

June 1993

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

## *How Big Is the Vessel?*

CAN THE SOCIETY OF FRIENDS INCLUDE EVERYBODY?



**FRIENDS AND THEIR LEADERS  
HELPING THE RUSSIANS DURING THEIR TIME OF CRISIS  
VEGETARIAN LIONS?**

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**Among Friends**

# All in the Family

Fairly regularly at home either my wife, Michele, or I will say to the other, "I think it's time for a family meeting." This may occur when things have gotten bumpy—too much quarreling between the boys, house jobs not getting done, communication not the best. At other times—when school is about to close for the summer or open in the fall, or when we need to talk about the Christmas holidays—a family meeting helps us to share information or do planning.

On such occasions we call everyone together, including Chico, our family dog. We'll all sit down, plan an agenda, and begin to work our way through a number of issues. It always helps. Differences get resolved, communication develops, good ideas emerge. In the end, everyone has their say and is heard.

In this spirit, may I suggest a family meeting of sorts right now? The "family" I'd like to call together is our family of readers—each of you who might be reading my column just now. Some tough issues have come up and I invite your assistance in helping us work them out.

No, I'm not bugged about a dirty refrigerator, wet towels being left on the bathroom floor, the fact no one's been walking the dog in the morning or taking out the trash. The issue here is money, the "family budget."

To be concise, FRIENDS JOURNAL, despite its careful attention to costs, will end its fiscal year 6/30/93 with a projected deficit of \$40,000. If things continue on course, we anticipate an additional \$50,000 deficit next year.

"How can this be?" some in the family may ask. "We're doing our part. We're paying for subscriptions, purchasing ads and meeting announcements; some of us (both individuals and meetings) send donations as well." Yes, this is true. Subscriptions are a help, but not as much as you may think. (They provided only 37 percent of the income needed this year.) And contrary to what others may think, FRIENDS JOURNAL is not subsidized by any Friends body: not Friends General Conference or a particular yearly meeting. (No "Philadelphia fat-cats" are picking up the tab, contrary to what some may assume.) We are a national publication of Friends, dependent upon the wider Friends family to support us.

What may family members do to help? First of all, we wanted you to know about the challenge we face. It is large. The JOURNAL's Board of Managers and staff will be working through the summer and fall to propose both short-term and long-range solutions.

Most importantly, we want you, our readers, to know of the challenge facing us, and to invite your thoughts and suggestions. We don't intend to stop publishing the magazine. We believe there's a need for a national Quaker monthly that can address broadly the concerns of Friends. (Many of our readers tell us so in their letters.) We are committed to do our part to see that the magazine continues. But we cannot do it alone.

One key is to find additional subscribers. If we had 2,500 more, we'd be in great shape. So here's my very concrete request: If each of you reading my column will find one new subscriber to the magazine over the summer—how about making it two?—our budget woes would be behind us. We could pay our bills this next year, and I'd give my full attention to making this the best magazine possible. And oh, yes, I'd willingly offer to take Chico for a long walk in the mornings.

Thanks for listening. Have a great summer.

*Vinton Deming*

## Next month in FRIENDS JOURNAL:

An interview with Pulitzer Prize-winning cartoonist Signe Wilkinson

(She's a Quaker!)

Toward a More Effective UN

Friends and Camping

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June 1993  
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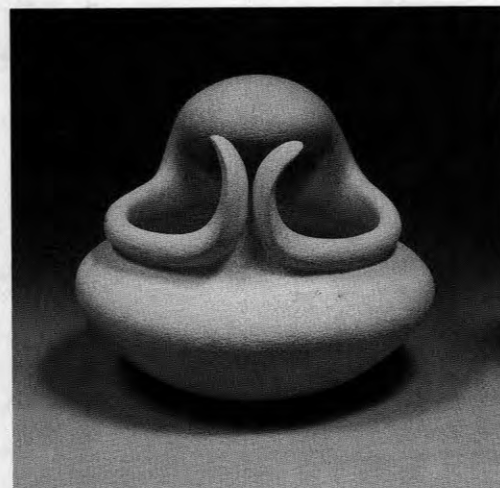
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Brenda Sedaka de Serotte



*On cover, this page, and page 15: Touch and Levitation, a clay vessel trilogy by Jean Graham. Photos by Jerry Schmidt*



## Moral Welfare

Alfred K. LaMotte's article "Moral Welfare" (*FJ* February) suggests we need to alter our welfare system so we will be reinforcing the development of a system of ethics among welfare recipients. It seems, according to LaMotte, we can better society if we can demand accountability from those to whom we give money.

There are numerous factual problems with LaMotte's article. I'd love to know where teenage parents are given apartments, which is what LaMotte suggests is happening. In my community, there is a six- to seven-year waiting list for low-income housing. For awhile I worked in a more rural community, and the waiting list there was only two to three years.

Secondly, workfare proposals are being tried in various states. Currently, many of them translate into forcing welfare recipients to show up to dead-end or "make-work" jobs—jobs that no one else would do. The consequence of not showing up means the loss of benefits, the loss of the possibility of food and shelter.

Finally, there are a lot of people who would love to work but cannot afford to. Most jobs at entry level or minimum wage do not include health insurance. If poor people go to work, they lose their medical cards. I had a friend who died because he had no medical insurance.

Then there are the practical concerns. What happens to people who don't follow through with LaMotte's remedies—workfare or mandatory school attendance for their children? Would those persons be

cut off from basic resources such as food and shelter? Do we want to create more hungry, homeless people—those who didn't do what we told them to? Do we want people to conform to a set of moral standards out of choice—or out of fear?

The most significant problem I have with LaMotte's article, however, is that he proposes placing a lot of demands on the least enfranchised group in this society while, with the exception of a little lip service, he generally ignores the flagrant abuses of moral standards among the group of people who actually control this country—the wealthy.

Instead of coming down hard on some poor woman with a couple of kids trying to make ends meet in Ohio on a little over \$300 a month and some food stamps, why don't we make those savings and loan people give back the billions of dollars they took? Why don't we reform campaign finance laws to keep our elections from being bought? Why don't we make sure Exxon cleans up after itself? Why don't we monitor the executives of large corporations the way LaMotte proposes we monitor the behavior of people on welfare?

Carolyn Cutler  
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I think Alfred LaMotte has misstated a point. Welfare was not introduced as a Great Society program. Welfare as we know it today was started during the administration of Dwight D. Eisenhower (surely no liberal). Programs of the Great Society that were given a chance through continued funding were successful. Head Start has been praised by right and left as the surest way out of poverty. Job

Corps is far more effective than the old reform schools, where morality and ethics were beaten into children.

LaMotte may be right on his point that our country is a bit gun shy about mandating even sensible moral values. This may be due more to our questionable history in this area than our lack of interest or will, however. Our past is rife with tales of genocide. The native peoples of our land were marched here and there at our desire when we needed

more of their land. Their children were shipped off to our religious boarding schools to be indoctrinated with our idea of God and our morality. Innocent women were burned in Massachusetts due to their failure to impress their peers as being righteous citizens. African people were kidnapped and sold into slavery.

So my question is this: Whose morality do we teach to the people to whom we begrudgingly give our meager alms? Welfare in this country is not a social program. It is a bribe. We pay to sooth our collective guilt, and we originally paid to stop a possible inner city revolution.

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I was stricken by the capitulation of Alfred LaMotte to the propaganda of the pseudo-conservative New Right. I strongly urge that he read *America's Hidden Success*, by John E. Schwarz (Norton, 1988), which debunks with real data virtually all of the anecdotal evidence for the failure of the New Frontiers and Great Society. Indeed, it documents in detail the tremendous success of many of these programs.

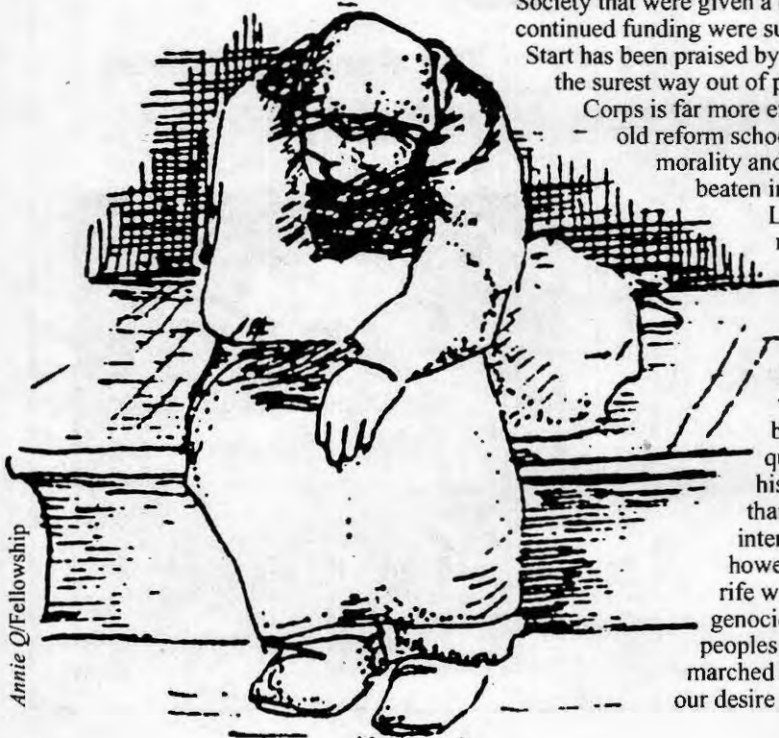
For instance, it points out that diseases of malnourishment, which were rampant among the U.S. rural poor and observed by medical teams in the 1950s and 1960s, were virtually wiped out by the programs of the Kennedy-Johnson era. Currently, not only have many of these reappeared, the massive failure of health care in our society is obvious to even the middle class—all the product of a laissez faire economy medical-legal-insurance system. That our fastest growing segment of the economy is health care and its associated cost to the consumer should be clear. This is a massive moral welfare failure of those who prosper at our expense.

Let's talk too about the extraordinary build-up in the military over the last dozen years. We spent hundreds of billions of dollars and cut into almost all real social welfare programs. *There's* moral failure.

Morals have deteriorated, perhaps, but it is the failure to censure the true villains that has put us into the precarious situation we face as a nation.

Charles E. Thomas  
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I am deeply angered by Alfred LaMotte's article. While I agree with him that the welfare system, as it currently operates, reinforces undesirable behavior, I find his presentation to be, in a word, racist. I quote: "In our inner cities, the fundamen-



Annie Q/Fellowship



# A Little Touch of Kenneth in the Night

It was 1965. The first college teach-in of the Vietnam era was being held at the University of Michigan. I had come up from Detroit to check it out with an old army friend, Elias Schwartz. I remember walking with Eli across the beautiful Ann Arbor campus toward the buildings where the lectures and discussions were being held throughout the night. Yes, it was an all-night event. When I asked one of the planners of the teach-in, Otto Feinstein, a professor at Wayne State University, why they had chosen nighttime, he said the media would probably ignore them if they lectured during the day. "We have to stand on our heads to get any attention," he said. I had a mental picture of distinguished professors lecturing upside down. But then, our world was upside down since February of that year when President Johnson had ordered the bombing of Vietnam.

I heard more than one distinguished professor speak that night, but I only remember what Kenneth Boulding had to say. I didn't know who Kenneth Boulding was—an economist, they told me, and a Quaker, one of those Ann Arbor Quakers. I may have met his wife, Elise, that night, too, but at that time I didn't know her either. Long years after, Elise told me she and other anti-war faculty wives were serving us coffee during the teach-in; that was the role of the faculty wife in 1965.

1965 was the year we had to decide about Vietnam. President Johnson had raised the stakes with his massive commitment of troops and with the bombings. Should we follow the flag or not? I was an Episcopal priest in the Diocese of Michigan, and the bishop of Michigan, a scholar and a highly moral man, had gone on record in support of the war. The papers were telling us about refugees fleeing from North Vietnam; there had been terrible excesses during Ho Chi Minh's land reform; the Roman Catholic church was suffering persecution. "A bully is in the field," a brother priest said to me, "and we have to stop him."

From others I was learning something about the history of Vietnam, including the struggle against French colonial rule. That resonated with me particularly, because in the course of my army basic training in 1954, a sergeant, who was a Korean War vet, had told us we would be sent to relieve the French at Dien Bien Phu. That was something I was less than eager to do. I had been raised to believe in the self-determination of peoples. Those convictions, plus my healthy sense of self-preservation, predisposed me to question U.S. intervention, which President Eisenhower, in any case, decided against.

I was ready to be convinced that night in Ann Arbor, ready to be anti-war and to cross my bishop and the tide of public opinion that was being fed visions of falling dominoes and invading Chinese hordes. But my convictions certainly needed deepening. I had my own concerns about that bully in the field—or was he the George Washington of Vietnam?

What Kenneth Boulding said was something like this: We need have no illusions about Ho Chi Minh; we should recognize the totalitarian nature of his rule. "Perhaps [and I remember his exact words here] Vietnam will have to go through a long tunnel period." But in the end he believed the natural human striving for freedom would assert itself and would prevail. One thing seemed certain to him—that war and foreign intervention could only bring immense suffering and no solution to problems the people of Vietnam would have to face and surmount themselves.

In the years that followed, in the many teach-ins, marches, and draft counseling sessions, and in the ups and downs of our family's life because of our opposition to the war, I would sometimes flash back to what Kenneth Boulding said in that late-night lecture. My opposition to the war came to include a hope that I do not think Kenneth Boulding shared: that somewhere in the world, socialist revolution would realize its promise. But he had defined for me a moral

baseline of opposition that did not depend on where one stood on the political spectrum. It consisted in the rejection of war as an answer to whatever might be wrong in Vietnam and the faith that humanity in Vietnam, as anywhere, could find its own way to the light.

In 1990, in my role as peace education secretary for the American Friends Service Committee, I was speaking in a church hall in Wilmington, Delaware, making the case against U.S. military intervention in the Gulf. The questions people asked were not unlike some of the questions we asked in 1965: Was there not a bully in the field? Did he not have to be stopped? Were we not morally responsible to do so? What else would work but force of arms? Where would the aggression end?

I recalled Kenneth Boulding and told the people in that hall what Kenneth had said about a situation that was so different, yet which yielded, I thought, to some of the same analysis. We need have no illusions about the wrongs committed by Saddam Hussein; but waging war against him will only result in the multiplication of evils and in tremendous human suffering. Furthermore, we must learn to realize there are many ills in the world for which we in the United States possess no immediate cure. I know at least one person in that hall heard me as I had heard Kenneth Boulding in 1965.

When I learned of Kenneth Boulding's death March 19, his image of the tunnel came back to me, but this time with reference to the United States more than Vietnam. "A long tunnel period" began for us in 1965. The first night-time teach-in brought the light of knowledge and personal witness to many of us who badly needed help in finding our way through the darkness in America.

David Gracie  
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tal difference between the Asian American's economic success and the African American's economic failure, is the former's family cohesion and the latter's family collapse." It is untrue that African American families are not cohesive or supportive of their members. What is true is that they are largely matriarchal.

African Americans, Native Americans, Jewish Americans, and Asian Americans have all been the victims of racial/ethnic discrimination. It is fair to ask why the latter

two groups have done better economically than the former two. I believe there are two reasons. First, some Jewish and Asian immigrants came to this country with a certain amount of capital. Second, both came from cultures that understand and value entrepreneurial enterprise.

African Americans were released from slavery into destitution, and Native Americans' capital (land) was brutally expropriated. Native American cultures do not teach or value capitalism. African

Americans who started businesses have frequently been the objects of racial violence in the rural areas from which most immigrated to the inner cities. Asian Americans and Jewish Americans who faced job discrimination in the mainstream of society could often find alternative employment with other Asians or Jews who had started businesses. African and Native Americans, who probably face greater job discrimination, have nowhere else to go.

What angers me about LaMotte's

article, in addition to his blindness to racism, is that its overall tone is one of prescribing morality for others. Welfare eligibility rules are never promulgated by those who receive welfare! If anyone asked their opinion, we might have a more moral system.

Mary Eagleson  
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## A male characteristic

I contend that war is a secondary male sex characteristic (like a beard). Male human beings seem to require violence. When they can't have a war, they beat women and children they have promised to love.

So far as I know, the problem of male violence has not been addressed by men or women. Each war becomes more devastating; a nuclear war will blow the planet out of the sky.

What can we do about Bosnia, Somalia, South Africa, or Central America? Perhaps we can follow Jesus' advice (Luke 6:41) and set a good example for the rest of the world.

Laws, whether divine or human-made, don't seem to work. All religions (not only Friends) have tried to teach peace. No peace prevails. When there is no war, men are beating and raping women, creating "junk bonds" and real estate cartels.

I don't know how to find peace. Perhaps someone who reads this will have an idea?

Ruth Imbesi  
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## Having Words

One Saturday, many years ago, two of our young sons went to the school yard to play. Soon they returned, obviously very upset. When Dory, their mother, asked what the trouble was, they replied: "Mr. Jackson said we were stealing." Much puzzled, Dory finally asked just what words Mr. Jackson, the beloved school janitor, had used. The boys answered that he said: "Boys, what are you doing stealing around the school yard?" He had obviously used the term in the sense of "moving unobtrusively" as in the spiritual "Steal Away." Our boys had never heard the word used in this manner.

I have remembered this little episode as an example of misunderstanding that can arise when persons or groups attach different meanings to words. As Francis Bacon remarked, "... the ill and unfit choice of words wonderfully obstructs the understanding." The use of unique lan-

guage by groups may bind them together but also sets them apart and may be a hindrance to communication with others.

We Friends attach our own meaning to some words we often use. We know what we mean by *worship*. Others can come to meeting or read about it, and thus there need be no confusion with the kind of worship in which animals are being sacrificed before an idol.

With abstract terms it is not so simple. The word *truth* is a Quaker favorite in expressions such as *speaking truth or living by the truth*. In a draft of "Friends and Education" for consideration last year by Philadelphia Yearly Meeting, the word *truth* occurs six times within two pages. Obviously, it meant much to those who prepared the draft. Obviously, also, it was not intended to have the dictionary meaning of "conformity to reality" or "accordance with facts." Can Friends explain to others, such as prospective students, what they mean by *truth*?

Reinout Kroon  
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## Flying through clouds

I read with interest Amy Weber's article "Flying Through Clouds...Seat Belts Suggested" (*FJ* Oct. 1992). The article was sobering, yet at the same time inspirational. However, one very important section was missing—a "how to get involved" section. As an avid environmentalist, I would very much like to become involved in a group such as Friends Committee on Unity with Nature (FCUN). I would appreciate any assistance to this end.

Susan Schmid  
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*Sorry we neglected to include with the article an address for FCUN. Inquiries may be addressed to FCUN, 7700 Clarks Lake Rd., Chelsea, MI 48118-9420. —Eds.*

## Recommended articles

Here are three recent articles that I consider essential reading. I hope Friends will read them soon:

"We Shall Overcome, This Time With Algebra," by Alexis Jetter, *New York Times Magazine*, 2/21/93—life story and current activities of civil rights leader and Vietnam era draft resister Bob Moses.

"The Jewish Kommandant," by John Sack, *Village Voice*, 3/30/93—about Jewish (and Roman Catholic) extermination camps, for Germans, in 1945 and 1946.

"The CIA and the Sheikh," by Robert

Friedman, *Village Voice*, 3/30/93—about connections between Afghanistan War and Arab terrorism.

Jeremy Mott  
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## Mixed reviews

Vinton Deming's Among Friends column, "On the Line," in the January issue was a delight. Very cleverly handled. It had many of us guessing at first as to what it was all about. We'd like to reprint it in our local community newsletter—circulation about 75—for others to enjoy.

Marianne Wolf  
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Just a wee note of protest regarding the opening editorial, "On the Line." There is a lot that could be said about what kind of a role Sidwell Friends is playing in the society, and about the Clintons' decision to place Chelsea there. There's no place for Quaker pride in all this, however, and I regard your editorial as having fed that pride.

Paul Niebanck  
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## Cracking good suggestion

We are interested in adding an air of individuality to our chiropractic clinic reception room. Your publication is of interest. We are writing in order to obtain a sample copy. If this is appropriate, please mail one to us.

Thomas M. Kintop, D.C.  
2009 Tower Ave.  
Superior, WI 54880

*Yes, it's definitely appropriate. Hope you enjoy it! We'd like to think it will make better reading than many of the things we discover in reception rooms. Friends, be advised: How about a gift subscription to your local dentist, hairdresser, or undertaker? Or, you might recycle a copy or two after you have finished with them. Who knows, perhaps you'll introduce us to a new subscriber, or yourselves to a new meeting attendee! —Eds.*

FRIENDS JOURNAL welcomes contributions from readers. Submissions to Forum should be no longer than 300 words. Viewpoint 1,000 words. Unless authors request otherwise, names and addresses will be published with all letters.





## THE FOREST OF OLIVES

by Brenda Sedaka de Serotte

My guide tells me that these trees  
still bear fruit, that if you look closely

you will see them hanging, señora,  
there's one! since the Sixteenth Century,

that is a long time, no? Yes.

This is no ordinary park. We call it

The Forest of Olives. Fruit that has been  
growing in the middle of this park, nourishment,

in the center of the poorest city,  
undisturbed throughout seasons.

Now I can hear the stillness of another  
time; listen, the ancients are speaking

in Quechua, laughing, sometimes softly  
arguing amongst themselves, settling

disputes, sitting down to dinner, peaceful.

A serene family, groups of them under each tree.

The next time I walk through this place  
I want you beside me, listening with me.

You can feel them all around, the ones who  
gave birth to us. The original ones,

the families who lasted because they  
planted trees. They shared fruit.

*Brenda Sedaka de Serotte is  
associate director of  
composition in the English  
Department of Lehman  
College, City University of  
New York. She teaches  
writing and literature.*

# Vegetarian Lions?

by Arthur Rifkin

**M**any people, when they think of Quakers, think of Edward Hicks's pictures of Isaiah's description of the lion and the lamb peacefully sharing a bucolic scene, with a child fearlessly clutching a snake, while William Penn, in the distance, negotiates peacefully with the Indians. Our peace testimony, hammered out in the fires of the English civil wars of the 17th century, became, in the next two centuries, transformed into the picture of Quakers as not only peaceful, but gentle and desirous of a world free of conflict, and as so bothered by the tumult of the world that they withdrew into quietistic isolation. Separated from their neighbors by dress, language, and customs, they tried within their small communities to live out Isaiah's image.

At least that is the perception. The explosion of rifts and separations in the 19th century belied a gentle, forgiving people. Given this history, we might ask, if Quakers themselves can't get along, do we expect the lion and the lamb to eat together?

Whatever its historical accuracy, there is little doubt that quietistic passivity and gentleness are a mainstream within our collective persona, perhaps honored mainly in the breach. There is another image from the Bible that describes better the original Quakers and our present predicament. It is the voice from the Whirlwind that addresses Job.

The climax of this strange poem is, probably, the most moving and puzzling major passage of the Bible. Smack in the middle of the Hebrew Scriptures is this book about a Gentile (from Uz), which possibly was written by a Gentile. Stephen Mitchell, in his masterful translation and commentary, says the language of Job is

*Arthur Rifkin, a psychiatrist, is clerk of Ministry and Counsel of Manhasset (N.Y.) Meeting.*

so idiosyncratic and full of "Arabisms" and "Aramaisms" that some scholars postulate a lost text, of which the Hebrew is a translation. The quotes I use come from Mitchell's book.

Job mocks the theodicy that is accepted in much of the Hebrew Scriptures: God as a just punisher. Job's "comforters," who end up condemned by God for having false views, give the standard pitch for the explanation of suffering then and now: If we suffer, it's for a good reason.

It is clear that the author of Job rejects this view. It is less clear what is the "correct" answer. It comes directly from God as the Voice of the Whirlwind, the most extensive direct quote of God in the Bible. This God is not a gentle shepherd tending lambs and vegetarian lions. This God thunders, taunts Job with ironic humor, teases him, and, if taken as an answer as in an intellectual debate, is the answer of a bully.

Right at the start, God establishes a tone of ironic arrogance:

Who is this whose ignorant words  
smear my design with darkness?  
Stand up now like a man: I will  
question you: please instruct me.

