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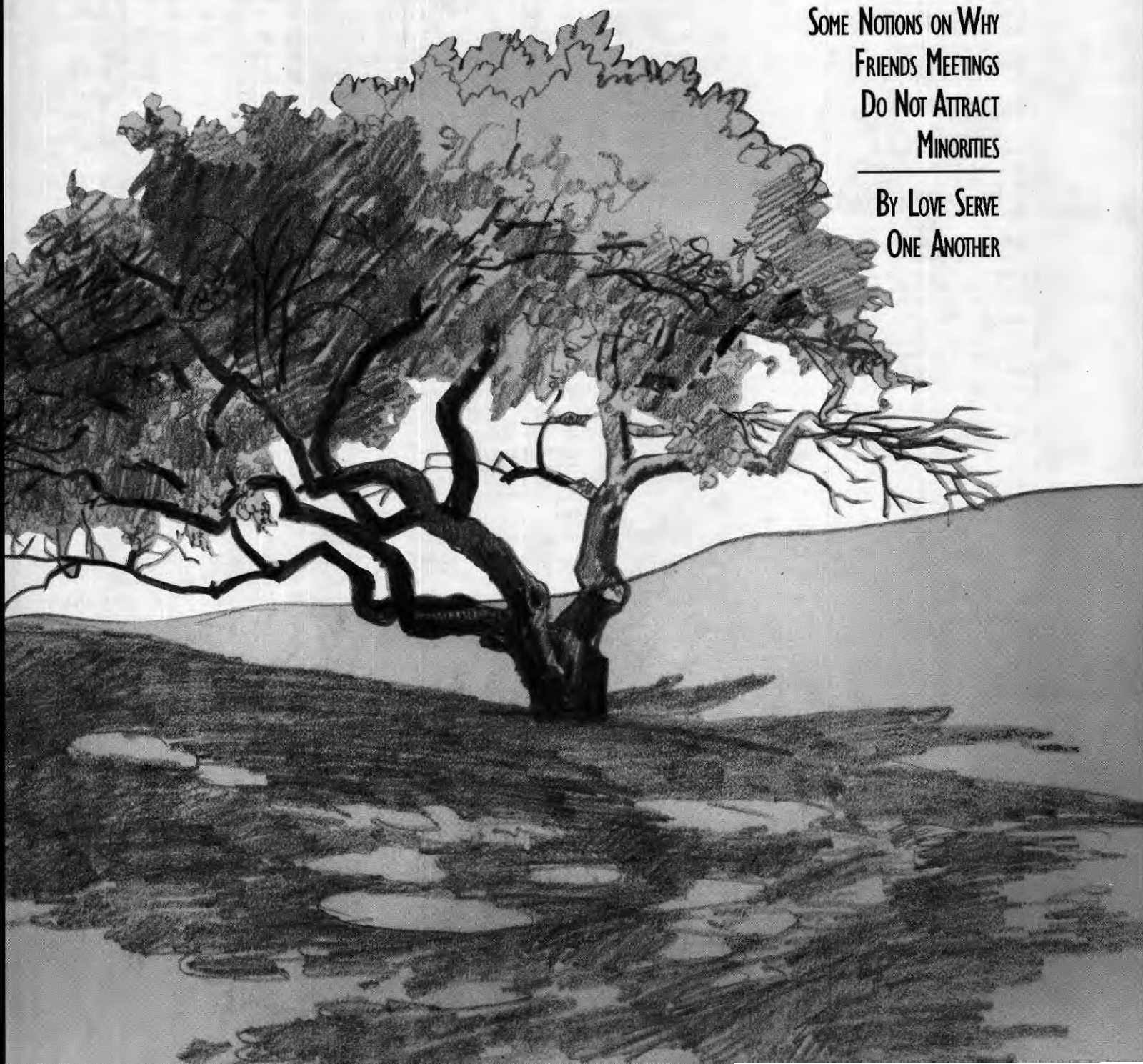
# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

JOURNEYS IN TRUTH:  
THE 1996 FGC GATHERING

SOME NOTIONS ON WHY  
FRIENDS MEETINGS  
DO NOT ATTRACT  
MINORITIES

BY LOVE SERVE  
ONE ANOTHER



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**Among Friends**

# Glimpses of Family

From time to time our readers ask me about the staff members who put the magazine together each month. What is it like to work in the FRIENDS JOURNAL office?

I first began work at the magazine in September 1976 as part-time typesetter. Jim Lenhart was editor at the time. A few months later, Barbara Benton began doing layout and design for the JOURNAL while she attended art school. Neither one of us, I suspect, would have expected to be still at it 20 years later—Barbara as art director, I as editor-manager. The reason for such longevity, I believe, is not only the interesting nature of the work over these years and the joy of working for Friends, but the very special people with whom we have been privileged to work.

We work together closely as a publishing team, each with a clear job to do but each having many skills to offer. When Barbara convenes us monthly, for instance, to discuss design and layout for the current issue, she has read the articles carefully and given good thought to the kinds of graphics that seem best. Sometimes other ideas emerge out of the group process. We often spend days, for instance, deciding on the best front cover. Barbara may place several possible designs on the lunch table for us to look at and make comment.

Similarly, the editorial process is an ongoing one. We keep working on copy right up to the point when mechanicals go out the door to the printer—and often beyond. When we receive a proof, we read it all again and continue to make changes (as we are doing while I put final touches to this column). Barbara has a sharp eye for editorial content, as does production assistant Alla Podolsky. When Tim Drake and Kenneth Sutton closet themselves to go over editorial copy together, I am impressed with the skills they bring to the task. Armed with style manual, dictionary, encyclopedia, and various edited versions of a manuscript, they put great mental energy into the editing assignment.

As I look back 20 years, I have seen others come and go, each bringing unique personality, interests, and skills. Most recent to depart, for instance, was our first year-long intern, Cat Buckley, who left our staff this summer to enroll in college. We already miss her delightful humor and youthful enthusiasm (not to mention her passion for chocolate!). Claudia Wair joins us this month to carry on the internship assignment, and we welcome her.

It seems to me that our office is like family. Working so closely together, we get to know each other well. We share meals, the things that are going well in our lives, the rough places, the excitements, the funny moments, the challenges. I remember the staff meeting in 1978 when I announced my plans to marry Michele Mucci—and later the news of the births of our two sons. There have been moments of great sadness as well. Four of our colleagues have died in these years.

This summer, two of our staff—Pam Nelson in June, Tim Drake in August—celebrated weddings, moments of joy that we could share. Through all, we seek to value each other, appreciate our similarities and differences, and feel gratitude for the opportunity to be publishers together of Quaker thought and life today.

Vinton Deming

## Next Month in FRIENDS JOURNAL:

Books for Nicaragua  
Thanking our Enemies  
Quakers and Writing



# FRIENDS JOURNAL

October 1996  
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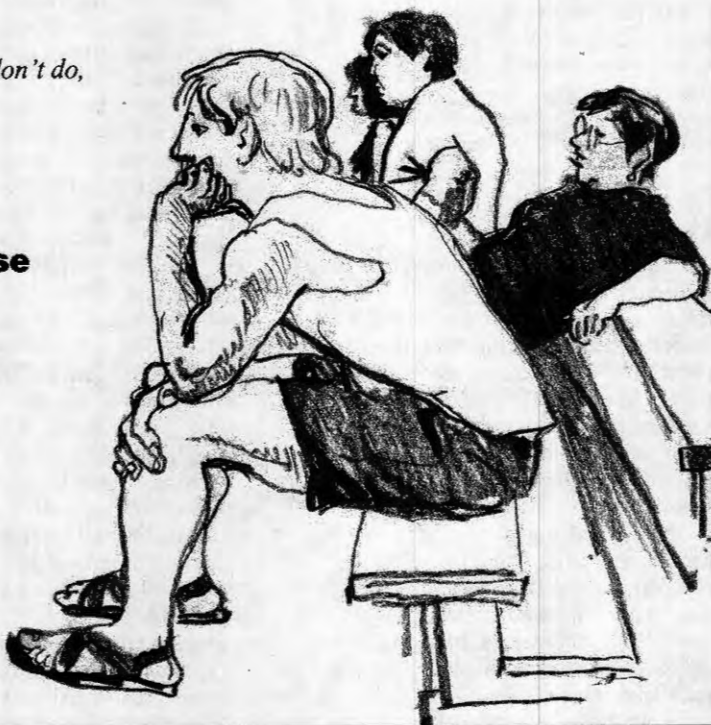
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*Drawings from the FGC Gathering on front cover and this page by Lucy Sikes*



### A vegetarian view

In the May JOURNAL, Georgia E. Fuller wrote the words "We must keep reflecting . . . Our God is 'I Am.'" But God is love and God's spirit of love is in us all, in fact all God's creatures. In the same issue I read Sabron R. Newton's letter headed "Vegetarianism" and read that "Vegetarians have had to make decisions about whether to abandon principle for the sake of fellowship," and I wondered how many COs abandoned their principles during the war. I knew none, yet I knew so many who went to prison because of their principles.

I am a life vegetarian of 88, having been brought up on a vegan diet, and I love and have so very many friends, none of whom ask me to eat flesh of animals.

Many years ago I attended nearly all the International Vegetarian Congresses in Spain, Sweden, Holland, England, Israel, and Germany—and last year Slovakia, representing the Friends Vegetarian Society. Always I was told "I can never understand Quakers. They do not believe in killing human beings but encourage butchers to kill their fellow creatures for them to eat their flesh!"

Perhaps our peace testimony should be extended to all God's creatures.

My parents were great organic gardeners, and I still grow almost all my vegetables organically. I still have very good health and energy with never any inoculations or injections. I belong to the International Good Gardeners Association. Recently a superintendent of the police force spoke on the link between diet and crime rates and the link of partaking of flesh with anger. I do hope Friends will think of these things as nowadays so much illness appears to come from meat eating.

*Kathleen Keleny-Williams  
Wotton-under-Edge, U.K.*

### A golden opportunity

Children come to meeting for worship in Eugene (Oreg.) Meeting for the first 10–15 minutes. When we first instituted this practice after an interim of a different pattern, the children, ages about 2–10, were noisy and restless. It took only a few weeks for them to adapt to the silence and appear to be comfortable in our midst. I, a grandmother, like seeing them there with their families.

Let's not underestimate our children's capacity to realize that a meeting for worship is a special silence, that it is nourishing for the adults around them. We, their elders, can make a difference in how they accept this opportunity by sharing what the silence means to us.

A child who is comfortable with his or

her inner self is fortunate. Rather than cater to their tendency to superficial busyness, let us help them find that quiet center within. In a world where the emphasis is on constant input, the need is for calm relief from the "jangle."

I view those quiet moments in the presence of family and friends as a golden opportunity for each child so welcomed.

*Lois Barton  
Eugene, Oreg.*

### Exchange old issues

Last year I was named clerk of our meeting's Library Committee. We have a remarkably good collection for a meeting of our size and age, but we have needed a committee with enough time, energy, and concern to devote a good deal of drudgery to organizing it better.

With the cooperation of several meeting families who subscribe to FRIENDS JOURNAL, we have now built up an almost complete file for the past 15 years, and in the course of doing so we have acquired a good many duplicates, including complete sets for 1993, 1994, and 1995, and a scattering of issues going back to 1984. All this has led me to the following concern:

1. It would pain me to see us condemn periodicals as valuable as FRIENDS JOURNAL to the recycling bins;
2. I wonder how many other Friends meetings recognize the value of maintaining a file of FRIENDS JOURNAL in their meeting library, as a means of both learning from the past and intelligently facing the future;
3. If other meetings share our interest in this matter, is there some way that we could organize a clearinghouse through which meetings and individual subscribers could contribute unwanted back issues to meeting libraries that need them?

In this day of Fax and e-mail there would be no need to collect and warehouse all the duplicates. All that is needed is a Friend who would take this on as a real Quaker concern, maintaining a computerized list of what back issues are available and at what address (presumably other Friends meeting libraries or individual Friends with sizable collections on their bookshelves or in their attics), and what back issues are desired by which Friends meeting libraries. Since the meetings would be getting these copies free, they should naturally expect to pay the cost of shipping and handling directly to the meeting or individual supplying the free copies. If the demand for this service grew to sizable proportions, it might require more time than even a concerned Friend could be expected to give without some moderate compensation. But that bridge could be crossed after it became clear how much

traffic the bridge was carrying.

What are Friends' reactions to this idea? Would it meet a generally felt need, or are present-day meetings too now-oriented to be seriously interested in the past?

*William Edgerton  
Bloomington, Ind.*

### A poem

Here is a poem I would like to share. The Friends I've shown it to think it should have a wide circulation:

*An Appeal to the Society of Friends*

Dear brothers, sisters, those who share with me  
This dear experience, this common home  
That we call Quakers, I will urge you now  
To listen to my plea. The world is longing  
To fill an emptiness yawning at the center  
Of this new century waiting to be born.  
Science is ready, baffled by the mystery  
That lies beyond all measuring by man.  
Theology falters now before the crumbling  
Of age-old certainties.  
The outward view is closed, the inward path  
Beckons us all to follow.  
First strip yourselves, my comrades in this  
venture,  
Of all dear non-essentials that would bind us  
To a fading past, hold quietly  
To the timeless vision shown to us in our  
hearts.  
Out of the ashes of man's desperation  
Is springing already the new green forest of  
hope.  
Stand upright boldly then,  
And crying like Whitman over the roofs of  
the world  
Witness again to the voice of the indwelling  
spirit:  
The light of cosmic love burning in all life  
Is that which is able to lead us out of the dark.

*Winifred Rawlins  
West Chester, Pa.*

### German exhibit

Just a follow-up on the AFSC Notes (FJ April) about the Quaker exhibit in Germany. I received from a friend in Berlin the winter issue, 1995/96, #15, of the *Magazine of the German Historical Museum*. The entire issue is devoted to Quakers in connection with the exhibit. The total content, with illustrations from the exhibit and many quotations from famous people about Quakers (among them Albert Schweitzer and Frederic the Great), was researched and written by Achim von Borries, entitled "Quiet Helpers, 350 Years of Quakers." It is a survey of the religious and historical background of Quakerism, with special emphasis on the humanitarian aspects of the



various Quaker service organizations in Germany between 1920 and 1950, and the continued efforts all over the world.

*Ilse Ollendorff Reich*  
Amherst, Mass.

## Conversion experience

Recently we've read of Southern Baptists' decision to make a special effort to convert "the Jews." The following thoughts come to my mind. Quakers might make a special effort to convert the leading Jew in the world, Jesus Christ. Scripture records that Jesus was an observant Jew, and there is no record of his conversion. Since Jesus is alive today in the hearts of those who receive him—Friends call him the Inward Teacher—we Friends are a "natural" to convert him. What a coup. Convert God to Christianity!

*Jeremy Mott*  
Ridgewood, N.J.

## Space for the soul

One First Day, as I sat in meeting almost crowded with about 60 adults and 30 children, my thoughts turned to space. Not the kind of space that our astronauts challenge in the shuttle but elbow room—the kind of space each of us needs in order to live. Scientists call this "personal space." Some years ago research found that rats who normally lived well together, if forced to live under crowded conditions for any length of time became upset and frequently vicious. The same can happen to people.

While living in New York City in the mid 1960s, I became aware that people there seemed to treat each other differently than I was accustomed to. Here in West Chester, Pa., an accidental bump in the supermarket line would be met with a smile or "think nothing of it." In New York the very least you expected was a snub and more often a negative response of some kind. It is not because New Yorkers inherently have a chip on their shoulder, I believe it's because too many of them live too close together. As individuals they don't have enough personal space.

As these thoughts crossed my mind I realized we each need a sort of personal religious space. In the past there was very little religious space for the individual. If one disagreed with the church it was considered heresy and heretics often lost not only their freedom but their lives. Over time religious space has increased. Martin Luther authored the Reformation, and now one may choose the church that best suits one's beliefs.

Even today religious space is limited in most churches. In any given church there are

creeds to acknowledge if one is to maintain membership. Discussion of belief is tolerated but not necessarily encouraged, and if one moves too far from accepted doctrine, one may be asked to seek another religious home.

