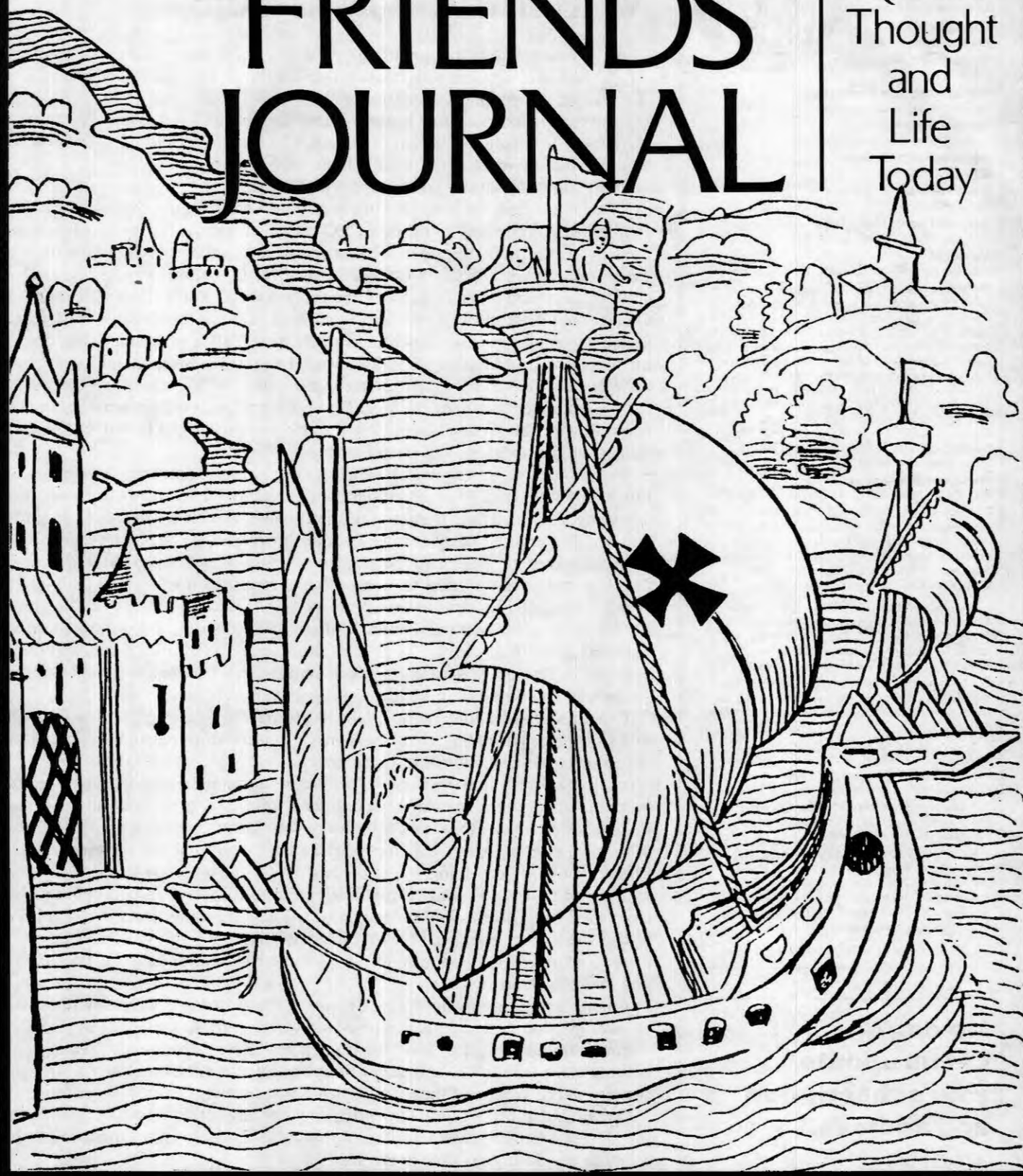


October 1992

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



UNDOING COLUMBUS

FLYING THROUGH CLOUDS INTO THE 21st CENTURY: SEAT BELTS SUGGESTED
HIV POSITIVE: SIX YEARS AND COUNTING

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**Among Friends**

Widening My Circle

As I rushed to gather my things at the end of the conference, turn in my room key, and connect with my ride into Portland, a young Friend waved and stopped me to say goodbye.

"I'm really glad you came to the Western Gathering," she said. "You're not at all the way I thought you'd look—the editor of FRIENDS JOURNAL. I'll now have a different picture when I read your column each month."

"Oh, really? What did you think I'd look like?"

"Well," she said, smiling, looking at my sport shirt, shorts, backpack, and Phillies cap, "I thought you'd be a CEO wearing a suit and carrying a briefcase."

So much for misconceptions. I had a few of my own before attending the gathering at Lewis and Clark College in early July. (See Bob Vogel's fine conference review on page 26.) For one thing, I didn't know there were many Quakers out there in the great Northwest. And as far as those really "different" Quakers—you know, the ones who read the Bible, talk a lot about Jesus, do missions work, and have PASTORS—well, I *knew* they were bound to look different, talk different, maybe even *eat* different.

To get a better "sense of the West," I decided to add an extra ten days to my trip following the Western Gathering. I welcomed the chance to stay in Friends' homes, visit informally, and attend meetings.

Well, nine days, seven potluck suppers, two monthly meetings, a couple hundred people, and about seven hundred miles later, I feel ready to report. For one thing, I learned that Western Friends are alive and well. There are meetings and worship groups popping up all over the landscape. Friends are excited to discuss Quakerism, meet visitors, and learn from one another. More than once, people drove great distances to meet with me, returning home late at night after evening meetings. In another case, Friends called from the coast to send regrets for not being able to attend a potluck where I was to speak. I was amazed on a Saturday night in July to see 28 Friends show up for an evening potluck at the Hubbes' in Eugene. (That same week in Philadelphia I'd have been lucky to find six people who were not in Maine or away on vacation!)

Two days of visitation among Evangelical Friends in Newberg and at George Fox College convinced me that I have much to learn from pastoral Friends as well. When on two occasions, for instance, individual Friends invited me to pray with them, I was deeply moved. Friends from unprogrammed meetings like mine are more private about prayer (if they consider it important at all) and rarely would invite another Friend to sit down and pray with them. They'd be far more likely to schedule a meeting, suggest a time to take a walk or have a visit, or mention to a Friend that "I'll be holding you in the Light." And what a joy to spend a night with editor Paul Anderson and his family, also to join Paul and his colleagues from the *Evangelical Friend* for breakfast the next morning. He and five others traded stories with me about the joys and challenges of publishing, and we discovered much common ground. I look forward to continuing this friendship and building closer ties.

Among unprogrammed meeting Friends in the West I was struck by the sense of community that exists within meetings and worship groups, touched by people's warmth, and impressed by how much work gets done within yearly meetings without any paid staff. The urgency of environmental issues is clearly a stronger concern in the West, and individual Friends and meetings carry this concern.

One Friend at the Western Gathering spoke to my condition when she said she felt "the warmth of powerful spiritual sharing and purely joyful friendship." I felt a similar joy during my time in the West.

Vinton Deming

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Cover art: *A Caraval Under Sail* in Columbus's time, courtesy of the Free Library of Philadelphia

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Spiritual aliveness

I am responding to the remarks on Kali made by Stacey Klamman and Charlotte Condia-Williams (Forum, July).

To those who think as Friend Klamman does, I say that if the Feminine Aspect of Divinity embodied in the term "goddess worship" as used by Friends "does not belong in the canon of the Religious Society of Friends," then women do not belong in the Religious Society of Friends either. If humankind was made "in the image of God," then that image cannot exclude half of humanity in its manifestations.

And to those of Friend Condia-Williams's persuasion, I say it is curious she blames only the negative characteristics of the Old Testament God on "writers who created God in their own image"; perhaps the human image accounts for God's positive characteristics as well. Be that as it may, if Friends may redeem the image of Yahweh as Condia-Williams suggests, rather than wastefully and arrogantly denying this revelation of God because of its negative aspects, surely we may do likewise with the image of Kali, and the many other forms through which the Divine has revealed itself. Is it not wasteful and arrogant to limit the revelations of God to a single written scripture, a single religious tradition?

As a Quaker, I believe I am free to find holiness wherever the holy chooses to reveal itself, so far as my human limitations permit, and I need not further narrow those innate limits with artificial strictures of creeds, canons, and cultural traditions. We are members of the Religious, not the Monolithic, Society of Friends. Our differences may make us uncomfortable, but they are proof and source of much of our spiritual aliveness, and should not tempt us to abandon our Society, or to treat one another with disrespect.

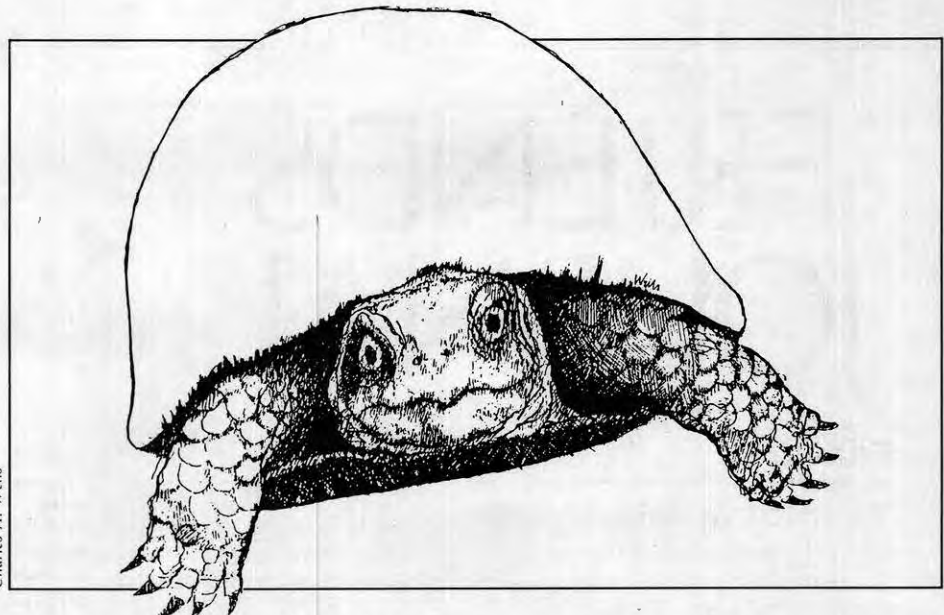
Carolyn W. Mallison
Sackets Harbor, N.Y.

A metaphor

I commend you for the variety of essays on the Middle East in both your June and July issues.

Stephen Zunes's article moved me with its message of an essential truth that shatters stereotypes, and gives Friends concerned with Palestinian-Israeli reconciliation queries that challenge us to grapple with the truth.

Jonathan Torop gives us a bird's-eye view of the passion of Jewish settlers that can sometimes blind one to the humanity of the other. The pictorial images with the essay were especially poignant.



Charles A. Wells

But the experiences of Diana Wells, a "nice little English girl" who remembers a childhood in Palestine, broke down the walls of objectivity. For me (was it also for her?), the turtle shell "incident" is a metaphor for what the British Mandate did to Palestine and Palestinians.

May Mansoor Munn
Houston, Tex.

Insightful reports

My thanks to Henry Freeman for his human and insightful reports on El Salvador. As I did with his first article, I will share the March article "Lives of Faith; Lives of Suffering" with a friend who has visited El Salvador several times.

Beverly England Williams
Wilkes-Barre, Pa.

Discovering the center

Thanks for "Discovering the Center of Quakerism" (FJ July). My lifelong affiliation has been with the United Church of Christ (UCC). My Quaker experiences include attendance at three Friends General Conference gatherings, a "Consultation on Quaker Treasure" at Richmond, Ind., and weekly worship. These gatherings frequently dealt with the distinctions and differences among Friends. As a seeker, I have received insights and truths right amid the expressions of differences that seemed to dismay Quakers in search of unity. The encounters that enlivened me seemed to be unsolvable burdens to the participating Friends. And there were times when deep communion was reached.

This excerpt from the July articles sums up my experience of truth in diversity: "The center of the Religious Society of Friends is more than one

expression or concept. It is a dynamic center made of paradoxical understandings to be held in creative tension...in wideness of heart above the limitations of words and ideologies and systems."

I would like to share my personalized chart, thanks to the Tabers, of my own "understandings to hold in creative tension." It is how I view some emphases I have experienced as Friend and as United Church of Christ member, but none exclusively one or the other.

FRIEND	UCC
Meeting	Church
as a gathering	as a congregation
Quietness	Liturgy
to listen and share	to tell and direct
Inner Word	Biblical Word
gives revelation	gives articulation
Light Within	God Out There
received	obtained
Guidance	Doctrine
instills composure	expects compliance
Openings	Options
create ventures	keep uniformity
Diversity	Commonality
inter-cultural stimulation	supportive identity
Action	Mission
open-ended witness	familiar affirmation

John Preston
Grand Forks, N.D.

Released from prison

Last fall I called the attention of Friends to the arrest and detention of Livia Cordero Gené, a former coordinator of the Friends Peace Center in San Jose, Costa Rica, on a charge of "illicit association" in connection with the tossing of a grenade under a bus in

front of the U.S. embassy.

On July 9, after 29 months in the women's prison, she was released on bail and presumably will stand trial before the end of the year if the government persists in bringing charges to court. The failure initially of the Costa Rican government to bring her to trial within the six-month time limit set by the penal code prompted many human rights advocates to call for her release. Among these were members of the Quaker Peace Center and meeting, Amnesty International, Women's International League for Peace and Freedom, and the Commission for the Defense of Human Rights in Central America.

Upon her release she told the press, "I will always work in human rights. I am going to keep fighting for peace, but peace with social justice. That is the reason I'm here."

Robert S. Vogel
Pasadena, Calif.

No apologies

I don't use alcoholic beverages for the following two reasons: 1) I don't want to become an alcoholic, and there is no other way to prevent it. The belief that moderate drinking will avoid alcoholism is a sad mistake; 2) I wish to share my support and concern with the 10,000,000 people in the U.S. who suffer from alcoholism—people who, if they are to recover and stay well, must never again drink alcohol in any form.

Several Friends have made it clear to me that my decision not to drink alcohol is irrational. I have no intention to say or imply what others should or should not do, but I do ask Friends to respect my decision as rational and responsible for me, and not queer.

I have actually chosen the easy way, because I never need to decide when I have had enough. I never need to think whether it is safe for me to drive. I know that alcohol will never destroy my brain cells or my liver cells. I will never take the risk of serving alcohol to an unrecognized alcoholic. No one will ever leave my home unsafe to drive because of alcohol. It's an easy position to take, and I make no apologies for it.

Francis W. Helfrick, M.D.
Manchester, Conn.

Ecclesiastes

Thanks to Arthur Rifkin for his beautifully sensitive, enlightening, and inspiring essay, "Ecclesiastes: Skeptic or Spiritual Master?" (FJ August). It comes at a propitious time for Gainesville (Fla.) Meeting. Our Bible seminar is scheduled

Viewpoint

Monteverde Friends Reply

The article on Monteverde in the July issue of FRIENDS JOURNAL serves to teach us residents of Monteverde a lesson. We have been negligent in writing our own story, and perhaps even reluctant to take time to talk about it with others, leaving visitors to try to figure it out for themselves. The result: an article on Monteverde with many factual errors, misinterpretations, and omissions. We promise to mend our ways and to write the story from our own perspective. At present, we will address only the most fundamental misperceptions of the article.

What is Monteverde? The 12 Quaker families who settled here in 1951 chose the name *Monteverde* for the piece of land that they had purchased. Since then, more than 13 communities, with a total population of more than 3,000, consider themselves part of a larger Monteverde. The phrase *Monteverde community* can refer to the Monteverde Friends Meeting, or to the large group of people living in the original Monteverde, or to all the people living in the broader region. We who live here often understand the use of *Monteverde* by the context in which it is used, but it can be confusing to a visitor.

We do not consider Monteverde to be a "utopian community." In the early days, the settlement would more accurately be described as an immigrant community of homesteaders, tightly bound to each other by family ties, the hardships of the move, a common religion, language, and culture, in a foreign land. The group shared many values and aspirations, although it never had any formal requirements to live here. At present, the population of Monteverde includes Quakers, Catholics, Adventists, and people of other religions or no organized religion. It is a diverse community of people who like this remote piece of the Earth and who work to live together in harmony.

People do not fit easily into categories. When the Quaker group came to Monteverde 41 years ago, the Costa Rican neighbors were also homesteaders who had, at most, lived here for one generation. Currently, the Spanish-speaking community is as diverse as the English-speaking community. Both share common interests, have similar diversities of opinion, and work together on many projects. There is also a gradual mixing and blending of Costa Ricans and North Americans through marriage, naturalization, adoption, and children who have dual citizenship.

The July article lists a large number of local institutions and attributes their founding and/or success exclusively to

Monteverde Quakers. In fact, over the years, a great deal of the work and leadership has come forth from non-Quakers, both Spanish-speaking and English-speaking. Costa Ricans built schools and churches in nearby communities while Monteverdians were building the Friends School. Also, it is important to note the many and varied contributions by North American biologists to Monteverde in the past 20 years, most notably in the establishment of the Monteverde Cloud Forest Preserve, in the formation of both the Monteverde Conservation League and the Monteverde Institute. Since most of our problems are confronted by forming a committee, it is misleading to single out any individual for his or her contributions.

Diversity brings challenges as well as advantages. The disparity between urban and rural development becomes magnified when played out on the local scale. For instance, it is becoming more difficult to maintain the small family farm as members are attracted to better-paying jobs elsewhere. Tourism brings not only prosperity and new opportunities to the area, but also problems of overtaking natural resources and infrastructures, increasing crime, and a higher cost of living. In an attempt to address these and other problems, many people (Quakers and non-Quakers, but largely Spanish speakers) have worked hard to establish Monteverde 2020, a planning and coordinating organization for the entire zone. We find increasingly that problems in the smaller Monteverde can be solved only when addressed as problems affecting the larger Monteverde. We find great strength in learning from each other in a multicultural situation, including our misunderstandings, differences, and challenges of daily living. Perhaps this is a lesson that Monteverde can share with others.

Finally, Monteverde is not a paradise. Many visitors seem to have a great need to make, in their minds, a vision of Monteverde: "There is the Garden of Eden. If only I could get up the courage to leave where I am and go there, I will have found paradise." Those of us who have moved here from elsewhere find that, whatever troubles or disappointments we had in our previous residence, we find similar problems here. Whatever our joys where we lived before, we find similar delight here. The Garden of Eden exists, but don't look for it in Monteverde; look within.

written by members
of Monteverde Meeting

to look at post-exilic writings when sessions resume in the fall. We're glad to have this Rifkin paper as resource.

John Lepke
Gainesville, Fla.

Reading Arthur Rifkin's splendid piece, I was struck once more by how jarring I find the "revised" versions of the Bible. There is even a debased version of the 23rd Psalm.

How many others regret the passing of the King James version?

Elizabeth T. Feazel
Pagosa Springs, Colo.

Holmes remembered

Thank you for printing T. Noel Stern's article about Jesse Holmes (*FJ* June). I was a student in his required class in comparative religion at Swarthmore College in 1920. As I approach my 90th birthday this month, I can say very simply he was one of the handful of people who influenced my life for the best.

Collecting memorabilia is not "my thing," but I have kept a yellowed copy of his booklet, *What Is Truth?*

Alice Schrack Batteiger
Kennett Square, Pa.

May I comment on the letter of Jesse Holmes. The importance of the Nicene Creed, promulgated by the Nicene Council in 325 A.D., is due to the use of deductive reasoning, which the Christians learned from the Greeks.

Deductive reasoning requires a premise, the stronger the better, in order to deduce more conclusions, which, in the case of a religion, becomes its doctrines. Among all religions, Christianity has the strongest premise. Not only did God create the universe, but also took on human form in Jesus Christ. With this premise, Christians have spread the Gospel, built schools, hospitals, and other social institutions throughout the world, unmatched by any other religion.

Nowadays everything, even religion, is judged by the scientific method and discarded if it doesn't meet its objective standards. The Christian, 20th century philosopher Gabriel Marcel has met the challenge as follows: "Intellectual and moral confusion results when primary reflection becomes imperialistic and claims the right to judge all knowledge and truth by criteria appropriate only to the realm of the objective and the problematic."

Quakers have a unique doctrine not found in other Christian denominations: "There is that of God in every person."

Quakers can say that the Nicene Creed is not a scientific document but a religious truth that speaks to that of God in every person. When confronted by a skeptic who asks, "Who was Jesus that we should follow the Sermon on the Mount?" a Quaker can keep silence, relying on faith that that of God in the questioner will some day hear the truth. Quakers who work to feed the hungry, to educate the youth, and to alleviate suffering can also maintain silence when questioned whether they expect a reward in the afterlife for their good works.

Minoru Fukuhara
Honolulu, Hawaii

Abandon the term

For some time I've been uncomfortable with the term "Old Testament" used so easily by most Christians. A friend, Rabbi Elliot Gertel in Chicago, confirmed that it is a term seen as demeaning by many if not most Jews.

Yes, it is not the worst anti-Semitism that Jews encounter from Christians, but it is a totally unnecessary affront.

A modest suggestion: Let Friends use a correct term "Hebrew Scriptures" in place of the belittling term "Old Testament." Ask your Jewish friends, especially rabbis, how they feel about this.

Phil Meighan
Chicago, Ill.



Ideas for articles

Since the JOURNAL editor's visit in July to the Pacific Northwest, when he invited suggestions for future articles for the magazine, I've come up with several ideas:

First, I would really like to see an issue on outreach. Why do we do so little/how do we do it when we do? What works? Jan Wood mentioned at the Western Gathering of Friends, July 6-10, that those around us

are desperate for what Friends can offer. I agree—but how do we respond, or how could we? University Meeting in Seattle was originally begun (by an evangelical Friends church) as an outreach program to the University of Washington. Is this a transferable model? What other models for outreach are there?