Job's repeated questioning of God's justice is hardly addressed. God answers a different question. It's a classic case of distorted communication. Job says, "Why are you punishing me?" And God says, "I'm the one who started and maintains the whole shebang." Job wants a discussion of ethics; instead he gets a dressing-down for not appreciating God's creative power. In a school yard or business office, this answer by a dominant person to a subordinate would accurately describe how powerful persons mistreat weaker ones. It would never be an example of how clerks should lead meetings for business.

Yet this Job, who courageously and

tenaciously stood up to his comforters and insisted God must be just, not merely powerful, immediately wilts before this hectoring Voice, or seems to wilt: "Therefore I will be quiet, comforted that I am dust."

Did Job sell out? Are we readers also bowled over by this God? Is this another one of those biblical passages that is an embarrassment, like demanding the murder of witches and homosexuals?

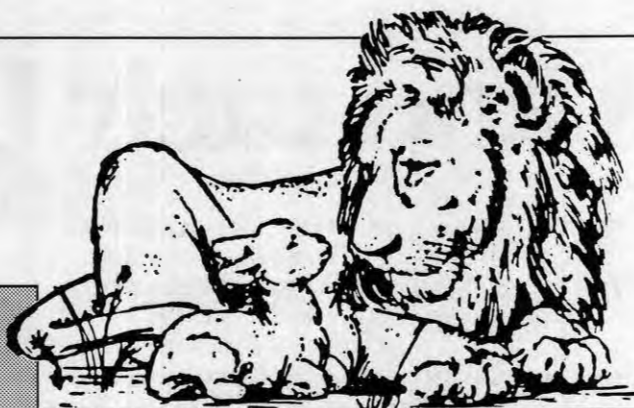
No, such a view is anemic, as anemic as quietistic Quakerism. The Voice from the Whirlwind does "answer" Job; it is an answer we avoid, and unless we encounter this Voice adequately, it sounds peevish and bullying. My father often told me the story of the policeman who dragged a dead horse to Hester Street because he knew how to spell the name of that street for his report. We do that constantly. We drag this bloomin', confusin' reality to where we think we can comprehend it.

Support for the Voice from the Whirlwind comes from the rise of quantum mechanics in this century. Whatever is unclear, and much is, it is well-understood now that the classical view of an objective world out there, disconnected from our thoughts, is wrong. The Cartesian duality of mind and matter; the Newtonian unmoving, fundamental coordinate system, where time and space have a fixed reality; the mechanical clock view of the world, where, given sufficient information about initial position and velocity, we could at least theoretically calculate exact future position at a specific time; the view that there is a world "out there" for us to discover—all this is untrue, a comforting nursery tale during the time we enormously increased our technological control over nature.

Just before 1900, physicists worried that they soon would have everything wrapped up and no interesting problems would remain. Today's physicists tell us two things. Everything is very compli-



*Even better than Isaiah, the Bible image that best describes the original Quakers and our present predicament is found in Job.*



Graphic: Among Friends/  
Illinois Yearly Meeting

admit him; just as we no longer should join the club that is foolish enough to think we can understand what is really real.

Putting it simply, before the Voice from the Whirlwind spoke, Job and his friends were guilty of monumental chutzpah. By argument, by rhetoric, they wanted to unscrew the inscrutable. It is a huge evolutionary jump for an animal to develop consciousness and use it to question the justification of suffering. For Newton to cast his mind into the universe and develop an explanation for all the motion he saw and call these explanations *laws* was a monumental achievement. I feel proud to be in the same species that could do this.

The poet of Job went a step further, a step we, in this century, should appreciate better, because it squares with our proudest intellectual possession—science. This poet saw that our intellectual understanding of reality is like a road map compared to the real landscape. Job's friends poured over the map explaining why this road went there, and Job insisted stubbornly that the map wasn't right and that he wasn't going to move until he got a better one.

Then God lifted Job's eyes from the map to glimpse the real landscape. Is God peevish and bullying? No. This would be so if God merely wanted to give Job a better map—the reason for suffering put into a neat, intellectual package. When God wants us to look up and glimpse the formidable majesty of reality, we need a strong kick. It isn't sufficient to just add another intellectual argument to the mix: "Reality is too complicated for you to understand, so stop trying to figure it out." This can be a way to weasel out of hard thinking. The poet's God wants to have us jump to a higher level, beyond argument, to the real experience.

There is a type of delusion called the Capgras Syndrome, in which the person

believes familiar people have been replaced by imposters. I recall the awe I felt when I first met someone with this delusion. It wasn't a matter of eliciting a symptom to assist me in making a diagnosis. For some reason, it struck me as an awesome demonstration of what nature gone awry can do—like a hurricane.

The experience of encountering a person with that delusion, compared to reading about it or discussing it and understanding it, is on a much smaller scale, analogous to what Job felt when encountering the Voice. What words the Voice uses are not important; it isn't possible to adequately express in words the wonder of reality, even painful reality. It isn't fair that some people have a Capgras Syndrome. That unfairness evaporated in my eerie feeling of wonder. Verbal analogies fail. This world is beautiful, ugly, provides numerous bounties and unbelievable suffering. Yet, to judge it as unethical is not to truly see. At the end, Job says:

I had heard of you with my ears,  
but now my eyes have seen you.  
Therefore I will be quiet,  
comforted that I am dust.

What is this comfort? Why is it comforting to know you are dust? The important word here is not *dust*, but the phrase *I am*. The comfort and wonder of knowing we are dust comes from the implication that we are dust in comparison to something. It doesn't mean we are horrible, sinful, ungrateful people. It means we, in comparison to all of reality, are like a speck of dust compared to the size of the universe. We shouldn't denigrate ourselves; we should get a peek at the glory of what isn't ourselves. To be alive and present is an unbelievable gift and experience. Only by knowing we are dust can we experience it. Any other position is arrogance and leaves us in the road map, not the road. □

cated, and the map we draw of physical reality can never be an objective one. It must be a creative picture we draw that corresponds sufficiently with experience to be useful. The crucial point is that, to a large extent, we experience what we choose to experience. The decisions we make of how to do an experiment and how to measure what we are looking for, affects what we find.

We never see pure reality, but always a reality we partially create. This sounds like Eastern mysticism, not hard-headed Western science. It is well-known that people who purport to be scientists of the mind cannot observe the mind apart from their own biases and expectations. It is a commonplace of psychology to show we perceive ambiguous cues and convert them into a coherent picture. We now know that the "hard" sciences are in the same pickle as the "soft" ones.

This means we must be more humble and admiring of reality than we were. Groucho Marx said he wouldn't join any club that had low enough standards to

# Friends and their Leaders

## *The Dilemmas of Organizational Leadership in the Religious Society of Friends*

by Bruce Birchard

**W**hen Herbert Hadley referred to "Quaker leaders" in his book on Friends World Committee for Consultation, several British Friends objected that "Friends don't have leaders." Herbert didn't agree with this sentiment, and neither do I. In one sense, Friends have too many leaders—but more about that later. Suffice it to say at the outset that I believe Quaker institutions (including monthly and yearly meetings) need leadership if they are to serve Friends and Friends' principles in an ever-changing world.

I have worked for Friends' organizations since 1974. I have observed good leadership, poor leadership, and a lot that's in between. I've seen no perfect leaders, and I know that every leader—no matter how skilled—makes mistakes. I've watched good people make modest mistakes which were blown up into major catastrophes by others.

I've heard Friends complain about a lack of leadership within the Religious Society of Friends, often without understanding the qualities of leadership required within our religious culture. Some insist that the problem lies with the quality of people in leadership positions—that there just aren't many "strong Quaker leaders any more." Others argue that the problem is based in the resistance to leadership characteristic of Friends and their organizations. Few speak of the spiritual

qualities required for Quaker leadership.

Early Friends refused to acknowledge the authority of kings and magistrates. They would quake only before God. They tried to recognize God's message in the speaking or actions of any spirit-centered person, regardless of her or his station in life. The gift of leadership was recognized in those who seemed best able to discern God's leadings for the group. Leadership was first and foremost a spiritual matter.

Today, Friends still seem more comfortable with spiritual leadership than with appointed organizational leadership. Though controversy may surround spiritual leaders, it is clear that we respond to Friends such as Elise Boulding, John Punshon, Douglas Steere, and Elizabeth Watson, recognizing their spiritual gifts and according them a measure of authority. In our meetings, worshipers respect the messages and qualities of certain gifted Friends. Because their positions of leadership rest upon their spiritual qualities, Friends are open to their leadings.

## *From My Own Experience*

Based on my years of service in Quaker staff positions, I have become interested in the dilemmas faced by organizational leaders. In this category I include both staff leadership (executive secretaries and administrators) and volunteer leadership (clerks of meetings, chairs of boards). Many Friends serving in these positions are blessed with strong spiritual lives and personal leadership qualities. However, the fact that their leadership is linked to formal positions in (hierarchical) organizations complicates their exercise of leadership. Pursuing my interest in the dilemmas of organizational leadership, I recently spent a three-month sabbatical interviewing Quaker administrators and clerks. Much of what I have to say at this point stems from what I learned during this period of study.

First, however, let me say something about my own background. My first experience of a minor leadership position within a Quaker organization was unpleasant. After serving as program

staff for the Philadelphia Yearly Meeting Peace Committee for three years, I agreed to serve as "coordinator" of the nine staff. The Peace Committee prided itself on being a "collective": no support staff and no executives. Yearly meeting administrators and clerks needed one person within the Peace Committee to deal with, however, and the coordinator was the obvious one. "Restructuring" was in the air—especially restructuring of the Peace Committee. It was the classic untenable situation: I was being given considerable responsibility, but no authority, in the midst of a difficult transition.

I compounded a difficult situation by making mistakes. Always overburdened by work, and being an efficient, goal-oriented type, I made certain decisions without consulting my Peace Committee colleagues. I learned that not all Friends are afraid of conflict—I was nailed for exceeding my non-authority many times. I felt unsupported and besieged.

The Peace Committee was eventually restructured, and a coordinator was no longer needed. I went back to being program staff. A few years later I was appointed National Coordinator for the American Friends Service Committee's Disarmament Program. OUCH—what had I done—a "coordinator" again! Indeed, I was expected to "coordinate" the work of nearly 30 experienced, committed, and very independent-minded political activists in 20 separate AFSC offices. I had no authority to direct their work; they were accountable only to their own committees and regional AFSC boards.

I had learned from my experience at the Peace Committee, and I was careful to be thoroughly consultative and very supportive of the (generally excellent) work each staff person was doing. However, as the Cold War ended, a strong national AFSC nuclear disarmament program evolved into a collection of very good, but very different, local projects. I felt discouraged by our/my failure to develop a cohesive national program.

Now I am in a more clearly defined leadership position. Since October, 1992, I've been serving as General Secretary of Friends General Conference. I'm working with a small but experienced staff who are committed to the same mission: serving and supporting the spiritual

*A member of Central Philadelphia (Pa) Meeting, Bruce Birchard serves as General Secretary of Friends General Conference. Copies of his longer paper on "Leadership in the AFSC and Other Quaker Institutions," which he wrote during sabbatical from AFSC, may be obtained for \$4.00 from FGC, 1216 Arch St., 2B, Philadelphia, PA, 19107.*



and community life of Friends in the principally unprogrammed, FGC-affiliated yearly and monthly meetings in the United States and Canada. But working with staff is only half the picture. FGC is truly "owned" by its Central Committee (governing board) and its program and administrative committees. Staff clearly serve the committees and support the work done by their volunteer members. As a servant of the Central Committee, and of the spirit of God as understood by that committee, my role differs in significant ways from that of a traditional chief executive officer in a strictly hierarchical organization.

Fortunately, I've had a chance to learn from the experiences of Friends in other Quaker leadership positions. As noted above, the AFSC allowed me to take a three-month sabbatical in 1991 during which I interviewed 30 leaders in Quaker organizations. Nineteen of them reflected on their experiences as administrators; the remaining 11 had served as clerks or chairs of boards, committees, and yearly or monthly meetings. Twenty-three were Friends; 14 were women; three were African-American. On the basis of this

experience, I believe I understand more about the type of leadership that can work within Quaker organizations. I will lay out my current views in the remainder of this article, and I welcome (and expect) all kinds of responses.

## ***Quaker Values and the "Clerk Style" of Leadership***

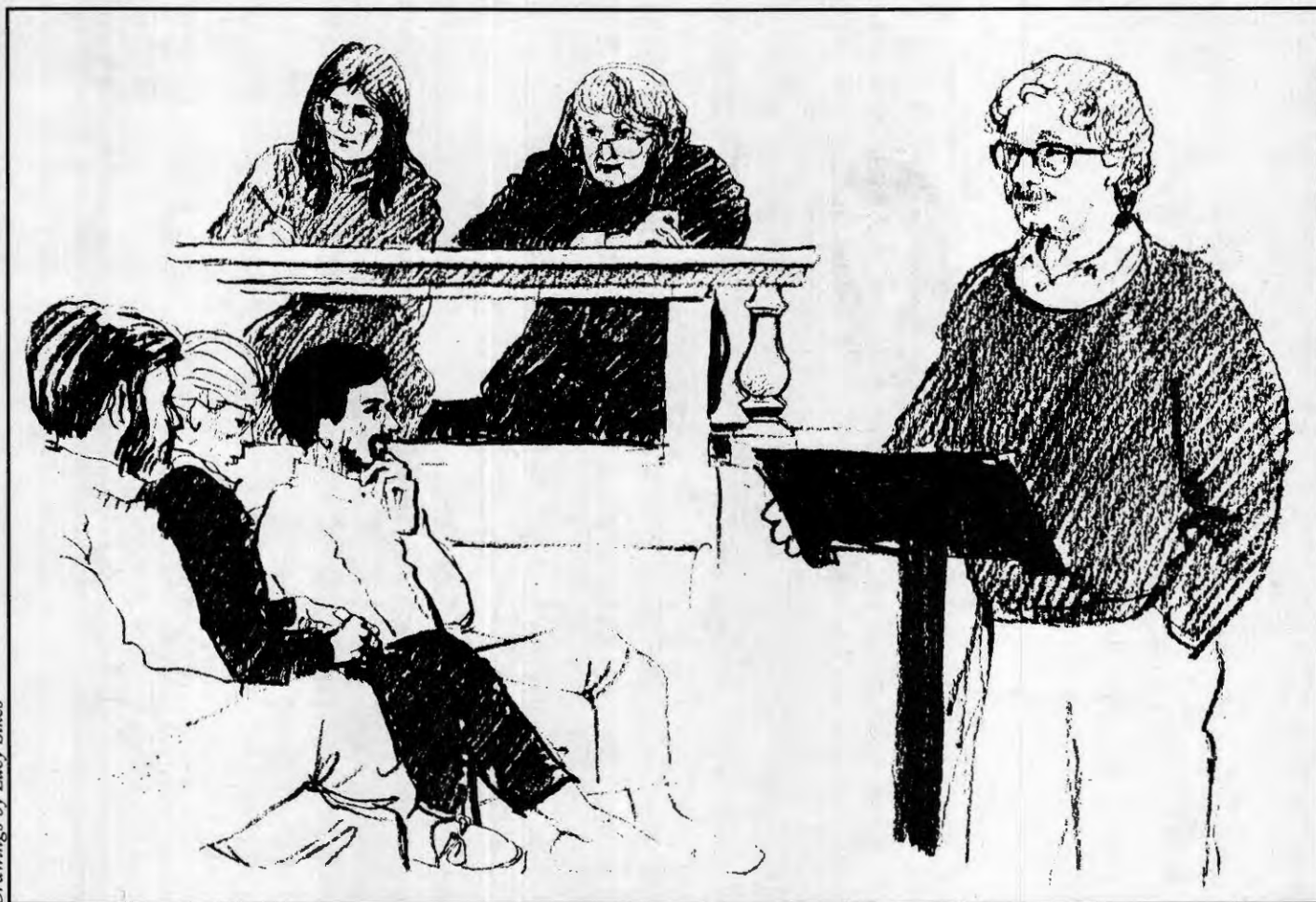
Most Friends have strong negative feelings about power and authority, at least when they feel someone else is exercising it. Anti-authoritarian principles are embodied in our beliefs and structures. At the core of our religious system is the belief that all individuals have direct access to the divine and that all can be led by the spirit to take particular actions. There is little encouragement to follow others; all are called to be ministers according to their own gifts.

Though the call to respond to the leadings of the spirit is in one sense a call to lead, Friends decided early in their history that restraints on individual

leadings were also necessary. Early Friends established the primacy of the Friends meeting as the testing place for individual leadings. No Friend was to act on an important personal leading unless and until that Friend's meeting felt in unity with such action.

Two firm principles concerning leadership can be deduced from these basic Quaker beliefs. First, since all can be led by the divine spirit, all people are (at least potentially) leaders. Secondly, no one stands above the group; all leadings must be tested and confirmed through a spirit-guided group process. These beliefs underlie Friends' resistance to personal authority, particularly when exercised by people within formal positions of power. No amount of work or wishing is going to make Friends into willing followers of hierarchical leaders.

But we Friends have developed a type of formal leader within our meetings—the clerk. The clerk is truly the servant of the group and of the divine spirit. The clerk labors to create an environment in which the leadings of the spirit can best be discerned—in part by careful attention to the agenda, by establishing a wor-



Drawings by Lucy Sikes

shipful tone (a meeting for worship for business), and by providing a guiding hand during consideration of each issue. As the servant of the spirit and of the group, the clerk is not the servant of any individual. Firmness in dealing with individuals who obstruct the process or pursue their own agendas is required. As one clerk told me, "I would never try to control the content of what is said, but I do control the process."

As I interviewed administrators and executives of Quaker organizations, I was struck at how their descriptions of their roles resembled the role of the clerk. They said:

Quaker leadership is uniquely inspired to recognize the many gifts that different people bring. Quaker leadership can empower people to exercise leadership in many large and small ways.

My style of leadership involves a consultative approach to new ideas.

New ideas are hammered out by the group, but the head must articulate them in a dynamic and clear way, conveying to others what ought to be done.

The Regional Executive Secretary should act as leader of a team of staff and committee members. I don't consider myself brilliant as far as the actual answers go. But I'm good at remaining open, consulting with other people, testing approaches to problems and new ideas, and helping to shape them into feasible solutions.

## ***Problems with the Clerk Style of Leadership***

Every style of leadership has its strengths and weaknesses. The great strength of the clerk style, and of many Quaker organizations, is the strength that comes from shared leadership. New ideas and initiatives come from many staff and committee people. These people develop a strong commitment to the work they are doing; motivation is seldom a problem.

But there are other problems. The difficulty comes when people involved in the decision-making process are divided or confused about how to proceed.

When a meeting for business is unable to discern a sense of the meeting, Friends wait for a time when the leading is clear. Meetings spend years seeking to understand the spirit's guidance on controversial issues. Some give up searching for a sense of the meeting on the toughest ones.

Most Quaker organizations, however, must make certain critical decisions in a timely fashion. Students depend upon Friends schools to provide the best possible education; the head cannot wait years for the board to decide how to terminate a loved but incompetent teacher. If a Quaker organization has insufficient funds to continue all programs and staff, but the board or committee cannot find unity on which to cut, it is left to the clerk (or chair of the board) and the executive to make these difficult decisions. When this happens, they frequently are criticized for not following Quaker process. One woman told of making a difficult decision to lay down a program due to serious budget problems; the program committee resigned in protest and stirred up strong opposition to the executive. As she said,





"The really tough times involve the intersection of a very difficult situation with the need for a lot of time to work it all out."

To be effective, leaders must confront other people at certain times. These other people are often fine, compassionate, idealistic—and very stubborn about their own interpretations of the Light. Friends find it difficult to confront others, and they are uneasy when leaders do it. As a prominent Quaker leader said, "We think that we're not doing our job unless everybody feels good."

We rationalize our avoidance of confrontation and conflict by repeating our favorite Quaker saying, "There is that of God in everyone." But there is also pride, self-interest, and downright foolishness in everyone. One Quaker executive asserted that one of Friends' major failings is our inability to recognize and deal with human fallibility: "One of the vulnerabilities of liberal Friends is their overly optimistic view of human nature. It's always hard to deal with people whose pride or lust for power gets in the way."

Many Friends in leadership positions are inclined to put up with a good deal of foolishness and human fallibility, to some extent in staff, and especially in committee members. The clerk should be responsible for confronting behavior that interferes with the committee's ability to discern the leading of the spirit and make good decisions. Unfortunately, many clerks shrink from such unpleasant responsibilities. When this happens in a Quaker organization, it puts the executive in a difficult situation. If s/he confronts the committee member, s/he will certainly be criticized for exceeding her or his authority. Ideally, s/he should be able to help the clerk act, but this is not always possible.

A major challenge for every Quaker organization involves developing a clear and coherent vision and set of priorities, particularly as conditions in the surrounding world change. Of course, everyone committed to the organization (staff, committee members, contributors) should be involved in the process. Friends love to brainstorm, to come up with new ideas and visions. But the process also involves setting priorities, saying no to the cherished dreams and projects of some beloved and respected Friends. In traditional hierarchical organizations, the formal leadership (chair of the board, chief executive officer) makes these major, difficult decisions. Quaker organizations do not operate this way. When there is no

clear leading, as is often the case in such a complex matter, our organizations frequently fail to develop a clear vision, plan, and set of priorities. Success in such a situation generally depends upon the skill and willingness of the clerk to help the committee make the difficult choices. The executive can help in this process, but primary responsibility lies with the volunteer leadership.

## ***What Makes a Good Quaker Leader?***

This is the question I keep asking myself as I assume the responsibilities of FGC General Secretary. Quaker leaders must understand and respect the spirited group decision-making process, which is at the core of Quaker practice. The best leaders (clerks and executives) have a gift for discerning and articulating the insights or decisions that are nascent but obscured in the group's search. These leaders provide an opening for the spirit to speak through many people, then clearly and persuasively articulate a decision that fully expresses the spirit and a unity (not necessarily unanimity) within the group. They can do so only by remaining spirit-centered themselves and by maintaining a clear commitment to the organization's central values.



An effective Quaker leader must also be able to build and maintain trust among staff and committee members. All organizations require trust to operate. Nowhere is this more true than in a Quaker organization in which the power to make decisions is so broadly spread. Building trust requires a clear devotion to truth; one must not let one's own ego or needs

influence decision-making processes. Executives and clerks must demonstrate good judgment and be respected for their personal integrity. They must constantly earn the trust of others; it does not come automatically with appointment to a top position.

One very effective administrator described his approach to building trust. He is scrupulous about involving staff and committee members in important decision-making processes. He made an unusual statement, which flies in the face of accepted wisdom:

One must develop a trusting relationship with employees. It is important to be well-liked as well as respected. I know many people disagree, saying, "You must be respected, but don't expect to be liked." I go around spending a lot of time being likeable, talking with people about anything, including their personal lives. That's the lubrication that keeps things going.

This executive is known for his ability to make unpopular decisions when necessary. He has confronted problems directly and forced staff to resign. He builds a store of capital, of trust and good will, then draws upon it when necessary. He allows others to make decisions he personally opposes if he believes they are not crucial. He expends his capital wisely.

The ability to confront others and make unpopular decisions is just as important as the ability to facilitate consensus-building. A good Quaker leader must be clear that she or he is the servant of the Spirit first, the group second, and of particular individuals last. One who has earned the trust and respect of others can offer loving and constructive criticism and confront destructive attitudes and behaviors. This is a real discipline, and it takes courage. It also takes an openness to the criticisms of others; a leader who is defensive and can't take constructive criticism is no model.

In the final analysis, an effective Quaker organizational leader must be grounded in the spirit of love and the spirit of truth—just as our spiritual leaders are. It is only with the inner strength that comes from the presence of the Spirit that one can offer both the supportive nurturing and the loving confrontation required of all Quaker leaders. The authority which good Quaker executives and clerks develop is based less on their own personal qualities than it is on the relationships they develop with other staff, with committee and board members, and with the spirit of God. □

# How Big Is the Vessel?

*"How wide a range of belief and practice can the Society of Friends hold and still be authentic?" asked Pat McBee in her Viewpoint article (FJ December 1992), and we invited reader response. In condensed form, here is what readers have contributed. —Eds.*

***'[George Fox] understood the power of continuing revelation, which does not set a creed or theology for all time to come.'***

## Open to being led

Several of the questions and issues Pat McBee raised have been going through my mind too. In studying our Quaker business process, I have reread Howard Brinton's *Friends for 300 Years*. I have been impressed with his assessment that Quakerism is a method, not a theology. This opens up Quakerism for me.

