

August 1997

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

God,
According to
Psalm 139

Searcher

knower

guard

bestower

Knitter

kneader

builder

breeder

Examiner

tester

guide

investor

Prod

rod

sod

God.

An
independent
magazine
serving the
Religious
Society of
Friends



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Among Friends

A Time of Change

For years I have appreciated Reinhold Niebuhr's "Serenity Prayer" (often quoted in a variety of ways): "God, give us grace to accept with serenity the things that cannot be changed, courage to change the things which should be changed, and the wisdom to distinguish one from the other."

The words have come to mind lately as I observe both my family and my work place.

At home, I am aware of how quickly my children and grandchildren are changing. My daughter, Evy, will be married this month, a joyous occasion for us all and a time of change. Grandsons Peter and Anthony (now nine) continue to amaze me with their curiosity, artistic ability, and enthusiasm for life. My two sons are both teenagers. They seem to grow from minute to minute. Andrew is now a licensed driver with a part-time job at a golf course; brother Sim's voice is changing and he's looking forward to high school in another year. Michele and I look at each other and ask ourselves where the years have gone.

At the JOURNAL office it's a time of change as well. As we wind up a successful capital campaign (look for a report in our September issue), we find it a time to celebrate the good work that has been done. But we also regret the departure of our colleague Timothy Drake, who will be leaving our staff this fall. I remember the day Tim came to our office in 1992, recently graduated from college and looking for a job in the field of publishing. He began that spring as a volunteer, assisting with the special issue on Japanese American internment. It's been exciting to see his growth as an editor over these years. I have come to depend on him for many things, including his good critiques of my column each month (and, of course, the donuts he brings each deadline day!). We will miss his presence in the office but wish him well as he pursues other interests for work and study.

We are pleased to announce the appointment of Claudia Wair as new assistant editor. (Look for her name on the masthead this fall!) Claudia has worked as our intern and editorial assistant this past year. Readers will recognize her name as a regular author in these pages—her next writing assignment to be a report on the Friends General Conference Gathering in a coming issue. We welcome Claudia to her new editing position. A member of Langley Hill (Va.) Meeting, Claudia also is a sought-after speaker among Friends.

Perhaps the biggest change of all is our announcement of a change of address. Some of you may have noticed the new mailing address in our July issue; others should be aware of it now. In late August FRIENDS JOURNAL will move its offices from Friends Center in Philadelphia to space three-and-a-half blocks away. There are several reasons for the move. First, we have outgrown our existing space at the Center, and there is not suitable space available for us here. Also, our current space is not handicapped accessible, and this is increasingly important for us to acknowledge. Our older part of the Center, located on the second floor without elevator (and with storage two floors below in the basement), is not well suited for our publishing needs. Finally, on very short notice, we became aware of office space available in the same building occupied by Friends General Conference. We signed a purchase agreement in late April, currently are making alterations to the space, and plan to move there in the coming weeks. We hope you come visit us in the fall.

Truly, it has been a season of change.

Vinton Deming

Next month in Friends Journal:

They Ask for Change
Doing Worship
A Return to Quakerism

FRIENDS JOURNAL

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*Cover poem by Muriel Steffy Lipp.
Thanks to Fine Line Studios
for inspiring our cover design.*

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Worthy of study

Tom Gates's striking description of a ritual male circumcision in Kenya and the moral and cultural dilemmas he felt in such a different society is vivid reading (*FJ* May). For me, it instantly brings to mind how many Europeans, Asians, and Latin Americans respond when they learn of the common U.S. medical practice of routine male infant circumcision. This practice began in the 1870s as midwifery and home birth was increasingly taken over by male physicians moving birth into hospital settings. At a time when many diseases had as yet no understood viral, bacterial, or genetic source, the tangle of Victorian morality deemed that excessive youthful masturbation, abetted by the presence of the foreskin, weakened the physical and mental constitution, thus making the young vulnerable to myriad diseases. The solution: infant male circumcision. The rate steadily increased until it reached 90 percent between 1975 and 1985. Then it fell to its present 60 percent nationally.

Though the afflictions being "prevented" have changed over time, people from other cultures, learning of the U.S. practice, often view it as cruel, bizarre, mutilating, and unnecessary. In Latin America, Asia, and Europe other than the U.K., medicine never adopted the practice, and 85 percent of the men alive today are not circumcised and do not suffer the widespread afflictions U.S. medicine grimly promises those with foreskins.

Today, we know that like the not-so-long-ago termed useless and vestigial organs of the tonsils and appendix, now known to be part of the vital immune system, the foreskin has important protective and erotic/sexual functions from infancy through the whole of life. There's truly a moral and cultural dilemma here in our own society worthy of serious study.

Chester McQueary
Parachute, Colo.

Personal experience

Kathryn Gordon's article ("A Mystical Weekend," *FJ* May) was a moving testimony to a very personal experience. One cannot fault her opinions expressed therein; however, I am deeply troubled by the sharing of her response to a question about the false memory syndrome in which she "admit[s] I have suspected it is society's defense against a distressing truth."

This may be Kathryn's perception of her

truth, arrived at by the now professionally very questionable "guided re-enactment" she describes, but it should not be permitted to stand as total truth unchallenged.

I would hope that some kind of balanced perspective in *FJ* would correct the possible tendency to generalized misperception that Kathryn's personal memoir might otherwise generate. False memories are indeed false, but *do* exist.

Kathryn records the wish not to have her version of her life challenged, even as she says she does not challenge her questioner. Had this interpersonal exchange remained personal, that could prevail; now by printing it in a widely distributed medium among Quakers, her wish to be unchallenged needs perhaps to be replaced by our hope that the Light may open her and us to new facets of continuing revelation in which we are all part. I would hope this letter might be a gentle suggestion along the lines of healing truth.

Bob Mabbs
Sioux Falls, S.D.

While I appreciate Kathryn Gordon's effort in the article to work toward reconciliation in the acrimonious area of recovered repressed memory, I believe that you do your readers a disservice in providing inaccurate information about the nature of memory. The body does not "embed memories as pain and tension," as stated by the author. The brain is the source of memory.

The author also expresses a deep misunderstanding of the issue of false memory syndrome. The concern of the FMS Foundation, for example, is with bad therapy. That is a separate issue from the issue of child abuse. Both are problems in our society and both need to be solved.

Pamela Freyd
Philadelphia, Pa.

Thanks, cuz

I continue to rejoice and give thanks for *FRIENDS JOURNAL*. You perform a great service for the Society, keeping us aware of developments and issues and informed about people and events of note.

The "Signe" cartoons (*FJ* April) are, as usual for her, right on the point—and so telling. (The fact that we are cousins doesn't prejudice me in her favor, you may be sure.)

Hibbard Thatcher
Nashville, Tenn.

Other responses to Signe



HEAD CASE?

"I've been thinking...."



BIG BUT

"Whilst not wishing to take away anything from the ministry we have just heard....."

Paul Thompson
Scone, Scotland

Phalse Philology by Loco Linguist:

"We Quakers believe in the Holy Eucharist. In Greek that's *Eucharisteum*, in Latin *Eucharistus*. It means *eat* or *take eat*. In Hittite it's *eekee*, in Hebrew *aktay eatay*, et cetera, etc., etc., and so forth, and sew fourth, and so l-o-n-g."



Mary Lou Coppock
Tempe, Ariz.

In Sing Sing

I want to thank you for the interview with me in the April issue. My wife Elsbeth expressed her special appreciation for the layout (she is an artist), so special thanks for your art director Barbara Benton.

We went to worship in Sing Sing Prison. The article, which I had not seen by that time, was circulating and the Mandela connection brought forward a special sense of fellowship!

Hendrik van der Merwe
and Elsbeth Woody
Port Chester, N.Y.

Friends and the United Nations

In 1947 the Friends Service Council (U.K.) and the American Friends Service Committee (U.S.) were jointly

and the U.S. Steve Angell, formerly of New York, now of Philadelphia, is a leading advocate of the Alternatives to Violence Project (AVP), of which he spoke at the 9th Con-

ernments should abolish all land and anti-personnel mines, base security on building relationships across borders, and drastically reduce military budgets.

It is true that the UN has wrestled with its own need for reforms that are necessary to its functions, without much success. However, now is the time to remedy this, and our support is essential because the member states, including the U.S., must press reforms. I highly recommend that Friends give active support to the UN because I believe the new UN will be better than heretofore. All the world's people need its advocacy, not only in the cause of peace but in the cause of world improvement.

Friends advocate the abolition of the death penalty and have been mortified by its renewal in the U.S. The issues threshed at all these UN conferences are passed to the General Assembly. To adopt a 2/3 majority of states would be required to support it, which has not happened. However, the Standard Minimum Rules for the Treatment of Offenders and Declaration against Torture were concurred by Amnesty International, supported by member states, and approved by the General Assembly.

The Congresses about crime have seen an ever-increasing unity in our NGOs and a recognition that the problems of dealing with crime cannot just be left to governments but must be a concern for the total community. When in prison in Launceston Jail, George Fox called Friends to "walk cheerfully over the world, answering that of God in everyone, whereby in them ye may be a blessing and make the witness of God in them to bless you." I suggest that work within the UN should be a part of this calling.

Richard D. Broughton
Port St. Lucie, Fla.

Have you ever considered the advantages of a gift annuity with FRIENDS JOURNAL? How much can a retired Friend count on receiving from a gift annuity contract with the JOURNAL? The chart below provides examples, based on a \$25,000 cash gift, of possible gift annuity rates and tax savings available to Friends who participate in the JOURNAL's Gift Annuity Program.

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65	7.2%	\$1,800	\$9,511
70	7.7%	\$1,925	\$10,349
75	8.4%	\$2,100	\$11,251
80	9.4%	\$2,350	\$12,272
85	10.5%	\$2,625	\$13,587
90	12.0%	\$3,000	\$14,702

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some of us by attending its international conferences as experts, observers, or delegates. As a delegate from FWCC, I attended the 5th UN Congress on Prevention of Crime and Treatment of Offenders at Geneva in 1975, 6th at Caracas in 1980, 7th at Milan in 1985, 8th at Havana in 1990, and 9th at Cairo in 1995. I have witnessed considerable growth in Friends' respect for such congresses, and after those in Havana and Cairo the FWCC delegates drafted epistles that were circulated in *Friends World News* and elsewhere. There were seven of us in Cairo, from Canada, England, Ireland, New Zealand,

(Habitat II), held in Istanbul in June 1996. I did not know other Friends were attending, but learned later that Cushing Dolbear of Washington, D.C., was an official U.S. delegate. Also at the conference were Carolyn and Thomas Committa and Theresa Fitzgibbon of Philadelphia Yearly Meeting. My wife and I attended many workshops at the NGO forum. In one of these, women from Chicago, Washington, and New York expressed concern over the threat, as they saw it, of the U.S. to do away with the public housing in which they lived. As Friends, we supported the recommendations made in meetings led by the Peace Caucus that gov-

Better choices

As a friend and supporter of the American Friends Service Committee, I was disappointed to learn that AFSC has again nominated Jimmy Carter for the Nobel Peace Prize.

It is true that Carter is more deserving of the honor than such previous political recipients as Henry Kissinger, Menachem Begin, and Teddy Roosevelt (each of whose

lives appear to have been dedicated to power, aggression, and wielding the "big stick"). Since leaving the White House, Jimmy and Rosalynn Carter (why not her, too?) have been a force for peace and justice. But for a pacifist-based organization like AFSC, dedicated to "speak truth to power," to nominate a person who, when in power, re-instituted the military draft, put great reliance on military power (or the threat thereof), failed to pardon Leonard

Peltier or to grant amnesty without strings to the many young Americans who went to prison or fled the U.S. rather than participate in an unjust, undeclared war, I find disturbing.

I would like to suggest that next year AFSC consider nominating David Dellinger, a nonviolent activist for all seasons. He fought against Jewish immigration quotas in the '30s, went to prison rather than accept a theological

student deferment in the '40s (and while there helped racially desegregate some aspects of prison life), kept the flame alive in the '50s by helping edit and publish *Liberation*, served as one of the more effective leaders in resisting U.S. aggression in Vietnam in the '60s, and continues to spread the gospel of nonviolence in his writings and on college campuses up until the present.

Other individuals and groups that might well be considered include Peace Brigades, Habitat for Humanity (and its founder, Millard Fuller), the Berrigan brothers, and Lucius Walker Jr.

Benjamin L. Candee Jr.
Shaker Heights, Ohio

Using full names

Is anybody but me worried about the fact that people lose their last names if they take certain kinds of jobs? Where I work, I'm "Mrs. Cameron" because I'm a librarian, but if I were a secretary or a custodian I'd be "Dee." I think it would be great if people used the full name in addressing people with whom they are not on familiar terms, but that's had a couple of centuries to catch on, and so far it hasn't. Meanwhile, this job-based practice seems like just the kind of thing the old Friends were trying to avoid.

Dee Cameron
El Paso, Tex.

Welfare fraud?

Oh, the irony possible in the word "welfare." The already wealthy lawyers, who make up three-quarters of the U.S. Congress, sit in judgment of the poor, both working and unemployed, but these legislators receive both perks and campaign contributions in astronomical amounts. In turn, they dole out billions of dollars in government contracts to corporations who just happen to be their chief supporters.

Now, where do you suppose is the greatest welfare fraud?

Joseph S. Carter
Largo, Fla.

April Fools

This past April, during a sleepless night, I grabbed the latest issue of the *FRIENDS JOURNAL*, and starting from the back, I skimmed the classified ads, read the Milestones, then the articles I had not read when the magazine first arrived. Finally I arrived at the inside front cover, and as I

had read the editorial earlier, I glanced at the masthead and was startled by the "titles" of your staff, then chuckled to myself and dropped off to sleep.

When the May issue arrived, I looked in vain in the Forum, expecting some recognition of your April Fools masthead. Did no one respond or are you not now acknowledging this momentary frivolity?

Catherine Crocker
Lake Elmo, Minn.

We didn't think anyone noticed! Friends can be awfully serious, after all. Perhaps readers were too busy being amused by Signe Wilkinson's cartoons? —Eds.

Cover to cover

I don't know when I've sat down and read a *FRIENDS JOURNAL* issue cover to cover. But I did just that with the April issue. And what a rich, full, and *big* issue it was! The interview with Hendrik van der Merwe, the report on the meeting for divorce, and the piece (reflective!) on a miscarriage, not to mention Signe Wilkinson's cartoons, made it outstanding! Thanks.

Jim Best
Tucson, Ariz.

Cuba

The June Forum contained a letter by Arthur Rifkin referring to the two articles about Cuba (*FJ* Feb.). I have just returned from Cuba and am concerned about some of the questions raised.

Something obvious during my visit was that the people have hope, vision, and a light that sustains an incredible charm and humility among even the most impoverished. I note this light in contrast to much darkness I have encountered in other Caribbean countries, also in contrast to the despair and selfishness I witness on a regular basis in my own country.

