

June 1994

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Dying as Pilgrimage, Grieving as the Hero's Journey

Accepting the Unacceptable

Godspeak: A Philosophical Reflection on the Inner Light



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Among Friends

On the Road

If one is traveling through south central Iowa on a weekend in early April and does not find many Conservative Friends at home, where might one find them? Everybody's over at Bear Creek Meetinghouse in Earlham, of course, and they're attending Midyear Meeting of Iowa Yearly Meeting.

And if it's bright, sunny, and mild—as it is for me on this beautiful spring day—there's no better place to stand than the large cement meetinghouse porch, which commands an impressive view across fields and trees beyond. One senses the history of this place and imagines the large gatherings of Friends that have occurred here for generations. Not to be ignored either are the inviting smells rising from the kitchen and dining area downstairs, where 100 or so Friends will be drawn soon for the noon meal. And what a spread it will be!

After dinner, Friends gather for a panel discussion on the topic of integrity and Quaker values. The first two presenters, both with many family roots in the meeting, speak from the silence:

Burt Kisling has been a co-op manager for 32 years, and a farmer before that. At his job, he tries to help people find the work for which they're best suited. He uses no drugs or alcohol personally, and expects the same of those who work for him. He believes in keeping his word. He wants to be known as someone who is aware of the personal and work-related problems of those who work for him. He has come to learn that it's best to avoid hasty decisions. Members of the Standing family, his relatives, have been important role models for him of personal integrity, gentleness, and faithfulness. He hopes to be more like them, and knows he must devote more time to personal devotional reading and nurturance of the inward Spirit.

Wanda Knight, too, has many family connections to the Standings. She feels blessed to have had five children. All of them have come to claim Quakerism—though they don't go to meeting. Wanda likes the Webster definition of integrity: "The state of being complete, undivided, or unbroken. . . Moral soundness; honesty; uprightness." It's important in our lives to keep questioning ourselves, Wanda says: "Is this the right thing to do? What organizations deserve our support? How much energy should we put into our houses and lawns? How much time watching TV?" We must take time to open our hearts and our spirits, to let our spirits radiate within us.

I think of Wanda's words as I travel in the next four days up to the Twin Cities and back across the state of Iowa. Two weeks later I spend a long weekend with Friends at Yellow Springs (Ohio) Meeting. There is good opportunity to worship, share potluck suppers, meet with war tax resisters, and visit in this healthy, lively meeting located on the Antioch College campus.

In future issues I look forward to reporting briefly on other visits among Friends. The JOURNAL's Board of Managers has encouraged me to plan at least six such trips a year to different areas of the country. What better way for me to add a personal face to many of the names on our subscriber list, hear suggestions of how we might improve the magazine, and get a feel for life among Friends. Besides, I've *never* attended a bad Quaker potluck!

Vinton Deming

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Marriage as a Spiritual Discipline

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Marriage questions

Your March issue is yet another cornucopia—thanks! A couple of suggestions in response to the article by Margaret Hope Bacon ("Grow Old Along with Me"):

- Perhaps Margaret or someone could do a companion piece on marriage enrichment for newlyweds, or middle-aged folks (I have a personal stake here; I approach my 25th anniversary this August).
- Could you publish contact addresses for people seeking to form similar groups—the Maces, Fusons, or any yearly meetings that sponsor or coordinate such groups?

John MacDougall
Westford, Mass.

I know that Friends General Conference is actively encouraging couple enrichment. For information, contact FGC Couple Enrichment, 1216 Arch St., 2B, Phila., PA 19107. —Ed.

I have just finished reading "The Marriage Question(s)" (FJ Jan.). I think Laurence Barger is on the right track when he raises questions about the definition of marriage and the complexities inherent in positions taken by many contemporary Quaker meetings.

Although I disagree with Paul of Tarsus on many points, was he right or wrong when he contended that a deeper happiness was possible in sexual sublimation rather than sexual union? Was Augustine of Hippo right or wrong when he also contended that greater joy was possible in separateness rather than sexual union? If greater joy is possible in sexual separation, under what circumstances should the Quaker meeting consecrate sexual union? As medieval as it might sound, my current view is that a meeting should only consecrate a sexual union when procreation is a possibility, and an intended outcome of the specific marriage proposed.

If omniscient, then God could not be a prude, at least in the sense that God has seen it all. God understands the sacred aspect of sexual intimacy. But I find it hard to believe that God consecrates lifelong sexual union with no procreative possibility if spirituality grounded in sexual sublimation is the ideal. Fornication is very natural, but should God's church or a Quaker meeting be used to sanctify what is merely natural?

Michael C. Thielmann
Des Moines, Iowa

The population question

Amy and Paul Weber assert our common understanding of the human behavior

(Forum March): "overpopulation and overconsumption are two sides of the same coin. Population drives up consumption and both drive up pollution." Then they challenge us: "Are Quakers ready to face up to this dilemma?"

Let men empower women to manage their fertility to stabilize human population. Let women empower men to sustainably manage Earth resources to eliminate poverty. Let us encourage each other to wipe off our U.S. advertising makeup and humbly confront our base materialism, a lifestyle that cannot survive the 21st century.

William M. Alexander
San Luis Obispo, Calif.

Profound silence

Quakers come to meeting with different expectations. I'm impressed that many come looking for inspiration from each other, sharing reading, biblical text, and experiences inspirational to themselves—and in course inspire each other. There is a clear felt need to give and receive vocal ministry. Perhaps it is that we live in an age of immediate communication in our immediate lives, with a need to get on with it, and little time for in-depth reflection.

And I? I come to meeting in search of profound silence, the profound silence of waiting on the Spirit. I might be astounded by a message for me, one I should expect to explore and ponder for some long time in the struggle to live it. A message might come through me to be spoken, and then I would hope others would ponder it as well, with no interpretation from me, each given the time and space to interpret it in silence in her or his understanding. And blessed might we be were a message to come from such profound silence for the corporate meeting, and long and carefully and joyously might we ponder it in wonder.

But what if there is only profound silence? I am cleansed, clarified, and centered by it. And even without a message, the profound silence in centering us as a meeting gives as much to us, and creates of us a whole. I am sustained by what might happen.

Elizabeth Millett
New Lebanon, N.Y.

Pragmatic universalist

I have long been impressed with Robert Hillegass's unflinching commitment to religious idealism and peace. I agree that we should transcend theological differences among Friends and with other groups, to put our principles in action (FJ Dec. 1993).

I question an item in Robert's statement. He quotes Frances Irene Taber's view that

universalist Friends are "mystical" (FJ July 1992). I have trouble with that. Most universalist Friends, whom I have known well, would base their belief on common sense or pragmatism. Some might say their belief is founded on scientific grounds—which is fine for individuals with a solid grasp of science.

Of course all of us are mystical to some degree, since mysticism is an ingredient in human nature. But that does not seem to justify classifying liberal universalist Quakers as basically mystical.

Put me down as a common sense, pragmatic universalist, happy to work toward peace and social justice with Friends and nonFriends who are of good will.

T. Noel Stern
South Dartmouth, Mass.

Portugal anyone?

We are seeking a person or couple to join us in a small nursery enterprise in northern Portugal. We can help acclimatize to the culture, facilitate bureaucratic paperwork, and learn the language. We hope to find someone with a horticultural background, anxious to leave U.S. "civilization" for calm country life, environmentally and socially responsible, in good health, and preferably between 35 and 45 years of age. No drugs.

"We" includes myself, 46, a member of Orange County (Calif.) Meeting, and my husband, Warren Buell, retired from insurance, who lived 25 years in Colombia, where he grew chrysanthemums and strawberries to put his daughters through U.S. universities. "We" includes as well our guardian angel, Luiz, a government agronomist, age 45, married to another agonomist. We have found 3 1/2 acres on an unpolluted river, just above the town of Ponte de Lima. There is government funding to start, and we think initially a cash crop would be good to defray expenses and give a newcomer a chance to learn the culture and language.

We look forward to hearing from anyone who might be interested.

Susan Knox
Apartado 49
4990 Ponte de Lima, Portugal

Not the first

I was delighted to read Pam Barratt's article about Bolivian Friends (FJ Feb.). They were a gentle and treasured presence at the 1991 World Gathering of Friends. Lito Llanque, whom Pam Barratt described in her article, gave a wonderful, inspiring sermon on faith to our gathering in Tela, Honduras.

Pam Barratt makes one factual error in her article. 1993 in Bolivia was by no means

the first time an indigenous person was elected to high political office in Latin America. One of Mexico's most famous presidents, Benito Juárez, elected in 1867 and 1871, was a full-blooded Zapotec.

Again, thanks for this article. I love reading about Friends around the world.

Jeff Keith
Philadelphia, Pa.

Worth 1,000 words

Enclosed is a cartoon my 13-year-old son, Josh, created as computer-generated art. When I saw a sketch of this, the subject matter made me think your readers might enjoy it. Josh is an eighth-grade student at Cambridge Friends School. He hopes to become a cartoonist when he grows up.

The JOURNAL is great. Thanks for your work. And please tell your art director that as a designer myself, I really enjoy the layout of FJ.

Cynthia Maciel
Arlington, Mass.

Compassionate help

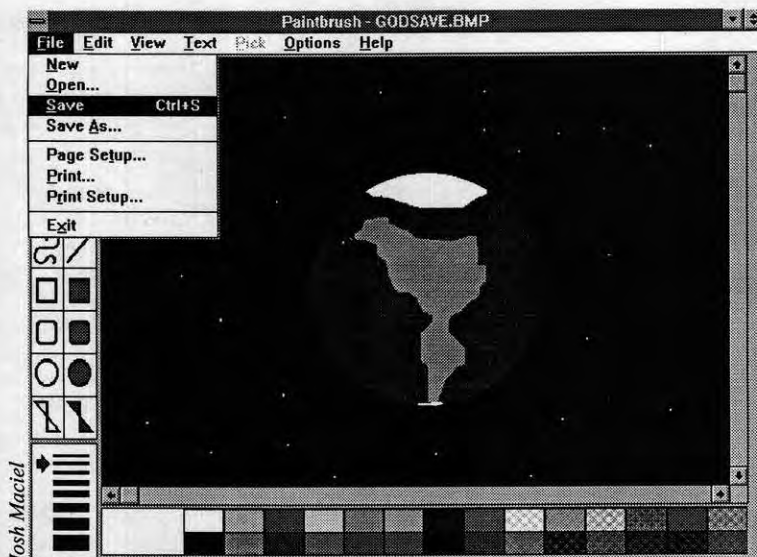
In his letter (FJ March), Bob Barns tackles a subject that human society has quite consistently dodged throughout its long history—that is, providing compassionate help to all who rationally prefer to end their earthly lives instead of waiting for a usually slow and often painful and wracking “natural” death. Of course there are myriad considerations to be taken into account in every individual case, but that should not prevent us from using our God-given intelligence to think through the question, and looking for acceptable formulae that could be applied by the medical fraternity.

Mary Baker Eddy's lumping of sin, sickness, and death as the three enemies of humankind takes, in my view, the wrong slant on the last of the three; much has been done to modify the effects of both sin and sickness, but death is altogether another matter. We do seem to be stuck with it for the foreseeable future, and should deal with it in our human measure as beings created by God in its image and likeness.

Charles E. Moran, Jr.
Free Union, Va.

Bob Barns wonders if readers might help him with his many questions about calling on medical skills in moving “to another state of living/dying/existing” under certain circumstances.

Many of us share these questions, I'm sure. I've discussed them with a number of Friends. Here is a thought that is of decisive



God's computer (see “Worth 1,000 words”, column 1)

importance to me.

The Great Commandment is that we should love one another, not that we should be useful to one another. Our lives are to be valued by our love, not our utility. Another central commandment is that we should bear one another's burdens. We should do this throughout our lives, not just at the beginnings and endings.

A third revelation is of the meaning of pain, given by the eternal image of Jesus on the cross. Though the image has been overlaid richly with symbolic interpretations, the crucifixion is one of the few absolutely authentic facts of the life of the historical Jesus.

As long as we can look with love upon another human being, no matter how great our pain, we are fulfilling our purpose in this life. And just as important, I believe: as long as we can allow another person to look into our eyes with love, we are embodying the meaning at the heart of life.

Earl L. Fowler
Albany, Ga.

Celebrate holidays

As our Friends Church in Friendswood, Texas, prepares to celebrate Palm Sunday, Good Friday, and the Resurrection, I see with misgiving that Robert Kunkel pronounces that “Quakers don't celebrate religious holidays” (FJ March). What moves me to write you is that he says: “Of course, as we all know. . .” We don't all know! We celebrate Christmas, too! The word *Quaker* means many things. Please don't leave us out, Mr. Kunkel. We are Quakers too.

He is risen!

Margaret Shipley
Friendswood, Tex.

The testimonies

Many thanks for the wonderfully rich and yet simple article, “The Testimonies,” in

your March issue. It was one of the most clear, concise affirmations of belief I have encountered in a long time, and I wanted to commend the author, A. Zoland Leishear, and you for publishing it. I couldn't help but think how magnificent it would be if every member of a meeting might come up with her or his own testimony on one page—then, over time, share with each other in small groups their deeper feelings and beliefs. How much we would learn about each other, and how we could come to appreciate that of God in every person.

John C. Morgan
Westerville, Ohio

A useful method

For many years out here in the West, we have been concerned about whether the American Friends Service Committee should continue to use the word *Friends* in their title.

As a member of Marloma Meeting, part of Southern California Quarterly Meeting, I spent one night a month going to Los Angeles Meeting with delegates from all the other Friends meetings in southern California to confer with Robert Vogel, a representative of AFSC. We were supposed to tell him what Friends wanted, but, to be truthful, he knew more than we did. In any event, this was a system of liaison between Friends and the AFSC that might prove useful in other parts of the country.

Elizabeth Campuzano
McNeal, Ariz.

Attention Friendly pagans

Although I no longer belong to a meeting, and therefore am not officially a Friend, I still feel strongly connected to what seem to me to be central understandings of

Quakerism, namely, the worth of each individual, the possibility that each of us may experience the Divine directly, the rejection of violence and of relationships based on domination of another person. I am also drawn to some of the understandings of the groups which, for want of a better word, are known as "pagans"—reverence for the earth and the natural world, affirmation of the divine within each of us and in that natural world, and recognition of our place as a part of that world.

These two positions, Friend and pagan, seem to me to be quite consistent and compatible with each other, yet the pagans with whom I've come in contact appear to be interested primarily in casting spells, holding rituals, devising hierarchical structures for their organizations, and quarrelling over the pagan equivalent of angels on the head of a pin.

Surely there are other Friendly pagans/pagan Friends among the JOURNAL's readers! If you are one, or are interested in discussing these ideas, please write to me.

Anne D. Cope
P.O. Box 266
Dudley, PA 16634

Norman Krekler

Please let me add a small bit to the words about Norman Krekler, who died last July 22nd:

In March 1952, Norman, Raul Zenil, and I accompanied teacher Leo Sandoval to a tiny Seri Indian village in Sonora, Mexico, on the shores of the Gulf of California. We were starting an AFSC-Mexican FSC project, to help build a school for Leo and his students. Later Norman settled in Sonora, to live there nearly 40 years.

In time Norman's interests turned easterly into the rugged mountains of the Chihuahua/Sonora border region. Under his and wife Exelee's leadership, a number of both summer and year-round work camps and projects were made into reality; scores of young folks from around the world were given glimpses into rural Mexican life and Quaker values. In the decades to come, in places like Mesa Abajo, El Cordon, Mesa Campanero, Guisamopa, and many others, there will be men and women saying fondly, "Oh, yes! I knew Norman. He was *un buen hombre!*"

One day several years ago as he and I were searching Hermosillo for a part for a repair job at the Quaker Center ("Casa Heberto Sein"), I asked him, "Norman, with all the places in the world to settle in, why did you decide on Hermosillo? You had so many choices open to you." He replied, "Well, there weren't any Quakers for many miles around and I thought it would be a

good place for a Quaker presence" Amen, amen!

On the headstone of the electrical engineer Ben Linder, killed by the Contras in Nicaragua, are the words, "The light he has caused to burn will shine forever." The Light that Norman Krekler helped bring forth in his adopted part of the world will illumine hearts and souls for many years to come.

Bob Barns
Nevada City, Calif.



George Fox in Ecstasy/Haverford College Quaker Collection

A healing power

Regarding Jean Roberts's letter (FJ Feb.), I suggest that the "excess of spirit" in the manic depressive state of which she writes can be a very different matter from anything resembling religious ecstasy, and the same goes for manifestations of schizophrenia.

Physical manifestations of religious ecstasy are not limited to the early Friends, of course, nor to a time in the past. In fact, it is a fairly simple matter to observe some today. Friends may remember Kathryn Kuhlman and her healing services in Pittsburgh. A protege of hers, Benny Hinn, is widening his sphere of activity in what he calls "Miracle Crusades" to Europe, Asia, and South America. Here in the States he holds one practically every month. I cannot go along with his theology, and the slick, Madison Avenue type format turns me off when I watch his *This Is Your Day* TV program, but there is no denying he has a genuine gift of healing power. For manifestations, there are sometimes whole groups of people—none of whom appear to be other than normal mentally—"slain in the spirit," lying prone on the floor; some

persons "quake" with uncontrollable shaking, others have fits of crying or fits of laughter; the crippled get up from their wheelchairs and run across the stage, the deaf hear, and the prostitute forsakes her ways.

I understand that our own George Fox was the instrument for healing some 400 people in his lifetime.

Ruth Larson Hatcher
Taos, N.Mex.

Romanian children

We write regarding the subject of our journal entries from Romania (FJ April). A new and pressing problem has arisen. The beleaguered Romanian orphans with whom we worked two years ago are being sent out of the orphanages at age 18, by mandate of the Romanian government, most without any life skills. They are so numerous as to constitute a new underclass if something is not done to intervene.

Recently we were recruited for service by Washington (D.C.) Quaker Workcamps (WQW). We'll help an Indiana couple and local orphanage officials build a model foster home and establish programs for the orphans, near Nicorest, Romania. The model foster home will provide housing and teach the job and living skills these youngsters will need before making their own way in the world. Many of the children are handicapped. Most of those who are released without such intermediate aid will end up either on the streets or in Romania's insane asylums.

We plan to spend the summer of 1995 and (we hope) longer in Nicorest. WQW needs financial support and more volunteers, skilled and unskilled. To join us in this urgent concern, write or call Harold B. Confer, WQW, 1225 Geranium St., N.W., Washington, DC 20012; telephone (202)722-1461.