Each of us has our own theology, more or less explicit in our own minds, which, for me, changes with time.

I have come to understand our Quaker method as having four interrelated aspects. The first is our own personal spiritual life, which is not shared very much with others. As Pat McBee points out, this is perhaps a shortcoming. Although we do need to have some very private life, our own spirituality might be strengthened if we knew others had experiences and understandings similar to ours. Perhaps we need unprogrammed worship-sharing as a regular part of our regular corporate life.

Corporate worship is the second part of our Quaker method. This is a most important, if not the most important, part. From my experience, the gathered group leads us to the inner Light much more frequently than in my own meditation. There is real power in two or more gathered together.

Corporate community activities is another part. This includes all of our outreach, committee work, play, and the business process. It is carrying out our corporate responsibilities. Where we are all "in charge," all of us need to be active in our Quaker community. The uniqueness of our business process may be in our willingness to be open to the Light, not just hold to preconceived positions.

The final part of the method is living our testimonies, carrying our Quaker living into everyday life. It is sometimes the most difficult part of being a Friend.

We cannot deny our Christian heritage. George Fox was certainly Christocentric, but as far as I know he never said "Believe what I say and

never seek other light." He understood the power of continuing revelation, which does not set a creed or theology for all time to come.

This says to me that our vessel is very large. I hope it can contain both Pat McBee and myself, and many, many more—including some who have left, whom I miss.

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## Disturbed by God

I can report that over the course of seven years of my spiritual journey, I have learned of more than a dozen other Friends who have been "opened" and are once again experiencing quaking, visions, voices, wonders, guidance, grace, and/or other "gifts" of God's Spirit moving in their daily lives.

The significant issue for those of us who share this condition, I feel, is what to do, and where and to whom to turn once we realize something unusual and transforming is taking place in our being. Earlier this year, one Friend who has been intensely engaged in a spiritual journey, which has included recurring visions of Jesus and other "gifts" over the course of the past 15 years, courageously chose to write seven members of her meeting. She requested they serve as a group of elders offering her support in prayer and discernment and oversight for her life and work.

Others have found it necessary to look for support outside the Society of Friends. Their paths have led them into other faiths and traditions—among them Native American tribes, Siddha Yoga Ashrams, the American Dowrsers Society, the Kundalini Research Network, and the Episcopal church.

It is becoming increasingly clear to some of us that when one finds oneself "addressed by God," it isn't that there is anything particularly special about our own personhood, but rather that we have found such a sufficiency of love's presence in our lives as enables us to accept God's invitation.

By way of enabling others to further



explore and/or find practical support for themselves in this concern, I'd like to suggest the following resources for Friends' study and prayerful consideration:

*Risking All for Love* by Jean Roberts (*Friendly Woman*, Spring 1991); *Tell Me a True Story*, compiled by Sheldon W. Smith (\$3.25, plus postage from Ohio Yearly Meeting, Elvina Krekler, Treas., Rt. 1, Box 224, Adena, OH 43901); *The Holy Spirit*, by Bishop John W. Howe (six cassette taped talks on the "Gifts of the Spirit," \$16, plus postage from Cathedral Tapes, 1017 E. Robinson St., Orlando, FL 32801; *Mutant Message*, by Marlo Morgan (relating her experiences in living with Australian Aborigines, \$10 from M.M. Co., P.O. Box 100, Lees Summit, MO 64063).

At present, arrangements are being

made at Friends General Conference, July 3-10 in Stillwater, Oklahoma, for Friends to share something of their personal experiences and to find further support and perspective for their spiritual journeys.

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## A vessel or a mold?

I would put this query to all who are engaged in an exploration of the Quaker tradition in response to recent change: Friends, are you seeking a vessel or a mold?

A vessel is a container. It can shelter without confining. It can hold a variety of substances, and if it is made of "the right stuff," it can withstand a variety of extremes: heat and cold, fire and water.

It can keep something collected together, or it can allow things to be released from it: aromas, flames, flowers. It can preserve what is put in it, or it can be a safe place for elements to combine and radically transform, creating something new. It does not dictate form or matter, yet it describes a space and that which is contained within it. It is open to the world in which it exists, and still it retains its own identity.

A mold can contain things, too, but its purpose is to impose form. It presses down, enclosing some matter and excluding other. It acts upon substances; it outlines and requires limits. It gives definition and does not allow for variation. It, too, can withstand extremes, if made of "the right stuff," but if it tries to confine that which must be active, it either kills the



Jean Graham/photo by Jerry Schmidt

activity or it shatters. There is no interface for exchange, only boundaries separating what lies within from what lies without. There is little variety in what it produces: the substance it acts upon may be butter, clay, or gelatin, but the resulting form is always the same.

Ironically, a vessel turned upside down becomes a mold; a mold turned upside down becomes a vessel. The outcome rests solely with the intention of the user. As we investigate the writings of Margaret Fell, George Fox, Lucretia Mott, or Thomas Kelly, the results of our research will depend largely on our intentions, on the lenses through which we read the words of these Friends who preceded us. Do we

*'I would put this query to all . . . : Friends, are you seeking a vessel, or a mold?'*

want a mold for the Society of Friends, or do we want a vessel?

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## Four positive things

I used to think that a lot of diversity in what Friends believe about God was a good thing, and a response to the Light and our consciences. I'm no longer so sure. Often what Friends believe seems to be vague, or whatever you believe is OK and doesn't matter. But what you believe does matter. It determines the sort of person you are and how you will behave.

I don't think most Friends care if the person sitting next to them at meeting believes in a male or a female God. But whatever we believe must be rooted in our Quaker heritage. If belief in a female or male God carries with it the assertion of female or male superiority, or behaviors that strike at the heart of

the Quaker witness of genuine gender equality, this is not permissible diversity.

Friends may often be vague in what they believe about God. But suggest in the most tentative way that killing unborn Quaker babies might not be a good thing: The shouts, abuse, elderying, and shunning are not to be believed. So, on the one hand, there is vagueness about God, or it's OK to believe in anything. On the other hand, there is incredible rigidity and orthodoxy with regard to social "truths."

I am not aware of any Friend who is trying to synthesize, to make any kind of sense out of the diversity of belief among us. Maybe it isn't possible. We certainly seem to be going our separate ways. We have not developed a new Quaker God or ethic, but simply accepted secular morality—sometimes not the best morality at that.

I see, however, four positive things in all this: First, we have a wonderful, magnificent religion. It is the reason Friends put up with so much and tolerate so much unpleasantness, even if only in the hope of having a real Quaker meeting.

Another thing is the high value nearly everyone puts on meeting for worship. Friends may on occasion abuse it, but much more common is love and respect for the meeting—for its sacred nature, group mystical experience, the chance to communicate with God, and the wonderful sharing.

Third, there is a widespread belief in the Light, the God within, and that it is possible to respond to the Light. I don't wish to minimize, of course, the great diversity of belief in the Light, but it seems so intimate and immediate that you don't have the same kind of theological and philosophical problems you do when you talk about God, the creator of the universe. The Light is, if you will, more in the vernacular. If you are going on a trip, for instance, someone says "Keep in the Light."

Finally, there is almost universal belief in the peace testimony. Because of this, Friends may be more willing to accept diversity and occasional unpleasantness than is someone who does not handle life's difficulties in a peaceful way. Looking for peaceful solutions should make Friends more

open at least to listening to other Friends.

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## Many ways to find God

I don't call myself a Christian because I do not understand or accept the traditional Christian language and theology, and because of all that has been done in the name of Christianity. Can I still call myself a Friend? I hope so.

I believe we were given minds to use in all matters, including religion. For some Friends with scientific minds, nothing religious can be proven; hence, they may be atheists or agnostics. Yet others, like Thomas Kelly and Howard Brinton, studied physics first, and later turned to the study and practice of mystical religion. I find that significant.

One little book that enlightened my agnosticism and was a turning point in my life was *Life After Life* by Dr. Raymond Moody. Many other articles have also been written about the near death experience. I know the hard-nosed scientific mind has other explanations. I've decided, as I approach the end of my seventh decade, that I'll believe what makes sense to me. The more nonreligious as well as spiritual materials I read, the more convinced I become of a knowing, loving, caring, personal God.

Because of this keystone belief in life after death, I have also accepted the possibility of reincarnation. How else could I follow Jesus' advice, "Be ye perfect..."? Perhaps we don't need to come back in other bodies to perfect the soul we carry, but perhaps we can. I don't know it for a certainty and won't until I die.

It also occurs to me that we are all seeking in our own ways. Isn't that why we come to meeting for worship? Isn't our religion what we live rather than what we say we believe?

Whatever the state of people's spirits or souls may be when they die, wherever we go—and I'm not really concerned with that now—we will have no bodies. With no bodies, we will have no gender, no physical desires, no skin color, no labels. If all of the religious denominations of the world could teach



their members to see with x-ray vision through gender, skin, language, religious names, and other masks that hide our souls, perhaps we could focus on that inner Light, that bit of God within each person without sexism, racism, or nationalism.

I believe if we are alert we can see answers to unselfish prayers in opportunities that appear from time to time. When I rejoined the Religious Society of Friends, after leaving and becoming a Unitarian for 15 years, I was required to reread *Faith and Practice* of Philadelphia Yearly Meeting. I read it with new eyes. I was deeply impressed with Douglas Steere's remarks on how prayers may be answered. It seemed to speak to my condition and experience. If one is open to it, one can begin to discern more and more that things that seem to be coincidences are really not. It's my hope that we can accept that there are many ways to find God.

John Kriebel  
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## The key is respect

I dislike the imagery of a "vessel" for the Society of Friends. Anything I have ever left sitting around in a vessel got soggy and then dried out. Neither fate is suitable for anyone's spirituality. As for walking down different paths: Which is more important, the walking or the path? I believe one of the reasons we live as long as we do, and why early or untimely death is a tragedy, is because it takes a really long time to get anywhere. If we had life all figured out by age 18, how boring it would be to live to age 74! Spiritual diversity is a gift to strengthen and deepen us wherever we are, though it can seem threatening at a superficial level. Tolerance for diversity is what first drew me toward Quakerism.

The key is respect. If we truly listen in the silence, wait, and speak from our hearts, then anything anyone says should be heard. No single human being can follow all paths. No single path exclusively holds all truth. If someone says something that does not feel right inside us, chances are we're being stretched, caused to look at and take an active role in our own spirituality.

We must ask ourselves questions in the following silence. Why does a feminine divinity cause discomfort (or comfort)? Just what exactly is it about Jesus that can get someone riled up, no matter what gets said? If we believe there is that of God (Goddess?) in everyone, hadn't we better provide an open, accepting atmosphere where we can listen to everyone with equal honesty for whatever aspects of truth are being made available?

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## Less judgment

My habit of reading in the quiet hours before the rest of my household arises led me today to Pat McBee's article and one in a book my sister gave me last Christmas, *The Enlightened Mind, an Anthology of Sacred Prose*, edited by Stephen Mitchell.

These writers and Rumi, writing over 700 years ago, speak to my personal belief that we are all God's children; the way we seek and find are as varied as we are. Can we rejoice and celebrate our differences, and not have to discount or feel threatened by those on different paths from our own?

I can't believe that God is judging and comparing us the way so many of us are. I do this, too, and continue to strive to decrease and eventually eliminate it from my life. Let it begin with each one of us.

One of the reasons I was attracted to the Religious Society of Friends was/is the feeling of more acceptance and less judgment. So I pray that the answer is "yes, yes, yes! The vessel is big enough!"

I am not a member of the Society of Friends. I haven't met or heard of any living in my area!

Gabrielle B. Armstrong  
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## Sharing the stories

One way for us to build and shape the vessel is by exploring our roots through story. Our stories are repositories of wisdom and moral

values. Through stories, we live and identify with the experience of others. Sometimes, stories provide examples of who we might want to be—good people who fall and are picked up again. At other times, these examples are of people we don't want to be—those who cannot overcome their weaknesses and who provide their own undoing. By experiencing the spiritual struggles and journeys of these others, we find something of ourselves. Their moral wrestling, courage, human frailties, and openness to God all inspire us to move toward reconciliation within ourselves.

Our Quaker stories, in particular, are vitally important to building our faith

***'Most Friends don't care if the person sitting next to them in meeting believes in a male or a female God. But whatever we believe must be rooted in our Quaker heritage.'***

community. When we tell a story that all may hear, we share a common experience. When the meeting provides further time and space for us to work through our personal experience with any given story, we become better acquainted with one another at a deeper level. We recognize that everyone is in a slightly different place with the story and in their lives. Through talking and telling, we walk with one another, we listen, we are inspired, and we grow together as a unique faith community.

Because of the silence of meeting for worship, it is possible to attend meeting

for years and never become a part of this dynamic, living Quaker community that spans the globe and stretches back nearly 350 years. We need to interact with one another through story before tackling the tougher questions. We need to learn what our heritage is before either changing it or appropriating it as our own.

And finally, we can demonstrate the much longed for support for one another's spiritual path by hearing the same story and affirming that it will speak to each of us in different ways. In those very differences, awe grows. We discover again ongoing revelation and all the wondrous ways in which God

*'The more nonreligious as well as spiritual materials I read, the more convinced I become of a knowing, loving, caring personal God.'*

works through human lives.

Quaker stories are not just for children. It is time to share these stories within the entire Society. Perhaps then we can see just how big the vessel that holds us all can be.

Mary Snyder  
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## Problem with practices

The courage, honesty, and openness of Pat McBee's invitation to share experiences captured my imagination. And I owe a debt of gratitude to the host of loving, kind, generous, and wise Friends in Hartford (Conn.) Meeting,

whose ongoing support for me sustained my membership during 16 years of great personal travail in my life.

If the core of Friends' belief is that there is that of God in everyone, does not such an all encompassing belief assume and assure inclusiveness? In fact, I have no trouble with any of Friends' beliefs. Then why do I feel as if I do not belong? This is not a new loneliness. In every denomination of which I've been an active member or participant, I've been troubled by some dogma or doctrine. It felt hypocritical, false, and self-defeating to utter words I did not believe.

My problem is not with beliefs of the Society of Friends but rather with practices, especially my own. I believe that, in order to belong, one must become involved in the responsibilities of any group one chooses to join. In this vital respect, I failed my meeting. I have not used my experiences as a trained observer to help solve problems in our meeting.

If I had taken more time in applying for membership, I might have realized I was too tired, too involved in other communities, and too meagerly informed to join so quickly. Consequently, I did many inappropriate things, such as praising Friends for their vocal messages instead of saying "thank you," speaking too loudly in my vocal messages (my hearing is poor), and trembling in body, voice, and mind when I did speak.

My Quaker daily readings revealed that eldering is encouraged, ostensibly to foster growth in Friends. This disturbs me. The human psyche is a fragile thing. It's not always obvious when someone is at or near the edge. Eldering can be dangerous, unless administered in the most loving way, in the agape sense.

My husband, John, and I—in our 70s—are coping with chronic and potentially acute health problems. I am needed more than ever here in my own community. Here I can be most effective on one-to-one bases; chauffeuring, reading aloud . . . or just listening. I don't have enough energy left for organizational work. On Sunday mornings I sleep late, closet myself with my small radio to listen to a church service, and later watch and discuss

with John political programs on television.

Yet I continue to care deeply about Friends and the future of the Society of Friends. How passionately the world needs love, forgiveness, and reconciliation!

Mabel McKeon Jasut  
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## Respect and support

I attend the Galesville (Wis.) Meeting during times that my regular faith community is on vacation and school breaks. Most of my spiritual and worship background is in the Catholic/Franciscan tradition.

Struggles with accepting, expressing, and witnessing interpersonal faith experiences are very common in many churches. The question "What is Quakerism?" might well be rephrased to "What is spirituality?" For my part, I have been enriched by experiences at the Friends meeting—both by the worship and the welcoming, open attitude of Friends. While there are different views with regards to faith experience, I have found the meeting a place of mutual respect and support for each individual's truth.

In seeking the light of God in each person, there is much we can share. We have common ground not just in social justice concerns, but more importantly in our spiritual roots. There is a strong movement beginning to rid religion of clericalism and discrimination at all levels. We must all work to ensure that people are not denied the ability to image God in their own personal ways.

With openness and respect for our larger faith communities, we must in good conscience resist limits and rules that hamper self-expression. We must be aware of our own attitudes, and at times, with compassion, rise above them. Your vessel, as well as those of other faiths, will truly be large and strong if we join together on our own varied pathways in seeking God's truth within our hearts and in our world.

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# Faith in a Time of Fear

**Storms of intolerance from the religious right threaten the denial of basic civil rights.**

by Kay Whitlock

*... love without esteem corrupts;  
back-door treatment is humiliating to  
all who participate in it. Both leave  
stains on the soul.*

*Lillian Smith*  
author and civil rights activist

A storm is rolling across the land, swelling with the power of deep-seated resentment and anxiety. The storm is a movement within the United States to legislate denial of basic civil rights. Its manifestations are virulent assaults on the rights of people of color, immigrants, women, and lesbian, gay and bisexual people. This storm depends upon the fear that if we embrace with

*Kay Whitlock is executive secretary of AFSC's North Central Regional Office in Des Moines, Iowa.*

respect those different from ourselves, then we are somehow diminished.

This past November, the storm thundered through Colorado and Oregon. Two proposed amendments to state constitutions, Colorado's Amendment 2 and Oregon's Measure 9, were the first statewide bans on enacting or enforcing state, city, or county legislation offering protection from discrimination based on sexual orientation.

These campaigns deliberately tapped into fear and hatred by identifying and demonizing a stranger; proponents exhorted voters to protect family and faith by casting out that stranger. Invoking the name of God, Colorado for Family Values (CFV) and Oregon Citizens Alliance (OCA) asked voters to make simple choices: good versus evil, Christ versus

Satan, morality versus degeneracy, "us" versus "them."

The campaigns ran their terrible course. Colorado's Amendment 2 passed 54 percent to 46 percent; Oregon's Measure 9 was defeated 57 percent to 43 percent. More extreme Measure 9 required state and public institutions to teach that homosexuality is "wrong, unnatural, and perverse." In their campaign, OCA leaders equated lesbianism and gayness with bestiality, pedophilia, and sadomasochism.

Legal challenges to Colorado's Amendment 2 are underway. District Court Judge H. Jeffrey Bayless has issued a preliminary injunction, delaying enforcement of Amendment 2 until after a trial on legal challenges to the amendment. Judge Bayless ruled that the

amendment names an "identifiable class" of persons whose fundamental right to be free from governmental enforcement of private biases is in question.

The burden of proof is on the plaintiffs to establish infringement of their Constitutional rights and on the State of Colorado to show "a substantial and compelling interest" in passing and enforcing Amendment 2. "Will the plaintiffs win?" Judge Bayless asked. "The court does not know. Do the plaintiffs have . . . a reasonable probability of proving that Amendment 2 is unconstitutional beyond a reasonable doubt? Yes."

If Amendment 2 is upheld, civil rights ordinances prohibiting discrimination on the basis of sexual orientation in Aspen, Boulder, and Denver will be rendered invalid. Similar anti-discrimination policies adopted by any state branch of government, department, agency, school district or state college or university will be nullified, as will Gov. Roy Romer's 1990 executive order prohibiting discrimination based on sexual orientation of state employees. For the first time, state government will have named a class of persons who may not challenge discrimination that deprives them of the basic civil right to be free from harassment and discrimination in employment, housing, and public accommodations.

**W**hat does Measure 9's defeat in Oregon mean? Opponents describe a "hollow victory," pointing out that Amendment 2 and Measure 9 were stalking horses for rightist groups seeking to exploit homophobic fear for political purposes. The Oregon version

didn't work; the Colorado version did. Indeed, Oregon Citizens Alliance has announced plans to try a new ballot initiative with wording similar to Colorado's Amendment 2.

OCA's "No Special Rights Committee—PAC" announced in January its strategy of charter amendments to be pursued city by city, county by county. "As you can see," the press release said, "we have re-worded the initiative to accommodate some of the concerns of middle-of-the-road voters and still accomplish our agenda of stopping the homosexual agenda."

OCA leaders now assist organizing efforts in Washington and Idaho; other states with similar efforts include Arizona, Florida, Ohio, Georgia, Minnesota, Missouri, Iowa, Michigan, Montana, and California.

Campaigns against rights for lesbian, gay and bisexual people are strategically valuable, for these same groups also attack women's rights, affirmative action, and multi-culturalism in education. Organizers used the petition drives — necessary to place the Colorado and Oregon initiatives on the ballot — to generate mailing and fundraising lists. Their strategy worked: Oregon Citizens Alliance raised more than \$1 million.

These two campaigns confront us with essential questions about faith and witness in a time of fear and violence. The Anti-Violence Project of the Gay and Lesbian Community Center for Colorado reports that violence against gays and lesbians increased as the 1992 political battle intensified, spiking in November.

Sue Anderson of Denver is a board

member for the National Gay and Lesbian Task Force (NGLTF) and advisory board member for the American Friends Service Committee's (AFSC) Bridges Project, a national network for programs working with sexual minority youth. She says the ballot initiative created a climate in which violence became permissible.

"There's lots of hateful graffiti spray painted on sidewalks and houses," she says, "and there's vandalism, especially where people had or have NO ON 2 stickers on cars or on windows at home or offices."

**V**iolence marked the Oregon struggle as well. "Two activists, a lesbian and a gay man, were murdered by arson. People's homes were targeted," says Howard Dana, AFSC program assistant in Portland. "People's tires were slashed. Car windows were smashed. Three activists working against Measure 9 had car brakes tampered with while they were attending meetings."

Sue Anderson, Howard Dana, and others who worked against the ballot initiatives in Colorado and Oregon describe an atmosphere in which ugly expressions of hate became commonplace.

"It's horribly painful to read the stuff coming from the religious right," Sue Anderson says, "to constantly face these vicious verbal assaults, to hear about special rights, to hear it day in and day out. You have to fight within yourself to not internalize."

Howard Dana agrees. "For me," he says, "it was as if you were listening to stereo and it was already loud and they kept turning up the volume. You couldn't

## Colorado's Amendment 2

Be it Enacted by the People of the State of Colorado:

Article 2, of the Colorado Constitution is amended by the addition of Section 30, which shall state as follows:

NO PROTECTED STATUS BASED ON HOMOSEXUAL, LESBIAN, OR BISEXUAL ORIENTATION. Neither the State of Colorado, through any of its branches or departments, nor any of its agencies, political subdivisions, municipalities or school districts, shall enact, adopt or enforce any statute, regulation, ordinance, or policy whereby homosexual, lesbian, or bisexual orientation, con-

duct, practices, or relationships shall constitute or otherwise be the basis of, or entitle any person or class of persons to have or claim any minority status, quota preferences, protected status or claim of discrimination. This Section of the Constitution shall be in all respects self-executing.

## Oregon's Measure 9

Amends Constitution: Government cannot facilitate, must discourage homosexuality, other "behaviors."

Question: Shall Constitution be amended to require that all governments discourage homosexuality, other listed "behaviors," and not facilitate or recognize them?

Summary: Amends Oregon Constitution. All governments in Oregon may not use their monies or properties to promote, encourage or facilitate homosexuality, pedophilia, sadism, or masochism. All levels of government, including public education systems, must assist in setting a standard for Oregon's youth which recognizes that these "behaviors" are "abnormal, wrong, unnatural, and perverse" and that they are to be discouraged and avoided. State may not recognize this conduct under "sexual orientation" or "sexual preference" labels, or through "quotas, minority status, affirmative action, or similar concepts."



turn on the television or open a newspaper without hearing about Measure 9."

Dan Stutesman, AFSC lesbian/gay rights program staff person in Portland, Oregon, speaks about having to "stuff emotions" so that he could get through another day without succumbing to fury and fear.

