve same-sex marriage "may well rend the Society asunder." What Prince (and Herb Lape and other correspondents) ignore is that this is no longer an issue of merely personal opinion. Many monthly meetings of the Society of Friends (including Madison [Wis.] Meeting, of which I am a member) have been through a lengthy process of seeking the Light on this question, and, over a long period of time in which the strictest Quaker process for truth-seeking has been followed, have come to unity, consensus, and conviction. We believe that we have been led by the Holy Spirit, and that Truth has been revealed to us; for many of us, that Truth is a painful one, and we might have wished to be spared the necessity for acting on it. But it is, nonetheless, Truth, revealed to us as a corporate body and demanding our obedience.

It is, in fact, those who refuse to acknowledge and respect the integrity and authenticity of our leading that threaten to render the Society asunder, because it is they who would deny the validity of our Quaker experience of being led as a corporate body by the Spirit. It is those who insist that we are in error who deny and violate the fundamental principles of Quaker discernment. A minimum requirement for the preservation of the Society is to allow those monthly meetings who are led by the Spirit to undertake the marriage of same-sex couples without second-guessing the authenticity of their calling.

Lewy Olsson
Middleton, Wis.

While I appreciate Calvin Keene's apparent openness to the concept of same-sex unions, I'm troubled by his recourse to Webster's dictionary for a definition of the word *marriage*. In the first place, the same Mr. Webster defines the verb "to marry" as "to unite in close and usually permanent relation; v.i. to enter into a close or intimate union." Isn't that what we're talking about with same-sex couples? And the definition of *marriage* Calvin cites would seem to exclude those heterosexual couples who don't intend to or cannot bear children, depending on how one defines *family*. But our definition of *family* has changed.

Speaking as a linguist, I would point out that one of the truly marvelous features of human language is that words mean only what we agree they mean, and meanings and definitions are in almost constant flux.

In the second place, there is a terrible danger in substituting Webster's dictionary for the leading and illumination of the Inner Light. The same dictionary defines *minister* as "a Protestant clergyman," thereby excluding all women and all persons of different faith traditions. As Quakers, we have been led by the Light to a different definition of *minister*, and we use the word freely to describe something much broader. Are we to refuse to call ourselves ministers because Webster says we're not? Of course not! If we are led by the Light to affirm committed relationships between persons as good, can we then refuse to call these relationships "marriages" because someone else says they are not? Of course not!

God is the great redefiner. That is the essence of continuing revelation. God keeps stepping in and redefining our limited understanding of the world, of other people or relationships, of God's own Self! That to me is thrilling! Perhaps God is leading us now to redefine *marriage*, just as God has called us to redefine *minister*, *worship*, *prison*, *slavery*, *conflict*, and the host of other things that have grown out of our willingness to listen and respond to the inner workings of the Spirit.

I was also troubled by Vinton Prince's equation of homosexuality with incest and pedophilia, implying that acceptance of the one is acceptance of the others. There is a fundamental distinction ignored here: Incest and pedophilia involve persons who are being victimized by others who have more power—and worse, by persons whom the victims often love, trust, and respect. It is indeed a sin to victimize another person to satisfy one's own lusts and desires. But in looking at same-sex couples who seek to marry, there is no victimization involved. We're talking about two adults, on what we assume to be equal footing, who are making a free, positive choice to love and support one another.

To refuse to support *committed* relationships for gay and lesbian people is to encourage instead *broken* relationships between persons. Is not the goal of our faith the establishment and restoration of loving relationships, and healing brokenness?

Keith Fry
Phoenix, Ariz.

OF ROOTS AND GROWTH

by Myron Bietz

A killing frost whitened the ground that early October morning. Clearly the growing season was over. For several days I covered plants during the cool, clear nights, spreading old sheets and plastic drop cloths over the flowers and across the tiny garden behind the house, extending day by day the short northern growing season. But finally I stood aside, letting nature take its course.

The plants flourished during those last days before the frost. Banks of impatiens glowed pink, and the morning glories spread in clusters of white and blue against the garage, enjoying one last fling. In the garden, green cherry tomatoes again ripened on bushes that had produced in profusion weeks before. Pepper plants stretched new blossoms toward the sun, as if the season were just beginning.

But on this day blossoms drooped and leaves blackened, and I moved quickly to remove dead and dying foliage. As I cleared the garden, I remembered reading that plants could be classified according to the amounts of time and energy they used to develop root systems and upper growth. Clearly these plants had put most of their effort into the latter. Earlier in the season, after a heavy rain toppled a few shallow-rooted eggplants and peppers, I carefully reset the fallen plants. Now, months later, the roots were no less flimsy, and I marvelled that they could support both foliage and fruit. Pulling the tomato vines, I wondered how such plants could have survived before gardeners began supporting them with stakes and cages.

Finally I dug the carrots. Because our garden is small, I sometimes space plants too close; but this year I carefully thinned and watered, and the portions that showed above the soil were thick

and full. So I was surprised and disappointed to discover the carrots were short—barely longer than they were wide.

Throughout the day my thoughts turned frequently to the mystery of roots and growth—and particularly to those stubby carrots. Perhaps I'd un-

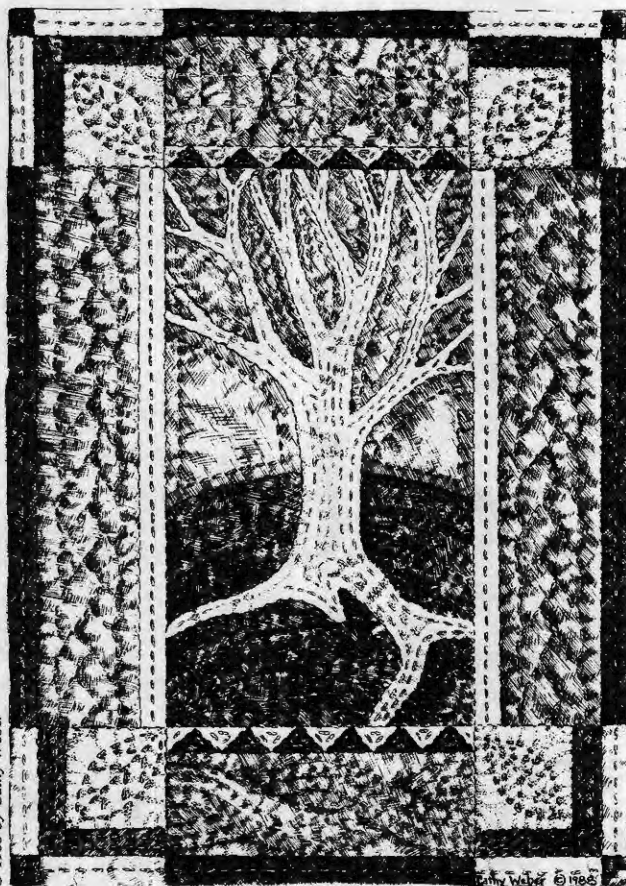
plied on the surface.

At midweek worship-sharing that evening, the roots-and-growth question stayed with me. We were considering the query, "What has happened in your life this past week that is of significance to your spiritual journey?" What, I wondered, did my experience in the garden reveal about my roots, my spiritual base? What factors limit or enhance growth? Are my spiritual roots strong enough? Are they deep enough? Strong enough or deep enough for what? When I tend my roots on a surface level, am I helping them? Or am I inadvertently preventing them from stretching and going deeper? And what of my outreach, the fruits of my faith? To what extent do I depend on my roots for sustenance and support? Should I work to reduce the factors that limit my spiritual growth? Or do I worry too much? Would I be better off relaxing, letting go, trusting the Spirit to lead where it will?

Meister Eckhart provides helpful insights about growing and becoming rooted in love and in God: "When I dwell in the ground," he writes, "in the bottom, in the stream, and in the source of the Godhead, no one asked me where I was going or what I was doing. . . . And when I return to God and to the core, the soil, the ground, the stream and the source of the Godhead, no one asks me where I am

coming from or where I have been. . . . The more you seek God," he observes, "the less you will find God. . . . When one has learned to let go and let be, then one is well disposed. . . . The seed of God is in us. . . . A seed of God grows into God."

"Let go and let be"—I'm still thinking about that. My carrots are firm and sweet, but future crops will likely be just as short if I continue putting them where I do. They grow, as best they can, where they are planted. And so, I believe, do I. □



© 1988 by Cathy Weber

knowingly planted a dwarf variety—I'd thrown away the seed packets and couldn't check—but I didn't think so. Answers eluded me. Then I remembered the silver maple next to the garden. Still growing, it was cutting off more and more of the afternoon sunlight. But more significantly, its shallow roots were drawing water and nutrients from beneath the garden surface. The roots of the other plants had no reason to go deeper; instead they remained shallow, reaching for the water and fertilizer I ap-

Myron Bietz, a teacher for 33 years, is currently on sabbatical. An occasional writer and photographer, he attends Rochester (Minn.) Meeting.



Keeping Time With the Spirit

by Scott Crom

In our home are three clocks which strike the hour and half-hour. In the living room is an antique mantel or shelf clock inherited from my grandparents. I usually stop that clock on Sunday mornings before our small local meeting for worship begins, because during the quiet meeting its ticking seems quite loud, although it's hardly noticeable the rest of the week.

In the adjoining room, my study, are two cuckoo clocks, which I let run during meeting, since their ticking is not audible to us. They have somewhat different temperaments. The one on the north wall is more efficient; the one on the west wall is more deliberate. The second one ticks just a bit more slowly than the other (even when both are keeping the same time); it takes a little longer to strike the hours, and its cuckoo sings at a slightly lower pitch.

One of my little hobbies is to try to keep the clocks synchronized—not an easy task with inexpensive brass movements which respond to relatively small temperature changes. If one clock begins to strike within a few seconds after the other has finished striking, I count it a success. If their striking overlaps, then I feel triumphant.

One recent Sunday morning, however, I silently awarded myself a gold medal, because at 11:00 the two cuckoos began simultaneously, and it sounded like one clock. But their different temperaments quickly became obvious. By the third or fourth stroke they were out of step

Scott Crom is a member of Beloit (Wis.) Meeting and a professor of philosophy and humanities at Beloit College.

with each other; from about the fifth through the eighth, there was a real cacophony. Then the impatient clock began to "lap" the easy-going one; they became more and more synchronized; and finally the eleventh stroke of the impatient clock was again simultaneous, but with only the *tenth* stroke of the deliberate one. And, of course, the latter clock got in the "last word" all by itself.

Various analogies came to mind in the next few minutes. First, there's the case of persons in a family relationship, whether spouses, or parents and children. They often start out in step, or in harmony, but frequently one moves at a different pace from another, and harmony becomes discord. (Years ago, on family trips to museums, our children moved at quite different paces, and it was unwise to try to speed up the slowest one or to get the others to linger a bit.) Usually a reconciliation occurs, but all too often the cost is that one person or group must have that last word. As a result, the apparently restored harmony may be only temporary, and it will be disrupted again.

Far more importantly, how does our own pace compare with that of the Holy Spirit? Too often I keep forgetting the obvious: "A thousand years in thy sight are as a watch in the night." After all, if I'm doing my part in bringing about world peace or social justice, the least the Holy Spirit can do is keep up with me! I often remember, with quite mixed feelings, a cartoon from the late 1960s: a man is sitting in an easy chair in the living room; an exhausted and somewhat tousled

**We may hope
to keep time
with the Spirit,
but we must
also remember
the Spirit will
always have
the last word.**

woman enters, dragging a sign saying, "Peace Now!!" He looks up and says, "Well, any luck?"

I need to remind myself that God's timetable does not coincide with ours. We are too apt to use that prayer, "God, please give me patience—and I want it *right now!*" Whether it is our temperament or our allotment of only three score years and ten, we want to see our concerns and our actions bear fruit, and right now.

Of course, some human actions do indeed bear fruit, for good or for ill, in a fairly short growing season. And I would not deny to us a legitimate feeling of satisfaction when appropriate action does bear good fruit; after all, I awarded myself a gold medal for getting my clock synchronized, a trivial accomplishment if there ever was one.

However, human beings and nations are not run by inexpensive brass movements, and they are sensitive to influences far more complex and subtle than changes in temperature. To push my metaphor

to the extreme, we don't know what makes people and countries tick, and of course we can't control them, nor should we really want to do so.

Yet both individual and social change are necessary, perhaps for our very survival, and certainly for the flourishing of humanity, other species, and this planet itself. If not "control," then perhaps "influence" is a more appropriate term, just as a living organism is a more appropriate metaphor for people and nations than a piece of clockwork.

Again, we must not claim too much for ourselves. To be sure, we speak of one person as influencing another, or even as influencing the course of history. I suspect, however, that at most, one person can only help expose another to that ultimate influence, the underlying divine love, wisdom, and power. Here we must realize anew that God's timetable is different from ours. To that cartoon question, "Any luck?" the answer may well be, "Yes, of course, except you can't see it yet," just as in early March I cannot see the activity going on underground which will soon result in the early spring crocuses and snowdrops.

Not only must we realize that timetables differ, but we must also keep in mind that our own most enlightened visions of a just social order may prove to be short-sighted and perhaps even self-seeking in ways we cannot recognize. We may hope to keep time with the Spirit, and we may be blessed enough from time to time to feel a resonating harmony; but we must also remember the Spirit will always have the last word. □

REDISCOVERING SYMBOLS T • FOR OUR Time

by Thomas Jeavons

Symbols play an important role in every religious tradition. The most prominent sort of symbol in the Christian tradition is a sacrament; understood, at least for those of us raised in liturgical churches, as "an outward and visible sign of an inward and spiritual grace." Even for those who are part of "non-liturgical" traditions, traditions where the participants do not see themselves as having "sacraments," such as Quakerism, symbols play an important role in the life of their spiritual communities.

The primary function of symbols in the spiritual life is to focus a person's feelings and thoughts for purpose. Symbols of religious communities are usually designed, or have developed over time, for the purpose of centering people in a spiritual experience. They are intended to help people feel rooted—on occasions of worship, reflection, or recollection—in a historical or theological context that (it is hoped) will make the experience of worship, reflection, or recollection more fruitful for growth in faith.

There are many types of symbols that work to these ends. There are physical or visual symbols—ones we see, touch, or feel—like the cross or stained-glass windows. There are audible or verbal symbols—ones we hear or read—like sacred music or scripture passages. And there are temporal symbols—those that affect and reflect the way we mark and experience time—like the traditional hours for prayer or the "Christian calendar."

Quakers, despite our disavowals of

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liturgy and ceremony, generally make full use of symbols of the first two types. For unprogrammed Friends the austerity of our meetinghouses, the seats arranged so persons can face each other, and the empty space in the middle, are all symbolic, whether intentionally so or not. These all convey a message, and may help focus us in worship on creating an emptiness within ourselves and in our midst that provides a space for the Spirit to fill. Similarly, our use of silence is clearly a symbol meant to be "heard" in our worship and is intended to create a context in which God's word can be more easily known with clarity and simplicity.

Compared to many other conventional congregations, the decor of the meeting-room, the arrangement of the space, and the order of the service in many programmed meetings is still remarkably simple and serves similar symbolic purposes. Of course programmed meetings may make more use of other traditional Christian symbols in worship than unprogrammed Friends.

Interestingly, though, the one type of symbol Friends seemed to have largely abandoned in their spiritual lives is the temporal type. Quakers, programmed and unprogrammed alike, seem largely unaware of the traditional Christian calendar. We observe Christmas and Easter, perhaps only because they are so prominent we could not do otherwise. We may do something with Palm Sunday, too. But as congregations, very few meetings (or individual Friends) either observe, or think much about the meaning of lesser holidays or of the Christian seasons: Advent, Epiphany, Lent, or Pentecost.

There are, of course, historical reasons for this. Early Friends saw the traditions of celebration that built up around the various holidays as largely pagan rituals, and there is some truth to that. They also objected to the observance of the seasons of the Christian calendar, and the accompanying liturgies, as non-biblical, contrived traditions of the medieval Catholic church. There is also some truth to this, but it is not entirely true. And even if it were, that does not mean there might not still be good reasons for looking again at those seasons today.

The temporal symbols of the Christian tradition—the traditional schedule of the hours for prayer or the seasons of the church—lift up elements of the spiritual life that have been important to Friends in the past and may be even more important for us in the present. These symbols, which speak of the way we might mark and use our time as we try to live in the fullness of God's grace, may call our attention to some aspects of our life in faith that we need to give deeper consideration. At the least, we might reflect on the meaning of these symbols in the Christian spiritual heritage from which Quakerism sprang, and see if there may be some truth and power offered to our lives in recovering something from these symbols for our time.

To suggest how they might come to illuminate and renew our spiritual journeys as Friends, let me raise three examples of how I have felt the spiritual power of these temporal symbols in my life.

For many of us who have come to Friends from some other religious traditions, a key to our conviction has been in the experience of the power of unprogrammed worship. But how do we come to experience that power? It is not simply by being silent. I can always be quiet, and there are lots of places I can go to find peace and quiet. It is not simply the practice of contemplative prayer or meditation. I can do that on my own as fruitfully as I do it in a group.

This power stems not just from the communal nature of the exercise. It derives not just from the experience of worshiping with others, from the experience of many lights being brighter than one, though that is certainly important. Rather, I am convinced the power of traditional Quaker worship derives from that attitude we may bring to the

occasion. Early Friends were emphatic about describing the essence of the dynamic of Quaker worship in terms of "expectant waiting on the Lord."

The focus must not be on silence, nor on meditation, but on the attitude of expectancy. Quaker worship is consistently most powerful, most transforming, when we come to it truly anticipating—or, at least, longing for—an encounter with the One who is the creator, sustainer, and lover of all creation, and of each of us. And this attitude is something that must be cultivated; this expectancy must be practiced.

For me this lesson comes home more and more poignantly each year at Advent. Here is a whole season, five weeks of each year, given over specifically to

the practice of expectant waiting. Here is a time when I am asked and encouraged by tradition and the participation of many others in the Christian community to celebrate the art of joyful anticipation. Here is a symbol, which I experience in the marking of time, that focuses me on the practice that was proclaimed by early Friends as the foundation for a true worship experience—that is "waiting on the Lord."

Now the objection that was raised by early Friends to setting aside special occasions for this (and other) spiritual practice was that such practice should be the business of every day and not limited to just one. But lifting up one element of faith and practice on one day (or season) does not mean it can only be attended

to in that occasion or season.

My experience and that of many others tells me just the opposite may be true. Just as what is everybody's business often becomes nobody's business because no one feels a special obligation to see it is done, so also what is supposed to be given some attention every day often gets no attention any day, because we are never reminded of its importance by seeing it raised out of all the details and concerns of our lives.