Second, if there are really successful First-day school programs somewhere—ones that really grab and hold the kids, and where they really learn something—I'd like to hear and see the details. I'm our meeting's Religious Education Committee clerk. In trying to find successful models, I've so far come up with a consistent experience of frustration across the country.

Should we consider laying down the First-day school idea and return to our older tradition of incorporating children full-time into worship from their earliest years? Successful (or unsuccessful) accounts of that could be illuminating.

And a related subject: should we/can we really expect our children to stay in the Society of Friends? If so, personal accounts or meeting accounts of conditions or programs that have helped that happen would be welcome.

Thanks for asking for ideas, and for your attention.

Warren Ostrom
Seattle, Wash.

(Good suggestions. We invite articles on all of these subjects! Eds.)

We are one

George Fox wrote in his journal of how a person "may receive the Word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being."

"Eternal Being" is this: to experience that unifying wisdom that enables us to do justice, love mercy, and live in creative interdependence. Eternal Being is to experience the freedom to be, the integrity of the humane mind, and unity in peace. Let us say to one another: I am who I am, you are loved, we are one in peace. It is then that we may be still and know that we are the HOLY ONE WHO IS.

Robert Upton Nelson
Bangor, Maine

FRIENDS JOURNAL welcomes contributions from readers. Submissions to Forum should be no longer than 300 words, Viewpoint 1,000 words. Space is limited, so we urge Friends to be succinct.

NOT IN Admonition

by
Diane
Bonner
Zarowin

Beloved Teacher, Friend—: You awaken me at dawn with this lesson:

Not in admonition, but invitation;
Not Quakerism in my life, but my life
in Quakerism.

You do not mean to rebuke, to raise automatic defenses, rationalizations, excuses: the task is too big and I am too afraid.

You tell me that it is not my task to fit Quakerism into small pockets of my life, but to enter Quakerism with the totality of my being.

And to invite others to enter Quakerism with the totality of their beings.

Diane Zarowin is a member of Staten Island (N.Y.) Meeting and recently completed the course "On Being a Spiritual Nurturer" in The School of the Spirit. She is the mother of two sons.

This, I have been led to believe, can be done only through turning inward, through those practices and disciplines that empower us to detach from the options/assumptions/values of the world and to rely totally on our Inward Teacher.

For this, as I understand it, is the crux of Quakerism: Our total reliance on Divine Providence, our absolute dependence on our Inward Teacher.

It cannot possibly be our task to invite our Inward Teacher into our lives and tell it what we want, as if calling a 1-800 number.

Be still, and know God.

I believe we are called as a corporate body to enter into the dark places of this world and to witness—literally to see, and to weep, and to wait (the hardest part of all).

And to trust.

We will be led corporately.

We are not alone.

We do not bear the burden.

The burden bears us.

But I believe we have not—corporately—reached far enough down into the ground of our being, where we are held in the one hand of divinity. We must learn to pray together—to enhance each other's efforts at faithfulness.

I believe we have become too much of the world, in the world. But to withdraw into pastoral quiet is simply not possible or appropriate.

I believe we must define Quakerism amid the noise, the pollution, the poverty, the oppression—all manufactured—of the world.

I believe we must make our witness in the marketplace, in the boardroom, in the schoolhouse, in the home, in the church. I do not know what form this witness will take. But I suspect it will be a transformed, transforming corporate witness. Not fragmented, token gestures of overcommitted individuals.

O, dear Friends, I do not intend this as rebuke. As admonition. For then you will not hear. Will not ponder. But as invitation. As challenge.

Hear, O Israel: The Lord is our God, the Lord is One. And you shall love the Lord

your God with all your heart, and with all your soul, and with all your might. And these words, which I command you this day, shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.

(Deut. 6:4-7)

We have been led to the path/tradition known as Quakerism. Most of us come as refugees from other traditions. Have we examined corporately why we have left the traditions of our birth, be they secular or fundamental? Have we examined corporately what there is in Quakerism that called us?

Many of us also come terribly wounded and have received or are receiving healing in psychotherapy and in 12-step programs. What does this tell us about modern Quakerism? What tools are being offered to us to further our witness as Quakers?

Why are we here? Surely not merely to make political witness in a thoroughly politicized world. In times of crises so great, to do anything less than transform the world is to fail utterly.

I believe we must be still to know God, that we are being called to be a corporate witness through which the Divine can irrupt into the world.

I believe we have the capacity and the calling to surrender because of love—not a secondhand, stale, only heard-about love. But a life-transforming, all-or-nothing experiential love.

I do not believe we have to do IT (whatever that IT may turn out to be) as individuals. It is too large a task for individuals or for committees.

I believe we can do it corporately. But we must learn to live corporately. In community. We must learn how to create church in today's world.

I believe we have been led so far. Let us not despair now. Let us go all the way. To wholeness. To authenticity. To that single voice that is silent in the presence of God so that we can hear what God is saying to us. We already know what we are telling God.

We are being led. Let us learn how to follow. □

Flying Through Clouds

INTO THE 21st CENTURY

by Amy Weber

On the eve of the quincentennial—500 years after Columbus first sailed tentatively across the Atlantic Ocean to “discover” America—we traveled from Philadelphia, Pa., to San Francisco, Calif., in seven hours by jet. We surveyed from the air a contour map of the 3,000-mile-wide continent Columbus found, now marked by roads, towns, cities, and squared-off flat fields, as well as the natural features of rivers, valleys, lakes, and snow-capped mountains.

A week later, on the return flight, more snow had fallen in the Rockies and across the plains. When we neared Philadelphia, we were advised to put on our seat belts, bring our seats to an upright position, and return our tray tables. We were about to land. Of course all passengers complied. We would have fastened our seat belts even on a perfectly clear day.

But this was the first time I had ever landed at Philadelphia through clouds. We simply sank into the fog bank. It was like driving through an unlighted tunnel—nothing but white mist on either side. Nevertheless, none of us had any real doubts that we would land safely. We were sure the pilot must be flying by radar or on automatic pilot.

And, in a matter of minutes, our faith was confirmed. We touched down on the runway, taxied to the gate, and were permitted to unfasten our seat belts. We had landed safely.

Sometimes I think that is how we Quakers are approaching the 21st Century: We cannot see anything that lies ahead, yet we proceed through the thick fog, on faith. The difference is that we are not even thinking about the possible need for seat belts.

If we did look ahead, we might realize that in the next 50 years the world may change as much as it has in the last 500 since Columbus. And the acceleration is



**In the next
50 years
the world may
change as much
as it has in the
last 500, since
Columbus.**

increasing at a dizzying pace.

The invention of the compass enabled Columbus to navigate the Atlantic Ocean. It was several hundred years before better sailing ships were designed and 350 years before steam-powered, ocean-going vessels appeared. Yet, in the last 150 years, inventions have burst forth like Fourth of July fireworks: railroads, electric lights, telephones, automobiles, air planes, radio, television, computers! One of the latest: Satellite position finders are now available for sailboats at sea or simply hikers in the wilderness.

In 1492, the population of the whole world was less than half a billion people (500 million) and it took 300 more years to reach one billion. But in only the last 60 years, it has grown by more than three billion (to 5.5 billion in 1990). By the year 2040 the world population is expected to be at least 10 billion!

The exponential growth of air pollution, water pollution, toxic waste, and—most dramatically—global warming fol-

lows the same pattern. Although some may disagree on the timing, most scientists believe it will only get faster.

What will be the effect on Quaker meetings? Reassuringly, some of our 200-year-old meetinghouses in the East seem ready to stay the same forever. But there are very few that have not been quietly modified already, with indoor plumbing, electric wiring, central heating, telephones, paved parking lots, and even dishwashers. In the future, will computers control the heat and light and send out our meeting newsletters? We could probably adapt to that, as long as we could still meet in silence on First Day.

Some changes, however, may not be welcome. Global warming could mean that in New Jersey we may be sitting through meeting for worship in 95° and 100° temperatures for five to six months of the year from May to October. Some members may decide to move north.

In other places, our Midwest grain belt may become a permanent dust bowl, with the grain belt moving into Canada. U.S. farmers could lose their farms. Midwest meetings, already declining in rural areas, could close entirely for lack of people.

Half of California could be a Death Valley. Friends General Conference gatherings and meetings of Friends World Committee might be held in Alaska or Hudson Bay.

For another reason (the thinning of the ozone layer, not the greenhouse effect and global warming), skin cancer deaths and eye cataracts could increase.



A member of Haddonfield (N.J.) Meeting, Amy Weber serves on the FCUN steering committee.

among Friends. Even if chlorofluorocarbons are reduced by 1997, we may have to wear sunscreen year round.

These would not be the only environmental changes. Acid rain has already eaten away some of the stones of our buildings. Air pollution might make it unpleasant to open the windows. Water could be so scarce that we might have to put in coins to turn on the faucet.

It is possible that in 50 years other concerns of Friends in the 20th century may have been corrected. The devoted work of our peace committees, race relations committees, prison workers, and

Quaker schools may mean that conflicts will be handled by conflict resolution teams of the United Nations. Racial conflicts may be greatly reduced. Prison reforms may include preventive measures in the schools, better teaching of life skills, and control of anger. The old prison warehouses may be replaced by smaller units with psychiatric care instead of punishment.

By the year 2040, the major remaining concern of social concerns committees may be the victims of environmental pollution. And if we do not begin working now, we ourselves may be the

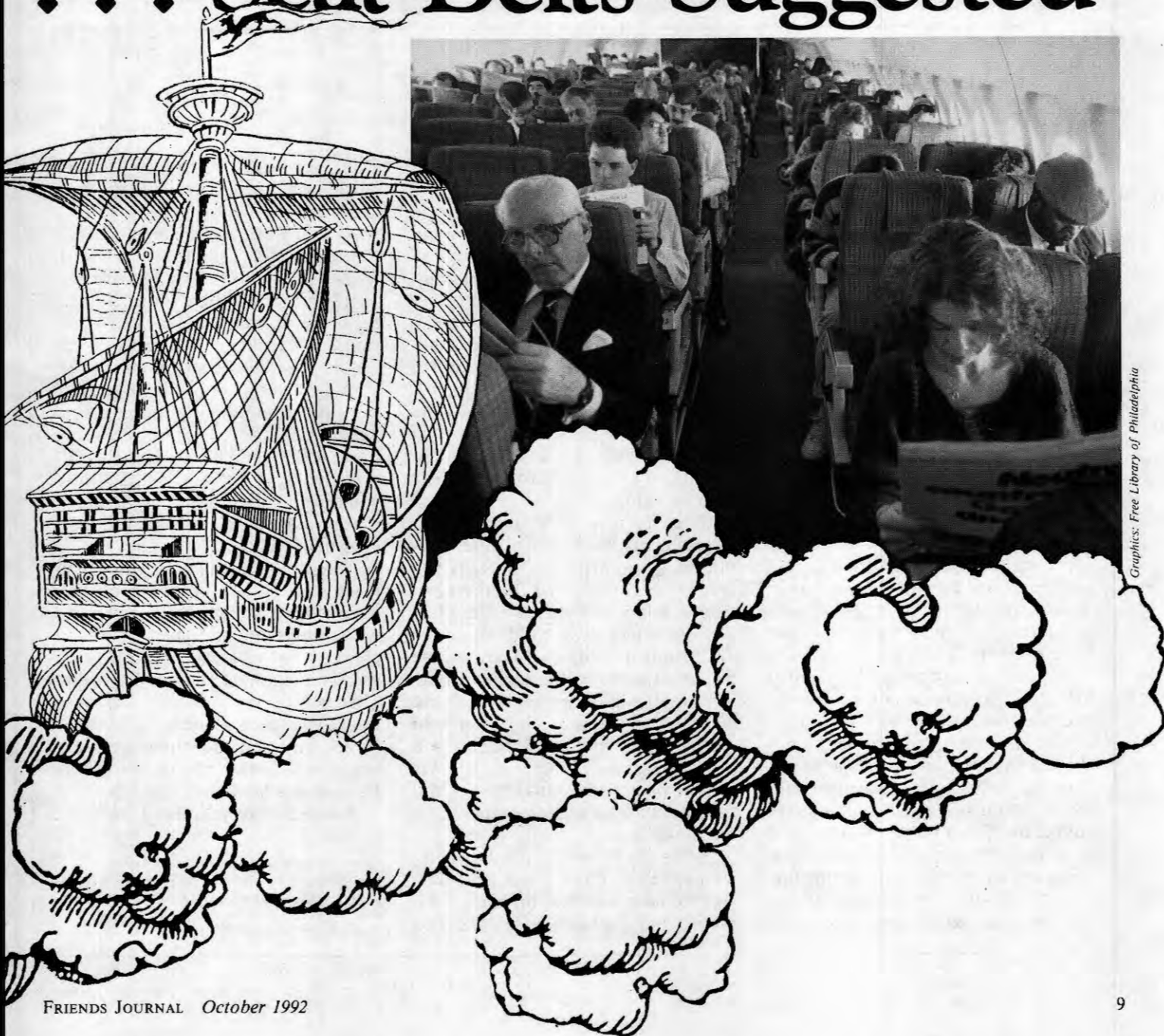
environmental victims.

Many Friends would rather not think about it, and say, "Let the Sierra Club and the government do something about it." Others are deeply concerned about the spiritual damage that loss of trees and fields and farms, and the health dangers of pollution will cause. They want Friends to be aware of the impending danger and do something about it.

So it is not surprising that a committee has already been formed!

Inspired by Marshall Massey, the guru of Quaker environmentalism, at the Oberlin gathering of Friends General

... Seat Belts Suggested



Graphics: Free Library of Philadelphia

Conference (FGC) in 1987, a small group met. After passing the hat, not knowing what would ever come of it, their first effort was to select a name and to start a newsletter to communicate among Friends. They became the Friends Committee on Unity with Nature (FCUN) and the newsletter is now a delightful monthly publication called *BeFriending Creation*.

Now, five years later, FCUN is shaping into an organization of considerable stature. Having begun with publications for Friends and presentations at FGC and meetings of Friends World Committee for Consultation, they look to expand their program.

Basically, FCUN wishes to encourage yearly meetings, individual meetings, and Friends as individuals to recognize their spiritual connections with the

world that God has created and to live simply to preserve it.

Michael Dunn, a Quaker chemist and biochemist from Riverside, Calif., and the recording clerk of the group, says, "We are all assembled from the same star dust, the same subatomic particles from which the Universe is made. . . . We share common genetic codes with all life on Earth. . . . To heal the Earth is to heal ourselves and to restore our spirituality."

FCUN also wants more Friends to know that this fledgling Quaker organization exists so that when someone asks why Friends aren't doing anything about the environment, they can say "Oh, but we are."

Their hope, expressed by Isabel Bliss, FCUN's clerk from Ann Arbor (Mich.)

Meeting, is to "develop a testimony for an earth restored, as clear as that held by Friends for peace and justice," and to add "conscientious protection of our planet . . . to the testimony of conscientious objection to war."

Although there is disagreement about the timing of global warming and other potential environmental disasters—from nuclear waste to the spotted owl—FCUN believes we must nevertheless take precautions. Like the passengers on a plane who unfailingly buckle their seat belts before landing, the supporters of FCUN feel Friends must do what they can (and there is much to be done) to preserve God's continuing creation, as the world moves into the suspected perils and the greatly hoped-for rewards of the unknown 21st century. □

For Generations Yet to Come

by Severn Suzuki

The author, who is 12 years old, addressed a plenary session of the United Nations Conference on Environment and Development at the Earth Summit in Rio de Janeiro, Brazil, on June 11. She spoke on behalf of the Environmental Children's Organization of Vancouver, British Columbia. —Eds.

We raised all the money ourselves to come 5,000 miles to tell you adults you must change your ways. Coming here today I have no hidden agenda. I am fighting for my future. Losing my future is not like losing an election or a few points off the stock market.

I am here to speak for all generations yet to come, for the starving children around the world whose cries go unheard, for the countless animals dying across this planet—because they have nowhere left to go.

We can't afford not to be heard. I am afraid to go out in the sun now because of the holes in the ozone. I am afraid to breathe the air because I don't know what chemicals are in it. I used to go fishing in Vancouver with my dad until just a few years ago we found the fish full of cancers. And now we hear about animals and plants going extinct everyday—vanishing forever. In my life I have dreamt of seeing the great herds of wild animals,

jungles, and rainforests full of birds and butterflies, but now I wonder if they will even exist for my children to see. All this is happening before our eyes, and yet we act as if we have all the time we want and all the solutions.

I'm only a child, and I don't have all the solutions, but I want you to realize, neither do you! You don't know how to fix the holes in the ozone layer, how to bring salmon back up a dead stream, how to bring back an animal now extinct, or forests that once grew where there is now desert. If you don't know how to fix it, please stop breaking it!

Here, you may be delegates of your governments, business organizers, reporters, or politicians—but really you are mothers and fathers, brothers and sisters, aunts and uncles—and all of you are somebody's child.

I'm only a child, yet I know we are all part of a family, five billion strong; in fact, 30 million species strong, and we all share the same air, water, and soil—borders and governments will never change that. I'm only a child, yet I know we are all in this together and should act as one single world towards one single goal.

In Canada we live the privileged life, with plenty of food, water, and shelter. We have watches, bicycles, computers, and television sets. I'm only a

child, yet I am not afraid to tell the world how I feel. Two days ago here in Brazil, we were shocked when we spent time with some children living on the streets. One child told us: "I wish I was rich, and if I were, I would give all the street children food, clothes, medicine, shelter, and love and affection." If a child on the street who has nothing is willing to share, why are we who have everything still so greedy?

I can't stop thinking that it makes a tremendous difference where you are born, that I could be one of these children living in the favelas of Rio; I could be a child starving in Somalia, a victim of war in the Middle East, a beggar in India.

At school, even in kindergarten, you teach us to behave in the world. You teach us not to fight with others, to work things out, to respect others, to clean up our mess, not to hurt other creatures, to share and not be greedy. Then why do you go out and do those things you teach us not to do? Do not forget why you are attending these conferences, who you're doing this for—we are your own children.

Are we even on your list of priorities? □

This article is reprinted, with permission, from the Clearwater Navigator, July/August 1992.

WHO DISCOVERED AMERICA?



by Carolyn Cutler

The trilobites who swam in the sky; the annelids who skimmed and burrowed in the slime that would become dirt when the giant plates shifted and shed the sea. Drifting brachiopods, colonies of coral, and algae; nameless soft bodied creatures neglected in the fossil record.

The mammoths who lumbered across the land, the birds and insects who skimmed the sky. The trees who clung to their needles year round and trees who shed their leaves each fall. Fish who found their homes in fresh-water streams and lakes.

The glaciers who crept their few inches each year pushing rubble across land, flattening land into plains. The mountains who pushed their way upward, then eroded in the wind and rain, shedding rocks into the lowlands, still shrinking into flatness.

The small bands of people, long forgotten, who walked in the cold, fanned outward from a narrow stretch of land—who became many people and then many peoples across plains and in the forests, who built mounds of earth and left stone tools and earthen bowls in their own memory.

And one white man from Spain, whose name is remembered.

Carolyn Cutler is a member of North Columbus (Ohio) Meeting.

Undoing Columbus

by Damon D. Hickey

The evening was cool and rainy, unusually so for east-central Ohio on the summer solstice. A group of people were gathered on the hillside overlooking a pond. Between them and the bridge to a small island in the middle of the pond, a great cloth disk, ten feet or more in diameter, was erected, painted to resemble the blue planet with its familiar, dark-green continents. Stretched in front of it was a long cloth, painted to resemble a river that was bordered by cardboard bushes and trees. A young woman, wearing a cardboard hat made in the shape of a tree, announced that the children were about to present a pageant entitled, "America Discovers Columbus."

As she led the assembled audience in singing, "Here are the flowers, the lovely, lovely flowers," small children with cardboard flower faces walked down the hill to the pond. The "flowers" were followed by "butterflies," "creatures," and an "Indian" with a large, papier-mache head and a cardboard "canoe" suspended from his shoulders. Each was celebrated with its own verse of the song, as were the water and the land itself: "Here is our land, our lovely, lovely land."

Then three canoes with large, square sails rounded the island into view. In the prow of the first stood "Columbus," with a head even larger than the Indian's, and a sword in his hand. Columbus stepped ashore and, swinging his sword, struck down every living thing. The crowd booed, and sang, "Mean old Columbus, nasty, nasty Columbus." The narrator appealed to the audience to call to the earth for help. In response to the cries, two large "eyes" on the big blue disk opened wide, and a large, colorful "fish" made of soft foam rubber (inhabited by several children) emerged from behind the "earth" to chase Columbus. Simultaneously, two long, cloth arms with large cardboard hands were unfurled from either side of the planet to capture (embrace?) him. Finally, Col-

umbus called out, "I give up." One by one, the slain ones returned to life. Members of the audience were invited to come forward to be embraced in the arms of Mother Earth, while everyone sang, "This Land is Your Land; This Land is My Land."

This pageant, written by Judy and Tom Robb and performed at Olney

A young people's reenactment of the Columbus discovery raises deeper, more troubling questions about the future of our Earth.

Friends Boarding School in Barnesville, Ohio, on June 20, was part of the children's program at Lake Erie Yearly Meeting. On one level, it could be seen as merely a young people's play written to present an alternative to the many Columbus Quincentennial celebrations this year. But coming at the summer solstice, it felt to me more like a mythic rite, especially because of a book I was reading: *In the Spirit of the Earth: Rethinking History and Time*, by Calvin Luther Martin (Baltimore: Johns Hopkins University Press, 1992). Calvin Martin grew up in Quebec, where his Protestant minister-father devoted his life to "saving" from Roman Catholicism people whose ancestors had been "saved" from "heathenism" by French Catholic monks. Both Calvin's father and his Catholic predecessors were totally preoccupied with their "historic" mission arising from their sense of divine calling. But young Calvin was preoccupied with the natural world around him in the beautiful spot on the Ottawa River where his family and the French monks lived. Today, that spot has been

turned into a suburban development, connected to Montreal by a bridge that soars heedlessly across the lovely, lovely river.