Judith and Philip Toy
New Hope, Pa.

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

Remembering Miriam and Sam Levering

by Ralph Levering



*Their equally
strong commitment
to work for social
justice gave them
a common vision
for their lives
and strength for
their marriage.*

The past couple years have been difficult ones for me and for my brother and sisters. On November 10, 1991, our mother, Miriam Levering, died suddenly and unexpectedly at age 78. Two years later, on December 1, 1993, our father, Sam Levering, died at age 85. Although his declining health had prepared us for his death, Sam's passing, like Miriam's, has hit hard, leaving a large gap in the family, in the local community, and in Quakerism.

Miriam and Sam were best known for their work for peace, which began soon after their marriage in 1934 and continued until their deaths. This work took many forms. For my father, it meant long-term service as head of the Peace and Social Concerns committees of North Carolina Yearly Meeting and the Five Years Meeting (now Friends United Meeting), and as chair of the Executive Committee of Friends Committee on National Legislation, an organization he helped to found in 1943 and one to which he and Miriam were devoted for the rest of their lives.

Among many other accomplishments, Miriam chaired important committees at FCNL. She also served as president of the United Society of Friends Women and of the American Freedom Association. About 1960, during one of her many trips to New York in which she explained the workings of the United Nations to a busload of winners of high school peace speaking contests, she saw the need for an ecumenical church center at the United Nations; she then worked with Methodists (the denomination of her youth) to see the idea through to fruition. Located at 777 UN Plaza, this building—the UN headquarters for many religious and public interest groups—is just one of Miriam and Sam's many legacies.

Both made hundreds—perhaps thousands—of speeches to Friends and other religious groups, and hundreds more to

Ralph Levering is on leave this spring as professor of history at Davidson College. A member of Charlotte (N.C.) Meeting, he attends the Davidson (N.C.) Worship Group.

members of secular peace groups. Through these speeches and through their personal interest in people (often including hospitality at their orchard on a beautiful mountainside in southwestern Virginia), they inspired numerous people to step up their efforts to make the world more peaceful and more just. They also helped to found and were long active in two organizations that supported the strengthening of world law, the United World Federalists and the American Freedom Association.

Their work for peace culminated in a decade-long effort (1972-82) to help diplomats from around the world fashion an equitable law of the sea treaty that, they hoped, could serve as a model for international agreements in arms control and other areas. They were especially known for publishing the conference's respected unofficial newspaper, *Neptune*, and for hosting informal weekend seminars at which diplomats and outside experts labored to find solutions to difficult, unresolved problems. At the signing ceremony for the treaty in Jamaica in December 1982, the conference's president, Tommy T.B. Koh of Singapore, singled out Miriam and Sam and their associates as the non-governmental group that had made the greatest contribution to the conference.

What lessons can we learn from their lives? Acknowledging that everyone who knew them might answer this question somewhat differently, I offer these lessons, most of which will be familiar to Friends:

•Center one's life in religious faith and practice. Despite their very busy lives, they always took time to read the Bible and make other preparations for teaching Sunday school, to attend meeting and other gatherings of Friends, and to offer hospitality and counsel to Friends and other people of faith. Distressed by the "new morality" that peaked in the 1960s and 1970s, they believed that the Ten Commandments and Jesus's new commandment to love one another were as relevant as ever. Miriam quoted her

*Whether testifying
before Congress or
meeting diplomats
in Geneva, they
repeatedly identified
themselves as
Quakers.*

favorite Bible verse countless times: "What doth the Lord require of thee, but to do justice, to love mercy, and to walk humbly with thy God?" (Micah 6:8)

•**Have "a purpose larger than one-self,"** as my father called it, in addition to meeting one's personal needs and those of one's family. Inspired by a 1931 speech by Rufus Jones at his and Miriam's alma mater, Cornell University, Sam decided to spend no more than half of his time earning a living, and the other half working for world peace and trying to heal divisions among Friends that weakened their support for organizations like FCNL. Miriam's equally strong commitment to work for peace and social justice gave them a common vision for their lives and strength for their marriage as they experienced life's vicissitudes.

to peace work and religious activities.

•**Never slacken in one's efforts to achieve worthwhile goals.** In his speeches, my father urged peace activists not to become discouraged and quit. In an admonition he drew from his love of hiking, he criticized the easily discouraged hikers who turned back at "poop-out hill" (a halfway point up a mountain in California) rather than going on to the summit. My mother advised me that I should never retire in the usual sense, but instead work hard for the things I believed in for as long as I lived. My parents practiced what they preached: their often exhausting work on law of the sea occurred while they were in their 60s and 70s, and my father continued to be active in Quaker organizations well into his 80s.

•**Be grateful for every good thing that happens,** and do not dwell on disappointments. My parents' lives were full of good things, including the arrival of volunteers and gifts of money—often from unexpected sources—that enabled them to continue their work on law of the sea long after the initial funding had run out. While working on the law of the sea, my mother came to refer to all the good things that happened as "the pretty ways of providence." But they also had their share of disappointments, including painful financial reverses on the orchard that was their only source of income for most of their lives.

•**Develop personal relationships with others who share your goals,** and offer sincere praise and thanks to everyone who is helpful. Miriam, before offering a suggestion for improvement, for example, always commented on the good things a student intern or co-worker was doing. She also sent a personal thank-you note for every financial contribution to her work, no matter how small. Miriam's caring for others—her belief that peacemaking begins in loving relationships—was reflected in her many friendships. When she died, Sam received more than 400 sympathy cards and letters, including many from people who remembered her fondly and commented that she had encouraged and inspired them.

•**Be willing to take a strong stand for something you believe in.** Mother taught us we should try to accomplish things, that the worst fate in life would be to be called a "cowardly milquetoast" who has accumulated "no

•**Live simply in order to keep one's life focused on what is really important.** My parents spent remarkably little on themselves throughout their lives. But they never considered themselves deprived. While working on the law of the sea treaty, they often rolled out sleeping bags in their office in the FCNL building in Washington and ate bread and fruit they had brought from the orchard in the rickety Dodge Dart that eventually accumulated more than 600,000 miles. Seeking to share their values with us children (and simultaneously to stop our nasty mealtime remarks to each other!), my parents frequently quoted Proverbs 15:17: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

To them, living simply was fully compatible with keeping busy: I remember many weeks when I was growing up that each of my parents probably devoted 40-50 hours to work on the orchard and family responsibilities, and another 40-50 (including much of the weekend)



Photos courtesy of Ralph Levering

hits, no runs, and no errors." Father repeatedly told us that "if something is worth doing, it is worth doing well." An example of Miriam's backbone is still remembered fondly by those who worked with her on law of the sea. At a meeting on Capitol Hill, one of her opponents—a representative of a mining company—droned on and on about how the proposed agreement on seabed mining would undermine free enterprise. Becoming frustrated that this man was using up so much of the hour set aside for the meeting, mother got up and spoke firmly and clearly: "Friend, thee has taken enough of our time!" The startled speaker mumbled a few more words and then sat down.

•Try to find common ground and to build as broad support as possible for one's goals. Miriam expressed disapproval whenever I used the words "conservative" and "liberal" because she thought such labels arbitrarily divided people. She also disliked contemporary feminism's tendency to postulate inherent divisions between women and men. Instead, she believed one should focus on identifiable problems and on possible solutions to them that could be widely accepted. For example, Sam noted that, because of their interest in freedom of navigation, Pentagon officials tended to be the most consistent supporters within the U.S. government of a strengthened law of the sea. The fact that Quakers often disagreed with military leaders on defense spending and other issues did not mean they should be opponents on ocean law.

•Avoid seeking—or taking—credit for a positive development.

In order to accomplish something, it is always better to let someone else—especially a co-worker or a government official—get the credit. By taking this approach in dealing with the young interns who helped her organize many of the seminars for delegates during the law of the sea conference, Miriam earned their enduring respect and gratitude.

•Have faith that a few committed people can make a difference.

Several years before her death, Miriam founded a group in the Mt. Airy (N.C.) Meeting that she called "Martha's Table" in honor of the biblical Martha who prepared a meal for Jesus. The group, open to all members of the meeting and thus having an evolving membership, meets monthly over a meal (often, for simplicity, at an inexpensive restaurant), with a

different volunteer convener each month, who sets the place and time of the next meeting (no power structure or bureaucracy here!). Individuals bring up concerns about members of the meeting or about other people in the community or in the nation or world: for example, that someone is lonely and needs visitors, or that someone's porch needs painting. Because there is no pressure to respond to any particular concern, some concerns lead to action while others do not. Renamed "Miriam's Table" after her death, this group has strengthened fellowship in the meeting and provided concrete ways for Friends to put their faith into action. This basic idea should work in many settings; indeed, other meetings may already be doing something similar.

•Be proud to be Quakers

and emphasize what we have in common. Whether testifying before Congress or meeting diplomats in Geneva, my parents repeatedly identified themselves as Quakers. They were proud that the original idea and funding for their work on law of the sea came from two Quakers/World Federalists from the Philadelphia area, William Fischer, Jr., and A. Barton Lewis, and that representatives of Quaker organizations (AFSC, QUNO, FWCC) gave them invaluable support as the conference held extended meetings in New York and Geneva. My parents had friends and co-workers who were affiliated with all the major Quaker groups, and they disliked efforts to increase "purity" by forcing particular monthly or yearly meetings to leave larger bodies. What Friends have in common—belief in each person's direct relationship with God and in the call to respond to leadings that "let your lives speak"—always seemed far more important and special than any differences.

Like all of us, Miriam and Sam had faults and made mistakes. But these human failings pale in comparison with their

accomplishments, especially in comparison with their inspiring example of lives committed to strengthening Quakerism and building peace. As Friends, we can take pride in their accomplishments and seek to emulate their example. In honoring their memory, we also honor the thousands of other committed Quakers they knew and loved over the years who provided essential support and encouragement for their work. □



For a more detailed discussion of the Leverings' lives and work, consult Sam's illustrated memoir, Quaker Peacemakers: Sam and Miriam Levering (1993). It is available in the special library collections of several Quaker colleges, and may be purchased from Frank Levering, Rt. 2, Box 310, Ararat, VA 24053. A check should be made out to "Levering Orchards" for \$8.50, which includes postage.

Dying as Pilgrimage,



Photo © Donna Cornick

Grieving as the Hero's Journey

by Carol MacCormack

As an anthropologist working in poor countries, I have been taught by experience to understand dying as a normal part of living. People feel grief with great poignancy, but within a cultural framework which helps them grow through their grief. In rural West Africa, for example, senility and dying are viewed as a positive transition to ancestor or ancestresshood. The dead are still accessible to the living and are a powerful source of blessings. By contrast, the characterization of the United States as a death-denying culture is somewhat true. But cultures are not rigid structures, and from

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time to time the lenses through which we view the world refocus. This article, based on my experience of being a hospice volunteer, is written to help us demystify what has been hidden or denied, thereby helping us to refocus in a more positive way.

Several people in my meeting are hospice volunteers, and at least one person is now under hospice care. Perhaps meetings might consider a concern for having a core of trained people so we might be even more skilled in caring for each other? My husband, Jack Mongar, and I give home care to the dying, bereavement counseling, and occasionally we are part of a team of people who give physical and spiritual companionship to caregivers and the dying through the last 24 hours of life. The first time hospice asked me to help in this kind of care team I went at 2 a.m. Would I be able to stay awake? Would I be able to help?

Staying awake was not a problem. On entering the room I was aware of the concentrated energy, as the patient's mind, body, and spirit centered on making his transition. Was I able to help? In one sense I could not help the process of change that was underway. As Buddhists know, it was not so much a time of doing as a time of being. Linear time and the linear logic of problem solving were not so important as just being there in a state of awareness. But in another sense, one could be helpful. Sponging the mouth, giving sips of water, and other small acts of kindness give comfort to the person on his or her journey. One patient asked for water, and as I brought the straw near she said, "I don't want water . . . I just wanted to see your face." We exchanged smiles in one of those rare moments of pure honesty. Small kindnesses, and just holding another's hand, are ritual acts full of meaning and comfort. We are performing our part in a very ancient rite of passage.

As the dying person's energies are concentrated, they seem to be acutely able to tune in on mental and spiritual aspects of the caregiver, even when they appear to be absent in sleep. For example, one night after I had given a sip of water, the patient drifted into sleep. I turned to the open window. It was a warm summer night and I saw a little field mouse scurry between two pine trees. I stood there concentrating deeply, trying to see the night as my cats see it.

Then, from the bed, "Am I hallucinating?"

I said gently, "You may have been dreaming. What was it about?"

"Cats," she said.

The next day I asked her husband if the family had domestic cats, and he said, "Heavens no! They have worms . . ." So perhaps we can help in the very subtle way of thinking peaceful pilgrimage thoughts to smooth the path of transition. Some may call it prayer; some may just call it loving kindness.

Perhaps, with people at peace at the end of life, there is the same pleasure we feel when being with young children in their unadorned honesty. But, of course, hospice workers do not always find people at peace. When I was asked to give Mary companionship, she was suicidal. Cancer had spread into her bones, she could no longer walk, her pain was intense, and her husband had gone away on a long holiday. In all possible ways she felt forsaken, and death was near. Under hospice care, her world began to change. Nurses,

a volunteer like myself, and others stopped by often to give physical care in a spirit of loving kindness. Although the dosage of morphine was huge, her pain was under control—under *her* control because she could give herself a bolus when pain peaked.

Mary's mind was alert and we discussed in detail the book she had finished two weeks before I met her. We explored the depression a Ph.D. candidate (and others) often experience when the dissertation (or a book) is finished. She introduced her extended family through stories about their strengths and foibles. "Bonnie and the Brillo Pad" (Bonnie and her rather abrasive young man) was especially merry. Her husband reappeared, his egocentricity laid aside. She told me her dreams and we explored possible meanings. With little energy for speaking, her language became especially rich in metaphor. By stages her thoughts of the past, the very good times of the past, fell away. Her concerns for the future also fell away, and she began to live intensely in the present moment. She was comfortable, and cared for by people who enjoyed being with her.

Her natural honesty intensified, clear and true. Several times she remarked on how much she was enjoying this stage in life. Although her physical condition was dire and she had nothing but palliative

**A hospice type of
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living and dying.**

care, she lived on, month after month. Her husband and children moved beyond the kind of grief that is understandable self-pity for the loss that was coming. Instead of a daughter in tears and a husband in anger, there were honest, loving

good-byes. Then Mary died, having ennobled all the lives she touched.

My current hospice patient is a young man of 32 with AIDS. He has just been brought home to be cared for by his mother. At first impression, Mom has little to sustain her but coffee, cigarettes, and television. But hospice has empowered her to give very complex care to her son, and I admire her sure competence in managing a complicated regimen of pharmaceuticals and hygiene. She is dealing with her adored son's mood shifts with a wry sense of humor. Hospice nurses come and often remain an hour, spending most of the time at the kitchen table listening, and teaching practical skills to her. Where my first impression was that the grieving process might tip Mom into a perilous state, I am now watching her grow constructively through her shock and grief, and her son's death will not trigger the next medical emergency.

This holistic approach to care is appearing from all quarters; from the new age fringe and from within the heartland of medicine itself. Dame Cicely Saunders, the key figure in this contemporary renaissance of hospice, a respected physician, has called hospice "hard medicine with a human face." For her it is the best of professional medicine with an awareness of the complexity of the human spirit. It gives careful attention to the many kinds of gifts and needs the patient, family, and caregivers have.

These two cases illustrate some of the ways groups such as hospice are shifting our world view. The meaning of healing is extended far beyond the concept of curing a disease, validating the meanings that have long been held by many Friends. Healing includes skills in reconciling and deepening relationships within a family, easing the pain of dying, or allowing a person to die when they feel ready and when those dear to them give permission to leave. Dying people are offered time and space to be themselves, including withdrawing when their focus of energy shifts. The bereaved are given sustained aftercare.

Hospice, in harmony with Quaker tradition, has little use for titles, and uses the non-hierarchical term *caregiver* to refer to all, from doctor to volunteer. Whenever possible, care is given at home, where the patient and primary caregiver (kin, partner, or friend) are central in decision making, literally on their own ground. With this kind of care, questions of assisted suicide tend to disappear, and the meaning of hope is broadened. Many in

Western cultures have been socialized to think of hope only in terms of cure, but in this new view we begin to see the hopeful possibilities of living a good death. Mary, whose life had been full of many bold adventures, began to recognize her pilgrimage and to welcome death as a further adventure. When patient and those dear to them have a leading role in defining and managing the dying process, they may feel empowered, with enough strength to embark upon the pilgrimage.

In the tradition of good medicine, hospice has a preventive focus, and much systematic attention is given to identifying a spouse or other person who is becoming at risk during the caring and grieving process. Paradox rather than medical certainty is tolerated, and grieving is recognized as both dangerous and therapeutic—the hero's journey.

Finally, a hospice type of approach

provides time, space, and companionship for considering the deeper meanings of living and dying. One may move outside the familiar culture for insight, as when Mary and I read from the Upanishads. Also, the dying and bereaved from diverse ethnic backgrounds may have much to teach those whose culture has taught them few rituals and concepts to guide their dying. In my local area there is need for Spanish-speaking hospice volunteers, and, in time, people from the more than 50 ethnic groups residing locally may come under hospice care.

When a Hmong refugee died, her husband massaged and kissed her body, from the top of the head down to the feet. He kissed the end of her toes, then left without looking back. We might wish to consider a range of alternative gestures of love and respect, how to facilitate another's spiritual release, or how to deal

with benevolent and malevolent aspects of the spiritual realm. These are not "foreign" concerns, as I well know from being with a Christian patient who was near death and terrified by the church's teaching on sin and salvation. Malevolent and benevolent spirits were locked in battle for her soul.