**When we recognize fear in ourselves and others, faith calls us to do the one thing that is truly radical: to love rather than hate.**

Supportive lesbian, gay, and bisexual communities and strong networks of heterosexual allies were a saving grace for activists in cities like Denver, Boulder, Portland, and Eugene. But such supports were often unavailable in rural areas. In fact, Oregon Citizens Alliance and Colorado for Family Values depended upon rural votes to offset more liberal votes from large metropolitan areas.

"One thing I learned," says Howard Dana, "is that the power of polarization works."

Amendment 2 and Measure 9 used the politics of enemy-making. Years earlier, the forces behind Amendment 2 supported Colorado's successful "English-Only" initiative, exploiting racial resentments. Last fall, initiative organizers pitted people of color against lesbian and gay communities, suggesting that racial minorities were "legitimate, disadvantaged groups," while gays and lesbians were not. This strategy worked where initiative organizers could exploit existing tensions between the different communities. On the other hand, the pro-initiative forces had difficulty separating these communities when relationships were established.

When Amendment 2 passed, "our community was traumatized," Sue Anderson says. "And our response was to beat up on each other." Anderson

feels campaigns organized in the face of crisis cannot substitute for sustained grassroots community-building over the long haul.

"We need visions of integrity and wholeness that guide our work on a daily basis," she says. "We need to develop relationships that are valued not just in an emergency. As lesbians and gays, we need to be there on everyone's issue of justice, not just the issues in our own interest. When we think 'justice,' we must bring everyone into the vision."

However, weary activists also point out the campaign's strengths and moments of beauty. In Oregon, People of Faith Against Bigotry, in which AFSC played a central role, brought together Quakers, Jews, Catholics, Protestants, and others to provide a witness where people of faith stood with those who were cast out as "other."

"People of Faith Against Bigotry reached small-town congregations," notes Howard Dana, "communicating in ways people could hear. They were spiritual and church people talking to other people in a common language. They accomplished something the overall NO ON 9 folks, who had a politically-focused agenda, could not."

The message of People of Faith Against Bigotry was simple: "We believe that those of us who are gay, lesbian, and bisexual are beloved children of God, no less than those of us who are heterosexual. Because gays and lesbians have been treated as social outcasts, we feel a special obligation to see that legislation which is demeaning and humiliating be defeated. As Christians, we believe that the Bible, especially the teachings of Jesus, calls us to love others, not to reject and discriminate against them. As Jews we are reminded not to oppress the strangers in our midst because we were strangers in the land of Egypt."

**P**eople of Faith Against Bigotry took an unequivocal stand articulated in the language of "we": We who may not all be the same, but who are all children of God. This language — that when one of us is attacked, we all feel the wound — lifted up an image of family where difference enriches the whole, making us all more complete.

In similar spirit, the national Board of the American Friends Service Committee reflected upon the initiative campaigns. "We found ourselves examining our values through the framework of queries," says Kara Newell, AFSC's

Executive Secretary. "In what ways do our individual and corporate actions affirm or deny our deep spiritual understanding that God loves and cares for every human being? In what ways should we, individually and organizationally, allocate resources to live in accordance with our conscience and our principles?"

As a result, AFSC joined many other organizations — including the Southern Christian Leadership Conference, the American Foundation for AIDS Research, the Unitarian Universalist Association, the U.S. Conference of Mayors, the National Association of Hispanic Journalists, and Parents and Friends of Lesbians and Gays, among others — in supporting a boycott of Colorado tourism, convention activities, and businesses until Amendment 2 is overturned.

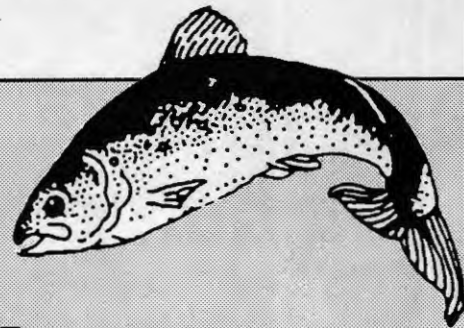
AFSC's Colorado program will continue to work for peace, justice, and human rights and to witness against Amendment 2. Regional and national staff will continue to travel to Colorado as necessary for essential AFSC business. But the AFSC will not attend, sponsor, or co-sponsor interstate or international gatherings in Colorado until Amendment 2 is overturned; AFSC units outside of Colorado are encouraged to find alternatives to Colorado vendors.

AFSC recognizes that boycotts alone cannot speak to the deeper needs of people in conflict. Therefore, says Kara Newell, "AFSC will seek ways to come together with others, across our differences, in an atmosphere of respect. We will work to educate against stereotyping, prejudice, discrimination. We will work to uphold a vision of an inclusive community."

The challenge will not be easy. We are called to walk in the storm, sooner or later coming face to face with fear. When we recognize fear in ourselves and others, faith calls us to do the one thing that is truly radical: to love rather than hate. The love of right relationship insists we treat one another respectfully despite brutalities and mean-spiritedness. Love calls us to speak plainly, without demeaning others.

Such a stand will frustrate those who call us to simply political agendas, to the dynamics of enemy-making, to the self-righteousness of certitude. At times, such a stand will frustrate us, too, for there is anger, violence, and pettiness in our own hearts as well as in the hearts of others.

Surely, reaching out with love is the essential challenge of faith in these times of fear. □



# Fishing in Troubled Waters:

## *How to Help the Russians During Their Time of Crisis*

by Anthony Manousos

**A**s democratic freedoms have grown in recent years, the food crisis and struggle for survival [in the former Soviet Union] have gotten worse," wrote David Hartsough in an article, "Hunger and Disarray in Russia" (*FJ* March 1992). Since the abortive coup, Russia's economy has suffered from what many describe as "free fall." Hyperinflation of almost 2000 percent yearly has rendered the ruble virtually worthless. Productivity has declined by 20-30 percent. Social and governmental structures have broken down. Unemployment and homelessness are rampant. Malnutrition has become a serious problem, particularly among the elderly poor, the handicapped, single mothers with babies, and other vulnerable groups. According to *The Washington Spectator*, the Russian Health Ministry reports that only 14 percent of Russia's children "can be said to be in good health."

"The current crisis in Russia is likely to worsen before it improves," writes Peter Jarman, British Quaker representative in Moscow. "There appears to be a lack of decision-making, even about who should plant the seeds of this year's harvest, and so the food crisis next winter in the major towns could be worse than the last." Quaker historian Tatiana Pavlova reports that even professionals like herself sometimes have difficulty in obtaining decent and affordable food.

The former Soviet Union's economic collapse could have catastrophic consequences. Kazakh poet and activist Olzhas

Suleimenov observed, "Empty saucepans are more dangerous for democracy than tanks." Arthur Hartman, former U.S. Ambassador to Moscow, sees Russia "on the brink of civil war." If Yeltsin's economic and social reforms fail, another coup by right- or left-wing extremists could occur, threatening not only the Russians, but the entire precarious post-Cold War world order.

During this difficult, and potentially dangerous, period of transition, many Friends are wondering, "What can we do to help?" Listed are several Quaker-inspired projects prioritized according to the old adage, "Give people a fish, and they can eat for a day. Teach them how to fish, and they can have food for life." These priorities are just for convenience's sake; each project urgently needs and deserves support.

### ***Giving People Fish***

Because there have been no Quaker food or material aids projects, some Friends have been donating to ecumenical food relief efforts. UMCOR, the Methodist service organization, was sending bulk shipments of food, which were distributed through the Russian Orthodox Church and other churches in the former Soviet Union, but this effort has been discontinued. As a result, a spontaneous grassroots effort (perhaps more in keeping with the ways of Friends) was undertaken by Dr. Suzanne Gronemeyer, a physician at St. Jude's Children's Research Hospital in Collierville, Tennessee. After receiving dozens of letters from people who received boxes of food, she made contact with a Russian doctor in Moscow who has helped her to send gifts and money to needy families.

"Food is readily available now," said

Gronemeyer, "but is very expensive. Twenty dollars—which is more than [most Russians] make in a month—goes a long way." She has sent \$3,000 along with books and medicine to needy families. Those who wish to assist in her efforts should contact her at 551 Alexander, Memphis, TN 38111-4309.

Kay Anderson, former clerk of Pacific Yearly Meeting's East-West Relations Committee, recommends that instead of sending food, Friends should "adopt" a social service institution, such as a hospital, school, clinic, day-care center, or program for seniors. This relationship could include an exchange of letters and pictures, and the sending of money and medicines.

"Several Friends in the San Francisco area have projects to help the former Soviets," reports Anderson. "Hartmut Fischer is organizing a joint venture in Kazakhstan, and Bill Moyer is trying to encourage the Russians in grass roots organizing and empowerment."

PYM's East-West Relations Committee has numerous contacts in the former Soviet Union that have developed as a result of its Peace Tours and work camp. Over 100 Friends have participated in these tours over the past few years. In the spring a reunion of these Quaker "citizen diplomats" will take place in San Jose, Calif., where, among other things, they will consider ways to help our formerly Soviet friends. For more information, contact Kay Anderson, 2025 Broderick St., No.6, San Francisco, CA 94115, or call (415) 776-8659.

*Anthony Manousos, a member of Claremont (Calif.) Meeting, teaches English at San Bernardino Valley College. A member of the Pacific Yearly Meeting's East-West Relations Committee, he is author of the Pendle Hill Pamphlet Spiritual Linkage with Russians—the Story of a Leading.*

**Russian woman in the countryside, 1991**



## Teaching People How to Fish

Sue and Tom Rickert, a Quaker couple from San Francisco, have become pioneers in a completely new field: teaching Russians how to help themselves. Three years ago, Tom retired from his career of helping the handicapped in the Bay area, to start a nonprofit organization called Access Exchange International (AEI). Its goal is to help teach Russians how to set up nonprofit organizations to deliver much-needed social services during this time of societal breakdown in the former Soviet Union. The Rickerts have hosted numerous Russian social service professionals in their home and have given seminars on social service planning in the former Soviet Union and in Eastern Europe. The need for such professional exchange is urgent. And the love and dedication the Rickerts display is in the

best tradition of Friends.

"Everyone knows the going will be terribly hard for the newly unemployed, the growing number of homeless, and a generation of youth living in the values vacuum following the collapse of communism," explains Tom Rickert. "And what about the young Russian innovators who are dedicated heart and soul to making this transition *work*! They labor against enormous odds to train the people who must stand and deliver social services in a context where everything is being invented from scratch. We stand alongside them at this time."

In June 1992, Tom Rickert attended a conference in Moscow, along with representatives from 17 organizations concerned about transit for disabled persons. It was the first time key disability groups, social service agencies, transit providers, and municipal agencies had gathered for the specific purpose of initiating a long-term planning process to develop acces-

sible fixed route and door-to-door "para-transit" services for Moscow.

"One should be slow to claim success amid the chaos facing people in Moscow," Tom Rickert noted. "But, in fact, this meeting may be an historic moment in the development of mobility in a city that is notorious for its barriers to movement by disabled persons."

In February 1993, Rickert returned to Moscow, met with his counterparts, and finalized plans for a low-cost, practical system that would help turn life around for the disabled in Moscow. "Our plan will provide a 50,000-trip-a-year, door-to-door public transportation system," reports Rickert. All we need now are the funds to make this dream a reality."

For more information about, or to contribute to, this unique self-help project, write to Access Exchange International, 112 San Pablo St., San Francisco, CA 94127, or call (415) 661-6355.

## Teaching People How to Avoid Being Eaten by Sharks While Fishing

Pacific Yearly Meeting's East-West Relations Committee has conducted five "peace tours" to the Soviet Union in the hopes of improving understanding and establishing a Quaker presence in this area. In the fall of 1991, Kay Anderson and Julie Harlow took a group of Quakers to the Human Rights Conference in Moscow to support the rights of conscientious objectors. Arriving soon after the coup, they found themselves besieged by pacifist groups that wanted to learn more about nonviolent social activism. Living Ring, an organization of pacifists who risked their lives on the barricades in front of the Russian white house, asked San Francisco Friend David Hartsough, a former American Friends Service Committee staff worker, to organize workshops on nonviolence training.

Responding to requests that they return and share the Quaker message of reconciliation, Kay and David spent the summer in the former Soviet Union. They have been in touch with Peter and Roswith Jarman, British Friends who have been living in Moscow for almost a year and plan to spend another year as "Friends in residence." The Jarmans have conducted workshops on conflict resolution and mediation in places such as Nagorno-Karabakh, Ossetia, Southern Ukraine, and



Courtesy of Stanley Zarowin

Lake Baikal in eastern Siberia.

"We are also providing support for the developing Quaker Meeting in Moscow," report the Jarmans. "This group now meets in a church and attracts between 20 and 30 people. We have also traveled to St. Petersburg and Tver to meet Friends and seekers who hold Quaker-style meetings." British and U.S. Friends hope to establish a full-time Friends Center with a library and education facilities.

"The dream of a Moscow Friends Center is becoming much more solid," reports Anderson. "Our concept is to establish a physical location where people starting grassroots organizations can meet together to get the support they need. A key part of the center's work will be to match Russians with Westerners who have needed skills in social services, advocacy, and the like. This center will help develop natural leaders who will eventually turn this country around."

nonviolent movement which defeated the attempted coup in August 1991.

Friends who would like to support this work should make their checks payable to PYM East-West Relations Committee, c/o Julie Harlow, 1163 Auburn Drive, Davis, CA 95616.

## ***Teaching People Not to Lose Hope If the Fish Aren't Biting***

Like all of us, the Russians need spiritual as well as physical nourishment. Seventy years of communism have left the Russian people hungry for information about religious values. They know through bitter experience the truth of Jesus' observation that we don't live by bread alone.

currently offers a Pendle Hill-type course to Muscovites interested in learning more about Quakerism. Reports Pendle Hill director Dan Seeger, "The first such course in the fall of 1992 was very successful and drew a committed group of students into a dialogue and discussion process."

Responding to a similar need, the Quaker U.S./CIS Committee has published thousands of flyers in Russian answering questions about Quakerism. The Committee has also commissioned translations of short works by such writers as Thomas Kelly, Douglas Steere, and William Taber. The first two booklets in this series, Kelley's *Testament of Devotion* and an explanation of Quaker practice by Mary Moehlman, have been published with a press-run of 20,000 copies. The Quaker U.S./CIS Committee now has an office, electronic mail hook-up, and full-time administrative assistant in Moscow.

"Our hope is to nurture future Quaker ministers," says Janet Riley, one of the founders of the Quaker U.S./CIS Committee and now a student at Pendle Hill. "We are trying to convey the essence of Quakerism to those who want to hear. Our committee is currently considering sending a full-time person to the former Soviet Union to help distribute publications and to identify and nurture seeking groups."

Riley reports a newly formed worship group in Electrostal, a town a few hours from Moscow. This group is being nurtured by Janet Chapin, a Philadelphia Quaker who "commutes" to the former USSR four times a year.

Friends who would like to contribute to this work should contact the Quaker U.S./CIS Committee, c/o Toby Riley, 721 Park Ave., Plainfield, NJ 07060. This committee also has copies of *The Human Experience*, a collection of Soviet and U.S. fiction and poetry jointly edited and published in the United States and USSR in 1989. Pendle Hill recently published a pamphlet called *Spiritual Linkage with Russians—the Story of a Leading*, which explores the spiritual dimension of this unique Quaker peacemaking project. □



**Moscow Friends Meeting attendees, as pictured in February, 1993; San Francisco Friend Tom Rickert at left**

"Our private efforts are of course just a beginning," Anderson added. "We need to send tens of thousands of U.S. citizens over there to share knowledge and to build confidence if we want to prevent the former Soviet Union from becoming a 'Yugoslavia with nuclear missiles.'"

David Hartsough went to the former USSR to conduct workshops on nonviolence and democratic processes as part of a Fellowship of Reconciliation team. He is also at work on a book and possible video about Russian "people power," the

Two Quaker groups have focused on the spiritual needs of the Russians: Pendle Hill and the Quaker US/CIS Committee. Pendle Hill has hosted meetings of various Quaker groups involved in the former Soviet Union. These groups are exploring the possibility of establishing a "secretariat" to coordinate activities and to facilitate the flow of information among concerned Friends. Pendle Hill has also provided support for Pavlova that enabled her to be a "Friend-in-residence" there during the winter of 1992. Pavlova



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# ESR REPORT

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Spring 1993

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## OF CORAL AND COCONUT

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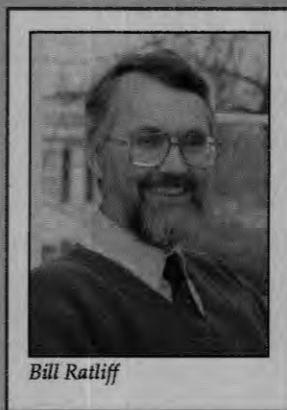
by Bill Ratliff, *Associate Professor of Applied Theology*

Editor's note—Last year J. Bill Ratliff, Associate Professor of Applied Theology at Earlham School of Religion spent his sabbatical teaching on the island of Fiji. These are some of his thoughts as he contemplated the experience of trying to make theological education relevant in both local and global contexts.

Sights, sounds, and smells of Fiji, where I lived last year:

### SOUNDS

- Awakened in morning by Indian man next door saying his prayers, facing our bedroom window
- Birds—parrots and cockatoos
- different languages
- strange accents with English language, while others thought mine strange!
- daily sounds of living from neighbors that float through open windows
- wonderful singing in chapel, on Field Trip, and on special occasions
- the surf breaking on the distant reef, when the wind is right
- the driving storm in December when wind and rain pounded our roof for hours and hours
- the whine of the buses while we worshipped in morning chapel
- the soft voice of Island women
- the boisterous singing of Samoan men on the Field Trip bus
- bubbly laughter, quiet chuckles, belly-shaking guffaws that come easily here
- long prayers
- the highly developed gift of oratory
- the quietness at dusk and early morning



- beating of the lali for worship far and near
- the constant beating of the lali in villages the week between Christmas and New Year
- hearing deeply felt and spoken prayers in South Pacific languages
- the art of oratory!

### SIGHTS

- Bright colors of flowers, shirts and dresses
- the beautiful, ever-different sunsets over Suva Bay
- stately coconut trees against the blue sky or against the darkening red sky at sunset
- Sulus!
- all the shades of skin color in Chapel
- bodies and hips and hands moving naturally and gracefully to music
- the cross on the top of the chapel at night when the lights inside are turned on
- the variety of colors of the buses
- the pastel colors of houses and buildings
- children: playing with abandon, sitting quietly in chapel, falling asleep in mothers arms, cuddling in the lap of father and being surrounded by massive arms



*Bill and Virginia Ratliff enjoy the aquamarine South Pacific waters of Fiji.*

- all different sizes, shapes and colors of people and their dress when walking downtown
- bananas growing in our backyard
- the ritual of sevusevu

## SMELLS

- Curry cooking!
- sweat on a hot, steamy day
- incense at Anglican Cathedral of Diocese of Polynesia
- fresh cut pineapple
- the warm mustiness of a closed room when first entering
- walking along the sea wall at low tide
- flowers everywhere

Coral and coconut are the two enduring symbols for me of the land of the South Pacific.

**Coconut** trees are everywhere, and come in many varieties and shapes, from the stately royal palm to the newly developed hybrid that is short so that you can reach up and pick the nuts. The trees line the roads, cover the landscape, and provide beautiful, romantic silhouettes against the setting sun. Seeing boys climb trees and drop coconuts on the ground is a common sight. I learned to get used to the sound of coconuts hitting the ground at night with a loud THUD.

Every bit of the coconut tree is used in that culture. It takes about 7 years for a tree to grow and start producing nuts. The young nuts can be sliced off at the top (with the ever-present cane knife that every Fijian man owns and often carries), and the juice drunk when one is thirsty. The piece of shell that was sliced off at the top can then be used to scrape out the tender flesh and eaten on the spot. The flesh of the mature coconut is grated (the opening of a coconut and the grating has been developed into a fine art, as you might guess!), and strained and the milk used in cooking fish and greens. Rice cooked in fresh coconut milk was my favorite!

The leftover meat is fed to the pigs and chickens. Half the shell is used as a bilo, a cup, especially in the yaqona ceremony, which is the national drink. The fiber around the shell is woven into strong cord, called sinnet. The outside husks when dried are burned in fires for cooking. The leaves are used to cover roofs, are plaited for baskets and used for plates at feasts. The trunks provide hard wood used in timber for housing and now used for making fine furniture for export.

**Coral** is just as prevalent, but less obvious. It lies around all the islands, giving the lighter color to the water that makes the island look like paradise when seen from the air. Coral is alive and grows in all shapes and colors. It grows only in tropical temperatures and only at a depth of a few inches or a few feet from the top of the water. At low tide

the coral looks like ugly mud flats from a distance, and is hard and sharp to walk on and often crumbles under foot.

Put on a snorkel mask and breathing tube, stick your head under water and you are in another world—a world of brilliant colors, shimmering rays of light illuminating the coral and the fish that live around, in, and under the coral that is full of crevices. Sea slugs or bech de mer brought the original ships to that area of the world for the delicacy treasured in the Orient and is still exported. They look like fat brown cucumbers laying on the ground in shallow water. Bright blue starfish, long, gelatinous sea worms, and occasionally sea snakes, inhabit the waters along with multitudes and multitudes of friendly, curious, brilliantly colored fish of all shapes and sizes.

Before we left the Islands in June, we spent the weekend

at a resort to celebrate our 30th wedding anniversary. Of course we went on a sailing boat for a day-trip to deserted Honeymoon Island. While there, I had the incredible experience of becoming totally caught up in the underwater world. Sense of time and place was absorbed into a sense of oneness with the fish and coral and water.

Coral and coconut are two dominant aspects of the island—one is of the land and one of the surrounding water; one obvious and

outward, and the other more subtle and underneath. Both served to draw me out of myself. The culture was also an outward culture, where the land and the extended family (or mataqali) were crucial in the lives of the people.

### I learned at least two spiritual lessons while there:

**First**, I experienced God differently in that context. My "Quaker God" of inwardness and contemplation was not wholly at home there. I was pulled out of myself and into the culture with its fascinating variety of rituals, taboos, stories, history, and people. My usual ways of approaching God seemed no longer to work for me. Worship and sermons there had more to do with behavior and Scripture and outward signs. Integrating my spiritual experience there with my present spiritual life is ongoing work for me. Fiji continues to be a challenge to my spiritual life.

**Second**, indigenous people feel deeply at home in unprogrammed, waiting worship. In Darwin, Australia, we lived for two weeks among the Aborigines at Nungalinga College, where the Aborigines are trained for church leadership back in their home areas. I was asked early in my stay to lead daily chapel. I talked about the faith and practice of the Religious Society of Friends. There was no Meeting in Darwin, and most people had never heard of Quakers. The Principal asked me to lead a Quaker worship service the following day. After taking about half the time to explain the nature of waiting worship and



*Being entertained while visiting a village.*



spoken ministry, we settled quickly into a deep silence, out of which several students spoke in moving ways. They liked it so much that they asked me back the following day, in order to experience a full half hour of waiting worship!

A similar reaction occurred in Fiji at Pacific Theological College, where I stayed for nine months. Students and staff seemed to be at home in the silence, and to be free to speak out of the silence. The week we left, the College gave us a farewell feast, complete with long, flowery oratory, generous gift giving beyond belief, telling of jokes, and lots of food. At the beginning of the evening, the President of the Student Body called for a period of silence, out of respect for our heritage. We were very touched.

Perhaps silence, and our style of using the silence for worship, is a truly unifying experience that runs beneath all our cultural and religious differences. We Quakers know something about that and have that gift to offer the global village.

Acts 10:9-18 is the dramatic story of the baptism of the first uncircumcised pagan. In the first part of the chapter, God comes to Cornelius in a vision and tells him to send men to Joppa and bring back Peter.

This trance where God speaks to Peter comes only after Peter is HUNGRY. He thought he was hungry for physical food, but we get fooled that way too. We are all spiritually hungry, perhaps famished in this secular age. God feeds us, if we are open.