The French monks converting the "savages," his father converting the "papists," and the developers bulldozing the land for their houses and bridge all represent, to Martin, a terrible cultural wrong turn that created history itself as the record of the deeds of humans and their missions in time. Do historians sing of the connectedness among all natural things in their natural cycles and rhythms, as hunter-gatherer people did? Or do they tell of the isolated human enterprise, disconnected from all of nature except where nature has served humans' economic ends or provided obstacles to their "progress"?

The hunter-gatherers' myths reassured them that they were connected to everything around them. They went on vision quests in which they communicated with spirits who often appeared to them in animal shapes. When they killed, they did so with courtesy, asking the animal spirit's permission to take its body for food. They took only what they needed, used all that they took, saw their taking as a uniting with their animal and plant providers, and limited their own populations so as not to take more than was needful.

When humans no longer saw themselves as part of the earth, they invented for themselves "sky gods" who would give them historical errands to perform, so that their own human story would have meaning apart from the earth. Shamans, with their spiritual sensitivity to the world of spirits around them, were replaced by priests with their institutionalized intercessions. Moses, Jesus, and Mohammed, along with their successors, are equally guilty, in Calvin Luther Martin's book, of substituting the long, sad, arrogant chronicles of chosen people and historic destinies for the songs of earthly kinships that the hunter-gatherers sang. Humanity's new role, heralded by the historians, was to subdue and subject, in pain and sorrow, whatever is not-I, whether it be the earth, its vegetation, its animals, or its

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other people.

As a Friend and historian who stands in the Judeo-Christian tradition of the West, I found Martin's insights deeply troubling. In the sessions of yearly meeting, I listened with new ears to familiar phrases about not being "earthly-minded" and about looking beyond "this world." Was this not the very way of thinking that led Columbus and all of us who have come after him in this lovely, lovely land to see it and its inhabitants as less important than our own spiritual errands? If so, whence came this attitude?

Calvin Luther Martin says that it came from fear. Hunter-gatherer cultures that have survived into historic times do not show anxiety about individual or group survival, assuming rather that the earth will feed them. But many hunter-gatherer societies, in different parts of the world and at different times, made the transition to settled agricultural, and then urban, societies, complete with agricultural surpluses, overpopulation, sky gods, detachment from nature, and history. Somehow fear entered the lives of these people—a failure of faith in the earth to supply

their needs.

To me, that sounds strikingly like the book of Genesis. If Martin is correct in seeing the transition from hunter-gatherer to agricultural societies as a revolution of the human mind, any product of the new mentality would necessarily bear its marks. Thus, Genesis would of course see humanity as a special creation, distinct from the plants and animals, fashioned in the image of God. And God would appear as the one god of Moses, a man-like god who walks in the garden in the cool of the day, not as the many gods and spirits of hunter-gatherers. Genesis would view the alienation of agricultural and urban life as God's just punishment for human transgression, rather than as an unholy human creation.

But there are also in Genesis grief-tinged memories of the world as seen in the mythological imagination of hunter-gatherers. Man ("Adam") is made literally "of the earth" ("adamah"). Animals, humans, and God speak directly to one another. This sense of kinship of all life is reminiscent of many Native American myths, but rare in the rest of the Bible. In the garden of delight (the

meaning of "Eden"), there is no conflict between humans and the rest of creation. Death does not hold sway over the imagination. The body is not shameful. Man and woman need only to pluck (gather) whatever they need. "History" does not exist. All this may sound merely idyllic, but to traditional hunter-gatherer peoples it would seem an accurate description of reality.

Then, in Genesis, woman and man eat the forbidden fruit of the tree of the knowledge of good and evil, their eyes are opened, and evil enters their world. What is so wrong about knowing the difference between good and evil? Is that not what we try to teach our children? Is that not the crux of human responsibility? The serpent says that God knows the difference between good and evil, but humans do not. Eat of the fruit, and you will be like God! But the serpent, "wiliest of all the creatures," is a trickster. Evil comes into being only when trust fails. It is not disobedience that alienates men and women from themselves, their own bodies, each other, the creatures, the earth, and God. It is lack of faith, fear that something needful is being withheld. Hunting and



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gathering are not enough; we must plow the fields, raise our crops, and build up surpluses in ever-bigger barns. We must herd and breed livestock. We must build cities. We must have more money and more goods. And we must have governments, police, and armies to protect our money, goods, barns, farms, livestock, and all the rest.

"And their eyes were opened" and they saw—what? That what had been right a moment before seemed suddenly wrong. That they were naked, and ashamed! And so all the rest followed: expulsion from the garden, agriculture visited on a resisting earth, estrangement of humans from the divine, enmity between them and the other animals, dominance of men over women, pain in childbirth, fear of death, and time itself.

Genesis seems to say, "The garden is gone forever; you cannot go back." It concludes the story with God ordering an angel to stand guard with a flaming sword at the entrance to the garden so that man and woman can never go back, and never eat of the tree of life in order to live forever. But what did Columbus see when he made landfall? Shameless, naked people—men and women who seemed not to have fallen from grace at all. No wonder these natives were so threatening to the Europeans! Their apparent innocence called into question the Europeans' philosophy, religion, history, and culture—their entire way of life. As long as Europeans could assume that all human beings were "fallen"—that the curse of Adam and Eve was irreversible and applicable to every human being—they could justify the manifold evils of their society as the inevitable consequences of original sin, even as necessary to the containment of sin. Only the Christian religion and the church could save humanity, but they could not bring back Eden. That paradise was forever lost to this world, and only God could restore it in the world to come. Such a self-justifying world view had to be sustained at all costs, and good Christians would not be allowed to succumb to the ultimate heresy, the temptation to "go native."

Much of the Christian world today still believes that paradise is unattainable, lying beyond this world and this life. At the other end of the Bible from Genesis, the Book of Revelation sees, in the coming of the heavenly city beyond the destruction of the earth, the return of the garden with its tree of life. And so, paradoxically, many Christian peo-

ple today countenance and even encourage the destruction of the earth, its peoples, and its species in order to hasten the day when all will be destroyed and the kingdom of heaven will come to take its place. But for Calvin Luther Martin, we never left paradise; it is still within and around us to rediscover. To do so, we have to be willing to give up our linear-historical, human-centered, non-repetitive, time-bound, power-seeking, individualistic, fragmented, fearful world view. We have to be willing to return to paradise rather than to live under a curse of our own making.

Are we willing, Calvin Martin asks, to give up an individualistic, fearful world view and 'return to paradise'?

That was also the vision of George Fox:

Now was I come up in spirit through the flaming sword into the paradise of God. All things were new, and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, and innocency, and righteousness, being renewed up into the image of God by Christ Jesus, so that I say I was come up to the state of Adam which he was in before he fell. The creation was opened to me, and it was showed me how all things had their names given them according to their nature and virtue. And I was at a stand in my mind whether I should practice physic for the good of mankind, seeing the nature and virtues of the creatures were so opened to me by the Lord. But I was immediately taken up in spirit, to see into another or more steadfast state than Adam's in innocency, even into a state in Christ Jesus, that should never fall. And the Lord showed me that such as were faithful to him in the power and light of Christ, should come up into that state in which Adam was before he fell, in which the admirable works of the creation, and the virtues thereof, may be known, through the openings of that divine Word of wisdom and power by which they were made. Great things did the Lord lead me into, and wonderful depths were opened unto me beyond what can by words be declared; but as

people come into subjection to the spirit of God, and grow up in the image and power of the Almighty, they may receive the Word of wisdom, that opens all things, and come to know the hidden unity in the Eternal Being. [*Journal*, Nickalls ed., pp 27-28]

Paradise was neither closed nor unattainable. *Anyone* "who was faithful to [Christ] in the power and light of Christ, should come up into that state in which Adam was before he fell, in which the admirable works of the creation, and the virtues thereof, may be known." Anyone, in effect, could become a shaman. All the curses that followed the Fall would be lifted, and "the hidden unity in the Eternal Being" would be revealed.

Fox's vision was certainly at work in the life of John Woolman. For Woolman, kinship with all of creation in a tender sympathy and fellow-feeling that embraced slaves, the rich, apprentice sailors, Native Americans, robins, and horses indiscriminately, was the product of a life of conscious and painful refusal to be caught up in the fear, greed, and ambition that were—and still are—the driving force of our culture. His attentiveness to the inward life of the soul brought him finally a vision in which his own identity fell away and he became one with the undifferentiated mass of his fellow creatures, and with Christ. Almost alone of his generation, he went out into the wilderness in the midst of war between the natives and the Europeans, not to kill, cheat, or evangelize the natives, but to learn from them about their experience of God.

For a few minutes, the Friends gathered in the rain by the pond at Lake Erie Yearly Meeting also had an opportunity to step back through the flaming sword into paradise. In that mythical reenactment of the Columbus discovery, history was turned on its head. Time stopped. Five hundred years were frozen. The flower people, the butterfly people, the creature people, the native people, the water, and the lovely land were sung into being, slain, and reborn. The earth came to the aid of her children, as she has always done. A great fish of the deep—ancient symbol of life, and of Christ—defeated the arrogance of fallen humanity, and redeemed it to celebrate and to help mend the world. The earth embraced all her children, and Woody Guthrie's song took on new meaning when sung by flowers, butterflies, creatures, natives, Europeans, and the great fish: "This land is your land; this land is my land." □

The FREEDOM to See and the POWER to Change

by Bill Taber

Where do we go from here? If, through deep listening, we allow the miracle of love and unity to continue to grow among us, then we will have the united power to see that the crisis before our planet is very great. It is not my purpose to scare us with the facts and scientific projections about probable ecological disaster and the disruption of human society as we know it, for fear will not give the power to change until it is too late.

The only thing that will give us the power to change is a massive shift in human consciousness comparable to that which transformed the lives of George Fox, Elizabeth Hooten, Margaret Fell, and Mary Dyer. I am not speaking metaphorically: I believe we are being called to a real opening of the aperture of consciousness—a profound expansion of awareness which is like discovering a whole new part of the mind, a whole new part of the body, or finding new senses. It is like discovering—it is discovering—that we are a part of a vast body, or, as the mystics and prophets long ago told us, discovering we are members one of another and of creation.

This shift will be made possible as we let go of the illusion of the separateness of the parties and “isms” and theologies within Quakerism, and as we learn to listen ever more deeply to one another and to God—and if we can each find our security not merely in a system of thought (important as rigorous thinking may be), but in a deep resting in the ever-renewing Divine Reality.

We are at a time when only miracles can save our planet from serious disruption

and pain and much human disaster. I believe in miracles, and I believe God is calling us to take part in this one. This miracle—which is already beginning—will occur when enough people throughout the world begin to say “let the miracle begin with me; let the miracle (that is the change) begin with me.”

What does this mean for the Society of Friends? If the miracle is to begin with me, with us (as it has already begun with many other individuals and groups across our planet), it begins in this deep level shift of consciousness, a resting more profoundly and totally in the unity of the Divine Presence, a unity so embracing that it teaches us to celebrate and use our diversity as a gift of God, so that we can develop a love powerful enough to let the world be healed.

Out of this deep unity a two-fold power will emerge just as it has before in the Society of Friends. First, this power gives us new eyes to see our situation as it is (without fear or anxiety) in all its naked ugliness. But we don't need to be mesmerized by that ugliness; we can confront it in a way to do something about it only if we are dwelling in the beauty and harmony of the Light that wants to transform us all. At this point, deep-seated assumptions about the very nature of reality, which we have taken for granted, will be seen as needing to be changed. For example, we will probably discover that we must re-examine our deep-seated assumptions about the “reality” of the laws of economics, about our nation's dream, and about individualism and personal psychological fulfillment, to name just a few.

And with the power of this new seeing comes that other power of the Light, that power which early Friends spoke of as the Inward Work of Christ, that inward flow of transforming energy,

which gives us the power to change. And change we must if we are to help our planet through the coming ecological and social trauma. Looked at from one perspective, the required changes in our daily life and thought patterns may seem enormous or heroic or sacrificial. Looked at from the standpoint of our Friend John Woolman, they are simply adjustments to the harmony of the Divine Will. As many women and men before us have demonstrated, dwelling in harmony with that Will brings deep and profound peace, no matter what the apparent outward cost.

In that Living Center, in that ocean of Light, is all the power for change we as a community will ever need. And we can stay in that deep center only as we listen with deep love to one another, to all creation, in that unity underlying all our diversity.

In that center we also experience the unity underlying all Quaker testimonies and concerns, so that they need not compete with one another for our dollars, our attention, and our energy, but we can wait in that ocean of Light to unite them and harmonize and organize them all so that they are truly empowered with the unity of the whole body; each of our traditional and still-emerging testimonies has a place and a role in the healing of our planet.

As we dwell together in dynamic, ever-changing unity, we become renewably aware at this critical time in history that testimonies and concerns are not something just to be carried out through our money and our committees—important as they are; they must be a part of the fabric of our lives if we are to be part of the healing of our planet.

As we, as a Society of Friends, dwell in this unity, we will of course need spirit-guided committees and think tanks and scholars to explore these issues—but the committees and the think tanks will save neither human society nor the planet unless I allow the power at the center of the unity underlying our diversity to affect the way I see, and the way I think, and to allow that transforming power to affect the very fabric of my life and my lifestyle. □

Bill Taber, a member and recorded minister of Ohio Yearly Meeting (Conservative), is a teacher of Quakerism at Pendle Hill. His article is a shortened version of his presentation in March 1992 to Philadelphia Yearly Meeting.

HIV Positive— Six Years and

Taking up scuba diving was for me one of the most powerful immune boosters possible. At 45-plus years of age, I went diving! What an exhilarating experience of control over one's fate. With depth and pressure gauges in hand, air tank on my back, and my knife strapped securely to my leg, I took regulator in mouth and jumped into a new world. On my final check-out dive in an abandoned quarry in some God-forsaken place in the Pennsylvania boondocks, I submerged myself in frigid waters, which felt like ice—despite the wet suit I had rented to keep me warm. In early November, the weather turned sharply cold, with a wind-chill factor of 25 degrees below zero! I looked like a cross between potbellied stove and wild space creature with my mask, air tank, and flippers. When my mask froze to my face and I nearly broke my neck slipping on an icy entrance ramp, I knew I was a diver ready for the Caribbean.

My need to feel more in control of my life began in October 1985 when, flying in the face of the advice of the "experts," I went for my HIV antibody test. (At that time it was HTLV 3.) The wisdom of the day was, "Why get tested when you can do nothing but worry; such emotional strain will only result in further stress on the immune system. Better to wait and act when you become symptomatic or there are interventions that justify the emotional strain of learning you are positive." However, I wanted to know, despite what the wisdom of the day dictated. How I would lead my life would partially depend on my antibody status. As a psychotherapist with a practice comprised mostly of gay men and as a gay man whose sexual past put me at high risk, I felt compelled to know my HIV status.

One year after my testing HIV

Trained as a psychodramatist, Dan Estes has traveled widely to lead workshops on AIDS for professional and lay groups. He is an attendee of Central Philadelphia (Pa.) Meeting.

positive, I believe I had not met another person who admitted to testing positive; it was those with ARC (AIDS Related Complex, a term no longer in wide use), or full-blown AIDS, who were left to be the spokespersons for those with HIV disease. I felt very isolated, and at times felt I had made a real mistake in taking the test and in being open about the results. When one old-time gay activist friend asked how I was getting along, I spoke of my fears and doubts. His curt non-supportive reply was basically, "People were told not to get tested." It seemed he was saying that I had made my own bed and would thus have to lie in it—by myself. So much for supporting freedom to choose or to think for oneself!

I sought the opinions of members of a gay men's support group, which I led, as to whether or not I should accept the invitation to appear on a TV show as an openly HIV-positive gay man. It is one thing to write about the experience for a gay newspaper, another thing to be seen by thousands of local residents. I wanted to get the facts about HIV out and perhaps put some hysteria to rest, yet I also feared loss of clients and thus my earnings. How would my neighbors and people in my office building react? Wisely the group arrived at the thought that I would both lose and win support and clients; basically, it would balance out. I appeared on the show with the men's group in the TV studio cheering me on. The makeup woman did my face the last of all the guests, including a heterosexual man with AIDS; she put on plastic gloves when she got to me. The next day, when I went for a haircut from my barber of several years, he donned plastic gloves. I have a new barber. Does anyone listen to the facts about contagion?

Informing clients of my health status has been important for me as a professional counselor. I have felt that since the counseling relationship is a very special, an almost sacred relationship, I could not work with a client for any length of time without apprising him or

by
Dan Estes

Drawings by Narcissa Weatherbee

Counting

her of my health status. I feel strongly that if I should suddenly become ill or die from HIV, the person who put such trust in our relationship has a right to know the situation. The client also has the right to find another therapist if my illness gets in the way of therapy. This concern for clients knowing my HIV status obviously has nothing to do with any risk of HIV contagion.

Openness has been an important aspect of my dealing with HIV, and it carried over into my part-time employment at the hospital, where I conducted a few group therapy sessions weekly. One of the first persons with whom I shared was dear Clair of the Sisters of Mercy. As she had a chronic and life-threatening illness of her own with which she had been dealing for years, this was a very special relationship at a difficult time.

As the years have passed, I felt some genuine concern and support from my colleagues at the hospital. At a time five years ago, when length of survival was simply an unknown and I feared a quick progression of the illness, I was told I could rearrange my group schedule if I missed a session due to illness. The importance of this support from even a very part-time employer cannot be overestimated. However, the hospital was not pleased with my publicized association with the Hemlock Society and its philosophy of the right to die with dignity. It was made clear to me that further publicity would end in the plug being pulled on my employment.

From my family in Maine I received a clear message. I held my nephew's newborn daughter in their living room. There were no paper plates or cups; the usual hugs and kisses were there. Even my sister, from whom I remain estranged, was present.

My mother, who died two years ago in the cigarette, lung cancer epidemic, was pained by the knowledge that I was infected. However, in keeping with the family attitude that life goes on, I did not hold from her a major piece of my life. She remained active until the end

of her life. She went out fighting, asking that all measures be taken to keep her alive. Although my belief is far different on the issues of life quality and modern medical procedures, Mother was fully in charge. She opted for a feeding tube inserted directly into her stomach in a minor surgical procedure. She was clear that she wanted any and all procedures necessary to sustain her life—despite the quality of that life. I never questioned her on this.

I had a really remarkable last visit with Mother. We spent the afternoon chatting, drinking coffee, and half watching the TV, which she always kept on. She gave me her final gift, a key to the farmhouse with a red piece of yarn for hanging it. We said goodbye, and I went to my car. It struck me that this was the last time I would be with my mother. I stopped, returned to the house, and we talked of our relationship in a straightforward manner. I asked her for her "blessing" in that I hoped she understood that I had chosen to live my life as I saw fit and as an openly gay man. She hoped that she had been "a good mother." We did not cry; we did allow one another to be who we were. We reaffirmed one another. And, yes, I thanked her for giving to me the ability to be totally awestruck at sunsets, autumn leaves, green, growing bulbs, and a hundred other of life's important experiences. Mom died two months after our visit. Oddly, after spending years overly concerned about her inevitable death, my actual experience of her pass-



ing was anticlimactic. I am relieved that the "natural" order of parent dying before child was played out. I had feared the effect of my death on a woman in her mid-eighties.

Death is on my mind a lot these days. My good friend John died of his non-AIDS-related, malignant melanoma. My two best friends have both died within the past six years of non-AIDS-related causes. A half-dozen men from my asymptomatic HIV-positive support group have died in the last two years. A few years ago a loose accounting of my clients of the past decade indicated more than 35 who had been exposed to HIV. Many are alive and well; too many are dead at young ages.

In the past year, I have been humbled to deliver eulogies at the memorial services for two client-friends. I am in the frightful position of personally gaining so much from the human interaction of this epidemic, and I am uncomfortable earning my living from human suffering—even though I realize my vocation supports personal growth and quality living. Those who survive this devastation may suffer in common with soldiers from a curse of those returning from battle. For the rest of their lives they may never again feel the human bonding that occurred in the face of death in battle. In my life before AIDS, I had never encountered the degree of human suffering and the amount of love that has come about in this epidemic. And not for an instant do I believe there is a positive purpose in this epidemic.

My personal struggle goes on in my mind and in my body. My first T-cell count several years ago was 847. After no major AIDS-related illness, at the end of October 1991 I had lost more than half of my T cells. In the denial of the day, I remained "asymptomatic" until then; we treat the loss of T-cells as something other than a symptom. As a result of my lower T-cell count, and impossible feeling of fatigue that comes and goes along with other assorted problems, in October 1991 I started taking AZT. For several weeks I couldn't shake the fantasy of comic disaster, which ran through my mind. I kept asking when my left testicle would drop off. This is my own way of denial: I will make light of what for me is a major turning point in my experience of HIV. What will happen to me next? And when?

I have been excessive in my standard of living, and it has caught up to me. In 1985 I really thought I would be dead

in two years. I held major credit cards with life insurance on each with which my debts would be paid when I died from AIDS. The good news is I am alive; the bad news is that I am alive and I am in the midst of bankruptcy. I made a real financial error. Now that I must dramatically reduce my income and take disability payments, I cannot meet the monthly credit card payments. I haven't yet collected my life insurance! Until forced by HIV to cut back my work, my income was adequate. I made the decision to go bankrupt so I could go on with my life. I do not do so without feelings of guilt and failure. I will not, however, get stuck in these feelings. The quality of life I have led in the presence of an eventually fatal disease may well have helped my body combat the disease. If not, then I've had one damned-good time!

With American Express, Visa, and MasterCard, I stormed Roatan off the shores of Honduras and became that dream of a Caribbean diver. Amidst the squalor of a small island, which came with Peace Corps volunteers and a real live Protestant missionary, I was ensconced in a wooden, thatched-roof hut in a compound equipped with modern luxuries. The video of me diving amid the splendor of tropical reefs starts with the launching of my pot-belly into the sea with a sound track of whale calls in the background. A strange juxtaposition for a socially concerned, somewhat radical gay male with HIV: charge cards and scuba in the midst of bone-crushing poverty!