Quakerism's early attraction for me was its lack of ritual. Even as a young person it seemed to me that it was too easy to be a spectator rather than a participant in worship where there was a fixed ritual to the worship service. As time passed, however, I came to realize that the appeal of our Quaker faith to me was the belief in continuing revelation. With this as the basis for our worship, religious space has to be unlimited, for who can tell what form revelation will take or what action may be called forth? Familiarizing ourselves with the Bible and its record of past revelations can help us sensitize ourselves to revelation today. However, if we are to receive God's word we must open our hearts and souls to God. To do that we must have space in which to ponder the thoughts that come out of meditation and space to savor and test the leadings of others.

*Richard T. Brigham*  
West Chester, Pa.

## Interactive prayer

I am researching human experience with interactive prayer. Have you had any experience with conversations with God? Have you heard, seen, or otherwise received a message from Him guiding you to do something, say something to someone, or perform any kind of action? Have you then asked Him for clarification, for further guidance or help, or told Him the reasons why you would prefer not to perform the action? Have you argued with Him? What happened? I am looking for concrete experiences of divine-human interaction, conversations or communication with God, with input from *both* sides.

I am an Episcopalian with a deep interest in prayer. I hope to share in a book what you and others tell me. If you are willing to share your experiences, please write to me.

*Elizabeth Walter*  
P.O. Box 4609  
Walnut Creek, CA 94596

## Consider the quality

Myrtle Bailey's letter (*FJ* June) mentions the criticisms of Ohio Yearly Meeting for their stand against same-sex marriages. She goes on to discuss the power of Jesus to transform us, to inspire us to be better than we are. She talks of overcoming evil with good and loving the sinner. Actually, I agree with everything Bailey says. What she

implies but doesn't say is where I take exception. Bailey never states exactly which temptation we are to resist, from which sin we should be turning away. Loving another person is never a sin. Marriage is not a temptation, it is a holy union under God's care. The challenge to live on a higher level has to do with the quality of a relationship, not the gender of the persons relating.

I believe the transforming power of the Spirit will allow Ohio Yearly Meeting to recognize God's love in whatever form it manifests, and to celebrate any that God joins together.

*Cathie Mellon*  
Albion, Calif.

I do hear you, Myrtle Bailey. I hear you saying that homosexuals are immoral and sinful, yielding to the enticements of sin; that belief in Christ can change their sexual orientation.

Scientific evidence has convinced me that homosexuals do not choose their way of life. Why, indeed, would anyone choose it given its many disadvantages? I am not aware that a belief in Christ has ever changed anyone's sexual orientation, and I would be interested to hear of any such cases you may know of. I do know homosexuals who have a strong belief in Christ, living very worthwhile (albeit homosexual) lives.

It is my opinion that sexual orientation, like right- or left-handedness, is God-given. To brand as a sinner one who accepts what God has given him or her is to set oneself above God.

*Melva Mueller*  
West Chester, 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.

# Amazing Grace

by Amy Runge Gaffney

**M**y sister asked me recently, soon after I was diagnosed with breast cancer, what I thought about God. I said I didn't have any simple answers about God. I said I had spoken in meeting about my anguish over losing a part of myself (by mastectomy) that I didn't want to lose. I had wondered aloud whether God concerns God's Self with our physical selves, or whether only our spiritual selves are of concern to God.

Later I realized there are a few things I have believed about God.

In April of 1983, I met in a counseling session with Miriam Burke, who was then working at the Earlham School of Religion. I had arranged a session with her because I hoped to find help in resolving a year and a half of deep and very painful grieving. I thought she had a kind, wise face and might understand. At the end of our session together, she said she thought something big was about to happen in my life. She didn't specify what, and I didn't ask.

I went home, smoked a couple of cigarettes (I was still smoking then), and went to bed early. I lay in bed thinking over things. After a little while, I asked God, from deep within myself, to take care of the man I had loved fiercely and suddenly lost. I felt a sense of release as I saw him, in my mind's eye, walking away from me. Then something caught my attention from the corner of my eye. I looked up to see what appeared to be a small ball of light in the window and felt a sudden shock of surprise and fear when it flashed across the room and entered me. I hid my head and prayed rapidly, unsure and fearful of what had occurred, and soon fell asleep.

The next day I had a new sense of myself as distinct from my surroundings, yet integrally a part of them. I had a sense of my body as vessel, and of a small flame that burned within. I was filled with joy, incredulity, and deep thankfulness,

not only that God had heard my prayer, but that God had found me worthy of reply.

That God had found me worthy of reply was the most *amazing* thing: I, who had been "lost in the wilderness" for so long; I who had repeatedly betrayed myself and failed others in my confusion and pain; I who had often sunk to the depths of depression and despair; I who had rebelled against and denied God; I who, for so many years, felt God had betrayed and abandoned me.



John D. Gummere

That day I turned away from self-destructiveness and towards a "new life." I felt I had been spiritually healed by Light.

I did not speak of my experience to anyone for several years. Several people close to me commented that I had "changed." My mother remarked that I seemed newly self-possessed. In personality, I thought I was pretty much the same as always, but I had a new sense of my own boundaries and of being worthy. I no longer suffered the bouts of deep despair that had plagued me, or a bottomless sense of grief. I had a new faith that God *is* with me, and that God knows better than I do what I need and when. My broken spirit was beginning to mend.

I feel that I learned several things about God from this experience. One is that

God *does*, in fact, *hear my prayers*. The second is that *God has the power to respond to my prayers without human aid*. I have also noted that *my experience of God's healing power occurred in direct response to a change, an opening, in me*: to my letting go and giving up to God of a man who truly meant the world to me.

Christ's life and teachings are especially meaningful to me as testimony to the reality of a healing power alive in the world, a power that brings new life and is equally available to all. Light is no longer just a symbol of God to me: Light *is* (at least one manifestation of) God to me. Use of the terminology of light in describing God seems nothing more or less than apt. Speaking of God as Light is neither a positive nor a negative reflection on anyone of any skin color. The view that speaking of God as Light is somehow a reflection of one's racial attitudes seems to me to be an attempt to reduce our language about God to fit the limitations of our perception.

At this writing, it is over two months since my mastectomy, and I have an excellent prognosis. My lymph nodes were clear, my cancer was caught very early, and I did not have to undergo radiation or chemotherapy. Through diagnosis and treatment, I have been comforted by my faith in prayer (not necessarily that I would be "cured," but that I would receive what I needed). I have also been comforted by the willingness of others to pray for me and by the many ways God has acted through others to bring me reassurance and support.

I've come to believe not particularly that I am *worthy* of God's love but that Love is not concerned with worth. I see Love as being concerned with helping us to heal and grow. I imagine the idea that one of God's creations is more worthy than another is a purely human notion.

And every day I try to practice the discipline of "letting go and letting God," so that I can know something of God's healing power in my daily life.

When I was working at Friends United Meeting there hung a poster that declared: "In all things God works for good with those who love Him." Therein lies our partnership with God and the faith to which I cling. □

*Amy Runge Gaffney grew up in First Friends Meeting in Richmond, Indiana. Now a member of Chico (Calif.) Meeting, she lives in Chico with her husband and two children.*  
© 1995 Amy Runge Gaffney



# JOURNEYS IN TRUTH: THE 1996 FGC GATHERING

by Vinton Deming

Two items in the "Daily Bulletin" on Second Day, July 1, suggest a theme for the week that ensued. On page one, four "Quaker Alphabet Soup" presentations were announced (and would be repeated throughout the week—opportunities to meet with a variety of Quaker organizations and committees); and on page three, "Vegetarian Videos" were to be shown that day. What good fare, I thought—all part of the rich menu (low fat/high energy, to be sure) that comprised this year's Friends General Conference Gathering in Hamilton, Ontario. Some 1,600 Friends, many from Canada, were present the week of June 29–July 6 at McMaster University, the first time an FGC Gathering had been held in Canada since 1904.

As usual, there were morning workshops that appealed to a variety of appetites. Inviting titles that caught my eye were "Woolly Visions of the Truth," a workshop for needlework lovers; "Reading in the Koran," for Friends seeking

*Vinton Deming, editor-manager of FRIENDS JOURNAL, is a member of Central Philadelphia (Pa.) Meeting. He also is the contact person for U.S. LifeLines.*

understanding of Muslim ethos; "Every Social Problem Solved," discussion focused toward alleviation and solution; "Myth, Evil, Apocalypse, and Quakerism," an exploration of apocalyptic writing, with George Fox as the lens; and "Fishin' 4 Religion," described as an "active Bible study workshop for evangelicals, universalists, agnostics—whatever!" If those didn't tickle the taste, there were at least 70 others to savor.

On most evenings there were main course offerings to the Gathering community available at the campus gym, the plenaries always preceded by boisterous singing. On Sunday evening, Canadian Friend Murray Thompson spoke on his own "Journey of Truth"—one that has led him to devote his life to working for global peace. The two most important spiritual influences on his life, Murray told us, were Jesus and Gandhi. His deepening spiritual awareness came both from "the roots," and also from the environment around him—from books and music, friends and adversaries. In peacemaking, he said, "we must learn from our successes and even more from our failures—especially those Gandhi referred to as 'Himalayan blunders.'" Murray concluded his address with his six thoughts on the immediate future. A key one, I believe, was his first: *Act on the belief*



Bonnie Zimmer

that a caring and just society can be created (echoing Kenneth Boulding's words that we must *believe* peace is possible and tell others this is so).

On Monday evening, three young adult Canadian Friends, Alan Dixon, Evalyn Parry, and Jane Orion-Smith, told us of their personal exploration of gender in a story collage, "Show Me Freedom." "How can we individually find freedom from the oppressions of gender that society instills in us from an early age?" The presentation was deeply personal and genuine. The collage was composed of poetry, music, letters, and stories. The concluding worship indicated the very deep levels of sharing that had occurred.

On Wednesday, an intergenerational evening was planned for us to enjoy the music of "Magpie"—a concert by Terry Leonone and Greg Artzner, who have been performing together for more than 20 years. Their presence on campus during the week provided joy, hope, and a vision of peace and environmental healing.

On Thursday evening, FRIENDS JOURNAL presented its 14th annual Cadbury Event, this year an address by British Friend Jan Arriens. Jan's personal "Jour-



ney to Truth" was affected by viewing some years ago a BBC television documentary, "14 Days in May," an account of the last two weeks of life of Mississippi death row resident Edward Earl Johnson (executed May 20, 1987). Jan was so affected by the film that he began to correspond with several death row inmates who appeared in the film. He worked to form LifeLines, an organization based in the United Kingdom that currently links 3,000 letter writers with U.S. prisoners on death row.

How might this movement spread to involve others, particularly in the United States? On Friday afternoon, 50 Friends crowded a room to talk further with Jan Arriens about the possibility of forming a "U.S. LifeLines." An initial mailing list was formed, a committee was created to pursue this idea, and follow-up will result. (Contact Vint Deming c/o FRIENDS JOURNAL for more information; Vint has a copy of the 90-minute video "14 Days in May" to lend to anyone who wishes to schedule a viewing.)

The final evening presentation was by Oregon Friend Bonnie Tinker on the subject "Opening Hearts and Minds." In 1971 Bonnie came out as a lesbian. Her personal journey of the past 25 years was not one she had intended or anticipated. Sometimes, she said, her singing and speaking out have not been appreciated—neither by her family at first or her monthly meeting. It took eight years, she said, before unity was found in her meeting on the issue of gay/lesbian marriage. Important in her personal journey was her release by her meeting to travel in the ministry to gather the stories of gay and lesbian people. Currently Bonnie is executive secretary of Love Makes a Family, Inc., a secular organization of gay, lesbian, transexual, and bisexual people and their friends. "How," Bonnie asked, "can we find ways to open people's hearts and minds?" In her efforts to work for better communication skills between people of different viewpoints, she suggests four steps: listen, affirm, respond, add. We must, Bonnie said, attempt to "demilitarize" our personal speech—what she terms "unilateral verbal disarmament."

The challenge at all FGC Gatherings is not to overeat of the rich diet that presents itself. Daily, it seems, there are more interest groups, films, song fests, performances, dances, field trips, and programs than one can sample. This year was no exception. For those wanting to see the sights of southern Ontario, there were excursions to Niagara Falls, the Shaw



Festival, the nearby Royal Botanical Gardens, and much more.

Thankfully, for those watching their diet, there was ample opportunity for relaxed visits with a friend under a tree, an afternoon nap, worship, and quiet reading.

I must not conclude without strong

compliments for both the FGC staff and the McMaster University community. The university workers were friendly and helpful at every turn, the facility exceptionally good.

What better setting for such a feast of the Spirit! □







Drawings by  
Lucy Sikes.  
Photos by  
Bonnie Zimmer  
(page 8 top,  
page 9 left and  
lower right) and  
Skip Schiel  
(page 8 bottom  
and page 9 top  
right).



## JOURNEYS IN LOVE

by David E. Smith

**A**t the recent Friends General Conference Gathering in Ontario, I studied with a group of ten teachers, simultaneously, who all tried to instruct me and the others in my group at the same time. Much of the teaching was done without words, using only the rudiments of language, but the message was one of love.

The ten comprised the "B" group of children, aged 18 to 36 months. They labored with us each morning, showing us how to be open to the love around us. When I think of these loving children, looking only for safety in a strange environment, to be fed and occasionally changed, it's easy to think of them as close to God.

The children were open to any experience that came their way. A bird, squirrel, or new person became an object to

be explored. A chipmunk provided a good chase, with all involved (except the chipmunk) thoroughly enjoying the experience. A hill became a mountain to be climbed and run down for the sheer pleasure of the added speed of gravity. I wonder if it will be as much fun once they learn that the added acceleration has a name?

The children were ever present to the moment. They did not look back or forward for comfort. Once over any tears at being left by Mom or Dad, they launched into play. Concepts of time had no meaning to them: if it wasn't here and now it did not matter. A mention that Mom or Dad would be back soon caused them to look at once for the missing parent. They seemed to embody what the Buddhists call "dwelling in the present moment." Truly they knew the meaning of Jesus' words in Matthew 6:34—therefore do not worry about tomorrow, for tomorrow will worry about itself.

The children would follow us without question, as we were asked to fol-

low Christ. If asked if they wanted to walk, they would walk until another suggestion was made. Often those of us with longer legs became weary of the journey before they did.

They gave of themselves without expecting anything in return. If they had a cookie it was offered to us. Often a little nibbled, sometimes after being dropped, still they wanted us to share in their bounty, as we were asked to share in Christ's. If we smiled at them, they smiled back. If they found a new toy or saw a bird, they shared their excitement with us.

The most important lesson the children taught was to receive and give love without question. They showered us with their love only seeking to be loved in return. The love that these children were able to give and receive so freely is what I think Jesus was referring to in Luke 18. The child that Jesus held as an example to us would have recognized his love for us all and returned love in kind.

*David Smith lives in Gardenville, Pa., and serves as the assistant clerk of Buckingham (Pa.) Meeting.*

# THE UNDERGROUND RAILROAD GAME

by Vanessa Julye

I am a Quaker, an African American, female Quaker. I live in a place that is my spiritual home, but where I do not always feel welcome, where I encounter more differences than similarities, and it is not easy. As a Friend of color, I need a safe space in which I can share my pain, one that provides the support and understanding that can only exist in an area filled with people who experience a daily struggle similar to my own. This year, I led a workshop at the FGC Gathering limited to people of color titled: "What it means to be a Friend of Color." I did not realize how significant a contribution this workshop would make at the Gathering this year.

Our workshop visited two different historical sites on the African-Canadian Heritage Tour, the John Freeman Walls Historic Site and Underground Railroad Museum outside Windsor, and the Raleigh Township Centennial Museum in North Buxton, Ontario. We heard biographical accounts, saw pictures, and touched artifacts from our history, all related to slavery in America. Our tour of these museums began with the "middle passage" (from Africa to America) and ended with personal interactions with some descendants of the escaped slaves who settled in Canada. It was overwhelming to actually stand on the same soil and share the experiences of these African American men, women, and children who risked their lives and left the United States on the Underground Railroad to obtain freedom. The respect I felt for my race, our survival of this genocide, and the example my ancestors established for me was immense.

I was surprised by my strong identification with and ownership of the Quaker support of the Underground Railroad movement. I felt, for the first time, Quaker history was a part of my history. I wanted to tell these Canadians that I was a Quaker, an African American Quaker, and share in the good feelings and respect for this Quaker work.

The next morning at breakfast, I and a Vanessa Julye, a member of Central Philadelphia (Pa.) Meeting, is associate secretary of Friends World Committee for Consultation, Section of the Americas.