When Batista and many other corrupt and very wealthy people fled from Cuba in 1961, they took billions of U.S. dollars and a great deal of talent with them; most of the doctors and lawyers left. So Cuba had to start from scratch.

U.S. policy toward Cuba has been based on the assumption that Castro would fail and the government would topple. This policy has actually strengthened the Castro regime by allowing Fidel to present himself internationally as a Cuban nationalist struggling against a hostile neighbor. Internationally, U.S. attempts to legislate for the world have been widely condemned.

By employing "big stick" politics, the U.S. government has won much sympathy for Cuba. In 1995 the UN General Assembly voted 117 to 3 to condemn the U.S. embargo, the fourth consecutive vote of this kind in four years.

Marcia V. Ormsby
Annapolis, Md.

It is true that the civil rights issue in Cuba could be improved; however, look at the situations in other Central American countries, where free elections have been held and citizens are still being "disappeared" or assassinated. And what about China? The United States has no embargo against China, whose human and civil rights abuses are much worse than Cuba's. But, of course, economic interests usually outweigh civil rights.

In his Forum letter, Friend Rifkin asks: "If the boycott started in 1961, why hasn't Cuba bought what it needs from other suppliers?" From 1961 until just recently, Cuba *did* buy from Canada and many European countries. The Soviet Union was Cuba's largest supplier, especially in petroleum products. With the breakup of the Soviet Union, Cuba lost its best source of supplies.

With the passage of the Helms-Burton act, the United States has dramatically increased its economic (and humanitarian) pressure on Cuba.

The United Nations has consistently condemned the U.S. embargo against Cuba. The embargo is outlawed by international law, since no United States declaration of war against Cuba has ever been declared. The Cuban embargo should be ended.

Franklin P. Witte
Phoenix, Ariz.

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.

Wait here and I'll climb up. Perhaps there'll be a better view of where the footpath is."

Franco disappeared through the green curtain of trees. The signpost had indicated this way, but the track seemed to have disappeared altogether. Steep rock slabs lay to our left and right. A chimney of vegetation, where we could maneuver, lay between.

I could hear his voice calling, "Wait there. Don't move," indicating that he was still climbing. The third hour after noon had just slipped by, and the sky was holding on to its clear blue. The view over the lake was fantastic, and I amused myself trying to identify our house in the far distance. A large hawk glided effortlessly above me, perhaps wondering who these invading creatures were.

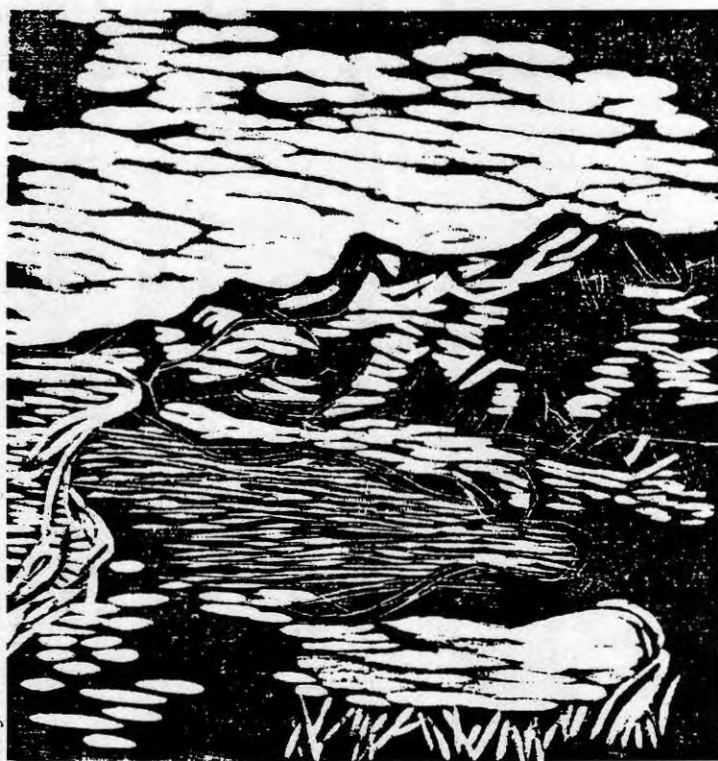
It was so still and peaceful. I could just catch the occasional drift of voices in the distance but couldn't make out their accompanying forms. I began to notice how many varieties of flowers decorated my comfortable shelf. I looked at my watch. Twenty minutes had elapsed, and there was no longer any sound from Franco. Where was he?

"Wait there!" floated across from the ridge. I stood up on my rocky perch to see if I could see him. Ah, there he was, his outline framed against the sky. He'd made it safely to the top.

I thought he would have a quick look to see if a route was possible and then tell me to come up. Well used to mountains, I had a sure foot and a head for heights. In

Sue Glover is a member of Switzerland Yearly Meeting. She is one of 15 Quakers living in Italy.

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WAITING

by Sue Glover

my far-distant college days I'd been nicknamed "mountain goat." Waiting on the side of the slope, instead of working my way upwards, was a new experience. I wasn't sure that I felt comfortable with it.

The clouds began to cover the sun, and I felt chilly. From my small rucksack, I pulled out long pants and changed from my shorts. The minutes without Franco were extending. I shouted his name into the air. My own echo came back. Nothing else. I called louder, almost screaming. Only my own words returned. I began to feel panic rising . . . what if he'd fallen . . . taken a wrong turn . . . couldn't find me again . . . what if . . .

An hour elapsed. I wondered what to do. What were the options? Should I go up and try to find him? I started to move upwards but an inner voice told me to go back. "Wait there," it said. Five minutes later my mind began to race again. Perhaps I should go back down to the footpath junction where we'd gone astray? But then if Franco came back here, he

wouldn't know where I'd gone. Again that still, small voice urged me to "Wait there."

Panic gave way to calm. To conserve my energy I snuggled into the safety of nearby branches and tried not to move too much, putting my rucksack over my chest to keep warm. I felt sure that Franco would come back for me. I waited patiently.

"Sue, you have to come down . . . slowly." Franco's voice pierced my reverie, and I jumped up, trying to identify where his voice was coming from. I caught sight of him below me. Oh, sweet relief! As I delicately picked my way down through the roots and branches, avoiding the rocks, I could hear his voice guiding me to him. In what seemed like seconds I was on

the same level. He looked exhausted.

Explanatory words rushed into each other. Once at the top he'd been too afraid to return by the difficult upward route and instead walked in the direction of the col. Along a knife edge of rock, he'd explored a safe passage. Finally, spotting a way through, he'd traveled safely to the footpath junction we had started from.

All the time he had been calling for me to "Wait there." There had been no reply, and he had begun to panic in case I had moved from my post. Even when his strength began to ebb from the exertion of climbing, he had feebly kept up the command, willing me to be patient.

It had been hard to wait. Hard to keep the wild, irrational panic from taking over. Hard to listen to the confident inner voice, telling me to "Wait there." When we got home, I had occasion to look at the calendar. The prophetic words from Psalm 37, written as a helpmate for the month, arrowed straight to my heart. "Be still before the Lord, and wait patiently." □

The Centrality of Listening

by Patricia Loring

Listening and gathering as patterning Quaker spirituality

By listening I mean the widest kind of prayerful, discerning attentiveness to the Source that is intimated within us, evidenced through others, and discernible through the experiences of life. This kind of listening is not simply auditory. It may be visual, kinesthetic, intuitive, or visceral as well, depending on the deepest attentiveness natural to the particular individual. It is my thesis that this kind of prayerful attentiveness is one of two major elements patterning Quakerism into what Lloyd Lee Wilson, in *Essays on the Quaker Vision of Gospel Order*, has called a gestalt. A gestalt (the word is taken from the German) is an organic whole.

I think Quaker practice is not only a spiritual gestalt of unique wholeness and coherence, but that the organic whole is also holographic—the element of listening patterns all of its parts. When we are faithful to the pattern of listening, it forms and informs all the dimensions of our personal and corporate practice. The pattern of listening makes us more attentive and responsive to the Mystery within and among us, which gathers us in the love and life that is its very nature or being.

This gathering or felt union of the spiritual community in the love and life of God is the secondary element patterning the Quaker gestalt. It is experienced in “graced” or “favored” times of corporate worship. Gathering is secondary only in the sense that it is more apt to be a spiritual fruit or a gift of spiritual maturing in listening. It is what we hear, recognize, or experience when we listen at the most profound level. Both the longing for and the actual experience of being gathered and united in God’s love have shaped

our sense of right relationship within the spiritual community of our meetings. Where the sense of being gathered and united in God’s love includes the rest of humanity and the whole of the creation, it has formed our sense of right ethical relationships in the wider world.

Quaker practice shapes and expresses our listening for the presence and guidance of the Mystery at the heart of the universe and of each of us—and our unity in love in our personal lives, in our corporate life, and in ethical relationships with the world. Our “formless forms” help us to transcend forms and help us to be self-transcendent in our sense of reality and our place and work in it. I think we’ve never come close to realizing the possibilities inherent in the unique Quaker gestalt we’ve been bequeathed by generations of faithful Friends.

Listening to one another as a spiritual practice or discipline

It is a powerful discipline for a listener to try to listen without agenda, without the compulsion to help, abandoning the need or desire to appear knowledgeable, wise, or comforting. There may be no more tellingly difficult spiritual practice than the effort to receive hospitably what is being said by someone else, without editing, correction, or unsolicited advice. Yet it is this open listening that makes room for the Spirit of God to be present in the midst of the interaction, illuminating and guiding what is taking place. With grace, the Holy Presence is born into the space that we make by giving over our own agendas: God with us, a third presence in our encounter. In this way, such listening to another can become contemplative prayer.

The listening referred to is not merely auditory. It is more a matter of willingness to be receptive, even welcoming, on all levels of awareness—visual, auditory, kinesthetic, and intuitive—to what truly is happening in the present. It’s only possible with a humility that gives over efforts to set the terms on which we’ll admit

the divine into our lives, efforts to control outcomes, and efforts to define the roles or perceptions of participants in our lives.

As we listen in this way, particularly in the beginning, we often learn more about ourselves than we do about the person we are trying to hear. We learn the limitations of our hospitality. We learn where our resistances to the reality of the other person lie and how we require others to conform to our ideological structures and ways of expression before we will receive truth as they see it. We learn how unprepared we are to trust in the capacity of others to work out their own solutions with divine assistance. We see how little we are prepared to truly listen to another. We see how much of our usual listening is actually an inward imposition of our personal, comfortable structures of reality on the other person, simply waiting for a pause to impose those same structures outwardly as advice, fixing, converting, or straightening out the other person.

Part of our practice of listening to another can be holding both the utterances of the one we are listening to and our own inward responses together in the Light. The practice of listening to where our responses come from is, at the very least, instructive and humbling. Experiencing this practice may inspire our resolve to change in relationship with others. It may free us to be more compassionate and hospitable to others.

Our own resolve, however, is rarely sufficient for radical, internal restructuring of our capacity to listen to and be accepting of others. But with grace, it can be the beginning of being willing to give over our judgmentalism, self-centeredness, and neediness to God’s healing love. With grace over time, our willingness to acknowledge and to open our woundedness to the healing Light may be a kind of willingness to be changed—a receptivity to transformation and an acceptance of God’s love.

The practice of listening to another has a number of phases as we seek to grow more fully into it. Some days are better than others. Sometimes it’s two steps for-

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ward and one back—or three back. As with other practice, persistence over time and praying for help are more to be trusted than what happens on the day-to-day basis, in which our ups-and-downs are all too clear. With faithfulness over time, we become quicker to recognize our most frequent resistances to—and projections or impositions on—others. We may also spot ourselves developing new resistances, projections, and impositions to take the places of those we've been freed of. With faithfulness over time, however, relinquishment becomes less a matter of grim self-restraint than a grace-given loosening of our compulsions, a blessed freeing from ideas and experiences that enslave us, and a God-given capacity to open or yield to what is.

As with many practices, what begins by feeling like keeping a sweaty grip on ourselves can become relaxation into God's own freedom, into liberation from the all-too-human need to manage the situation, to control outcomes, to be the savior, or to have the definitive, intelligent, wise, or good word on the subject at hand. We can begin to be simply present, open together to the Spirit of God between and among us, uniting us and stilling us into awareness of our union in love. In this way, our encounter with one another may also become an encounter with the divine. The distinction between love of neighbor, love of oneself, and love of God becomes less and less easily perceived.

When I give a first exercise in silent, one-on-one listening in a class or a retreat, participants often observe, "As I was listening I wanted to say a lot of things in answer to what I was hearing. It was so hard not to talk." Only once in my experience has someone said on the very first effort, "I felt relaxed. I realized I was simply praying for the other person as he spoke."

Listening as a form of contemplative prayer

As the listener listens not only to content, but for the movement of the Spirit under the content, the speaker also may be drawn into awareness of deeper levels of her utterance. Held in this receptive, listening prayer, the speaker may begin to give over the need to create a particular impression, to entertain, to be interesting, or to evoke a particular response. She may begin to go below the usual, socially-structured level of discourse to speak more profound truths hidden or obscured by conformity to the expectations of others.

She may first become aware of how much there is in herself of those outwardly imposed expectations. She may also come to a new level of awareness of what really lies beneath those expectations: the hidden seed of the true self, planted by God; the stirrings of the Spirit drawing it forth into tendrils and ultimately into bloom.

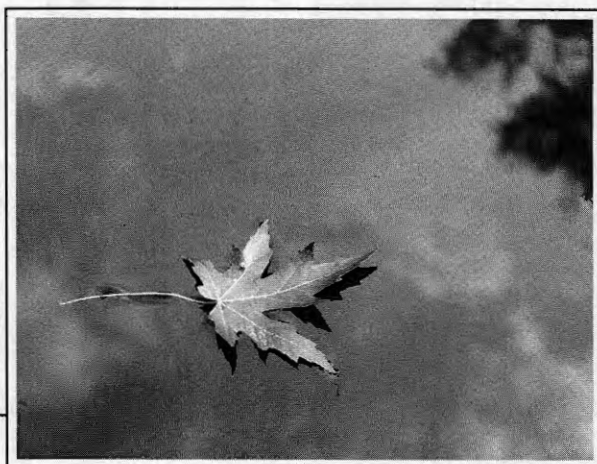
Both speaker and listener may be drawn together into a silence that is the fullness of awareness beyond words. It can become contemplation of what is in the heart of the speaker or of the loving Presence in which both are held.

Contemplative prayer cannot be forced. It is a gift of God's own presence, already mysteriously hidden within and among us, to which we can hope and pray to be opened. I've sometimes felt like a camera lens, with an aperture that can be stopped down to admit just a little bit of light or opened wide to receive every bit of available light in the atmosphere. In this camera that I am, there is no mechanism to open the lens. Rather, I need to give over the tightened places in my being that are holding it shut, shutting out available light and restricting it to preselected levels.