As caregivers ponder the meaning of such things, their views may shift beyond the narrow confines of medical certainty. Medical orthodoxy defines biological and mental events as being reducible to physical events, which in turn are reducible to empirical properties of matter and energy. That is the materialistic world view so persuasively expressed by Thomas Huxley, Charles Darwin's "bulldog." However, as that view shifts toward a more holistic approach, Quakers may find themselves less torn between scientific orthodoxy and our spiritual tradition. □

Grief

by Jean Wiggins

**The young Quaker missionary to the Wichita
Indian School made a coffin for his wife,
hailed the coffin on a wagon
to Darlington the first day,
then followed the Chisholm Trail
to Lawrence, Kansas, her childhood home.
The wake he held by campfire enroute,
seeing in the fire his wife's face,
feeling in the ashy embers her warmth.
On his return he followed the same trail,
seldom meeting a traveler.
The prairies stretched before him endless
as his grief,
wide as his empty arms.
Sunsets emblazoned his loneliness.
He dreaded the sun's last flare,
the shuddering of night on dark plains.
He with empty wagons walked toward the students,
his and hers,
to make a cradle of their upturned hands.**

A native of Illinois, Jean Wiggins grew up in Western Yearly Meeting. Currently living in Huntsville, Alabama, her poetry has appeared in numerous journals and magazines.



Nancy Dawson

Accepting the UNACCEPTABLE

by Renee-Noelle Felice

In December 1990, the day after World AIDS Day, I participated in an interfaith memorial service for people with AIDS. I began my talk by saying: "Winter is almost upon us. Let the cold remind us that we need one another for warmth. Let the early darkness remind us that we are, for one another, the light. The season of miracles, beginning with Chanukah, the Festival of Lights, is also approaching. When it arrives, we must celebrate the miracle of death as well as that of life. We must bring into the light those whose light we can no longer see. This is our mission: to accept the unacceptable, to see one another's light."

For the two months prior to that time, I had volunteered at a series of workshops for residents of Staten Island, N.Y., who wanted to make panels for the Names Project, the national organization that assembles into a massive quilt memorial panels for people who have died of AIDS. We held the sessions in the conference room of our local outreach center for homeless people, so that it would be easy for the center's guests, as well as others, to make quilt panels. At the first session, there were seven of us—some housed, some not; some black, some white. Most of us were there because of our love for someone who had died of AIDS, and our desire to create a memorial for that person; several had just come out of a desire to help.

I was working on a panel I started years earlier for my friend Eric, a member of 15th Street (N.Y.) Meeting, who—long before he knew he was HIV-positive—kept a candle on his mantel to remind him of the ephemeral quality of life.

Thinking of that, I made the letter "I" in the shape of a white candle, with a golden, tear-shaped bead as the "dot." Two others—the mother of a drug addict, and the friend of a transvestite—chose to



Graphics by Dino Mannucci/courtesy of Madison Area Support Network

**Through
addressing the
AIDS epidemic,
we may
transform fear
into faith, and
faith into
grace.**

put candles on their panel too, but I suspected that the candles, for them, had a different meaning. I suspected that these two had truly "seen the light" in their loved ones; men who, by society's stan-

dards, were beyond the pale.

Those candles brought home to me the truth of Hamlet's words, "... there is nothing either bad or good, but thinking makes it so." In spite of society's condemnation, that mother and that friend were able to perceive the good, the light, where no light seemed visible.

Suddenly I remembered Charles Angell, a minister who had died of AIDS several years before. During a radio interview, he had said that AIDS was "the greatest thing that ever happened to me [because] it enabled me to deal with finishing my life's business." ("... there is nothing either bad or good, but thinking makes it so"!)

I had met Charles Angell at a dinner for people with AIDS, held on a weekly basis at Brooklyn Friends Meetinghouse. And it was there I met another PWA (person with AIDS), whose name I have

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forgotten. But I will never forget the luminescence of this man, who was little more than skin and bone and spirit. Like others I had only read about, he had transformed fear into faith, and faith into grace, a process described by John Donne in the first stanza of "Hymn to God, My God, in My Sickness":

Since I am coming to that holy room,
Where, with thy choir of saints for evermore,
I shall be made thy music; as I come
I tune the instrument here at the door,
And what I must do then, think here before.

Difficult as this process must be, how much harder still, when society's fear, anger, and resentment are aimed at you for your behavior (drug addiction, being gay) as well as for having a dreaded disease!

Yet even those PWAs who were not luminous, whose light was not visible to the average eye, did have a light. And the people who came to our workshop clearly were able to perceive that light in those they had known. There was the mother who traveled by bus for close to an hour each way, to construct a panel for her drug-addicted son; who brought fabric and laughter and acceptance to share with the rest of us. There was the recovering addict whose love for his friend led him to use a different fabric for each letter, as if to demonstrate that his friend had many aspects—gentle as well as masculine, bold as well as subtle. There was the woman who had fostered a "boarder baby" until the infant died, and had put that tiny person's blanket on the panel so that everyone who saw the quilt would know that "Baby Heather" had lived. And there was a volunteer, a talented, professional muralist and quiltmaker, who donated her skills to making a panel for a stranger—an addict and a thief. These four people, and all the others who made panels, in my opinion, accomplished the mission foisted on us by the AIDS crisis. They accepted the unacceptable; they each saw an invisible light.

Each of the thousands of people memorialized in the enormous AIDS quilt brought a light into at least one person's life. Now there are empty spaces where those lives used to be. I thought about those spaces when I was asked by the director of the outreach center to make a panel for the eight people with AIDS who had frequented the center up until their



deaths. What could I say about those eight people—strangers to me—that would matter, that would even make sense? What came to me was the question, posed by Walt Whitman in "Song of Myself," and his answer:

What do you think has become of the young and old men?
And what do you think has become of the women and children?
They are alive and well somewhere,
The smallest sprout shows there is really no death,
And if ever there was it led forward life, and does not wait at the end to arrest it,
And ceas'd the moment life appear'd.
All goes onward and outward, nothing collapses,
And to die is different from what anyone supposed, and luckier.

So I put that quote on their panel, with a "leaf" made out of a different fabric for each person.

Of course, as long as the dying goes on, so does the mourning. But I believe there is much to celebrate as well, for the lights of those who died still remain. And, if we pay close attention to the final words of "Song of Myself," we can still hear their voices:

I bequeath myself to the dirt to grow from the grass I love.
If you want me again, look for me under your boot-soles.
You will hardly know who I am or what I mean,
But I shall be good health to you nevertheless,
And filter and fibre your blood.
Failing to fetch me at first keep encouraged,
Missing me one place search another,
I stop somewhere waiting for you.

A l o n e

by Elizabeth Cunningham

On the TV program *Deep Space Nine*, here is a character named Odo. Odo can turn himself into any shape he wants. For convenience, he usually appears in human shape, but he is not human. Odo has never had experience of a father, or a mother, or a family. He knows no one else of the same species anywhere. He is different from everyone he knows. He is alone. He talks normally to others, has a job that he does well, seems well-adjusted, average even, in many ways—but he is alone. Because he functions well outwardly in his environment, most people do not notice his situation, but every so often the depth of his aloneness becomes obvious.

There are many reasons for being alone. Alone-ness can come, for instance, from deafness, or inability to speak the language, or from being gay, or having no family, or having suffered a severe trauma like sexual abuse, or a major loss, or from walking a totally different spiritual path from anyone you know. Alone-ness is quite often invisible to others.

Alone-ness is not solitude. Solitude is usually a chosen activity (unless, of course, you are being punished while in prison). Solitude usually implies being physically alone, but alone-ness often exists in the middle of a crowd, even a crowd of family.

I think Mary, the mother of Jesus, was alone for much of her life. Think of the problem of her pregnancy. Everyone would have wanted to know "Who was the father?" What could she possibly have told people? Who would have believed her if she had told the truth? Then her son grew up, and became a traveling teacher instead of settling down like the other young men. The neighbors could not have been much help. I can just hear them saying something like "If you had raised him better, he would be living here now, giving you

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grandchildren, instead of traipsing all over the place. Why don't you go straighten him out?" What could she have told them?

Jesus was alone, too. None of his disciples understood him while he was alive. They tried to, but they didn't. The Bible records many cases of his anger with his disciples and with the crowds that came to hear him, because they did not understand what he was trying to say. The crowds wanted the miracles, but they did not understand his teachings. No matter how close he was to God, surely sometimes he must have wanted to speak to someone human who could understand what he was saying.

There are many people now who are alone, and most of the time it is not obvious. There are people who are alone in some contexts, like work, and not alone in others. There are some who are always alone. Usually people cannot tell others about their alone-ness. They may be unable to communicate in a physical sense, like a stroke victim, or they may be afraid of ridicule or hostility, like a gay person. They may be afraid of being misunderstood or they may be ashamed.

It is easy to say "There is always God." There is, but people who are alone often cannot experience the presence of God either. It can be very hard to have a deep conversation with someone who is not there in a physical sense, although I have heard of a woman who used to pull a chair up opposite to her and imagine Jesus in it, and converse that way.

(If you know someone who seems to be alone, it is most emphatically not helpful to suggest they get out and meet people or socialize, or whatever. Most people who are alone are in the middle of people a lot of the time already. It is the nature of the connection with others that is the problem, not the lack of people.)

I have not found many helpful answers. One answer, of course, is to join a support group if that is possible. There are now support groups for a wide range of problems, and for those periods when you are with a group

that meets your needs, you are not nearly so alone as you were.

Another possibility is to find a spiritual director, or someone with whom you can talk on a deep level without being judged. Such people are not common, but they do exist. Often if you ask around your meeting or your yearly meeting's Worship and Ministry Committee you can find such a person. Even if you believe you do not have a spiritual problem, such a nonjudging, listening person can be a great help.

The solution I have found that works best for me is to reach out to other alone people and smile at them. Since you do not know who is alone, you may wind up smiling at a lot of people who may not need it, but that doesn't hurt anything. The good thing is that quite often people remember that you smiled at them last time you met and they smile at you first this time. That often has been a big help to me.

At a very deep level, we frequently are alone because God has placed us there for a short or long time. Our solution, then, has to involve finding out what God has in mind for us to do in our alone-ness. This is not easy, and may require that we do something we may not want to do. We may need to get rid of anger about some situation, or we may need to forgive certain people, or we may need to ask forgiveness of others. If that is what we need to do, then the sooner we do it the better. Our alone-ness

may be because God is trying to teach us something we can learn no other way.

If alone-ness is to be our lot for life, then we must come to terms with that. That is not easy either. We may compare such a life, if we wish, to those hermits who went into the desert. Our deserts are within. Because our deserts are not visible, others have a tendency not to believe in their existence. But we know they are there. We know others have their own deserts. Part of the problem of alone-ness is that, unlike the hermits of the early church, we cannot recognize others in their deserts.

We can, however, recognize that those deserts do exist, and, if we choose, reach out of ours toward theirs. □



Narcissa Weatherbee

by Lynn Fitz-Hugh

For some time I have been struggling in my spiritual life with how to call out to the Infinite Holy One. For me the term *God* has not evoked a male presence, but it is not an intimate enough term for me in prayer, for heart-to-heart discourse. For years my prayers had begun "Oh Lord," and for many recent years I've tried to tell myself that while that term historically referred to the adult, male owner of the manor, it wasn't a male term. I told myself it was a term for grandeur, vastness, and powerfulness. But I had to admit to myself that an above me/below me quality and a "taskmaster" quality were sneaking into my intimate Divine relationship. This was not how I really thought the Nurturer is.

So aware also that some of my sisters find the term *God* alienating when used in verbal ministry, I set out to seek a new name. I wanted a name that I could call out to or speak of, that Ground of my Being, that would work in all instances.

Light, God, Ground of my Being, Goddess, etc. But either the speaker or the listeners always expressed frustration with the terms. Nothing was ultimately the right fit.

Then we went into silent worship. The quite bouncy, joyful music of a Cris Williamson song ("Song of the Soul") came into my head. I heard two fragments of lines: "Love of my Life, I'm..." and "Spirit Divine." For the first time ever, I realized that the first line referred not to a human lover, but to the Ultimate Lover. As I thought about what beautiful phrases both were for the Dancer of my Heart, suddenly all the other names I'd heard that day came spilling in, sung to the same melody, and I saw a lovely patchwork with the many names of the Unnameable One. In a flash I realized that the difficulty of my task had been its impossibility. I remembered only then that the ancient Hebrews had a name which meant: "that which I refer to in order to

several other things have become apparent to me. One is that I use the name *God* when my head is talking about Spirit. I use it when I am reducing the Infinite to a concept I wish to communicate to another by a familiar and acceptable term. It is a term I use when I'm in my head, not when I am in the Presence. The other side of that is if I listen in my soul, if I listen to "the Still Small Voice Within," then the name I will call will be my immediate and genuine experience of Spirit this moment of my existence. Such practice makes my prayer life far more powerful and makes my vocal ministry evocative.

I now have a much deeper understanding of why the journals of early Friends are full of such phrases for the One who Covers Us since they worshiped a Living Presence who was the programmer of every meeting. When I first read Thomas Kelly's *Testament of Devotion*, I loved the phrases such as "The Hound of Heaven," which he uses throughout his book. But I thought of them as marks of good writing, not as ways to call out to the

Maker. I now see them as guideposts for all of us of the intimacy possible with the Author of Living, when we

seek to know Spirit minute by minute.

What came to me in worship felt like a genuine opening, a glimpse of Truth that my mind did not figure out, but was revealed to me as a gift of grace. I am aware of the battle that rages in many meeting-houses over God language. In this battle many feel oppressed and disregarded, others feel the Most Sacred is attacked and denigrated. Each side feels their most personal experience of the Parent is devalued. I offer, most humbly, that perhaps in my opening is an answer for us as a Society: that we will not find consensus on a "right name," that we cannot argue each other into compliance or a new or old orthodoxy of semantics. All of the names we call are correct and spirit filled. But if we embrace this as an answer, it must be one of the highest common denominator, not of the lowest. By this I mean that all parties not simply "accept" the names others call their Beloved, and not routinely continue to use the same name they have used for years. Instead, let all of us listen to the Still Small Voice to know by what name we will call out at this moment, and that we hear the Divine Whisperer in each message given at meeting. I wish to share with others the infinite richness I have found in such worship. □

The Unnameable One

That is where I got stuck for several years. I tried out terms like Goddess, Creator, Comforter, etc. Nothing felt right. *Goddess* just put a different gender on a Being I find genderless. *Creator* wasn't the one I could pray to in grief. *Comforter* is not the One who made the universe... and it went on and on. My whole prayer life seemed adrift. I was trying to change how I prayed to reflect more my feeling of calling on the Inner Light and the Outer Light to move in concert in my life. But how does one form a prayer without words?

Finally, in one of those divine ironies where one gives in order to get, I was leading a workshop on personal theologies at the Friends General Conference Gathering and the answer was opened to me. The workshop was on theologies we construct for ourselves, and I had invited people that morning in small groups to look at how they conceptualized and called out to the Divine. As I visited the groups and as they reported back to the large group, I again heard the familiar struggle. Many names were put forth: Yahweh, the

If I listen to the "Still Small Voice Within," the name I will call will be my immediate and genuine experience of Spirit.

refer to that which is unnameable." They recognized the egotism and impossibility (and sin?) of trying to reduce to a mere word the name of the Infinite One. The impossibility of our finite consciousness trying to embrace both eternal, infinite, and mysterious! I had to laugh at myself because I'd been trying to carry out this same impossible task.

But what joy! What liberation to realize I was free to use any name, to use all the names. Suddenly the whole vastness and powerfulness of the Infinite Horizon seemed to wash over me, no longer blocked off by words that limited or confined my relationship to and experience of the Divine. I felt the multi-level connectedness to My Mother that I had sought so long in "the right name."

As I lived the next minutes, hours, days, and years with this new insight,

Lynn Fitz-Hugh is a therapist and a member of Lake Forest (Ill.) Meeting. She currently is sojourning at Salmon Bay (Wash.) Meeting.

Godspeak: A Philosophical Reflection on the Inner Light

by Henry Cobb

*By Light are all things created
By Light are all things known
By Light are all things fulfilled*

—from a first century Gnostic text

All thoughts about God are anthropomorphic for the simple reason that thinking is a human process. The root and ground of all being is unknowable, for knowing is bound by the limits of the knower. Yet humankind yearns to pierce the veil of such human limitations, to find assurance that our lives, the understanding we acquire, and the values we treasure have meaning in the very nature of reality.

Our seeking takes the form of the making and preserving of myths that give shape to that which lies beyond knowing in the wider realms of being and in the depths of the human heart. From the stuff of experience, we fashion the shape of the universe and myths to account for it. From the activity of life within us and the dawning of awareness, we fashion, through image upon image, the shape of our own person and myths to illuminate our origin and destiny. From the mothering that bore us and nurtured us and the fathering that guided and guarded us, we fashion the shape of our belonging and the myths of community and culture that give roots to our identity and direction to our striving. Thus, in every significant dimension of our being we project myths onto the unknowable, myths drawn from the known and experienced to represent that which lies within and beyond all experience, infusing all our powers of imagery,

thought, and feeling with meaning.

Myths are not "true" in any absolute sense, nor are they "false"; rather, they are in the nature of metaphors, which satisfy, more or less adequately but never perfectly, the yearnings of heart and mind for attunement with the nature of things. Thus we create the names of "gods" as agents of our destiny, or "God" as the generality of them all.

As Friends, we speak with assurance of "that of God" in every one and manifested in everything. We speak of it as "the Light," or "the Light Within," using one of the most ancient of mythic images. What content do we discern in these terms? How is this Inner Light experienced? How is it revealed? Can it be described as more than a sense of "illumination" or clarity, or a deep feeling of the imminent "Presence" of a spirit greater than ourselves?

Friends' search for the Light has often followed the path of the mystics, in which the solitary person centers down through meditation, stripping away all the clamor and clatter of normal waking experience, seeking the quiet peace and illumination of the spirit. Those who follow this path generally report the experience as deeply refreshing, enriching, even ecstatic, but "ineffable": it cannot be described or in-

tellectualized. In congregate "worship," Friends follow a similar path through the centering of the gathered group in a "living silence" which subdues outer and inner distractions and disruptions. Worshipers commonly focus on a diversity of thoughts, though sometimes a common theme will emerge. The thoughts generally have spiritual significance with strong emotional overtones. These may lead to an urgency of expression in a vocal "message" out of the silence. Worshipers may feel in varying degrees that the message, in "speaking to their condition," is *as though* "that of God" is speaking through the human voice. In a fully "gathered" meeting, the sharing is deeply moving and inspirational; as though a spirit greater than all the individuals is manifest in the silence.

Thus, we search for that of God in the quiet depths of our being and emerge refreshed with a sense of wonder and peace. But is it only in the "still, small



Henry Cobb, at age 85, is a retired professor of philosophy and psychology. He has been for many years a beloved member of Chapel Hill (N.C.) Meeting.