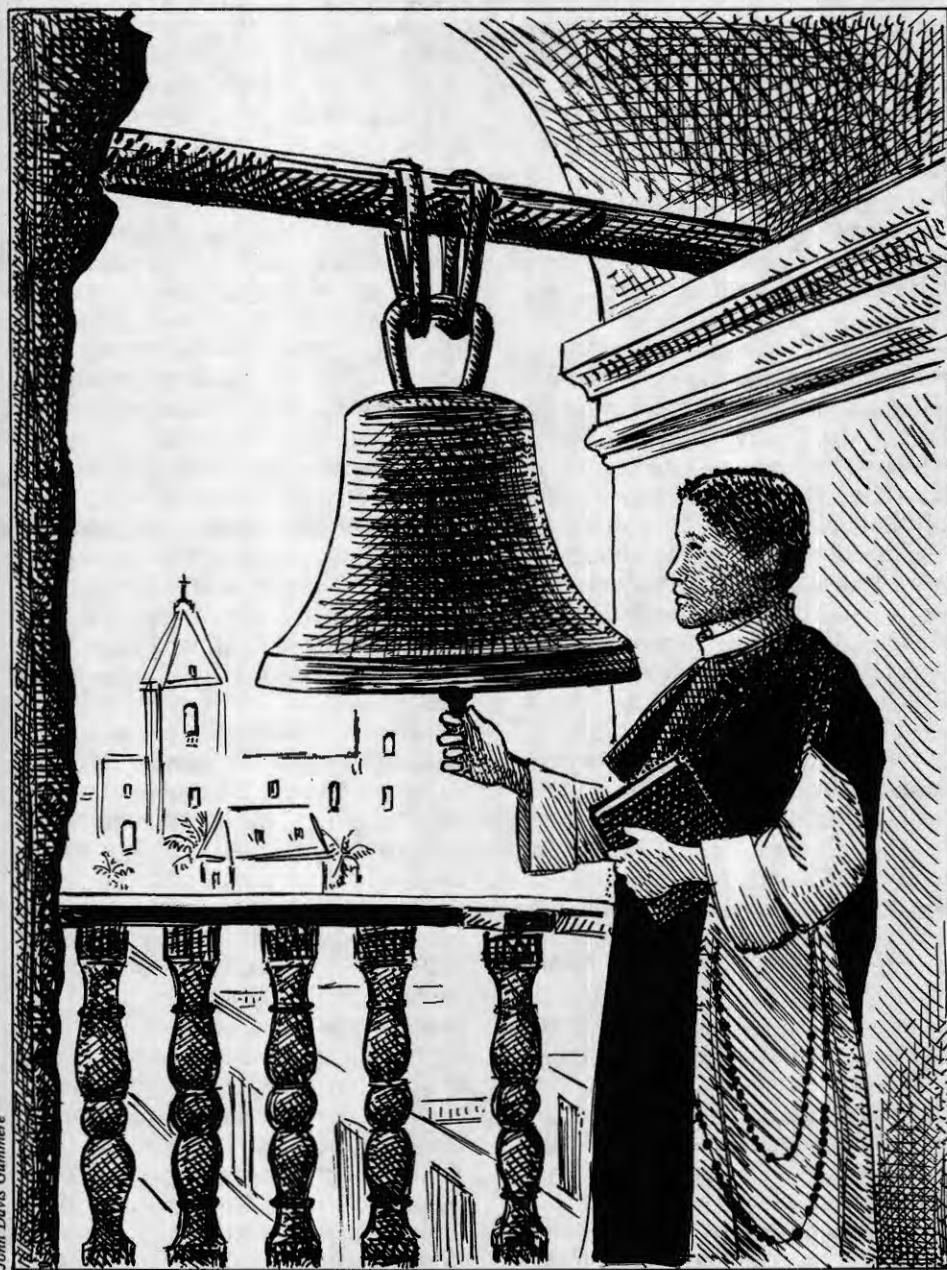
To see this in terms of spiritual practice I think of another analogy. Some of us may practice yoga, take dance classes, or pursue other disciplines intended to improve our posture and breathing and ease of movement. Now, of course, having good posture and breathing well and

Symbols of religious communities serve the purpose of centering people in a spiritual experience.

moving easily are things we intend to do all the time every day. Does that mean we should be wary of setting aside special times to work on these things for fear we then will be inclined to neglect them at other times? Obviously not! In fact, we set aside the special times to focus on practicing these things because we know by doing so we improve our capacity for them, and pattern ourselves to attend them unconsciously in our day-to-day life.

So I welcome the season of Advent every year as a symbol that in the marking of time reminds me powerfully of how I want to shape the time of my life to be a more faithful person. Then each year comes this special opportunity to practice shaping the time in my life around an expectant waiting for God's presence to be revealed.

In some ways the season of Lent is an even more profound symbol. Here is a



season devoted to reflection on and preparation for Divine service. Lent, with its special observances of prayer, penitence, and charity, goes back to the early days of the Christian movement.

This is a season traditionally devoted to self-examination and doing "good works," which proclaims our faith is to be observed not in religious rituals, but in the ways we care for God's people and God's creation. This is a season that challenges us to think about how we spend our time in relation to God's call on our lives to prepare for and participate in ministry. Lent is a symbol of the paradoxical relationship between sacrifice, ministry, and fulfillment.

As Quakers we may think we already know the lessons Lenten observances have to teach. But it is my experience we often need to learn and relearn them. At least I do. Some of the models for service or ministry we have established are constantly at risk of becoming nothing but the sort of empty rituals and self-serving ordinances that Isaiah decries in the traditional Ash Wednesday reading. (Is 58:1-12)

Is our service on committees of the

During Lent we are asked what we must do differently from our habits to find wholeness in our life of faith.

meeting and Friends' organizations truly an expression of our calling and an exercise of our spiritual gifts? Or has it become something we do as a hollow obligation? Or even as a way of gaining status and visibility among our peers?

If we really do hope to be called by God and led into some service or ministry where we can make a difference in our world, how are we preparing for that? What do we expect will come to us in that service? What are we prepared to give up for it?

Hearing the readings from Isaiah and

the story of Jesus' experience in the wilderness (traditionally offered at Ash Wednesday services) at the beginning of Lent, one is profoundly challenged to personally consider questions such as these. It seems to me a good thing to have a season where we are asked, as individuals and as a community of faith, "What must we do differently from our habits to find wholeness in the life of faith?" This seems to me as important an exercise for Quakers as for anybody else.

Again, we may think this is something we attend to year-round, but when that is our operative assumption it may never actually receive more than passing attention. For myself, at least, to encounter a symbol that commands my attention to these questions in a special way at least once a year is most helpful.

On a more daily level, another place I find these temporal symbols fruitful for my growth in faith is in awareness of the traditional hours of prayer as those developed in the monastic practice. Actually deriving from the Old Testament and the Book of Psalms, from earliest times Christian contemplatives have assumed a need for prayer or worship seven times a day.

The ideal of being in "unceasing prayer," a phrase from one of Paul's letters, is an ideal that has always been part of the Quaker tradition. Thomas Kelly wrote most eloquently of this aspiration as part of the Quaker vision of "holy obedience." He writes of living life at two levels simultaneously, where one attends to the business of the world while at the same time never ceasing to be attentive to the movement and direction of God's Spirit within us. In this sense, at least, Kelly believes we need to be "in prayer" all the time.

Yet again, to be able to practice prayer subliminally, simultaneously, while doing other things, almost subconsciously (if you will), we must first have learned to pray intensively and explicitly. And if we would hope to come to the point where prayer is a constant practice for us, most of us will need to go through a long period where we are reminded of its importance—where our attention is regularly called back to our intention.

This is precisely what the observance of the hours of prayer does in a monastic community. The day begins (with Lauds) and ends (with Vespers) with prayer and thanksgiving. Four other times during the day, and once in the night, the community is called to

worship. So the whole of the day is framed and permeated with an explicit commitment to attend to one's relationship with God, to feel after and celebrate God's presence in one's life.

In such a context it is much easier to attend to the promptings of the Spirit and the little moments of grace in daily life. While I doubt that many of us would find following the monastic schedule helpful, being mindful of these symbolic hours, perhaps making the effort to observe them in a commitment to begin and end the day in prayer, might be. Perhaps with our days so framed we would find ourselves growing into a life of prayer and the richer relationship with God to which we may aspire. Again, I only know that a consciousness of these traditions and symbols has been fruitful at times in my life, and has been spoken of as a powerful aid to growth in faith by others as well.

There are many good reasons why Friends disavowed some of the symbols and celebrations of the larger Christian church. Now many of us are simply unaware of the richness of that symbolic heritage, particularly as it involves symbols of the marking of time. But in these days, as we try to live lives of faith in the world, it is often the pressures on and invasions of our times by worldly concerns that most severely undermine our intentions to be faithful.

We mean to have more time for contemplation and prayer, but we find our time consumed by other things, and then we may not feel centered enough to bring the priorities of our faith to bear on how we use any of our time. We mean to come to meeting in an attitude of expectant waiting, but we experience that so seldom we have a hard time centering into the experience on such occasions. We mean to reorder our lives so we can be more faithful in using our gifts for others, but cannot seem to get clear of the demands of the world long enough to discern how best to do that.

I would suggest that this is a time when many Friends would profit spiritually by the rediscovery of the symbols of the Christian tradition that speak powerfully to the stewardship and meaning of time in the life of faith. Perhaps what we most need to remember is that all of our time is ultimately God's time. Insofar as these symbols lead us into a deeper understanding of God's aspirations for us in our time, they lead us into the life Jesus promised his disciples, "the life more abundant." □

Appreciating Our Common Faith

by Nanlouise Wolfe and Stephen Zunes



Toni Truesdale

Since publication of our article, "A New Look at Abortion" in the October 1988 *FRIENDS JOURNAL*, the abortion debate has taken on a new urgency. With sit-ins at abortion clinics, debates in election campaigns, and cases being heard before the Supreme Court, it has become perhaps the most publicized and divisive social and political issue of the day. Our article also appeared in a shorter and modified form in the socialist newsweekly *In These Times*, was quoted in the *Utne Reader*, *Time* magazine, and other publications, and was widely discussed across the country in Friends meetings and elsewhere.

We were criticized by those on the anti-abortion side of the debate for our insistence on the importance of maintaining a woman's right to a legal abortion and for what was seen as a largely secular and socialist-feminist analysis. We were criticized by many feminists for our belief that abortion is taking a human life and that many of the ethical questions raised by the anti-abortion movement need to be taken seriously. Most significantly, however, we were pleased our article gave people an opportunity for further reflection on the abortion question and for appreciation of the diversity of viewpoints within the Religious Society of Friends.

In July, we hosted a forum at the annual gathering of Friends General Conference, which took place at St. Lawrence University in Canton, New York. Though scheduled months in advance, the meeting happened to take place the day after the U.S. Supreme Court's *Webster* deci-

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The search for truth is made difficult if one is repeatedly confronted by those who feel they already know it.

sion. That decision gave individual states new latitude in restricting women's access to abortion and signaled the strong possibility of future restrictions. Most of the more than 80 people in attendance at our forum welcomed the opportunity to share and listen to the thoughts and feelings of Friends on an issue which, perhaps due to conflicting viewpoints among (and often within) us, is rarely addressed in such a forum.

Virtually everyone who spoke at that meeting supported abortion rights. Some powerfully testified to their willingness, should abortion actually be outlawed, to commit civil disobedience through support of underground women-run abortion clinics. There were some disagreements, however. While some, notably health professionals in the group, spoke their concern over ethical implications of taking a human life through abortion, others simply dismissed the fetus as "a collection of blood and tissue." There were tearful testimonies by those who had had abortions, lost children through miscarriage and disabilities, adopted initially unwanted children, and labored through the incessant demands and exhaustion—as well as the many joys—of parenting. In addition, there were those who shared their analyses regarding the rights of women and the serious implications of limiting abortion rights.

However, many of the arguments supporting the need for abortion which carry weight in more secular settings seemed strangely out of place among Friends. For example, calls for abortion as a means of population control appear potentially reactionary to those Friends who advocate a simpler lifestyle and more equitable allocation of global resources to reduce hunger and deprivation. Arguments about the supposedly inevitable misery of children born from unwanted pregnancies ring hollow to Friends who have successfully raised

adopted children. Similarly, the insistence on the absolute right for a woman to control her own body appears to contradict our Christian concept of stewardship.

Indeed, the stress on an individual's right to choose can appear self-centered to those who believe such a decision also involves another human being. Abortion for convenience, involving career or travel plans, for example, places material concerns over human values. It is grossly unfair that women, already given limited options in this sexist society, can also be faced with the tragic choice of either bringing unwanted pregnancies to term or destroying the lives inside them. However, while the state should not dictate whether a pregnancy should be completed or terminated, to base one's arguments solely on liberal notions of individual choice denies any sense of social responsibility.

Another concern which became apparent during the FGC Gathering last summer was the importance of respecting differences on the issue among Friends. In response to the *Webster* decision, the women's center at the FGC Gathering circulated a minute which stated, "We recognize the great diversity of beliefs about abortion within the Religious Society of Friends. But it is ex-

actly this plurality of belief which leads us to the conviction that the abortion decision must be made by the individual on the basis of conscience and personal religious principles free from government interference." Red arm bands were made available to gathering participants as a show of support for abortion rights; hundreds accepted the opportunity. Some Friends on the anti-abortion side were offended by the arm bands, considering them inappropriate political statements in an atmosphere that should have been marked by listening and searching. For most at the gathering, even those who chose not to wear them, it was seen as a legitimate witness to a serious social concern.

However, not everyone tolerated such differences. When a small group of Friends organized a meeting one afternoon specifically for those who believed a pacifist witness could not sanction abortion, they were disrupted by others who did not believe the group should be allowed to meet among themselves. Efforts by the organizers to share their concerns with one another were repeatedly interrupted by those who were more interested in sharing their political views. Instead of appreciating that many Friends see abortion as a real moral dilemma, these complex issues were marginalized and were met by often unfriendly responses when they were addressed.

The search for truth is made difficult if one is repeatedly confronted by those who feel they already know it. Friends must recognize the need for compassion toward both women and the unborn and recognize that fulfilling the needs of both are often set in conflict.

With the angry and rigid polarization the abortion debate has brought to the political arena, Friends have a special obligation to assist in efforts toward reconciliation. With abortion, millions

With the angry and rigid polarization the abortion debate has brought to the political arena, Friends have a special obligation to assist in efforts toward reconciliation.

of lives (albeit not fully developed) are being taken. Without abortion as a legal option, millions of women's lives would be severely disrupted, compromised, and perhaps lost as well. Life is precious; neither the lives of women nor the unborn should be written off.

Those who oppose abortion must recognize that those who support abortion rights are also motivated by strong ethical concerns. In addition, just as pacifist witness seeks not just to end war but to take away the occasion of war, so do those who oppose abortion have an obligation to take away the occasion of abortion. The rights of women—already limited in contemporary society—are being further threatened with denial of reproductive freedom. Many women are scared and angry, and these feelings need to be understood.

Those who support abortion rights must recognize that their strongest arguments are not in dismissing the ethical concerns of abortion opponents, but stressing the lack of choices currently available for women. There also needs to be an appreciation that, at least among Friends, most of those questioning abortion are motivated by sincere moral concerns, not by a hidden agenda to force women into rigid and demeaning traditional sex roles.

We must give up hoping to find a simple or immediate answer. Quakers on both sides of the question base their concerns on the same underlying ethical principles of pacifism and justice. To understand each other requires that we take time to feel the enormous grief and pain of acknowledging that whichever position we take—either recognition of abortion as a legitimate option or advocacy of restricting abortion rights—involves sanctioning violence.

Finally, we must recognize that, as Friends, our commonality in the search for truth is much deeper than our disagreements over abortion. It is this connection which enables many of us to feel more at home among Friends with whom we disagree on political issues than among those with whom we agree politically but lack this common ethical and spiritual base. If, as a result of strong emotions brought out in the abortion debate, we fail to appreciate this common faith, we will lose more than just the opportunity for thoughtful reflection and dialogue on a pressing social concern. We may also lose touch with one of our most precious resources as a religious community. □

DEAR GOD

Dear God,

I am in pain.

Sometimes I feel like I can't
move another step. It doesn't
feel fair. My burdens are more
than I can carry. My family is
in pain. There is anger, sadness, fear.
I'm tired. I can't afford to feed these kids.
I sometimes can't even feel the love I know is there—
somewhere. Sometimes I want to die.

Lord,

I need

the power

to change my life.

Can you give it to me?

How can I break out of 40 years of living,
or is it 400? I have rights too.

And I'm suffocating.

And what about this babe inside? Or

is it only in my mind?

I need the power not to be needed.

EVERYONE NEEDS ME AND I NEED TO BE ALONE.

This power I'm asking for, sometimes I

can feel it. I struggle and cry and struggle again

and then I focus on You. A smile springs from my heart,
it is grounded in Your Love and I am empowered. I can
change my life, slowly, and the lives of those I love.

I center down and focus on You.

I focus on the You I feel in me.

I focus on the You I feel in others.

You are Life.

God, help all of us who have had abortions,
who have had children and screwed things up with them,
who have failed at relationships or responsibilities,
who have been only human,
to be gentle with ourselves and with each other.

Let Your Light and Life lift us high.

And help us to look beyond our own private, painful truths
to see Your Truth, the Truth of Life,
which empowers all.

Amen

Lyn Abruzzi

Lyn Abruzzi is a member of Richland (Pa.) Meeting.

"All God's Critters Got

by Anthony Manousos



Recently, while attending a kala-chakra initiation for world peace led by the Dalai Lama, I mentioned to a couple of the participants that I was a Quaker.

"Is that okay with your church for you to be initiated into Buddhism?" they asked with some surprise.

"Sure, why not?" I responded. "The way I look at it is: if a jazz musician can jam with classical musicians, a Quaker can practice with a Buddhist."

The metaphor of religion as music proved very appealing, and the more I have reflected on it, the more aptly it seemed to apply to a question that has always been of concern to Friends: How does one deal with the diversity of religious ways and remain faithful to the Light?

Last summer Anthony Manousos led classes on Christianity and other religious traditions for Santa Monica (Calif.) Friends and for members of the First Methodist Church of Torrance, where his wife Kathleen Ross is associate pastor.

As one who has been involved in ecumenical work for some time—first as the editor of an interfaith publication and most recently as facilitator of a class on Christianity and other religions—I have had the good fortune to connect socially and spiritually with Muslims, Hindus, Buddhists, Jews, and Native-Americans. To me, it has always seemed perfectly natural to appreciate the themes and variations of each faith, just as one appreciates the diversity of musical traditions. In fact, I first met Tibetan Buddhists through organizing what for many was essentially a musical event, a performance of chanting by the Gyuto Tantric monks ("Listening for the Light," FRIENDS JOURNAL, March 1986).

The goal of the world's great religions, like that of great music, is to create harmonies that will open our minds and hearts to the mystery and wonder of life. (Shakuhachi flute players who are practitioners of Sui-Zen, or "blowing meditation," call this

"the perfect sound that will heal the world.") Just as there are various styles and modes of music for different tastes and temperaments, so there are different kinds of religion.

This doesn't mean every religious practice is equally beneficial or valuable, however. Like certain kinds of music, some religious practices arouse negative emotions, such as anger and hatred. Religious bigotry, self-righteousness, and other disharmonies can be regarded as "false notes" that need to be avoided. Similarly, one does well to be wary of religious practices that dull the mind, the way elevator music does. It is best to stop one's ears to the siren songs of quietism, televangelism and certain New Age practices that promise bliss and tranquility, but which avoid social responsibility.

It is also important to remember that not every note is in key, and not every musician knows the score. Perhaps it would be helpful to think of "eldering" in musical terms: how can I help someone make sounds that will harmonize with Friends' testimonies?

To be a good musician requires discipline and hard work, just as it does to become a good practitioner of religion. Because the initial stages of learning to play an instrument can be tedious and frustrating, a good teacher can be very helpful. Similarly, in religious practice, it is often advisable to find a spiritual director, mentor, or role model to help one keep practicing and stay in key, particularly at the beginning. But once one has learned to carry a tune, the tedium of practice lessens, and one begins to gain confidence in one's ability to do solos. So it is with religion. However

*How does one
deal with the
diversity of
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to the Light?*

a Place in the Choir''

dull or lonely prayer or meditation may be at times—and everyone goes through periods of spiritual tone-deafness—once one has experienced even a few moments of inner harmony, the effort to get back in tune seems infinitely worthwhile.

It is also important to stick with one religious (or musical) tradition long enough to master its style and enter into its spirit. Religion-hopping ultimately leads nowhere, just as it does a musician little good to skip from classical to jazz to rock without really becoming proficient in any one mode. Being attuned to the spirit of one's chosen religious path takes discipline and concentration. It is better to master one song, or even one note, than to play an entire repertoire off-key.

How does Quakerism fit with this metaphor? Most Friends would probably agree that Quakerism is improvisational, like jazz, which doesn't mean it is formless or undisciplined. However much spontaneity there may be in our Quaker practices, there are also traditions and patterns of faith and practice that provide structure and require effort to master. Much as jazz has evolved from the simple but powerful rhythms of Dixieland to the intricacies of its modern practitioners, so Quakerism has evolved from its radical Puritan roots to become a complex and polymorphous faith involving everything from evangelical Christianity to nature worship.

It is worth noting that there is no such thing as "progress" in the arts, or in religion. A Gregorian chant is no less perfect than a Bach fugue or a Mahler symphony. Avant-garde jazz is not inherently superior to Dixieland. Similarly, the current "post-Christian," feminist, and universalist forms of Quakerism are not necessarily superior to the heartfelt and Christ-centered faith of other Friends. Just as music often goes back to its roots for renewal, so our Quaker faith needs to return to its core beliefs and testimonies from time to time to be revitalized.

In a recent Pendle Hill pamphlet, *Meditations on a D Major Scale*, Bertha May Nicholson uses the metaphor of music to describe the diverse chords of contemporary Quakerism:



A variety of parts are essential to the effectual working of the body, to the playing of a complete score of a choral work, to the living out of Quakerism in our time. When we are open to the Spirit, when we are aware of the presence of the living God, diversity can bring us a fuller experience of corporate faith and practice. The Psalmist said it in his own way:

Praise ye the Lord. . . .
Praise him with the sound of the trumpet.
Praise him with the psaltery and harp.
Praise him with the timbrel and dance.
Praise him with stringed instruments
and organs.
Praise him upon the loud cymbals.
Praise him upon the high sounding cymbals.
Let everything that hath breath
praise the Lord.
Praise ye the Lord.

Psalm 150: 1,3-6

As in any choir or orchestra, being a good Quaker, or a good practitioner of

any religion, requires a "good ear," a sensitivity to the sounds and vibrations others are producing, and also an awareness of one's own inner rhythms and harmonies. And also, as with music, the intervals between the notes, the silences, are just as important as the sounds themselves.