In verse 14 Peter at first refuses to obey God's command: "I have never eaten anything common or unclean." He has always stayed within the bounds and rules of his culture. God, however, is calling Peter to go beyond his own culture with all its taboos and strictures. In today's world, it seems to me, God is calling you and me to move beyond the comfort and security of the neighborhood or community or culture in which we grew up. The world is one world, and we are asked to go to all the world with the Gospel of Jesus Christ.

In verse 17 Peter was inwardly perplexed as to the meaning of vision. I like the word "perplexed." That response is certainly true to my experience of living in another culture. We have to be willing to live with perplexity and complexity. It was not clear to me when I had difficulty dealing with an indigenous person, whether the problem had to do with her or his personality or with the

rules of the culture. I was perplexed as to how much of a prophetic voice I could legitimately have in a culture where I was guest. I was perplexed as to how much I offended the delicate structure and hierarchy in village life when I visited. I continue to be perplexed as to how to integrate this experience into my current life, and what it

means for my future. We live with perplexity. The same verse that mentions Peter's perplexity also states that the men sent by Cornelius were standing at the gate asking for Peter. Even in our perplexity, God is knocking at our door and stands ready to give us light for the next step. Peter listened to God, and was ready to deal with the new situation when it presented itself. He went with the men to a foreign country. He shared the Gospel with them, the Holy Spirit came and they were baptized.

That is a good model for us and can give us courage for the journey. A Christian Quaker spirituality for the 21st century, it seems to me will be *heartfelt, headclear, and world embracing*.

Our faith is called to be thought out carefully, to be compelling to us internally, and to reach out to all creation.

At the end of our stay in Fiji, the Principal

of Pacific Theological College had a farewell dinner for us with all the staff at his house. At the end of the speechmaking I was invited to respond. By this time in our stay I knew that I would be called on, so I had prepared my remarks ahead of time! At the conclusion of my remarks, I said the following:

"When we return to our home, we will

**...living in another culture.**

**We have to be willing to live with perplexity and complexity.**

**I was perplexed as to how much of a prophetic voice I could legitimately have in a culture where I was guest.**

**I was perplexed as to how much I offended the delicate structure and hierarchy in village life when I visited.**



*Traditional thatch house and newer ones on Coral Coast.*

be telling friends and others of

- your hospitality
- your deep faith in God, which binds us together
- your wonderful singing and Island tradition of celebrating
- your sense of humor
- your efforts to make theological education relevant to this Pacific context.

Vinaka Vakalevu! Thank you very much."

As people around the world visit us and get to know us as Christian Quakers and us them, may they experience our hospitality, our deep faith in God and our efforts to make theological education relevant to our local and global context.

## A MESSAGE FROM THE DEAN



Andrew Grannell, Dean

### ESR and Bethany Forming a Partnership

In September 1994, Bethany Theological Seminary of the Church of the Brethren, currently located on 59 acres eighteen miles west of Chicago, will relocate in Richmond, Indiana. Bethany hopes to open the doors of a new building adjacent to the Earlham School of Religion

on the Earlham campus during the summer of 1994.

Beginning with the fall term of the academic year 1994-95, Friends and Brethren are planning for an unprecedented joint venture—one which is filled with great promise and significant challenges.

#### Covenanting Partnership

In contrast to other such relationships, we propose neither a full merger, nor a loose nonbinding "network." Rather, we propose an intentional, restrictive, and long term covenanting partnership of equals who will retain their essential identity and mission. Covenant suggests, above all, an acknowledged faith relationship with God. Bethany and ESR are proposing to covenant together with the one Spirit of Christ, which is our shared foundation.

This relationship has dimensions which are spiritual, educational, economic, and cultural in nature. Each dimension contains opportunities and risks. In the spiritual dimension, the covenant means faithfulness to our respective tradition. In the educational, it means the symbiosis of our teaching and curricula. In the economic, it means cooperative stewardship of time and resources. In the cultural dimension, it means self-awareness and sensitivity to difference.

#### The spiritual dimension:

BTS and ESR are proposing to form a "spiritual triangle" in which each retains its unique covenant with the one God and each meets the other in the light of that covenant. While we all see clear programmatic and economic advantages to the affiliation, the true success of this

covenanting partnership depends on our ability to live out our distinct ways of faith together, as we go about the shared work of preparing leaders for our denominations.

#### The educational dimension:

All courses will be open to cross registration with which will come a cross fertilization. Bethany students, for example, look forward to ESR's courses on spiritual preparation for ministry and service. Those at ESR know they will benefit from Bethany's courses on ministry within congregations, a particular Brethren strength.

#### The economic dimension:

We are striving to make better use of God's gift of time. Operationally, Bethany and ESR share similar goals: a) **cost-effective education** both on and off-campus including short-term, intensive offerings as well as traditional, full-length courses and degree programs; b) **"high-tech" communication** both BTS and ESR look forward to exploring "high tech" systems which greatly expand our realms of teaching-learning; our reach; c) **cost-effective administration** in the offices of business, the registrar, financial aid, and use of the VAX mini-mainframe for use of "screens" which will be written to the exact specification of each separate and joint administrative function.

#### The cultural dimension:

This affiliation is a coming together of cultures. Each brings its history, its collective memory, its world view, its ways of being and doing. Much of this culture remains unconscious and implicit, yet it shapes our daily behavior. Quakers and Brethren must learn to live together spiritually and practically. We must become culturally articulate with one another so that we begin to understand, accept, and adjust to our different collective "personalities."

#### Conclusion:

Clearly, there are risks in the joining of two institutions similar in vision, yet dissimilar in outward practices. The identification of our differences may prove to be the source of our strength—creating a vital relationship between Friends and Brethren and creating the leadership so needed in our churches and meetings. Risks? Yes! Opportunities, without a doubt!

*(I wish to thank Ken Jacobsen, an ESR third year student for his work on this essay. If you would like a copy of the longer essay from which this is excerpted, contact me at ESR.*

— Andrew Grannell

Earlham School of Religion  
Richmond, Indiana 47374



by Anne Wheelock

The Yugoslav flag is gone from the United Nations. With it goes a small part of my own history, erased along with a nearly 50-year chapter in the drama of nation building in post-war Europe.

These days, I suffer from a kind of cognitive dissonance. Images of busloads of children leaving fathers behind in Sarajevo, of city dwellers lacking even a twig of firewood for cooking suggest

There I joined 700 young people from all parts of Yugoslavia, three other Americans, dozens of visiting students from Pakistan, Egypt, Chile, Somalia, Costa Rica, and other underdeveloped countries, and a score of Europeans from Denmark, France, and Great Britain on a project to build a flood wall along the Sava River.

My sponsor at the work site was the American Friends Service Committee, but the main purpose of the project reflected a vision of the Yugoslav people for a country that could build bridges across ethnic differences within Yugoslavia itself. In the aftermath of World War II, with the country devastated and lacking the heavy equipment or power necessary for rebuilding it, Tito's government mobilized the labor and energy of thousands of young people to build up an infrastructure that could support industrialization and expanded tourism. The coastal road along the Adriatic was one proud accomplishment of this campaign.

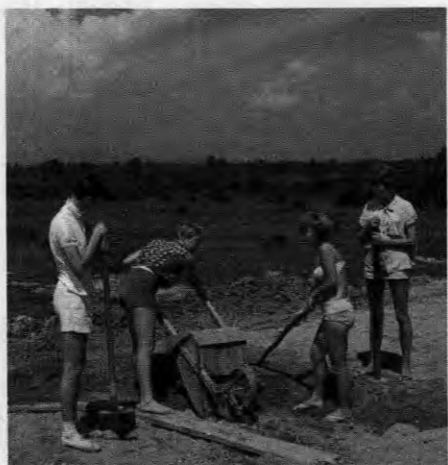
By the '60s, as Vesna, the camp council's liaison to us "strangi," explained, the country no longer relied on sheer muscle to drive development. Summer camps continued, however, in hopes that by bringing young people together to work on a common project for the good of a local community, the next generation would identify with a larger and more stable political and social entity than history had allowed until then.

To my eye, the effort worked. Despite its solemn purpose, the camp packed more fun with a wildly diverse group of people into one summer than I have experienced since. During the mornings, we sweated over spades, wheelbarrows, and pummels and saw the flood wall rise before our eyes. During the afternoons and evenings, we lolled in flower-filled meadows, played volleyball, taught each other our first languages, debated the war in Vietnam in whatever common language we could find, or ventured through the woods, across the river, and into town for performances of local ethnic dance ensembles.

Perhaps my rudimentary Serbo-Croatian and delight in the company prevented me from detecting deeper ethnic intolerance among the Yugoslav campers. Certainly, our own brigade was not without its adolescent disputes or fears of difference. Petty jealousies arose among the girls over a special boy's attentions. Once a personal item of clothing went "missing." Raised eyebrows followed Yugoslav camper Magda and Pakistani Mustafa as they walked through the camp

# Reflections on Community in Yugoslavia

*Her memories are of a sweeter time when she was there for an international workcamp and saw unity, not violence.*



Photos courtesy of Anne Wheelock

unbearable hardship. Photographs of young men peering through the chain-link fence that surrounds their detention camp, of the word "Chetnik" scrawled on bullet-ridden walls document unspeakable acts of cruelty and vengeance. They couldn't be more at odds with my own snapshots of a Yugoslavia I knew in 1966.

In July of that year, I arrived for work at the Omladinska Radna Akcija, the national youth work camp, south of Zagreb.

*Anne Wheelock is a Boston-based education writer who advocates for public school policies that nurture communities of learners among diverse students and teachers.*

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holding hands. But these were faint notes of discord in the harmony of our days. Housed in barracks of 24 beds, we ate communally, worked cooperatively, and (dressed modestly in our bathing suits) showered collectively, all with good humor.

Most of all, we made music together. As we marched in the fresh cool of the dawn to our work stations on top of the flood wall, we sang anthems in praise of Yugoslavia and the leadership of Marshall Tito. During time off, we sang popular songs of international appeal, including U.S. rock and roll. "Bamba," an Egyptian student, earned his nickname through frequent spontaneous performances of the Trini Lopez classic.

I arrived at the work camp with one large suitcase and a Spanish guitar. I was hardly a skilled player, but my repertoire of Joan Baez standards, contemporary French ballads, and folk melodies from Spain transcended language differences. "Dona, Dona" was the number-one request, and we sang, "Calves are easily bound and slaughtered, never knowing the reason why" over and over. That tune



**Above and on page 25: Work-campers in the author's group, 1966**

and those words made more friends for me than any other ten songs combined.

In those days, it seemed to me, my Yugoslav friends revelled in the richness of ethnic diversity that was theirs. In the evenings we sipped the darkly-brewed Turkish coffee of Montenegro and tasted the sweet desserts of Bosnia. "You know," my new friends would explain with pride, "Yugoslavia is a country of six republics, five languages, four nationalities, three religions, two alphabets." And they would conclude, in the knowledge of their unique treasure, "And one Dubrovnik!"

Almost 30 years later, Dubrovnik has been shelled, and many commentators conveniently suggest that continuing war in the Balkans is inevitable. On the McNeil/Lehrer News Hour, former Sen. Warren Rudman of New Hampshire cites centuries of nationalist sentiment, border disputes, and hostilities stemming from religious differences as forces beyond rational understanding or remedy. Sen. George Mitchell of Maine nods in agreement. Haviland Smith, a former CIA agent writing in the *Boston Globe* of October 4, 1992, dismisses Yugoslavia as nothing more than "an unhappy agglomeration of tribal cultures." Memories of sides drawn during World War II revive bitter name-calling. The rhetoric of demagogic leaders feeds the conflict.

Yet I know that for a time, however briefly, students from Serbia, Croatia, Slovenia, Bosnia and Herzegovina, Macedonia, and Montenegro worked together to realize a social ideal that was called Yugoslavia. Young people from Belgrade and Zagreb, Sarajevo and Ljubljana, Titograd and Rijeka met, married, and had children and grandchildren. Despite history, they are not "natural" enemies.

My friend Livia, for one, does not think so. Still in her 20s, she came to this country from Zagreb to attend Boston University in 1985. She grew up with a love for a country called Yugoslavia. Croatian independence has not compensated for the loss of her homeland and the inter-national network of relationships that nurtured her identity. The excuse of "age-old animosities" does not console her.

"I always dreamt of becoming a 'cosmopolitan' when I grew up," she says. "Strange. I guess one can say that I have fulfilled my childhood dream. Only I didn't know then that being a cosmopolitan means belonging everywhere and nowhere. People should be very careful with their wishes."

Surely others in the now-independent republics that made up the former Yugoslavia feel as Livia does. Surely, as they watch days turn into months with no respite from the pain of war, some must mourn for the country they have lost. Surely they wonder, as the United Nations lowers their flag, whether the world has given up on peace in their part of the world. Is there no way their voices can be heard, their belief in a country encompassing diverse nationalities affirmed, their loss, and ours, acknowledged and perhaps reversed? □



# The Importance of Dialogue

by Harriet Heath

As the meeting settled on that beautiful fall First Day, the sounds were easily heard of a game being played out on the field by youngsters who were no longer children. Did I sense tenseness within the meeting, or just within myself?

Youth on the meeting grounds but not attending meeting had been an issue of discussion for some time. The discussions had gone on within families and in business meeting. They had occurred during First-day school and at sessions of the Religious Education Committee. When should these boys be expected to attend meeting?

"But we never get to play together," ran one of the students' arguments. The homes of members of the meeting are geographically widely separated. "A game among kids at meeting is different, more fun, less competitive."

"But we go to meeting at school every Fifth Day," said another.

"But then we never get to worship as a family," was a parent's point of view. "First Day is a time for worship. You set an example for the younger children."

In another home, the rule was: "If you sleep in this house on Saturday night, you go to meeting."

Our adolescents have a way of making the adults in their lives get to the basics of issues. They are intelligent; they are verbal; and they are not hesitant to voice their opinions.

How we resolve issues such as whether or not our adolescents attend meeting becomes, as Michael Rutter wrote, "A measure of our values." For we must answer in action such questions as: How does our Quaker belief in the inner Light affect the way we address the questions adolescents raise? How does our belief in consensus? Do we have a Quaker belief in how to nurture adolescents to lead them to Quakerism? Is that our goal as we discuss whether or not they should attend meeting? And are decisions to be made within families and then honored by the meeting? Or is it a meeting decision as to where young people should be during meeting?

My hunch is that at one level we all share a common goal. Can't we all say, "All Quaker parents want their children to find a Source of comfort, strength, and guidance that will

meet their lives' needs?"

The differences between us lie in the how-to's. How does one help a child or adolescent find that inner Source? Here there will never be agreement, because adults don't find that Source in the same way. Can we as Quakers accept this diversity? Our adolescents are raising for us in our homes and meetings the questions we face as a group, such as the theological ones about the roles of Christianity within Quakerism. Yes, our adolescents make us confront the issues in the here and now. □

*Michael Rutter's book A Measure of Our Values: Goals and Dilemmas in the Upbringing of Children was used in writing this column. The book is published in London, England, by Quaker Home Service.*

*Harriet Heath is a consultant, licensed psychologist, and director of the Parent Corner at Bryn Mawr College. She and her husband, Douglas, are Friends in the Philadelphia, Pa., area.*

# Yearning for the Light

by David A. Stevens

Most of us have experienced hearing someone else voice an idea we thought was solely our own. Typically when that happens, we observe that the thought has occurred to us, too, and then go on. But when the idea is one that has yet to become fully conscious or formulated in our own mind, the experience is all the more poignant. It evokes a unique sense of familiarity and surprise, as if we were unsure whether we saw a light come on, or perhaps it was on all along.

This happened to me not long ago. I was a new father of a daughter who was only a few weeks old. Eleanor was thriving, but was prone to spells of inconsolable crying, which we labeled "colic" for lack of a better term. In the grip of one of these, she would scream terribly, turn beet red, stiffen her torso, flail her arms and legs, and absolutely terrify us, her parents. After a few minutes of this, it was a toss-up who was in greater distress—she or we.

We tried everything, but nothing helped. Near desperation, we sought the advice of a friend with a baby several months older than ours who claimed to have experience in the matter. She agreed to visit, and Eleanor did her part by screaming wildly as soon as our

friend arrived, at the very least doing a good imitation of colic. Our friend held her and, to my surprise, listened attentively to her cries in an almost meditative fashion. When Eleanor finally quieted, our friend said, "Here's what she was saying: It's hard for her to be in this world, because she was with the angels in their world until so recently. She misses being there. It's such a big leap from that world to this one that sometimes it makes her cry."

At first that struck me as too whimsical to be taken seriously, and, in any event, no help with colic. But as I thought about it further, I realized much the same notion had impressed me when Eleanor was born. Along with the awe, exhaustion, chaos, and joy of that event, I clearly sensed that this new being was of another realm—not just the realm of the womb, but the realm of the soul and spirit. Later I recalled a passage taken, I believe, from *Tales of the Hasidim*, translated by Martin Buber. Hasidism, you may know, is the mystical sect of Judaism. The passage still seems appropriate:

Before the soul enters the air of this world it is conducted through all the worlds. Last of all, it is shown the first light, which once, when the world was created, illuminated all

things, and which God removed when mankind grew corrupt.

Why is the soul shown this light? So from that hour on it may yearn to attain the light and approach it, rung by rung, in its life on earth. And those who reach it—the Zaddikim [the holy ones]—into them the light enters, and out of them it shines into the world again. That is the reason why it was hidden.

As luck would have it, our baby's colic passed relatively quickly, and we moved on to other challenges. But close on the heels of her birth, we saw with special clarity the yearning for the Light that so impassions a newborn. We adults carry yearning forever after, deep within us.

An ordinary human birth and the timeless wisdom of the Hasidim remind us that the Light that we once knew by personal experience—in a time out of memory—is not gone, but only hidden. □

*David A. Stevens is a licensed clinical social worker and recent law school graduate. At present, he devotes his time to writing and caring for his daughter. He and his wife live in Portland, Oregon. He is a member of Austin (Tex.) Meeting and attends Reedwood Friends Church.*

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## Life in the Meeting

# Choosing the Good Portion

by Shiela Smith

*Is the life of our meeting so ordered that it helps us simplify our lives?*

*Faith and Practice  
North Pacific Yearly Meeting*

I think the testimony on simplicity basically means we Friends don't believe that the more one spends and consumes, the happier one will be. Although the entire advertising industry devotes itself to perpetuating this illusion, Quakers have to fortify ourselves against the media and teach our children that possessions do not bring happiness. Rather, we believe that a life free from acquiring stuff frees us to concentrate on the more important, spiritual aspects of life.

What is sometimes mistaken, I think, for the testimony on simplicity is the idea that fun is bad, conversely suffering is good, and that if it's inconvenient, it must be simple. Those ideas are, in my opinion, an unfortunate, hold-over from the Puritan tradition that Friends historically subscribed to. For instance, Quakers joined other non-liturgical churches in rejecting the celebration of Christmas in the 17th century.

For most people, time and money are inversely related. If you are busy earning money, your time is limited; if you aren't working, you have plenty of time, but not enough money. It's really hard to get it right. I sense that most folks in our meeting (Corvallis, Oregon), especially those living in larger households, are pressed for time rather than money. We are willing to spend money to buy time, rather than spend time to save money. We buy convenience in order to make our lives more simple.

Currently, there is controversy in our meeting whether it would be better to provide the meals for quarterly meeting by potlucking or catering. The former takes more time; the latter costs more money.

But what is simplicity in this situation? Is it doing all the work ourselves for less money and more time (and more hassles) expended? Or is it hiring the work done, freeing us to be more spiritual, and providing work for someone else? The controversy over how the meetinghouse was to be cleaned was solved by hiring the work done and providing deserving folks with work.

Some Friends feel there are spiritual benefits in doing this simple work ourselves. However, it seems to turn out that some folks get stuck in the kitchen cleaning up, while others are reaping the spiritual benefits of quarterly meeting. Sometimes it is more simple to save time; other times it is more simple to save money, depending on which is

in shorter supply.

There is only a limited amount of time at quarterly meeting in which we can be together, and our lives are overly busy during the previous week. In the past, it may have been more simple to save money, but in the days of busy lives in the late 20th century, it is probably more simple to save time, since time is now the limiting factor.

"Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." (Luke 10:41-42, RSV) These words of Jesus say to me that it is better to concentrate on the spiritual when there is the opportunity to do so.

*Reprinted, with permission, from the February 1993 newsletter of Corvallis (Oreg.) Meeting.*

## Simplicity in Our Lives

*The following is a minute on simplicity from Evanston (Ill.) Meeting.*

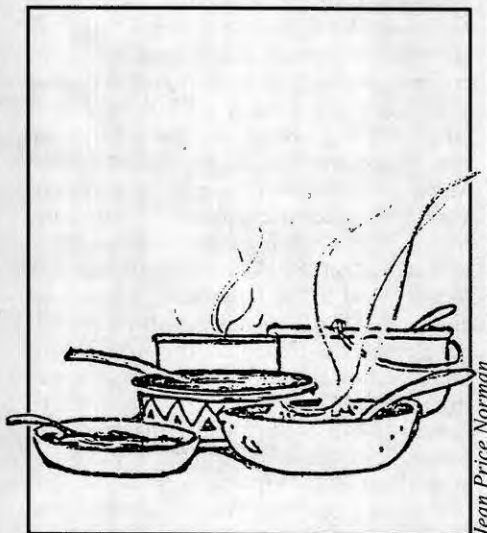
In a discussion of simplicity in our life together as a spiritual community, we affirmed:

Whatever prevents us from listening to that of God in ourselves and in each other should be let go of. Conversely, acts, habits, occasions, and environments that encourage and enable us to listen to that of God in ourselves and others should be nurtured and supported.

Clarity and simplicity in our relationships with one another begin with the basics: getting to know the names and stories of members and attenders of the meeting, adults and children. As a community of Friends on a shared spiritual journey, as well as individuals following the Light within, we are committed to welcoming one another with love. We try to be discerning in our decision-making, following promptings of the Spirit that come to the mind as well as to the heart.

We have commitments to the meeting, to one another, and to those concerns and circumstances we are part of as individuals. As a meeting, we recognize our tendency to over-commit, to try to do everything that "should" be done. We believe the Quaker practice of waiting for leadings of the Spirit





about what we should do together simplifies our life. Faithful response to divine leading is more to be valued than busyness.

We affirm the clarifying Quaker practice of sharing personal leadings with one another, but not assuming that what is given to one to do is given to others. Attempts to coerce cooperation, even for the seemingly worthiest of causes, is not the way of Friends. It is suggested that opportunities for commitment and service that are from God for us are characterized by delight, as well as by responsibility.

Our commitment to listening to that of God in one another rests on clear, loving, direct communication about problems, as well as about joys and sorrows. As our lives are grounded in searching for and responding to the inner Light, experiences of conflict and misunderstanding become occasions for growth and love.

As a community, we struggle for simplicity in our commitments of time almost more than in our commitments of money. To know and love one another, to maintain the meeting's infrastructure of occasions and opportunities, and to stay centered as individuals and as a community of faith, all require time. We believe direction from the divine Spirit is available here, as in all areas of life—and so we meet together for worship, that precious hour of the week we come together to be, to wait, to listen, to let go, and to know it is ultimately a divine gift to be simple.

*Reprinted, with permission, from the July/August 1992 issue of Among Evanston Friends, the newsletter of Evanston (Ill.) Meeting.*



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## News of Friends

**Honoring the move to boycott conventions in Colorado,** Marshall Massey, the well-known Quaker writer and environmentalist, is refusing to attend the annual sessions of Intermountain Yearly Meeting. The sessions are to be held at Fort Lewis College in Durango, Colorado, from June 9-13. The boycott is aimed at encouraging repeal of Colorado's Amendment 2, which bans legislation offering protection from discrimination to gays and lesbians. (See pages 19-21.) Marshall will join others in "a courteous vigil throughout the duration of the yearly meeting" just south of the Colorado state line. A resident of Colorado himself, Marshall Massey said in his letter to Martin Cobin, clerk of IMYM: "I am saddened by this development, as I'd looked forward to IMYM this year, to seeing old friends and participating in IMYM activities. . . all is in God's hands. I shall endeavor to remain open to further leadings. May God bless and guide your efforts at IMYM this year."