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voice" that we find God revealed within us and among us? As I have sought over a long span of years to come to terms with the idea of "God," I have come to a certain clearness on a number of questions. (I do not call these points of clearness "truths" because assertions of Truth in religion have had a long history of disastrous contentions!) I am clear that the ultimate nature of "God," as the root and ground of all being, is unknowable and inexpressible in anything but image and metaphor drawn from human experience. Nevertheless, I am also clear that human experience itself reveals qualities and powers that, when we are fully aware of them, fill us with awe and wonder as a manifestation of divine grace infusing our existence.

What, then, are these qualities and powers? Most of them we take for granted, they are so "natural" to us—until we ask "How can this be so and not otherwise?" Consider the power of conscious awareness, the foundation of all "mental" life. Consider the power of thought, the ability to organize countless bits of experience into "ideas" and to organize ideas into concepts and narratives, and rational accounts of the universe and the events of everyday life. Consider the miracle of being *oneself* as the experienter, the one unique center for all the radiating world of people, things, and places that we encounter. Consider the power of emotional feeling and valuing, of all the polarizing dimensions of good and evil, good and bad, beautiful and ugly, sinful and virtuous, fearful and beneficent; hope and despair, joy and sorrow, love and hate, compassion and indifference, on and on, the colorful kaleidoscope of emotional life. Consider how we are drawn to form relationships culminating in the radiant power of love, the miracle of belonging and fulfillment and peace. Consider the power to choose, the ability to select a course of action from among alternatives—this is the miracle of moral responsibility with its attendant power of conscience. These and innumerable other qualities and powers together form the fabric of a human life, and the interactions of individual lives with one another form the varied and ever-changing fabric of human community. As I consider all these facets of humankind's existence, I am filled with awe and reverence at the richness and fullness of our being.

Yet, this account of "that of God" may leave us with a feeling of unease, a sense of something still lacking. Great as the powers and attributes of human beings

may be, what is their Source? We are still frail and insufficient in ourselves: where do we find support and reassurance that our lives have significance? The world and ourselves, for all the goodness and beauty we cherish, is nevertheless full of pain and suffering, fraught with conflict, disaster, and evil in both nature and human beings: Where do we find comfort and healing? Where do we find forgiveness and reconciliation for our errors and our wrong choices?

This is the point, I believe, where we leave rational philosophizing and turn to creative artistry. Religion has always been imaginative, full of symbols, images, metaphors, projecting into the nature of things the desires and needs of the human heart. Jesus himself spoke in parables and metaphors; the scriptures and legends of all religions are replete with imaginative images. The names and attributes of "God" are legion in human traditions and as varied as the changing conditions and needs are projected and personalized upon the unknowable Source. This is a necessary part of religious experience in humankind, and I have no quarrel with it. The qualities of divine Good that we have identified with "that of God" are real in experience and central to the personal life we know in ourselves and discover in our relationships with others. Our projection of these qualities beyond human experience is an act of faith, reflecting our needs for empowerment.

If, in the back of our minds, we keep the words *like* or *as though* as safeguards against bigotry and spiritual arrogance, we may speak of God in any form that reflects our need. Thus, we may envision God as Father, or God as Mother; God as designer and creator of the universe; God as law-giver, or God as judge; a God of wrath and vengeance, or a God of mercy and compassion; God as the Good Shepherd, or God as personal Savior; God as One, God as Trinity, or Gods multiplied to account for all the variety in humans' encounters with the world. All of these are metaphors, images, expressing the wide variety of human needs and conditions and the yearnings of the human heart.

It is when the myths and metaphors are absolutized and regarded as final and exclusive Truth that we fall into bigotry and idolatry, from which the world has suffered too much. The ultimate reality beyond all myths and metaphors will remain forever an awesome mystery, yet the Light Within will forever lead humankind towards the peaceable and fruitful kingdom. □

Challenging a Creeping Military Presence

by Katherine van Wormer

This is not a success story. It's an almost success story, perhaps with some pointers that can be followed to good effect.

Disproportionately high numbers of Quakers are university-connected, with only a relative few working at Friends colleges and universities. There are many Friends meetings in the large university towns—places like Chapel Hill, Madison, Iowa City, and Kent (Ohio). Quakers all across the country, therefore, are probably affiliated in some way with these large, often state universities—many of which have military science programs. (Over 350 college ROTC programs survived the cut-backs in 1992.)

What is the objection to such programs? And what can be done about them? The first major objection has to do with the luring of students into the military to be trained to kill and "die for their country." The lure is through money and false promises. Those students most vulnerable are those in greatest financial need. A systematically-conducted study published in *Sociology Inquiry* indicates, however, there is no long-term financial benefit that accrues to ROTC participation. One's risk of losing life and limb and suffering from post-traumatic stress disorder were not measured in this study. These are the unmentioned costs of participation.

The second major objection relates to the academically polluted atmosphere on campuses where there's a full-blown military science program. There will be students and instructors parading across the campus in full military uniform. There will be much publicized military balls and commissioning ceremonies. More objectionably, there will be a whole course curriculum devoted to teaching the skills of "destroying the enemy." For instance, contained in the University of Northern Iowa ROTC course syllabi are the following activity listings: Feb. 25: Employing hand grenades. March 11: Nuclear, biological, chemical warfare training. The

Katherine van Wormer teaches social work at the University of Northern Iowa and is a member of Kent (Ohio) Meeting.

location for both is the UNI Dome.

To help recruit students there may be dramatic helicopter landings on the campus, posters all over, billboards, and extravagant library displays. Even a small military presence at a large university can dominate the atmosphere.

In order to remove this troublesome presence, the best approach is to work within the system to change the system.

Here are the recommended steps:

1. Usually there is an advisory/liaison committee that links ROTC to the university. Join this committee. Here you can gather all the facts for later use. Perhaps you will be sent to visit classrooms as I was. Then you can witness firsthand the violence that is taught. Later you can speak from a position of authority.
2. Get tenure if you're in a teaching position. Otherwise you will be eliminated upon the first action. Among the administrators at most universities there are colonels in the reserves. You will be branded a troublemaker and let go for some other reason.
3. Get a human rights policy passed giving gays/lesbians full constitutional rights at the university. The best chance of removing the ROTC presence will be through the gay/lesbian rights arena. The next big round of battles, according to national news stories, will involve campus ROTC programs. Work through local human rights groups. Help the students get organized.
4. Introduce a proposal before the university senate to conduct a campus-wide referendum to decide whether or not to continue to have a military science program. Invite reporters, including the college newspaper. The scene will no doubt be a dramatic one and attract much publicity. If this resolution fails, have one of the senators propose an alternative plan to provide an academic review of the ROTC curriculum. Even conservative senators will be distressed at a curriculum that operates without meeting standards of academic excellence. This was the course of events at my university. A review is currently underway. Although a small step, it made the headlines and opened up much discussion.



Peg Averill/LNS

5. Use the argument that the obedience/rote learning themes of military life are not compatible with the goals of education. Education means literally "to lead out." The purpose of higher education is to help teach students to think for themselves and to have empathy with those of diverse cultural backgrounds. ROTC officers counter with two arguments: The leadership training produces skills and confidence, and the product of the ROTC is a citizen soldier, not a member of a military elite. Other industrialized nations, significantly, have not found this kind of joint military/university arrangement necessary to preserve democracy.

6. Be prepared for a huge backlash when the arguments are made public. There will be a barrage of letters to the editor. Letters back and forth on the issue help keep the issue alive.

7. The high school Junior ROTC programs are mushrooming. Because parents and teachers have not protested, retired military officers are offering courses at targeted high schools around the country. The pro-military curriculum is provided by the Department of Defense. These activities are a part of a massive public relations effort, which concerned parents must counter.

With military cut-backs and the issue of gay/lesbian rights assuming prominence, the timing is right to question the creeping military influence in education. At the high school level there is a very heavy investment in attracting children to be future cadets. Parents can do a lot to curb this activity. The parents of university students can also express concern at the military infiltration in admissions and elsewhere. The success of ROTC and Junior ROTC can be attributed to 20 years of silence and apathy. A small vocal opposition could turn that around. □

Seeking Peace and Relief in Sudan

Two years ago when the tragedy in Somalia drew public attention and sympathy, the United States and UN sought to remedy the situation with armed forces. Now another crisis is stirring calls for armed intervention and aggressive diplomacy to meet human needs and resolve conflict. The civil war in Sudan, which has raged for the past ten years, has claimed 1.3 million lives and rendered an additional five million homeless. Large numbers of children have been orphaned or abandoned, and now are on the run from fighting, slavery, and forced conscription into the military. In some regions whole tribes have been uprooted and forcibly relocated into "relief camps" in the desert.

The fighting pivots on two realms of conflict—the cultural war of the Northern Islamic government against the Christian and animist African South, and battles between two factions of the Southern resistance.

FCNL is deeply concerned about the roles that the UN and United States may take in attempting to end this conflict. The U.S. government has cut off all non-emergency aid and condemned the Sudanese government for its attacks on civilians. In addition, the military junta was placed on the list of terrorist governments for its role in training and providing arms for Islamic fundamentalist groups.

"Compassion is a virtue and feeding the starving a noble ideal, but blind compassion is pointless. Rushing headlong into a foreign situation with little understanding of the complexities of local particularities is likely to create more problems than it solves."

—George B. N. Ayittey,
associate professor of economics
at American University

Some members of Congress have recommended bringing the war to the attention of the UN Security Council and proposed that the United States "explore other means necessary" to end the fighting and deliver relief aid. And in February, Representatives Wolf (Va.) and Johnston (Fla.) called for the United States and the international community to arm the Southern resistance.

"Get tough" language from the UN could jeopardize its current humanitarian mission in

Sudan and further erode its claim to neutrality. It is also unwise for the U.S. government to take a prominent role in UN sponsored action or negotiations because of its sour relationship with the Sudanese government.

Launching new high-exposure initiatives could undermine existing efforts by local and regional coalitions, such as the Intergovernmental Authority on Drought and Development (IGADD). IGADD negotiations, spearheaded by Kenya, Ethiopia, Eritrea, and Uganda, have successfully cultivated dialogue between the warring factions and secured preliminary protections for relief missions.

In March, 28 non-governmental organizations released the "Push for Peace," a detailed list of suggested actions that stress the supportive role that the United States and international community can play in facilitating peace and ending the suffering. As awareness is raised about the tragedy in Sudan, energy needs to be concentrated on low-profile efforts such as these, rather than on flashy, misdirected intervention in the name of compassion.

To receive FCNL's 26-page Sudan packet, which includes a history of the war and the "Push for Peace," send \$2 to FCNL, 245 2nd St. NE, Washington, DC 20002.

—Kathy Booth



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ESR REPORT

Spring 1994

QUAKER PASTORAL COUNSELORS AND CHAPLAINS

February 1991 saw the first-ever Conference designed for Quakers who are chaplains, pastoral counselors and other kinds of therapists. With ESR support and sponsorship, it brought persons together from around the country. Delighted at finding others like ourselves who were struggling with relating our Quaker faith with our professional practice, we were surprised and moved with the energy, depth of worship, and shared perception that we had found a home.

The fourth Conference occurred last March with the theme, "From Whence Cometh Our Help?" Below are summaries of the two keynote addresses. The Conference included respondents to the addresses and open discussion, plus meeting in small groups for discussion and worship sharing. Worship, singing, and informal time together are valued components of the weekend. Bound copies of the talks are available at cost, by writing to ESR.

People have come as Clinical Pastoral Education supervisors, chaplains (prison, hospital, chemical dependent

and hospice), pastoral counselors, social workers, teachers, students, and a variety of other professions. Taking our Quaker faith seriously and attempting to ground our work in our faith are what we share in common.

The next conference will be March 2-5, 1995, at Quaker Hill Conference Center in Richmond, Indiana, and will be around the theme of radical spirituality revolutionizing our care for others. Write to ESR for more information. The future is open and alive with possibilities with this high-energy, creative group!

—Bill Ratliff

Associate Professor of Applied Theology



Quaker Pastoral Counselors and Chaplains Conference attendees.

SEARCHING FOR THE CENTER: QUAKER SPIRITUALITY AND THE TREATMENT OF DOMESTIC VIOLENCE OFFENDERS

by Dan Snyder

QPCC Conference—March 12, 1994

There are many obvious reasons for working with men who batter. However, one of the more personal ones is that this work challenges me to pray more deeply and more urgently than I know I would if I worked with a more

Continued on page 2.

SPEAKING continued from page 1.

comfortable set of clients. I simply can't believe that God abandons the field to evil or that God abandons any human being to bitterness or despair. So I work with violent men, partly of course to do what I can to heal this enormous problem, but also because I feel called to search for the kind of spiritual resources that can bring healing to families where there is violence and abuse. When I was asked by the QPCC to present a lecture on this topic, I saw it as an opportunity to outline the key elements of a spirituality of nonviolence. I made three distinctions that I believe are fundamental to the spirituality of our pacifist tradition.



Dan Snyder and Demaris Wehr, keynote speakers at the Quaker Pastoral Counselors and Chaplains Conference.

The first of these is the distinction *between prophetic judgment as condemnation and judgment as discernment*. Where condemnation is an act of separation through censure, disapproval and blame, discernment is profoundly relational, through the presence of a deep knowing of the other. Discernment implies clarity of insight, the ability to search out and know that which is hidden, to sort out and bring to light the secrets and hidden sins that we carry in dark places. Where discernment is tough love, clearly setting limits while offering the possibility of a new relationship, condemnation distances, isolates and rejects further relationship. The fundamental message of the prophets is not one of condemnation but one of God's yearning tenderness, abiding love and relentless pursuit of connection and intimacy.

The second important distinction is *between notions that we are essentially like God vs. the idea that in our essence we are called to be in relationship with God*. What we discover in the center of our being is not a Divine Spark or a piece of God but a meeting place or, as Thomas Kelly called it, "an amazing inner sanctuary" where we are called into a profound and transforming relationship.

When I seek to "speak to that of God" in my clients I am not speaking to their essential goodness but to their essential longing to know God. Sadly, we tend to live much of our lives believing there is not love for us, and this is the meaning of original sin, not that we are bad but that we are alienated.

The third distinction about which I spoke at some length is one *between power and authority*. True authority, as its obvious relation to the word "author" suggests, is a creative voice that emerges from within. Power, on the other hand, has strictly to do with one's command of resources that enable one to coerce the behavior of others. The British had power; Gandhi had authority. Bull Connor had power; Martin Luther King had authority. The Romans, Herod and Pontius Pilate had power; Jesus had authority. When we speak with authority we speak out of a passion that is born in prayer and we issue an invitation to anyone who will hear to join us in a community of Spirit. Authority is persuasive, inspiring, it takes off its shoes and stands on Holy Ground. It is our powerlessness that brings us to the threshold of prayer and it is prayer that brings us to genuine spiritual authority.

Quaker spirituality is bold and radical in its insistence that we are all created for dignity and purity of heart. Work with batterers, when grounded in prayer, is a work in which we relentlessly bear witness that our clients are children of God. Such a witness can be powerfully confrontive without being condemning. It can also be an invitation to a relationship that offers an amazing transformation and healing. Like all of us, men who batter possess the freedom and responsibility to choose to follow the path of light or to continue to hide in the shadows. It is our task as prophets and pastors to invite them to Life.

HEALING PRAYER

by Demaris Wehr

QPCC Conference—March 10-13, 1994

Why is it that talking about our prayer life makes us feel vulnerable and exposed? Do we place demands for "success" on ourselves in even this area, so that we are ashamed to expose our "failures"? Are we embarrassed to acknowledge that we pray for fear our "kookiness" will be laid bare to our neighbors to see? If either of these is the reason (perhaps there are others) then we are giving our neighbor the power to judge us! I start this abstract with those questions, for those and others like them, preceded my being able to write my talk on "Healing Prayer" for the QPCC in March of 1994. Why does this topic make us (me) feel so vulnerable?

If we move from fear of exposure to the trust required for relating, what can we share with each other about our prayer lives from "successes" to "failures"? I started by sharing some of the earliest and most dramatic moments



Informal conversation after a presentation.

in my own experiments with prayer. My first prayer as an adult, at a rock bottom point, was "Dear God, if you exist, help me." In retrospect, it seems that a prayer like this opens the door to God's presence and grace. My life began turning around after that. Extrapolating possible *principles* for the life of prayer from my own experiments, I offer the following. I in no way intend these to represent "the right way to pray." I offer these in the hope that others will suggest other *principles* gleaned from their own experience.

1. Genuine prayer is absolutely sincere, honest. God does not require of us anything we do not have, such as faith, for instance. If we do not have faith (as in my "if you exist" prayer) we cannot pray the prayer of faith. But we can pray from whatever place we stand, as for example, "Dear God, I don't believe in you, but I would like to." Or as the man described in the Gospel of Mark 19: 17-29 said, "Lord, I believe, help Thou mine unbelief." Jesus healed his child.

2. Starting with honesty, the act of prayer often takes us beyond fear—fear of death, of pain, of loss, anything. When we experience infinite Love it makes us aware of how petty our fears are. "So what?" can be said to most of them. (How easy to say, but the experience sometimes really takes us there.) The Bible gives numerous examples of God's reassurance. Jesus (Luke 12:32) says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." And in Isaiah 41:10: "Fear thou not, for I am with thee, be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

3. Finally, for me, genuine prayer, involves surrender. The word may be troubling to some, particularly those who believe that they have surrendered (submitted) for too long and are trying to claim their own power. To those



Dorothy Waring from the Boston area, next year's Clerk of Planning Committee.

I would like to suggest that surrender to the God of unconditional Love (not to other human beings, and not to a punitive, judgmental, or tyrannical God) is empowering, not diminishing. Surrender to God does not strengthen the stubborn, willful, frightened, small ego-bound sense of things. Rather, it empowers the "God-within" side of us, rendering us capable of some of the "greater things" that Jesus spoke of. The reason I add surrender is that I have found that prayer does not work if I am still going to do it my way, "fix" it my way, get God to do it my way, etc. I have to get to a place where the limited character of my own "wisdom" is abundantly clear and I am ready to seek Another's way.