Photos by Vanessa Julye

**The John Freeman Walls Historic Site and Underground Railroad Museum, near Windsor, Ontario, displays a model of a false-bottomed wagon used to transport escaped slaves.**



few others were deeply hurt when we saw an announcement in the Gathering's "Daily Bulletin" that Junior Gathering was going to play an Underground Railroad "Game." We were horrified. How could anyone make a source of amusement out of an experience where babies were drugged with opium to stop them from making noise; men, women, and children traveled barefoot and inadequately clothed, primarily at night, in false-bottomed manure wagons, while men with guns and their dogs chased them, hoping to catch them and return them to slavery? Too many of our ancestors and others who assisted them in their escape attempts met their deaths during

this perilous journey. I was incredulous to think that any Quaker could perceive this experience as something to turn into a game for all ages to have fun playing.

We discussed our feelings about this game during my workshop and decided we needed to share our distress in a letter to the Central Committee of FGC. This letter began a process, which we did not anticipate, that was at times intense and painful for Friends of color, children and their parents, and gathering organizers. We participated in a process that I believe was Spirit-led, a process that would not have been possible without the supportive atmosphere established in my workshop, the two workshops that preceded



mine, and the Center for People of Color. God led me to this group three years ago and placed me in the right location at the right moment. Why do I feel it was Spirit-led? I did not expect to do anything more than have our feelings regarding the Underground Railroad game officially documented and delivered to the Central Committee.

I shared the contents of our letter with Marian Beane, a F(friend who is also the clerk of FGC's Long Range Conference Planning Committee. I just happened to see her at 4 p.m. when I was leaving the Center for People of Color to attend my 4:30 presentation on Friends World Committee for Consultation, Section of the Americas. Beginning with that moment, I was on a trust walk, similar to ones I have participated in as a child and teenager; only this time I was not blindfolded and my guide was not a person.

Marian listened to my concern and suggested I speak with Tom Farley, one of the coordinators for Junior Gathering. I thanked her, but as I did not know Tom and did not have time to look for him, I did not intend to follow her advice. At 7 p.m., I was waiting by the elevators in my dormitory for several other Friends of color. I noticed a man standing near me and was surprised to read his name tag and see it was Tom Farley. By now several of us had arrived. I told them of my conversation with Marian, and they agreed we should approach Tom. We shared our feelings with Tom, who heard our hurt and agreed to cancel the game and, as an alternative, have a memorial meeting for worship. I accompanied Tom to the plenary session where we explained the schedule change to Dan Cooperstock and Gordon McClure, clerks of the Gathering. It was now 8:15 p.m.; the game was scheduled to begin at 9 p.m. Gordon returned with Tom and me to the Junior Gathering. His assistance with announcing the cancellation of the game, his support during our explanation of the change, and his attendance at the memorial worship were critical. All of these changes occurred within a five-hour span.

I realize many adults and children were disappointed and angry. They were expecting to play a game outside in the dark and have lots of fun. Instead they were

told that it was canceled because some people were upset and that a meeting for worship was scheduled in its place. I understand those feelings and hope in the future more care will be taken in choosing games for Junior Gathering. I also know that some Friends saw this game as a positive way to educate and celebrate the work of the Underground Railroad. I encourage and support those intentions. There were many different ways these same goals could have been accomplished: visiting museums, sharing stories, participating in or observing plays about the Underground Railroad. Any of these should have been approached and shared in a serious and respectful manner. The way the Underground Railroad game had been publicized created an environment in which our children were expecting to play a game. They wanted to chase each other around in the dark with flashlights, trying to capture one another. It did not seem to matter whether it was hide and seek or the Underground Railroad. This type of game would not have helped them understand the true danger and spirit of being a passenger on the Underground Railroad.

I know if more people of color had participated on the 1996 Gathering planning committee this misunderstanding may have been anticipated, if not averted. As a Friend, I am involved in many Quaker organizations and serve on several committees. Unfortunately, there are more committees than I have time to work with, so I continually encourage other Friends of color to become active outside of their local meetings. I am confident that this will happen as more Friends of color feel nurtured in Quakerism.

The work that Friends General Conference has done to provide opportunities for spiritual growth for people of color at the Gatherings is a beginning, but Friends, there is much more work to be done. A great deal of healing needs to occur not only in this country, but in the Religious Society of Friends. Quakers who are raised in the United States of America inherit many prejudices. Closing our eyes and ears to racism will not make it disappear, but grow. A great step towards facing racism and its byproducts was made in Hamilton. □

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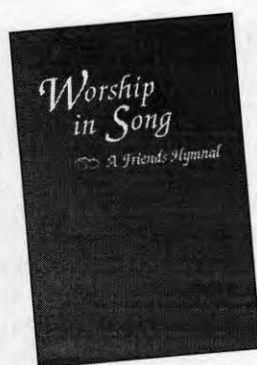
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A letter from Representative Meeting of Ohio Yearly Meeting (Forum, June) expressed the conviction that Christians must be healed of their homosexuality by the transforming power of the Christ. I am a Christian Scientist, and my church also holds firm the position that all homosexuality is, by definition, a sin. My partner of 12 years, Nancy Lewis, is a convinced Quaker, formerly a Roman Catholic, who recently joined San Francisco (Calif.) Meeting.

I believe I understand Quaker theory enough to know that members of Ohio Yearly Meeting are not Old Testament literalists. Their position is surely based on an understanding of sin and the moral obligations Christians have to overcome it. Rather than Leviticus, this argument is more likely to be based on Romans 1:26-32. Allow me to quote from the King James Version of the Bible:

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

... Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

Who, knowing the judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Paul describes a people completely wanton in their ways, thoroughly decadent and hedonistic, not just sexually, but in all ways. He warns members of the new Church not to act in such a manner, for it will drag them even further down, and away from the obedience of God.

The question then arises: does each single item on his list always imply complete moral decay? Or is Paul placing such characteristics within a context? What about "debate"? Is every person who "debates" something a lost sinner? Is anyone who is "disobedient to parents"

*Rita Goldberger lives in San Francisco, California.*

# BY LOVE SERVE ONE ANOTHER

by Rita A. Goldberger



Geoff Tischbein

completely corrupt? Surely Quakers recognize a person's right to disobey parents if told to commit an act against his or her conscience, such as participating in a war.

I look at the love between two women or two men—or even between a man and a woman—the same way. What is the context of the relationship? What does it do to the moral and spiritual progress of the two people involved? Some relationships may indeed be founded on the most base desires and attractions. If so, even if the couple is heterosexual and married, the relationship is sinful.

On the other hand, if the foundation of the relationship is mutual attraction to higher qualities, then the relationship is not sinful.

I can tell you one of the things that makes me love Nancy: she is the kindest person I have ever met. She cannot stand to see anyone suffer. She is a family nurse practitioner at a clinic, and when patients

need medicine they can't afford, she pays for it herself—but tells the patients it is being supplied from a "special fund" at the clinic, so they never know they are the recipients of charity. At a recent potluck after meeting for worship, she prepared a plate of food for a young man who was sitting on the sidewalk outside. She is always aware of others and feels a great need to help them.

Nancy is also very intelligent, warm, affectionate, modest, and honest. Her moral character would stand up to any measure. And so would my love for her.

I can tell you that in the 12 years we have been together, both of us have seen spiritual growth, partly due to our religious study and partly due to our influence on each other. From her, I have learned to be more gentle and sensitive. From me, she has learned to be more assertive and more trusting of God's care. Our relationship, rather than dragging us down into the depths of moral decay and depravity, has been a firm foundation for upward growth.

How could it then be characterized as sinful, since the Bible tells us that sin turns us away from God and leads us further and further into corruption?

I believe that the struggle Christians have with homosexuality is really part of a larger struggle over sexuality. We are frightened of it because of its potential both for pleasure and for pain. We recognize that our desires must be restrained in some way. At the very least, we outlaw rape and child molestation. As Christians, we instinctively realize that such sexual activities as orgies, even when all participants are consenting adults, are counter to Christianity.

Most of us want standards for moral sexual behavior; but because many people are afraid to really look at sex, they fall back on the familiar and proclaim that moral sexual behavior is restricted to heterosexual marriage. That restriction, however, no longer controls the sexual behavior even of devout heterosexual Christians. Few people are virgins on their wedding night. Most couples understand that when they love each other and are working towards a committed relationship, their love is not sinful, and expressing that love sexually is not sinful.

So, if we recognize that some sex outside of marriage can be free from sin, where do we draw the line? Some would draw it at heterosexuality. A useful, non-pleasurable function can be found in heterosexual intercourse because children are conceived through it.



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But this answer is inconsistent with human behavior. Sin is determined by an act and by what is in the hearts and minds of those performing the act, not by any byproduct of the act. If a man rapes a woman and she becomes pregnant, did that pregnancy cleanse the sin from the rape? Of course not. Most heterosexuals spend much of their energy finding ways to have sex without conceiving children. Birth control is as important among devout Christians as it is among hedonists. Therefore, their intent in having sex is something other than conceiving children. What is that intent?

We know it varies from person to person. For some it is an act of simple lust. For others it is an expression of love. Sometimes it is merely satisfying a physical hunger. Even for married heterosexual couples, the intent will vary each time they make love, for what is in their hearts and minds will vary. Sometimes their actions may be sinful, and sometimes not.

So once again I pose the question: Where do we draw the line? How do we determine if someone's sexual behavior, someone's entire relationship, is sinful or not? I feel the answer is very simple: each person needs to look into his or her own heart and see what is the intent of the relationship and the nature of the attraction.

This answer can seem too frightening, because it would mean that we would not be able to judge the sexual behavior of others. After all, we can tell if someone is legally married, but how can we tell what is in someone's heart? Why do we feel such a need to judge other people's sexual behavior, when they are not victimizing someone? Can we not follow Paul's advice to "work out your own salvation," and let others do the same? Can we not trust God to bring each person gently into the Light?

The Christ does transform us. I can testify to much character transformation of my own over the decades. I am more loving, less judgmental, more trusting, less proud. I have many more sins that need to be healed: I have been working on some for years, and I am still blissfully unaware of others. If prodded, Nancy could probably come up with a long starter list, as could my coworkers, friends, and possibly even strangers with whom I have had a five-minute conversation on the bus or in the line at the grocery store.

This I know: on my long list of sins, both known to me and yet to be revealed, my love for Nancy will never appear. Our love is not based in sin and carries noth-

ing that needs to be healed.

I looked at Paul's list of sins from Romans to see which ones apply to Nancy and me:

Fornication—no: Nancy and I have been completely faithful to each other for 12 years.

Wickedness—no: Nancy risks her career to fight openly against what she perceives as growing wickedness in health care, in which the patients' needs are sacrificed for profit.

Covetousness, envy—no: we are grateful for all the good we have, and share with others.

Maliciousness—no: I had a coworker who treated me with great malice. But I was always kind to her, and found several occasions to help her significantly. Eventually we became friends.

Murder—no: Nancy and I have worked actively against war, political torture, and the death penalty.

Deceit—yes and no: I am usually brutally honest; Nancy will tell any fib she can think of to keep from hurting someone's feelings.

Maligancy, whisperers—well, yes: Nancy and I do admit we commit the sin of gossip far too often. But it is never malicious, we always feel bad afterwards, and we're working for healing.

Backbiters, spiteful—no: We always look for opportunities to help others. We have let people stay with us while they were looking for a place to live. We volunteer regularly for a homeless shelter and a low-cost food distribution program.

Haters of God—no: both of us love God. We study, pray, and work to follow God's direction.

I saw very little on Paul's list that applied to me, and almost nothing about Nancy. My conclusion is that the love we feel for each other is not what Paul was addressing in his letter.

Christians need to be less afraid of allowing individuals the freedom to make their own decisions, including those regarding sexuality. Paul addressed this freedom in Galatians 5:13. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

We must learn to rely less on institutions to define moral behavior and more on the enlightened hearts and minds of each individual. Religions have the responsibility not to chain people to tradition but to free their hearts and minds to an understanding of God and what God has planned for them.





# Some Notions on Why Friends Meetings Do Not Attract Minorities

(OR MUCH OF ANYONE ELSE FOR THAT MATTER!)

by David H. Albert

**F**irst, a hefty caveat. Sometime early in the 21st century, the majority of Friends will be black Africans. They already make up a large plurality of Quakers worldwide. The fact that such a development is taking place within a sect that has its roots in the 17th-century English dissenting community is a unique historical development, and lack of celebration of this development reflects a narrowness in U.S. Quakerism. Which, of course, is part of our problem.

Here in the northwest United States, Friends—especially of the unprogrammed variety—are marginal to the general religious culture, among minorities or otherwise. In Washington, and certainly in my community in Olympia, I am sure there are more followers of Ramtha than there are Quakers. That we are not considered by others to be a cult, we probably owe primarily to Gary Cooper. We also owe to him some of our contemporary invisibility, as we are rarely seen in public in our black hats!

Given this background, I see seven initial reasons why our meetings don't seem to attract minorities (or much of anyone else for that matter):

## We simply lack critical mass.

Our meetings are small, our circle of friends is small. We don't do much in the way of advertising, formal or word-of-

*David Albert, a member of Olympia (Wash.) Meeting, is the father of two. He is "practicing religion until he can figure out what the real thing is."*

mouth. Even with all our good works, not too many folks ever really come in contact with us. People don't see us on TV on Sunday morning. (What would the cameras film?) We are barely a quiet ripple in the religious ocean, and people would have to try real hard to catch us as their next wave. If one looks around our meetings for the new seekers, they almost always come to us having been disenchanted with two, three, four, or more other religious organizations or experiences. We attract either the "cream rising to the top" or the "sediment sinking to the bottom." The point is, there is so little of us that we are barely in the mix.

## We are perceived by others, quite correctly, as being politically and socially narrow.

Perhaps I shouldn't over-generalize, but we choose to be so. The Peace Testimony makes us overwhelmingly likely to oppose the death penalty (favored by more than 80 percent of the U.S. public); our strongly held belief in the possibility of human redeemability means we are likely to oppose "three-strike" life sentences for criminals (favored by 85 percent of the U.S. public). The leadings of the Spirit cause us to harbor tree huggers and lizard lovers; military or even police uniforms may make us uneasy. We have trouble sincerely congratulating the young man next door who has just enlisted. Someone else owns our share of the nation's 200 million plus firearms. We are vaguely communitarian (at least in theory if not in practice); wealth and power are likely to make us feel uneasy (even on those rare

occasions when Friends have any); and if there is any power to be had, we'd prefer it be held by women. We don't drink much and tend to be apologetic when we do. We might even ask guests in advance whether it's okay to put wine in the spaghetti sauce; we certainly ask about the meat.

In short, while we are world famous for our tolerance, our leanings are likely to be barriers to all but perhaps 3 percent of the population, minority or otherwise. Barriers can be and are overcome, of course, but Friends need to ask themselves whether and which of our social and political values we are collectively willing to hold in abeyance if we wish to attract more diverse membership.

## We don't proselytize, especially for members.

In my meeting, for the most part I don't even know who the members are! Attendees are virtually indistinguishable from members and may even be more active. Some attendees or members will disappear from meeting for six months, or a year, or even (in one recent instance I am aware of) five years and bounce back in, no worse for wear. I have never seen a pamphlet outlining the actual "benefits of

Sandy Huffaker



membership." Certainly the pamphlet might be shorter than one on joining, say, the Winona Judd Fan Club. Do most people who have managed to cross our barriers think that once crossed, there is nothing else left to do?

### **We don't, as a religion, provide theological certainty.**

That, after all, is why most people go looking for religion (if they are looking at all), isn't it? Why do people die? What happens to us after we die? Why do people get sick? Why do bad things happen to good people? Why do good things happen to bad people? Why did God create Hitler, if she is a creator at all? Is she a she? These are the kinds of questions most religions seek to answer. We do too,

sort of. A long-term visitor to most of our meetings would likely come away certain only of our uncertainty. We are supposed to find answers in the Light of our own experience. The capital "L" is important—it is not the light of our reason. We intellectually reject the intellect; many of us are none-too-keen on Scriptures either. Cast upon stormy seas, our boats are without handrails.

Seeking the Light—not the Light itself, over which we have no control—is what we are all about. It is not for the faint-of-heart. Some may view the external signs of our seeking as either the babble of the tower or the silence of lambs, rarely a collective, joyful noise. That's just the nature of what we have to offer. It's not a product for all markets.