The real, exhausting effort of our lives is not opening the lens but spending our energy holding the lens closed or stopped down. When we relax our grip on our defenses, on who we think we are, on how we want to be perceived, how we'd better behave, on what we ought to think, how we should see, on what is the right response, we are free to open to who and what is really there like flowers responding to sunshine. Simple, respectful, prayerful listening is at least as good for the soul of the listener as for the person listened to.

□

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BE

**Be a leaf on water,
the note the catbird sings only once,
the gold in the throat of the rose.**

Be bread.

**Be the holy egg thumbs make
when hands are laid lightly together.**

Be blackgreen iron of spinach still gritty with growing.

**Be what steadies the knifehand,
leans over the sleeping child,
opens to receive
the bitters of another's heart.**

**Be what says
yes
and yes
and yes.**

—Judith Cordary

*Judith Cordary is
a member of Beloit
(Wis.) Meeting.*

MEETING THE GREAT SPIRIT AT THE COUNTY HOME

I was the nurse on the graveyard shift
there were sixty-three graves-in-waiting
some moved around
some never did
some went fast, some went years
before their bodies

Anne hadn't seemed ready
thin, spry, and always cheerful
just a deficiency of loving family
and then a sudden, strangling tumor

What can I really do
I'd asked my teacher of Blackfoot medicine
Clean hands and feet for the next world, he said,
and give them company

So on her night
while the aides endlessly pumped the cuff
and charted the failing temperature and pulse
I prepared warm water, and I washed her

And then I sat
very close by
and I held
her cold, clean hands.

—Tina Taylor, © 1995

WITH

In the beginning was With,
Who made everything from nothing
and stayed,
so we dead live,
we nothings are something.

With,
Who was in the beginning before us,
made us.
When we found With,
lo, we had never been Without.

In the black hole,
even in cataclysm,
With is.

—Muriel Steffy Lipp

THE CALL

A thin tone quavers in the distance.
Time slows, motion stops
a leaf drops from a tree
stands still in midair.
I am paralyzed and intensely alert
like a sprinter in the starting block.
A scent in the atmosphere both stimulates
and quiets.
Air creeps across my face
fingertips itch
knees soften to jelly.

A calm voice says
"Fear not."

"Lord, what shall I do?"

"Take the bus,
go to work,
come home,
help the wife dry the dishes
fold the laundry
and have the Johnsons over tonight
for coffee and cake."

—Jim Young

*Tina Taylor lives in Monongahela, Pennsylvania.
Muriel Steffy Lipp lives in Alexandria, Virginia.
Jim Young lives in Gainesville, Florida.*



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Tending Our Organizational Webs

by Gale Wills

During 1995-96 I visited monthly meetings and worship groups across Canada, traveling under a concern that we not lose our awareness and understanding of how Friends make decisions together. A number of issues regarding the structure of yearly meeting arose, which I would like to share. Some are a reflection of what I heard, and some are observations and reflections of my own.

The longing to reduce the amount of business we do, both in general and at Canadian Yearly Meeting, was possibly the concern that I heard most often as I traveled. It took several forms, from weariness with long agendas and frustration with the paper flow, to a sense that there are too many people serving on too many committees and anger at being asked to consider issues that are perceived as not related to the concerns of a monthly meeting. Often the longing was simply a wish for more opportunity for fellowship, sometimes accompanied by a reluctance to do business of any kind.

Canadian Yearly Meeting is, comparatively speaking, a very small yearly meeting. We have approximately 1,100 people to carry out all the work that needs to be done. Alongside Representative Meeting and Canadian Yearly Meeting in session, there are twelve standing committees, four ad hoc committees, plus the continuing Meeting of Ministry and Counsel, Board of Trustees, Young Friends, and a small "group" called the Epistle Summarizing Committee. In addition, there are 27 Friends who represent us to outside bodies, some to more than one group. All of this is in addition to the work we do for our monthly meetings and for our yearly meetings and regional gatherings.

Gale Wills is a member of Kitchener Area (Ont.) Meeting and co-clerk of Canadian Yearly Meeting. This article is reprinted with permission from the January-February issue of Canadian Friend.



What do all these committees and people do? Do we really want it all done?

From a purely statistical viewpoint, this appears to be a complicated structure for so few people. However, we do not understand human organizations on the basis of numbers. What do all these committees and people do? Do we really want it all done? Do we have a choice in every case? Complications can be with an agenda

as well as with the organization itself. We can get some of the answers by reading our *Organization and Procedure* and the annual directory published with yearly meeting minutes. But most of the answers can come only from talking among ourselves.

The questions around too much business are influenced by the admitted fact that some people are comfortable and happy attending to administrative matters and others are interested in the activities that come with working for peace and social justice and have little time or patience for "paperwork." These are not necessarily two different groups, but making this distinction helps in understanding why some are so reluctant to "do business" and why others take up the administrative tasks with enthusiasm. Is there a danger of seeing the administrators as carrying a less important role than the activists? Should we not see the two as mutually dependent and equally important?

I am also aware that for some, thinking about organizations in any form is a challenge. This in turn is a challenge to those of us who are naturally comfortable with organizational concepts. We need to be patient with each other. I, for one, cannot imagine a Religious Society of Friends with no formal links between monthly meetings. In my mind those links constitute an organization. Thus, tending an organization is tending the links between people. They are like the silken strands of a spider's web, very intricate and needing special skill to create and to maintain, but practically invisible. Remember the last time you struck down a web on the shed door, and the next morning, there it was again, glistening in the sunlight? Like the spider, we depend on a nearly invisible web of organization, and if it is swept away, we must create another to take its place.

Narcissa Weatherbee

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FRIENDS
JOURNAL

The *Discipline* admonishes all of us to take up our responsibility for managing church affairs. Does this mean that we all must take up administrative work with enthusiasm? I think not. But it may mean that we have an obligation to consider very carefully how we support those who have those gifts and are willing to do the work of tending our organizational webs. Our questions then become how big a web, how intricate, and how many web tenders do we really need?

I once heard a long-time and active Friend mutter under her breath during consideration of a particularly difficult question on the floor of yearly meeting: "Quakers are really anarchists at heart!" How true this is. From coast to coast, I heard clear resistance to central authority, to a "representative" system, and to any practice that is perceived to have bureaucratic overtones. There is, I believe, nearly universal agreement among Friends in Canada that primary responsibility rightly resides with the local worshipping community. Organizations at a half-yearly or yearly meeting level are seen as creatures of a monthly meeting, never the other way around. In this regard, we already have a remarkably decentralized and relatively simple organization. Is it possible to simplify it further?

Social anarchism as a nonviolent way of organizing (no, this is not a contradiction in terms) has a respectable history and a record of some success. The classic example is the short-lived success of the Spanish anarchists before and during the Spanish Civil War. We see it now in the cooperative movements, in community economic development projects, and in the ways in which the campesinos have organized themselves in Central America. We may not name it as such, but I believe Friends have been sympathetic to forms of social anarchism, consciously or unconsciously, for generations.

It occurred to me, as I traveled from city to farm and back to city again, that there may be a fin-de-siècle form of rural-urban split among Friends in the way in which we regard the need for formal organization. The informality and lack of—

even resistance to—structure is a prominent characteristic of the small scattered meetings and worship groups I encountered in non-urban areas. It reminded me of a time many years ago, when I carried out a survey of how social planning was done in one of the rural counties in southern Ontario and found, to my surprise (as an urban-based planner), that they did not use or need formal planning organizations. My conclusion at that time was that we cannot impose the organizational structures that serve concentrated urban areas on rural ones. I doubt that this has changed, and I suspect that those of us

who live and work in large urban areas think differently about the need for organization than those who do not.

How does a group of people go about simplifying an organization? We live in complex social organizations that are evolving rapidly, and resisting this, or standing outside of its

flow, requires enormous effort. On one hand we want to avoid a world given over to excessive busyness and bureaucracy. On the other, we have available to us new technologies, including organizational techniques, that can help us navigate our way through the inevitable maze of modern life. As individuals, when we seek to simplify our lives, we weigh what we must give up and what we stand to lose against what we know we will gain. This is also true organizationally. What must we give up in order to gain the benefit of fewer committees and less business?

The gospel order of George Fox, with its organization of monthly, regional, and yearly meetings, has served Friends well. But the practices may need adapting to modern times and circumstances. Should Friends in Canada find new ways to organize and conduct their business—something that meets our unique needs? My traveling message about the gospel order could sound like my urging us to keep the traditional ways. I hope it was not heard that way. There may be a new gospel order to discover, and my concern is that we understand and practice the divinely led process of discerning what that may be. If we do, anything is possible. □

*We have a remarkably
decentralized
and relatively simple
organization.
Is it possible
to simplify it further?*

THE HEART'S LYRE

Somewhere a soft music plays
far away from
here.

A music that pulls
from behind corners we can't see around,
that calls from the still spaces in our lives,
far away from here,
we think—

the music of birds flying,
a flamingo guitar,
water falling from a cello perhaps,
a pan flute whispering
over the hills at dusk.

Soft music
some place
just beyond reach,
almost past hearing—

we think
always *there*,
not *here*—

enthraling—

not knowing
it is but an echo
of the sound that
reverberates from
inside,

a lost god playing
the heart's lyre.

—Dane Cervine



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GENESEO, N.Y.

Only one more week in Geneseo,
one more week to see a whole sky,
to feel a whole wind blowing
from Erie across the plain,
to see deer grazing in early morning
and at eventide,
to walk each day through Temple Hill
and hear old names in the oak trees—
Canandaigua, Seneca, Ganondaga.

Summer has passed its prime now.
Although fruit is still ripening
and fields are everywhere golden,
the robins no longer come
to the cherry tree
and sing
and teach their young to fly
and boldly feed on cherry-flesh.

I cannot hold on to it,
and yet I must not mourn
time's passing
through this longed-for summer.
It would be like walking against a river,
cursing the flow and the Great Hand.
Because even now the deer stand
still in the meadow,
eating green growing things,
peacefully watching
while I pass.

—Anne Morrison Welsh

*Dane Cervine lives in
Santa Cruz, California.*

*Anne Morrison Welsh
lives in Black Mountain,
North Carolina, and is
active in Celo (N.C.)
Meeting.*



A BOTTLE OF COCA-COLA, 1949

On a summer day sweet with heat and time,
my sisters and I find,
rolled back against the rushes in the cold
clear water of our stream,
an unopened bottle of Coca-Cola.
We instantly know its green-glass shape there in the shadows
but not who stashed it
in our stretch of bank and water.

In a single moment, our eyes lock.
Swearing silence, we cache it back with care
long enough to go in search of the church key.
We slide silently in through the screen door
in a precise pantomime of innocence,
gaze off into the distance of the cold dark kitchen,
sidle towards the middle drawer, glide it open,
steal the opener and then burst forth
into the sunlight in a rush
laughing and running towards the creek
as the screen door slams behind us.

We pull the bottle up again
from the bone-aching cold of the water.
Shivering, we open it,
wiping the rime of rust from the rim of the bottle.
We share it around, swallowing the sweet liquor
that stings our throats as we gulp.
Bubbles rise in our noses and
we gasp with pleasure.

When the last sweet drop is gone
I grasp the bottle
lean back and swing it out in a wide arc.
Its lovely shape hangs there in the air
for a moment before it splashes downstream
and swirls out in the rushing current,
twirling as it sinks
into the whirlpool at the curve in the stream.

—Linda H. Elegant

Linda H. Elegant lives in Portland, Oregon.

ON TRANSLATION

by David William McKay

THE STORY GOES that in his travels amongst the First Nations, John Woolman employed a translator so he and they could understand one another. In a meeting with one native leader, the chieftain held up a hand to the translator.

"I love to hear where words come from," he said.

We can spiritualize this story too much. We can feel that there was some deep spiritual communion, that words became, in a Quakerly way, unnecessary. Most likely he simply wanted to hear the tones and rhythms of Woolman's voice. This is how feelings are expressed in words.

It was one of those "popcorn meetings" that First Day morning. As usual it was a war of words between the "Christ-centered Friends" and the "universalists" (two labels no amount of translation can rescue). Later, someone overheard one Friend at after-meeting tea discuss the pluralism of their meeting:

"I don't mind the differences in the language of ministry," he said. "I just translate the difficult words into ones I'm more comfortable with."

Such translation is common. Recently another Friend, reporting on some ministry at worship, translated the word "God" into the word "Spirit." We can do this because we sense that vocal ministry is itself a translation. The Spirit moves a person deep inside. Ministry is an attempt to translate that wordlessness into words. And like well-water, it often tastes of the pipes it flows through.

When we translate the ministry we are purging it of its alien tastes. We look to the experience deep in ourselves. Then we translate words that jar with our own depths, thus rendering the ministry into our own language.

In one sense, this is what happens in our ordinary conversations. One linguistic theory says that there isn't one language called "English." Instead, all English speakers speak a private language called an idiolect. Idiolects are languages

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unique to individuals.

We can communicate because there is a lot of overlap in the words and meanings we use. All conversation is a matter of translating the words we hear into our own sets of private meanings. We only notice that we are really speaking different idiolects when somebody uses a word in a way we are not used to.

Another way of looking at languages is to see them as different interpretations of the world. German, for instance, often has one word for concepts that take several words to describe in English. It also allows for a more complex sentence structure than English. As Mark Twain jokingly remarked, when a German "dives into a sentence, that is last you are to see of him till he emerges on the other side of the Atlantic with his verb in his mouth."

For this reason, German can be more precise than English and sometimes more useful. *Weltanschauung* means "philosophy of life." Our word "worldview" is a translation for *Weltbild* or "world picture." It can be argued that German is different from English because its grammar expresses a *Weltanschauung* or a *Weltbild* different from our own.

Translation, then, is always approximate. There is no simple connection that lets you substitute a word in English for precisely the equivalent word in German, or Spanish, or Oneida, or even English. Such substitution is also a substitution of one understanding of the world for another.

When we translate, we take for granted that we know where the other person is coming from. After all, how could a person translate a German sentence into English if she couldn't speak both tongues?

"Oh yes," we say. "That's just so and so on his hobbyhorse. I can translate 'The Godhead' for 'The Spirit' and everything else remains the same." Does it? If we truly understand, then why do we need to translate?

We cannot not translate because this is how we hook up what is said with what we already know. This is how we understand each other; this is how we have new insights into what we thought we already knew.

We need to translate because we are

afraid. If our meeting is old enough and the birthright Friends in it are old enough, then we remember. We remember meetings torn apart over theological language. Whole Quaker families left their heritage to become Mennonites or Presbyterians while fractured Quakerism argued over who held deed to the meetinghouse. When we remember we shudder.