The paper ends with a short discussion of the paradigm shift in the sciences (a shift from a dualistic world view to one that is more monistic) which can, in fact, lend cohesion to a belief that prayer (a mental, spiritual activity) can affect change in the so-called "outer," "physical" domain. A final, quite stunning, healing is recounted, quoting Dr. Rebecca Beard, a Quaker physician who was a part of a prayer group praying for the healing of a woman's very advanced cancer. Dr. Beard witnessed the healing which took place two years after the praying began.¹ For me, it is comforting to know that "miracles" are possible, not to seek them per se, but to give courage for the longer haul of wrestling with the dark and frightened places in ourselves, which psychotherapy and pastoral counseling often involve. Healings give us faith that God is real.

References

1. Recounted in Robert Peel (1987), *Spiritual Healing in a Scientific Age*, New York: Harper & Row) pp. 16-18.

A MESSAGE FROM THE DEAN

Can Two Small Sectarian Seminaries Learn to Cooperate?

"Can two, small, ethnic, sectarian, midwestern-based, and still largely North American seminaries learn to cooperate so as to offer a new model for simplicity and integrity? This is the question that all parties to this unique effort must continue to address; I will offer my own assessments on the work to date and the promise to come.

Personal Credo

First, I believe that the world needs/demands the lived witness of Friends and Brethren—now as much as ever. Second, I believe that the world demands that advantaged North Americans work for greater economic simplicity. Therefore, I believe that two seminaries representing Friends and Brethren can—by cooperating closely—join

Continued on page 4.



Andrew Grannell, Dean

in a covenanting partnership to promote:

- (a) greater efficiencies of scale, i.e., economic simplicity
- (b) greater clarity of purpose and mission, i.e. integrity
- (c) while jointly serving the cause of equality and peace.

Accomplishments in the Past Thirty-Two Months

BethanyTheological Semi-

nary and ESR faculty, administrators, students, and Advisors/Trustees have worked for the past thirty-two months to forge this new and unprecedented partnership. The accomplishments to date broadly stated are:

- (a) a radical divestment of a thirty year old seminary and the leasing of a new property in Richmond, Indiana by Bethany;
- (b) a year long study of the cultural distinctives and political challenges facing both institutions;
- (c) the detailed mapping of a new joint administrative pattern between BTS and ESR primarily;
- (d) reshaping of the curricular goals and objectives of both seminaries;
- (e) negotiated agreements covering all cost sharing for plant, campus, teaching and administrative faculties over the first two years of operation beginning July 1, 1994;
- (f) planning for a jointly utilized dining and classroom space and construction of a soon-to-be completed 19,000 square foot Bethany Center;
- (g) three faculty retreats and three students retreats to aid in forging personal bonds and advance planning.

Efficiencies of Scale: Search for Simplicity

The early 1990's have brought strong new challenges to higher education. These new challenges include but are not limited to:

- (a) increased quality while holding down real costs;
- (b) learning to cooperate instead of compete;
- (c) and promoting ownership of the mission by all parties.

Therefore, this newly forged partnership will require that we:

- (a) examine how best to utilize our resources;
- (b) simplify the use of facilities, administrators and faculties;
- (c) learn how to use the new communication media to maximize both information and sharing.

Clarifying the Mission: Search for Integrity

ESR and Bethany bring new and renewed curricular emphases in developing a mission for this joint covenanting partnership.

- (a) ESR has long believed and practiced "that we hold that Christ is present guiding and directing our lives, and that we can know and obey Christ's will." Introducing students to the Inward Teacher is the center of our invitation to transformation. Our choice of curricular offerings, vocational tracks, dialogical classroom pedagogies, and assignments all directly reflect this core belief.
- (b) Bethany has concluded that all of their curricular offerings must reflect the life of Christ as lived out in the communities who gather in His name. All theology, history, and biblical work should be conducted in the context of the life of local congregations.

Specifically, the shape of this curricular structure will include:

- (a) more and diverse offerings in bible, theology, and history;
- (b) continuing explorations of the rich heritage of the Brethren and Quaker worlds;
- (c) mediation and resolution courses for personal, interpersonal, congregational, local community, and international conflicts;
- (d) and in time, we hope to expand practical training of pastors.

So we must again ask,

"Can two, small, ethnic, sectarian, midwestern-based, and still largely North American seminaries learn to cooperate so as to offer a new model for simplicity and integrity?"

My answer is: with God's loving, grace filled help—along with a lot of sacrifice and hard, deliberate thought on our part—yes.

—Andrew Grannell, Dean

Earlham School of Religion
Richmond, Indiana 47374

FLGC Midwinter Gathering

What does it mean to "grow together in faith by leaps and boundaries?" This theme was explored at the 1994 Midwinter Gathering of Friends for Lesbian and Gay Concerns (FLGC), held February 11-14 at Dayspring Episcopal Conference Center, near Sarasota, Florida. One hundred Friends from the United States, Canada, and Germany attended, despite the winter weather gridlock at most East Coast airports which kept many registrants away.

Though reduced in number, the gathering had its usual sense of a full and close community. This sense has been deepening over the past years, as FLGC has met twice annually: once at midwinter and again in the summer at the Friends General Conference Gathering.

As with past midwinter gatherings, the weekend was a blend of daily meetings for worship, meetings for business, worship sharing, entertainment, and shared meals. This year we were blessed with warm Florida sun and a conference center located on a nature preserve.

Our keynote speaker was Christine Downing, Chair of Religious Studies at San Diego State University, author, and lesbian Quaker. Christine was raised in a Quaker home, eventually raised her own family in a Friends meeting, and later took time away from Friends before returning, ten years ago, to La Jolla Meeting in California. Her talk, entitled "Going Forth and Coming Home: Two sources of Quaker Faith," told of her own spiritual journey. Although she has not always identified herself as a lesbian, Christine says she has "always been queer." She urged us to use our gifts as queer people to enrich the Religious Society of Friends.

Another speaker, Bob Schmitt, of Minneapolis, encouraged us to make "Leaps of Listening/Leaps of Faith." Bob spoke of experiences within his own meeting, where he has learned to "listen in tongues: to be open to hear the truth in words other than what I use myself."

Three business meetings produced several minor miracles as co-clerks demonstrated the art and spirit of clerking. After one particularly long meeting, recording clerk Bob Roehm rose out of the silence, folded his laptop computer (where he'd been clicking away for two hours), and went to the piano keyboard. Meeting for worship with attention to business quickly became meeting for showtunes.

For three days, laughing and singing were everywhere. This was a counterbalance to the deep grief and tears for Friends sick and dying, both those present and those not able to

Growing Together In Faith



By Leaps & Boundaries

attend. Because of AIDS, FLGC has learned much over the years about loss. Eldon Kelley, of Madison (Wis.) Meeting, was remembered with love in Saturday's worship.

A full gamut of emotions was shared by the gathering as we listened to a performance of a *capella* singing by members of the Beacon Hill Meeting of Boston. Their "Free Grace Undying Love Full Gospel Quaker Choir" brought tears and cheers with old hymns and new songs, which were clearly spirit-led. The choir is inspired by the direction of Frederic Evans, tenor.

I returned with spirit well-nourished and eager to carry greetings from FLGC Friends to friends and acquaintances. Next year's gathering will be held President's Day weekend in the Philadelphia area. Until then, as the choir says, "Sing and Be Saved."

—Rachel Potter

*Reprinted from the March issue of
Madison Friends Newsletter.*

FWCC, Section of the Americas, Annual Meeting

Friends from all parts of the Americas gathered for worship and work in St. Louis, Missouri, March 17-20, for the annual meeting of Friends World Committee for Consultation, Section of the Americas. Highlights of this year's meeting were receiving the new mission statement, learning of the plight of Friends suffering in different parts of the world, discovering what can be learned from 19th century divisions, developing leadership and new opportunities for young Friends, being challenged by the experiences of Friends Disaster Relief, and making preparations for the August FWCC Triennial in New Mexico.

The Section's Executive Committee shared the new mission statement, which reads as follows:

"The Section of the Americas seeks to be

for Friends a wellspring of living waters, moving us ever towards a shared future in the Spirit, a world community of Friends, whose diversity of tradition, culture, and historical experience serves as a mutual education and spiritual enrichment and whose unity in God's truth become the ground of our varying vocations in the world."

Roger Sturge, from the World Office in London, reported on areas around the globe, outside the Section of the Americas, where Friends are suffering: Burundi, Rwanda, Zaire, the Middle East, South Africa, and Northern Ireland. Because FWCC is sometimes called upon to provide emergency relief, as was the case in Bolivia in the 1980s and Cuba last summer, representatives felt it important to approve a policy on emergency relief. The minute noted that FWCC is a consultative body, not a relief or social service organization. In the future, FWCC will act only when specifically authorized by the annual meeting or Executive Committee. It saw its function as alerting Friends everywhere to the suffering of Friends anywhere and seeking assistance through Quaker missions and service organizations and other appropriate agencies.

In another session, with the help of Thomas Hamm, Quaker historian and archivist from Earlham College, Friends reflected on what can be learned from divisions among Friends from the 19th century to the present. Hamm observed that change is inevitable; that all of us, evangelical, universalist, conservative, and liberal, are products of change and that change invariably threatens unity. In the past, two solutions that have not worked are 1) reliance on structure and statements to achieve unity; and 2) a desire to be so inclusive that for some it is not enough only to be a "seeker" and sincere in the pursuit of Truth. What then can be done to preserve the essence of Quakerism? Hamm observed 1) that separations may not always be the worst of evils and may be liberating, even though they cause pain; 2) they can be avoided sometimes if Friends do not elevate every conflict into one of fundamentals; and 3) above all Friends need to trust the Spirit.

Hamm felt that it will be groups like FWCC that will continue to try to bring Friends together in common projects. (Copies of the full address are available on request from the Section office.)

Another highlight was the panel of young adult Friends on developing leadership within the Society of Friends. Maria Cancio, who teaches at Miami's Iglesia de los Amigos, observed that true leaders are those who respond to the Divine will. Alex Kern, a participant at Guilford College's Quaker Leadership Scholars program, felt that a nurturing community was vital to growth. Training at Guilford involves tapping into the rich diversity of Friends, religious education, theology, history, service projects, and practical work

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through Quaker agencies and meetings. Mary Ava Nease, from Earlham School of Religion, said that we need one another, adults and youth. She advised adults to meet and talk with young people, listen to their ideas, and accept them into the meeting community.

Loida Fernández, Executive Secretary of COAL, and Edgar Madrid, from Guatemala, reported for the Comité de los Amigos Latinamericanos (COAL) and proposed that the Section's Executive Committee approve recognizing COAL as a region instead of a program. In response to the growth of Friends in Latin America, there is need for Quaker literature in Spanish and Aymara and for better training of Friends through joint projects. COAL hopes to increase the circulation of its newsletter and to include articles in both Spanish and Aymara. It is encouraging to see the larger and more active role that Latin American Friends are playing in the Section.

The meeting approved the creation of a new program for young people: "Faith in Action" work camps, the first to be held in Hermosillo, Mexico, in 1995. Details and final approval were delegated to the Executive Committee.

A minute from Baltimore Yearly Meeting on population issues was forwarded to the 1994 triennial. Friends recognized that it is difficult to talk about population without considering the rights of women, family planning, and the over consumption of resources, especially in the United States. The Section encourages the study through yearly meetings of the issues involved.

Other items of note included the following: Dean Johnson, coordinator of Friends Disaster Service, described its work and encouraged Friends to become involved. The Bilingual Committee announced a consultation at Earlham College following the annual meeting. The Right Sharing of World Resources Committee is holding an invitational consultation in New Mexico following the 1994 Triennial to evaluate 25 years of that program's work and influence. Representatives heard plans for the 18th FWCC Triennial to be held August 15-24 in Abiquiu, New Mexico. Meetings were encouraged to use the Triennial study guide, "On Being Publishers of Truth," in preparation for the Triennial.

Friends from St. Louis (Mo.) Meeting told of their history and some of their current projects. Project COPE provides support for prisoners reentering the community. The meeting is also part of an interdenominational project that focuses on racism and conflict resolution within families.

Next year's annual meeting is scheduled to be held in Portland, Oregon, March 16-19, 1995.

—Robert Vogel

Parents' Corner

Special Moments

by Harriet Heath

A friend, Ann Eynon, agreed to let me share the following, along with my own observations:

Em and I were sitting outside on one of the steamier days of early summer—she with her Heath Bar Crunch Blizzard and I with my strawberry frozen yogurt cone. We had just performed one of the essential rituals of summer—a trip to the bookstore to stock up on summer reading material. It was late June. School had been in recess for less than two weeks.

As we sat there slurping away at our individual treats and watching the people go by, I was struck by the moment and said to Emily, "You know Em, I think THIS is what summer is supposed to be." Her reply of, "Yeah, me too!" echoed my sentiment. Just having the time to sit, to reflect, to enjoy a treat, to enjoy each other—that to me is one of the great luxuries of summer.

One of my goals in recent years as a parent is having the time to enjoy the special moments with each of my girls. Time has a way of blurring these moments and launching our children into the future without our ever realizing what we could have done together, what we could have enjoyed together, and how much we could have laughed together.

This hasn't always been my goal. It wasn't until I met Susan Maxfield several years ago that I even knew about appreciating special moments. Sue was the director of Pheben Anna Thorne School, Bryn Mawr College's nursery school, for over 35 years. She had the unique ability to isolate a moment with a three-year-old and make it feel like a headline piece of news. She loved children. She knew more about young children than anyone I had ever met.

When Emily was four and a half, Sue was her teacher. One day when I appeared to pick up Em, Sue took me aside to share what had happened that morning. Her exact words were,

"Emily allowed me to help dress her doll this morning!" The enthusiasm in her voice conveyed how special she felt at that moment.

I must say that I did not fully capture the meaning behind her words, for there was no further explanation. But in these last 11 years, since I first met Sue, I have grown to appreciate her approach to children. Sue never imposed herself on them. Instead, she had that rare ability to allow them to take the lead in activities; then she would very carefully enter their world of make-believe; or she would wait to be invited, as in the case of Emily and her doll.

What is the result of this unique approach to interacting with children? Without taking volumes to enumerate the details, let it suffice to say that Sue's understanding and caring for children helped me to begin to learn about the world of children. And it has taken me years to be able to isolate the moments and make them special.

My observations:

Being fully present with another person, with a child, is a wonderful, expanding experience. Sue Maxfield expressed it so simply, "Emily allowed me to help dress her doll this morning!" It is as if one's inner being, Inner Light, were in touch with that in the other.

Experiences such as these sometimes "just happen." The feeling of being in tune with the other and what the other is doing is unexplainably realized. At such times, however, it is still important for us to be fully present in the moment if they are to be recognized and deeply shared.

We can increase the possibility of experiencing special moments with children by doing things with the other and by being present. Plan an activity that the other enjoys and participate fully in it. In the rush of our days, the financial insecurities, and our fears of violence, it becomes increasingly difficult to be present to our children. I hear many parents describe how methods they use to aid centering when in meeting help them be present for their children.

Our children need our presence and we need theirs. My wish is that when readers look back next September, their summer memories will include many such special moments. □

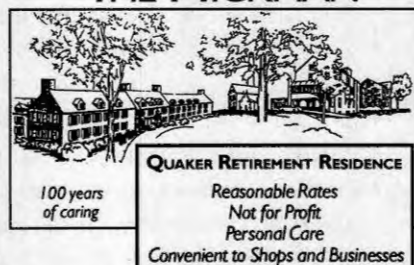


Harriet Heath is a member of Radnor (Pa.) Meeting. She is a licensed psychologist and provides parenting workshops through Philadelphia Yearly Meeting's Family Relations Committee.

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News of Friends

Ted Bernard is the new clerk of Friends Committee on Unity with Nature. A professor of geography at Ohio University, Ted has served FCUN as a member of its Steering Committee for several years, and as alternate clerk for the past two years. He took over clerking responsibilities from Bill Howenstine following FCUN's annual meeting in October 1993. Ted has conducted agro-ecological studies and field research in Kenya for six years, and brings a global perspective to environmental problems. He is an active member of Athens (Ohio) Meeting, where he serves as convener of their Environmental Committee. Ted is on sabbatical from teaching this year in order to have more flexibility for clerking FCUN. (*From BeFriending Creation, January/February 1994*)

The Evangelical Friend will conclude publication with a final July/August issue. The difficult but united decision to end the 26-year-old magazine came from the Coordinating Council during a January gathering of Evangelical Friends International—North America Region. The reason for the decision was financial. However, a new publication is scheduled to start up in 1995. The new format will appear three or four times a year and allow for improved coverage, focus, and vision. Regional yearly meetings may also have the opportunity to insert materials for mailing to their member homes. Readers are invited to share comments and suggestions for the new publication by contacting *Evangelical Friend*, P.O. Box 232, Newberg, OR 97132. (*From Evangelical Friend, March/April 1994*)

The Church of the Brethren is working to help people in war-torn Sudan. In response to a call from the New Sudan Council of Churches (NSCC), 16 people have been trained for a "Sudan Accompaniment" program. Training included sessions on the history of Sudan, nonviolent response to conflict, dealing with cultural differences, background on Islam, survival skills, communication and media skills, and dealing with trauma. The accompaniment team will be divided into groups of three and paired with three NSCC team members to live in villages to show their solidarity with the people of Sudan. The teams will coordinate relief efforts, teach English, and monitor cease-fire agreements. The date for sending an initial group will depend upon the unfolding military and political situation. For more information, contact Church of the Brethren, 1451 Dundee Ave., Elgin, IL 60120-1694, telephone (708) 742-5100.

A Quaker, Rebecca Lukens, was inducted into the Business Hall of Fame on April 14. Known as America's first woman industrialist, Rebecca took over her husband's steel business when he died in 1823. At the time, Lukens Steel Co., based in Coatesville, Pa.,

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was near bankruptcy. In nine years, she paid off her husband's debts and practically reconstructed the mill. Today the company is the third-largest steel mill in the United States and the oldest to operate without interruption. Rebecca Lukens died in 1854 at the age of 60.