If we practice diligently, listen well, and wait for the right moment to "leap in" and harmonize with others in our faith tradition, we cannot fail to make sounds that are pleasing to the Spirit, and gratifying to our fellow musicians. What makes authentic religion wonderful is that it provides a space in which everyone can sing, or hum, or clap along. As a current song by Bill Staines puts it:

All God's critters got a place in the choir
Some sing low, some sing higher
Some sing out loud on the telephone wire
And some just clap their hands or paws
or anything they got now ☐

And a Little Child Shall Lead



Jimmy, Cara, and Owen McGreehan

by Deirdre M.
McGreehan

During our drive to the 1989 sessions of New York Yearly Meeting, the clerk of the Disabilities Concerns Committee reminded me of what I already knew. After some conversation in which we reflected on the progress of this committee she said, "You know, Dee, there were many of us in New York Yearly Meeting who were concerned about people with disabilities, but God used you and your family's love for your son Jimmy as the inspiration and impetus to bring forth this concern."

Jimmy came to me and my husband as our first child. We did not realize how much our simple act of faith—adopting a two-week-old baby—would forever change our lives and the lives of so many others.

When Jimmy was six months old, his extreme muscle weakness was diagnosed as congenital muscular dystrophy. At age three, Jimmy developed another chronic medical problem—insulin dependent diabetes. Throughout the remainder of his life, he needed two to four insulin injections daily.

Jimmy could not lift himself off his bed, sit up by himself, or walk. With some difficulty he could feed himself and use pencils, toys, and books if they were placed within his reach on the tray attached to his wheelchair. Because he was so weak, he could not push himself in his wheelchair. Thus, he was thrilled when at age five we obtained a battery-powered wheelchair he could operate by himself by pushing four touch-sensitive buttons indicating the direction he wished to go.

Although he was not expected to live more than a few years, our son lived to be ten years old. On his tenth birthday, he proclaimed his maturity by requesting that he no longer be called "Jimmy" but be known as "James."

Deirdre M. McGreehan is co-clerk of the Ministry and Oversight Committee of Rahway and Plainfield (N.J.) Meetings and is a member of the Disability Concerns Committee of New York Yearly Meeting. She is a social worker and also teaches at a university medical school.

He died three weeks later.

However, it was his life, not his death, that inspired a leading among Friends in New York Yearly Meeting. And, he did this by being himself—a child.

During weekly meeting for worship, Jimmy would often push the buttons on his powered wheelchair to maneuver into a position near a window where he could get a better view of the commuter train coming down the tracks less than a block from Plainfield's meetinghouse. The train always passes just minutes before the children are released from the silence to attend First-day school.

Only once or twice in recent years did one of the children offer a message during their 15 minutes in meeting for worship. Jimmy, at age six, spoke, inspired by his sister, who demanded he announce their shared loss of the previous week. Out of the silence Jimmy spoke solemnly, his sister stooping behind his wheelchair: "Our cat died."

Jimmy liked First-day school. He stretched his teachers' ingenuity as he asserted his desire to participate in all activities.

At the social hour after meeting for worship, Jimmy rollicked with the other children. As they raced around, he joined them, sometimes driving his wheelchair a bit too close to an older Friend's toes.

It was loving and caring for this delightful child that led his dad, my husband Jim, to write a letter beginning the process that resulted in establishment of New York Yearly Meeting's Disability Concerns Committee.

The letter, addressed to our meeting's Ministry and Oversight Committee, expressed Jim's concern that his son was unable to "drive" his wheelchair into the meetinghouse because of one step. We had to pull and push this very heavy wheelchair up the step, complete with its 100-pound battery pack, before Jimmy could be free to go at his will.

The impact of this one step seemed greater than the many other obstacles we had encountered as we attempted to participate as an entire family in other ac-

Them

tivities. Jim's indignation stemmed from his sense that the meeting is family—our spiritual family—and from his knowledge that Friends had organizations and committees devoted to concern for hardships of many groups, such as blacks, women, prisoners, American Indians, and others—but not the disabled.

Members of Ministry and Oversight pondered Jim's letter in silence. Then they responded. Building a small ramp was immediately approved. Friends thought of other members of our meeting who had difficulty walking and of others with hearing impairments.

Photos courtesy of Dierdre M. McGreehan



Jimmy McGreehan with his classmates at Rahway and Plainfield (N.J.) Meetings' First-day School, 1982-1983

They agreed that "handicapped" parking spaces and accessible bathrooms were needed. I, who was at this time a member of Ministry and Oversight, was asked to organize and clerk a subcommittee on disability concerns.

Although at first overwhelmed, I realized I was prepared for this task. I, like my husband, had been led by our son. Several months before my husband wrote the letter, I had responded to an ad in FRIENDS JOURNAL which described

What I Learned from My Brother Jimmy

by Cara McGreehan

Jimmy was my brother and my best friend. He would always try to ride over my feet in his wheelchair. We told secrets, played games, and fought. No matter how hard we fought, we still loved each other.

But that's all gone now and I'm sad. It's never the same when someone you love dies.

Jimmy used to say that he wished he could walk. I would say he could do anything he wanted to except walk. I also told him no matter what, we would still love him.

He had lots of friends. Some used wheelchairs and some didn't. I learned lots from him. He taught me to respect and treat people with disabilities like any other persons.

Sometimes people in restaurants or buildings don't let people in wheelchairs in because of the stairs. People in wheelchairs want to go places where other people can go.

I helped the Disability Concerns

Committee of New York Yearly Meeting get the Americans with Disabilities Act passed in Congress. I traced, cut out, and glued on letters for a big poster about the disabilities act.

I just wish Jimmy was here to see me

now. He was a year older than me; that made him the oldest. Now, I am the oldest.

I will never forget him. I will keep memories of him all the time. I love him.



Cara McGreehan

Cara McGreehan is ten years old.

The Healing Community, an interdenominational group whose goal is to help religious organizations become more accessible to people with disabilities. Information I received from the organization proved very useful in the work ahead.

Jimmy had also led me to a greater understanding of the issues confronting persons with other disabilities. He had attended a special school since he was three years old. His classmates through the years had included those with mobility disabilities, as well as hearing, visual, and mental disabilities. Contacts with these children and their parents made me aware of many of the physical and attitudinal barriers they faced. At parent meetings, where the future of our children was discussed, I learned of the employment, housing, and other difficulties my son would face if he lived into adulthood.

I began my work as clerk by talking with members of my own meeting who



Photos courtesy of Dierdra M. McGreehan

Cara and Jimmy with friend Chris, who has cerebral palsy

had personal knowledge of or experience with a variety of disabilities. I also gave a formal presentation to our Ministry and Oversight Committee in

which I stated that perhaps we only had a few active members with disabilities because we had not considered the obstacles to others' participation. These others' contributions, their expressions of Inner Light could be an addition, a gift, to our spiritual family.

News of Rahway and Plainfield Meetings' sub-committee on disability concerns spread. Friends from other meetings contacted me. Some asked help designing a ramp and getting their meeting to approve its construction. Another asked for support in sensitizing others to the difficulties created by her hearing impairment. A member of our yearly meeting's Ministry and Counsel Committee suggested to me that queries might help guide what seemed to be emerging as a leading.

In late 1984, my husband and I in-

Wheelchair Welcome Mat

by Jeffrey Aaron

We only have one disabled member or attender," I thought, "and she doesn't really seem interested in attending anyway." We were discussing the construction of a ramp onto our meetinghouse. I hesitated to speak out loud, because several of my close F/friends were deeply committed to the idea, and emotions seemed to be running high on the topic. I figured I would just listen for a while.

The exchange was at a business meeting only a few years back, but it seems a long time ago, since I now recognize how appallingly shortsighted was my thinking at the time. Of course we have very few disabled members. What disabled person would join, or even attend, a place of worship that was inaccessible to them? Would such a person want to have to rely on others to be carried in and out, particularly if the bathroom facilities were inaccessible?

Jeffrey Aaron is former clerk of New Brunswick (N.J.) Meeting, and is currently clerk of the meeting's House and Grounds Committee. Long before he became a Quaker, he grew up in the house which is now the meetinghouse.

Still, the idea seemed a little fanatical in light of the circumstances of New Brunswick (N.J.) Meeting. We are a small meeting. Our membership list shows five or six dozen Friends, but, like most meetings, our active core is a fraction of that. At best, 15 to 20 Friends fill most committees and attend Sunday worship, along with a number of attenders, some regular and involved, some not so regular and not so involved. We had just managed to purchase our meetinghouse, which seemed like a miracle in itself. But that is another story. The house itself is 60 years old, and the floor level of the meeting area is high enough off the ground that a ramp would have to extend practically across the street to meet the required slope angles. And where would the money come from even if it were possible?

After some discussion, the decision was rendered. If we want to tell the community that we are here and that everyone is welcome to join us, we have to make that statement applicable to everyone, including the disabled.

With the determined idealism that moves mountains and makes Friends such a wonderful group of people to be among, we decided to draw up plans and to raise another mortgage. At other times, I had heard that at New Brunswick Meeting, when there is a need, Friends somehow always seem to come through. I seem to recall now that the decision was carried in large part because at least two Friends, although young, saw themselves and all of us among the "temporarily able." Disability concerns was a relatively new topic in the minds of most New York Yearly Meeting Friends, but it was an emotional topic, particularly to those who had to contend with their disabilities or those of loved ones at inaccessible Quaker meetings.

The reality of the concern was brought home by the current situation of Dee McGreehan, from nearby Rahway and Plainfield (N.J.) Meetings. Her small son Jimmy required a heavy wheelchair, and most meetings she went to were inaccessible, or accessible only with great difficulty. She and several

vited to our home for a potluck supper and worship-sharing Friends from several meetings who had contacted us about their concern. Friends present at this initial gathering included those personally affected by disability and those aware they were among the "temporarily able." Out of worship, we successfully developed a set of queries that were published in New York Yearly Meeting's newsletter, *Spark*, along with a report of our gathering.

Many Friends present at this first meeting were active and regular participants in yearly meeting activities. They strongly felt the entire yearly meeting ought to be made aware of our concern.

Along with others, I agreed to plan an interest group for the 1985 yearly meeting's sessions. The group's title was "Sexism, Racism, and Handicapism," based on information I gathered from the literature of the disability rights movement.

Jim volunteered to take his vacation time to care for Jimmy and his sister so I could attend yearly meeting's week-long sessions. He had already committed himself to caring for our two children whenever needed to help my work on this concern. But I wanted us to attend as a family. This was not possible because the site of our yearly meeting is not wheelchair accessible. Jimmy, now seven, would not have been able to participate with the other children in the Junior Yearly Meeting. My heart ached; I decided not to go alone. A "temporarily able" Friend conducted the interest group. Those who attended felt they had been waiting for Friends to address this concern for people with disabilities.

Earlier in 1985, I asked my meeting to approve a minute requesting establishment of a yearly meeting task group on disability concerns. The minute was approved and forwarded to Shrewsbury-Plainfield Half-Yearly Meeting for sup-

port. In late 1985, a yearly meeting task group was established. I continued as clerk, and meetings continued to be held in my home.

One of the first things this task group did was to survey all monthly meetings in New York Yearly Meeting. The survey asked Friends to identify those in their meetings who were affected by disability, share ways in which they had responded positively to any problems in participation related to disabilities, and offer suggestions as to how to make yearly meeting sessions and other Friends' gatherings more accessible. This survey was truly consciousness-raising. Soon, concern for Friends with disabilities and recommendations for greater accessibility were being discussed at many levels, in committees and meetings within New York Yearly Meeting.

The survey indicated that many Friends and most elderly have hearing impairments. With help of a hearing impaired member, the task group developed



New Brunswick (N.J.) meetinghouse, with its new ramp and deck

Friends from New Brunswick were committed to bringing the concern to yearly meeting and to constituent monthly meetings. In effect, Dee and her son Jimmy inspired and informed Friends at New Brunswick.

It was decided the ramp could become an integral part of the creation of a new entrance which would also include a deck. This could serve several purposes at once. It would enable separation of the meetinghouse entrance from the common entrance with the upstairs apartment we rent out. It

would provide access through a small room that could become an entrance foyer, with coat rack, bulletin board, and literature table, and it would provide an outside area to wrap a long ramp around, enabling proper slopes and sufficient resting spots per the building code. It would also be an asset in good weather.

Soon a sympathetic architect was located who would do the design work for a very small fee. A carpenter friend whose brother/assistant eventually became a member of the meeting offered

to do the work at his cost, a short-term mortgage was obtained, and Friends were encouraged to make contributions to the ramp fund. Several months and many thousands of dollars later, the ramp and deck were complete.

Not that many months later, the ramp was first used by the son of one of our active members, who was severely injured in a car accident. Coming to meeting and sharing with Friends was a valuable step in his readjustment.

Now that the meeting has had sufficient time to recover financially, we plan to renovate the kitchen and the bathroom to make them more fully usable and accessible. We feel this is a practical consideration. We hope the meetinghouse will be able to serve anyone who may wish to join us, and we recognize the fact that we are all temporarily able-bodied, and may not always be so.

A plaque on the deck and ramp reads:

This ramp and deck were inspired by, and are in loving memory of,
James M. McGreehan.

a program of "hearing partners." In 1986 a birthright Friend, who was totally deaf, learned of the task group's existence. She said she had not participated in Friends meetings since childhood because she could not sit through meetings and discussions "without knowing anything that is being said. . . ."



Jimmy's drawing, done in 1987, of himself in his wheelchair with sister and brother Cara and Owen

She joined us and added her contribution to our work on hearing partners before her death from cancer a little over a year later.

In mid-1987, Jimmy developed a chronic lung infection and began losing more of his already weakened muscle strength. Jim and I knew these were signs his muscular dystrophy had progressed to the point that Jimmy's life was threatened. Jimmy now needed inhalation therapy three times daily. Jim and I realized the extra time needed to care for him as well as our daughter and newly-adopted baby boy made it impossible for me to continue as clerk of the task group.

This leading was truly God's, not ours, and thus was no longer dependent on us for its continuance. All the other Friends in New York Yearly Meeting who shared our concern carried it forward and would continue to do so.

Jimmy died on December 23, 1987. At the first session of New York Yearly Meeting in July of 1988, a memorial minute for Jimmy from Rahway and Plainfield (N.J.) Meetings, was introduced. Its final paragraph read, "He inspired many to work so the way will

open for those barriers that sometimes keep us from each other to come down, so the world will be a better place for us all." At one of the last sessions of this yearly meeting it was recommended and approved that yearly meeting establish a committee on disability concerns to replace the task group. Now there was a committee, like the ones for black concerns, women's rights, and Indian affairs.

I have continued to work as a member of this committee and rejoiced along with many when in 1989 New York Yearly Meeting Sessions Committee approved the following minute:

In the past, yearly meeting sessions have been held in facilities that have had stairs, no elevators or ramps, and inaccessible bathrooms. . . . To allow all interested people to attend and participate in our sessions without difficulty, the Sessions Committee has determined that, by 1994 all sessions of New York Yearly Meeting will be held at sites that are accessible to those who are mobility, hearing, and/or visually impaired.

We have more work to do in readiness for 1994 and to help improve conditions for the more than 500 million disabled people in the world, including more than 36 million people with disabilities in the United States.

Let me conclude with a brief story. A few months before he died, Jimmy invited a friend from school to sleep over. Chris, who has cerebral palsy, had much more ability to move than Jimmy, but could not speak clearly. After the boys enjoyed an evening of playing together, I put them to bed. Chris went right to sleep, while I adjusted Jimmy's entire body (as I did every night) until he told me he was comfortable. He then said, "I'm worried about Chris. Mommy, do you think you'll understand Chris if he calls you during the night? Do you think you can take care of him?"

Jimmy was aware that for him to really have a friend, he had to be concerned about the friend's needs. Only then could they both truly participate and contribute to the friendship. Therein lies the power of his leading.

May James's spirit, now joined more fully with God's, continue to lead. □

For more information on the objectives and work of New York Yearly Meeting's Committee on Disability Concerns, contact NYYM, 15 Rutherford Place, New York, NY 10003.

FRIENDS AND DISABILITIES

Kids on the Block

by Audrey Snyder

About eight years ago, Cobscook (Maine) Meeting was blessed with a special little shining light named Jesse Bell. Jesse, whose learning is delayed due to seizures he had following his birth, eventually started coming to meeting for worship with his older brother, Aaron. He joined the First-day school children, who were accustomed to sitting in the center of the meeting on a blue quilt. Jesse was not often comfortable sitting, so he would stand in the center, smiling into the eyes of each individual Friend. There, with his blond curly hair and big expressive eyes, he would wait for the expected return smile before moving on to the next Friend to smile again, even more broadly. Occasionally he would make noises, mischievous or provocative, or he would attempt in outright honesty to ask, what were we all doing there and why?

Because of Jesse, Cobscook Friends became involved with the Kids on the Block program, which his mother, Jane Bell, "discovered" in her quest for answers. Kids on the Block is a puppet program started by Barbara Aiello, who designed it for teaching children about disabilities, differences, special needs,

Audrey Snyder is a retired speech therapist and member of Cobscook (Maine) Meeting, which she and her husband Harry helped found 12 years ago. In the puppet show, Audrey often operates the hands of the deaf-child puppet, who introduces the audience to sign language.

and other areas of social concern. More than 1,200 community-based groups operated these puppet programs in 17 countries. The main theme is that kids are kids, and they are more alike than different, despite some of the problems with which they may be forced to cope.

Jane researched, organized, and administered the program for our area, using as an initial springboard the Washington County Special Needs Preschool Program. The first step was to raise money to buy the puppets, which are life-size. They cost \$1,000 each and are well made and beautifully dressed in kid's clothing, down to their sturdy little shoes.

Jane rounded up a few other interested people, and they spoke to community groups in the area, such as the Lion's Club, the Rotary, PTA's, community centers, and church groups. She showed videos and enlisted possible volunteer puppeteers.

Then she applied to the state special education department and received a sizable grant, which enabled us to purchase six puppets for our area. There was a nucleus of five Cobscook Friends who committed themselves to making this project work. We then joined with a second group of volunteers in the Machias

area who shared our goals and our expenses, our training, and the puppets.

Jane set up a training workshop in Ellsworth for all would-be puppeteers. Teachers for this course came from far-away parts of Maine to help us get started. At last we were to receive the puppets. The Machias group shared them with us on a custody basis—two weeks for Machias, then two weeks for Whiting. It was exciting for all of us to meet and become acquainted with the puppets:

Mandy, the deaf child, talks with her hands as well as her mouth.

Ellen Jane, a retarded young woman of 19, tells how it feels to be retarded and to enjoy holding down a good job.

Mark Riley, a lively red-headed youngster with cerebral palsy, explains that a wheelchair can be fun.

Jennifer Hauser, attempted to explain her learning disability and why she can't read as easily as her classmates, even though she is *not* retarded.

There are also two other children who ask some very honest and sometimes embarrassing questions.

When we can afford it, and *if* we can enlist more volunteers to perform, there are at least 28 other problems which

these handicapped puppets are anxious to introduce. Some of these include teenage pregnancy, divorce, drug and alcohol abuse, AIDS, sexual abuse, aging, visual handicaps, and more. The list grows daily.

The Cobscook group put on 12 performances since 1989. The program is, unfortunately, restricted by patents, so we must show only to children within a certain age group and always to audiences that are predominantly children. The scripts are also patented, and we are not permitted to adapt or re-write them in any way. Nor are we permitted to write our own scripts for these special puppets to fit our own individualized situations.

Our group began to perform for third graders in the local schools. This is the age group producers recommend as most receptive to the material as written, but we have had many requests for both older and younger groups. We shall see.

Meanwhile, back in Cobscook Meeting, Jesse, at nine years old, is fine and did surprisingly well last year in his first-grade work. In the words of the puppet Ellen Jane, "Retarded is not so bad, really. Retarded just means slow-to-learn, but once we learn something, it is stuck in our noodle-kaboodle forever!"



Cobscook Friends hold puppets: (left to right) Ellen Jane, Melody, Mark, Jennifer, and Mandy.

THERE WAS A CONCEPT

There was this concept,
Or so I thought,
That to be a woman of change:

I must be strong,
I must stand out,
I must stand up,
I must stand tall.

But I change all the time,
Hunching, hurting,
Aching, weak,
Bentover and low.

There was this concept,
Or so I heard,
To be "mentally ill":
I must hallucinate,
I must feel confused,
I must think odd thoughts,
I must have tried to hurt myself or others.
Oh, I've done all of the above,
But I'm an epileptic.

There is this concept,
And I've been told:
That because I'm not well,
Because I've not improved,
Because I complain,
Because I want more from life,
That I simply ask too much!