Nice liberal intellectuals that we are, we assume that every good person (and isn't everybody basically good?) must be in contact with the same spiritual reality. Logically then, our differences in language describing that spiritual reality must be just a matter of surface grammar and not deep meaning. Unfortunately, as any card-carrying spiritual seeker will advise you, spiritual reality has a way of setting a different agenda than any agenda our logical thinking can conceive.

What I am saying about translation suggests that differences in language reflect real differences in how we see the world. These differences are real because they have real effects on what we do and how we make choices. That difficult Friend isn't just being difficult, she's speaking truth to power—at least from where her shoes are. And that brings us back to those days when we sold our meetinghouses for a crate of hymnals.

I think there is another fear: we translate what makes us feel uncomfortable. When ministry makes us feel good about where we are, translation is not necessary. It's when ministry challenges us in places we don't like being challenged that we start messing with people's language.

So what happens? Translation blunts the keen edge from the ministry. All ministry ends up confirming us in what we are already doing. Where are we then? With the people who read the hard bits of the Bible as though they were all talking about somebody else. And no better off.

Yes, we need translation so we can understand one another. We need understanding so we can live and worship together. But our leading to unity and understanding demands that we appreciate the otherness of each other. Sometimes we need the wisdom of John Woolman's friend, to silence the translators and hear where words come from. □

LOOKING FOR JESUS IN NEWTOWN SQUARE

I. Tonight we have moved
The old benches of
Newtown Square Meeting
Into a circle of sorts,
Giving the heater her place.
Now no one of us turns
A back to another and
We are hoping
acknowledging
knowing
That Jesus may be here.

II. We are looking,
By twos and threes,
For the places where
Our hearts pound.

III. In following Jesus
We may enter a vineyard
Where the standard is beyond
Virtue or justice, and well
Beyond standards themselves;
A place incredibly inclusive
thoroughly genuine
necessarily joyful;
A place of generosity. There,
Whether it is morning, noon, or
The close of the work day,
Nothing can be earned
And all is given.

IV. Jennifer did not
Come tonight.
My guess is that
Jesus told her
It was time to
Dance.

V. Tonight I am hearing my heart say that
Whether this man ever lived or not,
He is God.

VI. Jesus says:
"Your roots are so entangled in me
That I cannot be cut out and
Leave you fully alive.
Trust in your knowing me.
Let what others say
That does not ring true for you
Be theirs."

—Janeal Turnbull Ravndal



Lucy McIver

*Janeal Turnbull Ravndal is a member of
Stillwater (Ohio) Meeting. She lives and works
at Pendle Hill in Wallingford, Pennsylvania.*

One Quaker's Experience

by Nancy Breitsprecher

Most Quakers have a tough time with what other churches call sacraments. It is not uncommon to have a profound shunning and a refusal to examine the question of *why* many other types of Christians regard them as so important.

I have been a Quaker for many years. I also have been a pastor to a nondenominational church and served a chaplaincy that included the eucharistic ritual. When challenged by other Quakers as to how I could bear to do this, my reply has been that, after all, I don't do it for Quakers! I do it for people to whom it is meaningful.

Now I am retired, and so am not in a position where it is often asked of me. But the ongoing thought of Quakers on sacramental issues is something I still find especially interesting.

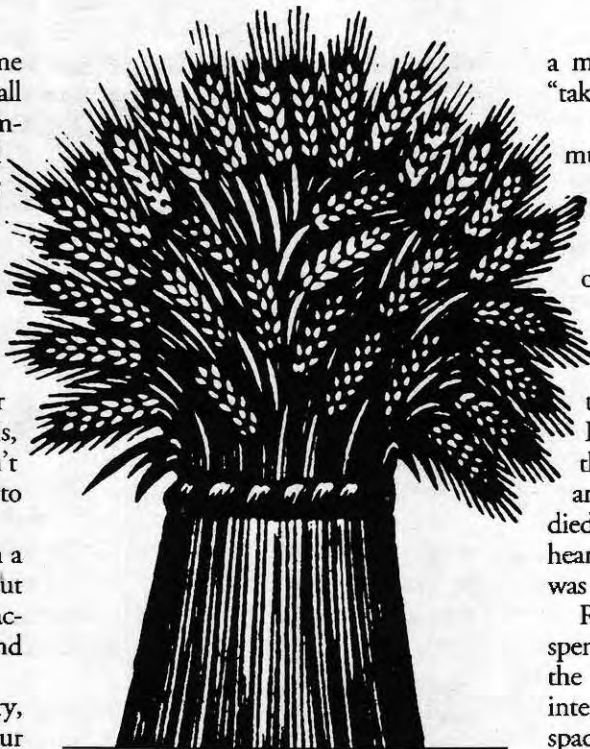
I attended a denominational seminary, the only option at the time as I had four children still at home and not enough resources to travel to Earlham School of Religion.

It was gracious of the seminary to admit me, as it was Anglo-Catholic, and by their charter, I might have been refused admittance. For a long time I attended the compulsory chapel services, in cassock and surplice, and simply did not go forward for communion.

As I became better acquainted with the seminary worship community, I realized I was being invited to what was, in essence, a family meal. I formally matriculated on the full degree track, through exceptional circumstances, and one day the leading came to no longer refuse to "eat" with the community. After that, participation was not a problem.

There are, after all, Bible passages that speak of the Lord's Supper as a norm for Christians. The fact I preferred silent worship was my peculiarity!

I took the formal liturgy courses but did not receive the training fellow students got on how the ritual of communion was conducted. After graduating, I



*Just as for Friends a
gathered meeting touches
all our hearts and finds
us in unity, others may
find unity in partaking
of the same ritual meal.*

received a call from a nondenominational church in my home area. I had an ordained Lutheran co-pastor, and he did the communion services until one Christmas when he went on vacation and it was up to me to provide for the communion service the church members wanted. I called one of my former professors at the seminary, saying I felt I needed a bit of practice, as it is a serious matter and one that should be handled with dignity.

He invited me to his home and went over the handling of the bread and wine with me at his dining room table. When I led the communion service with the congregation, how natural it seemed to me, as

a mother of a fair-sized family, to say "take, eat" and invite people to the table!

After that, I did my "share" of communion services, especially because the place of women in the church was controversial and there was an uncomfortable sense in the church if only the male pastor did them.

I used the *Book of Common Prayer* for communion services. One of the lines I found most attractive was one that I was taught went back to Elizabeth I's input, said to reflect the theology of Zwingli: "Take them [bread and cup] in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving." That was all I knew of Zwingli.

Recently I traveled through Zurich, spent a few days there, and was drawn to the church where Zwingli preached. It interested me greatly, especially the open space that once had held a formal altar. It was as if this church held the space open for the Spirit. When I returned home, I decided to try and read up on Zwingli.

My local library got me a book on Zwingli, a book first published in 1901 and later republished by Scholarly Press in Michigan. It was hard to put it down. It contained a biography, a long chapter on theology, and translations of some of Zwingli's writings.

I have been trying to think of George Fox and Zwingli; we know the latter's writings were known in England because Elizabeth I knew them. Fox lived 1624–1691. Zwingli's dates were 1484–1531. The emphasis Zwingli put on *experience* was, I think, one thread that connects to early Quakers. In a 1522 sermon explaining why Catholic rules on fasting were wrong (especially because one could buy one's way out of fasting), this sentence appears: "For the kingdom of God is not food or drink, but piety, peace, and joy in the Holy Ghost." Truly.

Zwingli disagreed with Luther on many points, and what is most touching about Zwingli is that his theology starts with God, not with human depravity. Not judging others and being careful not to give scandal to others were points with

Nancy Breitsprecher is a member of Beloit (Wis.) Meeting.

Zwingli, but how can we not cheer these words:

It surely seems to me . . . simple folk think that everything is right, if only they confess the fasts, fast, enjoy God, take the sacrament, and let the whole year pass away thus; whereas one should at all times confess God, live piously and do no more than we think necessary in the fast.

Why don't we need sacraments—that is, channels of ritual? I tend to agree with Zwingli that:

A channel or vehicle is not necessary to the Spirit for He Himself is the virtue and energy whereby all things are borne and has no need of being borne. . . . Faith is present before Baptism. Faith then, is not given by Baptism.

God alone can cleanse the soul . . . one does not need a pledge that the cleansing has already been performed. If it has he knows it, and that is enough . . . the great gift of God is a matter of experience. . . . Faith is an act of self-committal . . . a spiritual process of the soul, that is conscious, and that is the eternal life which Christ promised, already in exercise and possession.

Where does this leave a discussion of Quakers and the sacraments? Where it began, in a way. There are times for some people when having a symbol of the presence of God is helpful. Just as for Friends a gathered meeting touches all our hearts and finds us in unity, others may find unity in partaking of the same ritual meal. Eating together, after all, has ancient roots as a sign of hospitality and peace.

As we all sometimes share bread, wine, or coffee and conversation, we know that no "magic words" bring us closeness and love; the experience of sharing and having been together over a length of time makes this one moment special.

Will I ever lead another communion service myself, now that I am retired? If I am requested to do so, with sincere people, yes, especially with elderly in care homes who feel deprived without it. Christ can manifest to us in many ways. Who am I to say that one historical way, which others testify is meaningful, is invalid?

Perhaps the leading some people feel towards the communion service is akin to what we feel towards photos of those we have loved—a tangible reminder, not only memory but a re-experiencing of closeness. We need not forget the end of the Zwinglian line in the *Book of Common Prayer*, "with thanksgiving." Gratitude for all that leads humans Godward is a response we can hardly help giving. □



RADNOR FRIENDS MEETING: NOTES

I. Friends

1.
Douglas and Dorothy
eyes closed
still squint against

a light too bright
to bear.
While I gaze into

shadows ephemera
they seem
to see a solid radiance

that reflected curves
their faces
with its beams

II. Radnor Windows

Like memories old panes
distort. Through one
patterns of power
lines carrying messages
break. There is no
connection.
Who can communicate?

But when I look again
the lines reappear
blurred
winged like a bird
and I remember
that after all doves
are messengers too.

2.
Replacing icons
faces of friends
bone and complexities
of line
flesh fissured or firm
I stare
and simplify them
to pure form

that as in old paintings
holy light
illuminates

III. The Graveyard

Here lie
stones of the meetinghouse
cluttered erupting
granite to gray

marble in graves
like dragons' teeth
that will never turn
flesh or fight.

Crumbling they hold
the land. Beside them
walls that shape
the silence stand

shadows of the shadows underneath.

—Fay G. Lawton

*Fay G. Lawton lives in Collegeville, Pennsylvania.
She is a member of Radnor (Pa.) Meeting.*

Bringing Nonviolence Workshops to School

by Fenna Mandolang

Nonviolence is highly valued in my family, and I love new experiences, so I decided to bring a series of three, three-day nonviolence workshops to my middle school. My mother spoke to the principal, and they wrote a grant proposal to purchase manuals and supplies. The principal said if students liked the workshops, they would continue; if not, they would stop. So I made a decision to make a difference and try to keep the program alive. I didn't know what I was getting into, but I did know the first step was to become a facilitator.

I had to complete three, three-day workshops: basic, advanced, and training for facilitators. I also tried to encourage other participants by practicing what we were taught and by talking to them outside the workshops. I wanted as many different kinds of kids as possible to enjoy the workshops; this wasn't too hard because the program captured them by itself. Each workshop requires a team of three to five volunteer facilitators. It is important to have a student perspective on the facilitation team, but it's hard to get volunteers to facilitate. Many people want to take the workshop, but we are very low on serious facilitators. The other thing I had to do that was vital to keeping the workshops was to speak with the teachers and support the school sponsor of the project. My mother and I talked to the teachers at a faculty and staff meeting. She talked about the history of the workshops and their importance to her. I talked about why I thought they were important for the students and the school and how I benefited from them. I am still facilitating workshops and learning new things every time.

Help Increase the Peace Project (HIPP) is a series of nonviolence workshops for up to 25 kids in middle or high school. At Belle Vue Middle School, we have offered four basic, one advanced, and one training for facilitators since September 1994. We have trained sixteen facilitators, eight of whom are active. The workshops are open to all

Fenna Mandolang is a member of Tallahassee (Fla.) Meeting and a HIPP facilitator. She will enter the 10th grade at George School, Newtown, Pa., in the fall.

Photos courtesy of Fenna Mandolang



Photos: Participants from the first advanced HIPP workshop in Tallahassee, Florida

Below: Fenna Mandolang (right) with fellow Tallahassee (Fla.) Meeting member Hope Bastian

kinds of students: leaders, troublemakers, and average kids. A few adults from the school or community are allowed to participate. The workshops are hands-on activities and voluntary for all participants and facilitators. One-hour mini-workshops after school give a refresher to anyone who's been through a workshop and provide apprenticeship opportunities.

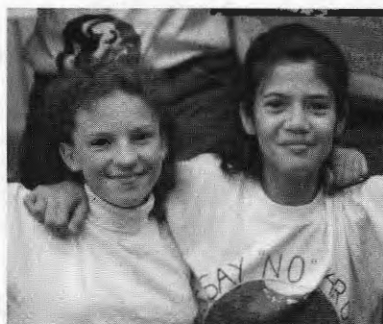
In the workshops, we learn skills that help prevent fights and create a friendly, fun atmosphere. These skills include good communication, affirmation, cooperation, and transforming power. All of these skills are important for many different reasons. Learning about good *communication* is valuable because you can stop a fight before it starts by eliminating assumptions and making sure you go to the source of the negativity and clearly state your message without being rude or disrespectful. *Affirmation* is essential because you have to have good self-esteem to do most things well. HIPP emphasizes being positive and that it's okay to say good things about yourself and others. *Cooperation* is important because if you are not willing to cooperate and at least listen to the other side, you will have a rough time coming to a win/win situation (where everyone is satisfied). Most kids have at least heard of these skills, but many kids don't have a lot of practice, and most have never heard of transforming power.

Transforming power is the opposite of the power of violence. When someone is annoying or violent, it's so easy to get mad at them.

That's the power of violence. Transforming power is the power to change a situation so that it becomes a manageable, or maybe even a constructive, situation. It is the power of truth, the power of caring, the power of respect. Transforming power means you have to be open to all kinds of solutions: surprise, humor, patience, persistence, or being serious. Using transforming power is hard because it isn't letting people take advantage of you. It requires strength, courage, self-respect, and respect for others. It isn't safer than violence; it involves taking risks. It's just a choice between different kinds of risks. All of this information is usually new to participants, so we go around giving examples of when we have used or seen transforming power.

All of these skills are very useful and very helpful, but they wouldn't have the impact if it weren't for the community we build among the people. The community building starts from the minute we begin until the minute we end and still carries on afterward. Everyone has an image at school, but we try to mix with everyone and treat everyone with respect. Everyone—no matter old or young, rich or poor, participant or facilitator—is equal. Facilitators introduce and state rules of activities, but we also always participate. Another reason we form community is because we build trust. One of the ground rules is to observe confidentiality. It is hard to describe the trust that is formed. People open up and share things you would never have expected. You have to actually interact with the kids that seem so different to find out we aren't so different after all and learn to appreciate the differences between people.