N. Ramamurthy, known to friends as Ram, retired as Asia secretary and joint assistant secretary of Quaker Peace & Service in December 1993. Ram came to London, England, from India to study engineering in 1956. There he married a Friend, Stephanie Syrett. They moved to India and began hosting overseas workers from Friends Service Council (now QPS) enroute to projects. Impressed by the motivation of these workers and other Friends, he served as treasurer of Friends Service Council India and later joined the Society of Friends himself. As Asia secretary since 1983, Ram took a major role in QPS peacemaking activities in Sri Lanka. He also worked with relief and development projects in India, Bangladesh, Sri Lanka, and China. In retirement, Ram will continue to advise on reconciliation work for QPS and to serve on the council of OXFAM. (From Quaker News, January 1994)

The Friends Committee on Scouting is five years old. The central committee first met on March 17, 1989, to consider a religious awards program designed for Quaker youth involved in Girl and Boy Scouts programs. Bruce Johnson, a member of Sandy Spring (Md.) Meeting, conceived the idea of a Quaker body designed to be an advocate for Quaker scouts and worked to include an opportunity for Quaker worship at the 1985 Boy Scouts jamboree. Johnson was also concerned that Quaker youth had no emblem comparable to the God and Country program available to scouts in Protestant faiths. (Catholics, Jews, Buddhists, and Muslims can also receive emblems based on the unique character of their religions.) With the help of several Friends organizations, curricula and designs for the Spirit of Truth emblem were proposed and the Friends Committee on Scouting became a reality. In the past five years, the committee has awarded numerous emblems to young Friends in scouting programs, sponsored worship services at two jamborees, launched a twice-yearly newsletter, and opened dialogue on how to support Friendly scouts. For more information, contact Friends Committee on Scouting, 500 12th Ave. N.W., Altoona, IA 50009. (From Scouting Among Friends, Spring 1994)

Friends Committee
on Scouting



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Bulletin Board

•"Coming Home to the Earth: William Penn and Contemporary Issues" is the title for the Friends Association for Higher Education's 15th annual conference, June 23-26, at William Penn College, Oskaloosa, Iowa. Key-note speakers include Stephen Collett with his presentation, "New Paths to Peacemaking;" Elise Boulding addressing peace education; Tom Kessinger on sustainable development in highly populated countries; and David Wilson on the presence of nature. A joint FAHE/FCUN symposium will also take place on "Sustainable Development in Higher Education: Challenge for Educators by the Year 2000." Cost for the conference is \$60, room and board are available. Register by June 5 with Fred Allen, Campus Minister, William Penn College, 201 Trueblood Ave., Oskaloosa, IA 52577, telephone (515) 673-1085.

•Peace Training Institute is a newly formed group in Salem, Oreg., that helps people who are interested in serving as agents of social change. Its mission is to prepare participants for long-range community stewardship. Drawing on cultural and religious traditions, and on recent work in nonviolent dispute resolution and peace studies, it teaches practical skills and provides tools for achieving a just and peaceful world. PTI's first offering is a two-week, hands-on training session combining academic, practical, and spiritual presentations, Aug. 1-12, at Willamette University, Salem, Oreg. A follow-up internship program is planned for early 1995. Cost is \$300. Room and board at Willamette are an additional \$400 for 12 days. Reservations need to be made as soon as possible. For more information, telephone Sam Hall at Willamette University (503) 370-6118 or Polly Hare (503) 393-1919, or write to PTI, 333 State St., Salem, OR 97301.

•A training for the formation of "Performers Conflict Response Teams" is being sponsored by Rural Southern Voice for Peace (RSVP), July 17-23, at Celo Community, Burnsville, N.C. Participants will gather to plan and rehearse performances in anticipation of entering into situations of imminent or actual violent social conflict. The corps of the group will be composed of performance artists, visual artists, and others who will be trained to dramatically, musically, and visually present conflict resolution skills to potential or actual belligerents. Teams of four to twelve people may be called upon to respond locally, regionally, nationally, or internationally. They will engage in action at the behest of at least one of the belligerent groups, seeking to coordinate their actions under the aegis of a larger umbrella group (yet to be chosen). The week-long session will be led by trainers experienced in the methods of Augusto Boal, creator of the Theater of the Oppressed. For more information, contact Performers Conflict Reso-

lution Teams, RSVP, 1898 Hannah Branch Rd., Burnsville, NC 28714, fax (704) 675-9355.

•Bread for the World's 1994 Offering of Letters campaign, "A Child is Waiting," is designed to help reduce hunger among low-income children and women. This year's campaign seeks to guarantee full funding for the proven, cost-effective Special Supplemental Food Program for Women, Infants, and Children (WIC). Through letters to Congress, participants can help the nearly 3.5 million eligible women and children who are not currently being served. For more information, contact Bread for the World, 1100 Wayne Ave., Suite 1000, Silver Spring, MD 20910, telephone (301) 608-2400, fax (301) 608-2401.

•San Antonio (Tex.) Meeting is seeking help in establishing a meetinghouse. Since becoming a monthly meeting, the group has rented worship space and is now in its sixth location. The meeting has seen substantial growth over the last three years and wishes to provide a more prominent Quaker presence and influence in the area. San Antonio is over 50 percent Hispanic, has a high military profile, is an outstanding medical center, and is an international conference, business, and tourist center. In a city of almost one million people, San Antonio Meeting is the only Quaker witness. Tax-deductible contributions, information about other funding sources, and suggestions would be greatly appreciated. Contact San Antonio Friends Meeting, P.O. Box 6127, San Antonio, TX 78209, telephone (210) 945-8456, or Mel and Priscilla Zuck, telephone (210) 826-2842.

•"Art and the Spirit" is the title of an upcoming conference at Quaker Center, Ben Lomond, Calif., July 1-7. Workshops will include "Masks, Myths, and Voices: Bringing the Inside Out," led by Susan Freeman and Noreen Winkler; "African-Inspired Dance with Live Drumming," led by Debra Nagri-Brown; "Creating Our Inner Sacred Circles Through Mandala Painting and Drawing," with Ann Thiermann; and "Poetry Writing," with Rosemary Wilvert. Cost is \$225, which includes workshops, room and board, and basic art supplies. Contact Quaker Center, P.O. Box 686, Ben Lomond, CA 95005, telephone (408) 336-8333.

•High school students of all cultural and religious backgrounds are invited to participate in "Working in the Light, Exploring Friendly Service in the Philadelphia Area," a workcamp sponsored by Pendle Hill, July 17-24. The week will be spent living and working at Pendle Hill and at Philadelphia Yearly Meeting's Friends Workcamp Center. Students will experience life in a Quaker community, work with local community service

organizations, receive an introduction to the realities of inner-city life, and discuss the causes and effects of urban poverty. There will also be opportunities to have fun, including a canoeing trip down the Brandywine River. Cost is \$330 and financial aid is available. Contact High School Workcamp, Pendle Hill, 338 Plush Mill Rd., Wallingford, PA 19086-6099, telephone (800) 742-3150 or (610) 566-4507.

Calendar

JUNE

3-5—"Healing From Life's Wounds," a weekend led by John Calvi, certified massage therapist and Quaker healer, at Woolman Hill, Deerfield, Mass. The program will focus on recovery from trauma for survivors and care-partners. Contact Woolman Hill, 107 Keets Rd., Deerfield, MA 01342, telephone (413) 774-3431.

3-5—"The Welcome Table: A Vision of Spirituality and Politics for the 21st Century," a retreat led by Jim Wallis, pastor and editor of *Sojourners* magazine. Cost is \$195. Contact Kirkridge, Bangor, PA 18013-9359, telephone (610) 588-1793.

5—Open house at The McCutchen, New York Yearly Meeting Friends Home, 2:30-4 p.m. Contact The McCutchen, 112 Linden Ave., North Plainfield, NJ 07060-4653, telephone (908) 755-4243.

8-12—Rocky Mountain Yearly Meeting, Quaker Ridge Camp, Woodland Park, Colo. Contact Stanley Perisho, 3350 Reed St., Wheat Ridge, CO 80033, telephone (303) 238-5200.

9-11—Nebraska Yearly Meeting, Hominy Meetinghouse, Hominy, Okla. Contact Muriel Dyck, 444 North Richmond, Wichita, KS 67203-5316, telephone (316) 942-2955.

9-12—Southern Appalachian Yearly Meeting, Hiwassee College, Madisonville, Tenn. Contact Janet Minshall, 701 W. Howard Ave., Decatur, GA 30030, telephone (404) 377-0120.

15-19—Intermountain Yearly Meeting, Ft. Lewis College, Durango, Colo. Contact Bill and Eugenia Durland, 605 West Pine St., Trinidad, CO 81082, telephone (719) 846-7480.

16-19—Lake Erie Yearly Meeting, Bluffton College, Bluffton, Ohio. Contact Patricia Campbell, 710 Indianola, Ann Arbor, MI 48105, telephone (313) 668-8865.

17-19—"Who Will Stop the Killing? From Minneapolis to Mogadishu: Building Communities of Resistance & Solidarity," the 23rd annual COPRED conference, St. Thomas University, St. Paul, Minn. Contact Consortium On Peace Research, Education, and Development, c/o Institute for Conflict Analysis and Resolution, George Mason University, Fairfax, VA 22030, telephone (703) 993-3639.

22-25—Friends Church Southwest Yearly Meeting, Rosedrive Friends Church, Yorba Linda, Calif. Contact Charles Mylander, P.O. Box 1607, Whittier, CA 90609, telephone (310) 947-2883.

23-26—The third Quaker Leadership Institute, Sandy Spring Friends School, Sandy Spring, Md. Sponsored by Baltimore Yearly Meeting, the program uses spiritual nurture and education to encourage, support, and strengthen individuals in Quaker service and ministry. Marge Larrabee will be the plenary speaker. Contact Frank Massey at Baltimore Yearly Meeting, 17100 Quaker Lane, Sandy Spring, MD 20860, telephone (301) 774-7663.

25—Quaker reunion at the Woodlawn Plantation and Meetinghouse, Mount Vernon, Va. Activities include a viewing of artifacts and photos, videotaping of memories and stories, an address on "The Quaker Era at Woodlawn," and tours of the plantation and meetinghouse. Contact Woodlawn Plantation, P.O. Box 37, Mount Vernon, VA 22121, telephone (703) 780-4000.

JULY

2-9—"Living the Spirit: Listening...Acting," the

1994 Gathering of Friends General Conference, University of Massachusetts at Amherst. The week will include dozens of workshops, worship, worship sharing, Bible study, dancing, singing, storytelling, interest groups, and activities for young Friends. Speakers include Johan Maurer, William Kriedler, and Fay Honey Knopp. The Henry Cadbury Event, sponsored by FRIENDS JOURNAL, is "A Matter of Conscience," presented by the Colrain, Mass., War Tax Refusers' Support Committee. Contact Friends General Conference, 1216 Arch St., 2B, Philadelphia, PA 19107, telephone (215) 561-1700.

6-10—Wilmington Yearly Meeting, Wilmington College, Wilmington, Ohio. Contact Marvin Hall, 605 Mead St., Wilmington, OH 45177, telephone (513) 382-2491.

14-17—North Pacific Yearly Meeting, Oregon State University, Corvallis, Ore. Contact Paula Butzi, 14349 189th Way NE, Woodinville, WA 98073, telephone (206) 869-2810.

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We Gave Away a Fortune

By Christopher Mogil and Anne Slepian, with Peter Woodrow. New Society Publishers, Philadelphia, Pa., 1992. 182 pages. \$14.95/softcover.

We Gave Away a Fortune is a collection of 16 personal stories about individuals who have committed themselves and their material resources to peace, justice, and humanitarian issues. It gives insight on how all of us, irrespective of our material wealth, can pool our ideas and limited resources with others of a kindred spirit.

Millard Fuller is the founder of Habitat for Humanity—an international network of organizations building housing “for God’s people in need.” “My goals and motivation have changed,” said Fuller, after helping raise \$44 million in 1989. “I am just pursuing the common good,” referring to Martin Luther King’s goal of all working toward the establishment of the beloved community.

These stories serve as a collective handbook to help you learn more about “strategic giving.” There are practical suggestions and examples in each section.

The chapter entitled “Spiritual Economics” should appeal to all. It reflects the message of “letting your life speak” as we struggle to bring our spiritual values and our economic relationships into greater harmony. Comments or guidance from religious teachings are reminders about the dangers of caring more for material things than for our fellow human beings.

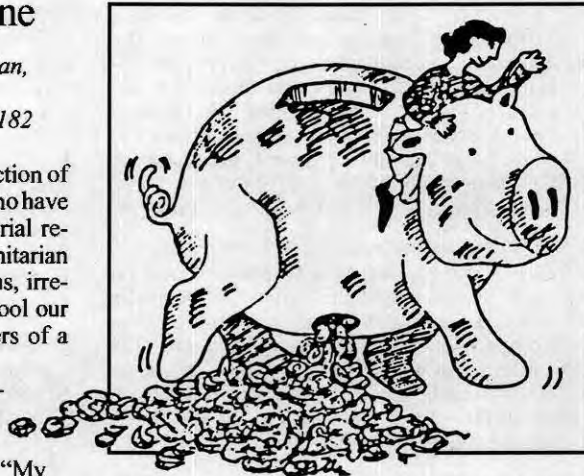
The author suggests taking a proactive approach instead of “responding to requests that come knocking.” Most groups would gladly send details about their operations leading you to assess their potential, organization, and how they match your own values and spirit of involvement.

Consultative approaches are outlined and encouraged to share funding decisions in “Sharing Power and Privilege.” Many wish to fund work supporting the rights of disenfranchised people, but few have experienced life in these communities or have asked about their visions.

“But even if we manage to act reasonably well as stewards for our resources, how do we deal with the wider society is an ongoing question. Native traditions urge people to consider the impact of their decisions on the seventh generation of their own.”

“Pass the money through you in a way to heal the universe. Listen to what heals—have your life serve as your message. The way you live is the way to do it.” A familiar touchstone for Friends.

In summary, there are instructive stories about individuals with great wealth who have set examples in helping build a better and more humane world. There are practical paths



Yani Baitau/We Gave Away a Fortune

which can help those of us with very limited means contribute as well to the beloved community. This may be a fresh perspective beyond the philosophy with which many of us are familiar. I would suggest this volume for all who wish to add to their idea pool of combining personal commitment with material assets. *Fortune* can move you forward.

Donald Laitin

Donald Laitin is a member Yonge Street Monthly Meeting of Friends, Newmarket, Ontario, Canada, and newly formed Orangeville area Worship Group. He works with Barbara Laitin on Spring Creek Farm to assist immigrants and refugees from Central America.

A Faith for Living

By A. S. Maney. William Sessions Limited, York, England, 1992. 73 pages. \$8.

The author proposes “to consider the ‘Faith,’ the beliefs, to which the Church adheres and to consider whether [they] constitute an adequate and sustainable faith for today and for the future.” He concludes that these beliefs are *not* sustainable in the modern world. What is truly essential to a religious faith, according to Maney, are two elements of the Gospel: the fatherhood of a righteous God and the brotherhood of man. The ideas of conventional Christianity: the attribution of divinity to Jesus, while claiming at the same time that he was human, yet sinless and faultless; the notion that by his death and blood he reconciles an angry God to receive into heaven a wicked and perverse humanity—these miraculous and incredible claims have “locked” a great religion (which Jesus taught) into the thought forms of the first century. By means of such regressive doctrines, the “church” has perpetuated into the modern world such ancient and irrelevant beliefs, thus walling itself off from progressive revelation of truth.

The human wisdom and teaching of Jesus are altogether another matter, according to

Maney. He sees Jesus’ humane insights as the principal source of social reform in the Western world: the abolition of slavery and child labor, introduction of democracy, and the deliverance of women from being treated as inferior human beings. In deed, the Christian Church has resisted these movements and has generally condemned contraception as inimical to holy matrimony, purity, and divine law.

Maney proclaims that Jesus’ teaching affirms that humankind has an inherent capacity for good and that God has made people so—in contrast to the Church’s insistence that there is no good in humanity. The spontaneous kindness of ordinary people demonstrates the truth of this humanistic belief, which in no way, according to Maney, is an atheistic creed. The author advises us to reject the negative, regressive, oppressive, traditional attitudes perpetuated by the conventional Church and to risk all for the spontaneous development of the gentler, more imaginative, freer atmosphere generated by Jesus’ teaching that depends upon a continuous revelation of God’s will and love toward human beings.

This book will speak persuasively to those Friends who are not known for their insistence on precise points of Christian doctrine and who are willing to risk their reputation in the opinion of other more rigid Christians in order to see, as William Penn urges, “what love can do.”

J. Bernard Haviland

Bernard Haviland, a member of Media (Pa.) Meeting, serves on the boards of FRIENDS JOURNAL and Pendle Hill.

Virtuous Woman: Reflections on Christian Feminist Ethics

By Denise Lardner Carmody. Orbis Books, Maryknoll, N.Y., 1992. 180 pages. \$16.95/paperback.

This book is of value to all who ponder their relation to Christianity, or its relation to feminism. As the title indicates, it is a series of reflections on feminist writings by many authors, which address the salient topics confronting religion and feminism today. While the author (chair of the faculty of Religion at the University of Tulsa and a Roman Catholic) is clear that for her the divinity of Christ is central, she criticizes both the church and feminists with an even hand.

The charm of this book is its hearty acceptance of the valuable in both traditions along with fierce criticism of the dross in both. The meat of it is that its deep reflections lead the reader to reflections of his/her own. It deepened my understanding of Jesus, though I am

still clearer about his centrality than about his divinity. For example, in her view, the concept of God sacrificing Jesus is wrong. Rather Jesus persisted in the work he had to do despite the threat of death by torture. Nor did he reproach his disciples for not being up to that.

Carmody's introduction relates the story (from a novel) of Anna, who has many virtues and many faults, including two mortal sins. Carmody asks whether this is a virtuous woman. She never answers the question, but makes it clear that she thinks 'Yes!' a possibility:

"Anna's secularism is no defeat of God. Her self-indulgence, ignorance, even despair of life with a mortal illness are not the last word. . . . Oh lovely Anna. . . . Perhaps all that you tried to do for your family, in your work, from your love of life, expressed the imprint of God better than the gray words and works of people with better reputations."

The book has chapters on "Commitment and Discernment," "Social Ethics," "Sexual Morality," and "Ecclesiastical Issues." In each of the issues the author takes up within these chapters, her method is to begin with a quotation from a Christian feminist writer and follow it with her own comments. The quotations are all chosen to have thoughts that the author (and this reader) finds stimulating, in combination with ideas that require criticism from Carmody's Christian stance. She also uses them to illuminate her reasons for that stance.

Carmody is especially clear, at considerable length, about the ways in which the church's refusal of women cripples it. Her discussion of what women have to offer the church would be illumined by an awareness of the ministry of Quaker women.

On abortion, Carmody simply asks questions, a myriad of them. She asks uncomfortable questions for those on any side of the issue. She is clear that neither of the competing ideologies is helpful.