Diving doesn't have to be explained to anyone who has taken part in an intense sporting experience. My tears of joy and awe when I experienced the tropical reefs could not be detected on my already salty diving mask. After a

dozen dives in a week, I finally realized, as I emerged from an undersea cave, that the colorful fairy basslet, for which I had looked all week, was six inches from my face. I cried silently as I encountered this tiny, two-inch, living beauty on my final dive at Roatan.

The moment of panic I had previously experienced when I cut my finger slightly on coral passed quickly. The scratch healed quickly, with the application of an antibiotic ointment. My immune system still functioned, and perhaps the thrill of diving really was boosting my T cells.

With all my fears of disease and illness, I shall never face the lack of basic medical care that the local islanders live and die with on a daily basis. I quickly blocked their condition from my mind as I glimpsed the squalor on the way to and from the primitive airport in our four-wheel-drive vehicle. This blindness to the condition of self and others is a sheltering defense and a damnation sometimes seeming to come and go on its own. I charged more on a one-week dive vacation than most citizens of Roatan make in a lifetime.

A similar blindness to that which I experienced in the poverty of Roatan makes me outraged here at home. When I see people blinding themselves to the social problems that confront us on every street, when I am confronted with the view of HIV disease as a deserved gay plague from which heterosexuals are largely immune, I am sickened. I have given up scuba diving. My T-cells and the way I feel physically tell me that it is no longer a wise thing for me to do. The realization of what I tried not to see on Roatan has also influenced this decision.

When I gave myself a 45th birthday party, I never thought I'd reach 50. Now I have, and it brings new issues to be worked through. My living will, durable power of attorney, and last will and testament are ready. Who am I now that I no longer can work at the profession that has meant so much to me? What should I do with the rest of my life? Since working more than a few hours per week as a psychotherapist is too much of an energy drain, what will be my contribution? I find myself already tiring of caring for plants and am not doing the reading I thought would be so rewarding. Simply keeping busy is not a sufficient challenge.

Another beginning? What do I do now? □



AT THE NAMES PROJECT

(for Howard Segars)

by Keith Snyder

The quilts cover the floor, hang flat from the walls of the gym, like flags patched together in a pageant celebrating Bones, that old caricature with a scythe you come across in books and museums.

People walk up and down the aisles, gaze into the open rooms decorated with medals, toys, rings, teddybears, more memorabilia than I could ever remember. Next to the box of Kleenex at the door, an attendant hands me a map,

but I've already lost the thread of whatever brought me to this place: the hope, maybe, of finding a friend again. I wander through the maze crowded with strangers looking for a name. Finally I give your address to a guide in this city of the dead: No vacancies on the floor, I'm told, so your block's been stored in back. When they bring it out to unfold, your face emerges from your things:

The red suspenders, stiched in an arch over two bright ties, and in the middle your bluejean vest inscribed with the Russian poem—trappings of your gay and singular soul, the scholar and communist holding out one good hand for the good of all, who never gave your dying self away until someone called us to your bedside. We spoke to you as machinery hummed and you lay suspended from tubes and wires. As if words could connect the body you were leaving behind with the spirit that harangued, inspired.

Years after we scattered your ashes, found new homes for your books, you've become more public, more private than ever.

A therapist in Cambridge, Mass., Keith Snyder attends Beacon Hill (Mass.) Meeting, of which Howard Segars was an active member until his death in 1985.



AIDS Memorial Quilt in Washington, D.C./© by Martha Tabor

The Names Project AIDS Memorial Quilt will be displayed in its entirety in Presidents' Park, near the grounds of the Washington Monument in Washington, D.C., on Oct. 9-11. Quaker contacts who will be there to explore opportunities for worship, mutual support, and fun are Neil and Joanne Clapp/Fullagar, (510) 865-8058, and John Meyer, (202) 745-5916.

Consensus and Quaker Education

by Aaron Barlow



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As I was growing up, I occasionally heard disparaging remarks directed toward us birthright Friends. One had to be convinced, some said, to really be a Quaker. As I grow older, I'm beginning to see that, in some areas, convinced Friends have a harder time being Quakers than those who were raised to it. Coming to terms with consensus, certainly, is harder for those who became Friends partially through admiration of the consensus ideal. For Quaker consensus, in practice, is quite different from its idealized image as a constant coming together, as a reaching of complete agreement.

No matter how we act, the ideal of really hearing and giving loving consideration to the views of others, even those far different from our own, is extremely enticing to most Quakers. As is the idea that, if we believe strongly enough against some communal action, we can stop it alone. There's a vitality rising out of such belief that helps sustain the Society of Friends, even if the ideals cannot always be lived up to.

Within meeting, certainly, consensus can work. It works when members understand the virtue and necessity of sometimes standing aside, and when member-

Aaron Barlow is dean of the upper school at Brooklyn (N.Y.) Friends School.

ship itself is a compact between the individual and the group that includes respect for the consensus process. It works when a spirit of listening and understanding, of consideration and compromise is present and when the community is honestly and finally a community of equals.

Of course, the ideals of consensus philosophy can be carried into areas beyond meeting. But not always consensus itself. This we birthright Friends learned in childhood. We were not invited to participate in its process. Consensus did not always include us.

A monthly meeting, with limited membership and responsibility, has plenty of time for decision-making. A commercial enterprise often does not. Opportunity rarely waits on accord. In a school, children grow older, making quick decisions sometimes imperative. Sharp limits have to be placed on the consensus process in both situations, abrogating it. Time limits can make discussion destructive. Responsibility for time becomes a hallmark of effective leadership, often moving consensus to secondary importance.

Few Quakers, loving consensus and respecting that of God in everyone, like to tell others what to do. Yet pressure to get on with things is always with us, limiting us. Serious discussions of every

viewpoint would make it impossible for me to write an essay of reasonable length. I have to cut things out, to set limits. People who hesitate in business make no deals. When a school stops teaching to talk about it, it stops being a school and neglects the students. The ideals of consensus must sometimes bow to the pressures of practicality.

Wait, you say. I simplify a muddled, confusing situation. Discussions open minds; discussions themselves are educational and that is what striving for consensus is all about. Sure, consensus has its drawbacks, given the world we live in, but, had early atomic scientists been forced to talk, they might have seen something beyond advance of "knowledge," might have learned to understand the repercussions of what they were attempting.

Good point.

The consensus *ideal* should never be forgotten. A good Quaker businessperson or school administrator—or anyone else who understands the advantages of consensus—will always make sure that avenues of communication are open, that employees, or teachers and students can make themselves heard. But when debate becomes destructive, one individual must take responsibility for limiting it. At some point, faith has to be

placed in that individual and not in the collective.

Consensus works best in circles of equals, where needs are noncompetitive or, at least, non-conflicting. It is, therefore, a difficult process to successfully use in schools or in many other arenas in the real world. One cannot be everything to everyone; different needs and interests arise from differing circumstances. Legitimate conflicts *do* occur. In developing countries the price of bread can be kept low by subsidies to farmers. But what happens when the government can no longer afford the subsidies? Raise bread prices—and face riots? Or keep prices low by force, bankrupting the farmers? Discussion might lead to compromise but, in the meantime, *someone* is going to starve or lose their farm.

Practical limits often keep us from reaching our ideals. Quaker education operates within its own milieu of limitation, ones forced on it by necessary integration with the greater American educational system, by financial considerations, and by the unstoppable growth of children. Unfortunately, the easiest thing (often the only thing) to sacrifice to keep within these limits is the unwieldy process of consensus decision-making.

A Quaker school encompasses five distinct “estates”—none attaining real parity with the others. These five are the students, the teachers, the administrators, the parents, and the sponsors (normally the school committee, as representative of the sponsoring meeting). Each has differing needs and expectations—and responsibilities. None will consistently and easily find consensus with any of the others, certainly not within necessary time limits.

A hierarchy of decision-making needs to be established that does not disenfranchise any of these groups and that retains the spirit, at least, of consensus. But there are so many differences and decisions, so many divergent needs, and so little time. Any way we look at it, we are faced with emergence of a decision-making structure that is not completely consensus oriented. Otherwise the school, quite simply, will fail. It will show no movement, will not provide the “education” expected, and will close.

Due to the differing powers and needs of each “estate,” any private Quaker school operating in the United States has a well-defined *prima facie* structure. At its top sits a dynamic struggle between

sponsors and parents. The school’s sponsors are enabled by the power of giving. They created the school and usually still finance it to some degree, either collectively, as individuals, or both. They also assume legal responsibility for the school. The parents, on the other hand, are enabled by their power of withholding. They don’t have to place their kids in the school. If they are not satisfied they will not.

Though they are creatures of the sponsors and are directly accountable to them, the administrators also respond directly to the parents. And to the teachers. And to the students. Everything balances on the administration’s actions, and this seems to give it a great deal of power. But the administration’s ability to wield that power rests solely on its ability to satisfy all of the other estates.

The day-to-day activities of the school, of course, center on the interactions between teachers and students. This is the core of education; from it comes the power of both groups. If either is not enthusiastic about school activities, nothing any of the other

Consensus works best in circles of equals, where needs are non-competitive or, at least, non-conflicting. It’s a difficult process to use in schools.

groups do will lead to improvement—unless that action leads to increased enthusiasm.

Each of the five estates has a unique relationship with the school. Each thinks—with some justification—that its own needs are most important. Each should be heard and understood.

But each estate cannot be brought in to every decision-making situation. Naturally enough, even when they know

this, those left out often resent it. As the reasons for exclusion are rarely clear to the excluded, and because those doing the excluding in Quaker schools are generally people who profess to believe in inclusiveness and consensus, we too often end up facing an emotion-charged mess.

“You say one thing and do another. You don’t live up to your ideals.”

“We are part of this community, too. We want to be part of the decision-making process, as well.”

Resentments can build to the point of explosion—and education screeches to a halt. Energy is expended, but with no positive results; guidance, direction, and authority disappear.

Authority. Isn’t it contradictory, in some way, to consensus? We often think of authority as oppression, or oppressive. But an accurate printed text is considered “authoritative” not because some weighty critic approves it and forces people to read it, but because it had been established as exactly as possible what the author intended. In trying to create an authoritative text, one attempts to return “control” to the author—proof positive that all authority need not be negative.

As I write, I have authority over my essay. You may not like it, but it is here, and you cannot change it. My authority doesn’t harm the consensus process or make dissenting opinions any less important. My authority has no moral value, positive or negative. By virtue of the structure of writing and reading, and publishing, it is immutable and morally neutral. Moral value rests only in things that can be changed. Authority itself never becomes a problem. Only misuse of authority does.

Just as authority for my writing rests with me—the creator—school authority rests with the sponsors, for they created the school. If others don’t like certain results of this authority, they are free to try to change the minds of the sponsors—just as they are free to cut connection with the school. But they are *not* free to take authority away from the sponsors (or, by extension, from their agent, the administrator). To do so would be to create a new school, just as taking away my control over my essay would create a different essay. Authority would be transferred to others. These things can occur, but they are external, do not happen within the confines of my essay or within the sponsors’ school without destroying the original. And it is that

“original” and that “within” that concerns me.

Of all the estates involved, only the sponsors cannot walk away from the school. They cannot walk away, that is, leaving it as the school it was. Other estates may be more important to the operating school, but they do not provide its underpinnings. In legal senses and as the continuity, the sponsors are the school—they are responsible for its very existence. Their authority is even stronger than an author’s, for the author cannot pull back a published work. The sponsor can close an open school. They have, therefore, a power denied the other estates—unless, of course, the others open their own school, thus becoming sponsors themselves.

Though we may like the idea of consensus, though we strive to make it a part of our lives, we have to come to terms, individually and collectively, with authority, prerogative, and limitation as unmovable parts of our schools. They are there, as irrevocable as an author’s power over her or his text. This should be made clear to everyone, from students to members of the school community, who becomes involved in our schools.

A school committee may want to involve its chosen administrator in the committee’s own decision-making process. But that’s the committee’s own choice, and one always subject to change. If, at any time, the committee wants to withdraw the administrator from such involvement, it may do so. By virtue of

its responsibility, it has the authority. The administrator should know this, should never assume that he or she has a right to be part of that process.

The administrator’s own authority stems directly from the school committee, is defined and confined by the committee. In some very important senses, the administrator is merely an agent of the committee and does not participate in its decisions.

Often, administrators attempt to reach decisions in faculty meetings on a consensus basis. They (or the school committee, acting through them) have decided they want to operate in a consensus manner—but they are able to change their minds and make decisions on other bases. The faculty should be aware of this.

Students, too, can be allowed to participate in a community consensus-seeking group—but only on the sufferance of authority. Somehow, this should be clear to them.

Because authority rests elsewhere, the consensus process cannot be real in any of these situations, but is a fiction allowing an approximation of consensus, promoting stronger discussion before decision-making. In all three of the cases mentioned, the bringing of someone really lacking in authority into the decision-making process can be dangerous—especially if their position is not made clear, if they are given the semblance of authority. For never are they really enfranchised. Unfortunately, those in these groups don’t often realize this, and take their new power and responsi-

bility very seriously. In itself this is a good thing—until their decisions differ from those of the people with the real power. Then, the powerless will often react rather strongly to discover they have been, in effect, lied to.

As I see it, this is the major problem in Quaker education today: We Quakers tend to be suspicious of authority, so when it must be present (as in a school, where temporal constraints and power imbalances between adult and child require it), we try to hide it, to pretend to consensus. This is a deceit, ultimately a worse authoritarianism than that of people who openly try to run the lives of others. And it’s a deceit always finally discovered, alienating the deceived from the positive offerings of the deceivers.

In school situations, we would do best to drop the pretense of consensus where consensus cannot exist. This need not bring about the dropping of any estate from the decision-making process, but makes clear its role and the role’s limits.

On the other hand, there are times, even in schools, for letting the various estates decide. Decision-making, after all, ought to be as inclusive as possible if the Light is to be followed. Recognition of authority assumes a certain exclusion. It should never also mean the denial of respect for another’s concerns and desires.

As I write, I try to respect you as reader, to present my ideas in a way that allows you to understand why I’ve made the choices I have. I recognize that debate will continue after my writing is finished, and that you can be a part of it. I am also open to being convinced. I am not bound in the future by what I’ve written in the past. If schools will do what I have tried to do here—that is, accept their authority but keep open to change—*some* of the problems they encounter may just simply disappear.

One advantage we birthright Friends have is that we experienced exclusion coupled with respect as children in the meeting. Our position outside the consensus process was presented frankly and we did not resent it. When a decision concerned us, we were asked to contribute. We learned both consensus and limitation in the Light. We learned to respect the Inner Light of others by the respect paid to us and our opinions by elders who did not need to pay any attention at all to our feelings. May we pass this knowledge on, also in the Light. □



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▲ At George School, Advisory Board members met separately with faculty, students, and parents to discuss school life.

IT'S FRIENDLY— BUT IS IT **Quaker?**

by Betty Renshaw

How can a Quaker school be sure it is truly a *Quaker* school and that it continues to be one? Striving toward that goal is the charge of the Quaker Life Committee of Friends Community School (K-6), under the care of Friends Meeting of Adelphi, Maryland.

Our Quaker Life Committee was formed at the request of the school's director, Jane Manring, soon after Friends Community School (FCS) opened its doors in fall 1986. At that time the School Committee, serving as the board of directors for FCS, found itself totally immersed in the infinite details of starting a new school. Jane was eager that the Spirit not get lost in mechanics and logistics—and so a group called the Quaker Life Committee was gathered.

With time to focus on Quakerism in Friends Community School, our committee was soon engaged in dialogue about how best to fulfill our mission. We knew, for instance, that we wanted to offer workshops to the staff, but we were not exactly sure how we wanted to go about that.

An interesting process emerged. We found that these in-service offerings developed most effectively if we first set ourselves a topic to be explored within the committee. This internal dialogue about spiritual matters, often quite intense and meaningful to each of us as individuals, tended to evolve quite naturally into content for workshops. And, serendipitously, one topic would somehow lead into the next.

Our first discussion, and subsequent workshop, was on the Friends Peace Testimony, focusing on nonviolence through two children's stories about early Friends and Native Americans, movingly told by two members of the meeting. Next we

looked at several of the other Quaker testimonies, inviting another seasoned member of the meeting to lead that workshop. This attention to the testimonies led us to spend several months developing a set of "guidelines for a Quaker school" based on the testimonies. The dialogue and sharing, as we struggled to agree on the wording of this important document, proved revealing and enriching—and bonding—to us as a committee. The guidelines then became material for the next workshop.

As we worked on what we sometimes referred to as "the spiritual guidelines," we realized we needed to look at how to use the Bible at FCS. We talked about various stories that might be appropriate, from both the Old and New Testaments, and developed questions about selected stories our teachers might use with the children. The resulting study sheets were then shared and discussed in a staff workshop, during which we also gave each teacher a copy of *The Friendly Seed* worksheets on teaching the Old Testament.

The committee's consideration of Bible stories showed us, with somewhat painful clarity, that we needed a better understanding of what in the Bible is likely to be meaningful to children of different ages. Asking ourselves that question led us to a study of spiritual growth and development, a topic we have found elusive at best. Recognizing that children necessarily begin with an anthropomorphic God, we have wrestled with how to verbalize for them an abstraction like the Spirit. Despite the difficulties, we are planning a workshop on the spiritual growth and development of children—focusing on how knowledge of that might broaden the pursuit of Quaker values in the classroom and on the playground, as well as deepening school meeting for worship.

Although we sometimes cannot fully resolve the questions we ask ourselves

**Regular worship,
the value of
Friends'
testimonies,
effective use
of the Bible,
an experiential
approach:
Friends
Community School
works to instill
Quaker values.**

in our dialogue-in-committee, we are convinced the process of working with the questions is, in itself, very useful in keeping us on track as we explore Quakerism and its presence at FCS. We are comforted by the fact this spirit of exploration is, after all, quite consistent with Quaker ideas about continuing revelation. And we strive to engage our teachers in this same mode of thinking and talking and reflecting during our workshops.

Staff workshops occur twice a year: in late August, when we begin with a welcoming breakfast, and in January. A meeting for worship is held each time.

Betty Renshaw is the immediate past clerk of the Quaker Life Committee for Friends Community School. She is a member of Adelphi (Md.) Meeting.



Barbara Tyroler/Friends Community School

The committee is also available on request to meet with staff for more informal "Quaker education" during weekly staff meetings. Other ways in which Quaker Life Committee serves staff include individual orientation of new teachers—especially important with non-Quaker teachers—during the summer; ongoing individual nurturing through specific support in times of crisis; acknowledgment of birthdays and other special occasions; and making available to them, as needed, the Quaker clearness process.

Quaker Life Committee also takes care to keep itself available to our school director. A standing agenda item reads "Jane's concerns/request of the committee." Jane reports on deepening and training she and her staff pursue beyond the school—at Pendle Hill, at seminars and workshops with other Quaker schools, and the like. She tells us about how the life of the Spirit manifests itself from day to day at FCS, and brings us her concerns when she feels the Spirit is less present. Jane also looks to us for spiritual support for herself, often speaking of Quaker Life meetings as "a place for refreshment of my spirit." And Jane, a long-time Friend and herself a product of Quaker schools, is a source of spiritual nourishment for the committee as well.

Jane, reminding us that "Quakerism is largely intuitive and experiential while education is largely intellectual and verbal," sometimes asks our committee to

help FCS make room for and encourage the former. The committee recognizes, with Jane, that this process requires careful, conscious, and continuing attention in a culture where logic is more valued than intuition.

The heart of such nurturing of the intuitive, of the life of the Spirit, at a Quaker school is, of course, meeting for worship. At FCS, each school day starts with staff gathered for meeting for worship. Every classroom holds a quiet time each day, and schoolwide meeting for worship occurs weekly. The Quaker Life Committee often finds itself responding to specific queries from Jane about how to make these periods of spiritual centering even more meaningful.

Our committee also feels a responsibility to help our school families understand and appreciate FCS as a Quaker school. At the May welcoming of new families, the Quaker Life clerk highlights our guidelines for a Quaker school and speaks about FCS as a spiritual community. Plans are underway to present to each new family a basic book about Quakerism and to offer the meeting's adult education series "What Is Quakerism?" to school parents.

Seasoned Friends are sought to serve on Quaker Life Committee. Membership consists of the director, a teacher, a parent, and usually three or four other persons. Monthly committee meetings are lively; we laugh a lot together, and members often speak of their delight in this particular avenue of service to the

school and to the meeting.

School Committee and Quaker Life Committee meet together once a year, currently in late fall, and the two committees go on retreat together, with the staff, in March. Having two separate committees, one to attend to practical matters and the other to focus on FCS as a Quaker school, seems to be continuing to serve Friends Community School quite well.

And now we ask you: How does your school keep itself a Quaker school? How does it maintain the life of the Spirit in its day-to-day existence? The Quaker Life Committee of Friends Community School invites sharing from the experience of others, based, perhaps, on such specific queries as these:

- What Quaker questions do you ask yourselves?
- What evidence of Quaker values do you look for in the day-to-day life of your school?
- What do you do to deepen and strengthen the grounding of your school in Quakerism?

Is your school Quaker, as well as Friendly? ☐

RESOURCES

- These Guidelines for a Quaker School are available on request from Friends Community School, 4601 Calvert Road, College Park MD 20740; (301) 699-6086.
- *The Friendly Seed* worksheet packets, prepared by the Religious Education Committee of Philadelphia Yearly Meeting, are available from Friends General Conference, 1216 Arch St., Philadelphia, PA 19107. (Specify packet on teaching the Old Testament.)
- About spiritual growth and development: Helen Bee, "Psychology's Journey toward Spirituality" (a summary article), *The American Theosophist*, Fall Special Issue, 1986; James W. Fowler, *The Stages of Faith*, 1981; William Damon, *The Moral Child*, 1988. (See also reviews of newer books in "How Do Children Grow Spiritually?," *FRIENDS JOURNAL*, June 1992.)