I want a new concept
To grow from us.
That it's ok to be ill,
And a joy to be well.
That it's ok to be alone,
And a pleasure to share
Our time, our growth,
Our faults, our love,
And still know we are all ok.

GIVING THANKS

I suppose it's ok to
Give thanks once a year,
To cradle inside all those:
"I love you's,"
"I appreciate you's,"
And such,
For a sacred moment.
I suppose it's ok to
Give a gift on specific days,
A hug only when tears flow,
Or a kiss when a kid can be
Quieted no other way.

But I am an unsilenceable child,
Craving an eternal hug,
With a perpetually empty glass,
Ever searching for love and,
I suppose,
Most wicked of all,
I harbour a mad desire
to thank and kiss you all.

Edie Bridge

Edie Bridge is a young woman who lives at home with her parents, as a determined choice against being institutionalized for epilepsy. She is a member of Langley Hill (Va.) Meeting.

Seeking Simplicity in a Complex World

by Elizabeth Taylor
McLaughlin

*Do we
subordinate all
our attachments,
all our hopes
and wishes, to
the will of God
as best we can
perceive it?
Do we really put
God first, where
God belongs?*

What is it to be simple? *Simple* can mean foolish, unimportant, or lowly in rank—all suggesting the world's opinion of unworldliness. According to the *American Heritage Dictionary*, it can mean not compound, not pretentious, not deceitful—not this, not that. To Friends it implies simplicity in living by reducing overcrowded schedules to avoid Martha's busyness with too many things; simplicity in dress and appearance, lest vanity lead us astray; clarity in speech and writing, so we avoid jargon, obfuscation, ostentation, and gobbledygook; and care in spending, so we do not indulge our own whims when the money could help others in dire need.

Perhaps the most troublesome aspect of simplicity is our attitude toward money. Money is not the root of all evil, but in this culture it is particularly easy to slip into misuse of it. "Getting and spending, we lay waste our powers," Wordsworth wrote in his day.

St. Francis praised fair Lady Poverty. Indeed she hath many charms, oft enjoyed by the young, roaming unencumbered by possessions. Stewardship of wealth, investment of money, care and cleaning and upkeep of things, self-defense against exploitation or theft or accidental destruction—all this is heavy spiritual baggage, and a trial even from a strictly secular point of view. But beyond her charms, Lady Poverty hath virtues. For what right have we to more than our basic needs when the needs of others are not provided for? If my next door neighbor's baby were howling for milk all day and all night, would I not give it? Why cannot I feel close to all the hungry babies all over the world?

In past centuries my blind indifference might have been more understandable.

Elizabeth Taylor McLaughlin is a retired psychotherapist and a retired associate professor of English at Bucknell University. She now lives in Arizona, where she is a member of the Ministry and Oversight Committee of Pima Meeting.

But today I see the babies, I hear their cries piercing the tranquility of my comfortable living room. How can I fail to follow Jesus' call to the rich young man? "Give all ye have to the poor and follow me." Alike is the Hindu definition of theft. Gandhi told his ashram, or religious community, that stealing means having more than one needs when others are hungry. Sharply differentiating between voluntary and involuntary poverty, he chose voluntary poverty for himself.

The Catholic Church distinguishes between ethics binding upon all people and counsels of perfection. Total poverty is a counsel of perfection. But how is it to be achieved in today's Western world? To practice it within the Catholic church is to renounce one's wealth, one's future earnings, and one's capacity to make decisions about money. Some may prefer taking responsibility for their own independent decisions. In our society, begging is not likely to provide a livelihood and is not regarded as a legitimate way to support a spiritual life. Even a financial supporter of Gandhi once remarked it cost a great deal to keep him in poverty. Welfare and Medicaid defeat constructive work over a limit while barely meeting needs. Family, parents, or children might help, but self-reliance, providing for our own needs, seems preferable. Most of us do not feel called to renounce all worldly possessions or to sacrifice all our talents. Rather we think of stewardship: what is ours is ours of God, by God, for God.

First we must choose right livelihood, one of Buddha's mandates. Any ethical work would meet his requirement. But is not "right livelihood" the one by which we can best serve the world, chosen without regard to its financial rewards but according to its inherent value and our abilities? How many in their forties remark nostalgically, "I always wanted to be a teacher"? Some few give up promising careers to become ministers.

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Often youth are faced with choices between dedicating their lives to service or art and provision of an adequate income for a family.

Many U.S. citizens demand a high standard of living: microwave ovens, VCRs, elaborate automobiles, clothes to follow the latest fashions, long-distance telephone calls. Thrift may also sometimes conflict with beauty—with concert tickets, personal libraries, artistic surroundings, feminine allure—though simplicity can be beautiful, and enjoyment of beauty does not require possession. Even economical living may not in these times of inflation produce any degree of security for our children. To provide for lengthy catastrophic illness in old age is impossible for most of us.

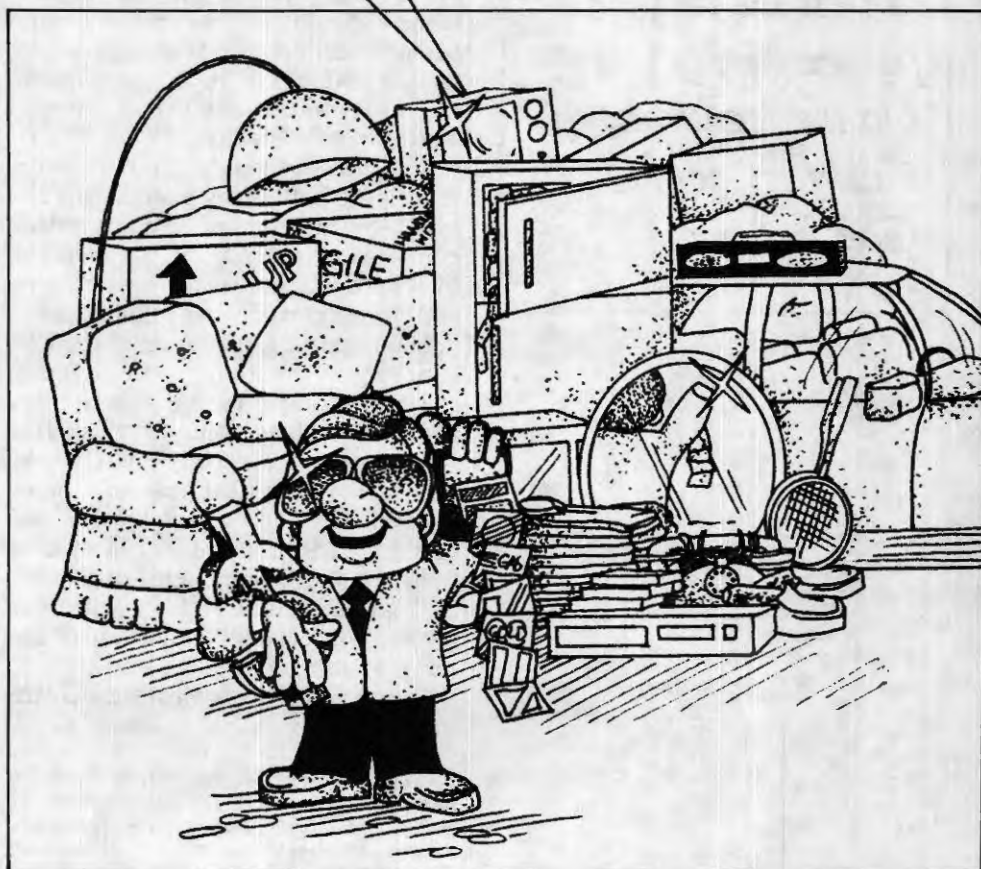
Nevertheless, our responsibilities extend beyond ourselves and our families. First, we need to reflect on what our money is paying for. We need to consider tax refusal, a choice which would be made far easier by establishing a peace tax fund as a legal alternative to paying taxes for war. Next, right investment is not always an acceptable idea to trustees and bankers, but it is feasible. Wisdom advises investment in forms producing

such "wealth" as bread or homes and having good employment and business practices.

Consideration might be given not only to negative factors, but also to positive aspects, such as the contribution made by a firm. Some investment funds give priority to ethical principles, though they may have a low yield. The Interfaith Center on Corporate Responsibility and the American Friends Service Committee offer guidelines for ethical investment.

Because of the interrelationships in our economy it is almost impossible to be completely free of involvement with those practices and products of which we disapprove, but partial control over the use of our money is better than none.

Direct giving supplements investing. The concept of tithing needs to be revised in two ways. It works a hardship upon the poor and is an insufficient demand upon the rich, who perhaps can live upon half or less of their income. Hence it should be graduated, like income tax. Moreover, tithing only refers to gifts to the church. Its meaning should be enlarged to include all sorts of charitable gifts, and perhaps even political gifts when they are intended to work for the welfare of humanity. Intelligent giving is a religious duty.



Even for those with little to give, it matters to be faithful in small things. Miniscule donations reflect the massive quandaries of the wealthy. Every giver participates to some extent in great power for good, in decisions between much-to-be-desired alternatives. In every day's mail come thoughtful letters from concerned citizens, carefully assembled information, moving appeals. It is too much to read, far less to meet all the needs. Shall we arrest the leprosy of a woman in Ghana or end the torture and imprisonment of a man in Argentina? Shall we help care for a terminally ill cancer patient or help end environmental pollution? Shall we enhance the splendor of the Metropolitan Opera, which gives only radio broadcasts and four telecasts a year, or shall we give the maximum to faithful public television, which sustains us every day? Shall we help elect peace-oriented legislators through a political action committee, or shall we contribute to a political action committee to end all political action

*What right
have we to
more than our
basic needs
when the needs
of others are
not provided
for?*



Susan Combs/Quaker Life

committees? Such alternatives are not presented simultaneously; rather, one appears in February and the other in May. Response to an appeal may result not in silence, but rather in another appeal plus new ones from kindred organizations. Sometimes such may end in confusion, piles of unread literature, piles of unpaid charitable "bills," surprise at income tax time at the disproportion of some contributions, or even occasional accidental double contributions.

Gifts should be budgeted at the beginning of the year so the temporary state of checking accounts might have less influence. Attempts should be made to learn the effectiveness of administration of various charities. Principles in giving should be established, differing according to individual priorities. Whether to concentrate or distribute giving is one difficult decision. Some giving is like partially repaying debts: debts to colleges for education, debts to religious groups for nourishment. Some gifts aid personal work of friends, more intimately trustworthy than operations of a more distant organization. Some Friends might feel a need to move as directly as possible toward alleviation of immediate human suffering, such as hunger and disease. Others suggest giving to causes which the majority of people are less likely to support rather than to such widely recognized problems. Some are especially concerned with justice, civil liberties, brotherhood. Quakers traditionally support peace organizations and now feel the urgency of averting nuclear war. The usefulness of electing legislators who will work for peace should not be forgotten.

But simplicity is more than a way of using money, a way of living, a way of dressing, a way of speaking, a way of writing. Simplicity is a frame of mind. Simplicity is one-pointedness. "Purity of heart is to will one thing," says Kierkegaard. Do we subordinate all our attachments, all our hopes and wishes, to the will of God as best we can perceive it? Do we really put God first, where God belongs? To the extent that we do, we shall be rewarded a hundredfold, although not necessarily in worldly ways. It is difficult; it requires many separate, difficult decisions. But once we have found our way to this basic choice, "simple" will mean "easy." We will sell all we have for the pearl of great price. Ultimately there is hope. There is, in the words of T. S. Eliot, the possibility of "a condition of complete simplicity/costing not less than everything." □

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Witness

Learning with the Innu in Nitassinan

by Elaine Bishop



Bombs and protest signs at the bombing range camp

A row of F-16s greeted us on the runway as we landed at Goose Bay. To some they might look sleek, even beautiful: a piece of modern machinery that can defy gravity and fly faster than the speed of sound. I was reminded of the meaning of sin—an abuse of human beings and resources based on war as a way of resolving conflict.

I spent a week at the beginning of September in Nitassinan, homeland of the Innu in what Canadians call Labrador. I traveled with Lorna Schwartzentruber, the new staff person of the Aboriginal Rights Coalition (Project North) of which I am the chairperson.

Our purpose was to come to know the Innu, to hear their stories, to experience in a very small way their struggle. We also wanted to meet some people in Happy Valley-Goose Bay. Even though we were visiting in solidarity with the Innu, we thought it important to listen with respect to those who might not agree.

The Innu have never ceded Nitassinan to the Newfoundland or Canadian governments. The federal government has accepted that the Innu have a claim to be negotiated. This

situation has been complicated by the presence of the armed forces base at Goose Bay. The government has agreements with West Germany, the Netherlands, and Great Britain to allow low-level flight training (as low as 30 meters) over Nitassinan.

Canada also is lobbying for a NATO base to be built in the same area. This would increase the number of low-level flights from 8,000 to about 40,000 per year.

The Innu have initiated nonviolent resistance to low-level flights. Many have been arrested and charged with public mischief. They refuse to negotiate with Canada until the government ceases the activity over Nitassinan that the Innu consider illegal.

We spent most of our time in Sheshatshit, the Innu community near Goose Bay. We were deeply moved by the beauty of the land. The Mealy Mountains were in the background; the week before our visit they had been capped in snow.

Our time was mainly spent listening. Mary Adele Andrews, 57, had lost her tent when she camped with other Innu on the bombing range used by NATO jets last year. It has not been returned. We met with her and other Innu women in a borrowed tent behind her house. The floor of the tent was covered with pine boughs. A small stove provided heat.

Mary Adele remembers walking as a

Elaine Bishop is coordinator of the Canadian Friends Service Committee office in Toronto. This article is reprinted, with permission, from CFSC's newsletter, Quaker Concern, winter 1989-90.

Jim Riche/Canadian Friends Service Committee

young person from Sept Isle, Que. to Scheferville to Sheshatshit—about 1,150 kilometers, as the crow flies. She and her family stayed in Sheshatshit but the others walked back.

We heard of the fear of the children when the jets fly low and the helicopters buzz over the camps in the country. We were shown photographs of some of the demonstrations: women, children and elders going on the runways to try to prevent the jets from taking off and landing.

We heard, too, of other difficulties, such as the way a Canadian education creates problems and does not respect the knowledge and wisdom derived from living in the country. The Innu women expressed anger at the flooding caused by the Churchill Falls project. Canoes, equipment, and trap lines were lost. Worst of all, graves were flooded and desecrated.

In Happy Valley-Goose Bay we heard of the struggle for jobs due to the local economy's dependence on the military. We met people who also love the place and who work on the assumption that the land is Canadian. We heard that many had supported the Innu's land claim, but would not oppose low-level flying because that would take jobs away. While we heard the pain, we stated our solidarity with the Innu.

On Sept. 19, ten days after our return from Nitassinan, five Innu again tried to disrupt the low-level flights by running onto a runway at Goose Bay. Four—three women and a man—remain in jail because they refuse to sign a release form saying they will not go onto the runway again. They may end up staying in jail until a trial date in early 1990.

On Sept. 26 almost 70 people of all ages again went onto the runways. Nine were arrested, one of whom is still in jail.

The struggle continues on other fronts. The Innu plan to apply for an injunction to prevent low-level flights over the land. Canadian and European tours are planned so the Innu can take their story directly to the people.

As Greg Penashue, president of the Naskapi Montagnais Innu Association, says, "We need to make it entirely clear that if the NATO base is established, Nitassinan will be turned into a war zone and our nation will be utterly destroyed." □

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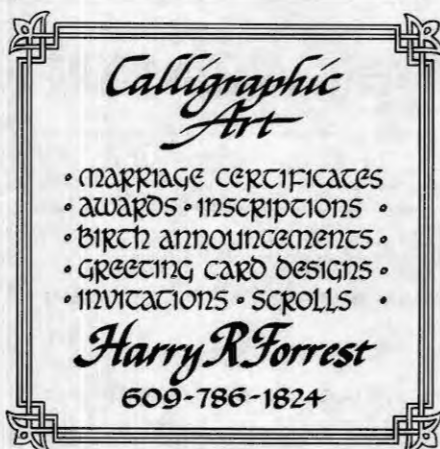
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Life of the Meeting

Helping children use worship

by Jane Peers

The presence of children during meeting for worship is a value and a delight for most adults. Sometimes, though, parents feel not quite sure about how to help the children use the worship wisely and happily. Here are a few comments and suggestions from the Ministry and Oversight Committee of LaJolla (Calif.) Meeting.

To us adults who voluntarily attend meeting for worship week after week, it is, indeed, an experience we treasure. How did we learn to use the silence? Perhaps, since we are all children in the sight of God, we can remember using it in the same way children can. When we first sat down together, we stilled our bodies. Even children can learn a simple relaxation technique, such as three or more easy, deep, quiet, *slow* breaths, with closed eyes. Then, we may begin to still our minds by letting ourselves think of some event of the past week which is unresolved. Similarly, children can use the time to think over the past week, asking themselves, "What were the really good things that happened?" and letting themselves feel again the joy of those events. From this can grow the sense of worship which is praise.

As they continue to think about the past week, they can begin to consider the things which were not so happy. Usually, they (and we) contributed in some way to the unhappy outcomes. They can learn to ask themselves, "What did I do that I do not really like? If the same things happened again, what would I do differently? What would I say? How would I feel then, instead of the way I feel now?"

If children learn to whisper "I'm sorry" to God, they will be better able to say those words of healing to humans. And as they learn to wait during meeting for the sure sense of forgiveness that comes from God, they discover through experience that they are still worthy—still loved—and they can begin to forgive themselves and to accept forgiveness.

Learning empathy is an important task. Children can think of the past week and try to understand *why* someone behaved as she or he did and *how* the other person may have been feeling. Thus they can begin to ex-



Terry Foss

perience "that of God" in others, and have the knowledge of it all their lives.

Often young children have favorite stories or poems—we hope they will have an increasingly large repertoire of psalms and songs as they grow older. Children can, as adults often do, use the words of others as the beginning of a meditation. They can follow where the beautiful words lead them. For the more visual-minded, images are effective in the same way.

From time to time, most of us find ourselves "holding in the Light" some dear one. Children, too, worry and are anxious. They can learn meeting is a time and a place for picturing people they love surrounded by love and bathed in healing. They can learn, or begin to learn, to send their love and to feel the joy of sharing in the love which so often fills the meeting.

They are beginning their lifelong spiritual journeys. In a Friends meeting, all the elements of prayer are present: praise, thanksgiving, confession, absolution, intercession. They differ in intensity and in saliency from week to week, but all of these elements, which seem to be necessary for advancement of the human spirit, occur and are available. In their appropriate forms, they are available even when we are very young. Learned then, they will be accessible to us throughout our lives.

Meeting for worship is a privilege most of us value highly. When children do need to leave the meeting, it should be an occasion for regret, not for scolding. The message the child needs to take is, "It is sad you must miss this happy privilege. When you grow a little more (even by next week!), you may try again." Not many children like having their actions seen as a reflection that they are

Jane Peers is clerk of LaJolla (Calif.) Meeting and teaches child psychology in a community college. She wrote this article as part of a series for her meeting's newsletter.

too young! But if we see them in this way, and show the child that we regret his or her immaturity, sitting through meeting and using the time well will often become an attainable and desirable goal.

When we do feel we must remove a child from meeting, it is important that the activity to which we go is not a "reward." If being unable to sit quietly for 15 minutes means one has more time to play with toys or to have the undivided attention of an often busy parent, or to go for an interesting walk, one is very apt to feel the result of *not* sitting quietly in meeting is much better than remaining! So, although it is difficult, parents do need to assess the relative pleasures offered during the minutes out of meeting. This is not to suggest punishment or scolding. Boredom, not resentment, and the regret of the parent for what the child is missing are messages the child can understand. The adults in meeting do genuinely love the children of the meeting. We hope that, with guidance and the experience of worship, children will also love meeting and form their own goals of wanting to be more and more a part of the worship.

One last word: it is important children recognize the shared ministry of Quakerism. We need to be open and to make it clear that we are open to Light, from wherever it comes, and it may come from the vocal ministry of a very young person. When a message arises from the deepest and best part of ourselves, we sometimes feel led to share it, and our children, too, need to know "experientially" that God can and does talk to them. And, as adults also do, they need to learn to respond when they are called upon to speak. This idea can and may lead to a certain over-enthusiasm: adult judgment must be used as to when to introduce it! However, it is important and needs to be a part of our thinking when we consider our children's participation in meeting for worship.