These brief summaries of her position on two salient issues among the many that she addresses do little justice to the richness of her thought. There is food for reflection and meditation on almost every page.

By its nature, the book is a rich source of further readings, giving one intriguing glimpses into the thought of a wide variety of writers.

None of this really conveys the impact of this book. Despite my starting from a different theological stance than the author, I found it thought provoking, illuminating, and wholly delightful!

Bruce Hawkins

Bruce Hawkins is clerk of Northampton (Mass.) Meeting and a member of the Friends General Conference Publications and Distribution Committee.



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Milestones

Births/Adoptions

Bodin—*Emily Rose Bodin*, on Aug. 30, 1993, to Linda C. and Mark A. Bodin. Linda is a member of Manhasset (N.Y.) Meeting.

Emerson—*Katherine Aden Emerson*, on Sept. 27, 1993, to Jennifer Cowles and Alan Emerson. Alan is a member of Miami (Fla.) Meeting.

Ersek—*Olivia Jean Marshburn Ersek*, on Feb. 24, to Carol Marshburn and John Ersek, of Durham (Maine) Meeting.

Merrill—*Matthew Lawrence Merrill*, on Oct. 14, 1993, to Claudia and Robert C. Merrill. Robert is a member of Clintondale (N.Y.) Meeting.

Miyoshi—*Sophia Sayako Miyoshi*, on Nov. 3, 1993, to Janice and Hideaki Miyoshi-Vitarelli, of Honolulu (Hawaii) Meeting.

Motz-Storey—*Damon Motz-Storey*, on Dec. 11, 1993, to Lisa and Paul Motz-Storey, of Mountain View (Colo.) Meeting.

Schauffler—*Moyra Williams Schauffler*, on Dec. 27, 1993, to Jennifer and Bim Schauffler, of Sandy Spring (Md.) Meeting.

Marriages/Unions

Boardman-Quimby—*Carrie Quimby* and *Susan Boardman*, in a ceremony of commitment at the Miami (Fla.) Meetinghouse. Susan is a member of Miami (Fla.) Meeting.

Clement-Alcantara—*J. David Alcantara* and *Donna Suzanne Clement*, on Sept. 3, 1993, at Atlantic City Area (N.J.) Meeting.

Garris-Perry—*David Perry* and *Rebecca Garris*, on May 15, 1993, under the care of Chicago (Ill.) Meeting, of which both are members.

Heninger-Patterson—*Jack T. Patterson* and *Lori Heninger*, on Nov. 27, 1993, under the care of Morningside (N.Y.) Meeting, of which Jack is a member.

McPherson-Gagnon—*Bruce Gagnon* and *Annie McPherson*, on Oct. 10, 1993, at the Miami (Fla.) Meetinghouse, where Annie is a member.

Molina-Thomas—*Loren Thomas* and *Cherrie Molina*, on June 26, 1993, at Atlantic City Area (N.J.) Meeting.

Schumann-Brodeck—*Mark Brodeck* and *Donna Schumann*, on Nov. 20, 1993, under the care of Olympia (Wash.) Meeting.

Tannehill-Kenmore—*Mark T. Kenmore* and *Susan A. Tannehill*, on Oct. 23, 1993, under the care of Buffalo (N.Y.) Meeting, of which both are members.

Wicca-Urner—*Kirby Urner* and *Dawn Wicca*, on Sept. 11, 1993, under the care of Multnomah (Oreg.) Meeting.

Deaths

Abileah—*Joseph Abileah*, 78, on Jan. 29, in his sleep in Germany. Joseph, principal violist with the Haifa Symphony Orchestra in Israel, believed that his musical and peace activities were inextricably intertwined. After witnessing the power of nonviolence in the Arab Revolt of 1936-39, he worked the rest of his life for ways to achieve

harmony between peoples and nations. He was one of the few absolute pacifists in Israel and the Middle East, and in 1948 was among the first conscientious objectors in Israel. From 1957-1969 he served on the Executive Committee of War Resisters International, winning admirers and friends worldwide through the authenticity and simple force of his personal witness. Starting with a testimony before the special United Nations Committee to settle the fate of Palestine, he worked to form a confederation among the peoples of Israel, Palestine, and Jordan, an arrangement that all involved are considering today. He will be remembered as the progenitor of this idea and for his rich humanity. Joseph was preceded in death by his wife, Dinah. He is survived by two sons, Adi and Dani; a daughter, Effie; and a host of wider family members.

Beer—*Rosa Anna Caroline Berney Heinemann Beer*, 98, on Feb. 10, at Kendal at Longwood in Kennett Square, Pa. Born in Mainz, Germany, into a devout Jewish family, Anne trained as a kindergarten teacher and worked in a child care center during World War I. In 1920 she married Richard Heinemann and helped manage his family's clothing store. During this time she became an accomplished dress maker. Expelled from Germany in 1939, she and her family began a new life in Charleston, S.C. After Richard's death in 1948, Anne moved to the Philadelphia, Pa., area and worked as a sorority house-mother at the University of Pennsylvania. In 1959 she married Otto Beer and joined him at Wilmington College, where he was assistant business manager. It was there Anne became a Friend, joining Campus (Ohio) Meeting, to which she and Otto devoted much energy. She also worked in the college library. They retired in 1963 and moved to Swarthmore, Pa., where they became active members of Swarthmore Meeting. Anne worked in a local public library and became active in the Women's International League for Peace and Freedom. Otto died in 1973 and Anne moved to Kendal at Longwood a few years later. She transferred her membership to Kendal (Pa.) Meeting and served on the Worship and Ministry Committee. Anne never ceased to read and learn. She was wise, generous, and life-affirming. Anne is survived by two daughters, Joan Banov and Anne Meyer; four grandchildren; five great-grandchildren; and four step-children and their families.

Emerson—*Richard P. Emerson*, 72, on July 27, 1993. Richard graduated from Harvard College in 1943 and Harvard Medical School in 1952. A fellow of the American Psychiatric Association and the American Association of Child Psychiatry, he had been director of Florida's Dade County Child Guidance Clinic. In private practice for many years, Richard was well known for instituting "Listeners to Children," a program of intervention for children at risk that utilized trained volunteers, and for introducing family therapy in Dade County. After retirement in 1987, he edited the newsletters of Miami (Fla.) Meeting and Southeastern Yearly Meeting in inimitable style with thought provoking articles. He is remembered for his spiritual honesty, his openness and ability to listen even when he vehemently disagreed, his humor, his love of plants, and his caring for the Quaker community. Richard is survived by his wife, Doris; two sons, Charles and Alan; two daughters, Carolyn and Victoria; and seven grandchildren.

Barbara Benton



Hartley—*Elmer Cassius Hartley*, 96, on Nov. 13, 1993, in the home of his son. A birthright Friend, Elmer was born on his family's farm near Quaker City, Ohio. He was an active member of Richland Preparative, Stillwater Monthly, and Ohio Yearly Meetings. Elmer married Anna Kirk in 1936 and they farmed before serving on the Olney Friends School staff until Anna's death in 1958. Elmer loved his work at the school and his extensive service on many yearly meeting committees. He had a gift for the spoken ministry and was an excellent storyteller. In 1960 he married Louisa Whinnery. Elmer was the official Ohio Yearly Meeting representative to Baltimore Yearly Meeting's 300th anniversary in 1972. He is survived by his third wife, Esther Montante; two sons, Wilford D. and Ernest A. Hartley; five grandchildren, Anne Willis, Karen, Heather Arvid, and Andrew Hartley; and a great-grandson, Bailey Willis.

Janis—*Grace Janis*, 53, on Feb. 8, at home, of cancer. An active member of Trenton (N.J.) Meeting, Grace and her former husband, Frank Persichilli, published a widely circulated meeting newsletter and helped revitalize Trenton Meeting when it was at a low point. Grace served the meeting as recording clerk and as a member of many committees, including Overseers and Worship and Ministry. She had been a member of the board of directors of Mercer Street Friends Center. Grace was also active in pastoral care at Mercer Medical Center in Trenton, and was most recently employed with the Center for Innovative Family Achievements. She volunteered as a girls' soccer coach for many years. Grace is survived by a daughter, Marybeth Janis; and a son, John J. Janis.

Miles—*Laura Bell Miles*, 99, on Jan. 1. Born on her family's farm in Jefferson County, Pa., Laura completed her high school and college studies at the Oregon Normal School, graduating in 1916. She then began a career in teaching. In 1920 she married Ross Miles and a year later stopped teaching to raise a family. After 12 years she resumed her work as an educator, continuing until her retirement in 1959. During this time she worked with Japanese American students and their families, and visited them in the Tule Lake Internment Center during World War II. She received much recog-

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dition for excellent teaching and for coaching a small school's champion softball team. Laura was active in several professional organizations related to education. She also enjoyed growing roses, rhododendrons, and hosts of other flowers. Her husband and his family were active members of the Religious Society of Friends, which Laura also joined. As a member of Salem (Oreg.) Meeting and later Olympia (Wash.) Meeting, her wisdom and counsel were highly regarded. Laura was preceded in death by her husband, Ross Miles, in 1988. She is survived by three sons, Ward, Frank, and Rodney Miles; 12 grandchildren; and 21 great-grandchildren.

Murphy—Carol R. Murphy, 78, on Feb. 21, at home. Known among Friends through her writings, Carol authored 17 Pendle Hill pamphlets, more than any other author in the history of the series. Their subject matter included pastoral care, comparative religion, theology, religion and psychology, and techniques of meditation. Shy and reclusive, she rarely initiated conversations, yet did not seem uncomfortable with silence. Writing and speaking in meeting for worship were her ways of communicating with the world. Carol spent her earliest years in Rockport and Gloucester, Mass. She attended Westtown School and Swarthmore College, graduating in 1937. Carol then lived in Washington, D.C., where she earned a master's degree in International Relations at American University. Carol joined the Publications Committee of Pendle Hill in 1947, while she was a student there. She stayed with the group for 47 years, during which time she recorded the minutes for 30 years. Carol was also co-clerk of the Library Committee of Philadelphia Yearly Meeting, a member of the Church and Synagogue Librarians Association, and the librarian of Swarthmore (Pa.) Meeting, where she was a member. She served Swarthmore Meeting as assistant recording clerk and came regularly to pack clothing for the American Friends Service Committee. Carol was a religious contemplative with an authentic gift for listening and contemplating.

Nicholson—Evelyn Hope Haworth Nicholson, 90, on Jan. 8. Evelyn was born in Philadelphia, Pa., and studied aesthetic dance in Chicago, Ill., as a teenager. In the following years, Evelyn became a member of the Society of Friends and attended Westtown School. After graduation she worked for an insurance company and later studied for a year at Swarthmore College. In 1923 she met Francis Nicholson and the couple were married in 1925, in the Lansdowne (Pa.) Meetinghouse. Evelyn became a house mother for various foster children and, for several years, the Nicholsons housed a European family displaced by World War II. Evelyn was an active member of Media (Pa.) Meeting, serving as an overseer, and as a member of the governing committees for Media Friends School and the Harned Home. She was a long-time volunteer with the Personnel Department of the American Friends Service Committee and was a member of Philadelphia Yearly Meeting's committees on Education and the Aging. Evelyn loved music, especially that which offered opportunity to sing or dance. She had a continuing interest in national and world problems, and was concerned with the problems associated with overpopulation. She also made almost daily visits to express friendship to several older women for whom illness or old age had made life difficult. Evelyn is survived by her husband of 68 years, Francis Nicholson; a son Tim; two daughters, Francie and Joan; and several grandchildren.

Rhoads—Elizabeth Brown Rhoads, 84, on March 18, after a lengthy illness. Born in Westtown, Pa., she was a long-time resident of West Chester, Pa. Elizabeth was a graduate of Westtown School and a member of West Chester (Pa.) Meeting. She is survived by a son, Joseph Rhoads, Jr.; a sister, Constance B. Page; and a granddaughter, Ann Terranova.

Treadway—Dorothea Allen Treadway, 92, on Jan. 21, in Des Moines, Iowa. Born in New York City, she spent her childhood in White Plains, N.Y., and Seal Harbor, Maine. A 1924 graduate of Radcliffe College, she taught English for five years at Hampton Institute in Virginia. There she met Clay Treadway, whom she married in 1930. Dorothea

became an active member of the Society of Friends soon after her marriage. She and Clay were founding members of Des Moines Valley (Iowa) Meeting. She served as clerk of that meeting, and was active with the American Friends Service Committee and Iowa (Conservative) Yearly Meeting. Dorothea loved good music, good literature, and nature in its tamer forms. In politics and religion she espoused traditional liberal views and held steadfastly to her opinions even though they were not always popular. She was supportive of all peoples and often spoke of her hopes for world peace and the need for world government. Dorothea is survived by three sons, Allen, Roy, and Ray Treadway; a daughter, Ann Cook-Frantz; 13 grandchildren; and six great-grandchildren.

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

Friends Southwest Center. Reasonable guest accommodations. R.V. facilities also available. Mild climate at 4,200 ft. altitude in southeastern Arizona. Convenient to Coronado National Forest and Mexico. Please write Rt. 1 Box 170, McNeal, AZ 85617.

Stockholm, Sweden. Stay in our lovely 18th century meetinghouse. Quiet location in small city park. 2 rooms and small flat. Self-catering and short term only. Enquiries, letters only please to Kvårgården, Box 9166, S-102 72 Stockholm, Sweden.

Visiting Britain? No need to pay for expensive accommodation. Home Exchange can connect you with Friends and others who wish to exchange homes or hospitality. Send SASE to Home Exchange-FJ, P.O. Box 567, Northampton, MA 01061.

Assistance Needed

"In an international city of a million people, our Meeting is the only organized Quaker witness."

The Friends Meeting of San Antonio is now accepting contributions to their Meetinghouse Building Fund. Charitable gifts will be gratefully accepted for this Quaker outreach venture. Contributions to the fund are payable, in care of Ruth Lofgren, Treasurer, Friends Meeting of San Antonio, P.O. Box 6127, San Antonio, TX 78209. Telephone: (210) 826-2842.

Quaker Inner-City School Endowment Fund. There is a small group of well integrated Quaker schools that are doing a terrific job in inner cities but have trouble even balancing budgets. We're trying to help them raise sufficient endowments to provide long-term financial stability. For more information, write or phone Imogene Angell, 150 Kendal at Longwood, Kennett Square, PA 19348. Tel. (610) 388-0935.

Quaker Youth Exchange arranges Quaker home visits for Quakers 12-22 to U.S. or UK or from either. Hosts and visitors needed. Write QYE, 121 Watson Mill Road, Landenberg, PA 19350. (610) 274-8856.

Recent retiree, 72, erstwhile AFSC volunteer/staffperson (Middle East, Guatemala, USA) needs large second mortgage on valuable California beach home lived in since 1957; not in area prone to fire, flood, earthquakes! Reduced income and failed marriage require second mortgage to avoid losing. Full details: (805) 595-2561; or write Russ at Box 160, Avila Beach, CA 93424.

Audio/Visual

John Woolman on tape. The classic journal now available on audio cassettes, approximately 5 1/2 hours. \$20 including postage. Send to: AudioLogos, 4200 31st Street, Mt. Rainier, MD 20712. (301) 864-6929.

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.

Fall 1993 Catalogue of Quaker Books free upon request from Friends General Conference Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107; or call (800) 966-4556. Come visit us when in Philadelphia, Monday-Friday, 9-5.

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

Quaker Books. Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalogue or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748.

For Sale

Mid-coast Maine. A very special place near the ocean. Old cape carefully and tastefully restored. Four bedrooms, three full baths, spacious remodeled kitchen; opens onto screened porch with patio doors. Large attached barn/garage. Fourteen acres, open fields and woods, sunset views. Excellent water from driven well. \$195K Bartram Cadbury (207) 354-6074.

Small house at Friends Southwest Center, near Douglas, Ariz. Block construction, about 800 sq. ft.; \$20,000 with owner financing. Membership requirement. For flyer, call or write. (602) 396-5452; P.O. Box 121, McNeal, AZ 85617.

Opportunities

Wanted: Devoted people interested in joining together as intensive Quaker community. Christ-centered—"Amish" life style. Contact: ME and THEE Buggy Shop, 25603 Alpine Rd., Monroe, OR 97456. Phone (503) 847-6065.

Community—Blue Ridge Area. Members needed for 5-7 household community forming on edge of Blue Ridge Mountains, 60 miles west of Washington, D.C. Spiritually concerned persons with house-building or organic farming/gardening skills needed. Oak Grove Farm, Rt. 1, Box 455, Round Hill, VA 22141.

Consider a Costa Rican study tour. February 2-13, 1995. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

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.

Room and board in exchange for work. Quiet, country setting. Also small farmhouse for rent during summer and fall. Shower in main house. Two Willows, Rte. 2, Box 130, Ettrick, WI 54627. (608) 525-8948.

Seek companion/partner to obtain work overseas (Middle East, India) with underprivileged children. Expenses shared, references exchanged. Box 150, FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102.

Adoption opportunity. Beautiful children from impoverished African countries are being placed with U.S. families by Americans for African Adoptions, Inc. (317) 271-4567.

What is it worth to: Dwell in beautiful surroundings amid friendly neighbors? Raise children away from violence and violent images? Garden in organic soil? 7% of after-tax income are your dues in a cooperative ecological village forming in the Blue Ridge mountains near Charlottesville. SASE: Q. Oneida, Monacan Ridge, Route 1, Box 1096, Louisa, VA 23093. (804) 980-1019.

Are you led to right stewardship of the earth? Let Friends Committee on Unity with Nature share and support your concern. Membership \$20. Box FJ, FCUN, 7700 Clarks Lake Road, Chelsea, MI 48118.

Distinctive travel/study designed for Quakers

To: Sweden—Finland, 7/11-30. Hosted by Julia Hinshaw Ryberg at Sweden Yearly Meeting's retreat center north of Stockholm and Finland's Viitakivi international center founded with Quaker assistance.

To: Nova Scotia, 9/9-20. Touring the province and staying at Duncreigan Inn on Cape Breton (Eleanor Hinshaw Mullendore, owner).

To: Guatemala 11/29-12/10 with Quaker educator, Robert Hinshaw—30 years research/service among Mayan Indians.

For travel with an anthropological focus, write Hinshaw Tours, Box 412, Allenspark, CO 80510.