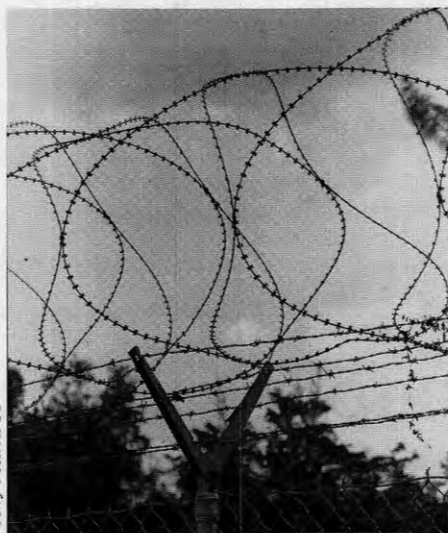
The Religious Freedom Restoration Act

The following is the written testimony submitted in June 1992 by the American Friends Service Committee to the Civil and Constitutional Rights Subcommittee of the House Judiciary Committee on the Religious Freedom Restoration Act. —Eds.

The American Friends Service Committee (AFSC) fully supports the Religious Freedom Restoration Act (HR 2797). Grounded in the beliefs and practices of the Religious Society of Friends, the American Friends Service Committee is a 75-year-old Quaker organization that carries out activities to promote peace, development, and justice in this country and around the world. While not representing all Friends, AFSC is supported by many Quakers and people of other faiths who share Friends' belief that religious faith must lead to actions that address human suffering and injustice. It is this commitment to faith-based action that was recognized in 1947 when AFSC (with its British counterpart organization, Quaker Peace and Service) was awarded the Nobel Peace Prize.

The AFSC is one of the religious bodies that has been denied judicial consideration of a free exercise of religion conflict in the aftermath of the *Oregon v. Smith* case. In *AFSC v. Thornburgh*, the courts not only applied the *Smith* precedent, but expanded upon it. The court ruled that the AFSC had no right to a trial even when a law required AFSC to take new actions that violate its religious principles. As a result, the AFSC has been forced to choose between taking government-imposed actions that violate its religious principles and facing the possibility of severe penalties for remaining true to those principles.

The case, in brief, grows out of the Immigration Reform and Control Act of 1986 and its requirements that all employers inspect documentation of employees hired after November 1986 and deny employment to those who cannot provide the required documents. For more than seven decades, AFSC has been led by religious faith to provide support to people displaced by war, poverty, and repression and to defend the legal rights of immigrants. Our commitment in this work grows out of the Quaker belief in the sanctity of all human life and a long Quaker tradition of providing humanitarian assistance across all lines of religion, politics, and nationality. It is strengthened by the biblical call to welcome the stranger. That faith tradition has placed AFSC in conflict with the 1986 government requirement that, as an employer, it act on the government's behalf in denying livelihoods to a class of people on the



A Undocumented workers are held in this detention center in Florida.

basis of their documentation.

The AFSC case was initially dismissed without trial by the U.S. District Court for the Central District of California prior to the Supreme Court ruling in *Oregon v. Smith*. It then was appealed to the Ninth Circuit Court of Appeals. There, on Aug. 2, 1991, the court upheld the district court ruling. It noted, however:

Had we reviewed this case immediately after the district court's ruling, we would have applied the balancing test articulated in *Sherbert v. Verner*, 374 U.S. 398 (1963), and *EEOC v. Pacific Press Publishers Ass'n*, 676 F.2d 1272 (9th Cir. 1982). But after AFSC filed this appeal, the Supreme Court handed down its decision in *Employment Division, Dep't of Human Resources of Oregon v. Smith*. . . . That case dramatically altered the manner in which we must evaluate free exercise complaints like that of AFSC, and required that we affirm the district court's dismissal.

In the early years of the Religious Society of Friends, individual Friends frequently suffered for their religious beliefs and form of worship. Even after they were guaranteed the freedom to worship in their own way, Friends' insistence that religious teachings must be practiced on a daily basis occasionally led to conflict with the law. Mary Dyer, who was hanged for preaching Quaker teachings in Massachusetts in the 17th century, Friends who were prosecuted for their role in the underground railroad in the 19th century, and young Quakers prosecuted for their religious objection to participation in war in the 19th and 20th centuries are prominent ex-

amples in the evolution of United States legal and social history.

Friends' conviction that freedom of religion means more than freedom to worship without interference in the quiet of our meetinghouses continues to create occasional tensions between the practice of our faith and the constraints or demands of civil law.

For the American Friends Service Committee, and we expect for many religious bodies, the cornerstone principle of religious freedom is fundamentally violated by legal distinctions between religious worship and religious practice. Indeed, for Friends, religious worship and practice are inseparable. The AFSC believes that the process of judicial balancing between the principle of free exercise of religion and the interests of the state provides a necessary safeguard for the rights of all religious groups, as it also protects the interests of the state and the wider society.

The Religious Freedom Restoration Act, as written, represents an essential means for reestablishing that balancing process in the wake of the *Smith* decision.

As an agency of a small religious body, the AFSC is also aware of the social, political, and legal pressures on other religious bodies outside of the mainstream. The firmness of this nation's guarantees of freedom is often tested precisely by the level of its commitment to respect the rights of those who hold beliefs that are different from others, misunderstood, or opposed by the majority. AFSC's 50 years of work with Native Americans has led us to be particularly concerned about the continuing pressure on those Indian people who seek to practice traditional religions. Their rights were frequently abused, even prior to the *Smith* decision, and their rights will likely require protections that go beyond the remedies provided in HR 2797.

UPDATE: As this goes to press, the church coalition working in support of the Religious Freedom Restoration Act is urging that the bill be brought to the floor of the House and Senate for votes before the session ends. If this effort fails, the religious community will be challenged to press for the bill again in the next session of Congress.

In the current session, the bill has become tangled in the politics of abortion, with the Roman Catholic Church asserting that the bill would provide a basis for a religious claim for abortions. Nonetheless, many anti-abortion members of Congress, such as Orin Hatch of Utah, have continued to support the bill.

by Warren Witte,
on behalf of the AFSC

Western Gathering of Friends

Was the first-ever Western Gathering of Friends the beginning of a movement for serious dialogue among and between liberal and evangelical Friends? Or was it part of a grow-

ing examination of schisms, realignment, diversity, and Quaker distinctives?

The 245 Friends who gathered at Lewis & Clark College on July 6-10 came from all eight Western yearly meetings in North America. They came away with a greater understanding of our common Quaker heritage, as well as the diverse paths that have been followed by our various branches. A certain family resemblance was noted as each yearly meeting shared its historical roots, distinctive cultures, and present concerns, and as each described what it felt was the central Quaker witness. All the pastoral meetings led

worship services that featured hymns, scripture readings, prayers, and messages. Northwest Yearly Meeting's gift was a message on "Friendship: Human and Divine." Inter-mountain Yearly Meeting offered queries reflecting their meeting's growing pains, joys, sorrows, hopes, and vision. Pacific Yearly Meeting presented state of society reports and ended with a skit of the creation story, concluding that the job is not finished.

Douglas Gwyn, pastor of the Berkeley Friends Church, Southwest Yearly Meeting, gave the keynote address, "Renewing Our Covenant: Can Our Branches Be Olive

A Vital Reason for Dialogue

by John Punshon

This material is taken from remarks the author made at the closing plenary session of the Western Gathering of Friends on July 10. —Eds.

Emmanuel Kant bequeathed three questions to the children of the Enlightenment. He said, I want to know the answer to three questions: What can I know? What may I believe? What ought I to do? These are questions of the Enlightenment, and they are questions that exercise the liberal branch of Quakerism.

But Evangelical Friends tend to start at a different point. They ask: Where will I spend eternity? Underlying this is the conviction that we shall all come face to face with the Truth in Christ and be called upon to give an account of whether or not we have lived our lives according to that Truth all our lives. Therefore, the impulse is different, and it leads to a different character and a different spirituality.

Liberal Friends are not altogether sure they are Christians, and so they spend a fair amount of their time going to meetings, at which they search for an authentic Quakerism. It is sometimes strange to grasp that Evangelical Friends are quite sure they are Christian, and therefore the quest for an authentic Quakerism is of considerably less urgency in their lives. Because of this, some of the Friends whom we would dearly have loved to have sit at places at this table are teaching vacation Bible school or in summer

camp or perhaps are in Central or South America doing mission work. They prefer that kind of action to the more introspective activity that concerns liberal Friends.

That raises a question that has been in Christian history from the very beginning. As Tertullian asked in the third century: Can Athens speak to Jerusalem? What are the prospects for dialogue between the children of the Enlightenment and the children of the great awakening? Because the dialogue between Evangelical Friends and liberal Friends can be put that way.

It seems to me there are two ways to approach this questions. The first is to simply get to know the other group, to experience the similarities and differences. This is an important thing to do, but of itself is a stronger reason, a more fundamental reason, a more vital reason for dialogue between the two branches of the Religious Society of Friends.

My conviction comes from two considerations. First, the center of Quakerism was once London, England. Then the center shifted to Philadelphia, Pennsylvania, and then to Richmond, Indiana. Now, with growth of Evangelical Quakers outside the United States and stimulated by growth of missions by Southwest Yearly Meeting and Northwest Yearly Meeting, it is conceivable that the crossroads of world Quakerism is on the West Coast of this continent. Therefore, the future of the Society lies in the hands of those who are active in the Western yearly meetings, those meetings that were involved in convening the Western Gathering. That, in fact, may be the historical significance of what we are doing.

The second reason is that there are two forces at work that may be inimical to the Society of Friends. They are, on the Evangelical side, the movement called the new Evangelism, and the other is the ecumenical movement among liberals in the churches.

Both these movements to work in their different ways tend to plane down denominational differences. It seems to me the Religious Society of Friends stands for something unique in both its branches, and to explore that denominationalism and strengthen it against the forces eroding it is the primary reason I see for the different branches to come together.

As Ben Franklin said, if we don't all hang together, we will all hang separately. I think Quakerism is much too important for us to allow this to happen. There is enough strength of feeling in the Evangelical tradition to balance the concern in the liberal tradition. What we need is a joint exercise of exploration about common interests. Before that can happen there has to be equality. As we look to the future, we have to pay attention to evangelical concerns. We have certain presuppositions we need to examine. And I'm speaking to liberal Friends now.

The first presupposition is that diversity is desirable, that diversity is beneficial. The counter argument is that you spend all your time talking among yourselves and can never tell us what you corporately think—or whether you can have a corporate view beyond limited diversity. That is an important question arising from this conference, which liberal Friends have to ask themselves.

The second is an instinctive attitude that if there are two opposing theological views, there must be a third that transcends and reconciles them. However, the instinct of Evangelicals is to quote the biblical command: "I have set before you life and death, . . . therefore, choose life." (Deut. 30:19) That is a call for existential commitment, not a call for intellectual reconciliation. We have to think, if we are liberal Friends, about the way we think before we can come to terms with the way our brothers and sisters think in the other tradition. If we can get beyond

John Punshon, a Friend from Britain, is a professor at Earlham School of Religion. He previously was a visiting professor for one year at George Fox College, and before that taught at Woodbrooke, a Quaker study center in England.



that, then the way is clear for dialogue.

We also have to be clear about preoccupations of Evangelical Friends. First is the question of missions both to other shores and to the marginal, the alienated, and the unchurched in U.S. society. Second is the question of how Christ is experienced in the church, the order and government, and our discipline in the traditional Quaker sense of that word. Third, what is the basis of our commitment. Have we had a conversion experience, or only an adjustment experience? And does it matter? And what is the basis for holiness and the quest for perfection that relies on that experience?

In the field of youth and children, how can we enable our children to cope with society and to stand out against destructive and harmful influences coming to them from all directions?

These are evangelical preoccupations, but in form and vocabulary, these are matters on which we can come into dialogue with a common history, based on common vocabulary and common experience.

There is a controversy among one of the yearly meetings that is part of this gathering. It is about introducing the outward elements of baptism and holy communion, permitting Friends to use water and wine and bread. This seems to me to symbolize the erosion of the Quaker principle of inwardness, which is the basis of our denominational independence. It is this which is the basis of our whole life, from our form of ministry, our commitment to equality, our church governance, and our peace testimony.

There is much we have in common. What we have to do is uncover the presuppositions that stand in the way of understanding each other. I hope we will find ways to continue, not necessarily in a formal way, the process that began here this week. I pray to God that we do. □

Branches?" He reviewed the struggle of the early Christian church between Jewish and Gentile Christians, who achieved a bipolar unity as they reached a covenant around their disagreements. Gwyn called for a similar kind of covenant renewal among Friends: "Not the hard-hearted renunciations of one another, nor soft-headed declarations of 'peace, peace when there is no peace'; but soft-hearted, hard-headed covenant-cutting faithfulness with one another in the presence of God. Such a covenant would acknowledge that we have different experiences, based in personal history and different subcultural backgrounds; but it would work to bind us together in the care of a transcendent God who is more than the sum of our parts, whose love is greater than our imperfect loves, and whose interest is in all creation, nor our self-centered hopes and desires."

Douglas Gwyn called on all Friends to recognize and honor each other's sense of the sacred. To help bridge gulfs of misunderstanding, he urged liberal Friends to rediscover the Bible and the prophetic vision that informed Quakerism, and to take seriously

and honor the deep evangelical concern for traditional family relations and values. Evangelical Friends were challenged to understand and respect the liberal reverence for nature, both human nature and the environment, to join Quaker groups that are finding new ways to hallow the Earth, and to simply accept that some liberal meetings bless same-gender unions when the couple is willing to live out their relationship under the nurture and guidance of their home meeting.

John Punshon, a professor at Earlham School of Religion, urged both liberal and evangelical Friends to pay attention to each other's concerns and presuppositions. (See John Punshon's remarks in sidebar.)

Asia Bennett, general secretary of Friends World Committee for Consultation, Section of the Americas, underscored the need to respect one another, experience real knowledge of beliefs and languages, to open ourselves to hurt, pain, and frustration, to study the Bible and Quaker history, and to risk asking questions. She noted some opportunities to continue the dialogue through Youthquake!, through Quaker Youth Pilgrimages, work opportunities, regional gatherings, women's theological conferences, missions, service consultations, international meetings of FWCC, Evangelical Friends International, Friends United Meeting, meetings of clerks and superintendents, and publications.

Daily worship groups provided an opportunity for participants to tell their personal stories about God, to share their religious experiences, and to ask hard questions. In one group, participants were reminded that at times we put down others and build extreme stereotypes based on aberrations of Christianity, such as the Inquisition, the Crusades, and exploitation of native peoples. These worship groups received high commendations on participants' evaluations of the gathering.

Thematic groups met daily, focusing on these questions: How do we discern the will of God? What are we as individuals and as



At the Western Gathering of Friends: Top, left to right: Speakers Asia Bennett, Doug Gwyn, and John Punshon confer. Left: Friends rehearse for a Southwestern Yearly Meeting presentation.

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the Religious Society of Friends called to be? What are we called to do?

What of the future? Planners of the gathering did not plan for follow-up meetings or the creation of a new Friends institution. But in their evaluations, a very large number of participants called for another such gathering in five or more years. It was hoped that more evangelical Friends could participate and that a more balanced agenda be offered.

In the meantime, Friends committed themselves to personal intervisitation and local dialogue among churches and meetings. One person's reflection perhaps summarizes it all: "The fellowship, sharing, and even confrontation of evangelical and unprogrammed Friends should be continued as long as the Spirit moves or compels us, which I hope will be forever in this world and conceivably in the next. I don't feel moved to expect at this time that we will ever be completely homogenized, but we can all grow in grace."

Robert S. Vogel

Southern Appalachian Yearly Meeting and Association

About 200 SAYMA Friends met in the rain at Hiwassee College, near Madisonville, Tennessee, on May 7-10. The theme for the gathering was "Where is God leading us?"

In meeting for business, Friends decided to employ an administrative secretary, who will conduct correspondence and keep records. Friends struggled but failed to unite in a minute about patriarchy. SAYMA Friends will continue to support Quaker House of Fayetteville, North Carolina, and Rural Southern Voice for Peace in Celo, North Carolina. Sadly, Crossville Friends School will be laid down.

Young Friends threw themselves into a variety of activities, including trips to Lost Cave and Starr Mountain and rafting.

Marty Walton, general secretary of Friends General Conference, addressed SAYMA Friends with a moving talk on the theme. Within her talk, she incorporated parts of the state of the meeting reports.

SAYMA was enriched by many lively workshops on the Hopis, Ramallah Friends School, creativity, the homeless, intervisitation, and other topics. Also adding to the yearly meeting sessions were the usual enjoyable movies, dancing, music, and a bookstore.

Sun broke through on SAYMA Friends' last day together, letting them enjoy vistas from Hiwassee, which sits on the crest of a hill at the foot of the Smoky Mountains.

Gary Sandman

Keeping the Dialogue Open

by Harriet Heath

When I get old enough, I am going to go work with Mother Theresa. It just is not right our having so much and others having nothing at all," announced 14-year-old Patty, as she dropped her school bag on the floor and went to the refrigerator looking for an after-school snack.

"You're feeling the unfair discrepancy between what we have compared to others," reflected her mother as she looked around at the pleasant, well-furnished kitchen.

"I sure am. We were talking about simplicity today in Quakerism and then had an assembly movie on world poverty. It all came together. We're not doing anything to help others."

"We do have a lot," agreed her mother.

"It's wrong. It should bother you," pushed Patty.

"Well, it does bother me in a way," responded her mother slowly. "I guess I've worked out what I see as balances, but one is never sure what's right. To give up all our wealth would mean you children wouldn't be in private school. Is living in poverty going to help others in the long run? On the other end of the continuum, we don't buy the most expensive models of what is available, and we could afford either."

"Well, I just don't think it is right we have so much. Think how many poor people could be fed if we had donated the money we paid for the microwave oven."

"Or the signature jeans," her mother added, with a smile.

"Yeah."

As children get older their questions come closer to our own and are, therefore, often more threatening. Adolescents in their seeking do not hesitate to question parents' values and standards.

For parents, this can be an opportunity to be part of the dialogue. By being open and non-judgmental, parents can help their young people be aware of the options available and be able to explore the consequences of those options, as this mother was trying to do in a gentle way. Undoubtedly, this discussion was but the first of what would be returned to many times.

Keeping the dialogue open is often the challenge. I remember talking about adolescents' search with a group of parents once. A father, who shared the custody of his son, started grinning. He picked up the theme and said, with surprise in his voice, something to the effect, "You know, that is what we are doing when we cruise around the city late at night." Turns out his 16-year-old son loved to have him drive him around the city at

night. His father felt he was past the age of needing to go "cruising." But as we talked, he realized that in the dark car, not looking face to face, he and his son were discussing the issues with which the younger person was struggling.

And the discussions go on and on and on. How often professionals have said that parental influence is over when kids reach adolescence! However, experience and research do not support this conclusion. Report after report of children who have made it through adolescence, ones who are able to move into the adult tasks of providing for themselves and becoming contributing members of society, have had parents or long-term mentors upon whom they could depend.

As with this father, our children do not choose the most convenient or even the most expected time. My training in counseling led me to expect a child to want to sit face to face for such a serious talk. My experience has taught me that even students in school may prefer less direct situations, such as a telephone conversation or a visit while working at a common task. Parents wanting to keep the communication open become attuned to the situation that makes it easiest for a particular child to share her or his issues.

For the parent, the discussion is not easy. It is so easy to point out the inconsistencies of the adolescent. Patty's mother could have sarcastically pointed out, "Well, you wanted your signature jeans and GAP jacket. Ones from Sears would have been just as good and much cheaper." But that would have stopped the discussion. If the goal is to help one's children search for their own resolution to a dilemma, the parent must focus on keeping the dialogue open, accepting inconsistencies while suggesting other points-of-view and possible consequences.

In the process, parents find the adolescent becoming a young adult and joining them in their search for the Way. □

Harriet Heath, a Friend in the Philadelphia, Pa., area, is director of the Parent Center at Bryn Mawr College. She is also a consultant and a licensed psychologist. She writes regularly for Parents' Corner.

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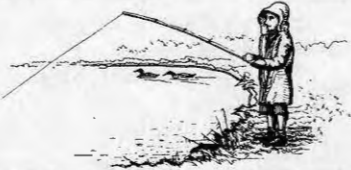
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News of Friends

Putting their commitment to sexuality education into writing, the Board of Directors of Carolina Friends School issued the following policy statement:

Friends view sexuality as a Divine gift. It is the source of human life and a part of our identity and self-understanding. At Carolina Friends School (CFS) we want students to understand sexual intercourse as a profound expression of love at its deepest, most caring, and responsible level. Young people who wait to experience intercourse in a loving, committed relationship will gain the greatest appreciation for this gift. We encourage our students to abstain from sexual intercourse until they grow into such a relationship. We ask CFS families to join us in sharing this message with our students.

CFS seeks, through its curriculum and by example, to foster in students responsible behavior, concern for others, integrity, and honesty. The school provides information, discussion, and counseling to help students understand developmental changes, as well as ethical behavior. CFS will continue to make students aware of the benefits of delaying sexual intercourse and to encourage them to take responsibility for their actions in this as in all areas of their lives.

Because of our concern for students' physical and mental health, we commit ourselves to: 1) communicating to the CFS community the school's philosophy and how it relates to sexual behavior; 2) developing comprehensive sexuality education through-



out all levels of the school; 3) encouraging dialogue among parents and students on issues of sexuality; and 4) making available to individual students, from designated staff members and/or health professionals, non-prescription means of protection (e.g., condoms, spermicides), as well as information on their correct use. In this way, CFS students will have access to information and products that at least partially safeguard them and their partners from the risks of unplanned pregnancy and sexually transmitted diseases, including AIDS.