As children begin this process of learning to recognize a leading, they often benefit from being told in advance it can happen. Then, for a while, they can be told to think very carefully of what they want to share, but not to speak yet. After meeting—perhaps on the ride home, or later—parents can listen carefully to the "message." Through this loving screening—a seasoning and clearness process—valuable insights may appear, and valuable training surely will occur. □

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Reports

Seven yearly meetings plan Western gathering

For the first time in the history of U.S. Western Quakerdom, all seven yearly meetings from the Rocky Mountains to the Pacific Ocean sent official representatives to a two-day consultation at Reedwood Friends Church, Portland, Oregon, on November 17 and 18, 1989. Representatives came from North Pacific, Northwest, Canadian, Rocky Mountain, Pacific, and Intermountain yearly meetings; Southwest Yearly Meeting sent an observer.

While the purpose of the consultation was to consider a gathering of the seven yearly meetings, the 14 participants began by holding a mini-gathering which considered our diversities as well as what we had in common. Joy was expressed in our ability to work and worship together. We discovered the power to transcend our differences as we sought God's leading in the matter at hand.

We reached unity on the following statement, and representatives agreed to ask their respective yearly meetings to officially sponsor a Western gathering, perhaps in 1992, and to appoint one representative to the planning group. Here is the statement:

We propose there to be a gathering of the seven yearly meetings of the Western United States and Canada in the early 1990s. This proposal springs from a desire of neighboring yearly meetings to meet, rather than from the suggestion of any existing Quaker umbrella organization. The purpose of this gathering will be to provide an opportunity for face-to-face meetings among Friends of diverse traditions to arrive at a better understanding of each other, and to dispel misconceptions and fears.

Since all these yearly meetings bear the name "Friend" and are derived from a common historical ancestor, we each grapple with the problem of what it means to be a Friend. We hope this gathering will enable us to come to a clearer sense of our identities as Friends. It is not hoped that this gathering will come to an agreement about this, but that by dialogue with those of different views, we will each make better progress than we would by speaking only to those of like mind.

We believe we have much to offer each other in dealing with common problems, such as growth in our respective yearly meetings, mission, social concerns, structure and organization, and spiritual nurturing. We hope to come together to worship with each other, to celebrate our heritage, and to gain insight for our role in today's world.

North Pacific YM: Barbara Janoe, Marge Abbott, Jean Roberts; Northwest Yearly

Meeting: Bill Rourke, Mark Ankeny; Canadian Yearly Meeting: Rob Hughes; Rocky Mountain Yearly Meeting: Olen Ellis; Pacific Yearly Meeting: Paul Niebanck, Gloria Kershner, Robert Vogel; Intermountain Yearly Meeting: Nancy Stockdale, Nancy Taylor; Southwest Yearly Meeting: James Heaton. Cilde Grover, recorder.

Robert Vogel

FWCC Midwest gathering focuses on nature

As approximately 50 Friends from meetings in the upper Midwest assembled for the Northern High Plains Regional Gathering of Friends World Committee for Consultation, in Decorah, Iowa, the bright fall sunshine and beautiful setting focused our attention on the theme for the weekend, "Living in Harmony With Creation." A spirit of optimism and commitment permeated the gathering, which was under the leadership of John Martinson and Betsy Raasch-Gilman of Friends For A Nonviolent World, of Minneapolis, Minn.

Quiet walks out of doors, role playing, sharing, and singing raised our awareness of the beauty and fragility of our lovely planet and the need to protect it. Technical considerations were not emphasized. The presenters instead helped us share our personal responses to environmental problems.

An outstanding feature of the weekend was "The Council of All Beings." Participants were asked to isolate themselves and to choose an animal, plant, or geographical form for which to speak.

It was good for those who are from rural areas and have a somewhat pragmatic view of nature to practice being a tree or a stream threatened by human plunder and thoughtlessness. It was also beneficial for those from urban settings to hear from farmers of their deep concern for the land they till and the

farming practices which strive to protect the land and our precious water resources.

On Saturday evening, we committed ourselves to what we would do for the environment and put our commitments into letters to ourselves. The letters will be mailed to us in April to remind us of what we planned to do.

The culmination of the weekend experience was shared worship on Sunday morning with Hesper Friends. Keith Mardock's message that Christ has already returned to each of us individually, rather than in one cataclysmic event, challenged us to use this spirit and power.

The weekend focused not only on our unity with nature and the environment but also on our unity as Friends in our search for truth. Attendees left the conference with heightened awareness of our responsibility to make a difference with our own actions and methods of consumption and to influence others to do likewise.

Bruce Thron-Weber

James A. Lewis

Neil Martin

Beth Wilson

Bible conference cracks surface, plumbs depth

At the opening of the Friends Bible Conference, held in Philadelphia, Pa., on Nov. 10-12, 1989, one Friend commented to anyone who would listen, "It does my heart good to see old, well-worn, battered Bibles in the hands of unprogrammed Friends." Charles Fager, conference co-organizer, said it was the first Bible conference anyone could remember since 1923, causing him to comment that Friends certainly have been remembering to be not hasty.

Martha Grundy, Friday plenary session speaker, reminded Friends of M. Scott Peck, author of *The Different Drum*, who described four stages of spiritual growth. The first stage, *chaos*, she said, fits in with George Fox's description of the time from Abraham through the Hebrew people's servitude in Egypt. Religious *conversion*, stage two, is when people accept the church and its mores. Martha explained that Fox compared this development to the Hebrew's acceptance of the laws of Moses. Stage two contains within it the seeds of stage three, *skepticism*, when people are turned off by inherited rules. The Old Testament prophets were often at stage three, exemplified in the saying from Micah, "What doth God require of thee, but to do justice, love mercy, and



Margery Coffey

walk humbly with thy God." Twentieth century Friends, Grundy commented, tend to do the social justice part and leave out the God part entirely. In the fourth stage, represented by the life of Jesus in George Fox's thinking, people *rediscover* the deeper meaning of the spiritual principles. Martha Grundy reminded Friends that evangelicals have a special mission to get people from stage one to stage two—and that Friends have a special mission to help people move from stage three to stage four.

Later in the conference, Friends gathered in small groups. There were 27 different workshops, of which a conferee could attend three. I attended three on leading Bible studies in our meetings. People spoke of learning their own inner life through reading the Bible—and of understanding the Bible through their own inner life. They talked of the tension between relying on the Spirit to lead them into new truths and of using the Bible and their faith communities to keep them from serious error.

Elizabeth Watson, as the Saturday plenary speaker, shared her meditations on Genesis, chapters 25 through 33. Through the lens of liberation theology, she stated, "The God of justice stands with Esau, who is the spiritual predecessor of all hunters and gatherers, whom we are hounding out of existence." Through the lens of creation theology, she declared, our dominating notion of managing the earth must be replaced with the hunter-gatherer's notion of the earth as sibling. Feminist theology tells us that Sarah, Rebekah, Leah, and Rachel were not docile and submissive, and are as much our spiritual ancestors as Abraham, Isaac, and Jacob. Elizabeth Watson sees Jacob's wrestling with the angel and reconciliation with Esau through the powerful lens of myth: we have all wrestled with dark angels; we all bear the scars of our struggles; we look to the dawn and see that the living God has suffered and struggled with us all night, we no longer call ourselves victims, but survivors; and we are learning to see the face of God in our enemies.

A recital of music based on biblical themes, performed by Patricia McKernon, followed Elizabeth Watson's talk. McKernon's sensitive and spiritual interpretations moved Friends to a standing ovation.

In Sunday morning worship a young man said, "Poland has become a democracy through the work of a labor union. Hungary has become a democracy through capitalism. The Berlin Wall is developing serious cracks. I have found spiritual refreshment at a Bible conference. O, Great Spirit, what are you doing?!"

Mariellen O. Gilpin

TAPES

FROM THE FRIENDS BIBLE CONFERENCE

The tapes below were recorded during the Friends Bible Conference, held 11/10-12/1989 in Philadelphia. The recordings are between 60 and 75 minutes in length. On some cassettes, there are occasional inaudible spots where participants were speaking at too great a distance from the microphone. Please order by number, using the form below.

1. Samuel D. Caldwell: Centerquest: Three Simple Steps to Effective Group Bible Study
2. Jim Corbett: The Bible and Covenant Communities
3. Janice Domanik: The Bible and Care of the Creation: Being Stewards of Our Environment
4. Chuck Fager: From Detoxification to Godwrestling: Stages of Bible Study
5. Martha Grundy: Early Quaker Understanding of the Bible
6. William Hummon: Dialoguing with Evangelicals
7. Joseph A. Izzo: The Allegory of Job: A Metaphor for Surviving the AIDS Crisis and Other Sufferings
8. Wayne Parris: The Bible as Folklore
9. Elizabeth Watson: The Bible and Continuing Revelation
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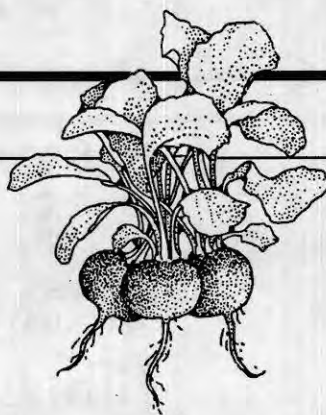
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News of Friends



Concern for a young Jamaican Friend who was denied a visa for traveling in the United States with other Quaker youth was expressed by Junior Friends of North Pacific Yearly Meeting in a letter to the U.S. Immigration and Naturalization Service in November. The young woman, Delrose Welsh, wished to participate in the Quaker Youth Pilgrimage that traveled through Washington, Oregon, and California last summer. She was selected for the trip by Friends World Committee for Consultation, Section of the Americas, which was to finance her participation. Gery Hubbe, presiding clerk of NPYM, signed the letter, which was addressed to James Baker, Secretary of State. The letter outlined details of the case and requested a meeting with representatives of the State Department. Friends noted three areas of concern: A group of young Friends needlessly missed a person who belonged with them and who would have offered a link among the worldwide family of Quaker young people; assurances by two representatives of an international Friends organization regarding Delrose's return to Jamaica were discounted; and rejection of her visa application was based on the erroneous assumption that she would not return to Jamaica. (This is the same reason stated for denying the visa application of another Jamaican Friend, Walter Reynolds, in 1987, as related in the March 1988 FRIENDS JOURNAL.)

Recognized for employing organic and biological principles in 35 years of commercial farming, Penelope Turton, a member of Framingham (Mass.) Meeting, was named Person of the Year by the Natural Organic Farmers Association. She works at Stearns Organic Farm and has been involved in the wider circles of the ecological movement.

Recognized for its contribution to the community was Friends Meeting of Washington (D.C.) for its drop-in center for people affected by AIDS and AIDS Related Complex. The center also offers help for the significant others of those who have AIDS. The award was given by the Whitman Walker Clinic and is known as the 1989 Gene Fry Award for Religious Support. The drop-in center is called The Comfort Zone and The Coffee House and is a project of the meeting's AIDS Committee. Those who presented the award noted that "This service is greatly enhancing the quality of life for those affected by the disease. It is a superlative example of an appropriate response to AIDS by organized religion."

Searching together for answers to psychological and spiritual questions will be the focus of a conference planned at Ben Lomond Quaker Center in Northern California on Feb. 16-19. The conference will address the theme "What Is My Question? A Retreat for Spiritual Practice." It is sponsored by the Friends Committee on Religion and Psychology of Northern California, formerly known as the Redwood Quaker Association for Religion and Psychology. For information and registration forms for the conference, call Eve Daniels at (707) 677-0382.

Direct action to help a homeless family was taken by the Peace and Justice Committee of Newtown (Pa.) Meeting this winter. The meeting decided to "adopt" a family from a local homeless shelter and help them find an apartment. At last report, the meeting had been assigned a young family, a couple with a four-month-old baby, and meeting members hoped to have settled within four or five weeks. The meeting will help provide financial help, moving, transportation, furnishings, and day care and would appreciate receiving help from Friends outside the area. For further information or to contribute to the effort, write to Beverly McCauley, c/o Newtown Monthly Meeting, P.O. Box 224, Newtown, PA 18940. (Checks may be made payable to Newtown Monthly Meeting and earmarked for Fund for the Homeless.)

Bulletin Board

- A seminar on European affairs will be held in Brussels on May 12-19, sponsored by the Quaker Council for European Affairs. Among other topics, the seminar will consider the recent rapid changes in Eastern Europe. Cost is \$215, which includes accommodations, meals, and transportation during the week. It does not include travel to and from Brussels. A detailed program is available from Ann Barlow, seminar coordinator, Quaker Council for European Affairs, 50 Square Ambiorix, B-1040 Brussels, Belgium.

- The journal, *Quaker Religious Thought*, is calling for papers to be considered for publication during the next year. The journal is the publication of the Quaker Theological Discussion Group, and submissions will be reviewed by the editorial committee of that body. Any proposals will be considered, but the editorial committee will give priority

to the topics selected for the following publication schedule:

#73 May 1990—"Biblical roots for Quaker Theology." (papers already assigned)

#74 September 1990—"A Theological View of Creation," looking at human stewardship of the earth, at God in the process of time, and at Sabbath-keeping as celebration. Proposals due by Feb. 1, papers by May 1. (This is the theme for the June 19-22 gathering of the Quaker Theological Discussion Group at George Fox College, in Newberg, Ore.)

#75 December 1990—"Theologies of Diaspora," focusing on biblical insights about covenant people in exile, historical (including Quaker) experiences of sojourning faith, and implications for contemporary Christians within circumstances of ethnic or cultural alienation.

#76 February 1991—"Reflections about George Fox on the Tercentenary of his Death."

Proposals should be submitted to Arthur O. Roberts, editor, *Quaker Religious Thought*, Box 215, Yachats, OR 97498.

- A total of \$11,018 has been raised for science equipment for Friends schools in Kenya and Bolivia in a project organized at Friends Seminary in New York. Started in September 1988, the Kenya/Bolivia Science Project was heavily supported by students in Friends schools. It also received a grant for \$4,000 from the 1 percent Fund for Development of the United Nations. In addition, medical equipment worth approximately \$19,000 was collected from Guilford, Haverford, Swarthmore, and William Penn colleges. Some of the equipment was sent to three schools in western Kenya, and the rest awaits shipment to Bolivia. The money left over after payment of shipping costs will be used to provide equipment to as many other schools as possible.

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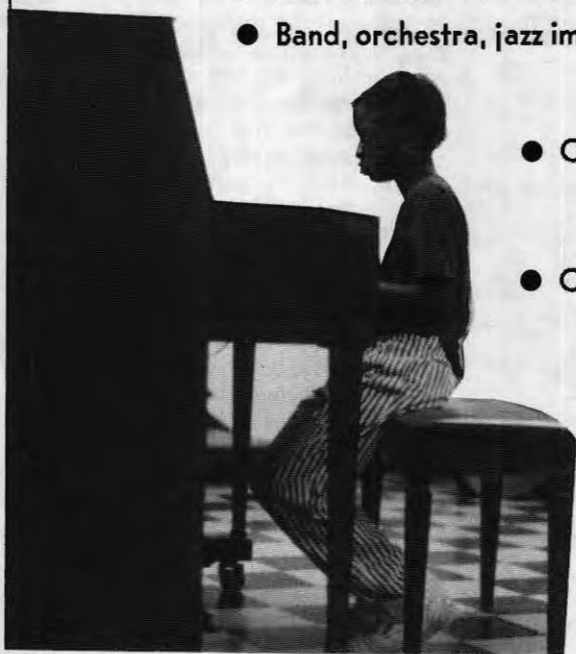
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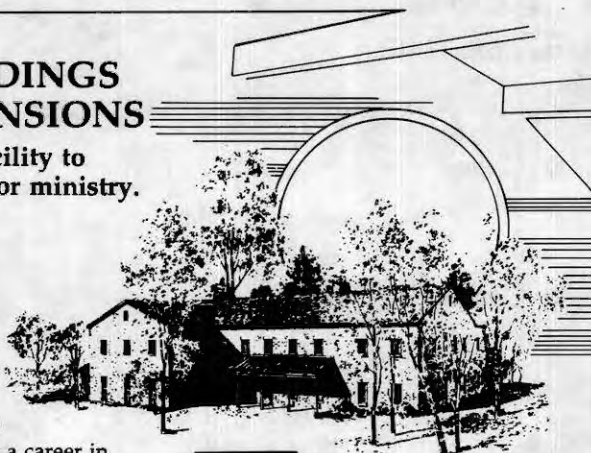
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Books

One Small Plot of Heaven

*By Elise Boulding. Pendle Hill Publications, Wallingford, Pa., 1989. 220 pages.
\$12.50/paperback.*

Every so often a book comes along which is so exciting and inspiring and so beautifully written that I get a strong urge to send copies to almost everyone I know. Such a book is Elise Boulding's *One Small Plot of Heaven, Reflections on Family Life by a Quaker Sociologist*. It is for anyone who is or expects to be part of a family. It is for teachers and educators and for First-day schools and meetings. It is for everyone who wants to "reach out to the wider world, to make the family count in that world and its shaping."

Drawing on her own experiences as wife, mother, and grandmother—as well as her career work of sociologist, teacher, and shaper of peacemaking in national and international organizations—Elise Boulding shows us how interpersonal relationships within family and community can be linked with relationships needed to create a peaceful world.

This is not another how-to-do-it book. Rather it is a joyful and sensitive sharing of the author's experiences and observations, seasoned by the wisdom and distance of age, and carrying with it the advantages of hindsight. It is a book of hope and reassurance. The author heartens and encourages us when she says, "... one is never ready for the next step in life's journey. We learn what we need to know on the road itself." There is no glossing over pain and violence and other difficult realities. Instead we learn how Elise Boulding has met and continues to meet such actualities, and thus we become venturers with her creative and risky endeavors.

The author recognizes families come in many shapes and sizes and patterns of relationship, conforming not to a standard set by society, but rather to the leading of the inward teacher. She defines family as "any household grouping which involves adults and children in continuing commitment to each other," and she stresses the nurture of each human being's wholeness.

In a dozen essays, divided into three sections, Children and Growing Up, Quaker Family Life, and Family and Society, the miracle of the family is examined. She speaks of the importance of family as training ground, as a sanctuary, as a source of strength, nurturing and attending the hopes, rather than the fears of children. She talks about the built-in paradoxes and contradictions in families when seen as centers of



peace and love, and does not blink at the workings of violence in the heart. She articulates the meaning of Quaker culture and Quaker family practices, and how to pass on the spirit of our Quaker faith.

In a chapter on family life for lesbians and gays (reprinted from *FRIENDS JOURNAL*, Oct. 1987), Elise Boulding describes the pain of nonconformity and suggests that the gay witness can represent "a deepening and enriching of Quaker testimony on equality, nonviolence, community, and simplicity."

Finally, in the last section the author asks, "What will lead our children to grow up peacemakers?" She visualizes a world without weapons—a vision shared by every great religious and cultural tradition—through dialogue that turns stranger into friend and makes the word *enemy* obsolete. She ties together the connections between the family, the local habitat, and the international sphere—the sense of local-global connectedness necessary if we are to have world order. Elise Boulding has apparently gone a long way toward creating her own "small plot of heaven," and what she shares rings true!

Janet E. Norton

Janet Norton is a member of Reading (Pa.) Meeting who raised three children and several foster children, and is clerk of *FRIENDS JOURNAL*'s Board of Managers.

Unmasking the Idols

By Douglas Gwyn. *Friends United Press, Richmond, Ind.*, 1989. 147 pages. \$9.95/paperback.

My life will never be the same after reading this book, slim in my hands but weighing heavily on my conscience, nurturing my soul, broadening my understanding of the Bible, increasing my knowledge of Friends, both liberal and evangelical; and finally, leading me into soul-healing humility as I come face-to-face with the idols I have hidden, sometimes unawares, sometimes arrogantly and protectively. One reading has not been

enough, but re-reading is not onerous, for I love beautiful prose and Douglas Gwyn's style is now majestic, now radiant, now dignified—impassioned with fervent dedication to help us mend our ways.

Formerly a Quaker pastor in Noblesville, Ind., and Berkeley, Calif., and author of mind-stirring *Apocalypse of the Word*, Gwyn applies his wide scholarship, honed by studies for his dissertation on Fox at Drew University, to expose those idols which are corrupting Quakerism.

There is a strong, Christ-centered, blood theological slant to the whole book which may "turn off" Jewish and Universalist Friends and even some liberal Friends. Gwyn admits: "By engaging mainly with the biblical witness, rather than Quaker history, the following chapters attempt to address the evangelical concern for Christian identity." At the same time, Gwyn's wisely interpreted scriptural citations make this book a perfect candidate for guiding personal meditation and for worship-study groups who want to explore the Bible or discuss living by Friendly precepts.

Quakers, both liberal and evangelical, have suffered, Gwyn asserts, "a gradual loss of identity, history, and mission," which may be regained by unmasking idols. Innocent beliefs, commendable actions become ritualized, compulsive behavior—idols which must be unmasked. Even the Bible has been used to empower repressive governments. Gwyn calls this *bibliolatry*: "making the Bible an end in itself."