### **For most people, our culture of worship is, for lack of a better term, bizarre.**

I don't necessarily mean by that our cult of silence. Meetings as I have experienced them are rarely silent, though they are, sometimes. Sometimes they resemble extended therapy sessions. Occasionally someone will recite a poem. Sometimes someone will stand up in the middle and preach some brand of Christianity, to the inevitable discomfort of others. Sometimes someone will burst out in a song that at least half of those attending don't know. Other times there will be breast-beating about social or political issues. This is particularly true on what might be considered the only real holiday regularly

# The Fine Line of Diversity

by Bruce Bush

One hears a lot about "diversity" these days. In our meetings, schools, and communities, progressive and well-meaning people are anxiously promoting "diversity." But have we truly examined what it is we are talking about and its implications?

Of course, we all know what "diversity" is. I put the word in quotes because I refer to the concept people currently have in mind when they use the word, "diversity," not diversity itself, which can be defined as "variety." I will proceed with

*Bruce Bush, a member of Adelphi (Md.) Meeting, owns AudioLogos, a company that sells audio recordings of classic Quaker texts.*

this definition, in the hope that "diversity" has not simply become a code word for racial integration.

The common assumption, at least among progressive people, is that diversity is very desirable. Why do we desire diversity? Is it because we want contact with persons of different races, religions, nationalities, sexual preferences, or ages for their own sakes? Or is it out of a guilty sense of wanting to atone somehow for historical sins of racism, sexism, exclusion, or oppression (very real evils indeed)? This is what some people call "political correctness." Has it become a (new) sin to question "diversity?" A worry that I frequently encounter is that our schools

and meetings are not diverse enough. Committees are springing up to deal with a troublesome and apparently persistent lack of diversity, and many parents I know actively encourage their children to find friends of different backgrounds.

This concern is refreshing in a way, for most of Anglo-America's history is one of exclusion. Only a few years ago, schools were segregated, to say nothing of private clubs and neighborhoods, and white children were taught explicitly to avoid Jews, Blacks, Asians, gays, and people of dissenting religions as playmates. We have come a long way, though most people would recognize that the struggle for respect and acceptance is continuing. But let us ask ourselves: do we freely, openly, and equally accept all people as valid individuals in their own right, regardless of their race, sexual orientation, and so on? Do we? If we do, what does it matter whether there are actually many "diverse" individuals among us?

*Continued on page 18*





commemorated in the Quaker calendar—the anniversary of the Hiroshima bombing. Sometimes someone will tell a poignant personal story, the point of which many find unfathomable. Sometimes there is a rush of jumbled messages five minutes before the end. Sometimes the movings of the Spirit are clear, collectively shared, and very beautiful. Sometimes we just sit.

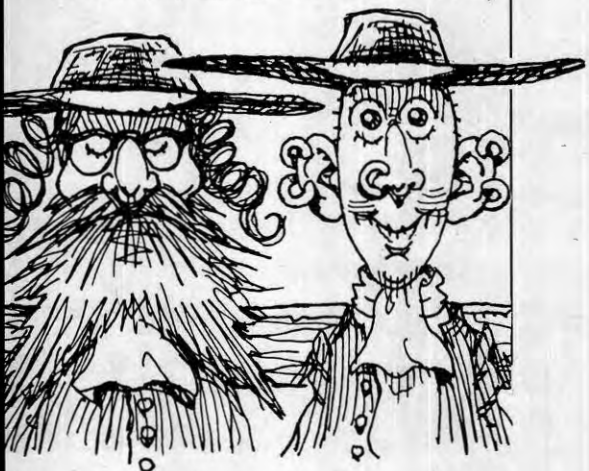
Members and long-term attenders come to appreciate that it is virtually impossible to fully appreciate a single meeting for worship outside of the larger context of the life of the meeting. Like a long-running TV soap opera, watching a single episode can be bewildering and exasperating, even if one is prepared in advance.

Unprogrammed Friends worship lacks the guideposts people from other churches—especially minority churches—have come to expect. We have no doxology recitation, responsive readings, organized hymn singing, organ playing or choir performance, sermons, collections, eucharist, orderly predetermined sittings down and standings up. We barely have a beginning, and only a mere joining of hands at the end. Certainly no one would come to us expressly for the purpose of celebrating Christmas or Easter.

For some of those who have managed to find out about us, are attracted by our social and political rigidities, and can accept our theological misgivings, Friends worship may prove a welcome respite and inviting challenge. But for others, especially those who only experience it once, our worship culture may not provide the spiritual sustenance upon which they can feast.

**We lack organized, long-term, meeting-specific service projects in our community.**

This is a shocking thing to say. We have all dutifully learned to recite as scripture how Quakers have been at the founding or forefront of a veritable host of national and international organizations,



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from the American Civil Liberties Union to Peace Brigades International. The American Friends Service Committee is the envy of church service organizations around the world. Friends also pride ourselves (perhaps more than we deserve) on our commitment of time, energy, and resources to the communities in which we live. We find ourselves everywhere—from homeless shelters to soup kitchens, immigrant tutoring programs to Meals-On-Wheels.

Ironically, that is just the problem: we find ourselves everywhere; collectively we are found nowhere. Most local meetings have a Peace and Social Concerns Committee in which the multitudinous concerns of individual members are presented and hashed over. Occasionally, donations are made. In any given year, our Peace and Social Action Committee (that's what it is called at our meeting)

will hear or take some action on members' concerns, including: medical aid to Cuba; religious and cultural diversity; peace in Bosnia-Herzegovina; gay and lesbian issues; property rights; capital punishment; the local food bank and soup kitchen; shelter for the homeless; watershed protection; needs of HIV-infected persons; provision of meeting space for 12-Step programs; and the need for universal healthcare.

Our committee does a serviceable job in taking up members' concerns, and sometimes translating them into an appropriate meeting action—whether it be a minute, a letter to the editor, or an evening's work at the homeless shelter. But in my limited experience, many churches, especially minority churches, besides responding to concerns of individual members, choose a single, long-term service project within their commu-

## Continued from page 16

Surely people, left free, will live and congregate in different places according to their own tastes and the predilections of their groups. Is that not what freedom is all about? Why, then, this great concern for diversity? Many of us may want to promote diversity because we want our children to grow up seeing and accepting different kinds of people. That is a very valid motive. But what is enough "diversity?" We already live, many of us, in mixed, diverse neighborhoods, and the United States as a whole is far more diverse than it used to be, if you look at the visibility and clout of all different groups and minorities. Do we aim for diversity equal to the statistical percentages of all the different groups in society at large? To the percentages in

our own metropolitan area? How do we determine this?

Let's look at "diversity" some more. Do we want everyone represented? Do we want a percentage of poor whites? Of religious fundamentalists? Do we want some military people? Do we want white supremacists (or black ones)? Do we want people with long histories of criminality? Do we want child abusers? (I do not equate the desirability of all these groups.) Do we want people with disruptive mental illnesses? Do we want people that do not wash? Do we? All these groups are part of the national community, the fabric of the United States (and every country), like it or not. Are they the people we want when we seek "diversity?" If not, why not? Where do we draw the line? Does a person have to be a historical victim in order to be desirably "diverse?"

Sandy Huffaker





nity, with which the church becomes very much identified. The project may become a focal point for church members who participate in a very limited way in the congregation's worship life and use the project as an appropriate avenue for socializing and fellowship. There is a widespread expectation that church members, regardless of their own personal social action priorities, will be active in ongoing fundraising, whether in the form of bake sales, raffle tickets, or phone banks, for the adopted endeavor. Projects will be developed to engage young members as well. Often, the choice of project will depend not so much on its relative importance to the community but on the possibilities that exist to engage members' participation over the long term.

This is just not how we do it. Friends pride ourselves on holding in the Light our members' leadings of the Spirit and

I pose these queries because I believe "diversity" is a red herring. The search for it is not ultimately freeing but condescending and patronizing. It is not color-blind or any-other-blind, but seeks to impose our own progressive values on what should be a free society. Put another way, it is as exclusionary to promote those different from ourselves as it is to oppose their inclusion. Both involve a consciousness of differentness, with a heavy weight of value, for or against. Rather, we should encourage one another to disregard differentness. We should be content to seek that of God in every person, regardless of that person's background, race, heritage, faith, etc. If we truly do that, then all folks will be equal in our eyes, as they are in God's, and it won't matter what the ethnic makeup of our schools, churches, and communities are. We should certainly continue to work against those things that exclude some people from full participation in society. And then we should let people sort themselves out as they wish. Some "diversity" will happen, and some will not, and whoever becomes our neighbor will be welcome. □

responding at such time as the Spirit calls. We are rarely so corporate or so focused, which affects our visibility. Even when we are found, our particular culture of service may seriously undermine our capacity to enhance a new member's real sense of belonging. This is just another price we pay for simply being who we are.

### We lack networking opportunities, especially for minorities.

This of course goes along with our general lack of critical mass and our past inability to attract minority members. How many meetings can boast regularly-scheduled minority Friends' potlucks or minority Friends' cultural opportunities? Before one objects that Friends don't encourage this type of separatism, examine how successful Friends women's activities have been over the years. Would our objection to separate activities be selective? Has any meeting ever had the luxury of even asking this question?

Many churches are also the nexus for other kinds of networking that Friends might find quite foreign. They provide opportunities to meet lawyers, bankers, venture capitalists, and local political leaders to whom members can go with legal and business needs. For whatever reason, our meetings, at least in the northwest, are filled with teachers, social workers, counselors, and health and service workers. We can and do provide the general emotional support found in any healthy religious community, and compassion is one of our strong suits. But for some looking to join a church, these networking needs simply go beyond what Friends are likely to be able to provide. This is not a criticism, just a reality check.

Personally speaking, I do not have a strongly held view as to whether meetings should be trying to attract minority members, or anyone else for that matter. I would like to think that we have something to offer everyone, whether they decide to join our meetings or not. I continue to strive to find ways to be open to the very real needs of minorities in my community. As a member of a multiracial family, I look to combat my own prejudices as well as those of others. My caution is that we all need a deeper understanding of who—socially, politically, culturally, and spiritually—we really are, and how we appear to others, before we can truly find new openings for ourselves, our meetings, and for our wider communities. □

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## A Fork in the Road

by Benjamin (as told to Clifford Pfeil)  
illustrated by Lorna Kent

Our story of Benjamin comes to a close.

**B**enjamin, what first brought you to meeting?"

"A bit of rice and some leafy vegetables."

"Are you familiar with Quaker testimonies?"

"Oh, yes! My favorite is Simplicity. You know, a little cheese. Some cake. Nothing fancy."

There I was, sitting with my clearness committee. I was in my chair. My chair was on the table, and four smiling Quakers sat around the table asking me questions.

"We just want to be sure that membership is right for you," they explained.

"What do you think of the Quaker process?"

"Awesome!" I replied, remembering all the mice who had found safety in Quaker homes.

"How do you feel you can contribute to meeting?"

"I can clean up the leftovers," I said. "I can teach First-day school. I can bring a mouse's perspective."

I was beginning to feel quite sure of myself. I could feel myself getting clearer all the time.

"Benjamin, we have learned that you wish to take a journey with a special concern. Could you tell us more?"

"Yes, thank you. All over the world there are Quaker meetings," I began grandly.

"In every meeting, hidden in holes, in attics, basements, and closets, there are mice. I want to travel to these meetings, visit these mice, and tell them to come out of hiding and enter the life of the meeting!"

The clearness committee, I learned later, heartily recommended me for membership. They said that although the circumstances were a little unusual, and my understanding of things was a little different, they were sure that I would be a jolly addition to the family of Friends.

So it was that I became a member and was given my traveling minute. (Emily called them my "walking papers," and everyone laughed.)

The next week was a busy one. Emily made me a little backpack to carry my minute in, with some peanuts. Laura wrote to meetings to let them know that I was coming. I got my airplane tickets, wrote to Katherine, and sat quietly for hours, getting centered.

Finally, the big day came.

Emily and I sat on the bench on the front porch of the meetinghouse, waiting for the cab that would take me to the airport.

"Are you scared?" asked Emily.

"Yes," I admitted.

"Are you coming back?"

"Of course."

We sat in silence. An oriole sang in the meetinghouse yard.

"Check up on my cousin Katherine," I said. "Make sure she's O.K."

"I will," said Emily.

More silence.

"Write to me," said Emily.

"I will, every day," I said.

"And keep my letters so I can read them when I get back."

"I will," said Emily.



*Clifford Pfeil, a member of Pima (Ariz.) Meeting, teaches English as a second language. "Benjamin, the Meetinghouse Mouse" is dedicated to Mark, Robert, Matthew, Emily, and the sweet memory of Laura. Lorna Kent is a member of Central Philadelphia (Pa.) Meeting.*



We sat quietly for a very long time, not knowing what to say, missing each other already.

"Emily, remember that night you woke me up to help rescue the mice from the fire? I was dreaming when you woke me. I was dreaming that you and Laura and I went to visit Katherine. I dreamed that Katherine's church turned into a forest, and an owl hooted. You know about owls and mice? Then I started running, and someone kept calling my name."

"That was me," said Emily. "I kept calling at the window."

"Then I found a sign that said 'Whence' and 'Whither.' You know what that means? It means 'Where you came from' and 'Where you are going.' It was a scary dream."

Emily took my paw in her hand.

"You will do just fine," she said. "'When you come to a fork in the road, take it.' I read that somewhere. You are taking it, Benjamin. I'm proud of you."

At that moment the taxi pulled up. Emily picked me up and put me through the window into the back seat.

"To the airport, please," I said.

"Benjamin!" called Emily as the taxi started to drive away. "Tell me quickly! What is the meaning of life?"

"I don't know," I said.

"Then tell me, are you going away to find the answer to that question?"

"I'm not sure," I called back.

But *I think* I am!



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**Epistle from  
Friends in Nigeria**

Dear Friends everywhere,

We send you greetings with this first letter, a signal that we are well on the way to organizing ourselves in Nigeria. We have had our second Annual Gathering in Gboko, Benue State of Nigeria, during Easter 1996, and wish to reach out to you and apprise you of our concerns.

Because it is our experience that there is that of God in every person, we are deeply concerned over a number of issues with respect to the quality of human life in our country. Economic hardship has resulted in the degeneration of public services, including health, education, and other public utilities. This has led ordinary people to stress, depression, and increasing desperation. These problems weigh particularly on the less privileged: the young, the jobless, the destitute, and the handicapped.

We are particularly concerned about the increasing violence in our society and the unnecessary wastage of human life through armed robbery, assassinations, and capital punishment.

We are also deeply concerned about the people in detention for political offenses, the overcrowding in the country's prisons, and the revelation by the Minister of Internal Affairs that a high proportion of the people under detention are awaiting trial. Because of the inadequate and slow judicial bureaucracy, the period of remand in custody is sometimes longer than the maximum sentence for the offense. We welcome the Minister's promise to take action.

We call upon Nigerians at home and abroad, and the international community, to appreciate that what our country needs is understanding and positive action to solve our enormous problems. Anger, vilification, and violent methods will only worsen the agony of our people. It is true and helpful to remember that the responsibilities of independent nationhood demand that we Nigerians accept full responsibility for all our problems, each one of us, and on a personal basis. No one has the moral high ground to blame either a section of our population or any part of the international community. The more useful approach is that all sections of our society should go into immediate dialogue to tackle the economic, political, and social problems, and for the international community to assist us and avoid taking belligerent sides as this is more likely to compound the problem and prolong the solution. It is important to remember that every human being is created in the image of God, and peaceful approach will always succeed, while the desire to humiliate often precipitates avoidable disasters. For this we have an obligation to rid our-

selves of all prejudices that have taken root in our minds and created devils of people on whom our charity should begin.

We have initiated action to reach out to the disadvantaged to enable them to rediscover the meaning and joy of living. It will be on a small scale because we are few, but we hope to work in cooperation with other well-meaning private and governmental organizations. We will be working hard to persuade our countrymen and women in all works of life to think positively of the people we regard as enemies, and that the solution to our problems will begin when we suppress anger, no matter how justified it might appear to be.

We send our greetings and goodwill to you and ask that you keep us constantly in your prayers and your thoughts.

—Shima K. Gyoh

**Lake Erie Yearly Meeting**

Members of Lake Erie Yearly Meeting assembled June 13–16 at Bluffton College, Bluffton, Ohio, for their annual gathering. During the past year, the monthly meetings of LEYM have considered a query as to what it is about Quakerism that empowers transformation.