Martin Cobin replied: "I will miss your participation in the yearly meeting. . . My own leadings are to seek the support of other Friends in the struggle against discrimination and to assist in the reinforcement Friends can get from one another in carrying on this struggle. . . I see nothing contradictory in our respective leadings, other than where we'll be, physically, at the time of the IMYM gathering. We will be employing different methods in response to the same values and to achieve the same goals. . . During your vigil, I hope you will walk . . . with a sense of the presence of God and the support of IMYM Friends." (information supplied by Marshall Massey and Friends Bulletin, March 1993)

**Due to Colorado's Amendment 2, representatives of Intermountain Yearly Meeting** refused in February to commit themselves to a long-term contract with Fort Lewis College in Durango, Colorado, as the site for their annual gathering. This year's gathering will be held there June 9-13. Amendment 2 restricts the rights of gays, lesbians, and bisexuals to be protected from discrimination.

The yearly meeting representatives came from 13 meetings in Colorado, New Mexico, Utah, and Arizona. With no satisfactory alternative sites in mind for future annual sessions, they asked individual meetings to provide further direction. The representatives noted concern that a total boycott of Colorado would penalize people who do not support Amendment 2. They expressed a desire to find a positive approach that builds bridges.

They encouraged Friends who will be attending the annual gathering to demonstrate their support, on their way to Durango, of human rights for gays, lesbians, and bisexual. This could involve wearing pink triangles and putting signs or decals on vehicles. (from Friends Bulletin, March 1993)



**The tercentenary celebration of Carolina Quakerism begins in 1993**, leading up to the 300th session of North Carolina Yearly Meeting in 1997. Many activities will mark the way, including a lecture series on past, present, and future challenges of Quakerism in North Carolina; a speakers' bureau, reading contests for children and adults to encourage learning more about Quakerism; an intervisitation program; a display of the Quaker Tapestry; photography displays; and many other events. Entitled "Vision 400," the celebration will be launched on July 17 at North Carolina Yearly Meeting (Conservative), to be held at Guilford College. Damon Hickey, former curator of the Friends Historical Collection at Guilford, will be the keynote speaker. On Aug. 4, the opening session of North Carolina Yearly Meeting (programmed) will feature Bill Stevens as keynote speaker. He is pastor of First Friends Meeting in Greensboro, North Carolina. Both will speak on the theme of Carolina Quakers and worship.

**The O'Brien County Bell, owned by Quaker Deborah Fisch, won five awards** at the Iowa Newspaper Association's annual convention in Des Moines, Iowa, this spring. The awards ranged from first to third place and were for general excellence, personality feature, community service, coverage of agriculture, and editorial writing. Newspapers compete in categories of circulation size. *The Bell* is a weekly paper with a circulation of 1,000. Deb Fisch is a member of Paullina (Iowa) Meeting (Conservative) and is on the FRIENDS JOURNAL Board of Managers. She lives with her husband, Jonathan, and two children on the Fisch family farm near Primghar, Iowa.

**The new clerk of Friends Committee on Scouting is Clarence Cunningham.** He replaces Bruce Johnson, who founded the committee in 1989 and has headed it since then. The committee was formed out of Bruce Johnson's concern for Friends involvement in the national scouting program.

**Philadelphia Yearly Meeting now has status as a Non-Governmental Organization (NGO)** with the United Nations Department of Information. In cooperation with other yearly meeting committees and other NGOs, Philadelphia Yearly Meeting's Committee on the United Nations is working to change U.S. foreign and domestic policies in arms, economic conversion, and ecology. The group sends a column to monthly meeting newsletter editors to distribute information, and hopes to coordinate its efforts with the yearly meeting's letter-writing campaign.

**The 1993 QUNO Summer School in Geneva, Switzerland, has been cancelled,**

for the first time in 38 years. The decision was made in order to make ends meet without cutting program work. Quaker Peace and Service, which sponsors the gathering, expects to start it up again in 1994. The program, which is for 20-25-year-olds, was established in 1955 by Duncan and Katherine Wood. The intention was to give young Friends experience in international affairs work. The program normally brings together 25 young people from a variety of cultures and faiths at the Quaker United Nations Office in Geneva. (from *The Friendly Word, the news journal of Irish Friends*)

**Helping people rebuild their homes in the wake of Hurricane Andrew was a project of 20 Malone College students** this year. They worked in cooperation with Habitat for Humanity in south Florida from Dec. 27, 1992, through Jan. 7, 1993. They were accompanied by Renee Dayan, assistant residence hall director at Malone, and they joined a work camp of 70 college students in the project. (from *Evangelical Friend*, March/April 1993)



**With a similar goal in mind, but in a different locale, students from Guilford, Haverford, and Bryn Mawr colleges worked with local residents** in Baltimore, Maryland, to turn abandoned row houses into livable homes for low-income families. The work camp was hosted by People's Homesteading, which recruits and trains urban residents who are willing to help with the work, as "sweat equity" in buying such homes. The work campers' duties included spackling, sanding, hanging sheet rock, nailing, and cleaning things up. They stayed in a Catholic shelter for the homeless and worshiped to the rhythms of electric keyboard, drums, and tambourines; heard testimonies of faith; and were embraced in joy at the Pillar of Truth Apostolic Church. The only time the students faltered, reports Max Carter, a student adviser from Guilford, was when they were

asked to share a song. They shared a hesitant version of "Simple Gifts," but were redeemed by one of their number, Wade Tomlinson, who sang a soulful version of "Jesus Loves Me." (from *GROCAW* newsletter, of Guilford College)

**Swishing their skirts and kicking up their heels, the Friendly Folkdancers will visit Scotland** from June 1-15. They will dance programs at ten meetings and a spring family conference at Pitlochry. They also toured eastern New York in late April/early May. The Friendly Folkdancers are a Quaker folk dance group based in Wisconsin. In their travels, they carry a message of spiritual renewal through fellowship and fun. The past year's accomplishments include a new videotape of their 1992 tour, with many Friendly faces of those they entertained and with whom they danced. Copies of the 30-minute tape are available, for a suggested \$10 donation, from Mark Judkins, 604 Talmadge St., Eau Claire, WI 54701, telephone (715) 835-4051.

**Renovations of Firbank Hall at Pendle Hill** will provide an energy-efficient, climate-controlled space for the library. It will also provide new quarters for the crafts studio in a spacious, light-filled room with adjoining decks for outdoor work during spring, summer, and fall. Firbank is a pre-Civil War farmhouse, built about 1800. The renovated areas will be ready for use by this fall. Until then, the library is being housed in two semi-trailers. The crafts studio equipment is to be found at various locations around the campus, and staff members who were formerly housed in Firbank's apartment quarters are temporarily living in other buildings.

**This story is from Francis Hole, a Friend from Madison (Wis.) Meeting:**

A young couple had a three-year-old boy who had not yet said a single word. The doctor assured them that he was all right, and they just needed to wait until he was ready to speak. So life went on, with little thought paid to the youngster's silence.

One morning, the parents were getting ready to leave for the day, rushing to get breakfast while trying to do other chores. It happened that they both stepped out of the kitchen at the same time, while their little boy sat in his high chair, waiting to be fed. Imagine their surprise when, from the kitchen, they heard a voice cry, "The toast is burning!"

They rushed back into the room, caring little about the burned toast, but stunned at their offspring's first words. Clearly he knew more than he had let on. "Why have you never spoken before?" they demanded.

His reply: "Because everything was perfect until now."

## Bulletin Board

• A morning walking tour will begin the festivities on June 12 to celebrate the 25th anniversary of Ben Lomond Quaker Center in northern California. The retreat and conference center is in the Santa Cruz Mountains on 80 acres of second-growth coastal redwoods. Ben Lomond Center was founded to offer Quaker-oriented education and opportunities for individual development in a natural setting. It was developed under the care of the College Park Quarter of Pacific Yearly Meeting and the northern California office of the American Friends Service Committee. All Friends are invited to join in the Silver Jubilee celebration, which will include the morning walk, a luncheon, and an afternoon program. There is limited overnight lodging available. Reservations may be made by calling (408) 336-8333.

• Suggestions are requested for Quaker business men and women who made notable contributions in the 19th and 20th centuries by living out their Quaker principles in their work. These ideas will be used by the Quaker U.S./USSR Committee for a book of biographical sketches to present role models whose lives illustrate that involvement in business can be based on social conscience. Capitalism has long been associated in Russia with speculation, exploitation, and greed. The book will be published in Russian translation, as part of the committee's ongoing series of Russian books on Quakerism. Names of business people, whether well-known or little known, may be sent to William Edgerton, 1801 East Maxwell Lane, Bloomington, IN 47401.

• A peace studies summer institute will take place June 6-11 at the University of Wisconsin-Milwaukee campus. It will be conducted by Ian Harris and Robbie Lieberman. Ian is the author of *Peace Education*, is coordinator of the peace studies certificate program at the university, and is active with the International Peace Research Association. Robbie is a history professor at the University of Southern Illinois at Carbondale and is founder of the peace studies program at the University of Missouri at Columbia. She is author of *"My Song is My Weapon: People's Songs, American Communism, and the Politics of Culture"*. A proposal is pending for financing the conference; if it is approved, the summer institute will be free. Otherwise it will cost \$300. For information, contact Ian Harris, University of Wisconsin-Milwaukee, P.O. Box 413, Milwaukee, WI 53201, or call (414) 229-4724.

• A conference on community land trusts will be held Aug. 5-8 in Cincinnati, Ohio. It will highlight efforts to develop permanently affordable housing and create a more progressive national housing policy. The cost of



**Ben Lomond Quaker Center**

the conference and a two-day training workshop is \$290. Contact the Technical Assistance Dept., Institute for Community Economics, Inc., 57 School St., Springfield, MA 01105-1331, telephone (413) 746-8660.

• Examining the role of Christian health ministries in the world's problems of poverty and disease will be the focus of a conference on June 5-9. "The Church as a Healing Community" will be held at Epworth-by-the-Sea, St. Simons Island, Georgia. Discussions will probe issues of injustice and poverty, urbanization, changes in health service, and the impact of the AIDS epidemic. Theologians and leaders in health service will present their views and lead small group discussions. It is sponsored by MAP International, a global health organization that promotes care for needy people in the developing world. For information, contact ICCHM, MAP International, P.O. Box 50, Brunswick, GA 31521-0050, telephone (912) 265-6010.

• Aiding interracial adoption and helping multi-ethnic families are the focus of the LORIA Foundation. The letters in *LORIA* stand for "Love Over Race in Adoption." The organization is founded by David A. Lambert, a member of Dallas (Tex.) Meeting. He believes that finding solid, non-racist homes for biracial children and helping such families deal with the accompanying problems is a chance to heal racial wounds and create a generation of people who can live peaceably together. An adoptive father of two biracial children himself, David Lambert holds this issue as a personal concern. He would be open to receiving letters and inquiries at P.O. Box 833842-#295, Richardson, TX 75083-3842.

## Calendar

### June

4-6—A colloquium on the life and work of Thomas Kelly at Wilmington College, "Renewing the Spirit of Community," will celebrate Thomas Kelly's 100th birthday. Contact Ron Rembert or Jan Wood, Dept. of Religion and Philosophy, Wilmington College, Wilmington, OH 45177, telephone (513) 382-6661.

4-6—Training for Nonviolence Trainers, a workshop led by George Lakey, co-sponsored by Nonviolence International, to be held in Philadelphia, Pa. Contact Training Center Workshops, 4719

Springfield Ave., Phila., PA 19143, telephone (215) 729-7458.

5-9—"The Church as a Healing Community," the 13th Triennial Conference on Christian Health Ministries, at Epworth-by-the-Sea, on St. Simons Island, Ga. (See Bulletin Board.)

6-11—A peace studies summer institute, conducted by Ian Harris and Robbie Lieberman, will take place at the University of Wisconsin-Milwaukee campus. Contact Ian Harris, University of Wisconsin-Milwaukee, P.O. Box 413, Milwaukee, WI 53201, telephone (414) 229-4724.

9-13—Intermountain Yearly Meeting, at Fort Lewis College, Durango, Colo. Contact Martin Corbin, 1720 Linden Ave., Boulder, CO 80304, telephone (303) 442-5047.

9-13—Rocky Mountain Yearly Meeting, at Quaker Ridge Camp, Woodland Park, Colo. Contact Stanley Perisho, 3350 Reed St., Wheat Ridge, CO 80033, telephone (303) 238-5200.

10-12—Nebraska Yearly Meeting, at Friends University, Wichita, Kans. Contact Muriel Dyck, 444 N. Richmond, Wichita, KS 67203, telephone (316) 942-2955.

11-13—Wider Fellowship of Conservative Friends and those of like mind will be held at Stillwater Meetinghouse and Olney Friends School, near Barnesville, Ohio. It is directed toward Christ-centered Friends. Scholarships available. Contact Virginia Metzger, Olney Friends School, 61830 Sandy Ridge Road, Barnesville, OH 43713, telephone (614) 425-3655.

11-13—Pacific Northwest Gathering of Lesbian and Gay Friends (Cabrini Retreat) at Camp Colman, near Tacoma, Wash. All sexual minorities from Quaker meetings, their partners, and minor children are welcome. Contact Ross Barnhart, 11310 Fifth Ave., N.E., Seattle, WA 98125.

12—Twenty-fifth Anniversary Celebration of Ben Lomond Quaker Center in the Santa Cruz Mountains of northern California. (See Bulletin Board.)

12—Strawberry Festival at The McCutchen, the Yearly Meeting Friends Home, 112 Linden Ave., North Plainfield, NJ 07060. Time: 3 to 4 p.m.

12-23—Peace and Service Caravan, a joint service project by Intermountain Yearly Meeting and the American Friends Service Committee. Caravan will travel through New Mexico and Arizona studying conflict mediation in Hopi and Navajo cultures. Cost: \$350. Contact Cynthia Taylor, Joint Service Project Coordinator, 1168 East 600 South, Apt. F, Salt Lake City, UT 84102, telephone (801) 582-4049.

16-19—Southwest Yearly Meeting of Friends Church, at Azusa Pacific University, Azusa, Calif. Contact Charles Mylander, P.O. Box 1607, Whittier, CA 90609, telephone (213) 947-2883.



17-20—Lake Erie Yearly Meeting, at Bluffton College, in Bluffton, Ohio. Contact Patricia Campbell, 710 Indianola, Ann Arbor, MI 48105, telephone (313) 668-8865.

21-26—"Sources of Renewal for Educators," a conference at Pendle Hill, co-sponsored by Friends Council on Education. Leaders: Paul and Margaret Lacey. Cost: \$325. Limited child care, scholarship, and travel assistance available. Contact Extension Program, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, telephone (215) 566-4507.

24-27—Quaker Leadership Institute, sponsored by Baltimore Yearly Meeting, at Sandy Spring Friends School in Maryland. Designed to encourage newer members and attenders in developing their gifts of service. Contact Barbara Platt, 3011 Crest Ave., Cheverly, MD 20785, telephone (301) 386-3319.

25-29—Friends Association of Higher Education 13th annual conference, at Earlham College, in Richmond, Indiana. Theme is "Renewal in the Spirit, Renewal in Communities of Learning." Contact Lonnie Valentine, Earlham School of Religion, Richmond, IN 47374, telephone (317) 983-1353.

## July

1-4—"Celebrating the Family," a weekend conference for families at Pendle Hill. Leaders will be John and Diana Lampen, who have trained teachers in developing children's peace skills in Northern Ireland, Uganda, and Russia. Cost: \$200 for adults, less for children. Contact Extension Program, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, telephone (215) 566-4507.

3-10—"Riding the Wind of Spirit," Friends General Conference 1993 Gathering, at Oklahoma State University, Stillwater, Okla. Contact Bruce Birchard, FGC, 1216 Arch St., No. 2B, Phila., PA 19107.

7-11—Wilmington Yearly Meeting, at Wilmington College, in Wilmington, Ohio. Contact Marvin Hall, Pyle Center, Box 1194, Wilmington, OH 45177, telephone (513) 382-2491.

7-17—"Working in the Light: Exploring Friendly Service in Philadelphia," a work camp at Pendle Hill for high school students, exploring Quaker service opportunities in the Philadelphia, Pa., area. Led by Eileen Flanagan. Cost: \$475. Contact Extension Program, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, telephone (215) 566-4507.

8-23—"In the Steps of Fox, Penn, and Woolman," a tour for adult Quakers of the roots of their faith in England. Sponsored by Friends World Committee for Consultation, Section of the Americas. Cost is 750 pounds. Contact Christine Snyder, 7897 Rain Tree Road, Centerville, OH 45459.

9-13—Alaska Gathering of Friends, at Kotzebue, Alaska. Contact Robert Sheldon, Box 687, Kotzebue, AK 99752, telephone (907) 442-3906.

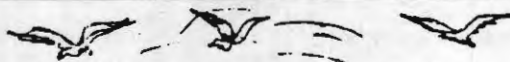
13-18—"Proclaim the Year of the Lord," the 1993 Triennial Sessions of Friends United Meeting, at Hamilton College, Clinton, N.Y. Contact FUM, 101 Quaker Hill Drive, Richmond, IN 47374-1980, or call Sandra Baisley, (317) 962-7573.



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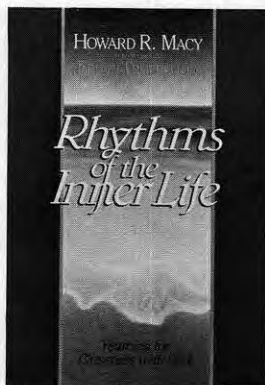
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## Books

### Conscientious Objectors and the Second World War

By Cynthia Eller. Praeger, New York, N.Y., 1991. 232 pages. \$39.95.

This book is based on interviews with 60 conscientious objectors to WWII, some of whom served as noncombatants, some who went into Civilian Public Service (CPS), and some who refused to register for the draft and, for this and other reasons, served time in prison.

The author was raised as a pacifist in the Church of the Brethren. This study was prompted by her need to understand the pacifist response to Hitler, to the Holocaust, to the "last good war."

She opens the presentation with a look at pacifist moral argument, adopting the definition of pacifism as "... any opposition to participation in war that is based on some higher principle or principles than mere personal expediency. . . ." She provides an extensive look at the pre-World War II peace movement and the uphill work to pass peacetime draft legislation in the United States. She also describes treatment of COs during the war by their families, churches, the wider community, and the military.

Another chapter casts light on the identity of COs and how they arrived at their decisions to become pacifists. It describes their experiences as noncombatants, CPS men, and prisoners of conscience, as well as how the CPS camps were operated, the uneasy accommodation with Selective Service officials, and dissatisfaction with so-called "work of national importance." The challenge of World War II as "the last good war" is discussed in terms of political realities, and the nature of war and ends-and-means arguments are examined.

Cynthia Eller concludes that "diametrically opposed religious views can yield identical ethical imperatives." Although COs ranged in their beliefs from the radical right to the radical left, religiously as well as politically, they arrived at the same position vis-à-vis the draft law.

This carefully reasoned and richly detailed presentation is of value for those who are wrestling with their personal philosophy. It also is a useful record of events and people during a troubled period in the United States pacifist movement.

Lois Barton

*Lois Barton is a writer, editor, mother, and grandmother who grew up as a birthright member of Ohio Yearly Meeting (Conservative). She is a founding member of Eugene (Oreg.) Meeting.*

### Welcome to Hell

Compiled and edited by Jan Arriens. Ian Falkner, Publishing Ltd., Cambridge, England, 1991. 268 pages. (Available from Pendle Hill Bookstore, 338 Plush Mill Rd., Wallingford, PA 19086, telephone 215-566-4514. Inquire for price, postage, and handling.)

Capital punishment stirs deep emotions. Arguments about it, abstract and anecdotal, are conducted without any reference to the actual circumstances in which the state hangs, gasses, lethally injects, or electrocutes people. In England, a television documentary portrayed an execution. The program inspired a movement of people who write to prisoners on death row. The prisoners' letters form the basis of this book.

This book is not a philosophical tract, nor an ethnography of death row culture. It is rather a window into a hidden world, offering powerful insights on a personal level. It is a rich tapestry of reflections and experience, filled with voices of those who are awaiting their execution. There are recurring themes: loneliness, the harsh and oppressive society inside, the injustice of death sentences, the racism that executions uphold. Here are several excerpted quotations from letters:

"It is not the freezing winter cold nor the heat and humidity of summer that depresses and spiritually disrupts, but the waiting in anxious anticipation for the letter, the card that never arrives; the waiting in pure faith for the visit from a loved one who never comes. No one comes because no one cares."

"My cell is most likely smaller than your bathroom—nine-by-five feet. . . . There is no polite way to describe the aroma of prison. Fear, anger, rancid sweat, blood, stale urine. . . ."

"Death really is changed for me now. It used to be that death was like a familiar to me, a part of nature and part of life. When you got old, death was there to take you on out of this hackneyed life and give you your rest. . . . Unfortunately, that's all changed now. . . . Death, a perfectly natural thing, has been taken and used as a tool by the people who want to run our lives. No one has the right to do that, to take death and use it for their own purposes."

"Our society executes as much 'for the person' as 'for the crime.' We execute for heresy—for being different. . . . We execute for the traits of the person found guilty. If the person is black, uneducated, poor, outspoken, slightly retarded, eccentric, or odd, he stands a much higher chance of being executed than do those convicted of even worse crimes than he."

*Welcome to Hell* is clearly a cause-centered book, but it never preaches to the reader. Jan Arriens has compiled and edited his ma-



terial with a light hand. He has not selected writings to canonize death row prisoners. Their outrage is not toned down. Examples of salacious or violent writing demonstrate the potential problems of contacting an unknown prisoner.

All of this shows the degree of commitment required of someone who decides to correspond with a death row prisoner. How can one prepare oneself for the death by execution of someone to whom one writes as a friend?

I never forgot that what I was reading had been sent from one person to another—no impersonal audience is being addressed. The uniqueness of each writer shines out in a way that establishes our common humanity. Jan Arriens set out to record the voices of death row prisoners, and he captured the voices of everyone.

Kimmet Edgar

*Kimmet Edgar is warden of Brigflatts (England) Meetinghouse and is a Quaker prison minister at a maximum security prison near Durham, England. He is a member of Philadelphia Yearly Meeting's Committee for Criminal Justice and is studying the harmful effects of long-term imprisonment.*

## Partners in Education

*A Wilmington Yearly Meeting Centennial Publication, issued by Wilmington College Study Committee, 1992. 166 pages. \$15/paperback. Available from Wilmington Yearly Meeting, Pyle Center, Box 1194, Wilmington, OH 45177. Add \$1.50 for postage and handling.*

Wilmington College was established in 1870 by three quarterly meetings in southwestern Ohio. Those quarters were originally affiliated with Indiana Yearly Meeting and were set off in 1892 as Wilmington Yearly Meeting. Wallace Collett states that the relationship of the college and yearly meeting "is unique in that the founding of the college was a step on the way to the founding of the yearly meeting."

This book includes historical material along with a description of several college programs that express the yearly meeting's concern for higher education. From the beginning, liberal arts were stressed with career and pre-professional training, and an emphasis on teacher education.

At times the Quaker peace testimony has strongly influenced the college's peace and international education curriculum. In recent years, the college has offered credit courses and degrees to prisoners in southwest Ohio's state prisons. Currently, half of the college's 2,000 students are registered in these prison programs and at the college's extension branch in Cincinnati, Ohio.

The book has sections on the philosophy

and principles of Quakerism as applied to education, with a discussion of the Quaker "sense of the meeting" method of conducting business. There is also an insightful treatment of the principles of teaching and learning in Quaker schools. The book could serve as a reference for schools and colleges interested in establishing peace and justice studies and programs in international education.

There are a number of areas of the college's life and curriculum that are not dealt with as fully as the areas that reflect the yearly meeting's Quaker and religious concerns. There is scant reference to the sometimes controversial topic of Greek student groups on a Quaker college campus. There is also the question of whether the college has been as international, multiracial, and multicultural as it claimed, or at least as it aspired to be.