The idol of affluence and its effect on family and society are examined with John Woolman's *Journal* and the book of Job shedding light. In another chapter on philosophy and theology Gwyn says there are dangers in trying to "domesticate God . . . to whittle God down to our size through cool-headed rationalism," which places a system of images between ourselves and God. This difficult chapter ends by asking: "How can evangelical Friends approach the altar of forgiveness while they remain alienated from their liberal Quaker cousins? How can liberal Friends say, 'peace, peace,' when there is no peace between them and their evangelical counterparts?"

Gwyn considers idols in the light of psychology as well as the Bible. "Evangelical Friends," he says, "have drifted into a belief in perfection . . . that leaves a person unable to sin. Liberal Friends, laboring under the classical liberal optimism about human nature, have sometimes absolved the individual of all responsibility, blaming society for all human ills."

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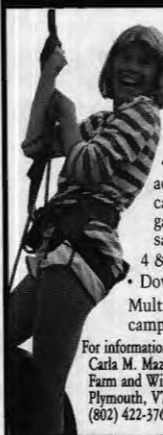
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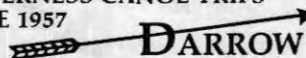
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Books *continued*

balance and justice, making him fruitful reading for all Friends.

The deeply moving chapter, "Darkness At Noon," centers on the crucifixion of Jesus. We may read the story as history, or we may go deeper, striving to unmask our idols. Gwyn follows evolving attitudes toward the crucifixion, with Christianity first an irrepressible force, and later becoming institutional and imperial under Constantine. Early Quakers brought a new Christian revelation, emerging from the eclipse of Puritanism.

Today economic, political, and scientific developments have changed the previous focus on religion in everyday life. However, the Bible remains central in the religious world—that idol, bibliolatry again! What we need, Gwyn says, is the awareness that revelation did not stop with the Bible, but is alive, with us now.

Marion Fuller Archer

Marion Fuller Archer is a Friend in Madison, Wisconsin.

In Brief

Elegant Choices, Healing Choices

By Marsha Sinetar. Paulist Press, New York, N.Y., 1988. 164 pages. \$7.95/paperback. The author, an educator and organizational psychologist, notes that we always observe ourselves, even if we do so unconsciously. When we go against the part-that-knows, we betray ourselves; thus she encourages us to honor that inner wisdom when making decisions large and small. This book is well-suited to individual study and reflection, as well as small group sharing.

The Great Peace March

By Franklin Folsom and Connie Fledderjohann. Ocean Tree Books, Santa Fe, N.M., 1988. 208 pages, \$10.95/paperback. They wanted to end the nuclear arms race, and they were going to cross America on foot to spread their message. They began in Los Angeles with over one thousand people, young and old, of all faiths, including many Quakers. It nearly ended just two weeks later



The Great Peace March

in the bitter cold and rain of the Mojave Desert with the financial collapse of their sponsor. The national media turned away, but the marchers continued. This book chronicles the determination and hardship and day-to-day living of the 300 who made the entire trek and the hundreds of others who joined them for shorter legs of the journey. Their story is touching and helpful for dreamers and grassroots peace activists everywhere.

Blaming Others: Prejudice, Race, and Worldwide AIDS

By Renee Sabatier. New Society Publishers, Santa Cruz, Calif., 1988. 176 pages. \$9.95/paperback. Why does the average U.S. white man with AIDS live two years after diagnosis, and the average U.S. black man only 19 weeks? AIDS seems to hone in on the world's disadvantaged, especially people of color. *Blaming Others* proposes that there are really two AIDS epidemics: one, the physical illness, and the other, the mass social fear, prejudice, and blame that is interfering with effective education and prevention. *Blaming Others* untangles the misconceptions and analyzes the successful prevention campaigns which are always tailored to the culture and social patterns of individual communities.

Flying Without Wings: Personal Reflections on Being Disabled

By Arnold Beisser. Doubleday, New York, N.Y., 1989. 189 pages. \$15.95. In 1950 Arnold Beisser was a national amateur tennis champion and a Stanford Medical School graduate, when polio shattered his future. At the age of 24, he was paralyzed from the neck down and became completely dependent on an iron lung. Now a clinical professor of psychiatry, Beisser documents the monumental physical and emotional challenges he faced in *Flying Without Wings*, his moving story of personal triumph. With a deep sense of humor, perspective and sincerity, he explores the concepts of surrender, acceptance, focus, commitment and forgiveness. Believing that only the mind can prevent inner peace, we can use his experiences as a metaphor for the human condition in which we all face limitations, loss and disability.

Correction

A Description of the Qualifications Necessary to a Gospel Minister, which was reviewed in the January Friends Journal, was co-published by Pendle Hill Publications and the Tract Association of Friends.

Milestones



Theodore B. Hetzel

Births

Frey—*Elizabeth Snowdon Frey*, on Oct. 27, 1989, to Anne Robinson Frey and Jeremy Daniel Frey. Jeremy and grandparents Daryl and Blanch Frey are members of Lake Forest (Ill.) Meeting.

Kinney-Wash—*Jon Brian Kinney Wash*, on July 26, to Katie Kinney and Dave Wash. Katie is a member of Sandy Spring (Md.) Meeting, as are grandparents, Herb and Betsie Kinney.

Marriages

Clapp-Fullagar—*Neil Scott Fullagar and Joanne Dee Clapp*, on Nov. 4, 1989, under the care of San Francisco (Calif.) Meeting. Both are members of San Francisco Meeting.

Laver-Hicks—*Jarvis Hicks and Frances Evans Laver*, on Oct. 7, 1989, in Phoenix, Ariz. Frances is a member of Tempe (Ariz.) Meeting.

Deaths

Chinn—*Ronald E. Chinn*, 77, on March 18, 1989. Born in Des Moines, Iowa, he developed a love for learning and teaching early in life. He became involved with the Fellowship of Reconciliation as a young man, became a conscientious objector in World War II, and joined Berkeley (Calif.) Meeting in the 1940s. He married Eleanor Jaeger in Sacramento, Calif., in 1947, and they started a Quaker worship group there. He earned a master's degree at Stanford and a doctorate in political science at the University of California at Berkeley. After many years as a professor in California and Washington, he became head of the political science department of the University of Alaska. He retired in 1976. He and Eleanor transferred their memberships to Chena Ridge (Alaska) Meeting, where they helped revitalize that meeting. He was active in Central Alaska Friends Conference, keeping Friends apprised of national and international issues. He and Eleanor for many years were active yearly meeting representatives to Friends Committee on National Legislation. He helped establish Hidden Hill Friends Center, a Quaker cooperative community outside Fairbanks. He also helped found a university endowment fund for lectures on peace issues, using money withheld by Alaskan war tax resisters. He was a voice of conscience in the Democratic party of Alaska, serving in many roles. Diagnosed as having cancer

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in 1987, he remained active and involved in political issues. He is remembered for his selfless service, unassuming manner, encouragement and support for his students, love for his family, and his joy in life and nature through his prolific garden. He is survived by his wife, Eleanor; a daughter, Marilyn Stowell; a son, Scott James; and three grandchildren.

Cunningham—Clarence "Ted" Cunningham, 87, on Oct. 19, 1989, in Berkeley, Calif., following a long illness. In his childhood, he worked in the tile mill of his father, a former slave. In 1924, he became the first black graduate of Earlham College, where he studied religion and philosophy. He planned a career in the ministry, but his first job working with boys in a community center led him to his career in juvenile probation. In 1925 he married Mary Elizabeth Burton, and together they worked for social service agencies in Indiana and Illinois. In Chicago, they joined 57th Street (Ill.) Meeting. They moved to Berkeley in 1950 and transferred their meeting membership there. Ted and Elizabeth, who died in 1984, raised two daughters and five of their ten grandchildren. He married Annette Palmer Chavez in 1986. Ted worked for the Contra Costa Juvenile Probation Department until his retirement in 1971. The juvenile hall at which he served as superintendent was known nationally for its successful and innovative therapeutic community. At a memorial meeting for worship, his friends and relatives recalled his gentle, smiling manner and his willingness to listen creatively. In a letter read at the memorial service, Richard Wood, president of Earlham College, described Ted's continuing influence on Earlham, where a building dedicated to black studies is named in his honor. As a black student in the 1920s, Ted was barred from some activities, such as glee club, and when he was a member of the track team, there were times when he couldn't stay at the same hotels or eat in the same dining rooms as his teammates. In spite of such hurts and slights, he persevered with good grace and won academic distinction. Ted is remembered for his courage and determination to light a candle of hope, rather than curse the darkness, thus sharing his concern and commitment with those who needed it most.

Daniels—Gordon Daniels, 66, on Sept. 4, 1989. A member of Honolulu (Hawaii) Meeting, he lived on the island of Maui and was a strong support for the worship group there. He was an engineer and worked for the U.S. Trust Territory of the Pacific Islands, particularly in Guam and then in Micronesia. During the Kennedy Administration, Gordon was land officer-surveyor for the building of elementary schools and homes for teachers on Belau. He was known for his professional competence and patient concern for the welfare of the Micronesians. Those who worked with him remember him for his ability to stay calm, evaluate the situation, and get the job done. His qualities of generosity, kindness, and cooperation were an inspiration to others. His spirit continues to enliven the worship group of which he was a part. He is survived by his wife, Akemi; and sons Mark, Brian, Steven, Matthew, and Phillip.

Franzen—Lynn Franzen, on Nov. 24, 1989, in Mesa, Ariz. Among the most active and supportive members of Tempe (Ariz.) Meeting, Lynn served on the Education Committee, Ministry and Counsel, and as treasurer. A graduate of Antioch College, she served with the American Friends Service Committee for ten years in public relations and also for ten years with William Penn Charter School. Before moving to Mesa in 1980, she was an active member of Abington (Pa.) Meeting. She is survived by her husband, Max L. Franzen; a daughter, Sally Zimmerman Weiss; two sons, Jonathan Zimmerman and David Zimmerman; and seven grandchildren.

Calendar

FEBRUARY

16-19—Friends for Lesbian and Gay Concerns Mid-Winter Gathering, at Friends Center, 1515 Cherry St., Phila., Pa. Theme is "Celebrating Our Being," with speakers Muriel Bishop and Steve Finn. Housing in Friends' homes and scholarship funds available. For registration form, write to Jeff Keith, Box 53827, Phila., PA 19105, or call (215) 352-3330.

27-April 15—Lenten Desert Experience, with weekends of prayer, action, and reflection in Las Vegas and at the Nevada Test Site. Theme is "When Stones Cry Out." For information, contact Nevada Desert Experience, P.O. Box 4487, Las Vegas, NV 89127, or call (702) 646-4814.

MARCH

2-3—"The Seeds of Peace: Economics, Equity, and Ecology, a Working Symposium for a Sustainable Future," presented by the American Friends Service Committee, Arizona area office. Features Robert Muller, retired undersecretary and chancellor of the University of Peace; Hazel Henderson, futurist and economist; and Richard Falk, specialist in international law from Princeton University. Program will be held in Tucson, Ariz., at the downtown Ramada Inn. To register, send \$35 to Arizona AFSC, 931 N. 5th Ave., Tucson, AZ, or call (602) 623-9141.

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Washington D.C., sojourners welcome in Friends home in pleasant suburb nearby. By day, week, or month. For details call: (301) 270-5258.

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

Mexico City Friends Center. Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F. 705-0521.

Casa Heberto Sein Friends Center. Reasonable accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico Friends Meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

Washington, D.C., Accommodations for sojourners/seminar groups. Capitol Hill location, reservations advisable. William Penn House, 515 E. Capitol St., SE, Washington, DC 20003. Telephone: (202) 543-5560.

Books and Publications

Theoway Letters, a new form of Quakerism, free sample. Clifford Merry, 1520 W. 8th St., Los Angeles, CA 90017.

The Continuing Struggle engrossing autobiography by Hank Mayer, labor activist. Introduction by Scott Nearing. "Refreshes the soul." \$13.45. *Kids Who Have Made a Difference* by Teddy Milne. "Empowering and moving." \$4.45. *Instant Russian*, easy language introduction for kids or adults, \$5.10. Altogether, \$22.50. Prices include shipping. Shipped same day. Add \$2 for rush. Pittenbrauch Press, POB 553, Northampton, MA 01061.

Recovering the Human Jesus. Background for New Testament study. Surveys recent evidences and views. Describes historical, scientific, and analytic methods. Proposes 12 alternatives to traditional story. Shows how to make your own reconstruction. By Kenneth Ives, 300 pages, \$21 postpaid from: Progress Publishers, 401 East 32, #1002, Chicago, IL 60616.



A historic publishing event. The first literary collaboration ever between an American organization and the Soviet Writer's Union. *The Human Experience: Contemporary Soviet and American fiction and poetry.* Please order from P.O. Box 118, McLean, VA 22101. (703) 442-8394. English version - \$20. Russian version - \$10. Please add \$3 each for handling.

For kids! Great gift. *Peace of our Minds* magazine by/for kids 8-18. \$15/yr. to Peacemakers, RD 1-171, W. Edmeston, NY 13485. Gift card on request.

Old bookscout locates out of print books. Write: Greenmantle, Box 1178FJ, Culpepper, VA 22701-6324.

Friends and the AFSC

Has the American Friends Service Committee become secularized, uncritically leftwing, tolerant of violence, and indifferent to Friends' concerns? Recent serious criticisms of AFSC are addressed in a new book, *Quaker Service at the Crossroads*. The 15 prominent contributors include AFSC defenders and critics. Copies are \$12.95 postpaid from Kimo Press, Box 1361, Dept. J14, Falls Church, VA 22041.

Quakers Are Funny!

And proof is in the pages of *Quakers Are Funny*, the first book of new Friendly humor in 20 years. 100+ pages of rollicking jokes, quips, anecdotes, cartoons, puns, and poetry in a quality paperback. Get in on the laughs now: \$6.95 plus \$1.05 shipping; two or more copies shipped postpaid from Kimo Press, Dept. B24, P.O. Box 1361, Falls Church, VA 22041.

Do You Read A Friendly Letter Every Month?

If not, maybe you should. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. That's because it has brought a growing number of readers a unique series of searching, crisply written reports on today's key Quaker issues and events, in a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year's subscription (12 issues) is \$17.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ41, Falls Church, VA 22041.

Books—Quaker spiritual classics, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

For Sale



V.H.S. Video. *Crones: Interviews with Elder Quaker Women*, by Claire Simon. \$16.50 postpaid from Quaker Video, 71 Boyden Ave., Maplewood, NJ 07040.

100% Wool Yarn. Soviet-American "Peace Fleece"; natural or uniquely dyed skeins or carded fleece from our Corriedale sheep. Bartlett yarns; Nature Spun yarns. Price list \$2.00. Yarn Shop on the Farm, RD 2, Box 291, Stevens, PA 17578.

Opportunities

Teachers in Quaker schools and Quakers teaching in all schools: this summer at Pendle Hill, *Sources of Renewal for Educators*, June 25-30, 1990. Leaders are Paul and Margaret Lacey. \$265 including room and board. Co-sponsored by Friends Council on Education. Scholarship help available.

Participate in Quaker Cooperative Community. Homesites and rentals available. Friends Lake and Cooperative Community is a 90-acre woods and lake residence, retreat, and recreations 25 minutes from Ann Arbor, Michigan. FLC provides rental cabins, primitive camping, and lakefront facilities (raft, canoes, sauna, beach house), in addition to resident community. Great for vacation, retirement, or raising a family in a friendly environment. Inquiries: Pam Hoffer, 1217 Brooklyn, Ann Arbor, MI 48104. (313) 662-3435.



An inter-visitation program for Quaker youth 12-22 in home country or abroad. Also seeking interested hosts. Write QYE, Box 201 RD1, Landenberg, PA 19350. (215) 274-8856.

Volunteer opportunities in El Salvador—Spanish required, one year minimum commitment. Contact Garth Cheff & Betsy Ruth. CRISPAZ, 701 S. Zarzamora, San Antonio, TX 78207. (512) 433-6185.

Friends African Mission Tour. March 5-28, 1990. Escorted by Virginia Helm. Kenya, Rwanda, Burundi. Folkways Travel. (503) 658-6600 Local. 1 (800) 225-4666 Oregon/USA.

Personals

Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide, run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

Concerned Singles Newsletter links compatible singles concerned about peace, justice, environment. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

Meetinghouse resident caretaker. Friends (FGC/FUM) in Cincinnati seek 2 people as meetinghouse residents beginning early summer 1990. Quaker presence, liaison with public, and care of the house are the primary concerns. For further information contact: Search Committee, Community Monthly Meeting of Cincinnati, 3960 Winding Way, Cincinnati, OH 45229.

Full-time resident Friend or couple sought for Friends Meeting at Cambridge for late summer or fall of 1990. Applicants should be seasoned Friends, enjoy working with people, and be comfortable with administrative responsibilities. Please send resume and letter of interest as soon as possible to Search Committee, Friends Meeting at Cambridge, 5 Longfellow Park, Cambridge, MA 02138. All applications should be received by March 15.

Unique opportunity at the Meeting School to be of service at a Friends (Quaker) boarding high school in rural New Hampshire. Enjoy a family setting with teenagers where learning and living are integrated and Friends faith is practiced. We are seeking three faculty as well as interns to help in the following areas: houseparenting, sciences, English, math, writing workshop, administration, secretarial skills, gardening, farming, sports, drama, art, music, guidance, food buying, and maintenance. Experience in Quakerism, secondary teaching, and community living is helpful. Explore with us. Contact: Eric Maya Joy, The Meeting School, Rindge, NH 03451. (603) 899-3366.

Research Interns. Three positions available assisting FCNL's lobbyists with legislative work. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1990. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining issue files. Applications period January 1 through March 15, 1990. For information, write or call David Boynton, Friends Committee on National Legislation, 245 Second Street, NE, Washington, DC 20002. Phone (202) 547-6000.

Abington Friends School seeks Lower School Director. For further information: Lower School Search Committee, Abington Friends School, 575 Washington Lane, Jenkintown, PA 19046.

Editorial volunteer in Philadelphia area for Friends Journal. We need help writing Milestones, news briefs, short-short book reviews, and other editorial tasks. Reimbursement available for lunch and transportation. If interested, call Melissa Elliott at (215) 241-7281.

Artist, Earlham College. Rank and salary negotiable. September 1990. 3-year, non-renewable appointment. Painting, drawing, print-making, studio foundations course. Other areas according to need and applicant qualifications. MFA or equivalent experience. Teaching experience beyond TA preferred. Sharing of department management expected. Strong institutional commitment to quality of teaching in liberal arts context. Women, members of racial minority groups, and those sympathetic to Quaker values especially encouraged to apply. Include slide portfolio in plastic sheet, 3 letters of reference. Open until filled, review begins February 27. AA. EEQ. Michael Thiedeman, Box E 53, Richmond, IN 47374.

Head of School Lansdowne Friends School Lansdowne, Pa.

Lansdowne Friends School is seeking a qualified head for our school community. Our elementary school under the care of Lansdowne Monthly Meeting of Friends draws its students from both urban and suburban areas producing a diverse student body of 110 (three year olds through sixth graders). We provide a stimulating academic atmosphere in a small class setting that is responsive to the growth of the whole child. We seek a head of school who is committed to Quaker education, who has elementary school experience, and who will foster the school's development on a sound financial basis. Interested candidates may send their credentials to: the Search Committee, Lansdowne Friends School, 110 Lansdowne Ave., Lansdowne, PA 19050.

Director: Monteverde Institute, to reside in the Costa Rican Quaker community. The institute administers academic programs in tropical biology, Spanish, and agroecology for U.S. undergraduate and other groups; facilitates cultural events. Qualifications include Quaker values, advanced degree in education, administration, or biology; good Spanish; interest in community participation. Compensation and living expenses above average for developing country. Submit resume and application letter to John Trostle, Apartado 10165, 1000, San Jose, Costa Rica. Position available March 1, or earlier.

Summer maintenance assistant, May/June through August, at Powell House. If you enjoy working outdoors in a beautiful environment, this may be the job for you. Powell House, New York Yearly Meeting's retreat center in upstate New York, needs someone to assist our property manager. Primarily ground work; some light maintenance work. Mechanical experience, ability to drive a tractor, and other handy skills will be helpful. Must be able to work independently. Work week is 40 hours. Salary of \$850 per month, plus room and board, plus health insurance. Equal opportunity employer. Send resume and references to Adam Corson-Finnerty, Powell House, RD 1, Old Chatham,

NY 12136. Phone (Wednesday through Sunday): (518) 794-8811.

ARC Retreat Center near Minneapolis, Minn.—emphasizing peace, justice, prayer, simplicity—seeks adult volunteers for one or two year commitments beginning August 11, 1990. Volunteers join a resident ecumenical community that provides hospitality for guests seeking quiet retreat and renewal. Applications due April 10. For information or application, contact ARC, Route 2, Box 354, Stanchfield, MN 55080.