The new general secretary of Friends General Conference is Bruce Birchard, replacing Marty Walton, who has served in the position for seven years. Bruce comes from a background of working for the American Friends Service Committee's Disarmament Program and in various capacities for Philadelphia Yearly Meeting. He received a bachelor's degree in anthropology and religion



▲ Bruce Birchard

from Wesleyan University and a master's degree in anthropology from the University of Chicago. He has been a member of Middletown (Conn.) and 57th Street (Ill.) meetings and now belongs to Central Philadelphia (Pa.) Meeting, where he is clerk of the Overseers Committee. He brings skills in writing, fundraising, public speaking, and group dynamics to his new job. His articles have appeared in *FRIENDS JOURNAL*, *Fellowship*, and *Nuclear Times*. He was co-editor of the book, *The Sun Never Sets* (1991). He has led numerous workshops and has a special interest in young people.

Quaker Women in Public Ministry gathered at their seventh conference in Des Moines, Iowa, this summer. Fifty-two women from 19 yearly meetings in the United States and Africa were in attendance. The theme was "From Seeds to Fruit." Workshop leaders and those who presented talks examined the question of how to recognize a call to ministry as an expression of carrying one's faith into the world, and how to put that call into action. The next conference will be in 1994, with location to be announced.

George Fox College is introducing a master of arts degree in Christian studies this fall. The degree combines a strong foundation in biblical and theological studies with opportunities for individual specialization and practical application. It is designed to strengthen those already in full- or part-time ministry, and to offer an avenue of exploration for those interested in going into ministry and those who wish to support their faith and service with study.

The 1993 Annual Meeting of Friends World Committee for Consultation, Section of the Americas, will be held in Ciudad Victoria, Mexico. This will be the first time the annual

meeting will be held outside the continental United States. It is part of a continuing effort to be more inclusive of Latin American Friends in Section activities. It will offer a chance for more local Friends to participate, as well as enabling Friends from the United States and Canada to experience Latin American culture and sharing. There will be pre- and post-conference activities for those who wish to extend their stays. The annual meeting is open to all Friends. For information, contact the office of FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102, telephone (215) 241-7250.

Relief supplies are needed for drought victims in Africa. The rains that usually begin in November and December started on schedule last year and then stopped abruptly in January 1992. The maize crop had not yet formed kernels. Crop failure estimates range from 50 percent to 90 percent. The effects of the drought will be felt until next spring, even if the rains return this November.

The Material Aids Program of the American Friends Service Committee is coordinating a collection effort and will channel

contributions to where they are needed. Especially helpful to receive would be clothing for infants and small children, cloth diapers, cloth remnants and sewing supplies, and personal hygiene kits.

The hygiene kits should contain a small bath towel, bar of soap, toothbrush, comb or brush, a small, sturdy, plastic zip bag or soap dish. All items should be new. Other useful items for the hygiene kit would be nail clippers; toothpaste; barrettes, hair elastics, and hair pins; and a cloth or mesh drawstring bag to hold the items. Also needed are extra, loose items for kit assemblage in Philadelphia.

Volunteers are needed to help prepare the shipments, as is money to purchase items and pay shipping costs. Organizers suggest \$1 per personal hygiene kit or set of clothing; checks may be made out to AFSC Material Aids. Money is also needed for AFSC's relief and development programs in Somalia and Mozambique.

For information, or to contribute in any way, contact AFSC Material Aids Program, 1515 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7041.



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Bulletin Board

• Quaker House, the seat of Friends peace witness in Fayetteville, N.C., is in danger of closing due to lack of money. The house was founded in 1969 in response to the Vietnam War, and established a peace witness in proximity to the largest military concentration in the nation: Fort Bragg, Pope Air Force Base, and Camp Lejeune. It became the site of counseling men and women on matters of conscience, helping young men who were facing the draft, presenting alternatives to military solutions, and providing a quiet, non-authoritarian environment for military personnel. Founding of Quaker House also made possible the formation of Fayetteville Meeting. Quaker House runs on an annual budget of \$30,000. Following a burglary of Quaker House two years ago, many contributions were received, but support has since dwindled. However, to this trend, the local military establishment is expanding, rather than cutting back, particularly Fort Bragg. Those who work at Quaker House have been concerned about the continuing and increasing military penetration of high schools, where students are seen as prime candidates for recruiting. In addition, the military provides high schools with career evaluation tools and other services that mold acceptance of military solutions. A recent thrust of Quaker House programs is to empower parents and students to challenge this indoctrination process. Quaker House runs out of an old house with one staff person, with no large fund-raising organization or large endowment. It has traditionally depended on contributions from Friends Meetings and individual supporters. To offer support, write or call Quaker House, 223 Hillside Ave., Fayetteville, NC 28301, telephone (919) 323-3912.

• Storytelling, music, and dinner will highlight the annual public gathering of the American Friends Service Committee on Nov. 7 at Friends Center in Philadelphia, Pa. This year, the event will celebrate the AFSC's 75th anniversary. Featured speaker will be Jean Fairfax, who has a long and distinguished career in civil rights with the AFSC and the NAACP. She has served as consultant to the board of the Corporation for

Public Broadcasting. A former dean of women at Kentucky State College and Tuskegee Institute, she was the first African American to go to Europe for the Service Committee, when she worked in Austria from 1946 to 1948. She also worked in the South with AFSC's school desegregation efforts. The annual gathering will begin with a welcome at 12:30 p.m., followed at 1:15 p.m. with "By Word of Mouth—AFSC Stories of the Major Moments and Movements of the 20th Century." The stories will tell of AFSC programs in response to the Depression, World War II, the Cold War, the civil rights movement, the anti-Vietnam War movement, and current struggles for economic and social justice. Jean Fairfax will speak at the 4 p.m. plenary session, followed by birthday cake cutting at 5 p.m. and a dinner at 6 p.m. (reservations are required). A youth program will run throughout the afternoon, and child care for younger children will be available. For information, call (215) 241-7053.

• FRIENDS JOURNAL would like to thank all those meetings who have started sending us their newsletters, in response to our request in the June issue. We invite others who do not have us on their newsletter mailing list to put us there. We are interested in hearing from all branches of Friends and value the connections we make by getting your news. Our address is FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497.

• A Volunteer Service Support Committee to help Friends with full-time volunteer placements has been established by South Central Yearly Meeting. The committee uses a set of queries to establish clearness in preparation for volunteer service. It also has information on volunteer opportunities offered by other groups. They are currently trying to place people in two volunteer positions:

A woman is sought to be assistant coordinator of the women's program at Monteverde Institute in Costa Rica for one or more years. The program serves rural women in the Monteverde area. The volunteer needs to be fluent in Spanish, among other requirements. Deadline for application is Nov. 1.

Volunteers to sojourn with faculty members and students and to teach English at Colegio Jorge Fox have been requested by Honduras Yearly Meeting. Volunteers may commit to one or more of each year's three six-week sessions of study.

For all positions, volunteers must have their own money, but the committee can provide help with fund-raising and access to a small loan fund. The committee can also provide help with the volunteer's re-entry to the United States, logistical assistance with newsletter distribution, and speaking engagements when the volunteer returns. More detailed

job descriptions and requirements of the above positions, as well as information about the clearness process are available from the Volunteer Service Support Committee, Friends Meeting of Austin, 3014 Washington Square, Austin, TX 78705.

• The Tax Resisters' Penalty Fund provides financial and moral support for people who resist paying taxes for military purposes. When a request for assistance comes in, the committee that oversees the fund takes it under consideration, then notifies people who have agreed to participate of the amount each would need to contribute to cover the tax resister's penalty and interest debt. Contributions are not used to cover the tax liability itself. The fund is administered in cooperation with the North Manchester (Ind.) Fellowship of Reconciliation. To become involved, write to the Tax Resisters' Penalty Fund, North Manchester FOR, P.O. Box 25, North Manchester, IN 46962.

• A Friend from Southern Appalachian Yearly Meeting and Association (SAYMA) is traveling under a concern to Belfast, Ireland. Clare Hanrahan, who will also receive travel assistance from Celso (N.C.) Meeting, will work with the Ulster Quaker Service Committee. She will be in a one-year voluntary placement with Quaker Cottage, a cross-cultural family support center for women and children of West Belfast. Clare also hopes to work with the Community of the Peace People, who publish the journal *Peace by Peace*, and she will go to learn from grassroots programs for nonviolent justice and peace in Ireland. Clare has been editor for the last three years of the regional journal *Rural Southern Voice for Peace*. With her daughter Jessica MacManus, she co-founded a homeless emergency shelter and advocacy center in St. Petersburg, Florida. During her year in Belfast, she will publish a monthly newsletter, and she will be available for speaking engagements upon her return. She may be reached at Quaker Cottage, Ulster Quaker Service Committee, Bally Go Martin Road 295A, Belfast, Ireland.

• A 42-day People's Fast for Justice and Peace in the Americas began September 1st in Washington, D.C. Participants include Brian Willson, Karen Fogliatti, Jack Ryan, Scott Rutherford, Theresa Fitzgibbon, Dan Cunningham, Marie Dennis, Dave Dellinger, and Vic Scutari. The fast is scheduled to conclude October 12, "Columbus Day." Throughout the fast there are daily planned and spontaneous events at the Capitol steps: speakers, music, readings, centering for reflection. The public is invited to participate. For more information, call (202) 546-7937.



Jean Fairfax

Courtesy of AFSC

Calendar

OCTOBER

In October—Mid India Yearly Meeting, at George Fox Hall, Itarsi, India. Contact P.C. Masih, Asfabad, P.O. Itarsi, Hoshangabad, MP, India.

1-4—Germany Yearly Meeting, at Schloss Eringerfeld, Nr. Paderborn, Germany. Contact Lore Horn, Wikinger Ufer 5, DW-1000 Berlin 21, Germany.

2-3—International Conference on Servant-Leadership, sponsored by the Robert K. Greenleaf Center, to be held at University Place Conference Center, 850 W. Michigan St., Indianapolis, Ind. Preconference workshop on Friday, 8 a.m. to 4 p.m.; cost of \$200-\$225 is addition to conference fee of \$200-\$250. Contact the Robert K. Greenleaf Center, 1100 W. 42nd St., Suite 321, Indianapolis, IN 46208, telephone (317) 925-2677.

2-12—Healing Global Wounds forum and ceremony at the Nevada Nuclear Test Site, Las Vegas, Nevada. Purpose is to seek an end to 500 years of injustice to Native Americans and an end to nuclear testing on native lands. Contact Western Shoshone National Council, Box 140115, Duckwater, NV 89314.

3-10—Mysticism and Creation Spirituality: Retreat and Workshop, on the island of Jona, west of Scotland. Contact Harry Underhill, 73 Winchelsea Lane, Hastings, TN35 4LG.

15-18—"SRI in the Rockies," the third annual conference of the First Affirmative Financial Network, Inc., a national group of financial professionals specializing in socially responsible investments. To be held at The Nature Place in Florissant, Colo. Contact George Gay or Scott Flora at (800) 422-7284 or (719) 636-1045.

17—"International Economic Sanctions," a one-day consultation at Friends Center, 1501 Cherry St., Philadelphia, Pa. Sponsored by the Peace Education Division of the American Friends Service Committee, this will take a look at the history of AFSC's experience with sanctions. Contact Bruce Birchard, (215) 241-7018.

23-25—200th Anniversary celebration of Homewood and Stony Run Monthly Meetings of Baltimore, Md. Features music, a display of Quaker memorabilia, a dinner, a bus tour of Quaker sites in Baltimore, a lecture by Elizabeth Watson, and meeting for worship.

23-25—Friends Committee on Unity with Nature, annual meeting, in Cedar Glen, Bolton, Ontario, Canada. Contact FCUN, 7700 Clarks Lake Road, Chelsea, MI 48118.

24—United Nations Day, featuring world-wide events promoting global cooperation. For information, contact Michele Peppers, 7 Diane Hill, Huntington, NY 11743.

30-Nov. 1—Southeast Area Meeting of Friends World Committee for Consultation, at St. Columbia Episcopal Center, 4577 Billy Mahar Rd., Memphis, TN 38134. Theme is "Peace Makers in the Power of the Lord." Speakers will be Arum Gandhi and T. Canby Jones. Registration fee: \$25, may be sent to Mina Johnson, 705 Cypress Dr., Memphis, TN 38112.

30-Nov. 1—"Conflict Resolution," led by Arlene Kelly, at Poughkeepsie, N.Y. Sponsored by Nine Partners Quarterly Meeting of New York and

Pendle-Hill-on-the-Road. For information, contact Patty O'Hara, PHOR, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086.

30-Nov. 1—Conference on Quaker Women and Overseas Ministry, at Friends Church and Friends Meeting, West Branch, Iowa. Margaret Hope Bacon will be resource person, telling stories of Quaker women who traveled in the ministry 250 years ago. Sponsored by Friends World Committee for Consultation. Registration before Oct. 9 is \$15, and \$20 after that date. Children will be admitted free, and child care will be provided. Contact Joan Tucker, 1600 Prairie Du Chien Road, Iowa City, IA 52245.

NOVEMBER

1—Closing Reunion Dinner of the Pacific Mountain Region of the American Friends Service Committee, to be held in San Francisco, Calif., as part of the AFSC's 75th anniversary. Contact Stephen McNeil, AFSC/PMR, 2160 Lake St., San Francisco, CA 94121, or call (415) 752-7766.

6-14—Peace Brigades International training session in Montreal, Quebec, for the team going to Guatemala in January 1993. Peace teams serve as international observers, accompanying threatened activists, writing monthly bulletins, and offering workshops on peace education. Cost is \$50 for orientation, \$160 for the entire training session. Contact Peace Brigades International, 333 Valencia St., Suite 330, San Francisco, CA 94103, or call (415) 864-7242.

7—American Friends Service Committee's 75th Anniversary Celebration, at its Annual Public Gathering at Friends Center, 1501 Cherry St., Philadelphia, Pa. (See brief in Bulletin Board.)

7-8—Japan Yearly Meeting, in Tokyo.



PRO NICA

7-14—Friends Witness in Nicaragua, hosted by El Centro de los Amigos en Nicaragua. Trip features visits to programs and projects in Nicaragua with which Quakers are involved. Emphasis will be on understanding current conditions and issues. Cost: \$300, including food, lodging, and transportation within Nicaragua. Space limited to ten participants. Contact Pro-Nica, 130 19th Ave., S.E., St. Petersburg, FL 33705.

7-21—Travel/study trip to South Africa to explore current dynamics after 40 years of apartheid. For information, contact Center for Global Education, Augsburg College, 731 21st Ave., S., Minneapolis, MN.

13-15—"Beyond Boundaries," led by Marty Walton, in Seattle, Wash., in a weekend workshop by Pendle-Hill-on-the-Road. Contact Patty O'Hara, PHOR, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086.

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Books

The Oxford Study Bible

Edited by M. Jack Suggs, Katharine Doob Sakenfeld, James R. Mueller.
Oxford University Press, New York, N.Y., 1992. 1,600-plus pages. \$37.95.

The editors of this work state in their preface, "This volume embraces the aim of providing useful, non-sectarian encouragement to intelligent reading of the Bible." They have carried out this aim by using an accurate, clear, readable translation in contemporary English and by introducing it with 200 pages of articles to provide the reader a literary, historical, cultural, social, and religious background of knowledge. In addition, there are brief, informative introductions to each major section and to each book of the Bible. Every page of the biblical text is fully annotated with helpful information about the text, social or religious practices, or other pertinent background to illuminate the scripture. There are also 14 double-paged maps, well indexed.

The translation, the *Revised English Bible*, is a revision of *The New English Bible*, which first appeared in its entirety in 1970. The revision was begun in 1974 and was finally ready for publication in 1989. This edition, *The Oxford Study Bible*, is a revision and expansion of the *Oxford Study Edition of The New English Bible*, the Bible to which I have turned again and again because of the abundant, convenient, helpful notes.

Why the revisions? The revision of the translation, which was begun just four years after *The New English Bible* was published, was felt necessary because of continuing exegetical and literary scriptural scholarship and the publication of more recent Greek texts. As with *The New English Bible*, the translation was done by a British, ecumenical group of Jewish, Catholic, and Protestant scholars under the sponsorship of many church groups, including London Yearly Meeting. The revisers also desired to change male-oriented language to more inclusive gender reference where possible. The translators were not completely consistent in this. For example, whereas in Gen. 1:27 "So God created man in his own image;" has been changed to "God created human beings in his own image;" Mark 2:27 has been left, "The sabbath was made for man . . .," even though the Greek would be more accurately translated "human being." In this translation as in all other English translations I have checked, God is consistently referred to by male pronouns.

The revision of the translation necessitated a revision of the *Oxford Study Edition*. At the very least, the annotations at the foot of each page which had fit the old translation had to be revised to fit the new. But they have also been updated. As in the *Study Edition*, they supply "basic knowledge for in-

formed reading" rather than interpretations of the text. They also give cross-references to other biblical passages. Footnotes cite alternative readings that make a significant difference in understanding or interpretation of the text. And there is a "Select Index to People, Places, and Themes in the Bible." As mentioned above, the *Study Edition* has been greatly expanded to include 22 articles, which help bridge the time span between the biblical world and our own. For example, there are articles on the social worlds of the Old and New Testaments, communities and cannon, biblical interpretation in the early church, concept of deity in the biblical communities and among their neighbors, and the phenomenon of prophecy. The last article, "Relationship to God: Public and Private Worship," describes Jewish worship in biblical times and gives some background of early Christians. And an article on Wisdom literature includes a brief commentary on Job, one of the best I have read.

The editors and contributors to *The Oxford Study Bible* are American scholars from Jewish, Catholic, and Protestant traditions. Unfortunately, there is no information given in this edition about the individual contributors except for their names.

A greater lack to me is the omission of an index to the excellent articles. They are so full of information to which I would like to refer, and I have already been frustrated by the lack of an index. This is a minor complaint, however, about a Bible edition which provides so many helps to making the text come alive.

Dorothy Reichardt

Dorothy Reichardt, a member of Media (Pa.) Meeting, is a therapist, Jungian scholar, and former co-executive secretary of the Religious Education Committee of Philadelphia Yearly Meeting.

Faith in Action: Encounters with Friends

Edited by Warren Witte and Melissa Kay Elliott. Friends World Committee for Consultation, in association with Sessions of York, England, 1992. 258 pages.
\$20/paperback.

The better a conference is, the more likely that some of its best elements—wonderful anecdotes, intense experiences, deep times of sharing—will make non-attenders feel "I guess you had to be there." This book tries to gather, for such people, the words and images that capture the feel of three different conferences, run serially at three different locations in 1991, involving nearly 1,000 Friends from all over the world. It succeeds remarkably well.

The book, which is the report of the Fifth World Conference of Friends, is organized in five chapters, the central three given over to detailed accounts of each of the conferences, held in Kenya, Honduras, and the Netherlands. Here we find the texts of major addresses bracketed by brief vignettes, reflections, and reports by conference participants. The addresses, generally rich in insight, gain more depth in company with these brief personal accounts of the conference experience. Pleas for greater understanding among Friends, for listening to unfamiliar and uncongenial expressions of faith, stand next to poignant confessions of how hard it has been to hear a cherished image for God disparaged, or how thin one's own form of worship seems after encountering the richness of programmed or unprogrammed worship for the first time.

"Encounters" is an inspired introduction to the book. We hear from at least 25 different voices on such topics as worship traditions and experiences, diversity and unity, prayer and vision, substantiated by descriptions of worship groups, music, and other nonverbal activities. This chapter is not easy to follow at first, but that is one of its strengths. In its impressionistic, kaleidoscopic picture of encounters across worship tradi-

Thomas Taylor



tions, puzzling reassessments of what people had taken for granted, it gives us the feel of being in a huge room, hearing many overlapping voices. Each voice speaks earnestly, sincerely, but in unfamiliar, contradictory languages. The whole book may give us as many as a hundred different voices. Somehow, as in a gathered meeting for worship, disparate and contradictory messages begin to connect, to create a complex and more significant whole.

The conferences had both a theme and a biblical text. The theme, "faith in action," was especially appropriate, and the text, the story of the Samaritan woman's encounter with Jesus at the well, gave Friends the op-

portunity for repeated reflections on how (and whether) our actions derive from, and help bring people to, the living water. Some of the most touching responses to the conferences are searching examinations of why so much of the social and political action of liberal, Northern Friends seems joyless and why the faith of evangelical Friends in Africa, and Central and South America can be both so relevant and assured in hope.

The book is full of wonderful stories of how individuals came to their faith, how they live it in difficult and dangerous settings, where they turn for help, and meditations on biblical and other stories. The story of the Samaritan woman, in particular, takes on multi-faceted, multi-layered meanings as a number of speakers bring their own lives into dialogue with it. But many themes and texts emerge from the life-experiences of the participants—drought, heat, mud, hunger and thirst, suspicion, hurt, misunderstanding, encounter and dialogue. And the problems of language: saying what one knows, hearing the words and images of others in translation, trying (or not bothering) to listen for where the words come from. "When you interpret . . . you empty yourself of words and thoughts, and then you fill yourself with others' ideas and move them to your re-

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ceivers' ears as quickly as possible." That service to another's attempt to speak authentically must have its effect on how carefully one speaks one's own words, we feel. It must lead to greater respect for even the words and images which seem at odds with one's own experience.

Needing interpretation so much made Friends aware of how words can hurt, but the book also shows us real people, like ourselves, trying to listen well but not always succeeding. We read examples of inability to escape from hurtful stereotypes, inability to hear respectfully others' images or words for the Divine, willingness to dismiss as "gobble-dygook" others' attempts to speak truthfully, treating one's own prejudices as though they are an expression of the highest principle. We are continually reminded that our human limitations provide the metaphors for our spiritual life just as readily as our human possibilities do.

How might this book be used? Meeting discussion groups might examine the major addresses together; individuals might be asked to report on the tone and content of various parts of the book; meeting committees might examine the appropriate "Reports on Quaker Concerns" in the final chapter.

But this is a book for individual Friends, as well. Each of us will find ourselves represented here—not always to our pleasure. Each of us will also find voices with which to enter into dialogue, faithful adversaries whose witness tests our own, whose fidelity strengthens ours. The book's compilers show us that you didn't have to be there, you *were* there.