The committee that produced *Partners in Education* has performed a service for the college and the yearly meeting, as well as providing a model for similar studies at other church-related institutions.

Wilmer Cooper

*Wilmer Cooper is professor emeritus of Earlham School of Religion. He is a graduate and trustee of Wilmington College.*

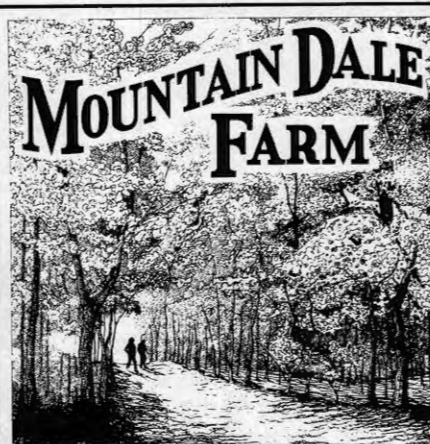
## In Brief

### I Feel the Winds of God Today

*By Jerilynn C. Prior. Quaker Book Service, P.O. Box 4652, Ottawa, Ontario K1S 5H8, Canada. 1992. \$2. The author describes the influences in her life that led her to become a war tax resister. She took her case to court to test the freedom of conscience and religion guaranteed in the 1982 Charter of Rights and Freedoms. In this book, she talks about the difficulties in the process and her disappointment at not receiving a hearing at a court. Interwoven with this is an account of her conscientious leadings regarding her career in medicine and her vocation as a mother. She also refers to the troubles of Canadian Yearly Meeting in following requests of employees who wish to become war tax resisters. (from *Conscience Canada Newsletter*)*

### A Great Place To Work

*By Robert Levering. Avon Books, New York, N.Y., 1990. 312 pages. \$9.95/paperback. Robert Levering's ideas about the workplace mirror Quaker views toward employment when he writes, "... the quality of life within organizations not only has a major impact on each of us personally but on the society as a whole. How we treat each other during our working hours defines what kind of society we have." This book, based on interviews of both employees and executives, provides examples of different approaches to man-*



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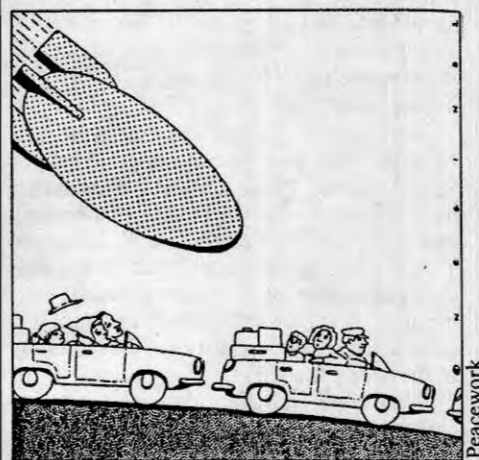
agement and company policy. Later analysis concludes by discussing the relationship between the workplace and society, and the need for a new workplace ethic. Despite some dry explanations, the book is informative, with analysis and conclusions that provide interesting insights.

### Come Home

By Chris Glaser. Harper & Row, San Francisco, Calif., 1990. 216 pages. \$10.95/paperback. This book is written for gays and lesbians, as well as others seeking to benefit from gay spirituality and ministry. Chris Glaser offers practical guidance and understanding for gay men and women struggling for a place in Christian life. The hope is that all can find a home where neither faith nor sexual orientation is denied.

### Peacework

Edited by Pat Farren. Fortkamp Publishing Co., Baltimore, Md., 1991. 286 pages. \$19.95/paperback. This large-format, illustrated anthology is a selection of articles from the peace and service newsletter, *Peacework*. The writings, originally appearing between 1972 and 1991, are presented in three sections: personal nonviolence, domestic struggles, and international concerns. This 20th anniversary publication provides a terrific overview of the thinking and actions of contemporary peace efforts. It is an excellent resource.



### Keepers of the Animals

By Michael J. Caduto and Joseph Bruchac. Fulcrum Publishing, Golden, Co., 1991. 240 pages. \$19.95. This book is a teaching resource for studying the concepts of wildlife ecology and environmental issues concerning animals. A selection of Native American animal stories, all with illustrations, provides a framework for related study and activities for children five through twelve. The program takes a holistic and interdisciplinary approach to teaching and is full of applicable information.



## Milestones

### Births/Adoptions

**Botzer**—*Sarah Ann Botzer*, on Nov. 17, 1992, to Angela and Dennis Botzer of Adelphi (Md.) Meeting.

**Cook**—*Ernest Elisha Cook*, on March 1, to Gay Dee Cook and Gary Cook, of Miami (Ohio) Meeting.

**Souders**—*Kristina Bent Souders*, on March 1, to Margaret Hopkins Plank and David Monro Souders of Silver Spring, Md. Margaret is a member of Storrs (Conn.) Meeting.

### Marriages

**McIlvain-Bradley**—*Joan L. McIlvain* and *John A. Bradley*, on Feb. 5. John is a member of Penn Hill (Pa.) Meeting and Joan is a member of London Grove (Pa.) Meeting.

**Womack-Horner**—*Jackson Brock Womack* and *Willard Robert Horner*, on Feb. 17, at Des Moines Valley (Iowa) Meeting, where both are members.

### Deaths

**Bonner**—*Edwin Knight Bonner*, 79, on Feb. 14, at Foulkeways retirement center, in Gwynedd, Pa. He was a birthright member of Byberry (Pa.) Meeting. He grew up on a farm in Byberry, where he developed an early interest in engineering. He graduated from George School and from Penn State University, worked in the design department of John Deere & Co., then spent many years at S.L. Allen Co. He founded his own company, Roxy-Bonner Inc., in 1962. After retiring, he became a volunteer with the International Executive Service Corps, doing advisory work with agricultural companies in South and Central America. He was active in civic groups, enjoyed traveling, and was interested in developing communication and understanding between cultures. He and his wife, Lois, sponsored many international students and maintained contact with them in subsequent years. He followed generations of his family in his devotion to Byberry Meeting, serving as clerk of the trustees and on numerous committees. As a 29-year member of the George School Committee, he was involved in oversight of buildings and grounds. He loved life and lived it in ways that valued nature, the diversity of humanity, and the traditions of Quakerism. He is survived by his wife of 53 years, Lois Whitehouse; his sister, Rebecca Bonner Monego; two daughters, Elizabeth R.B. Zimmerman and Ruth B. Levine; and two grandchildren.

**Brinton**—*Frances C. Brinton*, 81, on Feb. 4, following a brief illness. A member of Sadsbury (Pa.) Meeting, she lived her last 12 years at Crosslands retirement community near Kennett Square, Pa. She was trained at Penn State University in dietetics and worked in nutrition consultation at institutions and on councils in Chester County, Pa. She remained active with many of these until recently. She was a faithful member of the Friends worship group at Crosslands and had served as clerk of the Crosslands Friends Worship Group Committee. She also served as chairperson of the Residents Food Service Committee. She was the last of her immediate family. She is remembered as a quiet, gentle person who cared deeply for people and their welfare.

**Celestre**—*Marie Celestre*, 45, on Oct. 25, 1992, of a cerebral aneurysm. Born in Oakland, Calif., she graduated from the University of California at Berkeley, and from the University of Oregon. She worked as a librarian, a supervisor for the Washington State Library, and since 1984, was employed by the Western Library Network. She was active in North Pacific Yearly Meeting, and a member of Olympia (Wash.) Meeting. She was the House Committee convener for the relocation of Olympia Meeting, and a frequent volunteer with the children's program. She was a person who could take on big projects and make things happen, all in a spirit of helpfulness. Marie was also one of the founders of Bread & Roses, an Olympia organization that operates a shelter for the homeless. On the day she died, she was helping escort Olympia Meeting's children to a wild-life reserve. She is survived by her parents, John and Amelia (Naumann) Celestre; two brothers, John Celestre, Jr., and Joseph Celestre; five nieces and nephews; and her ex-husband, Joel Davis.

**Dodd**—*Susan Noreen Elmore Dodd*, 45, on Nov. 11, 1992, at her home in Oliver Springs, Tenn. Her death was sudden, unexpected, and remains unexplained. An attendee at West Knoxville (Tenn.) Meeting, she was born and raised in Tennessee. She was the mother of four children, all of whom she home-schooled. Suzy witnessed to that of God in children and maintained that they have rights to be active participants in all of life, including worship and the activities of their parents. She asserted that parents are the experts on their own children and are therefore best able to determine their needs. Susan was a joyful person who had the courage to be different, but she did not demand others follow the paths she chose. She respected individual differences and did not judge. She is survived by her parents, Henry and Shirley Elmore; two brothers, Stephen Elmore and Mark Elmore; her sister, Jane Wilson; four children, Mike, Erin, Amy, and Levi; and her former husband.

**Evans**—*Nathaniel Hathaway Evans*, on Feb. 15, in Philadelphia, Pa. A life-long member of Germantown (Pa.) Meeting, Nathaniel graduated from Germantown Friends School in 1935 and from Haverford College in 1939. He worked for the American Friends Service Committee in the 1940s and was responsible for the purchase and shipment of supplies in the postwar relief programs of the AFSC. At that time, he also represented the AFSC on the Board of Directors of Cooperative for American Remittances to Europe (C.A.R.E.) and served as liaison with private and government agencies for AFSC. He later worked as a personnel manager for private industry until 1962. He was married twice, to Marjory Morgan Evans from 1940-1954, and to Elizabeth Nichols Evans from 1955-1988. He is survived by his three children, Howard M. Evans, Marjory M. Evans, Jr., and Elizabeth H. Evans; and four stepchildren, Homer B. Wilcox, Paul Wilcox, Robert B. Wilcox, and Thomas C. Wilcox.

**Goldsmith**—*Robert Hillis Goldsmith*, 80, on June 20, 1992. Born in East Lansing, Mich., he received degrees from Pennsylvania State University and Columbia University. He was a professor of English literature at Emory and Henry College in Virginia, and enriched many lives through his love of language, theater, and classical music. He was also an author, playwright, and Shakespearean

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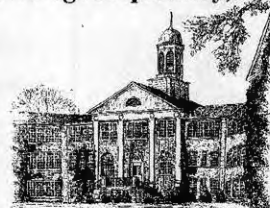
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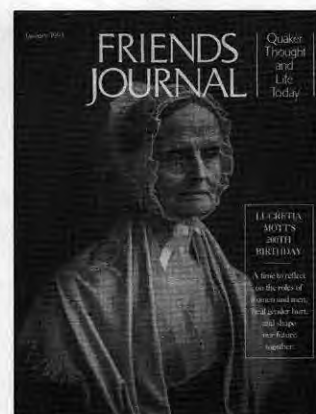


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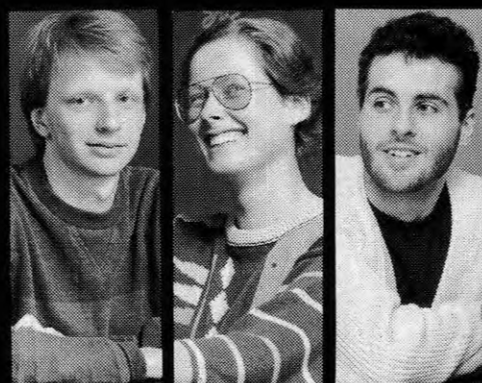
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scholar. Bob became a member of Charlotte (N.C.) Meeting in 1977, where he served on the Peace Committee and provided leadership on the Forum Committee. A genuine seeker of the truth, he will be remembered for his keen intelligence and his gentle but incisive manner. He is survived by his wife of 50 years, Mary Glass Goldsmith; daughter, Alice Goldsmith; son, Robert Goldsmith; sister, Eleanor Ullman; and grandson, Nikolaas Leidig.

**Guilford**—James "Justice" Guilford, 45, on Dec. 17, 1992, in New Haven, Conn. Born in Panama City, Fla., he moved with his family to Utica, N.Y., at an early age. He spent much of his life serving time in various prisons. He learned about Friends from a woman who visited the prison in Danbury, Conn., to conduct a silent meeting for worship. When he arrived at the Whally Avenue Jail in New Haven, Conn., he organized a regular meeting for worship in the jail, supported and visited by Friends from New Haven Meeting. He was later transferred to a prison in Norfolk, Mass., where he organized another meeting for worship, which continues under the care of Wellesley (Mass.) Meeting. He also helped establish an Alternatives to Violence Program there. James earned B.A. and M.A. degrees from Boston University and taught classes in African American history and culture. After repeated illnesses, he was diagnosed as having AIDS. When he was paroled from prison, he returned to New Haven, where he married and ministered to churches and African American youth when his health permitted. He is survived by his wife, Patricia, and by extended family in Utica, N.Y.

**Haines**—Rebecca Shaw Haines, 73, on Dec. 27, 1992. Born in Concordville, Pa., she was a birthright member of the Religious Society of Friends. She was an active member of West Grove (Pa.) Meeting and participated in the activities of the Rising Sun, Md., community where she and her husband operated a farm. In her quiet way she was a powerful influence, not knowing the word "no", only "yes, and what else can I do?" She is survived by her husband of 55 years, Alfred Z. Haines; three sons, Benjamin S. Haines, William R. Haines, and Herbert W. Haines; a daughter, Elizabeth H. Warrington; two brothers, Phillip Shaw and Paul Shaw; two sisters, Mary Shaw Palmer and Esther Shaw Miller; nine grandchildren and four great-grandchildren.

**Hayward**—Catherine Alta Lange Hayward, 42, on Aug. 30, 1992, of cancer, at home in Bellingham, Wash. She was born in Hot Springs, N.D., and grew up in various states throughout the western United States. She graduated from St. Olaf's College in 1971 and earned a second degree in voice from the University of Iowa in 1975. After teaching at Scattergood Friends School, she moved to Minneapolis, Minn., and became a member of the Religious Society of Friends. In 1984, she moved to the Seattle, Wash., area and was a part of Bellingham Worship Group and an attendee at the Eastside Meeting, where she transferred her membership in 1989. She served as member and recording clerk of the Bellingham group's Ministry and Counsel Committee, where she was valued for her ability to freely give and receive love. A talented cellist and Suzuki cello teacher, she also played the piano and violin. During the last years of her life, she pursued graduate studies in social work, focusing on grief and loss. In the last



days before her death, she was awarded an honorary master's of social work from the University of Washington. When she was dying, she gathered a circle of people around her that included Friends, musicians, neighbors, and family. Survivors include her father, Robert B. Lange; and her sisters, Barbara Rose Lange and Rebecca Lange Hein; and many loving friends.

**Macon**—*Lalah Macon*, 89, on Nov. 26, 1992, in Hampton, Ga. She and her late husband, Hersh, were founding members of West Knoxville (Tenn.) Meeting. To be closer to their family, the couple moved to Hampton, Ga., in the early 1980s. For the last three years of her life, Lalah was in a personal care home due to ill health. She is survived by her son and daughter-in-law, Edwin and Norma Macon; and five grandchildren.

**McKee**—*Ruth C. Stauffer McKee*, 82, on Jan. 9, in Newtown, Pa. Educated at Swarthmore and Bryn Mawr colleges, and Johns Hopkins University, she taught at schools in Maryland and New Jersey and lectured at Bryn Mawr. Balancing the personal and professional, she served as a mathematician and research analyst for the Pennsylvania state government, as well as being active in Girl Scouts and the United Fund. She and her husband, George, were members of Wrightstown (Pa.) Meeting. She is remembered as a loving, warm, and encouraging teacher who was sensitive to others' needs and made people feel special. In her final years, spent at Pennswood Village in Newtown, she shared her skills in mathematics through her concern for others' financial welfare, with an ability to follow through and get things done. Among her other interests were weaving, ceramics, sculpture, sketching and painting, wildflowers, house plants, and swimming. She is survived by her husband, George; two daughters, Clara Rader and Martha K. Whearly; four grandchildren; and a brother, Charles Stauffer.

**Regen**—*Rosalie Regen*, 83, on March 4, in Darby, Pa. Born in Philadelphia, Pa., she was a graduate of Germantown Friends School and Radcliffe College. She worked as a librarian and editor in New York City, where she met her husband, Curt Regen. They married in 1934 under the care of Green Street (Pa.) Meeting and, in 1941, moved to North Plainfield, N.J., where they raised their three children and joined the Religious Society of Friends. As a member of Rahway-Plainfield (N.J.) Meeting and a sojourning member of Medford (N.J.) Meeting for the past nine years, she was active in Ministry and Oversight, Peace and Service, and Religious Education committees, and was a chairperson for the New York Yearly Meeting Religious Education Committee. Rosalie was best known as the author of *Peaceful Heroes*, a two-volume collection of one-act plays, which have been performed extensively by groups on five continents. Her other writings include poetry, books, and contributions to FRIENDS JOURNAL and other Quaker publications. At the time of her death, she was writing a book about the two trips around the world she and her late husband took, visiting Quaker homes for Friends World Committee for Consultation. She is survived by three children: Richard Wharton Regen, Barbara Regen Claffie, and Deborah Fisher Regen; four grandchildren; and two brothers, Francis W. Stork and G. Frederick Stork.

**Shuman**—*Elizabeth Davies Shuman*, 90, on Feb. 12, after a long illness. She was an active member

of Wrightstown (Pa.) Meeting, where she had served as clerk. Betty was also a former board member of the Friends Boarding Home in Newtown, Pa., a past president of the P.T.A. for Buckingham Friends School, and a board member of Welcome House at one time. She was preceded in death by her husband, Ik Shuman. She is survived by her son, James Burrow Shuman.

**Tyson**—*Evelyn Tyson*, 94, on March 1, at Foulkeways retirement center in Gwynedd, Pa. She was a descendant of Reynier Tyson, a 17th century Mennonite weaver from Germany who became one of the 13 original incorporators of

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**Affordable Taos, New Mexico.** Rooms with shared bath including breakfast, or earthship guest house. 1 1/2 hours from Santa Fe. (505) 758-8745, 758-3966.

**Beacon Hill Friends House:** Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Openings immediately and June, September; please apply early. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 277-9118.

**The Berkshires, Massachusetts.** Baldwin Hill Farm Bed & Breakfast, Box 125, RD3, Great Barrington, MA 01230. (413) 528-4092. Friend's Victorian farm homestead of 450 acres on Berkshire mountaintop. Panoramic views with warm hospitality and country breakfasts. Close to golf, skiing, concerts, drama, museums, shops, trails, and restaurants. Open all year. Pool, hiking, maps, and menus.

**Cambridge, England, B&B.** Historic Old Rectory. Ensuite rooms. Peaceful surroundings. Log fires. Easy access. Also self-catering, short and long lets. (44) 223-861507. Fax: (44) 223-441276.

**Hawaii-Island of Kauai.** Cozy housekeeping cottages. Peace, palms, privacy. \$60-\$80/nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

**NYC-Greenwich Village Accommodation.** Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

**NYC midtown B&B bargain!** Charming, one-bedroom apartments of your own in historical, Eastside neighborhood. \$70-\$125 double, plus \$15 per additional guest. From simple to sublime. (212) 228-4645.

**Ocala, Florida, Meetinghouse:** Two twin-bed rooms, split plan, private baths, spacious living areas, fully equipped. Reasonable. George Newkirk, Correspondent, 4910 N.E. 16th Street, Ocala, FL 34470-1151. (904) 236-2839.

**A homely base in the heart of London?** Short-, medium-, and long-term accommodation available with excellent whole-food meals. Also meeting rooms for workshops, lectures, and conferences. Contact: Quaker International Centre, 1 Byng Place, London WC1E 7JH; Tel: 071-387 5648.

Germantown, Pa., in 1689. A devoted birthright member of Abington (Pa.) Meeting, she was a graduate of Abington Friends School. Although self-effacing and humble in spirit, she was an accomplished pianist. As a young woman, she performed as a soloist with the Philadelphia Orchestra and gave private music lessons. Her generous philanthropic interests included the Tyson Memorial Fund, established by her and her sisters, which benefited many groups in Philadelphia Yearly Meeting. Her life was a silent gift that few individuals knew, yet her generosity touched many through the institutions she supported.

**London?** Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone: 071-636-4718.

**Philadelphia.** International visitors, in Philadelphia in some connection to the Society of Friends or other peace work, may stay over one or two nights in our happy home, for free, as room allows. Seven blocks from 4th Street Meeting, 12 blocks from Friends Center. Please write Kristin and Todd, c/o 521 Fitzwater Street, Philadelphia, PA 19147.

**Quaker House, Chicago:** short- and long-term, inexpensive accommodations available in historical Friends meetinghouse in Hyde Park. Meal options also available. For reservations call (312) 288-3066.

**Simple low-cost lodging** for individuals and groups. Seminar planning available. Quaker center on Capitol Hill. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. (202) 543-5560.

**South central Pennsylvania.** Sojourners welcome in Friends' home; rural surroundings, close to York and Lancaster. One to five people. Self-catering possible. One hour per day work exchange per adult. Resident dog and three cats. For details and reservations (required), call (717) 927-9067.

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

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

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

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

## Assistance Needed

**Victim/survivor:** minister to others in transition by sharing your story in my book. If your healing included a personal "ceremony" such as burning your clothes, writing a poem, or taking a pilgrimage, please send your description to me. L. M. Putman, P.O. Box 183, Selma, IN 47383-0183.

## Audio-Visual



**Who are Quakers?** New Video! VHS, 27 min., by Claire Simon. Lively, informative, for outreach and education. \$26.50 plus \$3.00 postage. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

**Friends Journal OUT LOUD.** Now available on audio cassette are six articles on spiritual growth, challenges, and support; personal transitions and political develop-

ment; simplicity; and the spiritual power of metaphor. Cost: \$8.75 includes postage and handling. Send to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497. (215) 241-7277.



**Envisionings:** Personalized taped meditations. Quaker hypnohealer/Reiki practitioner. \$25.00. Please describe problem. Joy Weaver, Box 14, E. Islip, NY 11730.

## Books and Publications

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

**Daily Readings from Quaker Writings Ancient and Modern.** A 384-page classic; hardback, \$29.95. Serenity Press, Dept. FJ, 131 Meadow Lane, Grants Pass, OR 97526.

**Free. Steps Toward Inner Peace,** by Peace Pilgrim. Write: Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, CA 92544.

**Friends General Conference Bookstore** annual catalogue available free upon request from FGC Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107. Come visit us when you're in Philadelphia! Bookstore hours: M, T, Th, F: 9-5. For more information, call (800) 966-4556.

**New! Quakers in Fiction,** by Anna Caulfield. Useful, lively information on 370 adult, 250 children's books involving Quaker characters. Indexed. A must for Quaker homes, schools, libraries. Send \$15.95 (includes postage) to Pittenburch Press, 15 A Walnut, Northampton, MA 01060.

**Silent Friends: a Quaker Quilt,** stories by Margaret Lacey. \$14.95 plus \$1.50 postage from Stormline Press, P.O. Box 593, Urbana, IL 61801.

**Quaker Books.** Rare and out-of-print, journals, memoirs, histories, inspirational. Send for free catalogue or specific wants. Vintage Books, 117 Concord St., Framingham, MA 01701.

**"Will Forms."** Make your own will easily! Easy to fill in blanks. Guaranteed fast delivery. Only \$5.95 (two for \$9.90) to: Forms, P.O. Box 3609, New Haven, CT 06525.

## Conferences

**Friends Association for Higher Education** conference. Earlham College, June 25-29. Theme: Renewal in the Spirit. John Punshon, keynote speaker. For information, call (919) 852-2028.

## For Sale

**Peaceable World Murals.** Original, by a Quaker artist; acrylic on canvas 10' x 6' with over twenty different nationalities and forty different animals. Background landscape from British Columbia to Africa. Suitable for home or business (applies to wall with heavy-duty wallpaper adhesive). \$1,900.00 plus shipping. For 5" x 7" photograph, send \$3.00 to: Rachel Carey-Harper, Box 585, Dennis, MA 02638.

**Typesetting equipment.** Compugraphic MCS 10 with 8400 typesetter, two work stations, four disk drives. Price negotiable. Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102. (215) 241-7116.

**Wooded lot,** 60 x 127, in established neighborhood in St. Petersburg, Florida, is waiting for a congenial couple to build a house. (813) 321-7067.