Our consideration of the fruits of transformation was stimulated and deepened by William Kriedler's plenary talk, "Cultivating the Fruits of the Spirit." His questions, "What is a miracle?" and "How does God want us to use our time?" led to deep sharing in small-group sessions.

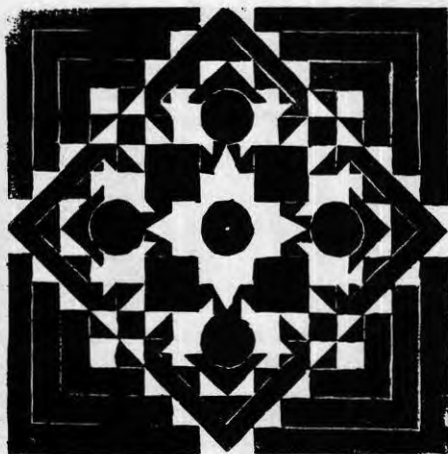
Periods of free time, interspersed with programmed events and lively intergenerational activities, encouraged informal interactions that contributed to an unhurried, family-like atmosphere in which we came to know new friends and old friends better.

Meetings for worship flowed into considerations of business. Issues brought before us reflected seasoning by the committee process so that decisions were made readily. One such issue came from an ad hoc committee set up at the last yearly meeting to consider the spiritual in our physical lives, with an emphasis on sexuality, health, and death. We accepted the following query for consideration during the coming year: "How does a meeting help its adults, adolescents, and children to recognize what is sacred of their physical, intellectual, and social selves?"

As the featured Quaker organization this year, Friends World Committee for Consultation was well represented by Asia Bennett, who helped us to recognize the inclusiveness of Quakerism and our part in it. Tina Bell engaged us in an informative discussion about the Quaker presence at the United Nations.

—Damon Hickey, clerk





## Nebraska Yearly Meeting

The 89th annual assembly of Nebraska Yearly Meeting met June 6-8 at University Friends Church in Wichita, Kans. Our theme, to serve and to witness, came from the scripture basis in Acts 26:16. Mary Glenn Hadley, associate secretary of Friends United Meeting, was our keynote speaker and very ably challenged us to serve and to witness effectively.

We were blessed with people to share about the various areas of Friends work and activities. We were especially challenged by Brenda and Victor White, who work as Native American missionaries near Tama, Iowa. We came away with the sense of so much work being done in many areas . . . and so much more to do.

Monthly meetings were in agreement recommending that Friends United Meeting should maintain affiliation with the National Council of Churches of Christ and the World Council of Churches.

We had a dynamic program for youth, with some 25 participating. The cultural mix in this group is very special. We were blessed to have them share with us several times during sessions.

The 90th yearly meeting sessions will be June 5-7, 1997, in Hominy, Okla.

—Kay Mesner

## Southeastern Yearly Meeting

"Introduction to Quaker Faith and Practice" was the theme of the 34th annual sessions of Southeastern Yearly Meeting, for which 137 adults and 60 young Friends gathered at the Methodist Youth Camp in Leesburg, Fla., April 17-21.

At our two retreat sessions, briefer than in past years, we were asked by visitors from Friends General Conference to consider two questions. "What must I personally do this

year to become a better Quaker?" asked Bruce Birchard. Then Allen Oliver, affirming as the core of our faith that we can experience the Divine directly, asked "How can we continue to work through the same queries that ancient Friends posed in 1690?"

Worship before breakfast in ideal spring weather, with sunrises over Lake Griffin and the songs of countless birds, drew a few early risers. Worship-sharing groups, towards understanding our roots in Quaker basics more clearly, considered daily readings on Peace and Simplicity, Peace and Justice, and Peace and Integrity. For many Friends these groups were special, bringing a sense of vitality to the ways we can approach social issues. Previous yearnings for "More Worship!" were better served this year.


The programs for young Friends went especially well. Our visitors gave freely of their skills and time: Thomas Taylor with young Friends, Marsha Holliday and Alex Kern with teens. The teenage Friends, not feeling like baggage dropped off by their parents, enjoyed being here. The workshop on equality really delved into issues of prejudice. Inter-generational groups provided one-on-one encounters with real mentoring and freedom from tension between Friends of different ages.

The business sessions were well ordered. The sense that proposed minutes had been carefully prepared engendered confidence. We are reaching a generational turning point and are experiencing difficulty in finding Friends younger than a half century to take up leadership. We also are beginning to form ties with our neighbor, Cuba Yearly Meeting.

The 33rd Walton Lecture, "Living in 'The Burning One-ness Binding Everything,'" recalls a line in Kenneth Boulding's Nayler sonnets. Bruce Birchard, asking "How do I know that my experience of the Spirit is real?" answered, "Because it makes a difference in my life." The holocaust thrusts on us the problem of how a God both all-powerful and all-knowing could allow such evil and suffering to happen. Our ignorance of our connection with God and with everything brings tragic consequences, yet it is not God's way to intervene, to make things all right. (The next day a 12-year-old Friend recalled Bruce's saying, "Evil is the absence of Spirit.") Three paths lead us into the presence of the Spirit: beauty, love, and centered worship. In the deepest sense my individuality is an illusion. We are God's body, partners together and with God for transformation.

A strong moving of God's Spirit among us came through our closing meeting for worship as one Friend rose, offering and asking in response forgiveness and reconciliation of a longstanding separation. The clerk felt moved to give this response, and the meeting closed a few minutes later in deep and thankful silence.

—Robert Allenson




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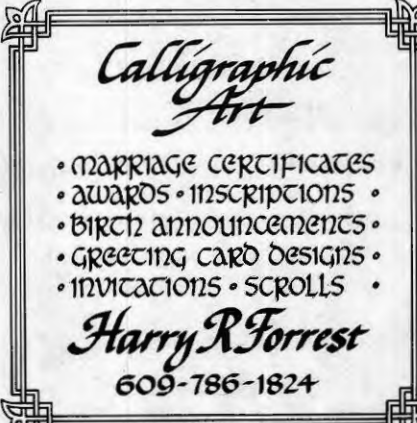
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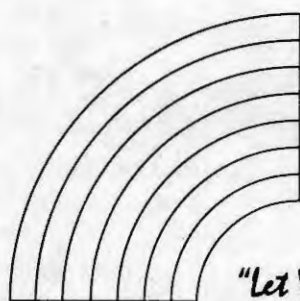
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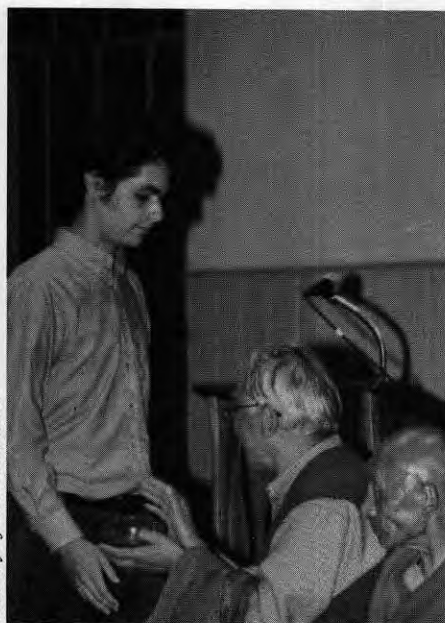
## News of Friends

The Dalai Lama's brother and Tibetan monks stopped at George School in Newtown Square, Pa., on April 13 during their March for Tibet's Independence—Washington, D.C., to New York City. In an event sponsored by the George School chapter of Amnesty International, Thubten Gigme Norbu, eldest brother of Tibet's Dalai Lama, gave a presentation on the Tibetan independence movement entitled "Children in Tibet and the People's Republic of China." The evening also featured a talk by Tibetan monk Palden Gyatso, who spent 33 years as a political and religious prisoner of the Chinese. The March for Tibet's Independence was held to call attention to the systematic destruction of the Tibetan people and culture by the Chinese government since 1949. At George School, two walking sticks were presented to the marchers by Friend Kingdon Swayne, George School's archivist. The two sticks belonged to George A. Walton, a Friend who served as George School's headmaster from 1912 to 1948. In addition, Ethan Devine, a senior student at the school, presented a ceramic bowl to Thubten Gigme Norbu as a birthday gift for the imprisoned Panchen Lama, who turned seven on April 25. Shortly after being personally selected by the Dalai Lama as his successor as ruler of Tibet, the Panchen Lama and his family were taken from their home and imprisoned in Beijing. Ethan Devine chose to make a bowl that the Panchen Lama could use to eat and drink from because it was "the perfect symbol for this [Tibetan] liberation, for its very form is an expression of the quiet wisdom of the Tibetan people." Ethan continued in his presentation by saying "the bowl balances receptivity and integrity of form. Likewise, the Tibetan people have nonviolently endured decades of brutality at the hands of the Chinese while still managing to maintain their integrity as a people. They know, just as does the Panchen Lama in his prison cell, that fill the bowl as the Chinese may with cruelty and despotism, that bowl and all of its contents have always been and will always be in the same shape. And that is the shape of a free Tibet."

### Friends Committee to Abolish the Death Penalty is now on the World Wide Web.

Their web site consists of FCADP documents such as a list of action ideas, quotations on the death penalty from Quakers throughout history, and a list of Scripture verses on the death penalty. The site also includes articles from the FCADP newsletter, *The Quaker Abolitionist*, and links to information on issues of restorative justice. Plans for future improvements include e-mail links to members of Congress and subscriptions to internet discussion groups. FCADP hopes the web page will help connect their organization with the international abolitionist movement and bring their message to a wider audience. Their web





**George School senior Ethan Devine presents a ceramic bowl to Thubten Gigma Norbu, brother of the Dalai Lama.**

page can be found at <http://www.quaker.org/fcadp>. Their e-mail address is [fcadp@aol.com](mailto:fcadp@aol.com). (From The Quaker Abolitionist, Spring 1996)

**Academic resistance to ROTC and on-campus military recruitment is stronger now than at any other time since the Vietnam War**, but not because of pacifist sentiments. The Pentagon's anti-gay policies, which directly contradict nondiscriminatory employment principles, have led to its exclusion from many college communities. However, because of a new federal law, colleges and universities have been forced to either admit military recruiters or forfeit Defense Department funding that often pays for programs far removed from weapons research. At the State University of New York at Stony Brook, for instance, a recruitment ban last year held up \$1.6 million for breast cancer studies. The money was later released when the school pointed out that its ban was in obedience to a state Court of Appeals decision. In April of this year, when the federal recruitment law began to be strictly enforced, New York Governor George Pataki signed an executive order to permit recruiters to operate on all state university campuses. At City College of San Francisco, the school's board sacrificed \$250,000 in grants for transportation research and retraining defense workers rather than rescind its ban. However, of the 150 institutions of higher learning that barred the military 18 months ago, most have either changed their employer and discrimination rules or discovered loopholes in them that would allow for military recruitment. (From Fellowship, July/August 1996)

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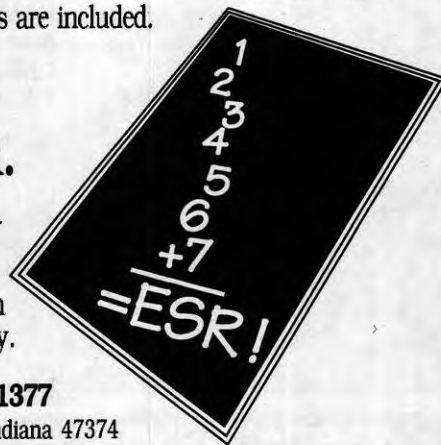
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## Bulletin Board

•The American Friends Service Committee will be holding two events for the public this fall—one in Philadelphia, Pa., on Oct. 26 and the other in Greensboro, N.C., on Nov. 16. The Philadelphia event, taking place at the Friends Center from 1 to 4 p.m., will feature an international forum and a dedication ceremony. Speakers will include members of the Quaker educators' delegation to North Korea; Ed Reed, AFSC's representative to North Korea; and David Niyonzima, General Secretary of Burundi Yearly Meeting. Stephen Cary, former chair of the AFSC board, will speak at the dedication of an historical marker to honor Civilian Public Service.

The second public event will take place at Guilford College in Greensboro, N.C., at 2 p.m., in connection with the annual meeting of the AFSC Corporation. Bob Moses, a civil rights worker and founder and head of The Algebra Project, will give the keynote address. For more information on either event, contact AFSC, Karen Cromley, 1501 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7057, e-mail [kcromley@afsc.org](mailto:kcromley@afsc.org).

•Abington Friends School in Jenkintown, Pa., is celebrating its 300th anniversary with "The Challenges to Peace," a student symposium, and community service activities on Oct. 17-18. Upper school students from Abington Friends School, local public schools, and Friends schools along the East Coast will take part in a panel discussion, which will include a question and answer session with the audience. They will address the question, "Is world peace a realistic possibility when peace in the family, community, and nation is a constant struggle?" Students will also discuss the Quaker tenet that all conflicts can be resolved peacefully. Abington Friends School is the oldest primary and secondary school in the U.S. to operate continuously at the same location. The symposium is one of several anniversary events taking place during the 1996-1997 academic year. For more information on this or other events, contact Abington Friends School, 575 Washington Lane, Jenkintown, PA 19046, telephone (215) 886-4350.

•The First Freedom Foundation in Canada is seeking submissions for "Conscience in Action," an anthology devoted to the issue of conscience and conscientious objection. The organization seeks literary and visual works from people who have acted according to their consciences. The book, scheduled to be published in April 1997, will be divided into aspects of our society that are critically challenged in the search for peace and justice: violence, poverty, gender, racism, development, environment, animal rights, death and dying, and spirituality. The maximum length for stories is 1,500 words, and the deadline for submissions is Nov. 11. For more information, telephone (604) 384-5532 or (604) 642-



2835, or contact Kate Penner at First Freedom Foundation, P.O. Box 8354, Vict. Cent. P.O., Victoria, BC V8W 3S2, Canada.

•The Fellowship of Reconciliation is accepting nominations for its 1997 Martin Luther King Jr. Award. The award is given each year to an individual or organization working in the United States, through active nonviolence, to fulfill Martin Luther King's vision of an equal and just society. A member of the FOR, King was on the organization's Advisory Council at the time of his death. The award consists of a commemorative scroll and \$2,500. Nominations and supporting materials must be received by Oct. 17. For information and nomination forms, contact Candace Lauth, Awards Coordinator, Fellowship of Reconciliation, P.O. Box 271, Nyack, NY 10960, telephone (914) 358-4601, fax (914) 358-4924, e-mail formatl@igc.apc.org.

•Christian Peacemaker Teams is inviting its supporting congregations to celebrate CPT Sunday on Oct. 27. The month of October marks the third anniversary of CPT's Peacemaker Corps, and Corps members who are completing their first three-year term will be honored. In December CPT will mark its tenth anniversary. A "CPT Sunday" packet is available from Christian Peacemaker Teams, P.O. Box 6508, Chicago, IL 60680, telephone/fax (312) 455-1199, e-mail cpt@igc.org. (From Signs of the Times, Summer 1996)

•Christian Peacemaker Teams is seeking new full-time members for its Peacekeeper Corps. The organization is looking for Christians with commitment and experience in active peacemaking who are willing to commit to three years of service, beginning with an intensive, three-week training session in Chicago, Ill., Dec. 31-Jan. 21, 1997. Participants must be adequately free from family responsibilities to move into situations of risk. A Reserve Corps offering two weeks to two months of service each year is available for those who are unable to commit full time. All

applicants are requested to participate in a CPT delegation or project prior to training. Information and applications are available from CPT staff member Jan Long, 950 Heather Dr., Blacksburg, VA 24060, telephone/fax (540) 951-2788, e-mail cpt2@igc.org. (From Signs of the Times, Summer 1996)

•Opponents of capital punishment have a new tool for publicizing their principles. The Declaration of Life is a notarizable form that allows individuals to state their wish that, should they become victims of homicide, their murderers should not be put to death. The form, together with a wallet card, is available from the Cherish Life Circle, Convent of Mercy, 273 Willoughby Ave., Brooklyn, NY 11025. (From Fellowship, July/August 1996)

•"The Value and Future of Simple Living," a conference sponsored by Community Service, Inc., in Yellow Springs, Ohio, will be held Oct. 18-20. The gathering will give participants the opportunity to learn from each other as they discuss ways to simplify their lives. Among the presenters is Scott Savage, a Friend from Ohio (Conservative) Yearly Meeting and editor of *Plain Magazine*. Cost for the weekend is \$90, which includes all conference sessions, overnight accommodations, and meals. Cost for attending individual sessions is \$5. For more information, contact Community Service, Inc., P.O. Box 243, Yellow Springs, OH 45387, telephone (513) 767-2161 or (513) 767-1461.