Business Manager position at George School available July 1990. George School is a Friends secondary coeducational, 500 students, boarding/day, Bucks County, Pa. 225 acre campus, \$8MM operating budget, \$20MM endowment. George School business manager needs administrative, financial planning, leadership and interpersonal skills. Integrity and arithmetic also helpful in that order. Write Business Manager Search Committee, George School, Newtown, PA 18940.

The World Ministries Commission of Friends United Meeting is accepting inquiries/applications of a doctor to be in charge of the Lugulu Friends Hospital, Kenya, East Africa beginning early 1991. Must be licensed for five years. Contact World Ministries Commission, 101 Quaker Hill Drive, Richmond, IN 47374.

Monteverde Friends School needs elementary and secondary teachers for July 1990-March 1991. MFS is an English dominant bilingual school located in the rural mountains of Costa Rica. We offer a unique opportunity to work in small multi-graded classes. While our salaries are low, the position is rich in experience. Please contact: Jean Stuckey, Monteverde Friends School, Apdo 10165, San José, Costa Rica. Telephone 61-11-07.

Enjoy the cool breezes of Maine this summer. We seek counselors in pottery, crafts, music, and nature. We also need a cook, nurse or E.M.T., and W.S.I. Applicants must be 18+. For information and application call or write: Susan Morris, Director, Friends Camp, P.O. Box 84, East Vassalboro, ME 04935. (207) 923-3975.

Quaker United Nations Office—New York—opportunity for two interns at the Quaker U.N. Office from September 1990 to August 1991. Interns follow issues such as disarmament, human rights, economic development, environment at the U.N.; research/write articles and briefing papers; arrange/attend meetings; help with office administration. Candidates must be college graduates, 20s, interest and commitment to international affairs; writing/typing skills. For further information: Quaker U.N. Office, 777 U.N. Plaza, New York, NY 10017. Application deadline—16th April 1990.

Cook/Housekeeper: Powell House, a Quaker Conference Center located in rural upstate New York, seeks an experienced cook/housekeeper. Duties include menu-planning and cooking for approximately 44 weekend retreats a year (with some mid-week retreats), housekeeping duties and oversight of a 35-bed conference facility, and general assistance with other tasks. Starts July 1990. The ideal candidate will have a familiarity with, and a commitment to, the Religious Society of Friends; enjoy cooking, enjoy people, and enjoy living in a rural setting. Group cooking experience is required. Compensation includes salary, on campus one bedroom apartment with all utilities paid, some meals, and a complete benefit package. Send inquiries and resumes to Adam Corson-Finnerty, Co-director, Powell House, RD 1, Box 160, Old Chatham, NY 12136.

Real Estate

Westover property. Woodstock Vermont. 8R2B passive solar, insulated, comfortable country home on secluded 24 acres. Southern exposure, large deck, long views. Two fieldstone fireplaces. Furnished if desired. Garage, open fields, woods, trails, stream. (508) 369-2465 or (802) 672-3424.

Rentals and Retreats

Hawaii—Island of Kauai. Cozy housekeeping cottage. Peace, palms, privacy. \$75/2 nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

Montego Bay—Unity Hall. Stunning view. Bed and breakfast accommodation with single Quaker woman. Couple or two women to share room. Contact Alice Rhodd, Radio W.A.V.E.S., Montego Bay, Jamaica.

Mid-coast Maine. Spacious house, deck, pond, fields, woods, tidal cove. Sleeps 2-6. Electric kitchen, heat. Furnished except sheets, towels. Near Maritime Museum, beaches, theatres, concerts, Friends Meetings. \$500 weekly. Nancy and David Hall, P.O. Box 235, Bath, Maine 04530. (207) 443-9446.

Schools

The Meeting School, a challenge to creative living and learning. A Quaker high school that encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Coed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.

A value-centered school for learning disabled elementary students. Small, remedial classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Services Offered

Typesetting by Friends Publishing Corporation.

Our organization offers you professional typesetting at friendly rates. We typeset books, manuscripts, newsletters, brochures, posters, ads, and every issue of *Friends Journal*. We also produce quality type via modern transmission. Call (215) 241-7282, or 241-7116 for more information.

Have a smooth move! Domestic relocation and resettling consultants, organizers, and facilitators orchestrate every aspect of your home move. Turnkey service from start to finish, door to door. "Tidy Transfers," division of J. M. Boswell Agency. Auctioneers, brokers, and appraisers. (Personal property and real estate), West Chester, Pa. (215) 692-2226.

Quaker Universalist Fellowship is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

Wedding Certificates, birth testimonials, invitations, announcements, addressing, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020, (215) 752-5554.

Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone, (202) 857-5462 in Washington, D.C. area, or (800) 368-5897.

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

Summer Camps

Friends Music Camp, for ages 10-18: don't miss out on one of the most exciting, challenging youth programs in existence. Write P.O. Box 427, Yellow Springs, OH 45387 for brochure. Phone (513) 767-1311 or (513) 767-1818.

Wanted

Am searching for needlepoint/CC5 patterns with Quaker theme. Linda Renfer, 441 Teresa Avenue, Grants Pass, OR 97526.

Meetings

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

MEETING NOTICE RATES: \$12 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

CANADA

CALGARY—Unprogrammed worship. Sunday, 10:30 a.m. Old Y, 223-12 Ave. S.W. Phone: (403) 247-2145.

EDMONTON—Unprogrammed worship each first day, in the basement of the Seventh Day Adventist Church, 10131 111 Ave. Phone: (403) 459-4231.

HALIFAX, NOVA SCOTIA—469-8985 or 477-3690.

OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.

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

COSTA RICA

MONTEVERDE—Phone 61-09-56 or 61-26-56.

SAN JOSE—Unprogrammed meeting, 11 a.m. Sunday. Phone 24-43-76 or 33-61-68.

FRANCE

PARIS—Worship Sundays 11 a.m. Centre Quaker, 114, rue de Valenciennes.

GUATEMALA

GUATEMALA—Bi-weekly. Call 36-79-22.

JORDAN

AMMAN—Bi-weekly, Thurs. eve. Call 629677.

MEXICO

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. each Sunday at Centro de los Amigos, APTDO 5391 Managua, Nicaragua. 66-3216 or 66-0984.

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Saconnex.

WEST GERMANY

HEIDELBERG—Unprogrammed meeting 11 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays at 1155 16th Ave. South. (205) 933-2630 or 939-1170.

FAIRHOPE—Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

HUNTSVILLE AREA—Unprogrammed meeting for worship and First-day school, 10 a.m. Meeting in various homes. Call (205) 837-6327 for information.

Alaska

FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796 or 456-2487.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86002.

MCNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1817.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 968-3966.

TUCSON—Pima Friends Meeting (unprogrammed), 10 a.m. 931 N. 5th Ave. Information: 884-5155 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone (501) 224-5287.

California

ARCATA—11 a.m. 1920 Zehndner. (707) 677-3236.

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

BERKELEY—Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

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. Worship 10 a.m. Child care. 1350 M St. 431-0471 or 222-3796.

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485.

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: (415) 538-1027.

HEMET—Meeting for worship 10 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

LA JOLLA—Meeting 10 a.m. 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

LONG BEACH—10 a.m. Orizaba at Spaulding. 434-1004.

LOS ANGELES—Meeting 11 a.m. 4167 S. Normandie. Visitors call 296-0733.

MARIN COUNTY—10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 897-5335.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call (408) 899-2200 or 375-0134.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

PALO ALTO—Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.

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

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting. Unprogrammed. Call (714) 682-5364 or 792-7766.

SACRAMENTO—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 465-3520.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9:30 a.m. 15056 Bledsoe, Sylmar. 360-7635.

SAN FRANCISCO—Meeting for worship, First Days, 11 a.m. 2160 Lake St. Phone: 752-7440.

SAN JOSE—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. (408) 251-0408.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-0995.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. Box 3448, Santa Barbara, CA 93103-3448. Phone: 965-5302.

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

SANTA CRUZ—Meeting for worship: Loudon Nelson Center; Laurel & Center Streets, 10 a.m. 336-8333.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

STOCKTON—10:30 a.m. singing, 10:45 a.m. worship and First-day school. Anderson Y., 265 W. Knolls Way, at Pacific, (209) 478-8423. Jackson, first Sunday (209) 223-0843, Modesto, first Sunday (209) 874-2498.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.

WHITTIER—Whiteleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7536.

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley. (619) 365-1135.

Colorado

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4080 or 494-2982.

COLORADO SPRINGS—Meeting 10 a.m., 633-5501, shared answering service.

COKE DALE—Worship and religious studies, 10 a.m. to 12 noon. Every First Day. 3 Elm Street. Clerk: Bill Durland (719) 846-7480.

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult religious education 9 a.m. Worship and First-day school, 10:30 a.m. Worship at 12100 W. Alameda, Lakewood 10 a.m. Phone: 777-3799.

DURANGO—Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. Call for location, 247-4550 or 884-9434.

ESTES PARK—Friends/Unitarian Sunday Unprogrammed worship 10 a.m., followed by discussion 11 a.m. YMCA of the Rockies' Library. Telephone: (303) 586-2686.

FORT COLLINS—Unprogrammed meeting and First-day school 9:30 a.m. 629 S. Howes, 80521. (303) 493-9278.

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 10 a.m. Russell House Wesleyan Univ., corner High and Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Lynn Johnson, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.

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

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

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

STORRS—Meeting for worship 10 a.m. Corner North 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 Water-town). 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., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.

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

HOCKESSIN—First-day school 10 a.m., worship 11 a.m. N.W. from Hockessin-Yorklyn Rd. at first crossroad.

NEWARK—Worship, Sunday, 10 a.m. Newark Day Nursery, 921 Barksdale Rd. (302) 368-7505.

ODESSA—Worship, first Sundays, 11 a.m.

WILMINGTON—Worship 9:15 a.m., First-day school 10:30 a.m. Alapocas, Friends School.

WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. Phones: 652-4491, 328-7763.

District of Columbia

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

FLORIDA AVE. MEETINGHOUSE—Worship at 9 a.m. and 11 a.m. and 7 p.m. on Wed. Discussion at 9:30 a.m. on First Days. First-day school at 11:20 a.m.

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

QUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m.

WILLIAM PENN HOUSE—515 E. Capitol St. Worship at 11 a.m. 543-5560.

SIDWELL FRIENDS SCHOOL—Worship the third First Day, Sept. through June, at 11 a.m. 3825 Wisc. Ave. NW, in the Arts Center.

TACOMA PARK—Worship group, worship third First-day in members' homes. Contact Nancy Alexander (301) 891-2084.

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blanshard 1625 Eden Court, Clearwater FL 34616, (813) 447-4387.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.

FT. LAUDERDALE—Meeting for Worship, First Day, 10 a.m. For location call (305) 344-8206.

FT. MYERS—Worship 11 a.m. Contact (813) 481-4239 or 455-8924 (Naples).

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

JACKSONVILLE—Sunday 10:30 a.m. (904) 768-3648.

LAKE WALES—Worship 11 a.m. (813) 676-4533.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (305) 622-6031.

MELBOURNE—10:30 a.m. FIT campus (Oct.-May). (305) 676-5077 or 777-1221. Summers call.

MIAMI—Friends Worship Group, Gordon Daniels 572-8007, John Dant 878-2190.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 7830 Camino Real, No. K-209, Miami, FL 33143. (305) 598-7201.

ORLANDO—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (305) 425-5125.

SARASOTA—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.

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

STUART—Worship group. (407) 286-3052 or 335-0281.

TALLAHASSEE—Worship Sunday 4 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed. Potluck first Sunday. (904) 878-3620.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 238-8879.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: (305) 629-1358.

Georgia

AMERICUS—Plains Worship Group, 11 a.m. to 12 Sundays in home of Fran Warren at Koinonia Community, Rt. 2, Americus, GA 31709. Contacts: Fran (912) 924-1224 or Gene Singletary (912) 824-3281.

ATHENS—Worship 10 to 11 a.m. Sunday, 11 to 12 discussion Methodist Student Center at U. of GA campus, 1196 S. Lumpkin St., Athens, GA 30605. (404) 548-9394 or (404) 353-2856.

ATLANTA—Worship and First-day school 10 a.m. Horizon's School, 1900 Dekalb NE; clerk Janet Minshall, P.O. Box 5252, Atlanta, GA 30307. (404) 658-9034.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. (404) 738-8036 or (404) 738-6529.

CARROLLTON—Worship-sharing, every third Wednesday of month, 7:30 p.m. Contact Marylu: (404) 832-3637.

MACON—Worship Group, 11:30 to 12:30 Sunday worship, Med Center North Macon. Contact: Susan Cole, 1245 Jefferson Terr., Macon, GA 31201. (912) 746-0896, or Karl Roeder, (912) 474-3139.

NORTHSIDE—Friends Worship Group, Atlanta area. 10 to 11 a.m. in homes. Contacts: Mary Ann Doe, 5435 Bannergate Dr., Alpharetta, GA 30201; (404) 448-8964 or the Kenoyers, (404) 993-4593.

ST. SIMONS—Weekly meeting for worship in homes 11 a.m. Call (912) 638-9346 or 1200.

STATESBORO—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

Hawaii

BIG ISLAND—Worship in homes, Sunday 10 a.m. 959-2019 or 325-7323.

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamui Place, Kula, HI 96790.

Idaho

BOISE—Unprogrammed worship 9 a.m. Sundays. Contact Ann Dusseau, 345-2049, or Curtis Pullin, 336-2049.

MOSCOW—Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.

SANDPOINT—Unprogrammed worship group in homes, 4 p.m. Sundays. Call Lois Wythe, 263-8038.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call (309) 454-1328 for time and location.

CARBONDALE—(So. Illinois). Unprogrammed worship. Meets at Inter-Faith Center, 913 So. Illinois Ave., Carbondale. Discussion every First Day at 10:15 a.m. Worship at 11 a.m. Child care provided. Contact: Katie Medwedeff, (618) 687-2958.

CHICAGO—AFSC, Thursdays, 12:15 p.m. 427-2533.

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. Worship 11 a.m. Phones: 445-8949 or 233-2715.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call (312) 929-4245.

DECATUR—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

DEKALB—Meeting 10:30 a.m. Gurler House, 205 Pine St. Clerk: Donald Ary, 758-1985.

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: (312) 234-8410.

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

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

OAK PARK—Worship 10 a.m., First-day school (children and adults) 11 a.m., Hephizbah House, 946 North Blvd. Phone: 386-5150.

PARK FOREST—Thorn Creek Meeting. 10:30 a.m. Sunday. (312) 747-1296.

QUINCY—Friends Hill Meeting. Unprogrammed worship 10 a.m. 223-3902 or 222-6704 for location.

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

SPRINGFIELD—Meeting in Friends' homes, unprogrammed 10 a.m. Clerk: Kirby Tirk, (217) 546-4190.

URBANA-CHAMPAIGN—Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-5348.

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

EVANSVILLE—Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.

HOPEWELL—Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. 478-4218.

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

PLAINFIELD—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. David Hadley, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Hugh Berbour (317) 962-9221.

SOUTH BEND—Worship 10:30 a.m. Bulla Rd. Shed: U. Notre Dame map, B5 82. (219) 232-5729, 256-0635.

VALPARAISO—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-4107 or 462-9997.

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

Iowa

AMES—Worship 10 a.m. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

CEDAR FALLS/WATERLOO—Unprogrammed worship group, 10 a.m. Judson House, 2416 College St., Cedar Falls, information: (319) 233-4286.

DES MOINES—Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234 or Selma Conner, 338-2914.

WEST BRANCH—Unprogrammed worship 10:30 a.m., discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call (319) 643-5639.

Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.

MANHATTAN—Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 539-2636, 539-2046.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 233-5455, or 273-6791.

WICHITA—Heartland Meeting, unprogrammed worship 1:30 p.m., discussion following. St. Paul's United Methodist Church, 13th and Topeka.

WICHITA—University Friends Meeting, 1840 University Ave. Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

Kentucky

BEREA—Meeting Sunday 9:30 a.m. Berea College: (606) 986-1745.

LEXINGTON—Meeting for worship 10 a.m. Sundays. Box 186, Lexington, KY 40584. Phone: (606) 223-4176.

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

Louisiana

BATON ROUGE—Unprogrammed meeting for worship 3 p.m. 333 E. Chimes St. Clerk: Marshall Vidrine, (504) 629-5362.

NEW ORLEANS—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Ferret St. (504) 885-1223 or 861-8022.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.

BELFAST AREA—Unprogrammed meeting for worship, First-day school 9 a.m. Phone: (207) 338-2325.

BRUNSWICK—Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-6216.

EAST VASSALBORO—Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meetinghouse, China Road, Sue Haines, clerk. (207) 923-3391.

EGGEMOGGIN REACH—First-day Worship 10 a.m. Sargentville chapel, Rt. 175, 359-4417.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Miles Memorial Conference Center, Damariscotta. 563-3464 or 563-1701.

ORLAND—Narramissic Valley. Unprogrammed meeting for worship 10 a.m. at Davis' home, River Road. 469-2476.

PORTLAND—Unprogrammed worship, First-day school, 10:30 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 797-4720.

WATERBORO—Unprogrammed worship, First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 625-8034.

Maryland

ADELPHI—Worship 10 a.m. Sun., 7:30 p.m. Thu. Sunday school 10:20 a.m. (10 a.m. fourth Sun). Adult 2nd Hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzgerott, near U. of Md. (301) 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Nan Elsbree, clerk, 647-3591, or Chris Connell, 263-8651.

BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July and August. 5116 N. Charles St. 435-3773. Home-wood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

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 and First-day school 11 a.m. Clerk: Martha G. Werle, RD 4, Box 555, Chestertown, MD 21620. (301) 778-2916.

DARLINGTON—Deer Creek Meeting. Worship 10:30; Clerk Anne Gregory, 734-6854.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (301) 820-8347, 820-7952.

FALLSTON—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.

FREDERICK—Worship and First-day school 10 a.m. 22 S. Market St., Frederick. 293-1151.

SALISBURY—Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Holly Center, intersection Rt. 12 and College Ave. (301) 543-4343, or 289-6893.

SANDY SPRING—Worship 9:30 and 11 a.m., first Sundays 9:30 only. Classes 10:30 a.m. Meetinghouse Rd. at Rte. 108.

SOUTHERN MARYLAND—Patuxent Preparative Meeting. Worship 10 a.m. Call Ann Trentman 884-4048 or Peter Rabenold 586-1199.

UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

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: Sibylle Barlow, 241 Holden Wood Rd., Concord. (617) 369-9299.

AMESBURY—Worship 10 a.m. Summer: Meetinghouse. Winter: Windmill School. Call 948-2265, 388-3293.

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

BOSTON—Worship 11 a.m. (summer 10 a.m.) First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

CAMBRIDGE—Meetings, Sundays, 9:30 and 11:30 a.m. During July and Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

DEERFIELD-GREENFIELD—Worship group Sundays 6:30 p.m. Woolman Hill, Keets Road, (413) 774-3431.

FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmonds Rd. (2 mi. W of Nobscot). Visitors welcome. Phone: 877-0481.

GREAT BARRINGTON—South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 234-1575.

MARTHA'S VINEYARD—Visitors Welcome! Worship 11 a.m., 10 a.m. summer. Location varies, call 693-0512 or 693-0942.

NANTUCKET—Unprogrammed meeting 10 a.m., June 15-Sept. 15, Fair Street Meeting House. After Sept. 15, 15 Maria Mitchell Library, Vestel Street, 228-1690, 228-0136, 228-1002.

NEW BEDFORD—Meeting to worship and First-day school plus child care Sundays at 10 a.m. at meetinghouse. 83 Spring St. Elizabeth Lee, clerk. Phone: (617) 994-1638.

NORTH EASTON—Worship 10:30 a.m. First Days, Quesset House, 51 Main St., North Easton. (508) 238-7248.

NORTH SHORE—Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevin, 281-5683.

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

SOUTH YARMOUTH-CAPE COD—Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

WELLESLEY—Meeting for worship and Sunday school 10:30 a.m. at 26 Benvenue St. Phone: 237-0268.

WEST FALMOUTH-CAPE COD—Meeting for worship, Sunday, 11 a.m. Rte. 28A.

WESTPORT—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: Ruth Howard, 636-2298.

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

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Margaret Blood, (313) 769-0046.

BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Bill Hayden, (313) 354-2187.

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

EAST LANSING—Worship and First-day school, Sunday, 12:30 p.m. All Saints Church Library, 800 Abbott Road. Call 371-1754 or 351-3094.

GRAND RAPIDS—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 942-4713 or 454-7701.