The experience is what captures me every time. Every time it is different. Every time I hear a new set of sad and happy stories. I





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meet new people with different cultures, families, and varieties of experiences. I become good friends with someone no one would have ever expected. It reminds me to be thankful for what I have and opens my eyes to a whole new world. This is just the way it affects me. Everyone gains something different. Some people come out with a new understanding of nonviolence, and whether they practice what they have learned or not is up to them, but at least they are aware of it. Other participants come out with better skills and know what they might do to help prevent violence. There are other participants who come out with their lives changed completely.

I know a guy whose family is very prejudiced. In the basic workshop, he talked about his experience and found a new confidence about himself and his views. He knew he couldn't change his family, but he could change himself. He was the one that stopped checker day last year. Checker day is when a rumor goes around that on a certain day, whites and blacks will jump each other and fight for no reason. When the rumor came to him, he said he wasn't going to be involved, so his friends said they wouldn't be involved. Some of the black kids who knew him from HIPP asked him what was going to happen on checker day, and he said that nothing was going to happen. The teachers and administrators heard and were afraid, but nothing happened last year. I can walk around the school now and say hi to all kinds of kids I would have never known and been afraid of before. They say hi, and we watch out for each other, even though we're really different. That makes the school feel different.

I will continue to facilitate workshops. We have three more planned. Then we'll have a new group of facilitators and make new plans with them. I will continue to work on my facilitation skills. I'm confident with the simple activities and have begun to work on giving instructions or introductions to the more complicated or critical activities. I hope to be a lead facilitator soon, to give others the opportunity to apprentice and develop confidence in their skills.

We have had requests to share our work from around Florida and Georgia. Two of us youth trainers went to Miami to present our project to people who wanted to know about it there. Responding to these requests, we're trying to schedule a training series in Orlando. I've arranged for group rates for participants to take the train, the Friends meetinghouse offered a meeting room and overnight cottage, and I've made shopping and cooking lists. It takes a great deal of time, but I think it's worth it! ☐

Reports

Quakers in Pastoral Care and Counseling Conference

The 1997 Quakers in Pastoral Care and Counseling Conference was held March 6-9 at Quaker Hill Conference Center in Richmond, Ind., around the theme "Sharing Our Sacred Stories: Creating Community in the Light."

John Punshon named some of the distinctive "family" likenesses among Quakers and told about the Quaker Tapestry that illustrates scenes from the history of the Religious Society of Friends. He also spoke about Paul's dramatic journey by sea (Acts 27) and emphasized that although the ship was wrecked, all were brought safely to land. Throughout the conference, during the hearing and telling of our own sacred stories, we learned to better see how the shipwrecks and seeming tragedies of life are often openings for the work of the Holy Spirit in us and through us.

Keynote speaker Mickey Edgerton, a pastoral counselor, shared stories from her hospice work, accounts of spiritual healing and transformation that took place in her clients as they neared death. These stories illustrated how God can work through those who are willing to be agents for God's transforming grace in the lives of others.

The second keynote speaker, Laura Dodson, a social worker, psychologist, and Jungian analyst, emphasized the sacredness in our ordinary lives. Her talk demonstrated the powerful, even crucial, role that sharing stories can play not only in individual healing and growth, but also in the creation of community and in the transformation of groups and even nations. She gave a moving account of becoming part of a decisive moment in the dissolution of the former USSR during a visit to Moscow and told of participating in a healing process in Lithuania, when people began to tell stories that had been unspoken for decades. She reflected on the ways that Jesus opened to his destiny and encouraged each person to remember their experiences of the sacred and to open to the destinies to which God calls each of us, individually and collectively.

Evenings were opportunities for celebration and joyful worship. Worth Hartman led a session on clowning as a way to express playful and tender parts of ourselves and to connect with some truths from gospel stories. The next evening Jesse Paledofsky gave a concert that included his own provocative and spiritual compositions as well as group singing of hymns and favorite Quaker songs.

The heart of the gathering was the small groups. They provided an opportunity for

intimate sharing of our own sacred stories and allowed participants to give and receive spiritual nurture. Some were able to voice concerns or share stories that had long been hidden in their hearts. In the context of the conference, our individual and collective stories—both dark and light—were more clearly revealed as small, beautiful pieces of an immense tapestry created by God.

The 1998 conference, "Ministering from the Whole Self: Sharing Our Pathways to God," will be held March 5-8 at Quaker Hill Conference Center. We will focus on the distinctive qualities of Quaker ministry and the ways it draws upon all parts of the self. This gathering also will be an opportunity to explore the expressive arts—music, art, writing, and movement—as means to open to the wholeness to which God calls us. It will be an opportunity for learning, sharing, celebration, worship, and spiritual renewal.

—Bill Ratliff

Fellowship of Friends of African Descent, Midwest Gathering

On March 21-23, Friends gathered at Minneapolis (Minn.) Meeting for the first Midwest Gathering of the Fellowship of Friends of African Descent. Friends traveled from as far as Fort Wayne and Richmond, Ind., and were met by Friends from Minneapolis and Twin Cities Meetings for a time of worship, discussion, and fellowship.

After morning worship, we met in a workshop led by Nadine Addington, who works with the Minnesota Churches' Anti-Racism Initiative. She shared with us the root meaning of racism—prejudice plus discrimination together with power equals racism—and how it harms all of us, both black and white.

She left us with the following queries:

1. Can institutions be changed?
2. How do we change institutions' attitudes toward racism?

Other queries from the gathering arose out of the discussion on racism:

1. What if Quakers used the same intensive process to organize antiracism work within the Religious Society of Friends as was utilized to put together the new Friends General Conference hymnal?

2. How can we create an inclusive and affirming community of faith that will enable persons of color to survive in the Religious Society of Friends?

3. Where do we gain the understanding and ability to dismantle racism within the Religious Society of Friends?

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After lunch Friends shared stories about their religious journeys into Quakerism and their experiences in combating racism in the Religious Society of Friends and the larger society.

We closed with these words from Martin Luther King Jr.:

And one of the great problems of history is that the concepts of love and power have usually been contrasted as opposites—polar opposites—so that love is identified with a resignation of power, and power with a denial of love.

Power without love is reckless and abusive, and love without power is sentimental and anemic. Power at its best is love implementing the demands of justice, and justice at its best is power correcting everything that stands against love.

Southeastern Yearly Meeting

The largest number of Friends in the history of Southeastern Yearly Meeting—240, including 64 young Friends—gathered for our 35th annual sessions in Leesburg, Fla., March 26-30. We searched and celebrated the theme of love, beginning with early morning worship overlooking Lake Griffin; continuing in periods of worship sharing centered on quotations from the Bible, George Fox, and Isaac Penington; and pervading meeting for worship for business.

Love was evident in the joyful greetings of Friends, as well as in the greetings extended to first-time yearly meeting attendees and to visitors from Cuba Yearly Meeting, Nicaragua, Southeast Scotland, and several Quaker organizations.

The business before us was concluded in a spirit of love and support. We welcomed the opportunity to establish a field secretary position and continued to work on revising our discipline. A committee is in the midst of envisioning where our yearly meeting would like to be in 20 years. Friends reached unity on minutes expressing deep concern over the impact of welfare and immigration reforms; on the upcoming launch of *Cassini*, the plutonium-fueled space probe; and on the disproportionate level of support for incarceration over education programs in Florida and nationwide. We heard with joy the visiting committee's report that the Fort Lauderdale Worship Group is ready to become a monthly meeting and will be welcomed as such at our 1998 sessions.

We considered the expression of love through personal action in several workshops on Friends testimonies and money, the Alternatives to Violence Project, handling emotional problems among Friends, clerking a

monthly meeting, and Bible study. Friends also learned from representatives of Friends General Conference and Friends Committee on National Legislation, highlighted organizations this year, about their work and how SEYM Friends could be involved.

Loving concern was expressed for the world community through continuing support for: the Amigos construction project, rebuilding South Florida homes damaged by Hurricane Andrew; the Pro-Nica project in Nicaragua; our new leading that originated with Miami Friends—the Cuban Quaker Project; the situation in Chiapas, Mexico, described by Friends who had visited there; Friends Committee on Unity with Nature's efforts to help us live in the world with integrity; FCNL's continuing witness in Washington, D.C.; and the American Friends Service Committee Southeastern Regional Office's work throughout the yearly meeting area.

Our younger Friends were a delight and a challenge. Teen Friends engaged in "Comparing World Religions and Quakers," a program led by Alex Kern of Pendle Hill. The younger children presented a wonderful play, and the 18 to 30-year-old Friends formed a group, Young Adult Friends, to represent them in the yearly meeting community.

In an introductory session and workshop on the theme of love, Allen Oliver, FGC nurture coordinator, labored with Friends to understand the passion and risk involved in loving one another. We wrestled with how to nurture a loving community among Friends who have an ingrained individualism. Moving into community requires honesty and truth, as well as the humility necessary to allow others to know you. Allen reminded Friends of our connection with the mystical stream of Christianity; that God is often a desert God with whom we wrestle until we emerge whipped, tired, wounded, and, finally, blessed with the expectation that now we shall experience the Presence.

Allen Oliver took these thoughts on love and community and wove them into the pattern of his own experience as he gave the annual J. Barnard Walton Lecture, "For the Heart Is an Organ of Fire," in the form of an epic poem. He expressed his desire to "value my experiences of love and their imprint on my life."

Fellowship illuminated our days during times of storytelling, contra dancing, music, hymn singing, and an outdoor fireside gathering after the Saturday evening lecture. By the end of our session, Friends were inspired to return to the world and continue the work of creating a loving community, the Kingdom of God on earth.

—Judith C. Wiegand



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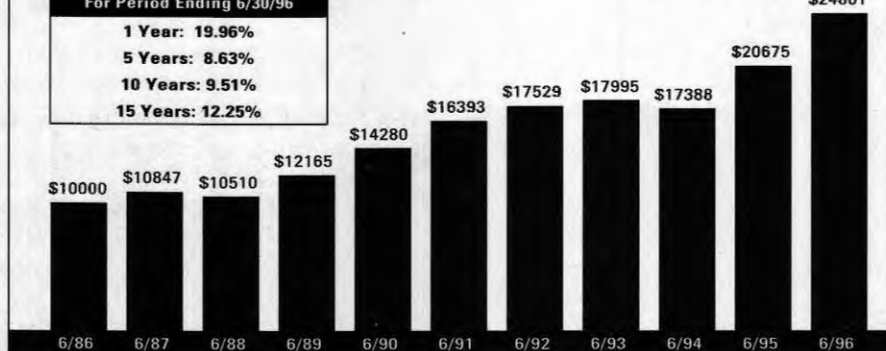
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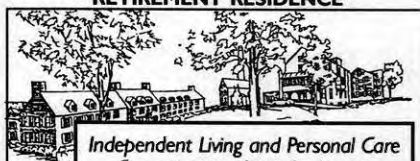
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News of Friends

Friends World Committee for Consultation, Section of the Americas, named Corilde Grover as its next Executive Secretary according to a June 2 news release. Cilde, a Friend from Oregon City, Oreg., will begin work following the March 1998 annual meeting of the Section of the Americas. She is succeeding Asia Bennett, who has served as the Section's Executive Secretary since 1992. Cilde attended George Fox College in Newberg, Oreg., and joined Reedwood Friends Church in Portland, Oreg., where she remains a member. She attended the World Gathering of Young Friends in 1985, served as Section of the Americas Western Field Staff from 1987 to 1993, was a trustee of George Fox College for three years, assisted with planning the Western Gathering of Friends in 1992, and held the post of Interim Executive Secretary of the Section of the Americas for eight months in 1991-1992. More recently, Cilde studied at Earlham School of Religion in Richmond, Ind., and served as Visiting Scholar and Friend in Residence at Woodbrooke Quaker Study Centre in Birmingham, England.

Eight Nobel Peace laureates, including the American Friends Service Committee, met in New York City on May 29 to join seven other Nobel Peace Prize recipients in signing what they hope will be the basis for an international arms control agreement. The International Code of Conduct on Arms Transfers governs all arms transfers, including conventional weapons and munitions, military and security training, and sensitive military and dual-use technologies. Countries wanting to purchase arms would need to prove that they promote democracy and protect human rights. The proposal prohibits arms sales to nations that support terrorism. Nobel peace laureates attending the signing included the Dalai Lama (1989), Elie Wiesel (1986), former president of Costa Rica Oscar Arias (1987), East Timor independence leader Jose Ramos-Horta (1996), and Northern Ireland peace activist Betty Williams (1976), plus representatives from three organizations honored with the Nobel Peace Prize: AFSC (1947), Amnesty International (1977), and International Physicians for the Prevention of Nuclear War (1985). More than 20 Quaker

representatives attended the signing, including staff from AFSC and Friends Committee on National Legislation. Don Gann, clerk of the AFSC Board, presented the following comments at the signing:

[The Religious Society of Friends]. . . has been committed since its founding to the establishment of a world without weapons. Despite that clearly absolutist position, we believe this goal must inevitably be achieved incrementally. Consequently, we are joining enthusiastically in the initiative of President Arias for a Code of Conduct on weapons transfers. We are committed to developing a grassroots campaign in support of the Code, emphasizing in our educational efforts the linkages among violence in ourselves, violence in our communities, and violence among peoples and nations, and their connection in turn to the availability of weapons.

A benefit for *An Act of Conscience*, a documentary that includes Friends from Mt. Toby (Mass.) Meeting, took place in Northampton, Mass., on May 4. The film follows the story of Randy Kehler and Betsy Corner, of Colrain, Mass., whose home was seized by U.S. marshals and IRS agents after they publicly refused to pay federal taxes as a protest against war and military spending. The tax-resistance campaign that followed also was the subject of the FRIENDS JOURNAL Cadbury Event at the 1994 Friends General Conference Gathering in Amherst, Mass. Individual Mt. Toby Meeting members who supported the couple and the grassroots protest were present throughout the filming, which totaled 90 hours of footage from 1989 to 1994. Several organizations, including AFSC's Western Massachusetts Office, sponsored the May 4 benefit premiere to raise money for Robbie Leppzer, the film's director, to launch a national tour of *An Act of Conscience* and speak at local premieres in the fall. The documentary, which is narrated by Martin Sheen, was shown in January at the Sundance Film Festival in Park City, Utah, and also aired on Cinemax on tax day, April 15. The 90-minute film is available on video for \$39.95 (plus \$5 shipping) from Turning Tide Productions, P.O. Box 864, Wendell, MA 01379, telephone (508) 544-8313 or (800) 557-6414.

Nobel peace laureates gather to propose an international arms agreement.