•The National Campaign for a Peace Tax Fund is looking for volunteers to serve as local organizers over the next 12 months. The Congressional District Contact program has educated thousands of individuals about the Peace Tax Fund Bill and convinced dozens of Congresspeople to become sponsors. The basic tasks of the program are to lobby, educate, reach out, and mobilize as a community builder and communicator. With the support of the organization's national office, CDC volunteers do the critical community organizing on

behalf of the Peace Tax Fund Bill. Volunteers focus on educating people in their congressional districts, gaining supporters, and activating those supporters to lobby for the Peace Tax Fund Bill. For more information about becoming a Congressional District Contact, or to offer other forms of assistance, contact National Campaign for a Peace Tax Fund, 2121 Decatur Place, NW, Washington, DC 20008, telephone (888) PeacTax, e-mail peacetaxfund@igc.apc.org.

## Calendar

### OCTOBER

4-6—"Homes Tour and Crafts Exhibit" in the national historic landmark village of Waterford, Va. This year's fair will feature exhibits on the Quaker heritage of the village, which was founded by Friends in 1733. Daily tickets are \$12, children under 12 are free. Contact the Waterford Foundation at (540) 882-3085 or 882-3018.

11—Inauguration ceremonies for Donald W. McNemar, Guilford College's seventh president. The day is also a part of the school's homecoming weekend for alumni, parents, and Friends. Contact Guilford College, 5800 West Friendly Ave., Greensboro, NC 27410, telephone (910) 316-2000.

18-20—"Sustainable Leadership: Strengthening ourselves for the long run," a conference led by George Lakey in Philadelphia, Pa. Cost is on a sliding scale from \$125 to \$285. Contact Training Center Workshops, 4719 Springfield Ave., Philadelphia, PA 19143, telephone (215) 729-7458, fax 729-1910, e-mail peacelearn@igc.apc.org.

24-26—"Empowerment for Courageous Ministry," a conference sponsored by the Public Ministry of Friends Women at Quaker Hill Conference Center, Richmond, Ind. Cost is \$100. Contact Public Ministry of Friends Women, 101 Quaker Hill Dr., Richmond, IN 47374.

25-27—"Training of Trainers," a workshop for social action trainers, led by George Lakey in Washington, D.C. Cost is on a sliding scale from \$175 to \$300. Contact Training Center Workshops, 4719 Springfield Ave., Philadelphia, PA 19143, telephone (215) 729-7458, fax 729-1910, e-mail peacelearn@igc.apc.org.

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## Books

### **Making the Patient Your Partner: Communication Skills for Doctors and Other Caregivers**

*By Thomas Gordon, Ph.D., and W. Sterling Edwards, M.D. Greenwood Publishing Group, Westport, Conn., 1995. 240 pages. \$49.95/hardcover.*

Sterling Edwards, a member of Albuquerque (N.Mex.) Meeting and a cardiovascular surgeon and former chairman of the surgery department at the University of New Mexico School of Medicine, has collaborated with Thomas Gordon, author of six books on effectiveness training, to present ways in which doctors can better treat patients through a more empathetic approach.

After retirement, Edwards became interested in better communications, setting up a men's support group, a retired physicians group, and a hospice group. He began realizing that as a surgeon he often had been dissatisfied with his relationship with patients, feeling he hadn't known what to say, kept his visits too short, and made his conversations superficial. He began using Gordon's suggestion of "active listening" to let patients talk through their fears and anxieties.

Studies show that up to 50 percent of patients have little understanding of what to do to care for themselves, and up to 95 percent don't comply with directions, through lack of understanding or irritation with the doctor's lack of warmth. Although physicians nowadays are under even more pressure to take less time with patients, this book suggests that a modest amount of time, kindness, empathy, and listening goes a long way toward not only helping the patient cope, but also in preventing lawsuits—so both patients and doctors benefit from more human contact. All patients can be treated more effectively, and help to heal themselves, if they are given more opportunities to express their feelings. This is something patients as well as doctors need to become aware of.

—Teddy Milne

*A member of Northampton (Mass.) Meeting, Teddy Milne is a former clerk of Friends General Conference's Publications Committee and an author and columnist.*

## In Brief

### **Understanding the Autopsy**

*By Sam Burgess. Celo Valley Books, Burnsville, N.C., 1992. 213 pages. \$22.50/paperback. This is a book about the importance of autopsies, not only to determine the cause of death, but also to further explore the*



intricate workings of the human body. Chapters such as "The Autopsy and Religion," "The Autopsy and the Funeral Director," "Paying for the Autopsy," and "The Social Importance of the Autopsy" give witness to the Quaker author's firm belief in the morality of autopsies. Famous autopsies, the history of autopsies, and the procedures are also covered, giving a complete picture of post-mortem examinations.

—Cat Buckley

## Challenging Newt Gingrich, Chapter by Chapter

By Alfred F. Andersen. *Tom Paine Institute, Eugene, Ore., 1996. 264 pages, \$19.95/hardcover.* This book, by a Quaker author who lives in Eugene, Oregon, is about fairness in the form of economic justice: "Why the Poor Get Poorer as the Rich Get Richer—and what to do about it."

Andersen divides his book into two parts. In the first, he analyzes the arguments advanced by Newt Gingrich in his book, *To Renew America*. Andersen agrees with Gingrich that the United States is in crisis, but argues that Gingrich is a personification of that crisis rather than its solution. The Gingrich plan to "renew America" is intended to restore corporate America to a "competitive" situation in the corporate world economy. Implementing his proposals will deepen the real injustices that exist among us.

In the second part of his book, Andersen presents his own proposals for a more just society, "local to global." Each person is entitled to receive the proceeds from his or her labor. In addition, each should receive a fair share of the income from our "common heritage," which includes the earth's land and natural resources plus the knowledge and the means of production developed by previous generations. Government should exist only to the extent required to prevent injustice. Those requiring governance would be taxed to pay for their required governance.

Andersen's innovative ideas for economic and societal structures deserve serious consideration in our troubled times.

—A. Stanley Thompson



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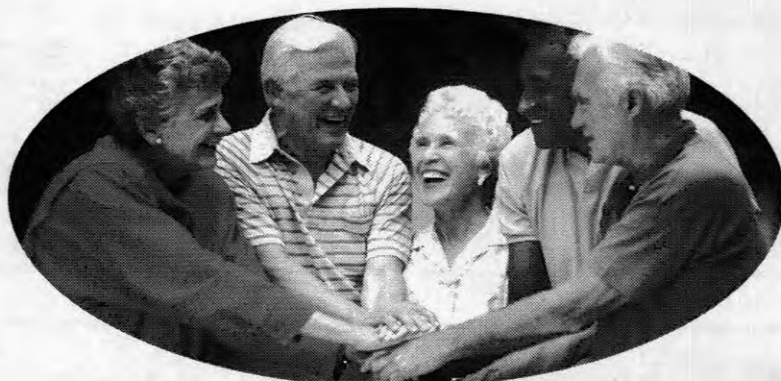


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## Milestones

### Births/Adoptions

**Hayton**—*Jacob Raymond Hayton*, on April 17, to Laurie Godwin and Michael Hayton, of Tempe (Ariz.) Meeting.

**Lindo**—*Anna Lu Dong Wolff Lindo*, born on Feb. 21, 1995, and adopted on July 25, 1995, by Chris Wolff and Richard Lindo, attendees of Framingham (Mass.) Meeting.

**Lovett-Perkins**—*Samuel Wen Lovett-Perkins*, adopted on April 4, by Jeff Perkins and Ken Lovett. Jeff is a member of Green Street (Pa.) Meeting.

**Meister**—*William Frederick Jon Meister*, on April 1, to Joanne Babich and Fred Meister, of Tempe (Ariz.) Meeting.

### Marriages/Unions

**Connell-Nadis**—*Fred Nadis and Kate Connell*, on May 25, at Flushing (N.Y.) Meetinghouse, under the care of 15th Street (N.Y.) Meeting.

**Hall-Bailey**—*William Weaver Bailey and Judith Arlene Hall*, on May 18, at and under the care of Honolulu (Hawaii) Meeting.

**Lee-Campbell**—*Wade S. Campbell and Cassandra Lee*, on May 18, under the care of Orange County (Calif.) Meeting.

**Sorrel-Waddington**—*Lynn Waddington and Margret Sorrel*, on April 13, under the care of University (Wash.) Meeting, of which both Margret and Lynn are members.

### Deaths

**Anderson**—*Albert Lewis Anderson*, 80, on March 2, at Friends Hall in West Chester, Pa. Born in Ithaca, N.Y., Albert was a graduate of Duke University. He worked as a chemical engineer with Sun Oil Co. for 17 years before cofounding a paint company. He also worked in management positions with Pepperidge Farms and Lukens Steel before retiring in 1978. Albert was a member of West Chester (Pa.) Meeting. He served as an auditor in West Bradford, Pa., and was a loyal and active member of the Lions Club of West Chester since 1957. He was a member of the board of the Blind Association of Chester County, and he served as treasurer for the board of the Friends Boarding House in West Chester. He also was a former member of the Marshalton Grange. Albert is survived by his wife of 55 years, Margaret Pickrel Anderson; two sons, William R. Anderson and John D. Anderson; two daughters, Molly Anderson and Katherine A. Schmidt; ten grandchildren; a great-granddaughter; a brother, George Ross Anderson; and many nieces and nephews.

**Greenley**—*James R. Greenley*, 51, on Dec. 21, 1995, following a brain hemorrhage. A native of Independence, Iowa, he graduated from Stanford University and earned his doctorate in sociology from Yale University in 1970. A member of the University of Wisconsin faculty in the departments of sociology and psychiatry, Jim had a career-long commitment to helping people with severe mental illness. He was an active member of Madison (Wis.) Meeting, where he served as clerk. Jim also served on the board of Friends Community Housing, an organization sponsored by Madison Meet-



ing that manages low-income apartments in Madison. He was a past clerk of Northern Yearly Meeting, and during his tenure, NYM was formally incorporated and work was begun on a manual of faith and practice. Jim was quite concerned with the spiritual nurture of young people, and he took an active role in youth programming for Friends General Conference, serving as a counselor, administrative assistant, and planner, and as the youth program coordinator for the 1992 FGC Gathering. A contributor of several articles to *FRIENDS JOURNAL*, he also was a poet who found peace and solace in his love of nature. With haiku as his medium, he shared his insights and inspired others with his words. Jim is survived by his wife, Dianne Greenley; two sons, Luke and David Greenley; his mother, Leona Greenley; and two brothers, LeRoy and Donald Greenley.

**Heckert**—Robert Heckert, 93, on Jan. 13, at Stapeley Hall, Philadelphia, Pa. Born in Brackenridge, Pa., Robert graduated from Lehigh University in Bethlehem, Pa., with a BA and a teaching certificate. At Lehigh, his interests included oratorical competitions and singing in the Bethlehem Bach Choir. A member of the Ethical Culture Society in Philadelphia, he received a fellowship from the New York Society for Ethical Culture to study philosophy at Columbia University. In 1926, while a student at Columbia, Robert participated in a delegation to the Soviet Union, where he wrote a series of articles for a local Pennsylvania newspaper. In 1928 Robert attended his first Quaker meeting for worship. By 1930 he became involved in the Political Action Party of John Dewey. As a result of his earlier travels to the Soviet Union and his political work, Robert was invited to join the American Russian Institute and did research on labor and social justice issues during the Depression. During the 1930s he worked with the British Labor Party as a representative of the American Commonwealth Political Federation. He spoke to audiences throughout Europe, and, upon returning to the United States, he traveled under the auspices of the Foreign Policy Association, giving lectures on the turmoil in Europe. Robert then worked in radio as a foreign commentator and he also interviewed a number of U.S. political figures. In 1944 he joined Reinhold Niebuhr and Harry Emerson Fosdick in founding the American Association for a Democratic Germany. After World War II, Robert became an outspoken critic of Stalin. In 1947 he returned to Europe and worked in radio in Prague, Czechoslovakia, later landing a job with the International News Service. He returned to the U.S. in 1949 and worked for a Philadelphia radio station until retirement. An avid walker, Robert committed himself to vegetarianism in 1951 and later helped establish the Friends Vegetarianism Society of North America. He began attending Germantown (Pa.) Meeting in 1966 and became a member in 1976. After retirement, he regularly volunteered his writing skills for local newspapers, including a publication of the Sons of Italy. Robert is survived by a sister, Wilma Pressley; two nieces, Carolyn and Patricia; and two nephews, William and Jim.

**Hoge**—Harold J. Hoge, 88, on Dec. 17, 1995, at Longwood Rehabilitation Hospital, Boston, Mass. Born in Iowa, Harold attended Whittier and Scattergood Friends schools and graduated from the University of Iowa in 1932. He earned a PhD in physics from Yale University in 1935. Harold mar-

ried Ruth Edgerton in 1934, and their home was a haven for younger brothers, sisters, nephews, and nieces. From 1935 to 1974 Harold worked in research in the fields of thermodynamics and low temperature measurement. During the 1950s and 1960s, he was active in Wayland, Mass., Town Affairs and the Fair Housing Movement. Both birthright Friends, Harold and Ruth were among the original members of Wellesley (Mass.) Meeting. Harold served that meeting as clerk, treasurer, and as a member of the finance, house and grounds, and hospitality committees. He also served on New England Yearly Meeting's Permanent Board. Through the American Friends Service Committee, the Hoges sponsored a Dutch Indonesian family. For 40 years, Harold and Ruth enjoyed square dancing in their community and on cross-country trips. Harold had two sides that complemented each other: a serious moral commitment to education and science, and a delightful, endearing sense of humor that stayed with him even during his last days. He left a legacy of integrity, forthrightness, and kindness. Harold is survived by his wife, Ruth; a daughter, Rebecca; two grandchildren; and a great-grandson.

**Oldham**—Martha "Teeny" Oldham, 71, on March 10, at Pardee Hospital in Hendersonville, N.C. Born in Camden, N.J., Teeny was a graduate of Glassboro State College, Glassboro, N.J., and had a lifelong interest in botany and gardening. A birthright Friend, she attended Haddonfield, Plainfield, and Summit Meetings in New Jersey before moving to Hendersonville in 1975 and joining Asheville (N.C.) Meeting. She was an active member, and she and her husband served as co-clerks of that meeting at one time. Despite a long struggle with Parkinson's Disease, she remained a regular attendee. Teeny is survived by her husband, George A. Oldham; three sons, John A. Oldham, Charles G. Oldham, and William Oldham; two daughters, Grace Ellen Oldham and Martha O. Huggins; three grandchildren, Nathan Oldham and Charles and Rachel Huggins; and three sisters, Norma Neale, Rowena McKinney, and Dortha Hastings.

**Wheeler**—Nelson H. Wheeler Jr., 79, on Feb. 4, at Chester County Hospital, West Chester, Pa. Nelson was born in Worcester, Mass. He was a 1938 graduate of Earlham College, and he also attended Penn State University. He worked for 27 years as the superintendent of grounds for Westtown School in Westtown, Pa. Nelson was an active member of West Chester (Pa.) Meeting for 45 years. He was a member of the West Chester Kiwanis Club for over 40 years, serving as president and secretary, and he participated in the Chester County Band and the West Chester Senior Center. Nelson also resided on Cape Cod, Mass., where he was a member of the Lower Cape Kiwanis Club of Orleans and the Lower Cape Concert Band. He received many awards for his volunteer work with community organizations in both West Chester and Cape Cod. Nelson was preceded in death by his first wife, Sarah Webster Wheeler. He is survived by his second wife, Edith Kelsey Bernard Wheeler; four sons, Larry W. Wheeler, Glen N. Wheeler, Douglas B. Wheeler, and Steven F. Wheeler; three stepdaughters, Kathrin B. Donatucci, Margaret C. Schmidt, and Patricia B. DiGiacomo; 16 grandchildren; and two sisters, Ruth Atkins and Christine Peters.