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

MARQUETTE-LAKE SUPERIOR—Unprogrammed worship and First-day school. P.O. Box 114, Marquette, 49855. 249-1527, 475-7959.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 8:45 a.m., First-day school 10 a.m., semi-programmed meeting 11:15 a.m. (Summer worship 9 & 10:30 a.m.) W. 44th St. and York Ave. S., Phone: (612) 926-6159.

NORTHFIELD-SOGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 11 a.m. Child care. (507) 645-4603, (507) 645-6735, (507) 645-4869.

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

ST. CLOUD—Unprogrammed meeting 10:30 a.m. followed by second hour discussion. First-day school available 10:30-12:30. 1114 S.E. 9th Ave.

ST. PAUL—Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m., Weyerhaeuser Chapel, MacAlester College two blocks east. Call (612) 699-6995.

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

Missouri

COLUMBIA—Meeting for worship and First-day school 10:30 a.m., First-day school 9:30 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: (314) 442-8328.

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

ROLLA—Preparative meeting 10:30 a.m. On Soest Rd. opposite Rolla Jr. High School. Phone: (314) 341-2464 or 265-3725.

ST. LOUIS—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

SPRINGFIELD—Worship, First-day school 3 p.m., first, third First Days of month at Unity Church. Contact Louis Cox, 534 E. Crestview. (417) 882-5743.

Montana

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

HELENA—Call (406) 449-6663 or (406) 449-4732.

MISSOULA—Unprogrammed 10 a.m. Sundays. 432 E. Pine. (406) 728-8643.

Nebraska

LINCOLN—Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

RENO—Unprogrammed worship 10:30 a.m. Youth Center next to YMCA, 1300 Foster Drive. 747-4623.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Chip Neal, (603) 742-0263, or write P.O. Box 243, Dover, NH 03820.

GONIC—Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

HANOVER—Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Jack Shepherd: (603) 643-4138.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 10:30 a.m., First-day school 10:45 a.m. Discussions, singing, etc. may precede or follow worship. Judy Brophy, clerk (603) 673-4821, local contact, 924-6150.

New Jersey

ATLANTIC CITY AREA—Worship 11 a.m., 437A S. Pitney Rd. Near Absecon. (609) 652-2637 or 965-4894.

BARNEGAT—Meeting for worship 11 a.m. Left side of East Bay Ave., traveling east from Rte. 9.

BURLINGTON—Meeting for worship 10:30 a.m. Sept.-May. High St. near Broad.

CAMDEN—Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 964-9649.

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 Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

GREENWICH—6 miles west of Bridgeton. First-day school 10:30 a.m., meeting 11:15 a.m. Phone (609) 451-4316.

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 information.

MICKLETON—Worship 11:15 a.m., First-day school 9:45 a.m. (609) 423-9143 or 423-0300.

MONTCLAIR—Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

MOORESTOWN—First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Main St. at Chester Ave. Visitors welcome.

MOUNT HOLLY—Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome.

MULLICA HILL—Main St. Sept.-May FDS 9:45, 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. (201) 846-8969.

PLAINFIELD—Meeting for worship and First-day school 10:30 a.m. Watchung Ave. at E. Third St. 757-5736.

PRINCETON—Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.

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 11 a.m. 224 Highwood Ave.

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: (201) 741-4138.

SOMERSET/MORRIS COUNTIES—Somerset Hills Meeting, Community Club, E. Main St., Brookside. Meeting for worship 10 a.m. Sept.-May. (201) 234-2486 or 543-7477.

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 10 a.m. Henover and Montgomery Sts. Visitors welcome.

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 848-1990.

WOODSTOWN—First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 1600 5th St. N.W. Clerk: Allison Abraham, 843-6450.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672 or 526-4625.

SANTA FE—Meeting for Worship, Sundays 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241. Chamisa Friends Meeting, at Brunn School, Botolph Rd. Worship, First-day school, 9 a.m. (505) 983-2073.

SILVER CITY AREA—Gila Friends Meeting. 10 a.m. Call 388-3388, 536-9565, or 535-4137 for location.

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

New York

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

ALFRED—Meeting for worship 9:15 a.m. in The Parish House, West University St.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 962-3045, 737-3775.

AUBURN—Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn NY 13021. Phone: (315) 253-6559.

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

BUFFALO—Worship and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call for summer hours. 892-8645.

BULLS HEAD RD.—Worship 10:30 a.m. Sundays. N. Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3223.

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

CATSKILL—Study 10 a.m., unprogrammed worship 10:45-11:30 a.m. Grahamsville Route 55. Clerk: Charles Piera 985-7409. Winter in homes.

CENTRAL FINGER LAKES—Penn Yan, Sundays, Sept. through June, 160 Main St. rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone (315) 789-2910.

CHAPPAQUA—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

CLINTON—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 653-2243.

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-6567 or 692-9227.

ELMIRA—10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 733-7972.

FREDONIA—Unprogrammed meeting 11 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

ITHACA—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, Oct.-May, phone: 258-4214. June-Sept. summer schedule.

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

Farmingdale-BETHPAGE—2nd & 4th First-days. Quaker Mtg. Hse. Rd., op Bethpage St. Pk. (516) 249-0006.

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

GARDEN CITY—12:30 p.m. Tuesdays, Sept.-June. 38 Old Country Road (Library, 2nd floor). Phone (516) 747-6092.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 261-4924 (eves.).

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

Locust Valley-MATINECOCK—FDS 11 a.m. (winter) Duck Pond and Piping Rock Rds. (July-Aug., 10 a.m.)

MANHASSET—Adult class, 10 a.m., FDS 11 a.m. Northern Blvd. at Shelter Rock Rd.

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

SHELTER ISLAND—10:30 a.m. Circle at Quaker Martyrs' Monument on Sylvester Manor (Winters and inclement weather, George Fox House, end of George Fox Lane). Phone (516) 479-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College. (516) 287-1713.

SOUTHOLD—Time and place vary. Please call (516) 734-6453.

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. Bible Study, 10 a.m., winter, except 1st First-day (Mtg., 10 a.m., July 4 through Labor Day). (516) 333-3178.

MT. KISCO—Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 666-8602.

NEW PALTZ—Worship 10:30 a.m. Plutarch Church. First-day school 10:15 a.m. every other Sunday, Sept.-June. (914) 255-5678 or 5528.

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: Coopers-town, 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) 364-7244.

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 11 a.m. Purchase St. (Rte. 120) at Lake St. Co-clerks: Nancy First, Bitterswaet La., Mt. Kisco, NY 10549, (914) 666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

ROCHESTER—Labor Day to May 31, Meeting for Worship 9 a.m. and 11 a.m. First-day school 11 a.m. June 1 to Labor Day worship at 10 a.m. with babysitting available. 41 Westminster Rd., 14607, (716) 271-0900.

ROCKLAND—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 623-8473.

RYE—Unprogrammed meeting for worship 9 a.m., 624 Milton Road. Phone (914) 967-0539.

SARANAC LAKE—Meeting for worship and First-day school 10:00 a.m. Phone (518) 891-0299 or 523-9270.

SCARSDALE—Meeting for worship, second Sunday in Sept. through June, 11 a.m.; July through first Sunday in Sept. 10 a.m. First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Rd.

SCHENECTEDY—Meeting for worship 10:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

STATEN ISLAND—Meeting for worship Sundays at 11 a.m. Information: (718) 816-1364.

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 child care 11 a.m. 227 Edgewood Rd. (704) 258-0974.

BEAUFORT—Worship group; 728-5279.

BREVARD—Unprogrammed meeting for worship, 11 a.m. Morgan and Oaklawn Aves. (704) 884-7000.

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

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

CHARLOTTE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

DURHAM—Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

GREENSBORO—Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call (919) 294-2095 or 854-1644.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 a.m. Gary C. Dent, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (919) 292-5487.

RALEIGH—Unprogrammed. Worship 10 a.m. 315 E. Jones.

WENTWORTH/REIDSVILLE—Open worship and child care 10:30 a.m. Call (919) 349-5727 or (919) 427-3188.

WILMINGTON—unprogrammed 11 a.m. Sundays, 313 Castle St.

WOODLAND—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

North Dakota

FARGO—Unprogrammed meeting, 10:30 a.m. Sundays, 1239 12th St. N. 234-0974.

Ohio

AKRON—Unprogrammed worship and First-day school. 119 Augusta Ave. Zip: 44302. (216) 867-4968 (H) or 253-7151 (AFSC).

ATHENS—10 a.m. 18 N. College St. (614) 592-5789.

BOWLING GREEN—Broadmaad Friends Meeting FGC. Unprogrammed worship groups meet at:

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

FINDLAY—Joe Davis, clerk, (419) 422-7668

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Clifton Meeting, 3798 Clifton Ave., Seventh Day Adventist School (behind church). Sunday 10 a.m. 793-9242.

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. Byron Branson, clerk.

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

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Rod Warren (614) 863-0731 or Jean Stuntz (614) 274-7330.

DAYTON—Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236. Phone: (513) 278-4015.

KENT—Meeting for worship and First-day school 10:30 a.m. United Christian Ministries Chapel, 1435 East Main Street. Phone 673-5336.

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

MARIETTA—Unprogrammed worship, first and third First Days at 10:30. Betsy Mills Club Parlor, 4th and Putnam Sts. Phone: (614) 373-2466.

SALEM—Wilbur Friends unprogrammed meeting. First-day school 9:30 a.m., worship 10:30 a.m.

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-4610.

WILMINGTON—Campus Meeting (United FUM and FGC), College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

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

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Richard Eastman, (513) 767-8021.

ZANESVILLE—Area worship group meets first and third Sundays 10 a.m. For information, call Charlie Swank (614) 455-3841.

Oklahoma

NORMAN—Unprogrammed meeting for worship, 5 p.m. 737 DeBarr. Shared meal, forum. 360-3643, 321-5119.

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 524-2826, 631-4174.

STILLWATER—Unprogrammed, 10:30 a.m. (405) 372-5892 or (918) 372-4230.

TULSA—Green Country Friends Meeting (unprogrammed), FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 473-6827.

Oregon

ASHLAND—Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (503) 482-4335.

CORVALLIS—Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE—Religious education for all ages 9:45 a.m., meeting 11 a.m. 2274 Onyx St. Phone: 343-3840.

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone: 232-2822.

SALEM—Friends meeting for worship 10 a.m. Forum 11 a.m. YWCA, 768 State St. 393-1914.

Pennsylvania

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkin-town. (E. of York Rd., N. of Philadelphia.) 884-2865.

BIRMINGHAM—First-day school and worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. ¼ mile.

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school, beginning with worship at 11 a.m. Lahaska, Rtes. 202-263. (215) 794-7299.

CARLISLE—First-day school (Sept.-May). Worship 10 a.m. 163 E. Pomfret St., 249-2411.

CHAMBERSBURG—Meeting for worship 10:30 a.m. (717) 263-5517.

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., meeting for business 2nd First-day at 9:30. 24th and Chestnut Sts.

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.

DOWNTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, ½ mile east of town). 269-2899.

DOYLESTOWN—Meeting for worship and First-day school 10:30 a.m. East Oakland Ave.

DUNNINGS CREEK—First-day school/Meeting for worship begins 9:30. 10 mi. NW Bedford at Fishertown. 623-5350.

ELKANOS—Meeting for worship 11 a.m. May through Oct. Rte. 154 between Forksville and Canton, Pa.

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

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

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

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

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 10 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

HAVERFORD—First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

HORSHAM—First-day school, meeting 11 a.m. Rte. 611.

HUNTINGDON—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4038.

INDIANA—Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. United Ministry, 828 Grant St. (412) 349-3338.

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

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickles. Betsy McKinistry, clerk, (215) 444-4449.

LANCASTER—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster.

LANDSOWNE—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Landsowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—Meeting and First-day school 10 a.m. On Rte. 512 ½ mile north of Rte. 22.

LEWISBURG—Worship 10:30 a.m. Sundays. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.

LITTLE BRITAIN—First-day school 10 a.m., meeting for worship 11 a.m. Eastland near Kirks Mills on Friends Rd. and Penn Hill at U.S. 222 and Pa. 272.

LONDON GROVE—Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

MEDIA—Worship 11 a.m. (10 a.m. June-Aug.) except first Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

MEDIA (Providence Meeting)—Worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Worship at 11 a.m. every Sunday in July and Aug. Joint First-day school 9:30 a.m. at Providence MM Feb.-June; at Media MM Sept.-Jan. Providence Rd. (Rte. 252) near 4th St.

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. 358-3212.

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 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 566-4808.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Elizabeth Rieger, 279-3765.

OXFORD—First-day school 9:45 a.m., meeting 11 a.m. 260 S. 3rd St. Joseph Coates, Jr., clerk. (215) 932-5392.

PENNSBURG—Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk, 234-8424.

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—15th and Race Sts.

CHELTENHAM—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m.

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

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

FRANKFORD—Unity and Wain Sts., 11 a.m.

GERMANTOWN MEETING—Coulter St. and German-town 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.

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 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. (717) 689-2353 or 689-7552.

POTTSTOWN-READING AREA—Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main & Mill Sts. First-day school and meeting for worship 10:30 a.m.

RADNOR—Meeting for worship and First-day school 10:30 a.m., forum 11:15 a.m. Box R 196, Radnor, PA 19087 (215) 525-8730 or 688-9205.

READING—First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St.

SOLEBURY—Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles N.W. of New Hope. 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—First-day school and adult discussion 10 a.m. worship 11 a.m. 611 E. Prospect Ave. 16801.

SWARTHMORE—Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

UPPER DUBLIN—Worship and First-day school 11 a.m. Ft. Washington Ave. and Meetinghouse Rd., near Ambler.

VALLEY—First-day school and forum 10 a.m. (except summer), Worship 11:15 (summer, 10). Monthly meeting during forum time 2nd Sunday of each month. West of King of Prussia on old Rte. 202 and Old Eagle School Rd.

WEST CHESTER—First-day school 10:30 a.m., worship 10:45. 425 N. Hight St. Carolyn Helmuth, 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., except summer and vacations. Phone: (717) 675-2438 or 474-6984.

WILLISTOWN—Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1.

WRIGHTSTOWN—Rte. 413. Gathering 9:30 a.m. Meeting for Worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

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

YORK—Worship. 11 a.m. Clerk: (717) 854-8109.

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. (203) 599-1264.

WOONSOCKET—Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Unprogrammed worship 9:30; pastoral worship 11 a.m. (401) 762-5726.

South Carolina

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

COLUMBIA—Worship 10 a.m. Presbyterian Student Center, 1702 Greene St., 29201. Phone: (803) 256-7073.

HORRY—Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m. 2311 S. Center Ave., 57105. Phone: (605) 338-5744.

Tennessee

CHATTANOOGA—Worship 10 a.m., discussion 11:30. 335 Crestway Dr. Bill Reynolds, (615) 624-6821.

CROSSVILLE—Worship 9:30 a.m., then discussion. (615) 484-6059 or 277-5003.

JOHNSON CITY—Tri-cities, 11 a.m. Sunday; Clerk, Betsy Hurst. Home: (615) 743-6975. Work: (615) 743-5281. Catholic-Episcopal Center, 734 West Locust St.

MEMPHIS—Unprogrammed meeting, child care 11 a.m. Clough Hall, Room 302, Rhodes College. (901) 323-3196.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Marian Fuson, clerk.

WEST KNOXVILLE—Worship and First-day school 10 a.m. D.W. Newton, 693-8540.

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.

AUSTIN—Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Glenna Balch, clerk 452-1841.

BRYAN/COLLEGE STATION—Unprogrammed worship. Call (409) 846-7093, 846-6856, or write 754 S. Rosemary, Bryan, TX 77802.

CORPUS CHRISTI—Unprogrammed worship 10 a.m. Call Charles Arguelli, (512) 991-2505.

DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Ellen Danielson, 324-3063; or call 361-7487.

EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (915) 542-2740.

FORT WORTH—Unprogrammed meeting for worship. Phone: Jeannette Larson, Clerk (817) 485-0922, or Connie Palmer 783-7391.

GALVESTON—Meeting for worship, First-day 10 a.m. 1501 Post Office Street, 765-5996.

HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Cathy Wahrmond (512) 257-3635.

HOUSTON—Live Oak Meeting, 1003 Alexander. Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer. Phone Clerk Caroline T. Sheridan (713) 680-2629 or 862-6685.

LUBBOCK—Unprogrammed worship, Sunday morning 10:30-11:30 a.m. United Campus Ministries Building, 2412 13th St. (806) 745-8920.

MIDLAND—Worship 10:30 a.m. Sundays. Clerk, John Savage, (915) 682-9355.

RIO GRANDE VALLEY—Winter worship group Sunday afternoons. For place call Laurie Rodriguez 381-4163 or Carol Brown 686-4855.

SAN ANTONIO—Discussion 10:00 a.m., unprogrammed worship 11 a.m. at Esperanza Peace and Justice Center, 1305 N. Flores St.; Third First Days, 9:30 a.m. Meeting for Business with potluck at rise of worship; Gail Gilbert, clerk, 14415 Brook Hollow, S.A., TX 78232. (512) 494-5839.

Utah

LOGAN—Unprogrammed meeting and First-day school. Sundays, 10:30 a.m. 220 N. 100 E. Call 563-3345, or 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Friends Meeting House, 161 E. Second Ave. Phone (801) 359-1506, or 582-0719.

Vermont

BENNINGTON—Worship, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 864-7364, or (802) 863-3014.

MIDDLEBURY—Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.

MONADNOCK—The Meeting School, Rindge. Summer, 9:30. Clark: (603) 673-4821 or 924-6150.

PLAINFIELD—Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

PUTNEY—Worship, Sunday, 10:00 a.m. Rte. 5, north of village, Putney.

SOUTH STARKSBORO—Hymn sing 9 a.m., unprogrammed worship 9:30 a.m., second and fourth Sundays. Off Rte. 17. Phone Mitter-Burkes (802) 453-3928.

WILDERNESS—Sunday meeting for worship at 10 a.m. in Wallingford. Rotary Building, N. Main St. Phone Kate Brinton, (802) 228-8942, or Leo Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA—Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6404 or 455-0194.

CHARLOTTESVILLE—Discussion 10 a.m., Worship 11 a.m. (childcare available) except summer, Worship only 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

HARRISONBURG—Unprogrammed worship, Sunday evenings. Rte. 33 West. (703) 433-8574 or 828-2341.

LEXINGTON—First-day school and unprogrammed worship 10 a.m. Discussion 11 a.m. Phone (703) 463-9422.

LINCOLN—Goose Creek United Meeting for worship and First-day school 10 a.m.

McLEAN—Langley Hill Meeting. Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

VIRGINIA BEACH—Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rad., Virginia Beach, VA 23451.

WILLIAMSBURG—Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

WINCHESTER—Hopewell Meeting. 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: (703) 667-1018.

Washington

BELLEVUE—Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.

ELLENSBURG—10 a.m. Sundays. 925-3529.

OLYMPIA—Worship 10 a.m. YWCA, 220 E. Union, except first Sunday each month in homes. 943-3818 or 357-3855. Address: P.O. Box 334, Olympia, WA 98507.

PULLMAN—See Moscow, Idaho.

SEATTLE—University Friends Meeting 4001 9th Ave. NE. Quiet worship First Days 9:30 & 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

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

West Virginia

MORGANTOWN—Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.

PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30 a.m. Phone (304) 422-5299.

Wisconsin

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

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barbara Mounts, clerk, (414) 725-0560.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249.

MILWAUKEE—Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

Wyoming

CASPER—First Day worship 9 a.m., St. Francis Newman Center, M. Glendenning 265-7732.

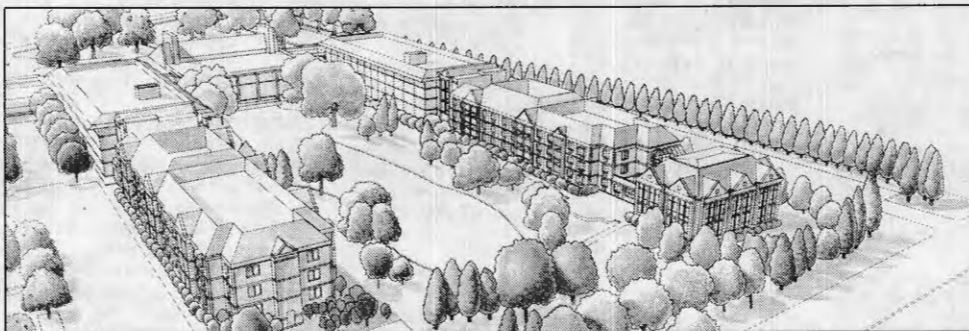
CHEYENNE—Worship group. Call (307) 778-8842.

JACKSON—Unprogrammed meeting and First-day school; Information phone: (307) 733-5680 or (307) 733-9438.

LARAMIE—Unprogrammed worship 9 a.m. Sundays. UCM House, 1115 Grand. Call 742-5969.

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