Terry Foss/AFSC

Bulletin Board

•Christian Peacemaker Teams is organizing teams of "Rebuilders Against Bulldozers" to respond to the demolition of hundreds of Palestinian homes by Israeli authorities in the West Bank. Supporters of CPT have invited the group to meet with and document the cases of families who are losing their homes in the greater Hebron area. Each team of 6-12 people will spend the first portion of their 10-12-day visit in Israel/Palestine learning about the current situation by meeting with Palestinian and Israeli peace and human rights workers and religious leaders. The remainder of the trip will be spent in Hebron working on the objectives of the program and rebuilding homes when possible. The teams will each conclude their visits with a witness designed to draw attention to the home demolitions. CPT is sponsored by Friends, Mennonites, and the Church of the Brethren. For more information on the "Rebuilders" program, contact Christian Peacemaker Teams, P.O. Box 6508, Chicago, IL 60680, telephone (312) 455-1199, e-mail cpt@igc.org.



•The Fund for Education and Training assists young men who for reasons of conscience do not comply with laws requiring registration for the draft.

They not only risk imprisonment for following their consciences, they also risk their educations. Nonregistrants are ineligible for enrollment in federally funded job training programs and for federal and some state financial aid programs for higher education. In addition, they are denied the opportunity for future federal employment. The Fund for Education and Training seeks to replace this lost money with a revolving fund that offers low-interest loans for student financial aid or job training. All loan repayments and contributions to the fund are used to offer loans to more nonregistrants. As of 1996, the fund had lent out more than \$50,000 since its formation in 1986. The program is supported by National Interreligious Service Board for Conscientious Objectors, American Friends Committee (Mid-Atlantic Region), Fellowship of Reconciliation, and War Resisters League. For information on applying for a loan or on making a donation to the fund, contact Fund for Education and Training, 1830 Connecticut Ave., NW, Washington, DC 20009-5732, telephone (202) 483-1242, fax (202) 483-1246, e-mail nisbco@igc.apc.org.

•The Acton Institute for the Study of Religion and Liberty has established the Center for Economic Personalism to spark the synthesis between free market economics and Christian personalism. The new form of scholarship, called "Economic Personalism," studies the relationship between the idea that an unhampered market based on voluntary exchange is the most efficient means of gen-

erating and distributing wealth, with the idea that the creativity and dignity of the human person is the starting point for all social teaching. For more information, contact The Acton Institute, The Waters Building, 161 Ottawa St., NW, Suite 301, Grand Rapids, MI 49503, telephone (616) 454-3080, fax (616) 454-9454, e-mail ggbacher@acton.org.

Calendar

AUGUST

2-5—Indiana Yearly Meeting, at Indiana Wesleyan University, Marion, Ind. Contact David Brock, 4715 N. Wheeling Ave., Muncie, IN 47304, telephone (317) 284-6900, fax 284-8925.

2-7—New England Yearly Meeting, at Bowdoin College, Brunswick, Maine. Contact Katharine Lee Clark, 901 Pleasant St., Worcester, MA 01602-1908, telephone (508) 754-6760, fax 754-9401.

2-9—Britain Yearly Meeting, at University College, Aberystwyth, Great Britain. Contact BYM Recording Clerk, Friends House, Euston Rd., London, NW1 2BJ, Great Britain, telephone (44-171) 387-3601, fax 388-1977.

4-10—Baltimore Yearly Meeting, at Wilson College, Chambersburg, Pa. Contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, telephone (301) 774-7663, fax 774-7087.

5-10—North Carolina (Conservative) Yearly Meeting, at Guilford College, Greensboro, N.C. Contact Deborah Shaw, NCYM, 1009 W. McGee St., Greensboro, NC 27403, telephone (910) 273-2199, fax 316-2950.

5-10—North Carolina (FUM) Yearly Meeting, at Guilford College, Greensboro, N.C. Contact John Porter, NCYM Office, 5506 Friendly Ave., Greensboro, NC 27410, telephone (910) 292-6957, fax 292-1905.

6-9—Iowa (FUM) Yearly Meeting, at William Penn College, Oskaloosa, Iowa. Contact Del Copping, IYM, P.O. Box 657, Oskaloosa, IA 52577, telephone (515) 673-9717, fax 673-6830.

6-10—Western Yearly Meeting, at Western Yearly Meetinghouse, Plainfield, Ind. Contact Curtis Shaw, WYM, P.O. Box 70, Plainfield, IN 46168, telephone (317) 839-2789, fax 839-2616.

12-17—Pacific Yearly Meeting, at California Polytechnic State University, San Luis Obispo, Calif. Contact Eric Moon, PYM, 2314 Eighth St., Apt. B, Berkeley, CA 94710, telephone (510) 841-5471, fax 238-8080.

13-16—Ohio Yearly Meeting, at Stillwater Meetinghouse, near Barnesville, Ohio. Contact John Brady, OYM, 61830 Sandy Ridge Rd., Barnesville, OH 43713, telephone (614) 425-1197.

16-23—Canadian Yearly Meeting, at Cedar Glen, Bolton, Ont., Canada. Contact Anne Thomas, CYM General Secretary, 91A Fourth Ave., Ottawa, ON K1S 2L1, Canada, telephone/fax (613) 235-8553.

21-24—Tanzania Yearly Meeting, at Mugumu, Tanzania. Contact Joshua Lavuna Oguma, Clerk, P.O. Box 151, Serengeti, Tanzania.

22-24—"A Weekend of Movement," Ben Lomond Quaker Center's family art camp. Contact Quaker Center, P.O. Box 686, Ben Lomond, CA 95005, telephone (408) 336-8333.

24-30—"Training for Change," a week-long series of workshops led by George Lakey as a part of People Camp, a camp for families sponsored by Friends for a Nonviolent World. Participants will explore where energies come from for personal and political change, and how to avoid burnout. Contact Friends for a Nonviolent World, telephone (612) 321-9787, e-mail fnw@mm.com.

28-31—France Yearly Meeting, at Meschers, near Bordeaux, France. Contact Christine Abt, 7 Jolie Vue, Rt. de Montaret, F-38580 Allevard, France, telephone (33-4) 76-975232.

29-Sept. 1—The "Twin Oaks Communities Conference" for individuals who live cooperative lifestyles or would like to learn about them. The weekend will include workshops, walks, camping, music, dancing, and stories. Contact Twin Oaks Communities Conference, 138 Twin Oaks Rd., Louisa, VA 23093, telephone (540) 894-5126, e-mail alex@ic.org.

In August—Central Yearly Meeting, at Central Campground, Muncie, Ind. Contact Cecil Hinshaw, Rt. 2 Box 232, Winchester, IN 46394, telephone (317) 584-1089.

In August—Jamaica Yearly Meeting, at Happy Grove School, Portland, Jamaica. Contact Angella Beharie, 4 Worthington Ave., Kingston 5, Jamaica, telephone (809) 926-7371.

In August—Sessions of all yearly meetings in Kenya. For more information, contact the Friends World Committee for Consultation world office, 4 Byng Place, London, WC1E 7JH, Great Britain, telephone (44-171) 388-0497, fax 383-4644.

In August—Uganda Yearly Meeting. Contact Julius Nambafu, P.O. Box 2384, Mbale, Uganda.

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Books

Uprooting Racism: How White People Can Work for Racial Justice

By Paul Kivel. New Society Publishers,
Gabriola Island, B.C., 1996. 243 pages.
\$16.95/paperback.

It is often difficult for Euro/Anglo Friends to recognize the role we continue to play in perpetuating a racist society. Too often we act as if our work on racism is done best when we ignore color and treat everyone the same. So do *most* Anglo/Euro people. It has *not* gotten rid of racism. Racism affects us all, and we all suffer. People of color know the root of that suffering; we who are white often don't have a clue. And so we engage in intellectual disingenuity, with criticisms of diversity and multiculturalism, choosing to ignore or minimize the real concerns these concepts have arisen to address.

For Friends who are ready to experience God's work within themselves in the area of racism, and who are prepared for some painful self-recognition, Paul Kivel's book will be helpful. He writes with thoughtfulness and from his experience. His area of work has focused on helping urban youth face conflict and overcome violence. His patience and his persistence can be seen as he helps the reader contemplate color, race, and racism within self-experience. He acknowledges that the acceptance of each other, regardless of color, is exactly what we want, but warns against acting as if there is no color. His view is that too often we—Euro/Anglo Americans—act this way, and it has not worked. He reminds us that our ancestors had the power to create a world that subjected—and subjects—many in the world, and that we must come to grips with how that history affects us today. His assertion is that if we did, we might begin to take seriously the issues that such power continues to play—issues like whose story we hear when we learn history or literature; what jobs we create and who we hire—as this world society continues to develop economically and politically.

Paul Kivel practices what he preaches. His approach is forthright, and he reminds us to affirm the positive inclusive actions throughout history to celebrate the heroes of the past while actively working on the racism in which we all have a part. He challenges the reader to be an ally, to shape institutions and society to be more multicultural in outlook—to more honestly honor the history of the United States by giving all voices a place in power. As he examines the histories and issues of different ethnicities, each in a separate chapter, he puts forth questions for us to

consider and actions to take as we become able. Similarly, he suggests strategies to address public policy, affirmative action, the workplace, police, even religion. He also has a section for home and family.

For those of us living "on the edge" in family units that include members of color who face prejudice every day, this book will have much that we know by our own experiences that is valuable. For others, the insights produced by thoughtful, mindful reading should strengthen the will and spirit for future work.

—Joan Broadfield

Joan Broadfield is clerk of Chester (Pa.) Meeting and facilitates bias-awareness work with Friends.

A Life of Search

James R. Newby, ed. *Friends United Press, Richmond, Ind., 1996. 106 pages. \$10.50/paperback.*

James R. Newby edited this collection from the writings of D. Elton Trueblood and provides five questions and a prayer as study guide for each chapter. Trueblood, an Iowa farmboy, was a disciplined, Christian intellectual who taught at Earlham College and elsewhere. He served Friends organizations, was instrumental in founding the Yokefellow Movement, and was a prolific author and lecturer.

Trueblood's basic message here is that Christians (he rarely refers to Friends per se) should be able to defend their faith with rigorous rational arguments. Rather than starting with God and finding Christ, he starts with the person of Jesus Christ and from him learns about the nature of God. This is an interesting suggestion for those Friends who define their universalism as

non- or anti-Christian.

Trueblood defined himself as a "rational evangelical" who preferred "both, and" to "either, or." He calls us to merge a "warm heart" with a "clear head," social activism with personal devotion, loving God and loving our neighbor.

As he looks to the future of Christianity, he suggests four new emphases. First, he calls for a wider definition of ministry and broader participation in it. He sees the need for increased caring among members for each other as well as for the poor and oppressed. He urges study of the Bible and classics. Finally, he calls for gifted and trained leadership whose job is to draw out the powers and gifts of those they lead.

His arguments are succinct and rational, but curiously dated. They do not seem to address the hungers of many of today's unprogrammed Friends. Although in 1957 Trueblood determined he wanted to be remembered as a loving person rather than a Christian scholar, these selections rarely speak of love. This book touches my mind but not my heart or soul.

—Marty Grundy

Marty Grundy is a member of Cleveland (Ohio) Meeting.

Beyond the Spirit of the Age

By Jonathan Dale. *Swarthmore Lecture, Quaker Home Service, London, 1996. 133 pages. £6/paperback.*

This Swarthmore Lecture is thought-provoking and likely to create controversy.

Jonathan Dale humbly draws upon his experience and past mistakes. He quotes ordinary people who have been the victims of social change, especially unemployment. He has read numerous old Swarthmore Lectures

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Answer on page 29



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and uses his reading to inform his perspective on the ways the Religious Society of Friends has changed over time.

We do not have here a flattering portrait of either British society or Britain Yearly Meeting. Jonathan's challenge to us is to re-discover our social testimony. He urges us to witness to it as a corporate group as well as individually.

Jonathan's message is that our faith is under attack—even though we may not realize it. The predominant values of our society ("global capitalism") are fundamentally opposed to Quaker values; they are materialistic, increase inequality, and damage the environment. The consequence of a degraded social structure is a lower quality of life for all (the better-off included). Unfortunately, our daily lives are increasingly infiltrated by the ethics of the marketplace and material gain, and spiritual values are squeezed out.

However, the Religious Society of Friends is vulnerable to the assault of even more insidious and subtle evils: individualism and relativism. We are overwhelmed by the scale of social issues, so we retreat into our private lives. Moreover, because we do try to respect each other's opinions, we are scared of hurting other Friends' feelings if we speak up. More significantly, we despair of finding unity on social issues and of moving forward together, and hence our collective voice is muted. The other danger is a passive acceptance of the notion that all beliefs are of equal value, and that therefore one should avoid controversy: this too undermines the effort to search for a consensus and a corporate expression of witness.

The Religious Society of Friends is at risk of becoming a "club," where individuals pursue their own therapies and meet their own needs.

A flight into the individual and the private means a retreat from the social and the political. It makes for a false dichotomy between the spiritual and the active, the mystical and the practical, the "Kingdom" and the "World." On the contrary, Jonathan argues cogently that the spiritual and the active are mutually nourishing and fortifying, and that indeed the spirit is stultified and impoverished unless its roots are refreshed and fertilized by contact with ordinary people and everyday concerns.

Jonathan distinguishes between individual and corporate concerns and stresses that they are complementary rather than in competition. He suggests that the traditional channels, through preparative and monthly meetings, are not necessarily the sole ways of testing corporate concerns, as (frankly) they are sometimes spiritually "dead." We need to find new ways of testing concerns, such as

"Representative Councils." Similarly, central bodies should be in position to lead rather than wait for concerns to arrive from local meetings.

Later, Jonathan develops these points by advocating the virtues of community ("a neglected testimony"). This arises out of the concept of Christian discipleship—the discipline of actually following Jesus. "I am more and more convinced that Friends would be more effective if we moved from our present structures for business to a more active format of groups with particular remits," he recommends. "Why not expect all members to be associated with a team?" he goes on, giving "Education and outreach; Social life of the community; Housekeeping; Peace and Social Witness" as examples. "A Quaker community . . . that would be a wonderful adventure. And nothing hinders it except the will."

In the last chapter, "Signs of hope," Jonathan points to some areas that may help us to be more optimistic about the possibility of change in our society: that of God within each person, which, if found, changes us and drives us to work for love and truth in the world; movements towards greater equality in some realms of society, especially sexual equality; a greater awareness of environmental problems; a concern for more open politics and the possibility of more ethical investment. However, we are left feeling that these movements leave the major ills of our acquisitive society more or less intact. The challenge remains.

This is an exciting and unsettling lecture that shatters complacency. It is worthy of the Swarthmore tradition, and it is relevant to our times. To borrow an inverted phrase, it will "afflict the comfortable."