Paul A. Lacey

Paul Lacey is professor of English literature at Earlham College, author of several Pendle Hill pamphlets, and a member of Clear Creek (Ind.) Meeting.

'The Power of the Lord is Over All'

Introduced and edited by T. Canby Jones. Friends United Press, Richmond, Ind. 1989. 515 pages. \$28.95.

T. Canby Jones is professor emeritus of religion and philosophy at Wilmington College in Ohio. The book he has edited consists of 410 letters of George Fox which were in a collection printed in 1698 and reprinted verbatim in 1831.

In these editions the letters are numbered, but numbers 322-333 are unaccountably missing. Jones has retained this numbering, including the omission. However, he has supplied or changed titles; modernized the language, capitalization, and punctuation; and supplied paragraph divisions. Furthermore, he has shortened the longer letters sometimes

by half, indicating the omissions by dots. Also he has inserted subtitles in the lengthier letters.

A preface states that this edition is of the published letters of Fox, but there are many in Fox's *Journal*, none of which are in the 1831 collection or in Jones's. For example, the controversial letter to the governor of Barbadoes (1671) is in John L. Nickalls's edition of Fox's *Journal* (1985), but not in Jones's work. Thousands of Fox's unpublished letters exist; in an appendix, T. Canby Jones includes a sample. The 410 letters are to Friends (usually meetings) in the British Isles, West Indies, North America, the Netherlands, Germany, and Danzig (then in Poland).

George Fox's life and writings are fascinating, though many of the letters may seem overly lengthy to present-day readers. Here are some gems from the 410 letters: "To Friends beyond Sea, that have Blacks and Indian Slaves"; "all, of what trade or calling soever, keep out of debt"; "Friends, all take heed of sleeping in meetings"; "A paper to be read to the Emperor and his thirty kings under him of the Tuscaroras" [Indians in the Carolinas]; Friends should serve as watchmen against thieves "without carrying arms"; "Christ has enlightened . . . Turks, Jews, and Moors . . . that all in the Light might know God and Christ"; and, "Friends who marry and provide great dinners, that instead thereof . . . [should] give something to the poor."

One might desire, for each of the 410 letters, a reference to the 1831 version in order to learn what changes had been made. Some items in the glossary seem unnecessary. "Danzig" is there, but "Macqueness" is not, and my curiosity about its location remains unsatisfied. However, T. Canby Jones provides us, in a convenient volume with good print, the gist of 410 of Fox's letters to Friends, which admonished, advised, informed, and comforted them over nearly five decades. They tell us much about his confidence in himself and in God, his brushes with the law, his imprisonments, and his other sufferings.

Ralph H. Pickett

Ralph Pickett is a retired history professor and is a member of Providence (Pa.) Meeting.

Belonging to the Universe

By Fritjof Capra and David Steindl-Rast, with Thomas Matus. Harper, San Francisco, Calif., 1991. 218 pages. \$18.95.

All is connected. This is one of the basics of the new world paradigm expounded in this book. So it is not surprising that the edges of science and of theology in their new

guises, link up. What does surprise me is the extent to which these two disparate subjects run parallel most of the way. Of course, one of the authors, Fritjof Capra, had earlier produced a beautiful amalgamation of the New Physics and eastern mysticism in *The Tao of Physics*. But now we have a broadening of the base to include the whole scientific panorama placed beside a universalist Christian theology expounded by two Benedictine monks.

The presentation is in the form of a dialogue with Capra giving a clear exposition of the new paradigm in science and David Steindl-Rast, supported most faithfully by his colleague Thomas Matus, responding with the parallel themes in theology—a theology shorn of its Scholastic rigidity, and often going back to the earliest days of Christianity.

The new paradigm in science, which has replaced the mechanistic, dualistic framework of Newton, Descartes, and Bacon, is holistic, ecological or systemic; synthetic rather than analytic. The properties of matter, as parts of a structure, are best understood from their relation to the whole, which is in turn a dynamic web of relationships about which we will never have a complete understanding—only many partial glimpses of the truth.

And similarly for theology: the old rationalistic Scholastic thinking has been replaced by a holistic, ecumenical, or transcendental approach . . . the parallel continues. But the most striking aspect of the Benedictines' exposition is their emphasis on religious experience as being primary. They refer to intuitive, mystic, peak experiences in which one gets a sense of connectedness to the cosmos, hence the title, *Belonging to the Universe*. And out of this there may emerge the spiritual, loving person, active in the world. One of these activities will be reflecting on and sharing the transforming and often joyful experience: hence theology and organized religion.

The key doctrines of Christianity such as salvation and revelation are given a new look which makes them relevant for today. This is done through the sharp but sympathetic questioning of Capra leading to an amazingly constructive dialogue. This alone makes the book well worth reading. The monks do not acknowledge their indebtedness to Quaker thinking, even though much of what they say could be included in *Faith and Practice*. Perhaps Quakerism and the new theology are both a revival from a more fundamental source—primitive Christianity!

Jack Mongar

Jack Mongar, a member of Lancaster (Pa.) Meeting, is a retired scientist who has recently become absorbed in woodcarving and the philosophy of religion.

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Milestones

Deaths

Baker—Hermione Baker, 74, on Feb. 6, in Yucca Valley, Calif. She gave many hours to the meetings to which she belonged: Orange Grove (Calif.) Meeting, Long Beach (Calif.) Friends Church, Marloma (Calif.) Meeting, Whittier (Calif.) Friends Church, and Claremont (Calif.) Meeting, and, in the last few years, Morongo Basin (Calif.) Worship Group. She carried the clerkship of Quarterly Meeting, with devotion and strength. Her work with AFSC for years expressed her belief in service as worship. As a school administrator, she helped guide teachers and helped develop innovative curricula. She encouraged school children to find their own strengths, to trust, and develop pride in any special skills, and to grow in confidence as people. She also worked with prisoners, and her own faith seemed strong enough to move mountains of human pain. Camping when her family was young, and with many physical barriers later, was her way of renewal. She is survived by her children, Stannard Baker, Jane Franklin, and Linda Rowe; her brother, Phil Allen; and three grandsons.

Balassa—Leslie L. Balassa, 88, on July 2, in Claremont, Calif., of pneumonia. He was an attender at Cornwall (N.Y.) Meeting and previously at Scarsdale (N.Y.) Meeting. A chemist and inventor, he founded a company, under which he developed a paper product for fire control and water retention. He was the inventor or co-inventor of numerous devices, including a process used to manufacture time-released medications. Born in Hungary, he later became a U.S. citizen, worked as a research chemist with E.I. du Pont for 15 years, co-founded several companies for the production and marketing of his inventions, and was a member of numerous professional organizations. He was long active in the nuclear-freeze movement and a member of several peace groups. A long-time resident of Blooming Grove, N.Y., he and his wife of 60 years moved to California last January. He is survived by his wife, Alice M. Hussey Balassa; a son, John Paul; five grandchildren; seven great-grandchildren; and a niece and nephew.

Barrett—Leslie H. Barrett, 95, on May 19, in Greensboro, N.C., after a short illness. He entered Guilford College in 1916, served as a Friends min-

ister for Deep River (N.C.) Meeting, and was recorded as a Friends minister by North Carolina Yearly Meeting. He worked in Chataqua in the South arranging for meetings and appearances of well-known speakers such as William Jennings Bryan. In 1921 he became pastor of the Friends Meeting in West Branch, Iowa, and later in Worcester, Mass. He married Winnifred Allee in 1924. He later taught high school history and international relations while working as a Unitarian minister and then as a Congregational minister. In 1944, he became general secretary of the New England Region of the American Friends Service Committee. He and his wife bought a farm, remodeled the buildings, and developed a conference center and hostel, known as "Friendly Crossways," in Littleton, Mass. They helped found Acton (Mass.) Meeting, and, in 1963, went to Kenya, where he became headmaster of Lugulu Friends Girls School. They were later appointed by Friends World College to lead study tours to Africa and around the world. Winnifred died in 1976. He married Margaret Ware Gardner, who survives him. He is also survived by his children, Paul H. Barrett and Amy Barrett Cooper; nine grandchildren; and eight great-grandchildren.

Brick—A. Robert Brick, 75, on April 2, at his home in Crosswicks, N.J. A member of Crosswicks Meeting, he operated a family meat business in partnership with his brother, Kenneth Brick. He was active in many community concerns. Predeceased by his wife, Helen Holmes Brick, he is survived by a son, R. Philip Brick; a daughter, Linda Brick Woytsk; and three grandchildren.

Crouse—Beatrice Shipley Crouse, 85, on Feb. 28, at Mercer Island, Washington. She did more than any other one person to start the development of unprogrammed Friends meetings in the Northwest. In 1937, she was recruited from Philadelphia by members of Friends Memorial Church, who wanted to reach out to students at the University of Washington through a Friends center and an unprogrammed meeting. She worked tirelessly, making contacts in Seattle and among Friends in the East. She arranged for speakers such as Howard Brinton, Douglas Steere, and Rufus Jones to lecture. She set up classes and collected materials for a Quaker library. In December 1940, University Meeting in Seattle moved from preparative status under Friends Memorial Church to become



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a full monthly meeting. She helped establish Pacific Yearly Meeting from the Pacific Coast Association of Friends and influenced the choice of Seattle as a branch office of the American Friends Service Committee. She and her husband, Paton Crouse, became members of Eastside (Wash.) Meeting in 1962, transferring from San Francisco (Calif.) Meeting. Although in 1972 she withdrew her membership because she found her needs better met through Subud, she continued in fellowship with Friends and was faithful to Quaker principles. She is survived by her sister, Jeannette S. Michener; and her step-daughter, Miranda McLaughlin.

Darnell—Emerson L. Darnell, 73, on July 13, in Medford Leas, N.J., after a long bout with cancer. Born to Quaker parents, his law studies were interrupted by World War II, which he spent working in Civilian Public Service camps. There he met his first wife, Barbara Russell. He graduated from law school after the war, worked for the American Friends Service Committee in post-war Europe, and later opened his own law office. In 1960 he married Marguerite Cooper Hassrick; they lived in Moorestown, N.J. until her death in 1975. As a lawyer, he worked tirelessly for civil liberties, equal rights, and equal protection and fairness under the law. He championed the rights of minorities, conscientious objectors, gays and lesbians. He was a founding member of the New Jersey American Civil Liberties Union (ACLU), a long-time board member and co-counsel of the Central Committee for Conscientious Objectors (CCCO), and one of the founding members of the National Organization for the Reform of Marijuana Laws. He remains widely known, loved and respected by members of the New Jersey Bar Association, countless civil rights attorneys, and advocates across the country. He enriched the lives of thousands of people. He is survived by his son, Chris Darnell; and his step-children, Philip Hassrick and Robin Giardi.

Kirkman—Steven Thomas Kirkman, 43, on July 19, at his home in Fort Lauderdale, Florida, after a six-year battle with AIDS. He was active in Fort Lauderdale Worship Group and held joint membership at Palm Beach (Fla.) Meeting and Morningside (N.Y.) Meeting. He was active in Friends for Lesbian and Gay Concerns and edited and produced an anthology of lesbian and gay Quaker poetry, *In the Manner of Friends*. His lively and varied career started with two years in the merchant marines and ended with two years as cook at Pendle Hill. After he discovered he was infected with the AIDS virus, he moved to Fort Lauderdale, where he became active with Palm Beach Meeting and revived the nearly dormant Fort Lauderdale Worship Group. He volunteered with the Coalition Of People With AIDS, and he worked until his death for Peace Place, a group promoting peace in local public schools and libraries.

Meyer—Isaiah Simeon Meyer, 79, on Nov. 19, 1991, at his home in Berkeley, California. He grew up in New York City, became a civil engineer and teacher, and moved to Northern California in the 1940s. In his teens, he discovered Theosophy and subscribed to it throughout his life. In the 1950s he became a member of the Religious Society of Friends, was active in the peace movement, and served in numerous positions of leadership in Davis and Berkeley (Calif.) meetings, including clerk of Berkeley Meeting and of its Ministry and Over-

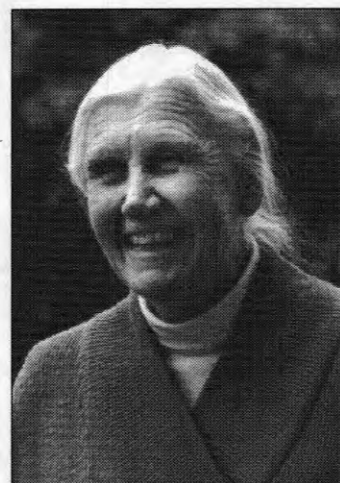
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sight Committee. He was treasurer of College Park Quarterly Meeting and chair of the Finance Committee of Pacific Yearly Meeting. It is a tribute to his sense of humor that his financial reports are still remembered by many, because he strived to make them interesting. He was a founding member and clerk of Friends Committee on Legislation in California and a founding member of John Woolman School. He was an enthusiastic folk dancer and led folk dancing at yearly and quarterly meetings. In the last four years of his life, he returned to Judaism, the faith of his birth, but he subscribed to the universalist aspect of all religions and was, above all, a man who valued love, truth and justice. He died as he had lived, consciously, calmly, and joyfully. He is survived by his wife, Mairin Malarka-Meyer; his children, Dana, Enid, Evan, and Sybil Meyer; sister, Preva Meyer Perlstein; step-children, Marina, Una, Yousef and, Broheen Elias; four grandchildren; and two great-grandchildren.

Musgrave—*John Knox Musgrave*, 77, on June 22, in Ann Arbor, Mich. During graduate school he joined Friends Meeting in Cambridge, Mass., and became a conscientious objector. He married Elizabeth Cadbury in 1942 and did CPS work during the war years. Afterward, he worked as an archivist for the American Friends Service Committee. He later did graduate study in cultural anthropology, with travels to Rangoon, Burma, and Tokyo, Japan, where he and his wife helped run an AFSC International Relations Seminar. He became a librarian, specializing in the field of Southeast Asia. Pursuing an interest in Central American Friends, he went on a study tour of Costa Rica, attended the 1985 FWCC Triennial in Mexico, and the 1987 International Friends Conference in Guatemala. He served his meeting in many capacities, including clerk and treasurer. He participated in business meetings with thoughtful concern, and was, in the words of a long-time friend, a "connector," bringing people, ideas, and the printed word together. He is survived by his wife, Elizabeth Cadbury; two children, Dorothea and Anthony; his brother, Homer; and his sister, Louise Jueng.

Preston—*Cheslye Ann Preston*, 69, on April 28. She was a member of Nottingham (Pa.) Meeting for most of her adult life. She served on the Religious Education, Scholarship Fund, and Finance committees, among others. She was not afraid to share her ideas and feelings. When the meeting struggled with a problem, she often came up with a suggestion that helped people find a solution. With her great gift for cooking, and her training as a dietitian, she was often found in the meetinghouse kitchen, helping with food for hospitality. She was head cook at Camp Catoctin for many years, and later served on the Camping Committee. She is survived by her husband, Forest Preston II; her children, Frances P. Schutz, Nora Preston, Forest Preston III, Elizabeth P. Engle, and Vernon H. Preston.

Saporito—*Frederick Saporito*, 44, on June 19, of complications due to AIDS, at his home in Oakland, Calif. Born in Brooklyn, N.Y., his family was devoutly Catholic, and at 13 he entered Capuchin Franciscan Seminary, where he lived for five years. He loved the monastic life, with its community, discipline, silence, and fun, but he was unsure about continuing without exploring the outside world. After counseling with Quakers and

Catholics, he enlisted in the Navy medical corps in 1967, but he eventually came to the conclusion he could not serve in the military in any capacity. While a Marine Corps medic in Vietnam, his appeal for discharge as a conscientious objector was granted. He joined San Francisco (Calif.) Meeting, serving as a teacher for First-day school and working on the Ministry and Oversight Committee. His spirit and exuberant sense of fun were contagious. His wit and zest for life gave strength and perspective through the long years of his illness. With ingenuity and a difficult patience he learned new skills and enthusiasms: for the beauty and peace of his garden; for his animals; for needlework, which included making finger puppets for meeting children. He cooked for his friends as long as he could. Minor disasters became a source of laughter. He was a man around whom stories flourished. As long as he was able, he held meetings for worship at his home. He said that *hopeless* was the last word he would use to describe his illness, and told a friend, "I have never thought that having AIDS was the worst thing that could happen to me. How can I not be happy? Life has brought me so many blessings." He is survived by his parents, John and Alice Saporito; his sister, Denise, and her husband, Robert Susulka; their children, Stephen and Richard; his brother, Joseph, and his wife, Nicki; their children, John, Peter, Nickie, and Joseph, Jr.; and by his long-time companion, Owen Killian.

Smith—*L. Ivins Smith, Jr.*, 76, on June 3, at his home in Upper Makefield, Pa. He was born in his residence and lived there throughout his life, the sixth generation at "Centennial Farm," part of a William Penn grant. Educated in forestry, he spent his life as a dairy farmer and was supervisor and treasurer of Upper Makefield Township. He also was past treasurer of Wrightstown (Pa.) Meeting and was active in many civic groups, such as the Grange, the 4-H club, and the International Farm Youth Exchange. He helped many people from foreign countries start their own farming careers in the United States. He is survived by his wife, Esther R. Antrobus Smith; two sons, Larry M. Smith and L. Ivins Smith III; a daughter, Betty Lou Painter; a sister, Rebecca Titus; and six grandchildren.

Whittington—*Louise Pendry Whittington*, 82, on Feb. 1, in Richmond, Va. She was a member of Richmond (Va.) Meeting and attended Midlothian (Va.) Preparative Meeting with her son, Juan, and his family. She was raised as a Christian Scientist, then attended the Unitarian Church, and later became a Friend. She donated 75 acres of woodland to Richmond (Va.) Meeting. The acreage has become a Friends retreat center, known as The Clearing. A practical and intelligent woman, she was dedicated to her vision of The Clearing as a place of spiritual growth and fellowship "to help humanity make it through the 21st century." Her roles throughout her lifespan included editing for *Readers Digest*, making a home for her young family in Argentina, founding Amelia Headstart during desegregation struggles, managing the family farm in Virginia with her teenage sons after her husband's sudden death, opening the farm to hospitality for spiritual retreats, and pursuing "the unfettered inner search." She is survived by her sons, DeWitt, Juan, and Rankin; and four grandchildren. Her granddaughter, Jill Whittington, preceded her in death.

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Sharing Our Lives: A Children's Global Connection, an alive, on-going project of The Quaker U.S./USSR Committee, presently involving 10 elementary schools in the U.S. and 10 in Russia who have been cultivating connections between each other through letters, gifts, photographs, visits, and special projects, needs a volunteer facilitator. The program is entering its third year and has boundless possibilities. The children and the school communities are deeply affected by heart-felt connections and we seek to further enrich the program and to deepen and sustain their experiences. Contact Nadya Spassenko at (914) 297-2850.

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Loans are available for building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact Kathryn E. Williams, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573. (Affiliated with Friends United Meeting.)

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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.

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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.

Meetings

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

MEETING NOTICE RATES: \$13.50 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

BOTSWANA

GABORONE—Kagisong Centre. 373624 or 353552.

CANADA

EDMONTON—Unprogrammed worship 11 a.m. First Day. For location and other information, contact David Millar (403) 988-9335.

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

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

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

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.

EGYPT

CAIRO—First, third, and fifth Saturday evenings, August through June. Call: Stan Way, 352 4979.

FRANCE

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

GERMANY

HEIDELBERG—Unprogrammed meeting 11:00 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

GUATEMALA

GUATEMALA—First and third Sunday. 324740 evenings.

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., mid-week meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Saconnex.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 933-7906 or 328-2062.

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—Unprogrammed meeting 10:00 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

Alaska

ANCHORAGE—Unprogrammed. Call for time & directions. (907) 248-6888 or 345-1379.

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

JUNEAU—Unprogrammed. First Day 9 a.m. 592 Seatter Street. Phone (907) 586-4409 for information.

Arizona

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

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3894 or (602) 642-3547.

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

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. 318 East 15th Street, 85281. Phone: 968-3966.

TUCSON—Pima Friends Meeting (unprogrammed). 10 a.m. 931 N. 5th Ave. Information: 325-3029.

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) 224-5267.

California

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

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

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

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

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

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

FRESNO—Unprogrammed meeting. Sunday 10 a.m. Child care. University Religious Center, 2311 E. Shaw Ave., Fresno, CA 93710. (209) 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.

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

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

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

LOS ANGELES—Unprogrammed worship 11 a.m. Sun., 7:30 p.m. Wed. 4167 So. Normandie Ave. (213) 296-0733.

MARIN COUNTY—10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 382-1226.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:00 a.m. Call (408) 649-8615 or (408) 373-5003.

NAPA—10 a.m., 1777 Laurel. (707) 226-2064.

OJAI—Unprogrammed worship. First Days 9 a.m. Call 646-4497 or 646-3200.

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) 583-1324.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 11:30 a.m. to 1:30 p.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 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.

SANTA CRUZ—Monthly Meeting 10:00 a.m., Loudon Nelson Community Center. Clerk: Eleanor Foster, 423-2605.

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

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

VISALIA—Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 739-7776.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m.; University Religious Conference, 900 Hilgard (across from SE corner UCLA campus). Phone: (213) 208-2113.

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

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: 449-4060 or 494-2982.

COLORADO SPRINGS—Meeting Sunday at 10 a.m. at 19 N. Tejon, basement level, Colorado Springs, CO. Tel: (719) 685-5548, shared answering machine. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult 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 Fellowship. Unprogrammed worship 10 a.m. Phone: 586-2586.

FORT COLLINS—Meeting for worship and First-day school 10 a.m. 493-9278.

TRINIDAD AREA—Worship 10 a.m. every First Day, 3 Elm St., Cokedale. Clerk: Bill Durland (719) 847-7480.

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. Center for Humanities, 10 Pearl St. Phone: 347-0866.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Bonnie Mueller, 25 Tuttle Ave., Hamden, CT 06518, (203) 228-0579.

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.

POMFRET—1st and 3rd First Days of each month. 10:30 a.m. 928-6356 or 928-5050 for more information.