**ADVERTISE HERE!**  
CALL: (215) 241-7279

## Opportunities

**Hightop Scholarship Foundation** is offering scholarships to students who need financial assistance in order to complete their education. Scholarship applications available by writing: Hightop Scholarship Foundation, 704 Stoney Hill Road, Yardley, PA 19067.

**Consider a Costa Rican study tour.** February 3-14, 1994. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

**Guatemala travel/study** with Quaker anthropologist/Mayanist/human rights activist in late October (13 days) or early December (11 days). Robert Hinshaw, 5603 Rockhill Road, Kansas City, MO 64110, or leave return-call message at law office, (816) 842-7600.

**Quaker Intentional Community** seeks new members for two- or three-year terms. Shared living and meal arrangements in historic Friends meetinghouse in Chicago. Ideal for Friends new to Chicago. Write or call: Program Directors, Quaker House, 5615 S. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

**300 acres for \$60/month!** (Well, almost.) Cooperative ecological village forming. Options for co-housing, single-family dwellings, homesteading in Blue Ridge Foothills (near Charlottesville, Va.). Experienced core-group seeks like-minded souls for harmonious, cross-cultural, multigenerational lifestyle. SASE to Monacan Ridge, P.O. Box 190, Louisa, VA 23093. Voice mail: (804) 980-1019.

**Guatemala.** Study Español/culture. Individualized instruction. Home stay. Explore women's issues, refugees, poverty, development. Casa 1022 St. Paul Ave., St. Paul, MN 55116. (612) 690-9471.

**Quaker International Social Projects** has reserved places for Friends from any meetings of the world to come as volunteers on social projects. This summer you have the choice among 20 short-term, exciting, and attractive schemes! Volunteers are involved in work with children, special needs adults or children, elderly people, community work, manual work, study, etc. All ages (18 to 99 years old) welcome. Volunteers pay for their travel, registration fees, and get food, accommodation. To receive QISP program *Projections*, contact QISP, Friends House, Euston Road, London, NW1 2BJ, England. Tel: 44-71-3873601, ext. 2255. Please indicate if you are Quaker or not. Looking forward to hearing from you very soon!

## Personals

**Single Booklovers,** a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

**Classical Music Lovers' Exchange**—Nationwide link between unattached music lovers. 1 (800) 233-CMLS; Box 31, Pelham, NY 10803.

**Concerned Singles Newsletter** links compatible, socially conscious singles concerned about peace, social justice, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

## Positions Vacant

**Assistant Director** for Quaker intentional community in Chicago. Responsibilities include managing guest room operations, supervising food budget, preparing meals, and assisting directors. Some cooking experience necessary. Room, board, stipend. Ideal for graduating college student. Write or call: Program Directors, Quaker House, 5615 S. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

**Internships:** rural life, prayer, nonviolent education. AGAPE, a nonviolent community situated on 32 acres of land in central Massachusetts, dedicated to prayer, an evangelical ministry on nonviolent education, the seamless garment ethic, and resisting all forms of institutional violence, seeks interns of college age and up for minimum one to three month residencies to assist with homesteading, general nonviolent education, office work, and community outreach. Write or call: AGAPE, 650 Greenwich Road, Ware, MA 01082. (413) 967-9369.

**Guide/Caretaker** for historical house museum. Responsible couple for guiding and grounds maintenance at an historical house museum in exchange for apartment with two bedrooms, kitchen, bath, dining room/living room on premises in country setting. Museum open weekends, May-October, and by appointment other times. Send resumes with references to: Edward S. Brinton, P.O. Box 1032, Chadds Ford, PA 19317.

**House Manager** needed at William Penn House, a Quaker seminar and hospitality center on Capitol Hill in Washington, D.C. Begin in late August. Full-time, live-in position, overseeing hospitality functions of the house. Direct supervision of two interns and housekeeper. Some meal planning and preparation, housekeeping chores, occasional program planning. Sympathy with Quaker testimonies, flexibility, initiative, willingness to work hard, excellent people skills, attention to details required. Multicultural experience desirable. Room, board, health coverage, salary. Send resume and letter of interest by June 20 to Greg Howell, Director, William Penn house, 515 East Capitol Street, Washington, DC 20003.

**Companion/Housekeeper** for adult, slightly disabled, brain-injured. Live-in position in Texas providing living and travel expenses and salary. Duties include: shopping, driving, meal planning and preparation, housekeeping, recreational activities, and travel. Prefer woman age 40-50 with imagination, enthusiasm, cheerful disposition, strong educational background, and some similar work experience. Send complete resume of educational and work experience including dates and responsibilities. Reply to: Box 150, Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102-1497.

**Executive Secretary** for the American Friends Service Committee's Pacific Northwest Region. AFSC invites applications to the position of Executive Secretary based in Seattle, Wash. This administrative position will provide communication, facilitation, and nurture of staff and programs in Portland, Oregon, Seattle and Yakima, Washington. Familiarity with the Religious Society of Friends is desired and commitment to AFSC principles and practices is essential. Demonstrated management, program, organization, budgetary, and problem solving skills are required, along with an ability to communicate clearly and work enthusiastically in a supportive way with a wide variety of programs, social issues, and people of differing backgrounds and approaches. Salary range starts at \$35K, depending on experience. Application deadline is June 30, 1993. For full job description, please contact AFSC, 814 NE 40th Street, Seattle, WA 98105. (216) 632-0500.

**Innisfree Village,** an alternative life-sharing community for adults with mental disabilities is seeking staff volunteers for houseparenting and work in organic gardens, community center, woodshop, weavery, or bakery. Minimum one year commitment. Minimum age is 21. Should be college graduate or have comparable life experience. Patience and maturity essential. Benefits include: \$160/month stipend, room and board, medical and dental, 15 days vacation at \$30/day, severance pay accumulated at \$45/month, personal car allowance, etc. Contact: Mark Canyon, Innisfree, Rt. 2, Box 506, Crozet, VA 22932. Please write.

**Minister:** active, broad-based Meeting in coastal Maine, near college communities, seeks Friends minister with gifts in children's and youth ministries, preaching, and visitation. Send resume to Durham Friends Meeting, c/o Bob Marsteller, 375 Davis Road, Durham, ME 04222.

**Pendle Hill: two full-time job opportunities. Bookstore Manager.** Responsible for all phases of retail and mail order book sales at our \$100,000 plus bookstore. Previous retail management experience, especially in book selling, is highly desirable. Ability to relate to customers and community members of widely ranging interests, and to provide a book service that accurately reflects the warmth and spirit of Pendle Hill is equally important. Modest salary with generous fringe benefits. Needs to be filled no later than August 1, 1993.

**Housekeeping/hospitality person.** Work as a member of a team charged with ensuring that Pendle Hill is a clean, comfortable, hospitable place to visit, study, and worship. Housekeeping responsibilities include care, cleaning, and upkeep of rooms and furnishings for a study/conference center with 16 buildings and a resident population of 75. Hospitality responsibilities include orientation, billing, and general care of students, sojourners, and other Pendle Hill visitors. Salary is modest with generous fringe benefits. Should be filled by August 1, 1993. Write or call: Denny O'Brien, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086. (215) 566-4507.

**Teachers Wanted.** Alternative, wholistic, nonprofit school needs two teachers for K-2 and 3-5 programs. Extended family, cooperative, flexible approach. Send resume to: Children's Grammar School, 10 Kidstown Road, Asheville, NC 28806.



**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.

**Job opening: Manager of Accounts.** A professional, full-time position. Oversee financial accounting, statements, reporting, etc. Undergraduate degree with major in accounting and two years experience with non-profit organization necessary. Salary (low 30s) plus benefits. Apply: Friends Committee on National Legislation, 245 Second Street NE, Washington, DC 20002; Attn: Deb Smucker. Deadline: June 15, 1993. Starting date: July 1, 1993.

## Rentals & Retreats

**Scenic Arizona.** Central mountains. Mild four seasons. New, three-bedroom, two-bath rancher will be vacant 3/94 to 3/95 while owners serve Friends in New Zealand. No smoking, pets. \$900/month plus utilities. Fully furnished. Jay Jamison, 658 Star Rock Drive, Prescott, AZ 86301.

**Colorado Mountains.** Beautiful, sunny, three-bedroom house near Winter Park. Sleeps eight. Hiking, fishing, golfing, mountain biking, horseback riding, skiing. Thirty minutes to Rocky Mountain National Park. (303) 744-7455.

**Fully furnished bedroom with private porch,** large private bath, top floor. Friendly Harned, near Moylan-Rose Valley Station. Available May 15 to October 15 with full board or B&B; references required. (215) 891-9961.

**Handsome private lodge** set in a working orchard, in a town that Michener called "perfect." Eight bedrooms, large living and dining areas, kitchen, sauna, woodstove. Ideal for retreat, conference, reunion, or vacation. P.O. Box 534, Walpole, NH 03608. (603) 756-9090.

**Historical house on Galveston Island, Texas,** four blocks from beach. July-August, \$1,000/month plus utilities. (409) 765-8679.

**Historical Nantucket.** Four bedrooms, two baths, near beach and Hummock Pond. Deck, washer, dryer, dishwasher. June-October, monthly, weekly. Non-smoking. (508) 462-9449 evenings.

**House—July and August** in central Philadelphia. Quiet neighborhood, walk to University City. Comfortable, two-bedrooms, large kitchen, small yard, \$850. Call (215) 985-4810.

**Pocono Manor.** Rustic mountain house. Seven bedrooms, sleeps 15, large mountain view deck, full kitchen, large dining room, access to hiking trails, great golf and tennis, ideal for groups, retreats, families. Year-round week and weekend rentals. Contact: Jonathan Snipes, (215) 736-1856, or 493-3664.

**Pocono wildlife sanctuary.** Secluded cottage or log cabin. Private trout stream, hiking, birds, wildlife. Golf nearby. Old Orchard Farm, RD 3, Box 30, Cresco, PA 18326. (717) 595-3970.

**Friends Southwest Center.** Reasonable accommodations, R.V. facilities, mild climate at 4,200 altitude in southeastern Arizona. Telephone: (602) 642-3547, 642-3451.

**Madison, Connecticut:** fully-renovated stable in summer community on Long Island Sound. Tennis, beach, swimming, tidal pools. 30 minutes from New Haven. Suitable for couple or single person/child. \$300/week, \$1,000/month. Available June-September. Call (609) 829-9657.

**Mid-coast Maine.** Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, saltwater cove. Fine canoeing. Beaches, island ferries, theaters, concerts, Friends Meetings, \$600-\$800/week. Weekends spring, fall. Dam Cove Lodge, P.O. Box 235, Bath, ME 04530. (207) 443-9446.

**New Hampshire:** farmhouse, two bedrooms plus; furnished, quiet location, hiking, swimming, canoeing, near North Conway shops and restaurants. \$200/week. Donald Smith, 115 William St., East Williston, NY 11596. (516) 742-3699.

**Monadnock, N.H., area.** Two-bedroom cottage with 100-foot sandy beach on large, quiet pond off 26-mile trail. Walk, sail, fish, canoe. Sleeps 7-9. \$295/week, \$125/weekend spring, fall. \$395/week July, August. (617) 522-6226.

**Share award-winning home in Coventry Conn.** Swimming pond, stream, woods, gardens, 167 windows. Interdependent, environment-conscious household. Stately dog. Rooms available June. (203) 742-8338.

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

**Vermont.** Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded, swimming, boating. Caroline Bailey (317) 855-2198, or 5289 Shoemaker Road, Centerville, IN 47330.

**Woolman Cottage.** Minutes from Acadia National Park on Maine coast. Enjoy safe, quiet retreat in rural, shore-front home with kitchen privileges. Reasonable rates. Weekly minimum. Carol Woolman, (207) 288-9695; R.R. 1, Box 1710, Bar Harbor, ME 04609.

## Retirement Living

**Foxdale Village,** a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$38,000-\$120,000; monthly fees from \$1,110-\$2,040. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

**The Harned.** Lovely old house and carriage house on quiet, residential, tree-lined street south of Media, Pa. Meals served in main house. Short walk to train. Eleven units. 505 Glenwood Avenue, Moylan, PA 19065. (215) 566-4624.

## Schools

**John Woolman School.** Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

**Junior high boarding school** for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, daily work projects in a small, caring, community environment. Arthur Morgan School, 1901 Hannah Branch Rd., Burnsville, NC 28714; (704) 675-4262.

**The Meeting School** celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teen-agers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

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

**Stratford Friends School** provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an after-school reading program, extended day, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

**Olney Friends School.** A safe, caring, value-centered, educational community for students in grades 9-12. A college preparatory curriculum emphasizing a belief in the individual and his/her own abilities makes Olney a positive environment in which to live and learn. 61830 Sandy Ridge Road, Barnesville, OH 43713. Phone: (614) 425-3655.

**United Friends School:** coed; K-6; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

## Services Offered

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

**Forum Travel**



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

**Friendly financial planning.** Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Registered Representative, John Hancock Financial Services, (215) 258-7532.

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

**Old House Carpentry.** Repairs, renovation, restoration of homes, meetinghouses, schools in Philadelphia, Pa., area. Quaker references, 17 years' experience, fully insured, Will Stanton (215) 399-1914.

**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.

**Transcribing:** oral history, family stories, etc. \$3/page double spaced, or \$5/page single spaced. Includes 5.25" diskette of ASCII DOS file and postage and handling. For more information, please write or call: Chuck Freidel, 4004 Third Avenue, San Bernardino, CA 92407-3402. (909) 882-4250.

**Wedding Certificates,** birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

**Socially Responsible Investing**

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C., area, or (800) 227-0308.

**Electrical Contractor.** Residential and commercial installation and repairs. (Phila., Pa., suburbs.) Call Paul Teitman: (215) 663-0279.

**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

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

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

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-Unprogrammed. First and third Sundays. Call Trudie Hunt: 0343686, Nancy Espana: 0392461.

#### 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. Sunday. 13 ave Mervelet, Quaker House, Petit-Saconnex.

#### UNITED STATES

##### Alabama

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 592-0570.

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 and directions. (907) 276-1466 or 346-3477.

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 South-

west Center, 7 1/2 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

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

HOPE-Unprogrammed. Call: (501) 777-5382.

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 9:30 a.m. 524-9186.

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 9:15 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone: 273-1611.

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

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

LONG BEACH-10 a.m. Orizaba at Spaulding, 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-Meeting 10 a.m., Loudon Nelson Center. Clerk: Terry Thiermann, (408) 336-2160.

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

#### Colorado

BOULDER-Meeting and First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

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: 586-2686.

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: 873-9118.

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.). (202) 483-3310. Unprogrammed meetings for worship are held at:

**FLORIDA AVE. MEETINGHOUSE**-Worship at 9 a.m. and \*11 a.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.

**QUAKER HOUSE**-2121 Decatur Pl., adjacent to Meetinghouse. Worship at \*10 a.m.

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

**FRIENDS PREPARATIVE MEETING**-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11:00 a.m.

**WILLIAM PENN HOUSE WORSHIP GROUP**-515 E. Capitol St., SE. (202) 543-5560. Worship at 11 a.m.

## Florida

**CLEARWATER**-Worship 10 a.m. St. Paul's School, Oct-May (homes June-Sept.). Clerk: Priscilla Blanshard, 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**-Meeting at Lee County Nature Center Days at 10:30 a.m. Telephone: (813) 334-3533, 489-3531; or in Naples, 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**-Discussion 9:30 a.m., worship 10:30 a.m., College Hall, New College. For directions, call 359-2207. Ann Stillman, clerk: 355-8193.

**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 and First-day school 10 to 11 a.m. Sunday; 11 to 12 discussion. Athens Montessori School, Barnett Shoals Rd., Athens, GA 30605. (706) 353-2856 or 548-9394.

**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 Meeting House, 340 1/2 Telfair St. (404) 738-8036 or (803) 278-5213.

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

**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 wor-

ship, 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 Kamui Place, Kula, HI 96790; or (808) 572-9205 (Witarelis).

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

## Illinois

**BLOOMINGTON-NORMAL**-Unprogrammed Sun. 11:00 a.m. Sept.-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 888-2704.

**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). 2201 W. Roscoe. Worship 10:30 a.m. For further information call (312) 929-4245.

**DECATUR**-Worship and First-day school, 9:30 a.m. at Macon County Farm Bureau, 1150 W. Pershing Rd., Phone: 422-9116 or 877-0296.

**DOWNERS GROVE**-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lombard 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.

**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. Talbot. 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. Clerk: Margaret Lechner. Paul Barton-Kriese: (317) 966-9286.

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

**VALPARAISO**-Duneland Friends Meeting. Singing 11:30 a.m., unprogrammed worship 11:45 a.m. Community United Methodist Church, 2847 Calumet Ave., 46383. Information: (219) 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: 274-4717.

**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

**BATONROUGE**-Unprogrammed meeting for worship 10 a.m. 333 E. Chimes St. Co-clerks: Marshall Vidrine, (504) 629-5362; Ralph McLawry, (504) 755-6595.

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

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

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

## 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 meetinghouse, China Road, Gerald Robbins, clerk. (207) 923-3088.

**MID-COAST AREA**-Unprogrammed meeting for worship, First-day school, 10 a.m. at Lincoln Academy, Lincoln Road, Newcastle. 563-1701 or 354-8714.

**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 Metzgerott, near U. of Md. (301) 445-1114.

**ANNAPOLIS-351** Dubois Rd. Worship 11 a.m. Betty Lou Riley, clerk (410) 267-6840, or Dorothy Kinsman (410) 956-2983.

**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) 771-4583.

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

**CHESTERTOWN-Chester River Meeting,** 124 Philosophers Terrace. Worship 11 a.m. Clerk: 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, Nancy Paaby, (410) 877-7245.

**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, 9:00 and 11:15 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. Year round. 841 Edmands Rd. (2 mi. west of Nobscot traffic lights). (508) 877-1261.

**GREAT BARRINGTON-South Berkshire Meeting,** Blodgett House, Simon's Rock College, Alfred 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., adult discussion 9:30; child care. Smith College, Bass Hall, room 210. (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, 10:00 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 114a, Atlantic Mine, 49905. (906) 296-0560.

## Minnesota

**BRAINERD-Unprogrammed** meeting and discussion, Sundays 6:30. Call: (218) 963-7786.

**DULUTH-Unprogrammed** worship, First Day, 9:30 a.m. Sundays, 1730 E. Superior St. David Harper, clerk: (218) 525-5877.

**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-SOGN-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.

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

**SPRINGFIELD-Preparative Meeting.** Worship and First-day school 11 a.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) 252-5065 or (406) 656-2163.

**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 high school). Clerk: Erica Brinton, (603) 643-4138.

**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) 428-6215.

**PETERBOROUGH-Monadnock,** Meeting at Peterborough/Jaffrey Line on Rt. 202. 10:30. (603) 924-6190, 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 info.



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

**MONTCLAIR**-Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (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 ana 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. (201) 445-8450.

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

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

**SHREWSBURY**-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (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 and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

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

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

**WOODSTOWN**-First-day school 9:45 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: Margaux Baker, (505) 242-0280.

**GALLUP**-Friends Worship Group, First Day 10:30 a.m. For information, call: (505) 722-5315.

**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 PREPARATIVE MEETING** at Westminster Presbyterian Church, St. Francis and Manhattan. 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: (716) 526-5196.

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

**CLINTON**-Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

**CLINTONDALE**-Clintondale Friends Meeting, 302 Crescent Ave. Sunday school 9:45 a.m., worship 11 a.m. (summer hours: July-Aug. 9:30 a.m.) Daniel P. Whitley, Pastor. Phone: (914) 883-6456.

**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**-11:30 a.m., St. Paul's Methodist Church, 270 Main St., Northport, NY. Tel: (516) 757-4548.

**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: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

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

**POPLAR RIDGE**-Worship 10 a.m. (315) 364-7244.

**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 9:30 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) 273-0493.

**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 11 a.m., Unitarian Fellowship. King Street, Boone, N.C. Call for information. Michael Harless, (919) 877-4663.

**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: Mamie 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.

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

**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. 328 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 253-7141 (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. (513) 232-5348.  
**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. For summer and 2nd Sundays, call (614) 362-8921.  
**GRANVILLE**-Area worship group meets Sundays 10 a.m. For information, call Mike Fuson: (614) 587-4756.  
**KENT**-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell, clerk. Phone: (216) 869-5563.  
**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. Betsey 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.

## 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. 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.  
**CHELTENHAM**-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.  
**DOWNINGTOWN**-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2899.  
**DOYLESTOWN**-Meeting for worship and First-day school 10:30 a.m. East Oakland Ave.  
**DUNNINGS CREEK**-First-day school/Meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. 623-5350.  
**ERIE**-Unprogrammed worship. Call: (814) 866-0682.  
**FALLSINGTON (Bucks County)**-Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from 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. Sumnertown 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 Mifflin St. (814) 643-1842 or 669-4038.  
**KENDAL**-Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.  
**KENNETT SQUARE**-First-day school 10 a.m., worship 11 a.m. Union and Sickles. Betsy McKinstry, clerk, (215) 444-4449.

**LANCASTER**-Meeting and First-day school 10 a.m. 110 Tulane Terr. 392-2762.  
**LANSDOWNE**-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves.  
**LEHIGH VALLEY-BETHLEHEM**-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.  
**LEWISBURG**-Worship 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. 968-3801.  
**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.  
**CHELTENHAM**-Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m.  
**CHESTNUT HILL**-100 E. Mermaid Lane.  
**FOURTH AND ARCH STS.**-10 a.m. on Thursdays.  
**FRANKFORD**-Penn and Orthodox Sts., 10:30 a.m.  
**FRANKFORD**-Unity and Wain Sts., Friday eve. 7:30 p.m.  
**GERMANTOWN MEETING**-Coulter St. and Germantown Ave.  
**GREEN STREET MEETING**-45 W. School House Lane.  
**PHOENIXVILLE**-Schuylkill Meeting. East of Phoenixville and north of juncture 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. High St. Caroline 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 10 a.m. Meeting for worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

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

**YORK**-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St.; clerk, Lamar Matthew: (717) 843-2285.

## 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.

**CROSSVILLE**-Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: 484-6920.

**JOHNSON CITY**-Tri-Cities Friends (unprogrammed). Information: Sharon Gitlin, (615) 282-5034.

**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. Hibbard Thatcher, 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.

**CORPUS CHRISTI**-Unprogrammed worship 9:30 a.m., discussion 10:45 a.m.; 5872A Everhart, 993-1207.

**DALLAS**-Sunday 10 a.m. 5828 Worth St. Clerk, Jim Garretson: (214) 238-0546, 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**-Worship, First Day 11 a.m.; 1501 Post Office St. (409) 762-1785 or 740-2781 or 762-7361.

**HILL COUNTRY**-Unprogrammed worship 11:00 a.m., discussion 10:00 a.m. Kerrville, TX. Clerk: Polly Clark: (512) 238-4154.

**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) 747-5553 or 791-4890.

**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.

**TYLER**-Unprogrammed. Call: (903) 725-6283.

## 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, 9:30 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. 111 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) 7654-6404 or 455-0194.

**CHARLOTTESVILLE**-Discussion 9:45 a.m., worship 8:30 a.m. and 11:00 a.m. (child care available). Summer worship only 8:30 a.m. and 10:00 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 9:30 & 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. (804) 358-6185.

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

**ROANOKE**-Worship 10:30 a.m. Info.: Fetter, 982-1034; or Waring, 343-6769.

**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. N.E. Quiet worship First Days 9:30 and 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.

**SPOKANE**-Unprogrammed worship. 747-7275 or 536-6622.

**TACOMA**-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

**TRI-CITIES**-Unprogrammed worship. Phone: (509) 946-4082.

**WALLA WALLA**-10 a.m. Sundays. 522-0399.

## West Virginia

**MORGANTOWN**-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire, (304) 599-3109.

**PARKERSBURG**-Mid-Ohio Valley Friends. Phone: (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 and 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 and 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 HOLE**-Meeting for worship 9 a.m. (May 1 through September 30, 8:30 a.m.) Unprogrammed. For location, call (307) 733-5432.

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Barbara Benton

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