—David and Jane Harries

(Reprinted from the Oct. 1996 issue of *Friends' Quarterly*)

David and Jane Harries are members of South Wales Meeting and attenders of Bridgend Meeting in Great Britain. Jane is co-clerk of the Meeting for Friends in Wales.

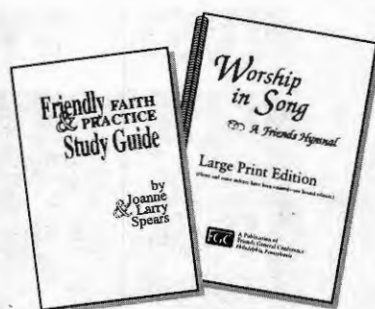
Answer to Quitoquote

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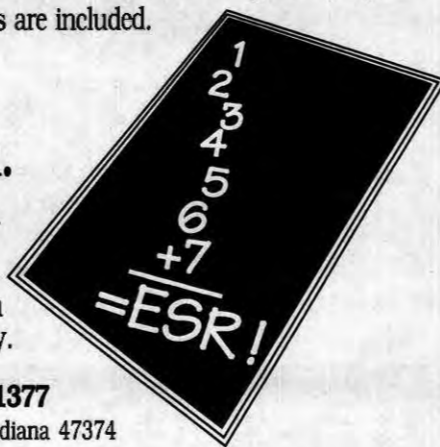
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Milestones

Births/Adoptions

Bao—*David Ehnlé Bao*, on Jan. 17, to Joy and Jay Bao of Princeton (N.J.) Meeting.

Miller—*Stuart Blackwell Miller*, on April 22, to Paige and Steve Miller of Live Oak (Tex.) Meeting.

Reed—*Nicholas Michael Reed*, on March 20, to Deborah Baer and Michael Reed of Stony Run (Md.) Meeting.

Ziegler—*Samuel Garrett Ziegler*, on Jan. 25, to Renee and Greg Ziegler of State College (Pa.) Meeting.

Marriages/Unions

Brzek-Brittain—*Jim Brittaint and Regina Brzek*, on April 12, under the care of Montclair (N.J.) Meeting.

Harper-Shahidi—*Saeed Shahidi and Susan Marie Harper*, on March 29, under the care of Wilmington (Del.) Meeting, of which Susan is a member.

Houser-Campbell—*Edwin Campbell and Jane Houser*, on April 5, under the care of Live Oak (Tex.) Meeting.

Moore-Werner—*Steven Mark Werner and Joyce Kristina Moore*, on May 24, under the care of Lehigh Valley (Pa.) Meeting at Maiden Creek (Pa.) Meetinghouse. Joyce is a member of Lehigh Valley Meeting.

Deaths

Byerly—*William Earl Byerly*, 95, on April 22, in Oklahoma City, Okla. Born in Weldon, Iowa, Bill graduated from William Penn College, Oskaloosa, Iowa, in 1929. He attended Pendle Hill Quaker study center in Wallingford, Pa., for graduate studies from 1931 to 1932. In 1934 he married Marian Taber. Bill was very involved in peace work, and in the 1930s he worked as a Quaker Peace Caravan member. As a Home Service Volunteer with the American Friends Service Committee, he worked in Iowa, Minnesota, Kentucky, and in Pennsylvania at the first U.S. Quaker work camp. During the late 1930s and 1940s, Bill and his wife served as co-directors of the Kickapoo Friends Center in McLoud, Okla. He also worked as a high school principal in Iowa, and from 1950 to 1953 he was superintendent at Olney Friends School in Barnesville, Ohio. In the 1950s he helped found Oklahoma City (Okla.) Meeting. In 1966 Marian died suddenly and in 1967 Bill married Phyllis Calhoun. Bill remained active in peace, justice, and community issues, organizing a silent vigil on the steps of the Oklahoma City federal building. From 1984 to 1993, this group met at noon every Wednesday as silent witnesses concerned about U.S. military involvement in Central America. Bill was preceded in death by his wife, Marian, and daughter, Frances. He is survived by his second wife, Phyllis; a daughter, Ruth; a son, Lou; four grandchildren, Debbie, Rick, Patty, and Saska; and two great-grandchildren, Andrew and Emma.

Duryee—*Samuel Sloan Duryee Jr.*, 77, on March 16, in Medford, N.J. Born in Philadelphia, Pa., Sam's boyhood was spent in New York City. He

earned a degree in English from Hobart College in New York and an MS from the Columbia Graduate School of Journalism. Sam married Nancy Richardson in 1954. In 1955 he received a Diplôme from the Institut Universitaire de Hautes Études Internationales, Geneva, Switzerland. Writing was an important part of his life. He was a frequent contributor to school literary magazines and was associate editor of his college newspaper. He later worked for the *New York Herald Tribune* and the Pittsburgh *Sun Telegraph*. During the war years he worked as a writer for *CBS World News* in New York City and later for the Portsmouth, N.H., *Herald* and the Camden, N.J., *Courier Post*. Sam did graduate work in journalism and education at Temple University in Pennsylvania, where he served as an adjunct faculty member for four years. He taught English and journalism in New Jersey schools before joining the faculty of Glassboro State College in New Jersey, from which he retired in 1982. Sam was a member of Haddonfield (N.J.) Meeting. He was the author of *Thomas Bailey Aldrich: Poet of the Piscataqua* and two books of poetry, *Cross Reference* and *I'm No Acrobat*. Samuel is survived by his wife, Nancy; a daughter, Cynthia; and a son, Samuel III.

Ingerman—Charles Stryker Ingerman, 87, on May 2, while visiting his daughter in Brighton, Ontario. Charles was born in Arkansas City, Kans. He graduated from Carleton College in Minnesota and did post-graduate work at Yale University. Charles worked for *Time Magazine*, *Ladies Home Journal*, and the Curtis Publishing Company. In retirement he created and operated Quixote Press, publishing limited editions. Charles volunteered at Recording for the Blind in Princeton, N.J., and Miami, Fla., and as a teacher at the Bucks County, Pa., Correctional Institute. A member of Wrightstown (Pa.) Meeting, Charles was a skilled weaver who also enjoyed reading, languages, gardening, and fishing. He is survived by his wife of 32 years, Barbara Longstreth Ingerman; two sons, Peter Zilahy Ingerman and Michael Leigh Ingerman; a daughter, Prudence Leigh Ingerman; eight grandchildren; and five great-grandchildren.

Paton—Linda Chandler Paton, 89, on Feb. 15, in Gwynedd, Pa. Linda was a lifelong resident of the Philadelphia area. Born in Germantown, Pa., she graduated from Swarthmore College in 1929. In 1951 she received an MA in education from Temple University. Linda married Russell Paton in 1935. They lived in Fort Washington, Pa., from 1939 to 1974, then moved to Foulkeways Friends Retirement Community in Gwynedd, Pa. Linda taught in public and Friends schools, including Westtown, Abington Friends, and the Upper Dublin public schools. She also tutored many students in remedial reading. Linda was active in the Fort Washington PTA for many years and, with Russell, helped start the Fort Washington Cub Scout Pack in 1947. Linda and Russell were both active members of Gwynedd (Pa.) Meeting since the 1940s. There Linda served as clerk of Ministry and Counsel and as clerk of the meeting. Linda and Russell also were active in the community at Foulkeways, and after Russell's death in 1981, Linda succeeded him as president of the Residents Association. She later served on the Foulkeways Board of Directors. The couple traveled overseas together several times, and Linda

continued to travel with friends after Russell's death. Linda had a wonderful sense of humor, a great zest for life, and love of her family. She is survived by two sons, James and David; five grandchildren; and three great-grandchildren.

Strong—Mary "Polly" Williams Strong, 87, on January 21, of a heart attack in San Jose, Calif. Polly was born in Hillburn, N.Y., and attended Mary Baldwin College in Staunton, Va. She worked at the Stevens Company in New York City as a weaver and designer and also worked at a bookstore. She was a member of Manasquan (N.J.) Meeting. Polly moved to California in the early 1960s to join her mother and two of her sisters. There she attended Palo Alto (Calif.) Meeting. Later she and her mother attended San Jose (Calif.) Meeting, and Polly became a member in 1992. She volunteered for Friends Outside, an organization that works with prisoners' families. Polly is survived by her sisters, Josephine Cole and Phyllis Davis; and by numerous nieces and nephews.

Warner—Austin McRaven "Mack" Warner, 77, on Feb. 21, in Stockton, Calif. Born in Mississippi and raised on a Texas farm, Mack had a career as a concert pianist before WWII took him to Europe. His experience in a German concentration camp led him to become a pacifist. He studied for the ministry, completing his second master's degree at Union Theological Seminary in New York City. Mack and his first wife, Margaret, served as missionaries in Japan in the 1950s. In 1961, while working for the Protestant Council of Manhattan, he helped organize the first interfaith clergy freedom ride. Mack and 17 others, black and white, Protestant ministers and Jewish rabbis, rode the bus through Washington, D.C., and several southern states to test the U.S. Supreme Court's ruling against segregation of interstate transportation facilities. Ten of the participants were arrested in Florida and later convicted. While in jail, they received a supportive message from Martin Luther King Jr. After their release, Mack continued to serve at various ministries throughout the country. He and his second wife, Nancy, joined the American Friends Service Committee staff in 1975. Out of concern for the viability of small family farms and farm labor issues, Mack founded AFSC's Rural Economic Alternatives Project in Stockton, Calif. He and his family moved to the land trust New Life Farm in 1978 where he joined Delta (Calif.) Meeting. Mack initiated the renaissance of the California farmers market. With just a handful in the 1970s, there were, by 1996, over

230 markets bringing in an estimated \$300 million annually to local economies. After retiring in 1985, Mack began raising free-range chickens, taught social and business ethics at the University of San Francisco, and continued his involvement in peace and justice issues including Nicaragua and nuclear weapons development at the University of California Livermore Lab and the Nevada Test Site. Mack's first wife, Margaret, died in 1980. Mack is survived by his second wife, Nancy Warner; two sons, Lawrence and Nathan; three daughters, Melody, Kimberly, and Corita; a grandson, Nathan; a brother, George Warner; and a sister, Winnie Hardaway.

Warren—Roscoe Lynd Warren, 78, on Dec. 19, 1996, in Whittier, Calif. Born in Collinsville, Okla., his family moved to Whittier when he was four years old. Lynd attended First Friends Church with his parents in Whittier. He served as a blacksmith's apprentice and for several years worked with his father and brother in the family's gold mine near Mammoth Lakes, Calif. When Lynd was 20, he joined the crew of a merchant marine school ship, thinking sailing would be a good way to see the world. After finding himself constantly seasick, he returned to study biology at Whittier College. WWII interrupted his studies, and he joined Civilian Public Service for the duration of the war. During that time he served on fire fighting crews, surveying crews, and as an attendant at a psychiatric hospital in Williamsburg, Va. After the war, Lynd returned to Whittier where he began work as an architectural draftsman in his father's architecture office, a career he followed the rest of his life. In 1947 Lynd married Mary Hannah Maris, a member of Lansdowne (Pa.) Meeting. Lynd and Mary wanted to bring their children up in a traditional Friends silent meeting, and since there was no such meeting in Whittier, they helped found Whitleaf (Calif.) Meeting. During those years Lynd and Mary were very active in the American Friends Service Committee. Lynd enjoyed creating things with his hands, a skill he learned from his woodworking parents. Throughout his life, he taught by example the qualities that guided him: generosity to those in need, tolerance of those with whom he disagreed, and seeing the world through inquiring eyes. Lynd was preceded in death by his wife, Mary, in 1995. He is survived by two sons, Peter and David; two daughters, Rebecca and Emily; a brother, James; and three grandchildren, Paul and Eric Tillberg and Matthew Erich Warren.

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An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: (0171) 387-5648, fax: (0171) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

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

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Audio-Visual



Of Lime, Stones and Wood: Historic Quaker Meeting Houses of the New York Yearly Meeting Region, by Claire Simon.

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Books and Publications

Read Without Apology by Chuck Fager. Assertive, upbeat liberal Quaker theology for today. Historian Larry Ingle calls it "an important addition to any Quaker library. I know of nothing else quite like it. . . ." 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

Quaker Writers/Artists—Is your work among The Best of Friends? This anthology, sponsored by the Fellowship of Quakers in the Arts, will be published in Spring 1998. Categories: fiction, non-fiction, poetry, cartoons, line drawings; awards in each category. Deadline: January 31, 1998. To enter, first read the complete Guidelines. Send a SASE to Kimo Press, P.O. Box 82, Bellefonte, PA 16823. Or e-mail: fqa@quaker.org.

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Worship in Song: A Friends Hymnal, 335 songs, historical notes, indexes, durable hardcover. \$20/copy (U.S. funds) plus shipping/handling. Softcover spiral copies at same price. Call for quantity rates. Order FGC Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107 or call (800) 966-4556.

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

Quaker Books. Rare and out-of-print, journals, memoirs, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. Visit our Web page at: <http://www.abebooks.com/home/HAINES>.

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Young Adult Gathering, Aug. 30–Sept. 1, special low price, ages 18–40 only.

Silent Retreat, Nancy Bieber, Sept. 5–7.

Toni Morrison's *Beloved*: the Hauntings of Memory, Linda-Susan Beard, Sept. 5–7.

Channels of Universal Love: a Woolman Retreat, Michael Birkel, Sept. 12–14.

Opening Hearts and Minds, Bonnie Tinker, Sept. 12–14. **Evolution of Liberal Quakerism**, Betsy Cazden, Sept. 19–21.

What Do I do with My Anger? Bill Ratliffe, Sept. 26–28. **Meister Eckhart: Sounding the Depths**, Isabella Bates, Sept. 26–28.

Scripture as Radical Handbook, Ched Myers, Oct. 24–26.

Spiritual Nurture of Our Meetings, for members of ministry and counsel, Mickey Edgerton and Linda Chidsey, Nov. 14–16.

Basic Quakerism, Kenneth Sutton and Janice Domanik, Nov. 21–23.

Contact: Registrar, Pendle Hill, 338 Plush Mill Rd., Wallingford, Pa. (610) 566-4507 or (800) 742-3150, x. 142.

"Quaker Spiritual Friends for Prisoners Program" is an opportunity for an individual Friend to become a spiritual friend through writing to a prisoner with the interface of QSF. Does your ministry lie in encouraging your own and your friend's spiritual growth by corresponding? For more information about this program of Friends General Conference, write QSF-FGC, 1216 Arch Street 2B, Philadelphia, PA 19107.

Consider a Costa Rican Study Tour. January 29–February 9, 1998, or February 26–March 9, 1998. Write Roy Joe or Ruth Stuckey, 1182 Hornbeam Road, Sabana, OH 45169, or call or fax (937) 584-2900.