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

Delaware

CAMDEN—Worship 11 a.m., 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—First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (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 10:30 a.m. 4th & West Sts. Phone: 652-4491.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). 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.

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

SIDWELL FRIENDS SCHOOL—3825 Wisconsin Ave. NW, in the Arts Center. Worship at 11:00 a.m.

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

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

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blanchard. 8333 Seminole Blvd #439, Seminole, FL 34642. (813) 397-8707.

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

FT. LAUDERDALE—Worship group. (305) 360-7165.

FT. MYERS—Worship 12 noon. Contact (813) 334-3533 or in Naples, (813) 455-8924.

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

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

KEY WEST—Worship group Sunday 10:30. 618 Grinnell Street in garden. Phone: Sheridan Crumlish, 294-1523.

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

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

MELBOURNE—10:30 a.m. Call (407) 777-1221, 724-1162, or 676-5077.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Eduardo Diaz, 13625 S.W. 82 Ct., Miami, FL 33158. (305) 255-5817.

OCALA—Sundays 10 a.m. 1010 N.E. 44 Ave., 32671. George Newkirk, correspondent, (904) 236-2839.

ORLANDO—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

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

SARASOTA—Worship 11 a.m., discussion 10 a.m. Women's Resource Center, 340 South Tuttle Ave. Clerk: Ann Stillman, 355-8193 or 359-2207.

STUART—Worship group. (407) 286-3052 or 335-0281. May through October (407) 287-0545.

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

TAMPA—Meeting and First-day school 10 a.m.; Hillsborough Developmental Center, 14219 Bruce B. Downs Blvd. Phone contacts: 238-8879 & 977-4022.

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

Georgia

ATHENS—Worship 10 to 11 a.m. Sunday; 11 to 12 discussion. Athens Montessori School, Barnett Shoals Rd. (404) 548-9394 or (404) 353-2856.

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

AUGUSTA—Worship 10:30 a.m. at Meetinghouse, 340 Telfair St. (404) 738-8036 or 863-7684.

CARROLLTON—Worship first and third Sundays. 114 Oak Ave., Carrollton, GA 30117. Contact Marylu (404) 832-3637.

MONTECELLO—Contact Franklin Lynch. 468-8978.

ST. SIMONS ISLAND—Weekly meeting for worship in homes, 10:30 a.m. Call (912) 638-1200 or 437-4708. Visitors welcome.

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

Hawaii

BIG ISLAND—10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call: (808) 322-3116, 775-9780, 962-6957.

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. Contact: John Dart (808) 878-2190, 107-D Kamnui Place, Kula, HI 96790; or (808) 572-9205 (Witarella).

Idaho

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 at Gardenia Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey 263-4290.

Illinois

BLOOMINGTON—NORMAL—Unprogrammed Sun. 10:30 a.m. Sept.-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 454-1328.

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 877-0296 for meeting location.

DEKALB—Meeting 10:30 a.m. Please call for location. (815) 895-5379, (815) 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: (708) 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 and child care 10 a.m., Oak Park Art League, 720 Chicago Ave. Phone: (708) 386-8391.

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. Eve Fischberg and Steven Staley, Route #1, Box 83, Loami, IL 62661. (217) 624-4961.

URBANA-CHAMPAIGN—Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-6510.

Indiana

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

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, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerks: Laurence Strong, 966-2455; Margaret Lechner.

SOUTH BEND—Worship 10:30 a.m. (219) 232-5729, 256-0635.

VALPARAISO—Duneland Friends Meeting. Singing 11:00 a.m., unprogrammed worship 11:15 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.

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 11 a.m. 749-1316, 843-4895.

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 11:00 a.m., First Days. Room 113, St. Paul's United Methodist Church, 13th and Topeka. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

WICHITA—University Friends Meeting, 1840 University. Sunday school 9:30 a.m., Meeting for worship 10:45 a.m. Gene Maynard and Shelli Kadel, pastors. Phone: (316) 262-0471.

Kentucky

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

LEXINGTON—Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. 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. Unprogrammed meeting for worship 6 p.m. (7 p.m. June, July, Aug.). 288-3888 or 288-4941.

BELFAST AREA—Unprogrammed meeting for worship, 9 a.m. Phone: (207) 338-4476.

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

EAST VASSALBORO—Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meeting-house, China Road, Gerald Robbins, clerk. (207) 923-3088.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at former Computer Barn, Biscay Road, Damariscotta, First Day provided, 563-3464 or 563-1701.

ORONO—Unprogrammed meeting for worship 10 a.m. Orono Community Center. 989-1366.

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.

WHITING—Cobscook Friends Meeting. Meeting for worship, First Days, 10:00 a.m. Walter Plaut, clerk. (207) 733-2191.

Maryland

ADELPHI—Worship 8:30 and 10 a.m. Sunday. Sunday school 10:20 a.m. (10 a.m. fourth Sun). Adult 2nd hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzert, near U. of Md. (301) 445-1114.

ANNAPOLIS—Worship 11 a.m. Ed. Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Jean Christianson, clerk, 544-1912.

BALTIMORE—Stony Run: worship 9:30 and 11 a.m. except 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

BALTIMORE/SPARKS—Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 472-4583.

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

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Joseph Whitehill, P.O. Box 1020, Chestertown, MD 21620. (301) 778-1130.

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

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. Carey Ave. at Glen. (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: Edith Gilmore, 371-1619.

AMESBURY—Worship 10 a.m.; 120 Friend St. Call 948-2265 or 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 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

CAMBRIDGE—Meetings, Sundays, 9:30 and 11 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 Thursday 5:30 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

FRAMINGHAM—Worship 10 a.m. First-day school. 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) 243-1575.

MARTHA'S VINEYARD—Visitors Welcome! Worship 10:30 a.m. Location varies, call 693-0512 or 693-0040.

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.

NORTH EASTON—Worship 10:30 a.m. First Days. Place: call Thomas Monego, (508) 339-6053. Mail: P.O. Box 500, N. Easton, MA 02356.

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

NORTHAMPTON—Worship 11 a.m., discussion 9:30; child care. Smith College, Seelye Hall 28. (413) 584-2788.

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (508) 747-0761.

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: Frances Kirkaldy, 636-4711.

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

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 11 a.m.; discussion 10 a.m. First-day school. Clerk: Don Nagler, (517) 772-2941.

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St.: guest room reservations, (313) 761-7435. Clerk: Walt Scheider, (313) 663-3846.

BIRMINGHAM—Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (313) 377-8811. Clerk: Margaret Kanost, (313) 373-6608.

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

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

GRAND RAPIDS—Worship and First-day school 10 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.

KEWEENAW—Unprogrammed worship, First-day school. Rt. 1, Box 1144, Atlantic Mine, 49905. (906) 296-0560.

Minnesota

DULUTH—Unprogrammed worship, First-day school, 9:30 a.m. Sundays, 1730 E. Superior Street. Robert Turner, clerk, (218) 724-6216.

MINNEAPOLIS—Minneapolis Friends Meeting, 3125 W. 44th St., Mpls., MN 55410. Unprogrammed worship, 8:30 a.m.; First-day school and Forum, 10 a.m.; Semi-programmed worship 11:15 a.m. Summer worship schedule is 9:00 and 10:30. (612) 926-6159.

NORTHFIELD-SOIGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 10 a.m. Child care. (507) 663-7969.

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

ST. CLOUD—Unprogrammed meeting 3:00 p.m. followed by second hour discussion. First United Methodist Church, 302 S. 5th 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.

Mississippi

HATTIESBURG—Unprogrammed worship, each Sunday 10 a.m., Wesley Foundation, 210 N. 32nd St.; child care available. (601) 261-1150.

Missouri

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

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—Preparative Meeting. Worship and First-day school 3 p.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. Contact Louis Cox: (417) 882-3963.

Montana

BILLINGS—Unprogrammed worship, 10:30 a.m., Meeting for Learning 11:15 a.m. Child care. 2032 Central Avenue or call (406) 656-2163 or (406) 252-5065.

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

MISSOULA—Unprogrammed 10 a.m. Sundays. 432 E. Pine. (406) 543-8497.

Nebraska

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

OMAHA—Unprogrammed worship 10:30 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

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: Erica Brinton.

LANCASTER—Unprogrammed meeting at the Episcopal Rectory nearly every Sunday evening at 5:30. Check for time. (802) 962-5290.

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

PETERBOROUGH—Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 10:30. (603) 924-6150, or Stine, 878-4768.

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

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

New Jersey

ATLANTIC CITY AREA—Worship 11 a.m., 437A, S. Pitney Rd. Near Absecon. Clerk: Robert L. Barnett. (609) 965-5347.

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

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.

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

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

MOORESTOWN—Meeting for worship 9 a.m. and 11 a.m., except 10 a.m. second Sunday Sept., last Sunday Dec., and third Sunday June. First-day school 10 a.m. Oct. to May, Main St. (Rte. 537) and Chester Ave. (Rte.) 603. Worship also at Mt. Laurel Meetinghouse, June through Sept. 10:30 a.m., Moorestown-Mt. Laurel Rd. (Rte. 603) and Hainesport Rd. (Rte. 674). Call (609) 235-1561.

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

MULLICA HILL—Main St. Sept.-May 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 10:00 a.m. Wednesday at 8:00 p.m. 225 Watchung Ave. at E. Third St. 757-5736.

PRINCETON—Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. 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: (908) 741-4138.

SOMERSET/MORRIS COUNTIES—Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship 10 a.m. Sept.-May. (908) 234-2486 or (201) 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. Hanover and Montgomery Sts. Visitors welcome. Child care.

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 (609) 358-3528.

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 1600 5th St. N.W. Clerk: Avis Vermilye, (505) 897-7093.

GALLUP—Friends Worship Group, First Day 10:30 a.m. For information, call: 722-9004.

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 Preparative Meeting at Brunn School. Worship and First-day school, 4 p.m. (5 p.m. Daylight Savings). (505) 473-9110.

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 10:30 a.m. each First Day in The Parish House, West University St.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 271-4074 or 962-3045.

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.

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: 853-2243.

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, (518) 664-6567, 692-9227, or 677-3693.

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

FREDONIA—Unprogrammed meeting 10:30 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 10:30 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

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

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

EASTERN LONG ISLAND (3 worship groups)
Sag Harbor: 96 Hempstead St., Sag Harbor. (516) 725-2547.

Southampton: Administration Building, Southampton College. (516) 287-1713.

Southold: 2060 Leeward Drive. (516) 765-1132.

FLUSHING—Discussion 10 a.m.; FDS 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

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

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

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

SHELTER ISLAND EXECUTIVE MEETING—10:30 a.m. Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters: 96 Hepstead St., Sag Harbor. (516) 324-8557.

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178.

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

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

NEW YORK CITY—At 15 Rutherford Place (15th Street), Manhattan; unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University; unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn; unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

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

ONEONTA—Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: 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 Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

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; (518) 523-1899 or (518) 523-3548.

SARATOGA SPRINGS—Worship and First-day school 11 a.m. Phone: (518) 399-5013.

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.

SCHENECTADY—Meeting for worship 10:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 377-4912.

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.

BOONE—Unprogrammed worship 10:30, Catholic Campus Ministries Build., 901 Faculty St. For info., call: (919) 877-4663. Michael Harless, clerk.

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

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

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Child care. During June, July and August, worship at 10 a.m. Clerk: Marnie Clark, (919) 967-9342.

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 854-5155.

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

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.

HICKORY—Unprogrammed worship, First-day school 10:15, forum 11:30. 326 N. Center St., (704) 324-5343.

RALEIGH—Unprogrammed. Worship 10 a.m. 625 Tower Street.

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

WILMINGTON—Unprogrammed worship 11:00 a.m., discussion 10:00 a.m., 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—Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

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

FINDLAY—Joe Davis, (419) 422-7668

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Eastern Hills Friends Meeting (previously Clifton Friends Meeting), 1671 Nagel Road, 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 10:30 a.m. 1954 Indianola Ave. Call the Meetinghouse at (614) 291-2331 or Gerry Brevoort at (614) 268-2002.

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

DELAWARE—Unprogrammed meeting and First-day school, 11:00 a.m.-12:00 p.m., room 311 of the Hamilton-Williams Campus Center at Ohio Wesleyan University. (614) 369-0947.

GRANVILLE—Area worship group meets second and fourth Sundays 10 a.m. For information, call Mike Fuson: (614) 587-4756.

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

OVERLIN—Unprogrammed meeting, First Days: (216) 775-2368 or (216) 774-3292.

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

WILMINGTON—Campus Meeting (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 262-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, John Eastman: (513) 767-7919.

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

Oklahoma

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

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

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

FLORENCE—Central Coast Meeting for worship 11 a.m., second and fourth Sundays. (503) 997-4237 or 997-7024.

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

SALEM—Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 768 State St., 399-1908. Call for summer schedule.

Pennsylvania

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

BIRMINGHAM—First-day school 10 a.m., 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. 1/4 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.

CHELLENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (215) 874-5860.

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

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

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

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

DOYLESTOWN—Meeting for worship and First-day school 10:30 a.m. East Oakland Ave.

DUNNINGS CREEK—First-day school/Meeting for worship begins 10 a.m. NW Bedford at Fishtown. 623-5350.

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

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from 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. Summeytown Pike and Rte. 202.

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

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 Millfin 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 McKinstry, clerk, (215) 444-4449.

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

LANDSOWNE—First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsowne and Stewart Aves.

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

LEWISBURG—Worship 10:30 a.m. Sundays. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.

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

MEDIA—Providence Meeting, 105 N. Providence Rd. (215) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

MERION—Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

MIDDLETOWN—Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. 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 10 a.m. Rte. 252 N. of Rte. 3. (215) 566-4808.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Phone: 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

OXFORD—First-day school 10 a.m., Meeting for worship 11 a.m. 260 S. 3rd St. (215) 932-8572. Janet P. Eaby, clerk. (717) 786-7810.

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—Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry Sts.

CHELLENHAM—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.—10 a.m. on Thursdays.

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

FRANKFORD—Unity and Wain Sts., Friday eve. 7:30 p.m.

GERMANTOWN MEETING—Coulter St. and German-town Ave.

GREEN STREET MEETING—45 W. School House Lane.

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

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

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

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, 244 S. Main Street, First-day school and meeting for worship 10:30 a.m.

RADNOR—Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (215) 688-9205.

READING—First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St. (215) 372-5345.

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., For summer and vacations, phone: (717) 675-2438 or (717) 825-0675.

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.

Rhode Island

PROVIDENCE—Meeting for worship 11 a.m. each First Day. 99 Morris Ave., corner of Olney St.

SAYLESVILLE—Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

WESTERLY—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 596-0034.

WOONSOCKET—Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Unprogrammed worship 9:30; pastoral worship 11 a.m. (401) 762-5726.

South Carolina

BEAUFORT/FRIPP ISLAND—Unprogrammed meeting, 11 a.m. First Day, in homes. Call Diane or Ash Kesler: (803) 838-2983.

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 723-5820.

COLUMBIA—worship 10 a.m. Presbyterian Student Center, 1702 Greene St., 29201. Phone: (803) 256-7073.

GREENVILLE—Unprogrammed worship and First-day school 5:00 p.m. Third Presbyterian Church, 900 Buncombe Street. (803) 233-0837.

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 a.m. 335 Crestway Drive. Co-clerks: Becky Ingle, (615) 629-5914; Judy Merchant, (615) 825-6048.

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 and First-day school 11 a.m. year round. S.E. corner Poplar & E. Parkway. (901) 323-3196.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Penny Wright, 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. Paul Stucky, clerk.

DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Ward Elmendorf, 826-2071; or call 821-6543.

EL PASO—Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.

FORT WORTH—Unprogrammed meeting at Wesley Foundation, 2750 West Lowden, 11 a.m. Discussion follows worship. (817) 428-9941.

GALVESTON—Meeting for worship, First Day 10 a.m.; 1501 Post Office Street. (409) 762-1785.

HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Kerrville, TX. Clerk: Sue Rosier (512) 698-2592.

HOUSTON—Live Oak Meeting, 1003 Alexander. Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer. Phone: clerk, Dee Rogers: (713) 358-3711 or Meetinghouse: (713) 862-6685 for details.

LUBBOCK—Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 745-8921.

MIDLAND—Worship 5 p.m. Sundays. Clerk, Mike Gray, (915) 699-5512.

RIO GRANDE VALLEY—Winter worship group Sunday mornings. For location call Carol J. Brown 686-4855.

SAN ANTONIO—Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap, San Antonio, TX 78212. Third First Days Meeting for Business with potluck at the rise of business; Lori Ratcliff, clerk, 13647 High Chapel, San Antonio, TX 78231. (512) 493-1054.

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) 660-9221.

MIDDLEBURY—Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.

PLAINFIELD—Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

PUTNEY—Worship, Sunday, 10:00 a.m. Rte. 5, north of village, Putney.

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 8:45 and 11 a.m. (childcare available) except summer, Worship only 8:45 and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE—Worship 10 a.m., discussion 11 a.m. 223-4160.

HARRISONBURG—Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 or 885-7973.

LEXINGTON—Maury River Meeting, 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.

NORFOLK—Worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 489-4965 for information.

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

RICHMOND—Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 379-8506.

ROANOKE—Blacksburg/Roanoke Monthly Meetings. Roanoke: call Genevieve Waring, (703) 343-6769. Blacksburg: call Sandra Harold, (703) 362-6185.

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.

OLYMPIA—Worship 10 a.m. 219 B Street S.W., Tumwater. First Sunday each month; potluck breakfast at 9 a.m. Address: P.O. Box 334, Olympia, WA 98507. Phone: 943-3818 or 357-3855.

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.

SPOKANE—Unprogrammed worship. 747-7275 or 536-6822.

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—Mid-Ohio Valley Friends. Phone (304) 422-5299 or (304) 428-1320.

Wisconsin

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

EAU CLAIRE—Menomonie Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomonie, 235-6366) or in Eau Claire. Call 235-5686 or 832-0721 for schedule.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Peri Aldrich, clerk: (414) 865-7148.

MADISON—Meeting House, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9:00 & 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 & 8:30 p.m. Children's Classes at 11:00 a.m. Sunday.

MILWAUKEE—Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

Wyoming

JACKSON—Unprogrammed meeting and First-day school. Information, phone: (307) 733-5680 or (307) 733-9438.

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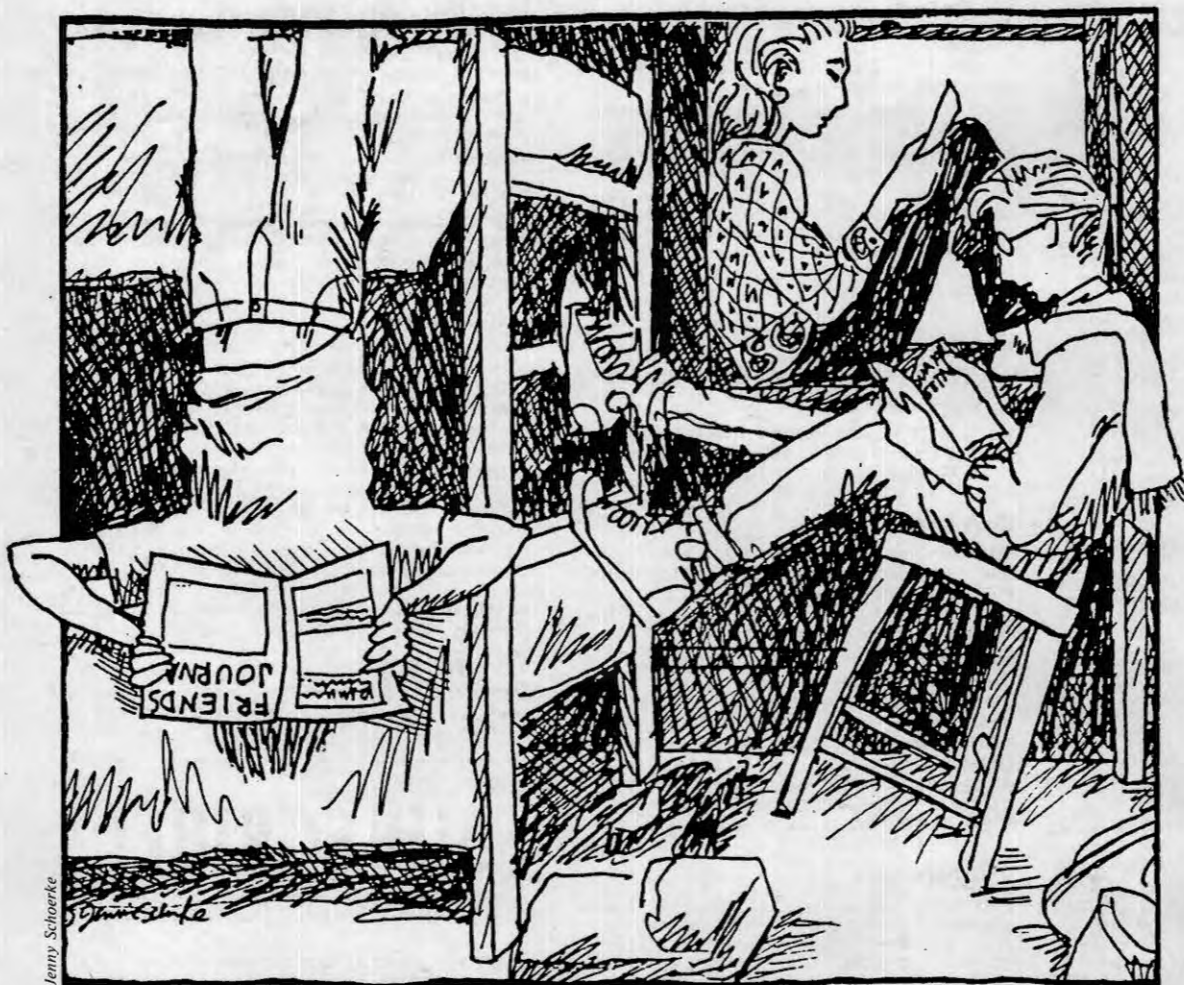
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