Reach Financial Freedom after two years part-time work in your home-based family business, based on golden rule. Great for homeschoolers and others wanting economic security while improving the world. Quaker family will send details. SASE to: Cathi, RD2 Box 211P, Bloomingburg, NY 12721.

Chatwalljoo Spanish School. Total immersion language lessons, indigenous projects, living with family. Quetzaltenango, Guatemala. SASE: P.O. Box 31783, Tucson, AZ 85751.

Performing Arts

Relive the World of William Penn during his 350th Celebration Year. Your meeting or other organization can witness Quaker William Penn, *In the First Person*, providing a personal account of his life and times. Erik L. Burro has been seen on TV and radio. He has had numerous performances as Penn on both sides of the Atlantic, before audiences of all ages—religious institutions, government, business, and historical. For fees and more information: In the First Person, 451 High St., Burlington, NJ 08016. (800) 346-6636.

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, gender equity, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

House Manager for Pittsburgh Friends Meeting. Responsibilities include managing rental and physical maintenance of house and grounds. Meetinghouse centrally located near universities. Compensation includes housing, health insurance, and salary. Contact Wallace Cayard, 100 Norman Drive, Box 180, Mars, PA 15046. Phone (412) 776-8180.

American Friends Service Committee, in Philadelphia seeks National Representative for Economic Justice, Community Relations Division, to carry major responsibility for forging AFSC understanding of economic changes affecting jobs, income and services for low income people and people of color; to bring understandings to communities and policymakers; to support and foster regional work on economic justice issues, focusing on housing and homelessness, welfare policy and jobs. Requires: demonstrated oral and written communication skills; experience in program development and/or community based work addressing needs of low income people; experience in fair housing/homelessness work or welfare rights work desirable; experience in multicultural, multiracial work; skill in word processing or willingness to learn this skill; willingness and ability to carry out significant travel. Resumes to: Lydia Wilcox, AFSC, 1501 Cherry Street, Philadelphia, PA 19102. AFSC is an Affirmative Action Employer.

Service community, Innisfree Village. Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains. Must be 21, able to stay one year. Receive room, board, medical benefits, and \$160/month. Recruiting, Innisfree, Rte. 2, Box 506, Crozet, VA 22932.

Job Opening: Development Secretary/Fundraiser, Friends Committee on National Legislation. Full-time. \$40,000 plus benefits. Appointment will be made Fall 1994; job starts January 1995. Application deadline: July 1, 1994. Write: Development Secretary, FCNL, 245 Second St. NE, Washington, DC 20002-5795.

John Woolman School is seeking dynamic Friends for staff positions. We need a science teacher for physics, chemistry, and/or biology starting this fall. We offer an interactive lifestyle of simplicity and community within a beautiful rural setting. Please send resumes to JWS, 13075 Woolman Lane, Nevada City, CA 95959, or call (916) 273-3183.

Friends World Committee for Consultation (FWCC). Section of the Americas announces the following job openings: 1. Associate Secretary. Full-time position, based in Philadelphia, with special responsibility for development and interpretation; shares in administrative leadership with Executive Secretary. Involves travel, evening and weekend work. Begins mid-June to mid-July. 2. Western Field Staff. Part-time position, communication with and travel among Friends in Western United States and Canada, coordinating of Section programs and advancing FWCC concerns. Begins June-July. 3. Intern. One year, full-time position for skilled and concerned young Friends, interested in interpretation, fundraising and participation of younger Friends in Quaker work. Responsibilities include: data entry and correspondence with donors and others. Please contact the Section office for job descriptions and/or information at: 1506 Race Street, Philadelphia, PA 19102. (215) 241-7250.

Associate Secretary for Administration, Philadelphia Yearly Meeting. See our display ad on page 27.

General Secretary/Business Manager for Friends Committee on Unity with Nature. Spirit-led work on environmental issues among Friends. FCUN is accredited NGO at UN. Begin January, 1995. Duties include outreach, support services, and fund-raising. Coordination and liaison with FCUN committees and monthly/yearly meetings. Computer skills essential. Approx. 30 hrs./wk. Modest salary. Write qualifications to FCUN, 7700 Clarks Lake Road, Chelsea, MI 48118.

Southeastern Yearly Meeting is seeking a new yearly meeting secretary to begin no later than October 1, 1994. This part-time position is a blend of administration, secretarial work, and field secretary work. Computer skills and experience with Quaker practice required. For more information, call Vicki Carlie at (407) 678-1429.

Rentals & Retreats

200-year-old summer house, Sandwich, N.H., 40 acres of maple woods. Four bedrooms (sleeps seven), four fireplaces, new kitchen. Explore the White Mountains; blueberry picking; swimming and canoeing on Squam Lake "Golden Pond." \$1200/mo. or \$400/week. Reserving now for summer and foliage seasons. (802) 985-1124.

Maine coast. Attractive house on Westport Island (with bridge!). Deck, spruces, deep water, small rocky point, and cove. \$850/two weeks, \$450/one week. (617) 489-2465.

For rent. Whitney Lake, Poconos. Lakefront cottage available August 1994. Four bedrooms, two bathrooms, playroom, large deck. Swimming, boating, fishing. Quiet and beautiful. \$2,000/month or \$600/week. (215) 343-2478.

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

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

See New England this summer. Rent small home, Attleboro, Massachusetts, \$200 per week. No smokers. Boston, 45 minutes by train; Cape, beaches, one hour; New Hampshire, Vermont, three hours. Call (508) 226-7052.

Vermont. Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded, swimming, boating. Ruth Hunter, (610) 399-1181, or Westtown School, Westtown, PA 19395.

Nantucket Island, ocean front summer house. Antique, charming, three-bedroom cottage. Beautiful ocean beach. Comfortably furnished, quiet, private. Sleeps five. Available June to September. \$600 to \$1,000 weekly. (212) 255-0259.

Retirement Living

FRIENDS HOMES *West*

Friends Homes West, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1968. Friends Homes West includes 171 apartments for independent living and on-site health care services in the 28 private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (910) 292-9952 or write: Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

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-\$134,000; monthly fees from \$1,165-\$2,140. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

Schools

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.

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.

The Meeting School: a Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision-making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, 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. (610) 446-3144.

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.

Services Offered

Buying or selling a home in Montgomery Co., Bucks Co., or Philadelphia area? Call Fran Oldynski of John N. Weiss, Inc. Realtors, at (215) 379-2002 (O) or (215) 745-7061 (H). Fifteen years experience. Member Abington Monthly Meeting.

Marriage Certificates. Fine calligraphy and beautiful, custom-designed borders. Call or write for information packet. Carol Sexton, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

Friendly financial services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Joyce K. Moore Financial Services at (610) 258-7532. (Securities offered by: Washington Square Securities, 1423 N. 28th St., Allentown, PA 18104, (610) 437-2812.)

Celo Valley Books: personal attention; intelligent typing; professional copyediting; 600 dpi camera-ready copy; book production (50 copies or more). One percent to charity. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

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.

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.)

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

Wedding Certificates, birth testimonials, 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.

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.

FRIENDS JOURNAL typesetting and design services. Our professional expertise is available to you at reasonable rates. We combine decades of experience with up-to-date technology. Consider using FRIENDS JOURNAL if you are publishing a newsletter, brochure, book, poster, or other printed work. We are happy to give estimates on any job—large or small. FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497. (215) 241-7282.

Summer Camps

The Leavers (Quaker Performing Arts Project) invites Friends to join us in raising the creative spirit on holiday residential music and drama projects; open to anyone 16 years and over. For more information write to: The Leavers, 8 Lennox Road, London N4 3NW, England, UK.

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 64-50-56 or 64-50-36.

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: Ray Langsten, 357-6969 or 712-696.

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

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

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

NICARAGUA

MANAGUA-Unprogrammed Worship 10 a.m. 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-Call for time and directions. (907) 566-0700.

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

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

Arizona

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

McNEAL-Cochise Friends Meeting at Friends Southwest Center, 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.

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

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: (602) 625-0926.

Arkansas

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-5822.
HOPE-Unprogrammed. Call: (501) 777-5382.

LITTLE ROCK-Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone: (501) 663-1439.

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-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone: (916) 272-6764.

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

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

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

LOS ANGELES-Unprogrammed worship 11 a.m. Sun., 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 10 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 742-7766.

SACRAMENTO-Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 448-6822.

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.

SAN LUIS OBISPO AREA-Friends worship groups: SLO, 9:30 a.m., Univ. Christian Center, (805) 541-3101; Los Osos, 10:30 a.m., phone (805) 528-0871 or 528-1249; Atascadero, 9 a.m., phone (805) 466-0860.

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) 578-3327 for location.

SEBASTOPOL-Apple Seed Friends. Worship 9:30 a.m. 234 Hutchins Ave., P.O. Box 1135. (707) 823-7938.

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

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

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

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 701 East Boulder Street, Colorado Springs, CO. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult 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: (303) 586-5521.

FORT COLLINS-Meeting for worship and First-day school 10 a.m. 484-6367.

TRINIDAD-Unprogrammed worship, 10 a.m. every First Day, 605 W. Pine St., Trinidad, CO. Clerk: Bill Durland, (719) 846-7480.

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. Butterfield Colleges, Unit A, corner of High and Lawn Avenue in Middletown.

NEW HAVEN-Meeting and First-day school, Sundays, 9:45 a.m. at Connecticut Hall on the Old Campus of Yale University. Clerk: Wendy Kravitz, 444 Vineyard Pt. Rd., Guilford, CT 06437. (203) 453-3815.

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.

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

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.

FRIENDSHIP 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 9:30 a.m.

Florida

CLEARWATER-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 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

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

SARASOTA-Discussion 9:30 a.m., worship 10:30 a.m., Cook Hall, New College. For directions, call 359-2207 or Mimi McAdoo, clerk, 355-2592.

STUART-Worship group. May-October (407) 286-3052.

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. 11215 N. Nebraska Ave., Suite B-3. Phone contacts: (813) 238-8879 and 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. Sandy Beer, (404) 377-2474.

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

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

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

Hawaii

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

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

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

Idaho

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

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

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

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

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

MENARD-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. Talbott. Unprogrammed, worship 10 a.m. Children welcome. 926-7657.

INDIANAPOLIS-Valley Mills Friends Meeting. Meeting for worship 11 a.m., Sunday school 10 a.m. 6739 West Thompson Road. Catherine Sherman, pastor. (317) 856-4368.

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-Krieser. (317) 966-9286.

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

VALPARAISO-Duneland Friends Meeting. Singing 9:45 a.m., unprogrammed worship 10 a.m. Memorial Opera House, Indiana Ave.; (219) 462-9997.

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

Iowa

AMES-Worship 10 a.m. Sun.; summer 9 a.m., 427 Hawthorne Ave. (4 bks west of campus) Ames, IA 50014. (515) 292-1459, 296-5160.

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. (913) 539-2636, (913) 537-2260.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th Topeka. First-day school and child care provided. Phone: (913) 233-5210, 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, pastor. 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, George R. Keller, clerk. (207) 872-2615.

MID-COAST AREA-Unprogrammed meeting for worship, First-day school, 10 a.m. at The Community Center, Business Route 1, Damariscotta. (207) 563-3464, or 354-8714.

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

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

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

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: Lorraine Fry, P.O. Box 1005, Chestertown, MD 21620. (410) 778-0220.

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, (410) 820-8347, 820-7952.

FALLSTON-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Nancy Paaby, (410) 877-7245.

FREDERICK-Meeting for worship 10 a.m. First-day school 10:15. Please call for location, directions. Richard Broadbent, clerk, (301) 447-6290.

SALISBURY-Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Carey Ave. at Glen. (410) 543-4343, or 548-2113.

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

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. George Fellers, clerk, (301) 831-9797.

Massachusetts

ACTON-Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts. West Concord (during summer in homes). Clerk: Sarah Jeffries, 371-1619.

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

AMHERST-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 Edmonds Rd. (2 mi. west of Nobscot traffic lights). (508) 877-1261.

GREAT BARRINGTON-South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

MARTHA'S VINEYARD-Unprogrammed worship 10:30 a.m. Hillside Village Community Center, Edgartown, Vineyard Haven Road, Vineyard Haven. Phone: (508) 693-1834 or (508) 693-0512.

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 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. (10 a.m. starting July 1994.)

WESTPORT-Meeting, Sundays, 10:00 a.m. Central Village. 636-4963.

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. (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.

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

NORTHFIELD-SOON-CANNON FALLS TWP.-Cannon Valley Monthly Meeting gathers for worship (unprogrammed) at 10 a.m. each Sunday. On first Sundays of each month, it meets in homes. On second through fourth Sundays, it meets in the administration building of Laura Baker School, at 211 Oak Street, Northfield, MN. First-day school for children is held during worship. For more information, contact clerk Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057, (507) 663-1048.

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

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m. (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-Call: (406) 252-5065 or (406) 656-2163.

HELENA-Call (406) 449-6663 or (406) 449-0913.

MISSOULA-Unprogrammed, Sundays. 1861 South 12th Street W. (406) 549-6276.

Nebraska

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

OMAHA-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

Nevada

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

RENO-Unprogrammed worship, for information call: 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., 141 Central Ave. Contact: Pat Gildea, (603) 749-9316, or write: P.O. Box 98, Dover, NH 03820.

GOVIC-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: Mayme Noda, (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) 284-6215.

PETERBOROUGH-Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 10:30 a.m., 9:30 a.m. in July and August. (603) 924-6150, or Stine, 878-4768.

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

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

New Jersey

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

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-118 E. Main St. One meeting for worship 9:30 a.m. June 19 through September 4. (609) 235-1561.

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

MOUNT LAUREL-Intersection Hainesport-Mt. Laurel Rd. and Moorestown-Mt. Laurel Rd. Meeting for Worship 10:30 a.m. (609) 235-1561.

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 and First-day school 10:30. 1600 5th St., N.W., (505) 843-8450.

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.

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) 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 Barbara A. Bowen, 25 Grover St., Auburn, NY 13021. Phone: (315) 252-3532.

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, 270 Lake St., rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone: (716) 526-5196.

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

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

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 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.

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

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

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

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

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

ST. JAMES-CONSCIENCE BAY-Friends Way, off Moriches Rd. Adult discussion, 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 Hempstead 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) 364-5563.

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

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

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. 531 Raleigh Rd. Clerk: Mike Green, (919) 929-2339. Meetinghouse, (919) 929-5377.

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.

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. (910) 294-2095 or 854-5155.

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

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 child care, 10:30. Discussion and child care, 9:30. 513 West Exchange St., Akron, OH 44302; 253-7141.

ATHENS-10 a.m., 22 Birge, Chauncey (614) 797-4636.

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

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

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

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. Cindi Goslee, clerk.

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

COLUMBUS-Unprogrammed meeting 10:30 a.m.

1954 Indianola Ave.; (614) 291-2331 or (614) 487-8422.

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

DELAWARE-Unprogrammed meeting and First-day school, 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-Unprogrammed meeting at 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.

OBERLIN-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.

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

Oregon

ASHLAND-Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (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-Unprogrammed worship (503) 997-4237 or 964-5691.

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, 766 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-Worship and First-day school, 11 a.m.-12 (June, July, Aug.: 10-11, no FDS). Routes 202-263, Lahaska. (215) 794-7299.

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

CHAMBERSBURG-Meeting for worship 10:30 a.m. (717) 263-6576.

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 Pennsbury reconstructed manor home of William Penn.

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

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

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

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

HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

HORSHAM-First-day school, meeting 11 a.m. Rte. 611.

INDIANA-Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. United Ministry, 828 Grant St. (412) 349-3338.

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

KENNETT SQUARE-First-day school 10 a.m., worship 11 a.m. Union and Sicksies. Betsy McKinstry, clerk, (215) 444-4449.

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

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

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

LEWISBURG-Worship 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. 358-1528.

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. 219 Court St., 968-3804.

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 Maccoby Sts. Geoffrey Kaiser, 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. Marmalade 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.

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 St., First-day school and meeting for worship 10:30 a.m.

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

READING-First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles N.W. of New Hope. 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 & First-day school 11:15 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

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) 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-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 791-8441. Visitors welcome.

GREENVILLE-Unprogrammed worship and First-day school 5:00 p.m. First Christian Church, 704 Edwards Road. (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 Gittin, (615) 926-5545.

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. Hannah Kirk Pyle, clerk. (214) 826-6097 or call (214) 821-6543.

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

FORT WORTH-Unprogrammed meeting 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. Adult discussion 9:30 a.m. except summer. Unprogrammed worship 8:15 a.m. and 11 a.m. Supervised activities and First-day school for young Friends 9:30-noon. Call (713) 862-6685 for details. 1003 Alexander.

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, Carol Clark: (915) 697-1828.

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. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

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

Utah

LOGAN-Unprogrammed meeting and First-day school. Sundays, 10 a.m. 290 N. 400 E. Call: 245-4523, 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, 12:30 p.m. in winter; 11:30 a.m. in summer. Second Congregational Church, Hillside St., Bennington. (802) 442-6010, or 442-4859.

BURLINGTON-Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

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

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

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

WILDERNESS-Sunday meeting for worship at 10 a.m. in Wallingford. Rotary Building, N. Main St. Phone Kate Brinton, (802) 228-8942, or Leo Cadwallader, 446-2565.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 781-9185 or 455-0194.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11:00 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-Quaker Lake, discussion 10 a.m. worship 11 a.m. (804) 223-4160.

FLOYD-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (703) 745-4340, or 929-4848.

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.

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

RICHMOND-Worship 9:30 and 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. (804) 358-6185.

RICHMOND-Ashland Meeting. Worship 11 a.m. Children's First-day school 11:15 a.m. (804) 227-3439 or 227-3563.

RICHMOND-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 743-8953.

RESTON-Singing 10:45 a.m., First-day school and worship 11 a.m. K. Cole, (703) 391-0824.

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.

KENT-South King County Worship Group. Sundays 11 a.m. in homes. (206) 631-3945.

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-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; Worship at 10 a.m. (206) 526-7166.

SEATTLE-University Friends Meeting 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. 547-6449. Accommodations: 632-9839.

SPOKANE-Unprogrammed worship. 536-6622, 326-4496.

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

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

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

West Virginia

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-Menomoneie Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomoneie, 235-6366) or in Eau Claire. Call: 235-6686 or 832-0721 for schedule.

GREEN BAY/APPLETON-Meeting for worship and First-day school 11 a.m. Contact Peri Aldrich, clerk: (414) 865-4151.

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 or 733-3105.



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