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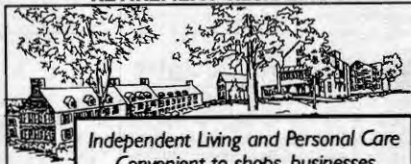
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I am writing a biography of **Edward Needles Hallowell (1836-1871) of Philadelphia and Boston.** I am trying to locate letters, journals, photographs, etc. of Hallowell and his family. Please contact: Mary A. Read, 52 Spruce Road, Amherst, NY 14226-2344, telephone: (716) 838-1331.

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

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## Opportunities

**Mexico City Volunteer Opportunities:** Service-learning seminars and internships. Casa de los Amigos, Ignacio Mariscal 132, Mexico 06030 D.F.

**Stop the Violence! Alternatives to Violence Project of N.J.** seeks volunteers to facilitate workshops in prisons, schools, and the community in northern and southern N.J. Fast-track training available. Write or call A. Thorp, 8 Wilshire Court, Medford, NJ 08055. Telephone: (609) 953-7647. E-mail: ABTHORP@aol.com.

### Upcoming Conferences At Pendle Hill

**St. Francis and the Foolishness of God: A Silent Retreat,** Nancy Frommelt, Oct. 11-13.

**Mysticism Among Friends Today,** Marty Grundy, Bill Taber, and others, Oct. 25-27.

**Caring for One Another (for ministry and oversight members),** Betty Polster, David and Margaret Gray, Nov. 8-10.

**Writing from Life Experience,** Kendall Dudley, Nov. 15-17.

**Jesus and the Kingdom: Rediscovering the Reign of God,** William O'Brien, Nov. 15-17.

**New Year's Celebration:** choice of three workshops: Reading and Writing as Contemplative Practice, Mary Rose O'Reilly; Celebrating Your Playful Spirit, Louise Brill; Silent Retreat, Elizabeth McClung. Evening entertainment. Dec. 29-Jan. 1.

Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

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**Alternative Communities** across America welcome visitors/potential members. Live in the country with others who value equality, ecology, and nonviolence. For our booklet, write: Federation of Egalitarian Communities, Tekiah, Route 1, Box 35 (FJ6), Check, VA 24072. Free (\$3 appreciated).

**Consider a Costa Rican Study Tour** January 30 to February 10, 1997, with an optional five-day extension to Nicaragua. Write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169, or call Lori Musselman, telephone: (513) 382-2869.

**Consider investing in affordable retirement property** in the southern Arizona high desert. We envision a supportive community of friends (Friends) enjoying one another and the spacious, dry climate near an established Friends meeting. To be part of the planning process, or merely to gain more information, write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

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Multi-county organization seeks experienced **Community Organizer**. Environmental/economic justice. Write WVOP, POB 1921, Logan, WV 25601, or call (304) 752-0901 before 10/11/96.

**Wardens/ Resident Friends:** Wardens are required for Friends House, Melbourne, Australia, from December 1996 or shortly thereafter. Friends, or others interested in Friends, who would like more information, please contact Premises Committee, Friends House, 631 Orrong Road, Toorak, VIC 3121, Australia, or John and Ann Emerson, Ph: (61-3) 9827 3595, or Maureen and Guy Powles, Ph: (61-3) 9562 6641.

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## 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 645-5207 or 645-5036.

SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday. Phone: 224-4376 or 233-6168.

#### EGYPT

CAIRO-First, third, and fifth Sundays at 7 p.m. Call Johanna Kowitz, 357-3653 (d), or Ray Langsten, 357-6969 (d), 348-3437 (e).

#### FRANCE

PARIS-Meeting for worship 11 a.m. Sundays. Centre Quaker International, 114 Rue de Vaugirard, 75014 Paris. Phone: 45-48-74-23. Office hours: Wednesday 2:30-5.

#### GERMANY

HAMBURG-Unprogrammed meeting 10:30 a.m. Sundays. Winterhuder Weg 98 (Altenhof). Phone (040) -2700032.

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

#### GUATEMALA

GUATEMALA-Unprogrammed. First and third Sundays. Call Trudie Hunt: 6343686, Nancy España: 8392461.

#### 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. Telephone first: 66-3216 or 66-0984.

#### UNITED STATES

##### Alabama

ATHENS-Limestone Co. worship group (205) 230-3006.

BIRMINGHAM-Unprogrammed meeting. 10 a.m. Sundays. PATH, 409 21st Street North. (205) 592-0570.

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

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

ROYAL (Blount County)-Worship group. (205) 429-3088.

##### Alaska

ANCHORAGE-Call for time and directions. (907) 566-0700.

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

JUNEAU-Unprogrammed. For time and place, call (907) 586-4409.

MAT-SU-Call for time and directions. (907) 376-8281.

##### 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 worship and First-day school 10 a.m. 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 3415 West Markham. Phone: (501) 664-7223.

##### California

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

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

BERKELEY-Strawberry Creek, P.O. Box 5065, 524-9186. Unprogrammed worship 9:30 a.m. at Shelton's Primary Education Center, 3339 Martin Luther King Jr. Way.

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. 1350 M Street, Fresno, CA 93721. (209) 486-8420.

GRASS VALLEY-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 13075 Woolman Ln. Phone: (916) 265-3164.

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

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

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

LOS ANGELES-Worship 11 a.m. at meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037. (213) 296-0733.

MARIN COUNTY-10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 435-5755.

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

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: (818) 792-6223.

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

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

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 287-4127.

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 and First-day school, 11 a.m., Sundays. 65 9th Street. (415) 431-7440.

SAN JOSE-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.



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

**SANTA BARBARA** Marymount School (above the Mission), 10 a.m. Children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: (805) 563-9971.

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

**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. 1647 Guerneville Rd. Phone: (707) 578-3327.

**SEBASTOPOL**-Apple Seed Friends. Worship 10 a.m. 167 No. High Street, P.O. Box 1135. (707) 823-7938.

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

**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 for worship 8:30 and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

**COLORADO SPRINGS**-Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, 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 discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 1020 Upham St., Lakewood, 10 a.m. Phone: (303) 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., 2222 W. Vine. (303) 491-9717.

**NORTH METRO DENVER**-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 254-8123, Internet MMASSEY@delphi.com.

**TRINIDAD**-Unprogrammed worship, 10 a.m. every First Day, 605 W. Pine St., Trinidad, Colo. 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, 10:30 a.m. Worship sharing Wednesdays 7:30 p.m. 225 East Grand Ave., New Haven, CT 06513. (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.

**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., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 697-6910.

**CENTRE**-Meeting for worship 11 a.m. 1 mile east of Centerville on the Centre Meeting Rd. at Adams Dam Rd.

**HOCKESSIN**-Worship 11 a.m. (10 a.m. in June, July, and Aug.). First-day school 10 a.m. Sept.-May. Childcare provided year round. N.W. from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

**NEWARK**-First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

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

**WILMINGTON**-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 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 Blanchard, 8333 Seminole Blvd. #439, Seminole, FL 34642. (813) 397-8707.

**DAYTONA BEACH**-Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 734-3115 for information.

**FT. LAUDERDALE**-Worship group. (305) 977-6311.

**FT. MYERS**-Meeting at Lee County Nature Center First Days at 10:30 a.m. Telephone: (941) 336-7027.

**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.

**MARATHON**-Worship group. January through April, second and fourth First Day 11 a.m. 69 Tingler Lane, (305) 289-1220.

**MIAMI-CORAL GABLES**-Meeting 11 a.m. 1185 Sunset Dr., 661-7374. Clerk: David Landowne, (305) 661-4847.

**OCALA**-11 a.m.; ad hoc First-day school; 1010 N.E. 44 Ave., 34470. Lovely, reasonable accommodations. (352) 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**-Worship 9:30 a.m., discussion 10:30 a.m., Cook Hall, New College. For directions, call (941) 342-1611 or Marie Condon, clerk, (941) 729-1989.

**STUART**-Worship group. October-May. (407) 335-0281.

**TALLAHASSEE**-Worship Sunday 10 a.m. 2001 Magnolia Dr. South. 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) 989-9261 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. David Thurman, clerk, (404) 377-2474.

**AUGUSTA**-Worship 10:30 a.m. at Meetinghouse, 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.

## Hawaii

**BIG ISLAND**-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call (808) 322-3116, 775-0972.

**HONOLULU**-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.

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

## Idaho

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

**MOSCOW**-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323.

**SANDPOINT**-Unprogrammed worship group at Gardena Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey, 263-4290.

## Illinois

**BLOOMINGTON-NORMAL**-Unprogrammed Sun. 11 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 Ave. Worship 10 a.m. Phone: (312) 445-8949.

**CHICAGO**-Northside (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 4 p.m. at 3344 N. Broadway, Chicago (Broadway United Methodist Church), lower level. Phone: (312) 929-4245.

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

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

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

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

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

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

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

**OAK PARK**-Worship 10 a.m. (with First-day school and childcare) at Oak Park Art League, 720 Chicago Ave. Mail Address: P.O. Box 3245, Oak Park, IL 60303-3245. Phone: (708) 386-6172-Katherine Trezevant.

**PARK FOREST**-Worship 10 a.m. (708) 748-2266.

**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**-Friends Worship Group meets for discussion and unprogrammed worship. Phone Vincent Reddy (219) 424-5618 for time and place.

**HOPEWELL**-Unprogrammed worship 10 a.m., discussion 11 a.m. 20 mi. W. of Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. (317) 478-4218.

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

**INDIANAPOLIS**-Valley Mills Friends Meeting, 6739 West Thompson Road. Catherine Sherman, pastor. Call (317) 856-4368 for meeting times.

**RICHMOND**-Clear Creek, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerks: Cathy and Larry Habschmidt (317) 962-3362.

**SOUTH BEND**-Unprogrammed worship, First-day school 9:45 a.m. (219) 277-7684, 232-5729.

**VALPARAISO**-Duneland Friends Meeting. 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 blks west of campus) Ames, IA 50014. (515) 232-2763.

**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 at 10 a.m., 2nd Sunday worship includes business; other weeks, discussion follows. 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 meeting 10 a.m. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. June/July: members' homes, 9:30 a.m. (913) 537-2260, (913) 539-2636.  
**TOPEKA**-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (913) 233-5210 or 273-6791.  
**WICHITA**-Heartland Meeting, unprogrammed worship 11 a.m., First Days. 14700 West Highway 54. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

## Kentucky

**BEREA**-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (606) 673-7973 or (606) 986-9840.  
**LEXINGTON**-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Phone: (606) 223-4176.  
**LOUISVILLE**-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

## Louisiana

**BATON ROUGE**-Unprogrammed worship 11 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (504) 665-3560.  
**NEW ORLEANS**-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Freret St. (504) 885-1223 or 865-1675.  
**RUSTON**-Unprogrammed. Call: (318) 251-2669.  
**SHREVEPORT**-Unprogrammed. Call: (318) 797-0578.

## Maine

**BAR HARBOR AREA**-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-3888 or 288-9441.  
**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.  
**CASCO**-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse always open to visitors, so. of Rt. 11 next to Hall's Funeral Home. (207) 627-4705, 627-4437.  
**EAST VASSALBORO**-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. Joyce Sutherland, clerk, (207) 923-3141.  
**MID-COAST AREA**-Unprogrammed meeting for worship, First-day school, 10 a.m., Friends meetinghouse, Damariscotta. Coming from the south on Rt. 1, turn left at the blinker light onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 582-8615.  
**ORONO**-Unprogrammed meeting for worship 10 a.m. Orono Community Center. 989-1366.  
**PORTLAND**-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 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 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 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. September-May, 10 a.m. June-August. 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: Yasuo Takahashi, P.O. Box 1005, Chestertown, MD 21620. (410) 778-1977.  
**DARLINGTON**-Deer Creek Meeting. Worship 10:30 a.m. Clerk, Anne Gregory, (410) 457-9188.  
**EASTON**-Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (410) 820-8347, 820-7952.  
**FALLSTON**-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Nancy Paaby, (410) 877-7245.  
**FREDERICK**-Meeting for worship 10 a.m. First-day school 10:15. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.  
**SALISBURY**-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 543-4343 or 957-3451.  
**SANDY SPRING**-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m., and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.  
**SOUTHERN MARYLAND**-Patuxent Meeting. Worship 10 a.m. Call Peter Rabenold (410) 586-1199.  
**UNION BRIDGE**-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

## Massachusetts

**ACTON**-Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts. West Concord (during summer in homes). Clerk: Sarah Jeffries, 371-1619.  
**AMESBURY**-Worship 10 a.m. 120 Friend St. Call (508) 463-3259 or (508) 388-3293.  
**AMHERST-GREENFIELD**-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188; if no answer (413) 774-5038.  
**ANDOVER**-Graham House Wheeler St. Worship and First-day school 10:30 a.m. Contact J. Griswold (508) 475-7136.  
**BOSTON**-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.  
**CAMBRIDGE**-Meetings, Sundays, 10 a.m. and 5 p.m.: Forum at 11:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.  
**CAMBRIDGE**-Fresh Pond Monthly Meeting. Worship and First-day school, 10 a.m. Cambridge Friends School, 5 Cadbury Road. 395-6162.  
**DEERFIELD-GREENFIELD**-Worship group Thursday 5:30 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.  
**FRAMINGHAM**-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscott traffic lights). Wheelchair Accessible. (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 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834 or 693-0512.  
**MATTAPOISETT**-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.  
**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; childcare. Smith College, Bass Hall, room 210. (413) 584-2788.  
**SANDWICH**-East Sandwich Meetinghouse, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-4181.  
**SOUTH SHORE**-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.  
**WELLESLEY**-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (617) 237-0268.  
**WEST FALMOUTH**-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.  
**WESTPORT**-Meeting, Sundays, 10 a.m. Central Village. 636-4963.  
**WORCESTER**-Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

## Michigan

**ALMA-MT. PLEASANT**-Unprogrammed meeting 10 a.m.; discussion 11 a.m. Clerk: Don Nagler, (517) 772-2421.

**ANN ARBOR**-Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (313) 761-7435. Co-clerks Pam and Phil Hoffer, (313) 662-3435.  
**BIRMINGHAM**-Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (810) 377-8811. Clerk: Margaret Kanost: (810) 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 10:30 a.m. (616) 942-4713 or 454-7701.  
**HOUGHTON**-Hancock Keweenaw Friends Meeting: worship and First-day school first and third Sundays. (906) 296-0560 or 482-6827.  
**KALAMAZOO**-Meeting for worship and First-day school 10 a.m., discussion and childcare 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

## Minnesota

**BRAINERD**-Unprogrammed meeting and discussion, Sundays 6:30. Call: (218) 963-7786.  
**DULUTH-SUPERIOR**-Unprogrammed worship and First-day school, 9:30 a.m. Mary-B. Newcomb, clerk: (218) 724-6141.  
**MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159.  
**NORTHFIELD**-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street., Northfield. For information: Corinne Matney, 8657 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.  
**ROCHESTER**-Unprogrammed meeting. Call: (507) 282-4565 or 282-3310.  
**ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m. (612) 699-6995.  
**STILLWATER**-St. Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone: (612) 777-1698, 777-5651.

## Missouri

**COLUMBIA**-Discussion and First-day school 9:30, worship 10:30 a.m. 6408 Locust Grove Dr. (314) 442-8328.  
**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**-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

## Montana

**BILLINGS**-Call: (406) 252-5065 or (406) 656-2163.  
**HELENA**-Call (406) 442-3058.  
**MISSOULA**-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

## Nebraska

**LINCOLN**-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.  
**OMAHA**-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

## Nevada

**LAS VEGAS**-Unprogrammed worship group. Call (702) 898-5785.  
**RENO**-Unprogrammed worship, for information call: 329-9400.

## New Hampshire

**CONCORD**-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 783-4921.  
**DOVER**-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Constance G. Weeks, (207) 439-2837, or write: P.O. Box 98, Dover, NH 03820.  
**GONIC**-Semi-programmed Worship second and fourth Sundays. 10:30 a.m. Maple St. Clerk: Shirley Leslie. Phone: (603) 332-5472.  
**HANOVER**-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Anne Baird, (603) 989-3361.



**LANCASTER**-Unprogrammed meeting at the Episcopal Rectory first and third Sundays at 5:30 p.m. Check with Mary Ellen Cannon at (603) 788-3668.