Friends House Moscow is seeking Friends conversant in Russian to serve either as Friends in Residence or as Interns for periods of one month to a year as soon as possible. Accommodation provided and possibly some subsistence. Opportunities for service include: household management; care and hosting of visitors; conduct of group sessions on Quakerism and spirituality; organization of English/Russian library and information resources; exploration of placing volunteers with Russian organizations; and other support as determined mutually with FHM staff and the Moscow Monthly Meeting. Inquiries in the U.S. to Julie Harlow, (916) 753-6826, 1163 Auburn Drive, Davis, CA 95616, fhmus@aol.com; in Europe to Peter Jarman, +44 171 609-5560, 57A Anson Road, London N7 0AR, jarmans@gn.apc.org; or directly to the FHM Office in Moscow, +7 095 241-3487 (phone or FAX), fhm@glas.net.ru.

Southeast Yearly Meeting's Pro-Nica Friends Witness Trips to Nicaragua. Twice yearly: July 31–Aug. 10, 1997, and Feb. 26–Mar. 8, 1998. Limited to six participants. \$400 covers all in-country expenses, including stay at Quaker House in Managua. Participants arrange own air fare. Learn about current social and political situation in Nicaragua. Visit community groups where Quakers give support to local projects. For information contact Ruth Paine. (813) 821-2428.

Quaker House intentional community seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@www.com.

Mexico City Volunteer Opportunities: one-week, service-learning seminars; six-month internships; positions managing Quaker center. Casa de los Amigos, Ignacio Mariscal 132, Mexico, DF 06030; (52-5) 705-0521; amigos@planeta.apc.org.

Consider investing in affordable retirement property in the Southern Arizona high desert. Write or telephone Roy Joe and Ruth Stuckey, care of Elaine De Manicor, Rt.1 Box 170 #11, McNeal, AZ 85617. Telephone: (520) 642-9319.

Personals

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Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; or (413) 445-6309; or <http://www.concernedsingles.com>.

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Director of Institutional Advancement: Experienced individual for half-time position. Requires excellent writing skills. Annual giving, grants, newsletter, and special events. Familiarity with Windows 95, Microsoft Office 97, and Donor Perfect preferred. Desktop publishing experience desirable. The Advancement Director works closely with a committee of the Board of Managers. Compatibility with Quaker values essential. Competitive salary and benefits package. Resume and two references to Executive Director, Stapeley in Germantown, 6300 Greene Street, Philadelphia, PA 19144.

Olney Friends School: Librarian needed for small Christian Quaker boarding high school in rural Ohio. Strong emphasis on community life. MLS or extensive library experience required. Call: Head of School, (614) 425-3655.

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

The Meeting School—a small secondary boarding school located in rural N.H. and based on Quaker principles needs faculty for 97-98 school year. Faculty here hold a variety of jobs: houseparenting, teaching, and some administrative or building and grounds work. Currently we are especially seeking singles or couples with experience in teaching math, science, weaving, gardening, or electives. Also seeking a farm coordinator and administrative assistant. Experience with living in community and a genuine love of living with teenagers preferred. Call for more information: (603) 899-3366.

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Retirement Living



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For information about this small and surprisingly affordable alternative to larger, more institutional settings, please call or write: Gretchen Condon, New England Friends Home, 86 Turkey Hill Lane, Hingham, MA 02043, (617) 749-3556.

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Frankford Friends School: coed, K-6, serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

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Lansdowne Friends School—A small Friends school for boys and girls three years of age through sixth grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

Westtown School: Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (PreK-10) and boarding (9-12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 399-7900.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

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Services Offered

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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—phone (267) 347147 or fax 352888.

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).

EL SALVADOR

SAN SALVADOR—Unprogrammed meeting. Call Carmen Broz 284-4538.

ENGLAND (U.K.)

LONDON—Friends House Meeting, from April 1997 to April 1998, 11 a.m. at the Free Church Federal Council, 27 Tavistock Square (3 minutes from FH).

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 p.m.

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 Mary Thompson: 2014251, 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.



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Friends Helping Friends Grow. Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low cost loans to build new facilities or renovate existing facilities. For information contact Margaret Bennington, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (317) 962-7573.

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

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

BISBEE—Worship group, (520) 432-7893.

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: (520) 642-3894 or (520) 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). First-day school and worship 8:30 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 325-3029.

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 and First-day school 10:30 a.m. Early worship 9 a.m. At Shelton's Primary Education Center, 3339 Martin Luther King Jr. Way.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (910) 294-2095.

Celo Valley Books: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

Summer Camps

Kids' Pony Camp (Ages 4-12). Also lessons in riding and horsemanship for children and adults. Available: working student programs; excellent horse care (boarding and training). Pottstown, Pa. (610) 970-1373.

Summer Rentals

Stone Cottage in rural mountains near Asheville, N.C. Close to cultural treasures: Biltmore Estate, N.C. Arboretum. Also near whitewater rafting, hiking trails, Hot Springs. Sleeps one-four, weekly or nightly. Cottage in the Hemlocks: (704) 689-5131.

Berkshire Friends. Bright, modern, spacious Great Barrington home. Forested country road adjacent to lake. Near Tanglewood concerts, Shakespeare & Company, Rockwell Museum, Shaker Village, dance festivals, summer theaters, art galleries, antiques, Appalachian Trail, spa services. Personalized arrangements to meet your needs. Two guest rooms, private bath—or house rental. (413) 528-6355.

CHICO—10 a.m. singing; 10:30 a.m. 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. 2219 San Joaquin Ave., Fresno, CA 93721. (209) 237-4102.

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, Calif. Phone: (415) 435-5755.

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

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 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) 734-8275.
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 a.m. 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, Colo. 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 884-9344.
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.

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 Meetinghouse, 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 Centreville 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 regularly held at:
MEETINGHOUSE-2111 Florida Ave. 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. with special welcome for Lesbians and Gays.

*Interpreter for the hearing impaired at 10 and 11 a.m.
MONTHLY MEETING DAY SCHEDULE-(second First Days Sept.-June; third First Day in July) Meetings for Worship held at 8:30 a.m. in the meetinghouse and 10 a.m. in both buildings (First-day school at 10:20).
FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 a.m.

Florida

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 34642. (813) 397-8707.
DAYTONA BEACH-Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 734-3115 for information.
FT. LAUDERDALE-Meeting 11 a.m. Information line (954) 566-5000.
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. December through April, first and third First Days 11 a.m. 69 Tingle 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.
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; discussion 11 to 12. 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.
BRUNSWICK-Meeting for worship at 10:30 a.m. at 307 Newcastle St. Call (912) 638-1200 or 437-4708.
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 Kamnui 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 Gardenia 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 5 p.m. (815) 385-8512.

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

OAK PARK-Worship 10 a.m. (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.

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

SPRINGFIELD-First Day Worship, P.O. Box 3442, Springfield, IL 62708, (217) 525-6228.

URBANA-CHAMPAIGN-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 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.

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.

MUNCIE-Friends Memorial Meeting, unprogrammed worship 8:30 a.m., First-day school 9:30 a.m., programmed worship 11 a.m. 418 W. Adams St. (765) 288-5680.

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. Opportunity Enterprises, 2801 Evans; (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. (913) 843-3277.

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) 623-7973 or (606) 986-9840.

LEXINGTON-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Telephone: (606) 254-3319.

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: 452-6612.

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) 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 288-4941.

BELFAST AREA-Unprogrammed meeting for worship, 9:30-10:30 a.m. Telephone: (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. (207) 866-3892.

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. For details call (207) 625-8034, 324-4134.

WHITING-Cobscook Friends Meeting. Meeting for worship First Days 10 a.m. Jane Cook, clerk. (207) 726-5032.

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 a.m. 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.

SENECA VALLEY-Worship Group 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.

SOUTHERN MARYLAND-Patuxent Meeting. Worship 10 a.m. Call Peter Rabenold (410) 394-3124.

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) 774-6038.

ANDOVER-Graham House Wheeler St. Worship and First-day school 10 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 Nobscot 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.

NANTUCKET-Unprogrammed meeting each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.

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.

YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

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: Kyo Takahashi: (810) 647-3927.

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. 1802 E. 1st Street, Duluth. Michael Koppy, clerk: (218) 729-7643.

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 Sunday at 9 a.m. and 10:30 a.m., Wednesday at 6:30 p.m.; adult education Sunday at 9 a.m.; First-day school Sunday at 10:30 a.m.; meeting for business first Sunday of month following 10:30 a.m. worship. (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 a.m., 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, 391-4765.

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-Worship 2nd and 4th First day, March through December at 10 a.m. 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) 846-7449 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.

MULLICA HILL-Main St. Sept.-May First-day school 9:45 a.m., 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 10:30 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) 824-1165.

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 9:30 a.m. Meeting for worship 10:30 a.m. N. Main Street. (609) 358-3528.

New Mexico

ALBUQUERQUE-Meeting and First-day school 10:30 a.m. 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 & ISRN).

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) 669-8549.

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 10:30 a.m. 72 N. Parade near Science Museum. (716) 892-8645 for further information.

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) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@delphi.com.

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. Mannheim. (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-Meeting for worship weekly at 8:45 a.m. and 11:15 a.m., 41 Westminster Rd. at East Ave. (near George Eastman House), First-day school and adult religious education at 10:15 a.m. On third First Days, children have junior meeting for worship (adult-guided) during but separate from second meeting. On fourth First Days, children join the adults in second meeting. (716) 271-0900. Please call ahead for the summer schedule.

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

RYE-Unprogrammed meeting for worship 4 p.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.

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: Judith Purvis, (919) 942-7834. 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 a.m. 328 N. Center St., (704) 328-3334.

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. 216 Myrtle Place, Akron, OH 44303; 374-0521.

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-Ruth Taber, (419) 878-6641.

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., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. 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. Betsy 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 High 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. (541) 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-Sundays 10:30-11:15 a.m. The Catlin Gabel School, Dant House Lounge, 8825 SW Barnes Road, Portland, OR 97225. The Catlin Gabel School campus is next door to Providence St. Vincent Medical Center, near the intersection of U.S. 26 and Oregon Highway 217. Information contact is Robert Keeler at (503) 292-8114.

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.

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

DOYLESTOWN-Meeting for worship and First-day school 10 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. Sumnertown Pike and Rte. 202.

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

HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., fifth-day meeting for worship 10 a.m. at the College, Commons Room. Buck Lane, between Lancaster Pike and Haverford Rd.

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

HORSHAM-First-day school, meeting 10 a.m. Rte. 611.

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 641-7139.

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 Sicksles. Robert B. McKinstry, clerk, (610) 444-4449.

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

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

LEHIGH VALLEY-BETHEHEM-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 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926.

MARSHALLTOWN-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 692-4215.

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 11:50 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 Gilton, (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.

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

POCONO-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting.

(717) 689-2353 or 689-7552.

POTTSTOWN-READING AREA-Exeter Meeting.

Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.
RADNOR-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (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. Sugan 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 a.m. Sundays at I. Comstock Seventh-Day Adv. Sch.; (717) 324-2492 or 376-5176.

WEST CHESTER-First-day school 10:30 a.m., worship 10:45. 425 N. High St. Caroline Helmut, (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. Phone: (610) 356-9799.

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.

Puerto Rico

SAN JUAN-Quaker Worship Group. Call Faith (787) 754-5937, msg/fax (787) 767-3299.

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-Meeting for worship Sundays. Campus Ministry Office, College of Charleston. Call or write for the time: (803) 723-5820, P.O. Box 1665, Charleston, SC 29402.

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) meets each First Day in the residence of Ben and Carolee Cameron at 6 Ramblewood Lane, Greenville, SC 29615 at 4 p.m. EST., ie. 4 p.m. EST. or 5 p.m. EDT., when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.

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: 464-6920.

JOHNSON CITY-Tri-Cities Friends (unprogrammed). Edie Patrick, (423) 283-4392 or ewpatrick@aol.com.

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.

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: (210) 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 SSQQ, 4803 Bissonnet. (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

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Friends Meetinghouse, 1140 South 900 East. Telephone: (801) 359-1506 or 582-0719.

Vermont

BARTON-Glover Friends Meeting 9:30 a.m. Sundays. Barton Library basement. 525-6961 or 525-6990.

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. (540) 745-4340, or 929-4848.

HARRISONBURG-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (540) 828-3066 or 885-7973.

HARRISONBURG-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5671.

HERNDON-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (540) 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 9:45 a.m. each First Day. First-day school 10 a.m.

LYNCHBURG-Worship 10:30 a.m. 2nd and 4th First Days; Info: Owens, (804) 846-5331, or Koring, (804) 847-4301.

MCLEAN-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. (703) 442-8394.

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.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

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.

BELLINGHAM-Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. Lairmont Manor, 405 Fieldston Rd. Clerk, Linda Lyman (360) 738-8599.

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.

PORT TOWNSEND-10 a.m. Sunday (360) 385-7070.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 282-3322.

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

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

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

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

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

West Virginia

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-Menomonee Friends Meeting for worship and First-day school at the meetinghouse (1718 10th Street, Menomonee, 235-6366) or in Eau Claire. Call: 235-2886 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 p.m., 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

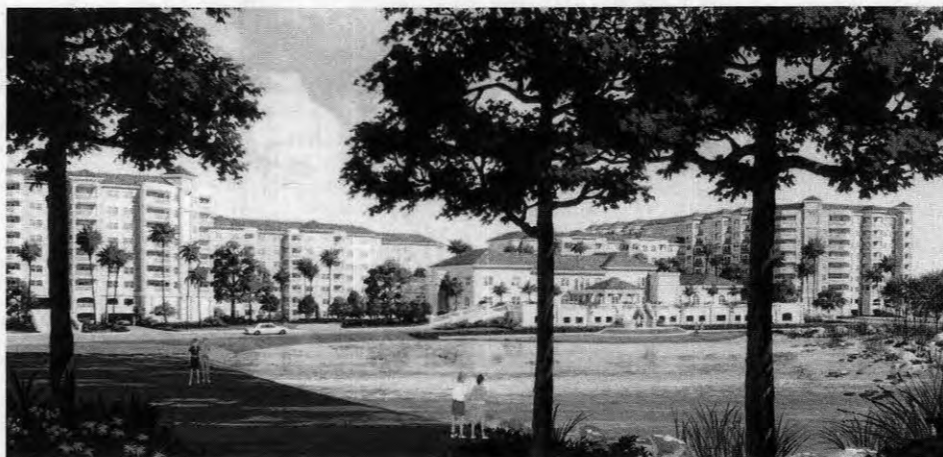
WYOMING MEETING-Unprogrammed worship: Jackson, (307) 733-3105; Lander, 332-6518; Laramie, 745-7296; Savery, 383-2625; Sheridan, 672-6779. Call for time and place.



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FJ August '97

RETIRE WITH DIGNITY TO A FULL SERVICE RETIREMENT COMMUNITY PROVIDING A CONTINUUM OF CARE

The Department of Insurance has advised FHC that Woodmere at Jacaranda is exempt from the provisions of FS 651 since it is a resident owned condominium.