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

**PETERBOROUGH**-Monadnock Meeting at Peterborough/Jaffrey Line on Rt. 202. 8 a.m. and 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203

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

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

## New Jersey

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

**CAPE MAY**-Beach meeting mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165.

**CINNAMINSON**-Westfield Friends Meeting, Rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

**CROPWELL**-Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

**CROSSWICKS**-Meeting and First-day school 9:30 a.m. (609) 298-4362.

**DOVER-RANDOLPH**-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

**GREENWICH**-First-day school 10:30 a.m., Worship 11:30 a.m., Ye Grete St., Greenwich. (609) 451-8217.

**HADDONFIELD**-Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

**MANASQUAN**-First-day school 10 a.m., meeting 11:15 a.m. Rte. 35 at Manasquan Circle.

**MARLTON**-See CROPWELL.

**MEDFORD**-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for info.

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

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

**MOORESTOWN**-118 E. Main St. For Meeting information call (609) 235-1561.

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

**MULICA HILL**-Main St. Sept.-May First-day school 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. at Hale St. (908) 846-8969.

**PLAINFIELD**-Meeting for worship and First-day school 10 a.m. Wednesday at 8 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. 470 Quaker Rd. near Mercer St. (609) 737-7142.

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

**RANOCAS**-First-day school 10 a.m., meeting for worship 11 a.m.

**RIDGEWOOD**-Meeting for worship and First-day school 10 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 held 10:30 a.m. Sept.-May. (908) 234-2486 or (908) 876-4491.

**SUMMIT**-Meeting for worship and First-day school 11 a.m. (July, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

**TRENTON**-Meeting for worship and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

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

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

**WOODSTOWN**-First-day school 9:45 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) 843-6450.

**GALLUP**-Worship group meets Sundays 10:30 a.m. Call 863-8911 or 863-4697.

**LAS CRUCES**-10 a.m. worship, childcare. 2610 S. Solano. 522-0672 (mach.) or 521-4260 (Anne-Marie & ISRNI).

**SANTA FE**-Meeting for worship, Sundays 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

**CHAMISA FRIENDS PREPARATIVE MEETING**-4 p.m. worship/children's prog. at Westminster Presb. Church on Manhattan at St. Francis. Info. (505) 466-6209.

**SILVER CITY AREA**-Gila Friends Meeting. 10 a.m. Call: 388-3388, 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. (childcare 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 and First-day school 10:30 a.m. N Dutchess Co., 1/4 mile E. Taconic Pky. (914) 266-3223.

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

**CATSKILL**-10 a.m. worship. Rt. 55, Grahamsville. November-April in members' homes. (914) 985-7409 or (914) 434-3494.

**CENTRAL FINGER LAKES**-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: 853-3035.

**CORNWALL**-Worship with childcare and First-day school, 10:30 a.m., Quaker Ave. Phone: 534-7474.

**EASTON**-Unprogrammed worship and First-day school 11 a.m. Rte. 40. (518) 664-6567 or 677-3693.

**ELMIRA**-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 734-8894.

**FREDONIA**-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 or (716) 672-4518.

**HAMILTON**-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles west of Smyrna. Phone: Jean Eastman, (607) 674-9044.

**HUDSON**-Taghkanic-Hudson Friends Meeting. Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 392-9502 or (518) 672-7267.

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

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

**PECONIC BAY**-Southampton; Administration Building, Southampton College. (516) 283-7590 or 283-7591; Sag Harbor, 96 Hempstead Street, 10:30, (516) 725-2547; Southold, call (516) 765-1132.

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

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

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

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

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

**ST. JAMES-CONSCIENCE BAY**-Friends Way, off Moriches Rd. Adult discussion, First-day school, and singing. (516) 862-6213.

**SHELTER ISLAND EXECUTIVE MEETING**-10:30 a.m. Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters, call (516) 324-8557.

**WESTBURY**-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. First-day school and child care during meeting. (516) 333-3178.

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

**NEW PALTZ**-Worship, First-day school and childcare 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 10 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 10 a.m. Phone: (518) 399-5013.

**SCARSDALE**-Meeting for worship, 11 a.m. year round; First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Road, (914) 472-1807. William Bortree, clerk, (914) 738-2312.

**SCHENECTADY**-Meeting for worship and First-day school, 9:30 a.m. 930 Albany Street. (518) 374-2166.

**STATEN ISLAND**-Meeting for worship Sundays at 11 a.m. Information: (718) 720-0643.

**SYRACUSE**-Worship 10:30 a.m. 821 Euclid Ave.

**WARWICK**-Worship, 2nd Sunday of month, 10:30 a.m., at Bandwagon, Hamilton Ave. Mary Tavolacci (914) 258-6240.

## North Carolina

**ASHEVILLE**-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 227 Edgewood Rd. (704) 258-0974.

**BOONE**-Unprogrammed meeting for worship and First-day school, 11 a.m. 381 E. King Street. John Geary, clerk, (704) 264-5812.

**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. Childcare. During June, July, and August, worship at 9 and 10:30 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 11 a.m. at Sharon Seventh Day Adventist, 920 N. Sharon Amity Rd. (704) 399-8465.

**DAVIDSON**-10 a.m. Carolina Inn. (704) 892-3996.  
**DURHAM**-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 732-9630.

**FAYETTEVILLE**-Unprogrammed. Phone 485-5720.

**GREENSBORO**-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (910) 294-2095 or 854-5155.

**GREENSBORO**-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (910) 292-5487.

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

**HICKORY**-Unprogrammed worship, First-day school 10:15 a.m., forum 11:30. 328 N. Center St., (704) 324-5343.

**MOREHEAD CITY**-Unprogrammed. First and Third Sundays, 2:30 p.m., Webb Building, 9th and Evans Street. Discussion, fellowship. Bob (919) 726-2035; Tom (919) 728-7083.

**RALEIGH**-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, NC. (919) 821-4414.

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

**WILMINGTON**-Unprogrammed worship 11 a.m., discussion 10 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, UCM Building, 1239 12th St. N. (218) 233-5325.

## Ohio

**AKRON**-Unprogrammed worship and childcare, 10:30 a.m. Discussion and childcare, 9:30 a.m. 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, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

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

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

**COLUMBUS**-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331 or (614) 487-8422.

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

**DELAWARE**-Unprogrammed meeting and First-day school, 10:30 a.m., 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 (614) 587-1070.

**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. Betsely Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

**OVERLIN**-Silent worship Sundays, 10:30 a.m., 68 S. Professor. Midweek meeting Thursday, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (216) 775-2368.

**OXFORD**-Unprogrammed worship and First-day school, 10 a.m. (513) 523-5802 or (513) 523-1061.

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

**WILMINGTON**-Campus Meeting (FUM/FGC), Kelly Center. Unprogrammed worship 10:15 a.m. (513) 382-0067.

**WOOSTER**-Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 345-8664 or 262-7650.

**YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Bruce Heckman: (513) 767-7973.

## 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. First-day school, all ages 10 a.m. Unprogrammed worship (child care available) 11 a.m. Phone: 232-2822.

**FANNO CREEK WORSHIP GROUP**-Contact Robert Keeler at (503) 292-8114. Meets at Oregon Episcopal School, Portland.

**MOUNTAIN VIEW WORSHIP GROUP**-Contact Lark Lennox at (503) 296-3949. Meets at the antique church of the Episcopal Diocese, 601 Union Street, The Dalles, first/third Sundays 10 a.m.

**GAY/LESBIAN WORSHIP GROUP**-Contact Robert Smith at (503) 777-2623. Meets at Multnomah Meeting, first Sundays 11:45 a.m.

**SMALL GROUP WORSHIP**-Contact Kate Holleran at (503) 668-3118. Meets second and fourth Sundays at Sandy, Oregon.

**SMALL GROUP WORSHIP**-Contact Winnie Francis at (503) 281-3946. Meets first and third Sundays at home of Winnie Francis.

**SADDLE MOUNTAIN WORSHIP GROUP**-Contact Pam at (503) 436-0556 or Ruth (503) 755-2604. Meets first/third Sundays in Cannon Beach.

**PORTLAND/BEAVERTON**-Fanno Creek Worship Group. Unprogrammed worship 10:30 a.m. Sundays, Sept.-June. Childcare. First-day school 1st and 2nd Sundays. Oregon Episcopal School, 6300 SW Nicol Rd. (503) 292-8114.

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

## Pennsylvania

**ABINGTON**-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) (215) 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, 10:30 a.m. 5684 York Rd. (Routes 202-263), Lahaska. (215) 794-7299.

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

**CHAMBERSBURG**-Meeting for worship 10:30 a.m., 630 Lindia Drive, telephone (717) 261-0736.

**CHELTENHAM**-See Philadelphia listing.

**CHESTER**-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (610) 874-5860.

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

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

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

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

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

**DUNNINGS CREEK**-First-day school/Meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. 623-5350.

**ERIE**-Unprogrammed worship. Call: (814) 866-0682.

**FALLSINGTON (Bucks County)**-Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsylvania, reconstructed manor home of William Penn.

**GLENSIDE**-Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) Telephone (215) 576-1450.

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

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

**HARRISBURG**-Worship 11 a.m., First-day school and adult education (Sept. to May) 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. at the College, Commons Room, Buck Lane, between Lancaster Pike and Haverford Rd.

**HAVERTOWN**-Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Haverford; 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. (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 Sickles. Robert B. McKinstry, clerk, (610) 444-4449.

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

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

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

**LEWISBURG**-Worship 11 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

**LONDON GROVE**-Friends meeting Sunday 10 a.m., childcare/First-day school 11 a.m. Newark Rd. and Rte. 926.

**MARSHALLTOWN**-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. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

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

**MIDDLETOWN**-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. (610) 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 for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. west of I-95, exit 30. (215) 968-3801.

**NEWTOWN SQUARE (Del. Co.)**-Forum 10 a.m. Worship 11 a.m. Rte. 252 N. of Rte. 3. (610) 356-4778.

**NORRISTOWN**-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts.

Telephone: (610) 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

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

**PENNSBURG**-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Geoffrey Kaiser, clerk: (215) 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., (215) 342-4544.

**CHESTNUT HILL**-100 E. Mermaid Lane.

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

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

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

7:30 p.m.

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

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



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

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

**PLYMOUTH**-Meeting for 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, Ltham, Pa. (610) 688-9205.

**READING**-First-day school 10:15 a.m., meeting 10:30 a.m. 108 North Sixth St. (610) 372-5345.

**SOLEBURY**-Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles N.W. of New Hope. (215) 297-5054.

**SOUTHAMPTON** (Bucks Co.)-Worship and First-day school 10 a.m., Adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

**SPRINGFIELD**-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

**STATE COLLEGE**-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 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

**VALLEY**-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-5757.

**WELLSBORO**-Meeting/childcare 10:30 Sundays at I. Comstock Seventh-Day Adv. Sch.; (717) 324-2492 or 724-1852.

**WEST CHESTER**-First-day school 10:30 a.m., worship 10:45. 425 N. High St. Caroline Helmuth, (610) 696-0491.

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

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

**WILKES-BARRE**-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (717) 825-0675.

**WILLISTOWN**-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1.

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

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

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

## 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). Worship each First day at 10:30 a.m. (401) 762-5726.

## South Carolina

**CHARLESTON**-Worship 9:45 a.m. Sundays. Campus Ministry Office, College of Charleston. (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) 252-2221. Visitors welcome.

**GREENVILLE**-Unprogrammed worship and First-day school 5 p.m. Ben and Carolee Cameron, 6 Ramblewood Lane, Greenville, SC 29615. (803) 233-0837.

**HORRY**-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

## Tennessee

**CHATTANOOGA**-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (615) 629-5914.

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

**JOHNSON CITY**-Tri-Cities Friends (unprogrammed). Information: Sharon Gitlin, (615) 926-5545.

**MEMPHIS**-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 372-8130.

**NASHVILLE**-Adult sharing (child care offered) 9:15 a.m. Singing for all 10:15 a.m. Meeting for worship/First-day school 10:30 a.m. 2804 Acklen Ave., (615) 269-0225. F. John Potter, 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. 452-1841.

**CORPUS CHRISTI**-Unprogrammed worship 9:30 a.m., St. James Middle School, 623 Carancahua, 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 a.m., discussion 10 a.m. Kerrville, Tex. Clerk: Polly Clark: (512) 238-4154.

**HOUSTON**-Live Oak Meeting. Unprogrammed worship 11 a.m. Sept.-May: adult discussion 9:30 a.m.; supervised activities and First-day school for children 9:30-noon. At SSQC, 4803 Blissonet. (713) 862-6685.

**LUBBOCK**-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 749-2008 or 791-4890.

**RIO GRANDE VALLEY**-Unprogrammed worship 10 a.m. Sundays. For location call Carol J. Brown (210) 686-4855.

**SAN ANTONIO**-Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

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

## Utah

**LOGAN**-Unprogrammed meeting and First-day school. 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 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rt. 7 and Main St. (Rt. 9). (802) 442-6010.

**BURLINGTON**-Worship 10:30-11:30 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

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

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

**PUTNEY**-Worship, Sunday, 8:30 and 10:30 a.m. Singing from 10:15 to 10:30 a.m. First-day school for all 9:30 a.m. Rte. 5, north of village, Putney. (603) 256-6362.

**WILDERNESS**-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

## Virginia

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

**CHARLOTTESVILLE**-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

**FARMVILLE**-Quaker Lake Meeting, discussion 10 a.m., worship 11 a.m. (804) 223-4160 or 392-5540.

**FLOYD**-Unprogrammed meeting and First-day school 10 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.

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

**LEXINGTON**-Maury River Meeting. Worship at 10 a.m. (unprogrammed), First-day school 11:15 a.m. Phone (540) 464-3511. Interstate 64 West Exit: 50 Rt. 850.

**LINCOLN**-Goose Creek United Meeting for worship and First-day school 10 a.m.

**NORFOLK**-Worship and First-day school at 10 a.m. Phone (804) 624-1272 for information.

**RICHMOND**-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

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

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

**VIRGINIA BEACH**-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451.

**WESTMORELAND**-Unprogrammed worship. P.O. Box 460, Colonial Beach, VA 22443. (804) 224-8847 or Sasha@novalink.com.

**WILLIAMSBURG**-Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

**WINCHESTER**-Centre Meeting, corner of Washington and Picadilly, Winchester, Va. Worship 10:15 a.m. Contact Betty/David (540) 662-7998, or e-mail: gdads@shentel.NET

**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 547-6449.

**LOPEZ ISLAND**-Worship group meets weekly on Sunday 10 a.m. in homes of members. Please call (206) 468-3764 or 468-2406 for information.

**OLYMPIA**-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: 943-3818 or 357-3855.

**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.

**YAKIMA**-Worship group, unprogrammed. Meeting time/place varies. Call Holly Jennings at (509) 698-4224.

## West Virginia

**CHARLESTON**-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Leslie or Ben Carter 733-3604.

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

**PARKERSBURG**-Mid-Ohio Valley Friends. Phone: (304) 428-6595. See Marietta, Ohio, listing.

## Wisconsin

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

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

**GREEN BAY/APPLETON**-Meeting for worship and First-day school 11 a.m. Contact Reed Hardy, clerk: (414) 337-0904.

**MADISON**-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 and 8:30 p.m. Children's classes at 11 a.m. Sunday.

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

## Wyoming

**WYOMING MEETING**-Unprogrammed worship: Jackson, (307) 733-3105; Lander, 332-5518; Laramie, 745-7296; Savary, 383-2625; Sheridan, 671-6779. Call for time and place.

# Woodmere at Jacaranda

a new Quaker sponsored resident-owned  
Continuing Care Retirement Community

On Jacaranda Boulevard just north of US 41 in Venice, Florida

*Now under development by*  
a not-for-profit Florida Corporation  
established by  
Sarasota Monthly Meeting of Friends  
in cooperation with members of  
Sarasota Evangelical Friends Church



- |   |                                  |
|---|----------------------------------|
| ♦ Planned affordability   | ♦ Indoor parking                 |
| ♦ On site health care with portable<br>long term care coverage    | ♦ Library, Craft and hobby areas |
| ♦ Choice of villas, or apartments<br>from 700 to 2000 square feet | ♦ Woodworking and other shops    |
| ♦ Assisted living apartments                                      | ♦ Resident Council               |
|   | ♦ Conference and media center    |
|   | ♦ Silent and programmed worship  |

***Put Florida in your future, If you're planning to retire  
And know that special pricing\*, can be yours if you inquire.***

**For further information write:**

**Friends' Housing and Care, Inc., 4101 South Lockwood Ridge Road, Sarasota, FL 34231  
Or call: (941) 923-9513 or Toll free: (888) 6-VENICE**

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**\*Special pricing for early reservations**

Void in states where prohibited or restricted